A TIBETAN-ENGLISH DICTIONARY

WITH SPECIAL REFERENCE TO THE PREVAILING DIALECTS.

TO WHICH IS ADDED
AN ENGLISH-TIBETAN VOCABULARY.

BY

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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 enterprize. 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 of 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 Thommi Sambhota, the minister of king Srongtsangampo, was sent to India to learn Sanskrit. His invention of the Tibetan alphabet gave a twofold impulse: for several centuries the wisdom of India and the ingenuity of Tibet laboured in unison and with the greatest industry and enthusiasm at the work of translation. The tribute due to real genius must be awarded to these early pioneers of Tibetan grammar. They had to grapple with the infinite wealth and refinement of Sanskrit, they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable, how they managed to produce translations at once literal and faithful to the spirit of the original. The first masters had made for their later disciples a comparatively easy road, for the style and contexts of the writings, with which the translators had to deal, present very uniform features. When once typical patterns had been furnished, it was possible for the literary manufacture to be extended by a sort of mechanical process.

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

The present language of the people has as many dialects, as the country has provinces. Indeed, as in most geographically similar districts, well nigh every separate mountain valley has its own singularities as to modes of utterance and favourite collocations of words. Especially is it interesting to note, in respect to pronunciation, how the old consonants, which would seem to have been generally sounded and spoken twelve centuries ago, when the Tibetan written character came into existence, and which, at any rate, are marked by the primitive system of writing, remain still extant; every one of them can still be disinterrred, somewhere or other, from some local peculiarity of language, and thus even the very diversity of modern practice can be made to bear testimony to the standards imposed by what was termed above the Classical Period. (Compare my Essay on the Phonet 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. Schm idt 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 Seram-
pore, 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 con-
tributions, 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 acquaint-
ance 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 li-
terature, 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 L a t t e r, an English officer, and were passed on
by him to Mr. S c h r ö t e r, 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 al-
ready competent, for themselves, to weigh and decide upon the statements and interpre-
tations 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 S c h m i d t.

High praise, however, is awarded by the Professor to a second work, the Tibetan-
English Dictionary by Cs o m a de Kôrös, 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 Cs o m a de Kôrös is that of an original investigator and the fruit of
almost unparalleled determination and patience. The compiler, in order to dedicate him-
sell 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 Csôma has been adapted for a German public by Professor I. J. Schmîdt 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 Schmîdt has bestowed much pains. For example, Csôma'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. Schrötter. 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 Csôma and Schmîdt, 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,
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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, inasmuch as he kindly interested the Indian Govern-
ment on behalf of my undertaking.

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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'.

\[\text{\texttt{ka}}\] pronounced like the French c — car  
\[\text{\texttt{ka}}\] like the English c or k — cart  
\[\text{\texttt{ja}}\] harder than the English (hard) g  
\[\text{n}\acute{i}\] ng — pang  
\[\text{\texttt{ca}}\] the soft English g — ginger  
\[\text{\texttt{ja}}\] ch — chart  
\[\text{\texttt{nya}}\] the French gn — campagne  
\[\text{\texttt{ta}}\] the French t — tard  
\[\text{\texttt{ta}}\] the English t — tart  
\[\text{\texttt{da}}\] dart  
\[\text{\texttt{na}}\] nard  
\[\text{\texttt{pa}}\] the French p — pas  
\[\text{\texttt{pa}}\] the English p — part  
\[\text{\texttt{ba}}\] bard

\[\text{\texttt{ma}}\] mart  
\[\text{\texttt{tsa}}\] (ts) parts  
\[\text{\texttt{tsa}}\] (aspirated)  
\[\text{\texttt{dza}}\] (ds) — guards  
\[\text{\texttt{wa}}\] waft  
\[\text{\texttt{za}}\] like the English s in leisure  
\[\text{\texttt{a}}\] like the English z — zeal  
\[\text{\texttt{ya}}\] (basis for vowels)  
\[\text{\texttt{ra}}\] rasp  
\[\text{\texttt{la}}\] last  
\[\text{\texttt{sa}}\] (sh) — sharp  
\[\text{\texttt{sa}}\] salve  
\[\text{\texttt{ha}}\] half  
\[\text{\texttt{a}}\] (basis for vowels)

*) \[\text{\texttt{ya}}\], when combined, as second consonant, with k- and p-sounds, or with m, is written under the first letter, assuming the shape of ə, thus \[\text{\texttt{ka}}\] kya, \[\text{\texttt{pya}}\], ə mya etc.

**) \[\text{\texttt{ra}}\] when combined as second letter, with k-, t- and p-sounds is written under the first, in the shape of ə, thus: \[\text{\texttt{k}}\] kra, \[\text{\texttt{tra}}\] tra, \[\text{\texttt{bra}}\] etc. — When combined with another consonant as first letter, it is written over the second, thus: \[\text{\texttt{r}}\] rka, \[\text{\texttt{v}}\] rna, \[\text{\texttt{v}}\] rda etc., but it is seldom heard in speaking.

The so-called Sanskrit Cerebrals are represented in Tibetan letters by \[\text{\texttt{r}}, \text{\texttt{r}}, \text{\texttt{r}}, \text{\texttt{r}}, \text{\texttt{r}}\],
and when in this dictionary they are transcribed, they are marked by a dot underneath: 
†, ‡, §, ¶.

The figure < (wa-zur or small wa) attached to the foot of a letter, is often used to distinguish homonyms in writing, e.g. Glyph 1 a hot and Glyph 2 tsa (twa) 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 Ꞡ stands as a prefix, it is, when transcribed, represented by Ꞡ, e.g. Ꞡ ਕ਼ਿਘ, Ꞡਨਲਯ ਤਮ etc.

**VOWELS.**

The alphabetical order of the vowels is: ཁ, བ, ཐ, བ, བ, བ; 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 ‘mot’, 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. ཁ བ (cow), ཁ བ (earth), there is no special character or letter required for this vowel. The other four vowels are represented by little hooks, ན standing for i, ན for u, ན for e, ན for o. The marks for i, e, o are placed over the letter, that for u under it. Examples: ཁ བ བ བ བ pad-ma, ཁ བ བ བ ཁ ri, ཁ བ བ བ བ me, ཁ བ བ བ བ bu-mo.

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

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

Whenever ཁ is a prefixed letter, the mark ཁ, in transcribing, is put under the consonant following the ཁ e.g. ཁ ཁ ཁ ཁ du, ཁ ཁ ཁ ཁ 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: ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ; ཁ ཁ ཁ ཁ ཁ ཁ etc. etc.

**II. PRONUNCIATION.**

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

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 (\textsuperscript{~}) for a long vowel; the mark of a modified vowel (\textsuperscript{~}), German \textit{ä}, \textit{ö}, \textit{ü}, is placed by Lepsius, for practical reasons, below, not above the vowel (\textit{a}, \textit{o}, \textit{u}); a dot under the vowel denotes a close vowel-sound (\textit{e} = a in fate, \textit{o} in note); a horizontal line under the vowel denotes a more open vowel-sound (\textit{e} in ‘there’, \textit{o} in ‘or, cord’, which, indeed, supersedes the \textit{a} mentioned above); the mark (\textsuperscript{~}) above the vowel indicates a nasal quality, the breath passing, while uttering the sound, to a considerable extent through the nose (the French ‘\textit{an}, \textit{in}, \textit{on}, \textit{un}’ = \textit{ā}, \textit{ē}, \textit{ō}, \textit{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 \textit{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 \textit{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 (\textit{d, t, s, sh}), and finally the labial region, at the lips (\textit{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 teeth, 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, \textit{ng} is obtained (to be marked \textit{\textsuperscript{n}}); at the dental point, \textit{n}; at the labial point, \textit{m}. In order to conform with the two final rules, cited above from Lepsius, the Greek letter \textit{γ} is used to represent the German \textit{ch}, when it is guttural and hard, as in the word ‘doch’; use is made of the Greek \textit{γ}, when it is soft or accompanied by a vocalic tone (the Dutch \textit{g}); \textit{χ} gives the force of a palatal ch (German ‘ich’ = \textit{\textsuperscript{i}χ}, ‘milch’ = \textit{\textsuperscript{mi}χ}); \textit{θ} is used to represent the strong English \textit{th} (as in ‘through’); \textit{ð} renders the softer or vocalized tone (as in ‘that’); a hard, sharp and hissing \textit{s} or \textit{ss} (as in ‘yes’, ‘press’) is marked as \textit{s}; the soft vocalic \textit{s} (as in ‘his’, ‘rise’) is represented by \textit{z}; the hard rushing sound \textit{sh}, German \textit{sch}, is rendered by \textit{\textsuperscript{ś}}; the sound of the French \textit{j} by \textit{ž}. If one attempts to give at the palatal point, where the English \textit{y} (in ‘year’), or the German \textit{j} (in ‘Jahr’) is formed, the sound \textit{sh}, German \textit{sch}, one obtains the palatal \textit{ś}, or the softened and vocalized \textit{ž}. In the Dictionary \textit{ś} and \textit{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: $ts, dz$; but for the sake of simplicity Lepsius, in his second edition, marks them $c$ and $j$, or, with their palatal force, $\dot{e}$ and $\dot{j}$ (instead of $\hat{e}$ and $\hat{j}$).

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: $k^h, t^h, p^h$). 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: $\dot{z}, \ddot{z}, \dddot{z}$ and $\dddot{z}$, $\dddot{z}$, or according to the Standard Alphabet: $\ddot{e}$, $\dot{e}$, $\dddot{e}$ and $ts$, $t^h$, $d^h$. 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 superscribed 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 Kashmir. 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 $\gamma$ or $\chi$, $b$ 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 Ū 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 < (which does not occur in this Table) was pronounced = ꞌ, or ꞌ in the substantive terminations ba and bo (v. Dict. p. 362), viz. = the English w, so that ꞌ 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 Ū, gs, in Tsang, l. A long vowel may also indicate the blending of vowels. But when in Ū and Tsang the d, (as in ã'pa) and when in Lahoul the g (as in to, ฎา'‐rôm) 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 Ū 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 ꞌa and ꞌ, or between ꞌn and ꞌ, not in the consonant, but in the Tone, pronouncing ꞌa and ꞌ with a high note (as my Tibetan authorities were wont to describe it 'with a woman's voice', shrill and rapidly), ꞌ and ꞌ, 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 \( \ddot{a} \), when subscribed. The tenues remain, it would appear, unaffected by the Tone. With reference to the modifying effect of a final \( n \), \( d \), and \( n \), 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, \( \ddot{a} \) and \( \dot{u} \), 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 \( \ddot{a} \), in contradistinction to \( \dot{u} \), which represents the Semitic \( n \), 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 ཞིིིྭ and ཞིིིན. Thus, whenever in the middle of a word one vowel succeeds another (hence also in all diphthongs), \( \ddot{a} \) 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 \( \ddot{a} \) 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 སོ་, would be read '\( m\ddot{a}d \)' whereas སོ་, written thus, implies that the vowel does not precede but follow the consonant \( d \), and consequently the \( m \) is prefix, and the word to be read '\( mda \)'. If the vowel is not \( a \), the sign of such vowel suffices, e.g. སོ་ \( m\ddot{a}o \); སོ་ \( m\ddot{a}o \, \dot{a} \), standing now for སོ་. Some practical difficulty attends the pronunciation of the pure vowel as an initial letter. In order that the effect of the consonant \( \dot{u} \) 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 \( . \). The sound would be still more accurately represented than it is in the Table, thus: ས་, ས་, etc. Improper are the expedients of some of the dialects, the sound being hardened to \( j \) in Khams, to \( \dot{u} \) 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 liquidae (\( m \), \( n \), \( \ddot{n} \), \( r \), \( l \)) and sibilants; but with the mutae it must be marked, where the effect is that, with which we are familiar in the case of the English mediae, \( b \), \( d \), \( g \), \( j \), for instance in 'be, do, go, jew'. In Tibetan the vocalic effect accompanies aspirates too, and is marked by \( \ddot{a} \), placed as a prefix, which I transcribe thus, e.g. ས་, \( du \) = 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 Khams, and in the rest of Tibet at least in compound words; at Lhasa it is considered inelegant, as is also the sounding of any prefix. On the other hand, the dialect of Central Tibet neglects the distinction between $\nu$ and $\nu$ and pronounces the former only as a vocalic initial. In words from the Sanscrit the $\nu$ is used in some respect as a 'mora', to denote a long syllable, e.g. $\nu$ for $\nu$; hence the opinion of Lamas of Lhasa, that it expresses prosodical length, when used as above in $\nu$.

$\nu$ mya, is not found in use in any of the dialects. The sole confirmation of its literal pronunciation depends upon the word myan-ba which, perhaps a thousand years ago, found its way into the Bu-nan language (Tibar-skad, Cunningham,) and which the people of Lahoul, when speaking Tibetan, pronounce myan-va. 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 ($\nu\nu$, $\nu\nu$) 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 $v$. Thus $\nu\nu\nu$ y\-va, $\nu\nu$ ukra, $\nu\nu\nu\nu$ wsgrags call for no greater exertions, than do the Polish chci\-vy, wkr\-tce, wskro\-s. Our strongest ground for assuming this fricative pronunciation to be that of antiquity is, I think, that, had it been explosive, words like $\nu\nu$, $\nu\nu\nu$ would have coincided with $\nu$, $\nu$. Yet it must be acknowledged that a pronunciation $bc\nu$, $b\nu\nu$ etc. exists, side by side with $v\nu\nu$, $v\nu\nu\nu$ etc. — $\nu$, as a liquid, offers no difficulty. — $\nu$, as a prefix, is no consonant.

A doubt must still cling to $\nu$, and I do not venture to determine its ancient pronunciation. It is by a strange anomaly that, in most dialects, when prefixed to $\nu$, 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 $\nu$ with the power of $y$. The investigations of Lepsius go indeed to prove, that $\nu$ and $\nu$ 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 $\delta$, which then very soon passed into $\nu$. 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.

#### 1. Words containing only simple consonants and vowels.

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<tr>
<td>yod</td>
<td>ra</td>
<td>yo'</td>
<td>rā</td>
<td>deep-toned</td>
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<td>rol-mo</td>
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<td>rō-mo Ts</td>
<td>high-toned</td>
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<td>sa</td>
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### II. Words terminating in ꞉ ꞌ or Ɥ Ɥ

|  |  |  |  |  |  |
|---|---|---|---|---|
| za-ba | za-wa | sa-wa | sa-wa | deep-toned |
| zi-ba | zi-wa | si-wa | si-wa | high-toned |
| si-ba | si-wa | si-wa | si-wa |       |
| žu-ba | žu-wa | su-wa | su-wa | deep-toned |
| žo-bo | žo-wo | žo-wo | žo-wa |       |
| dar-ba | dar-wa | dhar-wa | dhar-wa | high-toned |
| sol-ba | sol-wa | sō-wa Ts. | sō-wa |       |

### III. Words terminating in ꞊ Ꞌ

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<tr>
<th>kās</th>
<th>ris</th>
<th>gus</th>
<th>dus</th>
<th>des</th>
<th>kos</th>
<th>gas</th>
<th>'os</th>
<th>čos</th>
<th>nags</th>
<th>rig</th>
<th>tugs</th>
<th>legs</th>
<th>pogs</th>
<th>tab</th>
<th>čibs</th>
<th>šubs</th>
<th>pēbs</th>
<th>obs</th>
<th>tams-cād</th>
<th>goms-pa</th>
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<td>rī</td>
<td>gū</td>
<td>dū</td>
<td>dē</td>
<td>kō</td>
<td>gō</td>
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<td>čō</td>
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<td>pōg(s)</td>
<td>tab(s)</td>
<td>čib(s)</td>
<td>šub(s)</td>
<td>pēb(s)</td>
<td>'ob(s)</td>
<td>fam-cād</td>
<td>gom-pa</td>
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### IV. Words with diphthongs.

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and so forth
### V. Words with subscribed letters.

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### VI. Words with superscribed letters.

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These and all the rest are high-toned.
ABBREVIATIONS.

abbr. = abbreviated, abbreviation
acc. = according to
accus. = accusative case
act. = active, -ly
adj. = adjective
adv. = adverb, -ally
A. R. = Asiatic Researches
Ar. = Arabic
B. = books, book-language
Bal. = Balti, the most westerly of the districts, in which the Tibetan language is spoken.
Bhar. = Bharata, a dialogue, ed. by Dr. A. Schieffner
Bhot. = Bhotan, province.
Burn. I. = Burnouf, Introduction au Buddhism des Indiens
II. = Burnouf, Lotus de la bonne loi.
C. = Central Tibet, esp. the provinces Ù and Tsang.
c. = cum, with
c.c. = construed cum, construed with.
c.c.a. = construed with the accusative, etc.
cecapir = construit cum accusativo personae, instrumentativo rei
cceirdp = construit cum instrumentativo rei, dativo personae etc.
cf. = confer, compare
Chr. P. = Christian writings by Protestant missionaries.
Chr. R. = Christian writings by Roman Catholic missionaries.
cog. = cognate, related in origin
col. = colloquial, -ly
collect. = collective, -ly
com. = commonly
comp. = compound -s
conj. = conjunction
contr. = contracted
corr. = correct, -ly
corel. = correlative, -ly
Cs. = Csoma de Körös, Tibetan-English Dictionary.
Cunn. = Cunningham, General, Ladak and the surrounding country.
dat. = dative case
deriv. = derivative
Desg. = Desgodins, La Mission du Tibet de 1855-1870.
Do. or Dom. = Do-mang, a collection of incantations.
dub. = dubious
Dz. = Dzanglun, an ancient collection of Legends of Buddha.
e.g. = exempli gratia, for instance
eleg. = elegant, -ly
elsewh. = elsewhere
emphat. = emphatical, -ly
err. = erroneous, -ly
esp. = especially
euphemist. = euphemistical, -ly
expl. = explain, explanation
extr. = extremo, towards the end of a longer article.
fem. = feminine gender
fig. = figurative, -ly
frq. = frequent, -ly
fut. = future tense
gen. = general, -ly
gene. = generic case
Gir. = Gyalrabs, a history of the kings of Tibet, native grammarians or grammatical works
Gram. = Gyatchelrolpa, Biography of Buddha, in Hindi language.
Id. = Hooker, Himalayan Journals.
ibid. = ibidem, in the same place.
id. = idem, the same
i.e. = id est, that is
imp. = imperative mood
impers. = impersonal, -ly
incorrect. = -ly
infra. = infinitive mood
init. = initio, at the beginning of a longer article
inst. = instead
instr. = instrumentative case
interj. = interjection
interrog. = interrogative, -ly
intrs. = intransitive
instead of
irreg. = irregular, -ly
Kh. = Khams, eastern part of Tibet
Köpp. = Köppen, Die Religion des Buddha
Kun. = Kunawur, province under English protection
Lat. = Latin
Ld. = Ladak, province
Ld.-Gir. = Ladak-Gyalrabs, a history of Tibet, ed. by Dr. E. Schlagintweit
Lex., Lexx. = Lexicons, native dictionaries.
Lh. = Lahoul, province.
Lis. = Lishigurkhang, glossary.
lit. = literally, also literature
Ma. = Ma-ong-lang-bstan, a kind of Tibetan Apocalypse.
masc. = masculine gender
Med. = medical works
med. = medio, about the middle of a longer article
metaph. = metaphorical, -ly
meton. = metonymical, -ly
Mil. = Milaraspa's hundred thousand Songs.
Mil. nt. = Milaraspa nam-tar, Milaraspa's autobiography.
Mng. = Man-nag-rgyud, a medical work.
n. = name
neut. = neuter gender
nif. = ni fallor, if I am not mistaken
n.p. = noun proper
N.T. = New Testament
num. = numeral
obs. = obsolete
opp. = as opposed to
p. = page
partic. = participle
pass. = passive, -ly
perh. = perhaps
Pers. = Persian
pers. = person, personal
pf. = perfect tense
pl. = plural number
pleon. = pleonastic, -ally
p. n. = proper name
po. = poetically
pop. = popular language
postp. = postposition
prep. = preposition
prob. = probably
pron. = pronoun
prop. = properly
prov. = provincialism, provincial, -ly
Pth. = Padma thangyig, a collection of legends of Padma Sambhava.

Pur. = Purig, province.
q.v. = quod vide, which see
rel. = relative
resp. = respectful, -ly
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.
Schlf. = Dr. A. Schiefner.
Sgl. = Dr. E. Schlagintweit, Buddhism in Tibet.
Schr. = Schröter, editor of the first Tibetan Dictionary.
Sik. = Shad-gyud, a medical work.
S.O. = Sikkim, province
sim. = similar in meaning, similarly
s.l.c. = si lectio certa, if the reading is to be depended upon
sing. = Ser-od, a religious work.
Sp. = Spiti, province.
Sanskrit = Sanskrit
Stg. = Stan-gyur, a collection of commentaries.
symb. num. = symbolic numeral
syn. or synon. = synonymous

Tar. = Taranatha, history of the propagation of Buddhism in India.

termin. = terminative case
Thgr. = Thos-grol, Direction for the departed soul to find the way to eternal happiness.

Thgry. = Thargy, scientific treatises.
Trig. = Triglot, a collection of Buddhist terms in Sanskrit, Tibetan and Mongolian.
trop. = tropically, figuratively
trs. = transitive
Ts. = Tsang, province of Central Tibet.
U = Urdu, a dialect of Hindustani.

Urd. = Urdu, a dialect of Hindustani.
v. = vide, see
vb. = verb
vb. a. = verb active
vb. n. = verb neuter
vulg. = vulgar, low expression
vulgo = in common life
W. = Western Tibet.
Was. = Prof. W. Wasiljew, Der Buddhismus.
Wdk. = Waidurya Karpo, a mathematical work.
Wdn. = Waidurya Nonpo, a medical work.
w.e. = without explanation
Will. = Williams, Sanskrit-English Dictionary.
Wls. = Wilson, Sanskrit Dictionary.
Wts. = Wai-tsang-thu-shi, a description of Tibet, originally Chinese, ed. by Klaproth.
Z. = Zangskar, a Kashmere-Tibetan pro
vice.

Zam. = Zamag, a treatise on Tibetan grammar and orthography.

EMENDATION.

Page 122, 1st. column, 4th. line from the top, after dignity, are to be inserted the following words:
2. Cs. exaggeration. sygro-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.
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-dpe a-b-c-book. — ka-jiréi, ka smack sum-çu, ká-li the Tibetan alphabet.

ka 1. an additional syllable, so-called article, affixed to some substantives, numerals and pronouns, v. the grammars.

1. pillar, v. ka-ba.

ka (keu) oh!


ka-ka Ssk. crow.

ka-ka Ssk. heron.

ka-ka-ni a small coin of ancient India Cs.

ka-ka-ráí cucumber Kun.

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

ka-ká the a-b-c, alphabet; ka-kái alphabetical register, ka-kái dpe a-b-c-book; ka-ka-pa abecedarian.

ka-kó-ma v. kol-ma.

ka-ča also ká-ča, goods, things; ká-čai rjé-su bráins-pai rgyálpo n. of a demon.

ká-to-ya, also ka-tya. n. of a locality Mil.

ká-tu v. ke-tu.

ká-tó-ra, more correctly ka-to-ra, Hld., metal cup, dish, basin.

ká-tá-ra Kun. a sort of peach.

ká-dág, also ka-nas day, pure from the beginning Lex.

ká-dár (from خبدار Urdu) only in the phrase: *ka-dar čo-če* to be cautious, take care, take heed, -la, of.

ká-pá-la Ssk. skull.

ka-πt-ta gum, resin Sch.

kám-po-rte, absurd spelling instead of kam-bo-ja Wilk.

ká-ba *ka-wa* 1. pillar, post; k. dzug-pa to erect a pillar. — 2. a large vein or artery in the abdomen. — Comp. ka-skéd shaft of a column. — ká čán having columns. — ka-γéig-sgo-γéig 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-γéig-pa having one pillar, ka-mání-ma having many pillars. — ka-čén the principal p. (cf. σκόλος Gal. 2. 9) Tar. 182. 10. — ka-rtén base of a p. Lex. — ka-stégs, ka-γéan pedestal, base of a p. — ka-spú̃s many pillars. — ka-méd without a pillar; helpless, destitute. — ka-rtsé, ka-yán-rtsé capital of a pillar. — ka wa-
kan-ma

ka-lag W. mud, mixture of earth and water used instead of clay (C. & B.:  Three; the word is also used for other similar compounds.

ka-lan-taka Ssk. n. of a bird.

ka-li 1. skull Lek. — 2. = ka-lē W.

ka-li the Tib. alphabet, v. ka.

ka-liū-ga Ssk. n. of different tracts in the eastern part of India; Sch.: ‘Korea’, without giving further explanation; perh. Mongol writers call it so?

ka-lī, Ar. बुल्बुल bullet-mould W.

ka-lē, also ka-lēb, saddle-cloth.

ka-sa Ssk. a sort of grass, Saccharum spontaneum; Tibetans often seem to mistake it for ka-sa q. v.

ka-si-ka Ssk., adj. of Kāsi (Banaras): inhabitant of Banaras; ka-si-kai vas, a sort of fine cotton-cloth.

ka-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. żu) W. frq., also C. ni f., never in B.

kā-gis suddenly Sch.

kāg-ma mischief, harm, injury Cs.

kān-ka Ssk. heron.

kān-daṅ-kiṅ n. of a terrifying deity Glr., prob. = kīn-kāṅ, which is said to signify lāhula (v. sgra-γan & drag-γed. in drag-pa).

kang-kā-ri Ssk. (‘thorny’) Wilson: Solanum Jaquinii; in LH. a sort of wild Rubus.

kad, Ld. sometimes instead of the affix ka, e. g. nyis-kād, tsan-kād; perh. also in mnyam-kād, Thgy?

kan Med. = bad-kun.

kān-ma middle finger.
kāb-za (قبضة Ar.) W. hilt, handle of a sword.

kāb-ša (قبشت Pers.) shoe; in W. esp. the leather shoes of Hindu fashion, which are also bought by wealthier Tibetans.

kun-bo-nilu Ssk. n. of a country in the northwest of India, Wld.: kam-po-rtse.

kau watermelon Sch.

kar, also kar-kar, great pain, suffering Lee.

karka-ta Ssk. the constellation of Cancer.

kār-skyin loan, when respectfully requested, cf skyin.

kār-vāg register, list.

kārma Ssk. (deed, action’); kar-ma-pa (in Nepal karmika) name of a philosophical school of Buddhism.

kar-yol porcelain, china-ware, cup etc.

kār-la-in, also kār-lāna, to stand up, to rise.

or kar-sa-pa-ni or na, Ssk. कारणण, a coin in ancient India, or rather a weight of gold and silver, of different value (not = ‘cows’, as Sch. seems to think).

kāl-ya, also kal-yor, W. col. instead of kar-yol, the former seems to be a corruption of فُللَيْ.

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

kī-kān wild leek Sch.

ki-yu n. of the vowel-sign for i.

ki-ma Dzl. क्रिम acc. to Schj. a corruption of the Chinese kān, a lyre with 7 strings. (Pilgrim. of Fu-Hian Calc. 1848 p. 265).

kī-tsi tickling W., *kī-tsi kui-pē* to tickle.

kūn-kān v. kuā-dān-kiā.

kim-pa n. of a fruit, Lee.

ki numerical figure: 61; ki-pa the 61st (volume).

ku, ki-sgra B., *kui-ro* W. cloum.

ku-na-la, ku-nā-la Ssk., n. of a bird in the Himalaya.

ku-ba Wld., gourd.

ku-be-ra Ssk. the god of riches, also Nag-ku-ba, Rnam-tos-kiyi-bi, Rnam-tos-srōs, La-ju-na-rdo-rije etc.

ku-mu-lu Ssk. the flower of the red and white lotus, Nymphæa rubra and esculenta.

ku-ja sediment of urine Med.

ku-ru-kul-le n. of a female deity Mil.

ku-rūg Ld. colt of an ass.

ku-RE, also ku-res jest, joke, ku-re byed-pa to jest, cf. kyal-ka.

ku-līg key, also lock; more accurately: *pē-ku-līg* key, ču-gu-līg lock, padlock; *ku-līg-bur* (or bor-) tse in Ld. a contrivance used instead of a doorknocker. W.

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

ku-śa apple Dzl.; W. (Cf. sli).

ku-su-ma Ssk. flower.

ku-su ring-dove Cs. (Ssk.: the cry of the cuckoo).

ku, ku-kūg, also ku-kulγ, crooked; a hook; gri-kūg a curved knife, short sabre; lēγs-kūg an iron hook; nya-kug a fishing-hook; *κυκ-κυγ γικ-πα* C. *tai-če* W. to bend, curve, clinch (a nail); *go kug tai-če* W. to nod, *lag kug tai-če* W. of beckon. (Cf. camel-pu.)

kug-rtse, *kug-se* cuckoo W.
kun (C.: *kun*; n.) all, every, each; whole; spui kun-bu kun-nas from every pore Dzl.; dé-dag kun all these; yzan kun all the others; also pleon. kun tams-cad all of them, they altogether; kun-gyis mton-ba, tōs-pa seen, heard by every body, generally known; kun-tu 1. into all, in all etc. 2. adv. everywhere, in every direction; kun-tu-bzān-po Allgood, n. of the first of the celestial Bodhisattwas, Samanta-bhadra, sometimes confounded with Adibuddha, tög-mai Sānas-rgyas; in later works even a Kun-tu-bzān-mo Yum is mentioned Thgy.; kun-tu rgyi-ba to go everywhere, wander about; Kun-tu-rgya ภิริยานฺก n. of a class of Brahmans, itinerant monks, Dzl.; kun-nas from everywhere, round about, wholly, thoroughly e.g. overpowered by passions, cleansed from sin Dzl.; kun-nas ,dod-pa to wish from the bottom of the heart Thgy.

Comp. kun-dkris general corruptness, misery, sin Lex. — Kun-kyāb comprising, pervading all things. — Kun-mīyēn-(pa) omniscient. — Kun-dgā-bo, Ssk. ānānda, n. of the favourite disciple of Buddha; Kun-dga is to this time frequently used as a name of (female) persons. — Kun-dga-rā-bo, also kun-dga Thgy., or kun-ra, Ssk. आराम or संघाराम '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-brtāgs, in the Mahāyana: a personal, erroneous supposition Was. — Kun-dūs all-gathering, all-uniting. — Kun-dbaṅ almighty. — Kun-rdzöb altogether vain, delusive; kun-rdzöb-khyen-pa subjective truth Was. — Kun-y[z]i lit.: the primary cause of all things, viz.: 1. the soul or spirit, kun-y[z]i sems (opp. to bya-ba būzū lugs the body consisting of the 4 elements), kun-y[z]i sems-la yo mo ma mēc-te as no difference of sex exists in souls (we, though being women, would beg etc.) Mil. 2. With more precise distinction: kun-y[z]i 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-y[z]i is = God, Adibuddha, kun-y[z]i Sānas-rgyas. — Kun-y[z]i all-seeing. — Kun-slōn Lex. v. sloi-ba.

kun-du Ssk. jessamine.

kun-du-ru Ssk. incense, Boswellia.

kun-pa, also kun-kūm, kun-po, crooked, shriveled, dried up; 'kun tān-rê' W. to bend together, to double. (Cf. sküm-pa).

kun-bha Ssk. earthen jar.

kun-bi-ra Ssk. crocodile.

kun pa, also kerketana & kettaka 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.

ke-ru, also kerketana & kettaka Ssk. 'n. of a mountain, prob. Kedāra, part of the Himalaya. Will.

ke-tu Ssk. a fiery meteor, shooting star; the descending node.

ke-rtse v. keu-rtse.

ke-v. kye-rê.

ke-la-sa, kai-la-sa Cs., केलास Will., n. of a lofty region of the Himalaya, mythological rather than geographical, seems to be the same as Tis-e q. v., though modern geographers apply the name to different ranges.

kun 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. ke-su-ka Wdú. n. of a plant, perh-aps kñïakñu, Arum Colocasia, with edible root; or = kei-su-ka?

kñiñke- = kñiñkñu kñiñke. kñiñke-skeleton.

kei-su-ka Lec., Sambh., Wdú., n. of a tree.

kei-ri n. of a female terrifying deity Thgr.

kei-le Dzl. p=, 1: kei-lei nyga, acc. to the Mongol version: customary seal, — dubious.

kei-gijis suddenly Sch.

kei-ba to raise, lift up, e.g. the finger towards heaven Ghr.; kei-lán-ba to rise, stand up.


ko-kô 1. also ko-sko, throat, chin Sch., ko-sko ḍegs Læn. 2. = ka-ka W.

ko-kô-ñia-ma n. of a country in or near Ceylon Pk.

ko-ñyn-ñsi, also ko-ñyn-ñsi, ko-ñyn-ñsi the kernel of the pine-apple Čs.; more particularly the edible seed of the Neosa-pine in the valley of the Sutledj; also skan-ñyn-ñsi Kun.

ko-ña, Ssk. koñt, a kind of leprosy Wdú.

ko-ña-ñtñi a sort of tea Schr.

ko-ñiñs guitar Læ.; it is tuned in 3 fourths.

ko-ba 1. hide, skin. — 2. leather, *ko-ña nyé-kñu* tanner Č.; gliai-ko neat's leather. — ko-kñiñd leather-shoe. — ko-mñiñ 1. tanner. 2. (acc. to some also:) conductor of a leather-boat, boatman. — ko-bían 'leather-wrapping' is said to be a criminal punishment in Č., in different degrees of severity, e.g. *lúg-pa ko-tiñm*, 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-ñiñ strap, thong. — ko-ñiñg Čs.: a small instrument of leather to weave lace with. — ko-gñuñ a piece of leather put under the saddle Sch. — ko-ñiñg hide, leather. — ko-ñiñg Sch.: three-edged needle for leather. — ko-ñiñg leather-sieve. — ko-ñiñ a rotten hide.

ko-bo n. of a country Wdú.

ko-mu n. of a bird Wdú.

ko-ñiñ is meant to express the voice of a raven.

ko-ña, Hindi कोर more tibetanized ko-rñi, unbleached coarse cotton cloth.

ko-ñiñ, in compounds kor W., cup for drinking; sñiñ-kñiñ wooden cup, a utensil every Tibetan carries with him in his bosom; sñiñ-kñiñ (European) tumbler. (Cf. jór-pa).

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

ko-ñiñ-bi Dzl., Ghr., Ssk.: कीवार्दी n. of an ancient city on the Ganges, in the Doab.

ko-ñiñ-lañ Sambh., Ssk.: कीवार्दा = Ayodhya, Oude.

ko-ñiñ-pa H. subst., also skoñg-pa, skoñg-pa shell, peel, rind; sñiñ-kñiñ id.; vñiñ-kñiñ exterior shell, bark; koñg-pa sñì-ba to peel, pare. — H. vb. n. to splinter off, to chink; koñg lañ-ba 1. id. 2. to rise suddenly and run away.

koñt, also koññ-koññ, 1. concave, excavated. — 2. crooked, *piñ-ñi tsiñg-pa koññ-koññ co* the cat makes a crooked back W. — koññ-jo 1. cup, bowl. 2. crucible. 3. breach, gap Sch. 4. n. of a province S. E. of Lhasa. — koññ-ñu small cup, bowl. — mñıñ-kñiñ offering-bowl; snáy-koññ inkstand
for black ink, mtsal-kon for red ink, vermilion; "lag-kon" casting-mould C.

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

kob all, Ld. col.

kor, root denoting anything round or concave, hence: kor-kor 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.; stod-kor a little circle above a letter, Ssk. anuswara; klod-kor id., a dot, zero, naught; ydib-kor bracelet Cs.; pad-kor a certain way of folding the fingers, so as to represent the form of a lotus-flower; odkor a radiant circle Cs. Cf. skor-ba, körba, ko-re.

kor-do-ba boot Ld?

kol-to dumb, mute Sp.? 

kós-ko = ko-ko; kos-snyiö with a pointed chin Sch.

kya-sir-vliö v. kyin.

kyag, also kyag-kyaö, thick, run into clots Cs.

kyag-kyaö curved, crooked; *go kyag-kyaö òö-ë* W. to shake one’s head, viz. slowly, in meditating; *ri-mo kyag-(ga-) kyaö-(ge)* a flourish (in writing) W. Cf. kyog-kyaö.

kyai I. adj., also kyai-kyai, kyai-po, straight, slender, as a stick; *kyai-kyaö ri-ë-mö* tall, slender, as a man, a tree etc. W. — II. adv. = yaö, too, also, always used enclitically, after the letters g, d, b, s.

kyai-kyöö, also *kyai-na-kyöö-në*, indolent, lazy, idle W.; *kyai-kyöö òö-ë* to lounge, to be idle W.

kyar-kyär, also kyar-po flat, not globular Cs.

kyar-kyör, also *kyar-ra-kyör-re*, still feeble, as convalescents after a disease.

kyal-ka 1. joke, jest, in words (Lis. ku-rei tsiig). — 2. jocular trick, ku-rei dai kyal-ka jyiir by way of jest, for fun. — 3. any worthless, foolish, indecent talk Stg.

kyal-kyöl = kyar-kyör, döö-gro kyal-kyöl ga some poor ill-conditioned beast, speaking of cattle, Mil. nt.

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, dyöss-kyis jöö-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 bzá- po më jöö-kyis ta-mul-pa zos he did not care for dainties, but ate vulgar food Dzl.; or it has to be omitted: bdën-pa yin-gyis rdöö-pa ma yin it is true, no fiction Dzl. — b. as an adjective, forming, like kyin (q. v.), with dag or yod a periphrastical present tense e. g. groi dag he is walking, _on-gi_ yod he is coming. — c. at the end of a sentence in the sense of a finite verb and more particularly in the 1. pers. fut.: c_yyod mi rmoi I shall not make you suffer for it Dzl., _nas grogs bya-yaö I shall help Glv., bzá-gi, and: bzá-gis I shall put Glv. This use of kyis(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
kyi-liec iron hoop Ld?

kyi-buwa a feeling cold, a chill Sch.

kyi-hud the sound of weeping, lamentation.

kyi-etsce unburnt brick Sch.

kyin-sir-tluu Mil. also kya-s. l., c., an onomatopoeic word:

a blowing wind.

kyin, used alternatively with yjin and gin, after a vowel: yin, denotes a partic. present, e. g. smawn-lam jebbs-kyin soin proceed on your way praying! With youd or dug it forms a periphrastical present tense: smawn-lam jebbs-kyin youd he is praying (just now); in Ld. even as a real subst. *suy-raa jin-yyin (ziy) daf* ‘with a whistling sound proceeding from it’, *dof-jin-dan* ‘together with walking’ = in walking.

kyir-kyir W. (= kor-kor 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-nu0 id., esp. a rupee Ld.; da kyir-kyir* the disk of the moon.

kyis, after d, b, s. 1. sign of the instrumentalative case, and therefore generally indicating the personal subject of the action. — 2. combined with verbal roots = kyi.

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

abbrev. for kye-kye v. kye.

kyi-ga n. of a bird. Med.

kya-pa (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.

kye-ma oh! alas! mostly expressive of sorrow, often combined with kyihud; also sign of the vocative case. Seldom it expresses joy. — kye-nu0 id.

kye-vé upright, erect; kye-re lai-wa*, resp. *xev-wu C., kyer-kyer-la dad-če, resp. zači-ce* W. to stand; *go kyer jhe-pa* to raise one’s head, to look up C. Cf. kyer-ba.

kye-hud, = kyi-hud.

kye-ho hollo! heigh! well! also like the behold of the Holy Scriptures.

kyed-kyed, also bea-kyed, with the upper part of the body stretched forward Ld.

kyer, v. kye-ve.

kyo-ba hook Sch.

kyog, also kyo-gyog, kyog-po, crooked, bent, winding. etce kyg with its point bent, crooked at the top. Med.

kfo, also kyo-kfo0, kfo-po 1. hard, as e. g. stale bread, ču kyö-po hard water; obstinate, unmanageable; kyo-po a sort of relievo-work in metal. — 2. oblong Cs. — Sch.: kyo0-ka quarrel, kyon-uyo cause of a quarrel (?). Cf. gyo, ka-kyo.
kyor, scraper Sch.
kyom, also kyóm-kyom, 1. flexible, without elasticity, flabby, loose, lax. — 2. also kyóm-kyóm, of irregular shape, not rectilinear.
kyor, also kyör-kyör weak, feeble, unfortified Cs.
kyol, also kyol-kyól = kyor Cs.

krag v. bkrag.

kra'n-ié standing, kra'n sdbd-pa to stand Zan. (Gj. kroí.)

kra'd-pa leather half-boot or shoe, as it is worn by the lower class of people, often with a woolen leg; krad-rgyad Cs., a long narrow piece of leather to fasten the sole to the upper-leather; *tal'kyi* W. *ta'-kyi* C. (or gyi, from gya-na?) a worn-out leather sole.

Kra'br krab-kra'b v. Krab-pa.

Kram W. cabbage, kram-miáor sweet or fresh cabbage; kram-kyúr sour or macerated cabbage Cs. (?)

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

Kri'n-sá-ra Ssk. the spotted antelope Pth.

Kru-kri W. windpipe, *tu-tú dam-te śi'-čé* to be strangled.

Kre-nág smut of a kettle Sch. (= sre-nag?)

Kron-kron standing upright, e. g. books (opp. to *gyél-kar* laid down, lying W2); when used of persons it means also: standing on one's knees, kneeling in an upright position.

Kron-kron hanging, *ton-ton-la dua-gé* to hang, to be suspended in the air W.

Kla-klo 1. Ssk. barbarian. — 2. in later times: Moslem, Mahometan; Mahometanism. Was.

Klaj-cör clamour, noise Cs.

Klad, acc. to Lišt. = goí what is above; hence klad-pa, also glad, 1. head. 2. brain, and klad-ma beginning, top Sch.; gur-klad chimney of a felt-tent. — klad-kor v. kor. — klad-rgyé the skin covering the brain, pia mater; klad-rgyas, = lha-ba, 'the bloody marrow in the bones' Sch., or simply 'brain' Schf. — klad-sgo the fontanel in the infant cranium Sch. — klad-či'n the cerebellum Sch. — klad-yéjn spinal marrow. — klad-yéz head-ache Med. — klad-yubs = klad-yéjá Sch.


Klan-pa v. klon-pa.

Klu, Ssk. Nág, 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; ydág-pa is therefore a usual epithet of such demons. Klu skad means the Prahkrit language, klu yi-ge the Nagari character of Ssk. letters, viz. that which is called varittula, in contrast to the holy landza, thai yi-ge. — Klui ynod-pa or skyon diseases of unknown origin. — Klamo a female serpent-demon.

Klu-sgrub, prop. n., Nagarjuna, a famous Buddhist divine. — Klu-mudár Codonopsis ovata. — Klu-nad = kluïn-yod-pa. — Klui-prág a young Lu. — Klu-smán 'n. of a medicine? Cs., but smain and klu-smán are also synonyms for klu, Glr., Mil. etc.

Klu river, more com. ču-klui, B.

Kluís 1. cultivated land, field, kluíbau-skye it grows on cultivated ground Wdii. — 2. a complex of fields, akur-
mdains-kyi klön tsuin-ma all the fields belonging to Kardang (n. of a village).

klöb-pa, pp. klubs, to cover, e. g. the body with ornaments Pth.

klog v. klog-pu.

klog-pa I. sbst. earwax Sch. — II. vb., pp. (b)klugs, ft. (b)klag, imp. klog, lhoys, to read, B., Č, yid-kyis klöypa to read without uttering a sound; klog-pa or klog sbst. reading, klog bzái-po sês-pu Mil. to be a good reader; klöy-gi stöb-dpon a reading-teacher; klöy-gra a reading-school. — klöy-tabs, klöy-tsul art, way of reading.

klöi acc. to Lex. = Ssk. urmi, wave; in the living language it is used for middle; in ancient literature for expanse, esp. ném-mkai of the heavens, rgyud-mtsoi of the sea; ran-byun klooi yaïs brjod-mèd the unspeakably vast uncreated space; hence: the space of heaven, the heavens, klöö-du lhün-ba to soar, to hover in the sky. This vagueness of meaning makes the word suited to the idle fancies of mysticism, as in: klöö-du gyûr-ba, which seems to denote a soaring into mystic perfection. — dba-klöi Sch.: wave; Tibetans of today, and Schr.: the midst of the waves. — klöö-brtöd Gr. was explained by Lamas: emerging from amidst the waves. (The significations 'depth, abyss, plenty, body' added by Sch. seem to be erroneous). Cf. ak'yel.

klo-pa, also klán-pa, to mend, patch v. also lhán-pa.

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

dkás-po W. for dka-bo.

dkan, also rkan (Ld. *skan*) 1. the palate, yá-dkan, the upper, má-dkan the lower part of the palate; *kían-ða dêb-pa* to smack C.; dkan-nýer the wrinkles of the roof of the mouth Cs. — 2. dkan

yé-r-po Lex. w. e., Sch. steep declivity, precipice.

dka-bo 1. adj., also -bo, seld. -mo, difficult, stöb-pa dka-bo learning is difficult Dzl., gen. with supine: stöb-tu or stöb-par dka it is difficult to learn, or with the root: go-dka difficult to understand; akár-bo buoyà it has become difficult, it is difficult (to me, to him etc.) — 2. sbst. dka-bo pains, exertion, hardship, suffering, dka-bo mèd-pur without difficulty, easily, dka-bo spyod-pa to undergo hardships = to use exercises of penance (tupû, Ḍhuk).

dka-grél Cs. 'a difficult commentary', acc. to Tib. dictionaries = पञ्ज्ञान perpetual commentary, lit.: explanation of difficulties. — dka-táb, dka-spyod, dka-spyád 1. penance. 2. penitent; dka-táb-pa, dka-spyod-pa, dka-táb-can, penitent, čso-ba dka-táb-ba rtên-pa to live as a penitent. — dka-sdùg trouble, dka-sdùg mán-po byêd-pa to take great pains C. — dka-tsëgs = dka-ba. — dka-lás 1. a troublesome work. 2. trouble, distress.

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 dkar-po good action; kà-zás dkar-po v. dkar-zás; dkar-la dmar-mdains-can white and red of complexion Pth.

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

Comp. dkar-skyá light-gray. — dkar-kián 1. window-hole in a wall W. — 2. opening for the smoke in the roof C. — dkar-goú C. a piece of quartz, (acc. to popular belief porcelain is made of quartz,) hence Cs.: 'porcelain-clay.' — dkar-rgya rose-coloured. — dkar-éyog register. — dkar-tog = 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, kà-zás dkar-po, dkar-tog clean food, lenten
diet, viz. esp. milk, curd, cheese or butter, as dkar-ygsum Schr. Tar. (Germ. transl. p. 335); also honey, fruit. — dkar-yol, resp. C.*kad-kar, W. sol-kar* porcelain, china-ware, cups or plates of porcelain, dkar-yol sgrig-pa to place the china-service on the table, for: to lay the cloth. — dkar-yya W. tin, pewter, *kar-ya dañ žár-če* to solder. — dkar-ser yellowish white. — dkar-ysal 1. shining white, sku-mdog dkar-ysal gāns-ri dra of a bright white colour like a glacier Glr. 2. window Sch. (?)

1. the side of a person's body Cs., dku or dku-la rtön-pa to carry a thing at one's side Zam.; dku brtöbla to open the side (in child-birth, v. mña). — 2. v. dku-ba. Comp. dku-lți a heavy feeling in the side, as a symptom of pregnancy. — dku-mdog (*kiṃ-da*) W. (＝ mña-mda?) pocket in the clothes. — dku-mdad apparently a disease of the kidneys. — dku-zhüm, Lex. कोष cavity of the abdomen, womb.

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

dku-ba 'sweet scent' Cs.; Zam. = पतिनि stench.

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

Note 1. rai-grub-dkon-mčog with Schr. is evidently the appellation of the Christian God adopted by the Rom. Cath. missionaries of those times. — 2. In the older writings dkon-mčog occurs (as far as I know) never without ysum, and combinations such as dkon-mčog-la mchod-pa
byad-pa or ysol-ba debs-pa, as well as blama dkon-mchog, are to be found only in writings of a comparatively recent date. — 3. Instead of the phrase of assevation: dkon-mchog sdes, God knows! the mere words dkon-mchog psam are frequently used in the same sense.

The synonymous figure, square; from dkyil-dktrima o crrjoj-rdzoys model. monasteries of certain the middle, kloii. 1. wealth, riches. — 2. mtil-dkor, yai-dkor, sa-dkor are expressions current in C. which I could not get sufficiently explained. — dkor-nor = nor. — dkor-pa Cs., dkor-mi Sch. treasurer. — dkor-mdzod frq., treasury. — dkor-dzogs (pronounce *kor-zog(s)) n. of a monastery in southern Ladak, situated 106 000 feet high.

Dkyi Z., Lad., a sort of snow-shoes. (Sch.: 'stocking-boots'?)

Dkyil the middle, dkyi-du -na in the middle, c. genit. in the midst of, amidst; dkyil-nas from the middle, from amidst; relative to time: *yar-rï kyil-la* W., in the middle of summer. dkyil-ma the middle one, e. g. room, = dwelling-room Lad.

Comp. dkyil-dkrun v. skyil-dkrun. —

dkyil-kor 1. circle, circumference, frq. 2. figure, e. g. dkyil-kor gru-bizi-pa quadrangle, square; a certain mystical figure; diagram, model. 3. a circle of objects, kor-gyi dkyil-kor the circle of the attendants. 4. the area of a circle, disk, e. g. of the sun; zl-gyi dkyil-kor bstan = he showed his full countenance Pth. 5. sphere, rln-gi dkyil-kor the atmosphere, mei-dkyil-kor the sphere of fire, and similarly of the other elements, th'ai dkyil-kor may perch. 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 las-kyi dkyil-kor the whole extent or bulk of the body, = the body, dkyil-kor-yyn nas-su cbu-ba to wear on one's body (e. g. an amulet); or instead of čos-kyi dky.: dkyil kor mtöin-ba to behold the whole extent of religious doctrine (?)

Note. In Lex. dkyil is said to be = mchod; perch. merely because dkyil-kor is used for mchod? But mân-dal-gyi dkyil-kor is the Buddhist map of the world, representing Mount Sumeru with the surrounding continents etc.

Dkyi-ba 1 to run a race Cs. — 2. to wring out, to filter Sch. — 3. to caper about Lad. — dkyi-byai rta race-horse Cs., dkyu-sa race-course Cs.

Dkyug-pa to lose colour by washing Lad., perch. more correctly skyiug-pa.

Dkyus 1. length, dkyus-su in length, dkyus-rin long C., spyan-dkyus 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-nyiid seems to be used so, whilst 188, 5 is totally obscure.

Dkyus-ma common, every-day, e. g. na-bza every-day clothes, dzu-za work-day hat; hence mi dkyus-ma common people (without office or authority) C.

Dkyel seems to be acc. to Cs. a synonym of klon. I only met with the word dkyel-po cbu in a medical work; Sch. explains it by universe, and a native Lex. by ka'n yajis-pa the wide house, which possibly may signify the same.

Dkri-ba pr. dkris, vb. a. (cf. Kri-ba) to wind, to wind up, gru-gu a clew or ball of thread, bûs-la gos (or gos-
dkri-gs pa

kyis) dkr., to wrap a garment round the body; rtsa-bar kör-lo dkrigs-pa yéu Med. was explained to me: a magic spell in circular writing, wrapped round the lower end of a cylinder-pipe, fig.: sér-snas kina-nas dkris quite ensnared in avirice; kun-dkris ‘all-ensnaring’ = sin. — dkrí-ma (Glr. 47. where the text has drima) means very likely necker-chief, which col. is called *kog-ti or Ka-ti C. ’og-srî, Ka-srî, kya-srî? W. — In the sense of krid-pa to conduct (Sch.) it never came to my notice.

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

dkri-gs pa pf. dkrugs (W. *śrugs-čê*) 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-srîn 1. stirring-stick, twirling-stick. 2. disturber, enemy e.g. of the doctrine Glr. — dkrugs Schr.: turning-lathe (?) — dkrugs-ma Schr.: quarrel. — Dzl. 3. dkrugs byéd - pa doubtful; a safer reading is dku-tto byéd-pa.

dku v. skyil.

dkrí-ma Cs. & Sch.: broken.

dkrí-gs pa (= skry-g-pa) 1. to stir, churn frq. 2. to rouse, scare up, Glr. — 3. to wag e.g. the tail W.

dkrí-l-ba v. kró-l-ba.

bkag-pa v. gégs-pa; bkag-ča byéd-pa to forbid Sch.

bkáu-ba v. gégs-pa to fill.

bkad? Lex. quote tágs-kyi bkad, which was explained to me by: the crossing of threads in weaving; similar: mgó-spui bkad, mgo-bkád the crossing or entangling of the hair on the head. — bukád-pa seems = kád-pa.

bkán-pa 1. a bake-house, kitchen, cook’s shop Lex. — 2. open hall or shed, erected on festive occasions Tib.-Ssk. Glossary; Tur. 18, 12.

bka (resp. for ytan, tsig, skad) word, speech of a respected person (wherefore order, commandment may often be substituted for it), rgyal-po bka the word of the king, bka-la rtsögs-pa to belong to the word, i.e. to be under the commandment or dominion (of somebody) Glr.; rgyal-ba bka the word of Buddha (this is named as one of the five ‘means of grace’, so to speak, Glr. fol. 70; the four others are: mdo-rgyud the sacred writings (sutra and tantra), bstan-bé bs do doctrinal and scientific writings (śāstra), ba'i oral benedictions and instructions of Lamas, man-üd admonitions given by them). After quotations bka or bkuo (= 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 bkó-d-pa to publish, proclaim; publication, proclamation C. — bka-bkhyön (col. *kab-kyon*) ‘verbal blows’ reprimand, rebufte (given by a superior), bka-bkhyön byéd-pa, mdzúd-pa B. C., *tön-če, 'jón-če* W. bka bkyön-pa, all of them construed with dat., to rebuke somebody. — bka-bkhrims law, commandment, rgyal-po bka-bkhrims ynjén-pas by the cruel order of the king Dzl. — bka bgró-pa to consult, to deliberate, nañ-blon bèn
dai bka-žib-tu byrūs-pa-la deliberating carefully with the ten ministers of the interior Pth. (Schr. gives also, bka-grős drels-ba to ask, byed-pa to give advice), bka-gyar (*kā-gyar,* com. *kam-gyar, kan-dyur,* 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, yson-ba to ask for, yna-ba to grant leave Schr. — bka-rgya, bka-so, resp. for rgya-ma and sogs-pa, letter or paper from a superior etc., diploma, missive, communication etc. bka-rgyud 1. = bka 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 dā'i rgyud 'word and tantra', oral and written instruction; bka-rgyud-pa n. of a Lama sect Schr. 73.; bka-bsgos commandment, precept. — bka-sgyur order, bka-sgyur yna-ba to issue an order C. — bka sgyur-ba 1. to translate the words (of Buddha etc.) 2. to issue an order (viz. in the name of a superior.) — bka sgyur-pa 1. to publish an order. 2. to proclaim, read, preach the word, bka rgya-pa to act against an order, yab-kyi bka bṛgyug-tu med the order of the father must be obeyed Glr. — bka-cems resp. for ka-cems testament. bka-mchad resp. for mchad, words or speech of a superior or any person to be honoured. — bka yna-pa cegp. 1. vb. to obey. 2. adj. obedient, bka ni yna-pa 1. to disobey. 2. disobedient. bka yna 'the cruel commander', acc. to a Lex. = btsan-pa sa-ldag 'the mighty lord of the ground', is said to be the first of gods, either Siva or a pre-buddhistic deity. — *ka tān-che* W. to permit. — bka brtags-pa (Lex.: = khrims bsgrags-pa) a proclaimed order, cf. bkar. — bka-vtags C.s.: mark, seal, precept, maxim (?) — bka-stod Schr.: 'a subaltern, agent' (?) — bka-tān order, edict. — bka-drin resp. for drin, favour, grace, kindness, benefit, bka-drinmgud-pa to bestow a favour, mi-la upon somebody; bka-mai bka-drin-gyis through the kindness of his (your) reverence Mil.; bka-drin-che the usual phrase of acknowledgment, as our: you are very kind! many thanks! B. and col. — bka-drui secretary (of a high person) C. — bka-ydams, = žal-ydams advice, counsel, instruction; bka-ydams-pa 1. adviser Schr. 2. n. of a sect of red Lamas, founded by Brom-ston Schr. 73. — bka-dogs-pa to proclaim; proclamation. — bka-bsdi-ba collection of the doctrine Tar. — *ka-nin* instruction C. — bka yna-ba 1. vb. to order, command; grant, permit; 2. sbst. order; permission; ņed bód-k,i rgyal-poi btsun-mo-ta bka yna-bar žu I beg you will give her as a consort to my (the Tibetan) king Glr. — bka-pēbs Schr. a supreme order. — bka-prini message. — bka bā-ba the going forth of an order, bka-sūb order, edict Schr. — bka-büm, vulg. *kam-büm*, the hundred thousand precepts (title of a book). — bka stsol-ba, gš. stsal (stsal-to, stsal-pa), resp. for smri-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.: = सुवचन स speaking well, eloquently; Schr.: bka-blo-bdē-ba to acknowledge to be wrong (?); bka-blön, (bka blön-po Glt. f. 94) prime minister; any high official. — bka-so any writing of a superior, decree, diploma, passport, official paper, letter. — bka žags 1. a high official, counsellor. C. 2. court of justice, judgment-hall.

bkar bkar term. of bka in or to the word etc.; bkar dogs-pa C.s. to legalize, Dzl. cap. 4. to proclaim, publish. bkar-brtags-pa published; publication.
bhur-ba v. to honour, esteem (synon. mchod-pa), mafi-pos bhur-bai rgyal-po, the king honoured by many, frq.; khyil-g is bhur-zin mchod-pa "worthy of general honour and respect Mil.; mis bhur-bar mi gyur is not esteemed by men Dzl. — 2. sbst. honour; more frq., bhur-sti, honour, respect, homage, mark of honour, bhur-stis mchod-pa to distinguish (a person) by marks of respect Zam.; ral-la bhur-sti byin dus when honour is shown to yourself Mil.; bhur-sti byed-pa to do honour frq.; to make a reverence, to salute. — II. pf. of bhur-ba to carry; in the term mafi-pos bhur-bai rgyal-po the legend combines this significance with the preceding one Glr.

bhug-pa v. gog-pa.

bkum-ba v. gams-pa.

bkur-ba I. 1. vb. to bend back, recline (vb. nt.), rgya-ns byed-de bending or turning far aside.

bhug-pa to beat (= rdul-ba) Mil. ut.; bku bhug-pa resp. to chastise with words, to scold, frq. (v. bka, phrases); Schr. mentions also bhug-bkyal chiding.

bkra-ba (Lex.: = chua, cf. also krbo) 1. variegated. — 2. beautiful, blooming (of complexion); glossy, well-fed (of animals); sa-bkra n. of a cutaneous disease.

Comp. bkra-bzai n. of a mountain in Tibet. — bkra-lam-mé v. kral-ma-mé. — bkra-sis Ssk. 1. happiness, prosperity, blessing, bains-rungs-la bkra-sis sogs happiness to my people! may they prosper! Glr.; *nral-med bsad-med dya-si yun-sum sgong zhu I wish you good health and immeasurable and perfect happiness! (new year's wish in W.); bkra-sis-kyi chu holy water Glr.; bkra-sis-kyi mabl-kri nuptial bed Cs.; bkra-sis-kyi tsiig or smon-lam blessing, benediction; *dya-si sigtu! Good bye! May you be happy! *kyod-la dya-si cho I wish you joy! (also ironically) W.; bkra-sis-siin being happy, enjoying prosperity Glr.; bkra-sis-siin-ba gdo-can instruments used for insuring happiness (to a new-born infant) Lt. — 2. sacrificial ceremony by which blessings are to be drawn down, bkra-sis byed-pa or mchod-pa or *gyog-che (W., barley being scattered — gyo-glpa — on that occasion), to perform this ceremony, — bkra-sis-pa propitious, lucky, perh. also: happy; bkra-sis-pa llaa lucky signs; bkra-sis-pa rtags lucky configurations orsemblances (such as e. g. devout imagination seeks to discover in the outlines of mountains etc. Glr. fol. 58.) bkra-sis-ma n. of a goddess, Sch.: goddess of glory Dzl. — bkra-mi-sis misfortune, calamity, bkra-mi-sis-pa un-
happy; calamity, bkra-mi-sis-pa tams-čad 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 sogs,) bkra-mi-sis ral-dzon (*ta-si cogs-dzon*) 'Tassissudon' in Bhot., bkra-sis-lhun-po (*ta-si-hym-po*) 'Tashi-lunpo' in Tsaṅ.  

1. bkraj-pa 1. brightness, lustre = mdânis, also bkrag-mdânis, e.g. of jewels.  
2. beautiful appearance, colour, of the face or skin, also sa-bkrag; sa bkrag-mdânis pure gloss of the skin Mâ.; bkraj-cân bright. bkrag-čor without gloss, dim.  

1. bkrb-pa 1. to select, choose; mông-tu bkrab exquisite, choice Lex. — 2. = Méd-pa, skrá-pa W.  

bkrm-pa v. grém-pa.  

1. bkral-ba 1. pf. of grél-ba Cs., Tar. 124, 14. — 2. to appoint, lás-la to a business.  

1. bkrais-pa 1. Sch.: pf. of a verb bkra-ba, adorned, decorated (?)  

bkri-ba 1. for aki-ba to wrap. — 2. for skr-Ú-pa to conduct. — 3. to try to acquire, to search for Dzl. 30 to lay up, *=sri-cê* W.  

bkris abbrev. for bkra-sis.  

bkris-pa for akris-pa v. akr-Ú-ba.  

bkru, bkrus, v. Êrd-pa.  


bkrn-pa 1. Cs. poor, indigent, hungry, saí pûogs bkr a poor, barren country Stg. — 2. miserly, stingy C.  

bkris-pa vb. to be hungry; adj. hungry; sbst. hunger B., C. where it is now used as the respectful term; bkres-skóm hunger and thirst; bkres-skóm-pa-las čog-par byin-te leading after hunger and thirst to satiety; bkres-rul-ba-pa Sch.: to have a ravenous appetite.  

bkri-pas v. gróis-pa.  

bkröl-ba v. gról-ba.  

1. 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.  

rka (Ld. *skra, zai*) 1. marrow, rkam-már id.; rka-bro ma tasting of marrow Sch.; rka-ni kon-nas byâms-pa love from the innermost heart Thgy. — 2. the upper part of the arm or thigh, or the large marrow-bones of them, dpül-rka, rlâ-rka Sch.; rka Med. — 3. kernel of a nut etc. W. — 4. = rka-pa no. 5, stalk; also quill of a feather. — 5. in compounds for rka-pa.  

rka (resp. žals) 1. foot. — 2. leg. — 3 (cf. lag-pa) hind-foot. — 4. lower part, lower end, e.g. of a letter, rka-pa-can 'having a foot', so the nine letters are called that extend below the line (MT, F etc.) Glr. — 5. stem, stalk, etc. esp. leaf-stalk, lo-rka. — 6. verse, metrical line; tsig-rka, prop.: tsigs-su-bcâd-pa(65,646),(749,714) rka-pa, id., tsig-rka mtar nyis-sâd tob at the close of a verse a double shad is placed; hence: verse of the Bible Chr. Prot. — 7. base, foundation, rdzul-gyi rka-pa bzi Dzl. the four 'pillars' of performing miracles (चब्दियाद) Trigl. fol. 17.  

Comp. *kañ-kyög* bandy-legged C. — rkañ-kri a piece of cloth to wrap round the legs (Lat.: tibiale) Sch. — rkañ-kim Lex. w.e., prob. having a foot contracted by disease — rkañ-kror bandy-legged Sch. rkañ-mgyögs pa nimble-footed, rkañ-mgyögs-kyi rdzas tham-la byûgs-te oiling his boots with swiftfootedness, a miraculous ointment imparting this gift Glr., Tar. 67. — rkañ-grä a vassal or subject paying his duty by serving as a messenger or
porter Cs. — rka'n-gros or -brōs 1. walking on foot. 2. domestic cattle; breeding-cattle. — rka'n-rgyud Cs.: ‘the hollow of the sole’. — rka'n-yig-pa one-footed. — rka'n-rjìn bare-footed. — rka'n-rje's footstep, trace. — rka'n-nyigs-pa two-footed, a biped, po. for man, mankind. — rka'n-stēgs foot-stool; trestle. — rka'n-tān on foot, rka'n-tān-pa pedestrian. foot-soldier, rka'n-tān-du grūl-ba (Sch. also: rka'n-tān-ba) to walk, to go on foot. — rka'n-mīl sole of the foot. — rka'n-tān (erron. also -tān) Sk. पादप ‘drinking with the foot’ po. for: tree Mil. — rka'n-dān trumpet made of a human thigh-bone (Hloö: I 173). — rka'n-drāg-pa, rka'n-drāg-lha-pa six-footed; insect, po. — rka'n-yēlub foot-ring (ornament). — rka'n-dren (v. also žabs-drēn) disgrace, rka'n-drēn-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. rka'n-rdām a maimed foot; lame Cs. — rka'n-snam trowsers, snām-lu'i rka'n-snam yig one pair of cloth-trowsers. rka'n-pags lha'n S. g. sol. 9? — rka'n-gyud felt for covering the legs, v. rka'n-dkri. — rka'n-bōl upper part of the foot. — rka'n-bām a disease in the foot, Sch.: gout, rka'n-brōs or bros v. rka'n-grōs. — rka'n-tsēgs v. tsēgs. — rka'n-mdzub-dzēr-pa Sch.: corn (on the toe). — rka'n-mdzur iron pricks fastened to the feet for climbing mountains. — rka'n-bī-pa four-footed; quadruped. — rka'n-lāg hands and feet, rka'n-lāg bṣāl-ba L.t., Schr.: ‘numbness or rheumatic pain in hands and feet’; rka'n-lāg sēr-kar 'on hands and feet chap Sch. — rka'n-tān foot-path. rka'n-tṣiṅ treadle, of a loom. — rka'n-subs stocking, sock. — rka'n sōr toe.

रकन rkan v. ḍkan.

रक्न par. rka'n-pa I. vb. to desire, to long, nōr-la for money. II. stb. 1. longing (cf. rān extr.) — 2. v. skam-pa.

रकू बा, पी. (b)ṛkus, ḍt. brku, imp. rkus, to steal, to rob, brku-bya to be stolen, brku-byai rdzas things that may be stolen.

रक्न-मा rka'n-ma 1. thief frq. 2. theft, rk. byēd-pa (W. : *so-čé*) to steal; *rka'n-ma zoś soi* W. it has been carried away by a thief; *kā-kūn gyāb-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-rkān robber of graves. — rka'n-tās-si blān-ba to take away thievishly Stg. — rka'n-nor stolen goods. — rka'n-po, fem. -mo thief. — rka'n-dpōn the head of a gang of thieves or robbers Cs. — rka'n-zla a thief’s accomplice.

रक्ब r kob (Lex. पाथु) 1. the anus B. — 2. vulva W., C. — 3. backside, posteriors C. — rka'n-stēgs sitting-bench C. — rka'n-tsōs buttocks Cs.

रको-बा (cf. skēmpa) lean, meagre Cs.

रकोङ-पा rko-pa, also skēd-pa, W.: *skēd-pa* 1. the waist, sēn-ges mēon-sar was mēon rko-pa ēy if the fox takes a lion’s leap, he breaks his neck Mil.; *skēd kug tān-čé* W. to bow; *skēd-zér* (cf. skēd-pa, also: skēd-zēr) the arms a-kimbo W.; more particularly that part where the girdle is worn, loins; rko-dgyud ornament of the girdle; rko-pa nas gri bton he took a knife from his girdle lṭh. ; *ko'-pa bhal* ‘her waist fell’, euphem. expression for: she has got her menses C. — 2. the middle of a building, of a mountain, *kar-skēd* W. the middle story of a castle; rko-pa tṣam brtsiṅ tṣar nas when the building was half finished Ghr.; Ti-sei rko-pa-na yar bstebs soh he is already half-way up the Ti-se Mil.

रको-बा, पी. (b)ṛkos, ḍt. brko, imp. rkos 1. to dig, dig-out, to hoe, e. g. sa earth; rko-byēd digger; po. also a spade, mattock; brko-byai sa soil to be turned up. — 2. to engrave (cf. jūr-ba); brko-spyād a gouge Sch.; brko-ma sculpture.

रको मा rko-ma n. of a bird Wān., prob. = ko-ma.
**rkog-ma** v. lkog-ma.

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

**rköd-pa**, = rkö-ba Ts.

**rkön-po**, also skön-po 1. basket; the word is said to be used in Kun.; perh. also the Ladakian word *kun-dim*, a large cylindrical or bottle-shaped basket, may be traced to the same form. I never found it in books. — 2. net, fowler's net Lex.

**rkyag(-pa)**, also skya(-pa), dirt, excrement; *kyag-pa tön-*wa* C., *kyog tān-*de* W. to cack, vulg. — mig-skya the impurity in the eyes Cs.; *na-skyag* ear-wax W.

**rkyan** the wild ass or horse of Central Asia, Chigitaï, y'o-rkyan male, mo-rkyan female of it; rkyan dār-ma a young wild ass, rkyan-ryan an old one, Cs. — rkyan-'cu n. of a lake in the south of Ld., in the neighbourhood of which these animals are particularly numerous.

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

**rkyán** v. rkyon.

**rkyán** n. of a vein, v. rtsa.

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

**rkyal-ka**, sometimes for kyál-ka.

**rkyál-pa**, दति, leather bag frg.; *jûn-pa mi-ytsan-rdzás-kyi rkyal-pa* a poetical term for the body Mil.; *rkyal-bu* (*kyal-la*) small bag, pouch; *ra-rkyal* bag of goatskin; *jye-rkyal* (*ce-kyal* C., *pe-ky.* W.) bag for flour.

**rkyal-ba to swim, *kyal gyâb-*de* W. id.; rkyal rtsed-pa to amuse one's self by swimming.

**rkyen**, बद्ध Will.: 'with Buddhists: a co-operating cause, the concurrent occasion of an event as distinguished from its proximate (or rather primary, original) cause, rgyu. (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, rkyen-gis c. gen. by, on account of, ci rkyen-gis whereby? dei rkyen-gis thereby, therefore, dei rgyu dei rkyen-gis 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 nān-pa unfortunate accident; rkyen nān-pa das he has perished by a fatal accident Grv.; *tse dir byun-bai rkyen nān-mams* the adversities of the present life Mil.; rai mī död-pai rkyen an event disagreeable to one's own self; bö-brur rkyen a sudden accident Mil.; rkyen de-la brten-nas owing to that circumstance Tar. 8. 1. méd-pai rkyen-la bi-täs-te or brten-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-
rkyön any circumstance or event adverse to the success of an action, obstacle, hindrance, any thing opposite or hostile to the existence of another thing, mfun-rkyön, a happy, favorable circumstance, furtherance, assistance, supply, mfun-rkyön byed-pa c. genit. to assist in, to help to; mfun-rkyön dzom-po altogether successful. — 3. misfortune, ill luck, calamity, rkyen zlog-pa to avert a misfortune, tögs-pa to endure, tüb-pa to brave it Mil. — cf. rgyu.

rkyön-ba pp. & ft. brkyan, to stretch, extend, stretch forth (one's hand to a person), put out (the tongue), spread, distend (the wings, a curtain), žabs ynyis brkyan-bshkim one leg stretched out, the other drawn in Ptb.; *kyan-sād-cē* W. to stretch one's limbs. — brkyan-sīn 1. 'extending-wood', an instrument of torture in Tibet, a wooden frame on which the extended arms and legs of the delinquent are fastened down, whilst burning pitch or sealing-wax is dropped on his naked breast, which procedure is called brkyan-sīn sprād-pa, brkyan-sīn-la bēg-pa or brkyan-ba 2. cross Chr. Prot. This word has been adopted on account of its etymological signification, although it differs in its form and use from the σταυρός of the N. T., which is unknown in Tibet and India. Additional explanation will be at any rate required on the part of missionaries; but much more so in the case of the Kro-če (Ital. croce) of the Rom. Cath. missionaries of the last century. In favour of the word ysal-sīn, 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 were well acquainted with the idea of martyrdom inflicted in this manner. Still ysal-sīn 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-

qog was the term generally used for cross, whilst in the case of ysal-sīn no Tibetan thinks of anything else but empaling.


lkigs-pa 1. dumb, mute; Ka lkigs-par byed-pa to put to silence Do.; lkigs-pa-pà a dumb man, -ma woman Cs. — 2. dull, stupid Sch.
lkog secrecy, lkog-gi čiun-ma Cs.: a wife kept secretly, a private confidante, lkog-tu in secret, secretly frq.: lkog-tu gyür-pa, lkog-gyür, to hide, hidden, out of sight Mil., Tav.; lkog-tu glēn-ba to converse secretly; lk. sdöl-pa to keep in retirement. — lkog-rian a reward given secretly, a bribe. — lkog-cōs Sch.: 'a secret doctrine'; but lkog-cōs byed-pa is gen. understood: to apply one's self to religious studies or exercises in secret. — lkog jab byed-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-zān zā-ba Sch. to take usury-interest in secret. — lkog-lāb backbiting, slander.
lkob fat, heavy, plump Sch.

lkol-mdūd, also *ol-mdūd, larynx.
ska-čig v. skad čig, skad no. 4.
ska-čog n. of a grammarian Zam.
skā-ba thick (of fluids, cf. slā-ba); skā-slād (Ld.: *kas-lād*) consistence, density. — W.: *skān-če*. 
skad (C.: *ka*) 1. voice, sound, cry (cf. sgra), glân-po-êvi skad lta-bui sgra a sound like the voice of an elephant, *ka'-la ciêy-pa dhon mi-cig-pa* C. (words) equal as to sound, but of different sense (= homophone), sdu-gsîn-dâi skad byîn-pa, snyin-êzi skad dûn-pa to utter lamentable cries; skad stêr-ba Sch., *ke' gyag-pa* C., *skad ân-ce* W. to sound; *ke' tan-va* C. *skad gyab-ê* W. cdp. to call to a person; skad mûn-par with one voice, with one accord. — 2. speech, words, talk, news, *ka' ci naû sJu* what is your pleasure? what did you say, Sir? C.; zêr-ba de ci-skad yin the (words) spoken what speech are they? = what do they mean? Pth.; dê-skad-(du) in these words, thus, (before a literally quoted speech), dê-skad-(vës) id. (after it); it is also used in a more general sense instead of del-lur: dê-skad ma byed don't do that Mil.; skad smra-ba to give account, to relate Ld.-Glr. jol. 12. b. Schl., acc. to another reading instead of sra smras-te; skad byêd-pa id., rmi-lâm-du byîn-ba skad byas-te reporting it as having been revealed to him by a dream Pth. — 3. language, bod-skad the Tibetan language, gryug-skad the Sanskrit language, bod-skad-du, col.-la, into or in the Tib. language, yul-skad-du into or in the provincial dialect. — 4. a snap with the fingers, always with ciêg: skad-cig-(ma), gen. as a measure of time: a moment; also adv.: for a moment, skad-cig-la in a moment, instantly, in one moment, skad-cig de-nyid-la in the very same moment. (Some mathematical books compute the skad-cig = \(1/12\), others as long as \(1/16\)).

Comp. and Deriv. skad-gâgs hoarseness of the voice, Cs. — skad-ûn 1. a bad voice. 2. cry, screaming. — skad-ðan having a voice, sounding. — skad-câ 1. C.: discourse, conversation, *ka'-ca lab-pa* or *jhe-pa* to converse, to have a chat. 2. C. talk, rumour, *mûi kû'-ca re* it is (but) talk of the people. 3. W.: news, tidings, intelligence. — skad-cê, -cën 1. a loud voice Sch. 2. n. of an animal Lt. — skad-rnyâ Sch.: a high voice. — skad-snyân sayûr-ba Mil. to sing or whistle in a quavering, warbling manner, of birds, flute-players etc., gyûr-skad a singing or playing of this kind. — skad-dôd an equivalent word, cûn-mai sk. another word for wife Gramm. — skad-pa v. the separate article below. — skad-sûr Cs. = skad-gâgs. — skad-bzûn 1. a good voice. 2. W.: good news. — skad-tûg dialect. — skad-tûg clamour, screaming. — skad-rsân mto Sch.: a loud voice, skad-rsân nyams-cûn gyûr the voice is getting weak Wûn.
skams-su or skabs with genit. at the time of, on occasion of, during, while, when; dé-ka skāb-su in a moment, instantly, skabs dīr now, here, in this case, in this place (of a book etc.) frq., skabs re once, for a time, *skabs-tōg* Ld. (col.) now, būr-skabs interval, interlapse of time Tar.; ðūs-skabs, tšel-skabs, yun-skabs, time, state, situation, skabs dañ śbyār-ba, ðūs-skabs dañ bstūn-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 Wdū.: ldūm-būi skabs la-pung dān go skāy-legs drā-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 dūnu the ten sections of Buddhistical theology, also: one that has absolved them.

Comp, skār-kūn (the same word as dkar-kūn, but of a different etymology) window. — skār-kōnis Cs.: ‘the angular distance between two stars or planets’ (?) — skār-tīā a weight (5 points on the steelyard for gold) = 1 zo or 1/20 ounce; as money = 1/2 rupee. — skār-cū ‘star-water’, bathing under the constellation skār-ma rib-cū (prob. revati, the 28th nakṣatra, is meant) in October is considered beneficial for every kind of complaint, because Senis-rgyūs smān-pai rgyal-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-mdū (Cs.: ‘ignis fatuus’?) a shooting star, ltūn or sa-la drīl is coming down, gzis Mil. id. — skar-dpyād, -rtsis astrology. — skar-prāṇ a small star. — skar-tsögs the starry host. — skar-cūn ‘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.

**skál-ba** Ssk. **भागः**, resp. **sku-skál** 1. portion, share; byo-
**skál** allotted portion; **zas-skál** portion of food, *ration*;
**van-skál** personal share; nor-skál or syal-nôr **Glr.** hereditary portion, *inheritance*; **skál-ba** ma **čäd-par** without being shortened of his portion **Mil.**; ma **mtöön-ba** **skál-ba** ma **mchis-pa** dra it does not seem to fall to my lot to see my mother. — **skal-čäd** 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: **skal-ba** bzañ-po, uän-po good, bad fortune; **tse ddi grogs-s’al** the matrimonial share of the present life, the communal fate for which a person is predestined **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 **skal-lðán** means happy, blessed as well as pious, devout, and **skal-mèd** unhappy, irrereligious, impious. **skal-lðán** 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. **सम्पत्ति** and **सम्बन्धः**. Also some single blessing or spiritual gift may be meant by **skál-ba** and so the Ommani-padmehûm is called the **čos-skál**, the religious treasure, of Tibet **Glr.**

**sku** B., C., **skás-ka**, **skús-pa** C., **skrás-ka** (pronounced *té-ka* C., *srás-ka*, *spré-ka* W.), even **skas**, **skad ladder**, generally consisting of the notched trunk of a tree; **rkyäin-skad** C. ‘single ladder’, the same, compared with two or three of them joined together, to make a sort of staircase with broader steps; *dö-tä* C., *do-srås*, *do-spré* W. a flight of stone-steps; *gya-srås*, *gya-spré* W., *gya-ke* C. (Schr.) a regular **staircase** as in European houses; **gru-skis** **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; **kus-skiy rin-pa** Cs. steps; **srå-latlañ**, *sral-dañ* W. spokes of a ladder; **kus gram** Cs. the two **side-pieces** of a staircase or ladder; **kus alzug-pa** to apply a ladder **Schr.**, Cs.

**sku**, Ssk. **बाबा**, sometimes **ग्रंथि** 1. also **sku-lus**, **sku-youns**, 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-sa** flesh; **sku-mtösäl** (for **sku-kroag**) blood Cs.; **sku-mdög** colour of the skin, **sku-nä** age; **sku-tse** lifetime, life; **sku-küns** state of health; **sku-skál** portion, share, **sku-ciäs** goods, stores **Mil.**, **sku-bsöd** virtue, happiness **Tar.**; **sku-skyés** a present (given to or received from a respected personage); **sku-bag** image, statue **Glr.**; **sku-mdun-pa** (C.: *ku-n-dun-pa*) or *-drun-pa* attendant of a man of rank; *ku-jar-va* (adherent', v. *byar-ba* id. C.; **sku-nye** Sch. relation, kinsman; **sku-gsös-pa** dying, death (of a king etc.) **Glr.**; **sku-bstod** praise **Sch.**; **sku-gsös** (acc. to Cs. instead of **sku gsös** (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-yum** चित्राय, viz.: **čos-kiy sku**, **धर्माय**, **lvis-spyöd-kiy sku** संभोगकाय and **sripl-pai sku** निर्मयकाय. These three ‘persons’, however, have as little as **dkön-mèög-yum**
any thing in common with the Christian Trinity, nor even with the Indian Trimiřtī, for the first state, the ‘body of law’, the absolute body, is Buddha in the Nirvāṇa, the so-called first world of abstract existence i. e. non-existence, which is the ultimate aim and end of every existence and the ideal aspired to by every believing Buddhist; the second state, the ‘body of happiness or glory’ is Buddha in the perfection of a conscious and active life of bliss in the second world (heaven or Elysium), which state however is inferior to the first; the third, the ‘body of transformation and incarnation’, is Buddha in the third or visible world, as man on earth. Notwithstanding the altogether abstract character of ēs 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 nō-bo-nyid-khy SKU superior to the three, viz. that which is eternal in the essence of a Buddha, even ēs SKU, the absolute body, being described by these philosophers as transient. The unintelligible passage in Cs.‘s dictionary, p. 305 b. might be corrected thus: ‘adding to the former three as a fourth’ etc. — To this signification belong the compounds SKU-rim, resp. for rim-gro reverence, respect, particularly in the special sense of a solemn sacrificial ceremony, performed on public and private occasions, e. g. in cases of disease; SKU-rim byed-pa to perform such a ceremony. — SKU-rten, SKU-tsal, SKU-yzungs, SKU-dravā (W. *kun-dā*) image of Buddha etc. — 3. image, statue, of Buddha or other holy persons, yez SKU a gold image, rdō SKU a stone image, yin SKU an image of clay, bris SKU a painted image, jin SKU a basso-relievo, rkōs SKU an engraved, blugs- or lugs SKU a molten, tāgs SKU a woven image Cs. — SKU-bām ‘mausoleum’ or acc. to another etymology ‘the 100 000 images’, n. of the famous monastery Kumbūm east of the Kokonor (v. Travels of Huc and Gabet). — SKU ysnū tugs 1. (cf. SKU no. 1) resp. f. lus yag yid the three spheres of a man’s doings or sufferings, works, words and thoughts. — 2. the rten ysnū, the three representations of Buddha: the image of his person, the books containing his doctrine, the pyramid (mchod-rten) as the symbol of his grace. — SKU-līa-rgyad-po five deities of degenerated Buddhism Schl. 157.

SKU-ru a paddle-wheel, without a rim; such are the water-wheels of all the mills in the Himalaya SKU-ru-līa the figure of a cross + x. 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 refinements etc.

SKU-gs the stake in a game or wager received by the winner. — Skugs-stōn Sch. id.? SKU-līa pf. bskuins, ft. bskun 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. — bskuins-sa lurking-place, hiding-place Mil.

SKU-skud sbst. v. SKU-pa.

SKU-pa I. sbst. thread, yarn; wire; SKU-pa yeōd-pa to cut off the thread, also fig. Cs. to divorce; ras SKU cotton thread, lēags SKU iron wire; tsun SKU coloured thread; SKU-pa the thread-ends of a seam; SKU-bris SKU an embroiderer.

II. vb. pf. bskus, ft. bsku, imp. SKU, col. ku-rua C. *SKU-chē* W. to smear *tāgīr-lā mar SKU-chē* to butter the bread W., di-lā nāg-po ma SKU don’t make that dirty W.; to besmear, to daub smytū-pok-lā snum-gyis a wick with grease DzI.; sgyō-la rtsi to paint a door; spōs-kyis SKU-pa to anoint; SKU-ointment, *sra SKU-pa* pomatum W.
mi žig-la las, work on somebody, — perh.
a mere provincialism; dei tšig-gis bskul-
nas induced by his words; rnām-šes las
dar nyon-mōns-kyis bskul-nas the (departed)
soul urged on, influenced, driven, by its
former works and sins S. g.; bha-srin
mchod skul kyain though I tried to deter-
mine, to bring round, the gods and the evil
spirits by sacrifices Pth.; glun sogs drang-
tu skul-sin flutes and other (instruments)
calling, resounding, fortissimo and so an-
imate the actors; *yid skul-če* W. to
remind, admonish; *sñan* (for *rcai*) *skul-
če* to rouse by shaking. — bskul-ba and
more frq. bskul-ma exhortation, admonition;
bskul-ma debs-pa, C. also skul-rgyag-pa,
skul-cāg byed-pa Mil. nt. to admonish, ex-
hort. — *skul-kang W. overseeer.

1. skur-ba I. pf. skur, at the end of a
sentence skur-ro, sometimes for
skur-pa debs-pa Mil. —
II. pf. ft. & imp. bskur, pf. at the end of a
sentence bskur-to 1. to send, to trans-
mit, e.g. news, objects, also an army,
but not a messenger; mdo-ba skur-ba to
send on in advance, to have carried be-
fore, e.g. a banner; skur ynaig mdzad-
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;
debs-pa, skur-ba to invest with power, to
authorize, ji dig-a bar gyig-ba debs-pa skur tíg
give me power, permission, to do what
I like Dzl.; rgyal-por debs-pa skur-ba to
authorize somebody to be a ruler, to ap-
point, 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-bo-
nás debs-pa skur-ba, and as supernatural
powers are supposed to be active during
this process, debs-pa skur-ba means also: to
bless, consecrate, endow with miraculous
power; esp. four mystical powers of med-
itation are imparted in this way.

bskú-to 1. skó-to 1. to appoint, nominate, com-
mission, charge a person, lás-su with a
work Dzl., much more freq.: rgyud-por,
dpön-du to be king, chief; rgyal-sar skó-ba to raise to the throne; ma bskós-siṅ without mandate, unbidden Glr. — 2. lás-la bskós-pa destined to the works i.e. destined to a man in consequence of his works; néel-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.

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.

skog-pa v. kóg-pa.

skó v. under koṅ.

skoṅ-ba pf. bskán, ft. bskán, imp. skoṅ(s) 1. to fulfill, e.g. a hope, a vow etc., "nyin" the desire W.; ka skóṅ-ba to fill up what is open, to make up a deficiency Zam., also dgé-bai ka-skóṅ to fulfill perfectly the laws of virtue, ka-skóṅ, ka-bskán, kus-skóṅ 1. appendix, supplement, yám-du ka-skóṅ-du bsd will be said, described, below in the appendix Wdū. 2. By Tibetan copyists of books a short prayer is called so, consisting of a stanza of 4 verses, which they are accustomed to write down or recite after having finished the copy of a work, in order to make amends for the mistakes they may have committed. — tugs-dám bskán-rdžás a certain ceremony v. Schl. 260. — 2. v. dpa.

skóm-pa I. sbst. v. rkóm-pa. — II. vb. pf. & ft. bskor to dress, to clothe another person (resp. ņsó-ba).

skobs = skabs Schr., Sch.

skom 1. thirst, skóm-kyis ŋdeṅs-pa tormented by thirst Dzl. — 2. resp. žal-skóm, drink; zas (daṅ) skom food and drink. — 3. i.o. skam the dry land Glr., provinc. — skóm-pa 1. to thirst, to be thirsty. 2. the thirst. 3. thirsty, skóm-pa-dag ni skóm-pa daṅ brál-bar gyur the thirsty will get rid of their thirst S. O. — skom-dād (dag-pa = dād-pa) thirst Med. — skom-tsād burning thirst Mil. — *skom-ri* thirst W.

skor (cf. kor) 1. circle, mig-skór eyeball W.; sbo-skór hoop of bamboo Schr. — 2. appurtenances, yi-ge bri-bai skor writing utensils, tód-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 lub-pa to repeat Schr. — 5. theme, subject, gaṅ skór-la bri dag what is the subject of this writing? Answer: rtā skór-la a horse C.; de skór-la on that account, therefore Ld. — 6. skor, skór-zas food presented to Lasas; laymen are deterred from laying their hands on it by the mysteriously menacing verse: skór-zas zá-la lça-gi gríst-pa dgos he that eats Lasa's food, wants iron jaws. — 7. v. skór-ba no. II.

skor-ba I. vb. pf. & ft. bskor 1. to surround, encircle, enclose, besiege cca & d.; also of inanimate objects: dé-la skór-ba ri the mountains surrounding it Glr.; ri nāga-kyis bskór-ba Sambh. a mountain surrounded by a forest. — 2. to go, move, ride round a thing; esp. the reverential ceremony of प्रदर्शन 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; ēs-skór-la byon they walked round in the religious direction, i.e. according to the precepts of Buddhism, bón-skór-du soṅ in the Bon manner, i.e. the opposite direction Mil.; pīṣag daṅ skór-ba byād-pa, as a specification of religious duties: to make salutations and circumambulations.
3. to wander through, traverse, rgyāl-kāms, the countries, Mil. — 4. to return, go home Sch. — 5. to turn round, twist, mūe 'tāg-pa a man's neck, i.e. to choke, to strangle him Glr.

Phrases: mgo skor-ba, mgo skor byed-pa (W. *co-če*) to befool, delude, deceive a person, by intoxication or flattery Glr., also by a flood of words. — *ka kör-iva C., kör-če* W. to make one alter his sentiments, to divert one from a plan etc. — *lan* or *dugs skor-če* to take vengeance W. — *si kör-če* (v. ṛtis) W. to count, calculate. — tsogs-kyi körö skor-ba to arrange the objects of the mandal (q.v.) in a circle n.f. — skor lög-pa, skor lög-la gró-ba to go round the wrong way Mil.; *pi-va kor-re-lög tān-če* to talk foolishly, to twaddle W. — *lag kör-če* the putting a seal under a document which is done by several persons after another W.

Comp. skör-ka'i Glr., prob. = skor-lam.

— skor-rgyügs turning the enemy, getting into his rear Mil. — skor-mkān, skor-pa a turner Cs. — skor-spyād, skor-sin a turner's lathe Cs. — skor-tīg a pair of compasses.

— skor-ābyig a sling, for throwing Sch. — skor-lām 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-lām, in the compounds: nān-skor the inner, bār-skor the middle, ṣyi-skor the outer roundway, ṣyi-skor ēn-po the outermost. — sā-skor round-about way, by-way.

skör-ba pf. & ft. bskol to boil (vb. act., cf. ḫōl-ba).

skro-pa 1. v. skó-ba. — 2. Sch. 'to order', but this is sgo-ba.

skya 1. oar C., Thgy.: skya-lēb id.; skya-mā'g rudder; skya rgyāb-pa to row Schr. — 2. spatula Schr. — 3. pot-ladle, C. — 4. wall of stone or clay, bār-skya, partition-wall, *bhār-kyā ḛā-pa* to make a partition-wall C.

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

skya-ba I. vb. 1. pf. bskyas, ft. bskya 1. Lex.: = ḛo-ba to change place, cf. skyas. — 2. to carry, convey to a place (a quantity of stones, wood, water etc.) W., v. skyād-pa. — 3. Sch. to swim (?) II. sbst. 1. kettle Sch. — 2. prob. = skya 1.

skyā-bo, Ssk. पांढर and पांढ, whitish grey, yellowish-white; *skya cāg-če to fry or toast a thing so that its whitish colour turns partially into brown Id.; mi skya one clothed in light-gray, (not in red or yellow, as monks are), a layman; sūo-skya light-blue, ḷaṅ-skya light-green, and so of the other colours; therefore ser-skya ought to denote light-yellow, but it is also used as an equivalent of कालक, n. of a saint, (Ser-skya'i-grō = Kapilavastu, an ancient city in Oude, and Buddha's birth-place); originally: 'monkey-coloured', tawny, to-skyā 'pale' i.e. poor, insipid, miserable food Milnt.


skyā-ru-ra n. of a drug Med.

skyā-pa 1. = rkyā-pa. — 2. pf. bskyags, ft. bskya, imp. skyag to

skyin-pa pavement, clay-floor, mud-floor Lex., Cs.; skain-nül byéd-pa to pave, to plaster (Sch. also; to rub, polish).

skyabs (cf. skyab-pa) Ssk. गृह protection, defence, help, assistance; mečü-la skyabs is a protection against water and fire; skyabs méd-do I am (or: he is etc.) lost! skyabs byéd-pa, skyabs-su gyürg-va cegp. to protect, help, save a person, frq. with srogl-gi added; skyabs-su grö-ba eleg. měiba, W.: *skyab cöl-la yön-če* to seek help, mii or mi-la of some body, skyabs-grö 1. the seeking of help, प्राप्ति सम्बन 2. the formula Saññ-rayás-kyi skyabs-su měio, čös-kyi sky, měio, dge-dim-gyi sky. měio, the Buddhistic creed or confession of faith.

Comp. skyabs-mgön 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-grövé v. above. — skyabs-ynás 1. place of refuge, shelter; also of persons, = helper, frq.; mi-la skyabs-ynás byéd-pa Mil. to take refuge to a person, to seek his assistance. 2. seld. for skyabs-su ynás-pa client, ná-yi skyabs-ynás pó-mo-rnams all my clients, men and women Glr. — skyabs-skyin a gesture of the right hand, like that for giving benediction Glr. — skyabs-yül = skyabs-ynás. 1.

skyår-gog naked Pur.

skyår-po Sch.: a large snipe' (??); skyår-chän Sch.: 'snipe, wood-cock'; skyår-mo Sch. heron; skyår-lèbb Sch. spoon-bill; ču-skyår Cs. duck, Sch.: bittern, but the बादल of the Lex., 'a kind of goose' speaks in favour of Cs.

skyår-ba v. skyör-ba.

skyas a changing of abode; skyas débs-pa to change one's dwelling-place (cf. skyä-ba), skyas čön-po débs-pa to die
skyi-ba, pf. & ft. bsksyi 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 rdzi-n-du skyil-ba to collect water into a pond Gbr., or rdzi-n-bu sky.; to dam up a pond (but not ‘to dig it!’ Schr.); to keep back, retain, detain a person W.; *ka kyi-l-cè* to keep a person from doing something, to dissuade from W. — skyil-krin, also skyil-mo-krin, the posture of sitting cross-legged, skyil-krin byé-pa (resp. mdzad-pa), skyil-mo-krin-gis (or du) dág-pa (resp. bzhigs-pa) to assume such a posture; sems-dpai skyil-krin the usual manner of sitting, in which the feet are not seen, rdo-rje 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-krin, though frequent, is expressly rejected by grammarians.) — *skyil-dìin* W. a small hole filled with water. — *skil-liitr* W. handle, ring fixed to a thing, for carrying it, hanging it up etc.

**skyu-gân** Lex. w.e., Sch.: a gulp, draught.

**skyur-ru** a sour fruit Med.; skyur-ru-ra Med. (Lcz.: *gur-r* wood - sorrel) the same (?); in later times the word seems to have been used also for the olive, and skyur-ru-sin the olive tree, which in Sik. is called ka-skyur-poi sìin.

**skyur-riâm** Cs.: ‘condiment, sauce, pickle’; acc. to others, at least in W., only the resp. word for spag: 1. sauce, gravy. 2. dish, mess.

**skyug-pa** pf. skyugs. 1. to vomit, eject, e.g. blood, skyug-tu júg-pa to cause to vomit, skyug-pa drêm-pa to excite vomiting Tar.; skyugs-pa (partic. pf.), ēnam-skyugs, 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-ltâdd rumination, chewing the cud; Sch. also: eructation. — skyug-bro-va nausea, skyug-bro-bá naed disease of nausea; skyug-bro-bas from disgust; skyug-bro C. also impure with regard to religion, = W.*tsiil-du* — skyug-smán an emetic. — skyug-log-pa Sch. to feel disgust.

**skyûn-ka**, also lüun-ka, jack - daw (black, with a red bill); skyûn-kos zos Lex. eaten or stolen by a jack-daw.

**skyûd-pa** 1. Cs.: to forget, leave off. 2. Sch.: to comminute; to swallow. (?) **skyur-ba** I. adj. sour, sbst. acidity; more frq.: skyur-po C., -mo W. adj. sour, Ssk. अम्स; skyu rîg-pa 1. to turn sour. 2. to suffer a substance to turn sour, v. jûg-pa. — ka(-sa)-skyur-po olive, ka (sa)-skyur-poi sìin olive tree Sik. — skyur-ka Cs., rai-skyur Cs., skyur-ru (Sik.), skûr-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 skyur-pa and skyur-rtsi for acid in a chemical sense.)

II. vb. pf. & ft. bsksyur 1. to throw, to cast, pìyìr out, lhaù-zēd nam-mka-la bsksyur-nas having flung his mendicant’s-bowl up into the air Dzl., čur skyur-ba to throw into the water, rgyâb-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, tild-pa phlegm; to throw off, a rider; to give up, abandon, a work; to forsake, a friend; to abort. — skyir-ma ab-\*\textit{ortion} W. (\#) — ěu skyir, gyanyakṣyir capital punishment in Č., when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river.

\textit{skyes-ma} altogether; \textit{skyus-su klōg-pa} Gramm.: to pronounce jointly, viz. two consonants without a vowel between them.

1 of. s. sce. — 2. v. skyed and skyē-ba.

\textit{skyē-ba} I. vb. (अन्पि) pf. skyes 1. to be born; nú̄-la (seld. las) bu skyes-pa yin I have given birth to a son Glr.; póskiyes a man, mó skyes a woman, female; skye-rya-na-ći-bai sdug-bsnād 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); tōg-ma skyēs-nas, má-la skyēs-nas B., *āma skyēs-sa-ną* W. from one's birth; skye-ći (or śi̓) méd pa subject neither to birth nor to death, eternal; skyē, gag-méd-Thgy., Lex., is said to mean the same. In the special sense of the doctrine of metempsychosis skyē-ba has often to be rendered by: to be re-born, mī-ru as man, bur as (somebody's) son. — mī skyē-ba čōs-la bdō-pa v. bdō-pa. — W.: *skye-đē* 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 *skye-đē-ma*. — 2. to become, to begin to exist, arise, nad kun mi skyē, skyes-paānā zi-bai pūyir ut ne morbus ullus nascatur, natus quoque sedetur Med.; skyē-ba dañ jīg-pa to arise and pass away; frq. of thoughts, passions etc. (the person as well as the thing in the accus.): Kyea kroś-pai sens skyēs-te the youth — thoughts of wrath arising (in him). — 3. to grow (nasci) lūi̓-pa ḫru skyē-ba valleys where corn grows; ru mgo-la skyē a horn is growing on the head. — 4. to grow (crescere) čer or čen-por skyē-ba to grow up, to grow tall; ras kyañ lūs-kyu tsād-du skyēs-so the garment also grew in proportion to the growth of the body, or: with the body Däl.; rūd-pod-par skyēs-so he grew up a valiant man, became a valiant man; to bud, germinate, sprout, *sbdāns-te skyē čāg-ce* to accelerate the germinating of the seed by maceration W.; even = čēl-ba Däl. ςτψe ? — 5. sometimes = skyē-ba 2. unless in that case *kyē-čē* should be spelled bskyēs-čes W.

II. sbst. (वाल) 1. the being born, the birth, skyē-ba mī-\*\textit{ba}, skyē-mō or mīn high birth; of high birth, noble, man, male; skyē-ba dmā-ba, skyē-dmā, démān low birth; of low birth, ignoble, woman, mī-lus to kyañ skyē-ba dman born a human being, it is true, but only a female Mil.; skyēs-dmān col. *kyer mån* in Č. the usual word for woman and wife, *ŋe kyer mån my wife. — In the special Buddhist sense: re-birth = existence, life, skyē-ba di-la in this, my present, period of life; skyē-ba bīmān seven periods of life; also manner of re-birth, v. skyē-ynās; in a concrete sense: the re-born individual, yūm-gyi skyē-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. skyē-[dā] v. skyē-bo. — skyē-[gō] = groba being (q.v.) — skyē-[sā] 1. entrance to re-birth, viz. to one of the six regions of birth, v. [gō]-ba II., skyē-[sā] [gō]-pa to lock it up. 2. face, lēgs-pa a handsome, žan-pa an ugly face; also ka-sā skyē-bras lēgs-pa is said for: having a handsome exterior C. — skyē-[mē]d (आयतन) the five (or six) seats, i. e. organs, of the senses (the sixth is 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). — skyē-ynās 1. birthplace; station or locality of a plant.
2. class or region of birth or re-birth, class of beings (v. gatro-ba); byol sbon-gyi skye-ba the being born as an animal. 3. manner of birth चपापत, skye-ba bzi, also चतुर्ययम. the four kinds or ways of being born: mnä-bä-las (or nas) out of a womb (so, acc. to Stg., elephants and some men are born), sgo-nä-las out of an egg (birds, some klu, some men), drod-yä-sä-las out of heat and humidity (insects, some men etc.), rdzäs-te in a supernatural way (so the lha, the Buddhhas, when they spring from lotus-flowers; also the inhabitants of infernal regions, souls in the bardo and some men).

— skyé-rdzäs prob. = byad-rdzäs stature, figure. — skyé-rads 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-sin = skyed-sin Wdn.

SKYE-bo 1. being, (animans) mi-la-sogs-pa skyé-bo the man and the other living beings Dzl. — 2. human being, man, gen. as a collective noun: mankind, frül-bcas skye-bo infatuated men Pth.; skyé-bo mkäs-pa yän-nams other sensible people Tar.; skyé-bo mäi-poi yid-du ón-ba universally beloved Dom.; mä nag skyé-bo laymen (on account of the dimness of their religious knowledge); so-só skyé-bo दुर्योग (cf. Will.) the lower clergy, common monks Tar., but also simple laymen, if they are not quite without religious knowledge; skye-bo-cog, (skyeo-cog Cs. is a less accurate pronunciation), skyé-dgû, or (less correctly) rgyu, men, mankind; skyé-dgui-bdä-mo प्रायृतेऽऽ fem. pr. n., the aunt and first governor of Buddha Glr., Gyatch., also a name of dpal-lha-mo's q.v.

SKYE-sgo Mil.nu. prob. = rygal-sgo principal door.

SKYE-pa 1. vb pf. bsSkyed, act. to skye-ba, in W. pronounced alike: *skyè-cè* 1. to generate, procreate; seldom in a physical sense: bsSkyed-pai yab i yev-wjogça tia-i Pth., (opp. to btsams-pai yun 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 tsoqs, sa-bon (fig.) Dzl., btsmas-ba 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 bsSkyed-pas dei pmä yan spró-ba čün-zad skyes-nas by his own rejoicing also to his parents a little joy arising Dzl. 22. 5; tams-cad-kis brtson-grus bsSkyed-do they all created zeal, took great pains Dzl.; ces b DMA-pa bsSkyed-nas thus they thought. — 3. to cause to germinate or grow, yur-bai ču-yis žin skyed
skyen-pa

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

Comp. skyed-mos-tsáý grove, park. — skyed-rdzágs, instead of skyed-rím and rdzogs-rím, उद्ग्रम and सम्ग्रम, two kinds or degrees of meditation. — skyed-

štú Cs.: a planted tree (?) prob. a fruit-
tree, Dzl.

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

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

skyem-pa resp. to be thirsty.

skyems resp. 1. thirst. — 2. drink, beverage, esp. beer, also žal-skyéms or -skyems, skyems drén-pa to offer or set before an honoured person something to drink, bēés-pa to accept of it, to take it; skyems-la ṣolson-rés byéd-pa to drink beer in company Glr.; ṣseg-skyéms a carousal on the departure of an honoured person; ṣer-
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, ṣer-skyéms-
pa sbst. the priest or dancer who offers it. — skyem-s čaáni beer. — skyems -či drinkable water. — *skyéms-σα:ni* W. (?) brandy. — skyéms-tsígs Sch.: cup, dish.— skyems-stú small-beer.

skyér-pa Lex.: हृदा curcuma, tur-

meric; in W. barberry.

vulgo for ské-dámán woman C. (v. skyé-ba II).

skyél-ba, pf. & ft. bskyél, imp. skyol 1. to conduct, accompany, resp. ydan-
skyél-ba; skyél-la šog conduct him hither! Pth.; *skyél-la-la* (for *skyél-wa-la*) soû he has gone to accompany (him) W. — bau-bskyél going to meet, and accompanying on departing Dzl., ṣseg-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.: *šiû ma kyal čiag* 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, rañ-srog Mil. — 5. C.: to use, to employ *bā-lan le jhê-pa-la* an ox for work; to spend, *le jhê-pa-la mi-tse* one’s whole life in working, *le-ly nóá-ná* in idleness. — 6. *ka kyél-

wa* C. to kiss; yoncé-pa skyél-ba, B. *kyal-

wa* C. W. col., to do harm, to hurt, inflict an injury, to play one a trick; mna skyél-ba B., C.W., to swear, take an oath; *lo kyél-

če* W. to rely, depend upon, confide in. — skyel-tvim byéd-pa = ṣseg-skyél byéd-pa, (prop. to accompany one to a short distance). — skyel-bdár Lex., also col., present of the departing person to those that accompany him. — skyel-ma an escort, convoy; skyél-mar yod he is a guide (to me) Mil.; skyél-ma ču we ask for a safe-conduct Glr.; dmag dañ béás-pai skyél-ma a military escort Glr.

skyes, also skyás-ma, skyós-ma, kyó-

sma, resp. ynaí-skyéš, a present, skyes skúr-ba to give or send a present; byon-
skyéš, Ḿébs-skyes a present given to or received from somebody on his arrival. — skyas-čaáni a present of beer, skyes-kér of cakes, skyes-nór of merchandize or money; skyes-lán a present made in return Cs.

skyes-sdón Sik. banana, plantain.

skyes-náá, also skyé-náá C. widower.

skyes-pa 1. pt. pf. of skyé-ba. — 2. sbst. man, male person, skyés-pa.
skyö- ma 1. pap of parched meal and beer; any pap, paste or dough; skyö-
ma byag-pa to spread paste (upon a wound, as a salve) Med.; 8ä-skyö Med. 3
(it may denote a paste of meat as well as one of mushrooms). 2. blame, slander,
skyö-ma maň-la when he slanders a great deal Mil.

skyögs 1. scoop, ladle. *me-kyög* coal-shovel C.; *žu-kyög* melting-
spoon, crucible C. W. 3. drinking-cup, bowl, goblet. *yer-skyögs, drol-skyögs*
gold, silver goblet. žul-skyögs C. B., *don-
skyögs* W. resp.: drinking-cup. krag-skyögs bowl for drinking blood, a skull used for
that purpose Pth.; *kyög-žab sal* may I ask your honour for the foot of your cup
(viz the remnant of your drink)? W. —
3. srab-skyögs Cs.: the rein of a bridle.

skyögs-tö-bu snail W. *ol-
skyögs* id.

skyögs-pa to turn, mgar-pa the
neck, = to look round, back,
Mil., also = to turn away, aside C.

skyöin-ba, pf. bskyöin, ft. bskyöin,
imp. (b)skyöin(s) Ssk. pa, rjag
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 bžain-pos by benefits, favours. tāb-
skyis by various means; to attend to; to be
given to, tugs-dám meditation, lag-lên exercise;
rygal-srid skyöin-ba to rule, govern a king-
dom, čos bžin-du in conformity with the
law of religion, justly. — čos-skyöin 'pro-
tector, defender of religion', phob-yab, is used for a certain individual deity, or = žig-
reten-skyöin, or for a class of magicians in the
monasteries of C., v. Schl. 157, Kö. II.
259. — žig-reten-skyöin, chökpar 'guardian of
the world'; there are four of them, identi-
cal with rgyal-čen bži the four great
spirit-kings, q.v. — skyöin-däl assistance
C., *skyöin-džal jhel-pa* to help. — skyöin-
ma = brtän-ma the goddess of the earth.

skyöd-pa pf. & ft. bskyöd, Ssk. chs.
1. to move, to agitate, rlü-n-gis yäl-ga

dan bud-méd, men and women B. & C.; emphatically: rgyal-po yêig-po skyö-s-pa yin
the king alone is a man Dzl.; husband
Glr.; = skyö-s-bu a holy man?

skyö-s-bu, Ssk. pûn man, people;
skyö-s-bu gân whosoever; man opp. to
the rest of nature Med.; one (French: on);
skyö-s-bu lâg-pa brkyâî-ba tsâm-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: skyö-s-bu dâm-pa the
saint; dad-lêan sky. the believing, the
faithful Glr.; skyö-s-bu čên-po, mahâpuch the
great saint, in Buddhistic writings nearly
identical with Buddha; skyö-s-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.)

skyö-s-ma 1. fem. of skyö-s-po, she
that has been born Mil. — 2. fem.,
= skyö-s-ma Ssk.

skyö-uûgs Cs.: quarrel, Lex. =
krug-löu.

skyöba 1. vb. to be weary, ccir: bdag
kyim-gyis skyö-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; skyö
mî sês-par or skyö mî sês-pa tsâm-du without
being tired, indefatigably; nam skyö-na
when he was tired of it Dzl. — 2. sbst.
weariness, bslö-tsöl-nas skyö-ba yain skyö-
bar dug we are quite tired of that constant
seeking Mil.; yid yôn-su mî skyö-
ba indefatigableness, perseverance Thgy. —
skyö-mo adj., *sens skyö-mo rag* I feel
discontented, disheartened Lâd.

Comp. skyö-grûgs comforter, companion
Glr., Mil. — skyö-glû Cs.: a mournful song.
— skyö-nâl, skyö-dûb weariness, skyö-nâl-
méd-pa dåd-pa unwearied faith Mil.
— skyö-sâs disgust, aversion. — skyö-sâns re-
creation, skyö-sâns-la grô-ba, resp. bdrop-
pa to take a walk or a ride, to prome-
nade. — skyö-bsun-pa to be grieved Sch.
skyod-na when the wind agitates the branches Dzl.; to shake; hence Mi-skyod-pa, Akshobhya, n. of the second Dhyani-Buddha.


**skyon**[1]

1. fault, defect (opp. to yon-tan), skyon gan yai med I have not to complain of anything, I do not want anything Dzl.; damage, harm, disadvantage, misfortune, Krul-pa-la skyon cè yod what harm is there in erring? Thgy.; C.: *mi kyön, kyön me*, no harm, no matter (W. more freq.: *mi sto*); ursday-gyi skyon tōs-na dgā-ba rejoicing in the calamities of others, malicious Glr.; skyöy-du mbon-ba to consider it a loss Glr. — 2. bodily defect, fault, as lameness; derangement, disorder in the mixture of the humours Med.

3. spiritual defect, sin, vicious quality, rdzin-du smdr-bai skyon the sin of lying Dzl.; skyön-gyis ma gos not defiled by sin; lar skyön cè but that is very bad (of you) Glr.; skyön byed-pa Cs. to commit a fault, sēl-ba Lex. to remove, amend, correct a fault, span-bai to leave off, to quit it; mila skyön bobbs-pa, dōgs-pa (col. *tāg-pa, tāg-cè*) to charge one with a crime, to calumniate Glr.; ursday-gyi skyon glēn-ba, rjödp-a, to name the faults of others, to speak ill of them, to slander B., C., Schr. also: to blame, criticise. — skyön-cän 1. faulty, defective, incorrect, e.g. dag-yig the spelling of a word. 2. sinful, subject to vice. — 4. symb. num: 18.

**skyon-pa**[2] pf. (b)skyon to put astride upon a thing, (causative form to zōn-pa), mi žig rtā-la (or rtā-ru) to cause a man to mount, to go on horseback; to fix something on a stick; mi žig yslā-sin-la to emplace a man.

**skyob-pa**[2] pf. (b)skyobs, ft. bskyob, imp. skyob(s) Sak. θ to protect, defend, preserve, save freq., jigs-pa-las from fear, jigs-pa-las from destruction; bskyob-pa the protecting power, the preserving cause Mil. (ni ē).

**skyobs** help, assistance, seldom for skyabs; skyob-ma Thgy. id.; *srog-khyob* col. preservation of life, escape; also: he that saves another's life, helper.

**skyôn-pa**, pf. bskyoms, ft. bskyom, imp. skyom(s) Cs.: to shake, agitate, stir up. Lex. give: ču skyön-pa and snöd skyom-pa, to stir the water, to shake a vessel.

skyon = kyör, the hollow of the hand filled with a fluid, e.g. ču-skyör a handful of water.

**skyör-ba** I. vb. pf. & ft. bskyar 1. to hold up, to prop, — 2. to paste. — 2. to repeat, bskyör-te btai 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 sgrög-pa to read); glu de ṣyör-nas ma bлаınaš-na if one does not sing the hymn afterwards repeatedly Mil.; *kyor yañ ḟhē-pa* C. to practise repeatedly.

II. sbst. enclosure, fence.

**skyöl-ba** sometimes for skyöl-ba.

**skyōs-ma** v. skyes.

**skra**, resp. dbu-skra (C.: *ṣta, W.: śra*)

-the hair of the head, *śra-lā* Ld. id., used carelessly in speaking to children and women; skra dān kā-spū the hair of the head and of the beard; skra bgril ba Cs.: plaited or curled hair; skra nyag yēyig a single hair. — skra-cān having long hair. — skra-do-kēr the hair plaited together on the crown of the head, as Buddha and Hindu-women wear it. — skra-mdūd the bow of ribands at the end of the long plaits of the women in Ld. etc. — skra-tāb Cs.: false hair, a peruke. — skra-señ Sch. thin hair.

**skrāg-pa**, with instr., to be terrified, frightened by, afraid of something jigs-skrag-pa, diāns-skr. id. B., C.
skrān-ba pf. skrān, to swell, "skrān-soi" it is swollen, a tumour, a bile, a weal has formed itself W.; skrān-po Sch. a swelling, tumour; skrān-ðār Sch. an abscess not yet open.

skrān 1. Ssk. ukan Cs.: a fleshy etc. excrecence 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 skrannād described as a consequence of great fatigue and want of breath, and skrān-yezēr as pain in consequence of suppressed winds. — 2. rdo-skrān, bad-skrān, two sorts of steatite C.

skrān-pa Cs.: "to beat the ground with one's feet," to stamp, tread, cf. ḫrāb-pa; Lex.: brō-skrāb-pa, to dance.

skrān-ka v. skās-ka.

skrā-ba 1. Cs. to conduct (?) 2. W. *sṛi-cē* f. ḫkri-ba.

skrā-ba pf. bs[kru]s ft. bskru, Sch.: to wait; the latter would suit well in a passage of Mil., perh. also in zās-la skru of the Lexx.; but sīn-skru[p]s-pa Lexx. re mains unexplained.

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

Ka I. additional syllable, = ka, but less frequent. —
one part; in a special sense: the sixth part of a rupee C.; Ka-čig part, some, several, frq. 

IV. (also Ssk. य) resp. žal, cf. ká-po 1. mouth, ka ka bitter mouth, bitter taste Med.; ka dül-po (soft mouth), manageable, tractable, ka gyón-po hard-mouthed, refractory; ka sqgjür-ba (= ka-to sqgj;) to govern, to rein the mouth (of a horse), to lead, guide, influence other persons Glr, to turn off (a river) Tar.; ka šén-po (to pull the mouth) to stop a beast of draught Tar.; ka byed-pa, W, *pé-ce* to open one’s mouth, ydáis-pa to open it wide, dzám-pa, W, *vug-ce* to shut it; ka brād-pa (or krāb-pa?) to smack; *ka dag* (or *tab*) *zér-nea* to produce a smacking, snapping sound, col.; ka rúg-pa c. dat. to put one’s mouth to a thing, in order to eat or drink it; ka žá-pa c. dat. to interfere, to meddle with; ka tál-ba 1. col. = ka yug-pa, 2. Cs.: to promise; ka ŋtúgs-pa, ka žo ŋtúgs-pa, Ká-la o byêd-pa, ka shyör-ba B., C., *ka lán-ce* W, *ka kyêl-wa* C. to kiss; *ka kyê-ce* W, to inveigh, to give ill language; ka bsrê-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 dzíin byê-d-pa c.genit, to receive friendly, to be kind to, assist Mil.; ka ŋtúd-pa Glr. 16. 3. was explained: to bring together personally, to confront, = ka sprád-pa; ka žúb-tu nyál-ba to lie in that position; ka sláin-ba the contrary of the preceding; ka žog-tu bitâs-te ši-ba to be killed by a precipitous fall. Especially: the speaking mouth, Ká-nas, col. also *Ká-na*, orally, by word of mouth, e.g. to state, report, *ka-ne žér-na* in the colloquial language C.; *ka dé-mo nyin sóg-po* W. hypercritical; Ká-la slá-te dön-la bka easily spoken after, but difficult to be understood (e.g. a doctrine); *ka sôr soin* ‘my (his etc.) mouth has run away’, *nor soin* ‘has erred’, the former denoting inconconsiderate talk, the latter a lapsus linguæ; ka lén-pa, blán-ba 1. to anticipate with the mouth’, to promise frq., with direct speech or term. inf., sometimes also with the term of a sbst. e.g. brán-du kâ-bloûs 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.; kâ šé-ba B., ka tāl-ba Cs., to promise; ka sná-ba, siás-pa to blurt out, speak out inconsiderately; kâ žâm-pa, mtân-pa, col. *tûg-pa* to agree upon; ka sêm-pa, mnân-pa to silence, W.; *ka kâg-çe, kyil-çe* id.; ka skyör-ba, slâ-ba to speak cunningly, to try to persuade etc.; ka rôg-pa, more freq. *ka rôg-* (te) dü-pa, dü-d-pa, to be silent; ka žân-ba Tar., prob. = ka Kyam dbyîg-pa C. to divulge ill rumours; ka lög-pa to reply, contradict; ka gân dgyar smrâ-ba (*gân tâd, gân dran zér-çe* W.) to talk at random; Ka- (la) nyân-pa to obey, ka nyân-po obedient (resp. bka i.o. Ka); yśäl-Ka clear, intelligible language; ka ŋân-du smrâ-ba, W.: *ka sóg-po zér-çe* to use ill language; also without *ňâm-po* or *sóg-po, kâ zér-çe* or *ka tôn-va* means the same. — 2. mouth, opening, orifice, of a vessel, cavern, pit etc., ka gëd-pa, gês-pa to cover, shut an opening; ka byêld-pa to open, is also used of a book, a letter etc. (for holy books žal is employed i.o. Ka); ka bye-ba to open or unclose itself, to begin to appear, ka bù-ba id., of flowers; ka bù-ba the opening turned downward, ka bslân-du turned upward; ka ŋtig skôn-ba to fill to the brim; ka skôn-ba to fill up a void, to make up a deficiency. žën-nas or las from elsewhere; ka nañ the inward brim, ka ṣûj the outer edge Glr. — 3. the front side, face, ka lhor stôn-pa or lțâ-ba to be directed southwards Glr. — 4. surface, ka b˘ri-ba, to be diminished, of a fluid the surface of which is sinking; ka ŋ˘ri-ba to diminish, to make less, by taking away from the surface; the outside, ka dkar ÿûn nag outside white, inside black, fig. Mil., in a special sense: colour, v. Ká-dög; therefore Ká-ru, ká-na, ká-la, kar 1. on, upon, above, ŋûn-kar upon the tree (e.g. he sits), up
the tree (he climbs) Dzl.; ču kar on the water; ṭyogs bzi kā-ru all round Grb. 2. on, at, ču kar on the river side, mtsō kar ļebs he came to the lake Pth. 3. above, besides, = stei-du Mil. 4. towards, in the face of, mtsön kar sra proof against thrust or blow Mil. 5. at the time of, when, še-lb-pai kar, še-b kar, byon kar when (he) arrived; rê-bai kar in the hope of; — kā-nas down from, away from, rtu kā-nas bēbs-pa to alight from the horse Grb.; *kā-na, kā-ne, kā-la* col. for sgó-nas, *ta-bs-si kā-na* by way of the opportunity, on occasion, *yun rin-ji kā-ne* by little and little, gradually. — 5. sharpness, edge, of a knife etc., *kā tīg-po soṅ* the edge has become blunt, *tōg soṅ* has become bad; *kā mi ḍug* the edge is wanting; mēi, ču, rlān-ji kā nön-pa to suppress the sharpness of the fire, water, wind, to stop the flames, floods etc. (viz. by means of incantations) Grb.; *kā tōn-če, jīn-če* W. to grind, to sharpen; kā lōn-pa to become sharp Sch.

V. yesterday, also: the day before yesterday, kā nyin id., cf. ka-rtsun.

Compounds. kā-dkri (C. *-ti*, W. *-rö*), neck-cloth, sometimes worn as a protection against cold. — kā-skōn, kas-skōn appendix, of a book. — kā-skger-po olive, olive-tree Sīk. — kā-kā-sān or sān about two months ago C. — kā-kēbs cover, lid Sch. — kā-kör, kā-kēy border Sch. — kā-kral Cs.: respect, regard, with respect to. — kā-kör the circumference of the mouth Cs. — kā-gān (cf. kā III) quadrate, square, kā-gān-ba square advj, kā-gān-ma id., e.g. pieces of cloth so shaped. — kā-gāb Sch. cover, lid. — kā-gōn snow-ball. — kā-grū corner of the mouth. — kā-ngal v. kā-so. — kā-rjān Mil. privilege of old age n. f. — kā-rjöd Sch.: ill language; a slanderer. kā-rjygug Grb. acc. to the context: idle talk, unfounded assertion. — kā-rjgjug or -gyin, resp. žal-ryug, oral tradition, esp. certain mystical doctrines not allowed to be written down. — kā-lgogs advice, = kā-ta; commandment, cf. bka-bsgos. — kā-mnār bitter and sweet. — kā-čiq (v. kā III) some. — kā-yeaṁ clever talking, cf. kā shbyān-po eloquent. (Cs.: fair words?) — kā-yeōd cover, lid; cork. — kā-bōd Sch. idle talk, prattle. — kā-chag Mil., was explained: abuse, ill language. — kā-chād, resp. žal-chād agreement, convention, covenant, *k. ziś-che* W. to conclude a convention. — kā-chār Mil. snow and rain; kā-ma-čār both falling promiscuously, sleet. — kā-čuṁs the appeasing of wild beasts etc. by witchcraft Mil. — kā-cču 1. spittle Cs. 2. snow-water. — kā-che 1. a large mouth. 2. a person that has to command over much (cf. kā-drāg, kā-zān). 3. n. of a mask in the religious plays. 4. n. of a country, Cashmere, v. below. — kā-chēms last will, kā-chēms jōg-pa to make a testament. — kā-čos hypocrisy. — kā-mču 1. lip. 2. Sch.: word, voice (?). 3. quarrel, dispute. — kā-rye 1. great lord, mighty personage Cs. (?). 2. good luck, good fortune Cs.; but in C. it is only used for fortune = goods, wealth. — kā-nguṁ Sch sparing of words, laconic. — kā-ta, also kā-lta good advice, lesson, byed-pa or jōg-pa to give, C. W. — kā-tōd-la (or -na) Ld. = kā-tōg la, on, upon. — kā-tōn Cs.: 'a reading or saying with a loud voice' (Lev. तच्छस), better: the saying by heart, klōg-gam kā-tōn-du dōn-nas reading or saying by heart, kā-tōn-du sēs-pa to know by heart Dzl.; gen. in reference to religious texts. — kā-tām Cs. tradition. — kā-stōn not yet having eaten anything. — kā-tiug C. to the brim. — kā-tōg-la or -na, = kā-la, above, upon, on the top or surface of, kā-tōg-tu id.; kā-tōg-nas down from. — kā-tōr Sch. pustules in the mouth. — kā-diug, kā-lédiug-mkān W. stammerer. — kā-dōg, also kā (v. kā IV. 4.) colour skra mēn-mēn-gi kā-dōg-tu gyur-to the hair became blue Dzl.; kā sgyur-ba to change colour, kā sgyur the colour changes, cf. also mdog. — kā-drāg 1. mighty. 2. haughty. — kā-drān W. over-against, just before, opposite, straight on. — kā-sdams, = kā-ta, ydāms-kā, advice W. — kā-dār
Cs.: 'one who speaks too fast', Sch.: 'too loud'. — *Ka-dig* cork, bung, stopple. — *ka-na'ın* yesterday morning. C. — *ká-na'ın* oblong. — *ka-ni'n* last year. — *ka-po* sometimes f. *ka* 1. mouth, e.g. *ka-po* dül-mo* W., *ká dül-po* C., tractable. 2. speech Mil. 3. bitter C. — *ka-lpāg* lip, gōñ-ma upper, sōg-ma lower lip; W.: *kā-paq* (a) pág-ce, dāb-ce* to smack. — *ká-spu* hair of the beard, skra dañ kā-spu hair of the head and beard, frq. — *kā-pād* boasting, ka-pād-ce, kā-pād po* id. — *ka-pōr* = pōr-pa, a cup. — *ka-pūyis* napkin. — *ka-bā* v. below. — *ka-bād* the humidity of the air or the moisture of the earth caused by snow. — *ka-būb* mouth or face being turned downwards. — *ka-brāg* v. below. — *ka-bīd* Cs.: 'a boast, proud speech'; others: idle talk. — *ka-sbyān* eloquence Mil., *ka-sbyān-pō* eloquent, cf. *ka-sān*. — *ka-ma-*čār slet, rain and snow. — *ka-mūr* bit (bridle) Sch — *ka-rīsān*, *ka-sān* 1. B. C. yesterday forenoon, *ka-rīsān-yī* byīs-pa the boy that was here yesterday forenoon Mil. 2. W. (*kar-sān*) the day before yesterday; some days ago; *kar-sān* za-nyii-ma* last sunday: *kar-sān* (s)tôn-ka* last autumn. — *ka-tsū* 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-tsā* riin-ûe-ba Mil. nt. daily warm food. — *ka-tsūb* snow-storm. — *ka-tsō* boasting, *ka-tsō* šīn-tū čē-ba a great swaggerer Ghr. — *ka-tson* v. below. — *ka-mu-ûl* muzzle, mouth (of a dog etc.); the lower part of the human face col. — *ka-tsōg* abuse? *ka-tsōg* čēm-po* C. a great abuser, reviler. — *ka-zān* the contrary of *ka-drag*; low, unimportant, having no authority, *ka-zān-pāi* sāug-baįšāl the misfortune of being of low birth Mil. — *ka-ţé* 1. 'mouth and mind'; *ka-ţé* mi mtsūas-po hypocrisy, hypocrite C. 2. 'mouth-mind', meaning the same as the phrase just mentioned: hypocrisy Mil., *ka-ţé-mēd-pa* unfainecl, sincere Mil. — *ka-ţēu* breadth, expanse, e.g. of the heavens Mil. — *ka-zās* food, victuals B. C. — *ka-* ya lit.: 'being one's partner or match as to speaking'; also *ka-yā* — gen.: partner; match; *ka-yā* jhī-pa* C. to assist, *=kō kē yā* (or *ka-yā*) nē mi tāb* 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*. — *ka-ru-tsā* alun Mil. — *ka-rūd* snow-slip, avalanche, — *ka-rō* taste in the mouth. — *ka rog*, v. *ka* IV. 1. extr. — *ka-lān* 'mouth-requital' 1: thanks-giving Mil. 2. reply, esp. angry reply. — 3. requital for food received C. — *ka-leb* cover, lid. — *ka-lo* 1. 'mouth leaves', sūoi kā-lo Mil. the young, tender leaves of several wild herbs, used as vegetables. 2. v. below. — *ka-sā* 1. v. *ka-skyār-pō* — *ka-sā* kā-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 Sık, however the deer of the neighbouring Tarai is called *ka-sā*, in other parts of the country the spotted deer, — *ka-sāg* jest, joke, *ka-sāg* tāb-ce, tān-ce* W. to jest. — *ka-sūg* šān, sēd-čān W. eloquent. — *ka-sēs* Cs. some. — *ka-sōb* col. lies, falsehoods; obscene talk; idle talk, *ka-būd* talk, gossip Mil. — *ka-sā* v. *ka-rīsān*. — *ka-sū* several weeks ago Cs. — *ka-sō* mouth and teeth; similar: *ka-ngū* mouth and jaw-bone, *ka-sō* or *ka-gūl* čag jin* I shall break your chops W. — *ka-srō?* Ld. *ka-srō* lām-ce* to fry (meat) in butter. — *ka-slōb*, = ka-tōn, learnt by heart, (used by children) W. — *ka-lhāg* remnant of a meal Mil.
par L. Feer Paris 1866), but afterwards it came under Mahometan rulers, and ka-
čé denotes therefore now in C. a mussul-
man (cf. Huc & Gabet's journey); ka-
čéi dpé-dé the koran Schr.; ka-čéi grón-
kañ an inn kept by a mussulman Mil.


ká-to-shín is said to be = ysal-
šin, a pointed stake used for the execution of criminals.

ká-tuán-qa; ka-te, gen. pronounced ka-tóm-qa 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.

ka-btāgs 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.

ká-dá, v. kau-da.

ká-bal I. col. C. *ká-po*, W. *kán-te*; Bal. *ko* bitter. — II. W. *ká* snow, ká-ba duñ ltar ysal bright as snow and shells Pth.; ká-ba, bab, col. *ka yon* it snows; *ka páñ-če* W. to remove the snow (with a shovel); ká-ba-čan snowy, and as a subst.: the snow-country, Tibet; ká-ba-
čan-pai sém-čan-rnams the Tibetan beings Gbr. — III. correspondently to the Arabian word the missionaries in Lh. have given to ká-ba the signification of coffee, which is otherwise unknown in Tibet.

ká-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.

ká-brág fork (not generally used in eating); any forked object.

ká-mo Cs. enchantment, irresistible influence.

ká-tár fringes, threads, such as the loose threads at the end of a web.

kag 1. a task; charge, business, duty; responsibility; importance; kag kár-ba to be charged with, kág gal-ba to lay upon; *kag tég-pa* or *kyág-pa* C. to warrant, become responsible; dér tsó-ba yón-ba kag leg I warrant you will get something to eat there Mil.; *kag -tég, kag-kyág* C. a bail; kág-čan important. — 2. W.: part, bén-kág the tenth part, tithe, *kág-nyi čo-
té čod-če* to cut in two; division, section (of a book); place, *kág nyi-la ýog son* I have hurt myself in two places; *kag čig-la rúb-če* to press towards one point; in a more general sense: *kag čig-la 'i
sás-ka čos* finish this work at once! — yul-kāg province, district; rgyal-kāg kingdom. — 3. W.: *kāg* or *kāg-pa tāg-čæ* to hang (by the neck).

Kāg-po C. 1. difficult (W. *kāg(s)-po*); hard (to bear), *kāg-po žom* it proved hard, *kāg-po ēk-pa* to suffer want. — 2. bad, spoiled, rotten, *mar kāg-po son* the butter has become rancid.

(?) kāg-la, Md.: *kāg-la mar* fresh butter, just made.

Kān C.: vulg. f. koṅ, sometimes also in books.

Kān-pa house, kān-pa-la W. home, at home; in compounds also for a part of the house: room, story, floor etc., steni-, bār-, žog-kān upper story, middle story, ground-floor Glr.; bār-ma, dkyil-ma or yun-kān means also the usual dwelling-room, opp. to ŋuṅs and sgo (v. sgo): bzo-kān workshop; bān-kān store-house, store-room; sgo-kān entrance, vestibule; skor-kān (Glr. 68, 9) seems to be a passage running round a building; *dōg-kān* W. the scooping-form or mould used in the manufacture of paper; *tsás-kān* bed (garden).

kān-glā house-rent. — kān-čuṅ house or room reserved for dependent parents; kān-Tuṅ-pa inhabitant of such; yun-kān-čuṅ-pa such a person of the second degree, (if, during his life, his son enters into the same right). — kān-stön an empty house, which is thought a fit place for sorcery and necromancy. — kān-bu 1. little house, cottage. 2. room, mya-nān-gyi ḵ. room of mourning Dzl. — kān-miṅ room. — kān-rtsi foundation of a house Sch. — kān-zābs flooring of a room. — kān-bzāns residence, chiefly of gods. — kān-rul Sch. a house in ruins.

Kān-bu Pth. n. of a (fabulous) country.


Kad-pa, 1. the same as kād-pa to stick fast, to be seized, stopped, impeded, v. kād-pa; hence also ma-kād = ma-lāg as soon as: dbugs čad ma-kād-du as soon as the breathing ceases Thgr.; *de ma-kād* instantly, directly, bu skyes-ma-kād čig Glr. a child born just now. — 2. to approach, draw near, with la, nūb-la kād-pai tse when the evening drew near Pth.; frq. with the perfect-root of a verb: dbugs čad-la kād-pai dus when the ceasing of the breath approaches Thgr.; zin-la kād yōd-pa-la as we were just about to seize him; kād-du postpos. c.a.: rtin-pa kād-du as far as the heel Mil.; kād-kyis adv. by degrees Mil.; kād-la, kād-du id. Tar.

Kān-pa, also kān-pa 1. sbst. Schr.: wormwood, probably a mistake for kām-pa. — 2. vb. to add (arithm.) Wlk.

Kān-da, more correctly kān-da, also spelled kā-ña, Ssk, treacle or molasses partially dried, candy; dé-la kān-da bcos-pa the candy made of it Med.; skyer-kān-da candied skyer-pa.

Kān-maṅ (corrupted from kā-dmaṅ?) modest Lh.

Kab 1. court, residence of a prince, rgyal-poi kāb-lugs mi-rnams courtiers. — 2. wife, spouse, kāb č’en-ma the first wife (in rank); dé-la kāb ṭs-pa ma rnyid-nas as there was not found a wife worthy of him Glr.; ʿdli gnis ni kāb-tu byün-ba rnis-so I dreamt that these two would become my wives Glr.; kāb-tu bzs-pa to take for a wife, to marry. (Schr. has even a verb: čaṅ-mar kāb-pa.) — 3. needle, kāb-rtsa point of a needle, kāb-rul(?) Sch. needle-case, kāb-miṅ eye of a needle, kāb-miṅ-tu skīd-pa Ḫuṅ-pa or rygyid-pa to thread a needle; Ḫuṅ-kāb a small needle, sbom-kāb, mo-kāb Dzl., ta kāb W., blo-kāb W., kāb-rul W. a large, thick needle, packing-needle; kāb-spā bristle Sik.; kāb-lėn (ṛdo) loadstone, magnet.

Kab-tu-ka col. knapsack, pouch.

Kāb-le (or ṭas?) W. difficult.

Kabs n. of a disease Med.
kam 1. a bit, a small piece of anything, kam-ču a small bit, kam-gān, kam yēg a mouthful, kam-tsūd-du yēg-pa to cut in the size of bits Del. (internal punishment); kam-zān a mouthful of food Mil.; zas kam yēg id. — 3. W. C. appetite, *za-i-te-la kam yon* W. I get an appetite for eating; *kam dig soñ* W. I have no appetite; kam-lōg want of appetite, nausea, aversion (Cs. also: hatred); *kam-lōg-pa* inclined to nausea, easily sickened C.; *Kam-lōg-kañ* W. id.; *kam-kām čo dug, nya kām-kām čo dug* (with la) W. he has a desire, a longing for, perh. only provincial pronunciation for rkam-pa.

Kam-kām high and low Schr. (?)

Kam-dār walnut Sch.

Kam-pa 1. fox-coloured, sorrel, brownish. — 2. porcelain-clay, china-clay.

— 3. Tanacetum tomentosum, a very aromatic plant, frequent on high mountains.

Kam-pōr a cup made of dough, used as a lamp in sacrificing.

Kam-bir (perh. the Ar.-Hd. leaven) thick bread-cakes leavened with butter-milk Lad.


Kam-yyāg 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.

Kams (Ssk. བོད་) 1. physical constitution of the body, state of health, kams bdé ba healthy constitution, good health; rje-btsun-gyi kams bde lugs-sam? is your Reverence well? asks a layman, and the Lama answers: na śin-tu bde; kyed kams bde-am? I am quite well; are you well? Mil.; W. more freq.: *kam-zān-po*, C. also kams sūn good health; kams-rnyā Med., acc. to Cs. nausea, feeling sick; kams-sōs Sch.: rest, comfort, health, prob. more accurately: recreation, recovery, restoration (of health), so: kams sōs-par guyur Mil.; sometimes it seems to be a synonym of lus, body, kams dūb-pa bsāw-ba to recreate the exhausted body Mil.ntr.

fig.: ynod-sems-mēd-pai kams ṣos če the peaceable disposition predominates Stg. — 2. (synon. of yul) empire, realm, territory, domain; yul-kāms empire, in a geographical and political sense, e.g. Nepal Glr.; rgya-l-kāms 1. for rgya-l-pai kams kingdom, ka-ba-can-gyi rgya-l-kāms the kingdom of Tibet. 2. for rgya-l-bai kams the empire of Buddha, the world; rgya-l-kāms grimp-pa to roam over the kingdoms, the countries Mil.; region, dominion, bar-snā-gyi kams the aerial regions, where the lha live Plh.; in physiology: mkris-pai kams the dominion of bile Med.; kams yṣum the three worlds acc. to Buddhistic speculation, viz. the earth with the six heavens of the gods, as the ‘region of desire’, dōd-pai kams; above this is the ‘region of form’, yūg-gyi kams, and ultimately follows the ‘region of formlessness’, yuugs-med-pai kams. — 3. element (syn. byun-ba), kams drug the six elements of some philosophical systems, consisting, besides the four elements familiar to us, also of nām-mkā and vnum-kēs, 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 U and China; smad-mdō-kams-sōn yṣum the low-land, the three provinces Do, Kham, and Gong, cf. mi-a-ris; kams-pa a man from Khams.

Kar-ṛṣaṁ v. Ḍa-ṛṣaṁ.

Kar-gōn steatite, soapstone, Sch., prob. = dkar-gōn.
Kar-rkyān

Kar-rtṣān v. Ka-rtsān.

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

Kāl 1. (cf. sgāl) burden, load, Kāl  Ph'yer-ba to carry a burden; Kāl-gyi stēn-du on the top of the luggage Gbr.; Kāl sgel-ba to load a burden, to put a load upon, Kāl lōgs-pa to take off the burden, to unload; load, freight; as a fixed quantity, līg-kāl a sheep-load, bōn-kāl load of an ass; brui Kāl a load of corn.

— 2. bushel, a dry measure = 20 bre; therefore = a score or 20 things of the same kind; in W. *Kal-riṅ frq. for nyis-riṅ, also with respect to persons; rīr-kāl a ‘measuring-score’, 20 bre, actually measured, as is usual with corn; lōgs-kāl a ‘weighing-score’, the weight of 20 points on the steel-yard (rgya-ma), in weighing wood, hay, butter etc.

Kāl-ka n. of a Mongol tribe, Khal-ka.

Kāl-kōl stunned, insensible Thgy.

Kāl-riṅ, the best sort of wool for manufacturing shawls, coming from Jang-thang.

Kāl-pa 1. wether, castrated ram.

— 2. sow-thistle, Sonchus.

Kāl-ma beast of burden, sumpter-mule B., C. Kāl-ma-rnam bzān-la skyel-ba to drive beasts of burden to the pasture, to turn them on grass-land Gbr.; Schr.; *mi Kāl nyis-kiṅ la* C. payment for carriers and beasts of burden; though in W. it might be understood as: payment for twice twenty men.

Kāl-rī, Kāl-ruṅ, also Ka-rī, Ka-rū twenty bushels.

Kas instr. of Ka; Kas-lēn-pa etc. v. Ka, 4; kas-skōṅ = Kā-skōṅ, q.v.; kas-stōṅ with an empty stomach; Kas-dmāṅ, kas-zāṅ, weak, poor.

Ki numerical figure: 32.

Kiu C.: *kyiṅ* a cutting-out knife.


Kī-mu Cs. ‘1. uncle. 2. an address(?)

Kī-tu a hut, cottage, constructed of branches Lh.

Kī-nu p.n. Kunavar, also Bissāhār, a country on the upper Sutledj, bordering on Tibet, and inhabited in the northern part by Tibetans. Here are situated Ka-nām, a monastery with a considerable collection of Tibetan books, and Poo, a missionary station of the Church of the United Brethren, founded 1865.

Kī-ba 1. fluid, liquid, also (but less frq.) Kī-chā; lhūn-bzāl bkrās-pa Kī-ba, the fluid in which a beggar’s bowl has been washed Tar.; bkrās-kī dish-wash, swell Tar.; būs-kī Cs.: rice-soup, Schr.: rice-water; sīṅ-kī, rtsā-kī the sap of trees, of plants Cs.; sā-kī broth, gravy; mār-kī melted butter. — 2. semen virile, Kī-ba byin-pa emittere semen; Kī-krāṅ the mixture of the semen with the uterine blood, by which process, acc. to Indian physiology, the fetus is formed, Med., Ssk. 88.

Kī-bo uncle, on the father’s side B. and C.; pa-kī father and uncle; kūdbōn and Kū-tsan 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.

Kī-byug B., also Kī-gnyāg and yug. cuckoo, called byā-yi ryal-pa and described as a sweetly singing bird, whence prob. Cs. has conjectured nightingale, which however is scarcely known in Tibet. — Kī-byug-rtsa n. of a medicinal herb.

Kī-māg Lh. purse, money-bag, col. for Kug-ma.

Kī-tsār Cs. the clinched hand, fist, Kī-tsār snān-pa (Sch. also rgyā-ba-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  a fist, others a half-closed fist.

ku-yu, in C. also "a-yu", hornless, having no horns, used of cattle Sch.

Ku-1 bu. 1. the short woolly hair of the yak. — 2. Lh.: venereal disease, syphilis.

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

Kug, Kugs corner, concave angle, nook; of rivers, lakes etc.: creek, bay, gulf, cove, also ča-kug; Kug-tu within a recess, on the farther side of a cavity.

Kug-ta (or rta), a-li-Kug-ta, a kind of swallow Cs.; the lights (lungs) of this bird are used as a remedy against pulmonary diseases, Med.

Kug-ná and kug-ná fog, mist, haze, during a calm, esp. in spring-time.

Kug-pa I sbst. 1. Cs.: "part of a long period of time" (?) — 2. a certain part of the body Med. — II. vb. 1. also kugs-pa, to call = giz-pa Mil. (cf. also yññ). — 2. to find; get, earn; nor kugs-pa-1u state there is a possibility that we may yet replenish our cash Mil. nt.; yññá kugs-pa to get sleep; sná qsum kugs, it drew i.e. weighed three ounces.

Kug-ma pouch, little bag, me-lcugs-kug-ma tender-pouch Mil.; ān-kug money-bag, purse; *rdzúi-kug* Pur. knapsack; rtsám-kug, resp. žib-kug, little bag for flour; mi-kug sucking-bag, for babies.

Kuá hole, pit, hollow, cavity, originally used only of dark holes and cavities; sná-kiá nostril, rña-kiá the ear-hole, mcán-kiá arm-hole, arm-pit; brag-kiá cleft in a rock, cavern; byi-kiá mouse-hole; čab-kiá a sink; bisa-kiá peep-hole; mda-kiá loop-hole; in C. *i-kiá, mig-kiá, te-kiá* are used of any hole in walls, clothes etc., caused by decay or daily wear. ytor-kiá a sink, gutter; kiá-dregs soot of an oven or chimney Sch.; kiá-po, kiá-po Cs. a large hole, kiá-bu a small hole, e.g. spn kiá-bu pore, passage of perspiration Dzl.

Kuisine 1. the original meaning perh. is mine, pit Cs. — 2. origin, source (fig.), yñoi kuiás snuías, he stopped the source of the deceit La.-Glr. Sch. 13, b. Kuisine-can, and prob. of similar meaning kués-btsin, of noble descent, or when applied to statements etc.: well founded; Cs. also fine, excellent; kiáé-med, kués-nán-po 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 Ph., Glr.; ytam-kiéas Tar. 66, 18, prob.: historical source, record, document; in Ph. facetiously: ytam-kiés čán yin the source of that speech is beer.

Kud coat-lap, or any cloth serving in an emergency as a vessel; "Ku zé" 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.

Kud-pa pocket, pouch Sch.

Kúd-ma side, edge Cs.; kúd-du aside, apart, secretly; kúd-du jog-po to put, to lay aside.

Kin-ti, or *lén-ti*, is stated to be used in Pur. for he, she.

Kiá-po to grunt (Sch.: to groan).

Kine-bu Glr. 97, 12?

Kum(s). v. grum-pa; kums-pa, crooked.

Kums Sch.: so it is said; Mil.: ló-tshú-baí snyán-pa rgyúán-nas kums might be rendered: the interpreter's renown was proclaimed from afar; the word, however, is of rare occurrence.

Kur 1. burden, load, for men, more fully: mi-kur; Kür-skyed-pa čsó-ba žig
one that lives by carrying loads. Tar. — 2. rarely porter, carrier of a load; kur-po load, burden; kur-bu, col. *kur-mu* prop. a small load; a load in general; kur-pa carrier, cooly; kur-rtsa, kur-lam cooly-station, a day's journey, gen. 10 to 12 English miles; kur-rtsa-pa a station-cooly.

Kur-ba, Kur-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-kur, bread of buckwheat, rtabs-kur q.v., and more particularly it is applied to cakes and pastry-work baked in fat or oil. — 2. vb. v. Kur-ba.

Kur-ma, Kur-ma (s.) dandelion C., used as a pot-herb and medicinal plant; as the former it is also called kur-tsod.

Kur-tsod C. and B. cheek, the ruddy part of the face below the eyes (cf. dgrim-pa); *kur-tsod W.

Kul 1. Sch.: "the soft down of furs", abbreviation of ku-lu; kul-mal small basket for wool Ts. — 2. ravine Kun. — 3. district, province, domain; thá-sa kul all that belongs to Lhasa Georgi Alph., *dei kul-la *day* is subject to him C.

Kul-ma the bottom, or the side of a thing Cs.

Ke numeral, ninety-two, 92.

Ke, Kye (Sch.: ke-ma) 1. profit, gain; ke-spögs B. and C., *ke-bêd* W. id.; ke-tsön byêd-pa to trade, to traffic Pth.; sês-kyi ke gain, advantage obtained by knowledge and attainments; ke-pa trader, dealer; tsön-dus ke-pa trader in a market Mil.; ke-nyaen Sch.; profit and loss, risk; ke-sgrub-pa Cs., *kye-bêd tõb-je* W., to make profit, to gain, ke gryâb-pa, to make a good bargain Sch.; *ke-ru slo-wa* C. to abate, to go down in price; *ke-kan, ke-me* profit, profitable, unprofitable; *kye-mo* W. cheap. — 2. tetter, herpes, ringworm (eruption of the skin) Sch.

Ko 1. numeral, 122. — 2. Bal. (*x'o*) for ka-ba, bitter.

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. Koí his, her; *ko-pa, ko-wa* plur. they, W. and C. v. Georgi Alph., in an edict; *kô-êng, kô-fso* id. C.; *kô-wa nyâ* W., both of them: ko-ran 1. he himself. 2. he, = *ko* col.; with partic.: ko dá-êi sîon la soô-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
Ko-ti C. (Chinese?) tea-kettle.

Ko-ti C. Ko-tág yéd-pa c. termin. to despair of Mil.; to resign, to acquiesce in, to reconcile one's self to; also seems ko-tág yéd pa Pth.

Ko-na adj. and adv. 1. just, exactly, the very, nyag-tl pos doal-pa Kö-na yin that is just what has been wished for by the king Dsl. 17. súa-ma Kö-na bzin-du just as before; di ko-na yin-par nes he is evidently the very same (man) Mil.; srin-bu Kö-na drá-ba just like a worm Thg.; tsul de ko-nas by the very same process Tar. 13, 12; de Kö-na nyid-du gyur eiq just so may it happen! (at the conclusion of a prayer) Glb.; but de-kö-na-nyid, as a philosophical term, is also the translation of the Ssk. tátte, essentiality, truth, implying to the Buddhist nothing but vacuity, the Nirvâna Trig. 20. — 2. only, solely, exclusively, skad-eig Kö-na, only for a moment Dsl. 3v 3, 12. doal Kö-na brél na, if taken up merely with lust: sém-sa Kö-na bdé-bar doal-tsa-na as he intended only the welfare of beings Thg.; Tar.

Ko-bo mas., Kö-mo fem. pers. pron. 1st. person, I, pl. kô-bo-cag we, indiscriminately as to the rank of persons, B. and C.; mi Kö-boi rnam-sés the soul of me the man, i.e. my human soul Mil.; also pleon. kô-bo ùa.

Ko-bom, the Tibetan name for Khatmandu, the capital of Nepal Glb., Mil.; sometimes also called klu'i yo-brán, prob. on account of the mineral treasures supposed to abound in that country.

Ko-ma, perh. misprinted for kôm knapsack, wallet Mil., or else a secondary form of that word.

Ko-yû, occurs only in *ko-yû skórc-e (perh. col. for kor-yûl) 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.

Ko-ra, Cs. also kor-su, circumference; circumjacent space; also fence, surrounding wall; kor-ra kor-yûg-tu, (kor-) kor-yûg-tu, in a circle, in circumference, frq. in measuring; also round about, all round, e.g. to flow, to encompass; kor-yûg kintu in the whole circuit, round about.

Ko-tág 1. Cs.: bigness, robustness (Lex. परिमाण), Ko-tág yâns-pa big, prominent limbs; Scb.: ko-tág ëe-ba a large space. — 2. Lh.: dumpling, made of rtsám-pa and beer; Ld.: pap of rtsâm-pa and tea, called spags in C.

Kog 1. frq. for kon(-pa), the interior, inside; v. also Kög-pa and Kög-ma. — 2. for kogs, kogs q.v. — 3. for gégs-pa.

Kög-pa, sometimes Kög-ma, Kög, the trunk of the body, sa-kög the body of an animal cut up for food; *sa-kög dál-če, sīg-ce* to cut up a carcass; *kög-tu, kög nái-du* within the body.

Kög-ma C. pot, earthen vessel = þru; Kög-þen large pot.

Kogs cough Med., Kög-pa to cough.

Kón, rarely Kôn-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. kôn-rnams, kôn-cag, kôn-tso, kôn-cag-rnams; kôn-rân and kôn-nyid he himself; nyag-tl po kôn-rân yin gön-ñas the king supposing that he himself was meant Glb.

Kôn-pa 1. prov. for kon-pa. — 2. the inside, inward parts, prov. kóg-pa (Cs. also: the veins); kón-du, kón-na, kón-nas adv. and postp. in, within, from
within, out of; kōn-du (also kōns-su) čuq-pa or tšud-pa, with or without sens (resp. tugs) being prefixed 1. impressed on, fixed in the mind, thoroughly understood, known. 2. very restless, uneasy, sorry, anxious in one's mind; — kōn-du sda-ba to impress one's memory, to learn (by heart) Glr.; kōn-nas snyin 'pyin-ba lta as if their heart was torn out, Pth.; snyin kōn rūs-pai ɑkyl-纳斯 ysöl-ba bit he prayed from his inmost heart Thgy.; kōn-nas sès-pa, smrā-ba to know by heart, to say, recite by heart Cs. *kog-la yid-du med* W. I have no recollection of it; kōn-pai dröl-lā pān it helps against internal heat Med.; kōn-pa sūn-baître bžin-no it is like a poison that has entered into the internal parts (or the veins) Thgy.; *kog-pa-paṅk-an-pa*, a bad character W.; *kog-pa čen-mo* W. generosity, magnanimity (?) —

Comp. Kōn-krāq, the blood contained in the veins Cs. — Kōn-krō (-ba) wrath, anger; kōn-krō spōn-ba Mil. to put away, subdue anger, *zd-ba* Cs. to 'conceive' anger, take a dislike; kōn-mi-kro-ba quiet, calm, mild Pth. — *kog-t'ug* col. uneasiness, sorrow, anxiety; *kog-t'ug jhe-pa* C., *zö-che* W. to be uneasy, anxious. — kōn-gān full, filled up in the inside, solid, kōn-stōn hollow, tubular. — *kog-t'en, kog-d'en*, W. grudge, ill-will, hatred. — kōn-tsāl suet. — *kōn-lōg* W. cholera. — *kōn-sin* W. 1. the core of a tree, heart-wood. 2. tenon. — *kog-sūgs* a groan, sigh W., *kog-sūgs tān-che* to sigh, to groan; *kog-sūbs-ta sil-che* W. to read low, softly, whispering; *kog-sil tān-che* W. to read noiselessly, so as not to be heard. — kōn-(g)sen inner caverns, not opening to the daylight; (those of the Ripar are the habitations of the Lhama-yin or Asura).

Kōn 1. sbst. (kōns-ma Cs.) the middle, the midst; gainś-kōns-na in the midst of alpine snows Mil.; respecting time: žag bdun-gyi kōns-su within, during, seven days Pth., Tar.; respecting money: de nyid-kyi kōns-na yūs-so, (this) is contained, included in that (sum) Tar. 22, 15; kōns-su yē-lg-sa Lax., Cs.: annexed to, united, incorporated with. — 2. adj. crooked; W.: *kons ča duug* it is bent, curved, e.g. paper by heat, the limbs by the gout; *kōns-kan* W., *kōn-rl* C. crippled.

kōn-pa 1. v. kōn-pa and gōd-pa. — II. inst. of kōn.

Kōn-pa anger, grudge, resentment; kōn dzhin-pa, kōn-dzhin-pa to hate, *kōn-la kūr-če* W. id.; *kōn-gyug-ste dād-che* W. ("to sit waiting with hatred") id.; *kōn-bey* W., the sting, the burning of anger or hatred in the soul.


Kōn wallet, leather trunk Cs.: felt or skin bag; yēngs-kōn Cs. id. (prob. resp.); kōn-bōg Cs. a cloak-bag; more accurately: the cloth in which the trunk is wrapped and carried by the porter.

Kōm-pa Schr.; to be able, esp. to be enabled to do a thing by the absence of external impediments; kōm-pa min Cs., *kōm-che mi rāg* W. I have no time, I cannot do it now; sdro mi kōn I cannot sit and wait now Pth.; mid mi kōm-par without your having time to swallow it down Dzl. 1v, 17. mi-kōm-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.

Kor-mo-yūg Sch., kor-yug, kōr-so v. kō-ra; kor-yug-tu continuously, incessantly Mil.

Köl Cs. = kōl-bu; kōl-du gūn-ba, abridgment, epitome Cs.


Köl-po, also kōl-brān, servant, manservant, kōl-por rūs-su bzhūn-ba to
take, to hire for a servant Pth.; frq. fig. sêms-kyi kól-por yda (the body) is a servant of the mind Mil.; jig-rten srid-pai kól-po a servant of the world i.e. of mammon Mil.

kól-bu a small piece, kól-bu nyâin-bru tsam zig kyâi ma tus Pth. not so much as a grain of mustard seed is left.

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

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

kós v. gês-pa.

kós-pa wished for, wanted Sch.

Kyá-le Cs., *kyâ-le* W., as much as fills the hollow of the hand, a handful, e.g. of water.

kyá-g-pa to lift, v. kyâg-pa.

kýâg(s)-pa 1. frozen; ice. — 2. the frost, cold, kyâg-fog-kar on the ice Glr.; kyâg-pa kyâg-pai bdâ-yul 'Tibet frozen up with frost' Pth.; *kyâg-la jar* (v. byôr-ba) *son* W. it has stuck fast by freezing. — *kyâg-žu-ko-ko* Tš. mud caused by a thaw, snow-water. — *kyâg-sran-can* W. hardened against the cold. — kyâg-rüm, kyâg-róm ice, pieces of ice, floating blocks of ice (also zab-róm); cf. Kyad-pa.

kýad 1. difference, distinction B., C., W. *gai tân-na kyâd med* W. it is no matter which you give me; niâ-danî-prad-pa dâî kyâd-mediated it is quite the same as if they came to myself; sêms-la kyâd byâ on a difference of opinion arose. — kyâd-cos mark of distinction. — 2. something excellent, superior, bzoî kyâd, bzoâ-kyâd an excellent work of art Glr.; bsgrâb-pai kyâd you prob.: it shall be instantly performed in the very best manner Pth. — kyâd-nor the principal or chief wealth

Cs. — kyâd-dön the principal sense Sch. — 3. syllable employed to form abstract nouns. A transition to such formations appears in the following sentence: dak-nag-cos-kyi cv-kyâd bta 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: mî-kyâd height, zab-kyâd depth, ngug-kyâd wealth. — 4. part, division, the same as kyâd-par 2; *sa-kyâd* W. place, corresponding exactly to *sa-čo* C.

Derivatives. *kyés'-tser-čen* = úâ-mtsar-čen wonderful C. — kyâd-du adv. especially, particularly, kyâd-du žâgs-pa particularly (uncommonly) lofty, sublime Glr. kyâd-par adv. = kyâd-du Glr. 50, 7, and more frq. sbst.: 1. difference, dissimilarity B. and C., nà daî Kyâd yinâs kyâd-par-che I and you — that is a great difference Glr.; de daî kyâd-par-ma-mèis-pai rten an image not differing from this Glr.; mîn-gi kyâd-par yin it is (only) a difference of name Glr. — 2. sort, kind, brâs-buí kyâd-par kun all sorts of fruit; ri-dâgs-kyi kyâd-par zig a particular kind of game; perh. also: division, part, yûl-ghi kyâd-par province Tar. 2. 2. = kyâd 2. something of superior qualities, an excellent man Tar. 2. 7. kyâd-par-can superior, excellent, capital, bló-ma kyâd-par-can zig Mil. an excellent spiritual teacher; kyâd-par-du adv. particularly, chiefly, especially. Rather obscure as to its literal sense, but of frq. use is the phrase kyâd-du yâî-pa, yâî-pa, c. accus. but also dat., to despise, e.g. dmâ-la an inferior, ngû-žbrás the doctrine of retribution, nyan-mèis-pa trouble etc.

kyâb v. kyâb-pa.

kyâb-pa to fill, penetrate; to embrace, comprise, c. accus., also dat., mi-tšiâ-bas kyâb-pai sa-ñog a place full of dirt Thgy.; brûm-pa màî-pos full of, quite covered with pustules, pocks Med.; mûris-
pas filled, impregnated with bile Med.; lus seems dga-biäs kyab-par gyin-nas body and soul (filled with) full of joy Glr.; bar kyab-pa to fill up an intermediate space; to make (a country etc.) full of light, religion, happiness, frq.; tams-cād-lā drin- gyis to embrace all creatures with benevolence; kim-la kyab-pa in grammar: capable of being joined to any word, comprising all of them, Glr.; kyab-yel or rdöl comprehensive, extensive. — kyab seems also to be a sbs. in kyab-cē-ba, and still more so in rgya bod yōnäs kyab-tu grāspa-la according to what is spoken in the whole compass of India and Tibet Tar. 87.

Kyab-jug Vishnu, a Brahmanical divinity, appearing, like Brahma and Shiva, also in Buddhist legends, yet principally known in his quality as yasa-gra-yön-dzin (Rahula), conqueror of the demon that threatens to devour sun and moon; hence kyab-jug-yöz Med., *kyab- jug-gi nāb* W., *ra-la-le nē* C., epilepsy.

Kyams Cs., Sch. yard, court-yard, Cs. also gallery. It is, like tsons, a space that is to be found in many Tibetan houses, and may be compared to the com- pluvium 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-stōd the upper court- yard, kyams-smūd the lower one; kyams-tonś Cs.: ‘impluvium’.


Kyams-pa, Kyār-pa, kyāl-pa v. Kyams-pa, etc.


Kyi-rōn p.m., v. skyid-grön.

Kyi-la-wa-ri a sort of treacle made of sen-ldei Wdū.

Kyg v. Kyig-pa.

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

Kiyim (Ssk. Ṛg) 1. house, not as a building, but as a dwelling-place of man, a home. Even when in Śk. they speak of *śiṅ-kiyim, nyūg-kiyim* a house of wood, of bamboo, the idea of habitation, dwelling-place predominates in these expressions. Kiyim-na at home, kiyim-du home (to go home); Kiyim dañ Kiyim-na house for house, each in his house Tar. 151. 22; Kiyim spō-ba to remove to another place; Kiyim skyūn-ba to have a house-
hold, to gain a livelihood; kyim-gyi so-fsis household, housekeeping, farming; kyim-gyi ríg-pa knowledge, experience in housekeeping and farming; kyim-med-pa homeless, without a home; therefore esp. as opp. to the life of a homeless and unmarried priest: Kyim-gyi byi-bo or las, 1. domestic business, 2. lay-life, worldly life; cf. also many of the compounds. Kyim-la yön-bo, yön-bo 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 Kör-lo, viz. lug ram, ylang bull, krig-pa (pairing) twins, kárkuta (Ssk.) crab, sën-ge lion, bim-virgin, srao-balances, sdi-q(-pa) scorpion, yéu (bow) archer, ča-srin (sea-monster) capricorn, büm-pa water-bearer, nya fishes. To these 12 signs however the corresponding Tibetan figures are not 2 to 24, but 0 to 23, 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-tábs husband, frq.; also wife; Kyim-táb-la yön-bo to give in marriage, to give away a woman for a wife; kyim-táb-mo wife, housewife, Cs. — Kyim-bdag master of the house, husband; owner of a house, citizen; kyim-bdag-na fem. — kyim-pa 1. layman, 2. Cs.: surrounded by a halo (Kyim 4); kyim-pai yig-o-su sphyin-pa given away to laymen Dz.; kyim-par dug or ynas he lives as a layman; yigis kyim-pai sti-l-can-gyi rnal-byor-pa a devout man, who lives outwardly like a layman Mil. — Kyim-pa-pa a houseowner, peasant, farmer, husband; kyim-pa-ma housewife. — Kyim bya domestic fowl, cock, hen, poultry W., C.


Kyim-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). Kyu, Kyu-bo Cs., Kyi-mo Pth. flock, herd, big-kyu a flock of sheep, mdz-o-mo-kyu a herd of bastard cows, yna-g-kyu of horned cattle; Kyu skön-bo to keep, tend a flock or herd; company, band, gang, troop, mi-kyu Cs. a company of men, büm-kyu a bevy of girls, dmag-kyu a troop of soldiers; Kyi-nas sbyin-pa to exclude from the company Pth., C.; Kyu-sna sdrén-pa to go before, to take the lead of a troop, a flock Mil.; Kyu-mégy bell-wether; also the most distinguished amongst a number of men, the first, chief, head Pth., Kyu-mégy-ma fem.; Kyi tsags-pa vb.n., Sch. to collect, to gather in flocks.

Kyu Sch. 'ell', prob. incor. for kru.

Kyu-hyug acc. to Lex. = ku-hu.

Kyu v. yug-pa.

Kyu (Sch. also Kyu-mo) the Garuda bird, a mythical bird, chief of the feathered race. Kyin-sog-can = yug-rdor.

Kyu-dbyud a small round basket of reed Cs.; kyui-ril is said to be in C. a large cylindrical basket, the same as bya-dam Lh., v. rkön-pa.

Kyu-nöl ('Garuda claw') Med., Cs.: n. of a medicinal root, pseudo-vedoary; kyin-ngöl Med. id. (?).


Kyid-mo rim of a vessel Sch.
Kra

kyus wall-side Ts. (?)

Eye 1. for Kyeu Mil. — 2. for ke q.v.; Kyé-mo v. ke.

Kyé-ma n. of a disease Med.

Kyeu (diminutive of kyé-bo?) 1. male child, infant boy. 2. youth, adolescent B.

Kyed pers. pron. 2nd. person, thou, and particularly in the plur. you, in B. eleg., in addressing superiors, but also used by superiors in speaking to inferiors, and even contemptuously: Kyed tā-bai má-rabs such vulgar, mean people, as ye are Dzl. — Kyé-kyi thy, your. — Kyé-rāi (Kyed-njid seems to be little used) thou thyself, you yourself; plur. particularly expressed: Kyé-dag, Kyéd-rnas, Kyed-tso; dge-tsül Kyéd γνησι you two Getsuls Glr.; Kyed ysum-po you three (a mother speaking to her sons) Glr.; Kyé-dag you, when speaking to one person Glr. = njid-dag.


Kyeb v. Kebs.

Kyem (Sch. also Kem) a shovel, W.: *kyem daî gün-čé* to shovel away, to remove with a shovel; Kyem-gyi sāl-ma the blade of a shovel, yi-ba the handle of it Cs. — gru-Kyém, su-Kyém W. oar, cags-Kyém spade; me-Kyém fire-shovel; wa-Kyem a scoop, hollow gutter-shaped shovel Cs.; Kyém-brun spoon Cs.


Kyo B. freq., also kyé-pa Pth. 1. man (seldom). 2. husband, Kyo byéld-pa (‘to act a husband’ cf. byed-pa I. 1) to take a wife; Kyod ni’i Kyo m‘ Kyéld-na if you do not marry me Dzl. — Kyo-méd single, unmarried. — Kyó-mo wife Cs. — Kyo-σγ husband and wife, married couple; Kyo-σγ γνήσι these two married people went together; Kyo-σγ mazá-barnams a loving couple; Kyém-ðag Kyo-σγ γνήσ the citizen with his wife; yér-lha Kyo-σγ γνήσ about the same as: Mr. and Mrs. Seriha; Kyo-σγ-tu sāl-ba to join a couple in marriage Dzl.

Kyo-γa 1. man emphatically, as: skyes-bu na ḥor-pa yan Kyo-γa yin we Turks are men, too; hero, Kyo-γa-pa id. — 3. heroic deed, exploit.

Kyog-töNV (v. Kyő-γa and toñ) W. young man, youth.

Kyogs litter, bier Pth., palanquin Cs. also scaffold (?) Cs.

Kyoñ v. Kyőn-ba.

Kyod pers. pron. 2nd. person sing. and plur., thou, you; Kyod-kyi they, thine, your; if plurality is to be especially expressed, it is done by adding ñag: Kyédñag Mil.; occasionally also Kyéd-rnas, cf. Kyed; Kyéd-rāi 1. thou thyself, you yourself. 2. thou, you (W. *Kyoñ-rāi*).

Kyon size, extension, width, circumference, area, height e.g. of Dzambuling Dzl., of the Sumeru Glr., of the lunar mansions or the zodiac Glr.; Kyon-yã̄s-pa a wide extent, Kyon-yãs sa-γži all the wide world (earth); Kyon-sdom Cs. 1. narrow-extent. 2. sum, contents. — Kyon-nas thoroughly, Kyon-nas mi sidig-can thoroughly a sinner; Kyon-nas med not at all C.


Kyor (Cs. Kyór-pa) as much as fills the hollow of the hand, a handful, cf. skyor; Kyor gnñ, Kyor re one handful, Kyor do two handfuils.

Kyló-ba v. Kyól-ba; Kyós-ma C. = skyós-ma, skyás-ma.

Kra 1. a small bird of prey, sparrowhawk, falcon, used for hunting, also bya-Kra; Kra-zür Sch.: a species of eagles; Kra-pa falconer. — 2. v. the following article.
krá-bo perh. also krá-mo piebald, two-coloured, (not many-coloured, which is bkrá-bo); rgya-stág-krá-bo the streaked Indian tiger Mil.; *ta-lá* C. id.; ta-wö-pi-wo, ta-si-pi-si* W. id. (spelling uncertain); nag-krá black-spotted, so that black is the predominating colour of the whole; dmär-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: kра-čam-mé Glr. is said of a rainbow-tinted meteor; kра-čam-mé Mil., (or tham-mé) of a similar phenomenon, kра-čem-čem Pth. of a flight of birds; *la־čam-se, la־čem-mé, la־čem-se* C., *čam־la־čem-né* La., *la־šig-ge la־čig-ge, la־rág-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, kра-čem-čem Mil. id.

krá-ma

1. Cs. register, index. — 2. C. judicial decree. — 3. a species of grain, acc. to Wdn. = mgyogs-nás a kind of barley growing and ripening within 60 days; v. nas.

krag (in Bal. still pronounced *krag* elsewhere *kag*), Cs.: resp. sku-mšal, blood; *naš-šag, žuň-šag* W. vulg. blood discharged by menstruation, from which, acc. to some authorities, *paň-šag* blood of the childbed is to be distinguished; žuň-krag healthy, nourishing blood Cs.; naš-krag bad blood Cs.: krag ḏon-pa, W. *tön-che*, to bleed a person; ytár-ba id.; krag ḏöd-pa to stop, to staunch the blood; krag čud-pa vb. n. to cease to bleed, cessation of bleeding; *nyuň-šag kól-la rag* W. I feel my blood boiling, e.g. from ascending a steep hill; krag ḏzág-pa menstruation (the plain undisguised expression): krag čag-pa clotted blood, gore Cs.; krag-sas-či-ba plethoric Med.

Comp. krag - kraggs Sch.: agitation, flutter, orgasm of the blood. — krag-čan bloody, e.g. ral-či — krag-γcöd n. of a medicinal herb Med., krag-čags-rta a 'blood-bred' horse, i.e. a real horse, opp. to a metaphysical one Mil. — krag-čiin a class of terrifying deities Thyr. — *šág-tuš-bu* W. leech. — krag-γvér W. rheumatic pain (?) — krag-rö clotted blood (?) Med. — krag-liin a clot of blood. — krag-sör hemorrhage, bloody flux (?) Med.

krag-kriug one hundred thousand million, an indefinitely large number Cs.; acc. to Lex. = प्रयत्न one million, cf. dkriugs-pa.

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

krag-kriug Lt.?

kraín v. mkratn.

kraď-pa Cs. stretched out; kraď-por sađ-pa to sit (with the legs) stretched out (?). kraď-por skyé-bo Wdn. a botanical term applied to the leaves of plants.

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 kraď-čan 1. scaled, scaly. 2. mailed, armed with a coat of mail; kraď-mkan armourer Glr.

kraď-kraď 1. a weeper, one that sheds tears on every occasion Sch. — 2. Mil. 92, 4?

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

krám-pa I. C.: a liar, slu-bar byed-pai kraím-pa Pth.; kraím-ma fem. Cs.; ka-kraím a lie Mil.; kraím-sems-čan lying, mendacious Mil. — II W.: 1. lively, brisk, quick, like boys, kids etc. (the contrary of ylén-pa slow, indolent, apathetic); *tám-pa čo* 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.

**Kral** (Lex. չառ punishment) 1. punishment, chastisement for sins, visitation; in this sense the word is said to be used still, but much more frq. it signifies 2. tax, tribute, duty, service to be performed to a higher master; kral sdu-bal to collect taxes, jäl-bal, skör-bal to pay taxes, bkt-bal to impose taxes; ddi-bal money-tax, tax to be paid in money, brú-kral corn-tax, tribute paid in corn, tül-mar-kral tax, tribute to be paid in sesame-oil.

kri (Cs. Kri-ma), kri-krag, kri-tso ten thousand, a myriad, kri yiyed dañ ynjis 15,000; nji-kri 20,000; ビジ-Kri 40,000; brgyad-kri bži-stön 84,000, a number frq. occurring in legends.

kri, also kriu, seldom kri-bo, resp. bzhigs-kri, seat, chair; throne; couch; frame, sawing-jack, trestle etc.; *guna-f* an Indian (Anglo-Indian, European) chair; ċos-kri a professorial chair, pulpit Phl, reading-desk, table for books, school-table; *myé-f* (v. snye-bal) a contrivance to rest the head on when sleeping on the ground W. nyal-kri, resp. yzin-kri, bed-stead; sën-ge-kri throne; kri-la bshd-bal to raise on the throne; kri-la kōd-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-ydigs po, the sun. — kri-pa Cs. a chairman; one sitting on a throne. — kri-jān 1. Cs.: the height of a chair, a high chair. — 2. mōd-rtendgyi kri-jān the same as bæn-rim. — krimm or mōn Phl., Tar., prison, dungeon. — *fi-sin, tiu-sin*, the common, plain word for chair.

**Kri-le-bal fear C. (?)**

kri-kling 1. so kri-kling byed-pa to gnash, grind the teeth Mil.; rzung-pa to shiver, shake with cold, terror, rage Mil. — 2. col. for tig-tig.

krigs plentiful, abundant Sch.; za-

**Krigs** plentiful, abundant Sch.; za-

krid, krid, instruction, teaching; krid bshd-pa to give instruction, to instruct, krid-pas-čog I am willing to give you instruction, you may have lessons with me Mil.; krid bshd-pa to give instruction, to make admonitory speeches, to give parenetical lectures; krid zōb-po thorough instruction; sru-krid instruction to an evil purpose, seduction, v. sū-bal; sna-krid Lex. guide, leader. — krid-mkan col. teacher. — krid-prig scholar, pupil. — krid-pa v. krid-pa.

**Kri** 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 rgyal-po, or btsin-po kri-mā means an unjust king, an unprincipled priest or ecclesiastic; kri bsin-du, krim dañ mtom-par conscientiously, justly; in conformity with custom, duty, law; ċos-kris religious right, coming nearest to our abstract right; when, for instance, in Glr. king Śrōṇi,

btsan-sgam-po says: rgyal-krim ċos-krim-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: ċos-kris āg-pai gros byas they conspired to extirpate the religious principle of administration. — 2. law, dge-bal būn dañ ldem-pa krim a general law, founded upon the ten virtues Glr.; ĺes ċos-kris dañ rgyal-krim ynjis ytin-la ḡab, he regulated the spiritual and secular law Glr. 97, 1.; bka-kri-ma resp. law, as a collection of precepts, decree, command-

ment; krim ča-bal to enact a law, to publish a decree, frq.; krim sgrōg-pa to pro-
claim an edict; mtö-ba krims-kyis ynon he limited the power of the nobility by laws Ghr., krims-yig code of law C.; krims also a single precept, rule, commandment Dzl.; Burn. I, 630. — 3. administration of justice, čös-kyi krims the ecclesiastical, dpön-γyi krims the secular civil, exercised by the krims-dpon; lugs yunis-kyi krims a twofold jurisdiction, a combination of the ecclesiastical and secular administration of justice (as it existed among the Jews); krims srin-ba to observe, to act according to right, custom, duty; also to exercise jurisdiction, to govern, to reign; to bridle, to keep in check Ghr. 95. 9.; krims byed-pa id. ni f. — ćṣül-krims a spiritual precept or duty; also a frequent's name. — 4. action, lawsuit, W. also *t'ım-đogs* or only *sags; gan zig *t'ım-si ph-la* W. for the sake of some law-suit, *t'ım tān-cē* to sit in judgment, to try, to hear causes; *t'ım cö-po* C. = *t'ım tān-cē* W., means also to pass sentence, to punish, *t'ım dāg-po tān-tea* to inflict a heavy punishment; mi-la krims-bcād pог he incurs, suffers punishment Pth.; *t'ım zū-cē* W. to go to law, to commence an action; *t'ım zū-kan* W. plaintiff; *t'ım tān-kan* W. magistrate, judge; krims-dpon B., C., W., superior judge, chief-justice; *t'ım-kyi dāg-po* C. id.; krims-yig apparitor, beadle Cs.; krims-pa lawyer, advocate Cs. (seems to be little used); krims-kan court, court of justice, tribunal; krims-ra id.; place of execution. — 5. use, custom, usage — that power to which people in general show the readiest obedience, and which in every sphere of life forms the greatest obstacle to reforms and improvements.

Krhl v. Krīl.

Krīs kris-jogs peace, v. jags.

Kru (Krū-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 jāl-ba to measure with a cubit measure Cs.

Krū-ba sometimes for krū-ba.

Krū-yzår a kind of strew-pan Sch.

Krū-slóg a pit filled with corn (?) Sch.; in Mīl. krū-slóg-pa stands for digging, breaking up the soil, gardening.

Krū-krau (Ssk. क्राव) crane, Grus cinerea.

Kram height, length, extension Lex., Cs.

Krul 1. krul yto-ba to let fall, to drop (several things at intervals), mēi-ma tears Mīl. — 2. *da-tūl* W. intercalary month.

Krul-po C. 1. cheerful, merry. — 2. fornicator.


Krum-Krim, Sch.: krum-krim byed-pa, Lt.: krum-krim brdün-ba to pound in a mortar.

Krams-stōd, and -smād, two Nakshatras, v. ṛgu-skār 27.

Krus 1. pf. of kru-ba. — 2. sbst. bath, washing, ablution; Krūs-ku, water for bathing, washing or rinsing; dish-water; krūs byed-pa to bathe, to use baths Dzl.; krūs-lā grō-ba to go to bath Dzl.; krūs yśöl-ba resp. to take a bath Ghr., also to administer a bath to another (cf. yśöl-ba) Ghr., 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 krūs yśol-ba to baptize Chr. R. and P.— krūs-kyi rdi-śiū, pond, pool for bathing; krūs-kān bathing-room or house; krūs-söl basin, washing-bowl Sch.; krūs-būm sacred watering-pot; krūs-yān bathing-tub Sch.; krūs-yār bathing-water Sch., but in Lt. this word re-
lates to a certain medical procedure or method of curing.


Kre-tse Chinese vermicelli C. (*ṭ e-tse*).

Kro, krō' (lit. a face capable of shame) id. — *ṭ ēl-dad-čan, *ṭ ēl-dod-čan* W. fond of making others ashamed. — Kro-ldān = Kro-čan.

Kro-ba vb. to make or to be ashamed, *ṭ ēl son* he was ashamed, *ṭ ēl jede mi yo* W. he is not put to shame; C. also: to get into a passion; sbst. shame, kre-la da mō-ṭ sa-ja med has no shame nor dread Dlz., *ṭ ēl wa yod* W. it is a shame. — Kro-med (-pa), W. *kre-med (čan)* shameless, insolent. — *ṭ ēl-2* object of disgust, C. — Kro-yod chastity, modesty, decency, kre-yod-ja assemblage, to behave chastely etc.

Kro-čor = Kro-méd.

Kro-pa Thgy. load, burden, = kur.

Kro 1. a kind of bronze, of about the same quality and worth as Kār-ča, but inferior to ī, q.v.; Kre-ču liquid, melted bronze; Kre-ču sa mō-pa to fill up joints, grooves etc. with melted bronze, to solder Gbr. — 2. kettles Schr.

Krō-pa W. for krod.

Kro-ča 1. anger, wrath, (cf. Kār-ča vb.) frq; Kō-ča krod-ča inward anger Thgy. — 2. angry, wrathful Cs.; Kro-bar byēd-pa, goēd-ča to be, to grow angry Cs.; Kro-ča, fem. Kro-mo angry, fierce, ferocious, e.g. yē-can-yān a ferocious beast; esp. applied to the 54 (or 60) deities of anger and terror (सरस), e.g. krō-ča-čen-pa = yēn-rje the ruler of hades; *ṭ o-tēm-pa* furious with rage, raging with anger C.; Kro-rjon ē distortion of the face by anger; krō-ča-ma, Kro-ča-čan she whose face is wrinkled with anger, n. of a goddess Gbr. 117. 12. — *ṭ o-ča* W. dissatisfaction, grumbling. — Kro-mōn Sch. prison (perh. Kri-mōn). — Kro-čal an angry, frowning countenance Gbr.

Krog — Krog bryēd-pa to drink hastily, to gulp down Gbr.; Krog-Krog plump! the sound caused by something falling heavily on the ground W. — Krosmān the raw, unprepared substance of a medicine Sch.

Krug-po botanical term, used of leaves standing round the stem scattered or alternately.

Kro-ču upright, straight, erect, (cf. Kro-ča) Gbr., Mil.

Kron -po, *fōn-po* Ts. close-fisted, stingy.

Kro (pa), W. *čo (pa)* crowd, assemblage, mass, multitude; mii-kroā a troop, crowd of men, ri-kroā an assemblage (mass) of mountains; rtsa-kroā a heap, stack, rich of hay; nags-kroā a dense forest, mun-kroā thick darkness; dar-kroā cemetery where the corpses are cut into pieces for the birds of prey; de kro-ča la-yēg yōg-pa placing the princess among their (the girls') company Gbr.; in W. *čo-pa nān-ča* and *nān-ča* c. genit. is the usual expression for among.

Kron claw, fang; Krōn-či-sā kro-bāi the class of the gallinaceous birds S.g.

Kro (pa) 1. well, spring. — 2. Lh.: a wooden water kennel; Kro-ba a little well; also n. of a medicinal herb, a purgative against bilious complaints Med. Kro-rāgs enclosure of a well Sch.

Krom 1. market-place, market-street, bazar; Krom skōr-ba to wander, to ride round the market Gbr., to ramble through; yān-sīdās krom-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; krom-čen a great crowd; tšogs-pa króm-rgya-mthuds the assembled crowd Pth.; po-króm a multitude of men; rgyal-króm prob. an assembly, a gathering of kings Mūl.; krom dbang-nag kyi-ba a motley crowd, throng of people Pth.

Comp. — Króm-čen (po) Thgr. chief market-place, principal street Cs. — Króm-dpon overseer, police-officer who is charged with the supervision of the market.

Króm-po Glr., n. of a province (?); Króm-po-pa an inhabitant of it.

Króm-mé sparkling, glittering, zil-pa krom-mé a sparkling dew-drop Pth.

Krōns v. grém-pa.

Krol 1. v. kröla and gröl-ba. — 2. a sound; krol-gyis soi Glr. (the ring) slid sounding (across the azure-floor); krol-dön is said to denote a large hand-bell, and krol-lông the same as krogs-krogs W. — Cf. krol-ba. — 3. kettle (? v. leags.


Król-ča the act of forgiving, pardon Sch.

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

Król-mo W. brittle, fragile, opp. to mnyen-po.

Krol-tsás Lex., Cs. a sieve.

Krós-pa v. kра-бa.

Mkā, an affix to substantives and verbal roots, denoting 1. one who knows a thing thoroughly, making a trade or profession of it, sa-mkā one who knows the country, the road, a guide, a pilot (Dz.)

Mkā-klō, mkā-kyā, mkā-dbyiṅs the whole compass or extent of the
heavens Cs. — mka-gró-ma, in Mil. gen. mka-’pro-ma, Ssk. डाककन:; fabulous beings of more modern legends, ‘wise’ women of supernatural powers, sometimes represented like angels, at other times like fairies or witches. — mka-’myām Lex. like the heavens, infinite. — mka-lbbu the sky-soarer, the bird Garuda, v. kya. — mka-spyod wanderings through heaven Tar. 112, 4, also: enjoyment of heaven, enjoying or inhabiting heaven; mka-spyod-du yṣêgs-pa to go to heaven, to die Mil.

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

mkar-ba 1. (also kár-ba) B. and C., staff, stick; mkar-yis staff of the mendicant friars, the upper part of which is hung with jingling rings; yag-mkar resp. for mkar-ba. — 2. bronze, bell-metal, v. kár-ba.

mkál-ma kidney, reins, mkál mdog ‘kidney-colour, dark red’ Cs.

mkas-pa Ssk. प्र, (originally like सूर्योग) skilled; skilful, in mechanical work, and so it is frq. used in col. language; further in a more general sense: smán-pa mkás-pa a skilful, clever physician; experienced, learned, prudent, shrewd, wise; c. accus. or dat., in a thing; so-tshé-la in farming, čos in religion; slob-ma skyón-ba-la mkás-pa an able tutor, pedagogue Mil.; mkas-btsun-bzañ 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-btsin learned clerics, reverends Ghr., mkas-po or -pa a learned man, a scholar, snón-gyi mkás-po-rnas learned men of former times; mkas-grub id.; rgya-gär-gyi mkas-grub-rnas

Indian scholars; it is also used like our ‘most wise’, ‘very learned’, and similar expressions in a pompous address Ghr.; mkas-mtöd profoundly learned. I never found the word applied to inanimate things in the sense of ‘wisely contrived’, and the correctness of Cs.: tups mkás-pos ‘by wise means’ may be questioned.
the of Buddha; ye-mkyén, miöön-mkyén = ye-sés, miöön-sés. — thugs-mkyén is known to me only as a sbst. abstr.: the knowing, knowledge, prophetic sight, ‘ye-btsain-gyis thugs-mkyén-gyis ’yzigs-pa lâgs-sam has your reverence seen by your prophetic sight? Mil.; acc. to Cs., however, sku-mkyén, ’ysein-mkyén and thugs-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: blâ-ma kyed mkyen-mkyen. It is gen. added without any connecting word, like our pray, or please, but sometimes it is construed with the inf. : mdzad-pa(r) mkyen-mkyen, please to do.

ṃkraṇ ( -ba ), also kraṇ hard, solid, compact; srâ-ṃkraṇ-kan gyur-med Thgy. firm, hearty, sound, of a strong and robust constitution. — mkrâṇ-pa denotes the fourth stage of the development of the foetus Thgy.

*ṃkraṇ-ma the wrist of the hand.

*ṃkraṇ-pa* col. W. (also Bunan) for:

ṃkraṇ-pa B. and C. (Ssk. Ṛgveda) 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. — mkrâṇ-nâd bilious disease; mkrâṇ-fâd prob. bilious fever; grâṇ-mkrâṇ a feverish shivering, a chill.

ṃkraṇ-ma Lex. w.e., perh. = ḥiris.

ṃkraṇ-pa, W. *ṭāg-mo* (Ssk. सार) hard, firm, e.g. snow; *yo-ṭāg-kan* W. obstinate, stiffnecked, stubborn. Ṛṣaṃ ḥan (not: to put a fault or crime on another Cs., but:) to hurt or offend, to annoy, to vex, tsâr-la ḥan we cause vexation to ourselves (by minds- ing too much the affairs of others); ḥân animosity, ḥân mañi there occur many collisions, quarrels Mil., dpom-stöb re ḥân byun there arise mutual differences, animosities, between masters and scholars Mil.

fâd-pa esp. W. 1. to sit, to sit firm, rtos kâ¬-ru on the back of a horse. — 2. to remain sitting, to stick fast, to be stopped, kept back, e.g. of a bird, rnyis, in a snare; ḥân-pa ḥâd-de goyê-ba to get entangled with the foot so as to fall: yis ḥâd the door sticks. Cf. also ḥad-pa and ḥkâd-pa.

kâṃ-pa 1. to faint away, to swoon.

— 2. Sch. also: to take into one’s mouth.

kâr-ba I. sbst. 1. staff v. mkâr-ba. — 2. bronze. bell-metal, kâr (bâi) čû molten, liquid bronze, kâr-bai mé-loû a metallic mirror; kâr-yûa 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. — kâr-yûa a dish or basin of metal; kâr-zâns a metallic kettle. — II. vb., in C. the same as kâd-pa. — 2. in W. intrs. to ḥgâr-ba.


— 2. W. to send, to forward, things.

kâ-r-ca to offend, insult, Bhar. (Lex. = ḥrî injury); ḥrî-jârij, acc. to the context, denotes certain passions that disturb the tranquillity of the mind, such as malignity and covetousness: ḥân-ba is synon. — Cs.’s ‘to emulate, contemn, hate, long for’ and Sch.’s ‘pride’ I am not able to verify.

kân-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.; kinsgras kân-pa keïs he filled the house with
Kūm-pa pf. kūms (cf. skūm-pa) to shrink, to be contracted, e.g. of the limbs, by gout; *yār-ra raun-țin kūm-će yin* W. the ditch will get narrower of itself; kūms-pa shrunk, shrivelled, contracted; fig. reduced, restricted, deprived of power.

Kūms-pa Lex. and Cs. to comprehend, understand; Sch. also: to practise, to impress on the mind.

Kūr-ba 1. sbst. = Kūr-ba, pastry. II. vb., pf. and fut. kūr, rarely bkūr (v. bkūr-ba) 1. to carry, convey, Kūr(-rū) Kūr-ba to carry a load; mi tāg-par Kūr-ba Med. to carry too heavy loads, prop to carry what one cannot carry; *kūr sog* C., *kūr kyon* W. bring! fetch! *kūr soq* C., *kūr kyer* W. take away! carry off! Kūr-du tāg-te taking up in order to carry, taking on one's back Dzl.; tāg-par Kūr-će 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, *sām-la Kūr-će* W. to take to heart; *dā-ne Kūr-će* to take a wife, to marry. — Kūr-tag carrying-girth, rope or strap Thgy. Cf. Kūr, Kūr-ba etc.


Kūl-ba to subdue, to subject Cs.; Sch. also: to be uneasy about. Lex.: yōg-tu Kūl-ba; v. also Kūl 3. Zam.; kral Kūl-ba perh. to force a tax, a rate, on a person.

Kēgs-pa pf. Kēgs to hinder, stop, shut off, debar, lam the way Mil.; ji-ltar bka' raun ma Kēgs-pas Mil.; although they prohibited, tried to proh. him), he was not prohibited; rgyāl-bai pyāg-gis kyan ma Kēgs-pa Mil. not being hindered even by Buddha's power.


Kēb-pa pf. Kēbs, to cover, to spread over, yois-su Kēbs-te being covered all over Stg.; ka tams-cad Kēbs-te over the whole face Stg.; to overshadow Dzl. S2, 17.

Kēl-ba pf. Kēl 1. to put on, to load, to pack on, = gēl-ba; bczu-tog Kēl-na when the ten stories or lofts shall have been put on Mil.n.t. 2. to spin, = Kāl-ba C.; Glr.

Kō-ba (vb. to mēk-ba), to wish, to want, to think useful, serviceable, necessary, to have occasion for Mil.; Kōste on he will be able to make use of it Mil.; *Kōa mi kȳo* or *Kō-ced mil* W. I do not want it, I do not like it; Kō-bjel fit for use, useful.

Kogs-pa weak from old age, decrepit, decayed; rgan or rgas-Kogs id.; sīo-kogs, skya-kogs (sic) Thgy. with a complexion blue or pale from old age.

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.

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

Kōd-pa to sit down, to sit; bar-snān-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.
**Kön-pa** (Lexx. have a pf. bkon)

1. c.c. dañ, 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 mtün-nas in peaceful relations) Glr.; kön-med-par honestly, without insidious intentions, e.g. in negotiations Glr.; ëos dan 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 Glr.; kön-zugs-pa, kön-du dzin-pa = kön-pa; kön res. byé-d-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. = kör-ba II.

Köb Sch. barbarous, rough, rude, gen. combined with mta, mta-köb, 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-köb kä-ba-can. The rarely occurring yan-köb seems to indicate a still more distant and barbarous country.

Köbs-pa to be startled, agitated, alarmed, in one Lex. however, it is explained by kyâb-pa.

Kör 1. circle, circumference; the persons or objects encircling, surrounding (a certain point or place); lêba dañ dei kör-rnas the navel and the circumjacent parts Med.; *de-kör-la* W. thereabout; nye-kör v. nye; more esp. retinue, attendants, kör dañ bças-pa (स्परिचार) with attendants, suite: kör rmâmpa bzi Tar. frq., the attendants of Buddha’s hearers, divided into four classes (viz. in the earliest times: dge-slöin, dge-slön-ma, dge-snyän, and dge-snyän-ma; at a later period: nyan-löis, ral-sans-rgyus, byan-ču-séms-dpa, and so-sôi skyê-bro-rnas q.v.) kör dgra-bcôm-pa bskôr-te surrounded by the retinue of the Arhants (v. dgra-bcôm-pa); kör-du bsldús-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 kör-po or kör-pa male attendant, and kör-ma female attendant), kör yêig Mil.; kör ynmis two attendants Glr., hence kör-rnams sometimes for domestics, household servants; but if kör with a numeral is preceded by rtsô-bo, or a similar noun, this preceding word is acc. to the Tibetan mode of speaking included in the number given, so that rtsô-bo kör lâa should be translated: the master and four attendants (not five). — 2. instead of kör-ba, or kör-lo, esp. in compound words; lo-kör = lo-skôr a cycle, comprising a space of twelve years.

Comp. kör-mka’i attendants Glr. — kör-bâin subjects Cs. — kör-gyog = kör retinue, servants etc. — *dlo-kör* C. waiting man, valet de chambre, = sku-mdum-pa which is the respectful word for it. — nan-kör household servants, domestics. — *kör-gyog* W. latch. — kör-dâs v. sub kör-ba II.

Kör-ba I.vb. (cf. skôr-ba), to turn round, to turn about, to go round in a circle; kör-gin yod he is walking (running, flying etc.) round the . . . Glr.; esp. of the successive transmigrations of metempsychosis, v. II; mgo kör my head turns, I am getting dizzy, confused; also I am duped, cheated, imposed on, kyêd-kyi ka-shyân-gyis néd mgo mi kör 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 kör-ba-na when one year was past Glr.; srás-kyis lo kör-te when the prince had completed one year, was one year old; “da bu-lon kör* W. now the debt is entirely paid off, cleared: *kör mi tuk* it cannot be paid off; *mi kör*, 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; *rân-lâ kör-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 kā-vu kor* W. it makes his mouth water; dgrā-bo kor Mil. enemies are collecting (we create ourselves enemies); also impersonally: *kör soh* it has become cloudy; ynam kör the sky is getting overcast, clouded; therefore even to arise, to be produced, formed, zil-pa kör dew is produced, yjā, rust, even: bus-la sras kör 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 kör-ba with all its consequences should be nothing but a product of human imagination. — kör-bar kör-ba to turn round, to wander about in the orb of transmigration; kör-bai btsōn-ra, lam, mtsa the dungeon, the swamp, the sea of the kör-ba; kör-ba-las dās-pa to escape from the kör-ba, = to enter into the Nirvana kör- dās 1. abbreviation of the foregoing. 2. for kör-ba dān dās-pa the stay in the kör-ba and the escape from it; kör dās ymyis-su nas ma mto I have not seen that there is a difference between these two Mil.

Kör-yug a wall, rampart Cs., v. kör-ra.

Kör-yá C. latch.

Kör-lo (Ssk. चक्र, स्फूर्ति) 1. circle, tsogs-kjä kör-lo offerings arranged in a circle, v. tsogs: kör-lo brī-ba to de- scribe a circle Tar. More frq.: 2. a circular body, a disk, roll, wheel, any modification of the cylinder, būr-ysum-jör-lo the column on the mchod-rten consisting apparently of thirteen circular disks; kör-lo brtsib-brgyud the wheel with eight spokes, a frq. attribute of deities; rdza-mkān-gyi kör-lo potter's wheel; čöbs-kjä kör-lo praying-cylinder, cf. below; also a complication of wheels, wheel-work, engine, prul-gyi kör-lo 'magic wheel', a phantastic attribute of gods, but also any real machine of a more ingenious construction, e.g. sugar - press Stg., electrical machine etc.; ču-tsod-kör-lo a clock; sūn-rta-kör-lo waggon, carriage, also cart-wheel. —

Figuratively: bdé-ba dān sāng-bsnal gyi kör-lo, vicissitude of fortune; dās-kjä kör-lo (कालचक्र) acc. to Cs.'s Chronological Table (Cs.'s Gram. p. 181) a later philosophical system, contained esp. in the rtsa-rgyud, Mūlantātra, in which the Adibuddha doctrine, prophecies, chronology etc. are propounded. It was introduced into Tibet about 1000 p. Chr.; cf. also Schd. 45. — kör-lo sgyur-ba, or skör-ba, with čöbs-kjä, to turn the wheel of doctrine, = to preach, to teach religion, (vulgo understood only of the turning of the praying-cylinder); čöbs-kjä kör-lo lān-mor bdé-pa C. to devote one's self to the preaching of religion. On the other hand: kör-los sgyur-ba rgyal-po (बजर्विभिस) Will.: 'a ruler, the wheels of whose chariot roll everywhere without obstruction, emperor, sovereign of the world, the ruler of a cākra, 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.

*Kör-kö* is said to be used in col. language instead of ka-lo 3. W.

För-sa = skör-lam v. skör-ba 1. extr.; För-sa bār-pa, čen-po Ghr. Kör-ysum, lit. three circles, Ssk. trimaṇḍala; Sch.: 'everything that belongs to archery'; more correctly: arrow, knife, and spear.
II. 

Köl-ba I. pf. kól, cf. sköl - ba, to boil, to be boiling, ču kól the water is boiling; kól jyág-pa to make boil, to set to the fire for boiling, = sköl-ba; to ferment (dough), to effervesce, to sparkle (beer) W. — II. pf. bkol, imp. kól 1. to oblige a person to be a servant or bond- man, to use as a servant; in full: bran-du, also yyég-tt, kól-ba; therefore bran-kól, kól-po servant, man-servant: bkol-spyód-kyi s(585,856),(774,890) to be enslaved by others, to be compelled to do slave-work Thgy.; dpe’-bai lás-la bkol-ba to make a person minister to works of virtue. — 2. to save, to spare, to enjoy with moderation Cs., zur-du . . . bkol-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.

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 mkos-páb, w.e.

Kyágs-sa para 1. to freeze (of water, earth, provisions); to coagulate, congeal (melted fat etc.). — 2. to feel cold, kyágs-na gós gyön if you feel cold, put on clothes Gbr.; *kyag jhun* C., *kyágs-sa rag* W. I feel cold; kyágs-gri a feeling cold, a shivering (cf. štogs-gri) Mil.; *kyágs-sa* W. id., the cold fit of the ague. — kyágs-rüm, kyágs-röm ice Gbr.; kyágs-thám snow-shoe Sch.

Kyám-ka to run about, to wander, e.g. ča-med yül-du in an unknown country Gbr.; kór-bar in the orb or round of transmigration, v. kór-ba; kyám-ste nor mi bdög-pa žig one who lives as a vagabond Dzl.; dé-dag-ni rnám-par kyáms-pa they are mistaken, on the wrong track Wld.; kyám-du jyág-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 Mā.

Kyár-ba to err, to go astray, to deviate from, *yam kyár-la ma ča* Ld. do not step out of your rank! do not abscond yourself! Kyar dogs yod one should be afraid of going astray Thgy.; dpe kyár-po a defective simile; bsig kyár-po an inadequate designation. — In Tar. 48, 4 dpe kyár-po is translated ‘epitome’ by Sch., but the whole passage is somewhat obscure.

Kyil-ba = kyil-ka q.v.

Kyí-ba Sch., prob. an incorrect reading for kyil-ba.

Kyigs-pa, pf. bkyigs, fut. bkyig, to bind (a prisoner, a bundle of straw etc.); *kye* (v. ske) *kyig-pa* C. to strangle, suffocate.

Kyins-pa 1. to be encircled with a halo, as the sun and moon sometimes are Cs.; og-kyins Lex. = ṽ años halo; also ja-öl kyins a rainbow-coloured halo appears Pth. — 2. *na-biin* or *mig-pa kyins, did-pa kyins*, fog, smoke, comes floating on.

Kyir-ba to turn round in a circular course Cs., Lex.: ydugs kyir-ba to turn a parasol round (?).

Kyil-bá vb. n. 1. to wind, to twist; duś yús-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: gyen-la kyil-ba wound or twisted (on the crown of the head) Gbr.: ro-smad briel-du kyil-ba the lower part of the body being wound into a serpent (the usual manner of representing the ‘klu’); ad-du kyil-żin, the body enveloping itself in light Mil.; to roll: nga yser-mig kyil-
**Kyug-ba**

*Kyug-ba* 1. to run. *Kyug-pa, pf. Kyug 1. Cs.: to run; *Kyug-po a runner; Kyug-yig running hand, current hand-writing, as is used in the writing of letters etc.; *Kyug-po Kyug-ba Lx. 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, Kva-Kyug-Kyug-pa to gleam, to sparkle with light, to shine in various colours Pth.; ser-Kyug-ge-ba glittering in yellow lustre Mil.; to glitter, to shine, of the rainbow; to shine through, of the veins through the cuticle etc. — *Kyug-sar-cen W. hasty, hurrying, careless.

*Kyud-pa* 1. to embrace frq., migl-nas Kyud-pa to clasp round the neck, to hug; to encompass by spanning Pth. and elsewhere, cf. Kyigs-pa. — 2. to glide in or into (as serpents), miid-du Kyug-pa of the soul in the new conception, like the synonym jkri-ba, for jkug-pa. — 3. to be able, *nad-pa mal-sa-na lain-na* (instead of lan-bar) *mi kyud* the sick man is not able to rise from his bed. — blos mi Kyud-pa byed-pa Thgy. (not clear).

**Kyur-ba** Cs.: to be separated, divorced; Lx.: bskur-bas kyur-ba,

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

*Kyur-ba* seems to be = gnez-pa C. col.

*Kyed-pa* (1. cf. gyeed-pa) Cs. to be distributed, e.g. food, Dzl. — 2. C. and W. to be sufficient, to suffice, to be enough, to hold out. *mi Kyed* there is not enough. — 3. C. to gain (a law-suit), to be acquitted. — 4. kyir kyi'd-pa to bow without uncovering one's head, as a less humble way of saluting Mil.n.

*Kyer-ba* pf. Kyer (Northern Ld. *Kyers*), at the end of a sentence Kyer-ro. Tar. and others, (Cs. Kyer-to?), nearly the same as jur-ba; (the nyn of the Lcex.: to lead, to guide, does not fully agree with the sense in which it is generally used) — 1. to carry away, to take away; éns to be carried or swept away by water; fig.: lé-los to be overcome, carried away by idleness Mil.; iè-mig Kyer take the key with you! — 2. to carry, to bring, in a more general sense, C. and B.: Kyer sog bring! Kyer sou carry off! take away! (in a like manner as jur-ba); des cu blain-nas Kyer rni-bai la'm-ka-na he having fetched water, being on his way to bring it Pth.; Kyer-la sog bring me (word), let me know (the result of your investigation) Mil. — Kyer-so 1. appearance, esp. a neat, handsome appearance of persons or things.

2. advantage, superiority, pleasantness, Mil., C.

*Kyel-ba* Ld. to hit, to strike.


(Kyog-po or Kyog-po, crooked, bent; Kyog-poi ri-mo a crooked figure, a curve, flourish, crescent etc.; ynas par Kyog tsur Kyog byas-sin the fish winding its body, writhing Pth.; Kyog-can, Kyog-Kyog tortuous; Kyog-baad a crooked, out of the way construction or explanation. — Kyog stön-pa to fly into a passion (?) Sch.
Krig-pa 1. sbst. 1. (Ssk. सेषिनि) coitus (of the two sexes), copulation, pairing, the usual, not exactly obscene, yet not euphemistic term for it; Jkri-pa spyod-pa, also Jkri-carg spyod-pa B. and C., *tig-pa co-ce* W., to lie with etc.; Jkri-pa co's-la rten-pa to indulge in lust, to be given to voluptuousness; Jkri-skad Sch., Jkri-tsig Lexx., obscene words, unchaste language; Jkri-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 Cš.; 2. to be clouded (of the sky), ynam Jkri the sky is getting overcast; also *tig soin* W. without a sbst., it has become cloudy, dull; od-zer dain ja-od Jkri-pa wrapt in rays of light and the splendours of the rainbow Pth.: tain tamevad mes Jkri-pa the whole plain was enveloped in a flame of fire Mil. Cš. dkrig-pa.

Krid v. krid.

Krid-pa, pf. krid, fut. bkri?, to lead, to conduct men or beasts to a place; to command, to head (an army); to bring along with, Jkrid-de ma ois-so he has not brought (his wife) with him Dzl.; therefore Jkrid equivalent to 'with': bu-tsas Jkrid byan-mas coming out with their children.
Krim — blo Krid-pa per h. a mistake for "krid-pa.

Krm-s, krm-d(-nas)-krm-s Lexx. w.e.

Krul-ba 1. to wind or coil round (of serpents), to embrace closely, to clasp round, e.g. in the act of coition; ma byems bū-la Kril a loving mother clasping her child Phth. ; krl-mkan a plant furnished with tendrils or claspers W. ; krl-sin W. a climbing plant, creeper.

2. to glide, slip into, of the soul when entering another body, = Kiyud-pa.

3. ka Kril-ba W. to speak imperfectly (like children), to stammer.

4. to heap up, = dril-ba, sgrrl-ba.


Krug-pa 1. vb., pf. Krugs, cf. drkug-pa, bkrug-pa, to be in disorder, agitation, commotion, to be disturbed; Krug-par guyu-ba to get disordered; of the blood: rtsa tan−čād Krug-tu bgu, it made all his blood boil Glr.; of the sea frq.; esp. of the mind, disturbed by wrath, fear, anxiety, or some other passion, cf. Kog-Kruugs; to quarrel, fight, contend, de yngis Kruugs-nas, the two quarrelling; bult de na Kruug-go, the nobles of Tibet are contending among one another, have internal feuds; mch-ma Krug-pa tears appearing, coming forth, (lit. tears being stirred up, excited Thgy. Mil., Tar. — 2. sbst. disorder, tumult, war, also single combat, duel, Krug-pa šor disorder arises; Krug-dus byas he appointed the time of the duel Glr.; Krug-dpon = dmug-dpon; Krug-pa byed-pa to take up arms, to begin war; respecting subjects: to rebel; Krug-


— *kugs-mkan* W. having small cracks, flaws, of potter's ware.

Krun-ba or Krūn-pa 1. resp. for skye-ba to be born, bcom-mdan-dōs Krūn-pa dañ dus-mnyam-du at the same time when Buddha was born Glr.; yngis-la svas ma Krūn-par as by neither of the two (queens) a son was born Glr.; Krūn-dkūi skyes-bu (holy) men, such as are but rarely born (lit. with difficulty) Mil.; to arise, to originate, Krūn-rabs legend of the origin . . . kyed-rūi-gi tugs-la Krūn-pa tṣig words as they may just arise in your honour's mind Mil.; snyin-rje tugs-la Krūn-pas compassion arose in the soul of his reverence Mil.; tiñ-ne-dzin Krūn-pas meditation arising. — 2. to come up, shoot, sprout, grow, of seeds and plants frq.

Kru-pa, pf. bkrus, fut. bbru to wash, to bathe, gs clothes, ka-lug face and hands Dzl.; to wash off, sri-ma dirt; fig. sa nān-gyis Kruud Ma. is stated to mean: the country is fleeced, thoroughly drained of its resources.

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

Krūl-ba (Lex.: Ssk. अं) to turn out of the way, to wander, to stray, hence per h. originally:) 1. to be dislocated, sprained, distorted, *tṣig tuk* Mil. the limb is dislocated; usually: 2. to be out, to be mistaken, almost always used in the pf. tense, Krul-pa mistaken, deceived, na mig Krul-pa yin-nam does my eye deceive me? Mil.; rnu-ba Krul dogs tierre gyis take care not to hear wrong Mil.; yngis yeg-tu Krul-bar byed-pa to make by mistake two to be one, to confound one thing with another Tar.; di dge-slōn-mar dūd-pa Krul-pa yin-la she being frustrated in her wish to become a nun Tar. 85, 1; grō-ba Krul-pa the deceived creature Glr.;
frq. with snaí: raí-snaí krul-par *dog I have been mistaken, it was a deception of the senses Mil.; snaí-krul, and krul-snaí illusion, delusion; krul-snaí-can delusive Ghr.; to err, as a syn. of nör-ba: Kyód-tag krul-pai jig-rten-pa ye deluded children of the world! Mil.; žes ēñ-pa-nams krul they who pronounce (read) in this manner, are mistaken; a dogs krul the adding of a is a mistake; nor-krul mistake, nor-krul sél-ba Schr., *tön-ce, sál-po gyab-che*, W. to remove mistakes, to correct. — 3. to be insane, deranged, syn. of smyós-pa Dzl. and others. — krul-pa f. adj. mistaken, deceived. — 2. sbst. mistake; frenzy, madness; krul-yéi mistake, error; krul-so (errandi locus) occasion for committing mistakes, a wrong way, peril; mistake, error, cf. gól-sa; krul-kör artifice Schr., (Cs.: machine, contrivance; but this is spelled more correctly *krul-kör*).

g a 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 = ek; in Cs. as initial deep-toned and aspirated (gh), as final letter more or less indistinct; as a prefix (in Khams and Balti) fricative =γ or ɣ; v. Preface. — 2. as numerical figure: 3, cf. ka 2.

g a affix (article) to some substantives, like ka.

g a (C. *gha*) 1. = a (C. *gā*). — 2.

= gai.

\[
\text{ga-köl C. (pron. *gha-lab*) tax, duty (on cattle and butter).}
\]

\[
\text{ga-gā W. a title of honour: the old gentleman, the old squire e.g. *ga-gā ta-ra-čān* the old Squire Tara Chand, opp.}
\]

\[
\text{to no-mō the young Squire; instead of it in C.: *a-jho-lāg*.}
\]

\[
\text{ga-ga tśil, tickling Cs.; ga-ga-tśil byēd-pa to tickle.}
\]

\[
\text{ga-gö mo such a one, such a thing Cs.; such and such; v. če-ge-mo.}
\]

\[
\text{ga-gón a melon Cs. (some Lexx. have: cucumber, others: barley).}
\]

\[
\text{ga-čen, ga-čen some (people), a good many; a good deal W., C.}
\]

\[
\text{ga-čād without cause, involuntarily, e.g. to weep Med.}
\]

\[
\text{ga-ta Sks., ga-tai sde-lshan a particular kind of Indian hand-writing, besides Nagari and Lantsa Ghr.}
\]

\[
\text{ga-dū (गद्ध), club, mace.}
\]

\[
\text{kré-n-pa 1. to wish, to long for. zas-skón Med., Kyim-la Lex. — 2. W. to look upon with envy, jealousy.}
\]

\[
\text{Kro-ba, pf. kroś, to be angry, la at.}
\]

\[
\text{Kro-pa to roar, rush, buzz, hum, rna-ba Kier-la krog Med., a tinging noise is caused in the ear; rgyu-lön kro-go-cön a rumbling in the bowels Med.; sho-kro in the belly; kro-kro roaring, rushing, buzzing.}
\]

\[
\text{Kro-ba pf. and fut. dkroś, imp. kro 1. to cause to sound, to make a noise, to play, röl-mo on an instrument, to ring (a bell), to beat (a gong, cymbal); ma dkro-bar without being played on. — 2. to sound, resound, *död-pa töl-la raŋ* W. my bowels croak; kro-po a player, performer, bell-ringer etc., cf. kro-po; *trol-lo-lo-te* W. a tinkling of bells.}
\]
ga-dür medicinal herb of an astringent taste.

gā-dūr Lx. w.e.: sā-bāi ga-dör; Sch. explains: the growth of a new branch on a stag's horn.

gā-drās C. (pronounced *ghandé*) how?

gā-na = gā-na, where, used interr. and corrl., frq.; gā-na-ba and gān-na-ba the same as a sbst., the whereabouts of a person, his place of residence; rgyāl-po gā-na-bar, (or gā-na-bar der, gā-na *dug-par, gā-na bzung-par) son he went where the king was Dzl., frq. — *ga-na-méd* W. absolutely, at all events, *ga-na-méd kal go* it must be sent by all means; *ga-na-méd lóg-te tan yin* I shall give it back at all events (B. čis-kyān).

ga-pur camphor Med.

ga-bra n. of a medicine Med.

ga-tsām how, how much, how many how long, interr. and corrl.; as much as, e.g. as much as you like (you may take) col.

ga-bstōn an eruption of the skin W.

gā-tsād C. how much, *rin gha-tsā* what is the price?

gā-ža, gā-rya, gā-sa a jest, joke, laughter, gā-ža dañ rtsēd-mo rtse Pth. they jest and play; also adj.: inclined to jesting, *di-rin gā-sa mi dug* he is not in a good humour, in good spirits, to-day W.

gā-zug W. how, interr. and corrl.

ga-yzi W. squinting.

gā-ri, dga-ris = gā-za W.; *ga-ri mi rag* I am in low spirits, dejected.

gā-ru = gan-du 1. whither, which way, to which place, whereto. — 2. where, interr. and corrl.

gā-rū-na the Garuda-bird. v. kyūn.

gā-ri 1. where is? B. and col. — 2. Ld. a species of Lathyrus.

gā-la for gān-la, cū-la C.; *ghā-la tm-ne nē ḷhua* owing to what, or from what cause did the disease arise? *ghā-la ḷhea* to what does this serve, of what use is this? Sch.; whither, to what place? *ghā-la dö-ghi yin-pa* Ü, where are you going to? — gā-la-ba = gā-na-ba.

gā-le C. slowly, softly, gently, gen. in a good sense, opp. to every thing turbulent; therefore in exchanging compliments on meeting or parting: *o-nā ghā-le kū zu nāi* (perh. to be spelled skū bzung snañ) says the person that has paid a visit, *o-nā ghā-le jha* he that received the visit, when taking leave of each other, both phrases implying about the same as our farewell! good-bye! Cf. snañ-ba.

gā-log W. squinting.

gā-sa 1. v. ga-za. — 2. girth or rope slung across breast and shoulder in order to draw or carry anything; also dog-harness; also the bandoleer or shoulderbelt, worn as a badge of dignity by constables and the like officers; sobriquet for the rope of meditation, v. sgom-tāg.

gā-kās, C. *gha-sē*, some, part; *bhū-mo yan gha-sē cē ḷhe-pa yin* even girls, in part, take to religion (become nuns).

gā-sēd v. ēd.

gā-sēl glass-beads, glass-pearls Sch.

gā-sir, instead of punishment Ld.

gay 1. silver in bars, ingots, small pieces etc., uncoined W. — 2. wad, wadding (for loading muskets) W. — 3. Cs: = bya-gāy, gay-tās a water-fowl.

gāg-pa Med., a swelling in the throat Cs.; gāg-thāg id. (?)
region or part of the world? gān-gi dus which time? in the latter case it may also mean *whose*: gān-gi lam whose way? *why* *why* gān-nas oṁ, no mi sēs-pa not knowing from what part of the country she comes Glr.; ma nā gān yin bu ni gān yin bye-brāgyā *why* decide which is the mother and which the child Dzl.; gān žé-na lit. ‘if one asks which?’ corresponds sometimes to the English ‘namely, to wit, viz.; gān-na where? gān-lā whither? gān-nas, gān-las whence? gān-du where? whither? gān-na-ba = gān-na v. above; gān-pa, yul gān-pa, col. *gān-yul-pa*, from what country? — 2. C. for *what?* *gān* zēr-ra(m)* what shall I say? *kṣān-* kṣān-*gān* zēr-glāyī ĝī-dhanam* what is your name?* *gān-* la *gān* what are you coming for? what do you want? — 2. rel., or rather correl. pron., who, which, he who, she who, whoever, whichever, whatever, *ōcēc*: gān pyūr fōn-ba de ni she who follows Dzl.; gān gos do-lā-pa-la gos byūn whoever wanted clothes, to him they were given Dzl.; rgyāl-bu gān-du tse ĝōs-pa lān-su sōn-no they went to the place where the prince had changed life Dzl.; gān-gi lam sūn-du grub-pa des ... he whose way (of sanctification) will be completed first, shall ... Stg. Often tams-cād or a plural-sign accompanies the partic.: gān mī sēs-pa-dag they who do not understand Dzl. Rarely in B., but frq. in the col. language of W., the pa after the verb is supplied by a gerundial particle, such as na, nas: *gān* tān-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 gān 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 *gān*-ki yul pa gān yōl-rams the claims to government which both of these maintained Glr.; gān-tse — déi-tse when — then; gān zīg whoever, if any body etc. frq.; vulgo in W. often pleon. = any or some, *gān* zīg tims-si jī-la* on account of some law-suit, instead of tims zīg-gi ḷyīr; gān la-lā zīg is of a similar meaning, but less frq. The import of the word is still more generalized by yān being added to gān or to the verb: dūs-po gān mōn yān Mil. whatever he sets his eyes upon; gān lā-nā yān, gān yin kyān whatsoever it may be, however that may be, be that as it may, at all events, esp. C.; gān-yān-riūn-ba, gān-riūn, gān-ći-yān-riūn whatsoever he may be, whatsoever it may be, quicunque; yān gān-yān-riūn-ba-na whereover; gān-nas gān-du skyes kyān out of which class of beings and into whichever I shall be re-born Dzl. — 3. indefinite pron., used absolutely, each, every, any, all, when followed by a negation = not any, none, no: zo dar ěn soys gān yaṁ ka, curdled milk, buttermilk, water, every thing tastes bitter Med.; sais-rgyās gān-gis kyān ma bēća-pa not yet trodden by any Buddha Glr.; yān gān togš ggis be as useful as ever possible Mil.; gān-dag all Glr. and elsewhere; dé-dag mi byūn gān yaṁ med these are to be found everywhere; gān-la gān-dul converting each in the manner best suited to him; gān-gis kyān = cīs-kyān by all means; gān-gis kyān dōs-pa med-pa altogether useless Mil.; gān dau gān ĉs., Sch. (more frq. gān dau ět) every thing whatsoever Glr.

**gan-ga** an official plant Med.

**gan-ga** Ssk. the river Ganges.
gan-ba, sometimes gan-po, also gan
1. full, rin-po-čes baṅ-mdzöd gan-ba žig a treasury full of jewels Dzl.; töl-chu kół-mas gan-ba-ste being filled with boiling lye Thgy.; yser-gyé bre gan-po, yser yǒ₂n-pa gan a measure filled with gold-dust, a basin full of gold; obs-kti nāṅ-na sbrul ydg-pas gan-þu lit.: in the ditch it was full of poisonous snakes Dzl.; bṛgyud gan-bar gyur-to the progeny increased Glr.; mṛḍod-ṛten kru gan-pa Glr. a pyramid, a full cubit in height. — 2. W. also heaped (measure), opp. to *gan-cṭad* (lit. bĕcad) smoothed (measure).

gan-bu pod, shell, husk (Sch. also also flower-bud?) od-zér-gyé gan-bur ḍrīl-nas enveloping himself in a veil of rays, wrapping himself in a garment of light (another reading: gön-por in a lump, in one mass) Glr.; gan-ló an empty pod, freed from the kernels W.

gan-zag 1. man, as an intellectual being, a person; gan-zag yǒ₂n-gyis bṛda sprad-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, W. Was.; btsan-bêos-la mkis-pai gan-zag-rnams learned or lettered men, men of science Glr.; esp. man in relation to religion: čos ṣyī-bśol byed-pai gan-zag Mil., men who postpone religion, not troubling themselves about it: ṇaṅs-pai gan-zag-rnams-kyi rgyal-po the king of revered persons, i.e. Buddha; bogs-lta-cāṅ-ṛgyi gan-zag heretical people; gan-zag jál-pa, ta-māl-pa common people Mil. and others; also explicitly: people favourably disposed towards religion, religious people Gyatch. c. 26 & 27. (at present the word is generally understood in the latter sense); dus ṣyis-kyi gan-zag Glr., ma-ṅis-pai gan-zag skāl-ba daṅ ldān-pa Mil. a pious posteriority. The word, however, so little implies the clerical state, that it is used directly for 2. layman, one that has not taken orders Dzl. 252, 5 and elsewhere. — 3. (resp. žal-zag) tobacco-pipe, not the hukka, but

a small sort, similar to ours, gen. made of metal; gan-mgo bowl of a tobacco-pipe; gan-njig mouth-piece or tip of it C.

gan 1. glacier-ice, glacier; ganś-cṭan adj. abounding in snow, in glaciers, also as a sbst. a glacier; ganś-cṭan-tas ḍyin-bai the water issuing from a glacier Med., and even as a p.n.: Tibet; ganś-cṭan-gyis skad the Tibetan language; ganś-bṣog-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). — ganś-rgyud a chain of snow-mountains. — ganś-cṭen-mzd-bḥa ‘the five receptacles of the vast glacier-ice’, or ganś-cṭen-rjig-bḥa ‘the five kings of the same’, pronounced *gḥaṅ-cṭen-* ’dzh-*nā*, or *je-*nā*, n. of a high mountain in Sikkim, commonly spelled Kinjinjunga; ganś-cṭen-mtso-rgyal name of a deity (?) Glr. — ganś-tigs Med. perh. stalactite. — ganś-rī a snow- or ice-mountain, as p.n. — Ti-se. — Seldom 2. col. ice in general; *ganś-son* it has frozen W. — 3. snow in general, *gḥaṅ bḥa* it snows Ts.; *gḥaṅ-ma-čār* sleet. — 4. the sclerotic of the eye Sch.

gad-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: congglomerate; gad-pāg a cavern in such a bank; gad-rgyal the gigantic walls of conglomerate rock, through which mountain rivers have cut their way.

gād-mo laughing, laughter, jīg-rten-pa gād-mo a laugher, a laugher-stock, to wordly-minded people; nai gād-moi ynas this is to me an object of laughing, it is ridiculous to me Mil.; gād-mo jeb-pa to laugh at a person Tsr. 25. 15.

gan B. and W., gām C., nearness, proximity, used only in such connections as gan-du to, towards, up to, nai gan-du šog come to me; rgyal-poi gan-du he went to the king; kāṅ-pai gan-du soṅ he went
towards the house; rgyal-po gyan-nas yin he came from the king; in col. language also c. accus.: *dö-g po gyan-du* W. close by the brook, and c. termin. case, *en gyan-te* W. hard by the water: rin-gyan-pa one living close to a mountain or hill.

gan-kyal, and rkyal, supine, lying on the back, with the face upward, gan-kyal (du) nyal ba to lie in that position; sgyel ba to fall backward; sgyel ba to make one fall on his back; *ghan-kyal log-pa* to perform a somerset, to tumble over head and heels C.

gan-rgya C., *gan -rgya* W., a written contract, an agreement.

gan-där Sch.: a silk handkerchief offered as a present in exchanging compliments on meeting, = ka-ltags.

gan-mdzöl store-room, storehouse Sch.

gàndho-la n. of a famous temple in rdo - rje - yidan (Vajrásana near Gaya in Bengal) Tar. 16, 4 and elsewhere frq.; yet the words in Ghr. 8, 10: yin gandho-la nain-du thá-kan byas-pas 'making outwardly a gandhola, inside an idolshrine', seem not to admit of a noun proper; a Lama explained it by ytsug-lag-kan; more correctly perch. = dri-ytsan-kan, i.e. = गन्धक्रृ. Cf. also gandhola.

gan'i-ra Ghr. 65, 8 obviously a Ssk. word, though not in our dictionaries; Lamas described it as an architectural ornament, consisting in small turrets or spires along the edge of a flat roof.

gab-sgra W. a belch (vulgar).

gab-pa to hide, to conceal one's self Dzl. and elsewhere frq.; gab-yig, writing in secret characters, cryptography W., C.; gab-sa a place of concealment, hiding-place.

gab-spàns Ghr., panels or little boards beneath the cornice of a roof, often filled out with paintings.

gab-tse, gab-tse a tableau containing numerous mythological and astrological figures, and used for fortune-telling.

*tsad, gäb-pa* tshai - ba a disease Med.; acc. to Schr. a hectic, consumptive fever.

gam v. gan.

gäm-bu-ra W. citron, lemon.

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. Schr. 174). — 2. a squeaking sound W., *gau zör-cé* to squeak.

gar I. (Cs. gär-ma) a dance, gar byed-pa, W. *gär se-cé*, to dance; glu gar rtsöd-mo byed-pa Ghr. to sing, to dance and play; gar-mkan 1. one dancing, a dancer, a performer, e.g. even Buddha or any saint, when displaying miracles. — 2. n. of a god Tar. 11, 17, acc. to Schr., Sisca; gar-stöbs a dancing gesture or motion. — II. = gär-ru, gän-du, whither, where to, where; gar yan anywhere, gär yan skyé-ba growing everywhere Wth.; gar yan mi gró-ba to go nowhere, to remain where one is Mil.; Pth. — *gar-méi* W. at all events, by all means, = *ga-na-med* — gar-bab at random, hit or miss, at hap-hazard Sch.

gär-nág n. of a medicine Lt.

gär-ba strong, gar-ča strong beer.

gär-bu solid, not hollow Sch.

gär-mo thick, e.g. soup, = ská-ba; gar-slá Sch.: thick and thin; thickness.

gär-ža, native name of the district called by the Hindoos Lāhul or Lāhol (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.

**gar-log**, Tar. 91, 7. 10. Transl. p. 317: 'acc. to Was. a rapacious mountain tribe, north-east of Tibet; in the Tibetan-Sanskrit dictionary mentioned as ‘Tarushka’. They are doubtless the same robbers, that are called ‘Kolo’ by Huc (II. p. 187), who were known to our Lama from Tashilunpo as mgo-log, or lcān-mo-mgo-log, they having received this name (‘queer-heads’) in consequence of having their hair closely cropped. Possibly gar-log is the older and more correct form; cf. dar-rgyas-gliṅ.

**gar-sā** the muscles of the thumb (?) Med.

**gāl** 1. **importance, gāl-du dzin-pa** to consider of importance, to esteem highly Mil.; gāl-cān Cs., more frq. gal-cēba important, de mi šin-tu gāl-cē-bar yoddo Glr., bsld-bya gal-cē-ba Glr. important precepts; gal-cēin unimportant, insignificant; undervalued, slighted Mil.; gāl-po prob. = gal, Schr.; gal-po-cē-yi bdā-dpon the important, indispensable master of the house Mil. — 2. **constraint, compulsion, *ñā-la ghal ḷhun* C. I have been compelled. — 3. **trap, snare C., W., also Mil.; *gal-lēm* W. id.; gal dzuṅ-pa** to set a trap or snare.

**gāl-gāy** Med.? 2. **gāl-ta** W. **crow-bar, handspike.**

**gāl-te** I. sbst., gāl-te mčiin-kun bēng 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): gāl-te...ñu-na if...comes (čār...čēn); also followed by yan (kyan), 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). — gāl-te-na as one word, and with the signification of perhaps, or the Greek āv (not 'if', Cs.) I found only in a few passages of the Kye-lang manuscript of Dzl., where the edition of Sch. has gāl-te, which makes no sense. gal-srid W. = gāl-te. In Lewin’s Manual it often occurs in the sense of but, however.

**gāl-mdo** n. of a disease Med.

**gāl-ba** to force, to press something on a person (cf. gal 2), mi-la btson gal in-door confinement is forced on men Mil.

**gāl-rö** W. refuse, rubbish.

**gās** v. gās-pa.

**gi** 1. num. for 33. — 2. affix instead of kyi, after g and n̄; for the signification of kyi.

**gi-gu** the vowel sign 'ī, i.

**gi-lines, gi-gu-sel, gi-gu-sā** Sch.; having a white speck in the eye, wall-eyed (of horses).

**gi-wān** Glr., gi-bāmn Lt., also giu, or giu-wān, 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-wān in his brains, if in his sleep he is heard to utter long-drawn humming sounds.

**gi-līn** a strong-bodied, durable horse Sch.

**gi-līn** Ws. a fabulous animal.

**giu** Pth. prob. a little drum, or the beating of it, as an accompaniment to dancing.

**gin** affix, v. kyi.

**gir-mo** Ld. the Indian rupee, 5 jau.

**gis** instead of kyiš after g and n̄, v. kyiš.

**gu** 1. num. for 63. — 2. sign of diminutives, e.g. kyi-gu puppy, little dog. — 3. extension, extent, room, space ēnas-sa gu-dōg, bīn-pa gu-dōg, lam gu-dōg a nar-
row place, valley, road; gu-yéins (-pa) spacious, roomy, wide, gu güins-pa stgy there is much room here.

gu-gu-da Ts. plate, flat dish.

gu-gul (gu-\text{ul}) Amyris Agallocha, a costly incense, one kind is white, another black.

gu-ge n. of a province in the south-western part of Tibet.

gu-ti W. deaf (?).

gu-ru Ssk., spiritual teacher, father-confessor.

gu-rug Ld. colt or foal of an ass.

gu-lán n. of a deity, resorted to by mothers for being blessed with children; acc. to Sch.: Sáeça.

\textit{gu-le} W. for gu-le q.v.; gu-le-la id., slowly, softly, gently, without noise, "go gu-le-la čug" shut the door gently! gu-yär Sch. apparently the same.

gu-su Walk. garment, dress (?).

\textit{gug-ge-ba} bent, bent downwards (?), of leaves WDü.: gug-pa id.

gug-pa W. to rub or scratch gently, to tickle.

\textit{gu} I. Sch.: 'the broad-headed tiger of Central Asia, Charachula' (Mongol); it is said to differ from stag, and is not found in Tibet. — II. also dgu (Cś. guän-ma) 1. the middle, guän-la in the middle, e.g. the king in the middle (between his two wives); stöd-kyi guän (-nas) ton taken out of the middle of the upper part Mil.; guän-du byöd-pa Thgy. prob. to divide through the middle, to dissect (anatomically); guän syr-ga-pa Sch. 'to unite'; with respect to time: dbyä-r gyi guän-la W. in the middle of summer; nyin-guän, and mišän-guän mid-day, mid-night Cś.; guän-tiños, the two middle times, mid-day and mid-night; nüm-gyi guän-tiän-la at the hour of midnight. — 2. mid-day, guän böö-pa to take a noon-rest on a journey; guän-taigs dinner Sch.; guän såös-la grol-ba (W. "cā-če") to take a walk about the middle of the day, at noon; perh. also generally: to take a walk; guän-lön Sch. 'at noon', more prob.: afternoon. — 3. mid-night, guän-la at midnight Gér.; dugn-šuig one night (? Sch. — 4. (Chinese?) title of a magistrate in Lhasa, something like Privy Counsellor; v. dugn. guän-stóig prob. = stær Ld.-Gér. Schd. fol. 13, 6.

guän-tiän n. of a monastery in Män-yul Mil.

guän-mo the middle finger; guän-džúg Cś. id.

\textit{guän-dmar-la-pung} C. carrot.

\textit{guän-la-pung} C. radish.

\textit{gud} 1. slope, declivity Cs. — 2. separation, solitude, seclusion Sch. — gud-du bör-ba to place obliquely Cs.; gud-du jśégs-pa Dṣl. 239, 18 to separate, to disperse (?) Sch. — 3. Cś.: loss, damage = gud, god. — 4. Ld.: heavy or thick of hearing, "gud-nág" quite deaf, deaf as a post. — 5. gud-du jüg pa v. gud-pa.

\textit{gud-pa} v. gud-pa.

gun (Cs. gìn-pa) loss, damage, *iä-la gun pög* W. I have suffered a loss (prop. damage has come over me).

gin-po Lh. expensive, dear.

\textit{guän-dam} a bottle-shaped or cylindrical basket to put fruit in, Ld. (perh. akin to rkin-pa).

\textit{gim-pa} v. güm-pa.

\textit{gur} resp. böng-gür, yzing-gür Cs., also dbu-gür Cś., tent, gos-gür Cs. a tent of silk, \textit{pyiin-gür} of felt, sbrä and re-gür of coarse yak's hair felt, ras-gür of cotton cloth; rgyal-gür Cs. 'a king's pavilion', dmar-gür a military tent. — gur-mëäg a magnificent tent, or gur-rgyöl, is used by Chr. Prot. for the tabernacle. — gur-täg the tent-ropes, *gur-bëg* W., or gur-sëä Cs. the tent-poles. — gur-täg Cs.: 'the upper covering or outer fly of a tent'. — gur-rzööl Cs.: 'the walls of a tent'. — gur-käld passage for the smoke out of a tent, gur-
gram lattice in the side of it, and gur-lcām stakes supporting the roof Sch., — peculiar expressions relating to the felt-tents of the Mongol nomads.

ぐ爾・ぐ爾 'gur-kim, gur-gim 1.  saffron, Crocus Glr., Lt. — 2. marigold, Calendula, and similar yellow flowers C.

ぐル・ぐル 'gur-gur Ld. a small churn used for preparing tea.

ぐル・ぐル 'gur-lpa's a perforated skin, a hide full of holes Sch.

ぐル・ぐル 'gul-gul Bal. slowly, for gū-le.

ぐル・ぐル 'gul-māg Lt. n. of a medicine.

ぐル・ぐル 'gus-pa sbst. respect, reverence, devotion; also adj respectful, devout; dge-dun-la gus-pas phyag gsal-lo the priesthood I respect with devotion; ma-gus-pa unbelieving, undevout Thgy.; *gus-zāb cö-cö W. to show a respectful willingness to serve; humble, gus-par gur-ba C.: 'to humble one's self'; in modern letters = ṭran, your most humble servant.

ぐル・ぐル 'gus-po C., W., expensive, costly, dear.

ぐル・ぐル 'ge num. for 93.

ぐル・ぐル 'ge-sū a kerchief for the head hanging down behind.

ぐル・ぐル 'ge-sār 1. Cs. n. of a flower, Lt. and elsewhere, prob. = फूल; it is said to grow in Nepal, and to be called also pad-ma ge-sār. — 2. Sch.: pistil, but, like ze-brū, 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-sār-lcan the loto's flower Sch. — 3. n. of a fabulous king in the north of Tibet, with the epithet dmāg-gi rgyāl-po Glr. and elsewhere; ge-sār-gyi sgruin the fabulous history of the same.

くェゲ・くェゲ 'gegs hindrance, impediment, obstacle, ge-gs-med-par without hindrance, unimpeded, te-tsām dān ge-sā medicine to remove doubts and hindrances Mil.; gegs-byed byegs a malignant spirit, causing impediments or mischief Zam.; čos-mdzād yāns-la ge-gs byed-pa to throw obstacles in the way of all pious people Pth.; sains-rgya-mi tōb-pai ge-gs bzi four obstacles to attaining the Buddhahship Thgy.; also without a negation: tōb-pai grogs grō-am ge-gs-su gro will you help me or hinder me in obtaining . . . Mil.; grub-pai ge-gs impediment to perfection.

ぐル・ぐル 'gél-pa branch of a tree, šin-gel-pa.


ぐロ 'go 1. place, room, space (prob. = gu); in this sense it is used in go-mtšams-med-par without intermediate spaces, continuous; bru sna tsets go-mtšams-med-par skye's grain of every kind grew densely, luxuriantly; go-mtšams-med-par yin-ba closely filled Tar. 13; prob. also in go-cod: '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; *go yod* or *jhaün* C., *go cōd-lan yod* W. he has managed the business well, he has executed his commission satisfactorily; des rgyal-bai go mi cōd by this the victory has not yet been fully decided Mil.; čos bsam sgyem yis-sam gyi go cōd (by only once looking at the Ommanipadnehum) every other hearing, thinking, or looking at is done away with, any thing further is rendered unnecessary Glr.; kyā-l-la go mi cōd-pai čos a doctrine not satisfactory to you Mil.; bu tās na phyogs ci phyir go mi cōd 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: pāi gōr in the place, office, dignity of his father Dzl.; go-nas according to, in proportion to Glr.; go rgyas-na when rank and
dignity are grown old and gone, when the position in life has been lost Glr.; hence go-rgás may be applied to an old maid (Schr.); rán-igi go_dug that is my place, my business, like ça; also place, space, spot in a still more general sense: 'ā-mai go-ña at the place of my mother, with my mother Glr.; ran-ţág-igi go-ña near the mill Glr.; go lótg-pa (zlog-pa, lódg-pa) to change place, esp. to turn to the contrary S.g.: nák-go the seat of a disease Sch.; go-byöd is mentioned as a quality of the air S.g.; sprin-ği go-bar ḷye-nas ōns, we came parting the space between the clouds Mil.; sprin dkar ldin-ği go-côg Mil.? — 3. armour, gen. go-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-kün arsenal Schr. — go-krāb coat of mail with helmet, armour. — go-grāl rank, dignity Cs. — go-grás id. Cs. — go-rgás v. go 2. — go-ča 1. armour; often fig.: bzöd-pai go-ča bgo-bā, or gón-pa, to put on the armour of patience; mi-jigs-go-ča the harness of intrepidity. 2. gear, implements, tools in general, bkra-sis srñi-bai go-ča (charmed) instruments used for securing future happiness (in behalf of a new-born infant) Med. — go-mnyám C. of equal rank. — go-êm degree of dignity or rank Cs. — go-˒dün = sna-˒dün, of different sorts, various Lex. — go-lôg (cf. go-lôg-pa) the contrary, reverse, opposite; wrong, perverse, dé-las go-lôg the contrary of it Med.: *go juk go-lôg-la* W. head fore-most; *go-lôg cö-cê* W. to go to work in the wrong way, *go-lôg di-cê* to write wrong. — go-pân(ś) 1. degree, rank, dignity, blón-poi go-pân-la bkôd-par gya-ba Pth. to be installed into the dignity of a minister; go-pân spár-ba Lex. to raise the dignity. 2. model, pattern, standard of perfection (?) Cs. — go-mṣams v. go no. 1. — go-mṣom harness and weapons. — go-rim 1. order of rank Glr. — 2. succession, successive order, turn.

Go-ka the place (near the hearth) for firewood Mil.

Go-ba 1. vb. 1. to understand, comprehend, W. *hâ-go-cê*; go-dkâ-ba difficult, hard to be understood, go-ùa-ba easy to be understood, intelligible; *gho-dê-va you* C. now it becomes intelligible, thus it will be understood; go-byed-brdâ Lex. an explaining, illustrating symbol; go-žin rtög-pa to take in and comprehend; brdâ-ru go this I understand to be a symbol Pth.; go-bai yul, go-byai yul a subject intelligible to all Schr. — 2. to mean, to imagine, par that. Glr.; go-nôr-ba to misunderstand, to mistake, to be mistaken. —

II. sbst. perception, comprehension, go-ba blân-ba Mil. to come to a right comprehension, a clear perception (of some philosophical or religious truth); go-bai mjâl-ba Lex.: *mjâl-ba in the sense of perceiving*.

Go-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-brin excrements of it Med. go-byi-la Med. n. of a poisonous medicinal fruit Cs.; go-bye Med. id?

Go-yu Med., n. of a flower Cs.

Go-rá Cs.; 'prison, jail'; prop. a court surrounded by a wall.

Go-re-lôn a waiting-servant, page Cs.

Go-la Sak. ball, bullet.

Go-lôg v. go-lôg sub go Comp.

Go-šen v. go-cêen.

Go-sâ rank, dignity, *go-sâ cên-po, tön-po* W. high in rank.

Gô-ta-ma, Gau-ta-ma, Gon-ta-ma, the Gotamid, the descendant of Gotama, which, among others, was the name of the founder of the Nyaya philo-
sophy in India (Banerjea Dialogues on Hindo 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.

**gog** W. for gön-po a lump.

**gog-tál** ashes, *gog-tál yüm-¢e, gog-¢e, tün-¢e* 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).

**gog-pa** 1. to crawl (of little children). — 2. to crumble off, to scale off (of the plaster of a wall, of scurf etc.).

**gog-po** dilapidated, ruinous, kán(-pa) *gog(-po)* a house in ruins; mkar-gog a dilapidated castle; of clothes: out of repair, ragged; žin-gog a field lying waste; dpe-gog an antiquated, worthless book; gog-gog Cs.: ‘the sound of a somewhat broken vessel’.

**gön** 1. price, value, also gön-tân Gfr., frq.; gön bry-yâ-pa (often also bêad-pa, inconsistent with etymology) to appraise, to fix a price; gön bry-yâ-pa C. (gön *gri-g-pa* Shr., Shr.) id. — 2. the above, in space as well as in time, (in Kham’s e.g. it is used as a sbst., signifying: elevated, alpine pasture-grounds); the above said, the former, referring to a preceding part or passage of a book, gön dañ mtun, gön dañ drá-bar, gön-bzin, gön-mtšun as above (mentioned); *prin gón og dzel-ba* to confuse a message, to make a medley of it Gfr.; 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; yab-kyi gön-du *las, he died before his father Glr.; dei 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 bâíl-pa ltar as has been said, explained above; gôn-du smôs-pa the above mentioned; gôn-gi ... žes smôs-pa the above statement that ...; sǹa gön bôd-kyi rgyâl-po the former (ancient) Tibetan kings; gôn and _og_ like our subdivisions of a and b, the first and second part, division or section of a book, ba-gôn and ba-òg Volume XV Section 1 and 2; the face and the back of a leaf: bzi-gôn folio 4, a. — gôn-skuy-rôgs, a title, like our: his highness, excellence, eminence Sch. v. sku.


**gön-ba,** W. *gôn-na*, gös-kyi gön-ba, collar, gön-ba-nas dzin-pa to seize by the collar.

**gön-ma** a higher one, a superior; the former, the first named, gön-ma bžin-du like the former; rgyâl-ba gön-ma the most high, the divine Buddha Mil.; gön-ma če, gön-ma čen-po the most high, applied to worldly sovereigns, as: rgya-nag 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.

**gön-mo** ptarmigan, white grouse, lha-bya gön-mo B. and C., *ri-bya gön-mo* W., gôn-sreg id. (?); gôn-yag Sch.: wood-grouse, cock of the wood, Tetrao urogallus.

**gön-zû** C. paper lantern.

**gôd,** W. *gôd-ka* Dzl. gôd-pa, Cs. gôd-ma 1. loss, damage, god gûr-ba Thgy., *gho-la gô-wo* C., *god-la ča-¢e* W., to suffer loss, e.g. nör-la or nor, a loss of money and property; gôd-pa vb. id., *nor gôl-da* W. have you had a loss? 2. C. punishment.

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

**gôn-pa** I.vb. to put on (clothes, shoes), mgô-la žu gôn-pa to put on a cap.
gob-nön (spelling uncertain), *gob-nön cö-če, tân-če, gyab-če* W. to tease, vex, irritate.

**góm-pa**

1. a pace, step, góm-pa bör-ba to make a step, to pace; góm-pa butun bör-ba Glr. 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 dör-ba prob. = bör-ba; góm-pa débs-pa and skyél-ba Lt. ?? — góm-pai stabs the (peculiar) manner of stepping Zan.; *pré-gu-la gom-tán láb-če* W. to teach a little child to walk; *góm chá-gé-če* to stride solemnly along; *góm-jör* col. a veranda (?). — 2. the 'pas' in dancing.

**gos,** *gös,* accosted, wonted, wont c. dat.; kló-ga-la góm-siĩ practising (the art of) reading Dzl.; góm-par byé-d-pa, and gyar-ba c. dat. and accus., to accustom one's self to a thing, to practise; mi góm-pa unaccustomed; *mi dañ góm-te* W. accustomed to man, tame, domesticated: *ghtm-kye* C. a habit, custom.

**gór-ma** Cs.: a general name for stone; Sch.: stones, rubble, boulder-stones.

**gór-ma-čág,** eleg. gor-ma-bkím, certain, sure, indubitable, de byin-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.

**gór-mo** 1. round, circular Sch.; gor-gór Med. id. — 2. W. a rupee.

**gór-si-ša** v. tsún-da-na.

**gól-ba** v. gól-ba.

**gos**

1. resp. ná-bza, garment, dress. — 2. in some compounds silk. — rgyán-gós fine clothes Glr.; rgyán-gos C., W., an every day coat; čos-gos clerical garb or garments Schzl. 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; pó-gos man's dress; blá-gos an upper garment, a kind of toga; mò-gos a woman's gown; yzáb-gos holiday clothes, opp. to rgyun-gos C., W. — gos góm-pa, gyón-pa to put on, jhüd-pa to take off, bye-ba to change clothes; brtsegs-pa Sch.: to put one garment over the other; gos bteg-pa to tuck up, by drawing the front skirts under the girdle; gos ldab-pa to lay or fold a coat together; gos spù-ma a coat of napped cloth.

Comp. gos-skūd silk-thread. — gos-sgáb skirt or flap of a coat. — gos-sgóm box, chest, or press for clothes, wardrobe. — gos-čên, col. go-śên, silk fabrics, silks. — gos-ryün an old coat or dress. — gos-fün trousers Glr., C. — gos-mtû = gos-sgab. — gos-náq a black garment, a female dress. — gos-bzā́u a beautiful dress, fine clothes (as an object of show), festival raiment. gos-lág (in W. also pronounced *goi-lág, goi-lag* in C. *gho-lág*) dress, clothes, body-linen; *gos-lág tū-če* W. to wash linen.

**gya**

num. instead of bryād-ču, in the abbreviated numbers gya-rèig etc. 81—89.

**gya** a root, the meaning of which is not quite settled yet; it occurs in the following combinations: gya-gyì (Cs.: crookedness?) intrigues, secret machinations C., W.; ynoč-sëms dān bslú-bai gya-gyì sogs malice, deceitful tricks and the like; gya-gyu-čan crafty, deceitful, fraudulent, e.g. sëms; gya-gyì byéld-pa to intrigue, to plot. — gya-ma-gyì 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-n¥ds 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 significiation: abundance, sufficiency. — gya-rtsön, gya-tsöm haste, hurry, rashness Cs.
gyā-ba deformed, disfigured, having lost his or her former beauty Cs.
gyā-ga diminished Cs.; v. gyā-ga.

2. gyān, gyēi pisé, earth or clay stamped into moulds, and frequently used as building-material in Sp., Lad., and other parts of Tibet; gyān-spróm pisé-mould; gyān-skór pisé-wall round an estate or village Grhr.; gyān-ra cattle-yard constructed of pisé; gyān-tse terrace wall of pisé Lad.; gyān-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.; gyān-ris fresco or wall-painting.

gyad, also gyād-pa, Sek. 1. a champion, a man of great physical strength, an athlete, frq.; da-dün gyād-gyi tsal gran let us try once more our strength in fighting Mil.; gyād-ro giant-stone, i.e. a stone which only a giant is able to lift Mil. — 2. n. of a people Tar. 11, 10.

gyan-rgya Med., gyan-rgya bu-ga, gyan-rgya mṭu?

gyam a shelter, a grotto large and wide, but not deep (cf. skyibs), brāggayam a shelter under a rock; gād-gyam a grotto beneath a conglomerate rock; jön-gyam (for pa-bo-gyam) a shelter under a beetling rock: gām-bu a little cover or shelter Cs.

gyar-gyod prob. = gyod-ka, god-pa loss, damage.

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

gyi-na (-ba) 1. bad, coarse, mean, poor, miserable, of food, clothes etc.; gyi-na tsé-ba a miserable, starving life Phth. — 2. unsteady, fickle Schhr.

gyi-tu Grhr. n. of an excellent breed of horses.

gyig caoutchouc, India rubber, gyig-siṅ, gyig-sdön caoutchouc-tree Sik.

gyū n. of a deity Phth., perh. = kn-kān.

gyin-mo W. gently sloping, gradually descending or subsiding.

gyin v. kyin.

gyim-bāg amalgam; gyim-bāg-yis byāg-pa to gild in the fire Schhr.

gyis 1. inst. of kyis, after liquid letters. — 2. v. byyid-pa.

gyu Cs. = gya-gyu; cf. also sgyu. — gyu-ba v. gyu-ba.

gyūn-ro v. gyōn-ro; gyur v. gyūr-ba.

gyē-gu crookedness, curve; hunch, hump, crookback, crooked; gyē-gu-čan of a camel, gyē-gur düg-pa being crooked, of trees, opp. to dran-po, Phth.

gye-gōn n. of a Bonpo idol (?) Mil.

gyēn v. gyan.

gyed-pa v. gyēd-pa.

gyen (opp. to tür) up, upward, up-hill, mostly followed by du or la, gyen-du dzēg-pa to mount up, to ascend; gyen-du rdzé-ba to turn up, to cock (a hat or cap); above, on the surface, gyen-du tis-pa to keep above (water) Grhr.*gyen-la đān-po* W. perpendicular, vertical; gyen-čād (opp. to man-čād) the upper part of a country, pū-ri gyen-čād Upper Purig, Lad.-Grhr. Schl. 26, b. also sbst.: gyen 7zār-po a steep ascent C.

gyer v. dyēr-ba.

gyes v. gyē-ba.

gyó-mo 1. gravel, grit Dzl., Phth. — 2. potsherd Cs.; gyro-dīm id. — 3. tile, brick Sch.; gyro-mgo id.; clay-vessel. In an allegorical comparison of the body with a house, the hair of the head is said to be like a ṭo-gyo mo-gyōi rdza Med.? gyro-ṛtsi Wdn.?

gyog-pa curved, crooked Cs.; gyog-po left-handed, awkward Sch.

gyoggs C. pronounced *ghyoggs, ghyyo*, for sggyogs cannon, large gun.

gyōn want, need, indigence, tū-gōs-ḵyi gyōn tēg-pa to be able to endure want of food and clothes Mil.; Tur-ba to be
reduced to want. — gyón-po (cf. kyoï-po) hard, harsh, rough, rude, impolite, (srab-) ka-gyón-po hard-mouthed; gyón-rdo a dried up body, a mummy Sch.; metaph. dgya-gyón a hard, cruel, dangerous enemy; ka-gyón-čé very rude, impudent Mil.

**gyöd** v. gyód-pa.

**gyél-ka** loss; quarrel, law-suit Sch.

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

**gyós-po** father-in-law, gyós-mo mother-in-law, gyos-sgyig parents-in-law Dzl., Stg. (In Ld. this word is rather avoided, sounding, as it is pronounced there, much like the obscene rgyó-ba.)

**grea** 1. angle, corner Dzl. 92, 13; lap, lappet, extremity, gós-kyi grea coat-tail Tar. 98, 10 (seldom used). — 2. school, kløg-grea a reading-school Cs.; sgóm-grea Glr. and elsewhere: a meditating-school; snás-grea a school for mystical theology Cs.; döl-grea Glr. a training-school, seminarly; smán-grea a medical school; rtis-grea a school where mathematics are taught; yig-grea a writing-school Cs. — 3. a cell Cs. (?) — 4. sometimes for greá-pa.

Comp. greá-kăn school-house, schoolroom; *láb-ša-kăn* W.id. — greá-pa scholar, disciple, generally; monk, the lowest ecclesiastical grade; greá-pa byéd-pa to become or to be a monk. — greá-dpon school-master Cs. — greá-prug school-boy. — greá-tsán the apartments in great monasteries, where the monks belonging to the same theological confession live together. — greá-tšogs convention of monks. — *ša-ság* cell Cs., W. — greá-sa monastery, greá-sa čen-po a great monastery; a school attached to such a one; mišan-nyid-kyi greá-sa ŋig a school of the Tsannyidpa sect; dei stón-pa-rnams the teachers of such a school Mil.

**grá-ti** plate, dish Ld.

**grá-ba** 1. sbst., also gra-pád `a muzzle' Sch.; a net before the window, to prevent passers-by from looking into the room Schr. — 2. vb. to carve in wood.

**grá-ma** 1. a beard of corn, awn, bru grá-ma-can bearded, awned plants, such as corn etc. (opp. to bru gán-bu-can leguminous plants) Sg.; the bones of fish v. nya. — Zam.: a tree or shrub, prob. the Tibetan furze, Caragana versicolor. — 3. a disease of the genitals, perh. venereal boils (condyloma) Med.

**grá-pa** I. sbst. 1. noise, rumour, talk, Cs. — 2. the principal or most distinguished amongst several persons Mil. — II. vb. = grá-pa, miá yâu mi grá-par so that not even the name is mentioned any more Pth.

**grágs-pa** I. vb. 1. to bind Thyg., C., W., e.g. grés-pa a load, a burden, also grás-pa Thyg.; perh. also grágs-pa, grágs-pa q.v. — 2. pf. of grágs-pa. — II. sbst. 1. fame, reputation, character by report, grágs-pa sán-pa ill name, bad repute Pth.; rumour, report, deí grágs-pa čen-po byúl the report of it spread, was circulated; in most cases it signifies good name, renown, snyan-pa daí grágs-pas sai stéi tams-cād Kyáb-pa Glr. the whole earth was filled with (his) fame and renown; snyan-grágs id. (Cs.: good tidings); grágs-pa-can, snyan-grágs-can illustrious, renowned; rgyán-nas grágs-pa če-ba of great renown, of celebrity at a distance, (of less significance when more closely examined); fame, glory, nyé-pa daí grágs-pa-la čás-pas Dzl., greedy of gain and fame; grágs-pa-čen-po is also the name of a goddess = dpal-lhá-mo. — grágs = grágs-pa: grágs-dod-can desire of glory Mil.; grágs-can W. (pronounced `rúy-čán`) famous, renowned; beautiful, splendid, glorious; proud, haughty (in this case perh. for drégs-pa-can). — grágs-dzin-ma, Ssk. यशोधर, यशोवरि, 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-grags žur-ba to raise shouts of joy.

grán-ba, W. *dān-mo*, I. adj. cold, grán-ba ynas a cool place; *dān-mo rag* W., *dān-ghi dug* C. I am cold.

II. sbst. coldness, cold, grán-ba nā dró-bar gyur the cold changed into warmth Dzl.: *mén-tog dān-mo poog* W. the cold has struck, killed, the flowers. — grani-nād the cold fit of the ague, *dān-ft* (lit. mākris) C. id. — *daṅ-nād* W. synon. with grumb-n, gout, rheumatism, arthritic pain; grani-dro cold and warmth, grän-dro-méd-pai raskyān dā this thin cloth which constitutes my clothing, in warm, and in cold weather Mil., v. méd-pa; also warmth in a relative sense, temperature. — grän-siṃ Lt., gräni-siṃ byēl-pa to shiver with cold Schr.

III. vb., also gräns-pa 1. to get or grow cold, gräns-su bēng-pa Lex. to let grow cold; gräs-gräns-dro dug it will grow cold Mil.; grän mí bya one must not suffer (the child) to catch cold Lt. — 2. to count, judge, consider, v. byrān-ba; also Zam.: čes grän-naan though such may be supposed; Cs. and Schr. have also grän perhaps, yin grän perhaps it may be so.

gräns, col. also *dān-kā*, Ssk. संख्या number, frq., lan gräns-du-mar a number of times Mil.; gräns-méd-pa, eleg. gräns-ma-mētš-pa innumerable; grän-čan numerous (?) Cs.; gräs-can-pa the atheistic Sankhya sect of the Brahmans (Ban. p. 66); *dā-dān žag-dān gryā-dē* W. to date (lit. to write down the number of month and day); gräns dēbs-pa or rtsi-ba to count Cs. — gräns-brā (Cs. Gram. § 235) symbolic numerals, certain nouns, which in some books are used instead of the usual numerals, e.g. mṛt, eye, for ‘two’.

gräns-pa to grow cold, v. grän-ba III.

gibr-ryug pride, boasting Sch.

grabs 1. preparation, arrangements, measures; a contrivance, grabs byēl-pa to make preparations for, to be on the point of, frq., grān-ba grabs byēl-pa, to make preparations for departing, yōd-grābṣyōd-pa tse-na just as preparations were made for slaughtering them Mil.; *ko kigung dhab jhe* C. he is getting sick, is going to vomit; kāb-grabs, dzin-grabs the making one’s self ready for combat. — 2. col. also for gras, deliberation, *ne čir dhab jhe dug* C. they are deliberating about me; *naṅ-nāṅ-nī dabs tun-ne* W. on mutual agreement.

gräm-pa 1. swamp, marsh, fen Lex. — 2. grém-pa Mng.

gral, Ssk. ग्राल 1. row, series, class, esp. a row of persons, gral-du sgrigs-pa to order, to dispose in rows, in rank and file; gral-gyi tóg-ma, ltag, goin, more frq. gral-mgo the upper end of a row, the uppermost place, the seat at the head of the table; tā-ma, og or gral-mgug(?) the lower end; gral-mgo the first, the head person Mil.; ygas-gral the right-hand end, yyon-gral the left-hand end; gral-rim C. claim, title, rgya-yon-gral-rim the right of seniority; gral-pa a beer-house customer; gral-ya-tam tap-house talk Mil.; dbai-gral the row of supplicants for a benediction; mēt-grās dān dbai-gral mūn dus-su Mil. if you sit with your fellow-believers in one row, on one mat; *che-žal-la čul son* W. he has entered into the row, the class, of adults. — 2. bench. 3. proportionality (?), *zei-rin čal-méd dān* W. with his disproportioned length and breadth, his unwieldiness. — 4. *mi žig-la čal žig žig-* W. (lit. sgrigs-pa) W. to play a trick to a person.

grāl-ma a small beam, rafter, Cs.; grāl-bu, gral-phyām Sg. roof-laths, sticks which are laid close together and covered with earth.

gras class, order, series; rank, dignity; tribe Cs.

grās-pa 1. for drās-pa. — 2. to bind, v. grās-pa.

gri (so pronounced in Pur.) 1. knife, gris yed-pa, *di daṅ cādl-cē* W., to cut with a knife, but also gri rūm-pa, yśō-d-pa, giṃ-pa Ma: to kill with a knife;
gri-só, gri-dió, gri-kā the edge of a knife; gri-lām lit. ‘the path of the knife’, the cut, incision; gri-gāg Pth. a short, crooked sabre or sword, falchion, cimeter; gri-sā flesh of a man that has been killed with a sword, (used in sorcery). — 2. Lt.: dur-mai gri? gri-mág v. grib-ma.

gri-mág v. grib-ma.

gru-sdn, gru-K'iin ready, or grim, or gos with country. ‘*shade, *dub pa daydon pyog. sa, rivers make *dib-can* intelligent, food, sel from his rises; in *ro-grib Comp. gru-blown grv-gld. C.

a religious filth, of a devotedness, of a master or teacher, of a religious cult, an ascetic (used in Sch.) gru-btsds blown gru-yzins, C. starting- or landing-place of a ferry. — gru-gla, gru-btsás fare, passage-money, a boat-man’s fee. — gru-pa ferry-man. — gru-dpón ship-master, master of a vessel. — gru-bo, gen. gru-yzins, ship. — gru-sdn-.

dzin (पोतल) ancient name of Tatta, at the mouth of the Indus, ancestral seat of the Shakya race, whence the name is transferred to the residence of the Dalai Lama in Lhasa, v. Köpp. II, 342. — 2. (Cs. gru-ma) angle, corner, convex or concave, also edge, border, trim; gru-yumm, gru-bzí etc. triangle, quadrangle; gru-żis-pa triangular; dkyil-ior gru-bzí-pa žig bri-bu to draw a quadrangular figure, a square; dom-gān gru-bzí, a surface six feet square; dbyibs gru-bzír yod S.g.; *du-nar-čan* W. rhomboidal; gru-yon, Cs. gru-gjel, oblique angled; gru-drün right-angled Cs.; gru-kīn v. mto-gon. — yul-gru place, village, town, country. — 3. lustre, of precious stones, gru-dmār a reddish lustre Mil.nt.

gru-gu 1. clew, hank. — 2. n. of a country.

gru-gra ‘a fine, fertile rain’ Sch.

gru-mo, gré-mo elbow, gru-mor ka-čen-ka bzün-ba holding a trident in his arm Pth.; dé-la gru-mo-pa found, holding byás-nas pushing him with his elbow Mil.; gru-sig byéd-pa id.; gru-mo kag, the hollow of the elbow-joint Glr.

gru-sā, or gru-sā, n. of a country Pth.

grug-pa to break into small pieces, to crumble, to bruise Dzl.; grug-pa bras bruised rice Schr.; ris-pa čug-gru-gs fracture of a bone Med.; gru-gs bu something broken.

gru-ba, gruá-pa, fem.gruá-mo 1. wise, prudent Mil.; also: gru-s-pa laug very learned Sir! Thgr. — 2. meek, mild, gentle Cs.

grub Ld. all, *dub ́i son* all are dead; *dub zas son* it has all been eaten up, (v. the next word).

grub-pa, pf. of grub-pa 1. made ready, complete; perfect; (ma grub-pa also: not existing); grub-pa rai-byon spyan-ras-zyigs Glr. the perfect, by himself originated, Awałokiteswara = lüm-gyis grub-pa; don tams-čod grub-pa, don-grub, सवैयोंसिद्धि सिद्धिसार ‘the fulfilment of every wish’ n. of Buddha, also of a spell or
magic formula. — grim-pa lus Med. either: the frame, the structure of the body, or
more prob. an abbreviation of pūn-po liā- 
the state of perfection, grim-pai fob-pa to
attain to this state, grim-tōb  sān
tone that has attained to it, a saint; grim-brnyēs,
grim-mōd id.; grim mtā (C.col. *ihum-
tā) Ssk. śivānā opinion, theory Zam.; pūn-
nān-gi grim-mtā ma čāms-par Glr. there
being no conformation of opinion between
Brahmanists and Buddhists; also n. of a
philosophical work, Was. 262. — ma-grīb-
pa, grim-pā-mād-pa?

grim-pa 1. S.g. n. of a burrowing
animal, Sch.: badger. — 2. pf. of
grim-pa lamed, crippled, grim-pa a maim-
ed person, a cripple; grim-bu, grim-nād
gout, rheumatism, = tīsā-nād; drag-grim
gout, podagra; *sa-dūm* W., a feeling of
lameness in the limbs.

grim-tse a thick woolen blanket
Mil.nt.

grim-bīm a class of demons, grim-
biem-mo female demons; there
are also horned demons of this kind.

grim-po C. a yak two or three years
old.

gre a Naksatra, v. rgyu-skār.

gré-ga Cas. a sheet of paper (W.*sog-gān*)

gré-ba the fore-part of the neck, the
throat, both the wind-pipe and the
gullet; *dē-wa mo-mo*, or *nyān-pa dag*
W. he has a good voice, sings well; gre
(-ba) gṛg-s(pa) Med. hoarseness; *dē-wa
tān-ve* Ld. to join in singing or shouting;
gré-ba dār-ba a snoring or rattling in the
throat; *dē-tsāl tān-ve* W. to hawk, to
hem, to clear the throat.

gré-bo a species of demons; grim-mo
1. female demons of this kind. — 2.
v. grim-mo.

dé-māg, vulg. for grim-ma awn.

gre-mog-bu W. ant., emmet.
gentlemen! Stg.; fellow, grógs-k'yeu play-fellow, play-mate DzL.; dpin-grogs fellow-combatant, brother in arms; dlag-grogs, resp. bzo-grogs inmate, fellow-lodger Mil., *dáin-rog* W., (v. braun-sa) id.; also neighbour W., C.; dgu-grogs, ytan-grogs, grogs, companion in life, spouse, husband, wife, grogs mi rnyed she cannot get a husband Mil.; tse dâu grogs-skal a man's destination as to marriage, the matrimonial lot assigned by fate Glr.; dód-grogs, mdé-grogs, bzang-grogs C. one beloved, lover, sweet-heart, mal-grogs resp. yzi-m-grogs bed-fellow (not only 'concubine' Cs.); dmág-grogs ally, confederate (in war), hence also: — 3. assistant, fellow-labourer, lás-grogs journeyman, under-workman; grogs byéd-pa to help; rgan-mo mdé-rten skid-pai grogs byas they helped the old woman in pointing the pyramid DzL.; rtsig-grogs byéd-pa to help in building a house; at present in C. a word of courtesy in making requests: *ten rog na'n (gna'n) be so kind as to show me; *na'n rog dzig* would you kindly give me; *dha na tu'n rog dzig* now please let me go! cf. rogs.

Comp. groi Kyér 1. a large town, city, B. and C., groi-k'yer (gyi) m'éög chief city, capital Tar. 2. fig. place, scene, sphere, (e.g. this world is a scene of illusions Mil.) — groi-grain is the number of houses in a village or town. — groi-méög Mil., groi-méög drim-pa, groi-pa, rgyug-pa one that wanders about among the peasantry as a fortune-teller; clerical charlatan, hedgepriest. — groi-ytám prob. = groi-tsíg — groi-ydl (Lex. Avapd 'an extension of houses') a large town, also a suburb. — groi-pa 1. W. a villager, peasant. 2. C. = groi. — groi-po = groi Mil. — groi-dpon village-chief, Sch. — groi-mi peasant. — groi-tsíg Lex. provincialism. — groi-tso village, borough. — groi-b'äs farm Sch. — groi-yul village Mil.

glag, bya-glág eagle, vulture; glag kva-mo Sch., *lag-kiy* W. (an eagle which is said to bark like
a dog), *rgya-glāṅ* perh. different species of eagles.

**glāṅ**-pa often used erroneously instead of *rgla*-pa.

**glags** opportunity, occasion, possibility, *glags* *sphāl-ba* to seek an occasion, to look for an opportunity; *da* glags *rnyig-par dug* now the favourable point of time seems to have come Glr.; esp. opportunity of doing harm to another, of getting a hold on him; *glags rnyig-par mi gyur* he will not be able to get at you, to do you harm; *yās-glags* med there is no possibility of helping him, he is incurable Med.; *bzōl-glags* med intolerable, insupportable, frq.

**glāṅ** (Bal. *glaṅ*) 1. ox, bullock. — 2. elephant. — 3 Taurus, the Bull, in the zodiac.

Comp. glāṅ-glāṅ ‘bullock- or elephant-brains’; soap being made of such, acc. to popular belief: C. soap (Schr. *glaṅ-glāṅ*). —

**glāṅ**-to the Indian bison, *Bos taurus* indicus, Lh. — glāṅ-tāṅ, glāṅ ṣōṁ-čan a bull. — glāṅ-dār-na m. of a king of Tibet, living about 1000 after Christ, notorious for his hostility against the hierarchy of the Lamas. — glāṅ-dōr a team of bullocks.

**glāṅ-sna** the trunk or proboscis of an elephant; a plant so called on account of the long spiral spur of its corolla, Pedicularis Hookeriana. — glāṅ-po = glāṅ. — glāṅ-po-če, glāṅ-čeṅ, elephant, glāṅ-mo a female elephant, glāṅ-prig the young of an elephant. — glāṅ-bu a young bullock, glāṅ-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-glāṅ = glāṅ-tāṅ.

**glāṅ**; **glaṅ** glāṅ-lābs Med., yzer-glāṅ W., colic, gripes, spasms in the stomach, and similar affections; glāṅ-su Med.? **glaṅ-ma** a large kind of alpine willow.

**glaṅ** 1. the head, *glaṅ-la* round the head, e.g. to brandish a sword, Glr.; as postposition used in a general sense: close over, *čuṅ glāṅ-la* close over the water. — 2. *braṅ* Med., cf. *klāṅ-pa*.

**glaṅ**-pa to thin Sch. Cf. *thad, slād-pa*.

**glaṅ**-pa 1. = glāṅ-po, to patch, botch, mend; glan bryād-pa Sch., glan-par byād-pa Lrt. id.: *thāṅ-pa* glāṅ-pa to sew on a patch Lex. — 2. to return, lan an answer, to reply, rejoin Lex. — 3. C. col for glāṅ-pa; so also occasionally in books.

**glāṅ-ba** to yawn.

**glin**, ग्लिन, 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: *buṅ-pāṅs* the part east of the Sumeru, of a semicircular shape; *dzam-bu-glin* in the south, triangular; *ba-glāṅ-snyōd* in the west, circular; *sgra-mi-snyāṅ* 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 *rnyās-pa* rich; that of the third as being *dban-ltāṅ* strong, and that of the fourth as being *drag-po* wild. In a more general sense: region, country, so Nepal is frq. denominated *rin-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; *byāi glin* region or country of birds Glr.; the word is also not unfrequently a component part of the names of towns and villages. — glin-prāṅ 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.

**glin**-bu (Ssk. ग्लिन) five, 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; *ḥred-glin* flute, *piccolo-flute*, mostly of metal; *dga-glin* a larger musical
instrument like a hautboy, used in sacred ceremonies; rka'i-glù lit. a file made of the human femoral bone, but sometimes also of metal.

**glu** (Ssk. ग्लु) song, tune, mostly, though not always, of a profane nature, opp. to religious hymns; glu-dbja, glu-sgrå, id.; the word is also used of the singing of birds; glu-čün a little song, ditty, hummed by a person Glr.; glu-uesta alternate song; glu-gar-rtshel-po rejoicings of every kind Glr.; glu len-pa B., *lu gyab-pa* C., *tañ-vë* W., to sing.

glud, blud, glud-tsal a ransom, a thing given as a ransom, srog-gi glu a ransom for one’s life Lex.; ko glu-du lag brgya ysödp-a, to slaughter a hundred sheep as a ransom Mil.; *tu-la tan* C. he made an expiatory, a scape-goat; *mi-lu* C. in a special sense: a man’s image which in his stead is cast away in the yödr-ma: therefore *ko mi-lu* yin* C. he is a curse, an anathema, one deserving to be cursed (n.t.f.).

**glum** boiled barley, wheat, or rice, used instead of malt in brewing beer (not for food).

**gle** 1. Glr. 60. a small uncultivated island, = glû-ka (Ld. *zat*). — 2. n. of the capital of Ladak, usually sle.

**glé-ðams** n. of a distemper Cs.; involuntary discharge from the bowels, or of urine Sch.

**glegs** (Cs. glegs-ma) table, board, plate; zâns-kyi glegs-bu copper-plate Târ. 26, 10; glegs-bûm (पुस्तक) book, also dpö-ça glegs-bûm Glr.; glegs-bûm man-po bzhëins-so he made a present of, dedicated, many books (for the use of a temple); glegs-šiù the wooden boards which in a Tibetan book supply the binding; glegs-tâg a thong etc. fastened round a book; glegs-čâb a buckle, clasp, or ring attached to this thong. — sâb-glegs the pannel of a door; *nim-лаг* writing-tablet, a small board, blackened, greased, and strewed over with scraped chalk, on which the school-children write with wood-pencils. **glé-n-ba**, pl. gleïs to say, talk, converse, ytam (-due) glé-n-ba id., resp. ysn î glé-n-ba; tâm-la ma far’ zên gléns-nas as word was sent: ‘the road is not passable!’ Glr.; ytam glé-n-ba ni bâg-gìa byas I have made this speech S.O.; yêg glé yngis glei-ram-pa mód-de btsin-moi bûr-du glé-n-zin the rumour spreading from one to the other, until it came before the queen 1th.; cûs-kyi sgrog-glé byêd-pa, (resp. ndzâd-pa), to preach Glr.; grosg-glé council, consultation, perh. also dissertation. Comp. and deriv. glé-brjod, glé-mo sbst. conversation, discourse, lecture, glé-brjod ma man dar-yêg yson listen a little to a short discourse Mil.; cûs-ytam glé-mo byêd let us converse on religious subjects Mil.; glé-mo the act of speaking, opp. to yi-ge, the act of writing, the written letter etc. Lex. — glé-n-yêi 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. — gleïn-ba-po, glé-mo-mkan a story-teller Cs.; gleïn-bûm ‘a hundred thousand stories’, title of a book, Sch.

**gle-pa** 1. B. and C. stupid, foolish, gleïn tugs bkol-spyod-kyi sðug-bsâuld the misery of stupidity, of dunnness and of servitude (the state of animals) Thgr.; byol-sûi-las kyan gleïn-po more stupid than a brute Mil.; fool, kyö-d-nams re gleïn fools that you are all of you Dzl.; often in the sense of ‘fool’ in the Bible, = the wicked, the ungodly: gleïn-po yêi-mug-can infatuated fools Dzl. 2c, 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 *tâm-pa, sân-po* being in good health, active, lively).

**glêb-pa**, pl. glebs, to make flat, plain Cs., lâ-bnor gleb Lex.

**gleam-pa** to press, squeeze; to crush, squash Stg., C.

**glo** (Ld. ग्लो) resp. *zögs*, 1. the side, esp. of the body, *glos* pûb-pa to lie down on one’s side (lit. by
means of the side); **gló-ca** (Ld. 'ldó-ca') ornaments, suspended on the side of the body, strings of pearls, shells etc., worn by women in the girdle; also in a general sense: **srâu-gi** glo rgyas rgyón-na on both sides of the street Stg.; perh. also side of a house, wall, in the expression: *kie-me lo tol* the thieves broke through the wall W.: **glo-skár** window Pth. — 2. **saddle-girth** W. — 3. **cough**, *lo gyyág-pa* C. to cough; (Sch. has: to err, to act foolishly, to lose, to neglect); *lo lá'n-tea* C. to cough; **glo-ka** sra a bad cough Sch.; *lo-kóg* C., W., cough; **glo-rgyóL** L.t. a chronic cough; **glo-bs túd** L.t. 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, = glo-bur q.v.

**gló-ba** the lungs, glo-ba ma lña prob. the five posterior lobes of the lungs, glo-ba bu lña the five anterior ones Med.; glo-ka of a colour like the blood of the lungs, pale-red Sch.; glo-dón windpipe Cs. — glo-ról a disease of the lungs; glo-rkó perh. the same. — glo-sbúbs (Sch. spub) wind-pipe. — *gló-ro* W. prob. pulmonary consumption. glo ló-ba L.t. 'convulsion of the lungs' Cs., or simply: cough, v. ló-ba.


**gló-bur** a rise, an elevation above a surface Sch.

**glog**, *(Bal. and Kh. *glog*), also glok ka, lightning, flash of lightning; glog bar it lightens; glog Kyung id.; glog Kyung-pai yun bsam-las ma lón-par with the rapidity of lightning Mill.; glog rgya-ba the flashing of light, Dzl.; glog-sprin thunder-cloud, also as a symbol of the transitoriness of things.
to hear, to listen eagerly; to be willing, su zig dág-par dga-na if anybody will stay here voluntarily Dzl.; to have a mind, to intend, to wish, kyd ráb-tu byaṅ-bar dga-am do you intend to take orders? Dzl.; bdag-gis ras dê. . . sbyin-par dga-o I should like to present this cloth to . . . Dzl.: méd-par bya-bar dga-na as I wish to annihilate . . . Dzl.; gar dga-bar (or gar dga-ba der) soñ go wherever you like Dzl.; seldom with the accus.: dzôn-pa de dga-ste as you now enjoy an abundance Mil.; with the instr. case: des dga-bar sôg-zig, may you be cheered, comforted by it Dzl.; frq. absolutely: dga-bar byê-pa to make glad, to rejoice, C. also: to caress, to fondle.

II. sbst. joy, dga-ba 'tum byê-pa to express one's joy Dzl.; dga-bai sens id.; dê-la râb-tu dga-bai sens skyê-s so he found great delight in it Dzl.; compounds v. below.

III. adj. 1. glad, pleased, enjoying, 'nā dga-ba ma yin-pas as I was not pleased with it Dzl.; dê-la mi dga-ba, W. *mi gâ-kân*, not favourably disposed towards, unfriendly, inimical to; dga-bar byê-pa to make glad, to delight, bu cü'n dga-bar byê-pa wy-byâd things which delight little children, play-things Glr. — Less frq. 2. charming, sweet, pleasing, agreeable, beautiful, lhûg-par dga-mu 'gro she is getting more and more beautiful; C. in a general sense: good, cf. below: dga-belé. — 3. as a proper name: Tar.

Comp. and deriv. dga-graṅs žur-ba to give cheers, to raise shouts of joy Mil.; dga-graṅs a participant of joy, gen. with reference to husband or wife (col. *ga-vô*). — dga-mûñ great joy, dga-mûñ-ba, dga-mûn-rân-ba to have great pleasure, to be very glad, to be delighted, frq., dga-zûn mûñ-la ru-rûns-pär *gyer-ba id. Glr. frq.; yet dga-mûq spûq-pa to indulge in sensual pleasure Pûh., Stûg., bû-mo dañ with a girl. — dga-stûn feast, public festivity; dga-stûn-gyi ɣûn-sa the place of a feast Glr.; bsû-ba dga-ba festivities of welcome Glr.; dga-stûn byê-pa to celebrate a festival; gyêd-pa to spread a feast, to distribute festival dishes; fig. rûn-ba dga-stûn a feast or to treat to the ears Glr. — dga-bûn 1. joy, lu sen-semb dga-bûn kyâ-b-par *yuyur Glr. 2. (Ts. col. *yam-dë*) good, = yâg-po, (of servants, dogs etc.) C.; *mi-la ga-dè jê-hê-pa* to treat a person kindly, with affection C. — dga-dîn wedding, nuptial festivities Sch. (seems to be a word not generally known). — dga-dôk n. of the plain of Lhasa, or at least of the northern part of it. — dga-lûnd joyful 1. n. of a residence of gods, or of one of the heavens, Ssk. तृप्तिः 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. *jêdûn sa dga-lûnd* n. of the royal castle of residence at Lhasa; dga-lûnd-pa n. of a sect = dga-bûgs-pa. — dga-bo = dga-belé 2. good C. — dga-sldug-drag-žan good and bad, strong and weak, of articles of merchandise and the like C. — dga-spro joy, dga-spro dpag-tu-mêd-pa tôb-pa yin he entered into a state of indescribable joy Mil. — dga-ma n. of the goddess of joy Cs. — dga-ma-dôr C., W. (col. *gâ-man-dâr*) the trembling with joy, the state of being enraptured, in ecstasy. — dga-mô 1. delightful, pleasing, charming, of news, of a speech W., of a landscape Mil. 2. delighted, joyous, cheerful W., *sem gâ-mô rag* I am cheerful; *gâ-mo-cân* W. id.; *gâ-mo jê-hê-pa* C. to caress, to fondle. 3. pure,holy Sch., Dzl., prob. also Mil.; ãs-pa dga-mô a godly priest. — dga-tsôr joy, *ko ga-tsôr mâ-gû po jê* C. he is very joyful; dga-tsôr ãs-ba gratifying, delightful Mil. — dga-rûns being glad, rejoicing, *dê-hê-la ga-rûn dhêg-te* C. being greatly delighted with it, — dga-rûns v. ga-rûn = gâ-za.

dgar = dga-bar, ran-dgär at pleasure, ad'libitum, frq.: e i dgar Pûh. seems to mean: why.
lar Sch. — *gār-te bōr-cē* W. to set apart, exclude, shut out; to lock up, shut up, to lay up or by, to preserve; *gār-gya cō-cē* W. to store up; *tōb-cē gār-cē* to button up. — 2. to hang up, to fasten, to attach. *dhar-cē tāg-pa-la* C. a flag to a rope. Cf. skār-ba.

**dgu-ba**

**dgu** 1. nine, *dgu-bu* (tām-pa) ninety; *dgu-bu* rata rēig, or ao-cēg, W. *gū-bu-go-cēg* 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-niū* three years ago col. — 2. many, *dgu-cēg* id. Mil.; tabs dgu bsags, gathered by many efforts, with great difficulty; used as sign of the plural: skye-*dgu* men, skye-*dgu* bālāg-po (Ssk. प्राणापि) the lord of creatures, the lord of men; skye-*dgu*-bālāg-mo n. of the aunt and wet-nurse of Buddha; yāl-dgu Lex. those that are, the existing beings; nor yāl-*dgu*-cōg Mil. the goods that one has, property; bzin-*dgu* Lex. the good and the brave (among men); lus *dod* *dgu* sgyur-ba to be changed, transformed, ad libitum Mil.; *nān-*dgu* tāb-pa Lt. to overcome every evil: mi kēs *dgu* kēs-po Thgy. he that knows every thing; *mi jhe* gu jhe* mi yon* gu you* C. if you do many things which ought not to be done, many things will take place which ought not to take place; či-ba yāl-kyi *dgu*-la mi byēd-de Thgy. not counting among things to be thought of. — 3. inst. of *dgu*, *dgu*-zlā winter-month Mil. frq — zer-*dgu*, smra-*dgu*?

**dgu** litter, bier C.

**dgu-tōv** for tses nyer-*dgu* yotorma, a sacrifice on the 29th day of the month W.

**dgu-tāb** 'all-conquering', n. of a plant.

**dgu** evening Sch., perh. a corruption of *dgu*-mo.

**dgu** 1. vb. to bend, to make crooked; *go gū-cē* 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.

**dgu** n. of a yellow flower Cs.

**dgu** another form for guī (the former of the two appears to be prevalent) 1. the middle. — 2. noon, mid-day. — 3. midnight. — 4. heaven. *dgu*-la reg it reached up to heaven Mil.; *dgu* sōn-po the blue heaven, yā-gi *dgu* sōn the blue heaven above Mil.; *dgu*-du (or-la) rēigs-pa (lit. to repair, to withdraw, to heaven) to die Mil. and elsewhere. — 5. before dates, esp. before the word io, 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: *dgu*-zāg, *dgu*-zālā Cs.; *dgu*-do-niū Mil. this evening, to-night; *dgu*-sniū a year, a year of one's life; *dgu*-kāg division of time (?) ; *dgu*-būn a week. (Cs. has also *dgu*-tīg, and *dgu*-tīg-gi dkyil-bor, which terms were prob. framed by him, and meant to denote the meridian line and meridian circle.)

**dgu** evening Sch., perh. a corruption of *dgu*-mo.

**dgu**, *dgu*-ka* winter; *dgu* is also used adverbially: in winter (-time), during winter; *dgu*-dus winter-time; *dgu*-tāg, *dgu*-tāg-tāg, W. *gun-tag-tāg* all the winter through; *gun* tse re* W. every winter; *dgu* grān-bai dus-na during the cold of winter Dzl.; *dgu*-nyi-lbog the win-
ter solstice; *dgum-nyi-lodog-gi tig,* or *kortig* the tropic of Capricorn Cs. (cf. the remark at the end of *dgum*); *dgum-stod,* *dgum-smud* the first and the last half of winter, (v. *dus*).


2. *dgur,* *rgur,* *sgur,* three different spellings of the same root, all of them pronounced *gür,* *crooked,* *dgyibs-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. *dgur-*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.

3. *dgus* 1. instr. of *dgus.* — 2. C. W., this day five days (the present day included).

4. *dgé-*ba (Ssk. गृजा, *kumān.* श्रवस्य; also स्वति, कल्याण, स्वेद) 1. happiness, welfare; happy, propitious, *dgé-zhi siks-pa* Wilh. More frq.: 2. virtue (opp. to *mikdgé-*ba, and *sadg-*pa), also adj. virtuous, sens *dgé-*ba a virtuous mind Gtr., las *dgé-*ba, *mi-dgé-*ba good and bad actions Sg.; *dgé-bai rtsa-*ba roots of virtue, meritorious actions, from which afterwards the fruits of reward come forth; *dgé-rtsa skyéd-*pa frq., *spyéd-pa* Thgy., *byéd-*pa Mil. to produce such a root, to achieve a meritorious action; *dgé-*ba sems-*par *gyur-*ba to become inclined to virtue, i.e. converted Dzl.; *dges-tsiqs* (v. *tsogs*) a virtuous work, a good deed; *dgé-*ba bceu the ten virtues, viz. 1. sroq mi *gyød-*pa, not to kill anything living (by which Buddhism has replaced our scriptural interdiction of murder); 2. ma byin-*par mi len-*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. *lög-par mi *gyém-*pa not to fornicate; 4. rzde-*nu mi smrā-*ba not to tell a lie; 5. *tsig-rsūd mi smrā-*ba not to abuse or revile; 6. *nag-kyal* (or *kyal* mi smrā-*ba not to talk foolishness (cf. *kyal*); 7. *prá-ma* mi *byéd-*pa not to calumniate; 8. *brnūd-sems mi* *byéd-*pa not to be avaricious or covetous; 9. *nád-sems mi* *byéd-*pa not to think upon doing harm or mischief; 10. *lög-lta mi* *byéd-*pa not to entertain heretic notions, or positively, *yán-dag-par lta-*ba Sg. to be orthodox. — 3. fasting, abstinence, in the phrase: *dgé-*ba *srū-*ba to fast, to abstain from food, frq. — 4. alms, charity; banquet, treat, as a religious work, *sī-dge *gson-*dge largesses, treats, taking place at funerals, or given in one's life time Mil. (W. *ya-tra*, and *ku-rim*).

Comp. and deriv. *dgé-bakos* 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 *coskrims-*pa (vulg. "cosrimpa"). — *dgé-rgān* surely, moral bail, a monk that is made answerable for the moral conduct of an other, who is placed under his care and called *dgé-*yōn; also in a gen. sense: teacher, schoolmaster. — *dgé-bsnyen,* fem. *dgé-bsnyen-*ma (Ssk. उपासक and उपमाय) 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, šramanera Ssk., v. Köpp. II., 252), or one of a next higher degree, a candidate (v. Scll. 162). — *dgé-ltás* S.g. a propitious omen, a favourable prognostic. — *dgé-*dün (col. *gen-dün*), prop. *dgé-slöi-gi dün* (Burn. II., 435) Ssk. संघ, the whole body of the clergy, priesthood; *dgé-*dunkon-*meog* the priesthood as one of the
three great jewels, or as part of the godhead (in which latter sense the word now is usually understood) cf. akon-mchog; dge-dun-dpal-cen Mahāsāṃghika, n. of a Hiñnayāna school Tar., Was.; dge-dun-grub-pa n.p., the first Dalai Lama about the year 1400; dge-dun-rgya-mtso n. of the second Dalai Lama, v. Köpp. II., 131. — dge-idān virtuous; dge-idān-pa n. of the most numerous sect of Lamas, founded by Tsonk'apa; it is also called dge-lugs-pa, or dge-idān-pa from Galdan, a monastery near Lhasa which, as well as Sera and Da-puṅ, 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-sadig for dge-ba dān sdig-pa. — dge-sbyon Ssk. आचारья a Buddhist ascetic, or mendicant friar, Burn. I. 275. Köpp. I., 330. — dge-sbyor seems to have corresponded in its original acception to our conception of piety, sanctification and practical religion, but in later times the sense of expertise in the art of meditation was attached also to this word, as: dge-sbyor pel (this man's) expertness increases, is making progress Mil. — dge-rtsa instead of dge-bai rtsa-ba v. above. — dge-rtsis the amount of virtue, the sum of merit, dge-rtsis rgya-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-bsmyaṅ, being that of a subordinate or under-priest, Köpp. II. 252, 335. Schl. 162.; dge-tsul-ma a young nun, a novice. — dge-mdsān a lucky omen Glr. — dge-gyön v. dge-rgyān. — dge-rgyāg (seems to be pronounced *ger-gyāg* in col. language) constable, beadle, a servant of the tsogs-cen zal-lod, or chief-justice of Sera and other monasteries. — dge-las a good deed or action, but by later writers also applied to magic ceremonies and the like. — dge-lugs-pa v. dge-idān-pa. — dge-légs good fortune, prosperity Glr. — dge-slōṅ Gelong. 1. originally 'beggar of virtue', mendicant friar, भिक्षु one that has entirely renounced the world and become a Buddhist priest, 2. in later writings the highest clerical degree, a priest that has received the highest ordination, v. Köpp. I., 335. The Gelong is bound to observe all the 233 commandments of the so-sōr tar-pa mdö. — dge-slōb-ma a young nun Cs. — dge-bšes 1. v. bšes-nyeṅ. 2. n. of priests or monks. — dge-slōṅ-sūṅ is said to be a provincial name of the cedar, Cedrus Deodara.
1. to think, to meditate, dgos-pa-la jug-pa to enter into meditation Glr.; Ḍji snyal-ma\textsuperscript{du} dgos-pa-pur sgur-to he thought so in his mind Dzl.; rgyad-pa kōn-rān yin dgos-nas the king thinking that he himself was meant, referring the allusion to himself Glr.; to regard as, bu dān dgra-bar dgos-pa to treat one like a son Dzl.; to remember, to think of, to devise, mng-ris-kyi ydul-bya-la remembering those of Nari that were to be converted, thinking of the conversion of Nari Glr.; also with pḥyur Pth.; aā-la tugs-brtsé-bar dgos-sig remember me graciously, frq.; so in a similar manner: to hear graciously, to take a kind interest, share, or concern in, to interest one's self for, to try to promote; so our Lama explained the passage Glr. 101, 9: saṅs-rgya\textsuperscript{kyi} bstan-pa-la dgos-nas = bstan-pa zhel-bai pḥyur bsām-blo bstan-nas; to intend, to purpose, with the termin. of the inf., frq., tugs-kyis ma dgos-so he did not intend, he had no mind Pth. — 2. to die, mng-kyi dgos-dus-kyi mchod-pa btsug Glr. is stated to mean: he instituted sacrifices for the remembrance of his grandfather's death; and so similarly in other passages.

II. sbst., also tugs-dgos, 1. the act of thinking, meditating, pondering, tugs-dgos ytön-ba Mil. to meditate; thought, rgyad-poi tugs-kyi dgos-pa-la 'gān-du pḥyin snyam-pa lit. in the king's 'mind-thoughts' was thought: where shall I go? Glr.; meaning, sense, esp. the sense of sacred words or writings, therefore dgos-pa grél-ba to explain that sense, dgos-grel, dgos-grel commentary; a will, a wish, rgyad-poi (or -pos) dgos-pa bzin-du bṣgrub nīs-so I am able to fulfil your majesty's wish Dzl.; skyogs-bai dgos-pa-čan Glr. 104, poetically, one having the desire of protecting, one wishing to protect. — 2. soul, dgos-pa mng-nyān-las dās-so his soul quitted (the abode of) misery. — 3. permission C, W., *gōn-pa ža-wa* to beg leave, to ask permission, *gōn-pa tān-wa*, resp. *nān-wa* to give permission, in Shk. also: to grant admission; but gen. it is used for leave of absence, and *kū-la gōn-pog ḏhuṃ sōn* C. signifies: he has been dismissed, turned out.


dgyāṅ-pa 1. to laugh, Glr.; gen. in such expressions as the following *gā-rghé (lit. bro) yin-pa* C. to make one's self ridiculous, a laughing-stock, also Glr.; *hab-gāl cō-čē* W. to set up a loud laugh, to burst out into laughter; dgyel-bog a jest, joke Sch.; cf. byad-pa. — 2. v. gōd-pa.

dgōn-pa 1. a solitary place; desert, wilderness, dgon-pa rnas a desolate place or region Stg.; dgon-dan a sandy desert, sands Sch. (Zam. बबूल and dgon-pa: बबूल forest). — 2. hermitage. — 3. monastery, frq.; dgon-pa-pa 1. a man dwelling in a desert, a hermit. 2. a man dwelling in a monastery, a monk; dgon-pa-ma fem.

dgōn-pa I. vb. implying necessity, as well as want: to be necessary, to be obliged or compelled; to want, to stand in need of; also where we use 'ought'; it is gen. used with the verbal root or with the termin. of the inf. present, byed dgos, but sometimes also of the inf. future or perfect, e.g. rīn-po-čes brtsegs dgos-na rīn-po-če mchod-pas sā-las bya dgos though it ought to have been built of precious stones, yet for want of such, it will have to be constructed of earth Dzl. — la gen. denotes the person standing in need of a thing, e.g. nā-la dgos I want, I stand in need of, but it also refers to the object for which a thing is wanted: rgya-grā-du grā-bo-la yser dgos-pa yin for a journey to India gold is wanted (required); in such a case the termin. may also be used: či zigs-tu dgos, for what purpose is it wanted? zas za ma dgos I did not want to eat Mil.; dgos-pa dus-su blais they took them when they wanted them Glr.; bzins ma dgos he was not obliged to erect... Glr. — In commanding, the word is used to paraphrase the imperative of a verb: gōn-bar dgos come! in entreaty, the respectful term is chosen: byon dgos Mil., or in W.: *skyod dgos žu* 'you must come, pray!' =
please, do come! ḍrul ḍgös-pa ḷṣöl-ba, or žú-ba, a request to be taken along with (by another person) Mil. C.: to wish, khyo’-ṣe-pa  ḷdi na ḷṣöl-ba yin I wish you to know this Lev.

II. sbst. necessity, want, use, purpose (W. ḍgös-ṣe, pronounced *gö-ṣe(x)*, mān- po ḷṣöl ḍgös-pa byun we have been under the necessity of looking for you a long time Mil.; nā-la yuṭi ḍgös-pa med I have no use for that turkoï, I do not want it Mil.; *ṭīn-la gö-ṣe yi-la* W. for future use; ḍgös-pai čiṣ-n-bas as it is rather useless; ḍgös-pa cii ḷṣe for what purpose? frq.

III. adj. (C. also *gö-gya*, and *₃g₂*, W. *gö-ṣe*, as in II.), necessary, due, needful, useful, med kyan ḍgös-pa ḷrul-bsdud a tax necessarily to be paid, unrelentingly exacted Mil.; rāṅ-la ḍgös-pa skāl-ba the portion due to you Mil.; ḍgös-pai bālā-bya useful doctrines Glr.; ḍgös-pa yin or yod B. and C., *gö-ṣes yod* W. it is requisite; ḍgös(ṣa)-pa med B., *gö-gya men* C., *gö-ṣe man* or *med* W. it is unnecessary, unfit, not wanted; mi- ḍgös-pa useless, noxious, mi- ḍgös-pa ṭra-men pernicious witchcraft Ptḥ.; ḍgös-byed useful, don ḍgös-byed cī ḷṣe what there is in it of useful contents Mil.; ḍgös-ḥd wishes and wants, ḍgös-ḥd byes-ba ḷpal a treasure out of which all wishes and wants come, i.e. are satisfied Glr.; ḍgös-ḥd nags-tsāl a forest for wishes, i.e. a forest which grants every wish; ḍgös-ḥd necessary expenses Cs.

呕吐 ḍgyé-ba to bend, to be curving or crooked; ḍbyibs ḍgyé-ba stooping, cringing, ducking ṣ.g.呕吐 ḍgyé-r, glu ḍgyé-r-ba for glu lha-ba ṭo sing, chant, expression of the Bonpas; the word is also pronounced *ghyé-r-wa*.

呕吐 ḍgyél-ba Sch. = sgyél-ba.

呕吐 ḍgyes-pa, resp. for ḍgā-ba, to rejoice, to be glad; often with tugs: ḍgyāl-poi (or -po) tugs ḍgyes the king rejoiced; with la (to rejoice) at or in, (to be glad) of; to please, to be pleased, to choose, id-bo byiṅ-pa-la tugs-ḥgyes-par dug it seems the lord is pleased to walk Glr.; mi ḍgyes-te sorrowful, sad, discouraged, dejected; angry, indignant; cf. ḍgā-ba.

呕吐 ḍgyés-su ḣṣig-pa to bend, to double down Sch., v. ḍgyé-ba.

呕吐 ḍgra, also ḍgrā-ba, Ssk. ऋष्कः 1. enemy, foe, sddā-bai ḍgra the hating enemy, (opp. to byāms-pa ḷṇyēn), frq. used of imaginary hostile powers, that are to be attacked and withstood only by witchcraft; ḍgra ḷṇyēn med there is no difference between friend and enemy = no such thing exists (viz in the golden age); ḍgra ḷṇyēn to become an enemy (to one) Tar.; ḍgra byṭ-pa, ḍgrā-ru ḷlān-ba, ḷān-ba to act in a hostile manner, la, against; ḍgra ṭrā-ba, causative form, to make a person one’s enemy S.g.; ḍgrā ṭrā-pa, ḷzin-ba to look upon one as an enemy, to take him for an enemy; ḍgrā ṭrā-pa id.; ḍgrā-bèṃ-ṣa Arhat, Arhat, the most perfect Buddhist saint (Ssk. ऋष्कः venerable; the Buddhists, however, explain it as a compound of ṛṣi enemy and ḷan to extirpate, he who has extirpated the enemies i.e. the passions Burn. I. 295, II. 287. Köpp. I. 400). Also ḍgra ḷgṛy-ba ḷāl-ba Glr. is interpreted as referring to the subduing of spiritual enemies. — ḷnā-ḥgrā a former foe, ḷā-ḥgrā a present foe, ḷiṇ-ḥgrā a future foe Cs.; ḷiṇ-ḥgrā prob. also a foreign enemy. — ḷā-ḥgrā a mortal, deadly enemy Cs. — ḍgrā-ṣa weapon, arms ṭaṅh., ḍgrā-ṣṭa battle-axe; ḍgrā-ṣa ṭa ṭa. — 2. In W. also punishment, *kō-la ḷa ṭog son* he was punished; also for any self-incurred misfortune: *kōd-la ḷa ṭog yin* you will draw upon yourself trouble, fatal consequences.

呕吐 ḍgrām-pa v. ḍgrēm-pa.

呕吐 ḍgrōn-ba v. ḍgrōn-ba.

呕吐 ḍgrōl-ba v. ḍgrōl-ba.

呕吐 ḍgṣ-pa Cs. another form for ḍgēs-pa.

呕吐 ḍgṣ-pa to laugh Dz., cf. ḍgōd-pa,
byám-pa v. gám-pa.

byóng-pa (byoog-pa Sch. is perh. a provincialism) pf., imp. byos, fut. byo; W. inf. *gó-ce*; imp. *gos tön* to divide, nor an inheritance; to divide in ciphering, grant a number; to distribute, 分散 into shares, 米-rama into to or amongst people Dzl.

Comp. byod-byél divisor Wdk., and accordingly also byo-byá dividend. — bgo-skáł 1. share, lot, B. and col. 2. the doctrine of strict retribution Thgr. frq. — *gó-kán* W. sharer, partaker, heir, joint-heir, — bgo-bía = bgo-skáł, bgo-bía byén-pa to distribute, allot, apportion, nor the property Thgy., la among Sg.

byóm-pa, pf. byams Sch., to walk, to step, to stride, góm-pa byóm-pa Lax. to make steps; tén pa-la byóm-pa to step over the threshold; byom sgróba to pace, to walk slowly; byoms tìb-pa to begin to walk (?) Sch.

bor, supine of byó-ba.

byó-ba, Cs. = gó-ba.

bygán-ba, acc. to Zam. = brgyán-ba, v. rgyó-ba.

byíy-ba, eleg. for byá-ba, 1. fut. of byíyid-pa. — 2. sbst. action, deed.

byíyid-pa to do a work, bká bžin-du byglo according to the word will be acted Dzl.; nye-yón byíyid-pa to act the disciple = to be a disciple Dzl.; mi-la yón-ða-ba byglo I have hurt the man, I have done him harm Dzl.; bu yó-d-par gyis shig make, bring it about, that a child be (born) Dzl.; rgyal-ba ma sgrà-ba gyis shig see that yo do not let the prince escape Thb. (ba for bar in the more careless popular style). — 2. to say, 話 byíyis so he said Dzl.; 話 byí-ða the so called Dzl.

byðáid-pa 1. to open wide, mis byðáid-pa to stare, goggle, .Popup byú-d-pa to gape Thgr., Cs.; rkyá-pa to part the legs wide, to straddle, cf. byrád-pa. — 2. to scratch Sch. (spelled more corr. byáld-pa).

byríin-ba, pf. byríis to cause to deposit, to strain, to depurate Cs., e.g. rnyé-g-ma impure water Lax.

byrád-pa, pf. byrus, fut. byru, to clear from the husks, to husk, to shell, byríis-pa brús Lax. husked rice.

bygré-ba, pf. byrís, resp. to grow old, often with an additional sku-nas in years (v. na) Dzl.; bygré-rgyúd weakness of old age, infirmity Pth.: bygres-po, in W. pronounced *r’é(s)-po*, an old man, a man gray with age, hoary; *ré(s)-mo* fem.

byríin-ba, occasionally for 1. sgréin-ba. 2. byríin-ba.

byríin-pa, Sch. = bkréin-pa.

byró-ba, pf. byrós (resp. bka-byrós mdzú-pa Pth.) to argue, discuss, deliberate, consider; the subject discussed is gen. a direct quotation: ci dpyi ci-ltar gyur cér byrós-nas to converse on the cause of the present state of things Dzl.; 言語
tsin-du byrós-nas thus declaring their opinions to one another Tar.; to ask advice, či-ltar bya žes byrós-nas asking what they should do Dzl.; to resolve, decide, bya-bar to do Dzl.; byro-gléu byéd-pa to dispute, to debate Lce.

byro-n Ba Tar. = byrón-ba to count.

byro 1. the walk, gaq, mode of walking. — 2. symbol. num.: 2.

byro-md pa to walk, byröd-la þan this assists in learning to walk Lk.; to go, wander, lam byröd-pa to travel over Glr.; to get through, kyo-d-kjis byröd-pai skubs med rün although until now you have not been able to get to this place Mil.; ču byröd-par dká-bar a river difficult to cross; myi-ma-tho-byröd the sun's going to the south, in the winter half-year, the sun's south declination, bya-ni-byröd, north declination, byröd-dus yñis S.g. both declinations; bud-médu byröd-pa to lie with a woman Schr., Cs.

byrö la byrö-n v. byró-ba.

mygur n. of a noted crafty vizier of the king Srontsangampo Glr.

mygur -ba (col. *gur-rā*) smith, mygur-bai byo smith's work; *gur-zo čo-čče* W. to forge; mygur-kiin, mygur-sa smithy; rser-mygur gold-smith Cs.

mygal jaw, jaw-bone, ya-mygal the upper, ma-mygal the lower jaw-bone; mygal-cig a broken jaw-bone, mygal-bát a dislocated jaw-bone Cs.

mygal, pa also *gal-pa a billet of wood; mygal-dám 1. a large piece of wood split or cut, 2. a piece of wood half-burnt W., C.; *gal-dó, gal-tásig* 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; mygal-méig kör-to a circle of light produced by whirling round a fire-brand.

mygú-ba to rejoice, to be glad, joyful, content; mygú-nas delighted Mil., Tar.; mygú-bai lan ma bynái he did not receive a gratifying, satisfactory answer

mygur (Ssk. कुश) resp. 1. throat, neck, gyin mygur-du ċul-nas presenting (the great teacher) with a turquois for his neck Ma. — 2. voice, mygur snýan-pa a sweet, harmonious, voice Cs. — 3. (col. *gur-ma*) song, air, melody, hence a religious song is always designated by the respectful word mygur (not by glu), although the term in itself has no immediate reference to it. mygur (-du) yun-ba, bës-pa resp. for glu lén-pa to sing a song; Sch.: mygur ten-pa id.—mygur-ba the hundred thousand Songs, title of the Legends of Milaraspa, which are richly interwoven with songs. — Sch.: mygur bsál-ba to clear the throat, to hawk, to hem; ča-boi mygur ‘by-water’, a tributary, a subsidiary stream (?).

mygul-tha the god of hunting with the Shamans Sch.

mygul (-pa) Ssk. कुश- 1. neck, throat, mygul-du dögs-pa to tie, fasten to one's neck e.g. magic objects; rán-gi mygul-pa ròd-pa to cut one's own throat Dzl.; mygul-pa sub his throat is stopped, choked Myg.: mygul-pa nas dzim-pa, jù-ba, to seize by the throat, sometimes also used for mygul-pa nas kyid-pa to fall on a person's neck, to embrace. — mygul-nad disease of the throat, sore throat.

— mygul-cins dkár-pa a white neck-cloth Pth. — mygul-dár or dpá-dár a silk cloth tied round the neck as a badge of honour. — 2. the shoulder of a mountain Mil., yón-mygul-na on the left slope.

mygù = mygù = mgu Cs. v. mgo.

mgo (Ssk. फैर) resp. dbu 1. head, *gö-la zug rāg* I have a headache, a pain in my head W.; *mgo kör* 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 djê¬ba, dyê¬ba v. djê¬ba, mgo ḋom-pa v. ḋom-pa; mgor ḋoj-pa to carry on the head Sch.; *go yûg-če* W. to shake one’s head, *kuy tân¬ce* W. to nod with the head, either as a sign of affirmation, or, of beckoning to a person; *kyog-kyôg cê¬če* to wave the head from one side to the other, expressive of reflection. — 2. summit, height, top, ri¬mgo kâ-bas ṭyôgs Mil. the hill-tops were covered with snow. — 3. first place, principal part, mgo byê¬pa to lead, to command, to be at the head Ghr.; to educate cf. ḋbu mdzâ¬pa; to inspect, look after, superintend, control, bú¬mo žig¬gis mgo byê¬pa mi mâ¬pa a number of (labouring) people looked after by a girl (the farmer’s daughter) Mil.; *gos go ḋo¬če* W. to preside in a consultation. — 4. beginning, W., *go¬ma*; grös¬mgo the beginning of a consultation; mgo dzig¬pa to begin; bod slûg¬pa mgo dzûgs that was the beginning of the misfortunes of Tibet Ma; britân¬gyi skyâ¬mgo dé¬nas tswus with this my constant good-fortune commenced Mil.; lô¬mgo-la at the beginning of the year Mil.; mgo¬nas from the beginning Dzl. — 5. Gram.: a superscribed r, l, s e.g. râ¬mgo ka, ḋj, ḋ with r superscribed; dé¬rzamâ bas ḋûl sá¬mgoi koo these are the words beginning with bsk.

Comp. and deriv. mgo-klâd brain Cs. — mgo-ḵyîl col. crown of the head, vertex. — *go¬kûr*, or *gar* Ld. a tight under-garment, drawn over the head when put on, (Ssk. परिशाण Hld. माहरवन) something like a shirt, but not in general use. — mgo¬skûr imposture, deceit, bdûd¬kyîy mgo¬skûr de na mi ḋod I detest these diabolical tricks Mil.; mgo¬skûa a gray head, mgo¬skûâ¬čan a gray-headed person Cs. — *go¬kyûn* Ld., protector, patron, = mgo¬dren. — mgo¬kva scald, scald-head Sch. — mgo¬mîrêgs¬čan obstinate, pertinacious, stubborn, esp. in buying and bartering, selfish, bargaining, haggling: *go ḋag ḋo¬če* W. to have these qualities. — mgo¬ryûn head-ornament. — mgo¬čan having a head, *mi¬
give one’s own clothes to a person (e.g. when a king honours any body by arraying him in splendid garments). — *mgo-léb* a flat head Cs. — *go-sög*, resp. *u-sög* cover, of a copy-book etc. Cs. — *mgo-srin* n. of a disease Lt.

*mgón-po*, Ssk. नाथ protector, patron; principal, master, lord; tutelar god; *gro-mgón* protector of beings; skyabs-mgón v. skyabs; *ji-gyur-nai* mgón mā byed why do you not assist me? Dzl.; thai, bdud-kyi, yṣin-rjei mgón-po the principal of the gods, of the devils, the lord of death Cs.; mgón-po mchod-pa, stōl-pa, bdud-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 Awakalikšewara, Spyan-ras-yigṣis; *ji-gyur-mgón-po*, or mi-mjed-zin-gi mgón-po lord of the world, *ji-gyur yṣin-gyi* mgón-po (Hindi: trilokñāth), lord or ruler of the three worlds, an epithet 1. of Buddha, 2. of Awakalikšewara, 3. of the Dharma-Rājā of Bhotān.

Comp. mgon māins many patrons or defenders of religion; many small pyramidal sacred buildings Cs. — *mgon-mêd* unprotected, *mgon-med-zas-sbyin*, नाशापुर्द, n. of a certain house-owner in Buddha’s time, often mentioned in legends.

*mgog-po* C. *gyo-g-po* quick, speedy, swift; *mgog-phur* (seldom *mgog-phas* Mil.) adv. quickly, speedily, soon; *gyo-g-rin* W. speedy, hasty, rash, *gyo-g-lam* W., C., a straight, short way, a short cut; *rka-m-gyog* v. *rka-in*. — sum-gyōgs pronounced *sun-gyog(s)* W., (lit. ‘who is quick?’) a race, or a running-match.

*mgrin-pa*, (Ssk. शिव) 1. neck, *mgrin riu-ba*, a long neck, *mgrin tâu-ba* a short neck Lt.; *mgrin-suôn* blue-necked, an epithet of gods. — 2. throat, as passage or organ of the voice, *mgrin yēig-tu* (to call as) with one voice, frq.; *mgrin-bzaïn* a loud voice Cs.

*mgon feast, treat, banquet, entertainment, mgon yotón-ba*, resp. sku-
W. to suffice, *mi gäd-te med* the workmen will not suffice.

gám-pa, pf. gams Sch., byams Cs., fat. byam, imp. yams 1. to put, or rather throw, into the mouth, e.g. grains of wheat, a mouthful of meal, as Tibetans use to do; *yiye āt-myo re tsam* gams I took a small spoonful of meal Mil.; 2. to try, byān - mo I will try him, I shall put him to the proof Dzl.; tsod gám-pa id. Lex. — 3. W. to threaten, to menace.

*ga* (ga-bo Cs.) some, a few, several, kyi-ra-ba *ya* some huntsmen Mil.; *gön-pa* *ya* *zig* some young men Mil.; fo-rin* *ga* some of them Mil.; *ja-ré* = *ya* *zig* Pth.; gal-te nán-gyis *ga* *zig* būy-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* tsaum a few, few Thgy.: *ga* šas some, part (of them) Mil.; *ga* yain followed by a negation: no, no one, not any, none.

*ga* Ghr., also *ga-ti* n. of a place in the east of Tibet.

gar, termin. of *ga*.

gár-ba 1. sbst. (W. also *gär-ru*, Ts. *gar, gür*) nasc. gär-po, fem. gär-mo, a mixed breed of cattle, of a mdo (q.v.) and a common cow, or a bull and a mdo-mo. — 2. vb. v. sub dgär-ba.

gal-dim v. mgal.

gál-ba, c. las or dañ, to be in opposition or contradiction to, as: rtug-pa dañ dró-s-po ynyis 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; yil dañ mi gál-bar Dzl., resp. thugs dañ mi gál-bar, (he gives them) to their wish, to their heart’s content; bka’ bzin-du mi gäl-bar byijo I shall act faithfully according to the order Dzl.; *gal mi dug* W. he has not committed anything, he is innocent; tha or tlu dañ gald-ba not to honour our Lha or Lu according to duty.

Comp. gal- rgyen mishap, untoward accident, impediment (opp. to mten-rgyen); gal-rgyen sél-ba, or mél-par byād-pa, or zöl-pa to avert, to remove such accidents or impediments. — gal-kriül transgression, gal-kriül spaus-te, conscientiously; *gals'-ul só-re* to make amends, to atone for a transgression. — gal-mten-ses-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: dyi mī-dgyé sès-pa, or riq-pa, knowledge of what is virtue and what is vice; cf. however sès-bzin, yon-ba, and byas-čos. — gál-ba-po Cs., gál-po Sch., a transgressor. — gals-tiils Cs. a great fault, a crime; gals-tsils-can faulty, criminal, a criminal (?).

gás-pa, pf. gas (cf. gás-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 lād-ru into five rents, in five places; to crack, to break or burst asunder, of a vessel, the heart, a fruit, bzin-du into seven pieces; šin-gi rips - ta byás-na mi gas if it be made of wood, it will split, crack Ghr.

giu v. gi-wan.

gun-mul gun-stock, (spelling not certain) v. sgum-mul.

gū-ba, incorr. for mgū-ba.

gug(s) a mesh W.
one's daughters DzL; to conjure up, ghosts, des bdag 'gag-par 'gyur-ro by this (charm) I may be conjured up; blo na-dr King-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.

**gül-bal**

**gül-bal** (cf. sgul-bal) to change place or posture, to move, shake, to be agitated, *ri-gu döl-pa-lu gül dug* the kid moves in the womb (of the goat); **gul-dkā** (the limb) moves with difficulty Med. frq.; **gul ya'i ma nis-so** (they) would not even stir (from terror) DzL; **to waver, tremble, shiver, dār-ziñ gül-bal; sa-gül** (pronounced *sañ-gül*) earthquake W.

**gelm-pa** 1. pf. gym, gums eleg. to die. — 2. pf. bkum, fut. dkum, imp. Kum(s), to kill, to put to death DzL frq.; to slaughter (butcher), ysār-du bšām-pai sa, meat of an animal just killed, fresh meat DzL. — 3. **to bend, curve, make crooked, to contract, v. kem and skiem-pa.**

**gül-bal** neck, v. mygul.

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tribute L.r.: to commission, to charge with, to make, appoint, constitute, *mi žig gül-po-la kál če* Ld. to appoint some one to be an elder or senior, cf. ćǒl-ba. — 2. to put, to place on or over, yel-dù-ma bkul-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-ýdán a stand to hang clothes on; fig. čé-bar nús-pai tog gel dyos 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.

*go pa*, pf. bkas, fut. dyus, imp. kos, trs. to ćgas-pa, to split, cleave, divide, bkas-šin Lex. cleft or chopped wood; dám-bur (to divide) into pieces Lex., to cut up or open, e.g. a fish, gourd, pumpkin, Dzl.

*go, = mgo* in some figurative applications of the word: dmág-go commander of an army Cs.; mkár-go, rdzóln-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 = say-lád; go-pa officer, captain, head-man of a village or district, esp. in W.; in a general sense: *kon-cóg jig-ten-gyi go-pa yin* God is the ruler of the world; *kon-cóg-gsain go-pa med* God is the only and highest ruler; *go-póm* C. rector, director, head-master, principal e.g. of a school; go-ma Zam. beginning, origin, source; go-mi Lex. = go-pa; *go-yod* = go-pa Ld.; *gor* in the beginning, at first, originally Sch., sér-bai gor when it began to hail Milnt.

*go-ba*, pf gos (or gos), cf. bsyo-ba, 1. to stain, to lose colour; to dirty, sully one's self, dél-la with it, nāi-skýung bsí-la to soil one's self with vomit. — 2. to infect, with a disease, go-bai nad, gønád, go-bai rims, a contagious or epidemic disease, a plague, frq.

*go-pa*, pf. bkog, fut. dyog? 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.; *kog-te kyer-te* W. to rob, plunder frq.; *kog-te kyers* Ld. it has been robbed. — 2. to take off, a cover, a lid, a pot from the fire W.

*go-pa* another form for go-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.

*go-ba* 1 Cs.: to bewitch, enchant (?), go-ba-po, gøn-po an enchantress, sorcerer, go-ba-mo enchantress, sorceress Cs.; more frq. gøn-po an evil spirit, demon, also fig. demon of concupiscence, of fear, of terror Mil.; gøn-mo fem. — 2. pf. bkon, perh. more corr. sγo-ba, sα-sγo-ba Lex. to despond.

*god-pa*, pf. byod, fut. dyod, imp. kod (cf. kód-pa), the Latin condere, 1. to design, to project, to plan Schr. — 2. to found, to establish, to lay out (a town), to build (a house); hence bkôl-pai rig-byêl books on architecture Ghr.; 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, dyê-ba-la Dzl. into virtue, cós-la Ptk into the true doctrine, nmâm-par grol-ba-la Dzl. into salvation, myu-nain-las los-pa-la into delivery from existence Dzl.; żag-gráns to fix a certain time or term Schr.; tśad (to determine) the measure or size of a thing Schr. — 4. to set, put, or place in order, grol-pyám byôl-pa dra as the rafters of a roof are placed side by side S.g.; mtañ dyól-pa to add or affix e.g. ciphers to a certain number Wilk.; bkôl-par mdzész-pa beautiful as to arrangement, nicely ordered, (by)gyan dyôl-pa Lex. to arrange ornaments (tastefully), to decorate, adorn, to construct or adjust grammatical forms, sentences Znm. — 5. to put down in writing, to record, mîn ka-ba-la to write names on a column Ptk.; to compose, draw up, write, a narrative etc., frq.; to mention, to insert, in a writing: *ka kî-pa* C. to publish, to make known. — 6. to rule, to govern Schr.; byol-sûn bkôl-pai royál-
The partic. pf. bkôd-pa is also sbst.: 1. plan, ground-plan, draught of a building Schr. — 2. delineation, sketch, ziûn-bkôd 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, = sprul-ba. — 5. building, edifice, structure, bkôd-pa makes the structure (is) beautiful Gbr. — 6. frame, body, bkôd-pa lus id. Mil.; nãt bkôd-pa nâm-tnkai rai-zin my body of an ethereal nature Pth.

Note. The Lexx. have for bkôd-pa always ब्रह्म putting down, depositing; but often it has the signification of श्रेष्ठ orderly arrangement; as vb. it comes nearest to उपर्यु. As the meaning of the word is almost quite the same as that of निर्मल and condere, it recommends itself as the most suitable term for 'to create', to call into existence, gôd-pa-po for creator, and bkôd-pa for creature, notions which are otherwise foreign to Buddhism.

gôm-pa, Cs. = gôms-pa, Sch. also = gêm-pa, gîm-pa.

gôr 1. v. the following article. — 2. termin. of gô, in the beginning, at first Sch. — 3. supine of gô-ba.

gôr-ba to tarry, linger, loiter, W. frq. *mûn-po gôr soû* you stayed away very long; *lâm-la gôr* he lingers on the way; *mûn-po ma gôr-te* without long delay, = rin-por ma lôm-par, and rin-pôr mi togs-par B.; de gôr-yêl yin that impedes, delays; zîa-ba yongs kor (the work) lasted two months Gbr.

gôl-ba, pf. gôl 1. to part, to separate vb.n.; gôl-ba'ni nas hermitage Pth.; gôl-po hermit, recluse. — 2. to deviate, err, go wrong or astray; gôl-sa 1. the place where two roads separate. 2. error, mistake.

gos n. of a monastery Tar.

gôs-pa v. gô-ba.
a monk, a king DzL; skra mtons-mlin-gis ka-dog-tu gyur-to his hair turned azure (sky-blue) DzL; sbrum-par gyur-ba to get with child; bdun-du gyur-ba to reach the number of seven DzL. (In all these cases the more recent writings and the col. language in C. usually have *’dlo-wa*’ in W. *’di-ve*.) gyur-ba is also frq. used in conjunction with verbs: yod-par gyur-ba ‘to become being’, i.e. to begin to exist, ‘to become having,’ i.e. to gain possession; srog-lamita-bar gyur-pa dnos-po di-dag these acts of having become indifferent to life, i.e. acts of contempt of death DzL; ná-bar gyur-na di ’dón- ’ba tsam-gyis nad sós-par gyur-ro when taken ill, they get well again, as soon as they obtain a sight of this Glr.; cai mi smra-bar gyur-to he became speechless DzL; gyur-ba denoting both the pass. voice, and the fut. tense, the context must decide in every instance, how it is to be understood: su zig rgyal-srid byed-par gyur who shall have the government, who shall rule? Tar. 21.; de rgyal-par gyur-ba sés-so they knew that this man is made king (for: would be made king); kamos kyd-kyi bu bdod-par gyur-na if your son is already killed by me DzL; kyod mi-sa zd-bar gyur-čig may you be obliged to eat human flesh! DzL; ci gyur kyod di-tar gyur by what means have you come into this state? DzL; ya-mtson-du (or -par) gyur-ba to be surprised, astonished; with ynas-sku to come to a place, to arrive at Mil; död-pa dnos-grub-tu gyur-ba to be endowed with the perfect gift of wishing, viz. of having every wish fulfilled; to happen, to take place, to occur, ya-mtson-du gyur-ba ci yod lit. what is there that has wonderfully happened, what wonderful things have happened? yyós-par gyur-ba to become moving, to begin to move. — 3. to be translated, bod-du into Tibetan Tar.; bka-gyur the translated word, v. bka; cf. gyur-ba. — 4. joined to numbers it signifies time or times, yžan-pas bryras-gyur ston-gyur-du gyigs-pa a hundred times, nay a thousand times more sublime than others DzL; kyol-pas bryga-gyur-ba lhad-par bsin-ba yod there are (girls) a hundred times prettier than you DzL; yuam-gyur lta-bar three times as much DzL; de yongs-gyur tsem zigs one twice as large as that Mil.

II. sbst. change, alteration, vicissitude, dus bzi gyur-bas through the change of seasons Thgy. — gyur-skod, or also gyur-bakgs singing or humming a tune in a trilling manner Mil.; gyur-lcam nya Mil. perch. a fish swiftly moving to and fro; gyur-tšen bžig-pa to pay money in hand, as an earnest that the bargain is not to be retracted. — Instead of the imp. gyur, sogs is frq. used.

**gyé-ba**, pf. (and imp.?) gyes, to be divided, e.g. a river that is divided into several branches; rdm-pa ynjis-su (a ray of light divided) into two parts DzL; to separate, to part, bem rig gyis dus when body and soul part from each other Mil.; to disperse, of a crowd, with or without so-sóor DzL. and elsewh.; of a single person: to part, withdraw, go away, *nits-dog dai gyi-ru-ne* C. withdrawing from the crowd; to issue, proceed, spread, dé-dag-las gyés-so they have proceeded from those (their ancestors); of a disease: gyén-du gyes (opp. to tür-du zug) Med.

**gyé-pa** (W. *’khyé-ve*”) pf. byges, 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, tsoqs, an assembly Sch. — 2. lābsmo gyéd-pa, yuul gyéd-pa, also gyéd-pa alone, to fight a battle, to fight, to combat. gyéd-pa tse in the dispute; similarly dzün-ga bkye-ba to quarrel Med.; hence prob. W.: *ka khyé-čé* to abuse, to menace. — 3. ston-mo gyéd-pa frq. to give an entertainment, banquet, prop. to dispense a feast; nor gyéd-pa to distribute a property Lex. **gyé-r-ba** to drop or let fall, to throw down Schr.; to quit, abandon, throw away Sch.
gráð-pa, v. 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; yús grón-par grur you will have to repent it hereafter Dzl.; when la, to repent of a thing; gród-pa skye repentance arises, I feel repentance, I repent frq.; sens gród-par grur id.; da gród-pa yin duj* W. id.; gród-pa med I do not regret it; gród-pa-čan repenting Pth.; gród-pa sens méd-par kyàd-la sbhin-no I give it you readily and with all my heart Pth.; gród-med without repentance, without grudging; also: in good earnest; grós-thsāns byéd-pa, bôl-tìn gród-pa, gród-tìn bsng-pa Dzl. to acknowledge repentingly, to confess with compunction; grós-thsāns byéd-par ynañ - ba to accept a repentant confession = to forgive, to pardon Dzl. (p. 95, v2, l2, 322); grós-rmo-ba, c. la, to make repent, to make one suffer, feel, or pay (for a thing) Dzl.; ynañ-grós repentance proceeding from consciousness of guilt Pth.

Grón-teig words of contention, a quarrelling speech Glr. - grón-sens 1. contention, emulation. 2. jealousy. 3. quarrel-some temper, spirit of controversy; grón-sens yócg-pa to stop, put an end to contention. - grón-zla (pronounced *nd-lza* in the north of Ld.), rival, competitor, equal match; grón-zla-med-pa, grón-zla dñ̀ brád-ba, also grón-gyi do-méd, grón-ya-med, without a rival, matchless, unequalled, applied also to things.

Gram 1. shore, bank, ču-grám id.; ču čen-poi grám-du sôñ they went to the bank of a large river Dzl. - 2. side, sgo-grám yás-na on the right side of the door Glr.; sgoi pyi-grám-na before the door, outside, out of doors Pth. - 3. wall, kán-pai ĝor-gram the lower wall of a house (opp. to the roof) Mil.; grám-zí C., Sg. foundation, basis; gram-zí dín-ba to lay a foundation. - In a more general sense: grám - du near, close to, just by, rgyaś-nas sgra če-la grám-du don čuí he has a great voice, is making much noise, at a distance, but looking nearer, you do not find much in him Mil.; śin-gi grám-du close to the tree.
**grám-pa**

Cheek (cf. kur-tshis), *dám-pa hom so* W. his cheeks are fallen; lág-pa grám-pa-la rtön-pa to lay one's hand on the cheek (in a pensive or sorrowful mood) Dzl.

Comp. *grám-léág a slap on the face, box on the ear; *dám-léág gyab-čö* W. to box a person's ears. — *grám-ču klan* that makes one's mouth water Sch. — *gram-pung* Lt.? — *dám-dzög* C. a blow or cuff with the fist upon the cheek, *gyäg-pa* to deal such blows. — *grám-rius cheekbone, jaw-bone.* — grám-sa the flesh of the cheek. — *grám-šög the hinder part of the jaw-bone Sch. — grám-so cheektooth, molar-tooth, grinder.

**grám-pa** to hurt Lt.; of wounds: to get inflamed, ni f. Mil. nt.

*grams-tsād*, a disease, fever in consequence of great exertions Med.

*grás-pa to hate*, to bear ill-will, to have a spite against, *na ko-lá že dé dug* C. I hate him in my heart.

**grig-grig** 1. gelatine, jelly of meat C. 2. v. the following article.

**grig-pa** (cf. *srig-pa*) to suit, agree, correspond, to be right, adequate, sufficient, in B. seldom, col. very frq., *di-ga yin* C. that will do, I am satisfied; *da di-g* W. now that will do! just enough now! *di-gyig* W. to be sure! quite so! of course! *s d gyög* W. yes, to be sure! *tsö-če mi di-g* W. it is not yet time for cooking; *tö-re tsag-nu di-ga* W. will it be early enough, if I sift it to-morrow? *de yan mi di-g-pa dug* W. also that is not practicable; *na jo yan di ma di-g-na if my pronunciation is not correct C. (Lewin).

**gríb-pa** 1. to grow less, to decrease, to be diminished, syn. to *bri-ba*; mi *grib mi lüd-pa* neither to grow less nor to flow over Dzl.; but gen. *pié-lé* is opposed to *gríb-pa*, and both words refer not only to bulk, size, and quantity, but also to strength, well-being etc., so that *gríb-pa* also means to sink, decay, be reduced; bskul-pa mar *grib*, acc. to Schr. = Treta yuga v. dus 6; mar *gríb-pa* also opp. to *yar skyö-ba* to be re-born in lower regions. — 2. to grow dim, to get dark, cf. *sgríb-pa* Cs.


**gríb-pa** I. sometimes for *brim-pa* Pth. II. pf. *grims* 1. to go, walk, march about, perambulate, to rove or stroll idling about, *royal-kams* over the countries Mil.; yöig-pur ri-kröd-la Mil.; bár-dor in the bardo (q.v.) Thgr.; mi-sér jág-pa, 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 gríb-pa* v. *rig-pa*.

**gríl-ba**, pf. *gril* (cf. *sgríl-ba*) 1. to be twisted or wrapped round, Dzl. *W*., 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. frq. (gril-ba is the same word).

**gris v. *dris***

**grí-ba**, pf. *grus*, to bestow pains upon a thing, slob-pa-la upon study Dzl.

**gríb-pa**, pf. *grub* 1. to be made ready, to be finished, accomplished; *gríb-pa mi sroid* it is not possible that this be accomplished Glr.; ma *gríb-par* before its having been finished Glr.; ma-*gríb-par-rnams* *gríb-par gnyor-ro* (frq. of charms, regarding their desired effect) prob. means: all that has not yet been effected, will be accomplished by it; *gríb-pa-rnams* is applied in a special sense to the ordained Gelongs (v. dge-slöa); *ðugs-la* *grub* the
thing is brought about quite of itself Mil.; so esp. in the phrase: thun-gyis grûb-pa
being produced spontaneously (opp. to
making, procuring) e.g. clothes, food etc.
were always at his disposal, viz. in a
supernatural way Dzl.; dpal-las grub it
developed on me in consequence of my
perfection, my superior qualities Mil.;
dön-la grûb-pa med kyañ though it did
not actually happen so (still, being meant
to frighten by appearances etc.) Glr.; byed-
na don čen grub if you do so, you will
have many advantages (lit. great welfare)
by it Mil.; gru grûb-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, rdû-las out of
stone. — 3. to be fulfilled, granted, of
wishes etc., also with bzin-du. — 4. to be
performed according to rule, of charms; cf.
sgrûb-pa and grûb-pa. — grûb-shyor is an
expression occurring in almanacs, relative
to the proving true of certain astrological
prognostics of good luck, similar to, but
not identical with rten-grêl.

grûm-pa, pf. grum(?) to pinch
or nip off (the point of a thing),
to cut off, to prune, lop, clip, the wings,
W., cf. grûm-pa.

grûl-ba I. 1. to walk, to pass, to
travel, grûl-bar byed-pa to cause
to go, to send off, despatch, a messenger
Dzl.; *rûn-la dûl* W. walk first! take the
lead! grûl-ba-po, grûl-po Sch., *dul-
khan, dûl-mi* W. a walker, foot-traveller,
pedestrian; grûl-po Sch. id.; grûl sbst.
passage, the possibility of passing, ynya-
nânâ-gi grul ëad-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. brûl-ba Mil.
walk, kyen gro mi nis-pa gog-pa tsam an infant, a child, that creeps only, and is not yet able to walk Dzl.; gro-ba dain nyid-ba dain dig-pa the walking, lying and sitting Dzl.; con. in a more gen. sense: to go, to move, gro-am mi gro will you go or not? rgyal-poi m'dun-la gro-bai lha-va the things going, i.e. carried, before the king Glt.; to go away, da na gro-ba zhi now I beg to be permitted to go Phk.; ynis-nas gro-ba to go away from a place, to leave, kyim-nas gro mi pöd-na if one cannot leave his house, part from home Phk.; to go out, kyod nyin-par rtig-tu grina if during the day you always go out, are from home Dzl.; to travel, yian-tsam-du gro-ba Dzl., yar gro tsur gro-ba Phk. travelling there and back; yar gro mar gro-ba to travel up and down, up hill and down hill Glt.; gro-ös-su as a spiritual vademecum Mil.; gro-tse on the way, on the road; opp. to sön-ba (more fully: yar gro tsur sön-ba, col. yon-ba) to go and to come back; hence gro-tse may also mean: on the way thither; gro-sön-mél-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 sön(-söa)-ba-las. Connected with adverbs and postpositions: yig gró-ba to return, go home, to come back, also: to go out, m'din-du, sön-du, sün-la gro-ba to go before, pass before, precede (m'din-du referring to space only, sön-du and sün-du both to space and time); yé-s-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) Lld.-Glt. Schl. p. 7,b; gro ñug, C. let it be, let it take its course! — rkyul-gro a swimming fish Cs. — dyig (or rgyar)-gro = dus-gro. — grüd-gro pacing, walking Cs. — rgyug-gro running, galloping Cs. — nön-gro going to damnation, nön-soi having gone to damnation, nön-soi ysum the three damned, or not saved, classes of beings (v. sub II); nön-soi ysum is opposed to bdé-gro, and often used in a general sense = 'hell'. — snön-gro 1. preceding, foregoing, previous, former. 2. preface, introduction, opp. to dhos-yi, the thing itself, the text etc. Thgr. and elsewhere. - čos sams-či-dzi snön-gro slab-byu Petersb. Verzeichniss no. 4(9) does not mean: 'advice given by the former (teachers) Sch., but: introductory and preparatory doctrines. — mčón-gro (going in leaps) a frog Cs. — nyi-d-gro (creeping, crawling) a worm. — tsh-gro (crawling, sliding on the belly) worm, snake, frq. — dül-gro (Ssk., टिथच्) walking in an inclined posture, an animal, v. sub. II. — bde-gro going to happiness: the happy, the blessed, also bdé-gro Was., opp. to nün-gro, v. above; usually in a gen. sense, like our 'heaven'; bde-gro mto-ris-ki yus tsh-pa to receive a heavenly, glorified body, v. lys. — giér-gro trotting Cs. — yur-gro a bird Cs. — yigé-gro = tš-gro. — ldás-gro walking erect, man. — 2. to get, to get into, to enter ci-blay-gi dbün-du sön-ba having got into the power of death Sg.; grul-kyi t-mar sön they got (in a miraculous manner) to the end Dzl. v-5, 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 sön-ba: til-rjüän kal brya-yé-dü gro-ba žig a sesame store-room that will hold 80 bushels; kal yéig gro-bä žiin as much land as can be sown with a bushel of corn (prop. a field holding a bushel) Phk. — 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. *ča-če* is much more in use): dug-tu gro it turns to poison, it is changed into poison Mil.; kyi-mo žig-tu sön she was changed into a bitch Mil.; mjob gyur-nas sgu-g-bstän-du gro-bas-na because they finally change and are turned into misery Thgy.; lög-par gro-ba to take an unfavourable turn, to have a fatal issue (of a cure) Lt.; da sgrub-yas-su sön yod it has now become a place of meditation, it has been transformed into sacred ground
Mil.; stobs čiü-du gró-ba the state of declining, the decay of strength Med.; viöl-bar gro they get intermixed, confused Ma.; similarly Tar. 210,10; las zin gró-na when there is no more work, when work ceases. In a somewhat different sense: mé-toyg smán-la gro the blossom is used for medicines. — 5. In W. gró-ba is gen. joined to a supine in te, and used to express uncertainty or probability: *diriñ der léb-te do* he has probably arrived there to-day; *zér-te yod do* very likely he has said so; *sro zi-te do* his anger will have abated, I think. The origin of this particular use of the word may perch. be traced to such sentences as the one following: yün-ste gro we are going to be ruined, we are likely to be ruined. — 6. to be spent, expended, v. gró-sgo; *sôn-to* col., account of expenses.

II. sbst. a being, a living creature, gró-ba mi the being 'man', Mil.; gró-ba rin-cên Cs., gró-miég, the highest being, or creature, man; gró-bai rigs drig, gró-drig the six classes of beings, viz. lha, lha-ma-yin, mi, dud-gro, yi-deugs, dmyal-ba-pa. The lha-ma-yin are sometimes omitted, or placed after man. — gro-bai don byé-pa, or mezad-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 byé-pa. — gró-ján = gro-dón Tar. 13,16. — gró-sa 1. way, road W., *dô-sa med* one cannot go there. 2. aim, scope, gró-bar yin a he reaches his aim, attains his end Gmr. 3. access, approach, gró-sa mi dug one cannot gain access, admission.

grógs-pa 1. (cf. grogs) to be associated, kyo-šug nyeis grógs-na husband and wife together Del.; de dañ grógs-te óns he came with him, had joined him Del.; grógs-te dõn-ro let us go together Del.; ia dañ kyéê-rñaams bral-med rtág-tu grógs I and you, we shall always remain inseparably united Gmr.; grógs-dgos-rnams those with whom we are to keep close fellowship, our nearest relations and associates S.g. — 2. cf. grógs-pa, grógs-pa) to cry, to shout Del., esp. joined with bod. — 3. (cf. grás-pa, grógs-pa) to bind, to tie, tág-pa-la dar-lvóig, a flag to a rope; to hang, fix, fasten, yuñ-mai zér-la hanging on a sun-beam Gmr.

grón(s)-po, or gróns-pa, straight, = bsraùs-pa, Ts.

gron-ba 1. pf. gróns 1. resp. to die; gróns-ka the very time of one's death Cs., cf. či-ka; sometimes it stands 2. for grón-pa, Mil. and C. — 2. pf. bdaùs, fut. gróùs, resp. to be killed, murdered, put to death, of Lamas and kings.

gródp-pa = byródp-pa, to go, to travel Gmr.

gron alienism, the state of being a foreigner; grón-du gró-ba to go on travels, to go abroad Del.; gró-pa, fem. grón-mo, guest, foreigner, stranger, traveller frq.; gró-pa bād-mkan one inviting guests, an inviter col.; yéis-gron a native guest, byés-gron a foreign guest Cs.; grón-kám inn, public house Mil.; gron-yêr 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. — grón-lám road Cs.

gró-pa, Cs. = gródp-pa.

gron-ba (W. col. *rîm-ba*) a smallshell, cowry, at present chiefly used as ornament, or as a medicine, after having been burnt and pulverized; grón-ba tál the ashes of this shell Med.; grón-tod an ornament for the head, consisting of cowries Mil.

gor, supine of gró-ba.

gródp-ba I. vb. neut., pf. gról, to become free, to be liberated, released from, bètùs-pa gân yin-pa dé-duñ ni grólp-bar gyùr-to all that were bound
were released; lus dê las from this body Glr.; nád-las from disease, ñas by me Mil.

In a specific Buddhistic sense: yid, or sens rûm-par grôl 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; raii-(sar) grôl-ba what has become clear of itself (without any study or exertion) Glr.; yet raii grôl-ba seems also to denote: to be set free, to get released (from the kor-ba) through one’s self; ñìs nyid-kyi glûn-du grôl-ba to be released and elevated into the region of the highest perception Glr.; grôl-ba, used absolutely, always signifies, like tár-ba, to be released from the evil of existence.

II. vb. act., pf. bkbrol, fut. dagrol, imp. krol (W. bkbrol, pronounced *töl*) 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, bchûn-pa-las from fetters Tar. — 3. to remove, do away with, put an end to, sgug-bsiñat misery, te-tson doubts. — 4. to remove obscurities, to free from uncertainties, to explain, interpret, comment, = grol-ba, e.g. dbón-pa the sense, import Lec.; grol-byid, grôl-(ba)-po commentator Cs.

Gros: the act of going, walking, ñyi grôs-su v. sub gyês-pa; skyabs-grôs v. skyabs; spyod-grôs manner of walking, gait, carriage; sêñ-gei spyod-grôs Mil. the manner of a lion; also manner or mode of living, of transacting business, dê-tso nû-yi spyod-grôs yin these are my occupations Mil.; mig-gei spyod-grôs the language of the eyes, of looks; rkañi-grôs 1. a going or travelling on foot, a march. 2. breeding cattle, rkañ- grôs spêl-ba to breed cattle, to be a grazer. — ñu-grôs a current of water; *sûn ñu-grôs-la kyâl-êc* to float timber W. — grôs-cên amble (of a horse) Sch.

Rga, pf. rgas 1. to be old, aged, rgya-sís yêr-ba to suffer under (the infirmities of) old age Zam. (cf. skyêl-ba init.); rgyas-pai stû-ba beside my being already old Dzl.; rgyas-kôg v. kôg-pa. — 2. fig. to go down, to set, of the sun etc.; go-rgyas v. go 2.

Rga-wañ-krûd-kyi(?)(bay, fliñter-mouse Ts.

Rg-log-cig a large gray species of lizard Ld.

Rgañ, also gân-ýzer-ma hedgehog Sch., or perh. rather porcupine.

Rgôd-po, or rgyan-po, old, aged; more frq. rgôd-po 1. an old man, a man gray with old age. 2. an elder, senior, headman of a village; rgyad-mo an old woman; rgyan-bgrôs old people Sch.; rgyan-rjôg 2. Sch.: ‘both the old man and the old woman’(?); rgyan-rögn-rnams-kyi skýo-grôs the comforter of old people (so Mil. calls himself).— rgyan-byis old people and children, old and young Mil.— rgyan-mi-mân = rgyan-sum. — gan-tsîr-zôn-tsîr W., gen-zôn-dhal-rim C. the privileges of seniority. — rgyan-þugs those that are grown old Cs., ‘an old monk’(?)(Sch. — rgyan-râbs the aged, rgyan-râbs-la rin-gro byêl-pa Žgy., rgyan-rigs jûdâ-du kör-ba S.g. to respect old age.— rgyan-þyes, rgyan-mi-mân the elders of a village.

Rgal W. a ford.

Rgag-cig-pa = rgyag-cig Ld.

Rgal-ba, pf. and fut. brgal, imp. rgal, c. las, or accus., or la, to step over (a threshold) Glr.; to pass or climb over (a mountain); la bregl-bai byêl-nôs 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), rggâ-mtso-la grû-zhiâs-kyi lôm-nas bregl-te after having crossed the sea in a ship.

Rgas-lsigs Sch. = sgal-lsigs.

Rgas, v. rgas-ba.

Rgas-ka old age; rgas-ka sra a vigorous old age.

Rgu sometimes for dgu; rgu-tub = dgu-tub Med.; tse-drûs?
rgúd-pa to decline, to sink, to get 
weak, frail, esp. with old age Mil., 
Pth.; in W. used in a more general sense: 
*ngud son* 1. he has grown thin. 2. he is 
 impoverished, much reduced, in declining 
circumstances; dar-rgúd the rise and fall 
in the world.

rgun the vine; grape; rgun-dkár white 
grapes, rgun-näg black, or purple 
grapes W.; rgun-rgód W. raisins; rgun-
brüm grapes; raisins; rgun (-brüm)-lāu 
vine; rgun(-brüm)-tsas vineyard; rgun-cān 
Mil. wine, resp. rgun-skyēms Cs.

rgur v. dguw.

rgo, sometimes for sgo.

rgő-ba = dgó-ba.

rgois S.g.?

rgois-mo Mil. for dgois-mo (?).

rgod 1. laughing, laughter S.g. — 2. bird 
the following word).

rgód-pa I. vb. 1. to laugh, aloud 
Mil.; (Bal. *rgóg-ca*) cf. gód-mo, 
dgód-pa, bgód-pa. — 2. to grow weak, lan-
guid, or indolent, syn. to byén-ba, often 
joined with byün, for emphasis; rgód-bag-
cān weak, languid, indolent Stg.

II. adj. 1. wild, ra-rgód wild goat, 
ṣag-rgód wild boar, ṣyg-rgód wild yak or 
ox; ṣyg-ṣag-ṛcā born of the wild yak 
S.g.; bya-ṛgól vulture, bird of prey = ṣya-
vyég; ṣyg-ṣag, and ṣyg od. id.; ṣyg kyé ṭīre 
ṛgól an eagle's feather, stuck as ornament 
on the hat Pth.; mi-ṛgól a wild or savage 
man; a robber, ruffian; mi-ṛgól byé∂-pa to 
rob (usually named together with murder-
ning and lying) Dzl., but as the Tibetan 
always attaches to this word mi-ṛgól the 
notion of some gigantic hairy fiend, it 
cannot in every instance be applied to be-
ings really existing. — Fig. furious, angry 
(seldom); dbugs-ṛgól Med. — 2. prudent, 
able C., Zam.

rgód-ma, rta ṣyg-ṣag-ma (Bal. *gum-
ma* a mare; ṣyg-ṣagān-ma a bar-
ren mare Sch.; ṣyg-ṣag-brun dung of a mare 
Med.

rgol 1. v. ṣyg-ṣag-bal. 2. v. ṣyg-ṣag-bal.

ryól-bal, pf. and fut. brgol, to dispute, 
combat, fight, mi-la with or against 
a man; ṣá-rol-poi dmā-yā-rl bal-gró-bal 
they are about to fight against the hostile 
army Dzl.; ṣé-an-γyis ṣyg ol ma nū-so no-
boby could fight them, could make head 
against them Gbr.; to offer resistance, 
to make opposition, sus kyān ṣyg-ṣag-dzūg-
ṣag-pai mi ma byün nobody arose to offer re-
stance Pth. (evidently incorrect; it should 
be either; sus kyān ṣyg-ṣag-dzūg-ṣag-pa [inf.] 
ma byün, or: ṣyg-ṣag-dzūg-ṣag-pai [partic.] 
mi su ya ning mi byün); sometimes as much 
as to accuse, to charge, ṣyg-ṣag-kyi na ni 
bsāo-do žes byāl-te ‘you have killed my 
son’, thus accusing me Dzl.; tṣur ṣyog-ṣig 
ryol he quarrels at a double rate Mil.; mi-
la ṣyg-ṣag-bal žu-bal to find fault with another 
(higher in rank), to pick a quarrel with 
him Mil.; ṣyg-ṣag-bal žu-don a speech pro-
voking a quarrel with a superior Mil.; ṣas-
ryol a quarrel or contest begun by the 
counter-party Sch.; ṣas-ryol-mi, ṣas ṣyg-
ṣag-pa mi adversary, opponent Dzl. 25, 2. — 
śaid-ryol, and ṣyī-ryol (Ssk. प्रभावित 
& परिवार) 1. acc. to Cs. plaintiff and de-
defendant, but these terms are not quite ade-
quate, as śaid-ryol prop. denotes him who 
begins a quarrel, the aggressor, assailant, 
both in war and in common life, e.g. in 
court, and ṣyī-ryol 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 ṣyī-ryol-bai ṣyg-ṣag-pa is a kind of danger against which every one 
tries to protect himself, and chiefly again 
by charms and witchcraft. — 2. śaid-ryol 
and ṣyī-ryol are also said to signify those 
students that are contending with one an-
other in academical disputations.

ryya 1. resp. ṣyag-ṣiyā, seal, stamp, 
mark, sign, token; (ṣyag-) ṣyās देख-
pa, Cs. rgya brgyab-pa, to seal, to stamp; to seal up, büm-pa-la a bottle Glr.; nám-mkai dbyäns-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 bün-rgya dzüig-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 yeög-pa to break open a seal Cs. — Further expressions v. compounds. — 2. (Cs. rgyä-bo?) Extent, width, size, rgyar dpag-tu-med-pa immeasurable in extent Glr.; sëms-can-gyi rgyai tsaal ni ët tsam how vast must be the extent (of love) with respect to beings! Thgy.; rgya-can having extent, mkyön-rgya-can of extensive learning Mil.; rgya-chen(-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, stöm-pa rgya-či-la a great master or teacher Thgy.; rgya-čen spyod-pa bDla-ma may be rendered: a very virtuous Lama, po.; rgya-čün denotes the contrary of all this; rgya-či-čün v. rgya-kön in Compounds; rgya-čer adv. = rgya-par in detail, at large, at full length, e.g. to explain; rgya-čer byed-pa to extend Feer Introd. etc. p. 72; rgya-čer-röl-pa Lalitavistara or Lalitavistara, title of a biography of Buddha, translated and edited by Foucaux (a conjecture concerning the signification of the Sanskrit word v. Fouc. Rgyatsherr. 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 bskyed-pa Zam., Cs. to widen, augment, enlarge, extend, rgya bskim-pa to contract, to diminish the extent. Lastly, it also denotes, like dkyil-kor, a plain surface, a disk: nyi zla rgya dkar sar Mil. the bright disks of the sun and moon appear, cf. rgyas in zla-rgyas; v. also the compounds. — 3. (Cs. rgyä-mo, perh. also rgya-ma) net; bya-rgya fowling-net, nyä-rgya fishing-net; ri-dags-rgya hunting-net. — 4. for rgya-ma, v. compounds. — 5. for rgyä-mo beard, rgya-čen having a beard, bearded C. — 6. for rgya-gär, rgya-gär-pa, and rgya-gär-skad. — 7. for rgya-näg, rgya-näg-pa, and rgya-näg-skad. — 8. for rgya-ru. — 9. for rgya-sk'ygés. — 10. erron. for bryga.

Comp. and deriv. rgya-dkär 1. nyi-zläi rgya-dkär v. above no. 2. extr. 2. Cs. = rgya-gär India, 3. Cs. a dog with white spots on the nose. — rgya-sk'ad 1. Sanskrit language, 2. Chinese language. — rgya-sk'as (W. *r'yra-br* a (European) staircase, cf. sk'as-ka. — rgya-sk'ygés, rgya-sk'ygés, Ssk. भाषा. 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-rgya light-red, and rgya-smüg violaceous C. are derived from this word. — rgya-kir Med.? — rgya-kyi a Chinese dog. — rgya-kön width, extent, area 1th. col. *r'ya-či-čün*. — rgya-kri C. chair. — rgya-gär (the 'white extent or plain') India, rgya-gär-pa an Indian, rgya-gär-skad Sanskrit language. — rgya-grám a figure like a cross; rdö-rje-rgya-grám shaped like a quadrifid flower; rlung rgya-grám zès-pa Glr. seems to be = rlün-gi dkyil-kir atmosphere (connected with some phantastic association); lám-pa rgya-grám a cross-road Sch. — rgya-čün a kind of girdle Lex. — rgya-čen 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-če etc. v. rgya 2. — rgya-tam 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-mthóns 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-näg-pa, and -ma a China-man and woman; rgya-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 Tor. 33. 2. — rgya-pû-liû n. of the country, rgya-pû-liû-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 pa-rûi, pê-rûi, is current in C., along with the above mentioned rgya-pû-liû; it is therefore not improbable, that pû-liû represents only the more vulgar pronunciation of the genuine Tibetan word pûi - glûi, an out-country, a distant foreign country and esp. European. Chr. Prot. — rgya-pûb(s), rgya-pûb(s) a Chinese roof Glr. — rgya-ba 1. vb. to be wide, extensive, pf. rgyas (q.v.), 2. sbst. width, extent, 3. adj. wide; rgya-bar gyûr-ba to extend, to increase, to become copious Cs., perh. no longer in use. — rgya-bo 1. Cs. and Lex. beard. 2. a Chinese Glr., but not without an allusion to the former signification. — rgya-dba’i rìn-po-che title of the Dalai Lama, v. Iuc II., 275, where ‘kian ngan’ stands erroneously. — rgya-ma 1. a large steel-yard C., rgya-ma-la ñôs-pa to weigh Glr., *gya-ma-la tég-ne* C. being weighed out by retail, e.g. meat; *gya-ma-la ma tég-ne* C. wholesale. 2. a sealed paper, document. — rgya-mi a Chinese. — rgya-mo 1. net Cs. 2. a Chinese woman Glr.; rgya-mo-bza id. — rgya-ndû the venerable disease Sch. — rgya-smûg violet colour C. — rgya-tsû sal ammoniac Med. — rgya-tsûs Med., perh. = rgya-skjęs. — rgya-mtsö 1. sea, ocean; rgya-mtsö ñûg-pa to go to sea Dzl., yô-tûn-ba to let one go to sea Dzl.; pûi rgya-mtsö the outer sea, ocean; nûn-ûi rgya-mtsö an inner sea, inland sea, lake. 2. Bal. (*rgyûm-tso*) river. 3. dropsy Mng.

4. symb. num.: four. — rgya-yëi W. is stated to be a kind of yôr-ma. — rgya-zôr Mil. = zor reaping-hook, sickle. — rgya-yûlz Sch. ‘a large net’, C. a large rake, used in reaping. — rgya-yûl 1. a large country. 2. China Glr. — rgya-na, rgya-ru, occasionally rgya alone, the Saiga-antelope Sch. — rgya-ri a portion of meat, (= dzer-gân a plateful) small or large, Pth., W. C.; it also denotes a measure = ½ dum, or ¼ lhu. — rgya-rông beard C. — rgya-lâh lâh gossip. — rgya-lâm, high-road, high-way. — rgya-sûg 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-gûr, rgya-sûg 1. W. a saw 2. Sch. ‘a Chuichui, or Chuichur, an infidel, a Mahometan; also Turkestan’. — rgya-svûn the open street (opp. to house) Glr.

rgyâg-pa another form for rgyab-pa, used esp. in C., to throw, cast, fling, mûa rgya-pa to shoot arrows Glr.; brâg-la çû rgyûg-pai ñôn a path along a precipice, where the water rushes against the rock, i.e. where there is a cataract Glr.; dgon-pa ñûg rgya-pa to find a monastery (= ñûs-pa) Georgi Alph. Tib.; *go-la zug rgya* C. = mûg-nad ñûs.

dgon-rgyâgs, or bryâgs, provisions, victuals, food, in full: tson-ba rgyâgs, tse-rgyâgs; lam-rgyâgs provisions for a journey; dgon-rgyâgs prov. for the winter; rgyâgs-phyê, provisions of meal or flour; rgyâgs-zûn merchandize to buy or barter victuals with.

rgyâgs-pa fat, stout, Schr. also mighty, powerful, proud; rgyâgs-prûg Pth., Schr.: bastard-child.

dgon-rgyânl (so pronounced in Bal.) instead of gyaîn, wall.

rgyâln -ba, for (b)ryûgn -ba, Pth.: rgyaîn-nas ñûq they laid him down with his hands and feet stretched out.

rgyân -ma distance 1. absolutely: rgyânl(-ma) nas at a distance, from afar, e.g. to see, to call to; rgyân(-ma)
II. 1. a stake or pledge at play, = skugs, *gyan tsogy-če* W. to bet, to wager, e.g. a rupee: (also rgyal? Schr.). — 2. lot, rgyan rgyab-pa to cast lots, without religious ceremonies, whereas rtugs-ril and mo are connected with such.

Comp. bal-rgyab, or *rgyab-bāt* W. a fleece of wool. — rgyab-lóči ‘a back’s load’, a burden carried on the back Sch., Schr. — rgyab-sīnas a cushion or pad for the back C. — rgyab-rten something to lean against, a safe retreat, prop, support Mil., rgyab-rten byéd-pa to be a support Mil. — rgyab-rūi serpent, snake Sch. — *gyab-légy jhe-pa* C. 1. to turn one’s back 2. to rebel, revolt; *gyab-légy dād-che* W. to sit backward, with the back in advance. — rgyab-légy the back, back-part, reverse of a thing.

—nas grāgs-pa če-ba famous, celebrated, from afar Mil.; rgyan-du lōs-pa lingering far behind Sch.; rgyan miy mi mtöön-mkhan W. short-sighted; rgyan mchön btač-gin moving forward by long leaps; rgyan-so dzūgs-pa to look over Sch., (ought perhaps to be spelled rgyan-zo one looking, spying into a distance); rgyan-sél spy-glass, rgyan-bsrin-pa lengthened to a great distance Lex.; rgyan-pa, rgyan-pén n. of a philosophical (atheistical Cs.) sect in ancient India, Tar. 22, 8: Jig-reten-rgyain-pán. — 2. used relatively: rgyan-rin-po far, rgyan-rin-por soñ he went far away Mil.; rgyan-tün-bo near; rgyan-graḍgs 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). — miy-rgyain Glr. distance of sight, i.e. the distance at which a man may be well distinguished from a woman, or a horse from an ass; — rgyais adv. far, rgyais bkyed-de Mil.nt. moving far away, e.g. in order to increase one’s distance from an unpleasant neighbour at table).
killed his mate by a stroke of his bill Bhur.; *tsa-ge-la gyob* W. throw into the centre! hit the mark! sdoṅ-po-la brgyab poṅ (the ray of light) fell upon the stem Glr.; dé-la cu rgyob sprinkle this with water! Pth.; jyus-nags-sbe-tu rgyab-pa to let the cattle run into the wood; *zag-dan gyab-cê* W. to put down the date, to date; *la gyab-cê* to cross a mountain pass. — rgyâb-pa is particularly used in W. in many phrases, whilst in C. rgyâg-pa, and in B. dné-pa are more in use, as may be seen by referring to the several substantives, e.g. *tud gyab-cê* W. to throw dung upon the fields, to manure; *par gyab-pa* C., and *gyâb-cê* W., to print; gyâb-pa stands also alone, elliptically: *ka gyab duṅ* here (is printed) the letter ka.

rgyal v. rgya 2.

rgyal 1. victory, in certain phrases: *gyal töb-cê* W. to gain the victory, to conquer, overcome; to win a law-suit, opp. to *paṃ paṅ-cê* — 2. Schr. and Sch.: rgyal-rgyâln a pledge, a stake, rgyal btsug-pa to bet, wager, gamble Sch.; rgyal bzag-pa to contend with another person about the first place, to try to get the precedence (?) Sch.; perh. also ornament, v. sub rdg-pa 2. — 3. fine, penalty, for theft C. — 4. n. of two lunar mansions, v. sub rgyu-skâr; rgyal-gyi zâl-ba, skâr-ma rgyal-la bâl-pai nûn-par, skâr-ma rgyal daṅ dzom-par, dpâyd-zla rá-bai skâr-ma rgyal-gyi nûn-par, are dates relating to them. — 5. for rgyal-po and rgyal-ba.

rgyal 2. rgyâl-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, nag-poṅ phogs-las over the powers of darkness, jigs-pa-las over fright, fear; also rgyâl-las in battle; prob. also tsod lâ-ba-las to pass an examination successfully; but also without las, rtsöd-pa (to win) in a contest Glr.; very frq. rgyal-bar gyier-ba id.; na jâm soṅ kyöd gyal soṅ I have lost, thou hast won (also in business); to be acquitted, to gain a law-suit; dmog-brug-biy rgyal-pa gnyes-bsul bol send (us) news concerning the progress of the war; in a similar sense: rgyal yam ci-ltar byun R.; rgyal-bar gyir-cig, rgyal-ba daṅ tse-rö-bar sôg cîg victory and long life! DeL.

II. sbst. 1. (Ssk. जय) the act of conquering, the victory, *lī gyal-wa toñ* 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 paṃ-pa the conquered, vanquished). Much more frq.: 3. the most high, Buddha (Ssk. जय), rgyal-bai sku his person, rgyal-bai bka, his word; rgyal daṅ de sras (po. instead of rgyal-ba daṅ de sras) Buddha and his children, his disciples Pth. 1,1; rgyal-ba gön-ma the highest Buddha, God, Mil. — 4. rgyal-ba rin-po-che His Highness, His supreme Majesty, title of the Dalai Lama.

III. adj. 1. conquering, superior, eminent, excellent, rnâm-par rgyal-ba kain-brâns the most magnificent palace (of Indra) Glr. — 2. W. (gen. pronounced *gyâlla*, in Pur. *rgyal-we*) good, instead of brâṅ-po; *gyal-la dél-cê* or *lûs-cê* to continue in good condition, entire, uninjured; ma gyalla excellent! capital!

Comp. and deriv., belonging partly to rgyal-ba, partly to rgyal-po: *gyal-kâw* window C. — *gyal-ka, ka-gyal* victory, gain, advantage W. — rgyal-kâg country, empire. — rgyal-kâms 1. kingdom. 2. realm, dominion of Buddha, the world. — rgyal-kârd Ld. for rgyal-srâd. — rgyal-kâms v. krâms. — rgyal-gôn n. of a demon Mil. — rgyal-brgyâd, and rgyal-râbs 1. succession of kings of the same line or family, dynasty Glr. 2. a single generation of a dynasty, rgyal-brgyâd brâ-hâ-brâ-na in the fiftieth degree (in the line of descent). — rgyal-sgo principal door, entrance-door, gate C. — rgyal-sgrûns, legend of the kings, esp. that of Gesar. — rgyal-chên bê the four kings of the spirits or guardians of the universe
rgyal-ba

(rig-ten-skyon v. skyon-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-skār. — rgyal-po 1. king, rgyal-po chen-po great king, emperor; rgyal-po jug-pa, bsko-ba, to inaugurate a king, to raise to the royal throne; mi-la rgyal-po söl-ba id. Pih.; rgyal-po byed-pa to act the king, to be(a) king, na rgyal-po mi sōd I do not wish to be king Dzl.; rgyal-po mi tōb-na if I do not obtain royalty Dzl.; nas ni rgyal-po mi nūs-so I cannot be king Dzl. The word is also used for: government-authorities, police etc.; rgyal-po cia-pa public punishment, rgyal-pos yǒd-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, confilcations etc. are, i.e. as a kind of calamity against which protection is to be sought, esp. by charms and spells, cf. jigs-pa). 2. a local god, gro-tan rgyal-po the Dewa of Dotañ 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-rgyāl a large glacier, brag-rgyāl a huge rock, smön-lam-gyi rgyal-po a very comprehensive prayer, the bsain-spyod Grī. 4. symb. num.: 16. — rgyal-prān vassal or feudatory prince. — rgyal-ba prince. — rgyal-bṭon king and ministers, council of state. — rgyal-mo 1. queen. 2. pupil of the eye, together with the iris; rgyal-moi mdun-rnas nyams the brightness of the eyeball disappears Med. 3. like rgyal-po 3, e.g. a charm of particular power. — rgyal-smad lunar mansion, v. rgyu-skār. — rgyal-tshab (for rgyal-poi tshab) 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 tshab) Mātreya, the future Buddha. — rgyal-
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-rigs 1. = rgyal-brgyud. 2. history, annals, of the kings, title of several books. — rgyal-rigs 1. the royal family, house, lineage, 2. warrior-caste र्ग्याल- 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 yǒga-pa to ascend the throne, rgyal-sa bzūn-ba to occupy the throne, rgyal-sar bsko-ba to raise to the throne, rgyal-sa bjay-pa to usurp the throne; gi-nas rgyal-sa rgyai miñ rgyal-po-la sōr from him the dominion passed over to the Chinese Ming-dynasty Grī. — rgyal-srās 1. prince. 2. son of Buddha, a saint; sūn-gyi rgyal-srās saints of the olden time, of past ages. — rgyal-srid 1. government, reign, rgyal-srid bzūn-ba to enter upon the reign, to take possession of the throne. 2. rgyal-srid sna-bṭon the seven jewels of royal government, v. rin-chen.

rgyās-pa

(prop. pf. to rgyal-ba) 1. vb. to increase in bulk or quantity, to augment, to spread, bā-yi nu tser rgyas (the swollen uvula) gets as big as a cow's dug (these are in Tibet particularly small) Lc.; ja-tson rgyas-pa dra like an expanded rainbow Grī.; bstán-pa rgyās-sin in the doctrine gaining ground, spreading Grī.; 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. rgyās-par (col. gyas-pa, gye-pa*), rgyās-par šes tōd-na, often also rgyās-par ĝlod-na, if you wish to know it fully, to hear it in detail; "tṣam-na gyas-pa zēr-na* W. if all the particulars are to be told; rgyās-par byed-pa 1. to make bigger, to augment, to increase, to bestow or confer plentifully, mi-lo on a person Grī. 2. to describe, narrate, state at large, in detail frq.; don rgyās-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. — rgyud-pai tsá-ba, rgyas-tsad n. of a disease Med. — zi-rgyás etc. v. gliṅ, and ži-ba.

rgyu Ssk. र्गुय I. 1. matter, substance, material, rgyu sél-las crystal being the material; čān-rgyu ingredients for making beer, i.e. barley, barm etc.; rgyu dge-ba bsags-pas tāb-pa yin (the human body) is a substance obtained by accumulating virtue Thgy.; id-las dgyis-rgyu čuñ I have few wants Mil.; also for substance in an emphatical sense, = nervus rerum, money Mil.; bzo-rgyu matter or substance of which any thing is made or manufactured, material Glr.; zā-rgyu med we have nothing to eat Glr.; hence opportunity, chance, possibility, dā-ltar rgyu žig snā́-ño an opportunity offers now DzI.; arrangements, preparation, *gö-rgyu že-pa* C. to make preparations for a journey. In a special sense: material, stuff for weaving, warp, chain. — 2. cause, reason, motive, main condition, nya-nān-las dās-pai rgyur rgyur it becomes the cause of Nirvana, i.e. it leads to Nirvana DzI.; in elliptical speech: lha dañ nib rgyur gyur-pai dge-ba the virtue that leads to (the re-birth amongst) gods or men DzI. Ṣv, 17 (Sch. incorr.); in the same manner nān-soi rgyun-ru, gro; rgyus c. genit. by reason of, on account of, in consequence of Tar.; či 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 dañ 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 dañ rkyen deñ pyi, deñ rgyu deñ rkyen-gyas, deñ rgyu-rkyen, 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 (ma-rig-pa, v. rig-pa); skyêd-byed rgyu the creative cause Zam.; jél-bai rgyu ni tté-ba the main condition, the efficient cause, of growth, is the navel-string Med.; rgyu byêd-pa to be the principal cause of, to lie at the bottom of a matter Mil.; rgyu skyêd-pa to lay the foundation of DzI. — 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: čos-skor rgyas-nas byêd-rgyu-la whereas the holy circumabulation (v. skor-ba I, 2) ought to be performed from the right (to the left) Mil.; sād-ngrva yel-rgyu-la as the enemy must vanish, or: is sure to come to an end Mil.; *sol-cog tal-cig jhâ-gyu yin-nam* C. am I to lay the cloth? *thâ-ta tō-cā zâ-la go-gyu yin* C. now I will go and dine; iâi drê-nu cōn-rgyu yin-pa those that intended to come to me (the Latin ‘venturi’) Glr.; de-la rgyal-svid yōd-rgyu-la when the government was to be conferred upon him, when he was to enter upon his reign Glr.; vta cōn-rgyu med (riding-) horses were not to be had Glr. — When appended to adjectives, it is a mere pleonastical addition: dkōn-rgyu med that is not a very precious thing, there is nothing particular in that Mil.; čiñ-rgyu lha-kiñ a very small temple Mil.; yān-pas légs-rgyu med he is not more beautiful than others Glr.; ya-mdzân-rgyu-med that is not to be wondered at; *gō-gyu man* C. that is useless.

Comp. rgyu-rkhyen (v. above sub no. 2) connection, meaning, signification, rgyu-rkhyen bṣad-du ysal 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: *Kyö-khyi gyu-khyen zu-la go* C. I am going to tell what it is with you, i.e. I shall inform against you, bring an action against you. — rgyu-ca col. that which belongs to a thing, an appurtenance, necessary implement etc. —
rgyu-bräs cause and effect or consequence, gen. in a moral sense: actions and their fruits (lás-kyi rgyu-bräs); also the doctrine treating on this subject, the doctrine of retribution, the principal dogma of Buddhism, prop.: las-rgyu-bräs-kyi čos; las-rgyu-bräs-la yid-čos-pa to believe in the doctrine of retribution Glr. — rgyu-mtsān (Ssk. निरम्य) 1. cause, rgyu-mtsān dri-ba to ask after the cause Glr.; rgyu-mtsān lo-rgyus dri-ba to question closely, to examine rigorously Mil.; the connection of events, the manner in which a thing has come to pass, nañ nañ-nas yge kyér-bai rgyu-mtsān sod tell me how it was that you could fetch the flour from my house, how you were able to accomplish it Mil. nt. 2. token, sign, characteristic, proof, evidence, dág-pai rgyu-mtsān as an evidence of being... Glr.

II. instead of rgyu-ma.

rgyu-ba to go, walk, move, wander, range, of men, animals, and fig. of lifeless things, ču-la rgyu-bai lab-chigs birds frequenting the water; kün-tu rgyu-ba to wander from one place to another, hence: kun-tu rgyu itinerant monk, n. of a sect of the Brahmans Dzl.; rtuñ rgyu-bai rtsa those veins in which air is circulating, cf. rtsa and rtuñ; also c. accus.: yul, or groñ rgyu-ba to rove through countries, through villages; rgyu-srān, btsāng rgyu-srān the road that is frequented by the btsan (a kind of demons). — rgyu-skār v. below.

rgyu-ma 1. entails, intestines, bowels, esp. the small intestines, opp. to loṅka the large intestines; rgyu khril-ba convolulus intestinalorum Sch. (?) ; rgyu brol-pa the croaking of the bowels Sch.; rgyu-srog the caul, covering the lower intestines; rgyu-stōd the upper bowels, rgyu-smād the lower bowels Cs.; rgyu-nād disease of the bowels; rgyu-yórs colic. — 2. sausage, *gyi-ma gyān-va* C. (v. sgyān-ba), *kān-čo* W. to stuff sausages; *gyi-ma kar-gyān* meat-sausage, meat-pudding, *gyi-ma nag-gyān* black-pudding C.

rgyu-skār the lunar mansions, Ssk. नांकुर, or those constellations' through which the moon 'passes' in her revolution round the heavens; acc. to Wlk. and others they are the following: 3 ta-skar (also lbhung-gyi) three stars in the Ram's head; 9 bra-nye (conceived by the Brahmans to be the image of the yoni); 3 smin-drug, the Pleiades; 3 be-rdo, sa-nar-ma; 7 mgo, smal-po; 5 lag; 4 nabs-so, rgyal-stod, nam-so; 7 rgyal-smad; 5 skag, wa; 2 mču, rta-pa, rta-cen (with Regulus its brightest star); 7 gre, rtau, rta-čin; 22 dbo, kra; 22 me-bzi, bya-ma; 22 nag-pa, byau (with Spica); 7 sa-ri; 7 sa-ga; 7 ha-mtams, lagor; 22 sron, ldon (with Antares); 22 srubs, sog-pa; 7 ču-stod; 7 ču-smad, jut; 22 gro-bzin and 7 kyi-bzìn (considered as one constellation); 22 mon-gre, mon-dre; 22 mon-gru, srog; 7 krums-stod; 7 krum-smad; 7 nam-γru, še-sa.

rgyug-pa, pf. bryyugs, fut. bryngug
1. to run, frq.; to make haste, to hurry, to rush, sgor to the door (out of the room) Dzl. kyi tog-tu upon... Dzl.; *hā-la ggyug* be off! get you gone! C. 1. to start (of a railway train) W.; rta-rgyig-pa to ride full speed, to gallop; also sbst. race Glr. — 2. to go, to pass, to circulate, to be current; to be valid, to have force.

rgyugs Lex.; Sch.: limit, term, aim, end; W.: task, lesson.

rgyugs-pa pride, ambition Sch.; grief, sorrow Schr.(?)

rgyin-ba the nerves, sinews Sch.; cf. bryug-ba.

rgyud 1. Ssk. तनु, तनय string, cord, but only in certain relations: the string of a bow; rgya-rgyud Chinese string Mil.; string, chord, of a musical instrument, rgyud-māṅs harp; chain, v. tu-gu; mostly fig.; vi-rgyud, gens-rgyud chain of mountains, ridge of snowy hills; also thread of tradition, i.e. continuous, uninterrupted tradition, so in: ka-rgyud, dgon-rgyud, čos-rgyud, bka-rgyud (v. bka, compounds); snyan-rgyud = bka-rgyud, frq. in Mil.; ytan-rgyud Zam. legendary tradition. — If used
for expressing a succession of generations or families, the word is gen. written bryṣṇa, rarely ṛgyud, e.g. rje-btsin slob-ṛgyud dan bca-ste 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. तत्का, also ṛgyud-sde, esp. the necromantic books of the mysticism of later times Was. (184), in four classes, the so-called four classes of Tantras (ṛgyud-sde bzi): byā-bai ṛgyud, spyod-pai ṛgyud, rnal-bjor ṛgyud, rnal-bjor bla-na-med-pai ṛgyud; yet ṛgyud bzi is also the short title of a medical work consisting of four parts: vtsa-bai ṛgyud, bsad-pai ṛgyud, man-nag ṛgyud, ṣpyi-mai ṛgyud. — 3. connection, relation, reference, e.g. of a word. (?) — 4. character, disposition of mind, natural quality; heart, soul; ṛgyud bezā-po a good disposition, ṛgyud ŋan-pa a bad disposition; ṛgyud ži-ba a mild disposition, good nature, ṛgyud jam-pa a soft temperament Cs.; ṛgyud ma-riṇs-pa a wicked character Thgy.; sem-gyu’ C., sde-gyu’ C., Mil., prob. also rgyu-rig Mil., character; rai-rig-ṛgyud ŋan-pa ṣdā-po tūl restrain the demon of your own wicked heart Mil.; of thoughts, feelings, passions, also of a tiṅ-ūe-duṅ is said: ṛgyud-la skye they arise in the soul; ṛgyud smīn the mind ripens Mil.; in some phrases and passages it designates a man’s whole personality: rai-gi ṛgyud tāg-ta lān-pa to take (other people’s) sufferings altogether upon one’s own person (not merely to heart) Gbr.; rai-rig-ṛgyud-lā brtāg-pa, yān-ṛgyuḏ-lā sbyār-ba to think a matter through in one’s own mind, to draw conclusions from an attentive observation of others, Thgy. — Concerning rai-rig-ṛgyud, and rgyuṣ-ṛgyud (स्त्रय & परस्त्रय) in the more recent philosophical writings, and in medical works, v. Was. — ṛgyud-tālgs Tar. 15, 14, acc. to Schīf. sentence, thesis, point. — don-ṛgyud, spyūb-ṛgyud Mil.?
sgo-rgyi rgyun all the time before, opp. to da-ltar now; also for ordinarily, preva-
minantly, e.g. ordinarily it is white, only by way of exception it is of another colour; 
ka-rgyun = ka-rgyud tradition; rgyun-gos an every day coat, opp. to yza-b-gos; rgyun-
gday, and more frq. rgyun-chad an inter-
ruption of flowing, of progress, hence rgyun-
chad-med-par, or rgyun-mi-chad-par uninter-
rup tedly; rgyun-zis daily food; rgyun-rin-ba 
lasting, of long continuance; rgyun-lam 
an endless, interminable way, to be pur-
sued again and again, e.g. s'h-bai of trans-
migration, byan-chub-kyi of virtue, holiness 
Mil.

rgyus 1. v. rgyu. — 2. (Cs. rgyus-
ma) notice, intelligence, knowledge, ná-
ta dé-i; gyus yod I am acquainted with it, 
I know the thing, I am up to it, frq ; W.: 
"gyus yod-lam* one that knows about it; 
"gyus yod-pai lam* a well-known road; ča-
méd yul-du rgyus-méd, kyi ram as a stranger 
I am rambling through a foreign country 
Glr.; lo-rgyus 1. annals, chronicle, 2. in 
a general sense history, story, tale, narrative, 
lo-rgyus bsd-pa to relate a story Glr., "ná-
ta lo-rgyus bsd-ce màn-po yod* W. I have 
much to relate, to tell; lo-rgyus zib-tu drí-
ba to ask closely, to inquire minutely into 
a story Mil.; gón-gi lo-rgyus bsd-do he 
reported what was related above Pth.; also 
used of any short notice or intelligence, 
without reference to things past: der byun-
pai lo-rgyus ysun he mentioned that he 
was going there Mil.

rgyus-pa the fine threads or fibres 
of which animal muscle, plants etc. 
are composed; rgyus-pa-cun fibrous; rgyus-
skid calgut.

rgyo-ba, pf. brygos, fut. bryyo, 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, 
constipate, ravish; hence it is allowable, 
yet vulgar, to say: "zą-pa dañ 'za-ma gyó-
wa jhe" C.

rgyon-ba, pf. brygos, fut. bryyan, 
seems to be a secondary form of 
rkho-n-ba, to extend, stretch, spread (vb. a.); 
the word is to be found in Lexe., but seems 
to be little used; brygyus-pai mä-tra Pth. 
a disease consisting in some parts of the 
body being morbidly distended (?).

rgyöb-pa Cs., a secondary form of 
rghab-pa, prob. but a provincialism.

lya, also sa, गुस्वे गिंगर (fresh or 
dried); lya-rlon fresh ginger.

lya-ñi Pth.: skyà-lya-ñi, is stated 
to mean: perfectly white.

lya-pa, lya-ñiñ urinary bladder 
Med.

lyan-bu, = gân-bu, husk, pod, shell.

lyan-ñi, lyyu-ñi Cs. = lya-rlon.

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wa jhe" C.
sgāṅ a blister, caused by vesicatories, by long marches etc., C., W.; cf. bsgaṅ.

sgaṅ-ba, pf. bsagna, fut. bsgaṅ, to grow or become full Cs.; bud-méd ná-so sgāṅ a marrigeable girl.

sgaṅ-ba, secondary form of gēs-ba, byā-mus bū-la sgab-pa the covering of a young bird by its mother Glr.; gos-gsāb Lex., skirt or lap of a coat, sgab-tāṅ a short skirt.

sgam chest, box, trunk; sgam-čün a little chest or box; sgam-bu id.; sgam-sgo-māis a chest of drawers, cabinet C.; śin-sgam a wooden chest, lēdgs-sgam an iron chest; ko-sgam a leather trunk; rō-sgam, resp. spīr-sgam coffin Cs. — syn. sgrom.

sgaṅ-pa, or sgam-po Cs. deep, profound, Sch. also prudent, quiet; Lex. blo-sgam w.e. Only the following phrase came under my notice: tugs śin-tu sgam-mo he (the prince) is very clever (as a legendary explanation and confirmation of the name sron-btsan-sgam-po). Prob. obsolete.

sgar camp, encampment, dmag-sgar a military camp, sgar ḍēs-pa to pitch a camp; sgar-mīn C. watch-word, parole, = bso-sgrā.

sgal load of a beast of burden, rta-sgal a horse-load, śin-ṛtai sgal a cart-load, waggon-load Cs.; sgal ḍēl-ba to put on a load, ḍām-ba to throw it off, ḍūgs-pa to take it off, sgal bsrān-ba to adjust or balance it; sgal-ṛta pack-horse, sgal-pynugs beast of burden.

sgal-pa 1. the small of the back, sgal-pabs the lumbar region Med. — 2 the croup, crupper, back of a horse Glr.; *gāl-pa tön ḍug* W. the back comes out, i.e. has become sore or galled; sgal-tsigs-Med., sgal-rus col. backbone, spine; sgal-rmā a sore on a animal's back caused by the load.

sgaṅ-sṭęgs Lex. w.e.; Sch. elbow, angle.

sgaṅ-rdā a sling Sch.

sgu-pa, pf. bsqugs, fut. bsqug, imp. sgug(s), to wait, zā-ba yēg sgug-pa to wait for a month Glr.; to await, expect, či-ba death Mil.; lām-na sgug-pa to wait on the road Mil.; sgug-čiṅ sādl-pa, W.: *gug-te dād-če* to sit waiting; *i-ru gug-te dōk* W. wait here! sgug-tu sug-pa to keep one waiting Glr.; to lie in wait (for a person), to waylay; jāg-pas sgug-pa sa a place where robbers are lying in ambush Mil.; *kon gug-te dād-če* W. to bear a grudge, to have a spite against a person.

sgu Ld. clap, crack, crash, report (of a gun).

sgul-po father-in-law, sguṇ-mo mother-in-law Sch. prov.

sgum-mdla Schr. butt-end of a gun, gun-stock C., W.; spelling dubious.

sgur v. dgur.

sgul-ba vb. a. (cf. gul-ba), pf. and fut. bsgul, to move, agitate, put in motion, nyngul kyai ma sgul-to he could not even move the bow-string Dzl.; to pull (e.g. the bell-string).

sgun 1. diminutive of sga, ginger, sgun-yšē Med., Ssk. खैक (Hind. adrak), fresh ginger. — 2. a small door.

sgyé-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 (sgyē-čiṅ māzēs-pa coquettish Mil., Stg.) as well as to the bearing of insolent young-sters and bullies. sgyē-ma n. of a goddess; sgyē-mo Lex. लांखा, a dancing girl.

sgon-la, or dgeu-la (?) on, upon Ts.

sger Sch.: 'different, dissimilar, foreign'. This word I repeatedly met with in books of physical science, without finding the signification given above applicable.

sgo 1. door, the aperture itself, as well as the wood-work of the door: sgo byed-pa, W. *pe-če*, to open the door; *gug-pa* 1. C. to put in a door, to hang a door on hinges 2. W. to close, to shut the door;
The ground floor of a house into which the door leads, is generally occupied by the cattle, hence: sgo yngugs the cattle near the door, opp. to: yngugs kyì 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. — rgyal-sgo the principal door or entrance of a house or chamber (in Ld. also: *yngug-go*). — sryig-sgo folding-door Cs.; chab-sgo resp. for sgo Cs.; cf. ysi-ung-sgo. — rts-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 rgyal-sgo. — nang-sgo the innermost door, bars-sgo the middle door, yngi-sgo the outer door Ptk. — twi-sgo v. 2, las-sgo v. 3; sgl-sgo glass-door; wing of a window, casement; ysi-sgo secretor door; Cs. resp. for sgo (?). — 2. the boards that form the pane or square of a door, hence board, plank, v. sgo-rjdam; twi-sgo a Chinese punishment, consisting of a thick board with an opening for the neck of the culprit, and resting on his shoulders; sgo yngug-pa to put on the board of punishment. — bse-sgo dañ lcags-sgo bdun sbtags 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 kina nas from all the apertures (of the body); zdl-gyi sgo resp. mouth Dzl.; miñal-sgo the opening of the womb (v. miñal) frq.; skyegbäi sgo id. less frq. Thgy.; dkyl-gor sgo bzi-pa a square figure with four openings. about thus: [ ], the opening of a semicircle; entrance, passage, outlet, connecting passage, communication; also fig: way of mediation, of bringing an agreement about,
sgo-lém threshold, also the head-piece of a door. — sgo-bdāg = sgo-dpón. — sgo-ruńám a single board, e.g. of the floor. — sgo-pa, resp. čabs-sgo-pa door-keeper, porter; sgo-dpón the first, principal door-keeper. — *go-piṅ* W. door-hinge. — sgo-śāfr board or plank of a door Cs. — sgo-bār Ld. chinks between the separate laths of a door (for of such the doors in Tibet frequently consist, owing to the scarcity of wood). — sgo-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-čëm). — sgo-po 1. a large door, a gate, castle-gate, town-gate; 2. beginning, rtsis-kyi sgo-mo Pth. = rtsis-šgo Cs. (Chronol. Table) beginning of a new epoch. — sgo-mtsams the small opening left between door-post and door, when the latter does not perfectly fit. — sgo-yig Cs. 1. inscription, 2. lampoon, libel, 3. a magisterial advertisement fastened to a door. — sgo-lā n. of a high and difficult mountain-pass between Lhasa and Pañ, v. Huc. I. p. 244. — sgo-srūn door-keeper, porter Dzl.

sgo, in skyé-sgo v. sub sgo-po.

sgo-nā or sgoi-nā and sgoi, egg, eggs, spawn, also egg as a measure L.t.; sgoi-dkris the pellicle, membrane of an egg Sch.; sgoi-chu the white of an egg Sch.; sgoi-šun, or kog, the shell of an egg; sgoi-sér yolk of an egg Sch. — sgo-na ýed a scholastic term, v. Was. (274).

sgo-pūr foreskin, prepuce C. vulg.

sgo-po, also sgo-bo, (Ld. *go-po*) W. 1. the body, with respect to its physical nature and appearance, *go-po čen-mo, ri-in-mo, go-riin, go-zän* tall, *go-po čiin-se* of small stature, short; *röm-po* stout, lusty; *tśa-mo* slender, thin; *dë-mo* healthy, well; *go-yul* a man that has lost his own body by gaming and become the slave of another. — 2. = skyé-sgo face, countenance, skye-sgo legs a beautiful face, žän-sgo an ugly face Mil. — sgo-lo 1. body, 2. face, as a flattering word; also directly for a nice or pretty face, *go-lo min dug ba ya*t sgo yod* she has not a pretty face, but looks like a fright W.

sgo-ba, pf. bsag (bsgos in Lxxw., 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.

sgo-tna a little Sch.

sgo-lo 1. v. sgo-po. — 2. Ld. also = sgo-nā.


sgo-pa 1. Cs.: ‘pf. bsaggs, fut. bsag, to make one swear, sgo-po one that makes a person swear.’ I only met with mna-sgog Lex. w. e. — 2. yya sgo-pa v. yya.


sgo-ba, pf. bsgos, fut. bsgo, imp. sgoi (s), 1. to make round, globular Cs.; so it is prob. to be understood in: bu-rām bsgrār-zzin bsgrāins-nas bsgos 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 *go-nte bōr-te* W.; cf. also dpā-sgoi-ba.

sgob-sgob unable, deficient, wanting in strength Sch.; *tāg-pa gob-zon* Kun. the hands are unable (to move), stiff (from cold).

sgom reflection, meditation, contemplation, sgom sör-yi dögs-pa the fear least contemplation should be prejudiced
or rendered impossible Mil.; sgom srūn-ba to sustain, to preserve meditation (undisturbed) Mil.; sgom-méd without meditation Thyr.

sgóm-pa. 1. vb., pf. bsgom, fut. bsgom, imp. sgom(s), resp. thugs sgóm-pa (Skr. मिल्, causative सवय) 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. gzó-d-pa, snyi-rje, byams-pa etc.; rgyan-du nam gi ṭam-mel 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-sems-can pā-mar 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 sgyü-ma 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 tīn-śe-gzin-du ni-g-pa, and bsam-yin-dan sgrub-pa, which in classical writings denote the concentration of the mind upon one point or subject, e. g. upon a certain deity, lha, prob. imply one and the same thing. Three degrees of this systematic meditation are to be distinguished, viz. lta-ba contemplation, sgóm-pa meditation, properly so called, (which requires ysal dan mi-rtog ma-yenis ysum, i.e. that it be performed in a clear and decided manner, without suffering one's self to be disturbed or distracted by anything), and the third degree spyod-pa, exercise and practice, which three distinctions will be somewhat elucidated by the following: bza-(ba)-ṛtad-(so) yod-na blta-ba min, byi-r-gol yod-na sgóm-pa min, bla'i-dor yod-na spyod-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. 1, 585. Sometimes contemplation and meditation are also opposed to tös-pa, and bsam-pa, hearing and knowing, as to mere acts of memory and intellect. — sgóm(-pa)-po Cs., sgom-byéd, sgóm-mi-lan Mil. one that meditates, an ascetic; sgóm-ma fem. Mil. — sgom-cén 1. a great meditator (so Mil. often calls himself). 2. a kind of field-mouse, Lagomys radius Hook. II, 156. — sgom-tig 'meditating-cord', a cord or rope slung by the laxter sects round their bodies, in order to facilitate the effort of maintaining an erect and immovable posture during meditation, which expeditious of course is scorn-
ed by the more rigid devotees.

II. sbst. 1. meditation. — 2. Cs.: 'the state of being accustomed to' (prob. erron. for goms-pa).

sgom-bróg (?) holly. Ilex. Sik.

sgor a spindle in turning-lathes? v. the next word.

sgór-ba 1. pf. and fut. bsqor, to boil down, to condense by boiling, e. g. bu-rám sugar. — 2. to turn on a lathe, W. "gór-la ten-cē".

sgór-mo (perh. also skór-mo) 1. round, e. g. of leaves, Wd. 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 ḭyé-ba Cs., ḭyél-ka SCHR. semicircle.

sgos, in compounds and as adverb: private, separate, distinct; privately etc., opp. to spyi, e. g. spyi-ythugs a parasol for several persons, awning, shelter, sgos-ythugs a parasol for one person Gdr.; sgos-skal share of a single person, individual lot
Mil.; sgöṣ-su, or sgo adv. (opp. to sgyur) particularly, especially; sgöṣ-(kyi), upon a subaltern officer Cs.; sgöṣ-pa Sch.: 'to choose, to find the right thing'.

sgyu, sgyig-gu bag, purse; sgyig-gu cádl-poi dba'i-du sōn-nas our purse being at low ebb; dbul-sgyig money-bag, purse.

sgyur-ba, pf. bsgyin, fut bsgyi-s, 1. acc. to Lexx. = Ssk. अं छ syn. to glal-ba, to yawn, gape, and perh. to stretch one's self after having slept; it is almost exclusively used in describing the attitude of a dying lion, and so also the dying attitude of Buddha. — 2. perh. also = sgyi-ba.

sgyid(-pa) 1. the hollow of the knee, bend of the knee; knee-joint; sgyid-pa gcöd-pa to lame the knee-joint, to hamstring (a horse) Glr. — 2. the calf (of the leg) Mil.; sgyid sgyur-ba acute pain in the knee and leg e.g. of a woman with child Med.; Cs.: 'to despair'? — sgyid-Eśā the hollow of the knee Med. — sgyid-gyöl one lame in his legs Cs. — sgyid-lug-pa Lexx. w. e., Cs.: slothful, idle, lazy; sgyid-lhod Sch. id.

sgyid-br, also sgyed-br, a hearth, fire-place, consisting of (three) stones on which the kettle is placed; bsogs-sgyid iron trevet, tripod, cf. sgyed-po.

sghu artifice, posture Dzl. and elsewhere, yyo-sghu id.; yyo-sgyu-med-na if he is without guile Dzl.; sgyu-can artful, crafty, cunning, Cs. — sgyu-, sgyul-ja, sakyi, the name of Buddha's mother. — sgyu-ma, sakyi, illusion, false show, deception of sight, opp. to džon reality; sgyu-ma spral-ba to exhibit a false show Cs.; nas snān-ba tams-cād sgyu-mar sē I know that every thing visible, the whole external world, is only an illusion Mil.; sgyu-ma nor apparent riches, hence riches in general Mil. (cf. sghu-las); sgyu-ma-mkān a juggler Mil.; sgyu-ma-mkān-gyi mčān-bu, sgyu-ma mčān-bu a juggler's apprentice Lexx. — sgyu-rtsal art, skill, dexterity, frq., the Indians, and so also the Tibetans counting 64 arts (or 60 in a round number) Tar. 21, 2. sghu-zog deception, hypocrisy Pbh. — sgyu-las 1. the immaterial, subtle and pure body of the soul in the Bardo, hell etc., hence = yid-kyi lus Thgr. 2. the animal and human body in general, in as much as it is only an apparent body, a phantom, when considered from a higher philosophical point of view Mil.

sgyag-mo mother-in-law Sty.; mna-sgyig both daughter-in-law and mother-in-law.

sgyur-ba, pf. and fut. bsgyur, (vb. a. to sgyur-ba) 1. to transform, lus don-dgyur to transform one's body (i. e. one's self) at pleasure, (Dzl. ṛṣu lus is to be supplied, or gyur-te to be read); to transform the royal prerogative into a religious one, v. Krimis. — 2. to change (colour, one's mind), to alter (something written), hence to correct, to revise. — 3. to give up, leave off (customs, scruples, doubts, timidity) Glr., ji'n-rol-pai čos-bags the non-Buddhist religion. — 4. to turn off or aside (the course of a river); to dissipate, divert, lus, from Dzl. — 5. to turn, ji'n pa gyur-cē W. to turn round on one's heel; ji'n-pa gyur-te ltā-cē W. to look back; kör-lo sgyur-br to turn a wheel = skor-ba; skad sgyur-br to vary, to modulate the voice, also to hum a tune, to sing or whistle, as birds do. — 6. to govern, rtai ka srāb-kyiś, a horse's mouth by the bridle; also fig. *gyal-po ka tön-gyi gyur, kyi ka čün-mé gyur* C. the king is governed by his minister, the husband by his wife; drol-čags nān-pas ka-sgyur he is governed by evil passions Mil.; Kā-lo sgyur-ba to govern, prop. and fig., v. Kā-lo; śin-ṛta sgyur-ba to drive a carriage; in a similar sense dbain sgyur-ba c. la, to have command or control of, to command, dominate, frq.; prob. also to possess Mil. — 7. to translate, sgra sgyur-ba id. — 8. to multiply Wik. (cf. sgyur-ba 4, and bgy-pa); bsgyur-bya the multiplicand Wik. — 9. Lod., Pur. to kill, to slaughter. — 10. to publish, proclaim, announce *ka-sāl gyur-cē* W. to pub-
lish an order; *ton gyur* W. announce me! send in my name!

sgye-sgur crooked Sch., better dgey.

sgyd-bo is said to denote in C. one of the lower classes of officials or noblemen.

sgyd-mo 1. sbst. a bag (not of leather); ras-sgyd a bag of cotton stuff Pth.; sgyed diminutive. — 2. adj. quiet, gentle (of horses) Sp.

sgyel-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.

to sgyel-po, to throw down, to overthrow, overturn, yan-kyab on the back Lex.; to lay or put down (a bottle, a book); to thwart (the charm of an enemy); to kill (horses); *mi sê', ta gyel* manslaughter and the killing of horses, C.

sgyog 1. a warlike engine to shoot darts or fling stones with, catapult, ballista, sgyogs-kyi sgrul-ñor 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.

sgyön-po, bsgyais, fut. bgya'n, perh. originally = sgön-po to hide, but actually used 1. in C.: *gyi-ma gyân-wa* to fill, to stuff (a sausage) 2. col. in W.: *gyân-ce* to put into (the pocket, a box, a coffin); *gyân-du bôr-ce* to keep, lock, or shut up (things); *ügs gyân-ce* to hold one's breath; gla piñ sgyön-po to retain the wages due to another person Sch. The form bsgyais 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 gyañ and kyiñ (rgyañ etc.) require to be more closely investigated.

sgra, W. also *ra*, 1. a sound, noise; voice; hai-sgra the sound h Glr.; sgra-bcas jiru noisy evacuations take place Lt.; ba-na-ba gyan-pa the deaf hear sounds; sgra sgra-pa to produce sounds, noises Mil.; sgra day bskyad yum (read) loud, correctly, and distinctly, those three (a precept for reading or reciting); *syan-ra tân-ce* W. to snore; *sog-ra* the noise made by a flight of birds passing; mi-sgra a mere word, name, or sound Wus., as a philosophical term. — 2. word, syllable, bdag-sgra Cs., bdag-poi sgra Gram., the name given in grammar to the so-called article pa, e.g. in rta-pa horseman, rider; dyag-sgra prohibitive or negative particle. — 3. language, science of languages, philology.

Comp. sgra-skâd (= sgra 1.) sound, voice, sgra-skâd snyân-pa frq. — sgra-bzân sounding, sonorous. — sgra-ê far-famed, renowned Mil.. sgra cier gryapsa Stg. id. — sgra-snyân 1. a well-sounding, agreeable voice. 2. C. a guitar. — sgra-brnyân echo Mil. — sgra-ladar sounding, sonorous. — sgra-dbyâns 1. pleasing tone, harmony, euphony, e.g. gla dau rôl-moi Tar. 2. n. of a goddess Cs. — sgra-sbyor Zam., Tar., Schf., a coalition or connection of letters. — sgra-mi-snyân (a disagreeable voice) n. of a larger and two smaller northern continents of the fabulous geography of ancient India. — sgra-tsâd (sgra dau tsad-ma) Tar., Schf.; grammar and logic; yet yi-gei sgra-tsâd, sgra-tsad-yi-ge Glr. seem to denote philology.

sgra-yêán, Sch. râhu 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 Râhu-legend is given by Sch. p. 114 — 2. Cs.: the ascending node of the moon, determining the time of the obscurations. — sgra-yêán-
sgrán-ba, Cs.: pf. bsgrwaüs, fut. bsgrwaïn, imp. sgrawn, 1. to enumerate, to reckon up separately. — 2. to upbraid, to reproach.

sgral-ba to cut into small pieces, viz. the picture of an enemy whom one wishes to destroy.

sgrig-pa, pf. bsgrigs, fut. bsgrig, imp. sgrig(s), W. *rig-*ce*, to lay or put in order, to arrange, adjust, païn-léb boards or planks, so-pig bridges or tiles Glr., kar-yol plates and dishes, = to lay the cloth; ydan stuffed seats or chairs Dzl.; to put or fit together, to join the separate parts of an animal body Glr.; to put close together, side by side, hence W.: *ziù de nyis rig-te yod* these two fields are adjacent, *ta dau rig-te yin* it is situated close to the border; to compile, to write books Glr. — *rig-mo* W. tight, close, e.g. a joint, commissure, seam.

sgrin-po, Zam.: = mkâs-pa, prudent, skilful, clever, blo sgrin-po a penetrating mind Sch.

sgrib-pa 1. vb. pf. bsgribs, fut. bsgrib, imp. sgrib(s), W. *rib-*ce*, to deprive of light, to darken, to obscure, W. *rib ma rib* get out of my light! nyi-mai _od-zér bsgribs-nas the light of the sun being obscured, by clouds Glr., by a curtain Zam. — 2. sbst. the state of being darkened, obscuration, gen. fig., mental darkness, sin, also sgrib; sêms-cân tams-câd-kñi sgrib-pa sél-ba frq., hence sgrib-pa-rnam-sél n. of a Boddhisatva; sgrib-pa bia Dzl., the five obscurations caused by sin, prob. — यन्दिकाय Burn. II, 380. — 3. adj darkened, obscured, dark; sinner, bdag-rân sgrib-pa cê-am I so great a sinner? Phk. — *lib-ma* C., *rib-ma* W. shelter, fence, e.g. at the side of a field against the wind.

sgrpin-pa, pf. bsgrims, fut. bsgrim, imp. sgrim(s), Cs.: to hold fast, to force or twist together; to endeavour; Sch. also: to squeeze in, cram in; to be overhasty, confused'. Only the following phrases came to my notice: *kú'-pa dim-pa* C. to twist or twine a thread; *rig-pa dim* C. take care! (collect your thoughts!); *dim-toy -cân* Sp. inquisitive, curious. Some passages in B., e.g. blo-bsgrims (explained by blo-ðås Zam.) are as yet dubious as to their sense.

sgril-ba, pf. and fut. bsgril, W. *s(s)ril-*ce*, (cf. sgril-ba 1. and sgril-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, thöd-pa what is loose; ñyogs yêig-tu sgril-ba to gather into a heap, to heap or pile up, to sweep together; hence sgril-bas (also drib-bas Glr.) to sum up all, taking all together, in short Lt.; myêng-mâ sgril-ba to wag the tail, mi-la at a person (of dogs) Mil.; to roll, e.g. a large stone to some place. — 2. to multiply Wlik. frq.; bsgril-mâ a doubled and twisted thread or cord Sch.; sgril-sin a wooden roll, round which paper etc. is wound; the rolling-pin of bakers. — sgril-sig, W. *sog-rib*, rolled paper Cs.

sgrug-pa, pf. bsgrugs, fut. bsgrug, imp. sgrug(s), W. *rîg-*ce(s)*, to collect, gather, pluck, pick up e.g. wood, flowers, vermin etc.

sgruin(s), Ld. *sruins*, C. *ðum*; 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); sgrûn-pa to relate fables, stories etc.; sìon-rábs sgrûn Zam., sîön-gyi sgrûn-rgyud GÍr., sgrûn-yâtn tales of ancient times, of the days of yore; sgrûn-mkan Cs., sgrûn-pa Sch. the inventor or writer of fables and tales, also a narrator of tales.

sgrûn-ba, pf. bsgruni, fut. bsgrûñ, 1. to mix. 2. to invent, to feign Cs.
sgrûn-pa, pf. and fut. bsgrun 1. to compare c. la and dain Dzl. — 2. to emulate, vie, contend with Cs.
sgrûn-pa I. vb. pf. bsgrubs, fut. bsgrub, imp. sgrûb(s) (cf. sgrûb-pa Ssk. sgrûn-pa, sbst. bsgrun-pa to attain, dûñ-rdo-las dûñ bsgrûd-tu bûñ-pa ltar sêms-can-la sâvis-rgyâs bsgrûl-tu bûñ-pa yin-no in like manner as silver is obtained from silver-ore, Buddha may proceed from beings Thgy.; don sgrûb-pa to attain to one's aim, to obtain a blessing, a boon; tse ëi don sgrûb-pa to care for the wants of this life; to procure, rgyâs-pye flour, as provision for a journey Mil.; nor sgrûb-pa to gain riches; to furnish with, to supply, one's self or others Mil. — 2. tha-sgrûb-pa implies, in accordance to Brahmanic-Buddhist 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 sgom-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 sgrûb-pa, the arriving at the proposed end is designated by sgrûb-pa, e.g. rgyud-pa; rta-mgrin sgrûb-pa, mûzûd-pa sgrûb-nas rta-skûd bûñ-pa etc., the king began to coerce Taññ (Hagyugwea), and when the latter was made obsequious, so as to appear, a neighing was heard etc. GÍr.; sgom-sgrûb byêd-pa for sgûm-pa dain sgrûb-pa byêd-pa Mil. — sgrûb-káu, sgrûb-yûs, sgrûb-ûg the house, the place, the cavern, where a saint applies himself to sgrûb-pa; sgrûb-pa-po one effectuating the coercion described above, Sambh. frq. — sgrûb-râgs tokens, proofs of perfection, of an accomplished saint. — sgrûb-tûbs the method of effecting the coercion, of obliging a god to make his appearance; sgrûb-byêd 1. he that accomplishes the coercion (cf. Schü. p. 247). 2. a kind of bile Med. — sgrûb-rûsen the Bon-doctrine Mil.

II. sbst. 1. one that contemplates and meditates, like sgom-rûsen Mil. 2. n. of a sect of Lamas, with whom marriage is permitted.
sgrûn-mo I. Cs. adj. naked, gen. sgren-mo.

II. vb. pf. bsgres, fut. bsgré (cf. sgre-ba) 1. to roll GÍr., Pth. — 2. to multiply Wbk. — 3. to repeat Cs. — 4. to put or place in order, to put together, to compare, e.g. records Tar. 174, 14 Schf.

sgren-zldog a sea-washed beach Sch.
sgrûn-pa I. vb. pf. sgregs, to belch.


sgren-ba, pf. bsgrën, fut. bsgrën, imp. sgren(s), cf. grûn-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.
sgro 1. a large feather, esp. quill-feather, used for an ornament of arrows, as a charm etc.; sgro-mdön's 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-jibs Lästerung (Leugnung des Wahren)', and p. (297): 'sgrö-skir Verneinen und Lästerung'. Cs. renders sgrö-skir by 'exaggerated praise and blame'; sgrö-skir debs-ba occurs also in Mil. The phrase sgrö-dogs yéd-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., sgrö-dogs yéd-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. sgrö-dogs sphyōd-pa (sic) denotes 'logic'. A connection between these heterogeneous significations is not discernible, but a clew may perhaps be found hereafter. — 3. sack, bag (?), tál-sgro Glr. was explained by: a sack full of ashes.

sgrö-ga C. the little bubbles in sparkling beverages, *cón-la do-ga dag* the beer sparkles.

sgrö-gu, v. sgrö-gu sub sgrög.

sgrö-ba I. sbst. 1. Wdā, acc. to Sch. the bark of a species of willow, but prob. the same as sgrö-ga. — 2. C. the penis.

II. vb., pf. bsgrös, fut. bsgrvo, imp. sgrø-Lexx. w.e., Cs.: to debate, discuss, so that it would be only another form of bsgra-ba; but in C. *lo-se jhe-pa* is said to mean: to talk at random, to chatter away thoughtlessly.

sgrøg(s) cord, rope, for tying, fettering: fetters Mil. and C.; lēags-sgrøg iron fetters, chain; lēags-sgrøg lág-pa sbel-nas the hands tied or chained together; lēags-sgrøg -pa a convict put in irons; šin-sgrøg fetters made of twisted twigs Cs.; tham-sgrøg shoe-strap, lace, latchet. — sgrø-gu, sgrø-gu, W. *róg-bu*, string, strap, for binding, fastening, strapping; Sch. also button; sgrøg-ril Sch. button, sgrøg-ril sgrø-pa to button up.

sgrøg-pa, pf. bsgrags, fut. bsgrag, imp. sgrøg(s), to call, call out, call to Dz. and elsewhere; to publish, proclaim, promulgate, ytan - snyan good news Mil.; ši-bai ytan bsgrags-na if his death becomes known, Tar.: čös sgrøg-pa, resp. čös-kyi sgrø-glön mdzûd-pa Glr. to preach; dril-sgrøg-pa to publish by ringing a bell, to publish, proclaim; sgrøg-pa-po a proclaimer, a preacher Cs. — 2. to shout, to scream, iù-skad dräg-por sgrøg (the infant) weeps and screams Lt. — 3. C. (in W. only resp.) to read, yun sgrøg-pa to read words of Buddha Ma.; even: sêns-kyis sgrøg-pa to read silently. — 4. to bind, like sgrögs-pa; v. also sgrøg extr.

sgröd-pa, another form of sgröd-pa to go; not much used.

sgrón-sta a lamp, lantern, torch, sgrón-mê a burning lamp, (prop. a lamp-fire); often fig. — sgrøn-pa vb. to light, to kindle, dpè-ca-la me sgrón-nas lighting (burning) the book Pth. — sgron-bskal the enlightened age Cs., opp. to mun-bskal the dark age. — sgron-drégs lamp-black. — sgron-(me-) šin Sch. the yew-leaved fir, Pinus picea, which tree, however, is scarcely known in Tibet; in Sikkim it denotes Pinus longifolia, and probably in every other province, the most resinous species of coniferous trees prevailing there.

sgrón-pa, pf. and fut. bsgron 1. to cover, to lay over, adorn, decorate Glr. — 2. to light, to kindle, v. sgrón-ma.

sgrøb haughtiness, arrogance, pride, Lexxx.

sgrøm box, chest, trunk, coffeer = sgam; sgrøm-bu a small box or chest: snyag-sgrøm Cs. = yzib-ma a' chest or trunk made of bamboo; ro-sgrøm, rú-pai sgrøm Zam. coffin.

sgrøl-ba, pf. and fut. bsgrat 1. to rescue, deliver, save, las from, out of, sgrøl-bai ded-dpó-dù gspur he becomes a guide to salvation Glr. — 2. to lead,
transport, carry, to cross (a river) by boat or ferry; ēu-bgrāl Lex.: तीरा passed over; ēu-bor pāy-rol-bu bgrāl-bar mālōl-bēyīg have the goodness to take me over to the other bank Sambh.; ṇor-ba bgrāl-bai gru-yīniś yin Glr. it is a boat that carries over the river of transmigration. — 3. to remove, do away with, drive away, dvē-rnams pīnī rgyā-mtso čen-po-la bgrāl Glr. the demons were driven to the uttermost parts of the sea; bdua sgröl-ba to expel the devil; sbyin-cen rgyāl-po sgröl-bar gyur the guilty king will be removed out of the way! Glr.; dvgr-bgyogs bgrāl-bai šā krag rus-pa dān nan-rol gło snyin bčās-pa mēod-par jñul 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 Laṅ-dar-ma of old, and of the recent martyrdom of Roman Catholic Christians at Bonga confirm this fact from experience.

sgröl-ma, sometimes also sgröl-yīm Cs.; W. *rōl-ma*, 1. n. of two goddesses, Ssk. तार, 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.

dyros 1. Cs. manner, method, way, bād-syros way of explaining, instructing, informing: syros bād-syros Sch.: 'the method of instruction which is to be proclaimed (?)'; yīm-syros Cs.: 'way or manner of speaking (?)'. — 2. Cs. edge, brim, lip; Sch. also mark from a wound, scar; žāl-gyi mču-syros seems to signify only 'lip'.

bṛgād-pa = bgyād-pa to smile, to smile on Sty.

bṛgāl 1. v. rgāl-ba, 2. v. rgōl-ba.
bryug-pa

W. to lie in winter-sleep; °bryug-te very much exhausted, v. °o. — 2. to howl, of the fox. Sch.

bryug-pa Lex.; Cs.: ‘the marrow in the back-bone’.
bryug, cf. rgyud, Ssk. परमार family (gens), lineage; relations, ancestors, descendants, offspring, mi-bryug 1. = bryug, dei mi-bryug yin-pa being of his family Glr. 2. people, nation, bód-kyi mi-bryug the Tibetan nation. 3: the human race, mankind Cs.; rig-bryug, resp. ydwì-bryug family; issue, progeny, rig-bryug pél-bar sgyur there will be a numerous offspring; bla-rgyug succession or descent of Lamas Cs. — *mig na-che gyug-la yod° W. diseases of the eye frequently occur in that family; °de-ne gyud mi éad yin° W. then the race will not die out; °spel-rgyug-la bór-che° W. to set apart cattle for breeding; bryug-näs bryug-du from generation to generation Cs.; bs bsha bryug-du bdeo he is blessed even to his children and children’s children Dzl.

Comp. bryug-bgyug a continuous succession Sch. — bryug-dan like his progenitors Cs. — bryug-pa 1. belonging to a race or family. 2. v. rgyud and rgyud-pa. — bryug-méd degenerate Cs., cf. bryug-dan. — bryug-ma 1. Cs. = bryug-dan. 2. W. fruitful, fertile. 3. bryug-ma-

bryug Lex. w.e. — bryug-dzin a first-born male, heir and successor. 

bgra°d is acknowledged by Lexx., but evidently an incorrect form for bgra°d.

bsg . . . . words beginning thus will for the greater part be found under sg . . .

bsag-pa v. sgés-pa and sgé-pa.

bsag (Lexx. = dnos-gzi, सूक्ष्म?) point of time, moment, instant, conjuncture, lo-ysar-bsag-ul thugs-ma a chilling gale on newyear’s day Mil.; esp. the proper time or season for doing a thing, bsag-bai bsag; bri-bai, zá-bai bsag the time for writing, eating. (A different word from sgai).

bsgo-ba 1. v. sgó-ba. — 2. pf. bsgos, vb. a. to go, to soil, stain, defile, lit. and fig., *kyen-gyi ma g° 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-bsgos-kyis legs-par bsgos-pa Stg. well anointed with salves and perfumes.

bsgra°n-ba 1. to enumerate, count up (?) Cs. — 2. to cause to grow cold Lexx.

bgra°n-pa Lexx. = bgra°-pa.

na 1. the letter nā, 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 = lād-bēu, 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 rgyan old man that I am Mil.; na rgyul-po sroñ-bsan-sgum-po dañ with me, king Srongtsangampo Glr.; blā-ma na I, the Lama Mil.; de mi rgyan nāi kā-la nyan listen to my word as that of an old man Mil.; nāi dì this my (doing) Glr.; nāi rje-btsin my honoured masters! Mil.; nāi
"yid-ön my dearest! Pth.; na-rāi I my self, esp. col. very frq.; *na rái-ka* Ts.; *na tso* U., na nyil, na kō-na, na bidag (?) , na-bo (?) Cs. id.; na rái-gi yān moreover, what concerns my own affairs Mil. Distinct expressions for the pl. we are: na-čag B. and C.; *na-za* W., *nā-pa* Bal.; in W. *nā-za* 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 dài* ‘he or those with me’, is said to be used in a similar manner; *na da­i nyis* both of us; na-rnams we Cs. Synonyms are: nes, nōs, bdag, *ko-bo*; and na­i, ni, diö, diōs, nyis may prob. bederived from the same root.

na-rgyal (‘I the first’) pride, arrogance, frq.; na-rgyal skyéd-pa to be proud Dzl.; yèog-pa to break (another’s pride), to humble, humiliate Mil.; na-rgyal-čan proud; W. also naughty, of children.

*na-nā* a species of duck, v. nūr-ba; perh. Anas casaraca.

nā-ba, rarely for nān-pa; dri nā-ba stench Stg.; cf. nyām-nā-ba, yā-nā-ba.

*nā-ra* (cf. nād) air, na gāins-kyi nāras ni jīgs I am not afraid of the air of glaciers Mil.; *nā-ra jāi-mo raig, jām-po raig* W. I perceive the air to be cold, to be mild; esp. cold air, nā-ra-čan fresh, cold.

*nā-ro* a loud voice, a cry, kye-hād-kyi nā-ro bōd-pa to raise woeful cries Pth.; skād-kyi nā-ro čen-pos bsgrags-so they proclaimed, shouting at the top of their voices Pth.; sēn-gei nā-ro the loud voice, the roaring, of a lion Mil.; yēd-pa nā-ro prob. voices foreboding mischief Mil.; the roar, roaring, rushing, of waves etc.; nā-ro sgrāg-pa to roar, to rage; in a relative sense: skād-kyi nā-ro drag-žān a loud and a low sound, the different or force or effort required in producing it Gram.; nā-ro-čan loud, noisy, roaring; a crier, bawler, noisy fellow.

*naŋ*, sometimes dngs, resp. yun, speech, talk, word, ‘nag-ya nyŏ-pa-sa sins committed with the tongue, in words.(radzun, prā-ma, tsiγ-rtsub, prob. also kyul-ka); *na-γi thā-mo the goddess of speech, of eloquence, Sarasvati; *nāγ *-dbu’-piγ’γ = jam-dbyaṅs Manjusri; *nāγ jām-po kind, polite speech or words; *naγ -jām smra-mkās of a soft tone in speaking and prudent in words Glr.; smi-nāγ bziδ-du byed-pa to obey the words of the physician; *nāγ sdūm-pa, *nāγ bčāδ-pa silence, as a monastic duty or religious exercise, resp. yun-bčāδ Mil.; *γzan-gyi *nāγ yŏδ-pas not doing according to another’s word, not obeying him Tbr., frq.; *nāγ mnyān-pa to be obedient Dzl.

Comp. *nāγ-kyāl, or *kyāl = kyl-klu. — nāγ-grōs, smrā-bai nāγ-grōs ‘a manner of speaking or uttering words’ Cs. — nāγ-rgyun tradition, not recorded history, Cs. — *nāγ-snyān, snyā-g, snyān-dungs 1. poetical expression, figure, metaphor. 2. poem, piece of poetry Glr. — *nāγ-dbān 1. eloquent. 2. p. n., e. g. *nāγ -dbān blo - bziδ rgya-mto Dalai Lama, born 1615. — nāγ-shyör arrangement of speech Cs. — *nāγ-tsiγ = *nāγ. — *nāγ-lam žu-ba to apply to a person by word of mouth, resp.

*naɪn* (not in the earlier literature) 1. the nature, essentiality, idiocrasy of a person, the peculiarity of a thing, saṅs-rgyas-kyi *naɪn yin* he is (partaking) of the nature of Buddha, Buddha-like (corresponding to our ‘divine’, which consequently might be expressed by dkon-mchog-gi *naɪn*) Mil.; stōn-pai naɪn-nyid the essentiality of the vacuum itself Glr.; frq. used only paraphrastically or pleonastically: tin-nedzin-gyi *naɪn-la žigs-pa* to enter into meditation Mil.; tugs-mnyes bzin-pai naɪn-la in a cheerful mood Mil.; čags-med-kyi *naɪn-la yuəs-par gyis* continue in that passionless state of mind Thgr.; *żygs-strig-gi *naɪn-nas či-ba* to die of fear or anxiety; *naɪn-nas in general is used nearly like spā-nas Mil. frq.; character, disposition, naɪn-bzāi, *naɪn -nān Sch.; raɪn -tšäl, and esp.
*nant-rgyud id., *nant-rgyud bzang-po Wdū., dgö-ba Glr., a naturally good, virtuous character; very frq.: *nant-rgyud r lng-ba forbearing, longsuffering, not easily put into a passion Glr.; not easily excited to action, phlegmatic, cool, also *nant- rin- wak* C.; even *nant* alone may have this meaning: *nant ma tshig don’t lose your patience Mil. nt.; *nant-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 klo n and dbysins Mil.; *na ma-siki nam-la dug* I belong to the kingdom of Christ, said one of our Christians, in order to show the meaning of *nant*. Hence it might be used for expressing the ev of the N. T. (I John 5, 6 and many other passages) denoting a pertaining to, belonging to, being connected with. *nant-la huge-pa (bzig-pa) Mil. and C. is an expression not explained as yet.

nant-pa 1. goose, more accurately nant-pa a gander, nant-ma a goose Cs. The domestic goose and the breeding of it is not yet known in Tibet, at least not in W. — 2. a light-bay horse, an isabel-coloured horse Ld.-Glr.

nant 1. cog. to nā- ra, air, *nant-la skam-če* W. to dry in the air; in a general sense the air in its chemical qualities, in its influence on the senses: scent, fragrance, spōs-kyi nā ldān-ba the rising of an aromatic breeze; nād yel the fragrancy, the aroma evaporates; vapour, kā-nād, ču-nād snowy vapour, aqueous vapour; aromatic c substance, snō-nād aromatic vegetables, such as onions Med.; cold air, the cold, coldness, v. nād-čan. — 2. W. (cf. nār-ba, nār-ma) severity, roughness, *ve nād bygs dug* he fears I might address him harshly; nād-čan 1. fragrant, fresh, cool, W. cold. 2. W. rough, impetuous.

nant 1. evil, mischief, misfortune, nant čen-po byas it has done great mischief Glr.; esp. harm done by sorcery and witchcraft Mil.; *nant-dgū* every possible evil Lt. — 2. curse, imprecation, nant dba-pa, W. *tub-če*, to curse, to execrate; mtu nant dba-pa to curse by means of witchcraft. Cf. mūn.

nant-pa, col. also *nant-po*, bad, of food etc.; mean, miserable Dzl.; poor, humble, low, (prop. rigs-nant), nant-lön poor and blind (people) Glr.; lo nant-pa a year yielding no crops, an unfruitful or bad year; of men, actions etc.: wicked, nant-pa kyod nyis ye two villains! Glr.; noisome, pernicious, ysd-ñant pernicious food, i.e. poison, resp., Glr.; . . . la nant-du ryod-pa to revile, blaspheme; mi-la mig nant lta-ba to look with an evil or envious eye upon a person Glr.; rāi-rnams sphyod nant byas-nas dus nant zer acting badly themselves they speak of bad times Ma. — nant-gro, nant-soñ v. gro-ba I. extr. — nant-nön Cs. mean, pitiful, very bad. — nant-nön stag-gyis yog sūs-pa prob.: to be satisfied with anything, and be it ever so poor. — nant-ne-ba bad. — *nant-pe* W. meal of parched barley, roasted meal. — nant-so ‘bad place’, hell; cf. nant-gro under gro-ba I. extr.

nant-ba C., we, eleg., = bdag, when speaking humbly of one’s self.

nant-grög, Cs., ‘torrent’, Sch. ‘ditch filled with water, water-ditch; the bank of a river grown high and steep by having been gradually washed out by the current’; (only this latter sense of the word was authenticated to me). In Glr. Tibet is poetically called ‘nant-grög-dö’, which is a very appropriate name when rendered: having large and deep erosions.

nant-dur-čan given to gluttony and drinking Stg.

nant ru n. of a disease Med.

nant-sig relaxedly.

nant 1. fore- or front-side, forepart, nant-yldön id.; esp. of the leg, the shin-bone, also knuckle ni f.; lag-nār, rkun-nār forearm, lower part of the leg; rje-nār seems to be an appellation for both, (in W. *nyar* instead of it). — 2 v. nār-ba 1. —
3. termin. of serialization. of 'to one's self', น่าน-ฉิน = บด-ฉิน, selfishness, self-interest. Mil.
— 4. น่าน ด่อน-ปา to set on or against, to instigate, นยม-คิริ น่าน ด่อน-ปา irritations of the mind, excitements Mil.; นยาม-น้า แลก. id. (?) — 5. น่าน-น้า-พอ.

น่าน-สกัด the roasting, of lions etc., ด่อน-ปา; สร้อย-ปา Mil.; W. *น้า-น้ํา* also to call to, to shout at.

น่าน-น้า-พอ hoarse, husky, wheezing, e.g. in old age ทาย.; น่าน-น้า คิริ-สก่า a hoarse groaning ผ่าน.; น่าร-กล้า hoarseness and phlegm Med.; นร-บาน น้า-ปา a hoarse throat Med.

น่าน-น่าน น. v. น่าน-น้า.

น้าน-น้า-ไป stalk of plants Med.

น่าน-บาน W. strong, ferocious, of the tiger etc.

น่าน-บาน 1. strength, force; hardness, of steel; cold, frost, cold wind Mil. (cf. น้า-รา, น้า); นัน ย่น-บาน, W. *น้า-น้า-น้ํา*; น้า-น้า-น้ํา, Sch. also วัน-ปา, to steel, to temper. — น่าน-น้า 1. strong, vigorous 2. tempered; น่าน-ล дан id.; น่าน-ล дан a strong mind Mil.; น่าน-เม็ด weak, soft. — 2. (v. น่าน 1.) a sort of flap (of breeches).

น้าน-น้ามา 1. irritable, passionate, impetuous Sch. — 2. strong, powerful, e.g. a powerful protection, Mil.

น้าน-น้า 1. to be fatigued, tired, wearied; fatigue, weariness, resp. สนูน น้า-บาน, or ตัว น้า-น้า-บาน, also น้ายน-บาน; น้า ซอน I am tired; ปล้วย-บาน น้า the strength decreases Med.; น้า-คัด-บาน, น้า-คัด-บาน intensive forms of น้า; น้า จู่-บาน vb. a.
to tire, fatigue, weary; น้า ซอน-บาน 'to cure weariness', to rest, frq.; น้า-สกง-บาน a rest, a sort of crutch or fork, which cooies 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.

น้า นิส 1. instr. of น้า. — 2. มิ-น้า Tar. 37, 16. is undoubtedly a typographical error, instead of มิ-น้า. Sch. has left it without an annotation.

น้า นิส num. fig.: 34.

น้า นิส num. fig.: 64.

น้า-บาน, pf. น้า, resp. น้า-บาน, น้า 1. to weep, 2. W. also to roar, used of swelling rivers, not of the wind; Schr.: 'to groan like a turtle-dove'; น้า มา น้า W. do not weep! น้า-ปāni เมีย-มา tears that have been shed ดวง.; น้า-รู จู่-บาน to cause to weep ท่าน.; น้า-มา-год W. weeping and laughing at the same time; น้า น้า-สู to such he said weeping หล Yorker.; น้า ตู่-นา (lit. gro-บาน) C. to be sorrowful, sad. — น้า (-บาน)-บาน Cs., น้า-มกาน col. one weeping, a weeper. — น้า-สกัน น้า, น้า-มกาน col. a child that is continually crying. — น้า-น้า, น้า-น้า-กาน, W. *น้า-น้า*; sbst. a crying, howling, lamenting.

น้า-รู W. for น้า-บาน 1.

น้า-บาน W. = น้า-บาน 2, to grunt; to snore; to pur (of cats).

น้า-มกาน a sob Cs., Schr.

น้า-บาน 1. sbst. duck, esp. the red wild duck, น้า-คาน Anas casarcia; น้า-กา as red as fire, fiery red; น้า-สมรค yellowish red, saffron colour, the original colour of the monks' habit, though not the common high-red of the Brug-pa monks in Sikkim and in W. — 2. vb. to grunt, of pigs and yaks.

น้า นิส v. น้า-บาน.

น้า นิส num. fig.: 94.

น้า นิส pers. person. first person, eleg. for น้า, I, we; น้า-คิริ my, our; น้ายนยน-คาน we two; น้ายนยน-คาน we three; น้ายนยนยน we three brothers Yorker.; น้ายนยนยน น้า น้า-คาน have the goodness to become our foster-son Mil.; sometimes น้า
and ned are used promiscuously in the same sentence, so: nas I, and directly after: ned-kyi our Mil. The plural number is specially indicated in: ned-cag, ned-tso, ned-ruvams, ned-dag Mil.; ned-cag-ruvams Cs. — ned-rain 1. I myself, we ourselves. 2. I, we Glr.; ned-nying, ned-kü-na Cs. id. (*ned*).

**nés-pa** 1. adj. certain, true, sure, firm, bdag-la nés-pa zig stsal-du yos I ask you to communicate to me something certain, i.e. authentic news; nés-par byed-pa to fix, settle, establish, ascertain, e.g. facts of chronology, v. Wilk. chronological table in Cs.’s Grammar; to ratify Schr.; cê-bar nés-pa yin or nés-so death is certain; de bdén-par nés-sam is it certain that this is true? Glr.; mi bûb-tu nés-na as it is certain that I am not able (to do it) Dzl.; nam kyér nés-pa med it is not certain at what time they will be carried off Glr.; bdag kyid-kyi bu yin nés-na if I am actually, for certain, your son Pth.; yon nés-pai fêos that religion which is sure to lead to salvation Mil.; nés-pai dön-las yos he is missing the true sense Pth.; ma-nés-pa untrue Tar. 109, 17; yang-das-las nés-pa méd-pa yin as to abide I am changeable, I have no fixed abide Mil.; also nés-méd alone: homeless Mil.; undefined, nés-méd-kyi ri-la somewhere on the mountains Mil.; sometimes it is but a rhetorical turn, like the English evidently, obviously, bê-la bkra-mi-sis nés-kyis, as our son has evidently met with an accident Dzl.; bud-méd yin-du nés-so they are evidently women, they do not deserve to be called men Dzl.; also sbst. certainty, surety, truth; tsé-la, någ-la, lés-la nés-pa méd (man’s) life-time, word, body have no certainty, are transient Glr. Hence nés-pa-can real, actual, nés-pa-candu really, truly, in fact, in reality, opp. to deceitful appearances, false opinions, wrong calculations etc. Glr.; nés-pa-nyid-du adv. 1. in reality Glr. 2. truly; in truth, verily Glr.; nés-par adv. 1. really, certainly, to be sure, frq.; sdi-g pa byas-na rnam-par-smi-pa nés-par myön-ste as retribution for a sin committed is sure to take place, will certainly follow Dzl.; dé-du-rab zig nés-par yod-na if such a one is really present Dzl.; nés-par ci-be the certain dying, the certainty of death Thgy.; bdag nés-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 sêms-la is to be supplied, so that it may be rendered by to know: bdén-par nês, rdzin-par nês I know (I am certain) that it is true, un-true; nés-par cêr 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.; sêms-čan id bdag-gi pa-mu yin nês-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 *sêms-la nê tûb-bam* C. shall you be able to remember that? nês-dón, also yân-dag-don, is said to mean immediate knowledge of the truth, which may be obtained mystically by continued contemplation, and is opp. to drâga-ron, knowledge obtainable through the medium of the sacred writings Mil., also Lexx.; nês (-par) byun-(-ba) Mil. frq., Schr.: ‘delivery from the round of transmigration’, Schr.: ‘to appear, to prove true; another explanation still: ‘knowledge of one’s self’ is not borne out by etymology. — nês-bzuin acc. to Lexx. a synonym of brnám-pa, q.v. — nês (-par) lêgs (-pa) Thgy., ‘that which evidently is the best’, is said to denote delivery from the round of transmigration.

**ño** num. fig.: 124.

**ño** 1. resp. zal-nò (cf. úd-o, ñor, úos) face, countenance, air, look, as the expression of a man’s personality and mind (ño mdzê-pa Cs., and úin-pa Schr. are dubious), bdag-gi nò-la yzigs-nas when she (my mother) shall see my face, ñod kâr-po a cheerful face; ño någ-par ñug-pa to sit
with a sad and gloomy face Glr.; *no nág-pa *gyér-ba to grow sorrowful, to turn pale with fright, pain etc.; *no bab courage fails(me); *no spunj-ba frq. to watch the countenance', to pay much or even too much regard to other people's opinions; *no dzin-ba Mil. seems to signify the same, and *no cõys-ba the contrary: not to comply with a person's wishes Mil.; *no spród-ba to lay open the features, to show the nature of a thing, to explain; *no ejród-ba to understand, to learn, in later literature frq.; *no sës-ba to know *ccap: *na *no kyöd-kyís ma sës-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 sës-ba 1. not to know 2. unaequantance, ignorance 3. unknown: *nô-mi-sës-ba-la lduán-ba to rise before a stranger; *nô-mi-sës-pai yul an unknown country Thgy.; *no ltau-ba Glr. is said to signify: to submit (vb. n.); *no lén-ce* W. to beg pardon, cf. *nos bluán-ba; *no ldog-pa or lôg-pa to turn away, always fig. = to desert, *kôr-bai yul *no lôg-na if you will desert, get rid of, the land of transmigration; more frq.: *no-lôg hyed-pa to revolt, rebel, rtsôm-pa to bring about a revolt, *no-lôg-mkan mutineer, agitator, *no-lôg-can seditious, faithless, *no lôg-pa ceg. to oppose, resist, not comply with a person's wish Dzl. — 2. side, like *nôs, esp. W.: *a *nô-la son* he has gone to that side, in that direction; *sâm-pa 'a *no 'i *nô-a son* he is absent, inattentive. — 3. self, the thing itself, cf. *nô-bo and *nôs; v. jål-ba; also sbst. the self, the 1, *no-fsáb the representative of the I; cf. also *no-cên. — 4. likelihood, prospect of, c. genit. inf. or root, *kyér-bai *no a probability of its being taken away; *na *cig *byunj *no *ce a great chance of (getting) a son. — 5. (also *nôs) a. the waxing and waning moon, with regard to shape; one half of the lunar month with regard to time, *yar *nô the former, *mar *nô the latter half; *yar *nô 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.: zlú-ba *dgy *bê-bu lôm-pa-na Glr.; *no bû-nus, zlú-ba *no bû-nu Ith. 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: *nô-med lkög-med acting in the same manner in public as in private life, the open and the secret, conduct being alike Mil. (cf. *nos). — *nô-can natural (?) Cs. — *no-cên (the greater self'), a man of influence interceding for another person, an intercessor; *nô-cên hyed-pa to intercede Glr.; *mi-la *no-cên cöl-ba to use a person as negotiator, to make inquiries through him Glr. (Sch. incorru.) — *no-rtôg W. 1. (like nês-pa of B.) certain, e.g. *no-tôg sê-cê* to know for certain. 2. (like dions, yan-dag-pa) real, actual; true, genuine, *t el lu yin-na *no-tôg yin* is it counterfeit or genuine? illusion or reality? *nô-tôg säd-kan* the actual murderer, he who really occasioned the death. — *nô-stod-kan W. he who praises another to his face, a flatterer. — *no-nág v. above 1. — *no-bo-njûd, entity, *no-bo-njûd-méd-pa non-entity Tar. 90,2.; essence, nature, substance, e.g. sêms-kyï Mil.; character Was. (278. 294); marrow, main substance, quintessence (= suyuñ-po) Glr. and elsewh.; rân-qi *nô-bos in itself, according to its intrinsic nature Mil.; also col. *nô-bo ko-rán* C. the thing itself, opp. to a surrogate; *no-bo *cig rtôg-pa *nyis Was.: *one quality, two (different) ideas* (Schl. has ldog-pa instead of rtôg-pa). — *nô-sûb-pa adj. discouraged, timorous, bashful W. — *nô-ma acc. to Cs. = *no. — *nô-ma-ryog C.: master and servant. — *nô-mig W. boldness; *nô-mig-kan*, or *cên-po* bold, daring, courageous; *nô-mig cau-së* shy, timid, faint-hearted W. — *no-tsa ('heat of the face') 1. the act of blushing. shame, *nô-tsa ynas shameful things Schr., Schr.; *nô-tsa-dan,
úó-tsa-sés-pa shamefaced, chaste, ashamed; úó-tsa-med-pa, mi-sés-pa shameless, bare-faced, impudent; *"na úó-tsa rgya* I am ashamed, *ko úó-tsa dug, úó-tsa-čan dug* W. he is ashamed; úó-tsa byéd-pa to be ashamed. 2. a shameful thing, kydol úó-mitsa-la úó-tsar byed you are ashamed where there is no occasion for it Mil.; úó-tsa-ba to be indecent, indecorous, unbecoming, yul-du log-na úó-tsa-la as it would be a shame if we returned Ghr.; yê'rur bur gróba úó-tsa žiṅ as it would be indecorous to go naked Pth. — úo-mtsar-ba v. mtsar-ba. — úó-ru, nor 1. into the face Sch., e.g. skül-pa to smear; rtsub-pa to say rude things to another's face Thgy.; úo-rain-du id. 2. in the face of, before the eyes, yê'ang-gyi of others. 3. by reason of, in consequence of, des skül-bai nor in consequence of a summons, of a request of him Ghr. and elsewh. — úó-sés an acquaintance, a friend (the usual word in W.). — úó-só joy, úó-só če-bar on you will have great joy, you will be delighted, highly satisfied; sbyin-pa úó-só byéd-pa to make presents to another to his full satisfaction Mil., also Tar. 211, 2. — úo-srûns regarding the opinion of others, an aiming at applause Mil.

énoš 1. mountain-side, slope (cf. ínóš); river-side, bank, shore, rgya-mtsor Dzl. — 2. ford, ču-ňngs id. C.

eíms-pa, pf. íms, 1. to satisfy one's desire by drinking, kraig-gis, also kraig-las Dzl.; ma íms I am still thirsty; nômpar, also íms-fsal, žun-ba to drink one's fill; also of sleeping, nyid ma íms I have not yet had my full share of sleep; fig.: čos-kyi bhad-rtsis, to fill one's self with the nectar of doctrine Dzl.; bttâ-bas mi íms mañés-pa so beautiful, that one cannot gaze at it long enough, frq.; also bttâ-bas mi íms bzin-du not being able to look at it sufficiently Pth.; íms(-pa)-med(-pa) insatiable. — 2. to show with design (boastingly, or indecently, e.g. one's nakedness) Ghr., Pth. — 3. col. for snômpa to snuffle, to pry into, to spy.

éno 1. v. under íno, Comp. — 2. n. of a monastery of the Saksya, Wdk. chronological table in Cs.'s Gram.

éno 1. side, mdûn-nos front-side, front of the body Lt.; of a pyramid, a mountain, lhó-nos southern side or slope of a mountain, side, margin, edge, of a pond etc.; rgyâš ínos rgyâs-na on the right hand behind, rgyâs ínos mdûn-na on the right hand before Ghr.; surface, plain, of the table; sai ínos surface of the earth Cs.; hence íños-su (opp. to lhoq-tu) Mil., *ûl-la* (opp. to sbs-tse (*bô-te*) W. manifestly, notoriously, publicly, openly (cf. íno): side, direction, like ýýoš, W. — 2. a thing itself (cf. íno 3), examples v. under Jâl-ba. — 3. pers. pron. first person I, we; esp. in Ld. in epistolary correspondence, eleg. — 4. instrum. of íno, = íno-rig; ínos dzin-pa Mil. (dinos dzin-pa Thgy.) vb. 1. to be selfish, self-interested, also adj. selfish, cf. ínos 3. 2. more frq. to perceive, to know, to discern, also íno-rig dzin-pa; ínos zin-par gyis sîg, 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. *nõn-îg lâñ-va* C. (lit. ñnoû ínos blân-ba) = *ûn-če* v. *îno* 1.

diângs-snyâns v. ñay (Lex. = काया).

duán-ba, pf. duâns 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, sbrul-gysis of a snake; čes duâns-nas thus he spoke in dismay Dzl.; duâns-par gyi-nro you will (or would) be terrified Dzl.; duâns-skrag, skrag-duâng great fear, fright, terror; duâns-skrag-pa intensive form of duâng-ba, frq.

diuâng - sên - pa Lex. not to return things taken away from another.

diâr 1. for mân, sweet Mil. and elsewh. — 2. also zil-diâr Lex. w.e.;
diùd-mo = nùd-mo Sch.

diùl (col. often *mul*)

1. silver.

2. money.

3. a rupee.

4. a tola

or Indian half ounce; diùl-gyi tö-yus diùl-yiems-'cu toh he gets 30 rupees out of the ready money; diùl-ka a silver mine, a vein of silver; diùl-kéig, diùl-sgayig money-bag, purse; diùl-'cu quicksilver, mercury; diùl-dûl-ma refined silver Sch.; diùl-rmug, lump, bar, ingot, of silver Sch.; **mul-zán**.

**W.**, C., silvered or plated copper.

dùn 1. shore, bank Lrwx. — 2. edge of a knife Cs.; fig. rta-kéig-gi dòo whipcord, lash of a whip C. — 3. handle of a knife (??) Cs.

diùm-pa, diùm-brjäd, brightness, splendour; diùm-po, diùm-cañ shining, bright Cs.; Lrwx. diùm-čé very bright. Cf. viùm-pa.

diös 1. reality, real, diös dañ sgyi-ma reality and illusion; rgyal-bu diös the real prince (opp. to a spurious one); proper, true, genuine; positive (opp. to negative) Gram.; personal, diös-la yol-pa to be personally present; diös-su, resp. žal-diös-su bodily e.g. to appear bodily; a-yiig diös-su med kuán, even though the a is not actually written there, Gram.; diös-su grub-pa méd-pa to have no real existence Thgy. — 2. Cs.: pers. pron. I, cf. rìos; diös-dzin-pa to be selfish Thgy.; diös-dzin selfishness, selfinterest, diös-dzin ydön-gyis zìn-pa to be possessed by the demon of selfishness Thgy.; diös-dzin can selfish, selfinterested. 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. diös-grúb, Ssk. siddhi,

1. perfection, excellence, any thing of superior value, e.g. honour, riches, talents, and esp. wisdom, higher knowledge, and spiritual power, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously, or in consequence of long continued contemplation. This diös-grúb is, as it were, the Buddhist caricature of the zyćäp-ma of the N.T. (v. I. Cor. 12, 4). — 2. name of male persons, col. *no-rúb*.

W. — diös-närn having little flesh, ill-fed, emaciated Mil. — diös-can material, real Cs. — diös-dad true faith, opp. to blün-dad 'a fool's faith', superstition Mil. — diös-nétiig prob.: real, or still effective sin, unatoned, unexpiated sin Dzl. 92, 14; or less emphatically: sinful actions in general 32, 15. — diös-po, Ssk. चल, चलुः thing, natural body, ser diùl-ta söys-pa diös-po Gh.; matter, subject, dyi-baì diös-po matter of rejoicing Wlé; goods, utensils, dye-stól-gi wearing-apparel of a Gelón; occurrence, event, action, diös-po sgrúb-pa to bring a thing about, to set it on foot or a going Dzl.; as a philosophical term: substance, matter, Was. (270. 294); diös-po dzin-pa the belief in the reality of existence Mil. — diös-ma Cs. natural (opp. to artificial), natural productions. — diös-miù 1. the proper or real name for a thing; so Zum. uses the paraphrase: jìo-mśán-gyi diös-miù, in order to avoid the plain expression zyće, which is considered obscene. 2. noun substantive, Chr. Prot. a newly coined grammatical term. — diös-meg Lrwx. = Ssk. abbava, Cs. immaterial, not existing, Was. (281): not real.

— diös-stól a real, a personal pupil Tar. often. — diös-zìi (Lrwx. = Ssk. mala) the main part of a thing, the thing itself, e.g. the subject-matter of a treatise, the ceremony itself, opp. to smón-grö introduction, sbhór-ba preparation, and eventually also zyćes that which follows.

miùy-pa, pl. miùgs, 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-yzag a servant, slave, but esp. a messenger of the gods.

miăn - pa to curse, to execrate; miian bsgra'-ba Cs. 'enumeration of curses'; but miian mi bsgra? Lev. w.e.

mița, resp. for dbai, might, dominion, sway, mița mdzêd-pa to govern, to rule, la over; mița brnyâs-pa to have obtained power Glr.; mița sgîyur-ba Tar. id.; to possess (books, knowledge etc.); to have mastered, to understand thoroughly; mița ysôl - ba 1. to name, nominate, appoint, rgyal-por a king Pth.; bsân-mor to declare a woman one's wife Glr. 2. to praise C.; bkrâ-sís mița ysôl-ba C. to congratulate. — mița-tân power, might. — mița-bdag ruler, master, owner, frq. — mița-ba 1. vb. resp. for yod-pa, to be (to have), rgyal-po-la svra ysum miâ-ste the king having three sons Dzl.; bsân-poi skû-ja bsnyân mița lâgs-saun (I trust) your majesty is not unwell? Glr. 2. adj. (partic.) being owned by, belonging to, Dzl. ʒ, 3; having, owning, dâi ldân-pa, frq. — mița-mdzêd = mița-bdag. — mița-zâbs Glr., mița-ôg Glr., mița-ris L.ex. subject to; a subject.

mița-ris p.n., in a wider sense the whole country round the sources and the upper course of the Indus and Sutlejed, together with some more western parts; the Cashmere, English, and most western Chinese provinces, where Tibetans live; in a more limited sense mița-ris skor ysum denotes Rutok, Guge, and Purang. — mița-ris-kâm-bu C. (*pá-tiin* W.); dried apricots from Balti; mița-ris ču, mița-ris ytsâin-po, also ygas-mu-ytsâin-po, and rta-mêog-ba-bab, the principal river of Tibet.

miâr-ba, W. *miâr-mo*, C. *miâr-po*, sweet, frq.; *miâr ysum* the three sweets, sugar, molasses, and honey; cf. dba ysum.

mițal, resp. luums (गम्म) womb; mițal-gyi dri-mas ma gôs-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); mițal daî ldân-par gyûr-ba to be with child; mițal mi bdê-bar gyûr-ba to be taken by the labours of child-birth; mai mițal-nas byâun-nas stüg-par constantly from one's birth; mițal-du tâgs-pa 1. the originating in the womb, conception, 2. the foetus or embryo Med.; mițal-du tâgs-pa a disease; mițal(du) yrâs (-pa) foetus, embryo Thgy.; mițal-du ŋag-pa to enter the womb, relative to a Buddha: his incarnating himself, his assuming flesh; mițal-du dzin-pa Wdû. to conceive, to be with child. — mițal-ka mouth of the womb, orifice of the uterus Med. — mițal-ğrib contamination of the womb; Cs. adds: original sin, yet prob. it signifies nothing more than mițal-gyi dri-ma v. above; (the said contamination is considered to extend to the least contact with a woman in childbirth). — mițal-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 mițal, e.g. when the subject of re-birth is spoken of. — mițal-tür a spoon used in midwifery for extracting a dead fruit (in the artificial delivering of a live child the obstetrical art in Tibet is rather helpless). — mițal rlûgs-pa abortion, mițal rlûgs-par byêl-pa to cause abortion Cs.
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; *miöö-nu byin-pa* to disclose, reveal (secrets, the future) *Glr.*; to make known (one’s wishes) *Glr.*; *miöö-nu gyur-bo* to be revealed or disclosed, to make one’s appearance, *raii-byiün ye-sës miöö-nu gyur-pas* as the self-originated wisdom has revealed itself to us *Mil.* — *miöö-par* adv. manifestly, openly, evidently; often = entirely, highly, greatly, very, *miöö-par rdzogs* *Was.* (246) complete fulfilment; in the sense of ‘very’ it may also be taken in *miöö-par dyao* 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.** *miöö-(par) brjöd(-pa)* = abhi- dëna, a collection of synonyms, of which some are mentioned in *Burn. I.* and II. — *miöö-rtögs* proof, argument; sign or token of the truth of a thing *Del. vž*, 2. — *miöö-(par) rtögs(-pa)* 1. a clear comprehension *Was.* (287). 2. a hymnlike description of a Lha from top to toe, v. also *Schl.* 260. — *miöö-mtö re-birth as Lha or as man Thgy.* (*Schr.*); also n. of a region in Paradise. — *miöö-pa-pa* an Abhidharma scholar. — *miöö-spyod* Sch. cruelty, severity; *Schf.* more corr.: witchcraft, *Ssk.* abhi-čära, *Pth.* dräg-po miöö-spyod-kyi las *Tar.* frq. — *miöö-mšän* *Lex.* w.e., *Sch.*; an evident sign. — *miöö-(par) sës(-pa)*, resp. nlyön(-pa), *Ssk.* abhi-ñö, 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.* — *miöö-süm-du* 1. openly, publicly *Del.*; more frq. 2. bodily, personally; like dröö-su, e.g. to appear, to instruct, in person (*Tar.*); to know by one’s own personal experience (*W.*).

**Comp. ria-sgrä 1. sound of the drum, or kettle-drum 2. n. of a Buddha, = döö-y odor-grub-pa or Amoghasiddha. — *raii-légy* W., *raii-rlégy Sch., riai-abgyug Cs., riai-yub Sch. drum-stick. — *riia-pa a drummer Cs., riai-udpón a chief drummer. — riai-lpaög drum-skin. — riai-yu handle of a kettle-drum (the larger kettle-drums being held up during the play by means of a handle or stick). — riai-skin the wooden body of a drum Cs. — riai-sön kettle-drum music Sch. — riai-ysän (also riai-bsän) a loud beat or roll of the kettle-drum Sch.

II. for riai-bön, and riai-ma.

**ırā-ba, pl. brsas, fut. bräa, imp. riöö, to move, to cut, to reap, or lo-töö zór-bas to cut the harvest with a sickle; brsäs-sa ma bräa-pa the reaped corn; rüa-mäkan the mower, reaper.

**rıa-bön W., *raii-möö*C., camel, riai-yöö male camel, riai-mo female camel; a camel in general; riai-prüag the young of a camel; riai-ryöö a wild camel; riai-böl camel’s hair.

**rıa-mä 1. tail. 2. in a special sense: yak’s tail *Mil.* — riai-mä yug-pa Sch., *raii-ma toö-gë* (lit. skrog-pa) W., to wag the tail. — riai-yöö 1. a yak’s tail, used for fanning and dusting. 2. riai-yöö, and riai-yab-γän, n. of two fabulous lands in the south of Asia Cs.

**rıa-säa riai-sën Lex., C. and W., contempt, disdain; *raii-sën jhe-pa*C., *coöče* W. to despise, contemn.

**rıa-pa 1. sbst. 1. reward, fee, hire, wages; riai-pa mäö-po the wages are high; riai-pa shööy-pa or rööö-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 bṟhṉ-pa.

**ṟṉ̱-pa** 1. (cf. *ṟṉ-am-pa*) to desire earnestly, to crave, bkṟes-ṟṉ̱-pa to be greedy, to have a craving appetite Lev. — 2. W. col. for *ṟṉ-ba to mow, *ṟṉ̱-sa* (lit. *ṟṉ̱-rtsewa*) W. grass or corn that is to be mown or cut.

**ṟṉ̱ms** - *ṟṉ̱s Med., a hollow horn, used for sucking Sch.

**ṟṉ̱m̱-pa** 1. stbt. (cf. *dion*), also *ṟṉ̱m̱-bJWT, ṟṉ̱m̱-bJWT, splendour, magnificence, majesty, an appearance, commanding awe or inspiring terror (but not = awe Cs.); *ṟṉ̱m̱-pa u̱-ro a voice of that kind; *ṟṉ̱m̱-po, ṟṉ̱m̱-cW-an adj. bright, shining, grand, majestic. — 2. vb., also ṟṉ̱ms-pa, pf. *bṟṉms, to breathe, ṟṉ̱m̱-pa bde the breathing is regular M̱g, frq.; *ṟṉ̱m̱-pa ṯ-u short breath Sch.; esp. to breathe heavily, to pant, *ṟṉ̱m̱-pa y̱gود wild puffing Med.; c. dat. *to pant for, to desire ardently, srog y̱c̱ḏ-pa-la to be blood-thirsty Ma.; *ṟṉ̱m̱-po ṯ-sW-gyis greedily (devouring) Thgr.; *ṟṉ̱m̱-cW-an adj. greedy, avaricious, covetous; *za-nam-pa* voracious, glutinous, ravenous W.; to rush upon, fly at, throw one's self on, ẕzān-la on others Mil.; to rage, to be in a fury; to destroy or murder in a state of fury; mi *p̱ul-cW-er grir ṟṉm (like grir y̱sd) the people are in numbers murdered by the sword Ma.; to call out in a rage, ̱ces ḵṟs-ṟṉ̱m̱-nas thus she called furious with rage Dzl.; *ṟṉ̱m̱-pa (ḵṟs)-zāl an angry face, wrathful look Glr.

**ṟṉ̱ms height**; in height Glr., *ṟṉ̱ms-su id.

**ṟṉ̱s, v. s̱ṉ̱s.**

**ṟṉ̱ pain**, v. zug-ṟṉ̱.

**ṟṉ̱ḇ-pa**, pf. (b) ṟṉ̱bs, fat. bṟṉub, imp. ṟṉ̱bs, to draw in, dbug̱s air, snar into the nose Med.; to breathe Med.; dbug̱s ṟṉ̱b mi *f̱oW (?) is mentioned as a sign of great sadness and affliction Pth.

**ṟṉ̱ul perspiration, sweat, ṟṉ̱l-ču id., esp. col.; ṟṉ̱ul du Med., byun Dzl., ṟṉ̱l - ču *f̱on, *g̱oW*, col. perspiration is breaking forth; ṟṉ̱ul dṟṉ-pa to cause to sweat or perspire Cs.; ṟṉ̱l-ba, pf. bṟṉul, to sweat, to perspire Cs.

**ṟṉ̱u 1. also ṟṉ̱u-čuW, ṟṉ̱u-čuN, a little drum, diminutive of *ṟṉ̱u. — 2. the young of a camel, v. *ṟṉ̱u-mōW.**

**ṟṉ, ṟḻo, is stated to be a kind of leprosy, covering the whole body, of a whitish colour, itching very much, and contagious; *ṉo pog, gyab* he is affected with leprosy; ṟṉ-čan leprous (cf. m̱dzē).**

**ṟṉ̱ḻ-ba to be able Cs., ṟṉ̱l-ṯ-g̱yid-pa id., so Fouc. Gyatch. 225, 9, *ṉob-če* Ld.; Sch. has: *ṟṉ̱ḻ mi ṯ-g̱yid-pa to look at one with uncertainty, not being able to recognize; the passage of Mil.: *ṟṉ̱ḻ ma ṯ-g̱yid-pa is not to be explained by either of these significations; Lex.: *ṟṉ̱ḻ mi ṯ-g̱yid w.e.**

**ṟṉ̱ḻ̱cW-čan Cs. v. ṟṉ̱m̱-cW-čan.**

**ṟṉ̱ḻ-ḻeW-an to roast, fry, (?) Sch. v. ṟṉ̱ḻ̱-pa.**

**ṟṉ̱g̱ 1. also ze-ṟṉ̱g, the hunch or hump of an animal Lex., more esp. a hump consisting of fat (like that of the camel); ṯ-sW-ḻ-ṟṉ̱g the fat around the kidneys, suet Mil.; ṟṉ̱s-kyi ṟṉ̱g Lex. w.e. — 2. ṟṉ̱g(-ma) the mane of horses etc. (not of the lion, v. val-pa), ṟṉ̱g-ṟṉ̱g a horse's mane, dre-ṟṉ̱g a mule's mane; dreu-ṟṉ̱g a kind of stuffed seat or mattress Cs., a thick-haired carpet Sch.; ṟṉ̱g-čan, ṟṉ̱g-ḻḏan having a mane; ṟṉ̱g-čogs a beast that has a mane Cs.**

**ṟṉ̱ḏ-pa I. pf. bṟṉos, fat. bṟṉod Cs. (perh. erron. for bṟṉo) imp. ṟṉ̱ḏ, ṟṉ̱s, W. *ṉo-če* 1. to parch (barley), ser ṯs̱m̱ (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. = ṟṉ̱ṉ-pa to deceive wild beasts, to hunt); to seduce, esp. to sensual indulgence, bud-méW Lex.; similarly Tar. 39, 2.
1. sini-na to. liit-d-pa xiit-du. 3. *gran-fsig*. 4. s/'id-tlro *t<t

Comp. siia-gön-(nas) adv. before, previously, at first, a little while ago, just now Mil.; formerly, = late, deceased, siia-gön yab your late father Glr.; siia-gön bôd-kyi rgyal-po the earlier Tibetan kings Glr. — siia-dpons morning and evening Sch. — siia-siia very early Sch. — siia-câd formerly, hitherto, till now, up to this time Dzl., = siian-câd, sîon-câd. — siia-rât-du earlier or later, not at the same time, e.g. brôsso they escaped Glr. — siia-latís omen, presage, prognostic; also the fate or destiny portended. — siia-tôg 1. forenoon. 2. the first-fruits of harvest Cs. — siia-dius antiquity, time of old. — siia-dro the morning, the earlier part of the forenoon, ‘the time before the heat of the sun’; siia-dro 'êgí-la in half a forenoon Glr.; siia-dro dpons-mo morning and evening Sch. v. above; sai siia-dro to-morrow morning Mil. — siia-pjî(r) sooner or later, like siia-rât-du v. above Dzl. frq. — siia-rôl time of old, past ages Cs.; siia-rol-tu before Tar. (cf. siion-rol). — *siia-lo* W. last year. — siia shugs drên-pu Cs.: ‘the accenting of the first syllable’. — siia-sûr early, siia-sûr-sûr very early Cs. — siia-sôr 1. in the first place, first of all, at first (cf. rtîn-sôr) Glr. 2. anciently, in old times Cs.
si-a-si-o vegetables, greens Thgy. (v. si-o).

si-ga-pa, also si-a-ga-pa, pf. bsi-a-ga, fut. bsi-a-y, imp. sien-y, to praise, commend, extol; to recommend; egr-o-bar si-a-ga it is recommended to go Wd.); bstd-si-a-ga-pa to praise, to sing praises, frq.; si-a-ga-(pa)-po a praiser, commender, Cs.; si-a-ga-(par) os(-pa), si-a-ga-lDan praise-worthy; praised; also n. of the horse of Buddha Cs. — si-a-ga-yol praise, thanks.

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. Buin. II., 21, and note; on Buddhist magic in general v. Was. 142. 177, Köpp. II., 29.) — rzi-a-si-a-ga, ria-si-a-ga, and ysa-a-si-a-ga prob. = si-a-ga. — si-a-ga sqeb-pa, sqel-ba, zlé-ba, C. also *gya-ga-pa*, to recite, to pronounce charms, incantations; če-a-ba, dzin-pa, to carry (charms) about one's self. — si-a-ga-kyi tég-pa Tantrayana, Mantrayana, v. tég-pa. — si-a-ga-pa, si-a-ga-mkan, 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 na-ni-a-ga, na-ni-a-ga-mkan, diabolical sorcerers and necromancers, and also common winders, jugglers, conjurers, fortune-tellers etc. — 2. praise, encomium Cs.


sian, for si-a, si-on, e.g. si-an-čad, formerly, before, previously, opp. to now Mil.; si-an-čad tó-tsangs-pa bzod-par gsal pardon our former scoffing Mil.; esp. W.: *ni-a-la* for si-an-la, sian, before, previously; *ni-a-ma* for si-a-ma, *ni-a-mi gyal-po* the former or last king, *ni-a-mi nán-tar* just as before.

si-a-ni-bu a medicinal herb, Wd.}

si-a-r, prop. si-a-ru, before, beforehand, previously, formerly, at first; si-a-r de byás-pa ʒog-tu not until that has been previously done Dzl.; si-a-r méd-pa, si-a-r ma byás-pa, si-a-r ma skyes-pa what has not existed, or has not been done before, where we only say new, frq.; si-a-r loins get up first! Dzl.; si-a-r-bas kyán(tshag-pa) still more so than formerly, frq.; si-a-r-gyi what has been hitherto in use, frq.; shdr-gyi yi-ge rnyin-pa-rnam the old writings of antiquity Glr.; si-a-r yin-na adv. = si-a-r Mil.; si-a-r ltar, si-a-r bźin as before; si-a-r nas from before, from former times Mil.; also with reference to space: foremost, ahead, in advance, on, onward, joined to verbs of motion Dzl.; si-a-r-ba the former, first-mentioned (?). In the sense of a post-position (c. accus.) si-a-r is used but seldom, as far as I know only in spyen-si-a-r.

si-a-r-ma intelligent, quick of apprehension Sch.

si-a-s a bolster, pillow, cushion; yo-byād si-a-s-su jüm-pa Glr., C. col. *yo-yë-la nê c'u-pa* using the luggage as a pillow; si-a-s-sin, si-a-s-ból, resp. dbu-si-a-s-ss pillow; rgyab-si-a-s a cushion for the back; si-a-s-mal a couch constructed of pillows or cushions; si-a-s-gəns (?) pillow, cushion Cs.; W. *nye* for *si-a-s*.

si-o-pa v. si-a-ba.

si-un, col. for si-on; si-un-la c. genit. before, ago, like gón-du; *dá-a-ra nyis-si ni-un-la* two months ago; *ni-un-la* he walked in advance, or ahead; *ni-un-ma* former, last; *ni-un-ma-zag* W. two days before yesterday, *yan ni-un-zag* three days before yesterday.

si-u-r-ba to snore Lex. (cf. ni-a-ba).

si-ru Lex., Cs.: a kind of pulse or pease; Sch. = mün-sran, v. greu.

si-o, a root signifying blue or green; as sbst. plant, herb, vegetable, greens Mil.; si-o skye-na when it is getting green or verdant.

Comp. si-o-skýá blue bice, pale blue, e.g.
the skin of emaciated persons Med.; *sño gyān-gyān* W. greenish-yellow (spelling dubious). — sño-syā official herb, Wl. (green ginger?) — sño-nād v. adv. — sño-ñān bluish green. — sño-tōg Schr. *unripe, sour, of fruits* (?); more corr.: green, unripe fruits. — sño-drēgs green mud or mire Sch. — sño-nāg deep blue. — sño-ba 1. vb. to get green, verdant; 2. adj., also sño-bo, more frq. sión-po, sión-mo blue, green, also used of the lived colour of diseased or famished people Glr. — sño-smān a medicinal herb. — sño-tsōd vegetables; herbs. — sño-lō the leaf of a plant; Cs.: sño-lō cār-ba to become notorious’. — sño-sānis pale blue e.g. of the sky; sño-sānis-ma night Sch.

Comp. sión-skyēs the first-born, eldest son. — sión-grō v. grō-ba compounds. — sión-cād, sión-čād Dzl., v. sían-čād. — sión- jūg a prefixed letter Gram. — sión-dās, sión-tsē antiquity; adv. anciently, in times of old. — sión-bytē Cs. = sión-rābs. — sión-rābs ancient race, ancient history, antiquity, पुरातत्त्व. — sión-rol (cf. sīā-rol) former time or period, ma yād-pai sión-rol jīg-tu formerly, in former times, when (the chair) was not yet transferred (to...) Tar.; dus nā-nān sōn-bai sión-rol-na a year ago (an expression with an unnecessary redundancy of words!) Mil. — sión-lās former actions.

sión = sīo, sión-po, v. sío.

sión-bu n. of a medicinal plant, acc. to Cs. poisonous; in Lh. Delphinium Cashmirianum, official. — sión-bum n. of a botanical work: ‘the hundred thousand vegetables’ Cs.

brād-ba, v. rād-ba.

brād-pa Sch.: ‘ausziehen, ausreissen’.

bründ\-\-pa 1. Sch. = bründ\-\-pa. — 2. Lex. = vián\-\-pa, viams\-\-pa.

bsiál\-\-ba to be faint or exhausted Cs.; v. sdug\-bsiál.

bsiús\-\-pa to place upon a cushion Sch.

bsiós\-\-ba 1. v. sió\-\-ba. — 2. a blessing, cf. sió\-\-ba. — 3. Cs. also: mouldy, rotten (prob. only livid, discoloured, v. sió).

c. 2. the letter \(c\), tensuis, palatal, like the Italian ci in \(ci\)asciuno, or c in ciceron. — 2. as numerical figure: 5. — 3. = \(c\)ea excrement, alvine discharges, \(c\)ea\-dor\-ba to discharge excrements Mil.

\(c\)a\-čr lark Ld.

\(c\)a\-čris warped, distorted, awry Sch.

\(c\)a\-čó clamour, cries, snyi\-\-tsim\-\-gyi \(c\)a\-čo shout, exclamation of joy Ptk.; noise, of many people Thgy.; da \(c\)a\-čó ma zer now do not make such a noise! (so Mil. rebukes the aërial spirits); chirping, twitter Glr.; \(c\)a\-čo\-čan shouting, bawling; talkative, loquacious Stg.

\(c\)a\-dar, also tsá\-dar, tsá\-sar, a sheet, blanket, toga.

\(c\)a\-ra\-rá, or \(c\)i\-ri\-ri, W. *\(c\)ár\-pa \(c\)a\-ra\-rá yon du\y*; it rains heavily, it is pouring.

\(c\)a\-ri W. bug.

\(c\)a\-ré continually, always = \(c\)ar.

\(c\)a termination of the plur. of pers. pronouns.

\(c\)a\-kríem cartilage, gristle; snar \(c\)a\-kríem bridge of the nose.

\(c\)a\-dkír W. quartz.

\(c\)a\-ga, C. *\(c\)ág\-ga \(j\)hë\-\-pa*, = nyá\-\-ra byé\-\-pa, c. l. to take care of; *\(c\)ág\-ga dág\-po \(j\)hë\-\-pa* to look after, to keep, preserve carefully; *\(c\)ág\-ga\-dág\-po* careful, orderly, regular, tidy, of persons.
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<td><strong>1. what?</strong> (C. gen. gañ instead of cī) cī šes (like the Hind. गान जानि) who knows? col. W.; also pleon. at the end of a question after the... am: na nō-śes-sam cī? do you know me? do you? Dzl.; cī of whom? whose? followed by ḫyīr, don, ेद, ेद (-du): why? wherefore? inst. of ḫyīr also cī- ḫyīr etc.; de cī ḫyīr े-na 'this wherefore? (= why this?) if so it is asked. (This phrase, besides the gerundial particles — esp. pas — is the only way in which in B. the causal conjunction 'for' (Lat. nam, enim) can be expressed, and in translating into Tibetan, the English conjunction must therefore often be altogether omitted.) cī ेbrais-bu what sort of fruit? cī ri what kind of a mountain? i.e. of what consisting? Pth.; cī also, like an adj., is placed after the word to which it belongs: rgyu cī-les for what reason? on what account? Thgy. — 2. why? wherefore? but only in negative questions: bdag-la des cī ma ेог why should not that suffice me? Thgy.; cī mi ḫgrub why do you not procure...? inst. of the imp. procure!Mil.; bsām-na cī ma legs if you considered..., why would not that be a good thing? = you had better consider, you ought to consider Mil.; frq.: de ḫyīr-na cī ma ेun if that happened, why should it not be desirable? = would that it happened! oh, may it happen! — 3. how? in conjunction with other words, v. below. — 4. inst. of a note of interrogation, e.g. in: cī ेनान, for ेनान-नम, ḫṣys-par cī ेनान do you allow(me) to come? Dzl. ेv, 13; 2, 5. II. correlative: which, what; whatsoever; every thing. much like gañ, q.v., esp. the syntactical explanations given there. cī, as a correlative, ought prop. always to be written jī, yet not even in decidedly correlative sentences is this strictly observed: cī ḫyed(=-na-αι) whatever I may do Glr.; cī ḫyīr bka nyan(-te) nēd-kyis ḫgrub whatever we may be bidden to do, we shall obediently perform Pth.; cī meñur, also cī meñur zig-la Pth. as quick as possible;</td>
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also *ci* alone: by all means, at all events, spyan *ci* draiṣs he must be conducted here at all events Glr.


*ci*-lim (Hind. čaṇ) 1. the bowl of a hukka (water-pipe). — 2. a hukka.

*ci*-tse Kun., also tse-tse, millet.
gyur-chig (= bungi-nas, or bungi-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 yāb-pas having hid themselves after running away Dzl.; frq. also where coordinate ideas are in English connected by and or but: sā-la zā-šin krāg-la šiin-ba eating flesh and drinking blood; ēziin bēgs-pa tall and well-shaped; drod yōd-čin buil-ba ḫan heat is hurtful (but), cold is beneficial Lt. It is also used like the ablative of the gerund in Latin: nya bsōr-žin ęsō-o we live by fishing (piscando) Dzl.; and = kyin (q.v.): ri-la dvañ-sro byēd-čin ãg-ṇo he sits on the mountain acting the part of an anchorite Dzl.; smre-siṅgš dōn-čin dug he sits wailing Dzl.; rañ-dgār grō-žin yda he is wandering at pleasure Mil.; ēs smār-žin yōd-pa-la as they were thus speaking Glr.; ēs sōn-čin yōd-pa tse as he was just giving religious instruction Tar. 11, 12.

čiù-ri n. of a female demon Thyr.
čir, či-ru, termin. of či, 1. whereeto etc., little used. — 2. with yan: 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 Pbh. and Thyg.).
čis, instr. of či, či yul-čes-par ġyur by what am I to believe it? what shall make me believe it? whereby can I know it to be true? Dzl.; čis kyān ni skrāg-pa yin he is not to be frightened by any thing Dzl.; čis kyān, and či-纳斯 kyān frq. used as adv.; by all means, at all events, at any rate, čis kyān grō-na if you wish to go by all means, at all hazards; da čis kyān geqs byao now I will at any rate play him a trick Dzl.; čis kyān bēgs-pa ḫu I beg of you most earnestly to accept it Mil.; čis kyān sblos never mind! teach it me at any rate! Pbh.
ču 1. num. figure: 65. — 2. inst. of bèn, used in compound numerals for the tens, when the preceding numeral ends with a consonant: sum-ču, drug-ču, behen-ču, bryut-ču.
ču-qañ Med., Cs.: 'a sort of lime used for medicine'.
— 2. C. dried apricots without stones. — 3. a sort of wild-growing vegetable Sik., C. — ču-li ta-yir the pulp of apricots boiled down to a conserve and formed into cakes W. — bun-ču-li a kind of peach Kun.
ču-ču = ču-čiug Sch.
čun 1. C. gourd, pumpkin. — 2. n. of a place. — 3. for čun-čig: da kyol čuñ-čyg-pa yin you are a little too late now Pbh.; čuñ yō-ba a little slanting Glr.
čun-čiug, čun-čig, čun-zad, čun-zad, a little, B. and C., mū-ge čun-zad čiug a partial famine Mil.; čun-zad-kyi ġyir for the sake of a trifile, through an insignificant circumstance Dzl. ?2V, 15; some, Lat. non-nulla, of rare occurrence, Was. (242); čuñ čiug skyen-čar ġyir-čig rather ashamed, somewhat confounded Glr.; čuñ-čiug pān-nam blta I shall see, whether it will help, or has helped, a little Mil.; a little while, a short space of time, čun-zad čiug sudol čiug wait a little (while) Dzl. When followed by a negative, it may either be translated as in: čun-zad ma beḷe-ba a little unwell, uneasy etc. Mil., or as in: dhañ čun-zad med, there is not even a slight possibility — there is no possibility at all Pbh. and elsewhere.
čun-če, also čuñ-če, čuñ-če, ycoi-če, a kind of white stone.
čub W., from the Hind. चूब, *čub ϡά-d-de dug* he keeps silence, holds his peace.
čur, in čur mid-pa to devour food of entire Sch.
meal, flour, only in medical writings.

2. co-ga, ges(-pa) cur-n cf. cog-mdø co-toi’bsdd-w-9 ces-pa-la dn literally for always. that words are purblind envious evil.

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or words we a ‘disease’ or words that said, words preceded or words swimming clyster-pipe. the words we a ‘disease’ or words we a ‘disease’ or words we a ‘disease’ or words we a ‘disease’.

of words we a ‘disease’. is a small sucking-pipe for drinking the Murva-beer, in which millet grains are swimming Sik. (v. Hook. I., 175). — 2. a clyster-pipe.

cog-pa

cogCs.: 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.: cog-mdø a place where three roads meet, v. mdo; cf. also cog. 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: oøs-so-øog-la Dzl. 2v, 6, to those arrived, to the (persons) arrived, yin-no-øog, yød-do-øog those being, existing (things or persons); Cs.: yøs-so-øog things that are valuable, precious, to a man.

cog-øog-pa W. grasshopper, cricket.
ỏé§š  соб-бу a sort of small tent Cs.

ỏé§š  собт, v. собт.

ỏé§š  собт-ла a mineral (?) Med.

ỏé§š  собт 1. Lex. a musical instrument, Schr.: a bell. — 2. Mil.: собт-ла skyur-ba to push one down a precipice in order to kill him (the only meaning the context here will admit); cf. tson-dön. — 3. v. yéon.

ỏé§š  собт-ци a small bowl or dish Sch.; v. сан-ци.

ỏé§š  собт-цин jagged, indented, serrated.

ỏé§š  собт-мо, col. for собт-мо.

ỏé§š  собт-ба, Pth.: ин-болн собт-ба acc. to the context: to raise loud lamentations, wailings (at funerals); perh. etymologically connected with собт-нис. Cf. yéon-skud.

ỏé§š  собт-зи = собт-зо.

ỏé§š  собт-рон, perh. = собт-ён, Mil. собт-рон тсёр-ма.

ỏé§š  собт-пам, памоSum., ornament for the head, worn by kings, tiara, diadem, crown; the crest of gallinaceous birds.

ỏé§š  собт-дар Ld.-Glr., Schr. p. 29, a (?).

ỏé§š  собт жён, собт жён a mouthful, a gulp, a little Sch.; cf. собт-рён.

ỏé§š  собт-шён Thgy. childish prattle or babbling.

ỏé§š  собт-пам 1. to apprehend, to grasp (with the understanding), to impress, gen. with yid-ла, on the mind, e.g. the doctrine Dzl.; also бка нан-собт-пам собт-по yéан-ба to give a thoroughly solid, impressive instruction; собт-пам byéд-па = собт-пам; with additional force: *до собт-пам бél-па* C. to impress (to one's mind) as firm as a rock. — 2. relative to persons it is synon. to собт-пам to love.

ỏé§š  собт-пам, W. *собт-пам* clever; lively, sprightly; W. also attentive to, regardful of; собт-пам дрCuп-пам clever and sagacious Mil., yéан-дрCuп лаам-па id. Pth.; hence also yéаn sbst. sagacity, cleverness; ка собт-пам clever words, clever speech Cs.; cf. also ка-шьапа; W.: собт собт to watch for; to keep guard, to watch; собт-риг собт to be very attentive, to listen with fixed attention, собт-риг-цён, C. собт-риг-цён* very attentive; W.: собт скул-собт 1. to exhort, admonish 2. to wake, to rouse from sleep; собт-нис собт-кш úн-цён* to give religious exhortations, to hold parenetic lectures.

ỏé§š  собл-па, v. собл-па.

ỏé§š  собл (сбл) собл-цён freq. beast of prey, Lat. fera, but more in a systematic sense, so that the cat, and even the dog may be included; Glr. po. собл-цён собл-ца the last of the beasts of prey', the cat.

ỏé§š  собл-бу Cs. humbleness. servility, flattery, Sch. also untruth, lie; собл-буй наМ, or тсйи a servile speech; собл-бу smра-ба to speak submissively Шт. (not much used).

ỏé§š  собл-ба 1. Sch.: cut out, put out, knocked out, e.g. миg an eye (cf. бевар-ба. — 2. Mil.?

ỏé§š  собл-шён, собл-шён du bkréм-па to spread, display, lay out e.g. precious stones, jewels, on a table, on the ground, Glr., also Lex.

ỏé§š  собл шён 1. vb. v. собл-па. — 2. sbst. = собл; бсаун собл both kinds of alvine discharges. Dzl.

ỏé§š  собл, num. one; собл кяш even but one; one and the same, dus собл-ту at the same time (whereas dus собл-на once, one day, which however is also written dus собл-мà); собл byéд-па to unite (vb. n.), to join (in an act), to act in concert; sole, alone; dear, beloved, yab собл dear father! Glr.: сн-ту yéап-ба ма собл my own (only) beloved mother! somebody, some one Dzl., собл... собл the one — the other, somebody or other, very frq.; собл-гàп собл, собл-ла собл etc. one another, each other frq.; ми-собл C. differing, different.
Comp. and deriv. *ycig-*ka single, only, opp. to several, Mil. — *ycig-*car, *ycig-*čar v. čar. — *ycig-*čig, pronounced *cig-*čig*, a certain, some one, *či* vč, sloβ-ma-las *ycig-*čig Dzl.; bud-med *ycig-*čig Dzl. 3v-5 (where Sch. has *či*-čig error.); *ycig*-čig, pronounced *cig-*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. — *ycig*-čig all-sufficient Ghr. — *ycig-*nyid Cs. 'unity'(?) — *ycig*-tu 1. into one, into one body, together, *ycig*-tu sdu-ba to unite e.g. six countries, Dzl.; to contract, to simplify C. 2. at once, wholly, altogether Dzl. 23, 3; 3. firstly, in the first place, *ycig*-tu-ni; then follows *ynjil-su-ni etc. Dzl. 4. only, solely Thgy. — *ycig*-dū unity and plurality, *ycig*-du-brdl not having these two qualities Was. (308). *ycig*-pa 1. the first Wdn. (little used). 2. having etc. one, cf. dpn. 3. of one kind, not different or manifold, mi-*ycig*-pa different B. and C. — *ycig*-pu (also *čig*-bu?) alone, single, *ycig*-pus mi stoi tūb-pa to be able to cope alone with a thousand men Dzl.; *ycig*-pur lus-pa to remain alone behind Ghr.; only, sole, bu *ycig*-pu the only son, frq. — *ycig*-po 1. alone, *ycig-las-pu *ycig*-po skyel-pa yin the king alone is a man, Dzl. 2. being one, or the one, ma *ynjil-su skyel-pa bu *ycig*-po thou (being the) one son of two mothers, viz. claimed by two, Ghr. 3. Pur. the one — the other. — *ycig*-sōs the other, when speaking of two.

*yčin* yčun, also yčī, ba, pf. yčī, fut. yči, imp. yčīs, to make water, to piss.

*yčin* urine, yči yčīda, or yčī-ba, W. tān-che, to make water; yči sōr urine is discharged involuntarily; yčin-rkyāg, both discharges, vulg.; yči-gāg the retention of urine Med.; yči-gnī yon gonorrhoea, clnp(?) Med.

*yču* 1. clyster-pipe = čeu; yči -ui sman clyster Lex. — 2. clyster(?) Cs.

*yčin-ba to spoil, to destroy Sch.
yécs-pa (Lh. *şé-pa*) dear, beloved, etc. their yécs-na yin although he is to me as dear as Gla.; yéöl-ki mi yécs-pa a man dear to us, our beloved, our darling Mil.; yécs-ma a favourite, sweet-heart Cs.; yécs-prug dear child Mil.; excellent, precious, valuable, sín-tu yécs-pai lla the five important letters (viz. the prefixed letters) Gla.; yécs-pa yécs it is of importance to know Med.; often as superlative: jig rten dlo-na yécs-pa rai-srog yin the dearest thing in the world is one’s own life Phd.; yécs-par byé-cs-pa Stg., dzin-pa Gla. c. accus., W.: *šé-pa čo-čé* gen. with the dat., to hold dear, to love, to esteem, persons or things, but not applicable to the deeper affections of the heart.

— yécs-bsdus Lex. w.e.; yécs-btus Cs. choice pieces (out of books).

yéag-pa, pf. bédag, imp. čog(s), W. *šé-čé*, imp. *čog* trs. to *šéag-pa, to break, dám-bar 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., yéag-ki dka bédag-tu med the word of my father may not be violated (by me) Gla.

yéon, yéon-nad, consumption, phthisis, yéon-čén dmú-ču prob. dropsy in the chest or in the pericardium Med.; gen. any chronic disease *čéon-la tsi’ ma son-üm* C. it has not taken a chronic turn, has it? also fig.: *sem čéon-po dny* C. the heart is sick, afflicted.

*yéon-skad Lex., Sch.: lamentations, wailings, plaintive voices, cf. yéon-ba.

*yéon-ba 1. pf. bsouns, to excavate, wash out, undermine.* through the action of water, tür-du yéon-bar mi gyir-ro they are not undermined (by the water)

Sty.: yéon-ron a narrow passage, a desfilé Cs. — 2. from yéon, to get faint, languid, wearied in mind, C.

yéon-zi, v. yéon-zi.

yéod-pa, pf. bédad, fut. yéod, imp. čod, W. *čod-čé*, imp. *čod* 1. to cut; čod-bya yéod-pa secunda secure Gram.; to cut asunder, čam-tsal-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 yéod-pa to throw obstacles in a person’s way, to hinder, impede, frq.; srog-la bár-du yéod-pa dé-dag all these life-endangering beings Gla.; (for more examples refer to bar); to stop, to make a pause, in reading, sad yón-na dráig-par bédad-pa making a marked stop, when there is a shad, Gram.; rnam(-par) yéodl(-pa), or bédad(-pa), section, paragraph; stop, pause; yóns-yéod id. Gram.; to decide, čes bédad-do thus he decided Dzl.; khrims, or (Dzl.) zul-čé, to pass sentence or judgment; to judge, condemn, cf. also tág-yéod-pa. — 3. to cross (little used), ču-bo grü-yis a river in a boat Gla. — 4. ydes yéod-pa to follow the track, used both of men and dogs; *már-dzi* (to follow) the smell of butter (viz. of roast-meat), *kyur-dzi čž-pa* C. to follow the sourish smell (viz. the smell of beer); (g)mar- (also tshar Pth.) yéod-pa to search into, to investigate, to examine or study thoroughly Ld.-Gla. Schdl. p. 20, b. — čod-pas yéod-pa and other phrases v. under the respective noun. — *čo-tán* 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 *yód-pa and the assonant verbs *spyód-pa and *dpyód-pa is variable.

Originally *yócm, béom, pride, haughtiness, arrogance, bskyün-ba to put it off, give it up Lexx.; béom čuni-nus Tar. 20, 6 despondingly, low-spirited; gros-ýéom Lex. obs. or prov. for gros-béám, v. čám-pa.

**ýéör-ba** to spread, scatter, disperse Cs.

**bét-pa** v. *yén-pa and *čág-pa.

*béain?* Sch.: *béain-rgya-čen-po comprising much, comprehensive, very extensive; *béain-rgyár mdzad-pa resp. to apply one's self, to bestow pains upon*.

*béad-ka* W. a whole that has been cut into, or a piece cut off.

*béad-po* W. something old, torn, worn out.

**bét-pa** v. *čab-pa.

**béam-bóóm** Sch.: trivial things, medley, hodge-podge.

**bét-su** v. *sga.**

**bét-ba** 1. v. *čá-ba.** 2. sbst. drinking; gen. used connected with *bza-ba; bét-ba dań bzá-ba, or bza-béa food and drink.

**béa-špréán** Mil., declivity, precipice Sch.

**béa-mág,** the usual pronunciation of *léags-mag.

*bét-ba** 1. = *bét-ba to squeeze, to press in a press Thgy.; to crowd, to throng, *yár-ba bétar* C., stand (or sit) more closely together! — 2. to pull or force from, to wrest Cs. — 3. Lexx.: mig bétar the same as in ykar-mig (?) — 4. Sch.: logs bétar-ba to prop sideways. — 5. Sch.: bétar bzágs-pa to have a permanent residence (this would however be more correctly expressed by *čär). — 6. bétar-ba rta- béibs, and lan-béar? Lexx. w.e.

**bél-ba** v. *jál-ba.

**bét-pa** 1. originally pf. of *čá-ba, little used. — 2. adj. together with, connected with, having, possessing, containing a thing, with dań or termin. (the latter in prose only when a second dań, signifying 'and', occurs in the sentence); gerundially: bétas-te, sometimes also bétas-pas or bétas-siń; adverbially: bétas-su frq.; kör dań bétas-pa-(te, -su) with attendance, with a retinue or suite, frq.; bu-mo bétu bod-blon dań bétas-pas skór-te surrounded by ten virgins together with the Tibetan ambassadors Glr.; btsin-mo dań srás-su bétas-te with (his) wife and son Glr.: gos dań bétas-su (to go into the water) having one's clothes on Dzl.: zal dzim-pa dań bétas-te with a smiling face Glr.; sér-sna dań bétas-pa infected with, subject to, avarice; without dań or termin. (esp. po.); zdul-bétas infatuated, fascinated Pth.; bza-tán tum bétas together with a small parcel of Duutan tea; it is also, like rdams, a collective sign, used in enumerations, referring to several nouns, Wdn., or like la-sóg-su and other (things), and more (such things), and the like: rgyags dań bétas bskyal-lo provisions and other necessaries we shall supply Mil.

**bét-ba,** fut. of *čün-ba to bind.

**bét-pa,** pf. of *čün-ba to bind. Both verbs (bét-ba and bét-pa) are also used as substantives: bonds, fetters, whether of a material, spiritual, or magical nature.

**bét-ba** v. *čib-pa; Sch. also: carriage, conveyance.

**bét-ba** v. *čír-ba.

**bét-ba** v. *jil-ba.

bét (Bal. *wét*) ten, bèu tam-pa id.; bèu-prag a decade; bèu-yéig, bèu-nyiš (Bal. *wèn-nus*) eleven, twelve etc., (v. also bèu); bèu-pa, bèu-pa as in dug-pa, dgi-pa. — bèu-skór ton, bèu-gydr ton (the field) yields a tenfold crop. — *čin-ka, čin-kai tān* C., *čin-kāy* W., tithe, tithes; bèu-šag-pa a collector of tithes, bèu-kāy dón-pa to tithe, to decimate Cs. — bèu-dpon corporal, Lat. decurio, bèu-óg (*čin-
bē'ua 1. v. jūm-pa. — 2. to use artifices, to chicane Sch.

bē'ur-ba 1. to be flattened down Sch. — 2. Kun. *tān-po ča'i-r-te yon* there is a draught (here). — 3. C. like bkā-pa to bar, obstruct, block up, e.g. of snow obstructing a road. Cf. jūr-ba.

bē, bē'gā bē, bē'śa v. čuí-ba.

bē'ča-ba 1. to heap or pile up Cs.; Lec.: šin piin-por bē'ca-ba to pile up wood. — 2. = bē'ra-ba 1. to squeeze, to press C., W.; to squeeze in, ri-brag ynyis-kyi bār du something between two rocks Pth.; *der tān-čē* W. to squeeze, press, screw in; *der-chē tān-čē* W. to throng, to crowd.

bēo, for bēo in bēo-láu 15, and bēo-brag-yāl 18; to bān yram bēo-láu 3 times 5, 15 years (bān yram standing pleon.) Mil.

bē'ba, pf. and imp. bē's, prop. root of the fut. tense of čos-pa, but in W. the usual word for byed-pa to make, perform; to prepare, manufacture, construct; employed in all kinds of phrases; *kā-la zin-can čo* W. (he) makes a liar.


bē'om for y'om, pride.


bē'la-ba, v. čól-ba; bē'la-ma a thing committed to a person’s charge, a trust.

bē'ps-pa, a verb of its own, though as to form resembling a participle, 1. to treat medically, hence to cure, to heal, mkas kyan bēōs-su med he cannot be cured even by the best physicians Med.; bē'os- (pa'i) tabs the way of treating, the method of curing Med.; sman-bēos medical treatment Med. — 2. to do (a thing) for the sake of appearance, for form’s sake, to affect, bēos-su byed-pa to perform a sham work, e.g. blowing into a blazing fire C.; hence as sbst.: a false conception, wrong idea, bēōs pa dān bērd-bar gnyūr-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-bcöṣ 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. 3. bcöṣ-pai ras, or ras bcöṣ-bu, washed or prepared cotton-cloth Cs.; calico, chintz Cs.; in S. O. it seems to denote a costly, valuable fabric; bcöṣ-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.; bcöṣ-ma ma yin-pa natural, unfeigned, genuine, e.g. respect, reverence Glr. — bsöl-bcöṣ-mkan, one that is shaming, a hypocrite. Cf. bcöṣ-pa.

lca, Ld. for lei-ba, excrement, dung, manure.

lca-sga = bca-sga, white ginger, v. sgá.

lca-ba 1. Cs.: a sort of carrot, Med. frq., but not known to the common people, at least not in W. — 2. कबार acc. to Was. a garment made of wool or felt Tav.

lçag 1. rod, switch, stick, whip; glai-łçag ox-whip; rña-łçag kettle-drum stick; leñ-lçag Lev. willow-twig, osier-switch; rtu-łçag horse-whip, whip in general, also a scourge, consisting of several straps with sharp knots; spa-łçag a cane, bamboo Mil.; ber-(ma)-łçag stick Mil. — 2. (łçag-ma) stroke, blow, cut, hit, łçag rgyab-pa to give a blow or cut, rtu-la to the horse Glr.; mgo-łçag (Ld. *go-łçag*) a blow or stroke upon the head; gram-łçag a smash on the cheek, slap on the face, box on the ear Cs.; tal-łçag id. — 3. forepart of a coat of mail Sch. — 4. a kind of Daphne, v. re-łçag-pa.

drying corn. — lcegs-sān iron hoop, hasp, cramp-iron. — lcegs-sā iron ore (S). — lcegs-bsró smoothing-iron Sch.

lecir-ma willow, Salix viminalis, almost the only leaved tree in Tibet, frq. planted in the vicinity of villages; rygly-lcain the specific name of this tree in Kun.; rón-lcain, sér-lcain different species of it; lcein-phant Kun. a white kind with birch-like bark, cf.  să; lcein-ló willow-leaves, 2. (adj) matted hair, lcein-lo-can, or -pa, one with matted hair, a penent; also n. of a place in ancient India, of another in Lhasa, and of a third on the top of the fabulous Ribar. 3. queue, pigtail C. — lcein-rlóm a flat willow basket Ts. — lcein-zhin willow-tree, willow-wood. — lcein-sól Sch. : 'the red willow'. — *cia-\*sil* W. coolness, shade under a willow-tree.

lecim-leon C. = saín-sól* a craggy place, a broken country.

lecim, also p’iym, 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-lecim, n. of an officinal herb used for healing wounds Med. — 3. guya-lecim prob. denotes a glittering fish, or a fish rapidly darting along. — 4. v. lcam-mo.

lecim-me-ba, perh. variegated, shining, dazzling Ghr.

lecim-mo, resp. for spun, and esp. for srin-mo, acc. to Cs. also for čuin-ma, a royal consort, a great man’s sister or wife; lha-lecim a princess Ph., lcam-čuin a young lady or princess; a young unmarried lady of noble rank; lcam-drül,méd-lecim-drül, lcam-srin brother and sister.

lecim-pa 1. n. of a flower Wān.; 2. n. of a kind of vegetables S.g.

lecim-ba 1. sbst. (Ld. *ba*, Lh. *či-a, če-a*), dung, esp. of cattle; bai lecim-ba, bā-lecim cow-dung; lceim-skám dry dung (used as fuel), lceim-rlóm fresh dung. — 2. adj. heavy, W. *ćin-te*, yań-lei 1. light and heavy; 2. weight, *yań-ći dán-da čo-ce* 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, kyel-kyi skyes dain bkā-stshā lči-ba des in consequence of your weighty presents and requests Ghr.; *nām-čog čin-te* W. hard of hearing; ka-na-ma-tó-ba lči-ba a heavy, deadly sin, frq.

lči v.  psycopg.

lčim-te v. lči-ba.

lecim denotes a. things, which serve to protect the hands, when having to deal with hot or otherwise disagreeable objects; so gloves may be called lecim Sch., but esp. lça-lecim (W. *čalče*) pot-cloth (to take pots from the fire), *ry-čib* C., also *lua-čib* id.; hence prob. mig-lecim, resp. spyan-lecim, eyelid; mig-yi lecims fór sty, wisp in the eye, and perh. from some remote similarity sgo-lecim, sgos ya-lecim the lintel or head-piece of a door; nyal-lecim 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, piners and other working-tools.

lecim-ba v. yča-ba.

lecim-pa Cs., nyen-lecim Lex., flexible, pliant; a supple branch; leçy-łeb the yak-pa to bend repeatedly Cs.; lecim-ma a root-shoot of a willow or a poplar-tree, a rod, switch; *ću-gu* C. the bud of a twig; lećim-prin a thin branch or twig.

lecim, gri-yi lecim Lex. w.e.

lecim-ka = skyi-ka, jack-daw.

lecim-mo thimble Ghr.

lecim-pa v. yču-pa.

lecim Med., lcam-tsa Cs.: a plant, the stalks of which are used as a purgu-
ivate'; lēum-dkār prob. another species of that plant Med.

lêe 1. resp. vaj̖s (जायस) tongue, lêe rkyan-ba to put forth, to show the tongue Mil.; lêe brygā-yis yon-tan cuṇ-zad brjād-par nus ma mēis even with a hundred tongues we should not be able sufficiently to praise the merit... Pth. — 2. blade, Cs. gri-lêe. — 3. (ख्रणि) thunderbolt, lêe bōs-pai glog a flash of lightning accompanying a thunderbolt. — 4. flame, mê-lêe.


lêog a coat of mail for a horse Sch.

lēb-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.

lēga, also lēg-ma or mo lark.


lēg-po prob. low, lēg-por skye (a certain plant) is low-growing, it does not grow high.

lēg-pa I. to be agitated, to shake, to tremble, mê-tög nga-lēog Zam. a flower shaking, waving its head (little used).

II. 1. vb. to be able, de ma lēg-na if (he) is not able (to do that); ji lēg-khi Mil. as much as possible, to the utmost; *na-rān-gi gān cōg-pa* C. as far as I am able. More used: 2. adj. able, sēd-kyiś mi lēg-pa unable, feeble, weak, rīg-pas mi lēg-pa ignorant; *né tsaś cōg-la cōg-pa* me* I am not able to carry the whole at once C.; *cōg-cān* clever, skilful, handy, *cōg-mēd* awkward W.; *kē cōg mi dug* he does not get on with his mouth, he lisps; also *kū cōg-pa* irreverent, disrespectful in speaking W. (?)

lēon, sbol-lēon a frog in its first stage of development, tadpole Pth.

ča 1. part, portion, share 1. opp. to the whole, ča yṣum-du bōs divide it in three parts! bṛgyai ča 1⁄3 Gnr.; stōn-gi ča 1⁄3.; bān-mdzōd yṣum-cə yōi one third
There is a provision Dz.: dbu'i ča tsam dūg yser- thugs ma bōn-bar there being still wanting about as much gold as (the weight of) his head Gll.; nam-pa sna-ba ba'i ča the following day’s first part, i.e. the following morning Mil.; sa-ča a piece of land Gll., C., also land, territory, country in general, ghla sa-ča the country of Gha Gll.; zu-rča frontier parts, frontier province; cnsnyoms at equal parts, equally, e.g. ča sbyar mixed with the same quantity of water Lt.; ča-snyam id., ča-snyam žib btey accurately weighed in equal parts Lt.; ča tsam, ča dra tsam in part, in some measure; ča ma dra or ma mtšin-pa partly not equal, differing a little; ča tsam sses kyan even if one knows but a little Mil.; yul smon os ča tsam mi zdā-bas it being not in the least desirable; ča-rdzogs being complete in every part, entire, integral Sch. — Esp. 2. the half, nám-gyi ča stod, the first half of the night, nám-gyi ča smad the second, the last half of it. Hence 3. the one part of a pair, similar to ya, lham ča yökg the one boot; ča sgrig-pa to pair, to match, to couple Sch.; an equal, a match, ča-mtšin-pa, ča-sdra-ba, C. also *ča-bōn-wa*, similar, resembling Wbn. and elsewhere: la-lā tār-pa ča-mtšin dgy-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., nag yökg-pa ni ča ma yin not obeying will not do, is out of place Tar. 110, 11. — 4. a pair, = zui Sch.; Zam.: सून. — 5. share, portion, lot, mtsar - sāg bīl-bai ča - nas mnyam being equal as to their (respective) share of beauty Gll.; dmam-ča dzin-pa to choose the humbler (inferior) share, i.e. to be humble, = dmam-sa dzin-pa Mil.; in general: ča dzin-pa c. genit. to adhere, to be attached to a person or thing Pth.; žin rmö-ba na'i ča yin ploughing is my business, my lot, my department Dz.; ča-la equally, in equal parts, equally divided, kā-ba nyin dgu mtsan dgu babs, ča-la nyin mtsan bō-bryād 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 srgus and ytan; ytan-ča shri-ba = ytan shri-ba; ča yod, ča med like srgus yod and srgus med; nam či ča méd-kyi čos the doctrine of the uncertainty of the day of death Mil.; ... par ča mēis-te there coming news or intelligence that ...; skadča v. skad; physically: voice, sound, brāgya ča echo; intellectually: prospect, auspices, Mil.; srōg-ča prospects of life (as to its length and preservation), kyim-ča prospects regarding the household, dyra-ča prospects, expectations as to one’s enemies; *lām-ča* C. prospects of a safe journey (cf. no 4).

III. thing, things, relating to clothes, ornaments, materials etc., cf. ča; *go-lus-ča - tsān* W. a complete suit of clothes; but mostly used in compounds: skel-ča neck-ornaments, glo-ča ornaments suspended to the belt or girdle, e.g. strings of shells; dyogs-ča necessary things Cs.; mchod-ča things necessary for sacrifices, requisites for offerings Gll.; mtsén-ča weapons; yig-ča prob. writings, deeds, documents Gll.; *rogs-ča* cottons, cotton fabrics C.; lag-ča implements, utensils, goods, baggage etc. Gll. — There is still to be noticed the expression: ča-bzhag-pa, lit. to add one’s own share to a thing, 1. to adhere, stick, or cling to, to follow, obey (laws); saín srgyās-kyi bkā-la ča bzhag they adhere to the words of Buddha; rgyal-poi bkā-la to obey the king’s commandment. 2. to refer to (?) C.

चाना ča-rkyen Lax., Sch.: ‘share of destiny, of fate; consequence of one’s actions’ (?)?

चानक्स ča-mkan soothsayer, fortune-teller Sch.

चाना ča-ga Mil., hem, edge, border; ča-ga debs-pa to hem, to turn in (the edge of cloth).
ça-ga-bu C., Lex. also ça-ga-pa, grasshopper.

c journalists, p.f. and imp. son (the regular form čas being nearly obs. at present), in W. the usual word for gro-bo to go, in B. little used and only in later writings, 1. to go, *sör-te ča-če* to retire, to retreat slowly; *da ča yin*, or *da čen* adieu, good bye, farewell! *da čen žu* resp., your servant! (in taking leave); *á-ru-son* go thither, or that way! *á-ru ma ča* 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! *lög-te ča-če* to return, to go or come back; *tiu-la ča-če* to follow, to come after or later; *ča wug* let (him) go! give (it) up! let (it) alone! to be gone, consumed, spent, used, wasted, *šiu món-po ča yin* a great deal of wood will go, will be consumed. 2. to become, grow, get, turn, *tsan ča dug* it grows up, it is getting dark; *gas ča če* to grow old; *nág-po son* that has turned black; *šes-kan ča-če* to get information; also with la: *bág-ma-la ča-ba* (= bág-mar gro-bo, gyúr-ba) to become a bride Ma.; *mán-lami ča* 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, stel-bu ča-bai tse when they were on the point of arriving Mil.; níy-ma ča-bu ča-ba dañ 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 yel-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 śrid-de dir śrin-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?

cá-byad 1. thing, implement, instrument, e.g. a musical instrument Del., a surgical instr. Med. — 2. clothing, dress, mi-slüg-pai ča-byad čan poorly clothed, ragged Mil.; external appearance, also of animals.

cá-tsám v. ča I, 1.

cá-tsdá = čag-tsdá.

cá-tsán species, division, class Sch.

cá-dzin v. ča I, 5.

cá-rdzögs v. ča I, 1.

cá-ra 1. oak, also mon-ča-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. ča-ra *preu Sch.: 'the stunted or dwarf-oak'. — 2. also ča-ri, ča-li, ča-lu, a coarse sort of blanket made of yak's hair.

cá-la v. ča I, 5.

cá-lag 1. C. implements, instruments, required for the carrying on of a business. — 2. W. things, effects, luggage. — 3. Tar. 43, 18: ča-lag dañ bças-pa rdzögs-par šes-pa Sch.: 'the systematic and complete understanding'.

cá-lán joined with rdéb-pa Lex. and Mil., meaning not known; Ws. gives: petite lance des bonzes.

cá-lam = há-lam, some; for the most part, rather C.

cá-li, ča-li, ča-lu, sub ča-ra.

cá-lugs clothing, costume, appearance.

cá-sás part, portion, share, bás-kyi ča-sás a part of the body, a limb etc.

cá-hár Chakhar, a Mongol tribe Sch.

čag-skya-ba Sch.: 'having only one purpose, pursuing but one aim; unremittingly, indefatigably'.

čag-грим Lex. = čag-dkrum(?).

čag-rūg-pa to doubt Sch.

čag-čag I. 1. with byed-pa, ċeb-pa, to sprinkle, besprinkle, čus with water, kán-pa, lám-rnams the house, the streets B., C. (W. čab - čab*). — 2. Sch.: čag-čag ylab-pa to starch, to stiffen.

II. W. čag-čag čo-če* to tread, to trample, e.g. the narrow paths or furrows between garden-beds; to clap the hands.

čag-čād rent, break, rupture Sch.

čag-diem fragment, piece, crumb, scrap, bit.

čag-dün doubtful, incredible Sch.

čag-pa 1. a large tuft or bunch of flowers, ears of corn etc. — 2. pf. of čag-pa, broken; ma - čag(s)-pa, and esp. adv. ma - čag(s) - par also čag-mēd-par uninterrupted, unintermitting; uninterrupted; gas - čag-mēd without a crack, flaw, or chink. — 3. lam čag-pa v. čag-pa.

čag-po broken; a broken vessel, pot etc., a pot-sherd; tsel-(po) čag (-po) a broken doisser or pannier.

čag-bu, diminutive of čag-pa, a little bunch.

čag-mo bunch, brás-bu čag-mo a fruit growing in the form of bunches or clusters, like the grapes of the vine, the berries of the elder etc. W.

čag-tse a small grain, e.g. of ground grits, čag-tse-can* granulous; bāg-po čag-tse-can* ground grits, W.; Hind. sooje.

čag-tsād Sch.: the right measure, dug ster čag-tsād if a sufficient quantity of poison has been administered to a person, Med.

čag-sīn a wooden splint for a broken limb, čag-če* to put it on W.

čag-pa I. frq. for čag-pa 2.

II. vb. to be begotten, produced; ma-čag-pa not begotten or produced in the usual way of propagation, but = rdzús-te skyēs-pa, or thān-gyis grūb-pa Pth. frq.; mān-lu čag-pa - to produce in the womb, as the foetus is; hence čags in compounds: animal, ċab-čags, yéog-čags winged animal, bird; srog-čags in general: a living being, an animal, = sems-can; prul-gyi tsul-čags Glr. prob. as much as a wonderful child, a prodigy; sin-la čags-pa to grow on a tree, of fruits; and in general: to rise, arise, spring up, originate, of the world, of new works, buildings, empires, customs, of eruptions on the skin; *zil-pa čags son* W. dew has fallen; to come forth, to appear, = byun-ba, e.g. sō-du čags-pa to come to light, to appear Mil.; *niö čags* W. sweat comes forth, breaks out, I perspire; even: rāb-tu čags-pa = rāb-tu byun-ba to become a cleric (little used); čags-rābs genesis, history of the beginning, esp. of the world; čags-tsūl 1. manner of beginning, origiu, pro-creation Med. 2. W. form, figure, demeanour, čags-tsül sōg-po* coarse, rude, rough.

III. 1. vb. to love, (čēg), bū-mo-la a girl; skyēs-pa dān na-čēn yēng čags-pa the mutual affection between a man and a maiden; tender attachment in general, connubial, parental and filial love, yid-la čags-pa bū-mo-rnams my dearly beloved daughters Pth.; ardent desire or longing
for something, grāgs-pa-la for glory; to be attached to, to cling to, e.g. bus dañ srōg-la čāgs-pa to life, yūl-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; čāgs-par mi bya ġīgs-par mi bya-ste allowing neither desire nor fear to have any influence upon himself Samb. — 2. sbst. love (ēpw), lust, passion for, affection, attachment, čāgs-pa skyēs-so he fell in love Dzl.; čāgs-pa skyēd-pa = krig-pa spyōd-pa. According to Buddhist theory all čāgs-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 čāgs-pa, very like those of other human creatures.


čān (.native) resp. skyēsms, jsēl-čān, mēōd-čān C., a fermented liquor, beer, wine, (not ‘brandy’ Sch.); bu skyēs-pa-la mē, čān drāins-pa-la ylam proverb: to the new-born child a name (is due), to the beer to be drunk a talk; nās-čān beer made of barley (the usual kind); brās-čān of rice Glr.; grā-čān of wheat Cs.; būram-čān, or būr-čān of sugar Med.; rqām-čān wine; sbrāin-čān Med. honey - wine, mulse, mead? rūs-čān Med.? — zās-čān, zān-čān eating and drinking, meat and drink. — sōn-, tig-, and bcu-čān v. sub bāg-ma. — Fig.: būn-‘a dran-ses būda-rtsi ċān my drink is the wine of wisdom’s nectar Mil. —

Here the process of brewing may be mentioned. When the boiled barley (Ld. *sbo-bōd*, Ts. *tab*) has grown cold, some *piabs* (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 Ú 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 ċān is a gray muddy liquor, that has hardly any resemblance to beer. The residue of malt, called sbān-ma, may be mixed with water or milk, pressed through a strainer, and used instead of barn in baking bread, cakes etc.


čān - čān a little Sch.
1. sbst., resp. bka-čād, punishment. The preceding genit., contrary to our usage, is the genit. of the punishing person, thus: rgyal-po śad-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: śad-pas yod-pa to punish, mi śig-la somebody, ... pas or ... pai ḏiḥ for having ...; in more recent literature: śad-pa yod-pa Thgr., Glr.; śad-pa tōb-pa 1. to receive the fine incurred by another 2. to suffer punishment, to pay a fine; nā-la śad-pa ḏog punishment is inflicted on me, I am punished.

II. 1. to promise, e.g. bka-las mi ṛaḥ-bar to obey. — 2. v. subj. īśad-pa.

III. adj. begin, born, descended from; the Tibetans are sbren daṅ sṛṅ-mo-nas (or las) śad-pa the offspring of a monkey and a Rakshasi Glr.; sṛṅ-nas śad-pa bu a full child Glr.

1. rent, torn, worn-out, ragged, tattered, sogi-gu śad-po a leaky purse. — 2. a limited time, a term Sch.

śad-yig a written contract; śad-māl-gyi yi-ge Glr. id.

śad-lus-pa not to obtain the things hoped for, to be disappointed Sch.

śad-so 1. a limited time, a term. — 2. a time-purchase Sch. — 3. an agreement Tar.

śan, also śan-tuṅ Sch., boiled corn or barley etc.; bras-śan rice-pap, nas-śan barley-pap.

śan-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.

śab, resp. and eleg. for ęu 1. water, dri-śab scented water; sna-śab, ḏiṣṭi-śab, water which at the beginning and close of the meetings in the large monasteries 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 spyan-śab tears, zal-śab spittle, sṛna-śab, or ḏab-yiṅ urine, ba-śab cow's urine (so with the Hindoos in Lh., the cow being to them a sacred animal). —

3. in some compounds: power, dominion, authority. — śab-rkyān 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. — śab-kūn privy Cs. — śab-sgo door, śab-sgo-pa door-keeper, porter. — *śab-ṭa* (spelling dubious) a wooden pail, of a similar shape as śab-rkyān W. — śab-bróm, śab-róm ice. — śab-ḥuṅg C. a vessel for rinsing one's mouth with water. śab-miṅ eleg. for ču-miṅ fountain, spring. — śab-tsal eleg. a watch, a clock. — śab-ṭog what is subjected to a person's sway, territory, dominion etc., śab-ṭog-tu sdū-ba to subject; śab-ṭog-gi ḏog-pa a vassal, feudal tenant Trig.; śab-ṭog-pa, also ⱪbāins one owing allegiance to a sovereign, a subject. — śab-ṭog Cs. eleg. for letter, diploma etc. — śab-sér eleg. for ču-sër matter, pus.

śab-ma W., C., also Mil., lid, valve; buckle, clasp, śab-tse, or śab-ṭse C. id.

śab Lex. śab-yṅg Sch. = tabs-yṅg together.

čam, in čam-la bēbs-pa Lex. w.e.; Sch.: to throw down, to cause to lie down; to subdue, subject; to spend, consume, to have done with; by this last signification it would be a syn. to zin-pa, and the circumstance that čams is used in Balti as an auxiliary vb. of the pf. tense agrees with that supposition, e.g. *čan zōs-se čams* I have done eating, = zos zin B.

čam-pa 1. cold (in the head), catarrh; sne-čam id.; gre-čam catarrh in the throat, bronchial catarrh; glos-čam catarrh in the lungs; rīms-čam an infect-
ing or epidemic catarrh. — 2. Cs. = Camb-pa accord, accordance.

Camb-mé slowly, by degrees, gradually

Schr. (cf. ĕm-mě).

Čar, termin. of ča, 1. into parts, e.g. bhá-ba to divide into parts. — 2. as an equal, as a match, ... la čar mi pöl he is not an equal to, cannot come up to... Thgy.; ... dañ stön-ųrag-čar mi nge prob.: he does not come up to... at all (lit. not for the thousand part) Pth.; so in a similar manner: brgyad ćar yān mi slob Tar. — 3. affixed to numerals, and sometimes, though less correctly, written čar, q.v. The terminations of the cases mag be affixed to it: bia čar-gyis every fifth day Thgy.

Čar, also čar-pa, 1. rain, čar čen-po a plentiful rain, čar drág-po, or drug-čar a heavy rain; čar čen-pas or če-bas as it rained heavily Pth.; čar jëbs-pa to cause to rain; čar bab it rains, W. *čar-pa yon*; čar-ųgyi 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-tsāg ‘water-sieve’ would be more correct.

Comp. čar-skyi-bas a shelter, pent-roof, protecting from rain. — čar-lébs dress against rain, rain-cloak. — čar-can, čar-lan risky Cs. — čar-ču rain-water. — čar-dus rainy season. — čar - sdo (byen) n. of a bird, water-ousel. — čar-spring a rain-threatening cloud. — *čar-bhi* (?) C. rain-cloak. — čar-rökón rain and wind Cs. — *čar-sin* = čar-skyils W. — čar-lên the coping or water-tile of a wall Cs.

Čal, sku-čal resp. belly, abdomen, Cs.

Čal-čil Lex., wavering, fluctuating Sch.

Čal-čil Tar. 184, 20 = čal-la-čol-le.

Čal-mar brdal-ba to spread equally, uniformly (vb. a.)
**chu**

**chu** is the river Ganges Dzl. — *chu-klon* Cx.: 'the body of a river', yet v. klon. — *chu-dkyil* the middle of a river. — *chu-rkyab* a leather bag for water *C*s. — *chu-skad* the voice of the waters, the sound of rushing water. — *chu-skor*, *ra-n-tay- chu-skor* watermill Gbr. — *chu-skypa* n. of a bird Thgy., Schf.: 'bittern, snipe'; also n. of a plant. — *chu-skypa* 1. L.t.: acridulous mineral waters 2. C.: vinegar. — *chu-skypa* 'water-born', the lotus Gbr. — *chu-skypa* a handful of water. *chu-*ka the bank or brink of a river. — *chu-kung* bay, gulf. — *chu-*kur containing water, po. for cloud; a native proposed to use this word also for *sponge*, which is a commodity hitherto unknown in Tibet. — *chu-khyil* puddle, pool. — *chu-gan* 1. full of water. 2. = *chu-syan* (v. *sgam)* which latter is prob. the more correct spelling. 3. Dzl. *ku-yor*, 2; *tsor*, 18 = *saken* virtue, honesty, v. Schf. on this passage. — *chu-gron* a sort of knife; Tar. 43, 1 Schf. razor; also the attribute of a god, a weapon with a curved blade Stg. — *chu-rog* Sch.: rivulet, brook; dish-water, rinsings; 'boiled water (?). — *chu-mgo* C. source or head of a river. — *chu-gags* stoppage or retention of urine, *ischury*, *chu-gags* bigs the ischury is removed (lit. bored through) Med. — *chu-gram* bank of a river; *chu-gram-gyi* sini a tree on the edge of a river, a metaphor for frail and perishable things. — *chu-rgyan* the streaming, continual flowing, current, often fig. — *chu-sgarn* the water-egg, po. for moon Sch. — *chu-nogs* v. *nog*. — *chu-ta-ge* W. flour-dumplings, boiled in water. — *chu-stayn* W. swaddling-cloth. — *chu-tayg* W. calamus, sweet-scented flag, or some similar plant. — *chu-tum* Sch.: 'a swelling in the flesh, or a tumour filled with water'. — *chu-mla* the side or bank of a river, *chu-ta* tsug-pa* (the avalanche came down) even to the river side. — *chu-dur* Wdk. a small prayer-flag stuck up close to the river, in order to avert inundations. — *chu-tieg* Sch.: 'a poisonous plant, hemlock', but Tibetans usually understand by it the stupefying power ascribed to certain rivers. — *chu-don* a deep well. —

**Comp.** *chu-klun* river, e.g. *chu-klun* gau-
— ču-mdá a jet, a spouting forth of water Med. — ču-mdó ‘mouth (of a river), spout (of a tea-pot)’ Sch.; but v. měč — ču-mdáč 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-snóld 1. pitcher, jug. 2. Schr.: chamber-pot (yet in W. at least this article of luxury is not known). — ču-pa water-carrier. — ču-ýáng-pa is enumerated among other synonyms to grú-pa, signifying a ferry-man, water-man. — ču-prán a little river, brook. — ču-bár 1. (‘between the waters’) isthmus, neck of land. 2. p. n. of a place in Tibet. — ču-bád n. of an aquatic plant Wdł. — ču-bún white paint for the face Sch. — ču-bór 1. bubble, also ču-ču-bár 2. blister, bladder, vesicle, e.g. occasioned by a burn or a vesicatorisy Lt. 3. boil, ulcer, abscess Thgy., 4. saí ču-bár a word describing the foetus five days after conception Thgy. — ču-bur-čan 1. n. of a hell Thgy. 2. the eye Schr. — ču-bo river, frq., ču-bo-ri n. of a mountain with a monastery two days’ journey from Lhasa Gbr. — ču-býa a water-bird; Sch.: ču-býa dklár-po swan, ču-býa mgo-dmár stork (not known in W.). — ču-býa water-rat Sch. — ču-býag v. ibag. — ču-bár 1. Schr.: ‘driftwood and the like’, prob. more correctly: thin pieces of wood, chips, chaff etc. floating on the water. 2. water-beetle Med. — ču-sbrúl 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-mýag 1. spring, fountain frq. 2. n. of a vein Med. — ču-tsád v. ču-ču, as a separate article. — ču-tságs 1. a strainer, sieve, 2. water-pot. — ču-tsán 1. hot water, 2. warm water, not too hot for drinking Med. 3. a hot spring Sch. — ču-tsóld 1. the clepsydra or water-clock of ancient India. 2. clock in general, ču-tóld-kör-lo a wheel-clock. 3. the Indian hour = ⅓ kým or 24 minutes. 4. the European hour; W.: *ču-tóld nyis ma leb* it is not yet two o’clock. — ču-dzéin po. cloud Mil. — ču-rdzá earthen vessel for water, water-jar. — ču-zdén (Lex. तरिकाः) long and broad, area, superficial extent, ču-zdén kru-bryúad-pa eight cubits long and broad Dzl.; also ču-zdén-gb-pa, e.g. ču-zdén-gb-pa-la dpag-tsíd bryúad-ču Gbr.; ču-zdén-srúb-thig in length, breadth and height; also separately: ču dpag-tsíd 31 4, zén-du yan 31 4, mla-skór-du dpag-tsíd 31 4 yod-pa 2 500 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-zdén-gb-pa Schr. mentions moreover: proportioned, symmetrical; others have: beautiful, great, considerable, which e.g. is its proper meaning in: ču-zdén-gb-pa nya - grodua Stg. the stately fig-tree. — ču-zdén water-tub. — ču-zld 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-yýar a large ladle Cs. — ču-bzóm a covered bucket for carrying water. — ču-obs water-ditch Sch. — ču-yar col. water-rat (?) — ču-rág dam, dike. — ču-rí ‘hill of water’, billow. — ču-ród water rushing in, inundation, deluge. — ču-róds wave, billow Dzl. — ču-lág the arm of a river Gbr. — ču-lád Sch. dung, manure (?) — ču-ló n. of an edible plant S.g. — ču-lag floods. — ču-lón, dam, dike Tar. 56, 15. Liš. — ču-lín wood drifted away by the water = ču-grem-ši ’sin v. above; or the translation of कुलकुल plantain or banana-tree with its spongy wood, in the place of which the Tibetan thinks of the jóm - bu, a shrub of similar qualities, at any rate a symbol of perishableness, of the frailty of life. — ču-líun Sch. surface of the water (?) — ču-séd v. sel. — ču-ýó Dzl. 95 4, 17. a ravine containing water. — ču-sá river-mud, as manure. — ču-sér 1. animal water, serum, whether normal, or of a morbid character Med. — 2. matter, pus. — ču-srán, = ču-tsóld, i.e. a minute; the Indian or Tibetan minute is
equal to 24 of our seconds, = 6 dhugs Wdk., cf. đu - tsod. — āu - srin a water- or seamonster, also Capricorn in the Zodiac. — ēu - thāi water-god (Varuna); also = klui rgyun-po.

चु-चु, la-चु, rhubarb, ču-rtsa its root, used as dye and as a laxative C.

चु-निन four years ago C., W.

चु-पा 1. C. a man’s dress, coat, — 2. water-carrier.

चु-बा a large sinew, of which there are 16 acc. to Tibetan anatomy; ču- ba ldog-pa a contraction of the sinews Cs., žā - ba lameness, paralysis of the sinews Sch. — ēu-rgyis (साय) sinews, ligaments and nerves (there are 900 rgyis-pa); with respect to these, as well as to the veins, Tibetan science seems to be rather in the dark. — ču-rtsa ‘sinew-veins’, a term coming nearest to what we call the nerves. — ču-ba-lna-lān, and lna-lēn Cs. names of countries in India.

चु-मा-rtsa a medicinal herb Med.


चु-सो the external and internal urinary organs.

छ in v. ṇu-pa.

छिन-बा 1. adj. col. čin-mu, W. also *čin-se*, little, small, čin-cis-pas Dzl. when he was very little; young, bu čin-ba or -in the youngest son; lo-čin young in years; ma-čin the younger sister of the mother; *ā-pa čin-in* the younger brother of the father; the younger or the youngest of the fathers (in polyandry); čin-in-nas up from infancy; čin-grögs an early friend, friend of one's youth; čin-zād a little, cf. čin-zul; čin- (qyi) sri a devil devouring infants, infants-devil; *nyin-kam-, no-mig-, pod-, or *nyom-čin-se* W. shy, timid. — 2. vb. to be little, small etc., smyin ma čin čig Glr., be not timorous, do not fear! čin-ma rgya ma čin čig let the consultation not be tri-

flying, let at once something of moment be consulted; diūn-ma rgya ma čin-bar byed-do let us now decide on important things Glr.; čin-pa pf., čin-pa yin-nam is it too unimportant? Mil. (čin-jung v. ja).

चिन-मा, C. also *čuin-grögs, čuin-drīs*, resp. btsiin-mo, wife, consort, partner B., C.; lēn-pa to marry; mi žig-ji čin-mar byed-pa to be made a man’s wife, to be married.

छूल occurs only in ču-lzon-pa, -yson-pa, -yan-pa, -za-ba, seldom -dzi-ba (Lee.) to consume, spend, waste; čud m dzö-ba inexhaustible.

छूल-पा = čuul-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.; gan yai rhun-ba mi čud-pa med all without distinction may enter (my religion), says Buddha, in opposition to the aristocratic exclusiveness of Brahmanism Dzl.; tugs-su čud-pa, resp., to impress on one’s mind; kőn-du v. kōn-pa; ṇu-tu to subject Tar.; grōs-su c. accus. to procure, to provide or furnish one’s self with a thing Mil.

छून, occurs in čuun - čun one that is watering or taking care of fields, tshis-čun gardens ṇöl-čun meadows Ld.

छृन-पो (त्रम्फ) 1. bunch, bundle. 2. tuft, tassel, ornament, of silk, pearls etc.

छृन-मा the second wife in rank.

छृं-स्त्र Bal. little, small.

छृं-पा, a corruption of čuul-pa, kun čuul-par byao all this is to be well impressed on the mind; dban-po lams-čud-du čuul-pa to pass through, to penetrate, every organ Stg.

छृं-पा, jigs-čum-pa Mil., to shrink, to crouch with fear.

छृं, termin. of ču; ču ču-با to be drowned.

छृं-बा a kind of vermicelli, prepared from butter-milk boiled Med., Ld. āyurpe".
...
jög-pa: to deposit a testamentary disposal or devise for a son Glr.

cém(s)-jög-pa: to deposit a testamentary disposal or devise for a son Glr.

cém(s)-cém(s) 1. the noise made by thunder, by the shock of an earthquake etc., brug-sgra cém-sprögs-pa the rolling, roaring, clapping of thunder; bdad-gad zur cém-pa a roaring laughter. — 2. kva cém-cém v. hrā-bo.

čer termin. of če, čer gró-ba to grow, increase; čer skjé-ba to become great; to grow up, čer skyé-pa partic. grown up, adult; da-duñ čer tön go on! go on! Mil.; rgyal-srid bya'-ba čer ma bya' Glr. his government was not (yet) of much consequence (as he was too young); nès-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 (?).

čes 1. instrum. of če. — 2. pf. of če-ba, as adv. very, ka-zás nian čes-kyi as the food is very bad Dzl.; čes-sprin-pa very prudent or clever Sch.; čes-dar-bar gyir-to it spread very much Tar.

čes-pa 1. pf. of če-ba to be great, ha-cen ya'n čes-so he is much too great Dzl.; dmag-dgüns čes-pa a great army; dba'n čes-pas being very mighty Glr.; čar čes-pas as it rained heavily Ptk.; dga' 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. 25, 18.

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; significance not clearly to be made out. *čo-med-pa* C. = dó-n-med-pa to no purpose, vain; fickle.

čo-ga (विधि) the way or method of doing a thing, e.g. of solving an arithmetical problem Wdk., of curing ma-ladies S.g., esp. used of magic performances, čo-ga-pa Cs., čo-ga-mkhan Mil., a performer of such ceremonies. Whether it may safely be used for religious rites or ceremonies in general, is doubtful.

čo-gó Bal. great.

čo - nē, čo - nēs, lamentation, wailing, esp. lamentations for the dead, dirge, régbs-pa Dzl., bōd-pa, dón-pa in more recent literature, byé-d-pa Sch., to lament, wail, cry, clamour; with la to cry to a person; the crying of a new-born child Thyg.

čo-ṣprul magical trick, jugglery, often put to rdzu-ṣprul, also used of the apparitions and doings of goblins Mil. Cf. rdzu-ṣprul.

čo-ba to set on (a dog), čo-čo-ba to set on repeatedly Cs.

čo-brān(s) Mil.; Cs.: the mother's family or lineage; čo-rigs Dzl. frq. Cs.: 1. the father's lineage, descent by the father's side; 2. an honourable extraction. — čo-ris Mil., frq. = čo-rigs, also applied to things, e.g. a cane: čo-ris yé-nas btsin-pa a cane of an excellent kind, not coming from any mean or noxious plant.

čo-lo 1. die, dice, game at dice. — 2. seal(?) — čo-lo-mkhan a dice-player Cs., čo-lo rtse-ba to play at dice Cs.; čo-lo-ris Glr. the figure of a die, a square figure, in Glr. 47, 9 the Mongol translation substitutes a wheel, v. jör-lo; a checkered colouring or pattern, e.g. of cotton cloth C.

čog 1. for čo-ga; bön- čog Mil. the ceremony of the Bonpos. — 2. v. yéög-pa. — 3. v. čog-pa.

čog-pa vb., sbst., adj. 1. to be sufficient, sufficiency, sufficient, oedpir: néd-la dé-kas čog it is sufficient for us, we are satisfied Mil.; dris-pas (instr. of pas) čog-go Dzl. 25, 10 (there has been) enough of asking, = don't ask any more! gān-du bzung kya'n čog-par dug it is sufficient (for him) wherever he may live, i.e. he is satisfied with any place of living Mil.; néd-la nor lois-spyod-kyiš čog-pa yod we have money and goods enough Mil.; di yuṁ-ggis čog-na if these three are sufficient for you Mil.; rin-po-čes čog-par
gyur-nas when they had precious stones enough Dzl.; ʼDi-tsam-gyis ʼcogy-pa ma yin-no that is not enough, that will not do Dzl.; sgāl-pa mi brgya ʻzon ʼcogy-pa his back (is) large enough for a hundred men to ride on it Gbr.; adv.: ʼcogy-par sufficiently, e.g. sbhyin-pa to give Dzl.; *ma ʼcogy-par* or *-ga* W. (col. for ʼcogy-par), *dun-če ma ʼcogy- ga sad son* he not only struck but killed him; ʼpyin-pas ʼcogy-gi it being sufficient (for the present) that I have come Mil.; tams-čād-la ʼcogy-par gyur-te as all were satisfied Dzl.; ʼcogy-par ʻdzin-pa to deem a thing sufficient, to be contented or satisfied with it; ʼcogy sès-pa vb., sbst., adj. to be contented, contentment, content; tład-bas ʼcogy mi sès-pai rdzas a thing at which one cannot look enough Gbr., Pth.; yo-byād-kyi (better kysis) ʼcogy sès-pa easily satisfied as to the necessaries of life. — 2. to be allowed, permitted, at liberty, construed in the same manner: kriada-pas ʼcogy you may have lessons with me, I will instruct you Mil.; grān-pas ʼcogy I am quite at liberty to compete with you, we may safely compete with each other Gbr.; ΄tsal-ba drāṁ-pas ʼcogy you can have meat set before you Mil.; with a root: bu byin ʼcogy then you may render up your son; hence it is in W. the usual word for rūn-ba, *nān-du ʻca ʼcogy-če yin-na man* is it allowed to enter or not? *kriād-ma za ʼcogy* eating pease is allowed, also: pease are edible; *tē-na kjoṅ ʼcogy ka tān* he issued an edict, that it should be permitted to fetching wool, i.e. he (the Maharajah of Kashmir) permitted the export of wool; *léb-na ſul ʼcogy when it arrives, I shall take the liberty of sending it to you.

čogs-pa seldom for ʼcogy-pa to be broken Mil.

çon, mćオン a transparent; variagated, half-precious stone brought from India to Ld. and considered less valuable than yez; perh. cornelian or sardonyx?

čod 1. C. the cutting off; deciding; *ʻj al- ʻcogy gya ʻcem-po ʻhe- pa* to bring about a great remission of taxes, *bhun-ʻcogy* remission of debts; *so-ʻcogy gya ʻcem-po ʻhe- pa* to make a great way; cf. however ʻpyod. — 2. partition-wall Sch., ʻcOd rgyag-pa prob. to construct a partition-wall. — 3. v. ʻcOd-pa.

čod-pa 1. to be cut off, lām-sgo rompt kā-bas ʻcōd-de both approaches being cut off or obstructed by snow Mil.; bēcad kyān mi ʻcōd-do impossible to be severed, caedendo non caeduntur, Gbr.; mi-ʻcōd-rlōrje a diamond that cannot be cut to pieces, an epithet of a firm unbending king Pth. — 2. to be decided, settled, fixed, gong-tān dpyād-kyis (or pas) mi ʻcōd Gbr. the value (of the stone) cannot be fixed, though one should attempt to apprise it i.e. it is invaluable, priceless; go ʻcōd-pa v. go.

čod-pa W. 1. split, cut through; 2. distinct, of words or writings.

çon 1. W. (cog. to ʻcūdI) useless, to no purpose, rin ʻcon soi the payment has been useless, thrown away; gen. adv. *ʻcon-lo* gratuitously, in vain, for nothing, *ʻcōn-la kōn-če* to hate without cause or reason; *ʻcōn-la dād-če* to sit idle, to spend one’s time unprofitably. — 2. tent(?), ʻcōm-tāg tent-robe Mil., ʻcōm-pur tent-pin.

čam(s) 1. robbery, ʻcōms-kyis ḏsöl-ba to live on robbery Ma.; ʻcōm-po robber Dzl., ʻcōm-po ḏkān-ma robber and thief, gen. ʻcōm-ṛkūn, ʻcōm -ṛkūn-gyi ḏigs-pa fear of robbers and thieves; ʻcōm-ṛkūn-pa id. Syg. — 2. imp. of ʻjōms-pa.

ʻcōm-pa to be finished, accomplished, W., *.toList ʻcōm yin* to-morrow it will be finished, *da ʻcōm ṣon* now it is done, completed; cf. ʻam.

čol 1. inconstant Cs.; dpyād-čol fickile spring-weather. — 2. Cs.: for ʻcō-lo in compounds, rus-ʻcōl a die made of bone; ʻsin-ʻcōl a wooden die; duṅ-ʻcōl shells used inst. of dice(?).

čol-ka Sch.: ‘a hole made by a blow; a nest’.

čol-zāns a shallow shore Sch.
1. doctrine, a particular doctrine, tenet, or precept; ysn-bai čos sūg an esoteric doctrine, a mystery Dzl.; kyād-čos for kyād-par-can-γyi čos a peculiar, distinguished, sublime, and therefore difficult doctrine; jūg rtṣen-gyi čos bryad the eight doctrines or principles of the world (though frq. mentioned, I found them nowhere specified) cf. Foucaux Gyatcherr., Translation p. 264; čos-bryād-mkan, a man of the world, worldling 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 irreligion (čos ma yin-pa); ka-čos profession with the lips, hypocrisy Gbr.; krig-pai čos-la brten-pa those practising the religion of volupptuousness (an expression designedly forcible, like St. Paul's: 'whose god is their belly'); mi-čos v. below; čos ṭād-pa, or bsād-pa, stōn-pa, smrā-ba, sgrōg-pa, resp. čos kyi sgrōg-glên mdzā-pa Gbr. to expound, to teach, to preach religion; čos smrā-bai žal-ta līt-ba to watch the mouth of the preacher Plh.; *cō dōg-pa* C. to read a religious book; *cō śād-kan* W. a preacher; čos ṭād-pai ḏun-lāṅi place where sermons are delivered, church Dzl.; čos nyān-pa to hear religious discourses Dzl.; čos žu-ba to ask for religious discourses; partic.: one eagerly desiring or asking for religious instruction, an inquirer Plh., Mil.; čos byāl-pa to act or live religiously, righteously, = čos bžin-du byāl-pa; also merely to wish to become pious, to strive after piety; kyed snyin-nas čos byāl-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 Plh.; čos-la snyeṅ-ba Mil. to show an inclination for religion, to turn religious; čos-su, or čos-la jūg-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 jyōl-pa = jūg-pa 1; čos spyād-pa to practise religion; the exercise of religion, worship S.g.; bka-čos the word of Buddha, the doctrine as taught by Buddha himself; rtogs-pai čos Thgy, the knowledge acquired by meditation, independently of books, scarcely different from nes-don, or non-ses; bstān-pa čos Thgy, any knowledge derived from other sources. — 3. in a special sense the religion of Buddha, Buddhism, dām-pai čos, and frq. dām-pa čos id. (cf. ṣ pīṭāc Acts 6, 7); čos dān bon Buddhism and Bon-religion Mil.; čos-la lōn-spyog-par gyur-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; bōng-γyi čos tams-čād all the Bon-writings Mil. — 5. custom, manner, common usage, fashion, mi-čos manners of the world Mil.; mī-čos kyi dūs-su as long as he lived according to the ways of the world Mil.; yul-čos kyi according to the custom of the country Dzl.; kyād-čos the way of distinguishing, of pointing out the characteristics Gbr. (cf. under 1); nature, quality, Dzl. 262, 18 cf. čos-nyid. — 6. substance, being, thing, čos tams-čād mi-rtog-pa yin-gyi as every thing existing is perishable Dzl. — Other philosophical expressions containing the word čos v. Was. (296).
well of religion. 2. = yāin-rje Schl. Buddh. 93, 3, also as a p. n. — čos-rgyūd religious tradition, also = confession, creed, yje-btsan-gyi čos-rgyūd dzin-pa - rnam those embracing the religious tradition of his reverence, his fellow-believers Mil.; čos-rgyūd yig-pa one confessing the same faith or religion Thgr. — čos-can 1. pious, devout.

2. v. čos 5, jig-pai čos-can 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 drawn to distinguished scholars Tav. transl. 331, and elsewhere.; perh. also = čos-rgyūd.

— čos-njyid 1. = čos 5, quality, nature, rgya- mtsiö čos-njyid-khyis in a manner peculiar to the sea, Dzl. ？” 9 (112, 97). 2. philosophical term: existence, entity, = de-bzin-njyid (acc. to Thgy.) by which the Buddhist however means a negation of being, nonexistence, non-entity. — čos-stögs W. = čos-kri. — čos-stön religious festive entertainment given to saints Glr. — čos-drän-po righteous with regard to the laws of religion (adopted by Prot. Miss. for the scriptural term 'righteous' or 'just'), čos-drän-ba justice, righteousness. — čos-lldán = čos-can. — čos-sde con vent, monastery, Wdk., Glr. — čos-pa a religious man, a divine, a monk. — čos-spyin 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-spyod exercise of religion; čos-spyod-bcu = dge-ba-bcu. — čos-sknyin is said to be frq. used in book-titles: bkra-šis-lhan-po-nas čos-sknyin dzad-med spel yjor bris written from Tashilhunpo as a religious gift for infinite increase and blessing, — čos-blön a pious functionary or official (bdu-dön blön an impious or wicked one) Glr. čos-ma a religious woman, a nun Cs. — čos-méd without religion, irreligious, wicked. — čos-noyö religious frenzy, W.: *čos-noyö zugs* he has become deranged, his brains are turned (in consequence of meditating). — čos-zög priestcraft Mil. = čos-tugs religious party, denomination, sect. *čos-sem-can* W. inclined to religion, pious.

*čad-pa* Lex. = 'tomb, sepulchre; = pronãrita Skk. killed, slain; mčad-pa-męd-pa entire, perfect; mčad-par bya-ba = mahimdn Skk. greatness; also the magical power of increasing size at will'.

*čean 1. the side of the breast, mčang-gyi bu bosom-child, darling, mčin-gyi mčs-brâu bosom-wife (cf. our 'bosom-friend'); mčän-du jüg-pa to put into one's bosom Glr.; mčän-kun arm-hole, arm-pit, often = čean; mčän-kun gyis-pai rtsib-mai bär nas (the Buddhhas are born) from between the ribs of the right side (cf. mnaa); *čän-da* W. pocket, in clothes, cf. dkü-mda. — 2. v. the following article.

*čean bu 1. apprentice, bozi in a handicraft, trade or art, rig-pai in a science, disciple Cs., sgyü-ma-mkan-gyi appr. of a juggler, conjurer Zam. — 2. yi-gei mčän-bu words or lines, printed or written in a smaller character than the rest, and inserted in the text (called mäig Cs.) like our parenthesis, but without brackets; hence 3. note, annotation (Sch. also: testimony?).

*čei-ba, eleg. for 1. to come, to go, slâd-bzin-par mčio I shall come later Dzl.; to appear, used of a god; skyabs-su (to put one's self) under the protection of another person, cod.; bains-su mčio I will obey Mil. — 2. to say, čes mčio thus he said.

*čei-ma, resp. sgyan-čab a tear, byin-pa; dön-pa Glr., blag-pa Dzl., ptôn-ba Mil. to shed (tears); skêm-pa to dry up tears Cs.; byi-pa to wipe off tears Cs.; mči-mas branû-ba to be choked with tears, to sob violently Sch.

*čei 1. Cs. a stone for grinding spice etc., a mortar; mčig-gu a small mortar Sch., a pestle Cs. — 2. the nether mill-stone, mčig-ma the runner or upper mill-stone, Sch.; mčig skör-ba to grind Sch.
mēr 1. lip, ya-mēr upper lip, ma-mēr lower lip; mēr blud mkas Wil. prob.: one must be wise in lowering the lips, i.e. one must yield, giving up pouting; ka-mēr, resp. zal-mēr 1. lip 2. word, voice (?) Sch. 3. quarrel, strife, ka-mēr rgyal-pām ji-ltar bya' ba zha-na if one asks, which are the details of the quarrel; *kam-chu je-pa* C. *gyag-pa* Cs. to quarrel. — 2. bead or bill of birds, mēr-la togs-te grō-ba to fly, carrying something in the bill S. O.; mēr-ito (or chu-mdo?) W. id. — 3. n. of one of the lunar mansions, v. rgyu-skar.

Comp. mēr-skyé muzzle Sch. — mēr-sgrö v. sgros. — mēr-tār Sch. (prob. a. mis-print for mēr-tor) pustules, tubercular elevations on the lips. — mēr-rins long-beaked, n. of a bird, and also of an insect (a large musquito).

mēr-ba, Cs. also mē-sé, corner-tooth, canine tooth, eye-tooth, fang, tusk of an animal, mēr-la ytsigs-pa, W. *zę-e*, to show one's teeth, to grin; mēr-ba-can-gyi sdé the class of the tusked animals, viz. the carnivora (lion, tiger, leopard), and the tusked pachydermata (elephant, boar etc.).

mēr, mēr-mēr, mēr-lēm, resp. for spun, brother, sister; mēr nyzis my two brothers Del.; srás-nu bha-lēm mēr bzi four princesses, sisters; deli mēr his illustrious brother, in reference to a king, prince etc. Glr.; esp. of gods: mēr bzi four divine brothers Gnr.; mēr-grögs, grogs-mēr clerical brother, mēr-grögs mān-po tsaigs-par where many clerical brothers assemble; mēr-grögs dam-tsi gyig-pa Thgr. betrothed brothers, religious brothers; = čo-spün; also mēr-lēm has this signification.

mēr 1. eleg. dwelling, abode, domicile; also when speaking modestly of one's own dwelling: bdag-gi mēr-brān my humble roof Dzl. — 2. Lex. wife, partner.

mēr 1. mēs-brān bed, bed-stead Cs.

mēr-pa, resp. sku-mēr the liver; mēr-dri, mēr ri the midrib or diaphragm; mēr-kā liver-coloured; mēr-nān '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; mēr-nān byed-pa to breakfast.

mēr-pa 1. fishing-hook Dzl., mēl-pas nga čör-ba to fish with a hook, to angle Cs. — 2. a little bird, W. *či-pa*, Ts. *čil-pig*; či-pa sky-'ba-ko* W. sparrow; mēl-кра sparrow-hawk; mēlmgo a fabulous stone, like a bird's head, supposed to possess a variety of marvelous qualities.

mēl-ma 1. W. *mēl-māg*, resp. gags-mēl, gags-chāb spittle, prob. also other similar fluids Lt.; čör-ba (W. *pāi-če*) to spit; mēl-tul (W. *mēl-lād*) morbid saliva, e.g. of people affected with a cough or with hectic fevers; mēl-sndās prob. id.; mēl-snad, resp. zal-tzød, spitting-box; mēl-züm, mēl-bkāb W. slaverin-bib or cloth. — 2. = mēl-thām Tar. 72, 9?

mēl-thām shoe, boot, mēl-thām nyis čor-ba to lose both shoes Wid.; mēl-thām-mkān shoemaker, cobbler, seller of boots; mēl-thām-gyi yu-ba the leg of a boot Cs.

mēs-pa 1. also mēs-lāgs-pa, eleg. for yod-pa, to be, to be there, to exist, du mēs how much is there, how many are there? Cs.; sū-la dām-pai čos mēs-pa whoever has the holy doctrine Dzl.; yul dbus-nas mēs-so (he) is (comes) from the country Ī Dzl. — 2. pf. of mēl-ba 1. lam via-po-nas mēs-te having come from afar. 2. ēs mēs-pa so-called.
mchod-pa

1. to spread, to gain ground, esp. of a fire, frq.; also fig.: bdag-gi dod-rigs-kyi me mchod-pas as the fire of volupptuousness spread or increased within me Dzil.; also in the following sense: mlar-me yig-la yig mchod ltar as one kindles one light by another Mil.; yig gleu yunig gleu rim-pas mchod-de as (the news) spread more and more by gossiping people Pth. — skye-mchod v. skye.

2. = y Yao-ba, mi-mchod-pai dady-pa = dady-pa b'rta-po.

mchur-pa the milt, spleen.

mchog the best, the most excellent in its kind, skyes-bu mchog, mi'i mchog, rka'i-yunig-rnam-kyi mchog Buddha; nyes-ltan-gis ma yid-pa (or na) mchog yin-te yog-rin b'ags-pa byed-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); yun mchog chief or fundamental doctrine, main dogma, principal commandment etc. Glr.; na mi yig-rten d'i-na mchog I am the highest in the world (says Buddha immediately after his birth) Glr.; ynas-mchog the most glorious or splendid country Glr.; ro mchog excellent taste or flavour Mil.; mkas-mchog-rnams most learned gentlemen Zam.; also as a complimentary word; mi'i mchog byod most honoured Sir! Pth.; mchog-dman, mchog dain tan-mon'i, mchog dain pul-pa, good and bad, first-rate and common, fine and ordinary, of goods etc.; eminent and ordinary, of mental gifts, talents etc.; mchog-tu gyur-pa = mchog, e.g. mi-rnams-kyi nain-na mchog-tu gyur-pa yig one that has risen among men, so as to become their chief Glr.; yul-rnams-kyi mchog-tu gyur-pa the most splendid of countries. — Adv.: mchog-tu very, most, with verbs: b'on-po-la mchog-tu m'da-pa zigs a great admirer of the Bonpos Mil.; gen. with adjectives: ro mchog-tu mi'ar-ba extremely sweet; with the comparative: much, far, by far, greatly, de-

bus mchog-tu cheo ... is far or much greater than that Dzil.

Comp. mchog-sbyin yigag-rgya a gesture made in practising magic, in conjuring up or exorcising ghosts. — mchog-zin the model pair, the two most excellent amongst Buddha's disciples, Sharibé and Maudgalgyibé, v. Köpp. — mchog-rin longest Thag.

mchen v. 'chou.

mchen, mchod-pa mchur-ba, mchur-pa to leap, to jump, frq., e.g. cur into the water; mi-seb-la among the people, e.g. of a mad dog).

mchod-pa (སྐྱེད་པ) I. vb. 1. to honour, revere, respect, receive with honour, khen-yig skier zin mchod-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; Glr. mchod-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 fêwâ, 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 dmar-mchod, red offering, to the dgra-lha q.v. — 2. C. resp. to eat, drink, take, taste, (in W. expressed by *dön-ts*).

II. sbst. offering, oblation, libation, mchod-pa bdur-ba, W. *bdur-ts* frq., also byed-pa; röl-mo mchod-par bdur-ba to bring an
of offering of music Mil.: mchod-pa sua-tshogs lugs-te carrying along with them all sorts of offerings Glr.; mchod-pa kyid-par beu the ten kinds of offerings Tar.; lha-mchod offering or libation brought to a lha; brum-mchod an offering consisting of grain; dus-mchod offerings presented at certain times Pth.; 'rgyur-mchod daily offering; fig. dad-pa mchod-pa Mil.: yta-'rāg-tu snyid-pai mchod-pa phul as a thanksgiving bring the offering of meditation! Mil. —

Comp. mchod-kun house or place of offerings, of worship, Pth.; adopted as an appellation for the temple of the Jews, as lha-kun could not be used Chr. Prot. — mchod-kri offering-table, Jewish altar, Chr. Prot. — mchod-ltog prob. the same, C. — mchod-ča Glr. = mchod-rdzás. — mchod-brjod words of adoration, doxology. — mchod-rten Ssk. chen (religious building) and chung (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 yda-'rten; 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. — mchod-stiugs offering-table, altar. — mchod-stod Sch.: an offering with a hymn of praise. — mchod-stōn an entertainment, as sort of libation, given to the priests Dzl.; perh. also a sacrificial feast. — mchod-stōnl 1. Sch. = mchod-rten (?). 2. offering-lamp Sch., 3. the wick of such a lamp (in this sense it is used in a little botanical book). — mchod-yrnaš 1. prop. place where there is offered, place of veneration. 2. the object to which veneration is shown, image of a god Glr., sanctuary. 3. the offering priest, the sacrificator. — mchod-pa-po a sacrificer Cs. — mchod-bsdul the offering of a sacrifice Cs. —
mchod-sbyin id. (though elsewhere mchod-pa sbst., as a gift to deities, is distinct from sbyin-pa a gift to men), also: sacrificer; mchod-sbyin-gyi lhan-kaun house where people assemble in order to perform sacrifices; srdg-gi mchod-sbyin bloody offerings or sacrifices Tar. — mchod-mé offering-lamp, lighted in honour of a deity, and very common in the houses of Buddhists; *chod-mé phul-*e W. to light such a lamp, (prop. to offer it). — mchod-rdzás, mchod-ča, mchod-pa yo-byāl instruments, utensils, requisite for festival processions in honour of a deity. — mchod-šoms or -bsams the upper shelves in the holy repositories, containing the little statues of Buddha etc.

mchod-po, sometimes sbyor-po 1. pretty, handsome, neat, elegant, po mchod-po a handsome man, bud-mchod-mémo a pretty woman, esp. a smart gaily dressed female. — 2. W. also vain, conceited.

čag-can col. trodden, stamped; solid, firm, compact, like the Hindustani pakka.

čags-pa I. pf. čag (s) 1. to break vb. n., snod čag-pa a broken vessel Dzl.; fig. na-nagāl čag my pride is broken, frq.; der-şbyon-stabs čag the opportunity of going there has been cut off Mil.; *lam čag-pa (also sog-pa)* C. a. a beaten, practicable road (a road broken through, v. čag-pa) b. W. an impracticable, broken-up road. — 2. to be broken off, abated, beaten down there from the price, zu-čag-med-par there being no room for either asking or abating Mil. nt. —

II. also čags-pa, pf. bčags, fut. bčag (imp. čog?) 1. to tread, to walk, to move, esp. when speaking respectfully or formally, yab-mēs-kyis žabs-kyis bēags-pai sā-ca the place where my ancestors did walk Glr.; žabs čags-pa piyag piyir gro follow me on my walk Mil. nt. — čag-tu or čags-su grē-ba to take a walk Dzl.; *gōm-čag-e* W. to step along solemnly; čag-þeb-pa v. piyag-þeb-pa. — 2.
agree, to reconcile Mil., *čam mi čam* col. they do not agree; ka očam-pa to agree upon, to concert, e.g. an escape; ka očam-par by concert, unanimously.

II. 1. **to dance**, očam-par byed-pa Sch. 2. a dancer, kro očam-pa a dancer with a frightful mask; yar-očam(s) a dance; očam-po a dancer Glr.; očam-dpon leader of a dance; očam-yig book or programme of a dance.

**Sp. cupboard.**

1. pfa. bca, rarely čas, fut. bca, imp. čos, to make, prepare, construct, but used only in reference to certain things; 1. ynas, vulg. tsañ, oča-pa Pth. to prepare a place, house or abode, to settle; mad oča-ba to make a bed or couch Cs.; dmag-sząd oča-ba to pitch a camp; krims-ra oča-ba to establish a court of justice Glr. — 2. rgyal-rkims oča-ba to draw up a law, to give laws, frq. — 3. dam oča-ba to make a vow, to promise, assert, protest, frq.: yi-dam oča-ba id.; also to utter a prayer; dám-bca v. subj. dam. — 4. skyil-krün oča-ba = skyil-krün byed-pa, v. skyil-ba, — 5. blo-gtúnd oča-ba, c. c. la, to place confidence in.

II. to bite, yéig-la yéig oča-zin zá-la to bite and devour one another Dzl.; so oča-ba to bite with the teeth (?) Míg., or to gnash or grind the teeth (?) ; sìin oča-ba to gnaw at a piece of wood Sty.

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dyi-kad-ka šar spring has appeared; frq. of thoughts: nyams-su, or yid-la cdzur-ba (thoughts) rising in one’s mind; yid-la šar kyil Mil. though I can figure it in my mind; grégs-su cdzur (they) appear as friends Mil.; rgyan-du cdzur Mil. it turned into a blessing. — cdzur-sgo thought, idea, conception, cdzur-sgo byun an idea comes, a (happy) thought, a (new) light, bursts upon me Mil.; cdzur-pa Mil. the rising, the rise.

*cdzur-ba*, secondary form to cdzur-ba II., 1. Cs.: to fluctuate mentally; in this sense prob. Zam. ytal-méd *cdzur-ba* to fluctuate, to waver, without aim or object. — 2. to be confused, in disorder, smra-*cdzur*, also cdzur-ytìam smra Lt., as a morbid symptom, prob. he raves, he talks nonsense. — 3. morally: tsul-krim cdzur-ba S.g. to break one’s vow, bslab-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 *cdzur* byed-pa a whore, harlot Mil.; cdzur-pa, -po lecher, fornicator Stg.; cdzur-pa-rnas-kyi tsiṅ obscene language, mentioned as sub-species of kyál-ka; cdzur-mo whore. — *cdzur-la cdzur-lé* W., cdzur-čöl Tar. 184, 20 confusedly, pellmell.

cdzur-ba, pf. ši, 1. vb. to die, of a flame: to go out; ran cdzö I will seek death Dzl.; cdzö yin he dies, will die S.g.; cdzö or ši-ba-las sós-par gyur-ba Dzl. to be saved from imminent danger of death (but not: to rise from the dead); cdzö byed-pai cdú water causing death Sambh.; ši-bar gyur-to they perished Pth. — 2. sbst., the state of dying, death, cdzö-čöl-du gyur-ba to die almost (of grief etc.) Mil.; dus-min cdzö-nyün-ba yin premature death rarely occurs Sambh.; cdzö-ba nam yon cdé med Mil. when death will come one does not know, (W. *si-cè* to die; death; *si sön* he has died, *ši yin* he will die).

Comp. cdzö-ka Cs.: ‘the very act of dying,’ but I doubt whether such a sbst. exists; I only know the adv. cdzö-kar at his very dying, at the point of death Mil., when being extinguished Glr. (v. kar sub ka IV. 4, 5), and cdzö-ka-ma I. adj. dying, dül-gro cdzö-kar-ma a dying animal Glr.; 2. sbst. the dying, cdzö-ka ma-ru = cdzö-kar (doubtful); cdzö-kar and cdzö-gar may be incorrect spellings. — cdzö-tas, more rarely cdzö (-bæ) rtags forebodings, foretokens of death Med. — cdzö-bdäg the lord of death, perh. = yin-yje, but it seems to be more a poetical expression than a mythological personage; cdzö-bdäg bdud id. — cdzö-näd a disease causing death, a fatal disease Tar. — cdzö-ba-po Cs.; a person dying (?) — cdzö (-bæ)-méd (-pa) immortal; cf. ši-ba. — Note. cdzö-glö-ba is prob. only a rather incorrect, yet common expression for the glö-ba to change one’s place of existence, to transmigrate.

*cdzö (s)-pa* to bind Sch., prob. an incorr. spelling for kyig-pa.

*cdzö, ši-ba, cöña-pa* I. vb., pf. bëwins, fut. bëwin, imp. cöña(s), W. *cön-cê*, 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.; bëwin gröl-ba to untie, to loosen, to take off the dressings Lt. — II. sbst. any binding-material 1. ribbon, mgul-cöña necklace, neckcloth, neckerchief. — 2. fetter, shackle, also fig. for magic curse, anathema. — 3. string, tie. — 4. cramp, spasm C.

*cdzö-bu* a spurious, glass jewel (Schf. Tar. 142, 9); bsam-ya cdzö-bu p. n. Ma.

*čöbs-pa, pf. bëbis, fut. bëbi, imp. bëbs resp. to ascend, to mount, a horse or carriage, rtä-la, or more correctly bëbs-la, to ride, to proceed on horseback.

*čims-pa* to be full, to get full Sch.
"čir-ba, evidently a present-form of the pf. čir-ba, to press, to squeeze.

čú-ba 1. acc. to grammatical analysis 1. vb. n. to jêd-pa, to be twisted, distorted, pf. čus. — 2. subst. curvature, crookedness, distortion. — 3. adj., more freq. čus-pa crooked, wry, ka-čus Wdn. the mouth being wry, distorted L.t.; also obstinately perverse; fig. yig-čus Med. freq., prob. = kām-šog.

II. pf. běes, fut. běe, imp. čus, W. "ču-še", 1. to lade or scoop (water), ču-mig-la ču to draw water from a well Dzl.; custom water-conduit Sch. — 2. to irrigate, to water, ži-n a field Cs. (?)

III. nün-gyis ču-ba-la Tar. 127, 6, when he was pressed hard, was urged with importunity; (this signification, however, seems to rest only on this passage).

čug-pa to be mistaken Phn. v. pyúg-pa.

čun-pa, evidently vb. n. to jün-pa, hence 1. to be tamed, subdued, made to yield, stôbs-kyis by force, lás-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.; čal-sar čun entangled in vicious indulgences Sch.

čum(s)-pa 1. to wish, to long for Lex. — 2. to shrink Cs.

če-ba, pf. bēes, čes (Sch.), fut. bēe, imp. čes, 1. to assure, to promise, kās če-ba Lex., resp. žal-gyis če-ba id. — 2. resp. for smrā-ba, like žun-ba (?)

cug-pa, also cug(s)-pa, pf. bğaqs, fut. b gåq, imp. sóg, W. *ság-če*, 1. to cleave, to split, śin wood; sóg-les cég-pa to saw Sch.; cég-byed (a thing) that cleaves, a hatchet Cs. — 2. to confess, to acknowledge; v. also b gåq-pa and sóg-pa.

céd-pa an incorr. form of cäd-pa or mčéd-pa.

cen-pa, pf. bčems, fut. bčem, to chew Med.

cél-ba Cs. 1. to believe, give credit to; blo-cél-ba (?) col. id. — 2. Lexx. = żén-pa to wish (?)

čog wall Sch.

čón-ba, cóns-pa Sch. = čun-ba.

čoms-pa 1. = čam-pa Glr. and Lexx. — 2. vb. n. to jóm-pa

4 W. *da čoms soñ now it is done.

čór-po = mčör-po.

čór-ba I. vb. n., pf. sór, 1. to escape, slip, steal away; to drop from, stón-mo sór-gyis as the meal escaped him, as he was deprived of the meal Dzl.; rtsa-kráig čór-ba hemorrhage, bloody flux Med.; brka-čór without splendour, lustreless; nor sór the money is gone, spent, lost Thgy.; sōm-pa sór the duty is violated Glr.; mé-la, ču-la sór-ba to be consumed by fire, carried off by water; *čań mi tāi dé-ne ka mi sór* 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; krág-pa sór 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, rgyal-sa Bód-ma Me-nyāg-la sór the supreme power passed from Tibet to Tanggū Glr.; yčän-gyis dbaṅ-la sór then I shall get into the power of another Mil.; džum-ma-la sór it became the prey of a thief. — 4. W. to run away, flee, escape, elope, inst. of bres-pa, *sór-te ča-lig* he retires, falls back.

II. vb. a., pf. (bjsó) sór, fut. jsó (?) 1. to pursue, chase, hunt after, ri-bon rgyas hares by means of nets; nya čór-ba to fish Dzl.; Cs. also to strain (?); čor-ség a seducer; a swaggerer Sch. (cf. ség-pa).

— 2. to light, kindle, set on fire (?)

čód-pa 1. disorderly, dissolve, immoral. — 2. disorderly action or conduct, dissoluteness, čól-pa śna-čogs spyg-čol-pa committing several acts of immorality Wdn. — kro-bo-ol-pa n. of a demon. (Cf. čol-ba II.)
to entrust 1. a person with a thing, to commit a thing to another's charge; to make, appoint. dé-la rgyal-po cöl-lo they made him king Pth.; bsñan-mo-la rtä-rdzé ból-lo they made the queen tend the horses Glr.; tab-; yoṅ cöl žig he may be employed as a kitchenboy, scullion Pth.; dbau-néd-du cöl-ba to make one powerless, to compel by authority Glr.; ból-bai gyner Lar. manager; cöl-bai no Ler. intercessor; pi-ván-la ram-šeγs ból-nas glu blains she sang with accompaniment of the guitar (lit. committing the accompaniment to the guitar) Glr.; kyab cöl-la* (for cöl-du) yon-i-cê* W. to place one's self under another man's protection. — 2. to commit, command, recommend, las cöl-ba to commission one with an affair or transaction; resp. prin (-las) cöl-ba, though prin (-las) seems to be sometimes a mere pleonasm: bûn-so yul deñtha-srin-nams-la prin-ból mdzâl-do (the king) recommended the sepulchre to the tutelar gods of the country Glr.; cölte bûn-cê* W. to deposit a thing for temporary keeping.

II. = cöl-ba 1. Cs. to change, to turn aside (?) — 2. to be thrown together confusedly, e.g. of the loose leaves of a (Tibetan) book; cöl-bar byêd-pâ to put in disorder, to confuse, to confound Ma.; dge-sdiṅ cöl-bar grol virtue and vice are confounded Ma.; *i le-ka cöl duγ* W. this affair goes wrong, turns out badly; in a special sense: to rave, to be delirious C.; *cöl-lâb gyab-pa* C. id.; nyid-cöl lab-pa, gyag-pa* C., to talk confusedly whilst being heavy with sleep; *cöl-ka* C. senseless talk; *cöl-kan-ni īu-pu, cöl-pig* W. being of a mixed race; illegitimate or bastard child, bastard. — 3. morally: to break a vow; *a-ne cöl son* he has broken his vow on account of a woman, i.e. by having married.

I. cöl-ma Cs.: 1. a thing committed to another’s care. — 2. a sly, crafty woman, Sch. a dissolve woman.

Cöl-pa I. pf. bûs or cös, fut. bâo, imp. cös, supine bêös-su Dzl. 2, 4, W. *cöl-cê*, pf. and imp. *cös*, to make, make ready, prepare, to construct, build, a bow, a road etc. Glr.; *cös-sam am I to build? Glr.; drész-ma tág-par cös-pa to make ropes out of drészma (a kind of grass) prop. to work drészma into ropes, Glr.; yzaṅ cös-pa to adjust one's ornaments Sch.; tib cös-pa to dress, to trim one's self up Sch.; ysrā-du cös-pa to renew, renovate, repair Sch.; ltiin-ba phyir cös-pa Tur. 95, 20 perh. to retouch, amend, correct, improve. — tsül-cös hypocrisy, a mere outward performance of religious rites and observances Mil., tsûl-cös ma byas spyôngpa to live without hypocrisy Mil.; tsûl-cös-mkan hypocrite. — tsül-cös-pa or bêös-pa acc. to Cs. also an established rule or canon.

II. Sch.: to gnaw off (secondary form to cöl-ba).
Central Asia. The tea called *bru-tán* is considered the best, and of other teas *Cs.* mentions *rtes-*ja, *zi-lín-spú-*ja hairy (?) tea from Siling, (a province in the neighbourhood of the Kokonor); *Sch.*: *yná-dam-*ja, *miá-*ja, *bó-*ja, *ja-yźúns,* zuo, *hu-vág,* *u*-si; *bzái-*ja, or *ko-tsé* is, acc. to *Cs.*, good ordinary tea, *čán-*jug, or *čán-*čú 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 (*yja-li-i*).

Other comp. *ja-bkrlug* (pronounced *jhab-túg*), prob. for *ja-dkrlug,* twirling-stick Ts. — *ja-miód,* libation of tea. — *ja-vág,* 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-bín* (pronounced *jham-bin* *) C.* tea-kettle, tea-pot. — *ja-ma* the man that prepares the tea in a monastery, tea-cook; *jaí dpon* head-tea-cook. — *ja-ril* 1. W. grinding-stone; 2. Lex. skull. — *ja-sun-can* a cup of tea, or: as much as a cup of tea *Sch.* — *ja-seg* tea-dust *Sch.*

*Ején* ja-hód Lex. yellowish red.

*Ején* *ju* num. fig.: 67.

*Ején* *ju-tig* denotes a way of drawing lots by threads of different colours, whence a class of Bonpos is called *pya-bon* *ju-tig-can* *Glr.* *Ején* *ju-po Lis.* *ju-lüm* *W.* a globular stone used for grinding spices, = *ja-ril.*

*Ején* *jus* *C.* strategy.

*Ején* *jus-ma* a sort of silk stuff *Cs.*

*Ején* *jus-légs* 1. *Sch.*: `possessed of good manners, of propriety of conduct, decent, agreeable; *ju-bel* sincere' (?) — 2. *Cs.* clever, skilled, able, experienced. *źin-* *gi le* in agriculture, *źag* in military matters *C.*

*Ején* *je* 1. num. fig.: 97. — 2. a particle, used for expressing the comparative de-
on, to pay one's respects to a person, yab dān mjäл sō∂-lo I will pay a visit to my father Dž.; ṣāyis mjä`ur - du mjäл-du yǒn I shall take the liberty of soon coming back Mil.; rgyöл-bai sku dān ta-mäl mjäл to thee, Buddha, my own humble self approaches (says a prince to his father who appears to be an incarnated Buddha) Glr.; mjäл-bar žū - ba to ask for an audience Glr.; mjäл - du mì blub (they) cannot get in, cannot obtain admittance Pth.; *jal - čag cō-cē* (or *čag - ċal* Ćs.) W. to salute, to exchange compliments on meeting; mjäл-prä đạo-pa = sīrād-pa; used also of a king and his ministers: mjäл-prä đạo sāg-bai rtjan māн-po mādz (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 mjäл - ba Mil.; ṣnas mjäл - ba id., ṣnas-mjäл-pa partic., a pilgrim, Palmer; di mjöл žig do make your pilgrimage to this place. — 3. to understand, comprehend, Zam.: *go-bai mjäл-ba Kř.; don mjäл-ba to understand the sense Mil., yet cf. Ľāł-ba 3. — 4. often erron. for žal-ba.

Comp. mjäл - ku audience, access, admittance, mjäл - ku ṣtōn - ba, or ṣnān - ba to give audience, žigs-pa to refuse it Mil. — mjäл - dār = ka-btāgs. — mjäл-smā-pa an usher, master of ceremonies Ćs. — mjäл - ṣyēг salutation. — mjäл - maṅs a visit paid by many together, a grand reception Ćs.


**mżyg** what is behind, hind part, e.g. of the body, resp. sku-mżyg, posteriors, back-side, tail, often also mjżyg - ma; mjżyg skōr - ba col. to turn one's back (on another); mjżyg - ma sgrīl - ba to wag the tail; fig.: the further progress and final issue of an affair, the consequences = ṭyes, opp. to dios-yēi the thing itself, and to sīn - 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, žū - ba bryād-pa mjżyg - la, at the end of the eighth month;

gree of an adj. or adv., and esp. a gradual growing or increase, often with termin. or la: je maŋ gro (they) go on increasing or multiplying in number Mil.; je ysal-du soň it has become more and more clear or evident Thgr.; gen. repeated: je nye je nye sō∂-ste going nearer and nearer Mil.; je čiū je čiū-la soň, also je čiū je nyūи Mil. less and less; sometimes also for the superlative degree, Ćs.: je dān-po the very first, also Lex. — 3. jē-žig a little while, = ré-žig Lex. — 4. Bhar. 14, Schj: 'an adhortative particle, often connected with a vocative'; Sch. has: je kyod 'now you, you first!' — 5. = dbyais Lex.

jō 1. num. fig.: 127. — 2. v. the following word.

jō-bo (वृज) 1. C. the elder brother, also *jo-jo* and *a-jo* (the latter also in W.), resp. jo-légs. — 2. lord, master, esp. nobleman, grandee, W. *jo*, yar-léun jō - bo Glr. the lord of the manor of Yarlung; *ti - nûn jo* W. the nobleman of Tinan; *jo - mûn - 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: jō - bo mi-skýod-rdô - rje, and tsan-dán - gyi jō - bo, also jō - bo ši - kya, jō - bo rin - po - čê v. Glr.

mistress, the female head of a household, a woman that governs as mistress of her servants Dž. — 2. lady, esp. a cloistress, nun Mil.; in W. frq. — 3. goddess (cf. sub jō-bo 2). *jo – mo sgrōl-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.
in general mỳug-la, mỳug-tu adv. and postp., = mar, at the end of, at last, behind, after, with the genital inf., or the verbal root, gen. opp. to mgo. — mỳug-sgro (W. *jug-ro*) lower or inferior part, underpart, buttocks (cf. ēvg); mỳug-to id. — mỳug-btāg (for btāg), and mỳug-lēb W. wagtail. — mgo-mỳug above and below Del.

mỳe, resp. ysdān-mỳe; लिपु, दिवं the penis;
Zam. avoids the term by making use of circumlocutions, others employ it, esp. Med.; also in vulgar use; mỳe lān-ba erection of the penis; mỳe s'bùbs-su mub the penis recedes; mỳe-mgo glans penis. — mỳe-rīg the penis and testicles. — mỳe -s'bùbs the membraneous covering or sheath of the penis.

mỳéd-pa, Zam. सह suffering, enduring, bearing patiently; Cs.: obnoxious; mì - mỳēd prop.: free; gen. the world, the universe, acc. to Buddhistic ideas; except in the last mentioned sense the word seems to be little used.

jāg-pa, pf. jags, Cs.; Sch.: to establish, settle, fix, found; hence prob. bde- jāgs and kris- jāgs, Jags- kris (Leex. 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).

jāg-po 1. Lex. = klu, or n. of a Lu, also jāg-pa. — 2. vulgo = yāg-po.

jāg-ma 1. Sch.: a sort of coarse and thick grass of inferior quality; so Pth. of a hut: jāg-mas šūb-pa covered with such grass. — 2. Lex. चीरः a fragrant grass, Andropogon muricatus. — 3. Gb.: a blade (of grass), stalk (of corn), jāg-ma vēt stēn-na on every blade, ki-sái jāg-ma šon ēg a bundle of blades of Kusha grass; jāg-rgōd Sch. horse-tail, pewter-grass, Equisetum. — 4. Sik. squirrel, perh. = bya-ma-byi Sch. (?)

jags, v. sub jāg-pa.

Jāgs-pa C. to give, to make a present Georgi Alph. Tib.
of the rainbow Pkh.; jau-tson yal-ba the 
vanishing of the rainbow frq.; ja-lus v. lus.

*Jig-pa* 1. also *ja-mo* Sch. lame,
gen. *za-*; ja-bar byed-pa to make lame, to lame S.g. — 2. to bespeak, 
to concert, to confederate Sch.

*Jig-pa* = act

of the rainbow *Pkh.*; *jau-tson yal-ba* the 
vvanishing of the rainbow frq.; *ja-lus* v. lus.

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*Ja-sa, ja-mo, edict, diploma, a 
permit Cs., who declares this word to
be Chinese.

*Ja-ba* Lex. w.e., acc. to Cs. = *byar-ba* to stick together, to cohere.

byed sran* (a pair) of scales for weighing Lex., srân-la *yazal-ba* Glr. — 2. to measure, 
rin - tän - tsâd *jal-ba* C. to measure the length. — 3. to appraise, to tax; to weigh 
in one’s mind, to ponder; more fully expressed by bloš-*jal-ba* to understand Sch.,
although native grammarians refer this 
signification with less probability to *njal-
ba*. — 4. to pay, pay back, repay, *bi-ton* a debt, skylên-pa a loan, *kral* a tax; to retaliate, return, repay, esp. with lan: *pân-
tân yod-pas* or *bys-pai* lan *nyes-pas* to return evil for good. The following is a
Buddhist principle of law, but prob. existing
only in theory: *dkon-mchog-*ri dzêls-la *kri* 
jal, *de-sîn-gyi* dzêls-*bryjod-du* jal, 
*jal-pai* dzêls-la *bêlim-gyur* no *bryjod* jal
divine or sacred objects are to be repaid or
made good tentousandfold, things or
property of the clergy eightfold, of
ordinary men sevenfold, and besides the
object itself, hence eightfold C.; in Glr.
there is the following passage: *brkêis-pa* 
la *bryjod* jal *nos* dan *dyu*. — 5. often 
erron. for *njal-ba*; thus prob. also in: 
jal *bûl-ba* to bring a present Sch. (more
correctly: a present of salutation). — *jâl-
ka* the act, or business of measuring C.

Cs. = *jâm-pa* soft, smooth. — 4. Sch.:
disgusting, nasty, e.g. of a fishy smell.

*Jîg-rten* — 1. the external world:
a. acc. to the common (popular) notion:
the whole earth, the universe, *jig-rten-
na* dakôn-pa, what is rare, the only thing
of its kind in the world Mil.; *jig-rten-
gyi lha* the god of the world, a deity of
the Bonpos Mil.; *jig-rten*las dâs-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-
rten-gyi kams id* Glr.; *jig-rten* câgs-pa
origin, beginning, ymdás-pa duration, *jig-
pa* destruction, bûy-pa arrangement of
the world, cosmography (title of a volume
of Stg.) *jig-rten* yamum the three worlds,
earth, heaven, and hades; *jig-rten* (dsm-gyi) mgön-pa (Trilokânth Hind.) lord or
patron of the three worlds, which is also
the title of the three of the three highest
Lamas, viz. of the Dharma Raja, residing
in Bhotan, v. Cunningham, Ladak 371; Bud-
dha Sakya-fûd-pa seems to have the same
title, Pkh. — c. fig.: bôlé-ba-chân-gyi *jig-rten*,
or bdê-gro mtö-ris-kyi *jig-rten* the world
of the blessed, like our ‘heaven’, but of
rare occurrence. — 2. world, in a spiritual
sense, *jig-rten-gyi byâ-ba* worldly things
or affairs; *jig-rten*la dgyos-pa (or *pân-
pai*) bslâb-byâ useful maxims of life, moral
rules Glr.; *jig-rten-gyi* ës bryjod, v. ës; 
*jig-rten* byed-pa short expression for *jig-
rten-gyi* las byed-pa Mil. — 3. symb. num.:* three. — *jig-rten-pa* I. 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-
rten-pa ni ma-dûl-ba yin-pas* as the world
is unconverted, in which sense also *jig-
rten* (by itself) seems to be used. 2. a layman.
rma - *jig Med. was explained: healing wounds. *jig-par byed-pa = *jig-pa, frq. — 2. vb. n. pf. bţţij, and more frq. *zig, W. *zig-čé, *zig cá-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 sín-tu sla (earthly goods) may be easily lost again Thgy.; to vanish, disappear, *jig (or *zig)-par yjur-ba id.; sem *zig soň W. he was quite dejected or cast down; *zig ysoś byed-pa B., C., *zig-só (or -sób) có-čé 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 daň *jig-pa kim-la sríd-na as it is the lot of all men to rise and to decay Dzl.; lús-kyi mta* *jig-pai lás symptoms of the final decay of the body Wdh.; *cán-la Koi *zig-pa yod* bear proves his ruin, bear is his destruction W.; *jig-pe čl-čen* C., *jig-pa-čan Cs. frail, perishable.

III. adj., but only in conjunction with a negative: mi- *jig-pa imperishable; mi-*jigrtág-pa* explanations of an etymology Lex. *jigs-pa* L. vb. (मी) resp. ts-abs-pa, to be afraid of a thing, is gen. connected with the instr. (lit. 'by'), in later literature and col. with la, srin-pos *jigs-siň from fear of the Raksha Dzl.; dê-la no mi *jigs I am not afraid of that Mil.; in W. frq. in conjunction with *rañ*, *kó-la *jig rañ* I am afraid of him; also relative to the future, like dôgs-pan: yi-ge máňis pas *jigs - nas = máň - gi dôgs-nas, fearing lest there should be too much writing, i.e. from want of room Pth.; *jigs-su-run-qa dreadful, frightful, frq.; *jig-te dár-ri spé-ra zér-čé* W. to speak trembling and shaking with fear; *máň- po *jig son* W. I am very much afraid; *jigs-par yjur-qa to be frightened, *jigs-par byed-qa to put in fear, to frighten.

II. sbst. (मी) fear, dread, srin-poi *jigs-pa* from fear of the Raksha Dzl.

**Jins-pa**, 14 (unless srin-pos ought to be read, as above); *jigs-pa brygyad the eight fears of life (so among the rest: rgyal-poi *jigs-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* bshin-pan to impart intrepidity; mi-*jigs-pa* 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-pa* gró-bo-nams timorous beings Pth. — 2. (feared) dreadful, frightful, *jigs-pai* mtsón-ča dreadful weapons; kyad-pas lhag-par *jigs-pa* yod there is something even more formidable than you are Dzl.

**Comp.** bár-da-la *jigs skyob-mai smón-lam a prayer efficacious in the Bardo-horror Thgr. — *jigs-skrağ fear; also a terrible object, *jigs-skrağ-tu* soň he has been changed into a fright, a monster Mil.;

* *jig-tág tóm-pan* C. (lit. ōtón - pa) to frighten, deter; intimidate, threaten; *jigs-skrağ-pa* to fear, to be afraid Dzl. — *jigs-mkan col. timid, timorous. — *jigs-čan v. jigs-pa-čan above. — *jigs-čhün-pa v. čum-pan. — *jigs-(pa)-po* one afraid Cs. (?) — *jigs-byé* one that is terrifying Sch., appellation of Yamántaka, who is invoked, e.g. in drawing lots. — *jigs-brál, jigs-med* fearless, intrepid, bold; also noun pers. — *jigs-ré* W. fear, terror, *jigs-ri* tsór-čé* to be afraid, *jigs-ri* kél-čé* to frighten, to menace, to intimidate. — *jigs-sa Mil., jigs-sa čé it is a very dangerous quarter or region, in that place there is much occasion for being afraid.

**Jin-pa** 1. acc. to Cs. = mčín, klon, e.g. rgyá-mtsóo; Sch.: mtsó - jin the whole circumference of a lake; prob. more corr.: the middle, Lex.: bus-Jám jág-po mtsó- jin jág the smooth-bodied Lu alights in the middle of the lake. — 2. srod- jin Lex.; or srod-byin twilight.
turn or move round (as vb. n.), *"jū-pa gyi-ter." W. to look round, or back; *"jīn- pa čug-če" W. to break one's neck; "jīn- pa ziim-če" W. to hug, to embrace; jīn- kyög a wry neck Cs.; jīn-kūn the nape of the neck Glt.; jīn-ltāg the back part of the neck Cs.

jīb(s)-pa (Sch. also zigs-pa) pf. bžib (jīzibs), fut. bžib (jīžib), to suck, e.g. of a suckling baby; mēu with the lips Lex.; krag jīibs-pa to suck blood Lex.; to suck out, in, or up, to imbibe, absorb, also to blister, jib- mān W. vesicatory.

jib-ṛtsi 1. Cs. a kind of sirup. — 2. Wdn. a medicinal herb.

jim-pa B., C., a compound of earth and water, mud, clay, loam etc. (W. *kā-laug*); jim-skōn a small cup of clay, a crucible Cs.; jim-yzugs a figure formed of clay Glt.; rdō-rjei jim-pa v. rdā-rje.

jīl-ba, pf. bēil, fut. yīl to expel, eject, remove, turn off, ḭūīr ḭīl-ba Lex. id., e.g. noxious animals, vices etc.

jū-ba I. vb. 1. pf. ḩūs, to seize, grasp, take hold of, c. dat., dpral-ba ma-da-la jū-ba grasping the arrow sticking in his forehead Glt.; yēg-la yēg jū-ba taking firmly hold of each other (in a storm at sea) Glt.; to seize a person (in taking him prisoner) Pth.; lāg-pa-nas to grasp by the hand, to shake hands (in greeting) Dzl. — 2. pf. bžus, fut. bzu, W. "zū-če (or ju-če?)"* to melt, to digest, zus jū-ba to digest the food; jū slā-ba digestible, jū dikā-ba difficult of digestion; *ra jū-če W. to digest intoxication, to sleep the fumes of wine away; jū-bye d a sort of bile, the bile as the promoter of digestion Med. Cf. zū-ba II.

II. sbst. 1. digestion, jŏ- ba sbao the digestion is in order, is easy Med.; jū-stōbs čuñ the digestive power is weak Med. — 2. a flea Sch. = jī-ba.

jūg, sometimes for 'mījug.'
to take place, to exist, če-čui-kyād žugs-par miön-pas as evidently a size in
size is existing (?) Dzl. vG, 3.
II. pf. bṣug (perh. also jugs Lex.),
but. žug, imp. čug, W. *čug-če*, 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, žug-ṝ-
bya this must be infused Med.; also fig. *nji-rus čug-če W. to inspire with
courage. In a special sense: a. dē-la bṣug-
jaug-pa to set one's mind on, to apply
one's self to Glr. b. mi žug čin-la ājug-pa
to convert a man, to induce him to adopt
a certain religion; ājug-pa also without an
object, to missionate successfully Feer Introdc.
du B. au Cachem. 68. — 2. to make, render,
appoint, constitute, with the accus. and ter-
min., or col. with two accus.: mi žug rgyal-
por ājug-pa to make one king Dzl.; miön-
du ājug-pa to make public or manifest,
to disclose, to show Samb.; *sīn čug-če* W.
to clear, clarify; frq. with the supine or root of a verb: a. to cause, compel,
prevail on, zar ājug-pa to prevail on another
to eat something Dzl.; skrod-du žug-go
I shall induce (them) to expel (you) Dzl.;
bṣugs žug rgyu yin he will induce (the
god) to take his abode Glr.; āgros-su
ājug-pa to be the cause of somebody's
death Mil.; yād-la ājug-tu ājug-pa to cause
a thing to enter a person's mind, to put
in mind, to remonstrate; žel-bar ājug-pa
(resp. mdzad-pa) = spel-ba to increase, as
vb. a.; ājuni čug-če W. to cause to exist,
create, procure; *bůl čug-če* W. = *skol-če*
to cause to boil; dār-du čug čiğ cause it to
spread Glr. b. to command, order, bid,
dmag žzin-du bṣug he ordered the soldiers
to take (the man) prisoner (but he escaped)
Dzl. 323. 3; byed-du ājug-pa to bid one
do a thing, frq.; btsun-mo blon-pos gels-
su bṣug he gave orders for the queen being
protected by the minister. c. to let, suffer,
permit, smon-lam gels-su čug allow me to
say a prayer; rtsig-tu mi ājug I shall not
give permission to build Glr. d. to give
an opportunity Thgy. e. in a general sense:

dal-du ājug-pa to do things slowly, to be
slow Mil. — 3. to put grammatically: sion-
du ājug-pa to put or place before, sion-
jug a prefixed letter, a prefix; ryes-ājug
final letter, yan-ājug the last but one; also
to put, to use a word in a certain signifi-
cation, rgyu-ṃtsan-la ājug is used with
reference to cause Gram. — 4. to banish,
to exile (prob. error. for sp.ājug-pa), byān-
ta to northern regions Glr. — 5. sgo ājug-
pa v. sgo. — 6. inst. of ājug-pa.
to evade, to shun, to go out of the way, jur-méd unavoidable Mil.

\[ \text{\textit{jus}}, \text{v.} \ \text{Ju-} \text{ba I}, 1. \]

\[ \text{\textit{jébs}-pa, jébs-po, well-sounding Stg.; smyan - jébs harmony, euphony.} \]

\[ \text{\textit{Jém(s)-pa} 1. dexterity, cleverness Lex. 2. skilled, clever; Sch. decent; jéms-po id.} \]

\[ \text{\textit{Jo-sgég} a coquetish, alluring, seducing attitude or posture; Lec.: juld-mlün jo-sgég jog the harlot assumes such an attitude.} \]

\[ \text{\textit{jó-ba}, pf. bžos, ft. bžo, imp. jös, to milk, rá-ma jó-ba to milk a goat, o-ma jó-ba 'to milk the milk'; kyöd-kýis ó-ma bžos dug, nas ni bžos-pa med, it is you, not I, that have 'milked out the milk' Ghr.; jó(-ba)-po, jó-mkan, milker, milk-man, jó(-ba)-mo milkmaid; död 
- jói ba a cow that is able to fulfil every wish.} \]

\[ \text{\textit{Jóg-pa} I. pf. bžag, ft. yžag, imp. zog, C. col. *zāg-pa*, 1. to put, to place, e.g. the foot on the ground; also to place persons, to assign them a place Dzl., Ghr.; fig. = gōd-pa (e.g. dyé-ba-la, byan-čub-la, byani-čub-kýi tâm-la) v. gød-pa 3; to put in order, to arrange, jig-rten-bžag-pa the arrangement (system) of the world; lus dráé- por bžag-ste sitting straight, bolt-upright Dzl., Mil.; bžag-na mëi sdoñ 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; sëms (resp. fugs)-la jóg-pa to take to heart Ghr., Mil.; lús-la grui lu-sès bžag-la if we fancy the human body to be a ship Thgy.; nám-mka rán-gi nän-du zog 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., *zóg-la zog* put (it) down and come! Č.; nor (y)zog jog med heaping up treasures and depositing them was not, i.e. was never heard of; yzóg-joy-mkan a hoarder up, a miser Cs.; to leave, to leave behind, lag-rjé a trace or mark of activity, monumentum Ghr.; to leave, quit, abandon, rán- gi yul one's own country Ghr.; yóöms-par ma bžag-par so that it is not abandoned, given up, to poverty Thgy.; *yíg-le zog* C. (= *pañ - té bor* W.) throw it away! to dispose, yi-ger bris jóg-pa to dispose in writing, literis mandare Ghr.; sa-bon, yamd-brygyúd jóg-pa to leave an offspring behind, to propagate the species; to lay up, to keep, as holy relics; to lay aside, ré-žíg zóg-la setting aside, apart, for a while Dzl.; mnyám-par jóg-pa v. mnyám-pa; sgról-lam jóg shall we turn them out or leave them? Mil. nt.}

II. pf. (b)zogs, fut. yzog, imp. zog, W. *zóg-ci, * to cut, to hew, to square, a pen, timber etc.; to carve, to chip, a thin piece of wood etc.

\[ \text{\textit{Jóg-po} n. of a Lu Mil., = jag-po.} \]

\[ \text{\textit{Jöi = lčö, tadpole.} \]

\[ \text{\textit{Jöi} - jöi col., Sch. Jôn-pa, oblong, longish, oval, elliptical. cylindric, bottle-shaped etc.; col. also applied to stature: tall; jöi - nyams-can Wib. oblong shaped, in relation to leaves, cones of fir etc.; ló-ma jöi-stabs nyág-ga-can split into narrow slips, wing-cleft (leaves of caraway) Wib.; dbyibs - jöi an oval form.} \]

\[ \text{\textit{Jón-tse} Cs. = lčö-g-tse.} \]

\[ \text{\textit{jöms-pa}, pf. böm, also žom, fut. yžom, imp. čom, W. *čöm-ce* 1. to conquer, subdue, oppress, suppress, an enemy; död-čöys-kýis kín-nas jöns-pa to be quite overpowered by lust; nad jöms-pai sman a medicine for a disease (to overcome it); räb-tu yžom-pa di the following overpowered (charm);} \]
bèöm-mo an exclamation like: I am done for! - 2. to destroy, towns etc. Glr.; bèöm-la yùg-go id. Glr. - 3. to plunder, spoil, rob, jóm-s-pai grabs byás-pa-la as they were about to rob him Mil. - 4. to finish, accomplish W., cf. èóm-pa.

jór 1. C., also yór, hoe, grubbing-hoe, mattock, pick-axe (W. *tóg-tse*), jór-gyiis rikó-ba to turn up with the hoe; jór-po a large mattock, pick-axe, spade, jór-bu a small one, a hoe; jór-yú the handle of a hoe, jór-léágs the iron of a mattock Čs. - 2. supine of jó-ba.
jól-ba I. vb. 1. to hang down, of a cow's udder, of the long hair on a yak's belly, of tails etc.; jól-jól hanging-belly, paunch. - 2. gen. byól-ba to turn aside, to make way.

jól-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; Čs. has: a turkey-hen.

rjún-ma, or rdzain-ma, store-room Thgy.

rjéd-pa lean Čs., gen. rid-pa.

*lób-las* (?) W., service done in socage, compulsory service, in the fields, on roads etc.

rjéd-pa, rdzúd-pa, = rgúd-pa Lex.

rjun, nad-rjún Mil. a disease.

rje(-bo), also rje-u, lord, master, 1. ruler, king, yúd-gyi rje mažúd-nas ruling over a country, acting the part of a sovereign Glr.; bod-kams-kyi rje-bor gyur he became sovereign of Tibet Wdk.; sá-yi bdúg-po mi-yi rje Mil. lord of the ground, ruler of the people; rje-bo dán bran, rje-kól Stg., master and servant; rje-blón king and minister; rje éi laqs sir, what does that mean? Glr.; also a title before names, esp. names of kings, jó-bo rje Dìpankára Glr.; rje-blide rje-btsán the gentlemen devils and the gentlemen goblins (messieurs les diables et messieurs les farfadets); rje dkon-méog-la yisó-ba débs-pa Mil. is in fact an empty phrase in the mouth of a Buddhist philosopher, but may nevertheless be used in Christian language for addressing God as 'our Lord'. - 2. a nobleman, a person of rank, rjeu(t) rigs, rje-rigs = rgyal-rigs the caste of nobility. - rje-dpón (Lex. खास = rje, master, lord, prince Čs.; rje-ma, also yéés-ma Čs., col. *sè-mo*, a lady of rank, rje - čuṅ a young lady, a miss; rje-srás a young gentleman; also a term of address Čs. - rje-btsín reverend sir, a title of the higher priesthood, rje-btsín-ma fem. - rje-sa (or zé-sa) byéd-pa to show deference, to pay one's respects; zé-sai ytan, or zé-sai skad courteous words, esp. ceremonial and complimentary terms, e.g. dbu for mgo etc. W.: *yá-sa có-ce, yášé pé-ra*.

rje-ńár the lower part of the leg, the shank (W. *sug*); rkañ-lóg rje-ńár the lower part of the arms and the legs Med.

rje-ba, pf. brjes, fut. brje, imp. brjes, W. *zé-ce*, to barter, to give or take in exchange; _di-duq-gis brje_ it may be exchanged for these Del.; *zan dain srog zé-ce* W. to risk one's life for the necessary food (as thieves do); brje-byai nor articles of barter; in a more general sense: to change, to shift, mìn the name, gos the clothes Del., ynas the place, _fse_ the life, i.e. to die Čs. - brjé(-ba)-pa a barterer Čs.

Comp. rjed-<i>-nas-<i>-can L<sup>x</sup>ex. (मृत्युमूर्ति) forgetful, oblivious; Cs. gives inst. of it: rjed-<i>-nes-<i>-can, but also thus no clear etymological explanation is obtained. — rjed-<i>-cu</i> draught-of oblivion, of Lethe Cs. — rjed-<i>-bsnyêjn</i> (etymology?) <i>sgug-pa</i> technical term for the common practice of Indian servants to hide an object belonging to their master in some obscure corner, and after waiting (<i>sgug-pa</i>) for some months, until it may be assumed that the thing is altogether forgotten (<i>brjêd-pa</i>), to appropriate it to themselves. — rjed-to list of notes, memorandum-book, journal, diary, cash-book etc. Ghr., C., W. — rjed-<i>-rdô</i> prob. monumental or memorial stone. — rjed-byân specifications or lists of goods, pieces of luggage etc. which the Tibetans number and mark with the letters of the alphabet.

— rjed-byêd 1. a demon that takes away the power of memory, also rjed-<i>-byêd-<i>-kyi</i> ydon. 2. epilepsy (विधार) Med. — rjed-zâs Cs.: 'the meat of forgetfulness'.

**rjên-ne-ba** v. the following word.

**rjên-pa** 1. not covered, bare, naked, B., C. (W.: *cer-nyal*), rkañ-<i>-rjên</i> (<i>-pa</i>) barefooted, unshod; <i>zañs-rjên-par</i> yda-<i>-ba</i> or yêsgs-pa, resp., to be barefooted, to go barefoot; ydon rjên-<i>-du</i> sddô-<i>-pa</i> to sit with unveiled face, mgo-rjên-<i>-pa</i> with uncovered head, rnyab-rjên with a naked back Cs.; rjên-<i>-par</i> jdon-<i>-pa</i> C. to strip perfectly; damar-<i>-rjên</i> stark naked Sch.; <i>râj-grô</i> rjên-<i>-pa</i> a naked sword; *žên-<i>-pa</i> tòi* W. give it (me) not wrapped up! sa-rjên the bare ground, not covered with a carpet Cs.; rjên-ne-ba undisguised, obvious to the understanding, manifest Mil. — 2. raw, not roasted or cooked, sa-rjên raw meat, damar-rjên red raw meat; mar-rjên not melted butter; nas-rjên raw barley, not prepared or roasted; also the meal of it: W. *nar-rjên* barley-flour, cf. Sch.: brar-rjên buckwheat-meal. — rjên-zâs Med. (Cs. also <i>rjên-rjês</i>) victuals that may be eaten raw. — 3. not ripe, <i>unripe</i> W.
people Ld.-Glr.; slōb-dpon-gyi rjes-su brjod-de saying after the teacher Thgy. — rjes-su dzin-par to receive Pth.: kōl-por rjes-su bzūn-nas lto-gos-kyi bskyān - du ysol pray take me (the orphan) into your service, and provide me with food and clothes; to receive as a disciple or follower = rjod-du dzin-par frq.; to draw after (after death) Mil.; to assist, ḏi rjes-su zuñ žig do take care of, or provide for this man (as a future co-disciple) Mil.; finally with respect to charms and spells: to commit to memory or keep in memory ni f. — rjes-su jūg-par 1. vb. a. to add, affix, 2. vb. n. to follow, bād bān bāg-gi rjes-su jūg-pa slōb-ma-rnas I and the disciples that follow me Mil.; in a similar sense: mi-la rjes-su slōb-pa to follow another as a disciple Dzl. 2≤≥, 3 (≥, 7 seems to be a corrupt reading). Also in the following phrases rjes-su may be understood in the sense of: afterwards, subsequently: rjes-su drān-pa to remember, recollect, keep in mind, rjes-su drān-par bṛjod-pa to bring to one's remembrance, to remind Pth.; rjes-su gnyod-pa to repent Cs.; pleon. or without any obvious meaning in: rjes-su miān-pa Thgy. to agree, to accord, rjes-su rnyed-pa Stg. to find, rjes-su dpag-pa to weigh, to ponder Cs., rjes-su snyin-brtse-ba Thgy. to pity, rjes-su bstān-pa Tur. to instruct, and thus in similar expressions, esp. in one of frq. occurrence in legends: rjes-su yi-rān-ba, resp. rjes-su tugs-rān-ba (Sch. erron. tugs-pa) to rejoice, to enjoy, for which sometimes also rjes-su ṣṇogs-pa is used, e.g. dbey-ba-rnas-la rjes-su yi-rān-ba to rejoice at people disagreeing, to enjoy dissensions and jarrings Stg.

Comp. rjes-skyes (བོད་པ) born later; younger brother. — rjes-grub-kyi miān by-name, surname Cs. — rjes-jūg 1. following, coming after, ḏu-rās rjes-jūg tams-ba'd all the following generations Pth. 2. final consonant. — rjes-lab prob. the same as rjes-la Wdn. — rjes-tob 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-dpāg 1. consideration, deliberation. 2. Wzs. (297) a syllogism consisting of three propositions. — rjes-ma = rjes 2 hinder part Cs. — rjes-mēd without leaving any traces, trackless, ḏig-pa to destroy thoroughly Glr.
called sôg-ma, in the third sneê-ma). — lo-hjan-bu having a green blade. — hjan-bu greenness, verdure (grass, foliage, shrubs), Lex.: संक — hjan-hmár greenish red; hau-sér greenish yellow.

**hjan**-dún (spelling?), solid, not hollow, W.

**hjan-hyin** filth, dirt, dust, sweepings; lüd-pa hjan-hyin main a great deal of foul mucous expectoration Lt.

*lyab* W. flat, plain, even; *lyab*-*lyab-*ba bor* lay or put it down flat; *lyab* cé-te duyg* sit down flat (on the ground)!

lyi-ba, 1. a flea (*ji-ba*). — 2. heavy, weighty.

**lyid-pa,** heaviness, weight, yer daa lyid-pa manyam-pa dgos it must be weighed up with gold Ghr.; de daa lyid manyam-pa of equal weight, equal in weight Med.; lyid-can, lyid-ltián heavy; lyid-te-*ba* very heavy; lyid-*mêd* light, not heavy; lus tams-éad-*kyi lyid* lyab he sat down with the whole weight of his body Cs.; lyid-kyis non-pa pressing down by his(its) weight.

**lyen**-pa Cs. to enter, to penetrate, blô-la one’s mind, = to be perceived, understood; tsen-*lyen* a die or colour penetrating and remaining fixed in cloth etc. Cf. én-pa.

**lyoin** a large valley, principal or main valley; region, district, province Dzl.; lyoin daa yul-*êor* countries and provinces; lyoin én-po a large country; ká-ba-êang-gyi lyoin âl, gûs-*can*(-gyi) lyoin Tibet, frq.; nägs-lyoin woody country; smán-lyoin a country of medicinal herbs Zam.; müge* lyoin* a very poor country, starving country Mil.; lyoin-*le* in the valley, in the plain; lyoin-mi-rnams country-people Cs. — lyoin (-su) ryug-*ba* to rove about, lyoin sgyur-*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.

**lyon**-pa a country of gods, paradise; lyon-*siu* a tree from paradise, or any large and beautiful tree; lyon-*pai* nags a beautiful forest.

**brjid,** Tar. 11, 14, but more frq. yzi-brjid, brightness, splendour, lustre, gen. of gods and saints, v. yzi; also dpal-brjid Lex.; brjid-pa to shine, glisten, glitter Cs., brjid-*kyis* brjid shining with brightness Lex.

**brjé-bo** a making up, a compensation by barter, brjé-*bo* byéd-*pa* Ghr., *brjé-bo* gjyid-*ce* W., to give an equal measure in bartering, e.g. of salt for barley.

**brjod** (cf. rjod-*pa*) sound; talking; speech, brjod bdê-*ba* euphony; also well-sounding, agreeable speech; brjod mi bdê-*ba* the contrary; also: *pha yo mi de* C. it is not meet now to speak about it; brjod-*pa* speech, utterance; mûn-brjod synonymy, explanation of words; Cs. also: ‘a poetical term’; mchod-brjod praise, eulogy, Sch.: invocation of a deity; âe-brjod Schr. (?), and cêd-*du* brjod-*pa,* Tar. 140, 2 acc. to Schr.: preface, introduction, in C.: to approve, sanction, commend, Was. (270) in the title of a book: = उदात्त वाच w.e.

Comp. brjod-*bya* sbst., Zam. also brjod-*pa,* = वाच an attribute, predicate Lex. — brjod-*mêd* 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-*dod* Tar. 210, 7: brjod-*dod*-team acc. to Schr.: ‘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.
 nya, I. the letter ny, double-consonant, distinctly pronounced like n + y (Ssk. न्य), and used only as initial letter; therefore differing in its nature and sound from the Ssk. न, though representing it in Sanskrit words.

II. symb. num. for eight.

III. fish (मछली), nya dzin-pa, W. ’nya ziin-cê*, nya cór-ba (or bsor-ba) Dzl., nya lén-pa (bléán-ba) Pth. to catch fish; gán-n-nya Ld., an eel Cs.; rgyal-poṣ yrsol-nya the king’s table fish Pth.

IV. also nya-ču (cf. ču-ba). 1. tendon, sinew; ’kán-pe nya líd són* my foot is asleep. — 2. col. mark, left by a blow, a weal, *nya laṅs the blow has left a weal W.

V. 1. the fifteenth day of a lunar month, the day of the full moon. — 2. = ṭsĕs ni f.: zlá-bai nya drúg-la on the sixth day of the month Mil.

VI. nya Sch. 1. lock (?) — 2. muscle Med., nya-bźni the four principal muscles, viz. those of the arms and the calves of the leg, v. also the compounds.

VII. *nya cād-cê* W. to arrive sooner by a short cut; cf. also *tad-nya*.


нят, न्या nyā-ga, nyag, a steel-yard.

нят-बो nyā-bo body, figure Sch.

нят-मा nyā-ma (Sch.: ‘mistress of the house, housewife?’) hearer of a Lama, without being a regular disciple Mil. frq.; nyā-ma pó-mo-rrnams Mil. (cog. to nyān-pa?)

нят-रा care, nyā-ra byéd-pa Sch., *nya-ra dö-cê* W., to take care of, to provide for a person, to keep a thing well; *nyar go* C. for nyā-ra byed dgos; cf. ymyér-ka.

нят-रे weak, feeble, frail, e.g. of a worm Thgy.

нят-गा nyag 1. v. nya-ga. — 2. v. nyāg-ma.

3. also nyāg-ga, nyag-kram, notch, indenture, bō-ma prā-la nyāg-ga-cen having
multifid leaves, like those of caraway Wdn.; nyag-ga méd-pa not cleft, not indented. — 4. of wool, nyag-tu drén-pa to draw out into threads, to spin Mil.

nyag-nyig Cs., Sch. also nyag-nyog filth, dirt.

nyag-nyig Mil. = sna-tsogs (?), of rare occurrence.

nyag-tág thread; chain, of gold Mil., of iron Mil.; cord for stringing turkoises Mil.; a cable Schr.

nyag-mil scale of a steel-yard, nyag-rdo weight of a steel-yard.

nyag-prán a small beam, a pole Cs.; an arrow; nyag-pran-mdá arrow Mil.

nyag-ma, also nyag-ré, single; nyag yéig 1. id., skra, or spu nyag(-ma) yéig a single hair, frq.; skrá-yi nyag-mu id. (a man has 21000 of them Med.) — 2. a minimum Mil. — 3. Sch. also: bachelor, old voluntary bachelor. — sain-snyags-nyag -ryig Thgy., Pth., only Buddha, or nothing less than Buddha.

nyag-mo Lex. w.e.; woman Sch.

nyag-sin beam of a steel-yard.

nyán-ka, nyán-ge Sp. current, Ribes.

nyán-ti Pur. thy, your (?).

nyán-pa (nyán-to, nyán-tam), imp. nyon 1. (also, though seldom, mnyán-pa) c. dat. or accus. to listen, to give ear to, to listen (cf. tos-pa); sbö-dpon-gyi tás-du čos nyán-pa to attend to the religious instruction of the teacher; nág or tshig nyán-pa Dzl., ká-la, or resp. žül-la, or bka-nyán-pa to obey, to yield; nas ji-tar zé-rpai ká-la nyán-na Glr., na zer nyán-na Mil. if you listen to my word; Tar. 14, 15; 17, 18 c.c. las. — 2. to listen secretly, to be an eaves-dropper, *pag-nyen jé³-pa* C., *pag-nyán dö-če, tön-če* W., id.; nyám-mkan col. nyán(-pa) -po, fem. nyan (-pa) -mo, B., a hearer, auditor; nyän-tōs id.; but esp. of the personal disciples of Bud-
take the measure, the dimensions of, to
survey, sa land, nor the property, to take
an inventory, to ascertain or compute the
state of one's property, 3. C. = the follow-
ing; nyams sād-pa ccg. 1. to try, to test,
byed-dam mi byed whether he will do it
or not Mil., to tempt, tugs-dām-gyi nyams
sād-pa v. above. 2. to mock, scoff, trouble
maliciously, provoke, irritate C.

Comp. nyams-ddgu v. nyams-tābs. —
nyams-rgyud Mil. = nyams, nyams-rgyud-
la sbyāns-pa, intellectually skilled, well
versed. — nyams - ša anxiety, fear, dread,
of a thing, with the dat. or instr. Mil.;
nyams-nā-las tār-ba to be delivered from
anxiety S.g.; nyams-nā-pa vb. to be alarm-
ed, to be in great anxiety Sch.; adj. dread-
ful, horrible, nags-tsāl nyams-na-ba a hor-
rible forest Dzl. — nyams-bcāg 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-tāgs sin Schr.; in Thgr.
it seems to be used in this sense. — nyams-
čan 1. faint, weak, languid, exhausted,
by hunger, illness etc. Dzl.; poor in learning,
destitute of knowledge, ignorant W.; des-
titute of money, destitute of virtue C. 2. W.
col. for snyams-čan. — nyams-rtogs resp.
knowledge, cognition, perception, nyams-rtogs
śīg yod, nyams-rtogs bsān-po skye or ḋrūm,
a perception, a good thought arises (in my
mind); in a general sense: nyams-rtogs-kyi
mtar 'pyin-pa to obtain perfect knowledge
Mil., frq. — nyams-stōbs strength, zin is
gone Med. — nyams-stōn-yaśāl v. yaśāl-po.
— nyams-brtās byed-pa strengthening, resto-
orative, nourishing Med., (but nyams - brtās
he recovered, grew well, got up again Dzl.)
— nyams-tāg-pa suffering, tormented, ex-
hausted Dzl.; nyams-tāg-pai skad or sgra
lamentation, doleful cries. — nyams-tābs,
nyams-ddgu Sch.: 'appearance, colour, figure,
state' (?). — nyams-myōn Tar. enjoyment,
delight, nyams-myōn ma skyes ruñ, although
I had no real enjoyment of it Mil. nt.; tār-
bai nyams-myōn prob. perception by the
senses, knowledge acquired through the
medium of the senses Mil. — nyams-ṛtsāl

Dzl. 7. skill. — nyams-ṃtsār-ba C.
wonderful, most beautiful. — nyams-lēn a
memorial verse, a rhyme or verse serving
to retain things in memory Mil.

Comp. nyams-pa injured, hurt, e.g., by a
fall Dzl.; of lifeless things: spoilt-
ed, damaged C.; impaired, imperfect, stobs-
nyams, dbān-po nyams-pa, yān-lag nyams
Lex. (as explanation of żā-bo); smra-nyāms
(the sick person) speaks little Med.; *sem-
nyāms sōi-kan* W. discouraged, disheart-
ened; esp. relative to a violation of duty,
falling in, tsāl-krims (or tsāl-las) nyāms-
pas because he has failed in, acted against
the moral law Dzl.; bzōd-pa nyāms-par
gyūr-bas because their patience failed Dzl.;
also stained Gtr., e.g. ḋrāg-gis with blood;
nyāms-par byēd-pa Wdn.; nyāms-su ḋu-yā-
pa Gtr. to spoil, deteriorate, destroy; ma
nyāms-pa entire, complete, untouched, un-
corrupted.

nyar 1. v. nya-ra. — 2. Cs., also nyar-
nyār, oblong.

nyār-ydōn W. inst. of ṣār-ydōn,
shin, shin-bone.

nyal-nyil, or nyal-nyol filth, dirt,
foul matter, loose and dry dirt
that may be removed by sweeping Pth.,
Dzl.

nyāl-ba, imp. nyol, 1. to lie down,
e.g. before a tigress Dzl.; to lie
down, to sleep, nyal-(du) sōn (he) went to
bed Gtr.; ṣya-srā-lā na ṣya ḋu-gō (he)
slept in the street Gtr.; 'mi nyal tsām-la
when people go to bed, at curfew Mil.;
ṛtu nyal byēd-pa to make a horse lie down
Gtr.; rarely of things: ṭsva nyal the grass
is laid-down (by the wind or rain) Dzl.;
ṛa _og nyāl-bai nya so Zem. calls the let-
ter rnyā; fig. to rest, bdē-bar nyāl-du méd-
do (he) had no rest, viz. from envy Dzl.

12. — 2. with dañi or la, to lie with
(a woman) Dzl. and elsewh. — 3. fig. to
dwell, to live Mil.

Comp. nyāl-krī couch, bed, sofa C. —
nyal-gōs counterpane, quilt, blanket Sch.
— nyal-po coition, nyal-po byēd-pa to practise
cohabitation, mān-du immoderately Med. —
nyi-ma-ped *nyi-ma* (Bal. *nyó-ma*, 1. the sun, oar becomes visible, rises; šar id., also: has risen, shines; nub, rgas, W. also *skyod, bud*, sets, is setting; *nyi-ma* nub tse bar (for tse ó-bár-du) until sun-set Sch.; *nyi-ma* ynyen akin to the sun, the Sakyā race Cs.; *da* *nyi-ma* riñ-mo* W. now the sun stands already high in the heavens; *nyi-ma-gan-sdr* sun-flower, Helianthus.

— 2. day, = *nyi-mo*, opp. to night, frq.; *nyi-ma-tn* W. the whole day, all day long; *nyi-ma-pé* W. noon, mid-day; *nyi-ma* yéig one day, once Dzl.: *nyi-ma-re-rér* daily.

Comp. *nyi-dkyil* disk of the sun Sch. — *nyi-gu-n* *ma* guñ noon, mid-day; meridian (?) Cs. — *nyi-dgá* seems to be the n. of a medicinal herb Med. — *nyi-rgas* sun-set. — *nyi-ldog* the solstice, dyin-*nyi-ldog* winter solstice, dbyar-*nyi-ldog* summer solstice Wlk. — *nyi-nub* = *nyi-rgas*. — *nyi-tse* 1. Sch.: the time or duration of one day. 2. L.: = प्रदेश direction, place, country (?) L.: *nyi-tse* spyod-po L.: a kind of ascetic; *nyi-tse-lon* Sch.: ephemeral; single, simple; Thogy.: n. of a class of infernal beings. — *nyi-tsod* sun-dial, *nyi-tsod* kyÆ kör-lo the circle of a sundial Cs. — *nyi-dzin* eclipse of the sun (cf. sgra-yéan). — *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-zla* sun and moon; also the figures of sun and moon connected, crowning the top of the mchod-rten; *nyi-zla* bsad mi ön sun and moon will not stand still Mil. — *nyi-g* below the sun; the earth Was. (40); *nyi-g* gi rgyal-kams GrL. id.; it seems, however, to denote a certain country, acc. to Mahāvyutpatti the same as Aparántaka, Williams: the western country; cf. Schf. on Tar. 22. — *nyi-od* sun-shine. — *nyi-yólo* any screen or shelter from the sun's rays: awning, curtain, parasol, pent-house Sch.; *nyi-rib* (prop. sgrīb) W. id., umbrella. — *nyi-sér* sun-rise Cs. — *nyi-lhaq* Sch. a cold day (?) C. Try. *nyi-mo*. — *nyi-su* (inst. of *nyis-du*), often in conjunction with tám-pa, twent.: *nyi-su-rtsa-yéig* B., C., *nyi-su-nyer-yéig* W., *nyer-yéig*, twentyone.

Comp. *nyi-nig* loose, slack, lax, not tight or tense.

Comp. *nyi-khu* Sch.: 'heart, spirit, essence', cf. smyin-po.

Comp. *nyi-to* Sch.: sure, trustworthy, L.: *nyi-tor* = ies-par.

Comp. *nyi-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 dam nyan-lag tams-céd dáid ldán-pa; yán-lag dam nyan-lag ná-ba; yán-lag dam nyan-lag yéod-pa; evidently the nyan-lag are smaller, but more numerous than the yán-lag. In Pth. also *nyi-sprüld* is found besides yán-sprüld, emanation of the third order; v. sprüld-pa.

Comp. *nyi-mdams* sbyor-ba to be re-born Stg.
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 ab-
stract nouns, as in English the terminations:
-ness, -ship, -ty, -cy, -y etc., but it is
chiefly limited to the language of philo-
sophical writings, from which a few ex-
pressions 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; nyid-kyi thy, your
Ph.; Ma.; nyid-ran your (col. *nyi-ran,
nya-ran*) W., C., resp., like the German
'Sie'; nyid-cag-(rani) you, addressed to
one person or to several, C. (in Glr. kyed-cag
seems to be used in the same way). —
3. only, gra-ins-kyi bia, nyid Zam. only
the numeral bia; za nyid-do the letter za alone
(without a prefix).

nyin(-mo) 1. day = nyi-ma 2; nyin-
gyi rin-la during the day-time
Ph.; 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-dig one day, once Dzl.; nyin dig bzin-
du daily Dzl.; nyin-par during the day-
time Dzl.; by day-light Dzl.; de nyin-par
on that day, frq. Dzl.; phir nyin, phiy de
nyin, de phiy nyin the following day,
on the f.d. Dzl.; the bo-thrai nyin the 15th,
on the 15th Glr.; fig.: bstan-pa nyin-par
mdzad-pai skyes-bu a saint that restores
the doctrine, a reformer of faith; hence
Schr.: dpa-pai nyin-byed evangelist, apostle.
2. propitious day; *na cha nyin-mo mi
*day* W. this day is not propitious for
me to go.

Comp. nyin-dkár a white, a lucky day
Sch. = nyin-gan, nyin-tog-dig (W. *tag-
dog*) all the day long. = nyin-giun noon.
= nyin-gla daily pay, a day's hire Cs. —
*nyin-tse-ré* W. all the day long, the live-
long day. = nyin-mtad 1. a day and a
night, nyin-mtásan bco-brygyad Mil. for nine
days and nine nights. 2. day and night
Dzl., nyin-mtásan-méd-par id., frq.; nyin-
med-tsán-med W. id.; nyin-mtásan-du id.
Mil.; nyin-mtásan nyémyam-pa equinox. —
nyin-dzay(-dig) 1. a day with the night,
24 hours, divided into 12 portions of time,
called kyim (q. v.): nam-pyed midnight,
nam-pyed-yel 2 o'clock a.m., fo-ráns 4 o'cl.
am. (in popular language also: jé-po
dán-po* about 2 o'cl., *nyis-pa* 3 o'cl.,
*sőm-pa* 4 o'cl., 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-sár 8 o'clock a.m.
(when the sun rises upon the valley); dros-
jam (col. *nyi-lú*) 10 o'clock a.m.; nyin-
gya, nyin-pyéyed 12 o'clock, noon; pyed-čol (W.
"zá-ra pú-mo") 2 o'clock p.m., nyur-smad
4 o'clock p.m., nyi-rigás 6 o'clock p.m., srod-
fó 8 o'clock p.m. (col. *sa-rúb, srod-rúb*),
srod-čol 10 o'clock p.m. (col. *tin-ni*) —
thus acc. to Wdk. By adding the names
of the 12 years' cycle (nam-pyéd byi-ba,
pyed-čol glau etc., v. the word lo), these
terms have been rendered still more con-
venient 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-dzay
as symb. num.: 15. — nyin-bzín-gpis Pbh.,
nyin-re bzin Glr., daily adv., with-gyi adj.
= nyin-lam a day's journey Glr., rkun-
tán-gi, rtú-pai, bág-pai nyin-lam a pe-
destrian's, a horseman's, a sheep-driver's
daily march. = nyin-ráns Tar. (= to-ráns)
day-break, morning twilight Schf.

nyib-pyöga, W. *nyib-čog(s)* the
sunny side of mountains.

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.

nyis 1. instrum. of nyi. — 2. in com-
ounds for ymis.

nu num. fig.: 68.

nu pear Ld.
nyug-pa 1. to besmear, spon to per-
fume; to rub gently, to stroke, to
caress Sch., in this sense perh. Gyatsh 79,
3. to search after (feeling, groping) Cs.
— 4. to put out, stretch out, ču-nas mgo
one’s head out of the water, to look or
peep out, resp. dbu nyug mchád-pa Gfr.;
nyug-nyug-pa Tar. 80, 21 to stand out, to
project (Sch.: to run to and fro?).

nyug-rtha mè-tog Carthusian pink C.

nyug-rim, nyun-rim a
eunuch Dzl.

nyun-ba 1. adj. col. *nyun-iu*, little;
*nyun-iu žig*, Ld. col. *nyun-na-
rig*, nyun-zad čig id. Dzl.; nyun-bas Wdl.,
a little, a few, some; nyun-bar byéd-pa
to make less. — 2. vb. to be little.

nyun-ma turnip, la-yug dain) nyun
(-ma) radishes and turnips Gfr. —
nyun-ku, nyun-loi ja turnip-soup, turnip-
tea, an infusion of dried turnip leaves,
much used, e.g. in Bhutan, and considered
very nourishing (?). *nyun-dö*C., mentioned
by Wts. p. 137. as ‘navets ronds’, large
sweet, red turnips (perh. turnip-rooted
cabbage?). — nyun-yu'i seed-turnips (Cs.
turnip-seed). — nyun-lo a turnip leaf.

Note. In writing and speaking this word
is often confounded with nyin(s) mustard,
so that e.g. nyin-ma is said for turnip inst.
of nyun-ma, nyuins-dkar for white mustard,
inst. of yuins-dkar.

nyun-rim v. nyug-rim.

nyul-ba to wander or rove about, to
pass privately or steal through, e.g.
towns, countries, mountains Mil., burying-
places, tombs (as jackals) Mil.; (Ita) nyul-
pa, nyul-mi Pth., sa-nyul a spy Cs. (Also
yomul-ba, nyul-ba.)

nye num. fig.: 98.

nye-ti a pear Schr. (cf. nyi-ti, nyó-ti).

nye-ba I. vb., to be near, to approach,
always with the supine of a verb,
dus byéd-du nyé-bas when he was near
dying Dzl.; zla-ba tsin-du nyé-bas (when
she was) near the completion of the months,
i.e. the time of giving birth to a child
Dzl., frq.; slob-dyon yin-ri sū-du nyé-bas
when the time of the teacher’s return drew
near Dzl.; zin-du mi nyé-ste being not near
having done Dzl.; even used as follows:
yun der slek-tu nyé-bai tse when he came
near the place Mil.

II. adj., col. *nyé-mo* near, both as to
space and time, lam-ris-gi nyen-pas khyim-
métes nye the neighbour is nearer than
a kinsman living far off; kā-ba dan nyé-
bai sar at a place near the pillar Gfr.;
yag-nyé-ba id.: ri, tag-nyé-ba žig a near
or neighbouring hill Ma.; standing near,
fig. being closely connected with by con-
sanguinity: nyé-ba - ruams C. relations,
kindred (Dzl. Іх, 13 nyen-pas prob. is
preferable to mo nyé-bas); allied by similar-
ity: mksams-med-pa bia dañ de dañ nyé-
bai sdig-pa the five worst sins, and those
coming nearest to them; near by friend-
ship 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 snjóin, or sens nyé-ba (or *nyé-
mo*), friendly, kind, amicable, blo nyé-ba
ttar byéd-pa to affect a friendly manner
Gfr.; *nyé-mo je-ri-pa* C. to love, e.g.
parents loving their children or vice versa;
nyé-bai sras brygyad Gfr. the eight intimate
disciples (of Buddha, not historical, but
mythical persons, Mandhusri etc.).

III. adv. nyé-bar or nyer 1. near, dañ
to, dē-dag dañ nyé-bar lhā-kair bēns near
to them he built a temple Tar.; nyé-bar
sū-ba, slé-ba, to come near, to approach;
nyé-bar gyür-ba id., stōins su nyé-bar gyür-
ba dañ when it was nearly empty Pth.;
dār-la nyé-bar gyür-to it began to spread,
to extend itself Pth.; nyé-bar ymús-pa to
be near, to stand near, e.g. of a star Wdl.
— 2. nyé-bar byé-d-pa, with la, to adhere to,
to keep (one’s promise) Pth. — 3. nyé-bar
bząg-pa to make use of, to employ, drān-
pa nyé-bar bząg-pa (สำคัญ, Burn. I.,
626. nyé near, though Tibetan dictionaries write རྒན་ to make use of one's intellectual powers. To do this rightly forms part of Buddhist wisdom (v. Köpp. I, 436) and instruction (Dzl. 27, where Sch.'s version is incorr.), being divided into four divisions or degrees (Burn.); sān-rgya-slama dkon-pai dus-ses nyé-bar bzaṅ-pa to apply to Buddha the notion of rareress Tar. 5, 13. — 4. intensely, urgently, speedily, jiugs-pa nyé-bar zi fear is speedily allayed Glr.; nadnyé-bar 'so 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 mkö-bo of urgent necessity, frq. Tar. nyer žel it increases rapidly Med.

IV. sbst. v. nyé-sīu.

Comp. nyé-skór Sch. nyé-kör those about us, the company around us, kyed-rain-gi nyé-kör-gyi ldom-bu-ba a beggar belonging to the people around you Mil.; esp. relations, kindred, des nyé-kör yai sugs-kyis yon in this way family-connections are formed of themselves Mil. — nyem-kön = nyé-rīu Cs. (?) — nyé-grogs neighbour, fellow-creature Cs. — nyé-cär now Sch. — nyé-dag Cs., nyé-du, and most frq. nyé-brell (rymen - bréll) kindred, relations (these being considered a main obstacle to moral perfection, they are to be shunned accordingly). — nyé-yanás disciple, kyel-kyi nyé-yanás bygjo, nyé-yanás-su mchö I wish to become your disciple Dzl. — nyetsém, nye-rigs relative, kinsman. — nye-rīu 1. near and far, near and distant relations. 2. distance, sgor nye-rīu ci-tsam yod how far is it from here to the gate? 3. partial, rgyal-po nye-rīu čes the king is very partial Glr., nye-rīu-méd-pa impartial Glr. — nye-lám near; now Sch.

nye-žo damage, mishap, accident (syn. to bar-čad), nye-žo-méd-par without an accident, safely Dzl.

nye-rīu, or nye-bai sīu Med., a tree — the fruits of which are used as a sweet medicine.

nyeg-ma, nyeg-tāg, v. nyag-ma.

nyod-pa = mnyod-pa.

nyen 1. = nye, nyen-kör, or nyen-skör = nye-kör a relative, Pth.: nyen-kör zig yin he is a kinsman; also alone, like nyen. — 2. with a vb.: danger, risk, nyur-du zig-nyen yod there is a danger of its being soon destroyed Glr.; dmyal-bar gro-nyen yda there is a danger of going to hell; srog-gi bar-čad-du grō-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 proceed, in reference to happy events; in col. language it is simply used for danger, nyen-čan dangerous, e.g. lam, las, sbrul etc.

nyen-pa, pf. nyen-to, to be bonded, pinched, pressed hard, e.g. by hunger, cold, enemies; to toil and moil, to labour hard, to drudge; v. baṅ.

nyer 1. = nyé-bar. — 2. v. nyi-šu.

nyer-sāogs Thgy., theme, task Sch.

nyer-nyér, nyer-ze; W. dregs, sediment.

nyer-ba. I. Sch. to tan, curry, dress, make soft. — 2. W., also *nyer-kād tān-če* to snarl, growl. — 3. W. to tarry, stay, linger (snyer-ba for bsnár-ba?).

nyer-ma W. for rye-ma, red pepper.

nyer-lén, or nyé-bar lén-pa, is said to be = rgyuñ rgyu, original cause.

nyel-ba taken ill, sick Sch.

nyes-pa I. sbst. any thing wrong or noxious, or liable to become so, and the consequences of it; hence 1. evil, calamity, damage, nyes-pa tams-čād deñ bista duo all sorts of plagues are collecting upon his body Dzl.; lo-nyes a bad harvest, failure of crops, lo-nyes byiñ-bai tse when
the harvest had been bad; in a special sense in medicine: the three **humours** of the body, air (v. *rlu*i), bile, and phlegm, gen. called *bts\_

* yods-byed nyés-pa yānum 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.; *las da\n

* nāg- gi (or kai) nyés-pa sin in word and deed Dzl.; nyés-


* byed-pa to commit a fault, a crime; to sin, freq.; also: *mi žig-la nyés-pa byung a slip has occurred to a person Dzl.; bḍa\n

* la nyés-pa *ci žig yod-de ma yānum what crime have I committed, that you will not give me permission? Dzl. — 3. punishment C. *nye-mig* id., resp. *ka-nye; nye-


* pa ṭog-kan* he that has got a punishment.

II. vb. to commit an offence, *diś ci nyēs-te bruṅi* what offence has he committed that is taken prisoner? Dzl. (cf. above); *sīlān-čad bḍa\n

* gis nyēs-pa bi\n

* en it is true that formerly I committed a fault Dzl.; *sīdār ma sbrān-pa nyēs* so the not reporting sooner was a fault Dzl.; *gṛyog-


* pa nyēs* so you have committed a fault by covering ... Dzl.; bḍag nyēs-na if harm is done to me; hence *ci nyēs in a general sense: kyod ci nyēs-pa smro sīg tell me what has happened to you Dzl.; btošin-na *ci nyēs quid mali, si vendideris? Dzl.; mi drān-nam *ci nyēs is she out of her senses, or, what is the matter with her? Dzl.; *ci nyēs-na why, ci nyēs-na kān-pa nāi-


* na rdzin-bu bskyil why is there a pond within the house? Dzl.; ma nyēs-pa *grō-


* ba innocent beings Mil.; ma nyēs-pa *yējir byung he came out again unhurt Dzl.; nyēs-


* byas a wicked action, a sin Cs.; *nyēs-ltaun sin, sinful deed, trespass, nyēs-ltaun-gis *pog he has been overtaken by a sin Mil.

* nyō 1. num. fig.: 128. — 2. carrot Cs.

* nyō-tī a pear Ld.

* nyō-ba, pf. and imp. nyōs, 1. to buy, *dnul bryyas for a hundred rupees; nyō-ba* *po a buyer, purchaser, nyō-ba* *mo fem.; nyō- mkān a buyer, customer; nyō-* to account, bill; nyō-śōi commerce, traffic; nyō-śōi byed-pa to trade. — 2. to take at rent, to take the lease (of a field, by buying the crop).

* nyōg-pa soiled, dirtied, made unclean, e.g. of victuals Mil.; nyōg-ma Sch., ču-nyōg Lex. muddy, foul water; nyog-nyog-po confused (story) Tar.

* nyogs-byiǔ Sch.: too soft; nyog-


* nyōn Sch. soft, tender, weak, inclined to weep; *šes-nyog-čan* (for *yēes-


* nyog-čan) dangling, fondling W.

* nyōd-pa food Lex.
ynyid-po cruel, fierce, severe, tha ynyid-rnam Glr., gods of vengeance, deities of terror; klu - ynyid id.; khrims ynyid-pa a cruel commandment, frq.; dam-tshi ynyid-pa prob. a rigid vow, a solemn oath Mil.; of mountains: wild, rugged, precipitous; ynyi = sa a rugged country Mil.; in ynyid-pa ynaid (v. ynaid) prob.: dangerous. — ynyid-po sbst. Mil?

ynyid-ba 1. neck, nape, ynyid-ba brtui the neck is contracted or shortened Med. — ynyid-kho hide, or leather of a beast's neck Cs. — ynya-köbs screen of the neck (attached to a helmet) Sch. — ynya-ygyab (?) C. breast - work, parapet. — ynya-rtsé vertebra prominens, the cervical vertebra with its projecting process Mil. — ynya-tsigs cervical joint. — ynya-rénis stiff neck, ynya-rénis-can 1. having a stiff neck; 2. stiffnecked, obstinate. — ynya-sin a yoke (for oxen) Glr., Lex. — 2. skad-yad v. skad.

ynyia-niön, or snya-nai, a village on the frontiers of Nepal

ynyá-bo a witness, one that gives evidence Cs., Lex. = dpài - po; ynya-bo byed-pa to pledge for, to be surety for; Dzl. 221: bskyi-ynya byas, Sch.: 'he made an attested loan'.

ynyia-ga for ynyis-ka Stg.; ynyi-zér for ngyi-zér Lex.

ynyia-tu Lex. = 'yig-tu.

ynyid, resp. mnaid, sleep, ynyid - du gro-bo to fall asleep Glr., Mil.; W. *nyid ma yon* sleep has not come, I am sleepless; *nyid ma kug, nyid kug ma yon* also *nyid said soi id.; ynyid mi tub he cannot find sleep Med.; ynyid-tiem-pa one uninterrupted portion of sleep Glr.; ynyid-mtúg-pa a sound sleep, ynyid-srab a light sleep, a slumber Med. — ynyid-log-pa (prop. ynyid-kyis lóg-pa) Dzl. to fall asleep, Dzl. 274, 16; 274, 9 (thus correctly translated already by Schr.), prob. also to sleep; ynyid-la gro-bo, W. *ča-če*, to fall asleep; ynyid táug-por soi he fell into a deep sleep Mil.; *da-rui nyid ma lög-mkan - ṭaṅ* W. I am still awake; ynyid-sád-pa to awaken, to awake vb. n.; ynyid-yur - ba to be overcome by sleep Sch., Tar. 31, 22, Pth., — ynyid-rdol C. somnambulism; *nyid-ma-min-la vil-če* id., Ld.; *nyi-čol gyabb-pa* id. C. — ynyid-don sleepy Cs.; ynyid-méd having no sleep, sleepless; ynyid-yér morbid sleeplessness; ynyid-yur Med., Pth., id.? ynyid-lam C. = rmi-lam dream.

ynyis 1. also ynyis sīg (v. cīg), two, de ynyis, ynyis-po, ynyis-ka the two, both; ynyis(-su)-méd(-pa); mi - ynyis-po Tar., not being two, i.e. not differing, identical, the same, na dañ rgyal-ba ynyis-su med I and Buddha, we are one, i.e. I am an incarnation of Buddha Glr.; Cs. also: indubitable, thus perf. used by Mil.; ynyis-su bya-ba to be divided into two, to become two Glr. — 2. a (married) couple, brám - ze ynyis 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: jo - bo dañ byams - mgon ynyis madz - mo vei stén-du bzhugs both the lord and the Maitreya were mounted on bastard-cows Glr.; na-rűn ve ynyis either of us Mil.; ynyis - su bya-ba to be divided into two, to become two Glr.; — or copulatively: ykyo-sūg ynyis-la rūs-čug yēg-las mi bdög-ste as they both, husband and wife, had only one cloth altogether Dzl.; — and reciprocally: cōs dañ bon ynyis rdol-pa the contest between the religion of Buddhism, and the religion of the Bons Glr.; kyod dañ na ynyis bza-mi byao we two shall marry each other Glr. In most cases mentioned sub 3, ynyis-po (the two), ynyis-ka, (y)nyi-ga, W. col. also "nyi-ko, nyi-kaid, nyi-kaol", Sp. *nyi-mo*, may be used inst. of ynyis; ynyis may also refer to several nouns on one or on both sides: kyod dañ na ynyis both you (referring to several persons) and I; but it may also be quite omitted, as in other languages: ga dañ ba jojug-tsal the way
of employing the (two) letters ḡ and b in Gram.

Comp. and deriv. ḡnyis - skies one that is born twice i.e. a bird Cs.; also one that has entered into a religious order Cs. — ḡnyis - čār v. ċa,. — ḡnyis - ḡnyis two a piece. — ḡnyis-līdāb twofold, double, v. ldāb. — ḡnyis-śān (ढियॉ) ‘drinking twice’, the elephant. — ḡnyis-pa 1. the second. 2. having two, possessed of two, e.g. mgo-ḡnyis-pa having two heads. two-headed; also double-tongued, deceitful W. 3. having doubts, doubting(?) Wdn. — ḡnyis-po the two, both (v. above). — ḡnyis-mēd v. beginning of this article. — ḡnyis-ḥzin prob. the state of being affected or influenced by contrary things: doubt, unsteadiness, wavering Glr.; ḡnyis-ḥzin lda-ba prob. to look upon two things as differing, to think them different Mil. Our Lama explained it differently in different passages, and was not certain of the true meaning of the word. ḡnyis-ḥzin ḡnyiṅ-dkār rape-seed for pressing oil; but cf. nyiṅ-ma.

ḡnyiṅ-ba = ḡyiṅ-ba.

ḡnye-ba, Glr. also ḡnyeo, smyé-bo, a wooer, courter.

ḡnye-ma the twisted part of the colon or great gut, Med. and col. (Sch. erron.: rectum).

ḡnyen, resp. sku-ḡnyen 1. kinsman, relative, byāms-pai ḡnyen loving relations, frq.; ḡnyen-la byāms-pa byād-pa to love one’s relatives; ḡnyen-gyi sgyug-mo, sgyug-mo as a degree of relationship Lex.; ḡnyen byād-pa to become related, or allied, by marriage Dzl. — 2. gen. ḡnyen-po helper, friend, assistant, esp. spiritually: ḡnyuṅ ḡnyen-po bṣāṅ-bar byin-gyis rlobs bless my soul, that it may become a good spiritual helper (to these people) Mil.; ḡnyen-po - la ma ltōs-par without looking up to a spiritual adviser Mil.; frq. used of supernatural helpers: bod duk-bai ḡnyen-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, nāḍ-la ṣāṅ-bar byād-pa ḡnyen-po assistants in curing maladies (e.g. medicine, diet etc.) Med.; dei ḡnyen-po as a remedy for Thgy., frq.; sgrub-pa mi bṣā-pa ḡnyen-po as a remedy for helplessness in acquiring a certain object, i.e. direction or instruction how to obtain it Thgy.; ḡnyen-po ṣāṅ-ba mysterious helpers, or sources of good (relative to fetish-like objects frq.) — 3. Cs.: ‘ḡnyen-po adversary, antagonist, enemy; contrary, opposite, adverse’; Sch.: ‘ḡnyen-po rtön-pa to adhere to the counter party’; Lex. have ‘spāṅ-byai ḡnyen-po’ a ḡnyen-po to be shunned, explaining ḡnyen-po by ṭhītats (prob. to be corrected into ṭha) opponent, adversary. Sure proofs of this signification of ḡnyen-po I seldom met with in literature, but Lewin mentions some instances scarcely to be doubted. — 4. i.ɔ. mnyen and bsnyen.

Comp. dpun-ḡnyen helper, assistant, frq. — ḡia - ḡnyen, ma - ḡnyen a relation on the father’s side, on the mother’s side Cs. — bses-ḡnyen friend, esp. spiritual friend, v. bses. — ḡnyen-grās (Sch.), ḡnyen-brēl, *ḡnyen-duṅ-po* W. relations, esp. of the same blood; ḡnyen-sde, ḡnyen-gsān, ḡnyen-srid Mil. id., col. — ḡnyen-sun 1. Sch.: ‘concord, harmony, amongst kinsmen’, in which sense it seems to be used in Stg.: ḡnyen-sun zāld-pa yin this harmony ceases. 2. relations, pa yāṅ ma yin, ḡnyen-sun min neither father nor relations Thgy. — ḡnyen-zla prob.: qualified, fit for matrimonial alliance (as to birth etc.), kyēd-rnams kyāṅ nēd ṣṇaṅ-pa ḡnyen-zla yin-pas as ye Tibetans may enter into connubial connexion with us Chinese Glr.; in a concrete sense: a good match, ḡnyen-zla ma rnyed-
also to wyn-

dus mnyam  

kyis

rarely

ynyer-can (in

ynyer others:

ynyer of

(steward)

scholar

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zealous,

ynyer-ba

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as

a

pay

byed-pa Mil.

property;

acquire,

by

ynyer-ba

165,

by

ynyer-ba

165

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sbst.

byed-pa Mil.

conjunc-

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ynyer-ba

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mind to perfect rest, for meditation, frq.; mnyam-pa shkyor-ba id. (?) — mnyam-du adv. (col. *mnyam-po*) c. dañ: together with, in company of, blå-ma dañ mnyam-du grous dis-su Mil.; ma dañ mnyam-du dz-lba Thgy.; col. *na dañ mnyam-po sogn* or merely *nymam-po sogn* come along with me! *nymam sọnt-te* going along with; nyl-ma żar-ba dañ mnyam-du with the rising sun Mil.; col. *dul dañ nymam-po* in walking, ambulating; *ten dañ nymam-po* in taking it away (it was broken); *kör-pa nyan* (to send something) by (with) a cooly. — mnyam-mød, mnyam-brál unequalled, matchless; mün mnyam-pa 1. unequal, 2. uneven. — *piyag (or laq) nyin-si mnyam-bızag-tu yod-pa* both hands laid together on the stomach, mnyam-bızag *piyag-rya-čan id. — mnyam-pa-nyid, समता, equality, parity; impartiality, justice.

mnyêd-pa, pf. and imp. mnyese, fut. mnye, W. col. *mnye-če,* 1. to rub, between the hands or feet, e.g. ears of corn; one’s body Tar.; esp. hides, hence to tan, curry, dress; ko-ba mnyës-pa a tanned hide, dressed leather; *sed dañ nyé-če* W. to rub in or into with force. — 2. Cs. also: to coax.

mnyên-pa, W. *mýen-mo,* flexible, pliable, supple; soft, smooth, of the voice frq.; of the mind Dzl.; mnyên-par byêd-pa to make soft, smooth, flexible, gyir-ba to become soft, of the skin etc. Med.; mnyën-mnyêl-ba to make soft by tanning Sch. — mnyen-mnyês yêsl-pa to caress, to fondle Sch.

mnyêl-ba 1. also mnyêl-ba, to tan, to dress (hides) Sch. — 2. resp. for niël-ba to get tired Pth.

mnyès-pa, resp. for dyêl-ba, in more recent writings and col. for the dgyês-pa of ancient literature, to be glad, to take delight in, ccd.; to be willing, to wish, often with tags; mnyès-par byêd-pa to make glad, to give pleasure; e.g. to the king by presents Gbr., to Buddha by worshipping him Gbr. — mnyes-biin-pa Lex., Sch.: to love much; to be rejoiced at.

mnyê-myo-čan W. fondling, petting, priv-yu-la a child.

rnyân-lo, snyâ-lo, several wild-growing species of Polygonum Med.

rnyân-ba Cs. = blâl-ba, to rinse; W. to suffer diarrhoea, rnyân-nâd diarrhoea; rnyân-pa diarrhetic stool; rnyân-ma, rnyân-ma id., ni f.

rnyân = pnyan wild sheep, argali.

rnyab-rnyâb-pa to seize or snatch together Sch.

rnyas, sometimes used for brnyas.

rnyi, snyi, W. *nuyi, nuyi-če* (cf. rnyon) 1. snare, for catching wild animals, rnyi dzüg-pa to lay snares, also fig. — 2. trap, ṭi-rnū ñi mouse-trap (consisting of a flat stone supported by a little stick (*ṭi-pa*). — 3. net Sch. (P.)

rnyûn-pa old, ancient, of things, e.g. clothes, ysar-rnyi new and old; snâr-gyi yi-goe rnyûn-pa-rnams ancient records Gbr.; brda-rnyûn the ancient orthography Zam.; to-rnyûn = na-nû last year Wts.; drân-srôn rnyûn-pa the old rishi, i.e. the well-known, of long standing, opp. to a new -comer Dzl. — rnyûn-pa vb., pf. brnyûns, to grow old, gos brnyûns old clothes, tham brnyûns old shoes Lex.; rnyûn-bar gnyar-ba id.; rnyûn-bar byêd-pa to wear out or away in a short time Dzl.

rnyûn-ma, n. of the most ancient sect of Lamas, clothed in red, v. Köpp.; Schi. 72; rnyûn-ma-pa one belonging to this sect.

rnyîd-pa, pf. brnyîd, (b)brnyis, fut. gnyid, 1. to wither, to fade, also fig. — 2. to grieve, (vb.) Sch.

rnyil, snyil, so-rnyil, the gums.

rnyil-ba v. snyil-ba.

rnyêl-pa I. vb., pf. brnyêl, brnyes, fut. brnyès, ( Spar ) to get, obtain, acquire; to meet with, find, B., C., frq., gân-
nas rnyed where did you get that? Dzl.; mi rnyéd-du mi rün-nö it must be got or procured by all means Dzl.; nas rnyed I obtain; rnyéd-par dkä-ba difficult to be obtained, found, or met with, frq.; sde-sbus-dal dañ bsdö-te ës rnyéd-pa to purchase the acquisition of religion by suffering tortures Dzl.; tas dañ skom ma rnyéd-de having nothing to eat or to drink, frq.; don rnyéd-pa v. don; da ni rö-ba rnyéd-do now my hopes are realized Dzl.; gri rnyéd-pa as he found a knife Dzl.; skabs rnyé-db to find an opportunity Dzl.; btstál-na yar ma rnyéd-de not finding it in spite of every search Dzl., (W. *tob-è*).

II. sbst. बाजार profit, gain, acquisition, property, goods, rnyéd-pa māñ-po rnyé-pa (or *tob-è*) to gain much profit; bday rnyéd-pa dañ ldän-na mi dga' if I have got some earnings, he envies me for them; often in conjunction with grags-pa and similar expressions: riches and honour. — rnyé sdü-ba, rnyéd-pa śrīg-pa Sch.: to make booty, to plunder. — rnyé-bkär Lex., prob. riches and honour. — rnyé-nor v. tob-nor.

र्न्योग-पा (cfr. nyog-pa) vb., pf. brnyogs, fut. brnyog, 1. to trouble, to stir up Cs.; also adj.: thick, turbid. *cu nyog-pa* W. — 2. to rub one's self, kā-ba-la against a pillar Dzl. (snyog-pa). — *nyog(-pa)-can, nyog-po* C., troubled, turbid, dirty; nyog-pa méd-pa clear, limpid, mthö Wd. — rnyóg-ma dirty, muddy water; mud, mire, rnyog-ma-can muddy, miry.

र्न्योगs. rnyogs Lt. 1 rnyogs - tsād a disease Med.

र्न्यौन seems to be the same as rnyi Lex.; rnyön-ba, pf. brnyons, fut. brnyon 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.: rknä-pa rnyon Lex.; dku ma rnyon Lex.; lus rnyön-ba S.g.; frq.; ygal-rnyon S.g.; mgul-rnyon zug dañ rnyön S.g.; rnyons - tsād Māg.

*snyad malicious or false accusation or imputation, snyad dzig-pa (W. *tseg-è*) to bring in an action against, to prosecute; *snyad dū-è* W., *nye' kō-va* C. id., esp. to irritate, to provoke another, by accusations; snyad dags-pa id. Glr.; snyad dags-pa id. Glr.; snyad dag-pa, W. *dag-è* to clear one's self of an accusation, to refute it; snyad byêd-pa c.dat. to use as a pretence or pretext Glr.; *nye' dö* (or è') tān-va* C., *snyad-sé tāg-è* Ld. to weary another by too great punctiliousness, ni f.; *nor-snyad dö-è* W. to extort money by false accusations, la from; snyad méd-par without cause, pretence, or provocation Thgy.; *snyad-zer-èn* W. one that makes false accusations.

snyâd-pa, pf. and fut. bsnyad, imp. snyod, to relate, to report, e.g. lo-gyis a story Phth., rmi-lam a dream Dzl.; ytam snyâd-pa 1. to speak, state, inform, give notice (W. *hun tān-è*). 2. Cs.: 'to rehearse' (?).

snyan 1. resp. the ear, rgyal-poi snyan-du fós it came to the king's hearing Glr.; snyan-du žus or byod they told or informed him Phth.; snyan-du zu'n listen, pay attention, give ear to! Phth.; snyan-du pül they sang to him or before him (lit. they made him hear) Mil. (cf. sub snyân-pa); snyâ-pis ydân-pa to hear Mil.; snyan - yân bōls-pa to give ear to one, to hear one Cs.; *snyen-žu bul-va* C. to address a superior, to apply to him; snyan - kūn the ear-hole; snyan - dbu the organ of hearing Cs.; snyan - sâl the lap or tip of the ear Cs.; snyan - ṭā žu - ba to slander, mi mi-lo to calumniate one person to another. — 2. = rnyan argali.

snyan-pa (सुन्दर) 1. sbst. renown, glory, fame, praise, rumour, kyôd-kiy
snyān-pa jyogs bchemist rings every part of the world rings with thy praise; deśi snyān-pa rgyān-nas tos Mil. his praises are heard far and wide; ēs deśi snyān-pa brjod-čin thus speaking praising of him Mil.; ēs-pai snyān-pa-la rtön-nas owing to a rumour of this purport Mil.; ēs snyān-pa dañ grāgs-pa čen-po byun ē so was said far and near Mil.; deśi snyān-du to his praise Mil. (cf. snyan).—2. adj., W. *snyān-po* well-sounding, sweet to hear, of voice, words etc.; *tsor-nān-la snyān-po* W. pleasant to the ear; also: dge-stōn abyanś āb-tu snyān-pa a monk having a well-sounding voice Dzl.; sngiḥ snyān-pa with pleasant words Dzl.; snyān-pa tseg-gis id.; low, not loud; snyan-skad also C.: elegant, well-sounding, poetical language; mi snyān-pa 1. unharmonious; 2. offensive, insulting, gaṅzīg bdag-la rtōd-čin mi-snyān-brjod he who in a dispute says to me insulting words; mi-snyān-par zār-ba dañ-du len-pa to put up with, to pocket offensive remarks. 3. laudable, skad mi snyān-pa zār-ba to utter laudable cries, plaintive tones, also of animals, Dzl.; yām-snyān(-pa) 1. good, joyful news, glad tidings, byed-pa to bring them Dzl., Mil. 2. a pleasing talk, conversation Cs.?—snyan-grāgs v. grāgs-pa.—snyan-rig-yid oral instruction of the Lamas, = bka-rgyud. —snyan-(d)ūng(s) v. iag. —3. vb. to praise, extol, glorify, stōd-čin snyān-par grāgs-te he extolled him in songs of praise Dzl.? snyāb-pa to smack with the lips Sch.

snyām-pa 1. vb. to think, suppose, fancy, imagine, bdag-cag rīn-po-che btañ (better: ytañ) snyām-mo we think we shall give jewels Dzl. 22v, 16.; na lēd dos snyām-nas thinking, I must seek death (v. lēd-pa) Pth.; yon-tan dañ llān-par snyām-stè fancying to be possessed of excellent qualities Dzl. —2. sbst. thought, sense, mind, feeling, ēs byān-nu snyām-pa yon-gin yda (cf. na III, 2) we have a mind to renounce the world Mil.; similarly: jigs-so snyām-pa yod re-skān I am far from any thought of fear Mil.; most frq. snyām-du bausn he thought in his mind; snyam-byēd: pīn snyam-byēd kyān though one may imagine that it will help Med.; skyag-pa, brahins, dikris snyam-byēd there arises a feeling like that of nausea, like that of being beaten, of being (tightly) wrapt up, Med.

snyi v. rnyi.

snyi-ba 1. adj., also snyi-bo, snyi-mo, snyin-po Cs., *snyi-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 boiling. —2. sbst. softness. —3. n. of a plant.

snyi-pał corn of luxuriant growth Sch.? snyi-ma prov. for snyé-ma; also Gīr.
snyi-sain-ka-tṣa, and snyi-sain-gur-rta, names of mountains in Nepal.

snyigs-pa degenerated, grown worse Cs. snyigs-ma (क्रयाय) 1. impure sediment, mār-gyi in butter; dañs snyigs byed-pa to separate the clear (fluid) from the sediment Med. —2. the degenerated age (iron age), prop. snyigs-(ma) dus.

snyin (स्नियन) the heart 1. physically, also snyin-ka, snyin-ga, resp. tugs (-ka); also the breast; *snyin-ka pār-va rāg* W. I feel my heart palpitate; snyin dār-čin gul the heart trembles (with fear) Doma'n; bdag-pi bṣis-kyi snyin ltar yēs as dear to me as my own heart Gīr. —2. intellectually: the mind, snyin dag-va-ba, snyin bdé-ba gladness, cheerfulness; snyin dañ mig jīr-gya-pa to transport, to ravish Sch.; courage, snyin ma čiṅ čiṅ be not afraid! sentiment, feeling, will, *snyin sōy-po čö-te ma čag* W. I have not broken it wilfully; *ku dañ snyin ma če-ṭe* W. hypocritical; *snyin-sēm dān-po* W. sincere, candid; in a more general sense: snyin ydōn-gṛīs bēlūs the heart is infatuated by
a demon Glr.; even madness may be attributed to the heart Do. — snyiṅ-nas 1. heartily, zealously, earnestly, e.g. looking for or to a thing Dzl.; snyiṅ-dag-pa-nas with all one’s heart, most earnestly, devoutly, e.g. to say one’s prayers Thgy. 2. actually, really, kon snyiṅ-nas mi byiṅ-ba yin really he does not sink! (the water actually bears him) Mil. 3. v. snyiṅ-po.

Comp. and deriv. snyiṅ-ku v. nyiṅ-ku. — snyiṅ-kamgs courage Sch. — *snyiṅ-lag khol W, my heart’s blood is boiling (with anger etc.) — snyiṅ-dgā v. above. — snyiṅ-can courageous, spirited Id. — *snyiṅ-ču zug W. afflicted with dropsy in the pericardium, hydrocardia. — snyiṅ-rje, resp. tigs-rje (कृपू) kindness, mercy, compassion, mi-la snyiṅ-rje sgom-pa to commiserate, to pity a person Mil.; snyiṅ-rjes kyiṅ-pa id. with respect to a great number of beings, to embrace with affection Dzl.; snyiṅ-rjes nön-te overpowered by compassion; *snyiṅ-čhe tsoṅ-cè W to have compassion; snyiṅ-rje-can, snyiṅ-rje daṅ bdon-pa compassionate, merciful Dzl.; snyiṅ-rje-skad lamentation, a cry of compassion Dzl.; snyiṅ-rje-mo: 1. kyod snyiṅ-rje-mo raju žig duṅ you are much to be pitted Mil. 2. col.: dearest, most beloved, amiable, charming; also snyiṅ-rje for snyiṅ-rje-mo, snyiṅ-rje maža-bo my poor little friend. — snyiṅ-nye -ba, col. *snyiṅ-nye-mo, friendly, amicable, loving, affectionate; friend; friendship, snyiṅ-nye būmo a woman connected by friendship with, a woman, the friend of (a sick person mentioned) L.t. — snyiṅ-ytams a confidential speaking, for exhortation, consolation, or encouragement; brtse-bai snyiṅ-ytams affectionate exhortation Glr.; yin-pai snyiṅ-ytams useful admonition etc. Mil. — snyiṅ-stobs courage. — snyiṅ-dödp-a to wish, to desire, to long for, za-snyiṅ-dödp-a to wish to eat, to be craving for food Thgy.; gro snyiṅ-dödp-a to wish to go. — snyiṅ-rduin-ba palpitation of heart Sch. — *snyiṅ-daṅ (etymol. dubious) cö-cè W. ced. to interest one’s self for, to take an interest in. — snyiṅ-duṅ W. liked, beloved; darling, favourite, e.g. a child; snyiṅ-duṅ žig duṅ W. he is a general favourite; *na di snyiṅ-duṅ čo duṅ W. I am very fond of this, it is my favourite (pursuit etc.); but snyiṅ-ma-duṅ bad people Mil. — snyiṅ-nā-ba 1. = snyiṅ-nād. 2. ‘heart-sickness’, grief, on account of injury suffered from others, curable only by indemnity paid or revenge taken. — snyiṅ-nād disease of the heart. — snyiṅ-po (सार, गभ) the chief part, main substance, quintessence, e.g. the cream of the milk Mil.; the soft part of a loaf, thewick of a lamp Dzl.; frq. fig.: the main substance of a doctrine, a book etc., don snyiṅ byiṅ-pa to give a summary, the sum and substance (of a writing); sems-can tams-cād saṅs-ryaṅs-kyi snyiṅ-po-can yin-na if all beings have the pith and essence of the nature of Buddha in themselves Thgy. 5, 8; the Omnianpadhūm is called the snyiṅ-po of religion Glr.; snyiṅ-po-měd-pa worthless, null, void, snyiṅ-po dben-pa id. Tar. 185, 2; de-bzūn-yéṣ appalling snyiṅ-po the spirit of Tathāgata Was.; snyiṅ-po-byuṅs-cūb (or byuṅs-cūb-snyiṅ-po) -la mīs-pa to become Buddha Thgy.; sroṅ-si snyiṅ-po būl-ba Mil. frq. to offer one’s heart’s blood, to pledge one’s own life. — snyiṅ-rtsa (col.) the great veins connected with the heart, pers. = snyiṅ-lun. — snyiṅ-rtse the tip or apex of the heart, mentioned by Mil. as a particular daintiness (perh. only by way of a jest). — snyiṅ-brtse-ba, resp. tigs-brtse-ba, vb., also sbst. and adj., not much differing from snyiṅ-rje: love, pity etc. frq.; Dzl.: bū-la snyiṅ-brtse-nas; tams-cād-la snyiṅ-brtse-ba yin-na; de-duṅ-la snyiṅ-brtse-ba yipig; snyiṅ-brtse-bai sems skyeṣ-te etc. — snyiṅ-tṣim contentment, satisfaction, sometimes also pleasure felt at the misfortune of others Ptk., snyiṅ-tṣim ḍeba-pa to manifest such an enjoyment. — snyiṅ-tsul the fat about the heart Cs. — snyiṅ-ző-sa v. žo-śa. — snyiṅ-rús, resp. tigs-rús (acc. to Mil.: snyiṅ-gi rús-pa tön-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. — snyi-rus-rje (snyi-rje, with re placed between, v. re) o the poor man! the poor people! either standing absolute or as predicate to a preceding noun: dī-r memorandum snyi-rus-rje these people! are indeed much to be pitied Mil.; kyod-ran .. dzin-pa snyi-rus-rje you (would) comprehend that? poor wretches that you are! Mil.; even as an adjective: sems-dan snyi-rus-rje the poor creatures! frq.; snyi-rus-rje-ba sdiq-dan the lamentable sinner! — snyi-rus Sch.: 'low spirits, melancholy, mental derangement'; I met with it only in Mil., as signifying heart-grief, deep sorrow, e.g. snyi-rus drag-po ldan great affliction is caused. — snyin-lam-na Sch.: 'in one's mind'. — *snyin-lun* W. the heart, liver, and lights of a slaughtered animal, the pluck. — snyin-lun subs pericardium.

snyi-ba W. to swell (in water), *la m nyi-so* the soaked barley has swollen.
snyid-pa prob. = rnyid-pa Pth.
snyid-mo Lex. the sister of a woman's husband.
slyn-pa, slyn-po, slyn-te, v. snyi-ba.

snyi-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.
snyil = rnyil.
snyil-ba, or rnyil-ba, pf. and fut. bsnyl (cf. nyil-ba) 1. to pull or throw down, to break down, to destroy, houses, rocks etc.; pye-mar snyil-ba to reduce to powder Lex., Sch. — 2. pyi (bskraḍ) snyil-ba Lex.; Sch.: to expel, banish, exile.
snyig-pa, also snyig-pa, pf. bsnyugs, fut. bsnyug, to dip in, to immerge.
snyig-ma, more frq. snyig-ma, reed, rush, bulrush; snyig-gi reed-pen; snyig-bzo basket-work of reeds Pth.; snyig-sṅi bamboo.

**snyugs C. duration, continuity, time**

Cs.; *snyig-čen* C continual; snyugs-srnis Lex. protracted, lengthened out.

**snyugs-sbrul lizard** Sch.

snyin, resp. for naś, W. *snyin-zuq*, disease, illness, sickness, btsün-pa skyal snyin mi miā-am is your Majesty well? Glr.; snyin-du m泽 byuā Glr. leprosy arose to him as a disease, he was attacked with the disease of leprosy; snyin-ma dzab id. Tar.; snyin-gyi = nād-gyi.

**snyin-ba** I. vb., pf. bsnyi-gs, fut. bsnyi, 1. to make less, to reduce, to diminish; Sch.: to disparage. — 2. resp. to be ill, sick, indisposed; tugs snyin-ba 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 snyin-bu.

snyin = snyin, skyal snyin-gyis bzui he was taken ill Dzl.; snyin-drī-ba Mil., vmō-ba Sch., ysdol-ba Dzl., snyin-drī dzi-ba Mil., to inquire after a person's health; to wait on, to pay one's respects Dzl. 2:i-16.

snyin-pa, pf. and fut. bsnyun, to be ill, to labour under a disease.
snye-ba a village and convent near Lhasa.

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, mād-stan-la on a bed, sīsd-la on a cushion or pillow; *gyab-nye* col. a support or cushion for leaning against with one's back. — snye-kri v. kri. — snye-stan, snye-bōl pillow or cushion to rest on.

**snyé-ma**, also snyi-ma, 1. ear of corn.

2. corn forming ears (v. lān-pa), snyé-ma mig-čen fruitbearing ears, *nye-lon* W. empty ears; *nye-ma lon* W. the corn blows, is in flower; *nye cāg-pa* C. to thrash, *nye-cāg- gi dhū-do* an animal used for treading out the grain. — snyedkair diseased ears. — snye-mgo = snyé-ma 1.
snyeg(s)-pa, pf. bsnyegs, fut. bsnyeg, imp. snyog(s), W.*nyâgye*, 1. c. accus. to hasten or run after, to pursue, frq.; also with rjés- nas, rjés-su, rjés-bzin-du, pigi-bzin-du; rain-gró-sasnyogs hasten towards your aim! Mil; snyog-sar snyogs Lex. id.; bsnyeg-tu, or snyogs-su doñ-ba to walk hastily, to make haste or speed Dzl. — 2. to overtake, snyogs ma nís-pas not being able to reach Dzl. — 3. c. dat. to hasten to some place, lañ-mo-la to the play Mil; to rise, yânâm-la rising up to heaven, as Gibr., a cedar Wûlà, frq.; to strive or struggle for, to aspire to, nör-la riches, sde-čên-la increase of territory, žin-kams-bzâin-la the region of eternal bliss. — snyeg-ma pursuer Dzl.

snyegs straight, stretched out Sch.

snyén - ba 1. inst. of rmyëô - ba, to stretch Mil. — 2. also snyéns-pa, resp. for jigs - pa, vb. (pf. bsnyegs, fut. bsnyéng) and sbst. rgyâl-pos ma snyegs sîg do not be afraid of the king! Dzl.

snyed I. the crupper attached to a saddle Sch. II. = tsam: 1. dê-snyêd (-čig), de-snyêd(-čig) so much, so many, frq.; also for: how many! e.g. ... yôn- tan dê-snyêd-miâoa how many excellent qualities has ...! Dzl.; či-snyêd, jî-snyêd how much? how many? also snyed alone (examples v. sub byé-ma). — 2. after round sums: about, near, stôn snyed, also stôn jî-snyêd Mil. about a thousand.

snyen-pa Cs.: 1. to come or go near, to approach, gen. bsnyen-pa. — 2. to gain, to procure, inst. of rnyêd-pa(?)

snyems-pa 1. vb., pf. bsnyems, to be proud or arrogant, to boast, iâa-rgyal snyems - pas to be swollen with pride Dzl.; mîu-rtsal (to be proud) of one's strength Dzl. — 2. sbst. pride, haughtiness, snyêm-pa-can prideful, proud, snyems-čân 1. prideless, humble, affable, kind, col. *nyom - čûn*, and *nyom - šûn*. 2. poor, indigent C.

snyes v. snyê-ba.

snyó-ba sometimes for snyó-ba.

snyog-pa, or bsnyog-pa, secondary form of snyég-pa, esp. when signifying to wish earnestly, to crave for or lust after, also ka-snyog-pa Cs.

snyod = go-snyod, caraway.

snyód - pa I. pf. bsnyad, 1. to draw out and twist, as in spinning Stg., C. — 2. Cs.: to tell, to relate, = snyâd-pa.

II. pf. bsnyod, bsnyos, fut. bsnyod, to feed, to give to eat and to drink, ccapir.

snyôn - pa I. 1. pf. and fut. bsnyon, to deny, to disavow dishonestly, Dzl. II. 2. to assert falsely, snyon byêd-pa Gibr. — 2. *nyon dû-čê* W. is said to signify the same as *nyad dû-čê* v. snyad.

II. inst. of snyôn-pa.

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, *nyod mi tub*.

snyobs = snyoms Lex.

snyom(s), Lex. = ताव I. 1. weariness, lassitude; laziness, idleness, lus snyoms - lê - ba yin one is exhausted and dull Med.; snyoms - la ŋâl - ba to be tired and exhausted. — snyoms-las 1. indolence, unconcern, esp. religious indiscipline, Gibr.; snyôms-las byêd-pa, or drân-pa Gibr. to be lazy, indolent, indifferent; snyôms-las-can adj. lazy etc. Gibr. — 2. Sch.: an idle person(?).

II. col., also Mil., inst. of snyems.

snyom(s)-pa I. vb., pf. bsnyoms, fut. bsnyom, to make even I. to level, ynas a place, Dzl.; sâ-la snyôms-pa to level with the ground, to demolish Dzl. — 2. pan-son to equalize different things, to arrange uniformly, zas one's meals, i.e. not cold and warm promiscuously Thg.; to level, to reduce to an equality of condition, ltoqs-jûnîg rich and poor (according to the principles of the communists) Gibr.; similarly bi-lon Tar. 74; tams - cûd - la snyôms-na bdag kyiân snyôms-pa nam zad
sn[yól-ba, pf. and fut. bsnyal (cf. nyál-ba) I. to lay down; to bed a person, to assign him his couch or bed Pth.; *ṭū-gu māl-du* C. (to lay) a child on its bed, to put to bed; *nyald-te žāg-pa* C., bōr-če W., to lay or put down, opp. to lau-te etc., to set or place upright, to set on end, e.g. a book. — 2. fig.: *me nyald-tea* C. to put the fire to bed, i.e. to scrape it together and cover it with ashes; snyol-ba to smooth down the bristling hair, i.e. to abate one’s anger; čāi, zo, snyol-ba to allow the beer to ferment, the milk to curdle, in a state of rest (undisturbed).

bsnyad-ba, pf. bsnyas, 1. to borrow Dzl. 242, 12. 14; 243, 6. 2. to seize by force, to usurp Sch.

bsnyān Lex. prob. = rnyān-pa.

bsnyād-pa for bsnyād-pa.

bsnyān-pa Cs. to borrow; bsnyān-po borrowed; also fig.: borrowed, reflected, žugs-bsnyān (Lex. snaî-bsnyān) a reflected image विश्लेषण frq.; also image, picture in general; even a little statue Pth.; rni-lam-gyi žugs-brnyān vision, visionary image; sgra-bsnyān, विश्लेषण reflected sound, echo; mgo-bsnyān a mask, a fearful apparition Thgr., mgo-bsnyān sér-po Schl. 234. — pñug-bsnyān servant

Cs. — brnyān-po rgo Cs.: ‘a garment marked with the figures (sic) of the rainbow’ — brnyān-po bsnyas Lex. interest for a loan, rent for things borrowed Sch.

bsnyads-pa diligence, painstaking; to take pains Sch.

bsnyās-pa I. borrowed, v. bsnyās-ba.


bsnyōn convenient, suitable Sch.

bsnyigs-pa 1. to return, restore, deliver up Cs. 2. sediment.

bsnyug full Sch.; skyu-gan bsnyug Lex. a full draught (?)

bsnyūl-ba to wash Lee.

bsnyen-pa 1. to approach, to come near, c. dat., also druṅ-du, kyi-boi druṅ-du bsnyen śiṅ come to me Dzl.; gom-pa re-rē bōr-žiṅ či-ba-la bsnyen-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.; bsnyen-par rdzōgis-pa to be ordained, consecrated, frq.; c. las by Tar. — dge-bsnyen v. dge-ba. — bsnyen-bkhor reverence, veneration, respect, byād-pa to pay one’s duty or respect, esp. to the priesthood by various services, ni-ba bsnyen-pa byās-te Dzl. and elsewh., frq., also bsnyen-žiṅ bkhor-ba Glr., and *nyen kūr-če* W.; bsnyen-bkhor ži-ba to ask permission for performing such services Mil. — bsnyen-bshag priestly function, religious office, esp. snyags q. v. — bsnyen-ṇās fasting, abstinence; bsnyen-ṇās sriṅ-ba, W. *ziṁ-če*, to abstain from food, to fast.

bsnyār-ba to make grimaces or gesticulations Cs.
bsnyel-ba, Lex.: resp. to forget; bsnyel-med not forgetting or forgetful, mindful; bsnyel-yso-ba to remind, to put one in mind of a thing Mil. nt.

bsnyel v. snyon.

bsnyor-ba, Lex. nas bsnyor-ba, acc. to Sch.: to sift barley.

da, the letter d, cerebral d, Ssk. ड.

dá-ki (डाकी) Hind.: 'husband of a Dákini, Shaksp.) in Mil. prob. = Dá-kini, mkás-gro-mu.

dá-ma-ru, dá-ru, (डमस) a small tympan or drum, with a handle and two balls fastened to it by a strap.


don - di, Hind. डोंडी, the beam of a pair of scales; a kind of litter.


tá-ka-ri (Hind. तराकरी) common scales, Ld.

tá-ku W. stick with a hook, hooked cane, crutch; *ta - ku - ru - ku* Ld. crooked, contracted, crippled.

tá-gir W. bread, esp. the flat breadcakes of India, commonly called 'chapátee'; *cí - ta - gir* Ld. boiled flour-dumplings; *tíl-ta-gir* pancakes.

tá - ba (Pers. تابا) gen. *taw* W. a flat iron pan without a handle:

tá - bag W., tár - bag C., a plate, *tá-bag dal-dáit* W., *TER - TÉR* C., a
flat plate, *kor-kör* a deep plate, soups-plate.

**tu-bér** (spelling?) W. fence of boards or laths.

**ta-zig, or ta-zig-yul**, Persia, ta-zig (-pa) a Persian.

**ta-ra-tsé** (Pers. .PO) W. a small pair of scales, goldweights.

**ta-re** v. re.

**tá-la** 1. ताल the palm 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.

**ta-la-la** Lec. lamp, lantern.

**ta-lai-blá-mu** (ta-lai Mong. ocean, sea), the Dalai Lama, v. Huc. II., 155. Köpp. II., 120.

**tag-tág** W. the imitative sound of knocking. *tag-tág zer* there is a knock, *tag-tág cö-cë* to knock at the door.

**tan** through, v. toí and tooí.

**tai-kun** n. of a medicinal herb Med.

**tai-ga** v. Ûr(t) tai-ka.

**tatká-la** Ssk. the present moment Wilk.

**tau-dür** Ld. a sort of hard cake or bread, resembling biscuit or rusk.

**tab-táb** v. tob-tób.

**tar-tár, *tar-tár-cö-cë** Ld. to smooth (wrinkles or folds in cloth, paper etc.)

**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! Lec. — 2. Sch.: completely, quite through, yêol-pa to hew, to cut (quite through), bigs-pa to bore through, to perforate; also tal bigs-pa.

**tal-ba** a tool with holes in it, used by nailers Sch.

**tí** 1. num. fig.: 39. — 2. Not originally Tibetan, designating 'water'; this word has found its way into Ld., where it however occurs only in *kū-ti* saliva (water of the mouth), and in *mā-ti* mucus (running from the nose). — 3. v. *spi*.

**ti-ka** (टिका) explanation, commentary.

**ti-tág** (Sch. yi-tay) bad, mean, silly Cs.; obstinate, stubborn Schr.

**ti-náig** heath-cock Sch.

**ti-pi**? W. cap. hat (from the Hind. *tāpi*).

**ti-jiu, Sch.: ti-jiu ṅyug-rin pheasant.

**ti-tsa** Stg., ti-tsa Sch., anvil.


**tí-se** or té-se, the snow-peaks around the lake Manasarowar in Mñasris, which are considered to be the highest and holiest of mountains.

**tig** 1. also *tig-tiq*, Lec. w.e.; Sch.: 'certainty, surety: certain'. In col. language *tig, diq, tíg, tíg*, is freq. used for: to be sure! well, well! very right! also as an adj.: nör-dag tig-tig the right, the lawful heir. Cf. *srig; tig lá-cë, tig tsam*, tig-tsád v. sub *tig* — 2. Sik. the great hornet.

**tig-ta** (from तिक the n. of several bitter herbs, e.g. of Gentiana Chirayata) several species of *gentian*.

**tig-mén** Cs., tig-tsi Ld., the ribands which are wound round the felt-gaiters that cover the lower part of the legs.

**tig-tsa** = ti-tsa.

**tig-rig** Sp. inst. of ta-gir.

**tii** 1. a small cup of brass used esp. in sacrificing. — 2. the sound of metal, *tii zér-ra vag* W. I hear a tinkling.
tīn - nc - dzin (समाधि Trig., Was. also समाधिपति) contemplation, profound meditation, perfect absorption of mind, cf. bsam-ydän, and sgom-pa; tīn - nc - dzin byed-pa Sch., gen. tīn-nc-dzün-du jéig-pa to be absorbed in deep meditation; tīn-nc-dzin ẖrwū devout meditation takes place; also meton.: the faculty, the power of meditating e.g. ḋel Mil.

tiy.-ne-dzin (समाधि Trig., Was. also समाधिपति) contemplation, profound meditation, perfect absorption of mind, cf. bsam-ydän, and sgom-pa; tīn-nc-dzin byed-pa Sch., gen. tīn-nc-dzün-du jéig-pa to be absorbed in deep meditation; tīn-nc-dzin ẖrwū devout meditation takes place; also meton.: the faculty, the power of meditating e.g. ḋel Mil.

tīn-tīn clean, well-swept Ld., Ts.

tīn-tī-lin snipe Ld.

tīn (-tīn) - sāgs little bells moved by the wind Sch.

tīb-ril, resp. ysol-tib, tea-pot, zañas-tib a copper tea-pot, rdza-tib an earthen tea-pot.

tīn-pi Mil. goat’s leather, kid-leather, from India, dyed green or blue.

tīn-bu Ts. funnel.

tīl (तिल) sesame, tīl-mār sesame-oil, seed-oil.

1 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. dn, ru, su.

tīu-pag (Turk. تیپاچی) W. gun, musket, fire-lock, fowling-piece, *gyāb-cê* to discharge, fire off; *tīu-pag-man* gunpowder.

tu-rū-ka Ma. the Turks, Turkomans, तुर्क.

tīu-tsa v. ti-tsa.

tīu-lā (Ssk., Hind.) a balance, pair of scales, C. *tīu-la tīg-po* to weigh.

tīg-gin ḏug ‘cannot’ Sch.(?)

tīg-rīn, or tīg-čīm, prob. also tīg-čēm, Cs.: a wooden rattle’s sound or noise; Sch. also: the trotting of horses heard in the distance; tīg-rīn-can Stg. noisy (?)?

tub, tub yōg-tu rgyid-do?
hence *to-to-lín-lín seál sé-cê* to play at swinging, to swing.

**tó-la for tó-la C.**

**tog 1. (क्तुः) Cc.: ‘the top of any thing, a top ornament’; esp. the button on the cap of Chinese dignitaries, as a mark of distinction; tog-dkêr, मेल कृष्ण u. of Buddha in paradise (dga-lîlân) before his incarnation Ld.-Glr. 8, a.; mdûn-tog point, thorn, nail. — 2. for tog, and thus prob. also used in skabs-tog now, at present Ld.

**tó-g-sra, tó-g-sgra Lex., a rolling sound Sch., acc. to Wilh. also a cracking sound.**

**tô-g-til a bump, a swelling, by a knock against the head.**

**tôg-tse W., tó-g-rtsê Lex., hoe, mat-tock, pickaxe W. (in C. sfor); tog-lêugs the iron of the hoe, tog-pa the handle of it; tog-teb a spade (?) Cs.**

**tôn-tôn byêd-pa Lex., Sch.: to perforate; to produce a whirling noise.**

**tob-ci W. button, *tôb-ci brygyûc-cê* to button up; cf. tôb-cê; (buttons are not in general use in Tibet).**

**tob-tôb snará-ba to talk confusedly Sch.; W.: *tab-tâb*, or *tab-tôb ma cê* keep your temper! do not talk with such agitation!**

**tou-lo polecat Sch.**

**tol? Mûg. bem-tol? Sch. tol-yêd-pa = tal-yêd-pa q.v.**

**trám-pa hard (of rare occurrence); sô-trâm, râs-trâm, risa-trâm, tram-dkêr, tram-nág, are different species of gout Med.**

**trê-kêd v. ti-kêd.**

**trê-sû(-la) from त्रिषूल trident Wilh.**

**trê-tre-ho (by the context) a dangerous disease of the stomach or a serious symptom of it Pth.**

**trê-ba-cân coloured Sch.**

**tré-sum a medicine in the shape of a powder Med.**

**tron diligence, industry Cs.; tron byêd-pa to be diligent, to exert one’s self.**

**tyag-yên Lex. w.e.; tyag-yên-ba to disperse Sch.**

**tyan-râg thanks, thanksgiving, and prob. also thank-offering, esp. rendering thanks to a deity; tyan-râg byêl-pa, bûl-ba Mil., Lt., W. *cê-cê, jûl-cê* to render thanks.**

**ytad (v. ytôd-pa), in the direction of, towards, yûn-gral-du ytad piyin-nas going towards the left end of the row Glr.; *doû-tâd* W. directly opposite, just over against.**

**ytad-pa 1. v.b., v. ytôd-pa, also brtûd-pa. — 2. sbst. hold, steadiness, firmness, ytad-pa-med it has no hold, no firmness Mil.; ytad-mêd êal-ba Znam. prob. to vacillate, to waver, to be unsteady.**

**ytal-so a refuge, resource, esp. store of provisions; *tg-so zàng-pa* C. to procure such a store.**

**ytan(-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 ytan-pa, viz mortal, = ytan; bar, door-bar occurs in ayo-ytan C. and W. But a different word seems to be ytan: 1. order, system, in the current phrase ytan-la jêbê-pa to put in order, to arrange, to reduce to a system, bre-sráj measure and weight Glr., the Tibetan alphabet Glr., the civil law and the canon law Glr., laws, books, = to compose, draw up, write Glr.; ran-séms ytan-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-ytan.) — 2. duration, perch. also entirety, completeness, hence ytan-gyi constant, continual, ytan-yogs consort, partner for life Mil.; ytan-mêd Sch. ‘perishable, without duration or continuity’; ytan-du 1. always, continually, for ever, ytan-du bûs â-pa living there continually Tar. 2. entirely, completely (which is the usual
signification of *yatam-du* e.g. to cut off, to deliver completely; *yatam-nas* id.; *yatam-krigs* agreement, stipulation, convention, *yatam-krigs byêl-pa* Mil.

Note. Owing to its second signification *yatam* is often confounded with *bstan*(po), or even with *bstan-(pa). Not only illiterate people, but well-educated Lamas from *C.* were occasionally doubtfull as to the correct spelling of this word.

Comp. *yatam-rgyud* tradition, oral account; deö *yatam-rgyud* the legend of him. — *yatam-nan* ill report, slander. — *yatam-snang* joyful news, glad tidings, sryö-pa to announce Mil. — *yatam-bsal* v. above. — *yatam-dpe* a proverb, a saying Cs. — *yatam-rtsib* rough speech, abusive language. Note. In W. *'(s)phera* is more in use than *'tenant*. *yatam*(s)-pa 1. adj. full, *spugri* *yatam* (s)-pa quite full of razors Thgr.; also *Sed.*; more frq. it is spelled *(b)lutam*(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 *dkrigs-pa.*

Phrases. *yatam-gléi-ba* S.O., Dzl.; *yatam-du* gléi-ba Dzl. to speak, to converse, to discourse; *yatam byêl-pa* smrâ-ba, zér-ba id.; *yatam byar groo* I shall go and speak to him Dzl.; the genit. preceding *yatam* always denotes the person or thing spoken of, not the person speaking; *ci-ltar gyur-pai* *yatam byas* he gave an account of the manner how it had happened Dzl.; *mlian-pai* *yatam byêl-pa* to negotiate about peace Ghr.; *cö(=kyö)* *yatam byêl-pa* to begin a religious conversation Mil.; na de-ltar byêl-pat *yatam mi-la ma lab* do not tell any body that I am doing this Mil.; in a similar manner: *mi rin-bai* *yatam bsgrog-gyö* he shall declare it to be unbecoming Thgr.; *pa-mái* *yatam dris* he inquired about his parents Dzl.; *bû-noi* *yatam tön* he heard of the girl Dzl.

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sense: the lowest of the three ṣaṇṇa or psychological qualities of animated beings, virtue, passion, stupidity, acc. to the Brahminical theory, for which however Buddhism has substituted the three moral categories: ḥod-čāgas, ze-salān, yti-mug, voluptuousness, anger, insconsiderateness (Köpp. I, 33); yti-mug, as for example, is the source of falsehoods told with a pretended good intention, Stū.: the symbol for it is the pig Wḍā. Note. The philosophical term ma-vīṇ-pa is altogether different from yti-mug.

ywīn(ṣ) pa Lerv. to fall in drops, to drop, to drip.

ywīn. Ld. *tiin*, bottom, rgya-mtso yti-in-drungs he turned up the bottom of the sea; yti-in-nu-bu-pa to sink to the bottom Cs.; depth, hence yti-in zāb-po Dzl., yti-in -ba deep, yti-in nyé -ba not deep, shallow; rgya-mtso-bas yti-in-zāb -bo it is deeper than the sea Dzl.; yāya - sa yti-in -riin -ba a deep abyss Thyrs.; ēu -bo yti-in-zāb-po ēu a deep river Dzl. 22, 1. (in the third line however zāb-bo would be the correct reading for zāb-po); yti-in-zāb kyāyā ḏru-bṛgyāl-pa eight cubits deep (lit. with regard to depth holding eight cubits) Dzl. 23, 5; fig. yti-in-nas from the bottom of the heart, ēu-lu dāl-pa yti-in-nas gyes believe in me with all your heart Mil.; ka-grögs and yti-in-grögs v. grögs; ka-ḍkar-yti-in-nāg white without, and black within (fig.) Mil.; the following passage of Mil.: rgya-mtso ēe-la dpe lön-la ka-yti-in-mēl-pai sgor ēg gyes, 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; yti-in-rdā a stone or piece of lead (žā-nyē ēiṭa-rdā Pth.) fastened to a rope, and used as plummet, as anchor, as a clock-weight, as a means for drowning delinquents etc.; *ēu nyög-po - ēe-la tiin med* W. a very muddy water has no depth; yti-in-can deep, yti-in-mēl shallow Cs.; also fig. deep, reserved, covert, difficult to fathom, to form an opinion of, and the contrary: shallow, superficial; yti-in -mi -lōn C. of unknown depth; yti-in-drōms-pa fathomed, penetrated, ascertained C.

ywīn(ṣ) pa 1. to be gathering, of clouds, sprin-piñ yti-pa thick clouds gathering Wḍā.; bṛu-gspyā sprin-bzin ytiब incense wafts along like clouds Glr.; min-pa yti-ba Lerv., col. also *nam -ka tiib -tib yod* cf. tiib -pa. — 2. sometimes for rdīb-pa.

ywīn-pa v. tiin-pa.

ywīn-pa, pf. ytns, also bṛug-pa, cognate to tiug-pa, 1. to reach, to touch, yi-dam-gyi čāgs-ka ytns-nas putting or pressing (his forehead) against the breast of the image Glr.; mi žig-gi žābs-la nyō-bos ytns-pa, or only žābs-ytns-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.; bṛu-gṣ bhū-pa dah was explained: when it (the danger) draws quite near Ma.; to overtake, to reach, ni f., e.g. mta the end Lerv.; to meet with, to join Tae. 172, 14. — 2. to bring an action against a person, to sue Sch., thus prob. Dzl. 2, 3, and Pth. — 3. = zād-pa to be exhausted, to be consumed (?) Zan. zād-pai ytns-pa.—

Note. Not only ytns-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.

ywīn, Sch. also rtun, col. *gog-tin* (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 ytns-čān; ytns(--gyī) ḏuun -ba to pound with a pestle Dzl.; ytns-pa mortar Cs.; ytns-bu, ytns-śūṅ pestle Cs. — 2. mallet, knocker Dzl.
back? Dzl.; mi btub-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).

The three veins’ meditation—warmth, Mil. — 3. n. of the goddess Durga or Uma.

ytur-bu Lex. w.e.; Cs. bag, sack, wallet.

ytul-ba to grind, to pulverize, colours, medicinal substances etc.; cf. *tug-pa.

ytro-pa W. (Ld. *sté-pa*) ytré-ba, yété-ma C., yten-pa Lexce., pawn, pledge, bail (Sch. also; a present); cf. ytá—ma; yteu id.? hostage? Tar.

ytar (निधि, कोष) 1. treasure, frq. — 2. symb. num. for 9. — yter-mzöd a treasury. — yter-ka a mineral vein, mine, nör-ghi yter-ka mnjod-pa to find a mine of precious metals.

ytö L.t., Thgy. a magic ceremony for the purpose of averting misfortune; yto-biöö id.

ytog-pa 1. also btog-pa, zog-pa, to pluck off, gather, crop, tear out (one’s hair) Lex. — 2. v. se-gol.

ytogs-pa to belong, appertain to; belonging, rgyal-po ydiul-la ytogs-pa yin you belong to the royal blood or family Dzl.; de’i nöö-du mi ytögs-sam am I not included in them? Dzl.; dzamb-bu-gliun-la ytögs-pa belonging to Dzambuling Glr.; *di le-ka daäi ma tay* W. do not meddle with that! ma-ytögs-pa, gen. adv. ma ytögs-par except, besides. — ytoig-döö Sch.: ‘to love, to like, to wish; a good-for-nothing fellow’ (†).

ytön-ba, pf. btaä, fut. ytaä, imp. toin (W. *tön-cë*, imp. *toö*) जन
1. to let a. to let go, to permit to go, to dismiss, čii ypir bdäg-cag-rnams-kjöis ytoin 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 ytoin, col. *ma tan* don’t let him go, stop him! to leave, abandon, renounce, čos one’s religion; more definitely: blo ytoin—ba, v. blo; yönäs-su ytoin—ba to abandon altogether Dzl.; to leave off, to abstain from, ysöd-par byä—ba ytoin—ba to leave off killing Dzl. b. to let in, to admit, sgö-nas through
hand, to hand over Glr., to hand to a person the subject for a theme or problem Glr., to commit the management of the household to another Dzl., to commit a child to a teacher Dzl., dge-dun-la dbaṅ to confer important offices on the priesthood Glr., rig-pa to teach; yeṅ smyin yeig-la yتد-pa to communicate one's feelings to one another Glr. — 2. to lean against or upon c. dat., e.g. to rest one's head on one's arm; to lay or put against, to, or on, one's mouth to a person's ear Thgr., the tip of the tongue against the palate Gram. — 3. to direct, to turn, mi-la myo-bo, one's face towards a person Lt., mi-la medzub-mo, or sād-mezib to point at a person (with the finger) Glr.; sog nub-pyogs bāl-poi ytd-la ytd Glr., the door points south, towards Nepal; bēm-la to take aim, to aim at Lex.; mā-bai dbang-po ytd-pa to listen to, to give a person a hearing Mil.; sens, resp. thugs, ytd-pa Mil. id.; od-zér-la ytd-nas yēs-pas turning after a ray of light, following it with the eye (= bṛtēn-nas) Glr.; also used absolutely: dkar-kūn ytd-pa the projecting windows S.g. (?). — ṇa ytd-pa Glr.? II. inst. of ytd-pa, to fasten (cows etc.) to a stake (driven into the ground), to tedder.

** ytom-pa to talk, to speak Sch., cf. yam(?)**

** ytoms-pa filled up, full for btaams-pa, ytaams-pa, Sch.**

** ytd-ba (Lex. ज्वाक) cf. ṭor-ba, 1. to stew, to scatter ccirdp., mēt-o-gis ytdr-ro Dzl. they strewed flowers, also ytd-ro Dzl.; ni-la sus ytd-ba they that threw earth upon me Dzl.; sā-la ytdr-ba to scatter over the ground Glr. — 2. to cast, to throw, cecar., books into the water Glr., a ring into the air Glr.; to throw out, e.g. spittle into a person's ear, for healing purposes (= ṭor-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: nū-
ma ytor-ba Glr. (a cow) emptying its udder by discharging the milk. — 3. Sch.: 'srub ytor-ba to rend, to tear to pieces'.

yttor-ma ytor-ma strewing-oblation, an offering brought to malignant demons, either as a kind of exorcism or as an appeasing gift, in order to prevent their evil influences upon man; mchod-pa dañ ytor-ma sblyn-pa to offer such an oblation, ytor-mar snö-ba to devote something for it. The ceremonies are similar to those used in sblyn-srég Schl. Buddh. 249; the offerings consisting of things eatable and not eatable, of blood, and even of animal and vegetable feces, scattered into the air (the benefit being shared by the drti-sa q.v.). There are various sorts of Torma-offerings, according to the nature of the substances offered (cdu- or čab-ytor, jye-ytor; lhaq-ytor, an oblation of the fragments of a meal Mil.), or according to the time at which (dgu-ytor v. dgu), and the purpose for which they are offered (mtsun-ytor v. mtsun). Other names of Torma-offerings are: blud-rgyu, mar-me-rgyu, tin-lo (?)-rgyu, cags-yoem etc. Tormas in general belong to the ceremonies most frequently performed; ytor-ča are the vessels and other implements used for that purpose; ytor-sdebs Schl.: 'a bowl for these offerings' (?). — ytor-zān Lex. the oblation of the remnants of the daily meal to creatures of every description.

yttor, only in ytol-méd, = ča-méd, not known, dubious, pó-am mā-am ytol-méd-do one does not know yet, whether it will be a boy or a girl Dzl.; či byā-bai ytol méd not knowing what to do Dzl.; gar tāl-bai ytol méd not knowing where she had gone to; bdag-la ytol méd I do not know anything about it Dzl. — (Sch. has a verb ytol-ba to perforate, pierce; to discover, disclose; v. rtol-ba).

yttos size, width, quantity, ri-boi ytos tsam as high as a mountain Lex.; rim-gro ytos-če-ba, like rgyu-če-ba, great marks of honour, extraordinary homage.
pa (Lex. w.c.) may accordingly imply: to introduce a custom.

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Comp. rta-rtal-po Sch. = rta-bta. po-rtal a gelding, mór-rtal, or rta-rghómm-ma, a mare; rta dón-bta to break in, train, a horse; rta rgyal-pa to gallop; to run horses for a wager, to race Glr.; "sta srul-rêe" Ld. id.? — 2. the lower front part of a pair of breeches, dör-rtan, dau-rtal.

A conjunctive rta-sti>-rii. post-station, rta-M<1.-rta 1. post-station, rta-zám-1. post-station, rta-mgrin (हृयोष्ट) n. of a demon (Schl. 110), a terrifying deity.

- rta-sgya, W. "te-qa", saddle, rta-sgyal, a large box or chest. rta-sgo v. sgo. rta-sgyel, gen. connected with mi-bsal, the slaughtering of men and killing of horses. rta-nán Tibetan horses, small, strong, unshod, v. Hook. II, 131, and so already in Marco Polo's travels. rta-rtal horse-tail, *te ná-ma yol* W. it is (made) of horse hair. rta-leq horse-whip; whip in general. rta-čag dry fodder or provender given to horses, corn, oats. rta-mchog 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 (rta rgyal-po cha-sés ba-la-ma; acc. to Schl. p. 253 rtal-rtal is the same). rta-mchog-stik-ba = rgyas-rub-rtal-po = mi-ré-tsé-nu of the principal river of Tibet. rta-lhán he with the green horses, the sun, po. Glr. rta-mchog horse-carr, n. of one of the seven gold-mountains, surrounding the Rirab. rta-pa horseman, rider, *tá-pa ta-zon* Ld. a balancing-board, see-saw; rta-pal dphun horse, cavalry Cs. rta-lpágs a horse's skin; n. of a medicinal herb Med. rta-buós 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. tewa-ra-na, बचन? rta-şgya (बचन) n. of a great scholar Thgy. rta-bel a horse's forefoot Cs. rta-shaṁs horse-dung. rta-rnim a horse's hoof; n. of a plant Med. rta-rnim-ma a lump of silver bullion like a horse's hoof Cs. rta-rdzi one that tends horses; a groom Glr. rta-zán a good horse. rta-zám 1. post-station, rta-zám-gyi tásng-pa a post-house; rta-zám-gyi spyi-åpon postmaster-general Cs. 2. in Ld. also for rta-zám-pa. rta-zám-pa postilion, 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. rta(i)-zú-lag a compulsory service consisting in the supply of horses. rta-rá, rta-grás inclusion, stable, for horses. rta-sá 1. horse-flesh. 2. the oblique abdominal muscles of the hips. rta-súd curry-comb Sch. rta-ysál a horse not yet broken in or dressed Shr. rta-bseb stallion. With regard to the colour of horses (şwu-ká), the following distinctions are made: rta-dkar a gray or white horse; rta-rkyañ-nog, or kam-nog Shr. a dark-brown horse; rta-kam-pa Ld. a yellowish-brown horse (Sch. a dark-brown horse); rta-kam-dmár Shr. a light-bay horse, a sorrel horse; rta-kára-bo a piebald or a dappled horse Ld. - Glr., Schl. fol. 26, a; rta-gró Shr. a gray horse, rta gro-dkar a light-gray horse, rta gro-sión Shr. a dapple-gray horse, rta gro-dmár a roan horse, a roan; rta rgya-bo Shr. a chestnut-bay horse (a bayard, a brown horse) with white breast and muzzle; rta-nán-pa an isabel Ld. - Glr.; rta rno-g-dkar a bright bay horse; rta-sio-kra, rta-sio-tig-čan Shr. a dapple-gray horse; rta-sio-nog Shr. a dark-gray horse; rta-tig-Kra Shr. a spotted horse; rta nag a black horse; rta-brau = rgya-
bo Sch.; rta-mog-ro Gbr. a yellowish-brown horse; rta zag-pa Sch. a horse having gray and white spots; rta ob-bo Mil., Ld.-Gbr., a black horse; rta ra-va Sch. a yellowish-dun horse; rta rág-pa Ld. a tawny horse (Sch.: 'a white and red spotted horse'); rta rag-rág an ash-gray horse; rta ray-sér; or rta ser-sér Sch. a yellowish-red horse; rta sram-sram Sch. a gray horse with a black mane and tail.

rtag-pa (नियम) 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 stoh-pa-nyid; mi rtag-pa not durable, perishable; de yai mi rtag tsul-du yda this, too, is subject to the law of perishableness Mil.; mi rtag-pa is the principle of transitoriness; rtag-par dzin-pa to look upon (transitory things, i.e. the world) as lasting, and hence: to be worldly-minded Gbr.; as partic. one that is earthily-minded, a worldling; nyid-ba-la rtag-pa steady in lying, i.e. disposed to lie down, to be continually at rest, Sty.; rtag-cad lasting and transitory, frq.; rtag-par, or more frq. rtag-tu, always, i.e. 1. continually, 2. at each time (Dzl. 225; 5); rtag-tu-bu perpetuity, eternity Cs. — rtag-po, Ld. *stags-po*; lasting, durable, reliable, rtag-brtan id. C.; rtag-snyom-la C. adv. uniformly, equally. — rtag-ris fór-ba Sch.: a constant change(?).

rtags (cf. rtogs-pa) 1. resp. pyag-rtags, sign, token, mark, characteristic, *tag-z* W., *tags-po* Ld., id.; rtags byéd-pa, vulg. *tag rgya-d-pa* to make a mark; rdb-tu byin-bai rtags yod-pa (partic.) one having the outward marks of an ecclesiastic Gbr.; bkra-šis rtags v. bkra-šis; omen, prognostic, = lras, bā-mo skyé-bai rtags a prognostic of a girl being born Med.; proof of a thing, c. genit., frq.; mion-rtags Dzl. id.; proof, argument, evidence, *ći tāgs-pa-ne zum* Ld. upon what evidence have they seized him? *tāgs-pa žig gos* you must prove it. *tāgs-pa-añ mi duel* there is no trace, no evidence, left. — 2. inference, deduction Was. (320). — 3. the black, the centre of a target, W. *tāg-la žig-cè* to take for a mark. — 4. sexual organ, organ of generation, rtags-sam bhā-qa as two synonyms for the same thing Wb., *po-rtags, mo-rtags* frq. — 5. gift, present, resp. pyag-rtags. — 6. any mark for denoting grammatical distinctions, such as terminations etc., ni f.; rtags žig-pa using such marks, making grammatical distinctions, seems to imply about the same thing as our etymology, the etymological part of grammar. — rtags-yig 1. stamp, type (?) Cs. 2. letter of recommendation, credentials W. — *tag-ril* W., lot, *tag-ril tāн-cè* to cast or draw lots (a half-religious proceeding) cf. rgyan.

rtab-pa, also rtab-rtab-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); rtab-po adj.; stāb-stāb-por són-nas having become quite startled and con-founded Ph.; rtab-rtob sbst., rtab-rtob-tu nān-du pyin-te she ran into the house in haste (full of joy) Mil.; rtab-rtal-la ma mi dren I cannot help you with such speed Mil. nt. It is also spelled srta-ba-pa.

rtas-pa v. brtā-bu.

rtig-gi Ts. for rtēu, foal, colt.

rtṇ (in more recent literature and col.) what is behind or after, with regard to space, and more particularly to time, rtṇ-du, rtṇ-la, rtṇ-na adv. afterwards, rtṇ-du boños-so they were made afterwards, were added later Gbr.; postp. c. genit., or less corr. c. accus., after; byon rtṇ-la after their appearance Ph., byun-rtṇ after he has come Mil.; de rtṇ-la after that Gbr.; *tīn-ne dān-cè* W. to follow, to come after or later; rtṇ-ma adj. and sbst. the last Tar.; rtṇ-gyi rtṇ-ma yin this is my last, my farewell-speech Gbr.; without ma; *dus tīn žig-na* W. some day hereafter, some future day; *tīn-ma žay, tīn-ma nyi-
ma* W. the following day; *tēn-* jūg* remaining part, the last remainder, *di-riù ja tiìu-jūg len soù* W. to-day I have used the last of my tea. — rtùi-pa 1. the end, extremity, lowest part, e.g. of a stick Grū.; gen.: 2. the heel of the foot, rtùi-lèags a spur, rtùi-lèags rgyab-pa to prick with the spurs, to spur; rtùi-ču the Achilles-tendon.

rtib-pa, pf. brtib, fut. brtib, imp. rtib(s) to break or pull down (cf. rdib-pa).

rtu, sometimes for rten, a foal.


rtūn-ba, pf. brtun, fut. brtun, also stūn-ba, to make shorter, to shorten, to contract, e.g. a rope, a dress; yngā-ba brtun his neck is contracted Mūg.

rtun v. ītun; rtun-rił a trituration-bowl Sch.

rtün-pa, brtün-pa, diligence, rtün-pa skyed-pa to be diligent Zam. Cf. dūn-pa.

rtul-po, or rtul-ba, blunt, dull, mison-rtul a blunt weapon Cs.; gen. fig.: dbai-po rtul-po (opp. to rron-po or rno-ba sharp, and brūn-po middling) dullness, stupidity, imbecility of mind; dull, stupid; blos-rtul weak intellect. — (b)rtul-śōd-pa (śīla) boldness, courage; bold, brave Dzl.

rtu foal, colt, rten braùn-ba to bring forth a colt, to foal Cs.

rten (cf. the next article) that which contains, keeps, or supports a thing, 1. a hold, support, esp. in compounds: kar-tēn the plinth or base of a pillar Cs.; rkañ-rtēn (resp. žabs-rtēn) a foot-stool Cs.; žu-rtēn a present given to support a supplication, and never omitted by Orientals when making a petition; *sem-tēn* 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 Ghr. chp. II, init.) — 2. receptacle, resp. yduñ-rtēn, for the bones or relics of a saint, mebōl-rtēn for oblations, v. mebōl-pa, compounds; rīg-pai rten receptacle of the soul, i.e. the body Schr.; rīg-pa rten-med-pa, rten dāṅ brāl-ba the houseless, bodiless soul Thgr.; *jig-rtēn v. jig; snyiñ nī tse srog sēms-kyi rten the heart is the seat of life and of the soul Mūg.; seat, abode, residence, of a deity, sanctuary, temple (Dzl.), shrine, rten-yyi ytsö-bo the deity residing in a shrine Ghr.; visible representation, symbol, of divine objects or beings, esp. the rten yum: skirten an image of Buddha, ysiñ-rtēn symbol of the doctrine, gen. consisting in a volume of the holy writings, tūgs-rtēn symbol of grace, a pyramid, Kopp. 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-rtēn (v. sub no. 1), and then in a more general sense, resp. pyag-rtēn, W., for pyag-rtág; 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 I.t.; calling, situation in life Tar. 163, 15 (where yyi ought to be changed into ni) 176, 15; 178, 18; some compounds follow still at the end of the next article.

rten-pa 1. vb. pf. and fut. brten, imp. rton (brten?), to keep, to hold, to adhere to, to lean on, kär-ba-la on a staff Pth.; kä-ba-la against a pillar; lāgg-pa grām-pa-la to lean one’s head on one’s hand, in meditating Dzl.; fig. to depend or rely on, brten-pa bā-ma the priest to whom one holds; snyiñ-la rten-pa to keep to the fat, i.e. to eat much fat Med.; Ḫría-ppai čıs-la to be given, addicted, to sensuality; *ču tān-ва maṅ-po-la tēn-ne* C. if
one is intent on watering; ṭsö-ba dka-siḍ-la v. dka-ba compounds; kyéld-kyis rṣūi-ba-la brtén-nas following, obeying (your) orders Glv.; nāi nūs-pa-la rten-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) rten-nas is frq. used for: in consequence of, with respect to, concerning etc.: rkyen dê-la rten-nas in consequence of this event (the doctrine spread) Tarv. 8, 1; *gha-la tén-nas* why? wherefore? C.; yul kyis-par-čen-la rten-nas (to sin) with regard to a noble object Thgy.; to hang on, to depend on, to arise or issue from; rten-par brtél-ba v. rten-brtél; to be near, to border on, *tén-te yol* W. (the two villages) are contiguous to each other; = yíd-pa, ston-pa to be directed, to be situated, to lie towards, thod-ṣyogs-la to be situated towards the south Sambh.; od-zér-la rten-nas rṣigs-pa to look after or pursue with one’s eye a ray of light, like yíd-pa I. 3. Cf. sten-pa. — 2. sbst. that which holds, keeps up, rgyal-poi rten-pa (these are the supports of kings DzI; brtén-pa rīs-pa ynas-lugs bstan-pa ‘the doctrine of the hold-giving bones’, osteology Mṅg. 3.adj.attached to, faithful C. Comρ. rten-grogs, sde brtél-por grogs-pai rten-grogs perh. erron. for rten-grogs. — rten-yinas Gram.: the case which denotes the place of a thing or person, the locative. — rten-brtél, or in full: rten-par brtél-bar gyiur-ba or byiur-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 rten-brtél būu-yngis, नवनाम, the twelve causes of existence Wdk. 551 (with illustrations); Schl. 23, Burn. I. 485, Köpp. I., 609. 2. the auspices of an undertaking, in as much as the complete knowledge of the causal connection of things implies also a certain prescience of future events; rten-brtél rṭog-pa to investigate the auspices, sēs-pa to know them, (a physician e.g., when treating a patient, must try to find out the auspices) Med.; rten-brtél bzan or legs good auspices, nan bad auspices, frq.; so also frq. col. — rten-ma prop, support, pillar S.g.; *ṭen-ṣin* W. a pole used as a prop; rten-sa Mil.?
ceive, to know, to understand, dpnyād-na ma rtogs-so they did not understand, though they inquired into it Dzl.; rtogs-par byed-ba to obtain information, to convince one’s self of a thing Dzl.; rtogs-par byed-pa to teach, to demonstrate, to convince a person of Dzl.; mā-rtogs-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.; sens rtogs-pa the knowledge of (one’s own) soul Mil.; mūn-par rtogs-pa (ब्रह्मिष्मत) clear understanding or perception, in modern Buddhism the same as ston-pa-njīd Trig. 21. — rtogs-pa tán, rtogs-l bdān rich in knowledge Mil. — rtogs-pa (pa) byjód-(pa), for अवब्रद्वार cf. Burn. I. 64, a moral legend. — rtogs-spyǒd theory and practise, rtogs-spyǒd byed-pa to know and to do, rtogs-spyǒd la mkūs-pa theoretically and practically religious. — rtogs-dod-can desirous of knowing or learning, inquisitive Mil. — Sometimes for togs-pa.

rtōd-pa, y tōd-pa, btōd-pa 1. sbst., also rtod-par, a stake, in the ground, for tending a horse, for securing a boat etc.; a peg, in a wall, for hanging up things; rtod-tig a teder (v. btod-pa); rtod-pa brgyād-pa to drive in a stake or peg 2. vb. to teder, fasten, secure Dzl.

rtōn-pa, brtōn-pa, brtān-pa, with or without yid, ccd., to place confidence in a person, to rely on.

rtol? čos-rtol Tar. 164, 20, Schf. the pith or marrow of a doctrine; rtol-skyes-kjū sès-pa Mil.? — brtōl-ses-pa Tar. 197, 8, Schf. to know thoroughly.

rtol Čs.; rtol-ggag Lex. w.e.; Sch.: a bastard, an animal of a mixed breed, rtol-po a male, rtol-mo a female bastard Čs.; acc. to Desgodins the cross of a yak-bull and a gymn-mo. Cf. ltor.

rtol-ba, pf. brtol (Ld. *stōl-ča*) 1. to bore, to pierce, to bore into, cci. & t., Stg.; to bore through, to perforate cca., a board etc., sgo-nā the shell of an egg (of chickens creeping out) Sch., to open (an abscess) by a puncture; to make an incision; ‘bi-gan’ W. to bore a hole. — 2. to come to, to get to, to arrive at, ymas-su to (at) a place Lex. (cog. to tāl-ba, tāl-ba); yomas-dus-btrol Lex. w.e.; Tar. 30, 22, Schf.: विराजतः the coral-tree, Erythrina indica; also a tree of paradise. (In Dzl. 77, 13 the manuscript of Kyelang has: dé-dag-las rtol-ba it out-passed them).

ltā 1. more correctly bita, v. sub ltā-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 ci smos Dzl. and elsewh., the most frq. form, lta smos ci dagos Thgy., lta smos ci tsal (eleg.) Stg., W. more distinctly: ’lta dagos ci yod’, also ‘zer dagos ci yod’, far from, not to mention, to say nothing of, how much less, how much more; with a preceding infinitive or noun: dzi-dag dal-ba lta ci smos to say nothing of the conversion of these! how much easier is it to convert these! Dzl.; a skol lta ci smos how much more we! Thgy.; lta žog is much the same: lo zla-ba lta žog to say nothing of years and months; *tar žog, tā-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. 77, 18, 7, 17, 19, 2 (where a shad ought to be added), 7, 7 (where stē means though), 7, 18; Tar. 7, 17, 19. In Dzl. 77, 7 lta, in accordance with the manuscript of Kyelang, is to be omitted. — c. like, as, (ltā-ba sbst. abstr., ltā-ba adj., ltā-cur or ltar adv.), dū-ba ltā-cur yd
pa žig one having the nature or the colour of smoke Glr.; rta bəus rgyug-pa ltā-buā sya a noise as if ten horses were galloping Glr.; . . . ltā-ba mkās-pa žig a man as wise as . . . Dzl.; ḋa-mā ltā-bu gujho te he was (to him) like a father Dzl.; bai dz-i-ma ltā-bu dari ldān-te having eyelashes like those of a cow Stg.; rūn-la mi-mkū-ba bu-la byjā-pa ltā-bu ma yin not as if she (the mother) would give her child only when she does not want herself Thgy.; žes-pa ltā-bu is the usual expression for quoting a passage from an author, and always follows the quotation; ḃyod vā-ltā-bu min you are not my equal, and also: you are not in my situation Mil.; ḋa-ltā-bu, dē-ltā-bu, one like him, such a one as he; ētā-bu what sort of? sans-rgyas şes byā-ba ētā-bu yin the so-called Buddha, what sort of being is he? what is meant by 'Buddha'? Dzl. ētā-bu-bu-la bākāl-pa žes byi what sort of a thing is called 'Kalpa'? ji-ltā-ba v. ji; ji-ltā-bu of what kind, as a rel. pron. Sometimes lta alone is used for lta-bu: ēyōd-ltā your equal Mil.; so prob. also in the passage Dzl. 2v.8, where yōd-pa lta ē miño would be = yōd-pa ltā-ga minib (better than taking lta ē miño for lta ē smos Schr.). In Dzl. 2v.1, 3 and 2v.3, 3 lā-žig is prob. to be altered into lā-zőg, v. sub a, 2, above. — d. lta is sometimes a mere expletive, e.g. in dā-lta (v. dā), and after the conditional na (Dzl. 2v.2, 1; v.2, b; v.3, 16, 2v.1, b.).

ltā-ba I. vb., pf. blta, fut. bta, imp. ltos, bta, resp. lye-gs-pa (cf. ltyo-pa)

1. to look (as an act of the will, cf. miño-ba), to view, often with mig, or mig-gis (v. below); blta-na mi miño though you look (for it) you do not see it Mil.; *nān-tan žib-ča ltos* Ld. look at it accurately! *to šig*C. look (before you) have your eyes open! *to šig nyoŋ čig*C. attention! mind! be careful! ltā-bas čog mi šes I never can look enough at it; with nas: to look from or through, sgo-sen-nas (to peep) through the narrow opening of a door Tar.; blta-na sdi-g-pa pleasing when looked upon, charming to look at; also n. of the city of gods on the Rirāb Stg., and of one of the seven golden mountains around the Rirāb Glr.; ltā-ru son go there and look (at it)! *ltā-la toh* W. let me look (at it)! show it me! ūn-ṃsun-du ltā-ba to look around Dzl.; *čog-čog-lā*, or *ye-ye-nā-lā* col. id.; ēyī mig, or ḃyīr (to look) back Dzl.; *ji mig log lta-čē*, or *ji-pa guyt-e ltā-čē* W. id.; to inspect, ccd., rarely c.a., frq. Glr., Dzl.; kyed mi-nis-pa-lā bltās-na if one views, considers, your inability Dzl.; ētas ma bītas-na if I do not inspect it Glr.; *ghān-lā te rui* C. whatever one may fix his eyes upon = whatever it may be; to look after or into, to revise, to examine, to try, vtsa ltā-ba to feel a person's pulse Med.; ēnā-nam bta I will see, if I can help Mil.; also: I will see, whether it has done good; su če bta let us see who is taller Mil.; ē tsal ētā śig see, if you can put it through Glr.; rtā-sor bta we shall see that afterwards Mil.; yān-dag-par ltā-ba to examine or search into minutely Mil.; *tsod ltā-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 dūg bta let us see how many there are Mil.; lta rtog byed-pa, or ytōn-ba Mil. to investigate closely. Also in a mystic sense, v. sgōm-pa I, 2. — 2. ccd. (or accus.) and termin., to look upon a thing as, sēs-pa-lā zōg-tu to look upon knowledge as deceitful; dkon-mēg ysum mi bdēn-par ltā-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, svōg-la mi ltā-ba not to care about one's life (from heroism or desperation). — 4. to be situated or directed towards, mdo ni miṅ-tu ltā the lower part of the valley is situated towards the west. — 5. nās blta-s-pa in my opinion;
nà-la bitás-na(s), or rten-nas, with regard to me, as for me, for my sake Glr.; yzams-ма-ruams-la bitás-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.; ltâ-ba yâins-siin circumspect Glr. — 2. contemplation (mystical) v. stay-ba I, 2. — 3. (रूढन) opinion, doctrine, theory, philosophical system, school (in Tibetan a verb, cf. rdzogs-pa II), rdzogs-par ltâ-ba the theory of perpetual duration (of earthly things); nân-par ltâ-ba a false opinion, = lta-lôg.

Comp. lta-nyâl-pa a spy, scout, lta-nyâl byêld-pa to spy, to explore, v. nyâl-ba. — lta-stâns, resp. yzig-stâns Pth. the look, or manner of looking, air, mien, zi-bai lta-stâns a mild look, or countenance, Cs.; krô-bai lta-stâns an angry or fierce look Cs.; esp. the magical and powerful look of a saint, lta-stâns siq mzcâd-pa to cast such a magical look Mîl.; lta-stâns-la bzigs-pa, lta-stâns-kyi nân-nas câ-ba Mîl. to sit, or stride along, with such a look, i.e. with great solemnity of deportment, as of one in a trance; lta-stâns-bû the four magical looks, viz.: gugs-pa lta-stâns the attracting look, skrod-pai lta-stâns the repulsive look, lhün-bai lta-stâns the precipitating look, rên-pa lta-stâns the paralyzing look Cs.; also sêni-gêi, glân-po-cêi lta-stâns-kyi yzigs-pa to look at a person with a lion’s look, with an elephant’s look. — lta-lôg, in later lit. and col. log-lta, false sentiment, not only false doctrine, heresy, but any irreligious impulses of the mind, pernicious and sinful thoughts, e.g. lôg-lta skyêis-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.; mî-la lôg-lta byêld-pa’ to slander, to abuse a person Glr.

ltag-lîn puff-ball Sch.

ltag-pa 1. the back part of the neck, nape Med. and elsewhere, frq. — 2. the upper part or place, grâl-gyi of the divan, the seat of honour Dzîl. — 3. the back, grî-ltag the back of a knife. — 4. ltag zog-sgyâr-ba to turn upside down Dzîl.; ltag-na(s), ltag, above, sgo-ltag above the door, grôî-ltag dyên-pa Mîl. 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’; ltag-na-med-pa (of rare occurrence) for blâ-na-med-pa the highest, ्चनृस्म; ltag skôr-ba to strangle, to suffocate Glr.; ltag yêd-pa 1. Cs. to cut off a man’s neck, to behead. 2. W. to make a person change his mind, to alter his sentiments; *ne kö-la gyog-pa tag êad yin* I hope I shall talk him out of it, shall dissuade him from doing it; ltag nyal-ba to lie backward Sch.

Comp. ltag-suo the back-door of a house, v. above. — ltag-yêd or -êd 1. decapitation, 2. Sch.: changeable, fickle, inconstant. ltag-tâ Med.; Sch.: ‘sinew of the neck, the covering of the neck’. — ltag-mdûd Sch., ltag-skôd Lt., the hole in the occiput, the connexion of the brain with the spinal marrow. — ltag-spu neck-hair, mane, of the horse, of the lion Lâl. - Glr. — ltag-ma what is uppermost, e.g. words written over other words.

ltan 1. a bale of goods, carried on one side of a beast of burden, half a load, ltag ynyis two bales, or a whole load. — 2. also lten, W.: through, quite through, *pi-stâ-ne nai-la ltaî fûn dag* one sees from the outside into the interior; *ltan byug ton* bore through! *ltân fûn-te ëa dag* he is passing through, he does not make a stay here. — Cf. toî.

ltâd-mo, col. also *ltâm-mo*, resp. yzigs-mo, the looking on, a sight, scene, spectacle, ltâd-mo-la bsogs they came together in order to look on Glr.; ltâd-mo lî-ba to look at a scene, to be an eye-witness; ltâd-mo ltâ-bai sa a place where there is something to be seen; a theatre. — ltâd-mo-kâî a playhouse, exhibition, puppet-show etc. — ltâd-mo-pa Pth., *ltâd-mo-lta-mi*, *ltâd-mo-la yûn-kan*
W., a spectator, a visitor; *ltad-mo-mkan, ltad-mo stón-pa a showman, actor, mimic etc. — grón-jul-gyi ltad-mo ma dran žig Mil. forget the scenes of village life!

ltāb-pa, pf. bltabs, fut. bltab, imp. ltāb (W. "ltabs toí*), to fold or gather up, to lay or put together, *kyain-tab, nyi-tab tab-ð* W. to fold single, to fold double; ysem-ltāb byed-pa to fold or bend together threefold, e.g. a corpse previous to cremation; ltāb-ma Cs. a fold, crease, plait; ltāb-gri a clasp knife.

1. to be full, also yātams-pa. — 2. resp. to be born, skyēd-pai yab dañ bttams-pai yunm the mother by whom one is begotten, and the mother by whom one is born Pth.

ītār 1. also bītar, supine of ltā-ba, in order to see; bītar-ruñ-bā visible; Sch.: ‘pleasing to the eye’; gañ ltār-na yañ, cī ltār-na yañ, be that as it may Glr. — 2. postp. c. a., like, as, after the manner of, ri-ltār like a mountain; pyag byed-pa ltār byed-pa to make a saluting gesture Glr.; no-šes ruñ mi šes-pa ltār byas although they knew . . , they affected not to know Mil.; bral mi ũōd-pa ltār ũōd-na yañ being like one that cannot part with, = being scarcely able to part with, Glr.; ltār snān-ba to appear like, hence prob. ltār-snān appearance, similarity Sch. (Lex. w.e.); lūn-bstan-pa ltār (to do a thing) in conformity with a prediction Tar.; also ltār-na, and ltār-du, mi-lo ltār-na . . . yod computed by human or terrestrial years it amounts to. . . Thgy.; bōd-rnams ltār-na according to Tibetan (sources) Tar.; cī-ltār-(no) how? in what manner or way? cī-ltār 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-ltār-(na) as ji-ltā ji-ltār . . . dé-ltā dé-ltā Sambh. even as . . . so; di-ltār, dé-ltār-(na) so, thus, in that manner; di-ltār mi ryan kyod such an old fellow as you are; frq. also in referring to the words of others, where we use ‘that’; dé-ltār bdé-nā if that is true.

īlār prognostic, omen, more distinctive snā-ltās; miraculous sign, miracle, prodigy, more accurately: no-ṃsār-bai ltās; bkra-sis-pa ltās a propitious omen; rmi-ltās bzān-po a good sign in a dream Pth.; dgé-ltās a favourable sign; nān-ltās, or ltās-nān a bad sign Dž.; lās-mkan a soothsayer, fortune-teller; ltas stón-pa to soothsay Cs.

īlī-ri pitcher Sch.

īlī-ri-nu C. a person of small stature, perh. a corruption of īlī-tuñ.

īlī-pa to fall through Sch.

īlī-ba v. lār-ba.

īlī-ba 1. vb., pf. lluñ, to fall, to fall off, down, into: fig.: mēo-ba de yañ mār lūn-nō what is high will finally fall down Dž.; more esp. to fall into sin, to commit sin, hence nyes-ltuñ an actual sin, a sinful deed, lūn-byed a transgression, crime; also nān-son-du (v. grō-ba I, 5), or dmyāl-bar to fall into damnation. — 2. sbst. the fall, esp. the moral fall, lūn-bas gōs-pa polluted by sin; lūn-ba bsāg-pa confession of sin.

īlī-ba 1. navel-string, umbilical cord, yōd-pa to cut it Med. — 2. navel, ltē-ba līn(bo) Lt. id.; glō-ba ltē-ba musk-bag. — 3. the middle of a thing, centre, dkyi-tor-gyi of a circle; mu-kyūd yeś-mgyi ltē-bar in the middle of three (concentric) circles Lt.; rmi-tig-pi ltē-ba the axle-tree of a water-wheel GĪr.; sai ltē-ba the centre of the earth, in the opinion of the natives: Tibet; also cognomen of several fabulous kings of Tibet Köpp. II., 52. — ltē-ba yūn-rān Lhasa, or, in a more special sense, the palace of the Dalai Lama — ltē-tig W. = tig-tuñ*. C.

ītuñ 1. v. ltai. — 2. ltēn-r gyās n. of a Buddha.
ltön-ka pool, pond Dzl.
ltöb-pa (cog. to ltöb-pa), to double down, to turn in, mta, or sné-mo to hem, by turning in the edge, cf. sné-mo.
ltém-rgyud humour, whim, caprice; ltém-rgyud byél-pa to be whimsical or capricious Cs.
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.
lto, seldom ltö-ba (C., Mil.) 1. food, victuals, lto(b)za-ba 1. to eat, lto yon ma zos he did not eat anything Glt.; 2. to gain or get one's living C.; ltö-la byin give him to eat! Lt.; lög-la lto ster feed the sheep; lto ryö-ba to prepare food Mil.; *to nyo srog tsön* C. he risks his life in order to procure food; gla-lto wages and food; lto-göö, lto-rgyab, food and clothes Mil.; lto-rgyab-skjyid Lex. prob. food, clothes, and good health (comfort); *dha to-če za gnu yin* C. now I will go and eat (something). — lto-čuön, lto-rán Sch.: a person temperate in eating. — lto-chun can an epicure, parasite, sponger. — lto-žiön provision ground which a person receives for his subsistence. — žim-lto-can dainty-mouthed, lickerish. — 2. goat's beard, Tragopogon, used as a kitchen-vegetable.
lto-ba belly, stomach; also the belly of a bottle; lto-ba sá-la bébs-pa to prostrate one's self.
Comp. lto-gaön a full belly, also: with a full belly or stomach. — lto-o-gro, ltsö-o-grö 1. moving or creeping on the belly, a worm, a snake. 2. symb. num.: 8. — lto(-ba)-o-grö(-pa) Cs.: 'belly-fretting, a nervous excitement of the belly'. — lto-stön with an empty stomach, jejune, empty. — lto-ldir belly of a vessel, lto-ldir-can swelling out, bellied, like vessels. — lto-na-ba, lto-zug stomach-ache. — lto-jyé crawling or creeping on the belly, a snake; lto-jyé čên-po, a fabulous monster of the serpent kind, similar to the klu.
ltog-o-dré a demon Sch.; dré-ltögs prob. the same.
ltogs-pa I. vb. 1. to be hungry. ltogs-so I am hungry Cs., ltogs-su bör-ba to suffer a person to hunger, to starve Dzl. — 2. Sch.: to regret, ltogs-nyul ma byeb do not always lie in grief and regret! Sch.(?); ltogs-par bžugs-pa resp. to be full of regret.
II. sbst. hunger.
III. adj. hungry, sems-čan ltogs-pa-rnams Dzl.; ltogs-par gýur-ba to grow hungry; ltogs-gri Mil., col. *ltog-*ri* W. hunger, *na(-la) lto-g-rig* I am hungry, *kyod (-la) lto-g-rig* you are hungry, *ko lto-g-pa yod* he is hungry. — lto-gs-ypig hunger (i.e. poverty) and wealth Glt. — lto-gs-tsoñ the feeling of hunger, lto-gs-tsoñ če I am very hungry Mil.
ltöö-ga notch, incision, indentation, melá-ltöö the notch in an arrow; a depression, ri-tön in a ridge of mountains, la-tön the indentation of a mountain-pass.
ltoö-summit Mil., frq.
ltoö v. ltöb-pa.
ltoö, sras-ltor a bastard prince Glt.
ltoö 1. v. lta-ba. 2. Sch. = ytos.
ltoö-pa 1. vb., = lta-ba, to look at, on, or to, ced., yneg-po-la ma ltoö-par without looking to a spiritual guide Thgy.; kyod dê-la ltos mi dgos-pa žig yin you need not care for that Mil.; ré-žiön ltoö-pa Glt. to look at (a thing) hopefully; dê-la ltos-na if I look at, consider, this Mil., if one compares this with... Thgy.; *s(n)â-ltos či-cug (? tsâmna čo-čán* W. a person acting with great circumspection — 2. sbst. the looking at or on, ltoö-pa méd-par without looking at it (e.g. in playing at dice); relation, respect, regard Cs.
stä-göö preparation, arrangement, sta-göö byél-pa to make preparations, to prepare, arrange, fit out; sâö-
bai sta-gón-la bzęins he rose to make preparations for dinner Mil.
sta-zür hip, hip-bone, e.g. as the seat of strength Mil.; sta-zür yan-čád from the hip upward Dzl.
sta-rí W., originally sta-gri Mil. and C., sta-ré B.; axe, hatchet; dýrá-sta battle-axe Lex.; star-lág Cs. the back of an axe or hatchet, star-míg the hole for putting the handle in, star-yú the handle, star-só the edge of an axe.
sta-gón Mil. utensils carried by men about them, such as a knife, smoking-implements, weapons etc.
sta-gvé Mil. a medicinal herb, Glr., Med.; sta-gvé-dé-ba Glr.
sta-sá a youth, young man C., Mil.
sta-zíl Cs.: n. of a black stone, acc. to Zamin, a silver-ore.
sta-ins, Sch. also stáni-ká, manner, style, posture, gón-pai stáins manner of walking, gait; brdéy-stáins byéd-pa to assume a fighting posture Mil.; itá-stáins v. ítá-ba comp.; stón-pái bzęins-stáins the sitting posture of Buddha; C.: *kó ghó-gyon-taín dé-mot his style of dressing is fine, he is well dressed; *táin-zer-taín ké-pa* eloquent; even like a mere termination for forming verbal substantives: *zd-táin*, or *táin-taín lég-mot* good eating, drinking.
stá-pa, pf. and fut. btaad, imp. stod, to put on, to lay on, rtá-la sýa to put the saddle on a horse, to saddle; rtá-la gró-čas to load the baggage on a horse.
stan mat, carpet, esp. a carpet for sitting on, also a cushion, resp. bʒúgs-ydan; saddle-cloth; stan dün-ba to spread a mat (on the ground), géis-pa to lay (a mat) on; *cú-stán* swaddling-cloth W.; *bol-tén* mattress, *ful-tén* (lit. přúl-stán) a light travelling mattress C.; sometimes substrate of any kind, also of hard materials, e.g. γysub-stán, btsab-stán.
stab 1. v. rtáb. — 2. Sch.: stab stáins-pa to suffer, to tolerate, to yield.
stabs (cog. to tabs, also syn. of stáins), mode, manner, way, measure, sén-gei stábs-kiys (or su) gró-ba to walk in the manner of a lion; gar-stábs v. gar; opportunity, Ḵbón-stábs an opportunity for going; *tábs-sí ká-la* (also *kí-ne, or ká-la*) W. when an opportunity offers; riís-stábs-su hastily, speedily Mil.; *kón-stábs* dearness, famine, want Ld.; *rín-stábs* a describing at full length, copiousness (stábs, in this instance, corresponds to the English termination ‘ness’, changing the adj. into an abstract noun).
star, for sta-rí q.v.
stár-ka Sch., stár-ga Lex., stár-ká Glr., walnut, star-(gái) sín, lýón-sín stár-ká walnut-tree Glr.; star-skógs nutshell; star-sdón trunk of a walnut-tree stár-ká byéd-pa Ld.-Glr. Schd. f. 15, b (?).
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 ryjúd-pa id. — 2. to clean, to polish Lex. — 3. Sch.: to ornament, decorate (?)
stár-bu, or star-zhín Med., freq., the berries of Hippophae rhamnoïdes, a shrub or tree very frequent in Tibet; acc. to a Lex. also a kind of Rumex in India.
sti-ba, pf. bstís, fut. bsti, imp. stís, 1. to rest, to repose, to refresh one's self, sti-(bái) ynas resting-place. — 2. to honour (?); (b)sti-stání honour, respect, reverence, byéd-pa ccd., to show x person honour, frq.; *kó-la tí-tání čaú med* W. he is not esteemed at all, he enjoys no credit whatever; bkúr-stí id., b. bkúr-ba.
stū-ba, pf. bstūnis, fut. bstūn, imp. bstūna, to rebuke, scold, abuse Locc.
stū (s) - pa to offer (sacrifice), rarely used.
stīm-pa, pf. bstīms, fut. bstūm, imp. bstūma, prop. vb. causative to fīm-pa, gen. = sīm-pa, to enter, penetrate, pervade, to be absorbed in, tugs ċos-nyid-khyi klön-du stīm Ph., the soul is absorbed in the expanse of the ċos-nyid.
stu cunnus, orifice of the vagina, the vulg. and obscene expression for the pudendum muliebre.
stū-g(s)-pa 1. abstract noun and adj., thickness, density, thick; stūgs-po adj., spīg-po, sīg-po, thick, dense, e.g. a forest, Dlz.; sound, heavy (sleep, clouds etc.), dpal-stūgs right noble, most noble Cs.; stūgs-po-bkīd-pa Ph., one of the heavens of Buddha.
2. a wind, flatulence C.

stūn-ba, pf. bstūnis, fut. bstūn, imp. bstūna = stīn-ba.

stūd-pa, pf. and fut. bstūd, to repeat, to reiterate, to give or offer repeatedly (medicine, food, beer etc.), bstūd-na if it is repeated Māg.; sbrūd-po mān-po stūd-ziṅ ṭīṅ repeated sneezing ensues Lt.; bstūd-nas nā-ba to be always ill Sch.; cf. bstūd-mar.

stūn-pa, pf. and fut. bstūn, prop. causative to fīm-pa, gen. = sīm-pa, to agree, dyē-ba bch-'la bstūn-pai nyal-khrims a law agreeing with the ten virtues Glr.; ddo-yiṅ lla daṅ stūn-pai loṅs-spyōd a life of pleasure in accordance with the five enjoyments Glr.; dus-skāls daṅ stūn-te agreeably to the (proper) time, in due time Glr.; nai ziṅ rmyo-ba ḍi daṅ stūn-pai mgur-ma a song having reference to this my labour in the fields Mil.; yzsun daṅ stūn-pa Locc., Cs.: 'to confer, to make agree with the original text'.

stūb-pa, or stē-pa, Ld., for būb-pa, yē-pa.

ste an affix for the gerund, inst. of te, after y, n, and vowels, v. te. — As ste contains the copula, it may be added also to other words than verbs, e.g. kyod rgyis či-ziṅ mtō-ba-stē as you are of high and noble extraction Dlz.; like ḍi-lā-stē it is also used for namely, to wit, videlicet (viz.), that is to say, esp. before translations of foreign words and names: ni-ra-stē nyā-bo ċes-byā-ba Tar. 11, 11; 4, 11; 189, 2 and elsewhere. In the latter case it may also be rendered by or (Lat. sic).

After an enumeration of several things, it serves to point back, or to comprise: ža, za, a, ya, sa, sā-ste drug - ni the six letters ž, z etc.; ysum nā-ro kyi-yu grēn-bu-ste three signs, o, r, and e Glr., Tar. 188, 16; ḍā-ste žag bdiṅ-na as to the being now, in seven days, i.e. in seven days from to-day Dlz.; sometimes ste seems to stand in the place of a preceding verb, Feer Introd. 73, s.l.c.; at other times it is used, where its exact meaning is not obvious.

stē-po, or stēn, carpenter's axe, adz, an axe with its blade athwart the handle (Cs.: 'paring axe'), used by Indian and Tibetan carpenters, Hind. baśūla, stē-tdag its back, ste-yū its handle, ste-kā Cs. its edge, though in Sg. 32 stē-ka so-yu-sis-po it must be the name of the tool itself. — ste bzhug rṭūn-ba to pare, to smooth, to hew with the axe. — ḍag-ste* W. a plane.

steys, also steys-bu, any contrivance for putting things on, a stand, board, table, stool etc.; kā-steys the pedestal or base of a pillar Cs.; rkān-steys foot-stool, jack, horse (wooden frame with legs); *kyon-stag* W. candlestick; *čos-stag; ču-tag* W., book-stand; *dug-steys a board, stool, bench, to sit on Cs.; *do-teg * C. a stone-seat, whether artificial or natural; snōd-steys Cs. a board to put vessels on; póv-steys a cupboard Cs.; *pō-stag* W. a bench; žās-steys resp. for rkān-steys; *żyin-teg* C. candlestick; ḍag-steys a board to place things on Cs.; zd-steys dining-table Schr.; ysōl-steys id resp., and table in general, col. *sol-tag*; lām-steys seat, resting-place by the road-side Glr.; *būn-teg* C. candlestick.
sten that which is above, the upper part, top, surface, sai sten tams-vad the whole face of the earth Glr.; sen-moi sten-gi sa the earth here upon my finger nail DzI.; sten-gi nam-mka the heavens above DzI.; sten-gi 7yogs the zenith; sten-og above and below, sten-og-gi ydon demons of the upper and lower regions; sten-na adv. and postp.: above, overhead, on high, up-stairs, on the surface, answering to the question where or in what place; sten-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 DzI., frq. 2. above, over, moreover, besides, in addition to, ryas-pai sten-du in addition to my old age DzI.; byas-pai sten-du he made it and besides ... DzI.; ba lag cos-la mi mös-pa méd-pai sten-du bön rán-la mos I am not only no desipr of religion, but a regular Bon-worshipper Mil.; sten-nas down from. — sten-ka (W. *stän-ka*), also sten-tse a terrace. — sten-kai upper story of a house, garret. — *sten-diu*(?) W. pestle, pounder.

sten-pa, pf. and fut. lsten, imp. sten, to keep, to hold; to adhere to, to stick to, to rely or depend on, almost like rten-pa, but c. accus., blu-ma mkäs-pa sten-pa to adhere to a learned Lama; to stick or keep to certain victuals, medicines etc., using them regularly. frq.; even sug-bnál to have to taste misfortunes Thgy.; to addict one’s self (to virtues or vices), sér-sna to avarice Stg.; mi sten-pa = spán-ba to avoid, shun, abstain from Glr.; Cs. also: 7yogs sten-pa to keep a servant in pay.

sten-pa, pf. and fut. stems (= sten-pa?), to hold, to support Mil. nt.; to shut or fasten a door, to secure it by a beam or bar. C.


sten v. sté-po.

stér-ba, pf. and fut. lster, cdp. 1. to give B., C., frq.; to bestow, present, grant, concede, allow; with the supine or root of a verb: to let, permit, nain-du 7gro(y). nain-du ón-du to let enter to grant admission DzI. — 2. W. in a special sense: to give to eat or to drink, to feed (infants, animals). — 3. to add (in arithmetic) Wdk. — *tér-go* aid, contribution C.

stones-dban Lex., where stans-legs is added for explanation; in Tar. 134, 7 stes-dbañ-gis is translated by Schj.: power of fate.

sto-tag rope Sch.

ston-ba, most frq. in the col. phrase cámi mi stó it does not matter, it makes no difference, it is all the same (also cámi mi rtog); Mil.: ši ruñ mi stó-ba dag it does not matter if they die; ši yañ ci stó-ste what does it matter if they die?

sto-? (?) stó-ra W., a circle of dancers.

ston 1. thousand, ston-prag id., ston-prag-bryga-pa (the work) containing ten thousand (viz. Sloka) Kopp. II, 272; Burn. I, 462. — stón-dpon a commander over a thousand; stón-kör-lo a wheel with a thousand spokes; las stón byed Med. that is a remedy producing a thousand good effects. — 2. a fine for manslaughter, to be paid in money or goods to the relatives of the person killed; ċe-čün-gi stón byed-pa Glr., to proportion this fine to the rank of the man killed. — 3. v. stón-pa.

ston-grögs v. stón-pa.

ston-pa (स्तोनपा) empty, clear, káb-kyi rtse-mo tsam 7yaña-pai sa stón-pa about so much clear space, as to allow the point of a needle to be stuck in DzI.; 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; riin - gi ray - bźin ni stón mód-kyi though wind (or air) in itself is without smell DzI.; waste, deserted, brag-stón a rocky desert, lnú - stón a desolate
valley Mil.; *zañ - stón* L.t., *dom - stón* Pur., bare-bottomed, having the bottom bare, vulg.; *mi - tón-pa* W., = *mi kyan*, v. rkyâñ-pa; kañ - stón a desolate house, as a place suitable for enchantments; ñg. *sem tón - pa vag* W. I feel lonely. — stón-pa-nýid.  

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. 1, 214; Burn. I, 442; 462. (Five synonyms v. Triy. f. 20). stón - zád - la skýel - ba to squander, to waste, ñse one’s life Mil.; stón-sañ-ñe absolute vacuity, stón-sañ-ñe byûs-nas making tabula rasa, keeping, retaining nothing whatever Thgy. — stón-yâl v. yâl-po. — Adv. stón-par in vâín (?) Mil.

*stón-zil* W. Corydalis meifolia.

*stón-pa* 1. pf. bstán (Dzl.), fut. bstání (q), to accompany, *tón - te dó-wa* C. to go along with a person; ñs kyan mi stóns-par ññ I die without anything, stón-sañ-né absolute vacuity, stón-sañ-né byûs-nas making tabula rasa, keeping, retaining nothing whatever Thgy.; more frq. stón-grôgs byôd-pa cçgp. (also dat.) to help, to assist a person Mil. — 2. to make empty; to be empty, to become waste or desolate, rûn-gi ynas stóns-sùi S.g., rûn-sûl stóns-nas Mil., your own place becoming desolate; stóns-su nyê-bar gyur it had become nearly empty, was almost spent or exhausted Pth.; mis stóns-pai kán-ro ruins forsaken by men; sais-rgyâs-kyis stóns-pa Thgy. the period during which no Buddha appears, a mi-kóm-pa v. kóm-pa; sa - yêir stóns-pa to level with the ground, to raze, to demolish entirely.

*stôl*, Ssk. ñûsâr, I. the upper, higher, former part of a thing, the upper half opp. to smâd; 1. esp. the upper part of the body, resp. sku - stôl Pth.; stôl-kyö the upper part of a carcasse Sch., also stôl-po Mil.; stôl-kyöbs a sort of frill or ruffle of the Lamas; stôl-kyögs doublet of the Lamas, without sleeves; stôl - tûn a short coat, jacket. — 2. the upper or higher part of a country, stôl-pa an inhabitant of it, highlander. — 3. with respect to time: the first part, of the night Dzl., of life Grv., of winter and the like; stôl-la at the upper part of, above.

II. v. stôl-pa, and stôl-pa.

*stôl-pa* 1. vb., pf. and fut. bstôl (‘to raise, to exalt’, opp. to smâd-pa) to praise, commend, laud, bdâg-stôl-pa, W. *râñ-tod - ce*, to praise one’s self, *râñ - tod - can* a self-admirer, self-flatterer; to extol, to glorify, men, gods etc., frq.; stôl - (cû) bsâigs-pa id.; stôl-tsg an epithet of praise, a commendable quality. — 2. sbst. praise, eulogy, also *stôl - re* W.; compliments, complimentary phrases e.g. in letters; hymn of praise, also stôl - bsâigs, stôl-dbyâns, stôl-glû; stôl-pa (r) byôd-pa, W. *scôl - ce*, ccd. (the former also c. accus.) to praise, to extol; stôl - ôs laudable, commendable, worthy of praise.

*ston* 1. autumn (more about it v. dus); ston brygas mûn - bar gnér big may he live to see a hundred autumns! L.t. — 2. in autumn, during autumn B., frq. — 3. = stôn-tôg.

Comp. stôn-ka, stôn-ka, autumn, *stonka-nâ, stôn - ka - la* in autumn, during autumn. — stôn-tôg autumnal fruit, harvest, stôn-tôg sêdû - ba (W. also *sôy - ce*) to gather in the produce of the fields, to harvest. — stôn-dês harvest-time, autumn, — stôn-zâ autumnal month.

*ston-pa* I. vb., pf. and fut. bstán, at the end of a sentence bstán-no (so prob. also in Dzl. 20, 10 the correct reading), W. *(s)tán - ce*, 1. to show, lam stôn-bûg B., *(s)tán tön W., *ten voj hê sêig* C. show me the way! stôn-mkan bûg somebody has shown Grv.; bû - mno so stôn - mkan the girl that has shown the door Mil., mtsân - mkan - la bu stôn-pa to show the soothsayer a child Dzl.; bûs stôn-pa, applied to deities etc.: to show one’s self, to appear Dzl.; rdzu - jûdûl stôn-pa to show, to exhibit magic tricks, v. rdzu; dmûg-pa yin-no ñes bstân-te ‘this is the bridegroom!’ with these words showing, i.e. introducing him as the bridegroom.
Dzl. v., 3. — 2. = γιόδ - μα, to face, to front, to look towards, sgo ḫὀ-يض-ṣu, the door faces the south Ghr. — 3. to point out, to indicate, describe, explain, ε-βα the greatness or superiority of a thing Mil.; βύ - θο σκύ έ bar gýy-θο στόμ - μα, yin it indicates that a girl will be born ḫ adım.; εγκάρ γίγ (γιόδ) στόμ - δοσ give me a description of her person Ghr.; βστός - παρ byao now I will explain that, frq.; ji-καρ byόν - μα βστός - παρ λευ the chapter describing the arrival; hence to teach, ṇο σ religion; lu v. luin. — 4. W. to make one undergo or suffer, to inflict (just as *τόν - δε to suffer), *μι - λα ναγ στόμ - μα* to torture a person, *δυγ - ναλστόμ - μα* to plague, torment, grieve. — 5. W. as a vb. nt., to show one's self, to appear, *ι - ρυ τάν - τε όν* this appears here, this turns up or occurs here.

II. sbst. a teacher, frq., βστόν - μα - πα a prophet, v. luin; the στόμ - μα par excellence is Buddha, frq.; — στόμ - μν and τσε - μν two false doctrines Ghr. 92, 3. (the translation given by Sch. is but an arbitrary one).

stóm - mo feast, banquet (v. also yá - trα), στόμ - μο βζάν - μο, ρεν - μο, a grand, splendid feast Dzl.; σομ - πα to prepare, arrange (a feast), byόδ - μα to give, hold, celebrate it, also c. dat. in honour of; stóm - μο δρέν - μα to serve it up Mil., γγελ - μα to distribute the dishes, δμάνς - κυίς στόμ - μο γγελ - μα to distribute of the viands of the table to the common people Mil., zά - μα to eat, or partake, of such a festive entertainment Dzl.; στόμ - μο - νας - σβγίν a present of meat, of provisions Ghr.; δγά - στόν festive entertainment, frq.; ρά - μα δγά - στόν a feast or treat to one's ears Ghr.; εος - στόν a religious feast Ghr. (might be used for agape, love-feast, feast of charity); dūs - στόν a periodic festival, one connected with certain times or periods Tar.; bγά - στόν wedding-feast, frq.; μίν - στόν feast given at the solemnity, when a name is given to a child; rά - μα - στόν a feast after settling some important business Cs.; bstós - στόν a feast given after the birth of a child; tσός - στόν sacrificial feast; ριον - στόν funeral feast.

stός - πα, pf. bstob (Cs. bstob), fut. bstob Cs., imp. stob, (causative to tob - pa?), to put into another's mouth, esp. food, to feed; also applied to a mare that shoves the grass to her foal Dzl.; nάν - ταν - τγίς στός - μα to press a person to accept of a dish etc. Dzl.; in a more general sense: lάυ - σταν στόμ - παρ byόδ - μα rising to offer one's own seat ḫγ; to make a donation Dzl.; also capir.: yo - byόδ ταμ - κάδ - κυίς στόμ - μα to provide a person with every thing within one's power Tar.

stός( - πο) strength, vigour, force, frq.; lός - στός bodily, σνγιός - στός mental strength; jύ investigator, Dzl.; stός - πα of great physical strength Dzl.; stός - κυίς by virtue, by means of; stός - ρελ - νγις - ρτός byόδ - μα strengthening, nourishing, of food Med.; stός - καν, stός - λός, strong, robust; stός - ρί, stός - μέδ, powerless, weak; the five powers of a Buddha v. Burn. II, 430; Köpp. I, 436; the ten powers v. ḫβιν ḫβί. — stός - ρέν 1. n. of a Lu-king, S.O. — 2. rammer, pile-driver, (or ḫδμ - ρέν?) C.

stόρ - μα to be lost, to perish, to go astray, bς stόρ - ρο a child has been lost Dzl.; lός δάν ρο (to lose) one's life Dzl., means one's senses, lam one's way (also fig. to err from true religion Pth.).

*τορ μα ᴄυ* W. do not lose it, do not drop it, carry it carefully; stόρ - sa med it cannot be lost or antiquated Mil. — stόρ - και for γτόρ - και drain, gutter Lex.

brt补助... v. chiefly sub rt.

brtό - ba, pf. brtats, Lox.: lός σεms brtats, explained by ṛγγάς - πα, to grow wide, to extend; gen. to grow stout, esp. with nyams Dzl.; cf. also the expression for strengthening sub stός( - πο); also rtas byόδ - μα Med.; fig. strong or great; γγόδ - μα rtas the greatest, the sincerest repentance Pth.; bγ - ράς rtόs - μα high passion ḫγy.
brtad-pa

brtad-pa 1. Lex. = blo-bur, new, recent. — 2. Sch. haste, speed, for rtöb-pa (?) (Tar. 180, 2 it should prob. be rtäd-na.)

bta-pa adj. and abstract noun; bta-pa adj., firm, steadfast, safe; firmness etc.; bta-par ynas-pa, *tän-po däd-çe* W., to last, hold out, abide, continue, frq.; bta-po tób-pa to become firm or durable (lit. to acquire firmness or durability) Mil.; bta-par gyur-ba, *tän-po čä-çe* W. id.; bta-gyi skyid a continued or abiding happiness Mil.; dbaṅ btaṅ their strength is holding out Med.; btaṅ-du jüg-pa Glr., *tän-po čö-çe* W., to watch, keep, preserve carefully; *tän-po kur* W. carry it carefully or safely! dam-bcas-pa bta-par ĕs he knew his word to be inviolable Dzl.; yi-dam-la btaṅ-pas because he firmly kept his word Dzl.; dus btaṅ-gyi bhö-ba eternal welfare, everlasting happiness Mil. (perh. this ought to be ytan).

bta-ma, or bstän-ma, and bstan-pa-mo, n. of the goddess of the earth, (also skön-ma, ya-ma), used in practising magic.

brtul-ba 1. comportment, behaviour Cs. — 2. Sch. also diligence, pains-taking (?). — brtul-zugs, srad 1. Cs. manner, way of acting. 2. Sch. and gen.: exercise

of penance, brtul-zugs byöd-pa or spyöd-pa, to perform such exercises, to do penance. 3. penitent. — brtul-zugs -can penitent (adj. and sbst.) — brtul-pöd-pa v. rtul-pöd-pa.

bstaṅ-ba v. stόns-pa.

bston-pa 1. v. stόn-pa. — 2. sbst. doctrine, a single doctrine, or a whole system of doctrines; sans-rygäs-kyi bstän-pa the doctrine or religion of Buddha, tub-bstan, for tūb-pa bstän-pa, id.; ynas-tugs bstän-pa the doctrine of the position of ... Med.; bstän-pa ynyis with Urgyan Padma etc., the same as mdo and sūrgs-kyi lam, v. mdo extr. — bstän-gyur the second great literary production of Buddhism, containing comments on Kan-gyur, and scientific treatises (v. bka- gyur in bka) Köpp. II, 280. — bstan-bcos (bštān) a scientific work. — bstan-rtsis a chronological work relative to the year of Buddha's death. — bstan-dzin follower, adherent of a doctrine, sans-rygäs-kyi bstan-dzin Mil., Buddhist; also frq. used as a noun personal. — bstan-(b)śig col. a destroyer of the doctrine, in general a good-for-nothing fellow, a mischief-maker, an obnoxious person or thing. — bstan-srūi 1. a keeper, guardian of the doctrine; perh. also = bstan-dzin. 2. keeper, warden, guardian in general, lha-kān-zi bstan-srūi; lha-sai bstan-srūi the tutelary goddess of Lhasa, acc. to Glr. = dpal-lhā-mo. 3. in general the contrary to bstan-śig.

bstir supine of sti-ba; bstir-méd 'restlessness', one of the infernal regions.

bṣūgs-pa to make lower, to lower Sch. (?)

bston-pa 1. vb. v. stōn-pa. 2. sbst. confidence, = bston-pa Bhar.

bst úd-pa v. stōd-pa.
ta, the letter t aspirated, like the English t in 'tea'.

1. num. fig.: ten. — 2. every thing, all, total; Sch. (?).

ta-skär a certain star, ta-skär-zla ba a month, prob. = वैशाख (April-May); ta-skär-gyi bu चस्मीनी twin half-gods.

ta-kāb Lh. a large needle.

tā-ga-pa a weaver Dzl.

tā-gu, vulg. tī-gu, 1. a short cord or rope. — 2. string, twine, for making garlands Stg.; a bell-rope Dzl.

ta-grū, originally tag-grū Pth., extension, width, breadth, dzam-bu-gluṅ-gi ta-grū kān-la Glr. in the whole extent of Dzambuling; ta-grū če-ba Pth. extensive.

ta-rgād 1. obtuse, rounded off Sch. — 2. Mil?

ta-chād the very bad, mean Cs.

ta-čiṅ the last month of a season (v. dus), e.g. dpuyād-zla ta-čiṅ the last month of spring, opp. to rā-ba, (and kriṅ-po); the youngest of three or more sons, opp. to rā (and kriṅ-po the middle one).

ta-snyād 1. appellation, žes ta-snyād-du grags so it is called Wdn.; Tar. 96, 13; 178, 3; Was. (296): supposition; condition, ta-snyād-pa bdān-pa conditional truth. — 3. Schr.: etymology, Cs. only: part of grammar; so frq. used by grammarians, e.g. tšig dan ta-snyād slob-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 = व्यवहार, from व्यवहार to distinguish, to name; to dispute. — ta-snyad-yig-pa n. of a school, of a system or doctrine Tar.; ta-snyad-gru-pa n. of a literary work.

ta-dād-pa different, various, sundry, gen. opp. to yēig or yēig-pa; ḏgos-pa ta-dād-pa the various wants of a man Dzl.; ta-mi-dād-pa alike, equal.

tā-na even, so much as, up to, tā-na srog-chags grōg-sbrun yan-cād even the smallest insect Stg.; tā-na yig-bru re-re yan-cād even every single letter Thgy.; at the close of an enumeration: finally also Ld.-Glr. Schl. 20, 6.

ta-pī-ti-pi confusion, disorder Sch.

tā-pag v. tā-dpag.

tā-ba (= tā-ba) bad Mil.

tā-ma the last of several things, with respect to number, time, rank, the lowest, meanest, most inferior, often opp. to rab and briṅ, and also to kyād-par-čan; it appears somewhat singular, that γeṃ-zān-gyi ta-ma signifies a cat, and ḏab-čags-kiy ta-ma a hen Glr.; dus-kiy tā-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 tā-mar Dzl. 39, 11; last = parting (parting-cup, parting-kiss); for the last time: ymyēn-gyi tā-mas bsdkor he sees his relations for the last time around him, zās-kiy tā-ma za he eats for the last time Thgy.; tā-ma-la c. genit. at the end of, after. — ḏraṅ-pa tā-ma ni bral, yson-pa tā-ma ni či-ba yin the end of every meeting is parting, the end of every living is dying.

ta-múl-pa (ta-mal abbreviated from tâ-ma-la) 1. mean, vulgar, plebeian, ta-mal-par žag-pa to live like the vulgar Dzl. — 2. ordinary, usual, ta-mal-pa ma yin that is no usual thing Dzl.; ta-mal adv. = vizācher.

žag-pa I. rope, cord (in Lh. hempen ropes, as a foreign manufacture, are often distinguished from other ropes, by being called रस्तीता, bal-tág rope made of wool, ral-tág rope of goat's hair, rtsi-lág rope of the long hair of the yak, rtsa-lág, or von-tág Glr. rope of grass; lêags-(kyi) tág-pa chain, wire - rope, used as fetters or otherwise; *ras-tág* W. bandage; tag-mig mesh of a net Sch.; tag-zö rope-maker's work Pth. — tag yêld-pa vb.n. (tag yéld-pa, or yéld-pa vb.n. or pass.) 1. to cut a cord, btag nyé-ðu dañ brel-tag bcia-d-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 rê-tag chal the cord of the hope of going on a journey is cut off, i.e. the journey has been given up Glr.; Schr.: o-tag yéld-pa to wean (a child); blo-tag-chod deliberation is cut off, the matter is decided or resolved upon; hence frq. without blo: 2. to decide, resolve, determine, vygal-po bkrón-bar tag-bcia it was determined to murder the king Glr.; kyod ŋyig ná-la čin-ma mi len tag-bcia-pa-na if you positively refuse to give me a wife Pth.; *tag-chod mi kyod* W. I have no right to decide on that point; tag-chod-pa byed-pa to decide, pass sentence, give judgment Mil.; to be sure, decided, certain, ... grónis-pa tag-bcia-d-de (cf. above) as it is quite certain that he has died Mil.; ... yod tag-chod there are certainly ... Glr.; čos dar *ön tag-chod it is quite certain that religion will spread Mil.; lás-bas tag-bcia-nas being immovable in contemplation; with termin.: to know for a certainty, to understand or see clearly, rín-sems čos-skur tag-chod-chin knowing one's own mind to be vain and frail (v. čos-skur sub sku 2) Mil.; sná-ba sêms-su the visible world as a thought, as imaginary, i.e. as nothing Mil.; tag-chod certainty, surety, evidence, ... ön kyañ tag-chod byed dyog but one should know it for certain, one must be sure of it Mil.; lás-ba tag-chod-kyi rânl-byor-pa you, the ascetic, firm in meditation! Mil. — *tag-chod* Ç. resolute.
II. prob. = dāg - pa, in snyi÷ (or že, or bsam-pa) tāg-pa-nas with a faithful heart, with all my heart, heartily, že tāg-paí žüba Mil. a sincere prayer or entreaty.

Note. In tāg-pa and other words beginning with t, (e.g. tān, tō), 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.

tags texture, web, tags tāg - pa to weave Dzl.; tāgs-tāg-mkan col. for tā-ga-pa, also tāgs-mkan Pth. a weaver; *tser-tāg* W. thorn-hedge, fence consisting of thorn; tags - fri (weaver’s) loom Ld.-Glr.; tāgs-gra-bu Cs., *tāgs-kan-bu* W., spider; tāgs-ča weaver’s implements; tāgs-yus, tāgs-ra, a weaver’s place or shop Cs.; tags-brān byéd-pa Mil., *tāg rān-čö* W., to begin the warp.

tags-tāg impediment Cs.

tān 1. also tān-ma Mil., tān-bu Dzl. Ms., *tān-ka* W., flat country, a plain, steppe; also fig. like ži÷, bdé-čen-gyi tān land of bliss Mil.; tān-la (from the house) into the plain or steppe, = into the open air Dzl.; tān - la ltsi÷ - ba to fall to the ground; *ma-tān* W. the unfloored bottom of a room; gram-tān a fenny or swampy plain Cs.; spa÷-tān a green grassy plain or steppe, meadow, prairie; bya÷-tān the northern steppes or plains of Tibet (used as a noun proper); bye-tān a sandy desert or plain; *ol-tān* ground covered with (snail-) clover, pasture ground, grassy plain; sāg-tān a gravelly plain; tān-du byéd-pa Cs. to lay waste, to make a desert of, tān-du sgyur-ba to become a desert. — 2. Cs. price, value, perh. also amount; rin-tān id. Dzl.; rin-tān-ba dear, precious, Mil.; yon÷-tān 1. W. income, profit, 2. C. = yon÷-tan talent, natural gift, faculty; lo-tān yearly tribute, yod÷-pa to fix, to order it, Tar.; za - tān (a person’s) capability of eating Thgy. — 3. W. for dwan÷ clear, serene, *nam-tān* a cloudless sky, fine weather; *tān ji÷-ro tān-te yod÷* (the sky) was cloudless last night. — 4. potion Med. — 5. = bka÷-tān, order, command, (bka÷) tān-yig decree; pad÷-ma-tān-yig is the abridged title of a collection of legends about Padma Sambhava. — 6. (resin?) tān-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 halft, a moment, a little while, gen. tān yēig, not seldom joined with skad yig and yud tsam; tān tsam id. Pth.; čig÷-tān, bžil÷-tān one moment, four moments; Lt., tān÷-rē S.g., one after the other Sch. — 8. v. tān-ka. — In a few instances the meaning of tān is not quite evident.


lān - ka, tān - gya, resp. žal÷-tān, W. *sku÷-tān*, Tar. tān÷-shu, image, prop. of human beings, at present = picture, painting, in a gen. sense, also of landscapes etc.

tān÷-dkār the white-tailed eagle Sch.

lān÷-tān v. the following word.

lān÷ - po, tense, tight, firm (= tān÷-po÷)?; lān÷-l̲hūd tight and loose; also tenseness fig. Mil.; tān÷-o÷ yod÷-pa to strain, to stretch, čod÷-pa vb. n. or pass. Sty., Mil., C.; *zung÷-po tān÷-nam* C. are you well! — rkhān÷ - tān÷ ò ò or la on foot, v. rkhān÷ - pa comp.; tān÷ yod÷-pa to tire, to fatigue Mil., tān÷ čod÷-pa or čod÷-pa to be tired, wearied Pth.; *gom÷-tān÷ lāb÷-čée (ji÷-gu-la)* W. to lead a child in walking, to teach a child to walk; ša÷-tān÷-tān÷ to the utmost of one’s power Sch.

tān÷-prōm a medicinal herb Med., Wd. = dha÷-tu÷-ra÷ thorn-apple (?)
tān-ša v. sub tān-po; tān-śiṅ v. tān comp.

ढे(क) tād(-ka) 1. the direction straight forward, steṅ daṅ oy daṅ tād-ka tams-ēḍ-du upward and downward, and in every other direction Sgy.; steṅ-oy-tād-ka straight upward and downward Sg.j.; ṣo-brān-gi tād-ka ṣyin they came straight towards the castle; tād-ka-na directly before Thgy.; dēi nub-tād-kyi that which is situated to the west of it Tar.; most frq. tād-du c.genit. towards, in straight direction; over against; in presence of c.e. to assemble, to propound, to lay before one, to study under a professor Dzl.; exactly in the place of a thing Tar. 17, 1; saṅ tād-nas ēd Tar. 159, 4 prob.; cut only from the flesh; "tē/t-ṣa, tē-kan-la" Ts. straight on; tād-draṅ-na directly before Wbs.; *tād-nyā* W. over against, opposite, facing; tād-so-na = tād-ka-na Mil. — 2. tād-ka each for himself Glr. — 3. entire, whole, untouched, safe (integer) C. and perh. Thgy.

ढी frq. abbreviation for तान् tams-ēḍ, whole, all.

ढं tan, Hind. तान् = yug, a piece of cloth.

ढंं tan-kör, tan-skōr Lex., surrounding country Sch.

ढंंं tan-tōn (Schr. tād-tōn) a little Sch.

ढंंं tan-pa dry weather, heat, drought Glr.

ढं tab 1. resp. yson-tāb, fire-place, hearth, me-tāb, id.; also for stōve, tōgas-tāb iron stove; tāb ćor 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 čaṅ.

Comp.: *tāb-ka* W. fire-place, *tāb-ka tṣam yod* how many fire-places, i.e. household, are there? — tab-kiṅ opening or mouth of a stove, furnace, or fire-place; v. also Sch. 249. — tāb-ṇās fire-place, furnace, oven Čs. — *tāb-tṣāṅ* W. kitchen.

— tāb-ṣyis, W. *tāb-ṭās* clot, dish-clout, wiper. — tāb-ṭyōb burnt smell. — *tāb-


ढंंं tab-tōb W. = tom-tōm.

ढंंं tab (cog. to stabs), opportunity, chance, possibility, *tōn-or tāl-tāb ma jum* W. I had no opportunity of seeing or going; "tab ści ngi-trāi-ne mi jum-na" W. If you offer no chance, if on your part it is not made possible; tāb mi tab Dzl. and col. I am not able, I cannot; ydam-drāis-pai tabs med I then shall lose the opportunity of meeting (the princess) Glr.; brōs-pai tabs med there is not any chance of escape Glr.; tām-la ṭyōl - 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; rōm-tabs-su in a thievish manner, by theft Stg.; ṣtyāl-poi tabs ṭōn-ba to give up the way (of life) of a king, to resign the crown Dzl., tabs yōg-tu together, in company, jointly, e.g. to sit down with one another, to go together to a place, frq.; means, measures. tabs byed-pa, W. *ćo-cē, kyōn-cē* to use means, to take measures; blo tabs ṣṣōl-ba to contrive means Ma.; tabs stōn-pa to show means or ways, to give directions, to instruct Glr.; ṣṣō-tabs livelihood, subsistence; tabs zad there is nothing else to be done Glr.; zi-bai tāb-ṛkṣis in a fair way, amiably, not by constraint or compulsion Glr.; tāb-ṛkṣis by various means, by artifice, cunningly, craftily; tāb(-la)-ṁkās-pa, tāb-ṛkṣis-pa, W. also *tāb-čan*, skilful, dexterous, clever, full of devices; du bōd-du ṭro-tabs ṣyis ści now take steps, make preparations, for a journey to Tibet Glr.; de yson-poi tabs yōk-dam is there a means of recalling those men to life? tāb-ṛyog Mil., *tab-ṛyog* or *tāb-ṛyog* vulgo, a shift, make-shift, surrogates; tabs (dā) ṣēs (-reb) the mystical union of art and science, or (Sch. less correctly) of matter and spirit, cf. Was. (144).

ढंंं ताम-गा, ताम-का tām-ga, tām-ka a seal, sign Čs., v. dām-ka.
**tam-tám** Sch. 1. also *tám-me-ba*, unconnected, scattered, dispersed. —
2. *tam-tám* (byed) -pa = ལེགས-པ་.  
**tam - pa** (sometimes *tám - pa*) complete, full, almost exclusively used as a pleon, addition to the tens up to hundred.

**tams - cád** whole, all; added to the singular number: *rgyal-kams tams-cád* the whole empire Glr.; *lus tams-cád* na the whole body aches (opp. to one part of it); *bód-kyi zains tams-cád* 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-cád*, rarely dé-dug tams-cád, all those; *tams-cád-kysis so-só-nas* all of them one by one, each.

**tams-pa** (= བཤམས-པ), sa, or byed-*tams-su* dug-pa to suffer (a person or beast) to stick fast in the mud, in the sand (?) Glr. 84. 

**tar** Wd. capsule (?), Ws. peach (?). 

**tar v. tar-tórg.**

**tar-tórg(-la) = ta-ra-to-ré** (cf. *fórga*-ba); *tar čós-se dug* Ld. sit wide asunder, not too close together! *tar byed-pa Mil.* to break to pieces, to smash, to crush.

**tár-nu** a purgative Med.

**tár-dpágy, C. *tar-ług* W. *tár-ług* a large plate, dish, platter.

**tár-ba** to become free, to be saved, *tar gos, or goi* W. he must become free, los from; to be not hindered or prevented, to get through, to get on, to be able to pass, ču-la through the water Mil.; zas mi tar the food cannot pass through Med.; to be released, acquitted, discharged, *čüm-na* by a court of justice; *tár-du-jag-pa* to set at liberty, to acquit, with *tse* (col. *tse - tár - la tání - wa*) to pardon (a malefactor); to grant him his life, frq., to let live (animals) Mil.; often in a religious sense (with or without *nám - 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, མོང་, tár - pa rgyur gyur* it will be serviceable for (my) liberty; *tár - (pa) lam* the road to happiness (a common expression); *tar-méld-kyi damyel-ba* hell without release. 3. adj. free, tár-par *gyur-ba* to become free, byed-pa to make free, to liberate, to save; tár-sa place of refuge, asylum Thgy.

**tal** sometimes for *ta-li*; *tál-gyis v. tál-ba* II. 3.

**tál-ba** I. sbst. 1. *dust* (cf. *rdul*), ashes, and similar substances; *gog-tál* ashes; *tug-tál* (soup-dust) roasted barley-flour C. — *tál-kur* a kind of elephant, Cs., perf. the ash-coloured. — *tál-ču* yle. — *tál-čén* ashes of the dead; also a sort of light gray earth, representing the former, and used for bedaubing the face in masquerades Mil. — *tál-tóq* Ld. unleavened bread. — *tál-mdöy* ash-coloured, cinereous. — *tál-pyás* broom Sch. — *táb-yi* the gray or cat-squirrel. — *tál-tsà* a sort of salt Med. — 2. bya-tál dung of birds Glr.*

II. vb. (Cs. also *tál-ba*) 1. to pass, to pass by, *tál ča dug* W. he goes past, he does not come in; *zám - pa tál ča dug* he goes past the bridge, does not pass over it; to miss the mark, of an arrow or ball; *rba tál - tál* on the waves float past Mil. — 2. to go, step, pass beyond, lo iná-bçu tál-nas when the age of fifty has been passed Wd.; *ču-tsód yêig tså- bíg tál* W. a little past one o'clock; snö-ba-las tál-nas dmar-zhin Thgy., prob. inclining from blue to red; to be in the advance C.; to project, to be prominent, hence *tál-tšin* different lengths, one object projecting beyond another; *tál-ma* to play a prominent part, to take the lead W.; *tál-čes-pa* to exceed the due measure Sch.; *ká tál-wa* to be forward in speaking, bold. — 3. *to go or pass through, bríg-la yar tal mar tal, and pár 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) Mîl., Thgr.; to shine, to light through; tal-\textsuperscript{byûin-dû} grô-bo to go straightforward, to act without ceremony or disguise Dzl. 2-3; tal-ma Sch., tal-le C., through and through; tal-ggis directly, straightforward, unhesitatingly Mîl. — 4. to come or get to, to arrive at (W. "têl-êe"), tal-nas lo ysun ion three years have elapsed since they arrived; pa-mâ gar tal-bai yot-med; bzan-tâl safe arrival Thgr.; yâr-gyi bzhân-tal ën-po grô-bo to arrive at, attain to (a blessed state) in a pleasant and speedy manner Thgr. — 5. to be over, past, finished, done, tal-lo of a song: it is over, finished Mîl.; drûg-zu tal-lo the number of sixty is full; yâl-nas tal-bo Mîl. having disappeared, vanished; stôr-te (or stôr-nas) tal he is undone, it is all over since him Mîl. frq.; rim-ggis je nyûn je nyûn tal by degrees it vanishes, dies away Mîl.; siňar ca-d-tdsig tal the former agreement is no longer valid; tal-soûn col. = tsar soûn. — Tar. 46, 5.12? 172, 5: tal-gnur-pa Schà; follower, adherent, or the name of a certain sect.

१०४२ तल-मो the palm of the hand, tal-mo sbyär-ba to hold together the palms of the hands, as a gesture of devotion; tal-mo smîn-pa Dzl., more frq. tal-lây rgyûb-pa to give a slap on the face, a box on the ear; tal-brdâb-pa to clap with the hands Sch.

१०४३ ती नम. fig.: 40.

१०४४ तै-गु v. òa-ge; òa-gû-kro-bo (?) C. = *ar-gôn* W.


१०४६ तिग, prob. from òa-ge, 1. carpenter's cord or string to mark lines with, marking-string, òa-ge(ôis) dëbs-pa to use such a string, to draw lines. — 2. any instrument used in drawing lines; skor-òig a pair of compasses, yya-òig slate-pencil, lead-pencil; also a line drawn with a lead-pencil; *òig-ta tan-êe* W. e. genit. to examine, try, test. — 3. a line, òi-g-zdëb-sa, rgyag-pa, rgyab-pa, to draw lines; quîn-òig the meridian line Cs.; nay-òig or snag-òig a black line, tal-òig a red line; tsâns-òig diameter; equator Cs. — 4. symb. numeral for zero. — 5. v. òig.

Comp. òig-skôd string to mark lines with. — *òig-nyû* W. over against. — òig-nây Stg., Sch.: that part of hell, where the damned are sawn to pieces, lines being drawn upon them. — òig-tsîn a little. — òig-tsâd Cs. proportion, symmetry, Ldl.-Glôr. f. 27, 6, òig-tsâd byêl-pa to proportion; *òig-òig-tsâd ëm-êe* W., to determine the relation or proportion of things. — òig-sîn a ruler, to rule lines with.

१०४७ तिग-ले 1. a spot like that of a leopard's skin, òig-le ëm spotted, speckled; òig-ma* W. id., of variegated woolen fabrics; òis òig-le nyag òig Mîl., the centre of all religion, in which finally all the different sects must unite. — 2. zero, naught Wilk. — 3. semen virile. — 4. contemplation. The two latter significations are mysterically connected with each other, as will be seen from a passage of Mîl., which is also a fair specimen of the physiological and mystical reveries of the more recent Buddhism: yôis lûs-la yûm-moбар-bas bde; rûn io rgyûn nhûn-tir cûd-pas bde; stod byûn-ûb-sûms-kyi rgyûn-bab bde; smad dâns-mai òig-le kyûb-pas bde; bar dkar ámar tûg prad brisê-bas bde; lus zag-med-bde-bas tiûn-pas bde; de rnal-bhor nyûms-kyi bde drug lags, he (the Yogi) feels well in general, when the warmth of meditation is kindled (cf. yûm-mo) in his body; he feels well, when the air enters through rô-ma and kyûn-ma into the ñuûtî; he feels well in the upper part of his body by the flowing down of the bûlê; 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 kyûn-ma) and the white (the semen in the rô-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.

**tigs-pa** a drop, **tigs-pa** re-ré-nas in drops, by drops Glr.; *čar-tigs a drop of rain, *yseb-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.

*ti in v. *diu-ba.

**tib-pa** v. *tib-pa and *yib-pa; *tib very dark Sch.; byin-rlabs *tib-*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.

**tim-pa**, also *lim-pa, *tlim-pa and *stim-pa, gen. with la or màn-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.

**tö** 1. num. fig.: 70. — 2. *tu gyab-cê* W. to spit, with la, to spit at or on. — 3. often erron. for *mtu.

**tu-ba** 1. also *úa-pa, skirt, coat-flap Glr. — 2. rarely *tú-ba, bad, e.g. wood Mil.: *gyal-ti* W. good and bad promiscuously; *sdu-gsál tú-ba a bad accident Thgy.; malicious, wicked, vicious Glr. — 3. vb., v. *fiu-ba.

**tú-bo** श्री a chief; an elder brother, Dzl., Tar.; *tú-mo Cs.: mistress, lady (?).

*tu-mi* p. n., v. *tom-mi.

**tu-ré** uninterrupted Sch.

**tu-lam** a lump of metal B.; W. cannon-ball:

**tug**, C. also *tug-pa*, c. accus. until, to, in reference to time and space; *zang zib-cê tug* for forty days; only col. **tug**-töm Sch.: 'dreadful noise'; Thgr. tug-töm; Mil. tug-sgra id.


II. vb. 1. to reach, arrive at, come to, c. dat. or termin., *tsé muit tug-pa to reach the natural term of life Dzl.; to come or go as far as Dzl.; *rús-pa-la tug-pa to pierce to the quick Dzl.; *si-la tug tse Mil., *či-bar tug-pa-la Lt. when one is near death; ... la tug- gi bér-du till, until Dzl., Tar., Pth.; *bzú-la tug he was just on the point of seizing her Dzl.; *sá-dla tug* W. going to kill; *si-la (or bsad-pa-la) tug-pa often means deserving death (of culprits) Dzl.; *tse *po-ba-la tug kyan though life is at stake Dzl.; in like manner W.: *tus srog dau tug-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 dañ, = *prad-pa, esp. col. *nyi-rán-la tug-pa-la yoins* W. he has come to see you; *tug yin* W. we shall meet again, = till we meet again! á revoir! jág-pa dan tug-pa Mil. to fall in with robbers; ydo tug-pa = tug-pa; *či-la tug ruñ Mil., *gha-la tug kyan* C. whatever may happen to me; tug-čad agreement to meet Sch. — 3. col. to touch, to hit or strike against, W.: *r-ru tug-kom* here it touches, or strikes against; here is the rub; *tug-pa mi tug yin* I shall not touch it, I shall not come near with my hand; *de-la tug kyan ma tug* W. do not even touch it!

**tugs**, resp. for snyin, yid, sens, bsam-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. tug-ko; tug-kyi sprul-pa the incarnation of a deity, originating in a ray of light which proceeds from the breast of that deity Glr. — 2. heart, in a spiritual sense, mind, soul, spirit, will, v. below; design, purpose, intention, sbyin-pa tug zog-te rgya so we beg to desist from the intention of giving Dzl.; understanding, intellect Glr. (v. sgam-pa); tug-
su ču-a pa = kōn-du ču-a pa; tugs-su byon-pa to be kept in mind, in memory Mil.; also = yid-du ón-ba ni.f.; cf. gró-ba. — 3. tugs-la btaugs-so v. dogs-pa. — 4. for tugs-ṛje or bka-drin, tugs mżad-pa to grant or show a favour Dzl. — 5 in the phrase tugs mi tūb-pa, with the genit. of the inf., it is used without ceremonium distinctions for to venture, to risk, to dare Dzl.

Comp. tugs-ka v. above — tugs-mkyen resp. for miòn-sès Mil. — tugs-kṛūg resp. for kōn-kṛūg Ma. — tugs-dgöns = dgöns-pa II.; tugs-dgöns ytoù-ba = bsmal btoù-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-ṛgyal resp. anger, wrath, indignation Mil., tugs-ṛgyal bzeis anger arises, is roused. — tugs-nān grief, sorrow, affliction Dzl. — tugs-čes-pa resp. for yid-čes-pa to believe. — tugs-ṛje prop. respectful word for snyin-ṛje pity, commiseration, compassion; gen. grace, mercy, generosity, nā-la tugs-ṛje=s yzigs pray, look graciously upon me! Mil.; even thus: sa-bon žig tugs-ṛje yzigs doṣas, pray, be so kind as to send me some seeds! W. — tugs-ṛjes dzin-pa, tugs-ṛje mżad-pa id. — tugs-ṛje kan gracious, merciful, generous. (lha) tugs-ṛje čen-po the All-merciful, Awalokitesvara. — tugs-dām, prop. resp. for yi-dām, 1. oath, vow, solemn promise, e.g. bca-ba to take (an oath), to make (a vow). 2. a prayer, a wish in the form of a prayer, smön-lam. 3. contemplation, the act of contemplating a deity (cf. sgom-pa and sgrub-pa); meditation in general, Mil. frq., tugs-dām ṣel meditation increases, proceeds successfully; devotion. 4. a deity, a tutelar god or saint, a patron Glr. — tugs-nyid v. sens-nyid, sub sens. — tugs-mig resp. for yi(d)-mig despair. — tugs bdé-ba, mi bdé-ba, v. bdé-ba. — tugs-ytsigs-pa to be cautious Sch.; v. however ytsigs-pa. — tugs-brtse-ba love, affection of the heart, compassion, resp. for snyin-brtse-ba, frq., tugs-brtse-bar dgöns-pa, yzigs-pa, with la, to look upon compassionately, to remember in mercy. — tugs-rāb Sch. = ŋes-rāv. — tugs-rīs Mil. = snyin-rūs. — tugs-(kyi) sras Mil., Tar., spiritual son, an appellation given to the most distinguished scholars of saints.

tun-ia three years old, of animals Sch.

tun-ba, col. tun-ia, Ld. *tun-se*, short, relative to space, time, quantity of vowels etc.; tun-ba gro-ba to become shorter; but the word is not so much used as 'short' is in English; yid tun-ba Dzl., spro tun-ba Wdii. passionate, hot-tempered, hasty.

tud cheese made of buttermilk, or of čur-ṛje, butter and milk Ld., Glr., Pth.; o-tud milk-cheese, made of curd, or of milk coagulated with runnet.

tun l. 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 bṣii rna-l-ṣgyor the meditation of a whole day Mil.; *tun čad-ṛse* W. (the cock) announces the watch (by crowing); tun bṣii-ba Pth. prob. to have the watch; nam-gyi gui-tun-la at or about midnight; sröl-kyi gui-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-dōn a hole in which such substances are concealed; tun-rā a horn to carry them; tun-ṣā-ba to revive a charm Mil. nt.

III. one who collects, a gatherer (from tun-ba), sīn-tun one who picks up or gathers sticks Mil.; rtsa-tun a gatherer of grass, snye-tun a gatherer of ears of corn Cs.; tun-zor reaping-hook, sickle Sch.

IV. tun, or more frq. tun-mōn(s), usual,
daily, what is done or is happening every day; common, general, dnos-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; *cig-la cig tun-moi my* take good care to live together in harmony W.; tun-moin - du or su in common, in company, jointly; tun-moi by itself is also used as adv., = tun-spyin, in general.

**tub-pa** 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-chen as the poison could not do him any harm Del.; to be able to quench, extinguish, keep off e.g. fire, hail Ghr.; zhan-ggis mi tub-pa invincible, not to be overcome; nam duu 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 rkyab tub-pa to be able to bear a simple cotton dress Mil.; lo brya-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. mis-pa; cf. ytub-pa.

II. sbst. 1. shakka a mighty one, one having power and authority, saka-yu-tub-pa Buddha; a wise man, a sage, a saint in general, muni. — 2. symb. num. for 7.

**tum(s)** also tum-pa Cs., tum-po Sch., 1. cover, covering, wrapper, of a book or a parcel; rgyab-pa Sch. to put (a cover round a thing), to wrap up; *sig-pa* C., W., *sain-pa* C. to take off (a covering); tum-chen having a cover. — 2. a parcel wrapped up (in paper etc.); bru-tan-tum bca's together with a small parcel of tea.

**tum-pa** 1. v. tum. 2. v. ynyid.

**tum-bu, tom-bu a large spoon, a ladle; vag-tum a brass ladle, zans-tum a copper ladle.

**tur** I. Cs. a declivity (?), prob. only adverbially: down; tur-lam a downhill road; tur-la, tur-du down, downward, gor-ba to go down, nub-pa to sink down; mgo tur-du bstam-te head down, head over heels Sty.; *ti-pi tur-la sibi-ge* W. to uncock one's cap. — 2. v. tur-mgo, and tur-ma.

**tur-mgo** 1. the tip of a spoon, tur-mgo tsam as a measure Mil. — 2. also tor-mgo halter, *tur-go cig-ge* W. to bridle, to bit (a horse); *tur-la tin-ge* W. to strive, to struggle against; to rear. — tur-tag the rein, tur-mta the end of the rein.


**tul** I. egg (acc. to Cunningham a Cashmiri word), tul-ta-gir pancake. — 2. v. dul-ba, also substantively: tul de min besides this way of converting (people) Pkd.; tul ag-tu jung-pa Tar. 25, 16 to keep a tight hand over a person, to discipline one; zin-gi tul debs-pa Ld.-Glr. to clear land for tillage, ni f.

**tul-pa, C.s. also tul-po, dress made of the skins of animals, a furred coat or cloak Mil.; vig-tul dress of sheepskin, ra-tul dress of goat-skin, tul-lu the common sheep-skin dress; *tul-can* W. wide, not fitting close or tight.

**tul-ba** I. pf. to dul-ba, to tame, curb, check, restrain, Mil.: nas dre-rnamns tul-nas the goblins having been subdued by me; las nyon-mois tul-ba dka it is difficult to check a sinful deed Mil.; particle: tamed, civilized; converted. — 2. to roll or wind up Lh.

**tul-le Ld. impressive, nearly the same as tur-re.

**tus-pa** 1. bad = tu-ba, prov.; 2. v. fub-ba.
1. for té-mo; 2. num.: 100.

*fe-smooth, 2. -2. fe-ran & to occupy one's self with, to meddle with, to interfere, c. dañ (= _dri-ba_); _témkan_ belonging together, c. _la_, belonging to a thing; *ma-té-a* W. for ma-té-bar, = má- _ytogs-par_; _te-rég_ the connexion or relation of ownership, _di-la_ yub-kyi _te-rég_ med to this my father has no claims Mil. _nt._

*te-bo, te-bón_ W. thumb, v. _těb-mo._

*te-mo, col. _té-tse_, diminutive _leu_, resp. _pyag_ - _tél_ _seal_, _signet_, _stamp_, _tél-tse_ _gyub-ce_, or _mam-té_ to seal, to stamp; _sa-té_ Tar. 79, 12 (?); _tél-tse_ _lag-kör_ tän-wa* to engage, to bind one's self by a seal in some common concern.

*te-tso,m doubt, scruple, uncertainty, perplexity, _te-tso,m_ _skyes_, _byed_ (W. *cö*), _za, _te-tso,m-du_ _gyur_ I am doubtful; _te-tso,m_ _za-ba-rnams_ scrupulous, irresistible persons Pth.; _te-tso,m_ _mañ-po_ _rag* W. I am in great perplexity, I am quite at a loss; _te-tso,m_ _zig_ _dri-ba_ to utter a doubt Dzl.

*te-rain v. _leu-rain._

*te-ré col. straight, upright, firm; smooth, without folds or wrinkles; _te-ré_ _tìn_ C. draw (the carpet) smooth.

*te-rél W. incomplete, defective, unfinished, _te-rél-la_ _hus_ sōn (the loaf) is not whole, there has already been cut from it.

*te-li v. _ta-li._

*te-ga_ 1. sbst. 阁, 1. vehicle, carriage, riding-beast, _rtaí_ _te-ga-la_ _zhon_ he mounted on horseback Dzl.; _te-ga_ bha-brgya _bsams_ he procured five hundred conveyances (horses, elephants, carriages) Dzl.

2. for attaining to salvation, _teg-pa_ _yunn_ three conveyances are generally mentioned, but in most cases only two are specified, viz. _teg-(pa)_ _dman_(-pa), _man-nay_., and _teg_(-pa) _chen-po, sghom-sngun_, 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 _snāg-kyi_ _teg-pa, mshan-nay_ _mantrayāna_, e.g. Tar. 180, 13. For more particulars about these vehicles, and other more or less confused and contradictory notions, the works of Köppen and esp. Wasiiey may be consulted.

II. vb. 1. to lift, raise, hold up, support Mil., Gbr.; hence _kri-teg_ leg of a table Sch.; _teg-köig_ C. knapsack, travelling-bag. - 2. to raise, set up fig. _bṣad-gād_ to raise a loud laugh Mil. - 3. most. frq. to _be able to carry, ji_ _teg-pa_ as much as you are able to carry Dzl.; _mis_ _teg-tsaad_ _yig_ as much as one man is able to carry Tar.; esp. with a negative: _ma_ _teg_ he was not able to hold him up Dzl.; _mi-teg_ _kus_ 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, _kön-rnams-kyi_ _nan_ _ma_ _teg-par_ not being able to stand their urgent demands Mil.; to _bear, to undergo without detriment_, _skyi'd teg śadug teg_ to be able to bear good fortune and ill fortune. Cf. _tēg-pa,-dēg-pa._

*ten_ 1 _ten-ró_ Mil., *sa- _tēn_ Ld., the dead body of an animal killed by beasts of prey. - 2. * _tēn-la* C. down, downward, e.g. _kyur-wa, yig-pa, bör-wa*, to fling down.

*ten-po Pth., _tēn-bu_ Sch., * _tēn-kan_ W., lame, hobbling, limping.

*teis time, times, _teis_ _lha_ five times Pth.; _dungs- teis_ _yig-la_ in one breathing, at a stretch; without intermission Pth.

*ten_ 1. a little while, a moment. - 2. v. _ten-pa._

*ten-pa tax, duty, impost Sch.
tēbs series, order, succession Sch., tēbs-re byed-pa to do successively; tēbs-pa v. tēbs-pa.
tēm-pa I. 1. threshold, rgyal-ba to cross it Glr.; sgo-tēm door-sill, threshold; yā-tēm head-piece of a doorframe, lintel, ma-tēm sill, threshold Glr. — 2. staircase, stairs, flight of steps, tem-skas id.; *tem-so* W. step, stair; tem-rim Cs. 1. the several steps of a staircase. 2. rank, dignity. — rdō-tēm stone staircase; for-tēm winding stairs Cs. — II. 1. to be full, complete, zla-dus tem-pa dań when the time of the months was fulfilled Glr. frq.; zag yēg ma tēm-pa-la one day being still wanting Glr.; brya tēm-pa v. fam-pa Glr. — 2. W.: to be sufficient, enough. — 3. to receive (?) Sch. III. Sch. = tēm-pa, tax, impost, tribute.
tēm-bu, tem-tsāns stopping, closing, shutting up; a stoppage Sch.
tēms-yig Sch. memorial.
ten-ran Glr., te-brāṅ Lt., te-ran Ma., or a sort of demons.
ter 1. bald, bare, spiyi-ter Thgy. a bald head; a bald-headed person; ter-ter C. flat. — 2. = te-re (?) yēi ter nañ gog strong and hale outside, decayed within Mil.; ter-zig-pa = rtig-pa Thgr.
ter-łum Sch. 1 000 000 000; ter-łum-po 10 000 000 000.
ter-ma a kind of thin woollen cloth, a flannel-like fabric, le-ter made of shawl-wool, bal-ter of common wool.
tel for te-li, rag-tel C. a plate made of latten brass.
tel-ba W. frq. = slēb-pa to arrive, cf. tāl-ba II., 4.
tel-se Sch. and Ws. a seal, stamp; = te-tse.
tes-pa Sch. pf. to te-ba; = tes-bsun Lt.? to 1. num. for 130. — 2. register, list, catalogue, index; to bri-ba to register, to make out a list or catalogue Schr.; slēbtö, byān-to account of receipts, sôn-to, bādtö, skyāg-to account of expenditures; btan-to account of money or goods lent out; nyo-to account of goods bought, bill; to-to calendar, almanac; dei lāq-tu prīn-bor-to list of orders or directions given to him (lit. laid down in his hands); dei rgyud-la tō-ba a list of things which his relations shall receive.
to-gār Pth.; acc. to Sch. the Turkmans; Tar. 18, Schf. Tukhara, name of a people in the northwest of India; prob. the Togarnameh of the Bible.
to-ĉu Mil., a foolish joke, unbecoming a sensible man.
to-piši Schr. love(?), in Pth. it seems to signify the sky.
tō-ba, mto-ba, a large hammer, tō-bas rdān-ba to hammer, to forge; rdō-to a stone hammer, sīn-to a wooden hammer, mallet; *to-čun* 1. an ordinary hammer. — 2. the cock of a gun. — 3. a soldering-stick. Lh.
to-tṣam-pa to scorn, scoff, jeer, sneer at, vex, insult, mock, c. la, by words Dzl., also by actions Dzl.; sān-chad to-tṣam-pa bōdā-par yosl pardon our having sneered at you before! Mil.; also mto-mtsam-pa, -btsam-pa, -btsām-pa.
to-yör stone pyramid, heap of stones (cairn).
to-rāns 1. dawn, break of day, early morning, to-rāns(-kyi) dūs-su early in the morning; 2. the following, the next morning, c. genit.; both also adverbially: de dań mjal-bai to-rāns on the morning after having met him.
tō-re W. to-morrow (B., C. sān).
tō-re-ba, tor-tsāl Cs.: a few; Mil., tog-re-tsal a little while.
tō-lūm v. tu-lūm.
to-lóg C. mule, hinny.

1. what is uppermost. 1. roof, tog bůibs-pa to cover with a roof, to roof (a house) frq.; tog jel-bal id.; also fig. to complete, to crown a thing Mil.; *tóg-sa nán-cê* W. to roof, to finish a roof by beating and stamping down the earth or sods, of which the covering consists; tog-rdzis ytön-bal id.; also fig. to impress, c. genit., Mil. — *tóg-kâr* W., the opening for the smoke in a roof. — toq-cân having a roof, *tóg-yog* W. under cover. — 2. ceiling; yá-lóg ceiling, mà-lóg floor of a room. — 3. story, dgu-tóg having nine stories or floors, frq. — 4. in a general sense: tog ,dren-pa Mil. to be at the head, to lead, direct, govern; tog-kâr, W. *ka-tóg-la*, on, upon, kyâ-gog-kâr on the ice Glr.; tog-tu, and tog-lóg adv. up, up to; above; yâi-tóg-tu in the uppermost place, quite at the top, Glr.; postp. c. genit. (or accus.) 1. on, upon, e.g. to lay on, to place upon Phr.; sens tog-tu lyi-bar byun-nas lying heavy, weighing heavily, upon one’s mind Glr.; naí tog-tu byun my heart was smitten (by that); that has touched, has grieved my heart Mil.; tog-tu kél-bal Mil., vb. act. to it. 2. above Glr. 3. towards, in the direction of, e.g. running towards, mai tog-tu Dzl.; yâi-tóg, mà-tóg ad. above, below, or up to, on stairs, and down, down stairs Mil. 4. to, e.g. to send to Dzl. 5. dmâg-tög at the head of the army, or only with the army. 6. during, as long as, throughout; whilst (toq gen. without -tu), dguñ-tóg throughout the whole winter; *dir à-lu sem tser toq* whilst her husband is here in great anxiety La.; bgos-tóg during the walk. Cf. also ná-og, pí-tóg as sbst.: morning, evening, forenoon, afternoon W. 7. directly after, bżos-tóg ó-ma fresh milk, S.g. (s.l.c.). — toq-nas 1. above, more than, *to náb-êy toq-nê ma lu* La. they remained, i.e. lived not more than fifty years. 2. on the part of, Thgy., analogous to ¡yé-ga-nas.

II. thunderbolt, lightning; toq don sér-ba lightning and hail, toq-sér-gyi ymôd-pa damage done by the elements; toq bûbs-pa lightning descending, rgyab-pa striking, toq-bûbs-su byûn-pa to arrive, to approach quick or suddenly like lightning Tar., resp.; toq-gis ymôd-pa S.g., toq bûbs-ste âi-ba Do. to be killed by lightning.

III. 1. fruit, produce, akâr-tóg v. akâr-po; zûi-tóg produce of the fields Dzl.; toq a year’s produce; zûi-tóg produce of a tree or other plant, fruit; yar-tóg this year’s crop S.g.; tog-ûnd first-fruits, as an offering; tog-ûs id. (?). — 2. W. fortune, wealth, property, *nul-li toq* property in money, cash in hand; (s)pi-tóg common property, property belonging to a community.

IV. in ma-tög(-tse) for ma tag, col. and Thgy., s.l.c., v. tag. Cf. also toq-tág, toq-ma, tûgs-pa.

to-tâg, prob. augmentative of toq, v. toq-tu 6, also tag-tóg, during, as long as, throughout; quite, mtsan toq-tâg-tu all night long; nur-ma-yëg-gi bár-du toq-tâg during a whole day; lam toq-tóg gân-no the roads were quite full (of snow) Dzl.

tog-ma what is uppermost, 1. the upper end, the uppermost place, grul-gyi toq-ma-la dâug-go they sat down in the first, or uppermost, place Dzl.; gen.

2. origin, beginning; toq-ma sâns-réyâs kun-tu-bzân-po Adibuddha Samantabhadra, so a deity is called, by which a prayer has been appointed that is supposed to be particularly efficacious; toq-ma čo-rigs mlö-bo of noble birth, as regards his origin Dzl.; toq-ma btsâis-pai tsê-na, toq-ma btsâis-nas, toq-ma skyê-nas already at his birth, from his very birth Dzl.; toq-ma méd-pa-nas, dus toq-méd-nas time out of mind, from eternity; toq-ma-nas from the very beginning; of itself; as a matter of course Dzl.; bûbs-pai toq-tâg-la as soon as they began to fill up Glr.; toq-ma-bar-du at first, later, in conclusion (lit. in the beginning, end, and middle) Lt.; most frq. toq-mar 1. at first, first, the Lat. primum,
tōg-tṣād

primō, and primus. — 2. postp. c. genit. before, with respect to time Mil. — tōg-drānis-pa Phk., Glr., Sch.: ‘at first, begun’; our Lama explained it by ‘to lead, to guide’, v. tog I, 4.

tōn-pa

1. Cs. a ploughman. — 2. Cs.: ‘a ram that is castrated, wether; ra-tōn a castrated he-goat’; according to my authorities, however, tōn-pa, and ra-tōn signify a ram and he-goat one year old, tōn-tṣer and ra-tṣer being the feminine forms (?) — 3. tōn-pa to Mil. the years between childhood and manhood, juvenile years, Sch. tōn-po, cf. kyȫ-tōn.

tōn-spū mane of the camel Sch.

tōn-pa Mil.?  

1. Cs. a head-ornament, crown; gen. the usual covering for the head in the East, turban, la-tōd Glr. id.; dbu-tōd resp.; sā-yig tōd-du bēn-pa ka the letter k having for a crown the letter s:  tōn-kā Mil., tōn-pa Mṅg.? 

2. = tog I.: *go-tī* C. over or above the door; ka-tōd-la, ka-tōg-la, ka-tōd-la, up, upon Ld. — 3. threshold, ya-tōd, mā-tōd = ya-re, mā-re. — 4. v. tōd-pa. — 5. tōd-rγāl cē-ba (tōn?) Mil., acc. to the context: angry, wrathful. — 6. tōd-tōd v. su. 

tōd-pa 1. skull, cranium; skull of a dead person, death’s head; tōd-skām a dry skull, tōd-rōn a fresh skull Thgr.; tōd-kṛgā a skull filled with blood Thgr.; tōd-pōr a drinking-cup made of a skull. — 2. col. forehead, brow; tōd-rṣā vena frontalis L.; tōd-cēns, tōd-kēbs, tōd-brγyāṇ, turban.

tōd-le-kōr Lex. alabaster; Tar. 67, 18 Schf. = स्वरत क, chalk. 

1. tōn v. tōn-pa and ‘dōn-pa; tōn-pa C. also: good, fair, beautiful; sūhrā-ba tōn-pa eloquent.

2. tōn-mi, or tū-mi sam-bhō-pa n. of the minister that was sent to India by king Śrōṅbaṅsango, in order to procure an alphabet for writing.


5. tōb-pa I. vb. (synon. to nyed-pa, and exclusively in use in W.) 1. to find, frq. — 2. to get, obtain, nās tob B., na-la tob col., I find, I get; tob-par agyur- ba id.; to partake of, to come to, dād-pa faith (to come to the faith) Mil.; to obtain, to get possession of, to subject to one’s power Dzl.; da-drāg tob-mār Gram.: after (words) that have got a da-drāg; sans-rγyās, rγyāl-pa, bdāg-pa, tob-pa (lit. to get the Buddha etc.) to become a Buddha, a king, a lord; *tāγ -dād tob-če* W. to become frq. (cf. rγyāl-pa). —

II. sbst. that which has been got or obtained: the sum, result, of a calculation etc. Wān.

III. *tōb-če(s)* W. adj. that which is to be got or received, e.g. *būlōn tōb-cē-si būn-gyig* a list of demands to be called in, of money owing.

Comp. tob-rγyāl byēd-pa to rob, pillage, plunder (?) Sch.; tōb-cē the share which one gets C. — tōb-tān Čs. 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. — tōb-nōr 1. share, quota. 2. quotient. — tōb-blō C. desire, bkur-sti tōb-pa ambition Schr. — tōb-fṣīr (lit. the turn of getting,
receives) claim, right; duty, due, tob-tsir ná-la yod I have a claim, a right to it W.; *tob-tsir tān-ce* W. to give each his share in his turn (prop. acc. to the due turn). — tob-rim Gbr. id. — tob-yig repertory, index. — tob-sröl prob. = tob-tsir, right of succession C. — tob-sā C. contest, quarrel, strife; scramble, e.g. for money thrown among the people.

— 2. adj. mā-ndu tōs-pa far-famed, renowned, frq.; ma tōs-pa unheard of; tōs-yrol the title of a book which is read to the soul of a deceased person (*tā-dhōl* C., *to-dl* W.), and the full title of which is: tōs-pa bsam-gyis yrol-ba tōs-pai ṭoš a doctrine by the hearing of which a man is instantly saved Thgr.; tōs-čiṅu Mil. hearing little.

**trig-trig** the creaking of shoes.

**twag** Ld. the sharp sound, the cracking, which is heard, when a branch of a tree is breaking off; cf. tsā-rāg and llim.

**mtā** Cs.: the lower part of the body, mtā-gōs a vestment for it, a sort of petticoat (acc. to others: toga) worn by Lamas.

**mta** (cf. tā-ma) 1. end, ending, 1. relative to space: edge, margin, brink, brim, of a well Gbr., skirt of a forest, gen. mtā-ma; limit, bound, border, confines, frontiers, mta skör-ba to go round the confines (of a place); mta-las dās-pa exceeding all bounds, very great, e.g. sdeug-bsnād Thgr.; used even thus: rgyal-pa bžigs-pai mtā-la bsbr to walk round him that sits on a throne Gbr., po.; adverbially: de-mta round this (mountain) Mil.; mta dbus kūn-tu in the whole country (in the frontier districts and in the central parts); mta rgyal-kams neighbouring or border-country; mta id., e.g. mta bēzi the four border-countries, i.e. all the surrounding territory, frq.; mta nor the treasures of the border-country Gbr.; mta lmg border-war.; in the Tibetan part of the Himalaya mountains mta denotes in a special sense Hindoostan; — in grammar: termination, na ma ra la žes-nams mta-čan words ending in ɯ, m, r, l; ga-mtā a final g. 2. relative to time: bskal-pai mta Dzl. the termination of a Kalpa; dus-mtāi me the conflagration at the end of the world, the ecyprosis; in a more general sense: mta ţa-gas as this will end badly; mta yēg-tu Wān. and Tar. 4, 7 Sch.: on the one hand, in part, in a certain degree, in some respect; Sch.: ‘schlechthin’ (?) —
mṭ-a-yēōd-pa final or definitive sentence or judgment Sch.; dei mṭ-a yēōd-pai ḫyir in order to settle it definitely, viz. by counter-proof, Gram.; yāṅ-dag-mṭa the true end, i.e. objective truth Was. (297); the rest, remainder, re-dōğs-kyi mṭa span having given up also the last remnant of fear and hope Glr., cf. mṭ-a-dag; mṭ-a-ru, mṭar 1. towards the end, towards the boundary or the neighbouring country; at the end etc.; mṭar tūg-pa to reach; to attain to the end, frq.; tsei mṭar tūg-pai grāms the number of those that reach the (natural) end of life Dzl.; mṭar-ṭūg-pa -mēd-pa inexhaustible Dzl.; mṭar-ṭūg-pa (rarely mṭar-ṭūg-bal) id.; also absolutely as sbst. mṭar-ṭūg-pa a perfect, a holy person, a saint; mṭar-ton-pa id. (?) Mil.; mṭar-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, royal-rābs sum-bṛgyāid mṭar after 300 royal generations Glr.; sāmṭar śiṅ, śiṅ is to be written after a final s, Gram. — 2. aim, purpose Cs. — 3. system, opinion Tar. 107, 4 Schf., perh. for grub-mṭa.

Comp. and deriv. mṭa-klaś-pa Cs. = mṭa-med-pa, yet v. mṭas. — mṭa-skōr circumference, perimeter, v. dpag-tsād. — mṭa-kjōb v. jōb. — mṭa-grū Glr. 42? — mṭa-rygyās very wide Schr. — mṭa-legs frame, of a mirror etc. Schr. — mṭa-cāg Med.? — mṭa-tēn final consonant Gram.; mṭa-rten-med-pa ending with a vowel Gram. — mṭa-tūg boundary line Sch. — mṭa-tōg-tūg unceasing (?) Schr. — mṭa-dag several, sundry; all, frq.; maṅ-tsīg mṭa-dag the plural sign mṭa-dag Gram. — mṭa-drāus Gram.? — mṭa ma the end, grāl-gyi mṭa-mai bū-mo the girl at the end of the row (opp. to the middle or the other end, not necessarily to the beginning, like mṛg-ma); border, hem, seam, of dresses Dzl.; deñ mṭon-ba mṭa-ma to-day we see (him); for the last time Glr. (tā-ma would be more correct, like Dzl. ǰa9, 16). — mṭa - mal-pa sometimes for ta - mal-pa. — mṭa - mi borderer; neighbouring people. — mṭa medi-pa, mṭa - yas-pa infinite, endless. — mṭa-yed Wdè.?
zig-gis by an extraordinary manifestation of power or strength Dzl.; khai mtn yin that is an effect of the Lus, is produced, comes from the Lus Stg.; mtns by virtue of, frq.; mtn - söbs = mtn. — 2. magic, witchcraft, mtn tön-ba Mil., mtn dëbs-pa, *tāb-cē*. W., to practise witchcraft, to injure a person by magic spells, to bewitch Mil. and col. frq.; mtn ser brtad yisän-po rdzogs-par bslabs conjuring, raising tempests, exorcising ghosts, all these things I have learned thoroughly Mil.; mtn-bo-che high-potent, high and mighty Tar.

mtn v. fug.

mtn-pa v. sud-pa.

mtn-pa, also sön-pa, to agree, to harmonize; agreement, harmony; agreeing etc., 1. in a general sense, c. c. dañ, ... yin-par don mtn-nö they agree in the opinion of her being ... Glr.; mtn-par byéd-pa to make agree, to bring to an agreement, to make consistent, mtn-par gyur-ba to be made agreeing or consistent Glr.; gyur-pa yég-tu mtn-pa unanimous; thay lugs dain mtn god-like (in deeds) Glr.; rigs mtn-pa of equal birth; lo mtn-pa of the same age, contemporary; bto mtn-te being of the same mind, similarly disposed, ēs byā-bar with respect to religion Glr.; ka mtn-par with one mouth, gros mtn-par with one accord, unanimously, as one man; grabs mtn-pa to live in harmony; — to be adequate, corresponding to, e.g. yid (dañ) mtn-par, resp. lugs dañ mtn-par, to one’s wish, as one could desire = yid bzin-du; nād dañ mtn-par corresponding to the disease, fit or proper for the disease. — 2. in a special sense 1. viz. yid dañ, to be wished for, desirable, particularly in mtn-rkyén, v. rkyén; also: to wish, to like, to delight in, kyed-rum-mkys mtn-pai rdzas things wished for by you, desirable to you Mil.; 2. with or without yēg-la yēg: mtn-näs whenever they (the two nations) lived in peace with each other (opp. to žoon-näs) Glr.; mtn-par yam byéd-pa to converse amicably Glr., to enter into negotiations of peace Glr.; mtn-par byéd-pa 1. v. above, 2. to caress, to fondle, to dandle Glr.; sīn-tu mtn-par yod they are on the best terms with each other, are making love to each other Glr.; mtn-po bslad sūg col. id.; mtn-po byéd-pa to be kind, affable, descending Mil. (opp. to being proud, cold, reserved); rgya bod ynas mtn-oń there will be a good understanding between China and Tibet Glr.; mtn-pai ṣyogs tams-cād-las ṣryal-ba to gain the victory over all the hostile parties; mtn-ṣyur-ṣyi yi-ge C. letter of recommendation; mtn-čan W. gentle, peaceful.

mtn, also mtn-mgo, v. tür-mgo, halter, rta-mtn Lex. id.; mtn-tāg rein, reins Sch.; mtn-mtā the end of the reins, e.g. to place them into the hands of another.

mtn v. mtn 1.

mtn-bo, col. mtn-bōn, mtn-čen, mtn-mo (v. also te bo), thumb, ṭkan-pai mtn-bo the big toe; mtn-čen the little finger, the little toe Glr.

mtn 1. a little hammer; 2. mtn-čen the little toe.

mtn 1. a span, from the end of the thumb to the end of the middle finger when extended; mtn ṣul-ba or yāl-ba, W. *tāb-cē*, to span, to span, to measure by the hand with the fingers extended; mtn gūn, mtn re tsom a span (in length), mtn do two spans. — 2. v. mtn-ba.

mtn-gūn a little triangular receptacle into which the likeness of an enemy is placed, to whom one wishes to do harm by witchcraft W.

mtn-rgyud earnest-money W.

mtn-bo 1. to be high, highness, height; high, lofty, elevated, B. (cf. mtn-po), frq. fig.; rigs če-žin mtn-bo-sté being of high and noble birth Dzl.; dē-las mtō-ba more elevated than that, surpassing, mounting that; c. accus. or instrum., high
as to (stature, rank etc.) mtö-na when I am high, when I rise; mtö - ba gnön - pa to lower what is high, to bring down, to humble, frq.; nás mtö-mtö byás-pas dma-dma byuñ the more I was aspiring, the more I was brought low Pth.; sbiyin - pa mtö-bo Sty. was explained: gifts or alms bestowed from a sincere heart. — 2. hammer, v. to-ba; mtö - po - tog a stone used as a hammer Cs.

Comp.: mtö-kyad height, highness Dzl. — mtö-dōgs Pth. (together with yyo-sgyu, and ṣprag - dōg) perh. mistrust, suspicion; ṣtön - dod - ṣcan W. ambitious, aspiring, aiming at things too high. — mtö - spyod W. a haughty manner. — mtö-dmān 1. Cs. high and low, uneven; also Schr. 2. height, mtö-dmān mgam-pa of equal height Glr. — mtö - tšām(s) - pa v. to - tšām-pa. — mtö - ris heaven, abode of the gods, paradise, Elysium.

mtoīs-ka Pth., chest, breast, mtö - ga - nas dzin-pa to seize by the breast Pth.

mtoīs to see, 1. vb. n. to have the power of vision, often with mig(-gis); mtö-nbar gyur-ba to obtain the faculty of seeing, to recover one’s sight; mtö-nbar byel-pa to make (the blind) sec Dzl.; mig - gis nye mtö - rin mi mtö he sees only when the object is near, not when it is far, he is short-sighted Med.; nye-mtö short-sighted Sch. — 2. vb. a. 1. to perceive, by the eye, to see, to behold, bōd - kyū ri mtö-nbar ri an eminence from whence one can see the mountains of Tibet Glr.; mi yźan - gis mtö - sar (a place) where one can be seen by others; de bū - mos mtö-nbar mzadā-do he made it visible to the girl, he made her see it Dzl.; mtö - ba žig yod - na if there is one that has seen it, if there exists a witness Dzl.; de mtö - ste sēe seeing this, I came to know, i.e. from this I saw, I perceived; mtö - tos dran reg, frq., the seeing, hearing, touching, thinking of (e.g. a form of prayer, or magic formula); ma ṣōn - bar, (or ṣōn - ba) mtö - nas as he saw his mother coming. 2. with accus. and termin.: to regard, consider, take for, Thgy.; rälzas dkar sēr-por mtö - 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 mtö mtö-n - ba to suffer what is not to be suffered, not bearable nif, cf. tī - ba.

Comp. mtö - kūn Cs. ‘a window’, prob. for mtöis - kūn. — mtö - sgom - dan Thgy. was explained: one who instantly knows and understands every thing he sees (?) — mtö - ṣför, mtö - mdo, the reach of sight, range of vision Cs., ṣtön - ṣför - la bor* W. do not take them (the horses) farther than you can see them; the horizon Cs.; mtöndug (‘eye-poison’) evil-eye Sch.; envy, grudge, jealousy. — mtö - snāi v. snāi-ba. — mtö - byel that which sees, the eye Cs.; the substance which is the source of vision, a species of gall, ājñātvī, Med. — mtö - lām the path of obtaining the power of sight, a mystical state Was. (139). — mtönlugs the way of beholding, of viewing a thing; notion, idea, opinion = snāi - ba, mtönlugs gsum-du byuñ three different opinions were forming Glr.

mtoīs, rgya-mtöis 1. an opening for the smoke in a ceiling or roof, also mtöis - kūn. — 2. also mtöis - ka, pavilion, platform, open gallery, on a flat roof Glr. (Cs.: ‘impluvium, or the opening in the middle of a square building’, for which, however, the Tibetan word seems to be Kyams or Kyams-mtöins).

mtöis-ka silk ornaments on the borders of a painting Cs.

mtoīs-pa Cs.: to lose one’s senses; perh. lōms - pa.

mtö - ka, or mtö - ga Lex.; Cs. 1. azure, sky-blue (?). — 2. n. of a flower. — 3. Glr. one of the five celestial gems; mtö - ka êm - po another of these gems.

mtö-n - po high, elevated, B. and col. (cf. mtö - ba), of water deep, of the voice loud, of weight and measure full, of rank high; *čos - skad tön - po W. high-
sounding words, pompous style; *lāy-len tān-po* W. highly skilled, well practised. — mton-mtū ‘the high blue (thing)’ viz. the head of the hair of Buddha, always represented as of a light sky-blue.

II. Sch. = tān-pa, fad-lādān = tān-po.

fān bad, fān-drē a demon Sch.

fān-pa (cog. to brātan-po and tān-po?) Cs. also fād-pa, firmness, constancy, in Lexe. explained by nān-tan; mi fān-pa a steady, resolute man Cs.

fāb-pa to combat, to fight, in a battle; to quarrel, to dispute, to brawl; kā-tsūb daū fāb-pa to struggle with a snow-storm Mil.; fāb-pa mēd-cūn sī-ba to die peaceably, without a struggle; fāb-pa dīm-na when quarreling (persons) are reconciled; kā-fāb Cs. a fighting with the mouth, altercation; fog fāb Cs. a fighting with one’s hands, a close fighting, a scuffle (Sch. gesticulation?); fāb-król Lex. dispute, contest; fāb-kṛīyā prob. id.; (Lex. bāry weapon?); *fāb-ṭhāb* C. weapons, arms; fāb-čās ammunition, requisites for war Schr.; fāb-brdūṃs, ā-kī fāb-brdūṃs the quarreling and thrashing of my uncle Mil.; fāb-mo quarrel, fight, row, fray, battle, B. and col. frq., fāb-mo byēl-pa B., *cē-cē* W., to quarrel, fight etc.; fāb-mo sprōū-pa to fight a battle, to join battle Glr.; fāb-, zōb a dry cough Sch. — fāb-rtsōd altercation, quarrel, brawl, fray, — fāb-ya antagonist, kīpō-kīpō nāi fāb-ya byēl dyōs thou must contend with me Glr. — bād-dōi fāb-ya a termagant, a she-devil to struggle with Mil.; yēm-s-kābs-kyē fāb-ya the antagonists of life, i.e. the family and relations a secular man has to struggle with Mil. — fāb-rāgs intrenchment, breast-work, fortification C.
fūn-ba, p. f. fūns (Cs. also btuṅs I have drunk out), (fut. btuṅ Cs.), imp. fūn, (Cs. also btuṅ drink out!), W. *fūn-cē*, to drink, frq.; to suck, to smoke (tobacco), to eat (soup); to be soaked, drenched (cloth) Dzl.; nöms-pa fūn-ba to drink one's fill Dzl.; zo-fūns, zo-fūns sucking baby; zo-fūn dus-na during the time of giving suck Med.; fūns-pa tsargs-ës immediately after drinking Thrng.; fūns-so they were engaged in drinking Ghr.; tūn-du rūn-ba, W. *tūn-cēg*, drinkable; btuṅ-ba sbst. drink, beverage, bza-ba daṅ btuṅ-ba, bza-btūn (W. *zabtūn*) meat and drink, frq.; btuṅ-cu water for drinking Mil. —

fūng-pa, mūng-pa, adj. and abstr. sbst., fun-pa adj., thick, mta-fug thicker toward the margin or edge Mng.; gen. of woven stuffs, opp. to srāb-pa; srāb-fug 1. thin and thick, 2. thickness relatively; also consistency, of liquids, opp. to slā-ba Med.; dense, nags, frq.; sound, heavy, ynyid fun-po a sound sleep; strong, bag-čogs fun-po a strong inclination Mil.

fūd-pa, mūd-pa to make longer by adding a piece, to piece out, to prolong, jūn-ba W. a sleeve; skyē-ba fud mi ṅgos he has no need of adding a re-birth, a new period of life Ptb.; fūd-ma 1. addition, prolongation, *srōg-gi tūn-ma tūn-cē* 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-fūd subsidies; auxiliary troops. — 3. help, assistance in general.

fūn gatherer, sīn-fūn a gatherer of wood, rtsa-fūn of grass.


fīn-pa, p. f. fīms, btsms, fut. btum, imp. fūm, btsm, W. *tīn-cē*, to cover or lay over, to put over, to
coat, zān-khyis GdB.; to wrap up, to envelop, v. yeñ-pa.

tums barren, sterile; added (eggs),

blo- tums stupid Lexx.

fur supine of fu-ba.

höl-ba to rise, to spread, of smoke, vapours, perfumes, ya-pur šul it smells of camphor Lexx.; rdul mi höl-bar byas-pa šog-tu after having laid the dust Dzh.; la-lás bdug-spòs šul some persons were spreading perfumes Pth.

tëgs - pa Cs. to set out on a journey. (To me only tág-ce* W. is known.) 1. to pack up. 2. to depart. It prob. signifies the same as tég-pa, degs-pa to lift, raise, take up, cf. yźì báig-ðes, or degs-pa to shift, to change, lodgings, to remove; tég-kíg carpet-bag, knapsack.

tën perh. only another spelling for ten; Sch. has tën-la bör-ba to throw away as unfit, and if that be correct, it may serve to explain both significations mentioned under tën.

tën-ba Cs. to be lame, to go lame, cf. tën-po; also adj.: bsu-mkan byin tën-ma éig kyin med not even a lame chicken came to meet me Mil. nt.

tën-pa 1. to draw, to pull, gyen-lu up, upward, mdin-du forth, out; par tën tsur tën they pulled to and fro, this way and that way Pth.; nur-gyis by jerks, by little and little GdB.; yöl-ba tën-pa a curtain drawn before GdB.; *u tën-ce* 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, tën-pa bzná it will be advisable to stop, to wait. — In W. also = rten-pa to lean, recline, repose on. — *gör-la tën-ce* W. to form on a lathe, to turn. — Sch.: tën- kyér forgetting and remembering (?).

tëb overplus, extra, supernumerary, gos-tëb a supernumerary dress Lex.; mal-gos tëb-khyis šâm-pa to wrap up in an extra blanket Lex.; žag yéig tëb one day over, or too much; tëb-pa to have too much (?) Sch.

tëbs - pa, pf. tëbs, (prop. the passive or neuter vb. to debs-pa, but often not differing from it, v. tëbs-pa) 1. to be thrown, stewed, scattered, sâbon Mil.; to be affected with, befallen by; nād-khyis a disease, frq., also with lús-la GdB.; lan tëbs-pa to answer; ŋal tëbs-pa to be explained minutely; to be understood perfectly Thgr. — 2. W. to be hit or struck (= kês-pa; *i-ru têb soñ* I have been hit here (stung, bitten etc.); *tëb 'uyg-te tói* put it down, hitting (the right place), i.e. put it just in its proper place; *mi têb-ce* not to hit the mark, to miss the aim; *ma têb* the blow did not strike home; even of a prayer is said: *têb*, it has hit, it has been heard. — 3. Cs. in a general sense: to take, seize, hold fast; tëbs - leib Cs.: a tailor’s instrument for holding fast cloth etc. in sewing; a thimble; but the latter is undoubtedly to be spelled mlêb (or teb) -leib; v. leibs.

tëms-pa Cs.: to shut, comprise, cover, include; v. tëms-pa; the Lexx. have only: nan-chus-tëms, and tëms-nán w.e. In W. it is 1. vb.n. to tams-pa: *tág-pa tem* my hand has been squeezed in, *tém-cei ça-la-g* a thing (e.g. a machine) giving chances of being squeezed. — 2. to suffice, = kyéi-pa, lbán-ba.

tams-pa v. to etc.

tög-pa Cs. = yrög-pa, Sch. also = tág-pa.

tögs-pa pf. and imp. togs, 1. to take, to seize, to take up, a knife, a sword Dzh., provisions in order to distribute them Dzh., esp. to carry Dzh. and elsewhere.; röl-mo tögs-pa GdB., Tar. 21, 16, prob. to carry musical instruments (or to make music?); = táb-pa to receive, *mii lus togs re-ré, or togs tráid* all that have received human bodies by the metempsychosis C., W. — 2. = tóg-pa with pan, frq., v. tóg-pa; Tar. 150, 16 = to name, to call.
tön-pa, pf. and imp. ton, vb.n. to tön-pa, in W. very frq., in B. less so, byün-ba, 1. to come out, to go out, *dag-sa kón-pa-nye ton* he is just coming out of the house; kun jyir tón-te all coming out Mil.; to remove (from a house or place), to leave, *tön-chag* 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, lún-pa tón-na* W. when one has passed through, the village, the valley; *dun-du tón-chag* to step or come forth (from the crowd etc.); to rise, arise, originate, v. snyin-rús. — 2. for ōn-ba, to come, esp. Bal. — 3. to come from, to proceed from, to have origin, bod ló-rán-nas tön-pa yin these are products of Tibet itself; hence: to occur, like ōn-ba, tso-pas kúr-nas fon dug (these goods) occur as imported, are imported; rig-pa-can miin fon yin-te known as being acute, sagacious.

fó-ba, v. tób-pa.

fór-ba, pf. btor, fut. ytor, imp. for, 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 fór-ba to strew flowers Gbr., Dzl.; for-sun libation Cs., ču-fór libation of water Sch.; cf. yór-ba. — 2. W.: to have notches, flaws, of edge-tools.

fól-ba v. mfól-ba.

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 ā, ō, ū; as prefix in Kh. and Bal. = y, 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 ne; no, ro, to into to; nam, ram, lam into tam. — 2. num. figure for 11.

da 1. gen. at the head of a sentence: now, at present, just, esp. before the imp. mood: da kar-dón-la sōu 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, *tnó da yod inl med* time I have, it is true, but no money.

Comp. da-ko Sch. = da. — dá-chi a little while ago, lately. Mil. and col. — dá-chā in future, henceforward. — da-nyid the present time; but just now. — dá-lta(v)
1. now, at present, då-ci-nas då-lta pän-la from lately till now Thye.; då-lta (or då-ltar-gyi) bár-du until now; då-lta i spyödlam our course of acting during this life Glr.; då - ltar - gyi byâ - ba, or dnös-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; då-lta-ba Cs., då-ltar-ba Gram., dus da-lta-ba the present time, presence; the present tense. 2. W. hereafter, afterwards, *dág-sa mi gos, dá-tsâ ton* I do not want it now; give it me afterwards. — då-ste henceforth, from this time forward Dzl. — da-dun (frq. pronounced and spelled da-run) v. below. — da-dë Glr. and C. now. — da-ni in this morning. — da-ni 1. now, 2. henceforth Glr. da-pyi(n)-câd Dzl., da-pyiis Glr. henceforth. — dá-byun a man of yesterday, an upstart. — dá-tsám about this time. — da-tsan henceforth Pth. — da-yzôd but now, but just, not until now. — *da-rains C. = da-naï. — da-rin, da-düi still, still more, dårin toni give still more! da-rin légs-par psüi - bar zu please, explain it more in detail Ma.; still longer, once more, da-rin yain again and again, over and over again; *da-rin ñsâ-big ma tsar* W. it is not quite finished yet. — da-rês (Sch, also da-rêba?) 1. now, now at least, but for this time (opp. to snân-câd, sniar, ñyis) Mil. 2. W. formerly, heretofore (opp. to da now). — dá-lo this year, in this year.

dá-ka horse-shoe, *dha-ka gyâb-pa* to shoe a horse C.
dá-či (stå-či?) sickle hook, for cutting off briars Lh.
dá-ču mercury Med.
da-trig a medicine Med.
da-drâg v. the letter d.
dâ-prúig, dwa-prúig, da-tsé, orphan.
dâ-dâg-a a plant Med., yielding an acrid drug; da-tsod id. (?); da-ryód, and da-yâni are two species of this plant, the former of which is considered to be of greater virtue Wûn.
dá-bag v. tâ-bay, tar-bâg.
da-bér v. ta-bér, mda-bér.
dâ-ra col. and sometimes B. = dår-ba buttermilk.
dâ-li several low-growing kinds of Rhododendron.
dag 1. sign of the plural, eleg. for rnâm; often added to the pronouns de and di, and sometimes to numerals; also in the combination dag-rnâm. In translations of Sanskrit works it denotes the dual number. — 2. nä-dag, kyêd-dag, seems in Mil. often to be used for nå-lta-bu-dag my equal, or equals (another reading is nå-lta, v. lta 2). — 3. W. col. = da, esp. in the compounds *dâg-sam, dág-sa* now; also certainly, it is true (v. da 2) Mil. — 4. v. dág-pa.
dâg-ka is said to be used in Ts. for dê-ka.
dâg-či Lh. mint, aromatic plant, Mentha Royliana.
dâg-ga-dag-ge Ld. for dog-dag.
dâg-pa (prop. pf. of dag-pa), clean, pure; cleanliness, purity; as adj. also dag-po, W. *dág-mo*; dag-par gyûr-ba to become clean, dag-par byêd-dag to make clean, to cleanse, to purify, dag-par krûbu (W. *dág-mo tä âé*) to wash clean; more frq. fig.: *ka ma thag* 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 daï nag dai yid-kyi las yôis-su dag-pa quite pure in word and action Dzl.; lus dag sems dag dibân-po dag, also lus-ïsâni etc. id.; dag-par ęso - ba to lead a pure, a virtuous life; smôn-lam dag-pa is stated to mean a sincere prayer Glr.; rnâm-(par) dag(-pa) quite pure, most holy, frq.;
hence rnam-(par) dag(-par) rtsi-ba, or mdzud-pa is used for: to justify, in a scriptural sense, by Chr. Prot.; mi or ma-dag-pa impure, impurity. bkris-na mi-dag-pa méd-do when they have bathed they are quite clean Dzl. — Adv. dag-par, e.g. jiru-ba v. above; dag-tu assuredly, certainly L.t. (?); dag-gis purely = quite, entirely S.g. (?); *dag-mo" W. id., *dag-mo šrāg-cē* to burn completely, *dag-mo za-cē* to eat all, to consume entirely. — yān-dag-pa Skr. सन्यस्त Trigl., actual, real, yān-dag-par cū yin in reality it is water Dzl.; more frq. construed thus: de yin yān-dag-na if it is really that, btsun yān-dag-na if you are really willing to sell it, dod yān-dag-na if you really wish it, kyoe-lu yod yān-dag-na if you really have Dzl.; yān-dag-pa dañ bden-pai taul bzin-tu in truth and in reality S.O.; yān-dag-pa-nyid reality S.O.; dag-bai čös-rnams yān-dag-par blān-ba to assume, to adopt, virtuous habits earnestly Stg.; yān-dag-par rdzogs-pa really accomplished S.O.; yān-dag-par ltü-ba to be orthodox, v. dag-ba bzu; yān-dag lam the right way, = tār-lam Mil.; yān-dag-dön seems to be = nes-don Mil., but yān-dag-don-du ynyer-ba to aim at, to aspire to, truth Mil.; yān-dag-pai dön-la Jig-pa to be pious Thag. —

Comp. dag-brjod orthoepy Cs. — dag-ters-ba, dag-ters byul-pa Sch. to clean, to cleanse; Tar. 189, 22; dag-sters(-čer)mṣad-pa. — dag-(pa) sna-(ba) Schr. ‘good opinion’ (?), prob.: a pure, sound view or knowledge Gbr.; in Mil. it has a similar meaning; *dḥag-nāu jön-wa* C. to lead a holy life. — dag-zin holy country Sch. — dag-yig orthography; sgon-gyi-dag-yig the older orthography; brda-dag = dag-yig.

dañ, postp. c. accus., with (Lat. cum), na dañ with me (often with the addition of bēa-pa, than-yēg, manyam, q.v.), e.g. to go, speak, play, quarrel with; bud-med dañ nyāl-ba to lie with a woman; in some cases it must be omitted in English, or rendered by other words, as: gron-kyer dañ nyé-ba, rin-ba near the town, far from the town; de dañ dra-ba equal to that. Some particular ways of using dañ are the following: 1. for and, yser dañ dūl dañ leags-la-sögs-pa gold, and silver, and iron, and the other (metals). The shad is here always put after dañ, which shows that in the mind of the Tibetan dañ 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: byūn-ba bzi ni: sa (dañ) cu (dañ) me (dañ) runu dañ bzo the four elements: earth, and water, and fire, and air; they are; or, esp. in col. language, thus: sa dañ yēig, cu dañ ynyisa etc. — 2. distributively: żag dañ żag, lo dañ lo, day by day, every year; kyim dañ kyim-na Tar. every one in his house. — 3. after a personal pronoun col. almost like a sign of the plural: na dañ ynyisa-ba we two, both of us. na dañ tsān-ma all of us. — 4. after the inf., and in W. after the gerund in gin, ynyi-ma sār-ba dañ at sun-rise, as soon as the sun rises, when the sun rose; lo brya lön-pa dañ when a hundred years had (or shall have) passed away, after a hundred years; smrās-pa dañ kyim-du sōn with saying so, he went home, is gen. translated: he said so and went home, and so frq. in narration; W.: *ṣig - da tön dañ* with a whistling, *lön-gin žig dañ* at beholding. — 5. after an imperative for and, sgo rdun sīg dañ de-dag oṅ-nö knock at the door, and they will come Dzl.; yid-la byos sīg dañ bsd-do give heed, and I will explain it to you Stg.; or it is used in the following manner: legs-pa rams sīg dañ ma nör-ram consider it well; have you not made a mistake there? nyon sīg dañ sōn-dus - na listen to me!
Now, there was in olden times etc. Dzl. and elsewh., frq.; ló·n žig dâin ná-la dbâin 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 = čig: ‘da zo dâin byas-pas saying ‘eat’ Grammar; ‘da llos dâin’ yinvis ‘now just see’, he said Mil.; even after żu, which in its application is like a verb in the imperative: ‘yinvis-ba żu dâin’ zas žer-bas saying ‘pray, teach (us)’ Mil.—6. In W. dâin is used improperly for the instrum.: *bér-kâ dâin dûn* strike with the stick! and for by or through with respect to persons: *yog-po dâin sáb-sôb zer* he cheats me, tells me a lie, through his servant.

1. meadow Lh.—2. dâi, or perhaps better taï, (cf. tân), *tan tán -če, or tan cõ -če, tañ sán cõ -če*, to read in a singing or drawing manner Lat. —3. dâin-du léna-pa, c. la, to submit, yield to, comply with, Ghr; Tar.; c. accus. submissively to put up with (Sch. and Whs. are hardly right).  

*dâin-pa, dâin-kâ, 1. appetite, dâin-pa gâg my appetite is gone, mi bde is bad. Med. and Mil. (Sch. ‘the will’).—2. C. for dâin-kâ.*

*dâin-po 1. the first, with respect to number, time, rank, dâin-poi ytan de sus zer Pth. who spoke (raised) the first rumour? who was it that first got up the rumour? dâin-poi yin-par on the very first day; na-tsôd dâin-po-la yin-sa-pa being still in the prime of life Whô.; the former, he that is mentioned before another, dâin-po yin-sa the two first named Thgy.; the former, the earlier, he that precedes another in point of time, = śiá-ma, opp. to dâin-ma, gô-ma, the latter.—2. the first thing, part etc., yin-moi dâin-po-la at the beginning of day, at day-break Tar.; dâin-po-myid-du in the first place, before the rest, above all, before every other thing Thgy.; dâin-po-nas from the very beginning Thgy., Tar.; dâin-por, and very frq. dâin-po adv., firstly, in the first place; at first, in the beginning. —las-dâin-po-pa a beginner, las-dâin-po-pai düs-su as long as he is only a beginner Thgy.; las-dâin-po-pai byis-pa like vîr_yôs (child) in the N.T., Mil.*
pāi sens, and adj. faithful, believing, yōn-belag dād-pa the faithful giver of alms Mil.; more fully dād(-pa)-can, dad-lādn; ma-dād-pa, and dad-mēd unbelieving; often with mos or gus: kān dād-dad-mōs-su dāg-pa-la Mil.; dād-či-gus-par tréal-ya Glr.; dad-par iguiente-ba, dād-pa byēl-pa to become faithful or believing, to believe, frq.; dād-bōz-in-du full of faith; dād-brtson for dād-pa dān brtson-ṛgrās Tar. — Note. *mi ẓig-la dād-pa tōb W. col. a man becomes a believer, v. tōb-pa; but Tar. 35, 1 jāgs-pa Dhū-ti-ka-la dād-pa tōb means: he was brought to believe by hearing the Reverend Dhitika.

dān-da, and dān-rōg, medicinal herbs Med.

dān-da-li, or dān-dul, Ld. a sieve, gen. consisting of perforated leather and a wooden frame; rās-dan-dal a sieve made of cloth (inst. of leather).

dān-mo (spelling?) the female of the ibex, and of the musk-deer.

dām (a root signifying bound, fast, fixed, from which the following compounds, as well as adām-pa, are to be derived), sbst., also dām-tsiq and yī(ḍ)-dām, resp. tugs-dām, a solemn promise; vow, oath, confirmation by oath, like bēn-ṭsi; dām bēn-ba 1. to promise, 2. the act of promising, the promise; also dām-bēn Mil. and col.; dām-bēn ẓul-ba resp. to make a promise, e.g. mi bād-pai not to descend Mil.; to promise solemnly Mil.; hence yi-dām, and (more popularly) dām-bēn the sacrament Chr. Prot.; dām bēs-pa a promise made; dām sēn-bu, dām-la yēs-pa, or nyē-bar byēl-pa, dām-bēs-pa spyōl-pa, dām-bēs-pa bōz-in-du byēl-pa, dām-bēs-pa dān mi gāl-ba, to keep one’s promise; nyām-pa to break (a promise, a vow); dām-nyāmskyi las-rnams violations of duty; dām-la dōgs-pa to exercise 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); dām-la jōg-pa Tar. 125 id. (ni f.); dām-čaṇ, dam-tsiq-čaṇ Mil. bound by an oath etc.; dām-ču prob. water which is drunk in taking an oath Pth.

dām-ka Glr., dām-pa Wis., tām-pa Cs., a seal, stamp, resp. yējag-dām, esp. for the seals of Lamas; dām-ka rgyā-b-pa to seal, to stamp; kyi-dam v. kyi; dam-rgya = dām-ka Tar.; *dam-ču* W. seal of a Lama, used as an amulet.

dām-pa, acc. to the explanation of a Lama: bound by an oath or vow, consecrated; but Lexc. render it by  беременн, ब्रह्म i e. = mēg, thus Dzl. 23v, 4; 22, 9, and Cs.: noble, brave, excellent, which is prob. also the sense of the word when compounded with čos, skyēs-bu, and other words. Its usual rendering, however, is 2. holy, sacred, blā-ma dām-pa, skyēs-bu dām-pa, a holy Lama, a holy man, and most frq. dām-pai čos, dām-pa čos, dām-čos, the holy doctrine, the holy religion of Buddhā. Yet, in the interpretation of passages the original meaning (noble, excellent) ought to be resorted to much oftener. So also yyog-mo dām-pa čig Glr. signifies an excellent, a favourite female slave, but not exactly a holy or a faithful one.

dām-po 1. strong, firm, tight, narrow, of fetters etc.; gen. adverbially dām-du, e.g. to bind, to lock up, to seize firmly, securely. — 2. of laws, commandments, severe, strict, exact.

dām-dām various Sch.; yet cf. dum.

cotton; acc. to others velvet. — dar-dmān-pa raw silk Sehr. — dar-tsöl-pa a dealer in silks, a silk-mercer. — dar-zāb the finest silk, frq.; a piece of such silk. — dar-yāb a silk fan. — dar-yig a narrow ribbon-like piece of silk-stuff Glr., Mil., dar-liṅ = *dhar-ma-r.* — dar-sām the lower border of a silk dress Glr. — dar-(gyi) srim-(bu) silk-worm. — 2. a cloth, made of whatever material; flag Ws., sail (v. pyŏr-mo); gyar-dār a hoisted flag; mdu-dar a little flag fixed to a lance; *ru-duhār* C. military banner. — dar-lcogy little flags fixed on houses, piles of stones, and the like (v. Schl. Buddh. 198). — dar-po-čē 1. a large flag fastened to a flag-staff; 2. flag-staff, mast. — dar - sō a military division, squadron Sch. — dar-sīṅ, dar-bēr, prob. flag-staff.

II. ice, icy plain; dar čāng ice is forming; also substantively = dar, mtsō-lā dar-čāng ltab Mil. — dar-zām ice-bridge. — *dar-jeṅ* (*clinging to the ice?*) W. a dark-gray aquatic bird.

III. v. dar-yīg, dar-ba, dar-ma.

dar-smān v. dar-tsīr.

dar-tsām v. dar-yīg.

dar-tsil Sch. ‘groin’ (?).

dar-(m)čānūr Wsā. = dar-smān, alum Sch.

dar-ya-kan & medicinal herb Med.

dar-šāms Mil., rings-dāl Mil., epidemic disease, plague, or perh. n. of a particular disease.

dar-chig, col. for dar-yīg.

dal-tŏg jūg-pa to attack and disperse an enemy Sch.

dāl-ba, dāl-ba, slowness, ease, quietness, leisure (opp. to haste, hurry, vehemence), *dāl-wa (or dāl - bu) yī-dām* C., ‘have you time? dāl-ba zīg - gi skāabs-su when he happened to have nothing to do Dzl.; dāl-bar dūg-pa to be disengaged, unemployed; dāl-ba brygad the eight conditions of rest, the state of being free from the eight mi-kôm-pa; to these belong the byor-pa bēu, i.e. ten goods or blessings which, in part, are but more particular definitions of the eight rests, yet include also other blessings; hence both together are called dāl-byor bēo - brygad (another instance of this peculiar way of reckoning v. sub nyin - mtsān). As these various conditions are partly characteristics of ‘humanity’, and attainable only by human
beings, they might be dennominated ‘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. ryed- dák dál-ba mi las, and similar expressions freq. occur (Cs. has calmness, tranquillity of mind, evidently mistaking it for rnal-byor). dál-ba, dál-bu, dál-po, dál-mo, W. also *dál-can*, quiet, calm, of the mind, the water; gentle, of the wind; slow, lazy; *sé-gyu* dhal-va, or sé-pa dhal-va* C. phlegmatic disposition. — Adv. dál-bar (v. above), dál-gyis, dál-bus, slowly, softly, gradually, e.g. to draw, opp. to drag-tu; dál-groi rgyun bzin like a stream flowing gently and softly; mi-dál-bar Dzl. incessantly.

**dál-mo** chine, loin.

**dál-btsón** (spelling dubious), *dál-tsón tän-cê* 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.

**di**, num. fig.: 41.

**di-gor-čê** is said to be a provincialism, and secondary form of γεπ-κα-γρσ, n. of a town near Tashilunpo.

**di-mar** Sch.: ‘a certain worm or insect’.

**di-ri-ri** buzz, murmur, hum, low confused noise, as of crowds, of a number of praying people, of wailing prisoners, of birds on the wing Glr.

**diq**, the Persian دیق, a large kettle, washing-copper, brewer’s copper.


**dín-díi, gād-mo dín-díi** Tar. 158, 4 prob. an onomatopoetic word, Schf.

‘laughing aloud’.

**dín-sáin = deñ-saín.**

5. **du** 1. num. fig.: 71. — 2. for tu (q.v.) after final ń, d, n, m, r, l. — 3. how many? bstébs-nas zlá-ba du lon how many months is it ago that he came? — du-du how much, how many each time? dů-zig how much about? dů-ma many, zág dů-ma many days; dů-mar pye it is divided into several (parts) Wdün.; lan dů-mor many a time, often Cs.; *dů-ma rákṣa* C. col. a great many, very much (perh. ‘devilishly much’, from rákṣa).

**dů-ba** (cf. *dů-pa*) smoke, őn, or gyé-n du gyur smoke rises Zam.; dů-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-mug-rin a comet. — du-zig C. the smoke or vapour hanging over towns and large villages in the morning.

**dug** poison, dug blúd-pa to administer a poisoned potion to a person, to give him poison to drink; dug-mi-gyód-par gyur he becomes proof against poison Dom.; ču-la dug čébs-pa to poison the water Pth.; dug ysum in a moral sense, dod-čág-s, yti-mug, ze-sáin; sometimes dug tba, five moral poisons, are mentioned.


**díg-ti** (or *díg-sté*) Ts., so, thus, in this manner, also níg-ti.

**díg-po**, esp. Ü (= ču-pa* Ts., *gon-čê* W. coat, garment, dress Mil.)

**dugs**, esp. in medical writings; it seems to denote 1. heat: Tar. 31, 21 tsás-pa dug-pa-kýis by the glowing heat of the day Schf.; S.g.: čuí dri dugs rláins-pa če the water (i.e. urine) has a strong smell and emits much heat (?) and vapour; L.t. 32, 4, 5; 32, 4; 75, 3; 75, 4; 89, 10. čuí rigs sín-tu dugs-pa Šág. adj.? — 2. revenge, grudge, rancour, *dug kor-čê, dugs-
d🎬 pɒ 1. sbst. (cf. dʊ-bu, and the
Pers. دود) smoke, W. *kān-mīg dūl-
pɒ mā méd- kān dug* there comes very
little smoke into the room. — dūl-kā Sch.
1. having the colour of smoke, dark-gray.
2. family, household. 3. chimney (?). — dūl-
kā Sch. 'liquid soot'; prob. soot mixed
with water, smut; Lt. compares morbid
evacuations or matter ejected from the
stomach with dūl-kā. — dūl-bāl soot Sch.,
prob. flocky soot. — dūl-bān a cloud of
smoke Cs. — dūl-rtsi soot, smut Cs. —
dūl-bīm chimney.

II. vb. 1. to tie, to knit, to knot, v.
mād-dūl-pā. — 2. pf. of dūl-pā, stooping,
bent, hence dūl-gro quadruped, beast, ani-
mal, opp. to man that walks erect Stg.

dɪ́n-pā great diligence, assiduity, dɪ́n-
pā dāg-pō; *dūl-čan* very diligent
W. (cf. dūl-pā, and rτν).
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; dur-krod-pa an ascetic living at such a place, Burn I, 309. — dur-rgyas the last food which a dying man eats. — dur-sgam, dur-sgron coffin. — dur-rdo tomb-stone Cs. — dur-spyan jackal. — dur-yin barrow, tumulus, mound, cairn. — dur-byan epitaph Cs. — dur-tsun, dur-tsod, food offered to the dead Cs. — dur-mtsek a place for burning dead bodies Sch. — dur-sri a grave-devil, a sort of sepulchral vampire.

dur-ba 1. sbst. weed, weeds, Sch. — 2. vb. to run Mil., dur-te rgyig-pa to run towards a place or object, to hasten to, zás-la dur-towards to hasten to dinner, làs-la to work C.; cf. iám-dur-càn. spy-glass.

dur-bya a paring-axe; a hoe Sch.

dur-byid a purgative root, prob. = tár-mu S.g., acc. to Wdh. = tri-byi-ta (sic), prop. दीनक, Ipomoea Turpethum.

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. *dul-mo* id., but only adj.; ma dul-ba untamed, rude, Dzl.; *sraþ-ca (or ka-po) dul-mo* W. soft- or tender-mouthed; tame, manageable, tractable. Tar. 11, 14 a better reading prob. would be: dban-po dúl-ba brjap a splendour that dazzles the senses.

dúl-ma a kind of water-colour made of pulverized gold and silver, for painting and writing.

dus 1. time, in general, dus-kyi kör-lo v. kör-lo; dus-kyi means also: happening sometimes Mil.; dus adv., for a while, for some time Lt.; de dú-s-su, dus de tsu-na, de-dus, dus der, at the time, at this time; dus de-njíl-du then immediately, directly afterwards; dán-poi dus njíl-du in the very first time; dus-su, or dus-dús-su, dus gya-ré sometimes, now and then; de dán dus myüm-du simultaneously with that Glr.; dus yéig -tu or la at one and the same time, together; dus-cig-na (erron. yéig), also dus re (or nam)-zig-gi tse, dus-re (-zig), once, one day, some day; dus lan-cig id. Glr.; dus nyi zig-na some future day; dus yzan zig-na another time; dus ci tsam-na at what time? when? Glr.; dus(-na) after a genit., inf., or verbal root = when, after, żag yngis sōñ dus when two days had, or will have passed Mil.; na bō-mo dus-na yin-te when I was still a girl Glr.; ngi - dus med the time of being satisfied never arrives Mil.; btsa-dus-te as the time of giving birth has come Lt.; frq. with bāb-pa: blag dum-bai dus-la bab the time of my conversion has come; sometimes dus-la sreb Lt.; col.: dus sreb the time is come; gro-bai dus dede-pa Dzl., byed-pa frq., to fix a time for going, also thus: nam gró-bai dus byed-pa Dzl.; dus kün-tu, dus rgyi-sha always; almost pleon. in: dus dá - nas henceforth, from this time forward Mil.; de dái dus dzon as to time it coincides with that Glr. — 2. the right time, proper season; for is expressed by the genit. of the inf. (cf. above: the time of my conversion); dus-su at the right or proper time, e.g. for paying off Glr.; dus ma yin-pa the wrong time; dus ma yin -par, dus -min unseasonably, not in due time; esp. too soon, prematurely, e.g. to die; dus ma yin-pa spön-ba to abstain from doing unseasonable things. — 3 dus ysum the three times, viz. dá-lta, or dá-llar-gyi, dá-pai, and ma-öns-pai, frq., thus in dus ysum-gyi sans-rgyas 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 yin-dus ysum, also mbsán-dus ysum occurs. —
4. season. Here Tibetans, of course, distinguish the four seasons of the temperate zone, dpyi'd spring, dbyar summer, ston autumn, dgung winter; but in books, originally written in India, either three are counted, bs'i dus hot season, graw dus cold season, ckar-dus rainy season, or more accurately six: dpyi'd ( весна) spring, i.e. March and April, sos-ka ( ливень) hot season; May, June, dbyar ( лето) rainy season, July, August, ston ( зима) damp season, September, October, dgung-stöil ( осень) first part of winter, November, December, dgyun-smad ( зима) last part of winter, January, February. — 5. conjunctures, times, circumstances, *dus dé-mo* W., *dhyé-dé ( sa-jam)* C., dus kyi kriug-pa méd-pa Ld.-Gser., dus bzui-po Dom., peace. — 6. a particular period of time, as distinguished from others, an age,  Khun (= m. 'kung), yar-ltán, or rdzogs-ltán ( существующий или существующий) year, or ysum-ltán ( рокод) kyi-pa, or rnyis-ltán ( друг) snyigs-ma ( время), to be compared to the four ages of Greek mythology. — 7. year Lt. — 8. symb. num.: 6. — Note. dus byed-pa also signifies (cf. 1 above) to fulfill the time, bs'i dus byed-pa to die, to perish, also to commit suicide Dzl. frq.; zie-ba dus byed-pa id. Wdü. — dus dzin-pa to take the day-service upon one's self (?) Dzl. 45, 3. Comp. dus-skabs v. skabs. — dus-čen, -bzui, -stön, festival, byed-pa to keep one. — dus-mchod v. mchod-pa. — judicial astrology, dus-shyog-pa an astrologer. — dus-me comet C. — dus-rtsi-ba C. — the counting of time. (i.e. dus-tyig Sch.): dus-tyig yar -ba new, fresh provisions, 'produce of the year' (?). — dus-tsyigs, dus-mthams 1. period, epoch; 2. season C. — dus-tsod 1. space or measure of time. 2. often for dus, dei dus-tsod-kyi mit-rows the men of that time or period, dei dus-tsod-la at that time; also for hour. — dus-siū Sch.: 'time of depravity'. — dus-bzui v. above dus-čen. — dus-rdabs 'wave of time' i.e. ebb and flood, the tides. Stg. — dus-ljig a year yielding no crops, a sterile, bad year Pth. — de 1. num. figure: 101. — 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 de or de-skad after it. — di, in such a case, corresponds about to 'the following', de to 'such', or 'thous', (cf. tso and tóde). But elsewhere di may also refer to what has been said before, e.g. in a reply: tsiog 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: jya de log-ste sön-nó the father went back Mil.; esp. after adjectives and participles, where it adds to perspicuity: yé-yon nu de na-ré the younger one said Mil.; sión-la sön-ba de he that has gone on before Mil.; dei dön-du, dei yásig-(du), céd-du, stád-du, therefore, on this account, for this reason; dei yó-gu under that, after that, afterwards; dei dus-su, bse-(ma) there, then, at that time. — 3. he, she, it, for ko, which in classical style is not in use. — 4. for dei, in de-yásig, de-dus, (abbreviations of dei yásig-du, dei dus-su, v. above). Plural: de-day, de-mtams, de-tso. Comp. and deriv. dé-ka, dé-ku, the very same, ysa de-ka na yin the very same snow-leopard (you saw) was I myself Mil.; dé-ka ltar just so Thagy.; dé-ka yod (in answer to a question) indeed! yes, yes! to be sure! Mil., C., frq.; dé-ka lags Mil., id.; de kyed lags Pth., oh, this... is you? — de-kö-na, de-myid, col. de-rán. the very same, cf. kö-na; de-myid, and de-kö-na-myid are also sbst.: essence, nature Thagy.; sém-skyi de-myid the essence of the soul.
of the present day Wisdom; den-dus smán-pa Lt. id.

den-ba, pf. and imp. of den-ba, to go, to go away; débis-pa seems to be the same form: so-sói ynds-su denis Mil., rán-sar débis-so Phl. they went each to his own place; nám-mkar deü Mil. prob. it melted away, dissolved into air; sór-mor-ma denis medz-dá-pa to turn the fingers upwards (?). Schr. dénis-pa to ascend.

dá-pa, pf. of de-dá.

deb(-ma) poultice, cataplasm, applied to sores and inflamed parts of the body Sch.

dém- tai (perh. Bu-nan), a small, narrow bridge, foot-bridge Lh.

déa-, v. sub de.

deu(-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).

der, for de-ru, esp. as adv., then, at that time; der zad, der bas Cs. that is all, there is nothing more, finis.

dés 1. instrum. of de; des cog with that it is enough, that will do Schr. — 2. for de-bas, v. de comp.

dé-pa Cs.: ‘fine, brave, noble, chaste; a title’; occurs frq. in Dzl. as a commendable quality of women.

do 1. num. figure: 131. — 2. two, a pair, a couple, used only in counting, measuring etc.: zo do re two drams of each Med.; *tá-bag do* W. two platefuls. — 3. this, Schr.: dé-yi dén-du; gen. only in do-núb this evening, to-night Mil.; bdag do-núb sán-gi mî I, a man only for to-day and to-morrow Mil.; Cs. also do-zág, do-
mod to-day. — 4. an equal, a match; a companion, associate, W. *gā - do* fellow, yokelfellow, mate, comrade, consort; do-zul 1. id. Mil.; 2. party in a lawsuit(?); *dō-da* p'antšiān žēb *pa* Cs. seems to mean: carefully to investigate (the right of) both parties; do-med unequalled, matchless; *dō-med zai-po*, C., W.

do-kē(r) = tor-fṣigs Lex.

do-gar-kā W. light-blue.

do-gāl importance, weight; important, weighty C., W.; *dho-gāl mē jhē-pa* C., *dō-gāl mē cō-če* W., to treat lightly, to make light of, to slight; *dō fṣigs-po dho-gāl mē dōg* C., this word is unimportant, of no consequence; do-gāl-can important, of consequence Cs.

do-dām commission, charge, superintendence; *dho-dām jhē-pa* C., *dō-dām Kār-ce* W., to have the superintendence, direction, or charge of a business, to have the keeping of a thing; do-dāmpa 1. a commissioned, authorized person, overseer etc.; 2. bishop Chr. Prot.

do-po a load, for a beast of burden, cf. dos; *dō-gōm* W. saddle-cloth, housing; do-log the load on one side of a sumpter-horse, half a load, do ya-yeś; do-nōn-pa the equalizing of the load, by increasing or lessening it on one of the sides:

dō-ba 1. Jerusalem artichoke Sik. — 2. secondary form of sālō-ba c. accus., to be a match for, to be equal in strength etc., to cope with Mil.; *śrog dha'in dhōnd-dā re* C. his life is at stake (da?).


do-mōd to-day, this day, v. do.

do-rā Mil.

do-rē v. do 2.

do-sā-lā Hind. a thick shawl or wrapper W.
the matter; ysa-mkan ma byuṇa doṅs-nas Glr. fearing that no deliverer would make his appearance; hence for that not, lest and similar expressions, bu mis mtōn-gis doṅs-nas that his son might not be seen by the people Pth.; ze-sdoṅ lais dogs tūr-re gyis be on your guard lest anger should arise, take care not to grow angry! Mil.; gos doṅs-pai lēba dusters to prevent (things) from getting dirty Lex.; yṣān-gyis yṣāl-bar sēs-kyiṣ 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 - dog bāg - tu, or brōs - su dogs fearing lest they should become faint-hearted or take to flight Dzl. — 2. sbst. apprehension, fear, scruple, doṅs-pa skyes-te Dzl.; also doṅs skyes-te Glr.; dogs bsāl-ba, dogs ychod-pa to remove doubts or apprehensions Tar.; dogs dp'yod ni dogs ychod - do examining a scruple is as much as removing it Sch.; re-dogs hope and fear (things which a saint ought to be no longer subject to) frq.

doṅ 1. a deep hole, pit, ditch, an excavation deep in proportion to its breadth, e.g. a trench in fortifications, Glr.; sa-dōṅ id.; cu-dōṅ a well, a deep cistern; me - doṅ a fiery abyss, pool of fire Dzl.; Sch. proposes to use it also for crater. — 2. depth, deepness, profundity; doṅ-cān Cs., *doṅ-po* W., deep; doṅ-mād not deep, shallow Cs. — 3. v. doṅ-ba.

doṅ-ga n. of a tropical climbing plant, and of a sweet-tasted lenient purgative Med.

doṅ-pa padlock, doṅ-pa ḥug-pa to put a padlock on.

doṅ-po, ldōṅ-po 1. tube, any hollow cylindrical vessel, = pu-ri; doṅ-bu a small ditto; spa-dōṅ a tube etc. of bamboo, sīn-dōṅ a tube etc. of wood; lčags-dōṅ of iron; mda-dōṅ a quiver, doṅ-ba Glr. id.; doṅ-mo, ldōṅ-mo a small churn, = gur-gūr. — 2. a shuttle, made of a piece of bamboo.

doṅ-tse, Sch. also doṅ-tse, doṅ-rte, piece of money, coin, ṛsér-gyi gold coin Dzl.; esp. a small coin, used (like penny) proverbially for a small sum, Dzl. 252, 9; 6.

doṅ-zil (?) W. Corydalis mitifolia.

dōṅ an equivalent, *sāl mēd-na dōṅ chi tog gos* W. if you have no money, I must receive an equivalent; dei dōṅ cī-ṣra yod what is the equivalent, what shall we get for it? Mil.; bu-dōṅ adoptive son, nēk-kyi bu-dōṅ māzod pray, suffer yourself to be adopted by us Mil.; skad - dōṅ verbal equivalent, synonym, translation Lex.; dōṅ-du as an equivalent, as payment, for, instead of, at, e.g. at a moderate price; kyöd-kyi nai stōbs-kyi dōṅ mi yer Glr., gen. *mi yuṅ* C., you cannot cope with me in strength, you are no match for me.

dōṅ-pa to project, to be prominent, gen. with bar - du; also elongated (Botany) Wdī.

don (Ssk. अधिक), resp. (at least in some of its applications) zabs-don Pth. 1. sense, meaning, signification, gō-ba to understand, grēl-ba to explain; don nyjēd-par dōṅ-ba yig - brū letters the meaning of which is not easily understood Glr.; don mī ṣlag that makes no sense; ḍēi don cī yin what does that mean? zal nī kai don yin: ‘zal’ signifies the same as ka; ḍē bži don dān liai mūr a psalm, containing four parables, together with their explanation, as being the fifth (part) Mil.; rān-gi-sēms-la don gyis refer the signification, make the application, to your own soul Mil.;... kyi dōṅ-du bṣad, it is explained in the sense of ... as having the same meaning as ... Gram.; don mṭiṇ-no they agree in this sense, on that point, they say so unanimously Glr.; don dē-la soms think over this sense, i.e. over the meaning of this significant example Mil.; zu-dōṅ application, petition, request; contents, Tar. 45, 19.; also opp. to tṣig (word, form); čos-byaṅ-na spri-ti-ma zer-ba dug-ste don mṭun in the čos - byaṅ, it is true, he is called Spritima, but the contents (i.e.
the things related about him) agree, are the same Glr.; nēs-don, and drān-don v. nēs-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-mēd byis-pa thoughtless children Mil. — 2. the true sense, the real state of the case, the truth, (cf. d'on-dām), esp. dōn-la, sometimes also dōn-gyis Tar. 102, 12, in truth, in fact, really Glr. and elsewhere; to speak the truth Thgy.; dōn-la bitā-na col. id.; also for: true! surely! indeed, forsooth. — 3. intent, purpose, design; profit, advantage, dūi don ēn yin what is your meaning and intent (of doing that)? soñ-soñ-bai don med Dzl. going on is to no purpose; don med bzin-du without seeing the use of it, without understanding the purpose Wdn.; with the genit. of the noun: the profit, advantage, the good, of a person, mīi don byed-pa to promote a person's welfare; esp. with reference to holy men, gro(-bāi) don byed-pa to work for the welfare of (all) beings, very frq.; of priests col.: to act officially, to sacrifice; gain, profit, v. yngér-ba; in a concrete sense: some particular advantage, prerogative, good or blessing obtained, frq.; pān-pai don a useful thing, bdé-bai don a gift of fortune, rnyēl-pa to obtain it; dūs-grīb mēg-gi don the excellency of the highest perfection; hence dōn-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 nör-gyi dōn-du fson-ba to sell food for money Mil. — 4. in a general sense: affair, concern, business, raun(-gyi) don one's own affairs, one's own interest (cf. n. 3); ryan(-gyi) don the interest of others; also meton. for disinterestedness Mil. (Ssk. ṭaraṅ) Mil.; don mān-bas on account of much business (syn. brol-bas) Dzl.; chief or main point (ni f.), yso-ba-rig-pai dōn-müns udor sūn-ba to sum up the principal points of medical science; ēs don ysum-la dūs-te religion being reduced to three main points (lus, nāy, yid) Glr.; don sgrūb-pa, or sgrū-pa to settle an affair, to obtain one's end, to attain to happiness. — 5. in anatomy don lha are: the heart, lungs, liver, spleen, and kidneys Med.; cf. snod. — 6. document, cād-don a written contract, agreement; ēc(d)-don a letter (to an inferior person).

Comp. dōn-čan, don dān lān-pa 1. useful, profitable, expedient, e.g. bsig Thgy. 2. enjoying an advantage. 3. having a certain sense. — don-mtun a merchant Ca.; dpal dān lān-pa don-mtun-dag most honourable merchants! — don-dāg 1. Sch. business, affairs (?). 2. col. = don 1. don-dām (परमाणू), the true sense, subjectively: good earnest, col. W. yās-pa man don-dām yin it is not (said in) jest, but in good earnest; objectively: don-dām-par dbyer-mēd in truth, (after all, upon the whole, in the end), it is all the same Gram.; don-dām rmān-par nēs-pa ēs Glr. prob. = don-dām-pa bdē-pa absolute truth Was. (293); in later times = ston-pa-nyid Trigl. 20; Mil. — *don-dās* W. (lit. -bras) = ēc-don?

don num. for bdūn-ču, don-yelg etc. 71, 72 etc. to 79.

dōn-pa for ṭān-pa Glr. in one passage, prov. in C.

dob-dōb, dob-dōb smrā-ba to talk stuff, nonsense Sch.

dom the brown bear; dōn-bu 1. Sch. the cub of a bear, 2. Cs.: a species of black dogs, resembling a bear.

dom-dōm Cs.: ornamental fringes hanging down from the neck of a horse; Wdū: mē-tog rta-yi dom-dōm dra.

dom-ra screen, shade for the eyes and the like Sch.

dor a pair of draught cattle; glai-dōr a yoke of oxen

dōr-ba v. dōr-ba.

dōr-ma breeches, trousers, dor-tiūn short breeches, dor-rīn long drawers, trousers Cs.; smam-dor from smam-bu; dōr-rtu 1. that part of the breeches which covers the privy parts, v. rta; yugs-sa-moi dōr-rtu des yza sruñ, rma-la ūn Wdū.; the
middle part of a widow's drawers prevents epilepsy and heals wounds. — 2. W. = dór-ma?


dos a load (of a beast of burden) that has to be carried by compulsory service, without being paid for; ḏal-dós id.; ḥa-dós a load of tea carried in this manner; dos ḡel-ba to load (on), to pack, dos bóg-pa (not ḥjąg-pa Cs.) to unload; ḍós-pa a conductor of such loads Cs., ḍos-aṅpo the leader of a caravan of such loads; dos drág-pa 1. Mil. prob.: hard compulsory service; 2. perh. also: severe in exacting it, e.g. a feudal lord.

drá-ci, dráñ-ci Pur. a flat basket.

drá-pa a small copper coin, used in the western part of the Himalaya, a thick paisa, of the value of half a penny.

drá-ba I. sbst. ḏar, 1. grate, lattice; net, net-work, bīs-la drā-bā, brel (the veins) are spread throughout the body like net-work S.g.; ṛās-pai drā-ba the frame-work of bones, the skeleton Thgy.; ḏo-ṭār-gyi drā-la a pencil or aggregate of rays of light (lit. lattice-work of rays) Glr.; dra mīg id., esp. col.; ḍəq-gās-(k'y) drā-(m)-iron railings; grate; gridiron; ṛgyā-dra wooden rails, fence C., W.; dra-(b) pājel-pa Lex., Glr. 'half-lattice', technical term for a kind of silk ornament; drā-ba-čan latticed, grated; dra-laq-drā-laq-čan having many forked ends or branches, of the horns of a stag. — 2. a bag made of net-work Cs., dra-pād, dra-čān id. — 3. the web of water-fowls.

II. vb., pf. dras, W. *ṭé-če*, to cut, clip, lop, dress, prune, pare (leather, cloth, paper, wings etc, with knife or scissors); also fig.: ṭai min-nas drās-te borrowing (a syllable) from the father's name Glr. (twice); cf. also Tar. 107, 13; *ṭēb-thle-pa* C. one that cuts the strings (of a purse) on his thumb, i.e. a cut-purse, pick-pocket; gos-drās cloth cut out for a garment Cs.; dras-spyād scissors Sch.; dra-gri Cs. 'a tailor's knife used for shears'; drās (sic) ro Sch. *ṭe-rūg, ta-te? W. clippings, cuttings, remnants.

drā-ma experienced, practised, learned Sch.; so perh. Pth., where however bra-ma and tra-ma is the usual form.

dra-su, or *dra-su* W. a small pan with a handle; a ladle.

drag 1. W. the post; any parcels or goods conveyed by post, the Hind. ड्रगः — 2. expedient, profitable, of use, ṭal-ba drāg-gam will it be of any use, well-applied, if I give? Mil.; ji byas kyi ma drag whatever I did, it was of no use Pth.; na ci-tar byās-nu drag what course will it be expedient to take? what shall I do best? Pth.; *ci dhagy, ghai drag* C. what is right? what is expedient? nād-pa drág-pas čog it is sufficient, if the patient is getting better Mil.

drág-pa 1. noble, of noble birth C., *drāg-pa* W.; mī drág-pa, or merely drág-pa, a nobleman; drág-riṣu nobility, gentry; drág-par byād-pa to raise to nobility, drág-par ṛyār-ba to become a nobleman Cs.; drag-ṣos an inferior officer or magistrate Cs. — 2. gen. drāg-po, W. also drag-čan, (Ssk. तित्रा, उम) strong, vehement, violent ča drag-pa a rapid river, violent current; bṛtson-guras drag-pa bād-pa or dūn-pa drag-pa unbending, unwearied application; skad drag-pa a powerful voice; krim drag-pa a severe punishment; snyin rje drag yearning compassion; strong, for-\ *cible, of expressions or language; moreover an epithet of terrifying deities, particularly of Siwa (Ssk. शिव), drag-mo fem.; ẓi rgyas dbaṅ drag v. sub ẓi-ba. — Adv. drag-tu vehemently, violently, e.g. to pull, to lament, to implore; hastily, speedily, e.g. to come Wil.; drág-por, e.g. drąg-por bčad-de bklāg-par byao in reading a marked stop should be made Gram.; ha-čān mī-drag-par very gently, softly; drág-gis, dād-pa to believe firmly Mil. — 3. drág-pa pos-
ssessing a quality in a high degree, drag-
drag-pa Sg. very poisonous. — 4. symb.
um. 11.

Comp. drag-nád, v. drag-nád, gout. —
drag-rtssl-can = drag-po, of deities. —
drag-tsin strong and weak, e.g. the relative
force of sound Gram.; also high and low,
with respect to rank. — drag-sul fright-
fulness, drag-sul-can frightful, terrible, power-
ful; cruel, frq., yet chiefly with respect to
the power manifested by gods and sor-
cerers. — drag-yshed lit. 'cruel hangman',
a terrifying deity v. Schl. 111, 214.

Drags adv. very, much, greatly, main-
drags Mil. very much; adj. much,
strong, intense, bza-btu-drags eating and
drinking a great deal Sg.; dran-drags an
intense, most vivid, remembrance of a per-
sen Mil., an ardent longing or desire; dga-
drags-nas being very happy, highly rejoiced
Ith., C.; yod-drags-nas feeling deep re-
pentance Mil.; bsten drags-na if one continues
it too long Sg.

Dran a kind of bear Sch.

Drán-po (drag) straight 1. not de-
viating from the direct course, not
crooked or oblique, tig, lam etc. frq.; las
drán-po jóg-pa to sit straight; "ka bûn-
we dán-po ó-có-cé" W. to place a thing
straight or upright again; "l'é-la dán-po*
W., horizontal. — 2. right, e.g. lam, opp.
to lóg-pa. — 3. sincere, honest, upright,
thruthful, drán-poi ran-bzin-can-gyi pyir be-
because they have an upright character DzI.;
las drán-po good actions, righteous deeds,
opp. to rtsüh-po violent, unjust Sg.; krims
drán-po 1. a just sentence, righteous judg-
ment, opp. to lóg-pa. — 2. applied to men,
with regard to their acting according to
justice and the law (v. krims); côs-drán-
pó 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. — drán-po,
tsig drán-po smrâ-ba to be candid, to speak
the truth, frq. drán-don v. nds-pa extr.

Drán-ba 1. abstract noun to drán-
pO. 2. pf. to drán-pa.

Drán-srón, drán, 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 DzI. 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 akar-

Drán-dri Lh. the beam of a pair of
scales, Hind. द्रावी द्राविणि.

Drán-po I. vb. द्राव, 1. to think of,
c. accus., with or without yig-la, gen.
to think of past events, to remember, re-
collect, call to mind, dran benefits, v. drin;
byin-ba’’r-nams that which has happened
Glr.; more emphatically: yé-su drán-po 
frq.; but also dkon-mchog drán-po to think
of, to remember, God; sdi’g-po yon-ba de
ma drán-pa yin do not think of, do not
trouble yourself about, future evils Mil.;
skysis-par mi drán-no I do not recollect
having taken anything on credit DzI.; dram-
po tsam-ggis as soon as one thinks of it,
quick as thought Thgr.; so-so-nas... . drán-
par gyis sîg every body should think of...
DzI. (the simple imp. seems not to be
used); (yés-su) drán-par byé-las also: to
remind of, to put in mind of, to revive
the memory of, = drán-du jóg-pa, dran-skül
byé-las Lex. — 2. to become conscious of,
to recollect, rmi-lam a dream Ith.; drán-
par byür-ba to recover one’s senses, to
be one’s self again DzI.; ci’im mi drán-pa
insensible DzI.; mi drán-pai jóg-tu after
they had become insensible DzI. — 3. to
think of with love or affection, to be attached
to, to long for, ci’-ma for the mother col.;
*yé-su W. love, affection, attachment;
dran-mchog-rye dearest Sir! Mil.

I. sbst. द्राव, द्रावित, द्राविनि. 1. remembrance, re-
collection, reminiscence; memory frq.; drán-
po ysid-pa a retentive memory. — 2. con-
sciousness, stor is lost; tugs dran-mchog-du
tim-pa to lose one’s senses, resp. Mil.;
dran-mchog-du bryud-pa id.; drán-pa rnyjé-

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pa to recover one's senses Pth.; \( \text{ysö} \) - ba id.; dran-szin-méd-pa being out of one's senses (with joy) Glr.; self-possession, consideration, dran-méd without consideration, inconsiderate; sëms-cân smyö-format dran-pa so - sór nyedg insane persons regained the respective faculties of their minds S.O., dran-pa \( \text{gyöa} \) - pa prob. quickness of apprehension, good capacity; dran-pa nyams-pa weak-minded; dran-yod, dran-láán, remembering, being in one's senses Cs.; dran-sës for dran-pa da'é sës - râb Mil.; *dhem-pa maïn-po ko-la \( \text{sa} \) - C. he is uneasy, troubled, full of scruples and apprehensions.

**dral**
1. v. lcam-mo. 2. v. \( \text{dral} \) - ba. 3. for gral.

**dral-tse** a kind of courier or messenger Cs.

**dras** v. \( \text{dra} \)-ba II.

**dri**, col. also dri-ma, odour, smell, scent, dri-zim(-po), dri-bsuâ Dzl. an agreeable smell, sweet scent; dri-bzâin(-po) 1. id., 2. Cs. also saffron; dri-nân, prob. also dri-lögy, W. *dri sóg-po*, Cs. dri-mi-zim an unpleasant smell, a stench; dri-brô-ba to exhale an odour Glr.; *\( \text{di} \) nâm-po or nöm-po* to inhale an odour; W.: *kyör-di, nyöö-di, dug-di, mé-di, rûl-di, hâm-di rag* I perceive a sour, stale, burnt, smoky, putrid, mouldy smell; *\( \text{stöö} \) - di, zob-di* a smell of burnt food, burnt wool; dri bâa five odours or perfumes used in offering; dri-\( \text{ka} \) Sch.: urinous smell (?); dri-\( \text{üa} \)d vapour, exhalation, fragrance; dri-\( \text{ca} \)tö-ba bag of the musk - deer; musk Wân.; dri-\( \text{cu} \) scented water, perfumes Cs. (yet cf. dri-ma), dri-\( \text{ca} \)n a medicinal herb Lt. — dri-\( \text{ycas} \) - \( \text{ka} \)n, \( \text{bod} \)khor, a sacred place, a chapel, conjectures about the etymology of the word v. Burn. I, 262. — dri-szin po., the nose. — dri-za, also dri-za-mo fem., \( \text{gar} \) הנב 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. yer-ma). The insects, swarming about such places, the Tibetan believes to be incarnated dri-za.

— dri-zaí groö(*-kjer) mirage, fata morgana.

**dri**-ba question, dri-ba dri-ba to ask a question, mi-la a person; dri-bai lan, dris-lán, answer; dri-rôtg ma maï Mil., C., *\( \text{dh} \)hi gya ma \( \text{jd} \)hé or \( \text{e} \) - Cs., don't ask long! do not ask many questions!

**dri**-ba an enchanter, sorcerer, magician, dri-mo enchantress, witch Mil.

**dri**-ma, bâ, 1. dirt, filth, impurity; excrement, ordure; lag-pai (dri-)ma marks left by dirty fingers on books etc.; snâ-dri mucus, snot, snivel S.g.; dri-ma yzum the three impurities, excrement, urine, sweat; but sometimes more are enumerated; freq. fig.: nyöö-pai, nyöö-mïns-pai, ka-nama-tô-bai dri-ma; dri-ma kun zûd-nas after all impurities have been put off Dzl.; dri-\( \text{cu} \) 1. urine, dôr-ba to urinate Glr.; ré-s-\( \text{a} \) rai-byüâ-gi dri-\( \text{cu} \) sten sometimes (in my extremity) I had recourse to my own water Mil. — 2. v. sub dri. — dri-\( \text{én} \) facets of the intestinal canal. — dri-ma-\( \text{ca} \)n dirty, sluttish, as to dress; dri-ma-méd-pa clean, cleanly. — 2. for drik-ma, v. drik-ba.

**dri** Cs. = 'dri kindness, favour'; yet, \( \text{yân} \) dri-ni jog Lex., \( \text{yân} \) - gyis dri-la ni jog - ci \( \text{ra} \)i-\( \text{gi} \) \( \text{co} \) sugs-\( \text{so} \) Dom.? One dictionary renders it by \( \text{prak} \) knowledge; certainty, faith, confidence

**dri**, resp. bka-dri, rarely sku-dri Glr., kindness, favour, grace, blâ-mai dri-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-dri-gyis is gen. used; mai dri benefits conferred by a mother Thgy.; dri-can, dri-\( \text{e} \) kind, gracious, benevolent; benefactor, dri-can \( \text{pa} \) - mà the parents, these benefactors; dri-can mar-pa, Marpa
full of grace (Milaraspa’s Lama); tse mi-la drin cê-sôs rái-qi ma yiên the greatest benefactress for his life is one’s own mother; bûd-la bua-drin cê-ba lags-so this turned out the greatest benefit for Tibet Gldr.; â-ma drin-cên kindest mother! (says a king to a wonder-working female saint) Pth.; drin drin-pa as a vb., to acknowledge a kindness, to feel obliged; as a sbst. thankfulness, gratitude Thgy.; kyöd-kyi drin rtâg-tu drin-pas as I shall always feel greatly obliged to you Dzl.; dei bua-drin drin-cên full of thankfulness towards him Dzl.; drin yêd-pa unmindful of obligations; drin yêp-ba, drin-du yêp-ba, drin-lân jînapa, drin-lân bshâ-pa, W. *din-zô tan-cê* to return benefits, to show one’s self grateful; drin yêp-zin lan byao you shall not have done it for nothing Dzl.; drin-lân-du as a gift made in return, a return-present.

(drib-sil) *dib-sil*, a corrupt form for dril-bu ysil, Ld., = yô-rîa.

drin (spelling?) stump, trunk, of a tree or plant, deprived of top and branches

Ld. —

drin v. dre.

drîl, gen. drîl-bu, bell; drîl srôg-pa to ring the bell; to publish by ringing a bell; drîl-lee the tongue of a bell, the clapper; drîl-yêigs the body of a bell Cs., Gldr.; drîn-sgrâ the voice or sound of a bell, peal of bells; drîl-kaun bell-tower, belfry; drîl-stëgs the frame of timber, on which bells are suspended.

drîl-ba v. drîl-ba.

dris-pa v. drîl-ba.

drû bu = grû bu, grû - gu, a clue or ball, of wool etc.

drug num. six, drûg-pa, drûg-po cf. dgu; yi-ge drûg-pa or -ma the prayer of the six letters, the Ommanipadnehmûm, Gldr.; drûg-êu sixty; drûg-êu-rtas-yêig (W. *yêig-êu-ve-êig*), or ve-yêig, sixty one; drug-brûgâ six hundred; drug-stôi six thousand; drug-êu-skôr a cycle of sixty years. — drûg-sgra the so-called article, presenting itself in the following six forms: pa, ba, ma, po, bo, mo.

**drug - dkâr, drug-dmâr, two sorts of turkoi-e Cs.**

drîn the space near, and esp. before a person or thing, jo-brân-gi drûn gân-na-ba der drûn-nas alighting on the place before the palace Dzl. N\,*^3^, 3; gen. with na, du, nas. 1. adv. near to, near by, to or at the side of, before, to, off from; drûn-du rtôg-pa to examine personally, face to face, orally Dzl.; drûn-du grô-ba to go near or up to. 2. postp. c. genit. (less corr. c. accus.), sûi-gi drûn-na near, or under the tree, drûn-du id.; to or towards the tree; drûn-nas away from (the tree); rûyûl-poi drûn-du to the king, before, in presence of (coram) the king; drûn-pa, resp. skû-drûn-pa, one standing near, a waiting man, a page in ordinary Cs. — drûn- for train, retinue. — drûn-nas-pa companion, associate. — drûn-yig-pa secretary. — drûn-su-ba private physician, physician in ordinary Cs. When preceded by zabs 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.’).
dré-bo L.t., dré-mo Mág., *de-món* W., elbow.

*dré-pa, drégs-pa* 1. any dirt that is removed by scraping, whereas *dré-ma* is washed off; more particularly:
-- 2. soot, which is also used as a medicine Wth.; *kun-drég* id.; sgrón-drég lamp-black; slàa-drég soot on a kettle; lêágs-drég v. lêágs; tál-drég, rôl-drég Med.? — só-drég tartar incrusting the teeth Med. — drég-bál flakes of soot. — drég-nád gout; drég-grüm id.

*drégs-pa* 1. pride, haughtiness, arrogance, *kun-drégs* id.; drégs-pa nyams pride is put down, humbled; drégs-pa skyá-ná-ba to lay aside, to put off pride; nór-gyis dregs purse-proud Lex. — 2. proud, haughty, arrogant, = drégs-pa-cân; drégs-pa (*cân tams-càid the great, the proud, the people of high rank, the great ones of this world Pth.; in the world of spirits, with or without byrgs: the powerful demons. — 3. as a vb.: ró-tsás dregs tse when the sexual impulse is *strong Med.*

*dred* (Zam. तरच) 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.; jyigs-dred a bearish creature to cattle; dréd-po he-bear, dréd-mo she-bear.
-- dred-tsón a bear's den. — dred-siu-siû hazel-nut tree Sch.;


*dred-ma, rtsa-dréd-ma* Glr. = drés-ma; dám-dréd-ma Mil.? drez, drel, v. dre; dreu-rög 1. the mane of a mule. — 2. a couch, or stuffed-seat Cs. — 3. a kind of long-haired cloth.

drés-ma 1. C. a kind of grass, of which ropes and shoes (of great durability) are made; Glr. dréd-ma; drés-ma'i ge-sår S.g. the filaments of drés-ma;

dres-bru Cs., dres-brum S.g. the seeds of drés-ma. — 2. W. Iris kamaonensis.

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 bāb-nas when this time arrived Dzl.; sini-dro the morning, jyö-dro 1. the later part of the afternoon, 2. W. *jü-ro* evening, night. — 2. a meal taken about noon, lunch; dró btā-pa to lunch; dró-lug a sheep intended to be eaten for a luncheon; drό-sā meat intended for such a purpose.

*dro-ba* 1. to be warm, v. drós-pa; gen. adj. warm, dró-bai ynas a warm place; dró-bar egýür -ba to grow warm. — 2. warmth (bāg-dro v. sub ur).

*drogs Sch.; 'packed up, made up into pack or parcel'.

*dré-ma* a large basket or doesser, provided with a lid, and carried on the back, Hind. पतारा.

*drod* 1. warmth, heat, e.g. of the sun; drod-yȫr warmth and moisture; drôk-ki yi sù a tropical tree Wdii.; më-drod 1. the heat of the fire L.t. 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-drôd zuv yēg a small piece of food, = ka-zas, and prob. incorrect for ka-brôd enjoyment of the mouth. — lám-la drod tōb-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-vtags, Mil., was explained as being new knowledge, new perceptions, as a fruit of long meditation; one Lex. has drôd-rig-pa = सार्वभौम experienced or well-versed in measure.

*dron-no* col. warm, zan-drón warm food.

*drol v. drol-ba.

dros, Sch. = dro; dros-cen noon, midday, dros-cen forenoon(?)

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 soṅ the ground has grown warm, the snow is beginning to melt; dṛós-na when it is getting warm; dī gön-na dros lag if you put that on, you will be warm Mil.; tse yig drö-s-pai gos warm clothing for one period of existence Mil. — ma-dröspa, smallest stand, dtra-dlū. s/md-ti, sm/est divide

is broken.

ydam-pa, fut. of ḍogs-pa.

ydām-ka W., ydam-na Lxer., choice, election, *dām-ka cē-čē* W. to choose, to elect; ydam-na byed-pa Lxer. id.

ydam-pa, fut. of ḍoms-pa, ydam-pa, pf. of ḍoms-pa, to advise, ḍogs-pa-la ydam-pa into adviser of kings, a mirror for sovereigns Thgr.; ydam-pa sbst. advice, counsel, doctrine, precept, ydamnāg, W. *ydāms-ka, ydams-ka* (cf. kā-ta, kā-ka), resp. žal-ydams, bka-ydams id.; ydam-pa év žu we ask for some advice Glr.; yān-pa ydam-pa a good advice; ydamnāg ston-pa Lxer., *dām-ka, or kā-ta tān-čē* W. to give an advice, to advise; ydam- nāg ḍoms-pa ḍig the imperative mood, expressing command or exhortation Gram.

ydā-ba, elev. for ḍūg-pa B. and Khams, 1. to be, to be there, du
ydā how many are there here? Zam.; sbyin-gin yda Glr.; rtog-tu ydā he or it may be discerned, distinguished Dzl.; phyin-nas yda he had arrived Mil.; no other negative than mi can precede it: zabs-mtül-la ču rgya-pa tsam-las mi yda the water did not reach above the soles of the shoes Mil. — 2. with par it expresses uncertainty, vagueness, rgya - par yda he may possibly go, Pth.; གིཡན-པ་ (col. for par) yda he seems to be this (man) Pth.; cf. ḏug-pa. — 3. to say, cf. mē-ba.

ydā-ba another form for rdal-ba.

ydīn-ba another form for ḏiūn-ba; also sbst.: ydīn - ba dpa byo - ba carpets and clothes, i.e. all sorts of textures, Stg.

ydīn-ba 1. another form for sū - ba to gather, to collect. 2. another form for ydīn-ba(?). Sch.: to love; cf. rnyed-la ydu Zam.

ydīn - bu Glr., ydū - gu Glr., ḏub - bu the usual form, ring for the wrist, bracelet, or for the ankle, an ornament of Hindoo women; lag (resp. ḏug) - ḏub bracelet; rkaun (resp. žabs)- ḏub foot-ring; sör (col. ser) - ḏub finger-ring Glr.; yser - ḏub gold-ring, dūn - ḏub silver-ring; yser - ḏub a golden finger-ring; *tāg - če* W. to put on (a ring).

ydug-pa 1. poison = ḏug, ydug-pa ysum Dzl. = ḏug ysum; zās - su ydug-pa zā - ba Dom. — 2. in general: any hurtful, or any injury, mischief, harm done; as adj. noxious, mischievous, dangerous, ydug-pa - čan, of animals, demons, wicked men; ḏug - sbrul ḏug-pa - čan dangerous venomous serpents Glr.; dre-srūn ydug-pa moń many mischievous demons Glr.; ydug-pai bsam-pa propensity to destroy, destructiveness, ferocity, of beasts of prey Glr.; ydug-pai nā - ro wild screams Mil.; ydug-rtsub ferocity, malice, spite Mil.; stār - ba ydug-pa tser - ma - čan buckthorn with horrible spines Wda.; also for mischief done by evil spirits Mil.

dachin; spyi - ydugs a covering, shelter, awning, for several persons Glr.; ydugs būbs-pa to raise a canopy, to put up a shade or screen; of packhats: to spread the tail.

II. eleg. mid - day, noon, sin - gi ydugs-la for to - morrow noon Dzl.; noon - tide heat (cf. dugs), ydugs-med ydün - pa ydugs-kyis ydūn an unprotected face is molested by the heat Liec.; ydugs-tsod 1. noon - tide, dinner - time, 2. dinner.

ydūn, resp. for ṅus (-pa), 1. bone, bones, remains, esp. as rin - srul, also ydūn-rūs, sku-ydūn; yser-ydūn, dūn-ydūn the gold and silver palls covering the remains of the highest Lamas. — 2. family, lineage, progeny, descendants, rigs ni rgyal-rigs-so,ydūn-nigau-ta mao as to caste, he belongs to that of the ruler, as to family, he is a descendant of Gotama; also fig.: sbas-rgyas - kyi ydūn Dzl. the spiritual children of Buddha, the saints; ydūn-brgyud yod the house, the family, is still existing Glr.; ydūn (brgyud) dzin-pa sras a first-born male, by whom the lineage may be continued, frq.; also for any single descendant Glr. — ydūn-sprōm Sch. coffin, Schr. funeral urn. — ydūn - rtün funeral pyramid containing relics, cf. mchod - rtun. — ydūn-rabs generation, ṅa - nas ydūn-rabs bha-pa-la in the fifth degree after me Glr.

ydūn-ba, ydūn-pa I., vb. 1. to desire, to long for, zā-sla, tū-ta, Glr. and elsewh.; *duṅ duṅ dö - če* W. id. — 2. to love, sīn-tu ydūn-ba ma yci my own dearly beloved mother! cf. brtse-ydūn. — 3. to feel pain, to be pained, tormented, afflicted, by heat or cold, thirst, lust, distress; *nyin ydūn-te* W. sad, sorrowful; ydūn-bar byed-pa to make sad, to distress, ydūn-gyi sems-la, the mind of others. — 4. to be dried, nyi-mas by the sun, of a dead body Dzl.

II. sbst. 1. desire, longing, lust, ydūn-ba ži (sensual) desire ceases Stg. — 2. love, mos-gus-ydūn-ba dpug-med skye immense veneration and love arises Glr. — 3. affliction, misery, distress, torment, pang, ydūn-ba skad a plaintive voice, doleful cry Glr.
III. adj. 1. longed for, earnestly desired.—2. beloved, v. above.—3. grieved, tormented frq.; ydün-dbyangs a song expressive of longing or of grief, an elegy Mil.; ydün-sméns love-longing B., and col.; *ül-ma-la dus-sem-cen dhyu* W. he tenderly loves his mother.

**ydün-ma beam, piece of timber, ma-ydün principal beam, bu-ydün cross-beam; ydün-kêbs beams projecting over the capital of a column Glr.** — ydün-sgrig a raft Ld. — ydün-šêbs S.g. pedestal, base (?) — ydün-zám a bridge of timber or of poles. — ydün-siñ Sik. fir-tree (Pinus abies).

**ydün-pa love, longing Sch., cf. ydú-ba.**

**ydü-bu v. ydú-bu.**

**ydub-pa Stg.: zás-la, adj., frugal, temperate?**

**ydum(-po) a piece Sch., = dum.**

**ydul v. suls-ba.**

**ydus v. ydú-ba.**

**ydey v. ydés-pa.**

**ydén confidence, assurance, cheerfulness Mil.** very frq.; ydén töb-pa to become confident, to take courage, to be reassured; ši-tse ydén čiñü méd when dying, he has no confident hope Mil.; mi-ydés-pai ydén a strong confidence Mil., Thgr.; ydén-tsázd id., de-rin tsam yañ sôd -pa ydén-tsázd ma mës - pas not being sure whether his life will be spared for one day more; ši-bród ydén-tsázd méd with confidence, without any readiness to die Mil.; blo-ydén Mil. and col. = ydén.

**ydén-ba, pf. ydein, Cs. to threaten, to menace; Sch. to brandish in a menacing way, mson-ydén brandishing a weapon Lex.; I also met with: lag ydén-ba Glr. to raise and move one’s hand (in a suppliant manner), cf. dán-ba II., and: bia yëso ydén-pa a bird with its wings raised and spread Ma.**

**ydéis-head and neck of a serpent, shrélé-gyi Glr.**

**ydéis-pa 1. v. ydéis - ba, 2. = ydén(?)* dán-pa-cen* W., *bd-der-pa* C., deserving or enjoying confidence; faithful, trusty, of servants, husbands, wives etc.**

**ydön-(pa), resp. zal-ydön, 1. face, countenance, ydön skyá a pale face Lt.; ydön-dmar bod yul the country of the red-faced (more accurately: brown-faced) Tibetans Pth.; ydön-nây (-po) 1. a black face; 2. a frowning countenance; ydök-chü disembarked, disheartened, kérel-mé.y dök-chü mi byed-par impudent and saucy Glr.; *don-ðran tán-če* W., *don-ðran-te ča-wa* Kun., to be forward, bold, brazen-faced; pag-gi ydön - pa pig’s face, pig’s head Sambh.; ydön-bzi-pa Brahmas (the four-faced). — 2. surface, superficies, su-yéi; fore-part, front-part, döü-la adv. in front, in advance e.g. to go C.; ydön-yótad, Lt.: döü-stád just opposite; ydön-(la)-sél-pa to push or press forward, to urge on (a donkey, a coward to the fight), to haul (a culprit before the judge); mnáin-ba ydön-ded-pa to pursue one’s course regardless of others (both in a good and in a bad sense) Mil.; ydón - ýiis handkerchief Sch.; *don-sê* W. complexion, gyur soñ he has changed colour; to fag-pa and bsú-ba it is joined pleon.; ydön-thögs is stated to imply the same as grüm-bu Lt.

**ydén-ma = yzód-ma, the beginning, ydól - mai dus; ydól - mar in the beginning, at first Mil.; ydó-dkyi(s) first, at first, previously, before Mil.; ydód-(ma)-nas from the beginning; ydéd-nas tag - pa of primitive purity Mil. and elsewh.; da-ydód Lex. prob. = da-yzód.**

**ydon (स्वतः) evil spirit, demon, causing diseases etc. stéัญ-pog-gi superior and inferior (spirits), Rahu e.g. is stéัญ-gi ydon, an evil spirit of the aërial or heavenly regions; stéñ-ydón-gyis či-ba Glr. = yzas pog - pa to die of epilepsy (W.?), or of apoplexy (Sch.); ydön-chén bô-lûi, or bô-brgyud, frq.; ydón - gyis brâams - pa Lt., brâams-pa Sch., infatuated or possessed by
some evil spirit; ydon jug-pa the entering of a demon into a person; ydon-mi-za-bar certainty, surely; de byun-bar-la or de byun-bar ydon mi za there is no doubt of such a thing having happened; gen. adv.: ydon-mi-za-bar undoubtedly, indubitably, ydon-mi-fsal-bar Dzl. id.

*ydon* ydon-pa Cs. fut. of *don-pa.*

*ydol-pa, Lexx. = rigs-nian, chamdo,* an outcast, a man of the lowest and most despised caste, still below the dmian-rigs. The Tibetan word for this caste was perh. originally döl-po 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.

*ydos* 1. fetter, chain; ydos-tág fetter in a fig. sense, bondage, Thgy. — 2. material existence (?), matter (?), ydos-bèás, (b)ydos-bèás, material, corporeal, ydos-bèás-kyi las Thgr., frq.; ydos-bèás-su grìdp-po med (these things) are nothing material, they have no substance Thgr.; ydos-mèd immaterial, unsubstantial; *ydos-su chà-seems to be the same as ydos-bèás,* and perh. also *ydos-pa dzin* Lex. — 3. ydos brogya-pa C. for W. "ka kun gyàb-de," v. vkiin-ma.

*ydös-pa* 1. = *ydos* (?). — 2. Cs. mast, sail-yard; acc. to Lexx. something pertaining to a ship; ydös-bu oar Sch.  

bdag 1. *self, nà bdag for nà nyid Dzl.*  
  yèg, 14; gen. in the objective case: myself, thyself, one's self; bdag ston yzàn smad to praise one's self, to blame others; bdag srñi-ba to devote one's self to solitary contemplation; or as a genit.: bdag-gi one's own, my, mine; bdag-gi sèms-la smad he reproved himself Dzl.; bdag - tu dzin-pa; bdag - dzin the clining to the L, the attachment to one's own self, egotism, frq.; bdag dañ bdag-gir dzin-pa attachment to the L and mine S.O.; bdag-tu lù-ba prob. id., Tar.35,18, Schf.: Atmaka-theory, bdag-mèd-pai ès Tar. 36, 1 the Atmaka, the contrary; bdag - mèd rnàm - pa yñiis are mentioned in Thgy., prob. = gán - zàg - gi bdag-mèd, and ès-kyi bdag-mèd Mil. c.XII.; bdag-gir med S.O.; bdag - mèd ultimately coincides with ston-pa-nyid, Thgr., 462 med. In common life, bdag - mèd is also used for another, *dag - mèd - kyi mi* id.; *(dag-mèd-la ma tan)* do not give it to another; bdag-yzan I and others, one's self and others; bdag-nyid 1. = bdag I myself, thou thyself, he himself, bdag-nyid-la yésn-cig listen to me! Phk.; rgyal-po bdag-nyid the king himself Dzl.; ku-chig ni bdag-nyid râb - tu yògn-bar ysl some ask for the permission of becoming priests themselves Dzl.; bdag-nyid ba-chig only for their own persons Thgy. 2. sbst. the thing itself, the substance, the essence, byan - śub-sèms-kyi bdag-nyid yin I am the essence of bòdhi, the personified bòdhi, says Mil.; tûgs-rjei bdag-nyid dkon-mèg-yûm o grace personified, Traratna! Grv.; the Omnipanipadmehum is sais-rgyas terms-càd-kyi dgûns-pa tams-càd yècg-tu bsûns-pai bdag-nyid Grv., i.e. the sum and substance of all the sentences of all the Buddhas concentrated in one word; bdag-nyid-chën-po, ìe-bai bdag-nyid = rðgûs - pai sais - rgyas chief Buddha, Sakyathubpa, S.O. — 2. sbst. pronoun, first person, I, eflg., expressing modesty and respect to the hearer or reader, without amounting to our 'my own humble self', v. yànn-bu; plur. bdag - çag, bdag - rnaams, bdag - çag-ðnams, also in a general sense: we mortals Thgy.; bdag-çag tsón-pa-ðnams we, these merchants here Dzl. — 3. the I, the ego = gàûn-zag Was. (269). — 4. master, lord, for bdag-po, v. below. — 5. in natural philosophy the element of solid matter; also for air Stg. — bdag-po 1. proprietor, master, lord; bdag-po sgra the syllable pa, as denoting the active agent, i.e. him that has to do with a thing, e.g. rté-pa (not to be taken as 'definite article' Cs.) ; thus in many compound words: kàû-bdag, kyûn-bdag etc.; tûgs-rjei bdag-po lord of grace, Añakites-wara, Grv. init.; supreme lord, liege-lord, klûi bdag-po = dbûn-po, rgyûl-po; patron.  

2. husband, lord, spouse; hence *à-ma dàg-po,* or sriin-mà dàg-po*, a vulgar and ob-
scene word of abuse. — bdag(-po) byed-pa to reign over, to possess, prop. with la, but also with accus. ghu-sa - la bdag-kyi bdag byan Tibet reigned over the province of Gha; W. also: to treat rudely, to handle roughly; bdag - tu byas - pai bud - med a married woman Thgy.; bdag-po-med-pa (col. mkhan) unowned, e.g. of a dog, Ph. forlorn, friendless, without a patron, a vagabond; also for an unmarried woman; also as an abusive word.

Comp. bdag-kyen (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-niyid, bdag-med v. above. — bdag-bzhin Glr. prob. = bdag-po. — bdag-bsrin hermit.

bdag - ba 1. adj. resp. savoury, well-tasted, for zim-pa; C. col. *dang-te*.

II. vb., pf. bdas = sde-pa, 1. to drive, to drive out, pyugs cattle; to chase, to put to flight Dzl.; las-kyis, las-kyi rlu-gis bdag-nas in consequence of works, of certain actions, frq. — 2. to carry away, along, or off, to hurry away, chu-bos bdas-pai gliin land carried away by water Cs. — 3. to call in, collect, recover, bu-lon debts Dzl. — 4. to reprove, rebuke, accuse Sch.; bda- sde byed-pa Lex.; Cs.: 1. to drive, to carry. 2. to examine, to investigate.

bdar for bda-bar.

bdar-ba, rdar-ba, to rub, i.e. 1. to file, to polish Glr., to grind, to whet; bdar-rdo whet stone, hone. 2. to rasp, e.g. sandal-wood Glr.; to grind, to pulverize, yig-mar bdar-ba to grind to powder, Lex.; yig-bdar a file, sá-bdar a rasp. — 3. so bdar - ba C. to gnash or grind the teeth; yig ag bdar-ba to sweep B.; byi and yig byi bdar-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. — mlbun-du bdar-ba Lex.: to place in front; to lead; to appoint; show; inspect; prefer; honour. — skye-gshad fee or reward given to an escort Sch. — bdro-ba Sch.: 'sems-kyi bdro-ba the nerves, sinews (?) bdro-ba yed-ka, and rdru-bdro yed-kas to examine closely Mil.; rai- gi sems bdro-ba éod C. take it seriously to heart.

bdal-ba v. rdal-ba.

bdug-pa 1. vb. pf. bduugs, to fumigate, to burn incense, to swing the censer Dzl. — 2. sbst. the burning of incense; perfume, frankincense, more frq. bduug-spó, bduug-spít-kis bduug-pa, Dzl.; bduug-spís ful odours of incense arise Ph.

bdun-ba v. rdun-ba.

bdud, Ssk. मार, Mong. simnus, 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), कप; v. Köpp. I. 88. 111. 253. In later times he has been split into four, and subsequently into numerous devils; also female devils, bduul-mo, are mentioned. — bduul-rtsi (ज्वुल्र्तसि) 1. the drink of gods, nectar, frq.; fig.: skor-ki bduul-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; bduul-rtsi-ba-lam a bath prepared of a decoction of five holy plants, viz. ság-pa, bá-lu, tse-piul, kám-pa, and óm - bu. — 3. myrobalan, Terminalia catirina, Wdl. — 4. a kind of brandy (?) — 5. bduul-rtsi-dmar-pa a demon.

bdun 1. seven, bdun-pa, bdun-po, cf. dgu; bdun-ču seventy; bdun-ču-rtsa-yig, (W. *bdun - ču - don - rje*) don-yig, seventy one etc.; bdun-bregyin seven hundred, bdun-ston seven thousand etc. — las-kyi bdun-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-phrag* \(\text{k\-do\-\text{dug}}\) seven days, a week, S.g. — *dzin-na-tse* W. a child born before the natural time, a seven months' child.

**bdur-ba** Sch. to belong to a class (?).

**bdé-ba** (ब्देब) vb., adj., sbst., *bdé-po* adj., Mil., C. (of rare occurrence), *bdé-mo* adj., col., esp. W., 1. to be happy or well; happy; happiness; *mi bdé-ba* the contrary of *bdé-ba*; *na bdé-ste as I am quite happy Dzl.; *bde-bo* he is happy, prosperous, flourishes; *bdé-bar byé-d-pa* to make happy; *bdé-bar js-pjín-* *pa* to come to a state of happiness, of rest, to a place of safety; *bdé-baryi-n-pa* to be happy, to live in prosperity; *bdé-bar tó-n-* to let alone, to let another be happy; *kyod bdé-bar btain* mi yo-n we shall not allow you to be quiet Mil.; in C. col.: *zę* *dé-* mo-la *mi ja-g* id.; *bdé-bar gyur-lig,* resp. *bžags-lig,* be happy! farewell! W. *dé-mo-ca lig*; *bdé-bar bta-sa* B., *dé-mo-la kyé-*b* W., to be safely delivered of a child; *bdé-bar ysegs-pa* he that has entered into eternal bliss, the blessed, Sch. (Köpp. I, 91?) an epithet of previous Buddhas, Ssk. 

**sukal**; *las da-n* sens *mi-bdé-bar gyur-ba* to be bodily and spiritually afflicted Dzl.; *mi-bdé-bai bág-med-na* fearless of adversity Dzl.; *mi-bdé-bar gyur-ba to ache*, of parts of the body; *mi-nal mi-bdé-bar gyur-ba* to be in travail, to suffer the pangs of childbirth; *sens-bdê,* *blo-bdê,* *snyin-bdê* *cheerful,* *merry,* *glad*; *sin-tu tugs-moa-bdé-bar dám-béas*-te promising with a heavy heart, very reluctantly Gôr.; *dga-bdê* v. *dga-ba* comp.; *dus-bdê* (*m-o* W.) peace, a state of peace, in C. frq. in conjunction with *zod-*jágs or *sa-*jám; *zil-(bar)-bdél-(ba)* the happiness of rest, a happy tranquillity Gôr.; peace Thgy.; esp. the happiness of Nirwana Thgy., Mil.; *jig-rten-gyî* *bdè* *-ba* *la zigs*-te fond of a worldly life of pleasure Dzl.; *bdé-ba da-n ldam-pa* happy, *bdé-ba-can* v. below; *nas-skabs-khyi* *bdé* *-ba* a happy situation Gôr.; *mya-nán-las dus-pai* *bdé-ba* *töb-*pa to attain to the happiness of Nirwana Dzl.; *dus-btán-

gyî *bdé-ba-la* *bkod dgos* I must help him to attain to eternal bliss Mil.; *jân-bde* v. *jân*.

2. good, favourable, suited to its purpose . . . *na bde* (W. *dé-mo-gin*) the best thing will be, if I . . . Dzl.; *gho dé-nwa yo* C. so it becomes intelligible; *good,* well-qualified, well-adapted, ka lêe *bdé-ba* with good organs of speech Pth.; *smra-bdé-zin* knowing to speak well, well-spoken Pth.; *nyams-rings-khyi* smra lêe bde a tongue skilled in speaking wisdom Pth.; in W. it is opp. to *rtsö-g-po:* *lam de-mo* the road is good, may be passed without risk. — 3. in W. *bdé* is also the usual word for beautiful, more accurately: "*(?)tâ-nu de-mo; mi de-* mo* splendid indeed!* *bdé-mo man-na-mêd* it is only for show.

Comp. *bdé-skyi* 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* mo-risk-*kyi* lus tôl-pa to receive a heavenly (glorified) body. — *bdé-*cên felicity, consummate bliss, frq. — *bdé-mêg,* शक्र, *sukar,* a deity of more recent Buddhism, SchL 108; Tar. — *bdé-*jágs prosperity, welfare. — *bdé-stôn* (acc. to a Lama's statement for *tobs bdé-ba,* *sês-râb stôn-pa-njyd*), an expression for contemplation, v. Was. (144 and 141). — *bdé-spyod* W., *de-rîd* C. *de-*v*’a,* col. euphemism for *privy.* — *bdé-ba-cân* षूरतिः, *bdé-ba-cân-gyî* ziit-Kams the land of bliss, a sort of heaven or paradise, in the far west, the abode of Dhyani Buddha Amitabha, v. Gôr. chapt. IV., Köpp. II., 27. — *bdé-byâd* he who or that which makes happy Cs., *shakar.* — *bdé-byâd* षूर, *sukara,* source of happiness, n. of Siva; as symb. num.: 11. — *bdé* *-blég* ease, content Cs., aee. to our Lama: quickness, speed, nádp *bdé-blag-tu yés-par gyur-*bai mtsan-njyd Wthn. a sign that the patient will soon recover. — *bdé-blég* well-being; . . . las *bdé-*blég-su gyur-*bî* they shall recover from . . . they shall prosper again after . . . Dom.
what you say is true, you are right Dzl.; bdig-gis nyis-pa bdin-gyis it being true that I committed a fault Dzl.; de-bzin-du bdun srid it might be true after all Glr.; shin-tu yai bdun to be sure, that is true! Glr.; de bdin-par nes-sam is it quite certain that this is true? Glr.; 'edan lllos-la bdin-par shig-na . . . see whether it is true, and if it is, then . . . Plh.; bdin-par dzin-pa to believe to be true, to take for granted bdun-dzin zig-na the illusion being destroyed Thgr.; *den-ce-ce* W. (for yid-ces-pa) to believe, to be persuaded of the truth, frq.; bdun bdun very true indeed! certainly; bdin-bden-ma prob. something in which there is much truth Tar. 2. to be in the right, to be right, kyed bod-blon-cnams bdun ye Tibetan ambassadors are in your full right Glr.; *na a-sal-la den-pa son* W. I have evidently been right.

II. sbst. 1. truth, in the abstract; but usually: something true, true words etc., bdun-pa smra-ba to tell or speak the truth; as adj.: true, veracious Stg.; (W. *den-pa zer-kan*); mi-bden-rdzin this is not truth but falsehood Glr.; bdun-pa mto'-ba to discern, to know, the truth, a degree of Buddhist perfection Tar.; bdun-pa bzhi 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 bdun-pa nyis are mentioned, they refer to two of the just named realities, or whether they always denote absolute (objective) truth (don-dam-pa bdun-pa) and subjective truth (run-dzob-kyi bdun-pa) as mentioned by Was. (293), I am not prepared to decide, nor am I able to explain the meaning of lamgyci bdun-pa and jog-pa bdun-pa (Thgy. frq.). bdun-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-itsig, v. below, Mil.

Comp. "den-da, den-da" W. in truth, certainly. — bden-pa a true, a just man Cs. — bden-bral Cs.: 1. 'void of truth, unjust. 2. southwest part or direction.' — bden-itsig 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.

bder = bdle-bar; gau-bder whichever you like, at your pleasure; ci-bder has a similar meaning. v. Tar. 69, 14, and prob. also 192, 4; bder-bkod v. ggod-pa bder-gro v. bdle-ba.

bdo-ba 1. Cs. 'abundance, exuberance'; more corr., acc. to Zus., where it is explained by dde-ba and ttre (unbound-ed), to extend (intr.) without bounds. 2. with la, to hurt, to injure a person Dom. and elsewh.; dgra-bdo-ba v. slui-ba.

bdog-pa I. vb. 1. W. to get or take possession of, to stow away, to house, *ston-tog* the harvest; to put into, *gan-mi niin-du* something into a box; to lay up or by, to keep, esp. *dog-te bor-ce* in store, on hand; *ug niin-du dog-ce* to hold one's breath. 2. B. to be in possession, to be possessed of, gen. with la, like yid-pa, de-la rasa-gyi zog bdog he is in possession of only one piece of cloth Dzl.; kyod-la di-deba stod-ma bdog-gam have you such scholars? Dzl.; nor mi bdog-pa Dzl. poor; dyin-pa ni gan-na bdog Mil. where have you (where is) your monastery? bdog-la yug-pa bdog I have a cavern Mil.; in an absolute sense: tabs bdog-gam mi bdog are there any means or not? Ma.; W. *gyn-dog-can* is stated to mean proud, arrogant; *gyn-dog-can* one that saves money, a scraper.

II. sbst. wealth, riches. B.: cog to bdog-pa.

bdral-ba, pt. of *dral ba, Dzl. frq. (s. l. c.)

mdag-pa a sort of large unburnt bricks of mud or clay Cs.
mðag-ma, me-mðag, glowing embers, live or burning coals, mðag-mai don a pit for keeping them, e.g. for the purpose of melting metals Stg.

mðai, also mðais, 1. C., B. yesterday evening, last night, frq.; mðán-gi rmi-lam, also mðán-sim-gyi rmi-lam Gr., Pth., last night’s dream. — 2. W. yesterday (cf ká-rtsán); mðain-sán Lex., Cs.: yesterday and to-morrow, now-a-days’; perh. erron. for dëi-sán.

mðán-ba Sch.: mðán-bai ynas place of cremation, the spot where the burning of the dead takes place.

mðais I. Sak. रोजस् तेजस्, 1. resp. sKu mðais brightness of face, fresh and healthy complexion, also with bžin-gyi Cs.; mig-gi mðais bright eyes Lt; yzi-mðais = mðais; dmá-bai mðais fresh, ruddy complexion Gr.; dmá-bai mðais-kyip with a face beaming with joy DzI. and elsewh.; the brightness is destroyed by disease, rårg, frq., or is fading away, sör Lt.; in a relative sense: appearance, exterior, look, mðais-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. — mðais-brgyur n. of a species of bile. — 3. brightness, lustre, splendour, in general, nyí-mai, jai B. and col.; fig.: dðáu-poi mðais-ma mg ni iá-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. dprúl-ba forehead.

mða 1. arrow, rgyâb-pa, jé-pa to shoot (an arrow); snying-mða an arrow of reed, lâvgs-mða an iron arrow; díag-mða a poisoned arrow Mil.; dprúl-bai mða an arrow lodged in the forehead Gr.; mðé-mða 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; sín-rtaí mða pole or beam of a carriage; lâvgs-mða an iron bar or rod, a ramrod etc.; čé-mða a jet or shoot of water, frq.; *(s)kâr-don W. a shooting star. — 3. = mðo 1. — 4. symb. num.: 5.

Comp. mða-Kùì loop-hole, embrasure. — mðð-mkán 1. an archer. 2. an arrow-maker Gr.; mða-rgyâns the range of an arrow-shot Gr. — mða-sgrô the feathers of an arrow Cs. — mðá-ču the waters discharged from the lower parts of a valley, opp. to yù-ču, those of the upper part Gr.; mða-ltbô the notch at that end of an arrow which is placed on the bow-string Pth. — mða-dâr 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 Gr. — mða-dâon quiver. — mðá-pa an archer; mda-dpôn the commander of the archers, a high military rank C. — mða-sprôd v. spródp-a. — mða-bêr perh. the more correct form of ta-bér. — mðá-bo a large arrow. — mða-mô arrow-lot, a kind of fortune-telling by means of arrows. — mða-rtséld byêl-pa to amuse one’s self with the shooting of arrows Cs. — mða-tso a troop of archers Cs. — mða-yyu bow and arrows Dzl. — mðá-bzô-pa arrow-maker. — mða-yâb Gr. 1. Lex. = yù-šu, fence; hence parapet, railing; yet a Lama from Tashi-lhumpo 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.
mdin-mkan. — mdin rtse-gyi-pa Trident.
— 2. sting, of insects C., W., mdin brygya-pa to sting. — 3. ysel-mdin, divul-mdin prob. the two frontal muscles Med.

**mdul** Lt. a medicine (?)

**mdul-pa** a knot, mdul-pa bór-ba frq., dud-pa Lt., byéld-pa C., *gyab-cê* W., to tie or make a knot, sgrül-ba, sgrül-ba, to untie (a knot); *dol-dud* W. sliding-knot, slip-knot, *šin-dul* W. a regular knot; skra-mdul knot or bow of ribbons holding together the long plaits of the women; frq. fig. sér-snaí mdul-pa bonds of avarice Mil.; *nyin-dul dol-cê* W. (to untie) to open one's heart to a person; mdul-pa-ba, 1. full of knots, knotty. 2. cloddy (?) S.g. — mdul-dra a disease of the membrane virile, prob. paraphimosis Mng.

**mdun** the fore-part, the front-side of a thing; the vis-à-vis, mdin-gyi nam-mdin-la in the heavens before him, over against him, Glr. and elsewh.; mdin-gyis adv. coram, face to face, mdin-gyis lü-ta 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.; mdin-la bön-ba, or sél-ba to come up or near, rán-gi mdin-la sél ma bõeg he did not allow (the pursuer) to come near; mdin-du skur-ba to send in advance; mdin-du yin-pan to come near, to approach; to hasten to Pth.; ni main-po sogs-pai mdin-du in the presence of a great number of people DzI. — sku-mdin-pa a waiting-man, valet de chambre, v. sku. — mdin-léog v. léog-tse. — mdin-na-don (C. *dyn-nain-don*) 1. Lex. पूरीतिः court-chaplain, domestic chaplain or priest; so prob. also Tar. 58, 17. — 2. at present: a high civil officer or functionary, = bka-blön, vizier, Stg. and elsewh.

**mdin-ma** frq. in later lit.; one Lama explained it by mós-pa, another by: 1. wife, 2. things, concerns; Jig-rten-gyi mdin-ma = Jig-rten-gyi bya-ba.

**mdor** Sch. also mdo-kar, arrow-head B.; mdo-sbul C.; 'the furrows or grooves of an arrow-head'.

**mdo** 1. the lower part of a valley, where it merges into the plain (opp. to ñu), = mdo; more frq. the place where one valley opens into another, hence in general: the point where two valleys, roads (lám-mdor), rivers (ču-mdor) meet; lám-sra-mdor at the street-corners DzI.; yin-mdor, bzi-mdor, cog-mdor the point where three, four, several (roads etc.) meet, esp. bzi-mdor a crossing, cross-road, as a place of incantations; mdo prop. n. (in full: darg-rte-mdor) province of the eastern part of Tibet, v. Kams; *dör-ru* in C. used as postp. = near, with, by, *de do-ru* with me, *yul-gyi do-ru* near the village. — 2. Ssk. सुच, aphorism, short sentence or rule, axiom; hence mdö-ru, mdor, mdö-čen sreb to contract, abridge, epitomize, to give only the main points, frq.; mdor(-säh)-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-säh a collection of Sūtras, a part of the Kanyur; mdo-säh-pa, mdo-säh-dzin Saudrāntika, a school of philosophers, v. Tar.; mdo-mäin title of several collections of Sūtras; in quoting passages: mdo-la, mdo-las, in the mdo, according to the mdo (viz. is said, is written etc.) Stg.; mdo-siob giving a benediction to the host for his entertainment Mil., cf. Köpp. I, 143. At present a distinction is to be made between mdo'i or dbi-main lam, and siās-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. mdö-čen prudent, mdö-med imprudent, cf. do. —

**mdor, the tibetanized दोर Hind. sedan-chair Pth.**

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mdog, resp. sku-mdog, colour (cf. ka-dog) 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-yál a species of gall, lit. 'purifier of the skin', Med.

mdoïs 1. the white spot, blaze, star on the forehead of a horse Glr. and elsewh.; 2. the eye in a peacock's feather; rmù-byai mdoïs, sgro-mdoïs, mdon-sgo peacock's feather; mdon-s-mta-can turkey-hen Cs.

mdoïs = ldön-ba, blind, physically and morally, B., mdon-s-pa, mdon-par gyi-r-ba, to get blind, to be made blind Dzl.

to congratulate, to wish joy to another Cs.; Zam. explains it by *dám-pa* to wish, another Lex. by *dó-dga* joy; in the passage of Mil. it seems to signify thank-offering.

mdons, sometimes written for doms.

mdos a cross formed of two small sticks, the ends of which are connected by coloured strings Ω, and used in various magic ceremonies.

dág-pa 1. Sch.: 'clay; cleaving, adhesive, sticky.' In C. = jim-pa (W. *ká-lag*) a mixture of clay and water; dag-ğal Š.g. prob. id.; dág-pa sbyān-ba to make such a mixture, Cs.; dag-sbyár covering, or stopping up with clay, e.g. the chinks of a wall or door, *dāg-jár bül-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.; dag-gu Lex. = skyöma, pap, pulp, prob. = idé-gu. — 3. pf. dag, to clear, to wash away, to wipe off, dréma, freq.; rtú-la sol-byúg (to clean) a horse marked or blackened with charcoal Glr.; šdíg-sgríb (to wash off) the filth of sin Glr.

2. to disappear, of sinful thoughts Glr., sometimes ynas-su to their own place, is added pleon. Mil. — Participle dág-pa clean, v. dág-pa.

dán v. dám.

dán-ba Sch. to come to, to arrive at; cf. also brgya-dains, sub bryga.
dám, dán resp. sku-dám or dán Lex. funeral-repast.

dab a train of persons, fôr-dab retinue Cs.


dabs, rarely dab, the side, lateral surface, of a hill, of the body etc.; surface, mēn-dabs of the liver Med.; in a more general sense: sgāl-dabs the lumbar region Med.; pleon.: nāgs-dabs-na = nāgs-na in the woods Mil.

dam mud, mire, swamp, earth and water, dág-pa, but as a product of nature; dam-rdzás B., *dam-tsog* W. id.; dam-du, dam-rdzás-la byin-ba to sink into a swamp; *dam - pág(s)* W. muddy plash, 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-bûr* W. sugar-cane.

dám-ka Zam., dám-ga, dám-na, dám-pa Cs. choice, option, den saí dám-ka byé-pa to choose whether to-day or to-morrow Zam.; cf. ydám-ka.

dám-pa (or dám(s)-pa Glr. prov.) pf. damis, imp. dom(s), to choose, to select, a bride Glr.; mi-ptsän-ba dám-pa such as choose impure things, cynical, lascivious characters Stg.; dam-rin choosing, turning over in one's mind a long while; dgrú-bo yán-pa mi ytaí dam-rin tābs - kyiús ydül prob.: not losing sight of your enemy, constantly watching, put him
down, as soon as an opportunity offers, 
S.g., and hence že-sdān dam - rin' a long lingering, lurking grudge S.g.


dā-ba, pl. das (prob. vb. n. to bdā-
ba, Ḍē-d-pa) to pass over, 1. to travel
over, to clear a certain space, tān de this
plain Sambh.; žag dū-mai lam (to perform)
many day's journeys Dzl. - 2. c. las: to
go beyond, to surpass Dzl.; ḍāl-las ḍās-pai
spos incense surpassing that of the gods,
i.e. that which is burnt to them S.O.; to
exceed, ēlā-las the measure Lt.; grāṁ-las
dās-pa Tar. surpassing number, innume-
able; bsām-bhay yul-las (surpassing)
the understanding or imagination, inconceivable
Glr.; to transgress, to trespass against, bkā-
las, kriṁ-las, a commandment, a law = gāl-
ba; to get over a thing, to get the better of,
to overcome, = rgyāl-ba; to go away from,
myā-rān-las q.v.; to let go, leave off, aban-
don, ēs-las one's religion Thgy.; blō - las
dās-pa? - 3. with or without dās-las, tse,
resp. sku, to depart this life, to die; das-po
the deceased, defunct, late, Lex.; *de - lōg*
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-zāl ēdās-nas when
the sun and the moon have disappeared
(for a time); very frq. relative to time:
to pass away, to elapse, ēdās-pai dus the
time that has passed, is gone, past time,
v. das 5.; zla dgu ēdās-nas after nine months
Lt.; ēdās-lō the year past, ēdās-zāl the month
past, ēdās-zāg the day past; *de-zāg-la* W.
the other day, lately; nyin-mtsān ēs - kyi
ādā - bar bya day and night are spent
in religious exercises; dge-bai bya-ba kō-nas
dūs, da Tar. (time) spent in none but works of
virtue. = dā-ga (-ma) Čs. hour of death,
dā-ga - ye - sēs বৃত্ত স্মারক নাম, knowledge of the
hour of death (title of a book).

dār-ba to tremble, shudder, shiver,
quake, grān-bas ēdār-ba to shiver
with cold; jigs-pas (to tremble) with fear;
ādār-zin gūl-ba id.; ēdār-ba gyaṅ - ba to
begin to tremble; ēdār-yām Sch. doubting,
wavering, undetermined, ēdar-yām byel-pa
to doubt, to waver.

dal (?) ru-dāl, ru-drēl a single horn
Sch. = bud - dāl prov., being left
exhausted on the road, sinking under fa-
tigue.
dal-ba = dāl-ba, ēr - dāl still water
Lex.

di demonstr. pron. this, na bi dī this
my son; na dī this of me, i.e. that
which I am doing just now Glr., what I
am experiencing just now Mil.; the present,
the respective, grād-pa-po dī the respective
performer (of an incantation) Dom.; such
a one, bdag mīn dī rgyas-b)yā-ba 1, such
and such a one Thgr., also dī daū dī (-ltu-bu)
and similar expressions, nas khyā-la dī daū
dī-lēt-bu žig sbān-no I give you such
and such a thing. On the difference between
dī and de v. de; the plural forms and der-
ivatives of both of them are in conformity;
only the following may be particularly men-
tioned: dī-ka-rān is used also for just here,
just now Mil.; dī-lēt-ste for instance, to wit,
such as, vīz.; also pleon. with žē-na: nyi-s
gaṅ žē-na dī-lēt-ste Whā.; ci ṣyīr žē-na
dī-lēt-ste Pth.; dī-lēt so, in this manner,
cii ṣyīr kyod dī-lēt-gyur in what manner
have you become so, how did you get into
this condition? Dzl. frq.; dī-lēt-ro it ran
thus, it was to this effect, of this purport
Glr. frq.; na dī-lēt yin such I am, I am,
live, go, just as you see me here Mil.; in
the verse: ḍus-byas čos-rnams dī-lēt-bu
‘compounded things must be regarded thus’
— the word dī - lēt is meant to be ac-
 companied by a snap of the fingers (se-göl,
or skād - tig-ma); dī-nas from this place, from
this time present, as yet, still. dī (daun) ṣyīr
(-ma) the present and the future life, frq.;
dī ṣyīr sde - pa, rjé-ba to exchange this life
for the future one, i.e. tse ṣyīr-ma blos - tban-
ste dīi don sgrūl - pa to be earthly minded
C.; *dī - zig, ṣ-zig* W., so, thus; *dī - rin*
W. to-day; dī-ru (come) in here, into this
place; here, at this place, frq.; now, seldom.
**dig** stopper, stopple, also *ka-* **dig**;  
**dig-ko** *Ld.* to put in a stopper; to stop up, to close with a stopper; *dig-rit* **C.musket-ball.** Cf. **dig.**

**dün-ba,** pf. *btu,* fut. *ydiin,* imp. *tiu(s),** to spread on the ground, a mat, carpet etc.; to scatter, sprinkle, straw, grass or hay to lie upon, ashes on the snow etc.; *btin-ba** sbst. *W.* a small carpet, on which the Lamas use to sit; *mal-btin** C. bedding, pillow, or blanket. — *diu ruγay-pa Sch.* to weigh in one’s mind, to consider; to suspect, to entertain a suspicion.

**dū,** (n.) = *dūn(ή)-kān** meeting-house, house of assembly; *čos ćād-pai* (quasi) church, chapel *Dzl.*

**dū-kiγay** tumult, riot, uproar *Cs.*

**dū-ba,** pf. *dus,* (vb. n. to *sdii-dpa*)  
1. to come together, to assemble, of men and animals; *dun-kāin-du** *Dzl.*; *dūs-sam ma dus* are they already assembled? *dān* with (a person) *Tar.*; in order to fight *Stg.;* of things: *nyēs-pa tams-cād dei būs-la dus,* v. *nyēs-pa;* *dus-ba* and *ād-pa* sbst. a coming together, an assembling, a gathering, esp. in *Med.* a (somewhat indefinite) disease, or cause of disease; *dūs-sa meeting-place Ghr.;* *las-mi ma-pā dus-sa* an establishment comprising many workmen, manufactory, workshop, workhouse, *dzōm-dų yōn-giniz dus* C. they flock or crowd together; *tson-dus* the assembled traders or dealers, the market freq.; *skyabs-kun-dus* ‘a collection of all the refuges’ is a name given to Milaraspa. — 2. to unite, to join one another, *kṣo-ṣug-tu* as husband and wife, to get married; in a special sense in philosophical language: 1. to unite (opp. to *brāl-ba,* e.g. the soul uniting with an organ of sense, like *sdēb-pa,* *Mīl. 2.* *dus-byaḥ composed of two or more ingredients, *dus-ma-byas* consisting of one thing, simple, elementary; only this is eternal, every thing compounded is perishable, freq. — 3. to be pressed or crowded together, *sril dūs-te dus* *Ld.* they stand crowded, in serried files or ranks; intellectually: *dam-ços dūs-pa* a compressed system of religion. — 4. *dūs-pa to consist of* or in, *nyēs-sus dus-so* (religion) consists of two things *Thogy.; smain-srid sēms-sus dus-te yda* the external world consists of spirit, is spirit, i.e. is nothing *Mīl.* — 5. col.: to be drawn together, to contract, to shrink, *dūs ča dus* *Ld.* it shrinks, e.g. wood or paper from heat; *tas-dų* *C.* prob. cramp, spasm, convulsion; *dus-kan* *Ld.* elastic, springy.

**dū-byēd,** *Ssk.* *sānkāra.* (the Tibetan word is nothing but a literal translation of the *Ssk.* *sānśkāra*; cf. also *du-sēs and piṇ-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.

**dū-dzi** noise, bustle, din, clamour, *du-dzi méd-pai dbēn-pa* di this solitude without any noise *Mīl.;* *du-dzi-la ynēs-pa* to live in the midst of the bustle of worldly affairs; *du-zin, du-lōn Cs. id.*

**dū-sēs,** *Ssk.* *sānta* (‘con-scientia’) corresponds in most cases to our idea, notion, conception, image, although sometimes perception, feeing, sense, thought, consciousness may be employed for it: *nōr-la rtāγ-tu yōd-pai dū-sēs skyēd-pa* to combine with earthly goods the idea of constant possession *S.O.* and thus freq.; *lōs-la grui dū-sēs ćūg-pa* to unite with the human body the idea of a ship, to represent the body as a ship, *Thogy.; skyō-dai dū-sēs byun the perception, the feeling of discomfort arises S.g.; ńār-bai dū-sēs-spaṇ-ba to detest the idea, the thought of anger *Dzl.;* dγē-bai ṛḥōγ-sa dū-sēs čiun-zād kyai ma yōs no thoughts, no inclinations, tending to virtue, arose (in him), virtuous emotions never stirred in his mind; ćāg-pa
du-ses-dan entertaining thoughts of sensual pleasure Glr.; du-ses slay dug-pa to recover from a state of insensibility; as vb.: du-ses-pa, mya-un, das to du-ses-te imagining that I shall obtain Nirwana Thgy. As one of the five jin-po it is translated by idea (Burn. I, 511), by perception (Kopp. I, 603). The three terms du-ses-dan, du-ses-med-pa, du-ses-med-min may be rendered: having the faculty of thinking, having no faculty of thinking, neither thinking nor not thinking (Dzl. 227, 7), du-ses-dan refers to human beings, the two other terms relate to celestial beings (v. Kopp. 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 clasbed 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.

1. to sit, syn. with sõl-pa; with na, la etc.; to sit down with termin. or la; to sit up (in bed); dug-par gyir to get seated Dzl. v. 6; to remain sitting, to keep one's seat, Dzl. v. 7; to remain, to stay, dir ma dug-par son ziig Dzl.; to remain behind, to stay at home, with or without gyir, kyim-na etc. Dzl. — 2. to be, to exist, to live Glr.: skabs-med dug-go! there is no chance of ... Yes, there is! dug ses-nas knowing that ... is still alive Dzl.; drin-sron byed-ling dug he lives as a hermit Dzl.; to be, to live at a certain place, ynas-na dug-pa the being somewhere Grame.; ja-ma gán-na dug where are my parents now? to be at home Dzl. and elsewhere; to be extant, to be found, can mi dug nothing is, or was to be found, nothing was there Mil.; as partic. joined with, or put inst. of the possess. pron.: Es-ráun dei (ko) bu bryad dug-pa he and his eight children being with him Mil. (yod-pa is construed in the same manner); in quotations: to be found, to be written, to be met with, ... yod zerba ... na dug the account of being ... is to be found in ..., Glr. — 3. to be, as copula, in B. often with termin.: kyim-par dug-pa to be a layman stgy.; rháin-pa Krá-bar dug the foot was variously coloured Dzl.; di-rams mi-ma-yin-du dug-pas as these are spirits Mil. Generally speaking, this termin case is not to be pressed, nor always to be explained by: to have become, or to be translated by: in, as in the following: rgya-gar-gyi yi-ger dug-pas to be (written) in the Indian language Glr. — 4. to be, as auxiliar vb., in. with the termin. of the inf., often merely paraphrastically, e.g. yod-par dug-pa = yod-pa Glr.; frq., however, indicating doubtfulness and uncertainty: na ni sān ci-bar dug may I shall die to-morrow Glr.; kyed ... yin-par-dug you seem to be, you are, I dare say Mil.; grollo dgyos-par dug I suppose you must go Glr.; stér-bar dug it will probably be given Glr.; ma mtoin-ma mi rtögs-par dug if we had not seen it, we should probably not have known it Mil.; in the same manner it is used with yod-pa, q.v. — 2. with a verbal root, in ancient lit. hardly ever occurring, in more recent writings used paraphrastically like dug-pa, with the termin. of the inf. (v. above 1), but not indicating a certain tense, e.g. rdol dug it makes its appearance, comes to light, Glr., bshug dug they were destroyed Glr.; in col. language (in W. at least) it is gen. a sign of the pres. tense: zer dug I say, thou sayest etc.; only in Bal. it indicates the fut. tense. — 3. with the gerund in te or nas vulgo for the pres. or preterite tense, frq.; in B. of so rare occurrence, that it is prob. to be regarded as a vulgarism to be charged on the copyists, and to be cor-
rected accordingly. — 4. with gin (B. and col.) and čiñ (B.), denoting a continued action, state, or condition, as in English: I am looking. — dág-ynas, dág-so, place of residence, abode.

**dùd-pa** pf. btul, fut. yãdul (Cs.), imp. dud, têd (Cs.), to bend or bow down, to incline, rnâ-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; zôbs-la at a person's feet, to kneel down before a person. Also dûn, go-dûn, = sna-fogs of several kinds, divers, sundry, various, Lex.

**dîm-pa** vb. to desire, to wish earnestly, with la, nyân-pa-la mi dîm-par they not having any desire to hear Pth.: dge-ba-la to strive after virtue, frq.; also dîm-pa alone (without dge-ba-la) id. Thg.; *to či-lu dîm-pa* C. religious interest, concern for religion; to be zealous, to take a warm interest Mîl. — 2. sbst. a desire Thg.; a supplication Dzl., Glr. Cf. dûn-pa.

**dîm-ma** 1. advice, counsel, nûn-pa a bad advice Ma.; dêbs-pa to give advice; byêd-pa to take a resolution Mîl. — 2 consultation (v. examples sub čiñ-ba), dûn-grôs id.; da-lân-gyi dûn-grôs di-la at this present consultation Glr.; *dîm-ma jhe-pa* C. to consult, to confer (with a person about a matter). — 3. council, dûn-mar bsdus they called a council together Mîl.; esp. in compounds: dûn-kâi = dûn-kâi q.v.; dûn-sa meeting-place, assembly, frq.; union, association, society, dge-dûn an association of clerical persons. — 4. v. dûm? nyên-dun harmony amongst relations, Stg. — 5. the state of being a bride; bride, C., and perh. Glr.; cf. also dga-dûn sub dgya-ba. — 6. = mdûn-ma?

**dûs-pa** v. dûl-ba.

**dé-gu** v. ldè-gu.

**dé-ba** v. ldè-ba.

**dëg(s)-pa** pf. bteg(s), fut. ydey, imp. teg, W. *tâg-ê*. Imp. *têg*, to lift, to raise, to elevate, the head, the tail, also fig.; sgrön - me Glr., *od-f'o* W., to hold up a lamp, a light; also fig.: to let one's light shine to others; grêgs-pai gô-sar dëgs-pa to raise to a high rank; to support, sustain, maintain, keep up, Pth.; râm-bu dëgs-pa to join in singing, to fall in with, Dzl. and elsewh. (Sch. erron, 'to bawl, to blare'); râ-mda dëgs-pa to help; for *zi tâg-ê* and similar phrases cf. the secondary forms têg-pa, têgs-pa; têgs-pa; with or without srân-la, nyûs-ga-la etc.: to put on the balance, to weigh, B.; žib-btêgs weighed accurately; mo they are constantly at variance Dzl.; *düm-l'a* (lit. k'ra) C. contract, agreement, = ēdul - don. — 2. sbst. concord, unison, peace Cs.

**dùr** thick and clammy Sch.

**dûl-ba to trot; dur-grôs the trot.**

**dûl-ba** I. vb., pf. btul, tul, fut. yûdul, imp. tul, W. *tûl-ê* 1. to tame, to break in, rta; to subdue, conquer, vanquish, dggra; 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; yûdul-bai rigs-pa those fit for and predestinated to conversion Dzl.; yûl-bya id. frq.; also used substantively: *grô-ba úa-yi yûl-bya yin* the beings are to be converted by me Glr.; bdag kyiul-kyi yûl-byar sóg cîg may we become your converts!

II. sbst. ṃb lā h. 1. the taming etc. — 2. also dûl-bai sde, the disciplinary part of the Kangyur, dûl-ba-las from, or according to the Dulwa; dûl-bai brda an expression (taken) from the Dulwa.
Lt.; dêgs-kal ‘a bushel by weight’ Cs., or rather: twenty points on the large steel-yard. — *jug-tâg* W. water—wagtail. — *dêgs-*kâ* Cs., W. weight. — dêgs-dpon is said to denote a military dignity, but is not generally known; as ‘serving waiting at table’, it ought to be spelled stêgs-dpon. — dêgs-shû Sch. yoke, fitted to a person’s shoulders, for carrying water-buckets etc.

dên-ba, pf. dên, imp. dên(s), to go, esp. yûjir dên-ba to go back, to return, Dzl., Lex. Cf. dên-ba.

dêd-pa, pf. and imp. ded, sometimes preceded by vîj-su, to go or walk behind, hence 1. to drive, cattle, the herdsman walking behind the animals, whereas of the shepherd jêrâl-pa is used; rûjûn-gis grû ded the wind drives the ship, frq.; also to drive through (a gully) by blowing, to blow through Glr.; to drive (animals, birds) from a place of rest, to rouse, start. — 2. to pursue, chase, run after, ryod-ma dêd-pa to be in the rut (of a stallion); *ded tân-çe* W. to chase, to hunt; *ded-de bô-çe* W. to call after a person. — 3. vb. n. to follow in succession, to succeed, rim-pa bêzin successively, of generations, Glr. — 4. to call in, to recover, money, debts; bû-lon-ded drâg-pa a severe dun Mil.; ded-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. bûd-ba.

dêbs 1. puncheon (tool). — 2. time, times, = *lan* W. (?).

dêbs-pa, pf. bût, fut. ytab, imp. fob, supine dêbs-su, and gêbs-tu, W. *táb-če*, imp. *tob*; to cast, throw, strike, hit, variously applied, cf. rgyû-pa, in B. gen. with instr., even if there is a dative in the same sentence, v. the examples; *cog-te-la táb-če* W. to strike upon the table; rûjûn-gis, yûdôn-gis, nîel-kis dêbs-pa, to be beaten by the wind, to be possessed by an illness, frq.; niâgs-kis dêbs-pa B., mtu bût-pa col., to pronounce a charm against a person or thing, with la; lan, no-sport, gros dêbs-pa, to answer, to explain, to advise; yûôl-ba dêbs-pa to make a request, smôn-lam dêbs-pa to offer up a prayer; yûsal-dêbs byêd-pa to remember well Mil.; yûsal- dêbs-su dês-pa prob. to have a distinct recollection of a thing Glr.; rtshis dêbs-pa prob. to cast up an account, to reckon, to compute, dej rtshis-yûd bûgl-la med I do not take that into account Mil.; lûs-la yûz-(gyis) dêbs-pa Dzl., *zûr tab-çe*, or gyûb-çe* W., knocking nails into the body; rûgas dêbs-pa to seal; *tûd tab-çe*, or gyûb-çe* W. to spread dung (on the ground), to manure; ûs dêbs-pa to sprinkle with water Dzl.; lûs, ña tûg-pa-la dêbs-pa to put salt, meat, into the soup; sàbbon dêbs-pa to sow; gur dêbs-pa, syag-dêbs-pa, to pitch a tent, a camp (driving in the tent-pins); also without a sbst.: suûr bût-pa ña gyûn-du (pitching) in the same dell where they had encamped before Dzl. ?/?, 1. (Sch. incor.:) hence in general: to found, to establish, e.g. a monastery, frq.; dus dêbs-pa to fix a time.

dêm-pa to prove, to examine Sch. der Glr. prob. for ider.

do, for mdo 3., Cs. do-yûôl prudent, clever, do-mêl Lex., Cs. imprudent, silly.

dô-ba 1. sbst. Sch.: a breed of fine horses; one Lex. has do-rta w. e. — 2. vb. Cs. = dô-ba, to say, to repeat; ma-dos-par unspeakable (?) Dzl. ?/?, 4 (the reading of Sch. dubious, v. Schj.’s remarks on this passage).

dôg-pa, prob. an incorr. reading for dûys-pa.

Dôgs-pa, pf. bûgs (also yûgaws?), fut. yûg(s), imp. yûbs, W. *tag-če*, imp. *tôy or tag ton* 1. to bind, fasten, tie to, (opp. to gôrâl-ba), W. *kyi tag-te bor*, tie up, fasten, the dog well; (v. bôr-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-mtsôn lûs-la the armour Ptk.: to
Dōn-ba. 1. vb. (W. more frq. tād-pa), to have a mind, to like, to be willing, asa bza- 'po mi dōd Dzl.; mi za dōd tshul byed he pretends not to like this food Lt.; skyin (-par) dōd-pa gnyur he gets inclined to give; mi dōd-par gnyi-r- ba to feel no longer inclined; to wish, nyān (-par) to listen; ci dain ci dōd-pa what- ever you may wish Dzl.; rgyal-pa dōd-pa to wish to be a king Dzl.; as adj.: wished for, desirable, esp. with negatives, v. below; dōd-par bya-ba adj. agreeable, pleasing, obliging, flattering, Stg., Cs.; to desire, to long for, kyim dōd I wish I were at home Dzl.; me dañ nyi-ma (I am longing) for fire and for sunshine Med.; bū- mo na mi dōd I do not wish for a girl; rai- dōd-zen-pa self-love Glr.; (rai-) bza- dōd self-complacency, vanity, Glr.; to ask for, to demand, koī-jo dōd-pa-la slesbs they came in order to ask for Konjo (in marriage) Glr.; to strive for, to aspire after, saīs-rgya-bar for holiness, for being like Buddha, for Buddhaship, Dzl.; to be willing, to intend; also ironically: nā-dōd-pa one that wants to grow ill, that does not take any care of himself; to be ready, willing, bṣnyen-bkār byed-par to take charge of the waiting on (Buddha); dōd-par byed-pa to make willing, disposed, to persuade to it Dzl.; to maintain, to assert; to suppose; to pronounce to be (cf. ʃād-pa?) Mīy., Tar. and elsewhere. frq. — mi dōd-pa to be not willing, not liking; to detest, btsogs-pas kān-gyis mi dōd-na as she was detested by all on account of her sluttishness Dzl.; to be angry, indignant, zes mi dōd nas thus exclaiming indignantly Dzl.; mi-dōd-pa, and ma-dōd-pa adj. not wished for, disagreeable, adverse, mi-dōd-pa las hard drudgery; mi-dōd(-lāg)-pa 'run adverse wind, frq.; *tsig mi dōd-pa zer-kān* W. one that slanders.

II. sbst. Sbk. काम 1. lust, desire in general; dōd-pa kun zad-de after all desires have ceased Dzl.; dōd-pa-rna-ma sāg-pa to indulge one's desires or passions; in a special sense, carnal desire, lust, vo-

Comp. dód-káms the world of sensual pleasure, the world of Brahma; Dód-káms-biág-ma, prop. n. = Skye-dzü-biág-mo, = Dpal-lhá-mo. — Lód-mcá that he wishes, seeks, sues, a lover, suitor, cca., nái büm-mo dód-mcá má-nu, dugin there are here many suitors of my daughter Glr. — Dód-dgyu, all wishes, las dód-dgyor skyi-rva to transform one's self at pleasure Mil., Sty. — Dód-čan, dód-ldán, dód-pa-čan eager, desirous Cs. — Dód - čags (Rág) passion, carnal desire, lust, frq., dód-čags skyés-te, dód-čags-kyi sbyin - ti; as the highest of the three guna (cf. yti-mug) it corresponds to सत्व, virtue, and is symbolized as cock or hen, though Tibetan readers probably never understand anything else by it than sensual indulgence. — Dód-čo v. چو-با. — Dód-dón strong desire Cs. — Dód-dpal prop. n. Doddpál, a large hardware-manufactory and mint at the foot of the Potala in Lhasa. — Dód-brab, dód-med, free from passions. — Dód-(pa) yon-(tan) 'wished for goods', earthy goods and pleasures, whatever is grateful to the senses, such as dód-pa lña, a delight to the ears, the eyes, the palate etc. — Dód-lógy unchastity, lewdness, prostitution, spyó-True pa to have illicit, esp. incestuous intercourse, dan with.

Dód-sred-čan avaricious, greedy Pth., yet cf. čags-sred-čan; both words prob. signify the same. — Dód-lha = dód-pa 5.

Don Lt., n. of a medicine (?) dkar, dmars, skyer-dón.

Don-pa, pf. bton, fut. (Cs.) ydon, imp. don, W. *tön - ce*, the vulg. word for ñyin-pa, vb.a. to tón-pa, ñyin-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; *ñán-ton-sa* W. a copper-mine; *tön-te bö-r-ce* W. to put, set, lay, place out; to let out, of prison Pth.; to drive or turn away, to dismiss, a servant, a wife etc., frq.; *ña ko la ne čan nu ton* W. I could not get or force any thing out of him; méi-ma dón-pa to shed tears Glr.; with skad and similar words: to utter, to set up (a cry), to make one's self heard; hence 2. to pronounce, yige gyis-ynys-su dón-pa to pronounce two consonants as two distinct sounds Gram.; to pronounce a magic formula; klö-g-pa dán dón-pa-la göms-siü practising reading and pronouncing Dzl.; to say, to repeat; to recite (sacred texts) with a singing, drawing tone, like that of mendicant friars; hence in general, to perform one's devotions; zal-dóm - du mádzad - pa, Tar. 95, 11, prob. resp. = ka-tón byé-pa to repeat by heart; tiags-la dóm-pa prob. to read silently. — 3. Fig. to elevate, to raise, kí lög-te Pth., or rgyal-sar Glr., to raise to the throne; mejo v. mejo - don, sub mejo compounds; ydzin- gyis srog to prolong a person's life, by affording him a (scanty) subsistence Thug.; *srdg-ton-kan-(pa)* W. the giver of life, þosnir. — 4. *Ka tón-ce* W. to sharpen a scythe by means of a hammer. — 5. To edit, to publish, books, Tar. 47, 17. — 6. Éos mátá - 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-kān dining-room; dón-gir resp. for ta-gir; dón-raq for ñ-raq.

Don-pa 1. To come together Le., Lé. — 2. For dón-pa to choose, to make a choice Glr. — 3. Also dón-pa, pf. ydams, ft. ydám, imp. ydams, 1. to advise, cf. ydám-pa. 2. To exhort, bág-med-pa-rams-la wicked persons, brtsón-par to give diligence Tar. 3. To recommend Glr., to bid, to command, v. ydám-pa. — 4. Cs.: importance; business, occupation (?).
döm(ŋ) döm(s)(-pa) 1. a long-measure, a fathom, S.g., as the usual length of a man, = kru bți; sìn dom dó a piece of wood two fathoms long Dzl.; dom bımı dòn a well ten fathoms deep; döm-gyis, or döm-su jál-ba to measure by fathoms Cs.; dom-gàn-gru-bți 1. adj. measuring a square fathom, also a cubic fathom; 2. sbst. a strong jail or dungeon.
— 2. imp. of dom-pa to choose.

doms the pudenda, privities, regio pubis, doms-(k-y) spu the hair of that region, doms-spì lag-pa to pluck out such hair Cs.; rína-ma doms òg-tu jùg-pa col. to take to one's heels; doms-stón vulg. without breeches; doms-lpágs foreskin, prepuce (?); doms-ystsán-(ma) C. a pure virgin; a nun; doms-ystsán-pa a chaste monk (if not rather sdom is meant); doms-rás (also var - rás Cs.) a small apron to cover the privy parts Cs.

dör-ba, pf. and imp. dor (cog. to ytor-ba, stór-ba, byì-dör, pìg-yàg-dör). 1. to throw or cast away, like ytor-ba and dör-ba Stg.; esp. to throw out, to eject, spittle, frq.; dìr-çu dör-ba to make water Glr.; fig. srog dör-ba to fling away one's life Dzl.; to sweep out or away Dzl., Stg. — 2. (opp. to lén - pa, bëd - pa) to decline, refuse, reject, despise, things offered Dzl.; to reject, a reading, a passage Gram.; to disapprove, of an action as immoral; blánd-dör, dör-lên, accepting and rejecting, deciding for or against, e.g. dge-säd-gi Glr. — 3. to subtract, dör-bai théng-ma Wdk. the remainder left after subtracting; perh. also to divide. — 4. srog dör-ba also signifies: to endanger life, or to deprive of life, used e.g. of diseases S.g.; góm-pa dör-ba (= bör-ba), to pace, to step, to stride, frq.; dìmòd-pa dör-ba v. dìmòd-pa.

döl-sa Lex., fertile ground or soil Sch.

drá-ba 1. adj., C.: *dá-te*, similar, equal (which two notions gen. are not strictly distinguished from each other); drà-ba dì-dag these equal things, for: these comparisons, Pbh.; kyped nyijis drà-bar dág, drà-ba yin, drào, you two resemble each other very much; with a pleon. menyam: rìn-tún menyam-la drà-ba equally long Dzl.; gen. with dàn or accus., seldom with termin., in various applications: kyped(dani) drà-ba ni your equals Dzl.; bud-méd-du drà-bai nàn-qa amongst woman-like, effeminate (men), Dzl.; dìi byin tsásns-pa dàn drào his brightness is equal to (that of) Brahma Dzl.; yàn-gyi dòn-lan ràn-qi dràv sèsms-pa esteeming our neighbour’s advantage as high as our own S.g.; tams-vòd-la byèpq-pa dàn drào he behaved to all as (to) an only son Dzl.; with a negative: yàn yan dòn dàn drà-ste yàn-ba med others shall allow it just as little as he himself Dzl.; Sains-rgya dàn drà-bar byà-bai pyìr in order to be equal to Buddha, to come up with Buddha Dzl.; brtsigs-pa mi drà skyès-pa drà not as if (it had been) built, but as if it had grown up spontaneously Glr.; bdag drà bud-méd blo-dmán kyan even a stupid woman like myself; skra drà-ba yòd-dam whether any thing like hair is still left? Mil.; tén-ro dìa rneyed he found the remnants of a carcass or something like it Mil.; ro dàn drà-ba as much as dead Wdn.; menyân-pa dàn drà-bai bès-ynyn a teacher like as a ferryman (conveying to the shores of happiness) Thgy.; rtag - rtag dìa yan seemingly eternal Mil.; skyìd-skyìd, dìa yan even if it appears a blessing Mil.; rìn-ba dàn drà-na if it appears feasible Dzl.; ster dìgös-pa dìa it seems I shall be obliged to give it Glr.; da-lân byod nús-pa ìe-hìe dìa bzioni byùn-ste as your strength this time at least seems to be rather great Mil.; kypedstu-slù dìa you might easily be ensnared Mil.; mi dìa-ba unequal, unlike, different, sìom-éad dàn mi dìa-bai quite otherwise than formerly Dzl.; ìš-pa mi dìa-bai not like, not befitting, a priest Mil.; various, several, *ka-zé mi-šà-wa* C. several dishes; dì- dìa-ba, dê- dìa-ba such; dê-dras, *(džën-de* C. vulg.) so, thus; cì- dìa-ba, ji- dìa-ba of what kind (qualis), cì- dìa cìg lègs-
par ston dgos you must tell me minutely how she looks, what kind of appearance she has Glr.; งงวิ่งขาวิ่งอยู่ what will be the upshot? where is this to end? Glr.; ว้าจี้ด้วย bet isin งู่ร he becomes just what I am Sty.; *ภันดี C. col. how? ดรา-ดรา (W. *ดัน-ดา*) very frq. for dra-dra, e.g. ดา-กร้ายยุ ถ้า ดร่า-dra-la tig-rtsa-zer something similar to the substance of tin is called zinc; ดรา มี ดรา like and unlike; equality, likeness, similarity, ผ่าน дра ltá-ба to examine the likeness Glr. — 2. sbst. 1. resemblance, likeness, v. ถือรา-pa 2. 2. form, shape, appearance, phase. Thg.

**drais** v. *graîs*.

**drad** v. *brad*.

**dran** v. *gran*.

**drâl-ba**, pf. dral (cf. râl-ba and hrâl-ba), to tear to pieces, to rend asunder; also to pull down, a house; to rip up, to cut open, an animal.

**dri-ba**, pf. and imp. *dris*, 1. to ask, ... la, W. nas, a person; with accus. to enquire after or about a thing; การ์-ดริ-sa a place for asking advice, oracle Glr.; คิน-มา ดริ-ba to inquire after one’s Lama Mil.; ผา-มา ยาม after one’s parents Dzl.; ดริ-bai tsiغ interrogative pronoun, e.g. คิ Grammar.; v. also dri-ba. — 2. inst. of *bri-ba*.

**drin-ba** Glr. fol. 57, 12? another reading: ลิด-บ.

**drin-pha** for *brin-pha*.

**drim-pha** for *brim-pha*.

**dril-ba**, pf. dril. I. vb. n., cf. *gril-ba* and hrâl-ba, 1. to be turned, rolled round or twisted into a thing, ดอ-ซ์ยุ ปัน-บูร to be wrapped into a covering of light Glr.; to gather, to flow together, as ผ่า-บำกุ บุด-ขัน, the gastric phlegm Med.; fig.: ERGE-เดิ่ง ถ้า ดริ-te whilst our minds were flowing together Glr.; ยู-คำ-คำนำม ก้า-ดริ-te น้ํา-ลอง-apa a conspiracy Schr. — 2. to roll down, วิ-บ่อ น้อง-la the slope of a hill Thgy. — 3. to fall, to fall down W.

II. vb. a., cf. *sgri-ba*, to wrap up, รัก-กี้ in a kandkerchief Glr., ด้วย นำ บั้ย in five sorts of silk Glr.; ซัน-กี้ (covered or sheathed) with copper Mil.; to heap together, to pile up, ไย-ตอย ผิว-ปอร์ ดิร the blossoms are aggregated, heaped together in a panicle Wâń.; ดิร-บั้ย in short, to sum up all, in summa Glr. — ย้าย, ดิร-บั้ย Sch.: to play with the tongue, moving it to and fro.

**dris-pha** to be accustomed to, to be acquainted with, gen. with ดาน, Glr. and col.; rarely with accus.: งนั่น จี้ ตาม ดิร กิน the more friends you get familiar with; ผศร-ดิร กิน--na if persons constantly see one another, get perfectly used to one another, Mil.; mostly adj. (= gùms-pa) accustomed, used, mi or คัน-ป่า ดาน, to men, to one’s house; also dris-pha used absol. = tame W.; ดิร-ป่า ผี an acquaintance, a sympathizing friend, an assistant Thgy.; ผี-ดิร-กี้ ผี an old acquaintance, an old crony Thgr. A derivation of dris-pha from ผี-ป่า, ผี-ป่า, to deceive, to bait, to decoy, and hence to tame, was suggested by some Tibetans, but is after all scarcely to be authenticated.

**drî-pha** v. *บริ-ба*.

**drîg-ts-pa** to fall into small pieces, to crumble (away) Sch.

**drîd-pa**, pf. and imp. *drul(drus*)?, rarely บรุด-ป่า, 1. to rub, lus the body; to file, to rasp, งิน wood, Læs.; to rub off, to scour, ผศ-มา ดาน W.; to polish, to smooth, to plane, ผ่า-สเท with a plane W.; to grind, to powder, to pulverize (?). — 2. to drag, to draw or pull along on the ground, by a rope, ผ่า-ละ a dead body on the ground (ผ่า-ดิร-ป่า without slipping?) Med.) — 3. ผ่าด-เดิ่ง ผู้ ผี W. move, or push it a little aside; ผ่าด คิด-คำ W. to cut off obliquely (?).

**drûb-pha**, pf. and imp. *drub(s*) 1. to sew Sch., so perh. Dzl. 229, 11.
2. to embroider C. — 3. to heal, rma wounds S.g. — tsem-drûb needle-work Sch.

Drûl-ba, pt. drul, gen. rul (q.v.), to become putrid, to rot, to putrefy, drûl-bar gyür-ba id.; drûl-bar byed-pa to cause to be decomposed Med.; rten-drûl prob.: putrefied substances, bsam-gyi byin-par-byed are removed with the faeces Med.

*de* also lha-dre, W.*lán-de*, goblin, gnome, imp, demon, evil spirit, devil, col. the most frq. word for such beings; quite in a general sense: kla-yi-yân-la sogs-pa lha-dre-rnams; bya-dre, dre-rgod Lt. prob. two particular species of demons; za-dre is said to be a word for ‘owl’; dre-byê-ba to be carried off by goblins Ma.; dre-yûnô, drei yûnô-pa mischief done by evil spirits; dre jûg-pa the entering of evil spirits, the state of possession; dré-zûgs-pa (W. *-kan*) one possessed by a devil, a demoniac; skrôd-pa to cast out, dûl-ba to subdue (devils).

Comp. dre-jigs-siûn = gu-gul-siûn, ‘devil’s fear’, a resinous wood, by the burning of which goblins are smoked out. — dre-paî-kâ m. of the fruit of sgon-tog Wân. — *de-pû (or bu?)-tsûib* W. whirlwind, water-spout. — dre-pû a male devil, dre-mo a female d., dre-bû a young d., an imp Cs. — dre-mo-bu dûn ibis fataus, will-o’ the wisp, Jack with the lantern Schr. — dre-dûmag a goblin host. — dre-lâg the left hand, the left side of the body being supposed to belong to the evil spirits C. — dre-sûg ‘devil’s louse’, bed-bug C. — dre-sûn goblins and Rakhasas, demons in general, frq.

Drê-ba I. pt. and imp. dres, prop. vb. n. to bsrê-ba, 1. to be mixed with, de-yênis dres-(na) Lt. if the two are mixed with each other; yûgos-yêg-tu dres mixed together, miscellaneous Lax.; dres-mûsams (Tsams Tar.) the ‘limit of mixing’, rgyûn-mtso daî gân-ga dûs-mûsams the influx of the Ganga into the sea Tar. 178, 9; tsi yûn ma dres-par without mingling other talk with (the conversation); ka daî snîn ma dres a man with whom word and sentiment differ, a hypocrite; ços daî ços ma yin-pa dres right and wrong were mixed together; in an absol. sense: spyî-dâ dres-te mi-stegs-par gyûr-to his course of life degenerated, and he became a Brahmanist Pth.; düd-spro dres-pa an animal of a mixed race, half-breed, mongrel; ma dres-par without any confusing or mixing together, sharply discriminating Mil.; ma-dres-pa prob. pure, unadulterated. — 2. to interfere, to meddle with, "de lé-ka daî ma de* W. do not meddle with that; to have intercourse with, to engage in, B. and col.; rân-sens blû-ma dres-pas bele through your, the Lama’s, intercourse with my soul, in your society, I am happy Mil.; ytam drê-ba id.

II. erron. for drê-ba Pth.

Drê-pa v. brê-pa.

Drêys v. drê-pa.

Drê-pa to slide, glide, slip, *ldê-de gyer* W., *ldê-tag (?) sôr-ne gyer* C. He slipped and fell.

Drê-pa, pt. draî(s), fut. draî, imp. draî(â), 1. to draw, drag, pull, a carriage Gîr.; a person by his arm Dzl.; drûg-tu violently Dzl.; to draw tight, a rope Dzl.; to draw from, to pull out, an arrow out of a wound Gîr.; to press or squeeze out, matter, pus, Med.; to tear out, ysûn-poi rgyû-ma the intestines of a living person; fig. ka-tig tser-sûön-gyi rigs-suail dren some reckon it (lit. draw it) to the species of Meconopsis Wân.; to cause, to effect, bde-chen felicity Thgy., skûyû-pa vomiting Tar. 2. to conduct, water (W. *rân-ê*); to lead, to guide; with or without sna, lam drê-pa to direct a person in his way; also sbst. guide, drên-mêd without a guide, without a king Dzl.; esp. to lead to happiness, felicity, frq.; opp. to lob-dren-pa q.v.; yûl-du-dûmag to lead an army into a country, to wage war against it, frq. — 3. to cite, to quote, bûi 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. spyûn-dren-pa, yûdû-dren-
pa; also for to fetch, to go for, if the object is of a sacred character, e.g. relics; spyang ma drâin-s-par grô-bal to go uninvited Cs.
— 5. to place before one, to serve up, dishes; to pour out, beer, wine etc., ccdbal, frq.; resp. with żál-du Pth.; to taste, to eat or drink what has been offered, resp. W. (cf. mchod-pa, ysal-bal). — 6. to count, to number, esp. withre, or re-re-nas, separately, one by one, Glr., Mil.; to enumerate, ma drâin ... are here not enumerated Wdl.; c. termin. to count for, to consider, to look upon as, dpé-rul as a parable, as not existing Mil. — 7. W. in a general sense: to convey, to remove, *zá-če tür-maṅ daṅ ćen* food is conveyed by a spoon, *ka ćyem daṅ ćen* snow is removed by a shovel. — 8. further: rkaṅ (resp. žabs) drâin-pa to insult, to scoff, to deride Thgy., C. — me drâin-pa the blazing, flaring of a flame Sch. — mgo-drâin v. mgo, comp.

drâin, drâin-ma, drâin-ma, mixture, medley, e.g. in border-districts a mixed dialect, a mixed religion; a mixed colour, e.g. gray.

drôins-pa = drâin-pa, esp. in conjunction with spyang: spyâng-drôins-sam tlos ści; mi drôins-na try whether you can invite him (whether he will come); if not, then ... Mil., also Mil. nt.

drôg-pa 1. to wince, shrink, quiver, start, from fear; to shy, of horses; drôg-can shy, skittish, easily frightened W. 2. — drog-slon-bal Sch.: to take by surprise, to deceive by cunning, to outwit; blo-drôg Lex. w.e.

drob-skyin Sch.: 'the keeper of light?'?

rdaṅ v. ydaṅ.

rdaṅ-pa v. rdâb-pa.

rdâb-pa v. rdâb-pa.

rdal-bal, pf. and fut. brdal, imp. rdol, also ydal-bal, bdal-bal, 1. to spread, sand, stones, manure, esp. if done by means of a stick, rake, shovel etc.; to extend, a canopy Pth.; to cover, rdâin- gi žabs byel-nas, the bottom of a pond with sand Dzl.; fig. dam-ćos taṅ-mar bdal-bal-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-ydâr or rdâl spreading far and wide, all-embracing, sems nam-niā lâ-bal, čös-kiṅ kloṅ, čös-dbyeṅ, and the like; groñ-rdâl v. sub groñ. — 2. sos- ydâl Lex. w.e.; Sch.: slowly, not in a hurry.

rdig = yo-byâd? nān-gi rdig kun Mil. seems to mean: all the utensils and furniture of a house.

rdigs-pa to beat Sch., prob. = rdâg-pa.

rdâb-pa, pf. rdâbs, vb. n. to rtib-pa, to fall to pieces, to give way, to break down, of a roof, rock, tree, the heavens. — 2. to get dinted, battered, like tin-vessels by a blow or knock, C., W.

rdâ-bal Cs. thistle, not generally known, but perch. the same as ma-rdul.

rdâ-ga, pf. brdugs, fut. brdug, 1. to conquer, to vanquish (?), klû-rnam-khyis thu-maṅ-yin ćub-čin rdâ-ga par byâs-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. tiug-pa II, 3); togs - rdug (or brtug)-mêd-pa, v. togs - pa, without impediment.

rdâṅ, a small mound, hillock, Ld.

rdâṅ-bal, pf. brduṅs, fut. brdulô, imp. (b)rdâṅ(s), also bdûn-bal, to beat, to strike, a person, a drum etc.; to cudgel, to drub, also rdâṅ-śes-pa (Sch. ṣes-bal-pa?); to beat with a hammer, to hammer, lâc, rdûṅ-du rdûṅ-bal malleable, ductile; to knock, sgo at a door; to break to pieces, to smash, rdâ-giś with a stone (the sacrificial vessels) Glr.; to beat out, brâ-bal buckwheat, with a stick; hence to beat out with a flail, to thrash; to pound, to bray; stûn-rdâṅ a pestle Ld. — bro rdûṅ-bal to dance. — ŋûn rdûṅ-bal to bend the bow, v. Schf. on Dzl. 22, 11.

— rdâṅ-mkan a fighter, bully; of horses:
a kicker; of oxen, butting. — rdum-ytag Lex. w.e., prob. a drumming, a sound thrashing; rdun-ytag byun I have got a drumming.

rdum-po Cs. maimed, mutilated, rdum-po byed-pa to mutilate, lag-rdum a maimed hand, rkau-rdum a maimed foot, rwa-rdum a mutilated horn; having a maimed hand, foot etc. Mil.

rdul dust, not so much as a deposited mass, but rather as particles floating in the air, motes, atoms; thus esp. rdul-pran, rdul-pra-mo, rdul-pra-rab, nyi-zér-ghi rdul, yet less to express minuteness than infinite number; atom, in a philosophical sense, ku-krag-gi rdul tams-čād all the atoms of the procreative fluid Wdü.; monad, rdul-pra-rab-ča-med, acc. to Was. (279); rdul tdal, ldu, dust arises Dzl.; rdul mi täl-bar (or ma ldu-ba) byed-pa to lay the dust Dzl.; sprṅg-pa, W. *srāg-ce, to shake off, to beat out; rdul-du rlog-pa (in this case also täl-bar rlog-pa) to crush or pound a thing, until it is reduced to powder Lex.; glau-rdul Cs.: ‘a mote in the dung of an ox’ (?), Sch.: ‘a small particle of cow-dung.’ — rdos-rjei rdul diamond-powder (?) Lex.; sól-bai rdul coal-dust.

Comp. rdul-čan dusty. — rdul-ţiyaṅs dusting-whisk, dusting-brush Sch. — rdul-tṣub a whirling cloud of dust. — rdul-tsön coloured stone-dust, employed in certain ceremonies, for making figures drawn in the sand more visible Mil. nt. — rdul-yzaṅ chokes (?) a travelling-cloak against the dust, Wilk. fol. 144 a Lha wears such a garment.

rdul-po, prob. erron. for rtul-po Dzl. 237, 2.

rde in compounds for rdeu.

rde-ba-da-ru Wdü., tibetanized from ेवणाः ेवणाः, cedar.

rdel(?)-pa, rdel(?)-pa, pf. (b)rdelgs, fut. brdel, imp. (b)rdel (s) to beat, strike, smite, c. accus., or (less corr.) c. dat. chiefly in B., rdel-čini spyöd-pa, verberando blow, to compel a wife by blows to fulfil the conjugal duty Thgy.; mélon-la brdel-čini beating the looking-glass in anger Glr.; rdeg-ṣog-gi srog-bzndal the ill-fortune of getting a beating Thgy.; to push, thrust, knock, kick, ḫul-rdey a blow with the fist, byed-pa to give one Mil.; rdeg-ços Lex. w.e., Sch. a dance; rdeg-ços-pa to dance, so perh. Thgy., if brdog-ços-pa is not a better reading, glo-rdey-tu = glo-bur-du, suddenly.

rdel-po, rdel-po, sometimes for rdel-pa.

rdel(s)-pa, prob. the original form, but of rare occurrence, for rdel-pa, pf. brdabs, fut. brdab, 1. to throw down with a clap, to clap the coat-tail on the ground Glr.; with a clapping sound, a potsherd Tar.; to fling or knock down, a person Mil.; lus sā-la to prostrate one’s self, very frq.; rtas (to be thrown) by the horse Sch.; *ka dāb-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; *kā-tpags dēb-pa* W. to smack with the lips (in eating). — 2. to throw to and fro, to toss about, mgö-bo rdel-bi dré-ldog-pa to turn one’s head this way and that way Pth. — 3. to stumble Sch., so perh. L.t. fol. 196, 6; čel rdel-pa Lex., rdel-čal-ba Sch. to slip and stumble. — 4. to kill, to slaughter Bal. — 5. *debd-sog kṣa-pa, tān-wa* C., *ur deb tān-cē* W., to talk big, to exaggerate.

rdeu, rde, rdel-po, dimin. of rdo, 1. a little stone, pebble, rdeu bskūr-ba bzin like a little stone thrown on the ground Glr. — 2. the stone, calculus, in the bladder or the kidneys, po-rde calculus in males, mo-rde in females; rdeu bṣogs-pa the concrescence of a calculus, rdeu dön-pa the removing it Cs. — rdel-kār a white pebble, rdel-kra a coloured pebble Cs. — rdé-grām (*the spreading of little-stones*) the counting with pebbles Cs. — rde-vzdal a pavement of pebbles. — 3. a musket-ball C., rdeu-pār a bullet-mould; a bullet-founder C.

rdo B., C., rdo-ba in W. the usual form, in more recent lit. frq., 1. stone. — 2. weight, for weighing things by a balance,
el.; rdo'i of stone, rdo'i tūb-pa a stone Buddha Glr.; rdo skyêl-pa, skyêl-ba, to carry or drag stones to a place; *do-čagy čog-pa* C. a ceremony observed in making a contract, by breaking a stone and using the fractured side as a seal, cf. mdzîg-gu ṭūd-pa; rdo-bčal btin-ba Sch. : 'stones arranged according to their species'; *do-rub-la tân-cê, do-rub tân-te săd-cê* W. to pelt, beat, or kill with stones, to stone; rdo rus tag to the last extremity Sch.; dsâd-rdo a stone containing silver, silver-ore Léz.; sprin-rdo a sort of marble Cs.; sbrâ-rdo Sch., (perh. spra-rdo?) asbestus; më-rdo fire-stone, flint; rma'i-rdo foundation-stone; zûr-rdo corner-stone; yshê-rdo a stone containing gold, gold-ore Cs.

Comp. rdo-klâd a stone resembling a sheep's brain, and used as a remedy for diseases of the brain S.g. — rdo ëkär Cs. a white stone; Sch. alabaster. — rdo-skran a kind of steatite or soap-stone. — rdo-kâ a vein in a stone. — rdo-kog a stone pot. — rdo-mkris gall-stone (?) S.g. — rdo-rgyud various kinds of soft stone, as serpentine, soap-stone, chalk. — *rdo-rgyas S.g.?* *do-čagy* C. oath taken in the above mentioned ceremony. — rdo-čal Sik. = rdo-yžâl. — rdo-čâr a shower of stones; haiil Schr. — rdo-čân, W. *dom-čân*, a stone of such a size as may be grasped by the hand. — rdo-mmân yen Cs. = ka-ma-ru a soft kind of stone, alabaster. — rdo-gnyiû jasper Sch. — rdo-tâl Cs. stone-ashes, calcined stone; Sch. quicklime, Schf. Tar. 103, 14: chalk; rdo-tâl byâg-pa to rough-cast, to plaster. — rdo-drêg S.g.? Sch. dirt on stones. — rdo-snâm rock-oil, petroleum Schr. — *do-phê* W. stone-dust, small particles or grains of stone. — rdo buûn-ba a shining black stone Cs. — rdo-bos (perh. do-bos) a large hammer, mallet Lél. — do-dbyâg a slinging-stone S.g. — rdo-‡um a sacred heap of stones, a mani. — rdo-shôm large, heavy stones Sch. — rdo-rtsig stone-wall — rdo-šâld (= yâm-ba, rta-rnîg-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 Ltl. = brag-žun bitumen, mineral pitch (?) — rdo-zô lime, both quick lime and slaked lime C. — rdo-yžâl a stone-pavement. — rdo-yâyo a cut or wrought stone Cs. — rdo-zâm a stone-bridge; a rock-bridge, natural bridge formed by overhanging rocks. — rdo-rûn(s) a stone pillar, obelisk, as a land-mark, monument, or an ornament of buildings Glr. — rdo-ril a globular stone Pth. — rdo-lêb a stone slab to sit upon; or to write on etc. — rdo-srâni a stone weight Cs. — rdo-srîn Glr. 50, 10, evidently a corruption of dar-srîn.

(rdo-rje, gen. *dôrje* W. *dôr-je*, व्रेन. (Zam. also उपल) 1. precious, stone, jewel, esp. diamond, more precisely: rdo-rje pâ-lâm; rdo-rjei yûn a knocker made of precious stones Dzl.; rdo-rjei sku an adamantine body Pth.; rdo-rjei rje an adamantine life Glr.; zag-med-rdo-rje-lta-bui tsê-la mña brnyêd-pas Pth. as much as immortality; rdo-rjei Jim-pa, or rin-po-čê Jim-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 po-rtâgs C.

Comp. rdo-rje-gliûn 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 said here for some time.) Acc. to several titles of books in the Petersb. list of manuscripts, it ought properly to be spelled dar-rgyas-gliûn. — rdo-rje-rgya-grâm v. rgya comp. — rdo-rje-yêôd-pa, व्र ची दिक, title of a religious book most extensively used among Buddhists; Was. (145), Burn. I, 465. — rdo-rje-čân, व्र चान्स, less frq. dzin,
also lág-na, or ḭyág-na-rdo-rje, and abbreviated log-, or ḭyag-rdor, *holder of the sceptre*, originally the Indra of the Brahmans; in Buddhism, in the first place, the Dhyani Bodhisatva of the Dhyani Buddha Aksohbya, and secondly a terrifying deity, the guardian of the mystical doctrine (Was. frq.), hence conformed with the ḭos-skhyón-bzì, as well as with tu-be-ra, prince of the ḭnod-shbyin, and special deity of Milaraspa; v. Kôpp. and Schl. — rdo-rje-yàng, वस्त्रस. prop. the diamond seat or throne of Buddha at Gaya, Kôpp. I, 93, and hence also proper name applied to that town, frq. — rdo-rje-pa-lăm diamond v. above. — rdo-rje-pa-yāng-mo, *वच्चवाराणि* or अभृति (W.s.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., W.s. 135. — rdo-rje-piur-pa Glr. an instrument the upper part of which is a doje and the lower a purpa. — rdo-rje-leṣ-pa, abbrev. *dor-lág*, a local deity in Lh., originally an honest village blacksmith. — rdo-rje-sen-sh-pa; वच्चस्य. gen. = rdo-rje-ṣeñ (Was. 188), sometimes differing from it, v. Schl. p. 50; also = mi-sk'yó-pa, Aksohbya; also mi-sk'yoñ-rdo-rje Glr. Respecting the word rdo-rje cf. Burn. I, 526.

The ground; rdo-g-stíaḥ byé=pā prob. id.; prop. to load, to pack on (?).

*rdog-po* (Cs. also *rdog-ma*), a *grain* of corn, sand, sugar; a *drop of rain* Glr.; sran rdo-g bdan seven peas; *gpreñ-rdog* the bead of a rosary, which often consists of grains of seed; a *pièce*, rdo-g-yêig (how many turnips do you want?) one Cs.

*rdóns-pa* v. sdóns-pa.

*rdor* 1. in compound words for rdo-rje. — 2. n. of a monastery in Tibet Cs. Chronolog. Table 1223 p. C. — 3. = rdor Cs.

*rdo-lé-pa* a *cobbler* Cs., prob. = ydor-pa.

*rdo-lé-pa*, pf. and fut. brdol, vb. n. to rto-lé-pa, 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 dal* W. the teeth are not yet cutting; kón-nas rdo-lé-bai glu a song streaming forth from within Mîl.; mi-nad rdol-zhi diseases breaking out among men Mîl.; to flow or run off, of the water of a lake; klon rdol-ba to come forth, to proceed from the middle or the midst of Glr. (the meaning of this passage is not quite clear); rdol-yêér an instrument for boring metals Sch. — 2. of vessels: to leak, to be not tight, to have holes, snod żabs-brdol a vessel with a leaky bottom Thgy.; also of shoes, covers, tent-cloth etc. not being watertight; to break, to burst, of ulcers, wounds; glo-rdol Med. v. glo-ba; rdol-yêon Sch. 'fistula; gonorrhea'. — 3. to rave, to deliberate; to be sleep-walking, lunatic, also bla rdol(smró)-ba Lex., where it is explained by bab-ból; *ṛṇyid-rdo-l*, mig-rdol C. id.

*rdo-pa* 1. sbst., Cs. = ḭos; lus rdoš-ské Lex. w.e. — 2. vb. n. Sch.: 'to break, burst, flow out, dbú-ba, or lbú-ba the bursting of a bubble'.

*lda...* Ld. frq. for kla... "gła..." zla...
ldā-gu discourse, speech, conversation; W.: "ldā-gu tān-čē" to speak; "ldā-gu sē-čē me-d" one cannot understand what is spoken or said; ldā-gu-can talkative Cs.

Ida-mān, Ld.-Glr. dha-mān, 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.

Ida-ldi a kind of ornament of silk or cotton, a fringe or tassel, dār-gyi, rin-po-čei, esp. worn in sacrificing, Lex.

Idā-g-pa, pf. bldags, fut. bldag, imp. ldog, to lick, krag blood; klad ldā-g-pa the brain being licked up, a punishment of hell Thag.; nā-bza-la, or -nas to lick a person's coat Mil.; "ldag - ldog" W. = pé-srul, lit. 'a lick', i.e. a pap prepared of itsām-pa and čañ, licked from the fingers, or eaten with a spoon.


Idān-mgo the yarn-beam of a loom Sch.

Idān - sgo - ska. Ssk. शरण, Foug. Gyatch. ग्याँ; if the text is correct, it would seem preferable to connect ri-dags with ldān - sgo - ska, and to render it: 'the animal Sarabba', a fabulous eight-footed creature of the snowy mountains.

Idān-ba, pf. ldānis or lañs, imp. ldōñ, 1. vb. n. to slān-ba, to rise, to get up (cf. the more freq. secondary form lān-ba), sgyāl-ba-las from a fall Wīn.; nyal-las from a lying position Lex.; stān - las from a seat; to-rāins in the morning Lr.; nó-mi-ses-pa-la before, or in presence of a stranger; also used of the bristling of the hair, Lr., of the rising of vapours, perfumes, dust, of a wind springing up; to extend, to spread, dri nān - pa pḥogs bṣur ldān an offensive smell is spreading in every quarter Tar.; frāg-pa dbus-nas the rebellion (spread) from the province of U, Ma.; to break out, mé-ro ldān the smoth-

ered flame breaks out again; in a special sense of morbid matter that has accumulated (yāsog-pa) Med. frq., e.g. ka-zās zu-nas ldān during digestion the symptoms break out anew; dgrā-ru ldān-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, ldān dup byād-pa tired from having been standing (so long) Lr. — 2. W. to suffice, to be sufficient, enough (cf. boi-ba) = dyād-pa, of food, clothes, money; hence ldān: complete, perfect, entire, whole, *rās nān-sā rāg-ma gos ldān cīg* cotton cloth with lining (sufficient) for a whole dress; *dū-gu gos ldān nyis* woolen yarn for two complete dresses. — ldān prob. signifies also quite through, cf. ldān II.; ldān-tsād occurs in medical works, and in many cases seems to imply quantity; neu - ldān Lex. = namnyām of the same age (Sch. not corr.).

Idān-pa I. vb. pf. and fut. bldad, imp. ldod, to chew Zam., W.; skyuq-lād Cs., v. skyuq bideg - čin ldād - pa (?) Sch. to chew the cud, to ruminate; log Cs. 1. id., 2. rumination, deliberate reflection; Pur.: *spā ldān-čas* to taste, to try; Ld.: *dī ldād - če* to smell at. — 2. Ld. for glād-pa

Idān-pa I. sbst. also mdān-pa Lex., cheek, ldān (-po) so cheek - tooth, molar tooth; ldān-lāg Cs. a blow on the cheek, a box on the ear; *dēn - tsog* C. id.; *mi dhē - la dēn - tsog gyaq (or gyab) soñ, mi dhe dēn-tsog-gā mān-po duñ soñ* his ears have been soundly boxed; metaphor. grog - ldān 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. *ldān-la, ldān - du*, adv. and postp., near to, by, "ne ldān-la dug* sit down by my side; *sīn - gi ldān - du* close by the tree; *nāi ldān - du gog* come near to me! *gām - mi ldān - du* near the box; *tSER - mān - ni ldān-la dū - če* to go along the side of a hedge. — 2. in B. and C. only
lddn(-pa)-po

used with reference to possession (penes), mostly as partic. or adj., and construed like beás-pa, having, being possessed of, provided with, = čan (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 beás-pa (Tar. 136, 14. 15); nor dañ ldán-pa rich, wealthy; sens-can dañ ldán-pa with child; bu dañ bu-mor ldán-pa having children; rig-pa dañ ldán-pa wise; with a negative: nor dañ mi ldán-pa; dañ ldan-par gyîr-ba to get, to obtain, frq.; ldán-du lén-pa Gtr. 101, 1 is stated to mean the same. Poetically, and forming part of certain expressions and names, without dañ and pa, like čan: nor ldán, ëga ldán, joyor ldán. — 3. ldán-pa and ldan dañ ëdis-pa seem to imply: mixed, compound (opp. to rkyâl-pa) with regard to temper and disposition of mind S.g. — 4. to add up, sum up, Wdk. — 5. W. *güm-ka 'sag-pa ldan yin* it will be enough, it will hold out, till winter-time, prob. only a corruption of ldâj-ba. — 6. Pur. = *gûg, regularly, properly, duly, rightly.

ldán-pa-po one that has, that is able, a man of ability Cs.

ldán-ma n. of a country Ma.

ldan-tsâd equivalent to dis-tsâd Míg. 35 (?).

ldab ldib (skad) Lex. silly talk, tittle-tattle.

ldab ldib Lex. w.e., Cs. indolence, dullness, drowsiness; acc. to others, a hasty, volatile manner.

ldâb pa, pf. bldab, fut. bldab, imp. lôdab, 1. Cs. to do again, to repeat; skyár ldáb Lex. Sch.: repeatedly, anew, afresh, again; nýis ldáb Lex. Sch.: for the second time, doubly, twice; *bû-(ld)ab de san ēn-mo yod* W. it is ten times as large as that, yet cf. lûtâ-pa; *ldâb-ste-zé-r-na* W. saying it once more, again, in short.

ldîm W. the crash of a falling tree, the report of a gun, *ldîm zêr-va rag* I hear a crack.
ldir-ba 1. also ldir-ba, to be distended, inflated, to belly; lto-ldir a big belly; lto-ldir-can big-bellied. — 2. to rush, to roar, of the wind W.; to roll, of the thunder, bray ldir it thunders; ldir bzen like thunder; ldir sgra a thundering, roaring noise; ldir-te-ba thundering Thgr.

lduu-gu = ydu-ba, ydu-gu.

ldug(s) -pa, pf. ldugs (Lex.), blugs (usual form), fut. blug, imp. blug(s), col. blug-pa, to pour, snod-du; ltag-etu blugs pour some water on my hands, give me water for washing; to sprinkle, to stew, sand Gtr.; to cast, to found, metals. Cf. blugs and lugs.

lditd-pa, pf. fut. and imp. blud, col. blud-pa, to give to drink, to water, cattle etc., with accus. of the drink given, dug blud-eti mi ő eti he does not die by a poisoned draught, btila -ba blud he gives (him) to drink Thgr.: tig-pa legs-par blud-eti making (another) eat plenty of soup Lt., as one also says: tig-pa šuva-ba to eat soup.


ldem-po, ldum-ldim, 1. for dúm-po Gtr.; 2. Ld. for zdum-po, round; Mil. also ldum-la grib-ba made round, round off.

ldur - ldir Lex.; Sch.: roaring, rushing.

ldé? Lexx. miin(-gi) -ldé w. e.; ldé-ka Sch.: ‘belonging together, of the same species’.

ldé-gu, ldéu Med. 1. Cs. mixture, syrup (?); 2. ointment Wto.

ldé-ba (Sch. also ldé-ba), pf. (b)ldes, fut. blde, imp. ldès, to warm one’s self, c. accus., me, at the fire; nyo-ma, in the sun (not me-la).

ldem-pa (pf. bldey?) to quake, shake, tremble, e. g. of the palace of the gods Dzl.

lden-ka, lidin-ka, v. ldén-ka, a pond.

ldeb 1. Sch. leaf, sheet, of paper; 2. = ldabs 1.

ldéb-pa 1. Cs. = ldég-pa; 2. Sch. to bend round or back, to turn round, to double down.

ldébs 1. side, Lex. = dabs, e.g. of a mountain Sch., the flat side of a sword or knife Cs.; rús-pai bur-poi ldébs 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 (रंदी Hindi). — 4. in the Wdi. it seems to have still another signification.


ldém-pa I. sbst. 1. Cs.: ‘contrariety, opposition, irony’, which seems not to be quite inconsistent with the explanation given by Zam., drai-mín, as being an intentional concealing of the true sentiment. — ldém(-po) riddle, enigma (cf. tsód-bya); mi-ldem, byá-ldem, bém-emd an enigma or allegory applied to men, to birds, to inanimate beings; ldém-poi nág, ldém-yaäm parable, allegory; ldem -dgóns Lex. = Ssk. सचेवायियि prob.: a concealed deceitful invention, Sch.: ‘a mysterious opinion’; ldém-rjód -pa Cs. to say a riddle or parable, *ldem ｔad-čé* W. to propose a riddle, ldem tsód-pa Cs., cód-pa Sch., to solve a riddle. — 2. W. a trap (C. *pur-ni*), *bi-l dém*

II. adj. 1. (Schr. ldém-po) straight, upright; tall, well-made, Mil., prob. also Wdn. — 2. partic. of III., inconstant; unstable, variable, perishable Cs.

III. vb., also ldém-ldém-pa Sch. to move up and down, striking, trembling, vibrating; ḥsog-sgrö ldém-pa the clapping of wings Mil.; ldém-ldém flexible, supple, elastic,pliant.

ldir, Ts. = ldëbs I., skyai ldér-la on the side of a wall, on a wall, e.g. to paint, to scrawl; vii ldér.

ldér-ba Cs.: 1. toughness, clamminess, 2. potter’s clay’. ldér-tso Cs. 1. clay, 2. an idol made of clay Mïg. — ldér-sku Glr. prob. = ldér-tso 2.; acc. to others: a picture on a wall. — ldér-bzo figures modelled of clay, plastic work, ldér-bzo iha Zam. = ldér-tso 2.; ldér-bzo-ldëbs Lex. a clay-enclosure (?) — ldér-so Glr. 88, 1. 2., by the context also figure, image.

ldo side, Ld. for glo.

ldog-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. bris-bu bëz, freq.; dygar to come forward again as an enemy, to renew the war (cf. f.) Mil. — 3. to change, to undergo a change), as to colour, smell etc. Med.; gyür-ldog, and ldog-gyür Mïg. changeableness, inconstancy, fickleness. — 4. to turn away (vb. n.) las from; blo ldog-pa id. Thgy.; no ldog-pa v. log-pa. The partic. as adj.: dé-las ldog-pai (the thing) opposed to that, contrary to it, Wdn.; go-ldog id. Lt.; mgo-ldog Lex.? — Sch. has also ldog-pye-ba distinguished, different, from each other, and ldog-pa reciprocal, mutual, each separately. Cf. log-pa.

ldön-ba 1. vb., pf. ldön, lön, to become blind, to be blind; to be infatuated. — 2. adj., also ldnos-pa, mdlönss-pa, blind; infatuated. Cf. lön-ba.

ldön-mo, resp. rsol-l dön, a small churn, used for preparing tea, = gur-gur, v. sub ja. Cf *doin-düs* Ld. a stave; ldnou-rus?

ldön-ros Cs.: n. of a yellow earth, bole, ochre, used for staining the walls of houses; ldnou-ros-sa Lt.

ldön-pa to give or pay back, to return, = klön-pa, glön-pa, esp. with lan, to answer Del.

ldëm-pa to apprehend quickly; to be witty, to be quick in repartee Cs.; ldës-skyen Lex., explained by sës-sla-ba understanding readily?

ldóm-pa? rag-ldóm-pa is stated to be = rag-tës-pa Ld.

ldóm-bu, less freq. ldüm-bu, often preceded by ro-snyöms alms, consisting of food; ldóm-bu byéd-pa to ask such alms; ldóm-sa alms-house, house where beggars receive food; ldóm-bu a person living on alms, a beggar, Mil., Pth. zdan-ba, pf. sdsn, I. to be angry, wrathful, mi dyä-zin snän-stre growing angry, flying into a passion Del.; gen, c. la: to hate, to be inimically disposed, freq.; sdsn-bai dyra opp. to byâm-pai rnyen; sdsn-bar sëms-pai dygra-bod. Wdn.; ëyim-ës-skyi dygra-ssdn-ba, or dygra-blo-ba the neighbour’s grudge; sdsn-(-bai) sems, ssdn-blo, most freq. ze-ssdn, hatred, enmity, hostility, ill-will; (cf. dug) ssdn-ba tama-ëd dëg-pa to subdue all hostile powers; snar ssdn-ba the former, the old hatred Mil.; ssdn-mig Lex. an angry look, a scowl.

II. for ydän-ba.

sdän-bu v. ydän-bu.

sdâd-pa v. sdoâ-pa.

sdâm-pa v. sdóm-pa.

sdâr-ma trembling, timbling, timid Del., Zam.

sdâi-ba, pf. bsdis, v. sdig-pa.

sdig 1. thick (?) ysis-pa sdig Mïg. — 2. foundation C., ryâ-g-pa to lay a foundation.
I. (प्रभु) 'sin', moral evil as a power, 


also. to believe in sin as such: sōms-pa to conquer sin, as something hostile to man Dom, and so meton. = sinners, adversaries; sometimes perh. for sinfulfulness, sinful state, but gen. in a concrete sense: offence, trespass, in thought, word, or deed, ka-na-ma-tó-bat sōg-pa, or yyés-pa prob. a grievous sin Dzl.; also with a genit., rygal-poi sōg-pa byála-va to wash away, to expiate, the king's sin; also sōg-pa, sél-ba, W. *câl-če*; byála-ba id., but more in an intransitive or passive sense; so also sōg-pa (yōg-pa, bāa-pa) to confess, as acc. to Buddhist views, confession is almost tantamount to expiation of sin, cf. also gyōd-pa and bōd-pa; there seems to be, however, no word strictly corresponding to our 'forgiving' of sin; sōg-(pa'i)-las a sinful deed; sōg-pa-la dgā-va to love sin, to be wicked; sōg-(pa'i) grogs a companion in vice, an associate in crime Dzl.; sōg-pa byèd-pa, spyód-pa, to commit sin, to sin; sōg-pa mi byèd-pa yul a country where no sins are committed, a pious country; sōg-byèd, sōg-spyód impious, wicked; a wicked person, sōg-pa-ryams byās-pa id. (more accurately: न्यायिक्षाको) Stg.; sōg-can id. (sōg-pa-can seems not to be in use); sōg-sgrīb the filth, the contamination of sin, sōg-sgrīb tams-câd sél-ba to cleanse from every defilement of sin Glr. (which the Ommanipadmeñhum is sufficient to do); sōg-pa a sinner, a bad character, sōg-po če a vile sinner Glr., Mil.; rdig-to-can, परर, = sōg-can, but only as epithet of Dud; sōg-blón a wicked officer Glr.
II. vb. to be oppressed, afflicted, grieved, like ydān-ba, seems lás-kyis sdūg -nas by sorrow Mil.; *sem máin-po máin-po dug son* C. I was very, very sorry for it; ... pas sdūg-go we are miserable, because ... DzÌ.; sdūg-par gyur-ba to get into distress DzÌ.

III. sbst., Ssk. झुङ्ख, affliction, misery, distress, bod sdūg-paI mgo dzūgs that is the beginning of the misfortunes of Tibet Ma.; niéd-la sdūg-pa ré-mos bab (then) came our turn of being visited by affliction Mil.; more frq. sdūg, and sdūg-bnāl (v. below) sdūg-tu mI yon sdug-gam are you not in distress? Mil.; sdūg kur byēd-pa to undergo hardships (voluntarily), to bear affliction (patiently), to suffer, in an emphatical sense, Mil.; sdūg mi tég you cannot endure the hardships Mil.; *ka-dūg máin-po jhē-pa* C. to work hard, to drudge; skyed-sdūg good and good fortune, good luck and ill luck, very frq.; bīe-sdūg id.; sdūg-sōgs byēd-pa (the contrary to tsoogs-sōgs byēd-pa) to accumulate misery upon one’s self Mil.; *dug máin-po táī-wa* C. to plague or vex a good deal, to inflict injury, c. la; yēzān-sdūg-qi sdūg-pa the sin of having done evil to others Mil.; *dug zē-la táin-wa* C. to torture, to put to the rack; sdūg bab-pa to be in mourning Cs.; sdūg mraśa to mourn Cs.; sdūg-čaI col. fatiguing, worrying, sdūg as adj., unhappy, miserable, Pth., is of rare occurrence.

Comp. and deriv. sdūg-kāI a chamber of mourning, a darkened room Cs. — sdūg-gos a mourning dress Cs. — sdūg-bnāl the most frq. word for misfortune, misery, suffering; also pain, sdūg-bnāl-ggis ydān-ba

DzÌ., sdūg-bnāl myōn-ba (W. *tōn-če*) to be in calamity, to suffer pain; *dug -nāl tbōn-ica, tēr-ica* C. (*tān-če* W.), to inflict pain, to grieve, to torment; sdūg-bnāl dūlādān-pa, sdūg-bnāl-čaI unhappy, miserable; misery, distress, affliction; *dug-nāl jhē-pa* C. to lament, wail, moan; sdūg-bnāl-du gyur-ba to become sorrowful or melancholy; *nā-la nā-ga-ri ma sēs-pa dug-nāl yod* Ld. I regret my not knowing Sanskrit; sdūg-bnāl-ba (vb.) to be unhappy, (sbst.) the state of unhappiness, Thgy.; sdūg-bnāl-bai skad lamentable, doleful cries. — sdūg-māg C. accumulating calamity. — sdūg-jdr a demon Sch. — *dūg-po* C. wretched (road), savage (dog), ill-bred, naughty, unamiable; evil (sbst.), dug-po byēd-pa to do evil Mil.; *mi-lā dug-pa tán-wa* C. to do evil to a person, to molest, trouble, annoy, injure, a person. — sdūg-joṁs-pa Stg., C., poor. — sdūg-zwa a mourning-hood Cs. — sdūg-srān inured to hardships; the being hardened Mil.

ṣdūd 1. Sch.: the folds of a garment; sdūd-ka string for drawing together the opening of a bag, drawing-hem. — 2. Cs. synthesis, byed-sdūd analysis and synthesis.

ṣdūd-pa, pt. bsdu, fut. and likewise for the pres. tense) bsdu, imp. sdus, bsdu, vb. a. to dū-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 bsdu the names have been put together out of ... Gbr.; to brush or sweep together, W.: *kyīm-sa ʿil-mo-ne* (or dān)* the dust with a broom; dbān-du to subject, subdue, frq. — 2. to unite, join, combine, sīn gsum mgo three pieces of wood at their upper ends DzÌ.; six kingdoms into one DzÌ. (to join) actions, words, and thoughts in the path of virtue DzÌ.; dmāg-rnams kōr-du (joining) the troops with his retinue DzÌ.; kyo-sūg-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 nyūṅ-ṇur,
zǔr-tsam, to contract, compress, abridge, frq., de yai bsdu-na if one shortens it still more, if it is abridged a second time Gram.; "dǔs-kar" W. brief, concise, compendious; "dǔ-yid" C. abbreviation, abridgment; bsdu- _grel an abridged commentary Tar. 177,7; to close, conclude, finish, terminate, mjug bsdu-pa to close a train, opp. to snu drun- pa Mng.; slár-bsdu-ba concluding a sentence or period with the finite verb in o, Gram. — 4. bsdu-pa to consist of or in, c.instrum., e.g. yi-ge drug-gis of six letters Thgy. — 5. to boil down, to inspissate L.t., bsdu-lu, ylǔs-lu, a preparation thus obtained Med.; bsdu-tǎn prob. id. Med. — 6. scil. bsod-nams: bsdu-ba rnam bţi the four ways of collecting merit Glt. — 7. dbu-yi bsdu-pa Med.? bsdu-ba sbst. collection, gathering Tar. 33,16. — bsdu-yJon or yJon 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

bsdu-pa 1. vb., pf. bsduoms, fult. bsduom, imp. bsduom(s), vb.a. to dǔm-pa, to make agree, to bring to an agreement, mi - m tü - pa - rnam things not agreeing Sch., to reconcile, to conciliate, mi - mās - ba - rnam enemies Thgy.; sām-par byed-pa id.; sām - yed (resp. mazad), sām -(pa) - po, sām-mkan, conciliator, pacifier, peacemaker; res krugs-pa. res bsduim-pa mān-du byin - ŋo at one time they were at odds, at another they were at peace with one another Tar. — 2. sbst. house, mansion C.; yzim-bsduim (resp.) bed-room; bsduim-ra garden near the house, cf. ldūm-rā.

bsdu - ba, pf. and fut. bsduur, to compare, go - bsduur byed-pa id., v. go 2; nyams bsduur byed-pa C. to compare different texts; * tan - dir* W. judicial examination, trial.

bsdu - lān, bsdu - blān, amber Ts., for bsdu - lān.

sde (Ssk. in compound words श्ला) part, portion, of a whole, e.g. of a country, also yūl-sde, province, district, territory, even village C., bōn-sde the places or villages of the Bonpas Glt.; sde - rūn - la snyig-pa to aim at an extension of territory Dom.; part of the human race: nation, people, tribe, clan, community, pā - rol - gyi sde joms - pa to conquer hostile nations; class, e.g. of letters: phonetical class; sde sder byö - ba to divide into classes Cs.; classes of books: mdö - sde the Sūtras, v. sub mdö; rgyud - sde the Tantras, v. sub rgyud; sbyor - sde bzi the four volumes treating of pharmacy Glt.; of monks: community of monks, body of conventuals (consisting of not less than four persons); hence convent, monastery, sde btsugs he founded convents Glt.; bōs - sde id.; class of religious followers, philosophic school, sde bzi the four (principal) schools Tar.; tsa srin - gyi sde bryad, tsa tsi - la sogs-pa sde bryad 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 sde-pa, sde-dpon, commander, ruler.

Comp. and deriv. sde-skö Glt. district. — sde-brugs insurrection, general revolt of a people, byel - pa to excite one Ma. — sde-smöd ysum, तीर्थिक, ‘the three baskets’, viz. the three classes of the sacred Buddhist writings, dǔl-bai (discipline), mās - dé (Sūtras), sūrgs-kyi sde-smöd (Mantras, i.e. metaphysics and mysticism), hence sde-smöd-la sbyān - ba to study the sacred writings Mil. — sde-pa 1. the chief or governor of a district C., = gō - pa W., majordomo of the Dalai Lama, Kopp. 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, sde - pa bzi - 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 = sde-pa 1, signifies also a class of demons Dom. — sde-tsān class, e.g. phonetic class, = sde; a particular kind of writing, na - ga - ri sde - tsān Glt.; — sde - yar Sch. lawlessness, anarchy, sde - yar - čen-po general anarchy (?) — sde - yams (spelling?) court, court-yard, = lāms. — sde - rīgs dominion, territory,
Glr. — sde-srid 1. province, kingdom Cs. 2. regent, administrator, in more recent times title of the sdo-pa of the Dalai Lama, and the rulers of Bhotan. Köpp. II., 154.

sde-ba (?) W. *śā-ru dé-śe med* there is here no room any more.

sdeb (? sdebs) time, times, = lan W., e.g. four times.

sdeb-pa, pf. sdebs, fut. sdech, imp. sdebs, 1. to mingle, mix, blend (śyogs) 'eig-tu together, Lex., cf. sbyir-ba. — 2. to join, unite, combine; drás-su sdeb-pa Mil., by the context: sewed well together, — but drás-su? — Gen. vb.n.: to join, to unite, dañ with, also la, sems mig dañ bsdebs-nas lla, rna-ba dañ bsdebs-nas nyam 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 have sexual intercourse Plh., cf. dréba, grógs-pa, dzém-pa. — 3. to prepare, dress, get ready (victuals) Schr., cf. sbyör-ba. — 4. to exchange, barter, truck for, *bāg-je ilsas-la* W. flour for rice; in this sense prob. also used by Mil.; to change, money, *mul deb sal* please change me a rupee (not so in C.). — 5. to make poetry, to compose verses, at the end of poems: žes-pa ... kysis sdeb-paa the above verses have been composed by ... = sbyör-ba.

sdeb-sbyör 1. composition, esp. poetical, poetry, — 2. yi-gei sdeb-sbyör orthography Schr., Cs., Sch.
sdér-ma, resp. ysol-sdér, dish, platter, plate, saucer; sder-gāñ a plateful, a dish (of meat etc.), esp. C.

sdér(-mo) claw, talon, sder-kyu Sch. id.; sder-mo rno a sharp claw; sder-vañ furnished with claws, sder-méd without claws; sder-çdzin byéd-pa to seize with the claws Cs.; stag(-gi)-sder a tiger's claw Lt.; sder-çdzigs animals provided with claws Mil.

sdo-kām Sch. belonging together, a pair (?).

sdo-ba, pf. (b)sdos, fut. bsdo, imp. sdos (also dō-ba q.v.) 1. to risk, hazard, venture, gen.c. dañ, also c. dat. or accus., bdā-gi lus one's own body Dom.; lus sro bañ frq., lus dañ sroɣ-la Dzl. — 2. to bear up against, sdoɣ-bsiñal, nyon-mōñs-pa dañ, against heavy trials, against toil and drudgery Dzl.; to bid defiance, to an enemy Dzl., also to behave with insolence, contumeliously Dzl. — 3. lág-pas Dzl. के 6(?).

dson-po (C. vulg. *dám-po*) 1. trunk, stem, body of a tree Glr. — 2. stalk, of a plant, pādmai of a lotus; sdon-po kon-stoñ a hollow stalk Wdn.; sdon-poi sde the class of stalked plants Cs. — 3. tree, also shin-sdon(-po) frq.; shin-sdon rkañ-'eig a tree of a single stem Glr.; shin-sdon kon-rul a tree rotten at the core; col. fig. barren, of females, prob. jestingly. — 4. block, log.

Comp. Cs.: sdar-sdon trunk of a walnut-tree, sāg-sdon stem of a juniper-tree; ṣil-sdon a tallow-candle; kṣyogs-sdon an icicle.
— mchod-sdon (Sch. = mchod - rtéñ), in a botanical work it was explained by 'wick', = sdon-rás, which seems to be more to the purpose, as a blossom is compared with it. — sdon-rkañ v. sdon-rás. = sdon-dāṃ stump of a tree, sdon-dāṃ tsig-pa the burnt stump of a tree Cs. — sdon-bu Cs. 1. a small trunk. 2. stalk. 3. wick. — sdon-rás, sdon-bu, sdon-rkañ C. a wick of cotton, of wood, of pith; cotton wicks are used esp. for sacred lamps.

sdon-po, sdon-spa (Sch. also rdöis-pa) pf. bsdonis, fut. bsdoñ, to unite, to join (in undertakings), to enter into a confederacy, to associate one's self with, c. dañ (also accus.?) kjod dañ na sdon-ste gro you and I, we will go together; sdon-sla prob. = zla-grógs.

sdo-pa, pf. and fut. bsdad, resp. bžes-pa, W. *dād-čé*, 1. to sit, frq., *sil-la doq* W. sit down in the shade! dāl-bar sdo-pa to sit still Lt. — 2. to stay, to tarry, to abide, tōg-mar der bsdad for the present I will stay here yet a little longer Mil.; nyal-nas bsdad-dug-pa to lie down and to continue lying Mil.; *dā-du jōg-pa* to receive hospitably, "mi jōg-pa* to deny reception, to send away C.; to stop, to halt, in running, walking Dzl.;
to wait, re žig ma bsád-par sélö-med wait a little yet before beginning to kill Dzl.; skád-žig kyiân sélö-pai löi mél-par without waiting even for a moment Glr.; Ld.: "lóö-te dâö-že" to wait and see whether etc.; *sâm-te dâö-že* to wait for, hope for, to look forward to, *gug-te dâö-že* id.; mú-ló-sde sê-dö-zhü sélö-na as long as the authority of this book is acknowledged Dom.; *zag dâö kyi-rkïr dâö-dug* W. (this thing) always remains round (crooked), it will not get straight. — 3. to be at home, *de* yo* he is at home, *de* me* he is not at home C.; to live, reside, settle at B. and col.; bka-sélö Lex., C.: 1. attendant, waiting servant, 2. aid-de camp.

**sdö** 1. Lex. and C. spider. — 2. summary, contents, spîi sdom 1. table of contents, index S.g. 2. general introductory remarks, introduction, also sdöm-tsüg; sdömla summarily, to be brief, in short.

**sdö** sdöm-pa I. vb., pf. bsáms, bsáms, fut. bsáms, bsáms, imp. sdö(n), W. "dâö-žë" 1. to bind, bâæâ-sgrö-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; bâæâ-žës 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.; ríz-sa to close an opened vein Med.; hence in general, 3. to stanch, stop, to cause to cease, ríz-kraâ-göö-me the bloody flux Med.; to bind, constrain, render harmless, to neutralize, nyê-s-pa an evil Lex., Sch. — 4 W. *kâb-sa dam dug* the shoe pinches. — 5. to make morally firm, to confirm, sproö-sa, one’s conduct, to conform it strictly to the moral law. — 6. with or without bâæâ-nyiô, to bind one’s self, to engage Cs. — 7. to add together, to cast or sum up, rgyud bê bsâms-pas lei all the four Gyud together have 154 chapters; yôns-sa bsáms-pa-la taking all together Tar.

II. sbst. सबक obligation, engagement, duty, sdöm-pa lêm-pa Glr., dzin-pa Cs., to enter into an engagement, to bind one’s self to perform a certain duty, mi-la bâgs-pa to bind a person by duty, by oath, to swear in Glr. (e.g. in convents, in the relations of priests and laymen); srüö-ba to be true to one’s duty, to keep one’s engagements; sëg a duty is violated Glr.; nû-la sdöm-pa med I have renounced my vow Glr. — sdömpa ysum, acc. to Glr. and other more recent authors, are: so-tür(v. so-so), byan-sëms, and ysan-siâgs-kyi sdömpa.

Comp. sdöm- lóö(?) neck-bell, bell attached to the neck of cattle. — sdöm-byöd 1 one that binds, by duty etc. 2. an astrigent medicine Cs. — sdömpa- yzer rivet of a pair of scissors or tongs Sch.

**brda** sdöm-bu Sch.: a ball; a round tassel.

**brda** sdömpa, rdro 1. (like őöyöv) that which gives relish to food, seasoning, condiment, esp. tâg-sdöö that which gives substance to soup, viz. meat; tsa-sdöö salt and meat. — 2. spice, sdro-gyi òkyl-pa spice-bag S.g.; sdro-tal spice-powder Sch.

**brda** (सबें) sign, i.e. 1. gesture, çâgs-pa döö-pai brda mâö - du bsä'o-nas making many wanton gestures (or giving hints, intimations v. 2), lâg-brda signs with the hand, sa-nä-ryä-sa la yäl-öö çäö lâg-brda byas they beckoned to him to ask Buddha Dzl.; *mig-da tän - ze* W. to give a hint with the eye, to wink. — 2. indication, intimation, symptom, token, mi-râg çàgr-bai brdaö it is an indication of their frail condition Thgy.; symbol Pth., brda as a symbol, symbolically; de gân yin döö-bai brda stöö-pa to ask for a thing by symbolic signs, in symbolic language Glr.; brda spröö-pa, dröö-pa, bhoö-öö, grol-ba to explain, describe, represent, with accus., and prob. also with genit.: yin-luks-yi brda dröö-ba Mil. to explain the essence or nature of things (ni f.); meton. deï brda ci lâg's what may be the symbolic meaning of it Mil. — 3. word, bür-pa brda interjection Läö.; dâö-bai brda word out of the Dulwa Zam.; dröö-pai brda rnyöö an obsolete word for ‘being asked’, Lex.; brda - sgrö-pa Sch. interpreter, dragoman Sch.; brdaï blä-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-tsogs gyur there came also into use various spellings Zam.; brda - rnyin old orthography, brda-ysár new orthography Zam.; bód-kyi brdai bstan-bcós title of the Zamatog; tsi-gbrda = tsiq, tsiq-brda-yis grol-ba to explain by words Mil.

Comp. brdá-skad language by symbolical signs Mil.; prob. also nothing but the usual language by words Glr. — brda-čad (prob. for čad, from čad-pa II.), me-lon-gi brda-čad the language or evidence of the mirror; so prob. also Tnr. 210, 22. — brda-sprod, brda-sbyöSr 1. explanation, min-dön brda-sprod explanation of the import of names, title of a small Materia Medica by a certain Waifoecana. 2. orthography Gram., Pth.

— brda-lon Mil. is said to be = tsiq-lan, verbal answer. — brda-lags ‘insignis’, acc. to Cs. in Journ. As. Soc. Beng. V. 384.

brdûl-ba 1. Lex. w.e.; Sch. to deceive, to cheat. 2. Sch. to swing, brandish, flourish, yâb-mo a fly-flap.

bstdgs-pa; the Lexx. add: grab, Cs. to compose, prepare, make ready, nyer bsdgs-pa id.; sna-tâg bsdgs-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.

ʃ na 1. the letter n. — 2. num. figure: 12.

ʃ na meadow, C. also ná-na; nar skye it grows on meadows, Wdn. and elsewh. (cf. neu).

ʃ na I, sbst. 1. year (?) v. ná-na. — 2. stage of life, age, also na-tsöd, and ná-so, resp. sku-ná (also sku-nás?); na-tsöd rgyas-par Wdn. old, of an advanced age; ná-so yéön-te Glr. young; sku-nás pírá-mo Mil. of a tender age; na-tsöd-kyi dbû-yi 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-chün girl, maiden, virgin, na-chün bród-mo bûc ten beautiful girls Dzl.; na-mnyâm, -drá, -zlá, neu-ladân Lex. of the same age, coetaneous; *ná-da-tom-mo* C. a festivity given by wealthy parents on their son's birthday to him and his playmates, also *ló-da-tom-mo*; na-þrá young, tender; na-yóón = yóón - mu. II. postp. c. accus., signifying the place where a thing is, 1. added to substantives, in, (more accurately ná-ná c. genit.), sometimes also to be rendered by on, at, with, to etc. mdo-na in scripture, lo-rgyas-na in a book of history Glr.; dé-na there, in that place; of time: dus-ycig-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, bös-na when I called Dzl., zêr-ba-na when he said Tar.; bdûg-gi ｙā tse yóós-na when my father shall have died Dzl.; with nam: nam dîs-la bâb-na (W. *dus léb-na*) when the time comes,
frq.; nam gró-na when I (you etc.) go, was going, shall go. — b. if, in case, supposing that (ééī), 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 gāl-te, či-ste etc. (cf. the remarks sub gān II.); ... na mbón na ... mtö-gās-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: ċu byās-na brim-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 byās-na snyam (when we are with you) we think, we will be pious! ļig-rtén byās-na snyam (when we have come home) we think, let us take care of temporal things! či drág-na (better či byās-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 zős-na yan even by eating poisonous things (he was not hurt) 227; 3; na is used thus, however, only in conjunction with yan, and dug zős-na yan is the more popular phrase for dug zos kyain In careless speaking or writing na is also used for dé-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.; kūr -bas - na because they carried Ghr.; also added to the termination of the termin. yi-ltar-na frq.; y ci -TU-na, ymyis - su - na, in the first place, firstly etc. Dzl.; stād - du - na Dzl.; rgya-gār skād-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. 227, 17 nān - nu soñ inst. of ná - du), whereas the contrary, du for na, occurs frq., and is to be considered as sanctioned.

III. conj. and, Bal (?) — IV. v. nā-ka, nā-ba.

na-ka, = spán, greensward, turf.

nā-ga, Ssk. for klu.

nā-ga-ri Sanskrit, Sanskrit-letters.

nā-gi Sch. 1. being ill (?). 2. the claws of a sea-monster (?).

nā-ge-sar Lt. = Hindi, for नागेसर, Mesua ferrea.

nā-ja W. mock - suns and similar phenomena, v. na-bün.

nū-nīu (Cs.: 'for na-ryi bound') the last year; gen. adv. last year; nū-nī-gi adj. of last year or last year's (crop).

nā-ba 1. to be ill, sick; inf. also the state of being ill, illness, sickness, nā-ba yāo - ba to cure it Lt., though nad is more in use; partic. a sick person, patient, nā-ba dañ či-ba disease and death; skye rga na či v. skye-ba I., rgyas-pa dañ nā-ba old and sick people; mi-nā-ba yns-pa to remain in health S.g.; nā-ba-pa, nā-ba-ma Cs. a sick person, an invalid (male and female); nā-mo a female patient Mil.; nā-ba-mka a sickly person, an invalid Cs.; nā-ba-čen sickly, na-ba-méi healthy Cs.; na - lög after falling ill Sch. — 2. of the separate parts of the body: to ache, rna - ba (not -boi) nā-ba pain in the ear, earache; bus tams - čād na (my) whole body aches Dom.; so nā - na having the toothache; nān-na na it aches, when pressed (with the fingers) S.g.; kłād - pa nā-ba-la (good) for the headache, for diseases of the brain; na - jiřḗi complication of diseases or fits Sch.; na - (ba dañ)ziq(-rūi), na-tsá disease and pain.

na-bün fog, thick mist, tib. kyiims comes on; byin - vlabs - kyi prob. a cloud, a flood, of blessing Mil.
ná-ma 1. v. na I. 2. also ná-mo (जनस), praise, glory, adoration, na-mo gu-ru praise to the teacher!

ná-ma Ssk. = žes byé-ba so called, frq. in titles of books.


na-in obs. or vulg. for na-bún, old edition of Mil.

na-rag, Ssk. नरक, hell.

na-rám medicinal herb, Med.; in Lh. Polygon. viviparum.

na-ri-ke-la Ssk. coca-nut.

ná-re, by form and position an adv., like द्विकर, du; before words or sentences that are quoted literally, mostly followed by smrá-ñas, žér - ba - la, but not always, in which latter case it stands for 'he says, he said' etc., the noun being always put in the nominative case, never in the instr.: gboys-pa na-re the Reverend said; rarely in accessory sentences: gál-te yóñ - dag nár re (not ná-re-na) si ali dixerint Wdú.; 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 - çà*), pf. nas (*nó*), imp. nos (*nó*) which is used for žér-ba (not in use there), and is construed with the instr.: a-pa-su ná soñ the father has said.

ná-ro the sign for the vowel o, ~

ná-ropa n. of a holy Lama Mil.; ná-rpa Tar. 181, 10 id.? ná-roí sems-dzingyi kca-ñag-ba a sort of puzzle.

na-landa Pth. ná-len-dra Wdú., n. of a monastery in Magadha.

ná - li bowl, basin, an iron or china dish W.

na-le-ñag Lt., šal S.g., = ši-kru Wdú. (सिक्रु?) n. of an acrid medicine.


nág-pa, gen. nág-po, black, ber ḵyī nág-pa nañ dikár-ba a garment outside black, inside white Glr.; *nág-po ma ku* do not blacken it, do not soñ it! of the countenance dark, frowning, gloomy, mournful Glr.; mi nag (-po or-pa) a black one, a layman, (on account of his not being clad in a red or yellow clerical garb); nág-po n. p. Krishna Tar., nág-po čen - pa = महाकाल Siwa; nág - mo 1. a black woman, 2. Kali, Uma; nág - mó - bains or कोल कालदास. — 3. woman, in general Sch. — nag - grós, nág-po gró - sès 'easy to be understood' Sch.; acc. to our Lama from Tashilunpo nág-po gró - bôr implies: illustrating a sentence by comparing it with similar passages; nág-can 1. a person guilty of a crime Sch.; mi nág-can dön-nas tár - pa a criminal released from prison Mil. 2. a married man Sch. — nag - čags black-cattle, horned cattle Sch.; v. also yndg - pa. — nág - ču n. of a river north of Lhasa, Huc II, 238; nág-ča-ka-pa people living on its banks, notorious for their thievish propensities.— nág-čen, nag-nyé's C. a heinous crime. — nag - tím, nag-tóm, Sch., nag-sin-ba Thgy., nag-kur - ré Sch., coal-black, jet-black. — nag - nág (-can) dirty, dingy; not clear, as bad print; fig. stained, polluted, with sin, guilt, sens. — nag-þyogs v. þyogs. — nag(-me)-tsür a black mineral colour, Sch.: green vitriol (?)— nag-tsíg a point, dot, W. — nág-zúg (?) darkness, nag-zúg - la snóm - bžin soñ he groped about in the dark.

nág-sa Sch.: linden - tree, lime - tree (hardly to be found in Tibet; the word perhaps introduced from Mongol dictionaries).

nágs(-ma) nág-pa, gen. nág-po, black, ber ḵyī nág-pa nañ dikár-ba a garment outside black, inside white Glr.; *nág-po ma ku* do not blacken it, do not soñ it! of the countenance dark, frowning, gloomy, mournful Glr.; mi nag (-po or-pa) a black one, a layman, (on account of his not being clad in a red or yellow clerical garb); nág-po n. p. Krishna Tar., nág-po čen - pa = महाकाल Siwa; nág - mo 1. a black woman, 2. Kali, Uma; nág - mó - bains or कोल कालदास. — 3. woman, in general Sch. — nag - grós, nág-po gró - sès 'easy to be understood' Sch.; acc. to our Lama from Tashilunpo nág-po gró - bôr implies: illustrating a sentence by comparing it with similar passages; nág-can 1. a person guilty of a crime Sch.; mi nág-can dön-nas tár - pa a criminal released from prison Mil. 2. a married man Sch. — nag - čags black-cattle, horned cattle Sch.; v. also yndg - pa. — nág - ču n. of a river north of Lhasa, Huc II, 238; nág-ča-ka-pa people living on its banks, notorious for their thievish propensities.— nág-čen, nag-nyé's C. a heinous crime. — nag - tím, nag-tóm, Sch., nag-sin-ba Thgy., nag-kur - ré Sch., coal-black, jet-black. — nag - nág (-can) dirty, dingy; not clear, as bad print; fig. stained, polluted, with sin, guilt, sens. — nag-þyogs v. þyogs. — nag(-me)-tsür a black mineral colour, Sch.: green vitriol (?)— nag-tsíg a point, dot, W. — nág-zúg (?) darkness, nag-zúg - la snóm - bžin soñ he groped about in the dark.

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**nān** I. the space within a thing, 1. the interior, the inside, ḫūn-pai nān ḫūn the whole interior of the cavern Mil.; ḡān-pai, ḏūn-gi nān the interior of a basin, of a pit (e.g. being filled up) Dzl.; ḵān-pai nān pyag-dōr byēl-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, "nān ṭsai* W. the whole family. — 5. the interior (spiritually), heart, mind, soul, ge-dās nān-na ʾsr wisdom begins to shine in the mind; ẓen-ʿdzin nān-nas ʾjrol affection, interest, disappears from the heart Glr. — 6. sometimes adv. for nān-na.

II. nān-gi, genit., used 1. as an adj.: inner, inward, esoteric (opp. to ʾpjū), nān-gi ḫrms, nān-ḫrms, a private law, an esoteric precept. r doctrine not intended for the public; *ge-dān-gi nān-ʾlīm ḥḏān gal ʾṣr* C. if priests violate their special moral duties, (very different from nān-pai ḫrms the Buddhist law, merely opp. to Brahmanism); nān-ʾgi ṣbyīn- ʾpa inward offerings, i.e. spiritual sacrifices, opp. to outward and material offerings; but Dzl. 32, 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. — nān-gi byā-ʾba internal affairs Glr.; v. also the compounds. — 2. for nān- ʾna among, amidst, frq. c. accus.: bn nān-gi ʾṭu, ṣḥ-gu-nun nān-gi ʾṭu-nu Dzl. the smallest among etc.; for ḏā-dag-gi nān-na of it, of them, among them etc.: nān-gi ʾṭu-nu the least of them Dzl.; nān-gi ḥār-mo ʾṭu-nu the foremost among the goddesses; sometimes more pleon., without distinct reference to a preceding noun, Dzl. 78, 18; 32, 16 (where Sch. prob. translates incorr.).

III. with la, na, du, nas; 1. as sbst., acc. to the significations given above, e.g. nād-pai nān-ṭu ʾgu-pa to go into the room of a sick person Wḏn.; ḏi nān-ṭu ʾḏand-ṇa ʾsṭe inviting into their house Mil. — 2. as adv. nān- ʾna in it, therein, within, among it or them; nān-du and nān-la thereinto, into it; nān-ṭas out, thereout, from among; among it or them = nān- ʾna. — 3. postp : in, into, among etc., e.g. rdīlūgī nān-na ḫrus byēl-pa Dzl. to bathe in a pond, ʾṭu nān-ṭu ʾḡṣ-pa to go into the water; ḡru-kīyēr ḏi nān daʾn ʾpjū-īl-ṇa in the town and out of it Dzl.; *ʾsān-mi nān-na ʾzr-pa* W. he said to himself; nān-nas byūn ḏi came out of his nose (again) Dzl.; mī nān-na(s) baʾn-pa ʾzīg one very beautiful among men Dzl.; ḡlīn ḏā-nams-kyī nān-na(s) mḥg tu ṣyūr- ʾpa the most important among or of those 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 nān-la, nān-nas; *wān-gi nān-na* by force; *sō-me nān-na ṣer ʾgo* W. that should have been mentioned, when it was fresh (in remembrance); *lo tāːni nān-na ṣā-pīg ma ʾṭsr* not yet quite in a thousand years, i.e. it is not full a thousand years W. — There is still to be noticed: nān = nān-ʾmo. — nān-mēd- ʾla col. frq. suddenly; in B. of rare occurrence; nān-mēd ṣwrm-yōl-pa to become rich unexpectedly S.g.

Comp. and deriv. nān-kṣyōg Sch.: having legs bending inward, bandy-legged. — nān-skōr v. ṣḵōr- ʾba extr. — nān-kṛms v. above. — nān-krōl, vulgo -rol, bowels, entrails, intestines; also any separate part of them; nān-krōl drōn- ʾba spasmodic contractions of the bowels Sch.; nān-kṛōl-bţqg seems in Lexx. to be taken synon. with ṣnym- bţqg. — nān-gōg v. fer. — *nān-gōg* W. a large bolt, door-bar. — nān- ʾṭa = nān-krōl. — nān-ṭa ʾsā-su in one's self, in one's own mind Sch. — nān-rōj minister of the interior, home-minister Sch. — nān-la Glr 89, 11? — nān-ṭāb byēl-pa to be involved in intestine war Pḥn., = nān-krūgs. — nān-dāg 1. Sch. 'the interior being cleansed'. 2. col. (or nān-bṛtags?) v. snā. — nān-don the intrinsic meaning, the true sense, nān-don ṣtōg-pa to investigate, to study, the real meaning; *nān-don tōg-ken,
or dehyde C.; *nāni-don-chan (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; nāni-don-γyuhabhyāmas-pa a Doctor of Divinity Cs. — nāni-nāni-gi, nāni-nāni-nas = nāni-gi, nāni-nas among. — nāni-pa Buddhist, opp. to gurray-pa, Non-Buddhist, Brahmānist; nāni-pai lta-ba, bstan-pa, čos, stön-pa, ča-lugs, the theory etc. of the Buddhists. — nāni-po an intimate, a bosom-friend Sch. — nāni-mi members of a household, inmates (ni f.) Dom. — nāni-mig room, apartment, C., W. — *nāni-yāns* W. wide, spacious, roomy. — nāni-röl = nāni-krol — nāni-sa lining, *nāni-sa tān-wa* to cover on the inside, to line, *nāni-sa-čen* C. lined. — nāni-sel dissatisfaction, discrepancy. — nāni-yes reciprocal, mutual Wān. frq.

nāni-mchod a sort of potion (thin pap?) consisting of the 'ten impurities', viz. five kinds of flesh (also human flesh), excrements, urine, blood, marrow, and ˈγyur-sêms dkar-po (ʔ)?, all mixed together, transsubstantiated by charms, and changed into bdud-rtsi or nectar, a small quantity of which is tasted by the devotees, with the Lama at their head. This delicious drink is considered of great importance by the mystics, who seek to obtain spiritual gifts by witchcraft (cf. mdo extr.); hence every offering is sprinkled with this potion.

nāni-lltar *nāni-tar* W., C., *nāni-žin* C. col. for bzin-du, ltar, according to, in conformity with, like, as, c. genit. or accus., bka-nāni-tar, bkai nāni-tar. nāni-me, resp. for me fire W. (snāmi-mé?)

nāni-mo (ma Pth.?) the morning; in the morning; nāni-mo yêig bzin-du every morning Pth.; nāni re id.; nāni re dgoiš re every morning and evening; da-nāni this morning; da-nāni ni gān-nas byon where do you come from to-day? Mil.; da-nāni-gi tso-ba this day's breakfast Mil.; nāni-nub in the morning and in the evening; nāni-nub nyi-γyéd yest-šam-la in the morning, in the evening, and at noon. — nāni-par 1. in the morning, nāni-par siar early in the morning Del. 2. the morning, esp. the following morning, nāni-par-γyuh skal-ba the allowance, the ration for the following morning Glr.

nāni W. (?) nāni-cuñ yod that is a mere trifle, not worth while, cf. mnog.

nāni-par Cs., *nāni-la* W., the day after to-morrow, B. γnuñ.

nad disease, distemper, malady, sickness, cf. nä-ba; (the Tibetan science of medicine distinguishes 404 kinds of diseases); mi-nad gṣug-s-nad diseases among men and animals Glr.; nad yṣó-ba to cure a disease, nad tso-ba, nad sós-par, or žel-bar, or don bral-bar gyur-ba to be cured of a disease, to get well, to recover; nādi-kyis dbes-pa, dbes-pa, to be attacked by a disease, to be taken ill B.; C. more frq.: *nê-γyuh-pa, zir-wa* W.: *nā-lā-la nad yon(ʔ)*; nādi-kyi rgyu, and rkyen, v. rkyen 1 and 2.

Comp. nad - rkyal Wān. emblem of a deity (meaning not clear). — nādi-kān hospital Cs. — nādi-γo seat of a disease Sch. — nādi-chan ill, sick (little used). — nādi-pa 1. a sick person, male or female. 2. adj. ill, sick, sêms-chan nādi-pa-dag S.O. = nādi-po and nādi-bu = nad Cs., *nādi-bu-chan* W., weak in health, sickly, poorly. — nad-mêd healthy, hale, in health, (the usual word); nad-mêd-par gyur-γyuh may you recover your health, may you remain in good health, all hail to you! Cs. — nādi-mêd-pa health, nādi-mêd-pa töö-ba, rmêd-pa to get well, to recover one's health; nādi-mêd-pa gyur-ba declining health Thgy. — nad tsul the character of a disease S.g. — nad-γyêi seat, primary cause of a disease(ʔ) Lt. — nad-γyôg one attending to sick persons, a nurse; nad-γyôg byêd-pa W. *cô-ce*, to nurse.

nāni the act of pressing, urging; pressure, urgency, importance, kōi-γnum-κyi nāni ma tēś-g-par not being able to resist their importance Mil.; nāni-γyis with urgency,
pressingly, e.g. žú-ba to request, to solicit Glr.; 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 jüg-pa to make a person come near by calling to him Mil.; nán-čags

1. stbt. certainty, surely, "da nan-čag lob son" W. now I have certainty, now I know for sure; nan-čags sems? Zam. 2. adv. certainly, surely W., C.; adj. "lon nan-čag" W. certain news. — nán-tan 1. stbt. earnest desire, application, exertion C.s.; bya'-čab-la nán-tan byéd-pa to strive earnestly for perfection Dzl.; nán-tan-du byéd-pa Thgy.; in čos-kyi nán-tan yuśus Ph. "kiy" is perh. to be cancelled. 2. adv. C: certainly, positively, "ne nán-ten láb-pa, nen-čag zör-pa*, I have told him so definitively, as my unalterable decision; W.: earnestly, ardently, accurately, "nán-tan žib-ča llos* look at it, examine it, accurately! *nán-tan čos* do it well, most carefully! *nán-tan šrag-te* to burn entirely. — nán-tar very, nán-tar bsan Lex.; very much, all the more, altogether Mil.; nan-tör, of rare occurrence, = nán-tan. — nón-pa, yün-pa are cog. to nan.

nán-te 1. Ts. for ná-ba sick, ill. — 2. W. "cu nán-te kyön", for ran-te, dren-te, conduct the water this way!

nán-zag W. late, recent, what has happened a few weeks or months ago.

nabs put on (your clothes)! Sch., v. mnud-pa.

nabs-so one of the lunar mansions, v. rgyu-skór s.

nam I. stbt. 1. night, nam lains-te, or -nas, when night departs, at day-break, frq.; nam-gaṇ Sch.: the last day of the lunar month on which there is no moonshine at all; nam-gaṇ midnight, nám- gyi gin-tun-la in the hour of midnight Dom.; nam-stod the first half of the night, nam-smad the second half of the night; nám-gyi 'ca stod, smad, id. — nam-jüéd midnight Dzl., Glr.; nam-zöna (?) Sch. in the morning; nam-rin Sch. a long day (??)

— nam-láins day-break, nam-lains-kyi-bar-du Dzl. — nam-sród darkness of night, nam-sród byins soñ-bai tse as it was almost quite dark Mil., "nam-sród yol soñ-nas* C., nam-srov-nas Sch. id. — 2. for nam-mka q.v.

II. adv. of time, also dus-nám-zig, 1. when? frq., how long a time? seldom; ryugin-du nam ći ča med syom always keep in mind that you do not know when you will die Mil.; dus-nám-žig gi tse-nas since when? since what time? how long ago? Mil.; relatively: nam ćro-bai dus byéd-pa to appoint the time, when one is going to start Dzl.; nam žig sgyu-lus jüg-pa tse, when he shall lay aside his phantom-body Mil.; "nam tšig-pa ko ma loñ-na, de tuy*..., as long as he has not come, so long . . . W. — 2. nam (-du) yain (col. *nám-an, nám-an*) with a negative, never, in sentences relating to the past, or the future, or containing a prohibition, cf. mi and ma, nam-yain me ziñ-to it will never be finished Dzl. 2≤ 9, 3. šhon nam yañ ma fes (that) has never been heard of formerly; without a negative in B. rarely, col. frq.: always; nam žag brtan Mil.; "nam-žag gyuñ-du* C. id.

nám-mka (cf. mka and ynam) 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 Wlk.; nám-mka dañ manyám-pa like unto the heavens, as to wide expanse, frq.; inaccurately also for an innumerable multitude, nám-mka dañ manyám-pa sëns-chän-rəms Mil.; nám-mka'i dbyins, nám-mka-liñ (mo) v. sub mka; nám-mka'i uñños celestial vault, firmament Glr.; S, O.; nam-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.; kymy-gyi nám-mka-la in the air above the house, like bar-snäñ-la, Tar. 2≤ 2; nam-zhañs yóbb-pa, also nam-
dpáns spyód-pa Mil., to cross the height of the heavens, to fly across the sky. — nam-gru v. rgyu-skar.

*nám-zla* (nám-zla) pronounced *nám-da*, and *nám-la*, Mil., Pth., col., season, nám-zla dus bê the four seasons; da nám-da ston šar now autumn has set in; *da nám-da jain-mo sôn*; fig. nám-da dâs the (favourable) season has passed Mil.

nám-so = nâbs-so.
	nár v. na I. and II., 2; also ná-la.

*nár-ma* adj., and nár-mar adv., continuous, without interruption Sch.; *či-ma nár-te thyon 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, grâl-ba to walk

dôr-mo, nár-nar-po ob-long Mil., Med.; ka-nar-can having the shape of a rectangle; grun-nar-can rhombic, lozenge-shaped. Cf. (b)snârba.

nal n. of a precious stone Sch.

nal-(ma) Cs. incest, fornication; nal-grib pollution by it. nal-ārugs frq., *nal-lé* Tš., bastard-child; nal-bu Sch. a libidinous woman (?).

nal-byi Pth. n. of a poison-tree.

*nas I. sbst. 1. barley, in three varieties: mggyôs-nas (Ld. yân-ma, or drug-cu-nas, Wôni krâ-ma) early barley, ripening in about 60 days; sér-mo late barley, the best sort; če-nas a middling sort. — 2. barley-corn, nas-isam as much as a barley-corn Glr. — nas-cân beer brewed of barley. nas-rjên v. rjên-pa. — nas-Šgé 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-syogs-nas from the north, often joined with dzin-ste (Ld. *táns-te*), commencing from, extending from, with a following to, as far as; till, until, with respect so space and time; by, lâg-pa-nas dzin-pa or jû-

ba to take a person by the hand, miin-nas rjôd-pa, smó-ba to call by name, tûgs-pa re-re-nas (to count) by single drops, so- só-nas one by one, each by himself; through, dü-nas bsod-pas speaking through a trumpet Glr., sgo-sâns lta-ba looking through the chink of a door Tar.; sgo-nas yûn-ba to admit through the door Dzl.; *bi-yâu-ne paun* W. he flung it through the hole (cf. also rgyud-pa I., 2); made, manufactured, built etc. of, pû-guna of bricks; (made, worked, struck etc.) with, *lág-pa-ne düi* W. struck with the hand; denoting distance: rgyan-grags yëig-nas pô-ta-la yod C., Potala lies within reach of the ear; dûs-nas giàns ri-la far from here on the snowy mountain Glr.; with respect to time: after, šag bdûn-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 ūlég or yod added to a pres. or pf. tense, col. frq., in B. rarely: na ieb dsogs snyâns-yas Wod I think I must seek death Pth.; tšos-nas yod it is boiled Pth.; só-nam-gyi byâ-ba-la žigs-nas yôd-pa-la as they began to till the ground Glr. — Col. also for na. ni I. 1. particle, col. also *nin*; Cs. justly remarks: 'an emphatical particle', serving to give force to that word or part of a sentence, which rhetorically is most important, esp. also (though not exclusively, Sch.) to separate the subject of a sentence from its predicate, thus adding to perspicuity: kyod dir ōns-pa ni na mtus ōns-so thy coming hither has been effected by my (magic) power Dzl.; bdag ni brâm-ze yin myself am a Brahmin Dzl.; de ni na yin that one am I; di ni mi yôd-do this I am not able to do Dzl.; ta-mal-pa ni ma yin a vulgar person she is not Dzl.; des ni it is by this (that...); stobs ni as to strength (I...); gûl-te nûs-na ni if he
can (— well!); da ni, siar ni, di-las ni, sion-čad ni etc.; šiū-mčan ŋi now, as to the carpenter, he... Dzl.; dár-ba ŋi 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 ŋi is rendered still more emphatic by repeating it once more after ŋi: *zer ni zer dug* W. (it is true) they say so; *dži ni di-te yod* it has been written, (to be sure); *jhe ni jhe* C., *žo ni žo 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 dañ. — 2. Ts.: demonstrative pron., *ni ni-te ni to-va dug* this mountain is higher than that.

II. num. figure: 42.

**ni-la** (Hindi नील blue) 1. Cs. indigo. — 2. W. the blue pheasant of the South Himalaya, manйl.

**ni-lam** निलाम, li-lam (Hindi; Shaksp.: 'from the Portuguese leilam') auction, public sale.

*ni* 1. col. for ni. 2. for rnyi? v. na-ni, že-ni.

**nim-ba** निमबा, निमब. n. of a plant, Melia Azedaracha.

**nii-li** Sch.: the great buzzard or mouse-hawk (?).

**nu** num. fig.: 72.

**nú-ba** pf. and imp. mus, to suck Cs., nu-(ba)-po, mo, a suckling Cs., nu-kug sucking-bag.

**nú-bo** resp. yčiun-po, W. *no*, a man's younger brother B. and C.

**nú-ma** Cs. also čib-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-šyim, ydam, žur, žor, žor, Cs. id. — nü-ša the thoracic muscle. — nu-vtšed, nu-sör Cs. the tip of the breasts, nipple. — nü-žo mother's milk, main nü-žo Dzl.; nü-žo nün-par byid-pa to suckle, to give suck, L.t.; nü-žo skán-na if she has no milk L.t.


**núg-ste** (pronounced *nūg-te*) Ts., so, thus.

**núd-pa** to suckle, W.: *pi-pi nud ton* give to suck! (= nün-pa).

nub 1. the west, nub-(ki) yjyogs-(rol) id.; nub-ymba towards the west; nub-byān north-west; nub-kiy of the west, western; v. also bīb-ba-čan. — 2. evening, do-nub this evening, to-night.

**núd-pa** 1. vb., to fall gradually, to sink, nūl-la to the bottom; to sink in, pūs-mo nūd-pa tsam knee-deep Dzl. frq.; to go down, to set, of the sun, moon, frq.; fig. to decay, decline, of religion; nūb-par dyur-ba id.; nūb-par byēd-pa Sch. = vb.a. snūb - pa. — 2. sbst. an inhabitant of the West.

**nūd-mo** evening; in the evening, frq.; nūd-grān-gi happening every evening Sch.

**num** num, W. col. for mun.

**nūr-mur-po** denotes the form of the embryo in the second week: oval, oblong; mēr-mur-po id.

**nūr-ba** (cf. brūr-ba, snūr-ba), 1. to change place or posture, to move a little, *wíg-te mur* (v. agrig-pa) W. move a little nearer together, stand or sit a little closer! nūr-gyis čen-pa to pull gradually, to give short pulls Glb.; ādžu dam rdzis-pa bzin-du nur the rock yielded, i.e. received impressions, like foot-prints on soft clay, Mil.; to step aside, to draw or fall back; to get out of its place, to be dislocated; *pi nūr-la dül-cē, pi-log-la nūr-cē* W. to move slowly back. — 2. to crumble to pieces, Mil. of mountains during an unearthly storm, according to some Lamas, cf. snūr-ba. — 3. Cs.: to approach, to come near to (†), yet cf. snūr-ba.

**nūs-pa** I. 1. vb. to be able, to have sufficient moral or physical power,
also = jód-pa; ȡ (or frq. ȡ) nús-kyis to one's best ability; to be able to do or to perform, aká-las gau yai mi nus he cannot perform any difficult task Thgy.; rgyal-po mi nus he cannot be a king; to venture, to dare, 'gro nús-pa one that dared to go. (In W. *fúb-pa* is used almost exclusively instead of it.) — 2. adj. able, nús-pa su čé-ba lta let us see who is more able, more efficient, who can do more, Mil.; C. also active, diligent, assiduous. — 3. sbst. power, ability, faculty, capability, c. genit: nai nís-pa-la brtén-nas by my power, through my agency (you shall obtain it) Mil.; rtsig-pai nús-pa yód-dam med whether there will be a capability of building... Gll.; "de čóš-la nús-pa med* W. this religion has no power; nús-pa bSIG-pa tams-vád all the destructive powers; byél-nus-pa, stó-nus-pa the capability of doing, of showing Thgy.; rnam-smín-nús-pa the power of retributive justice (Nemesis, as it were) Mil.; efficiency, efficacy, virtue (of a remedy), smín-nús 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: leč, smun, bsil, rtul, yai, rtsub, tsa, rno S.g.; nús-pa ynyis daʻi ldan they have both qualities S.g.; nus-stóbs = nús-pa Sch.

H. pf. of nú-ba.

ne num. figure: 102.

e ne Sch.: mason's trowel, ne-ne rgyag-pa to plaster, to roughcast.

ne-ném denotes a nodding, waving, or rocking motion, Mil.; cf. nems and snem.

ném-bu doubt, error Sch.

nems; Sty. describes an elastic floor in the following manner: rkáñ-pa bžág-na ní nems šes byél-de, rkáñ-pa bbyigs-na ní spar žes byed: hence nems, it sinks a little, gives way.

neu-lldán Lex. = na-mnyam one of the same age, coetaneous, contemporary; Sch.: neu-lldán friend, and neu-lldán protector, defender.


neu-(p)saín 1. C. = ne-tañ. — 2. grass-plots on high mountains, alpine pastures (C. spani).

nér-ba to sink, to fall gradually, mít-la to the bottom, = núb-pa.

ner-nér = *ne-re* W.


no-nó Ld. title of young noblemen, no-nó čen-mo the eldest of a nobleman's sons, bár-pa the second, ču-u-se the youngest; Sp. title of the highest magistrate of the country.

nó-mo (Bal. nó-ió) W. for nu-mo.

nog Sch.: cervical vertebra; hump of a camel.

nó-gpa, nóg-po, prob. prov. for nág-po; nóg-nóg very dark, deep-black.
nōn-ba, pf. nois, to commit a fault, to make a mistake, to commit one’s self, ēi nois what have I done amiss? bdāq ma nōis-par di-tar ynōd-pa byyis I have thus been injured without my fault Dzl.; nōis-pa fault, crime, nōis(-pa) mi byēd-pa not to commit a fault or crime Dzl.; bdōd-pa to pardon, to forgive, v. bdōd-pa; nōis-pa bdōd-par yōl-ba to ask pardon for a fault committed (in C. even: *nōn-pa sol-wa*); nōis-pa-čān culpable, liable to punishment; *nōn-čān- ķi (s)pe-ra* W. a reprehensible speech.

dzr-bdag-bu nor-bihi Frq. 4.

wealth, more

Vrj. to esp.

fault

to
destruction,

self,

left

humble,

safe

ment;

du

Kd-bai

spirits

bzdy.

ii-a*);

were,

hand

open

pour

the

nt’n’t-ba,

sitting

by

to

sand;

hatchets etc. to be overcome by misery, by compassion. — 2. to overtake, to catch, to reach, bdās-pas in the pursuit Mil. and W. — 3. sgo-ńa to brood, to hatch, eggs, Sch.

II. W. to tsam-non, for lon, how old is he?

nōm-pa, pf. nomis, 1. Cs. to be satisfied, contented (*nōm-pa*) — 2. to seize, to lay hold of (*snōm-pa*); Sch.: nomi-nyug byēd-pa.

nor 1. (Ssk. ḡān, also ḡū) 1. wealth, property, possessions, nor(-la) yāl-pa Mil. to suffer a loss of property; *nor yōd-da* or *yōg-ga* W. have you suffered damage or loss? *nor nyams ēj-pa* C., *lēn-čē* W., to examine the inventory, the amount of property; ēj-gs-pai nor bdun Mil. the seven (spiritual) possessions of a saint, v. Trig. 17; proverb: *rān-nor-la man mi-nor-la dūg (sc. tar tō)* 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, nor-la ētā-ba to care for money, to be avaricious, easily bribed etc.; nor skyā-ba to borrow money, nor bsrī-ba to save money, to scrape together; nor sog-jōg-pa to accumulate riches. — 3. Sch.: cattle, even in such phrases as: nor kṛig-pa the pairing of cattle. Sch., nor-apōn Desy. chief neatherd (provincialism of C.?). — 4. heritage, inheritance, bktā-ba to divide (it among the heirs); pā-nor heritage from the father, má-nor heritage from the mother. — 5 symb. num.: 8 (cf. nōr-tha).

Comp. nōr-skal inheritance, hereditary portion; nōr-skal-rnams funds, capital Mil. — nōr-rgyūn imperishable riches Cs.; nor-rgyūn-ma a goddess, nor-čan wealthy, opulent, rich Cs. — nōr-bdag 1. a man of wealth. 2. an heir. 3. a money-changer, usurer, Hind. मदन, nor-bdag-mo fem. of it; also n. of a goddess; nōr-bdag-bu heir. — nōr-glas Pur. the gathering of taxes. — nor-brab-čan covetous, greedy of money. — nor-pjiṅgs amount, or stock of cattle, nor-bbru store of corn. — nōr-bu v. that article
nor-bu po. the earth. — nor-rdzas = nor I. 1. B. and col. — nor-lha = ku-be-ra, god of riches; there are eight such gods.

II. v. sub nor-ba.

nor-ba to err, to make a mistake, to commit a fault, gas gPul nor-ro it is wrong (to write it) with the prefix y 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, dê-las õli-ru from one thing to another Thgy.; mì-nor-ba, ma-nor-ba, nor-ba-med-pa infallible, not liable to fail, e.g. of a charm; where one cannot miss or go wrong, lam; mì-nor-bar, strictly according to prescription or direction. — nor-ba, nor-pa Cs. 1. a wanderer, from the right way. 2. an error, a mistake. — nor-frûl id., frq.; nor-ra-re Sch.: he might possibly be mistaken.

nor-bu (मन्त्र) 1. jewel, gem, precious stone, nór-bu-cañ adorned with jewels, set with precious stones; nór-bu-pa, nór-bu-mkañ Cs. a jeweler, a connoisseur of gems; nór-bu-ôrñ-ba a rosary or chaplet composed of precious stones; also as title of a book; nór-bu rín-po-çe, रिन-पो-चे, रिनपोचे, a very costly jewel; also jewel, par excellence, a fabulous precious stone, the possession of which procures inexhaustible riches; acc. to Wilk. 488, it has the shape of an oval fruit of the size of a large lemon. — 2. a noun personal, or family name, much in use. — 3. gen. pronounced *nór-ru, nór-ro, good, excellent, noble, e.g. mi, Bal., Pur.

nór-so, nór-so-can, Wd. 173, 11; 182, 4?

nôl-ba to agree, to come to terms Cs.

nôs-pa v. nôd-pa.

nya-gro-dha Ssk., Ficus indica, = byoñ-çÆl-sinn.

ynag-pa, a secondary form of nág-pa, of rare occurrence. 1. black; y nag-sbdags sooty Sch.; y nag-êyûga black
cattle, esp. the yak; y nag rta lug ysum cattle, horses, and sheep, these three; y nag-kû a herd of cattle; y nag-rdzis a keeper of cattle, cow-herd; y nag-lhûs an enclosure for cattle. — 2. fig. black-hearted, wicked, impious. — 3. (looking black upon) frowning; GGr. fo. 96: sams sin-tu y nag-par byûños (not-withstanding their friendly appearance) they had a spite against each other in their hearts. — 4. sbst. misfortune, grief, affliction, pain, y nag-pa daû lûn-pa unfortunate, unhappy Sg.; *y nag-çan* W. cruel, tormenting; *y nag stûn-pa* Ld. to torture, to torment. — 5. Sch.: (well) considered, (carefully) weighed in the mind; v. however brnag-pa.

ynân-ba I. vb., pf. ynan(s), imp. ynoi, B., C. (in W. sdis-ba is gen. used for ynan-ba) 1. to give, resp., i.e. only used when a person of higher rank gives or is asked to give; cf. bûl-ba; *dûg-la dûn-va õ vaguely kyûl-rov naû-va zu* C. please, have the kindness to give me my month's pay; sometimes it is preceded by a pleon. rûs-su, Cs., to bestow, to confer, upon, frq.; to commit to, to place under a person's care, e.g. a pupil (resp. for yûd-pa) Mil.; to grant, to concede, what has been asked, ynân-du ysold (ancient lit.), ynân-ba zu (later lit.) I request you to grant; slur-ynân rezdz-êd-ma myen-mêyên I beg you for the favour of sending me... (in modern letters); to allow, permit, approve of, assent to, yûsâs-par ynan-ô he accepted the invitation, he promised to come Dzl.; bdag ráb-tu byûn-ba(r) ynoi zig allow me to take (holy) orders, to become a priest Dzl.; bdag mi sbyin-pa zig byêd-kûs ynoi zig allow of my making a donation Dzl.; de bûn-du ynan-ô yes, I permit it Dzl.; yid bûn-du ynan-ô we allow it; do according to your pleasure! — ê ynan v. è I., 4. — In a looser sense: blûn-por ynan-ô he appointed him his minister; mi ynan-ba to forbid, prohibit, ës byar mi ynan-ba krims bicas he published a prohibitory law concerning the exercise of religion GGr.; (bkas) ma ynan Pû. he refused it, declined to grant it, byon-du ma ynan he refused
to come Glr. — 2. sometimes to command, to order, complete form: bka' yna\n\nsu; yna\n\ntsi'g skid-la to order a person to do a thing Pth. — 3. in complimentary phrases used in C. the precise meaning of yna\n\nba is not always quite obvious: yna\n\ns-rögs mdzad-pa (v. above) to give, to help to, to assist in (?); *gön-pa tsöm-po ma nai*, do not be put out, do not give way to any misgivings (towards me)! sometimes snai (q.v.) would make a better sense.

II. sbst. concession, permission, grant, grö-ba yna\n\nsu-za Mil.; mi-las yna\n\nsu-tö-pa to obtain permission from a person; bka' yna\n\nsu-ba (magisterial) permission, order (of government); yna\n\ns-sbyin very frq., gift, donation, present, stön-mo yna\n\ns-sbyin a present of preparations Glr.; gift of honour; reward, favour, privilege, price of victory held out etc.

nyais adv. 1. on the third day, e.g. he came Glr.; gen. of the future: the day after to-morrow, sa'i yna\n\nsu Glr.; *tö-re näi-la* W. to-morrow and the day after to-morrow; sa'i grö yna\n\nsu grö yod-pa yin to-morrow or the day after to-morrow I must be off Pth.; yna\n\ns-yêzès in the third and fourth day Lec. — 2. yna\n\ns-yê rather (too) large, yna\n\ns-chin rather (too) small Mil. nt.

nyad, Ssk. मन्द. 1. the main point, object or substance, the pith, essence, yna\n\ns-grö-ba to explain the main point Mil.; yna\n\ns-don the proper meaning, the pith of the matter Tar., Schi.; *yna\n\ns-ses-mkhan* W. one that knows a thing thoroughly, that is up to it, knows how to do it; *ne' se'-pa, ne'-kyi zu-wa bül-tea* C. to excuse one's self, to defend or justify one's self (prop. to account for the circumstances that led to an action); *jog da joc; nads-du (or nads-chan) ma leb* W. I have hit (him), but not mortally; so B.: yna\n\ns-du snin-po to pierce mortally. — 2. in anatomy: by yna\n\ns-dun, or 'the seven important parts of the body', acc. to S.g. are meant: flesh, fat, bones and veins, and ču\n\nrgyus, 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 nnyam-bzág-tu bzág-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), his rdö-rje-skyl-braśi söl-d-pa, gal-ba mda ltar srün-ba, dpün-pa rjöl-dog-pa ltar srün-ba, mig sna-rtsér bêbs-pa, mûn rai-bab-tu bzág-pa, lé-rtse ya-dkán-la sbyar-ba; there are also séms-kyi yna\n\nsu Mil. certain conditions of the mind required, such as abstaining from rtög-pa, speculative thinking.

nyais yna\n\nsu v. nön-pa.

nyad yna\n\nsu v. mná-b-pa.

1. heaven, sky, = nám - mka; yna\n\nsu-id. Cs.; yna\n\nsu-gyi gô-la the sphere or globe of heaven Cs. (?); yna\n\nsu-gyurba Mil., mentioned in connexion with an earthquake, and prob. corr. translated by Schi. with thunderstorm, tempest; *nam kar-kör* W. now the sky is cloudless, now overcast (inst. of *dkar-kör* (?)); yna\n\nsu-sgo 1. Sch. the gate of heaven (?). 2. C. trapdoor. — yna\n\ns-lâgs, yna\n\ns-le Ch. thunderbolt, lightning that has struck; yna\n\ns-stôn the thirtieth day of the lunar month, the day of new moon Pth.; *nam-tûn* W. serene sky, fine weather. — yna\n\nsu-bel-dkär-po Glr. 99 is said to be a deity of the Horpa or Mongols, as likewise sa-fel-nâg-po, and bar-fel-kra-bo. — yna\n\nsu-mda Pth. shooting an arrow straight up into the air. — yna\n\nsu-rdo Cs. = yna\n\nsu-lâgs, Schi. hail. — yna\n\nsu-zûm vault of heaven Sch. — yna\n\nsu-yaś Glr. 95 is said to be a n. p., the name of a building. — yna\n\nsu-rû, resp. for *zûn*, bow (for shooting), Cs. rainbow. — yna\n\nsu-heaven and earth, yna\n\nsu-brde-b-pa tsam so that heaven and earth were mixed Glr. — 2. v. nam, faulty, incorrect.

nyà-ba Glr., Lt., rna\n\nsu Sa., Ld. *nai-

po, fem. nai-mo*, an antelope, found in Ld., Sp., Kun., Nepal and other countries;
its flesh is well-tasted, and its hair is supposed to cure cases of poisoning (!) Med. Hook., (Him. Journ. II, 132) seems to mean this animal by his 'gnow', prob. confounding yna with ynyan (q.v.) which latter, acc. to Cunningham's Ladak p. 198, and by the statements of the natives, is the argali.

yná-bo ancient Cs.; yna-sión form- erly, in old times Cs.; yna-dus Lex. former times, time of yore; yná-nas ma mloin never seen or heard of before Dzl.; yná-rabs Cs. men who lived in old times, the ancients.

yná-mi Lex. w.c.; Sch. witness.

ynas 1. place, spot, B., C, (in W. sa (-Kýaţ), sa-cë) dben-pai ynas sëg a lonely place; mbá-bai ynas a raised place, an elevation Dzl.; ynas-na dag-pa, ynas-su sdo-l-pa the being somewhere, ynas-su gró - ba the going somewhere, ynas - nas skrod-pa the expelling from a place Gram. — 2 place of residence, abode, dwelling-place, (in W. not in use) ynas tebspa Sch., ča-ba Ma., dëbs-pa, to establish one's self at a place, to settle, ynas ytö'n-ba, sôm-pa, to quarter, lodge, take in, a person Sty., ynas mëd-par gyir-ba to become homeless; a house, family, or race no longer existing, extinct, Dzl.; ynas-su són-no they returned to their place, their home Dzl.; ynas dañ skyabs mëd-par gyir-ba to be at one's wit's end, not knowing what to do Schr. — 3. a holy place, place of pilgrimage; hermitage, monastery; *nas jäl-pa, nas-kor-pa* W. a pilgrim; *dor-je-liin-gi ne* the hermitage, or Buddhist parsonage in Darjeeling; acc. to Schr. also Lama, cf. miööd-ynas. — 4. a clerical dignity or degree, ynas sbyin-pa to confer such Sch. — 5. (cf. the Latin locus) object, like yul, but not so frq., yad-moi ynas an object of laughter; nô - tsai ynas words, actions, which ought to be an object of shame Schr.; point, head, item Was. (225); sphere, province, fig. S.g.; ríg-pai ynas lia the five classes of science. — ynas gyir-ba Sch.: to appear embodied (?) of.
lodged, to be received into another's house Tar.; *ng-tsan jur* C. you will be lodged here, you may stay here (over night), W. *dán-sa.* — ynas-tsül 1. the state in which one is, good or bad, condition of life, séims-kyi the state of one's soul or heart. 2. an account, of one's state of mind. 3. story, tale, narration; event, col. 4. in philosophy: the reality of being (opp. to non-existence) Was. (297). — ynas-yi 1. = ynas3, Tar. frq. 2. the locative, that case which relates to being in or at a place Gram. — ynas-lugs 1. position, disposition, arrangement, bús-kyi arrangement of the parts of the body, the science of anatomy Med. 2. in mystical works: ynas-lugs rôngs-pa the knowledge of the essence of things, the knowledge of all things, or in a Buddhist sense, of the non-existence of all things, Tar. and elsewh. — ynas-bśás 1. topography and geography col. 2. narration of legendary tales connected with some holy place. — ynas-sa (v. ynas-pa) the permanent residence of a person, or the constant place of a thing, opp. to *bör-sa* W. temporary place or residence; place, room, in general, *näs-sa yán-pa duŋ* W. there is much room here. — ynas-bsrün 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. 

**ynón** 1. v. ynaṅ-ba. — 2. consciousness of guilt, ynon lai (his) conscience smites (him) Mil.; *gyod-ciu ynon bhur-bai* sens repentance and a sense of guilt DzL. 

**ynón-ba** 1. to be conscious of one's guilt, to feel remorse, to be stung in one's conscience, ynon-zin gyod-pai sgön-nas from a consciousness of guilt Pth., ynon-gyod drág-pos id. Pth.; *non-nö láng-n na *lim-cu* de* C. where there is repentance, it is easy to pass judgment. — 2. to be seized with anguish, as the effect of poisoning.

**ynól** 1. vb. (cf. snad-pa) to hurt, harm, injure, damage, rkaṅ- pa la ynól-par gyier-gyi dðogs-pas in order not to hurt one's foot DzL.; ynod-par gyier-bai dgru a dangerous enemy DzL.; *há-la nöd yin* W. (he or it) will hurt me. — More frq.: 2. sbst. damage, harm, injury, byéd-pa, skyél-ba, Gtr., Mil., *kyal-cu* W. to do harm, to inflict injury, to hurt, with ta; ynod-pa med-par, ma gyur-nas without any harm, without injury Sch.; ynod-byed-nyé-pa v. nyé-pa I. — kli ynod-pa damage done by Nagas. — ynod-sbyin, ḫyun, a class of demons.

**ynóm-pa** v. nön-pa.

**ynob** v. mnáb-pa.

**mnag-pa** Sch. = yng-pa 5.

**mnod-mnád** Sch.: falsehood, calumny; W. *nad-nád có-kan* one doing damage maliciously.

**mnán-pa** v. nón-pa.

**mnab-rtṣiül** Cs. mean, worthless; Lex. and Sch.: nourishment, food, mnab-rtṣü-l gyi bu(-tṣa) Cs.: the child of an indigent person, Sch.: foster-child; the word is not much known.

**mnám-pa** to smell of, cca., dri-ma glá-bai vil- ma mnam as to its smell, it smells of the dung of a musk-deer; to smell agreeably, to exhale fragrance, e.g. the scent of lotus Gtr.; more frq. to smell badly, to spread an offensive smell, to stink, rinul mañ dri mnam profuse and badly smelling perspiration Lt.; lus bstog-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. və 14 should be translated: the medicine stank.

**mna** oath, mna bór-ba, bór-ba, byéd-pa, skyél-ba, B., *kyal-cu* W. to take an oath, to swear; tha dpain-du bstogs-nas mna byéd-pa to swear by the Lha Gtr.; di-skad ces mna bór-ro DzL.; bar dān mná-
dpai byêl-pa to act as a mediator and witness of the confirmation of the peace by oath Glr.; *mna zá-ba* C. to swear falsely, to commit perjury.

mná-ma Dzl. and elsewh. Cs.: a son's or grand-son's wife, a daughter-in-law; but the word is also used for the daughter-in-law 'in spe', i.e. for the bride of the son, who is usually selected by the parents and lives with these for one or two years before being married; so also bridegroom and son-in-law are nearly synonymous; v. bág-ma and mág-pa; cf. also the Hebrew יִּתְנָה and יִתָּנָה.

mnár-ba to suffer, to be tormented, B., Cs., sâng-bsâld püñ-pos under a mountain of misery Glr.; nyes-méül ytsó-bo rgyud-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 žig a Srinno in the state of damnation; rau-nyid mnar-sdai (?) byed you make yourselves suffer the torments of damnation Mil.

mnal, resp. for ynyid, sleep, mnál-du žéb-pa or gró-ba to fall asleep, mnál-ba to sleep, mnál-yzim-pa id.; mnal sóâl-pa to awake Mil.; mnal-lâb the talking in one's sleep; mnal-lam dream Glr.

mnó-ba 1. to think, fancy, imagine, de úâ-la zér-ba yin mnós-nas thinking it had been said to him. 2. to think upon, to consider, súâ bsam žyi mnó méd-par neither considering before hand, nor thinking of the consequences; bsam-mnó yton-ba id., Mil. (cf. bsam-bló).

mnóg-pa contentment Cs.; zas-mnóg Lex. w.e.; Sch.: moderate fare, frugal diet; mnog-cûn insignificant, trifling, v. naûs.

mnó-nâ v. ynó-nâ.

mnód-pa v. nóð-pa.

mnol-grib Cs. = mnal-grib; mnol-rig weak intellect, want of quick perception Sch.

rnag matter, pus, suppuration, rnag-smi-pa pus grown ripe Cs.; drên-pa Sch.: 'to draw out the pus'; (I only meet with rnag sna-dren-pa S.g., which can hardly have this signification); rnag-rjöl-ba discharge of matter; rnag-rjöl-ba prob. causing such a discharge by a puncture; rnag dzag-pa the dropping or running of pus
Cs.; rnág-par rnág-pa to form pus, to ulcerate Cs. — skrínás-pa rnág-tu kug v. gug-pa. — rnág-krag matter and blood. — rnág-can containing pus, purulent. — rnág-brim abscess Sch. — rnág-sub prob. the core of an ulcer.

rnags W., C., ready money, cash, *nag kyam"-id.; *nag-zog" money and goods; *gir-mo gyad nag" Ld. eight rupees in cash.

rnän—ba pf. brnäis to be checked, stopped, shut off; with or without grébar, to stick fast in one's throat; to be choked (complete form brnäis-te *-ba); dbigs-kyis rnän-śiṅ (his) breath stopping short (from fright) Pth.; skad-kyis rnän-te not being able to utter a word Dzl. 29, 1; zäs-kyis rnän-te the food sticking fast in his throat, mya-nän-gyis from sorrow Dzl.

rnäm, in compounds for rnâm-par, v. rnâm-par extr.

rnâm-pa 1. piece, part, e.g. the parts of a panel of a door, *rin- gi nám-pa* a longitudinal piece, *sézi-gi nám-pa* a cross piece W.; rnäm-pa yñis-su gyes (a ray of light) is divided into two parts or rays; section, distinct part of a treatise; part, ingredient, būs-kyi rnâm-pa prá-rags-rnams the subtle and the coarse ingredients of the body Wd.; rnäm-pa kün-tu, tams-cād-du in every respect, to all intents and purposes, through and through, entirely, perfectly; this phrase is used, whenever people of rank are addressed: rnäm-kün tūgs-rje mgo- squadron bka-drin mtsuwis-bral most honoured patron, altogether incomparable as to grace and goodness! or, rnäm-kün tūgs-rje daṅ bka-drin mtsuns-bral; European gentlemen are thus addressed in letters: rnäm-kün tūgs-rje ḡyur-méd sā-heb most honoured Sahib, invariably kind in every respect! — 2. things or persons taken individually, often pleon., *od-zér rnâm-pa bzi four (separate) rays of light; jō-bo rnâm(p)-a ∗yñis the two lords (sc. gods) Glr.; bdag dir tsoṅs bū-mo rnâm-pa bia we five girls here assembled Mil.; *sā-heb nám-pa nỹi* W. the two European gentlemen; čo-prūl rnâm-pa bēo-brgyād the eighteen wonderful feats; ḡyūn-ba rnâm-pa bia Wd.; the five elements; ḡal-zās rnâm-pa Dzl. V.S., 17 the separate dishes of a meal (another reading: ḡal - zās - rnams); when used in quite a general sense, the exact meaning is to be understood only by the context: thāi-so rnâm-pa yñis tsār-nas after finishing the two Lhasa affairs, viz. the erecting of two buildings previously mentioned; rnâm-pa tams-cād mkyen-pai ye-šes S.O., or spyan Dzl., as much as omniscience; yzugs ni ka-dog daṅ dbyibs-kyi rnâm-pa *yzugs* is that in which both colour and form are included Wd. — 3. division, class, species, dpun rnâm bzi the four species of troops (cavalry, elephants, chariots, infantry); rnâm-pa bzi of four different kinds.

— 4. manner, way, rnâm-pa sna-tsogs-kyis, rnâm-pa sna-tsogs-kyi sgo-nas in manifold manner, variously, frq.; rnâm-pa drig-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.); rnâm-pas = sgo-nas, or ḡyur, bštû-bai rnâm-pas by arts of seduction Dzl.; dé-la mi dgyā- bai rnâm-pas from vexation at it Mil.; beemai rnâm-pas in consequence of the cold wind Mil. — 5. outward appearance, exterior, ċhaṅkar, as to form, figure, shape: lāgs-kyi rnâm-pa in the shape of a hook, hooked Wd.; stōn-pai rnâm-par sprul he assumed the appearance of the Teacher Tar.; čos-skru rnâm-par ḡyur-ba to appear in a misty form Glr.; lus di ni roi rnâm-par ḡyur 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 ḡyurbs (the shape) has already been stated, as in a passage from Pth.: as to its rnâm-pa (colour), it is spotted like a leopard; deportment, demeanour, gesture, yid-du ḡûn-bai rnâm-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.; "kø nām-po-la" = smān-po-la C. in his mind.

The following expressions most in use, containing the adv. rnam-par or rnam, are alphabetically arranged with reference to the second word: rnam-par klūb-pa to adorn, embellish Cs. — rnam-grānīs 1. enumeration, ṛgyal-poi of kings Glr. 2. the whole amount, sum total, S.g.; full number or quantitatively, where nothing is wanting Glr.90, 3.; mtsān-γyī rnam-grānīs the component parts of his name according to their etymological value Tar.69, 3. 3. treatise, dissertation, a paper, tūs-kyi frq. 4. by grammarians the signification of de is thus defined: rnam-grānīs-yzan-byed-pa demonstrative pronoun(?). — rnam-γyūr (cf. above rnam-pa) 5. figure, form, shape, yi-γei rnam-γyūr 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-rāg-gi Wdn.; of a sick person S.g.; gesture, e.g. devout gestures Mil.; rnam-γyūr rdzès-pa Pth. mimic gestures, mimical performance, ballet. More esp.: 3. beautiful form, graceful carriage of the body, graceful attitudes (of dancers etc.) Pth.; bzo'i rnam-γyūr the beauty of a work Glr. 4. pride C., W., Mil.; rnam-γyūr-γi fine, smart, gayly dressed; proud, vain, foppish col. — rnam-par ṛgyal-ba conquering completely, gaining a full victory Pth.; rnam-ṛgyal a surname much in use; rnam-ṛgyal-piṅ-pa, acc. to Schl. 247 bim-pa, water-bottle for sacred uses. — rnam-(par)-bcād-(pa) section, paragraph, rnam-par bcād-pa dañ-po-0 first paragraph; also mark of punctuation at the end of a paragraph, i.e. double-shad. — rnam-buṅ-dbaṅ-ladan a certain way of writing the Omnipadmehum, v. Schl. p. 121; but I should rather explain it in accordance to rnam-pa 2, as the ‘ten powerful things’, scil. letters or written characters, else the words would have been: rnam-par dbaṅ-ladan būṅ. — rnam-par ṛṛōg-pa v. rnam-bzāg. — rnam-par ṛtōg-pa (cf. rtōg-pa I, 2, and II., 2), gen. sbst. rnam-rtōg (विशेष भंग) distinction; doubt, error 1. discrimination, perception; so perf. S.g.: rnam-rtōg nam bōm the perception of what is disagreeable is weakened; reasoning, mental investigation, opp. to ye-ōs, the sublime wisdom of the saint. 2. scruple, hesitation, rnam-ṛtōg ma mdzād-pa ču di ęsot please drink this beer without any scruple! Pth.; so also in col. language. 3. in philosophy: obscuration, viz. of the clear and direct (nihilistic) knowledge of truth by reasonings in the mind of the individual, error, Was. (305). 4. in pop. language disgust, distaste, rnam-ṛtōg skyēd-pa to feel disgust Glr., zā-ba Pth. prob. id. — rnam-(par) tār-(ba). 1. to be entirely released or delivered, and sbst. complete deliverance, rnam-tār ysum Trigl. fol.12, three ascetic notions (in themselves of little consequence), stoṅ-pa-nyid, mtsān-pa-med-pa, and smōn-pa-med-pa. 2. sbst. rnam-ṛtār biography, legendary tales about a saint; tale, story, description, in general. — rnam-tōs-(kyi) bu, sras, rnam-sras = Kuvera, Ssk. बु (जीवन). — rnam-(par) dāṅ (-pa) thoroughly cleansed, frq.; by rnam-(par) dāṅ (-par) rtsi-ba, or mdzād-pa I have attempted to express the Scriptural doctrine of δικαιοίν or justification. — rnam-dūl n. of one of the seven golden hills round Mount Meru Glr. — rnam-ṛdren (cf. ṛdren-pa 2) the saviour, Buddha; rnam-log-ṛdren the reverse. — rnam-par-snam-mdzād, बौद्धस्त, n. of the first of the Dhyani Buddhas. — rnam-(par) ṛṇul-(ba) sorcery, magic tricks, byēd-pa Dom. — rnam-ṇyē, rnam-ṇyēd, prob. = rnam-(par) ṛṇul-(ba) 1. distinction, division, section. 2. rnam-dhyē 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) smin-(pa) retaliation, requital, of good or evil deeds, committed in former lives, of good actions by prosperity (las-zer), of bad ones by misery and sufferings (lam-chags), very frq.; sdig-pa rnam-par smin-pa myöñ-bal Dzl. — rnam-(par) bzag-(pa) 1. to distinguish, to put in order, arrange, classify Wdà., Thgy., ... sgo-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.; rnam-bzag sbst., Lex. बङ्क चा 1. placing apart, separating; distinction. 2. arrangement, position, = ynas-lugs 1. — rnam- (par) ríg-(pa) and sês-(pa), as a vb., 1. to know fully, to understand thoroughly. 2. rnam-par sês-pai tis-tam-rnams Dom. rational, or at least animated, beings, opp. to inanimate nature; as a sbst., gen. rnam-sês, विज्ञान: 1. etymologically: perfect knowledge, consciousness, Köpp. I. 604. 2. in philosophy: one of the five piin-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 liái rnam-sês (cf. sgo ysum). 3. in pop. language: soul, e.g. of the departed, (later literature and col.) (The significations 2 and 3, I presume, should be distinguished, as is done here, according to the different spheres in which they are used and not be explained one out of the other, as is attempted Burn. I, 503. Schr. gives here, as in most cases, the signification used in col. language.) 4. rnam-ríg Was. (307) idea, notion; Tar. often = वास्त, also विद्व: rnam-ríg-tu bkral-pa 'explained in the sense of the idealists', Schf.; rnam-ríg dan rtog-gei bstan-bzós logical and dialectical Shastras. — rnam-bzad explanation Tar.

र्नाम 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 (for mon-po-rnams many servants), but also after collective nouns (dge-dzin-rnams), at the end of enumerations (= de lam-pa), after general expressions, such as: gai yod-(pa)-rnams whatever they were, after other plural-signs (... dag-rnams etc.). Cf. rnam-pa 2.

र्नार for rña-bar, q. v.

र्नाल(न) र्नाल-(ना) rnal-(ma) I. 1. rest Cs., bis rnal-du ynas-par gyur - to his body obtained rest Tar.; esp. tranquility of mind, composedness, absence of passion, sens rnal-du mi ynas-par his soul having no rest Tar.; rnal-du diig-pa, or Jöd-pa, Mil.: rnal-mar stdö-pa id.; rig-pa rnal-du bdösp-pa to give one's mind up to perfect rest Thgr.; rnal-bjöor 1. योग, meditation, nearly the same as tiin-ne-dzin and bsam-ytân Mil., but chiefly when it is considered as the business of life; rnal-bjöör-rigñud, योगतत्त्व, Tar. frq. 2. often for rnal-bjöör-pa. — rnal-bjöör-pa योगिन्, योगचार्य, devotee, saint, sage, miracle-worker frq. — 2. Sch. also: personal, visible, essential (?) — Tar. 201, 6. 22: bstän-pa rnal-ma? — II. often for rnal.

र्निबा v. snûr-ba.

र्नो र्नो-बा B., र्नो-प र्नो-प usual form, 1. sharp, acute, edged, pointed; rno-méd C. dull, blunt; rno pyûn-ba to sharpen, grind, whet Sch. (like ka dûn-pa); rno len-pa to get sharp, to be sharpened; rno pyûn 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 rno-ba sharp, clever, shrewd, Glr., blo rno-ba talented, gifted, dbûn-po rno-ba acute, sagacious.
**sna** 1. (resp. sain) the nose, B.; in col. language sna-mtsul, v. below; sna rús-pa bridge of the nose, sna eág-grúom cartilage of the nose; skad sna-nas ḏon-pa to utter (nasal) whining tones Mil.; sná-nas ḏrid-pa to lead or turn by the nose; sna ḏpi-ba to blow one's nose. — 2. trunk, proboscis, ḏág-pa Glt.; glú ā-sna v. glau. — 3. a mountain projecting from some other mountain in a lateral direction, a spur Glt.; it might also be used for cape, promontory. — 4. end, tig-sna the end of a string Glt., rdil-pa sna the end of a lock of hair Glt.; hem, edge, border, gós-kyi sna the border of a garment Cs.; esp. the nearer end, fore-part, ḏo čen-po žig-gi sná-la foremost of a bright ray of light (that was approaching) Mil.; sna ḏrén-pa to lead, to head (a body of men) cf. ṭuŋ-ma; dmág-sna ḏrén-pa to take the command of an army Pth.; more indefinitely, like ḏrén-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); ḏro drág-gi lam-sna ḏrén as a guide he leads all beings Mil.; *sče-na ḏem-pa* C. to conduct water (by a water-course); to bring upon, to cause, v. below, compounds; rnág-sna ḏrén-pa to cause suppuration Med.; tám-sna ḏzim-pa to have taken a certain road Mil. — In some cases it is difficult to account for the significantion, so: sna-čen-po Cs. a deputy; commissioner; sna-lén byel-pa c. genit. to shelter, harbour, lodge, take in, Pth., C.; sna (b)stād-pa Lex., bdág-gi sna-stād ḏyel-la re Cs. I place my full confidence in you; *né-do tóg-ne* C., *(nár-do gyašt-te* W.) *gyel-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 tsogs (-pa), W. with *so-so*, diverse, various, all sorts of, spos sna-tsogs-kyis ḏelbs-pa Dzl. to strew all sorts of spices over . . .; rūm-pa sna-tsogs frq.; less frq. sna-ma Lex., sna dpag - tu - mêd - pa Glt., sna-tsād Glt. of every sort; rin-po-che sna-blun seven kinds of jewels; dár-sna liā five sorts of silk; also sna alone is added to substantives, inst. of sna-tsogs, or = rnaṃs: sūn - sna dūd-pa smoke from different sorts of wood Glt.; *brú-sna smán-pa the ripening of corn Glt.; sna-ḡīrg a single one Mil.; ēs-sna Tar. 166, 4 prob. is not so much a kind, as a part of doctrine, Schf. — 6. mi-sna, blö-sna v. mi and blo.

**Comp.** sna-skad, *ná - kād ton* W., he speaks through his nose. — sna-kuñ nostril.

— sna-krāg, sna-krāg ḏzāg-pa a bleeding from the nose, sna-krāg ḏōd-pa to stop it, čed, it ceases, it is stanched. — sna-krid guide, leader; the leader of a choir.

— sna-ga col. = sna 3. — sna-gōi trunk, proboscis Sch. — sna-sgān bridge of the nose Cs. — sna-sgrā the noise made through the nostrils Cs., sniffling. — sna-čū a running nose, sna-čū ḏzāg mucus is dropping from the nose Lt. — sna-čeṃ Thgr. a demon (?). — sna-mčū an elephant's trunk Pth. — sna-țāg 1. a rope passed through the nose of a beast to lead it by. 2. proboscis, sna-țāg or sna-mčū sriñ-boa to stretch it forward Pth. — sna-drī prob. = snabs Med. — sna-ţūnb bridge of the nose Sch. — sna-ţāg (spelling?) W. sniff. — sna-drēn leader, commander; sdo-gsūl-γyitsna-drēn one that causes misfortune, author of it. — sna-ńad disease of the nose. — *na-čè* C., *na - pī* W., pocket-handkerchief. — sna-bābs the glandsers Sch. — sna-bo 1. leader, commander, chief. 2. a guide, gom yrum tsam-laañ sna-bo ñgos about every third step one wants a guide Mil. — sna-būg S.g., sna-sbuigs Cs., nostril. — sna-sbyñ, sna-smañ sniff Med. — sna-ma Lex. w.e., Cs. = sna 4. — sna-ṛtsā root of the nose Cs. — sna-ṛtsē tip of the nose. — sna-tsogs v. sna 5. — *nam-tsūl* W., *nam-sūl* Bal. = sna 1 and 2. — sna-Ďzār an aquiline or crooked nose Cs. — sna-ḍeh a flat nose Cs. — sna - śa the flesh of the nose; the nose Cs.; sna-śa sbyin-pa to suffer
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), čād-pa ṭtar as if it had been suddenly cut off Wil.; snām-bews (to look) greasy S.g.; prul-du snān-ṇo it looks like sorcery Glt. (cf. prul); mi-snān-ba invisible, mi-snān-bar gyur-bar to disappear frq.; btsun-mo-rnams mi snān-ba dān as their wives were not to be seen, were not present Dzl. v. 17; mi-snān bar byed-pa to make invisible, to efface the traces of a thing. — 3. = yōd-pa Lex., sometimes in B., and in the col. language of certain districts; žes prul-skad-la snāi so it occurs in vulgar language Gram.; zēr-ba snāi 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.: dhā-ta ghan nān-gān yū'-dham* how are you now? "çag peb žy nān* 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: žyug peb bzud snān, 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. gā-le.

II. sbst. (दृष्ट, चलनक etc.) 1. brightness, light, snān-ba yōd-pai dūs-su when there is light, broad day-light Thgy.; fig. čōs-kyi snān-ba the light of doctrine Dzl. — 2. an apparition, phantom, mi mān-pos dēd-pai snān-ba byun-ṇo there is an appearance as of being pursued by many people, i.e. a phantom of many pursuing people Thgy.; rmi-lam-pi snān-ba-rnams Miig. — 3. physically: seeing, sight, blug-rain-gi snān-ba ma day-pa yin my faculty of vision, my sight, is dimmed Tar.; more frq. intellectually: view, opinion, sāns-ryug-kyi snān-ba-la ... yziṃ-so, mi-nāy-gi snān-ba-la ... mtöṅ-ṇo by the Buddhas he was looked upon as ... , by laymen as ... Glt.; thought.

one's self to be led by the nose Cs. — snag-ṣāg the hair in the nostrils; snag-ṣāg the wings of the nose (dale nasi), together with the nostrils' Sch.; snag-ṣōr id. Sch. — sna-bṣāl Lt., prob. an injection into the nose.

sna-nām Samarkand Glt.

sna-snēm, sna-snēm ma dag-ṣig do not sit here so idly, without any particular object! Sch.

sna-sbrān arrow-head Sch.

sna - sna 1. Cs.: 'the blossom of the nutmeg - tree' (?). — 2. v. sna, compounds.

sna-ru, rma-ro, = nā-ro Sch.

snag 1. = rmag Cs. — 2. also snāg-tsa ink, Indian ink, rgya-snag China ink, bod-snag Tibetan ink, ce-snag Cashmere ink; *nāg-(tasa) lug sōn* W. the ink has run, i.e. a blot has been made. — *nag-kun* W., *nag-bhun* C., inkstand. — snag-tig an ink-spot, a dash, a stroke, made with the pen. — snag-ψi ink-powder. — snag-ris rgya-pa to paint over with ink. — 3. mig-gi snāg-lpaqs Pht.

snag(s) = ma - ymēn, relationship by the mother's side; snug-yēn-ntsāms id. Phl.; snag-dbōn Lex. w.e.

snān-ba I. vb. 1. to emit light, to shine, to be bright; snān-bar byed-pa to fill with light, to enlighten, to illuminate. 2. gyur-bar to be filled with light, to be enlightened, e.g. by the light of wisdom Dzl.; śin-tu mi-snān-bai mān-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.; (ψi) snān-ba tams-bād Mil., ψi snān-ba gnā ḫyin Mil., ψi snān-bai yul Mil., sna-tsād Glt., every thing visible, all that is an object of sense, the external world; dā-lta rgyu Ḿīg snān-ṇo now an opportunity shows itself Dzl.; tus mi sna-yin Ḿīg snān-ba mačād-pa ḫyin although the body had become invisible, yet the voice continued to appear,
idea, notion, conception, c. genit., ści 얼마-snài-gi sems-kyi snài-ba yin all these things are only conceptions of your mind, your fancies Thgr.; skyld-sbág-gi snài-ba šar Thgr.; kyds-šag-pai snài-ba šbú Mil.; bkras-snài ye-md-er gyier-to he was even without a thought of hunger Mil.; absolutely: *kyé-d äi nái-nea gú-rù tan son* W. where are your thoughts wandering? čós-la snài-ba apyur turn your mind to religion! Mil.; snài - ba gsì-yur - ba (tö metadon) change of heart, conversion (not to be con- founded with snài-bar gšì-yur-ba v. above). snài-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. — jïrul-snài, jïrul-snài illusion, deception of the senses, deceit, error Mil., Glr., col. — gnyis-snài the arising of two ideas in the mind, gnyis-snài-gi rtog - pa hesitation, irresolution, wavering Mil. — mtoh- snài 1. the act of seeing, the sight, mtoh- snài-gi sprul-pa phantom, apparition, *toï- nài dé-mo* W. a sight beautiful to look at, *toï-nài sío-g-pö* of ugly appearance. 2. Cs.: manner or mode of viewing, point of view; gši-gs-snài id. resp. Pth. — gši-gs - snài - la according to his (supernatural) intuition (with reference to a holy person). — tso - snài the hearing. *tso-nài-la nyin-pö* W. delightful to hear, pleasing to the ear. — bar-snài v. bar: — raï - snài one’s own thoughts, ideas Mil.; the own mind Glr.; raï-snài fùr-šag-pa an illusion of fancy Thgr.; snài-grag things seen and heard Mil. — snài-stoi 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, dbyar - méd often being added, as a tertium quid (cf. Köpp. I. 598). — snài - dág (nàï - rtog, bšràgg?? Ld. nàï - stog) col. the inward man, the heart, the soul, *nàï - dág la sám-pa šar soï* W. a thought has risen in my soul; *nàï - dág čad son* now he has felt it in his inmost soul, this will have struck home to his heart W.; *ná-la nàï - dág ma jìi-neï* C. I have not heard it, perceived it, minded it; *nàï - dág ma jìi* C., *ma či* W.; I was not heedful, I made a mistake! — snài-ba-mtà-yás = od-dpág-méd Amitabha, the fourth Dhyāni Buddha. — snài-me v. nai - me. — snài-šád v. above I., 2. — snài-šúl 1. the outward appearance, of a landscape = scenery Mil.; 2. appearance opp. to essence, gñas-tsul Was. (297). — snài - mdzàd v. rnam - par. — snài - šús thoughts, fancies (?); snài-srid (Ssk. संसार) the visible, external world frq. — snài-šúl shining brightlo, brilliant; čós-kyi snài-šúl sgron - me the bright light of doctrine Pth. — snài-ñor ral druam Tar. 16 (?). snàb-pö, pf. benad, imp. snod, to hurt, to harm, to injure, c. accus., lus snáad nas being hurt in the body Dzl.; nai rta snod gro or jìo my horse might be hurt Mil.; snài-kyis dôgs - te afraid of hurting him Dzl.; of horned cattle: to butt Sch. snàb, resp. śàb, mucus, snivel, snut, snàb-pyi - ba to blow one’s nose, snàb-pyi-sis pocket-handkerchief; snab-bug snotty nose, snotty fellow Sch.; snab-bú, prob. also dar-snàb Dom. = snab; bé-sn àb thick phlegm Cs.; snâm-pa v. snom. snàm-bu woolen cloth; the common sort is not dyed, very coarse, and loosely woven; snàm-bus-pùi-cân hairy cloth, napped cloth; snam-pùrīg, bław - snàm Mil., fine cloth; gò - snâm C. id.; snam - sbyar Lex. a sort of loose mantle for priests Cs. — *nàm-ya* W. trousers. — snam - yág, yágr - snam a whole piece or roll of woolen cloth. snam rús woolen cloth and cotton cloth Mil. snam-brag (U.: *tìm - bág*) bòsom, snam-lögs, snam - yógs resp. side. snar, termin. of sna; snar-bkâb Wilk. fol. 464 nose-band (?) pocket - handker- chief (?); snár - kyu guide-rope for camels, passing through their nose. snàr-tân n. of a monastery, Köpp. II. 256; n. of a philologist Greym. snàr-pö, snàr-mó Cs. 1. of a white or light red colour (cf. skyà-nár). — 2. long, oblong. cf. nár-mo.
snár-ba prob. the original form of bsnár-ba.

snár-ma n. of one of the lunar mansions, v. rgyu-skar 3.

snál-ba v. bsnal-ba.

snál-ma thread, silk-thread, woolen thread etc.; knitting - yarn, or yarn used for other purposes; also for warp, abb-yarn.

snín-pa, pf. and fut. bsnn, 1. to prick Lt.; to stick or prick into, e.g. a stick into the ground Mil., ñson a weapon Lex. — 2. to suckle (cf. ni-ba, niid-pa), ní-ma or ní-jo sním-pa Ptk., Lt., id. — 3. to multiply Wdk. — yud sním-pa Lex. w.e., Sch.: 'to excavate the interior, to get or penetrate into the inside' (?).

snúb-pa, pf. bsnumbs, fut. bsnumb, imp. snub(s) vb.a to nib-pa, to cause to perish; gen. fig. to suppress, abolish, abrogate, annul, destroy, annihilate, a religion, a custom etc.

sním(-pa s.g., -po Cs.), 1. fat, grease, any greasy substance, sním-gyis skid-pa to grease, to smear; in C. esp. oil (W. "már-nag"), sním-zád-kyi már-me a lamp, the oil of which is consumed; also fig., sním being added pleon. e.g. Mág.: bús - ziün sním-zád, and parallel to it: bús-ziün zad Lt.; tlan-sním raw fat, žun-sním melted fat Cs.; sol-sním cart-grease, composed of pulverized charcoal and fat Glr. — 2. fig. of luxuriant grass or pasture, ri sním-pa a hill clothed with luxuriant pastures C. (cf. ruy-gé); sním-la jám-pa luxurious and soft Mil. — sním - kón a little bowl for oil etc. — sním - kór a kind of pastry baked in suet. — sním-glégs, W. "nem-lág", a wooden tablet, blackened, greased, and strewed with ashes, used for writing upon with a wood-pencil, thus serving for a slate. — sním - čan, sním - bças, sním - ldán fat, oily, greasy. — sním - dri a smell of fat. — sním - nag oil Kun. — sním - rtsi a greasy liquid, oil etc.; grease, oily C. sním-pa vb. = snóm-pa I.

snár-ba, pf. and fut. bsnum, vb.a to nír-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 milú - du sním-ba Zam. is explained by jén-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 fás-pa (sarcely corr.). — 3. Cs. to bring near = to shorten, dus a term, a space of time. Cf. brnu(r)-ba Lexx.

sném(-mo) 1. extremity, end, snál-mai Lexx., of a thread, tág-sne the end of a rope Sch.; hem, seam, né-mo *ltub-cé W. to fold down and sew the edge of a piece of cloth, to hem; *né-mo gyub-cé W. to trim with cord or lace. snekör to warp, to get twisted Sch. — 2. sne-rgód, sne-dmar, sne-tsód, món-sne, sneu, names of plants.

snó - ba Cs. = sním - ba, to reduce to small pieces, to crumble.

snód I. sbst. (नस्न) 1. vessel, snód-spyad id., Lex. and col. frq.; yser - snód a gold vessel; ḣe - snód a vessel for meal or flour; ču - snód water-pot, pitcher; bu - snód uterus, womb, Lt. and col.; snód-kyi ku mouth of a vessel, snód - kyi žabs bottom or foot of a vessel, stem of a glass. — 2. in anatomy: snód drug (the six vessels) are: gall-bladder, stomach, the small and the large intestine, urinary bladder and spermatic 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 Del. a man is called snód góns-su dág-pa a very pure and holy vessel; snód-lán slób-ma a disciple eager to be instructed Mil.; snód-du rín-ba one fit for, worthy of (instruction); snód-du med-pa unfit, insusceptible, rude, vulgar.; nés-par légs-pai snod mčog, nés-leys bygrub-pai snod
mcog a most perfect vessel of religion (most susceptible of religion Thgy.; snod ma yin in-susceptible of religion Thgy., Tar. — 2. in metaphysics: jyis-snod the external world, or rather inanimate nature, jyis-snord-kyi jigtén Gtr. and elsewh. freq., opp. to nain-bcād, viz. the sentient beings composing it; so Mil.; Sch.: matter and spirit. — II. v. snād-pa.

snon rest, remainder(?) Dzl. 284, 4, Sch.

snon-pa, pf. and fut. bsnan, 1. to add, superadd, increase, augment, *la nān-cê* W. to add to the wages, to raise the wages; *ṣa tsa-bīg nan sal* W. please give me some more tea! ynyis bsnán-te two being added to them, (their number) increasing by two Mil.; mān-du snón-pa to augment by a great number freq. — nön-ka, or nön-ka. W., increase, growth, augmentation, and in a special sense: agio, premium; snón-ma, bsnán-ma, id.; *puñ-nón* W., *gyab-nón* C., dmag - tshogs snom ma reinforcements, auxiliary troops. — 2. to add up, sum up Wlk.

snob-zog-čan (spelling?) curious, inquisitive, *nob-zog-cō-cê* W. to pry into, to ferret.

snóm-pa I. also snóm-pa, pf. bsnams, fut. bsnam, 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 bsndams-pa to perceive scents by the nose Stg.; *da num* W. there, smell at that! *zi nūm-te dūl-cē* W. to go about smelling and prying; *na cīan mi num* W. I do not smell anything.


II. pf. bsnams, fut. bsnam, W. *nam-cē*, resp. for lēn-pa, dzēn-pa, tshogs-pa, čān-ba, to take, relics from a sepulchre Gtr.; 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.)?

brnās-sems Snor-ba, pf. and fut. bsnor, to confound, mingle, mix, disturb Cs.

snol - ba, pf. and fut. bsnoł, 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, brān-kar, resp. tugs-kar, on the breast Thgr. and elsewh. freq.; čan snol-ba to put together, to embrace Cs.; tū-snol-ba to look at each other, 6-snol-ba to kiss each other, 'and thus freq. denoting reciprocity' Cs. (though not to my knowledge). — 2. to wrestle, scuffle, fight, of boys, dogs freq., also Mil.; stag snol-ba a fighting tiger that rushes upon the enemy Ma.; to contend with, fight against, subdue, me, a fire Tar.

snubs, snron, the names of two of the lunar mansions, v. rgyus-skār.

snul (p)zi Leex. = pred; Cs. sloping, oblique; Sch.: confusedly, pell mell; Cs. also mediocrity.

brnag-pa 1. to devise, contrive, to take care, to be concerned about, to strive for or after, ... žes yčig-tu brnags-pas striving only after (that one thing) Tar.; as sbst. brnag-pa čōns keep (it) well in your mind, pay all attention (to it)! c. genit., cf. brnän-pa. — 2. Lea. = bṣod-pa, to suffer, to endure; brnag-dka intolerable, insupportable Lea. — 3. Cs.: to be full of corrupt matter.

brnān-ba v. rnān-ba.

brnän-pa 1. Cs. to attend, to look on attentively, bri-kłāg brnän-pa to attend while a person is reading or writing. — 2. Sch.: *to be desirous of, to long for, čos-la for religious instruction, tū-lā for food*. With the first signification agrees a quotation in Zam.: nān-tan-brnän, with the second the word *za-nān-čan* W., = zā-brnān-čan.

brnās-sems Cs.: covetousness, selfishness; Thgy.: blaṅ-gi-la brnās-sems predilection for one's own things, yzdān-gyi-la brnās-sems desire for things
 belonging to others; W.: *za-nab-chan* greedy, ravenous; *nor-nab-chan* greedy of gain or money, covetous.

**bnū-ba, bnūr-ba** Lex. ; Cs. to draw to, to attract, (Sch. also: 'to remove a thing from its place?'), prob. another form for snūr-ba.

**bnūgs-pa** to hide, conceal, Lex. ;

**bsnān-ba v. rnān-ba.**

**bsnād-pa v. snād-pa.**

**bsnān-pa v. snōn-pa.**


**pa** an affix, or so-called article, the same as ba (q.v.) which, when attached to the roots of verbs, gives them the signification of nouns, or, in other words is the sign of the infinitive and the participle; in the language of common life, however, it is frq. used for the finite tense, and for par; affixed to the names of things, it denotes the person that deals with the thing (rtā-pa horseman, ēu-pa water-carrier); combined with names of places, it designates the inhabitant (bōd-pa inhabitant of Tibet); with numerals, it either forms the ordinal number (ynīs-pa the second), or it implies a counting, measuring, containing (bū-mo lo-ynīs-pa a girl counting two years, i.e. a girl of two years; kru-gān-pa measuring one cubit; sīm-ēu-pa containing thirty viz. letters, like the Tibetan alphabet); frq. it has no particular signification (rke-l-pa etc. etc.), or it serves to distinguish different meanings (rkañ-marrow, rkān-pa foot) or dialects (kā-ba B., *kā* W. snow); pa dañ with a verb, v. dañ 4; in certain expressions it stands, it would seem, incorr. inst. of pai: yso-ba rig-pa science of medicine, grūb-pa hus structure of the body, dām-pa ēs holy doctrine (of Buddha).

**pā-ta** W. cross, St. Andrew's cross (thus ×).

**pā-til v. pa-til.**

**pā-to** a medicinal herb Wdn.

**pā,** more corr. **pā,** pā-tra (also pa-ta Pth.) Ssk., cup, basin, bowl (esp. for sacrifices); beggar's bowl = bhun-bzed.

**pā-na** Ssk. = tan-ka Tar. 112, 6; in Bhotan 1 rupee Schr.; in W. (also *pē-na*) a copper-coin = Paisa, esp. of foreign coinage.

**pa-ṇi** Hind. पाण, water L.t.

**pa-ben** a strip of wood, ledge, border (?) W.

**pa(-wa)-sānś 1. the planet** Venus. — 2. Friday.
pa-yag-pa a medicinal herb = snug-čuṅ Med.

pa-yu salt Bal.

pa-yo-tó-yo, srog daň pa-yo-tó-yo tai-te soṅ Ld. for srog daň bsdos, v. sāo-ba.

pá-ra-ka W. cross (a straight one +).

pa-rān (spelling doubtful, at any rate not pa-rāi) n. of a mountain pass, 19,000 feet high, between Ladak and Spiti.

pā-ri W., pā-ru C., B. 1. box, cylindrical or oval, high or flat, of wood or metal. — 2. pā-ru, also pā-tra Sch. — 3. v. bā-ru.

pa-sī Sch. 'a teacher'; Lex.: n. of a Tibetan priest that went to China.

pa-saṅs v. pa-wa-saṅs.

pag, pāg-bu Bal., pāg-gu Dzl., pāg W., pāg Glr., 'pau Wdl.: brick; pāg-gu byā-d-pa Dzl.; pīb-pag roof-tile Cs.; wāi-pag gutter-tile Cs.; rdzā-pag, só-pag Glr. burnt-brick Cs.; sā-pag Glr. unburnt-brick Cs.; pag(-bu)-mкан mason Cs.; pag-rtṣig brick-wall Cs.; *pag-tṣir W. a row or layer of bricks; frq. used as a measure = a small span, *kāpag-tṣir nyis-yod* the snow is as deep as two layers of bricks. — Not quite plain is the etymology of og-pag, Lex.: ska-rāgs-kyi rgyan, Sch.: 'a girdle ornamented with glass -beads'; and of pag-pör Sch. cup or vessel with a lid.

pāgs-pa, Mil. also -po (cf. lpaṅs) 1. skin, hide; sū-ba to skin, acc. to Schr. also merely to fret the skin; pāgs-pai gos skin or fur - clothing S. g. — 2. foreskin, when the connection of words does not admit of a misconception, Mṛg. — 3. skin or peel of fruit, the bark of trees, also pags-sūn, and sūn-pags; *pags-tūg* C. bark-cord, match-cord; pāgs-ču anasarca, skin-dropsy; pāgs-ču-žugs affected with this disease.

pān, pān, resp. sku-pān, 1. the bend or hollow formed by the belly and the thighs in sitting, lap, B., C., W.; pān-du soṅ he sat down on the lap of... Glr.; pān-kebs apron; pān-krag the blood flowing off during child-birth; *pān-big* W. urinary bladder; *pān-ri* (for drī?) susṅ C. she has the bloody flux; pān-yag-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; posom, usually pān-pa; sīn-pān-pa gai an armful of wood; pān-par jeyer-ba to carry (a child) on the arm Dzl. and elsewh.; schī-po pān-pas ma jīṣga-pa tsam žig a tree not to be encompassed by a man's arms Pth.; *pān-gōd, pān-kōrd* W. an armful.

pān-ka, pān-ka 1. W. an implement for stirring the fire; for scraping = rbad. — 2. Ts. = pān.

pāntsa, pan-tsa, seems to be the n. of a tree B., C.; Ssk. only: five.


padma, pad-ma Ssk. in C. pronounced *pē-ma* 1. waternlily, lotos, Nympheae, if not nearer defined, the blue species, whilst the less frq. form pād-mo (acc. to Glr. fol. 62) seems to denote the white kind of this flower. — 2. (not in Ssk., at least acc. to Wls. and Williams, though Köpp. II, 61 seems to dissent): genitals, of either sex, Med. — 3. srīn-bu pād-ma leech. — pad-kör, pad-skör 1. a particular way of folding the fingers during prayer Cs. and Sch.; a certain gesture with the hand. 2. a kind of toupet of the women, also pad-tő C., W. — pād(-ma) dkār(-do) 1. white lotos. 2. title of a celebrated Sutra, translated by Burnouf, Was. (151). — pad-dkār žal-tan an astronomical work by Pāgāpapa, v. Cs. time-table. — pad-ma-čan full of lotos; more particularly lotos-lake, with and without mtso Glr. — pad-(ma) daṅ nyi-ma daṅ zlāi ydan Glr. and elsewh., carpet with
representations of lotos, sun and moon. — pad-ma-pa-ne lotos-bearer, name of Avalokiteswara, Köpp. II, 23. — Pad-ma-byun ynas, Sskr. P. Sambhava, also: U-rgyan-pod-ma, one of the most famous divines and holy magicians, in the 8th century, from Urgyen (Ssk. Udayana) i.e. Kabul, who acc. to his own declaration (v. the fantastic legend concerning him, entitled: pad-ma-tan-yid) was greater than Buddha himself, v. Köpp. II, 68. — pad-ma-ra-a Ssk. ruby. — pad-rtsa a medicinal herb Wān (= pe-tsé).

Pad-ma-ta Ssk., Pandit, Indian scholar or linguist; pan-čen great Pandit; pan-čen rin-po-čé, Bog-do (Mongolian) rin-čen, title of the second Buddhist pope, residing at Tashilunpo, Köpp. II, 121. — pan-za Pandit-cap.

Pan-pön (also pan-pun?) not considered perfect in dignity, as for instance the Lamas in Lh., that are married; yet cf. ban-bön.

Par I. form, mould, blugs-par casting-mould; rdéu-par bullet-mould; blugs-par, as well as ŋin-par, printing form, a stereotype plate cut in wood; par rka-ba to cut types; rgyāb-pa, par-du débs-pa, to print, to stamp; par (-yid) bri-'a to write the exemplar or manuscript for printing. — pár-rko-pa, pár-rko-mkan, cutter of types. — pár-kān printing-office. — par-rgyāb print, *par-rgyāb tsogs-se* W. like a print or impression. — par-snog printing-ink. — par-pa printer Čs., par-dpon fore-man of a printing-office. — pár-ma a printed work, book; "di pár-ma yain yod" this is also to be had printed. — par-yyog a printer's man, assistant. — par-sogy printing-paper. — par-yöi = par.

II. v. par-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 byed-par without doing.

Par-tan Lee., a hairy carpet Sch.

Par-pa-tu n. of an officinal plant Med.

Par-bu Leex., Sch. = pa-tra.

Par-tsó-ti W. a kind of cotton cloth.

Par-la-ta-lá Hind. scales of a balance Sik.

Pas I. 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; rtā-bas kyi čiin - ba yin the dog is smaller than the horse; kyód-pas, stág-pas, rtā-pa-bas, snár-bas, or śu-ma-bas če, bigger than you, than a tiger, than a rider, than formerly; it rarely stands for the partitive: bu lha-brgyā-bas yög, or for las with the signification: except, Mil.

Pi num. fig.: 43.

Pi-cog (Turk. جنگ) large butcher's knife.

Pi-pi 1. Schr., Sch. fife, flute. — 2. W. nipple, teat; "pi-pi nud tán-če" to suckle. — 3. icicle W.

Pi-(pi)-liā, Ssk. पिण्णी. Piper longum, a spice, similar to black pepper, yet more oblong.

Pi-pi'o v. pi-si.

Pi-tse skin, or leather bag for water etc. Lh.


Pi-wa'n or pi-bāi, Zam. = केसा, guitar, also da-yen-pi-wa'n C., pi-wa'n röl-mo Glv. = kó-po' W.; pi-wa'n rgyud yang a three-stringed guitar Stg.; rgyud-ma'n a guitar with many strings Čs.; sgrö-g-pa to play (the guitar); pi-wa'n-mkan, or pi-wa'n-pa a player on the guitar.

Pi-si (perh. from the Persian) cat, W.; pi-pō male cat, pi-mo female cat.

Pi-gmo v. pis-mo.

Pir brush, pencil; byug-pir large brush, for house-painting; béd-pir small
brush or pencil for artistic painting, Chinese writing; *pir-togs-*(*pa*) painter Cs. — *pir-don* receptacle or case for brushes. — *pir-spu* pencil-hair. — *pir-nyug* W. = bead-*pir*; also for lead-pencil. — *pir-shin* pencil-stick.

*po* *pir-ba* (spelling?) to crush, to grind (to powder) = *mnyed-pa* Ld.

*po* *pil-tse* Ld. sieve.

*po* *pis-mo* v. *pis-mo*.

*po* *pis-pal*, acc. to Cs. Ssk., yet not to be found in Lexx., the wild fig-tree, Hindi: *pípal*.

*po* *pu* num. figure for 73.

*po* *pu-ti* milfoil, (millefolium), yarrow; Lh.

*po* *pu-tri* (Ssk. *pu-tsi*, daughter), a common female name (perh. *bu-kríd*.)

*po* *pu-stí, Glr. = *pó-ti*, book (perh. formed out of *pústak*).

*po* *Pu-na-k'á* town in Bhotan.

*po* *pu-byi* v. *spú-byi*.

*po* *pu-tsé, pu-se* a little rat-like animal, v. bra and zlum; *pu-tsé-sel* prob. = *pu-sel-tsé*.

*po* *pu-tsé* husks of barley W.; Cs. bran.

*po* *Pu-ráíis* Mil., a district in Mína-ris.

*po* *pu-ri* tube, any thing tubular and hollow, box of tin or wood, pencase etc.; also = *dón-po* the Tibetan shuttle; *pu-ri mëd-kan* W. full, solid, not hollow; cf. *pá-ri*.

*po* *pu-ru-ša* Ssk. man; soul; = *skyé-s-bu*.

*po* *pu-liṅ-ga* Cs.: Ssk. masculine gender.

*po* *pu-lu* hut, built of stones, like those of the alpine herders W., (Ts. rdzi-skor); *kyi-pul* dog-kennel.

*po* *pu-su* fence, Lex. = *mda-yab* and lán-kan.

*po* *pu-sel-tsé* a medicinal herb Med.

*po* *pug-ta* (?) shelf, partition in a box.

*po* *pug-ma* Pur. collar-bone.

*po* *pún-pa, pün-pa* C., W. an urn-shaped vessel of clay or wood, for water, beer etc. (seems not to be the same with *biem-pa*).

*po* *pün-pa* W., *pün-che* = *lúd-che* to run over.

*po* *púndarika* Ssk., white lotos.


*po* *pul* v. *pú-lu*.

*po* *puškara* Ssk. blue lotos.

*po* *pustaka* Ssk. book.

*po* *pis-mo, W. *pis-mo, pig-mo*, knee; *pis-mo sa-la* *dzug-pa* to kneel; *pig-mo tsug-che, pi-tsug gyab-che* W. id.; *pig-mo tsug-te dad-che* to sit in kneeling (which is considered indecorous); cf. *tsog*.

*po* *pe* num. figure: 103.

*po* *pe-(d)kár*, also *be-kár, pe-há-ra*. bi-hár Lt., Glr., Mil., a much worshipped deity, v. *kye-pán*, and Schl. 157.

*po* *pe-te-hor* n. of a people Sch.

*po* *pe-ne, pé-na* v. *pa-na*.

*po* *pe-bán* (Pers. *pebán*), graft, scion; *pe-bán tsug-che* W. to graft.

*po* *pe-tsám* little, small, a little Sch.

*po* *pe-tsé, pi-tsí*, Chin. *pai-tsí*, Chinese white cabbage in C.; of late also known in Europe.

*po* *pó-ra* a flat basket.

*po* *pé-sa, paisa*, Hind., copper coin, not quite a half-penny.

*po* *pén-tse* a kind of wood of which vessels are made Cs. (= *pán-tsa*)

*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: l Każ-po the five (just mentioned); ynyis-po the two, both, = ynyis-ka.

— 2. num. figure: 133.

Sansk. pő-ta-la (Ssk. जोत ship, ज 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.)

pl. pő-tí (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).

pl. pő-tüm Ssk. large wasp.

po-tó C. bullock.

pó-tóg v. mto-pó-tóg.

pó-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. bsam-blo'i pó-la byed-pa to concoct and deal in plans and plots.

pl. po-lo(n)-sán n. of the mountains bordering on China Ld.-Glr. Schil. 21, a (where in the translation the word has not been recognized as being a proper name).

pog-póir censer, perfuming-pan.

pógs-ta v. jügs-ta.

pod, pon, pón-to v. piód, jón, jón-to.

pod C. castrated ram.
dpay-fsdd

dpg-pa v. dpog-pa.

dpag-ysēis the bustle or tumult of a festival Ld.

dpag-bsam-stū n. of a fabulous tree, that grants every wish; acc. to Phth. = tsan-dan-sbrul-gyi snyin-po.

dpān(-po) witness, both the declarant, and the evidence deposited. Fully authenticated are as yet only: lha dpān-du dzig-pa to call a deity for a witness in taking an oath, to appeal to Ghr.; also: dpān byed-pa to bear witness, to attest, v. mna. More conjectural are the meanings of: blo-sems dpān-du jāg-pa Ghr., or ran-sems dpān-du dzig-pa Mil., to be sincere, to be conscious of speaking the truth; dpān-du gyi-br-ba to be witness of, to see, to know (cf. spyin-du gyi-br-ba); bden-dpān Līśi. as explanation of cē-bzhī, witness or proof for the truth of a thing; *dpān-po lōg-po zēr-čes* W. to give false evidence (Schr. rdza-ṭu-dpān). — mi-dpān (Ld. *mīr-po*) W., C., is used as syn. to dpān-po (also Schr.), 1. witness. 2. defender, advocate; mi-dpān (or dpān-po) byed-pa c. genit. or dat., to defend in a court of justice; (dpān-pos dpōn-ba Sch. seems to be unknown and doubtful).

dpais height; dpais-su in height Samb.; dpais-mtō Lex. high, cf. *paśis.* — dpais-dpān great heat Schr. (?).

dpār-ba v. dpor-ba.

dpal Ssk. ॥ 1. glory, splendour, magnificence, abundance; dpal reg-pa-mēd-pa unattainable glory Ghr.; yon-tan dū-mai dpal splendour of numerous accomplishments; skyed-pa dpal-lā lons-spyōd-pa enjoying the utmost happiness

Ghr.; frq. as an epithet, or part of the names of deities, e.g. dpal-cen hé-ru-ka, and esp. dpal(-ldan)-lha-mo, dpal-cen-mo, Durga Uma, Kāli, the much adored spouse of Śiva; sdom-dpān dpal the fulness of all that can be desired Ghr.; dpal-gyi dūm-ba, ༦ ཤིང་ཕན། 1. sandal-wood. 2. Cš. a kind of syrup, prepared of būs-stūn, used as a purgative. — 2. wealth, abundance, Ghr. and elsewh.; kīn-gyi dpāl-du gyi-br-ba or sōr-ba to be (become) the salvation, the savour of all beings Ghr. and elsewh.; dpal skyed-pa, yūn-gyi, rān-gi dpal to work for the elevation of others or for one's own. — 3. nobility, dpal-gyi yān-ba privilege of nobility; dpal-gyi yān-sog diploma of nobility, dpal-gyi yān-sog-pa one having a diploma of nobility Cš. — dpal-kīyād Dzl. = dpal 1. — dpal-rtig majesty, full glory Sch. — dpal-lān a man's name (very common). — dpal-pā an illustrious man, dpal-mo an illustrious woman Cš. — dpal (-gyi) -bē is said to denote the figure གྱིས། Ghr. — dpal -byed a glow-worm Sch. — dpal -byod 1. glory, wealth, magnificence, as a man's possession. 2. W. strawberry; 3. a man's name (very common).

dpūn 1. host, great number, dpun tams-cād-kyi Dzl.; esp. of soldiers. — 2. troops, army, dpun bzhī the four species of troops: rtai, glan-po-či, šin-rta, and rka-lān-gi dpūn (or dpūn(-bu)-či); dpun(-gi) tsoṅs, dam-dpūn, army frq.; dgra-dpūn hostlerarmy. — 3. (auxiliaries?), help, assistance, *dpūn-lā tān-de* W. to send assistance. — dpun-grögs, rogs, helper; dpun(-gi) yun friend, protector, defender, assistant, frq. — *dpun-nön* W. reinforcement.

dpūn-pa 1. shoulder, dpun-pa kar on the shoulder Ghr.; dpun-pa daṅ dpūn yin'is both the shoulders and hips S.g.; upper arm, dpun-pa-rkān upper arm-bone; dpun yin-pa Sch. to contract the arm(?); dpun-pa-tāng upper and lower arm Cš.; dpun-pa-rgyān an ornament for the arm Cš. — 2. sleeve, gos dpun-pa-tan a garment
with sleeves Cs.; dpun-pa-bcād the part of a woman's dress covering the chest Zam.;
Sch.: dpun-bcād-ras.

\[\text{dpun, } \text{Ld. "spē", 1. pattern, model, dē-la dpē Glr., or de dpē byi-s-nas Zam.,}
\text{taking this for a pattern; } \text{rgya-yul-nas}
\text{rtsis-kyi dpē blaus it was from China that}
\text{mathematics were learned Glr.;... pai dpē}
\text{mi sγug there are no patterns for... Glr.; dpē}
\text{ci ltar with what to be compared? according to what analogy? Thgy.; simili-
\text{tude, parable, example, mi-tan-pai dpē an}
\text{example that may be followed, a good ex-
\text{ample; bzung-pa dpe example an the}
\text{contrary, a warning example Thgy.; } \text{pe}
\text{zān-po, and niem-pe pe,}" as well as "yār-
\text{la and mar-la žag-pe-pe, or mar-pe* C.}
\text{id.; dpē stōn-pa to teach or to prove by}
\text{examples; hence the participle, used subst-
\text{antage, serves as an epithet of the Sam-
\text{trantikas, Was. (112); dpē bṣaṅ-pa, dpe}
\text{bzung-pa = dpē stōn-pa; dpē rjod-pa to set up}
\text{for a parable or comparison; dpēr-na,}
\text{in later times also dpē-ni, dpē byed-na Mil.,}
\text{pe gyāb-na* W., 1. (in order) to quote an}
\text{example, by way of a comparison, just as if,}
\text{followed by bzin-du or ltar, very frq.; 2. like our "for instance", e.g., before}
\text{enumerations, where in the older writings}
\text{gen. dī-tla-ste is used; dpēr ēs-pa Cs.}
\text{what may be compared, dpēr mi ēs-pa not}
\text{to be compared; occasionally also: worthy}
\text{or not worthy of imitation; kā-dpe, ytām-
\text{dpe proverb, adage Cs.; } \text{dgrā-dpe allegory,}
\text{parable S.g.; mā-dpe W., Ld. "mā-spē*,}
\text{Lh. "mār-pe", pattern, (writing-) copy (cf.}
\text{also mā-dpe and } \text{dpe below). — 2. sym-
\text{the book of the eight commandments Dzl.; }
\text{kā-dpe, ka-kāi dpe abc-book, primer; } \text{byag-
\text{dpe resp. for dpē, if used by a Lama (cf.}
\text{byag-mkār); mā-dpe, bṣa-dpe original and}
\text{copy of a book Cs.; } \text{yg-nāg dpē a real}
\text{book, not of a fig. meaning, as the book}
\text{of nature, Mil.; dpē rtsōm-pa to write, to}
\text{compose, bṣa-bo to copy a book; } \text{dsogs-pa,
\text{fṣom-pa to bind, to stitch a book.}

Comp. dpē-ka little book, vulgo. — dpē-
\text{kān library; bookseller's shop. — dpē-kri}
\text{a table to put books on, book-stand. —}
\text{dpē-mkyid, khyud Cs. v. mkhyud-pa. — dpē-
\text{nyö, dpē-mgā beginning, end, of a book.}
\text{— dpē-syām chest for books, book-case.}
\text{— dpē-ča not frq. in B., but vulgo the}
\text{common word for book. — } \text{dpē-ča pā-ča,}
\text{tum-ča W. to open, to close a book; v.}
\text{btōm-pa. — dpē-rjod v. dpē. — dpē-tō}
\text{list of books. — dpē-byād proportion, sym-
\text{metry, beauty, dpē-byād bṣaṅ-po brygad-
\text{ču the eighty physical perfections of Bud-
\text{dha. — dpē-byād-cān well-proportioned.}
\text{— dpē-tson-pa bookseller. — dpē-sūbs case}
\text{or covering for a book. — dpē-bṣis copy of}
\text{a book. — dpē v. 1. — dpē-brjod 1. exa-
\text{mple, comparison, dpē-brjod byed-pa to}
\text{compare, to cite an example Cs.; dpē-brjod}
\text{rtsōm-pa Gram. id. (?). 2. paradigm, example}
\text{Gram. —}

\[\text{dpē-sgra* (?), } \text{(s)pē-\text{ra* W., speech,}
\text{for y'am; } \text{(s)pē-\text{ra zēr-ča(s), tān-
\text{ča(s), to speak, to talk; } \text{ī-zyu (s)pē-\text{ra ma}
\text{nā do not say so! } \text{(s)pē-\text{ra zēr-ča(s)
\text{med-kān soi* he became speechless (with}
\text{terror etc.).}

\[\text{dpēr-na v. sub dpē.}

\[\text{dpōg-pa, pf. dpags, fut. dpag, 1. to}
\text{measure, to proportion, to fix, ytōn-
\text{tsul če-čuṅ-la (to proportion) the dose to}
\text{the size Lt. ... kyi-tsād-las after the measure}
\text{of... Lt.; nad-stōbs-la according to the}
\text{violence of the disease Lt.; dpag (tu) méd}
\text{(pa), less frq. dpag-braṭ, dpag-yas, im-
\text{mensely large, very much; } \text{tama dpag-méd}
\text{infinite grace, mādzā-pa to show Dzl. —}
\text{2. to outweigh, to counterbalance, loins-spyōd}
\text{tams-čād-kya mi dpōg-pa not to be counter-
\text{balanced by all the wealth ... Tar. — 3. to}
\text{weigh, to judge, to prove, yēs-su dpōg-pa}
\text{to examine Tar.; yēs-dpāg Zam. ठुलम्}
\text{inference, conclusion.}

\[\text{dpōn-po master, lord, over men}
\text{(generally); (cf. bṣa-lψ-po owner)}
\text{master, over working-men, overseer, fore-
\text{man, leader, grā-pai dpōn-po, director,}
pitch (of a ship) Pth.; dpyn-la yton-ba trs. Thy.: *gyog-cain*, perh. more corr. *kyog-cain*, also *peb-cain* C. sedan-chair, palanquin; dpyn-taig, dpyn-taig, cord or rope, by which a thing is suspended, e.g. a plummet, a bucket, a miner; hence fig. thugs-rjei dpyn-taig ycod-pa Thgr.; 'cu-snod dagn dpyn-taig sbu-ba to hide the bucket together with the rope Schr.; a rope-swing, dpyn-taig rtsd-pa to swing (one's self); dpynais, dpynais-pai pan, hanging ornaments, dar-dpynais silk ornaments S.g.

dpysad 1. v. dpysad-pa. — 2. Stg.: an instrument to open the mouth by force; perh. also in a more general sense: crow-bar (?); dpypad-pa v. dpysad-pa.

dpyas-po offence, fault, blame Cs.; dpyas-can faulty, blamable; dpyas-med faultless, blameless Cs.; dpyas dogspa to blame Tar.; cf. dpya-ba.

dpyi (Cs. also spyi) W. *spt*; hip Lt.; dpyi-mgo Cs., dpyi-zur, dpyi-ras, hip-bone; dpyi-mig socket of the hip-bone, perh. also vulg. = hip.

dpyid (cf. Phonetic Table), spring, also adv. in spring Dzl.; cf. also dus 4; dpyd-ka, *pid-ka* W., id., also Gt.; dpyd-za month of spring.

dpyis, dpys pyin-pa Sch.: to come to the last, to arrive at the end; dei rig-pa di dpys pyin-pa sus kyan mises dgon-nas Sch.: as he reflected, that no body would thoroughly understand his arguments.

dpyon-ba, perh. primitive form of dpyan-ba.

dpyo-ba to change Sch.
auspices Glr.; sa'i dpyad bzān-bar sēs-pa to know that this examination will turn out favourably Glr.; *rin ṣād-ṣe* (gen. written *bhād-ṣe*, cf. bēd-pa extr.) W. to tax, to estimate; goṅ-tān dpyad-kyis (or -pas) mī ṣod Glr. v. ṣod-pa 2; esp. in medicine: smān-pas... dpyad byās-te... 6e dpyad byās-so the physician having tried, tried thus, (pronounced the following as the result of his examination) Dzl. 77, 12; sman-dpyad byed-pa to treat medically, dpyad ma-la bya then the mother (not the child) must be placed under medical treatment Lt.; *bṛis-kyis bṣin-moi sman-dpyad byed-pa* to cure (the illness of) the queen with rice Dzl.; sman-dpyaad-la mās-pa to be skilled in medical science Dzl.; ṣa-byea dpyad-kyi ḿaṃs instrumental therapeutics i.e. surgery S.g.; rtog-dpyad, brtag-dpyad, examination; rtog-dpyad rāḥ-ta ṣtān-ba to examine very closely Pth.; rtog-dpyad tōn examine! Mil.; bzān-dpyad examining the worth of a thing. — dpyod-pa-pa, and spyod-pa-pa, Ssk. नीतापविक, an Indian sect of philosophers (the former of the two spellings seems to be more correct).

**dprāl-ba** (resp. ṣdaṅ Cs.), *ṭāl-wa*, Ld.="śrāl-wa", **forehead**, dprāl-ba mda an arrow sticking in the forehead Glr.; dprāl-bai mig bzin-du 'like the eye of the countenance', to designate something highly valued (as the scriptural 'apple of the eye'); dprāl-bai ṣyg-ṣ-gyi ṭad drān-na just before one in front Wbl.; fig. *ṭu-la nān-pa* W. unlucky; a luckless person.

**dprul-dprul** (or dprul-ṭrul?), *ṭu-tul-la tōn wa* C. to hang one's self.

**bpags**, as second part of compounds inst. of págs-pa, e.g. ṣa-bpags foxskin, stāg-bpags tiger-skin; ṣun-bpags skin, bark, peel, shell.

*spa* 1. v. dpa. — 2. also ṣba, cane (seems to be distinguished from smug-ma more in a popular and practical way, than scientifically); spa-skūr hoop of a cask Schr.; spa-kār Mil., spa-lvāg Mil., spa-bār Pth., spa-dbyug Lex., walking-cane; spa-γlīn cane-flute Sch.; spa-tīl hunt, match, v. ķatil; spa-dōṅ or -ldōṅ little cask, made of bamboo, prob. = gur-gūr dōṅ-mo; *pa-bār* C., W. torch; spa-dmyug or -smug, cane Cs.; pa-sin Sik. strong bamboo sticks.

**spa-ma** 1. juniper, Juniperus squamosa, and some other small species; cf. śug-pa. — 2. **cypress** Sik.

**spa-pa** 1. v. spā-pa. — 2. *kūlpa yāng-ṣe* W. to smack (in eating). — 3. C., W. to dip, e.g. meat into the gravy; cf. the following.

**spa**, resp. skyu-rum, 1. C. = zan (= "Kō-laq, paj-ku* Ld.)*, pap, esp. made of tea and 'tsampa'. — 2. W. = *saurīg* C.), sauce, gravy, for dipping in (sops); *dam-pāg* W. mire, sludge. — 3. **food, dish, mess**; W. = *pag na so-so*.

**span**, I. also spān-po, 1. turf, green-sward, meadow, mdūn-na spān-po méthog bka' in front a flowery meadow-ground Mil. — 2. moss, also ču-span Cs. — 3. bog, span-skōṅ 1.p.n. ('turf-ditch'), a large valley, with a lake in it, on the frontier of Ladak and Rudog. 2. span-skōṅ ṣyg-ṛgyā-pa n. of an ancient work on religion Glr.; span-rgyan a medicinal herb Med.; span-ča covered with turf; span-ču green mud Sch.; span-ṭsīs grassy country; span-tān a plain covered with verdure; span-spōs Waldheimia tridactylites, a pretty, very aromatic composite, growing on the higher alps; span-ḥog piece of turf, sod; span-ma Med., ṭuṣu, blue vitriol; span-ṛsī S.g. (†); span-ṭn verdigris Sch.; span-ri a grassy hill Mil.; span-γōṅ a mountain-meadow Mil.

II. board, plank, gen. span-lēb Glr. and vulg.; also a slab, slate, flag Lh.; span-sgö board or panel of a door Cs.; span-kṛi Schr., *ti-pān* Ld., *pān-dān* Ld., bookstand.

**spa-n** span-ba v. spa-ba.

**spa-s** span, sometimes inst. of dpaṅs.

**spa** spad, only in pa-spād 'father and children'; cf. the more frq. ma-smād, Lex.

**span-spin** span-spin 'brothers, relatives Cs.'
spabs, rna-spābs C. ear-wax; Lexx. also rūul- (or rdul-?) gyi spabs w.e.

spar for par 1. Sch.

spar-kā, spar-kā bryad the pah kwah, or eight diagrams of Chinese science, etc.

spās spar-ba I. sbst., also spar-mo (Ld. *wār-mo*, acc. to the spelling sbarmo) 1. the grasping hand, paw, claw, sprān-poi spār-mor spa-dbyuṅ sprad he puts the staff into the beggar's grasping (hand) Lexx.; *wār-mo gyāb-che* W., spār-mos brād-pa to clutch, to scratch; spār-mos ḍēbs-pa Cs., spar byēd-pa Sch., to seize with the hand, the paw, or the claws; ɣyōṅ fams-čād spar-sād rgyāb-pa Pth. to scratch the whole face (‘combing it with the claws’); *sbar-ju* C. rail, for taking hold of; spār-mo byēd-pa, ḍbsdān-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)pār-ra gaṅ* one handful, *(s)pār-ra gaṅ do two handfuls etc.; spār-bsdān bia - brgyā 500 handfuls S.g.; sa spar-gān Mil. a handful of earth.

II. vb. v. spār-ba.

spār-ma a low-growing shrub of very hard wood Mil.nt.

(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.

spu col. for spū.

spu, Ssk. 1. hair (‘pilus’, cf. skra), lās - byi of the body in general, Lex.; mgo-spu, kā- or ɣyōṅ-spu, mčān-spu, doms-spu (or spu-nān Cs.), brāṅ-spu, hair of the head, the beard, arm-pits, lower-parts, chest; bā-spu the little hairs of the skin, frq.; rtā-spu horse-hair; spu ɣyi or yto the hair is plucked out Lex., byi falls off Dzl., ɣyōṅ byed is singed off Sch., ldāi, laṅ Dzl., lōṅ-yyo Mil., the hair bristles, stands on end; spu ziṅ byed B., brtse Sch., *se-zin* W.; a shuddering of fear comes over (me, him etc.); tams-čād spu-ziṅ byed-čiṅ Pth.; byad spus kēṅs-pa with a face all hairy Glr.; spui kūn-bu passage of perspiration, pore Dzl.; spu nyāg-ma tšam-γyi, gyōṅ-paī sens repentence as much as one single little hair Dzl. — 2. feather, byā - spu rtuṅ-gis kyer-bo a down (feather) blown off; feathers, plumage.


spu-rāṁs Glr. v. pu-rāṁs.

spug Lexx. n. of a precious stone Cs.

spui heap, col. also for pun-po; spūn-ba pf. and imp. spuṇ, to heap, accumulate, pile up (coals etc.); rin-čen spuṇs-pa a heap of precious stones Glr.

spūd-pa to decorate; rgyāṅ-gyis Lex. (cf. spus).

spun 1. children of the same parents, brothers, sisters, kā-mo-čag spun γynis we (his) two sisters Dzl. 22.17; nēd spun ḍsum we three brothers Glr.; kyed bā-mo spun Ŀia-po you five sisters Mil.; pleon. bu spun ḍsum Tar.; spun yżan-rams his other (six elder) brothers Tar.; spun-yēc≤ dear brother! Chr. P. — pā-spun, brothers and sisters of the same father; má-spun of the same mother; spūn-zla, (spun-da), or -la 1. = spun; 2. in C. it is said to be used also for attorney, advocate; spūn-ma sister, as a more particular designation of the sex. — 2. in a wider sense: cousins, brothers- or sisters-in-law; grōs-spun mate, comrade; čōs-spun a brother of a religious order; pā-spun, pās-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,
spun-pa

whenever a death takes place, ofcaring for the cremation of the dead body (cf. čos-spun) Mil. and elsewh.; mdza-spun friend Cs. — 3. wet, woof in weaving.


spub-pa, pf. spubs, vb. a. to biüb-pa to turn upside down.

spur, pur, also sku-spur, resp. for ro dead body, corpse, spur skyās-pa C. to burn a dead body; spur-kaň house for keeping dead bodies, or rather, in most cases, the place of cremation; spur-sgam or sgrun coffin; spur-tal ashes of a dead body; spur-tsa the salt for preparing a dead body; spur-sin wood for burning a corpse.

spur-ba, vb. a. to ḫur-ba, to make fly, to scare up, to let fly; dus spur-ba to pass time quickly Cs.; ston-spur exaggregation, bombast Cs.


spu, spii, turret, on a castle or gate W., (C. lōgy). High towers or steeples are seldom met with in Tibetan architecture; *peu gyā-čan riū-mo*, mkar or kān-pa dgu-tog are the terms denoting such.

speg-sin Cs.: n. of part of a cart.

spen-tog, ornament, finery.

spén-pa, yza-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 Wdlk. — 2. Saturday.

spén-ma, spen-sin, n. of a tree, prob. tamarisk; spen-bād a parapet, formed of the stems of tamarisk and raised on the roofs of monasteries.

spel - ba, vb. a. to spel - ba, 1. to augment, to increase, nor the wealth Lex., bkra-šis the welfare; rkun-grōs spel-ba to breed cattle Dzl. and elsewh.; *spel-gyid-la bor-če* W. to keep cattle for breeding. — 2. to multiply (arithm.) Wdk. — 3. to spread, to propagate (news, secrets) Dzl. and elsewh.; more emphatically: spel rgyās-par, or sryng-par byēd-pa to blaze about Shch. — 4. to join, to put together, e.g. letters (almost = to spell); to mingle, to mix; spel-ma mixture, e.g. of prose and verse Cs.; acc. to Was. however, couples, similar both as to metre and contents; composition, combination, yser yu spel-ma bīr a chair of gold and turkoi ses Phl.; spel-ma nor mixed goods Cs.; spel-gos clothes of various colours Cs.; spel-tsig Shch.: a combination of verses, poetry (?) ; spel-mar byēd-pa to mix Lex.

spes edge, brim, border, Sch.

spom summit of a mountain, brag - dmar spo-mtł-nas from the height of Bragmar Mil.; rdło-rje-yām-gyi spo-la on the top of Gayā Phl.; spo-bo 1. (top, point =) bud Ts. 2. district to the east of Lhasa Ghr.

spo to 1. bullock C. — 2. n. of a village in Panyul.

spore v. spor.

spo-ba, pf. and imp. spos, vb. a. to ešō-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; miin spo-ba to change the name Mil.; gos spo-ba to change one’s dress; mgo-lūs v. mgo extr.; to remove (an officer) to another station; to dismiss (a servant), W., also B. frq.; yzan mkās-pa yōd - na spoš - pa bzañ if another skilful (physician) is to be had, it will be better to dismiss (the present one); to alter, to mend, to correct W.; spo-sa a place newly occupied by nomads Sch.
spons gain, profit, ke-spogs id.; spoys byed-pa to make profit, to gain money; tsöö-spogs byed-pa to gain money by traffic Dzl.; tsöö-spogs-la grö-ba Dzl.; skyed-spoys interest (of money); spoys-su röö-ni to give money on interest Čs.; *mi-pog bom-pa* C. to demand a tax from emigrants or travellers.

spöö-ba, spöö-ba, pf. spans, fut. span, imp. spoys, (Ssk. बुंच् 1. to give up, to declare off, bdag dañ bdag-gir Sambh. to give one’s self up and all that one has; sman-dbyad mi byed-par spöö-na if he gives (the patient) over without even attempting a cure Dzl. स्व, 1; to renounce (all pleasures) frq.; *kod-gu-ru span mi pod* he cannot give up Kotgur (his former residence) or forget it; without an object: yöns-su spöö-ba (partic.) they (the Bodhi- sattvas) who entirely renounce Thgy.; to shun, avoid, abstain from (faults, sins, certain food) frq.; to reject = ldor-ba: bde-sdiy-la spain-blañ medi between happiness and unhappiness there was no need to choose (sc. because only bliss prevailed) Glr.; spöö-blān azin-pa zig-pa the cessation of every inclination and disillusionment, or also, of every interest in choosing or rejecting.

2. to throw off, to drop, a letter, *pyi-shey* (to omit) the dot after a syllable Gram. .

spöö byed Vaisali, ancient town near Allahabad, Tar. 7, 5 and elsewhere.; also Vrijj, acc. to Schf.

spol spice Med.; spol, debs-pa to season; spöö-can seasoned.

spöö-pa 1. hermit, spöö-can hermitage Sch. — 2. vow, spöö-pa nyâms-pa one that has broken his vow Sch.

spöö-pa (W. also *spöö-pa*), 1.vb. to dare, to venture, *jë-bar mi spööpas not daring to take hold of Pth., also Dzl. ज, 4; स्व, 2, 16; spöö-pas-par byed-pa 1. id. 2. to enable, empower, authorize Čs. — 2. sbst. courage, confidence.

*spom-yör* diffuse (in words), prolix, long-winded, byed-pa, smrâ-pa, cäd-pa Čs. ‘to say circumstantially’.

*spor, spo-ré, steel-yard;* W. particularly a little one.

spör-ba, spär-ba, pf. and fut. spar, 1. to lift up, rdó - rje the praying- sceptre Dom.; (a hatchet) to fetch a blow; W. *séd spär-la (or spär-te) rgyorb* swing (the hatchet) well and strike! *spär-la von run and leap! cf. also nems; to raise, promote, advance, go - pän in rank Lex. — 2. v. dpör-ba.

spöö Tš. for *me-mé* W. (v. mes-po).

spöö 1. sbst. incense; bdug - spöö id.; less frq. perfume in general; byug-spö sweet-scented water or ointment; spon skyed-ba, sgrub-pa, also rgyā-pa and rgyag-pa Čs., to prepare incense, perfumes, bde-ga to burn (incense); byäg-pa to cover (with perfume); rgya-spö, brag-spö, span-spö, different kinds of perfume; spon-(kyi) rën (-bu) pastil, long and thin straws being covered with an odoriferous substance, which generally consists of pulverized *suwp*, 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. spon-dkar frankincense, = gugul dkar-po. — spöö-mkan perfumer. — spon-chag incense in pieces or cakes. — spon-chu, resp. šab, sweet-scented water, diluted ointment, bš-la byäg-pa Pth.; spös-čus chag - čag debs-pa Pth. to sprinkle with such water. — spon-snod Čs., spon-pör (also pog-pör), censer, perfuming-pan. — spös-tsöü-pa = spös-mkan. — spöö-zön basin for incense Čs. — spon-sel (col. *po-sel*) amber. — 2. v. v. spöö-ba and spös-pa.

spya-dnöö Cs. = yo - byâd; Lexx. spyad-dnöö and döö-spyâd, as explanations to ka-ca.

spyaâ-ki Mil., Sp., -gi Dzl., -ku, -gu, ku Čs., Lh. *šân-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). spyaâ-ma female wolf; spyaâ-prââg young wolf; spyaâ - tsâin wolf’s den; spyaâ - don wolf’s trap (used in Sp.); spyaâ-ku nü-ba the howling of a wolf Čs.; de-spyâân Lex.
spyán-ba 1. sbst. and adj.; spyán-po adj., skill; skilful, clever, Lexe., Gtr. and elsewhere; prob. = yéin(-po), q.v.; sometimes confounded with spyán-ba, spyánspa, practiced, expert; rig-pa spyán-bas rtsom-pa kun-la jug Lt. the clever man finds his way in every thing; spyán-ylen Cs. the clever man and the dunce; Gtr.: spyán ylen ma nör-ba chig byed dyos, prob. to be read byed, and to be translated: then it must evidently appear, who is clever and who is stupid. — 2. vb. = dpyáun-ba.

spyád-pa v. spyád-pa.

spyán, resp. for mig, eye; spyán byrádpa, ydáin-ba, to stare Cs.; spyán spyín-ba v. spyán-pa; spyán drén-pa, rarely drónspa, resp. for drén-pa, to invite, v. drén-pa; spyán jyi-ba to wipe the eyes; spyán btsám-pa to shut the eyes.

Comp. and deriv. spyan - kyig or kyug eye-brow Cs. — spyan-dkyig v. dkyug. — spyan-bskyiäs mdzíid-pa to protect, to preserve the eyes Sch. — spyán-siäa before, with, in presence of a dignitary, spyán-siäi grá-pa-rnas the scholars standing in presence of his Reverence Cs.; mostly in the termin. case: spyán-siäir, as adv. and postp., rgyal-poi spyán-siäar krid-pa to lead (another) before the king, frq.; rarely in reference to the first pers.: nai spyán-siäar _oii they came to me, before my face (sc. Buddha's) Džl.; less corr. spyán-siäar mdzéspai skíd-rís Mil. in front (on the fore part of the shoes) beautifully embroidered figures. — spyán-can having eyes. — spyan-lëbs eye-lid. — spyan-chub tears, byin-po to shed; čor-ba to flow from; also to shed, rgyal-ba spyan-chub sör-ro Pth. the prince shed tears. — spyan-drén one who invites, one that calls to dinner. — spyán-pa Cs. 1. eye-witness; 2. commissary; 3. Sch. overseer; spyán-du, gyir-ba = dpun-du, gyur-ba, to see, to know; spyán-pa byél-pa to watch, guard, keep, protect, inspect Sch.; bá-qla'n-gi spyán-pa cow-herd (?) Sch. — spyan-brás apple of the eye. — spyan-mig-bzán the western 'king of ghosts', v. rgyal-chén sub rgyal-ba. — spyan-dmyos Sch.: 'the object of vision; the inclination of the mind'. — spyan-smán medicine for the eyes. — spyan-rtseg the wrinkles of the eyelids Cs. — spyan-zür Sch., corner of the eye. — spyan-rgyigs, costly offerings dedicated to the gods, Mil.; also applied to presents of food, offered to men, Mil.; bûl-ba to offer such; also drén-pa. — spyan-yás, Sch., without eyes, blind. — spyan-róis, Sch. the brightness of the eye, a glance of the eye. — spyan-rgyigs W.; *can-re-sig* Cs.; *cen-re-sig or -si*, Ssk. चन्द्रनीलिंतर, 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 Sroön-tsan-gám-po, Köpp. II, 22. — spyán-lam-du seems to be = drùn-du, spyán-siäar, Mil. and elsewhere.

Spyi, I. adj. (synon. tun, also dbignäs, opp. to sgoś) 1. general, relating to all, standing higher than all: "-*lim-pun če"*, chief prefect, governor general C.; adv. spyi, spyi-r(-du), less frq. spyi-la, spyi-na, spyi-gyigs, generally, in general, frq. followed by sgoś(-kyigs), kyig-pa, in particular, singly; also like cun tun in Latin; spyi daî čil, generally, and here, in this work, Wbl. — spyi sdom, v. sdom; — spyi kog je daî bi-nu (?) Sch.: 'according to general custom'. — 2. all, C.; thi-kang spyi bstan-srùa Gtr. — 3. for spyi-bo, v. below. — *spyi-sgra Cs., general meaning, more corr. sgra-spyi, Was. (294), general expression. — spyi-yéor, spyi-ter Cs., bald-headed. — spyi-tor = gtsug-tor Lex. spyi-tog, property of the community, common property; W.: "pi-tog-ne tooi" bestow it out of the common funds! — spyi-gdugs, v. sgoś. — spyi-pa, head, chief, leader, superintendent, Sch.;
spyi-dpon, much the same, v. sgos; spyi-bo, 1. (rarely spyi), crown of the head, top; spyi-bor kör-ba to carry on the head; spyi-bos phyug-tsal-ba to bow down bending the head; zabs spyi-bor len-pa, frq., to place the foot of a superior on one's own head; dei spyi-bo-nas byug-nas, pouring over his head, anointing him, Domai; more frq.: spyi-bo-nas dbain skir-ba, v skir-ba; spyi-bo-nas dbain bsikür-bai rgyud-po, the anointed king; spyi-glugs, the vessel used for anointing (resembling a tea-pot). — 2. the end of a piece of cloth, dar-phyug-gi, Glr. — 3. name of a king of China Glr.; spyi-miön common appellation: dkor mi nor- gyi spyi-miön, 'dkor' is a general word for property, Lex. — II. often incorr. for ci, also dpyi.


spyi-brtö, Cs.: impudence, imper- tinenice, Sch.: lewd; spyi-brtö-lcan, impudent; spyi-brtö byel-pa, to be im- pudent Cs.

spyin (W. *s[pn]), glue, paste: spyin sköl-ba, to manufacture glue; sködl-pa (Sch. also bdär-ba?) to spread glue on; *pn dam jär-če 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; rä-spyin glue made of horn; sā-spyin, meat-jelly; spyin-por glue-pot.

spyins (? ēins), Ld. = spyi; *ēinsi min* = spyi-min.

spyir v. spyi.

spyil-po, 1. hut Mil., Pth.; rtsoi, thatched hut Lex.; spyil-bu, id.; to-mai spyil-ba, 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.
other synonymous phrases: *dod-lóg spyōd-pa, mā *ōs-pai spyōd-pa byēd-pa, Glr., nyāl-pa, čigs-pa, kriy-pa spyōd-pa, belong by their construction properly to 1; so also: bud-mēd brgya spyod nus he can get done with a hundred wives, Lt.

II. sbst. 1. action, practice, execution, opp. to ltā-ba, theory. esp. in mysticism, v. sgōm-pa. — 2. activity: spyōd-pa shen-tu dōg-par spyir-to they were much restrained, narrowly watched Glr.; sēms-kyi spyōd-pa seems to be: faculty of mind, Wdb. — 3. way of acting, conduct, course of life, = spyōd-lam; byaṅg-čub-sēms-dpa frq.; nān- or nyās-spyod bad actions, bzaṅ- or legs-spyod good actions Cs.; spyōd-pa zib-pa, ‘the strict’, a monastic order Pth.; behaviour, deportment, frq.: spyōd-pa rtsiṅ-ba, rude, rough, in manners Glr.; spyōd-pa skād-dāg kyān mi tṣugs, of an extremely variable conduct (lit. not for one moment the same) Glr.

Comp.: spyōd- grōs gait and deportment Mil. — spyōd-nān = nān-spyod, spyōd-nān byēd pa. — spyōd-tsal, Sch. = spyōd-pa II. spyōd-yul, sphere of activity; kūn-gyi spyōd-yul dū ma lags, that is not a thing to be attempted by every body Mil.; mōṅ-bai spyōd-pa range of vision Tar.; cf. गोचर. — spyōd-lam, 1. demeanour, deportment, mode of life frq.; 2. good behaviour, graceful demeanour, noble deportment; otherwise spyōd-pa mdeš-pa; hence spyōd-pa daṅ ldān-pa, they were much restrained, fundamentally Dzl.; spyōd-pa daṅ mē mi ldān-pa Dzl., *chod-nān-can* W., *čog-lóg jē-kên*, C. rude, unmannerly, ill-bred, disobedient. 3. Med.: diet, and more particularly bodily exercise; zabs-spyod, food and exercise. 4. attitude: spyōd-lam rnam-bzhis the four attitudes of sitting, lying, standing and walking.

spyōd-pa-pa v. dpyōd-pa, extr.

spyōd-pad or dpyōd-pād (spelling not quite certain), pronunc.: *čö-pa*, lemon, citron C.

spyōn-pa, rarely for byon-pa.

spyōn-pa, pf. spyoms, to boast, to exhibit with ostentation, e.g. virtues, (the Greek ἀναγνώστω). Notwithstanding the detailed explanations of the Laxx., 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.

Sprā, monkey. Mil., prob. the large dark-gray, long-tailed monkey of the southern Himalaya; sprā-mo; sprā-prāg.

Sprā-ba, I. sbst. W. *śrā-tna*, spunk, German tinder, prepared of the fibres of a thistle (Cousinia); sprā-mé, glowing tinder, Pth.; jyé ni sprā-ba dkar-por ygyos, white-nappy, as a botanical term, Wdb., the colour of the tinder, referred to, being a light gray; sprā-bai lóg-gu a medicinal herb Wdb.

II. vb. pf. spra, imp. spros, 1. to adorn, to decorate: raγjan-gyis frq., mtsaṅ-dpes Mil. and elsewh. — 2. yēs spra, Las.? sprā-ba byēd-pa to love, to caress. — 3. perh. identical with *śrā-či(s)*, to empty (a dish). — 4. spra jrid-pa to lead, to direct right. — Cf. also yisāṅ sprā-tna.

Sprā-sil, Med., C. wax (W. *mum*).

Sprā-pa v. brāg-pa.

Sprān-ba, Cs., to beg: (the verb I never met with, and Zam. explains the sbst. only by nor-mēd); sprān-po, beggar, Dzl., Glr., frq. (W. 'filou', rather bold, though not far from the truth); *tav-lōn* C., id.; sprān-ryān Mil., an old beggar; rdzus-nai sprān-po a sham-beggar Glr.; sprān-prāg beggar boy; sprān-bain mendicant friar Glr.; sprān-zās beggar’s livelihood Mil.; dkar-spraṅ beggar for lenten food, also such food obtained by begging, v. dkar-zās; skyur-spraṅ beggar for beer Mil.

Sprā-pa v. sprōd-pa.
sprī-ma, sprīs-ma, sprīs-ma, W. *srı*, cream, and other fatty substances, gathering on the surfaces of fluids; *d-mai spırīs, L.t., zo(i) -spırīs, Włh.; gen. *o-srı, cream (of milk); tūg-spırī, the greasy surface of soup; ditto of urine Med.

sprūn-ba, pf. prün, to send a message, to give information, to send word; prün, tidings Dzl.; ẑes sprūn -no so I send him word Dzl.

sprin, *tin*, Ld. *śrin*, Bal. *spin*, cloud, also as an emblem of transitoriness freq.; *śrin tıgs, for*, W., clouds are spreading; sprin-gyi yeś-b-nas from between the clouds Glr.; glög-sprin thunder-cloud Glr.; čăr-sprin rain-cloud; ẑa-sprin cloud tinged with rainbow colours Pth.; mig-sprin v. this; lhö-sprin a southern cloud, picturesque expression, the clouds in Tibet generally coming from the south Mil.; sprin-skỳes lightning; sprin-dmar clouds reddened by the sun, morning or evening red; sprin-pün, sprin-tsögs, an accumulation of clouds; sprin-gyi pō-nya the messenger of the clouds, Meghadāta, a poet by Kalidāsa Tar.

sprıs-pa to be hungry Sch.

sprīs-ma v. spri-ma.

sprū -ma, Cs., hellebore; sprū-dkār, -nāg Med.

sprūg-pa, pf. and imp. sprugs, *tūg-pa*, W. *srıug-te* to shake, to shake off, to beat out, rdul dust; to stir up, rdul-tṣub, to raise, whirl up dust; lus sprīg-sil-ba, lus sprīg-sil byed-pa Glr., to shake one’s self (used of horses); fig. nus mño rtus sprūg-pa, to strain every nerve, to work with might and main Pth.; to shake about, to stir up (synon. *śrul-te, rum-te* W.); Cs. also: to rub, to scratch, to brush??

sprūl-ba (cf. ẑrūl-ba), to juggle, to make phantoms (sprūl-pa) appear, to change, to transform (one’s self), which according to the doctrines of Buddhism is the highest acquisition of any man, that by his own holiness has assumed divine nature, viz. as long as he is capable of acting, not having yet been absorbed into the blessed state of nothingness. This power of transformation on the part of the Buddhist is the evidence of what he understands by divine omnipotence; but as this conception is a mere product of fancy, it varies in its import. On the one hand it is opposed to reality, dīnos; thus e.g. beings, whom no Buddha could convert through his personal agency, sku-dnös-kyi sgo-nas, are converted (acc. to Pth.) sprūl-pai tābs-kyis. Frequently Buddha avails himself of jugglery, rdzu-ẑrūl ston, converting thousands of beings in a trice, Dzl. & elsewhere.; further: drāg-poi sprūl-pa byās-pa yin Glr., I caused terrifying phantoms to appear, viz. the spectral bodies of executed culprits, in order to scare the rude Tibetans into the way of virtue. From the foregoing it is evident that the term in question by no means conveys the scriptural idea of a creative and miraculous power; the Tibetan, however, when he becomes acquainted with Christianity, is always apt to substitute his sprūl-pa or rdzu-ẑrūl, and sprūl-ba for it. On the other hand, a real and material existence is as often attributed to a sprūl-pa, when it designates the incarnate and embodied person, the Avatāra of a deity, (Mongol. Chubilgan), who like any human being is capable of acting, and exerting an influence on the material world around him, or of suffering by it, without any docetic admixture. Occasionally it is also to be translated by emanation: yān-sprūl, emanation of the second degree, i.e. one emanation going forth from another; nyis -sprūl or yüm-sprul, an em. of the third degree Pth.; sprūl-pa ẑyed-pa, to let emanations go forth, Lexs. — Further: sprūl-pa mkhyen-pa, to be an adept in the art of sprūl-pa, i.e. witchcraft, Glr.; ri ymjis sprūl-te producing two mountains by magic, Dzl.; ... mtö-ba ... bžugs-pa sprūl-nas, changing himself into a high enthroned person, Dzl.; ẑe-
spré, gen. spreu, rarely sprel (Ld. *sreču; *sprim*) monkey, of a grayish yellow brown, common in the forests of the southern Himalaya, (cf. sprá); sometimes a distinction is made between spre and sprá, in which case the former is the long-tailed monkey.

spré-mo, female monkey, Cs.; yet also spreu žär-ma, a blind female monkey, Dzl.; spre-príég, young monkey. — spre-rísséd, apish tricks; foolery.

spró-ba I. vb. pf. spros, prop. the transitive of spró-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, Wdn. — 2. fig. to enlarge upon, by way of explaining, representing, Zam., Pth.; yèig-las spros-pa, Was. (115), enlarging (proceeding) from the number one in an ascending progression of numbers; rnum-par spros-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: dgě-ba-la, in virtue, Dzl.; bya-ba gán-la yain spró-ba čui, feeling little inclination for doing anything, Thyg.; bsúd-par spró-ba su yain ma byuœ, none was found that had a mind to kill, Stg.; so also Tar.; to be willing, to wish, Tar.; in an absolute sense: sams, or resp. fugs, spró-ba gýir-ba, to get cheerful, merry, Mil. — 2. sbst. joy, cheerfulness: spró-ba skyéd-pa, to feel joy, pleasure, Dzl. and elsewhere; spró-ba skyê-bai gýir-du, for an encouragement, for a comfort, Gldr.; spro-sin-ba Sch., great joy (cf. sín); spro-sín-gé-

ba, Sch., to one's wish (?); spro ši-ba, Sch., 'not to be joyful', lit. the cessation of joy; spro tšun-ba, 'short cheerfulness', i.e. a passionate disposition; or as adj. passionate, irascible, Wdn.; dua-spró, joy, dua-spró dpag-tu-méd-pa, he got into a most cheerful humour, Mil. — *to-kain*, C., pleasure-house, summer-house, pavilion; spró-séms and (Ld.) *spro-sés, sro-sés*, joy; spro-séms, Thyg. also youthful joy, alacrity, cheerfulness in working, readiness to act.

spró-ma; Sch. spóś-kyi spró-gma, little box for frankincense.

spró-zu v. próg.

spród-pa, secondary form sprad, the vb. a. of prodp-a (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: näi blá-ma-lá spród-do, we will bring you together with our Lama, Mil.; so also resp... nyis žal spród mdzâd-pa; in another passage de dâñ 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); bdâg-tag spród-gig, bring about a meeting between our two parties! Dzl.; yugl or táb-mo, to commit a battle; râl-ka, Ma., to put the edges of the swords together, prob. meaning the same; mdrô spródp-pa, to put the finger to the bow-string, Gldr.; *lág-tö tób-tö kál-we*, 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.; spáv-mor, lág-tu, Lec., to put into one's hand; to set, to put, to propose, "gnyugs, idem", a task, a riddle, W.; to pay (cf. prodp-a), pyigir spródp-pa, to repay. — Moreover: nô-spródp-pa, to explain, don dâñ spródp-pa seems to signify the same in Mil., Pth.; brdâ-spródp-pa, to explain, to describe v. brda; brdâ-spródp, ibid. seems to denote grammar.
spros-pa méd-pa or čod-pa, or spros-brul, denoting the state of an absolute inactivity, such as belongs to Buddha in the state of čos-sku, (v. sku 2) Pth., Mil.

pa 1. the letter p, aspirate, the English p in pass. — 2. num. figure: 14.

pa I, vulgo पा, पा, Pa-pa, (Cs. also ऋ-ता) 1. father, resp. yab (yet also pa is used, e.g. when Milaraspa is addressed by his female disciples, as well as in prayers to defunct saints Mil.) — 2. a male, not castrated, animal (vulg. likewise रा). Comp. पा-ग्लान bull. — पा-यजस-बु, Sch., a child born after its father's death. — पा-र्ता, stallion. — पा-नोर*, patrimony C., W. — पा-स्पाद (Sch. also याद) v. spad; पा-स्पून v. spin. — पा-पाग, boar. — पा-मा, parents, पा-मा-ला गिस-पा, Stg.; पा-मा-मेड-कान*, W., orphan; also father or mother, parent; पा-मा-विग-पा, brothers and sisters born of the same parents. — पा-मिन, relations on the father's side; ब्तिंम-नो मा-मिन बोस-सो, Glr., he invited the relations of his father's wife; पा (dān) mēs (-po), ancestors; पा-मेस्स शी-बाई-दु, for the (defunct) ancestors, Wād.; — पा-त्साह 1. foster-father, guardian, Sch. 2. father to a country (?). — पा-त्साह, Mil. 1. cousin by the father's side (patruelis) C. 2. also = पा-स्पून (?). — पा-यजस = पा-नोर*, C. = पा-यजस, Sch., step-father; — पा-युल, fatherland, native country, frec.; पा-युल-ला चांग-पा or स्रेग-पा, love of country. — पा-युग, yak-bull. — पा-युर, step-father, foster-father, Cs. — पा-राग, he-goat, buck.

II. root for the terms: beyond, onward, farther on; पा-गा, the opposite side; ए० पा-गा, the opposite bank or shore, Mil. (not frec.). — पा-गी, 1. that which is on the other side, Sch. 2. C., also Pth., Mil.: yonder; पा-गी, ri de, that mountain yonder, Pth. 3. col.: he. — पा-गाँ, there, thither. — पा-नोस = पा-रोल, पा-रोल-तु Lkh. — पा-म्ता, the other end, the other boundary, Cs.; पा-म्ता-मेड, without boundary, endless, Cs. — पा-प्योग स = पा-गा. — पा-त्साह, पा-त्साह, distance; पा-त्साह ची-ना, at a small distance (from the town), Pth.; पा-त्साह ग्रो-बा, to go on, Dzl. frec. — पा-रि the mountain on the other side. — पा-रोल, in B. very frec. 1. the other side; opposite side, counterparty, 2. for पा-रोल-पा, -ना, -तु v. below; पा-रोल-तु, over to the other side, skye-labal, to carry, pyinpa, 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 Nirwāna; gen. as sbst. = तत्त्व, means of crossing (Was. perfections, Köpp. cardinal-virtues); gen. six of them are reckoned: sbyin-pa, tsul-brtins, bdod-pa, brtson-grūs, bsam-γtân, bse-rab; sometimes only five, at other times even ten, by adding lobs, smon-lam, stobs, ye-sēs, sbyin-pai, bse-rab-kyi pārol-tu pyin-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.). — पा-रोल-ना, adv., on the other side; postp. e. gen. beyond, behind, with regard to space, Sambh.; extending
beyond, both as to the future and the past, e.g. bs'kal-pa grásis-med-pai pā-rol-na, innumerable Kalpas ago, frq.; pā-rol-pa, 1. one living on the other side. 2. also po, enemy, adversary, pā-rol-pai rgyal-po, pā-rol-pai dmag, pā-rol-gyi dmag-tsogs, the hostile king, hostile army; pā-rol yon-pa, to vanquish the enemy; pā-rol gyis mi tsiogs-par gyur-ba, not to be molested by the enemy. 3. also po, the other; the neighbour; pā-rol-gyi len-pa, to take away the neighbour's property; pā-rol-gyi rdzas, yob-yad, nor; Stg.; pā-rol yon-pa, Tar. 12, 20: excelling others, Schh. exceedingly. — Cf. also pār and pān II.

pā-gu, Schh. wall; edge, border; in two passages of Glr. the latter meaning does not suit at all, and the former not well; rather: tile; v. pag.

pā-ši, W., sweet dried apricots, in C. *na-ri-kām-bu*, in Hind. خیوانی، in Russian bokhari, bokharki, also called Persian fruit, much exported from Bālti, Kabul, and other countries of western Asia.

pā-til, pa-til (Ar. خبیلا) W., lunt, match; *dug-dê*, to light (a match).

pā-bā-dāgā-dāgā, puff-ball, bull-fist (a kind of fungus) Wādī.

pā-bōn, Glr. and elsewh., C., pa-šoñ Pth., Bal., pa-lōn Ld., a large rock or block, above ground.


pā-ra, 1. breeding-buck. — 2. v. pār-ba.


pā-ri 1. Lh., a coarse covering or carpet. — 2. a mountain on the other side.

pā-la Ssk., fruit, L.

pā-lán, rdo-rje-pa-lán, diamond, L.

pā-li, shield, buckler.

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pā-li, shield, buckler.
p'dn-pa

**Pag-pa**

The name given in *Pur.* to *Codonopsis ovata*, the thick roots of which plant are cooked like turnips or ground and baked; v. *klu-mdud.*

**Pān I.** Pān (pān - ma, pān - bu Cs) spindle; pān - lō, 1. the whirl of the spindle. 2. sīn-rtai pān-lō, waggon wheel, Dzl.

II. v. pān.

**Pān - grō, Sch.,** the belly or body of a stringed instrument.

**Pān - ba, Pāns - pa (Glr. also pōns - pa, prov.) to save, to spare, to use economy:** srog to spare one's life; mi-pāns-te or -par e.g. būl - ba, to give largely, not sparingly; pān - sems, thriftiness; pān - sems-čon, thrifty, frugal; *pān - sem eč - če*, W., to be thrifty, frugal.

**Pān - ma,** a medicinal plant, Med.

**Pān - méd,** stated to be = *vīn - méd,* Ts.

**Pān - lo v. pān I.**

**Pān - lōn,** vertebra (?) S.g.

**Pāt Ssk.,** an unmeaning sound, frequently used in magic spells, on which subject Milaraspa speaks rather obstrusely.

**Pād, a large bag or sack,** rās - pād, rāl - pād, rtsīl - pād, sack of cotton cloth, goat's hair, yak's hair; pād - kā, - shēd, - mtil, the mouth, middle, and bottom of a sack; pād-gān, a full sack, a sackful; pād-stōn, an empty sack; pād-smam, sack-twine, sack-cloth; pād-tsā, very coarse sack-cloth.

**Pān I. sbst., hanging ornaments,** lappets of silk, similar to the decorations of our tent-cloths, awnings etc., ka-, sgo-, ydun-pān, on pillars, doors, beams; pān - ydugs, a parasol so decorated, Sg.

II. = pā II. gen. in the combination of *pān - čād* (Glr. also *pān - čōd*), also pān-la or pān, *towards, until:* dā - čē - nas dā - lta pān - la dar čig soñ, from 'but just' till 'just now' a moment has passed, Thgy.; nā - ni - nas dā pān - čād lo čig son, Thgy.; *du pān* *, until now,* C.; ... nas du - sañ pān (-la) Glr. from ... till now; pīy-med, pān - čād - du čro - ba - yin, I am proceeding towards the future, Thgy.; pān - čād also beyond: *de pān - čē ma do* C. do not go any farther than that place; combined with its contrary *tsun:* pān - tsīn (-du) čro - ba, to walk to and fro, there and back; to walk past, frq.; pān - tsīn - du pūl - ba, to push hither and thither, Glr.; pān - tsīn mīr - pāi yam, assurances of mutual friendship, Glr.; pān - tsūn yēg - gis yēg - la yi - ge yītōn - ba, pīyag byēd - pa, yōn - pā - byēd - pa, mutual correspondence, m. greetings, m. encroachment; pān - tsīn sdrīn - ba sēdēs - pa, to compare with one another, to mix one with the other, Zam.; yngi - yngi - dag pān - tsīn - gūi ḍra - ba yi - ge, two equal letters (ā, ē etc.) at a time Gram.: ma-pān - gi gram pān - tsīn - du on each of the two shores of lake Ma-pān, Mil.; don pān - tsīn bdū - rgyu yōd - pa, correlative terms, having reciprocal relation, Gram.: pān - tsīn tor - ba, to scatter, to disperse; pān - tsīn - dag, Cs., both parties.

III. v. the following articles.

**Pān - dīl** W. kettle, pot (of tinned copper, the common cooking-vessel in Tibet and India, having the shape of a broad urn); in C. *zaṅs(-du)*, Pers. and Hdl. Do - dge (deqči); pān - čuī, a small vessel of that kind.

**Pān - pa I.** vb. to be useful: de ni bday - la mi pān, that is no more of use to me; pān - par mi sgrur, it will be of no use; bu di sā - nā - la pān - par dka, this son will hardly be useful to me, Glr.; pān - par dyā - ba - rnam - s, such as wish to make themselves useful, they who are ready to serve, Thgy.; bgyōd - la pān, useful for learning to walk, L.i.; na dīn - la pān - pa yin, that is good for all diseases, L.i.; ni nāl - la pān - pa yin - pas, because I have recovered, Glr.; *pān soñ*, it has helped, it has got better; ... na pān, if ..., then I shall get well, Glr.; pān - pa zig srd, recovery might be possible, Pθ.; mi pān, it is useless, = hurtful; also: it is not enough, Mil.; mi pān - par dōd - pa lams - čād, all the malevolent, Domai: kā - la pān, lit. it is a mere en-
joyment of the mouth', i.e. an outward, temporary enjoyment or advantage; hence pían-pa and pían-pa yin-pa, adj., useful: pían-pai don, a useful thing, valuable possession, frq.; bdag yong-mönis-pa-las pían-pai don med, after all it is of no use to me in my misery, Dzl.; bslab-byia pían-pai tsiö, a wholesome instructive word, Gr.; pían-pai grös, useful advice, Dzl.

II. sbst. use, benefit, profit: bstán-pa-la pían-pa žig byed-pa, Stg.; yan-yod-méd-pa, bringing neither profit nor harm, Mil.; pían-pa dain bde-ba, pían-bdé happiness and blessing, very frq.; pían-dogs-pa, pían-dogs byéd-pa, to be of use and, adj. profitable, frq.; pían-tögs, profit; pían-tögs cè, Thgy., *cèn-mo*, W., very profitable; ... la pían gai togs gyis, render services to ... in every way possible! Mil.; pían-grogs a helping (useful) friend, Pth.; yan-yod, profit and loss, pían-bdé v. above; pían-zás, wholesome diet, Med.; pían-yön, benefit, blessing, as a reward for a meritorious action, frq.; pían-pai) sems, benevolence, readiness to help.

昔日 píab-pa, I. v. bōbs-pa. — II. Sch.: to fall down (?)

昔日 píabs, 1. dry barm (prepared for inst. in Balti, is said to consist of flour, mixed with some ginger and aconite). — 2. lees, yeast (of beer).

昔日 píam-pa v. píam-pa.

昔日 piau v. pag.

昔日 píar I. sbst. interest (of money), W.: *nul-la píar kāl-cè*, to impose, demand interest, *cèl-cè*, to pay interest; exchange, agio.

II. in later writings and col. for pía II.; also for pían-cād, pía-zād: farther; pía gěo-ba, to go on; pía kyām-pa, to roam farther and farther, Thgy.; *pía-tsams*, C., = píar; pía gēo tsur gěo-ba-rnams, people going, travelling, hither and thither; away, off: di-nas píar, away from here; píar mi měiö, I do not go away, Dzl. 426, 6 (Sch. erron. 'to the father'); pía bzhud, go away!; ... la pía lta-ba, to look (in a certain direction) Mil., away from one's self, as opp. to: ran-rig-séms-la tser lā-ba, to look into one's own heart Mil.; glu píar-cig tsur-cig lén-pa, alternative song, Mil.; píar-slob tsur-slob yin, they are mutually scholars one of the other, Tar.; píar yèig lāb-na tser ynyis rgol, if you say one word 'towards her', she gives you smartly a double charge back, Mil.; píar-tsūr-la, W. also = *so-sör, in opposite directions; *píar-tsūr-la co-ce* to separate vb. a.; *do-ce*, to separate vb. n.


昔日 píar-ba, I. wild dog (barks, and commits its ravages like the wolf, yet being afraid of man) in Ld. — 2. wolf C., also píar-spyän. II. v. píar-ba.

昔日 píar-rdzäs, Sch., an old heir-loom.


昔日 píal-pa, usual, common; píal-pai mi, his usual (common) name, Thgr.; píal-pa-las p Yaş-parbzān-ba, a more than ordinary beauty Dzl.; mi or gαι-zāg píal-pa, common people, Mil.; tson-píal-rnams bōr-ro, they left the common tradespeople behind, Dzl.; píal-pai rdzäs v. jël-ba; šin píal-rnams, common trees, Mil.; snod píal-pa, common vessels, Mil.; píal, the common people; píal-gyi nān-na rān-pa, to live among the people Dzl.; píal-gyis rgyob-nas ded píal-gyis bskör-te, the people running after and crowding round him, Pth.; *píal- (pía) skad*, 1. W. the language of common life, opp. to *zös-skad*, book-laun-
guage (C. *ṭāl-kg*). 2. Sch.: rough-copy, waste-book; ōl-po (Cs. also -mo) ē, a host, a troop; mi-rgod ōl-po-čē žig, a troop or set of monsters (v. rgod-pa II.); gen. like ői vallān, the mass of the people, majority, great part or number; ōl-čē-ba id. — ōl-čēn, a philosophers' school, called Mahāsāṃghika. — ōl-čēr, manifold, for the most part, ordinarily, also = universally; ōl-čēr čo-nēs ḍēys-so, they raised a general lamentation Dzl.

**pu-l-can** ōl-can W., broad, wide, e.g. a broad valley; ōl-mēd, narrow.

**pi** ōs, instrum. of ōs. I. by the father; v. also ṣpas-spīn, sub spun. II. of the opposite side, of the counter-party, e.g. ṣpas rgo-l-ba.

**pi** 1. num. figure 44. — 2. W. for ṣyi, pi-pa for ṣyi-pa.

**pi-ker** (Urdu یک, Ar. reflexion) W. *cau pi-ker méd* = ān mi sto it is no matter, it makes no difference.

**pi-lii** v. under ṭγya.


**pi-pa** v. ṭa-yā, ṭa-yā, ṭa-yā, ṭa-yā.

**pi-ba**, *pi-če* W. to fall down.

**pi** numerical figure: 74.

**pi** I. sbst. 1. the upper part of an ascending valley or ravine; ōl bar mda (or mda), the upper, middle, and lower part of such a valley; ōl-ču, mountain-torrent, frq.: ōl ma ṭgro, ōl ya-gir ma ṭgro, Gglr., do not go to the upper part of the valley; ōl-thāgs, higher situated and colder places or districts, opp. to ṭgya-čōd, lower and milder parts. The not unfrequent phrase: ōl-čōd-pa or čōd-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; hrāl-bai ōl-čōd čōd, Mil., prob. shut out all error, prevent every mistake! ōl-čōd-čōd-lugs-kyi čōs ṭig, Mil. seems to be an instruction for making a decision; na rgās-pa dañ sēms kyi ōl-čōd-čōd-pas grō-ba mi yōn-bar dūg, 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. ṭigs. — ōl-pa, the inhabitant of an elevated valley. Fig.: ōl ṭgga mda ḍkru, 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. ṭbugs; perh. to be referred to no. II.

II. interjection and imitative sound: ōl-čēs-pa Gglr., *ṭi gāb-če* W., to make pooh, to blow, to puff, to inflate; ōl skōn, puff it up (the skin etc.), lit.: fill it with pooh! ṭīs, with the breath; ṭīs-čēs-pa Sch. to blow, howl, cry (?); sn-cs-pa, of a disease, Lt.

**pi-ča** 1. sleeve; *ṭi-rdēs* C. (false sleeves), ōl-cs-pa (or -lu-ri) rtse (sleeve-edges) hand-ruffles; mittens, cuffs (to keep the wrist warm).

**pi-ča** honour, respect, esteem; ōl-ča-ba, byéd-pa, Gglr., ōl-ča-ba kūr-ba, S.g., to show honour, respect.

**pi-ča** colours, pf. of *či-pa, to blow*, coll. used for the latter.

**pi-ča** a man's elder brother: ōl-ča, the elder and the younger, i.e. the two brothers; also the elder and the younger sons (for examples refer to tsam-ča); in the passage of Dzl 14, nu ought to be canceled, and ōl-ča-mo, vs. 6. 9. should be translated by sister-in-law. ōl-ča, Sch., the elder brothers, dub.
pug-pa, cavern; brag-pug, rock-cavern, grotto; gad-pug, cavern in a steep river-bank, or in conglomerate; dben-pug, the solitary cavern of an anchorite, Ma.; pug-pa-pa, n. of an astronomer of the 15th. century, v. pud-ma; pug-rtsis, and likewise pug-lugs Wd., his calculations.

pug-pa v. pug-ron.

pug, 1. = pugs. — 2. = sbugs, pug-pa: lgan-pug-gan, the bladder, in reference to its capaciousness, S.g.; mje pug-tu nud, the penis recedes into its cavity, Wd.; the eye of a needle, Lt. — 3. pf. and imp. of pug-pa. — 4 = pub Schr. — 5. for pug-ron, q.v.

piun-po, 1. heap; piun-por spiu-ba, Lex. also bebr-ba, to gather into a heap; nas-piun, rtsad-piun, lid-piun, sa-piun, a heap of barley, hay, dung, earth; mass, me-mur-gyi piun-po, a glowing mass; a mass of fire; sprin-piun, clouds, a gathering of clouds Glr.; nynér-mai piun-po (the skin becomes) a heap of wrinkles, Thgy.; the body is called mii-ytsun-ba rujam-pa safsogs-gyi piun-po, duq ysmam-gyi piun-po, jeg-pai piun-po, zin-pai piun-po, Thgy.; accretion, mass, bsol-nams-kyi, cös-kyi, e.g. cös-kyi piun-po, the whole mass of the 84,000 religious lectures of Buddha (!) Mil. — 2. In metaphysics: the so-called five aggregates (Cs.) or elements of being, viz. yugs, tsör-ba, dun-ses, du-byed, ruam-ses, (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, (piun-po lha-las grub-pai bus Wd.) which by some of the later and more popular writers is itself called piun-po. So this word, as being synonymous to bus, has found its way into the language of the people, and not in a low sense, in as much as one of our Christian converts used the expression: ye-sui piun-po dur-kun-ne žens. — 3. Symb. num. for 5.
the house; bán-łam, first-fruit offering of the barn; rdö-łam, sō-łam, an offering of stones or earth, when a house is built, these materials then being used for manufacturing images of gods, Glr.; initiatory present, e.g. the first produce of a work, that has been committed to one Glr. (so, according to circumstances, it may be as much as a specimen); in a general sense, a thing done for the first time; bág-mai lam, prob. the first cohabitation. — II. for пу-дān and пу-дād, q.v.

II. Cs. sbst. 1. spangled covered with yarn. — 2. hair-knot, tuft of hair; пу-лān, being provided with such a one.

 пу(сум)-тсоγс/-пα 1. adj. perfect, complete, possessing every requisite quality, e.g. дγόп-pa, a hermit's dwelling; excellent, exquisite, distinguished, e.g. ro, taste, bsnyen-bkur, distinctions, marks of honour Mil., nor dān lōn-sp(yo)d Domañ; adv. dgé-ba bçu пун-sum-tsoγs-par spydk-pa, Dzl., to practise the ten virtues to perfection. — 2. sbst. perfection, excellence, superior good, frq.; паpolo-po пун-sum-tsoγs-па-la ēgαs-pa to covet the excellent things which another possesses, Thgy. — 3. пун-тsoγs, frequent name for males and females.

 пу 1. shield, buckler, Glr., of a convex shape, with the rim bent round; ko-пу, a leather buckler; пу-ʂub, the cover of a buckler, Cs.; пу-kyi me-lo, the centre of the shield, Cs. — 2. v. the following.

 пу-ма, pf. of бут-pa.

 пу-ма, short straw; пу-ма ʐig, a small stalk, a bit of chaff; *пу-ма ʐab-cē or ʈab tān-cē*, to fan, to winnow; пу-ɬdiŋ Cs., chaff; grō-пу, wheat-straw.

 пу-пum, posterior, anus Pth.


 пу-па, peg, pin, nail; rtsig-pur Schr., * пу-ра or ʂа* (?) Ld., a peg on a wall, to hang up things; лёгга-пу, iron nail; шин-пу, wooden peg; пу-рян̩j, v. ряп, шин-бkyðn-ба 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 rkyaṅ-šin, v. rkyon-ba. 2. iron instrument in the form of a short dagger, used for expelling evil spirits, and fancied to possess great power, Schl. 257; сā-пул ḍēbs-pa, to stick such a dagger into the ground, whereby the subterranean demons are kept off; fig. mig пу-тsoγs-su ɬtā-ба Glr., to look at one with a piercing glance of the eye; *tha-la sól-wa пур-тsoγs-тu ḍēb-pa* C., to implore a god very earnestly. пу-бр 1. = пу-па; the usual form of incantation is: пур-бус yāb-bο, tō-bas brājān-ṇo, piyāg-rygas mnān-no! 2. (yza) пур-бр, the planet Jupiter; its day: Thursday.

 пу-ба, Sch.: to emboss; пу-ма or пу-ма, relief work, embossment. — 2. to scratch, v. пу-ба; мyo-пу, n. of a disease Lt.

 пу-ба, v. under пу-па.


 пу-мо, a medicament Wdn.; пу-тāl? S.g.

 пуl 1. a handful, also пул-гān, e.g. of corn, Dzl., beer Lt. (in which case = skyor). — 2. end? only in the phrase: пуl-tu пуjн-па, to reach the highest degree, to be victorious, to have the better of an argument; yi-gei sγrā-la пуl-tu пуjн, he has finished his studies in grammar, Glr.; mkāspāi пуl-tu пуjн-par гyт-то, he became a great scholar, Pth.; also пуl-(tu) byān-(ba), accomplished, perfect, eminent S.g.; p. n. = ཆ་-ഷা. — 3. пуl-кан, thick = *rōm-pa* Ld.

 пу-ба v. пу-ба and бут-ба.


 пе-рάу, пя-рān, Feringhi, Europeans, C.
péd, péen W. for piyéd, piyen; péed-ped v. piyad-piyad.

pèb-pa, 1. pf. pèbs, resp. to go C.; to come C. and W.; also čag (or piyag)-pèb-pa; scarcely in ancient lit., but Glr., Pth., Mil.; *nyi-rán-la pèb-loi yod-nä W., if you have time to come; *o-nä gña-le pèb* C., well, good bye! "tha sa-híb pèb", id. in speaking to a European; čag pèb zu naŋ v. snān-ba I. extr.; pèb-par smrā-ba Schr., to salute; Sch. also: to speak politely (?); pèb-par pâg-pa, Sch., to rise gracefully, to walk decently (?); pèb-sgo litar Sch.: 'according to the given order', but cf. gor-sgo litar under sgo 3; pèb-rdog-pa 'to tramp arrival', to go to welcome a high Lama or other honoured person on his arrival with dance and music C., Lex. ; Cs. however mentions pèg-rdöb as a musical instrument, 'a small brazen plate for music', and in Stg. the same word occurs along with sīl-bānyān. — 2. for ḫab; so it seems to be used, Lt.: tür-du mi pèbs; pò-bar mi pèbs, it won't go down his throat.

pèr-ba to be able Mil. nt., cf. also dōd; Cs.: 'to become, to be fit' etc.

pō I. num. figure: 134.

II. man, opp. to woman, male, pō to bū-mo lo-gnyis-ma) Ma.; pō mčör-po, a handsome man (opp. to bud-méd mčör-mo) Pth.; as a pleonastic apposition to the pers. pron., like mi, Mil.; common in C.: *po-nä*, I (masc.) = kā-bo; esp. in reference to animals: male, he (ass), cock (bird), Del. and elsewhere; as an apposition to the names of domestic animals when castrated: pō-rtä, gelding; rā-pō, a castrated he-goat. — pō-skyēs, man, male person, Pth. — pō-gōs, man's dress, man's coat; pō-čās, Mil. id. (?) — pō-čen Ws., Sch., gelding. — pō-tō Bal., stallion. — pō-rtägs 1. Physiol. = pō-mtšân. 2. Gram.: sign for the masculine gender, Cs. — pō-nād, 1. W. andromany, inordinate desire after men. 2. v. pō-ba. — pō-mö, man and woman, men and women, male and female; pō-mö med, no difference of sex exists. *pō-tse* Bal., male sex. — pō-mtšān, membrum virile, man's yard, esp. the penis; the rather vague expression pō-mtšān (or pō-rtags) bēdā-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). — pō-yang Sch. and pō-raṅ C., pō-hraṅ C., an unmarried man. — *pô-ri* W., *pō-re* C. a male kid. — pō-lhā, 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. pō-so.

pō-gyög Sch. (perh. pō-gyö v. gyo-mo), hollow tile.

pō-nya, less frq. pō-nya-ba (Ssk. ṇñ), 1. messenger, e.g. sent for a physician; pō-nya ytor-ba, pō-nya-mdag-pa, to send, dispatch a messenger; brtsti-ba, Cs. to receive one (?). — 2. ambassador, envoy. — 3. Passages like ysin-rje pō-nya messenger of death, angel of death, and bēd-ba-cang-gi pō-nya, honourable epithet of a king, that is looked upon as a demi-god (similar to āγελος τοῦ παυσεδίου) sufficiently justify the application of the word to the scriptural notion of angel, which may be rendered still more intelligible by adding nām-mkai, Chr. P. (P. Georgi retains the Italian angelo, spelling it ēn-o-bye-lo). Buddhist mythology has no available type for, and lha (Cs.) could only be made use of, if already whole generations of the Tibetan nation had become Christians.

pō-nó Bal. for pū-nū.

pō-ba (resp. sku-tog Cs.) 1. stomach — 2. the second cavity of the stomach or reticulum of ruminating animals (cf. grōdp-pa). pō-ba ljud-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 cesophagus; pó-nan, a weak st., bzan, a good, sound st. Cs. — pó-tér, swag-belly Sch.; pó-nád, disorder of the st. — 2. v. pó, above.

II. pf. of pó-ba for pó Ghr.

 pó-ba, ri also -ris or pó-ris L.t., black pepper; the col. form: pó-ba-ri-brain 'stomachic pills' prob. is merely a popular etymology (similar to the English 'sparrow grass', corrupted from asparagus).

 pó-bráni resp. for kán-pa, house, dwelling; often also implying hall, castle, palace, B. and col.; slei áp-bráni, the castle (palace) of Lé.

 pó-tsós Schr. red paint; diû-la pó-tsós bskús-pa, red paint put on a shell Pth.; pó-tsós-tsál Pth.

 pó-ris v. pó-ba-ri.

 pó-róg, raven, perh. also crow; cf. ká-ter; pó-rog-mig, medicinal herb, Wld.

 pó-la, W. v. pó-la.

 pó-lá W. steel, Pers. šulgan, šulgan.

 pó-lo-liâ W. peppermint.

 pó-loñ-mdúd Mil. a kind of knot, complicated, and of magic virtue.

 pó-loñ-hél-kyi etc. v. pó-wán.

 pó-so, W. haughtiness, pride; "pó-so co-te", to demean one's self haughtily, W.; "pó-so-chan", 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-tsod mún-ses ma ečad čig, do not boast of prophetic sight.

 póg, 1. Wts. beam, rafter; Sch.: "the principal beam of the roof". — 2. v. pó-g-pa and pó-g-pa.

 pógs, wages, pay, salary; lo-, zla, nyin-pogs annual, monthly salary, daily wages; dûl-pogs, smár-pogs, Cs., payment in money; zón-pogs 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; pogs-dod, maintenance by an allowance of money (in exceptional cases).

 pó-ní, v. pánu-ba; pó-ba Ghr. for pañ-ba.

 póns-pa (cf. póns -pa) 1. poor, needy; sems-čan nyam-tág-póns-du, the poor and miserable creatures, Ghr.; sdu-póns-pa, id. Stg., C. — 2. poverty.

 pód, skár-ma pód, Cs., Sch., comet.

 pód-ka, masquerade garment with long sleeves.

 pód-pa, 1. to be able, esp. in a moral sense, to prevail on one's self, bratmi pód-pa ltar yód-na yañ, although he was scarcely able to part with ... Ghr.; 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 zim gos bzan su yis pód who can resist good food and fine clothes? hence pód-pa-can, Cs., bold, daring; *pód-čón-se*, W. timid, cowardly. — 2. to come up to, to be nearly equal in worth, with tsam(-la): dê bsód-nams tsam-la pód it is nearly of equal merit as ... Dzl.


 pób v. bébs-pa.

 pór-pa C., B. (W. ká-re*, resp. *don-kúyog*), 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 légs-pó, dûl-pó, yrsér-pó, and a glass tumbler sél-pó. The word is also applied to vessels used for other purposes: spyin-pó, glue-pot, póg-pó, perfuming-pan. — pór-pýis, cloth for wiping the cup; pór-kú, id.(?); pór-súg(subs?), the pocket or fold in the coat for receiving the cup, C.
**pyag**. 1. resp. for lag, hand; bōm-lidan-diś-kyps *pyag* sā-la brideś, Buddha struck with his hand on the earth, Dzl.; *pyag* bryaṇā-ba, to stretch forth one’s hand, Sch.; with la it denotes also the imposition of hands as a holy ceremony, W.: *cāg gyaṅ sāl-če*. — 2. bow, compliment, reverence: *pyag* dān-po-la, whilst making the first bow, Ghr.; also compliment in letters: ... la *pyag* grāins-med bēcms, with a thousand compliments to ... (a Lama even of a higher order concluded his letter to a nobleman with 10,000 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* byāl-pa (eleg. gyid-pa; resp. mzdal-pa, when e.g. a king is addressed by a Lama, Pth.), in Balti *pyag* byā-ča,* W. gen. *cāg pūl-če or čo-če, resp. jal-čag čo-če*, to salute, to pay one’s respects, with la, e.g. ministers waiting on the king, Ghr.; *čag-ya yon*, he comes to pay his respects, W.; *pyag* dān skōr-ba byel-pa, to make bows and circumambulations, Sg.; with or without a preceding *jyi* (vulg. fon), to take leave, to bid adieu, B. and vulgo (cf. *jyi* below), “dē-ne čag pūl yin”, W., so then I shall take my leave now. — *pyag* tsāl-ba, pf. btsal, imp. tsol, to make a very low reverence, the head almost touching the ground; more at large: rjān-*jyi* žās-ba myōs-bos *pyag* tsāl-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* tsāl-lo. — 3. impurity, dirt (?); v. some of the following compounds and also *pyag*-pa. — 4. sometimes for *čag*.

Comp. *pyag*-mkār resp. for mkār-ba staff. — *pyag*-kūr W. = *pyag*-rtēn. — *pyag*-goṇ the back of the hand Cs.; = *pyag*-gūra (mač) 1. resp. for rgyu (I.) seal; *pyag*-rgyas *dēs*-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*-rgyas mchod-*pa* to overcome evil spirits by such gesticulations Dom., grūl-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*-nār wrist Cs., yet v. nār 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* - mchod. — *pyag* - čod water for washing the hands and the face. — *pyag*-mchad Mil. for *pyag* dān mchod-*pa* byēl-pa. — *pyag*-snigs Lexx. = *pyag*-dār. — *pyag*-rtaṅs 1. resp. for lag-rtāṅs sign of the hand, impression of a blackened finger in the place of a seal. 2. = *pyag*-rtēn (?). — *pyag-
rtén B. and col. a present of welcome, frq., a present in general, also a fee Glr.; piyarg-rtén rgya-'cën immense presents Glr.—piyag-mél resp. palm of the hand.—piyag-mtēb resp. thumb.—piyag-dār sweepings, dust, rubbish; piyag-dār byed-pa Dzl. and elsewh., piyag-pa Lex., *gyab-čé W. to sweep, to clean; piyag-dar-pa a sweeper Dzl.; piyag-dār-gyi 'pün-po, piyag-dar-kröd dust-heap; piyag-dar-kröd-kyi čös-gos or nā-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 Bum. I, 305. (The explanation given by Sch. seems to rest on mere hypothesis.)—piyag-na-rdo-rje, piyag-rdor v. rdo-rje-'can. —piyag-dpré resp. for dpré-'ca v. dpe 3.—piyag-dpān resp. for arm.—piyag-pyi attendant, man-servant = žads-pyi; piyag-pyi byed-pa to be a servant, which a pgyi-la or piyag-pyi bröön-ba to be a follower (of a Lama); collect. train of servants, retinue. —piyag-pyis resp. towel.—piyag-bris resp. 1. hand - writing, manuscript. 2. drawing Glr. 3. letter W., brtse-bai piyag-bris your kind letter, your friendly correspondence.—piyag-böl resp. gift, present.—piyag-sbal Cs. resp. = piyag-gon; Sch. piyag-sbal-du bērg-pa to hold one's hand ready for taking or receiving, v. sbal.—piyag-smán 1. resp. for smán C. 2. = piyag-rtén W.—piyag-ma broom, duster, mop C., Lexx. —piyag-tsa'n Sch.: 'the all-filling One, the all-universalizing One' (?)—piyag-mšān 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 piyag-las Glr. and elsewh.). —piyag-mdzāb resp. for finger.—piyag-mdzod treasurser, of kings or in large monasteries.—piyag-rdzās resp. for nor-rdzās Mil.—piyag-zās resp. for rka'n-lag Schr.—piyag-ra (prob. for piyag-gra) priy, water-closet.—piyag-rās resp. for towel Sch.—piyag-lön the return of a salutation, reciprocal greeting Mil.—piyag-lás W. resp. for las = prin-las B.—piyag-lön resp. for lag-lön practice, exercise, also ceremony (?) religious rite (?); ... la-piyag-lön ?debs-pa Pš? ... la-piyag-lon-du grol-ba Mil. (?) —piyag-sīṅ an attribute of idols, resembling a rod (birch) or besom Wdk.—piyag-sa = piyag-ra; piyag-lön resp. for sên-mo; piyag-sor resp. for sör-mo.—piyag-srö̀l law, regulation; practice, use; tradition.
gró-ba, to walk behind or after another person, Pth. — Ḷṣi ḍráin Lex. (also mče-brán), spouse, wife. — Ḷṣi-ma, the posterior Schr.(?) — Ḷṣi-bzin adv. and postp., after; gró-ba, bvrán-ba, frq.; ridag-ku Ḷṣi-bzin rgyag-pa, to pursue game, deer; Ḷṣi-bzin, id.; Ḷṣi-la, later lit. and C., id.; ... kyé Ḷṣi-bzin Ḷṣi-pa, ón-ba, gró-ba, to go after; v. also Ḷṣi-r and Ḷṣi-s.

II. after; adv.: siá-Ḷṣi, sooner and later; also adj.: the former, the latter; the elder, the later; Ḹi Ḷṣi sec. ese, the present and the future life; frq.; dus Ḷṣi ži-gna, at a later period, some time afterwards Dzl.; deé Ḷṣi yin on the following day Dzl.; yin-ma deé Ḷṣi de yin kó-na, id., Tar. — Ḷṣi-dgra v. dgra. — Ḷṣi-cád = Ḷṣi-cád q.v. — Ḷṣi-tog W., the later part of the afternoon. — Ḷṣi-nr, Ḷṣi-ro (also Mil.) W., gen. Ḷṣi-tog, Ḷṣi-ro* id., also evening. — Ḷṣi-nas, in future, in time to come, Mil. — Ḷṣi-prid Tar.: yin-ma Ḷṣi-préd kyé bár-du Schr., until sunset; Schr.: evening. — Ḷṣi-Phag byéd-pa, to greet for the last time, to bid farewell, to take leave.

— Ḷṣi-ma adj.: later, subsequent, following, siá-ma ma šu Ḷṣi-ma zá-ba, not having digested the first (meal), to eat (consecutive) additional quantities Lt.; Ḷṣi-ma Ḷṣi-ma, each following one, every one consecutive in a series, S.g. and elsewhere; nyál bai Ḷṣi-ma, the last going to bed, Mil.; Ḷṣi-ma-rnas, the later ones, the moderns, frq. — Ḷṣi-mo adj. late, da (nyi-ma) Ḷṣi-mór són deü-pas, it having grown late (in the day) Mil.; "i go Ḷṣi-mo pe du×, this door is not opened until later (in the day), W. *ű-mo dó(s)-kan-nil tá-glir*, the last baked, newest bread, W. — Ḷṣi-rabs, the later generation, posterity. Cf. Ḷṣin, Ḷṣis.

III. outside, Ḷṣi žiñ, the field outside, as a third part of the property, exclusive of cattle and money (cf. sgo init.); Ḷṣi sό-nam, husbandry, farming Glr.; Ḷṣi-rgya-mto, the outer sea, the ocean, Glr.; Ḷṣi-mi Dzl. (Ms.), people from abroad, other, strange people, not belonging to the family, mgré-nam Ḷṣi-mi-dag šóns-na, if (when) guests or strangers come, Dzl.; Ḷṣi-na, out of doors, abroad; Ḷṣi-nas, from without, from abroad; Ḷṣi-ru, Ḷṣi-r, out (proceeding from the interior of a place to the exterior), less frq., v. Ḷṣi-roll; Ḷṣi-la, id., B. and C. frq. — Ḷṣi-khyog Schr.: with knees bent outward. — Ḷṣi-glín v. rgya-pi-lín under rgya comp.; Ḷṣi-dgra v. dgra. — "ű-(s)ta-la and -ru*. W. for Ḷṣi-ról-ná etc.; "ű-sta-la čá-čé*, euphemist. for ‘going to the water-closet’. — Ḷṣi-náñ, the outside and inside, Ḷṣi nañ lóg-čé*, W., bsgyur-ba, Schr. to turn inside out, e.g. a bag; tás-kyé sgrón-la-sógs-pa sgrém Ḷṣi nañ rim-pa bdun tsa, an iron box (coffin) and moreover a series of 7 boxes one within the other Tar. 28; Ḷṣi nañ Ḷṣis ka smin-pa, ripe both as to the outside and inside, Dzl.: Ḷṣi nañ yrsñ, 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 yrsñ is added as a third item, being explained by: Ḷṣi lus nañ ngay yrsñ-ba yid, which explanation however is insufficient, e.g. in the passage: čos Ḷṣi nañ yrsñ Pth., in which moreover merely a classification within the Buddhist religion seems to be spoken of. Political distinctions are made in Glr.: Ḷṣi nañ bar yrsn-ũs-ũs byűs-ba byël-pa blón-po, yet without sufficiently elucidating the subject.

The terms Ḷṣi ltu and nañ ltu, Glr. fol. 89, as well as Ḷṣi lán-du and nañ lán-du, Pth. p. 10 I am at a loss to explain. — Ḷṣi-pa 1. B. and col. a Non-Buddhist, more particularly a Brahmanist, also for Ḷṣi-pai čos, the doctrine of Brahma Ḷṣi-pai-la dga Glr. 2. Chr. Prot.: heathen, one that is neither a jew nor a Christian. — Ḷṣi-yul 1. Sch. foreign country. 2. Ḷṣi snáñ-bai yul, the external world, opp. to: náñ-ũs sense, Mil. — Ḷṣi-roll, 1. the outside, mañ-ũs Ḷṣi-rol, the outside of the bed, Glr.: Ḷṣi-rol-na, -tu, -nas, in B. gen. for Ḷṣi-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.; *ph-log* W. id.; *dag-ri ph-log la*, outside before the (garden) wall.

2. mystic: ydon byegs phy-rol-tu dzin-pa, to believe goblins and demons to be really existing in the outer world Mil. — phy-sa, excrements S.g.; the supposed food of certain demons Thgy. — phy-tha?

IV. phy-la, on account of, v. phyir.

### (or སྐད་) སྐད།

#### phyi-bdag (or bdar) byed-pa,

to clean, to cleanse Dzl. and elsewh.; byad-kyi phyi-bdag bsol-nas kyi, though you do not wash your face Mil.

#### phyi-pr, a kind of ornament, similar to pan.

#### phyi-ba S.g., phyi-ba Lt., 1. the large marmot of the highlands of Asia, Arcotmy Boibak. — 2. v. phyi-ba.

#### phyi-mo, I. col. *a-pyi, a-pn*, grandmother, Cs. II. v. phyi II.

#### Pur. *phyin-pa*; Ld., Lh. *phu-pa*, elsewh. chin-pa, felt, sde-pa, to make felt, to mill, to full Sch.; phyi-gur, felt-tent, a Tartar hut; phyi-stan, felt-carpet, felt-covering; phyi-deb Sch.: a wrapper or cover made of felt.

#### phyid = phyi, after, following; phyid-nyin, the day after to-morrow, Cs.

#### phyid-pa I. (v. phyi ni f.) to retard, prolong, maintain, with tse: to maintain one's life, to earn a livelihood, W. e.g. *gar-va co-te* or *cbsi nahn-ne tse pid-chbe*, to maintain one's self as a smith, or by religion, (being a Lama). — II. to freeze, khar-pa pid-son*, the foot is frozen, suffering from chilblains; *mig phid son*, the eyes are inflamed, snow-blind, W. (*c. *ce*). — III. v. phyiid; byid.

#### ཤྷི་ སྐད།

#### ཤི་ཐྷི་

for phyi, in certain phrases: 1. ph yi-n-cad, -cad, later, afterwards, phyi-n-cad sdom, bound over for the time to come, e.g. not to do a thing again; da phyi-n-cad, from the present moment, from henceforth, frq.; di phyi, id.; de phyi-n-cad, rarely de phyi-n-nas, Tar. 57, 2 since, since that time, ever since. — 2. outside, phyi rtseg-pa med-de as there was no wall outside Glt.; phyi-drgra a foreign enemy Glt.; phyi-las outward business, foreign affairs Dzl.

#### ཤྷི་ཐྷི་

#### ཤི་ཐྷི་

phyin-ci-lod, anything wrong, incorrect, deceptive, fallacious; perservity; phyi-ci-lod-gis bslod-de corrupt, deprived by perversity Dzl.; phyi-ci ma lgs-poo, is infallible (of a spell), synon. to bdenta; tba-pha phyi-ci ma lgs-pa correct view, opinion Pth.; phyi-ci-lod-tu ston-pa to teach a false doctrine; blo phyi-ci ma lgs-par, with a never erring mind Mil.

#### ཤྷི་ཐྷི་

phyin-pa I. B., *c. *cin-pa*, Sp. *pin-pa*, little used in W.: 1. to come, to get to, advance, arrive; lam yyped tsam-du, having got about midway, Dzl.; der phyi-pa dain, frq.; chu yrex-pa tsa limbs to yin-tos, the water reached up to his shoulders, Dzl.; *pin-no* Sp., is he arrived? shyi-pai pa - rol phyi, that goes farther than alms-giving, surpasses it, Glt.; dpegs-stad chod phyi-pa, to be five miles in length, Dzl. — 2. to go, to proceed, siom-la phyin-pa, Pth.: ma phyi-par sles, without going, without moving from the place, he arrives at... Mil.; bud-med dts ratsar ma phyi, he did not go to the woman (euphemist.) Glt.; stab-stod-du nahn-du phyi-te, he went in, ran in, in a great hurry. (Probably the word is cog. to phyi, and therefore = jbyunba, tdn-pa.) — II. v. phyi-pa.

### ཤྷི།

#### ཤི།

phyir; prop. the termin. of phyi: I. 1. adv. back, towards the back, behind; phyir sdn-ba, to come back, to return Dzl. and elsewh., frq.; also used in a special sense rel. to re-birth lan-yed phyir sdn-ba, phyi mi sdn-ba v. bris-ba (bza); phyir groba, phyir sdn-ba etc., id.; phyir dug-pa, to remain behind, at home, Dzl.; phyir dag-pa, to leave behind, at home, to lay aside, to lay up, Dzl.; again (rursus), phyir lam-ba, to get up again, after having fallen; phyir log-pa, log-pa, to come back again, to return; phyir log-pa lam, the way back, the return, Dzl.; phyir mi log-pa, the not
taking place of relapses, the prevention of them, *Lt.*; *pyir zlög-pa,* to bring back, to draw off, to divert from; *pyir sōs-par* *pyir-ba,* to return to life; *pyir sāis-nas,* having come to himself again, having recovered, *Dzl.*; *pyir ma-la smrās-pa,* he replied to his mother, *Dzl.; pyir-lāg skyōn-pa,* to make one ride backward, with the face to the horse's tail. — 2. postp. e.g. *behind,* after, *nai pyir e* *gro 1 Th.,* will you follow me? come with me? instead of this more carelessly: *na pyir Mil.; pyir-bzin = pyi-bzin frq.*

II. afterwards, hereafter, at a later time *Thgy.; pyir ón-ba,* to come too late *Dzl.*

III. out, *pyir-lā out* (motion from an interior to an exterior place), *pyir tōn-pa,* *grō-ba,* *dēn-ba,* *yāgy-pa* to go out, *skyōn-ba,* to cast out, *pyir bstān-nas,* turned inside out (the lining of a coat) *Glr.; pyir būd-pa Sch.: 'to put out, to remove; to come to an end, to be completely exhausted'; *sgo pyir mi yōn-ba,* not to let out at the door, to keep locked in or shut up *Pth.* In *C.* also *pyir-lā* is used in this sense. — *pyir-ziū* acc. to *Lexx.* = *मूलगत* more (exceeding in number or degree).

IV. postp. e.g., also *pyir-du,* more rarely *pyir-na* (*W.* *pi-la*) *on account of,* 1. (propert) = by or through, *cii* *pyir kya* di-ltar *gyur,* whereby or through what have you got into this plight? *Dzl.;* without *kyaod:* where does that come from? *Dzl.;* *i nad cii* *pi-la yōnś,* by what has this disease been caused? *W.;* *ynōd-pai pyir-du,* because I have done you harm *Mil.* 2. for, for the sake of (cause), for the good or benefit of, from love to *Dzl.;* for the purpose of, *bṛt̷g-pai* *pyir-du,* in order to try or to prove *Glr.* 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.

*pyis I. adv. behind,* *pyis ni sgra* *byān,* behind, i.e. behind your back, voices are heard; gen. with respect to time: afterwards, later, *pyis byān-ba,* to arise, to follow, to come later *Wiēn.;* also in reference to things past, of a later date than others that had happened before them *Glr.;* *pyis-nas kyāi, also in future, in after times Mil.;* *pyis-nilin,* on the following day (*sañ*) *Dzl.;* at some future time, some (future) day, *Dzl.;* *da pyis = da pyin-cūd Glr.; dus pyis = dus piyi žig-na,* subsequently, hereafter *Pth.; pyis skye-ba-mēd-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; *sū-bas kyāi pyis last of all Dzl.;* *pyis-pa v. pyi-ba (I.);* it is also construed like a sbst.: ... *tob-pai pyis šig-na,* at a time subsequent to his having obtained, — after he had obtained *Tgr.* — II. sbst. in compounds: *clout,* rag, duster, cloth, *smā-pyis,* *lōg-pyis,* *pyāg-pyis,* *pyis-pa,* v. *pyī-ba II.*

*pyug-pa adj. rich,* also fig.: *yon-tan du-mai dpāl-gyis pyug-par sōg,* may I grow rich in the splendour of numerous accomplishments! *pyug-po,* adj. rich, sbst. a rich man, *pyug-po čen-po žiā a rich nobleman Mil.;* *pyug-mo a rich lady;* *pyug-kyaād riches, wealth, opulence Dzl.;* *pyug-par pyir-ba* to grow rich, *byēd-pa* to make rich; *pyug-dūl rich and poor;* *pyug dūl med no difference between rich and poor Dzl.*

*pyug, cattle, sgoi pyugs v. sgo;* *pyugs fso-ba* to tend cattle *Glr.;* *pyugskyi sin-rta Cs.,* a bullock cart; *pyugs-nad disease of cattle, murrain; nor-pyugs, chattels, all kinds of property Dzl.*

*pyir-bu Sch. hay-rick, shock of sheaves, heap of sticks* (*Schr. pyir-ba,* to heap up).

*pye W. *pe,* resp. *yaōn-pye, žib,* 1. flour, meal, esp. 2. flour of parched barley, = *rūsam-pa.* — 3. for *pye-ma,* dust, powder etc.; *pye fāg-pa,* *tsāg-pa,* to grind corn to flour; to sieve; *pyer lōg-pa,* to reduce to flour. — 4. v. *byēd-pa.* — *ryug-pye* flour as provision for a journey *Glr.;* *nān-je* *W. = rīsam-pa,* also parched meal. *lēg-pye* iron filings; *vōl-pye,* stone reduced to powder, small particles of stone; *spōs-pye, tsāndan gyi pyē-ma,* sandalwood powder, fumigating
powder; bāg-ṇye wheat flour; brág-ṇye small fragments of stone, produced by stone-cutting Glr.; śan-ṇye saw-dust; tser-ṇye gold-dust; ṣye-blag flour-bag; ṣye-sgye flour sack; Cs.: a double pouch for meal; ṣye-snāḍ, flour-tub; ṣye-pār Cs. a box for meal; ṣye-pāḍ, flour-bag; ṣye-bāñ, flour-store; ṣye-ma, dust, powder; saw-dust, filings etc.; ṣye-mar termin. of ṣye-ma; ṣye-mār (Hindi चीयन) flour roasted with melted butter, sweetened with sugar, considered a dainty.

**pyogs** ma-leb Lex., *pye-ma-leb*-tsa* W., butterfly.

**Pyogs** I. half; ṣye-dan-ṅyis (*which with an additional ½ would be = 2*) one and a half etc.; bṛgya-prāg ṣye-dan-ṅyis, two hundred and fifty; *yān-ṛ Ḍ, *yān-ṭ, ṣye-di(san) ṣed, ṣeda-yaṅ-ṛ Ḍ. W. one fourth, a quarter; ṣyed-ṇyed one eighth (little used); mi-ṇyed half a man, also used for woman Pth. (n.f.); zla-ṇyed v. zla-ba; zla-ba-ṇyed-pa, lasting half a month, e.g. a disease. — ṣyed-ka, -ma, -pa, Cs.; ṣyed-po Cs. and vulg. one half; ṣyed-ma also: partner to one half; Ḍi-nān-na ṣyed-ṇyed-ma žig kyai yod-de, as I have still a partner in this business; ṣyed-krūṅ, half a skyil-krūṅ (q. v.), drawing in one leg, and stretching out the other Glr.; ṣyed-ṛg, peninsula; ṣyed-brgyad = ṣye-dan-brgyad hence sbst.: half a rupee, = ½ points on the gold-steel-yard C.

II. v. ṣyed-pa.

**Pyogs** (vulg. ṣyen), wind, flatulence Med.; ṣyān-ba, to let go a wind; ṣyen-sor soin, a wind has escaped (me etc.); ṣyen-dūṅs Cs., id.; ṣyen-dri, a low, soft wind.

**Pyogs** bți, *cho,tō zér-ta*, to set on or at (to set a dog at a person) C.

**Pyogs** 1. side, direction; ṣyogs gan-nas from whence? ṣyogs der, there, thither, in that direction; yul dei ṣyogs-su or-la) soin, proceed in the direction of yonder village; ṭag-pa (for -pai) ṣyogs-su Wdā. towards the nape of the neck; ṣyogs yød-tu or -la towards one side, in one direction; also for together, e.g. to sweep together, to heap together; vulgo also for at the same time, at once; kyim-pai ṣyogs-su byin-pas, bestowing on lay-men Del.; čos ṣyogs-su ytbu-ba to spend for pious purposes Mil.; in the same manner: dag-bas ṣyogs-su, to devote to benevolent designs Mil.; for, in behalf of, for the benefit of: ytbu-gros ṣyogs-su sī-lēčs byed-pa, to die, to undergo death for the sake of husband or wife Mil.; in letters usually: dé-ṣogs-su, there with you, di-ṣogs-su, here with us. — 2. quarter of the heavens, the cardinal points of the horizon; ṣyogs bți, the four points of the compass; ṣyogs bți, round about, in all directions; c. g. round (a person or place); ṣyogs bți-nas, from all sides; frequently also ṣyogs bți, the ten points of the compass are spoken of, which are the following: sar, sar-ló, tho, tho-núb, nub, nub-byān, byān, byān-sar, sten- and ṣog-ṣogs (Zenith and Nadir); ṣyogs-skyon, ṣyogs-skyon-ṛg-yal-po, tho čen-po ṣyogs-skyon-ba bți similar to ṣig-rten-skyon (v. skyon-ba), yet ten in number; ṣyga-gār-ṛg yiṛ-ṣogs-na, to the east of India; ṣyga-gār sār-ṣogs-pa-rnas, the eastern Indians.

— 3. sa-ṣogs, country, region, neighbourhood, part, aben-pai sa-ṣogs, lonely region, solitary part; Ḍiš paś sa-ṣogs, an unsafe country; yul-ṣogs id., ṇai sa-ṣogs-na in my country Mil., C. — 4. part, party, also ṣyogs-ris; Ḍzan-la ṣyogs ṛg-yur-ba, to take another man's part, to side with a certain person Thgy.; ṣyogs-(ris) byed-pa c. genit. W., *čog-(ṛ) cō,-če*, ṣyogs dzin-pa Tar., ṣyogs tsam rig-pa Tar. 119, 4 id.; ṣyogs-med impartial, sine ira et studio, gen. in a Buddhist ascetic sense: indifferent to every thing; ṣyogs-ṛa Mil., ṣyogs-thun Lex., prob. also ṣyogs-zen Tar. 184, 22, partial, interested; ṣyogs-čai rtö-pa, hesitation, scruples, arising from still feeling an interest in a thing Mil.; in a general sense it is used in: ṣyogs-mśins-pa similar Wān., Tar.; ṣyogs-mō'un - du Tar. 190, 16 ought to be rendered: appropriate, suitable, adequate; rān-ṣogs one's own party, Ḍzan-ṣogs the other or opposite party; ṣyen-ṣogs friends, Ḍgrā-ṣogs enemies; akār-ṣogs the good,
the well-disposed, esp. the good spirits, nág-phyogs, sulá-čan-gyi phyogs the bad, malicious, esp. the evil spirits, devils. — 5. in popular language the word is used also with respect to time: "Ka-sain-stón-čogs* Ld., last autumn.

phyog-pa I. vb. to turn vb.n., čos-la to turn to religion Schr.; phyir phyogs-pa to turn one's self back, to turn aside (Schr. phyir phyogs-par byed-pa, to divert from, to dissuade from) Tar. 12, 14 28, 9. če-kar phyogs-pa turned to dying = near dying? Kör-ba-la rgyab-kyis phyogs-pa, to turn one's back to the orb of transmigration; miön-du phyogs-pa, 1. to be visible, to be evident, to be exposed to view(?), thoños-su miön-du phyogs-pa brág-las byön-ba growing on a surface rock on the south-side Sambh.; don de miön-du phyogs-par bya-bai phyir, 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(?) rgyud-la to a Tantra or treatise Sambh.

Il. adj., sbst. attached to, following; a partizan, an adherent.

phyod-pa Cs. progress, phyod če-ba, great progress; Lee.: sa-phyod-che v. čod.

phyor Mil., prob. for mèor.

*pra, *pra, ornament (?), jewel (?) *pra rgyay-pa, rgyab-pa, goł-pa, débs-pa, Sch. also *pra spra-ba, to insert an ornament of jewels, to stud with jewels; rmo-gla pad-ma-ra-gai *pra btāb-pa de, this set of rubies on the helmet, this helmet studied with rubies Glr.; rin-cen sna-tsögs-kyis *pra bkod-pa Mil.; *pra-tsom border, trimming, Lee.

*pra-rgyas Was. (241) = bīg-la nyál-ba, vanities, i.e. passions, errors, erroneous notions.

*pra-dog v. *pra-dog.

*pra-ba 1. v. *pra-ba. — 2. Lt. a disease of children. — 3. adj. gen. *pra-mo (Cs. also bo) thin, fine, minute, opp. to sbóm-po q.v., sbrol *pra-mo žig Tar.; in a general sense, little, small, sems-čan *pra-mo-ronams; ná-*pra-mo, little as to age, young, Mil.; trifting, little, slight, rnam-tog *pra-mo slight scruples, Mil.; rdzun *pra-mo, a little lie, a fib, Thgy., *ṭā-mo-ne tön-wa, lab-pa*, to see, to inspect most accurately, to learn the minutest details, C.; thin, high, rel. to voice W.; *pra-zib Lee., fine and exact; bön-tu *pra-ba, in reference to the doctrine of Buddha, implying prob. its subtleties. Cf. *pran.

*pra-ma, calumny, slander, esp. through tell-tales and intermeddling persons B. and col.; *pra-ma byed-pa Dzl., smrw-ba Cs., jüg-pa B. and C., *čo-če* W., resp. (when referring to a person of higher rank) ysol-ba, žu-ba, to calumniate, slander, vilify, blacken; *pra-ma-mkān Cs. calumniator, slanderer.


*prag provinc. also dbrag, swag, 1. intermediate space, interstice, interval, hence *prag-tu = bīr-du Thgy.; a hollow, ravine, defile; smin-prag v. smin-ma. — 2. after cardinal numbers it seems to correspond about to the Greek subst. termination ας: bēu-*prag a decade, bṛgya-*prag a hundred (century), ston-*prag a thousand (chiliad), bṛgya-*prag rčiṅ, bṛgya-*prag bēu; ston-*prag bźi-bēu-žiṅ, a number of forty thousand Dzl.; bden-*prag, rţoucāc, week (recognized as a measure of time, but in common life not much in use).

*prag-pa, 1. sbst., resp. sku-*prag shoulder, *prag-pa-la gél-ba Glr., tōgs-pa Sambh. to load on one's shoulder; grōgs-poi *prag-pa-la dzey-pa, to mount the shoulder of one's companion Dzl.; upper arm, *prag-pa snyis-kyi ša Dzl., *prag-gān
pran, v. ṁpran.

prad, ṁprad, ṁprad-kyi yi-ge, particle, e.g. ṁrnam-dbye-ṁprad the signs of the cases, kyī, la etc.

prad-pa v. ṁprad-pa; ṁprad-po for krād-po Wdā.

pran, ṁpran-bu, (Ts. also ṁpran-te) = ṁprā-mo, little, small, trifling, yet more in particular phrases, and less used in books, than in common life, esp. in C.: ṁprin ṭem-bhu te-dhe* (lit.: sprad-de) having paid, spent a trifle; ṁzi-va ṁtem-bhu ṁzig* a small request; ṁtem-bhu ṁzig* 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 ṁpran-bu nad form a class of their own; yan-lāg-gi ṁpran ṁyd-pa Glr., to maim, to mutilate parts of the body (not necessarily to castrate Sch.). — 2. knives and other small instruments used in surgery Med. — 3. ṁpran-rān in the polite epistolary style the person of the writer, ‘my own little self’, ‘your humble servant’; ṁpran-la ṁrān-gi = to me my... inst. of: ṁnā-la ṁnā-rān-gi. — ṁpran-tṣogs, trifles, minor matters; ṁdul-ba ṁpran-tṣogs-kyi ṁzi the minutiae of religious discipline, Dulva.

pran-rtsag, ṁpran-ne-rtsag-tsi stated to be = ṁgīn-ći-lōg Ld.

pran-tṣogs ṁpran-bu extr.

pral v. ṁpral-ba; ṁpri-bu v. ṁpri-ba; ṁprīd v. sbrīd-pa.

ṁprin, ṁprin, news, tidings, intelligence, message, ṁprin ṁbzān-po, good tidings, favourable accounts; ṁprin-bkar-mkan, messenger, vulgo; ṁprin skār-ba, ṁsbrin-po to send word, information, ṁkyār-ba, to bring tidings, intelligence; ṁsprād-pa, ṁvṛōd-pa to deliver; ṁsbrū-ba, ṁrjūd-pa, byēd-pa to report, to deliver messages orally; to superiors: ṃysōl-ba, ṃzū-ba; to inferiors: ṃṣgō-ba, ṃsūn-ba; ṃkō-boi ṁprin yan de-la byōs sīg deliver a message to him also from me Dzl.; ṁprin-yan message, report Cs.; ṁprin-pa messenger; newsmonger Cs.; ṁprin-bzān gospel Chr. Prot.; ṁprin-yig letter, epistle; ṁprin-lān answer to a message. — ṁprin-lās (W. *čag-lās*) 1. resp. for las labour, business; deed, work, frq.; rāb-tu-ynās-pai ṁprin-lās mızad (the Buddhas) performed the work of consecrating Glr.; ṁprin-lās ṃnām bēzi the same as ṃrjīs-daemon ṁprin-lās Glr., v. explanation under ṃzi-ba; ṁprin-lās čōl-ba, ṁprin-bōl byēd-pa cedpar. to commit a thing to another person’s care or trust, e.g. before going on a journey; in reference to gods: to recommend to their protection or blessing Glr. and elsewhere. — 2. po. for ṁprin-lās-pa commissary Glr., where Avalokitesvara is called ṁprin-lās of all Buddhas. — 3. efficiency, power Mil.

ṁpru-gu v. ṁpru-gu.

ṁpru-ba, ṁpru-ba = ḍog-ma earthen pot, pan, stew-pan.

ṁpru-ma, ṁpru-ma 1. uterus, matrix of animals, or acc. to Cs. merely the integuments of the eggs; acc. to some, also the urinary bladder. — 2. encampment, = ṃdmag-sgrāv Lex.

ṁpru-gu 1. in compounds for ṁpru-gu, ṁpru-gu child, a young one (of animals); ṁpru-gu-mo a little girl Cs.; ṁpru-gu skyēdpā to beget children, ṃysōl-ba to rear, to bring up (children); ṁpru-gu skyē a child is born; ṃsbrin a miscarriage, abortion, takes place; ṁpru-gui dus childhood; ṃdā-pru orphan; ṃnāl-pru bastard; ṃgān-pru the young one of an elephant; ṃsēn-pru a lion’s cub etc.; metaphor. of disciples and subalterns: ṁson-pru the merchants of a caravan in their relationship to their leader ṁson-dpōn. — 2. fine cloth or woollen stuffs Ws., ṃsnam-ṁpru id., ṃdbus-ṁpru woollen goods from Ū Mil.

filigree 1 day with the night, a period of 24 hours, — but this significance does not hold good in every case.
distinguished, excellent, glorious, yül-las kyad-
ö-gags rgya-gar-yul India, the most glorious
country; nor-ma kyad-par ö-gags-pa bhrigay-
bul-ba an offering of a hundred of the most
costly kinds of jewels Pth.; esp. in refer-
ence to holy persons, things, places etc.;
title of saints, and teachers of religion, with
the fem. ö-gags-ma; ö-gags-pa ‘par excellence’
is Avalokitèsvara, in W. esp. the one, that
has his throne at Triloknath in Chamba,
v. re-ö-gags; 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. — ö-gags-pai nor
bdun the seven treasures of the saints: sbyin-
pa, tsül-khiru, dād-pa and the like Mil. —
ö-gags(-pai) yul 1. elevated country, high-
lnd. 2. the holy land of the Buddhists,
the tracts of the middle Ganges; ö-gags-pai
skad, the Sanskrit language Lex. — ö-gags-
rgyal Tur. and elsewh. = उत्तरायणी Schf.,
town and district of Ujain. — 2. the word
is stated to imply also to play, to joke, to
make sport C.

ö-pai I. v. ö-pai I. — 2. also ö-pains,
dpains, spawins, height, ö-pain-du, ö-pains-
su in height; kri-ö-pain v. kri, go-ö-pain v.
go; ynam-ö-pain, the height of the heavens
Lex., Mil.; dbu-ö-pai fig. highness, sublim-
ity, dkon-mchog-gi dbu-ö-pain smi-d-pa to
lower, to detract from the sublimity of God
(v. dkon-mchog), to blaspheme God Domañ;
ö-pains-mto high Dzl.; ö-pains-mto-ba, ö-pains-
mton-dmān relative height Dzl.

ö-pain-ba fut., ö-pains-pa pf. of. ö-pain-
pa.

ö-pains-pa I. frq. for ö-pains-pa to
spare, to save Dzl.; kindly and
carefully to protect from harm, e.g. a drun-
ken Lama Thay.; hence prob. the version
pravas: ö-pains-md ytn-sems-dlan liberal,
bounteous, without restriction S.g. — 2.
Glr. also for ö-pains-pa provinc.

ö-pain I. v. ö-pan (I). — II. ö-pain-yul
Glr., ö-pan-po Huc II, 242; name of the
nearest alpine valley north of Lhasa,
the inhabitants of which are said to speak
an indistinct dialect.
Spam-pa, pf. spam, opp. to rgyal-ba to be beaten, conquered, to come off a loser, to get the worst of, pyuld-(las) in battle Dzl.; lha-ma-yin-las by the Asuras Dom.; in law-suits, in traffic etc.; spam-par gyier-ba B., *spam do-wa* C. id.; also with spam, as it were, a sbst.: *spam kira-wa* C. to put up with, to bear a loss, damage, defeat; spam blai-ba Ghr., Pth. prob. id.; spam-par byid-pa, to beat, to defeat, to conquer, rgyud-nams spam-par byas he conquered the Chinese Ghr.; ras-pa bön-po bcos-khyis spam-byas-te Raspa overcoming the Bonpo by the doctrine of Buddha (v. chos 3.) Mil.; *spam chig-ce or kal-ce*, W. id.; spam pog so I have met with a loss, I suffered damage, opp. to gyal tib so; spam-rgyal ma brsé-na if one is not inclined now for a serious struggle, to beat the chance of... Mil.; yid-spam-pa Mil., *sens* spam-po* C. defection; yid-spam-na a low-spirited, dejected woman Mil.; spam-pa Ghr., spam-po the vanquished etc.; *pam-phe no-len co-ce* W. to give in, to ask pardon; mi-spam 1. invincible. 2. a man’s name. 3. mi-spam mgon-po Zam., also mi-spam bcos-khyi ye is stated to be = spam-dbyangs.

Spam-pa in compounds: board, sgo-spam board or leaf of a door.

Spam-ba I. sbst. v. spam-ba.

I. vb. (vb. n. to spörm-ba) 1. to rebound, of stones, *bar-nûu-la* W. to splash up, of water, to fly up, of sparks; to leap, to bound, to throb, of the veins, risa spam, the pulse is beating; *par tâ-ce* W., to feel one’s pulse; nyin-kha par duq* his heart is throbbing, palpitating; *par-ra raq* I have heart-throbbing (v. raq); *par-spro duc* v.* prô-ba 2; sô-la spam-ba, to fidget, to be restless, to jump, from fear Pth.; par-gyis spam-ba Lex. prob. the same as spam-ba. — 2. C. to be raised, elevated, promoted, advanced.

Spam-ma, Sch. ‘double, manifold’; brya-spam-ma, Sch. ‘more than hundred’.

Spam-ga Cs., incision, indentation, notch.
ra-lä-rtams 'jul-tsal ni the manner in which prefixes are joined with words beginning with s, r or l; rkyan-'jul words beginning with a simple consonant (to which also ya-, ra-, and la-tags are reckoned), preceded by a prefix; brtsegs-'jul, words beginning with two consonants and a prefix e.g. bska Gram.

'jul-ba I. v. the preceding article. — II. vb. 1. = 'jul-ba, to give. — 2. to push, to jostle; 'jul-tag gyab-če, to push with the fist, with the trunk, (of elephants) etc., W.; grú-mon 'jul-dreg čig byel-pa, to jostle with the elbow Mil.; vulgo 'jul-dag or tag* W.; 'jul-tsug* C.

jeg v. jeg.

'jún-pa pf. 'jùns, fut. (and frq. for the pres.) 'jiañ, imp. 'jùn, 'jiañ, 1. to throw, to cast, to fling; nam-mka-la into the air Dzl.; kör-bar, to throw into the orb of transmigration Mil.; domsil-bar, to cast into hell Thgy.; *ka pám-če, to shovel snow (out of the road, from the roof); *jiañ-te bór-ra tsig-te bór* am I to throw down the wood, or pile it up? W.; *pa pám-če* to cast the hair W.; hence 'jiañ, spindle, and 'jún-siñ, acc. to Sch., a weaver's shuttle (it being flung). — 2. to fire off, to discharge, to let fly, mda, an arrow, yzan-la, at another Dzl.; 'jùn-duñ dart, javelin Stg.; to shoot, 'jùn-mi sès-pa, W. *jiañ-mi-sès-kam*, one that does not know how to shoot. — 3. Sch. 'jùn-pa btain-ba '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).

'jél-ba I. vb. pf. 'jél (jel) vb. n. to spél-ba, opp. to 'grib-pa, 1. to increase, augment, multiply, enlarge, frq.; *sum lan ngy-la tsam jél* how many are two times three? W.; 'jél-'grib-kyi dbain-gis in consequence of the increase and decrease Gram.; 'jél-'grib-náid, prob. diseases arising from an excess or deficiency of humours Whk.—2. to improve, to grow better, bsam-ytan or tugs-dam 'jél-ba yin meditation has improved, has proceeded better Mil. — II. sbst., Sch. also 'jél-ka, 1. increase. 2. development S.g.

gön-pa pf. and imp. gos, prop. intr. to spó-ba, = rmas-spô-ba; 1. to change place, shift, migrate frq.; myar-du gos-sig, go speedily elsewhere! Dzl.; in a more general sense to change, 'jél-méd bél-ba changeless happiness; in a similar sense 'jél-gyur-méd-pa rnal-b{"o}r Mil.; yet frq. also vb. a.: k"a-pa yain 'jò yain 'jò byás sìn pouring off the gravy again and again Pth.; very frq. tse 'jò-ba, cī-'jò-ba, sī-'jò-ba, to exchange life, to die, (in the earlier literature the most common expression for it); the last of the above terms prob. may be explained by cī-'giz-'jò-ba; cī-'jò-ba dêbs-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.

'jög-pa, pf. and secondary form jòg, to hit, strike, touch, befal, meet, mîr-baí dri's 'jòg-pa tams-čad all whom the sweet odour met, to whom it became perceptible Dzl.; gen. with la: od-zér, grib-ma ni-la 'jög, a ray of light, a shadow falls upon that man Gbr. frq.; kô-la nad, tsad-pa, čad-pa 'jög, disease, heat, punishment etc. has befallen him; yza-'jög-mkan an epileptic person W., C.; the signification: to hurt, seems to be less inherent to the word than dependent on contingent circumstances.

'jón Cs. archery, 'jón-śa archery ground, 'jón-mkan archer, 'jón-skyön good, skilful archer Dzl.

'jóbs-tso Cs. butlocks; 'jòns sitting-part, posteriors Lt., Whk.; 'jón-la skyön-pa Sch. 'the riding of two persons on one horse'.

'jòns-pa I. vb. pf. 'jòns or 'jons, to be poor, indigent; 'jòns-par bzhug-pa lot(another) pine in poverty Thgy.; with instrum. to be deprived of, to lose, vegyal-po srâs-kyis 'jòns-nas the king having lost his son Pth. — 2. also 'jòns-pa, sbst. poverty,
and adj. poor, v. ṭōṇs-pa; perh. also dejected, dishheartened.

**pōd-pa** = ṭōd-pa, Cs.; पोद-पा

**pōn-po** = ṭōn-po; पोन-पा

pōd-pa = ब्दा-पा Sch.

**(pyā-ba,** pf. **pyas, acc. to Lex. = smōd-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. 332, 13. प्याल, ७। २८, १५; also Pth. mis pyā-ru, oï, people will laugh at you.

**(pyā-pa,** pf. **pyags or pyag? to sweep, to clean Lex., Pth.; cf.** pyag-dār.

**(pyān-ba,** pf. **pyāins, vb. n. to dpyān-ba, to hang down, dar sūn-po) ge-ba** pyān-ba a handkerchief of blue silk hanging down from the head Sambh.; माचू तवर-दु** pyān-ba the lower lip hanging down, as a sign of death S.g.; to cling to a person, from love etc.; ने-बिसिंग्दियैः ski-la Mil., to the Reverend's person (or body?); ṭā-ζिन pyān-ba to cling to, to take a firm hold of Thag. — pyān-tāg plumbline, sounding-line C. also dpyān-tag. — *cān-kem-pa* **rope-dancer,** esp. at the festivities of new-year C.

**pyād Sch. = pyad.**

**(pyān-pa Lexx. = yān-pa** to ramble, to range, roam about, wander, stray from; pyān-te grō-ba Dzl. 322, 4.

**pyār-ka Sch., blame, affront, disgrace.**

**pyār-ba**, imp. pyor and pyer 1. to raise, to lift up; prāgu nāmmka-la Ghr. to lift the infant up to heaven; to hold aloft, e.g. the dor-je in practising magic, pointing it towards heaven; so also slig-mažūd to raise the finger Mil.; rāl-grā, 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.; pyār-dār or dar-pyār, a flag; in a general sense: to hang up, so esp. W. *cār-la* (Laud. *cār-la* for čār-la), *bōr-cē* id.; *cār-la tān-cē* to hang a man; cār-śīn gallows; occasionally too: to cling or stick to an object. — 3. Cs. to show, to represent. to excite, to waken; pyār-yeṃ, engaging, winning behaviour (= jōy-sgrēs), pyār-ba byēd-pa to assume an alluring attitude; pyār-ka-čan, tempting, graceful, charming.

**(pyī-ja I. sbst. marmot, pyī-ja.** —

II. vb. pyijis, pyīs 1. to be late, to be belated, to come too late; gāl-te pyijis-na, if I come too late Dzl.: da kṣod cūn pyijis-pa yin you come just a little too late Pth.; pyī-mo v. pyi II. — 2. also pyijid-pa to wipe, to blot out, mig to wipe the eyes Pth.; mōi-ma the tears Glr.; to pull out, spu the hair W.; to tear out, vlīg-pa the testicles Sch.; pyij-rūs Cs., wipe, wiping-clout, duster; lāg-, pyī Cs., towel, v. pyijis II.

**(pyīg-pa, Sch. to bind, better pyigpa.**

**(pyīd-pa v. pyī-ba.**

**(pyīl-ba for pyīl-ba to wind, to twist, (the hair) Wiln.**

**(pyīg(s)-pa, rarely čag-pa to be mistaken, also W.; to miss, lam, the road Lex.; ėu-tsōd, to mistake the hour Pth.**

**(pyīr-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. pyīr-bu.**

**(pyī-ye-ba, pf. pyyes, to crawl, to creep, like snakes; esp. lto-pyēe, 'belly-creeper', snake, serpent; pyī-ba čēn-po, name of a demon; pyīe-bo, fem. mo cripple Lex. = rkač-med.**

**(pyīn Mil. = pyen, wind, ytōn-ba, to let go a wind.**

**(pyō-ba pf. pyōs? 1. to swim, of fishes, Mil. — 2. to soar, to float, in the air Thag. — 3. to flow, heave, swell, of fluids Mng.; pyō-dār-ba Sch., to undulate. — 4. to range, roam about, gambol, rțe-zīn pyō-ba, of deer Mil.; rl-la pyo
dgu, po. the wild animals of the field Sch.
— 5. snyin_9yo Sch., 'the heart is swelling, courage is rising'; however sles-pa jyo Med., seems rather to imply: consciousness gives way, is wavering, flitting; sens jyo Lt.

_9yörs-pa_ Sch., pride, haughtiness, insolence.

_9yön-ma_, harlot, prostitute, byed-pa, to whore, to fornicate Lex.

_9yör-ba_, v. 9yär-ba, also for bör-ba; 9yör-po for mör-po, hence 9yör-dga Sch., dandy, top.

_9yörs-ma_ Sch., purchase-price of a bride.

_9yörs-ta_ 1. vb., also 9rá-pa, pf. 9ras, to kick, to jerk, to strike with the foot, 9ra-sag a stroke or kick with the foot, byed-pa to kick about with the feet, in a paroxysm of pain or anguish, Pth.; "9a-stag qaap-pa", to give one a kick. — II. = 9rá-ba, 9rá-mo.

_9rá-ta_, v. 9rag-pa, to envy, grudge, v. 9rag.

_9rá-ta_, v. 9rañ, lam-9ráñ, 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 9rañ the road of the abyss of the bar-do, (as with us: the valley of death) frq. Thgr.; bár-doi 9rañ-sgról, prob. a prayer for deliverance from that abyss Thgr.

_9ráñ-9rul_ Sch. something hanging down.

_9rul-pa_ pf. and fut. 9rul to meet together; dan to meet with, to fall in with, to find; de dan 9rád-do, you shall see him Dzl.; de ni na dan prad mi tub, him I cannot admit Dzl.; bdag dan 9rul-par dog cig, come to see me Dzl.; snav na dan 9rul-paí dag-tu not until they have met me (sensu obscoeno) Dzl.; byis-paí ro zin dan 9rád-do he found the dead body of an infant Dzl.; 9rul-tsams Sch., intersecting line of two plains, corner, angle.
rags daṅ śrāl he deprived them of their insignia Glr.; srog daṅ śrāl-mdga to cut to death, to inflict capital punishment Glr.; züg-tu śrāl-mdga to cut into quarters (cattle) Mil.; lto-ba śrāl-mdga to cut open, to rip up the belly Tar.; dbral-bar dka difficult to part, hard to be kept asunder Lex.

śrāl-pa 1. pf. of śrāl-ba; as sbst. stroke, blow, kick with the foot, Cs.; rkan-śrāl, id.; rtsa-śrāl vgyag-pa, the kicking of a horse; lang-śrāl, a blow with the hand, Cs.; zhi-śrāl Lex.;; ši-śrāl vulg. (W. *šin - täs or tše*), the kicking, struggling, moving in convulsions, of a dying man or animal, agony. (Sch. śrāl, to lie on one's side?). 2. instrum. of śrāl, Sch.: śrāl spras spras-pa?

śrāl-ba pf. and imp. śrāl(s), fut. dbri, vb.a. to śrāl-ba, to lessen, diminish; to take away from, *ka t'i-t'e* 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 dö-yis or dö-la) tig-ro śrāl-pa-bris 60 diminished by this, or: this being subtracted from 60; (tig-ro = cipher six) Wilk.

śrāl-pa 1. to struggle, flutter, Cs.; to throb, pulsate, Ld. 2. Sch. to desire, covet, demand. 3. Sch. to be suspected. 4. error? Sch.: śrāl-lidar, erroneous, mistaken, faulty, incorrect.

śrāl v. śrāl; śrāl-pa to inform Cs.

śrāl-ba, śrāl-ma v. śrāl-ba etc.

śrāl-pa, pf. śrālgs, to scratch one's self, śrālgs-ma Ld. if one scratches; za-śrāl byed he scratches himself on account of an itching Med.

śrāl-gs S.O., perh. = śrāl II.
hence ό"ρεν-"βa esp.: a string of beads, rosary; ύρον-ορεν, rosary for counting the repetitions of prayers and magic spells, being used also in arithmetic, as an aid to memory; μυ-τιγ-οριν string of pearls, rosary composed of pearls; "νορ-μπο-οριν-ba of precious stones; also title of a book; fig. "δον ma go τσιγ-γιορερ-βα βζου, they only keep to the string of words, without understanding their import Mil.

οριν-βa vb.n. to love, to be fond of, greatly attached to, with accus. of the person, σεμς-λα and similar supplementary words being generally added; βλαμ-ουλ-οριν-ba τσεαγ, βυ-νο σεμς-λα οριν-κασ Glr.; "γξ-κετι τιαγ-λα οριν-ba γικερ-τε, or οριν-κεμ-λα as she was very dear to her father Glr.; θιν-τα όριν-ba ζιγ βζου an ardent longing for home came over me Mil. nt.

(2) ό"ρεν, sometimes incorr. for "ραν.

ορεν, v. ored. — όρεν, v. oren-

ορο-"βa, pf. oros, prop. vb.n. to spró-ba, 1. gen. with las, from, to proceed, issue, emanate from, to spread, in most cases rel. to rays of light; sκυ οδερ-zér ορο-"βa 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 Thgr. — 2. to proceed, to go on, continue, and όορο continuation, opp. to being finished, at an end (Sch. incorr.: 'the end'); ολαρ-το γαν-κεγι επ-πα* C., Schr.: the interruption of a conversation by another person; Μια Μαρκ ορο bled the process of destruction came to an end Glr.; σκυμ-παι ορο ταδ και την ανασ την pa ma ταδ 1η. the gifts had come to an end, but not the begging; ορο-ρο ταδ the pulse no longer beats Thgr.; ςο-σκσκορο-ρο-σκρας βςκυρ the continuations of translating were thrown aside Glr.; of the soul: γαλ-ορο-λα mi φυν 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.; όορο τιάδ-πα to annex the remainder, to append the continuation; "το ζαγ-πα* C. to lay the continuation aside; οορο to put it off, both expressions implying an interruption of work; όορο λοσ σον or λοσ σον a remainder is still left of what has not been used or consumed; οορο to glan τι-τε after this has been filled up (by pouring in the wanting quantity) C.

ορο-pa, pf. and imp. oros, fut. obrag 1. to rob, take away; to deprive of, cçgpar. nor, γος, ργγαλ- ποι λαγ-νας ργγαλ-σα to deprive the king of his throne Glr.; hence ργγαλ-σα "ρογ-παi mi usurper Glr.; θαδ-πας mi μντ-στός ορο the heat deprives a man of his strength Med.; yet also; σεμς-γηλ ορο-pa to take another man's heart, to run away with his affections, to captivate him Glr.; ορο-βγεο, and also οορο-ma = δηλ-πιγι 1. ज्व्वर i.e. Shiwu, or also Indra. 2. symb. num.: 11. — ρκο-ορο, robbery Ma., *κον or ρο-κή-τοι, id., W.; *κον-κή-ταμ-καν" robber, *ναι-να ρω τοι ϋν-το* by violence, W. 2. to make one lose a thing, διαγ- γι glan or (by his negligence) he has made me lose my ox Dzl.; σκομ-πα ρογ-πα-βζου 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 uyo-ba, gyl-ba, frugs-pa. — 3. to remove, do away with, expel, demons Glr.

ορο-"βa Glr., provine. for όοραν and oρεν, v. oren-

ορο-pa 1. vb.: pf. orod, vb. n. to spró-"βa, to have been delivered, transmitted, λαγ-τω into the hands of a person, hence "ρο-δζιν, *τιο-ζίν* W. receipt, quittance; no or νος-ορο-κα to know, perceive, understand; so prob. also συνί-να λαολ-σα ma iro Schr. — 2. adj. fit, proper, suitable, agreeing with, congenial to, pό-"βα agreeing with the stomach Med.; mi-"ροd zas unwholesome food Med.; mi-"ρο-"βa also signifies adverse fortune, adversity C.;
of Cs. ba-ru. ba-o. 'low po-can, in pronunciation nations gure: db in throughout whether herd and a corresponding sd in the calf; Hindoos); Tibetans, resp. bd-mo bd-ti-ka ox, for ba-yi ba-kyu herd of cows; ba-glani v. below; ba-yclin urine of a cow; ba-lcli cow's dung; ba-chu, resp. -cah = ba-yelin (used by hindooizing Tibetans, the cow, being sacred to the Hindoos); ba-nu 1. a cow's dug. 2. a stone resembling it in appearance Med.; ba-prug calf; ba-rmita a cow's hoofs; ba-rmita-gi cu 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 ba-oma; ba-rdzi cow-herd; ba-ru pen or stable for cows; ba-ru 1. a cow's horn. 2. vulg. cup for scarifying, the hollow tip of a cow's horn being used as such; ba-sa cow-beef.

II. affix or so-called article, for pa, to substantives the roots of which end with a vowel or with u, r, l, except when pa has its particular signification, as in ca-pa etc.(v. pa); in adjectives it is either syn. with po (as: dmard-ba indars, a redder complexion), or it denotes 'having' (= . . . po-kan, as: sna-dmard-ba or sna-dmard-po-kan having a reddish trunk), or it is the sign of the verb formed from it (dmard-ba, to be red), or of the abstract substantive (dmard-ba, redness).

ba-dan 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 u, 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.

1. (also ba-mo Cs.? ) cow, doel-joi ba v. -jo-ba; ba-k0 cow-leather; ba-kyu herd of cows; ba-glani v. below; ba-yelin urine of a cow; ba-lcli cow's dung; ba-chu, resp. -cah = ba-yelin (used by hindooizing Tibetans, the cow, being sacred to the Hindoos); ba-nu 1. a cow's dug. 2. a stone resembling it in appearance Med.; ba-prug calf; ba-rmita a cow's hoofs; ba-rmita-gi cu 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 ba-oma; ba-rdzi cow-herd; ba-ru pen or stable for cows; ba-ru 1. a cow's horn. 2. vulg. cup for scarifying, the hollow tip of a cow's horn being used as such; ba-sa cow-beef.

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with pendent silk strips Dzl., Gyateh., Glr. — 2. also bes-rab-ral-grí, 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 Sch. refers to it under spu-dám; I never met with it in B., in that sense.


**bá-spu a little hair**, the little hairs of the body, bá-spu lañ or llañ, the little hairs stand up, I shudder, B., C.; similarly: bá-spu gyo Glr., Mil.; ba-spu tsam yañ med (I feel no repentance) even as great as a hair Dzl.; bá-spu-cán hairy, covered with hair, ba-spu-méd bald; bá-spu bù-ga or bù-ñ (bî) pores.

**ba-bu** (Pers. پیپک, piýûş) a soft shoe, skúd-pai knitted shoe, piý-ñ-pai felt-shoe, but in general they are made of wool or goat's hair.

**ba-bla** (T.s. *bhá-bla*) Med. arsenic.

**ba-bog** W. clod, lump of earth.

**ba-mën** Mil., Wdâ., Cs. and Sch.: ‘a species of wild cattle with large horns’; Sch. also: buffalo-calf; though in Sambh., güns-ri-ba-mën are spoken of.

**bá-mo** hoar-frost, B. and col.; ba-tsa (Campbell in Summer's Phenix p. 142, 5: pen-chà), 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-tsaí skyûr-rtsi Cs. muriatic (hydro-chloric) acid.

**bá-ra-na-si**, v. wá-ra-na-si.

**ba-rû** an astringent medicament Med.

**bá-la-ha**, čaû-sès bá-la-ha, n. of a demon, v. rta-mëg.

**ba-lú = da-lì**, various low alpine species of Rhododendron.

**bá-le-ka** medicinal plant, belonging to the climbers Med.

**bá-sa I. v. ba I. — 2. prob. = bá-sa-ha a bitter-tasted officinal plant, acc. to Wdâ., an Indian tree; in Lh. a rather insignificant radiated flower.**

**bá-su**, W. a virulent boil, ulcer.

**bá-so Ld., ba-so-ka C., currants, small raisins.

**bá-so elephant's tooth, ivory; bá-so mkan worker in ivory.**

**bag I.** a primary signification of this word seems to be: a narrow space; thus with Sch. fig. báy-dog-pa to be straitened, in necessitous circumstances, poor; in another application more freq.: báy-tsam a little, nor báy-tsam re a little money Mil.; bag-re Thgr., perh. the same; dání-pa báy-tsam bále the appetite is growing a little better L.t.; tsér-ma báy-tsam yod-pa having a few prickles Wdâ.; báy-tsam-pa slight, insignificant, trifling, sdug-bshiál, a slight misfortune Thgy.; ma-báí-ba báy-tsam-la bdzöd-pa mi byéd-pa Mil. to be fretting on account of a trifling mischance; most freq., however, the word has a moral bearing: attention, care, caution, relative to physical and moral evils or contaminations; báy-med, in a gen. sense: râ-re dání-po báy-med-pa the beginning of intoxication is the disappearing of attention; in a special sense (Ssk. प्रमादः): careless, heedless, fearless; mi-báí-báí fearless of misfortune Dzl.; di-lta-bäi bag med-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., čûn - la bag - méd Di-tsam śûn - ba 1 Th., without shame drinking such great quantities of beer; mi-dyé-bäi las báy-med-par byul-pa to sin without fear or restraint Dzl.; dod-cëguy la báy-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, báy-med-la nyûl-ba C., stated to be = báy-la nyûl-ba. v. bag II; of an op-
posite meaning: bag-yod(-pa) reverence, fear, shame, often parallel to nó-tsa, dzémpa; conscientiousness, almost religious awe; adj. conscientious; spyod-pa bág-yod-pa conscientious dealings (pious course of life) Dom.; bág-yod-par mdzó-dig act conscientiously, take care not to commit sin (here = do not kill) Tar. 32, 7; de bág-yod-pa žyir as he was conscientious (here = chaste) Tar. 39, 2; bag dañ ldán-pa id.; bag dañ ldán-par mdzod Glr.; bág-tsa-ba to be afraid; bag mi tsa I am not afraid Mil.; sbst. fear, timidity, anxiety Mil., Stg.; bág-tsa méd-pa fearlessness Mil.; bag byéd-pa c. ta, to fear, to dread, a person Dzl., to take care of, one’s clothes Dzl.; bag-yais-su (or kyi-s) Sch. (‘cura relaxata’) without fear, fearlessly, coolly; bag žiems-pa Sch. to be afraid; bag béd-pa to drop, abandon, cast away all fear, žan-la the dread of a person Mil. frq.; bág-pa Dzl. žyir, 15 Ms. as a vb. to be afraid, to be fearful, ilé-dag bág-tu dögs-nas afraid lest they should take fright (another reading: brós-su) bag-skyis with fear, with awe Mil.; bágs-kyis byéd-pa to act carefully, with caution Dzl. 2<7, 15; ma bags-kyis without fear, unrestrained Dzl. žyir, 1 (Ms.; with Sch. ma is wanting, and both passages are rendered incorrect); bág-po adj. = bág-yod-pa Cs.; bag-zön dread, fear, anxiety Sch. —

II. inclination? passion? bág-la ngál-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-med-la ngál-ba, which acc. to its primary signification ought to be placed sub I, is said to imply the same. More frq. bag-chágs denotes passion, inclination, propensity, gen. in a bad sense, las-nan bag-chágs, nan-pai bag-chágs, also occasionally without any addition, id.; bag-chágs yid-kyi lus the ‘intellectual’ body of passions Thgr., v. lus; less frq. in a good sense: Tar. 32, 7 = love, affection; bag-chágs bañ, Mil. —

III. in compounds also for bag-żyé and bág-ma.

bág-pa 1. vb. to be afraid, v. bag 1. — 2. purity? Cs.

bág-po 1. = bág-yod Cs. — 2. bride-groom.

bág-zyé (W. *bág-ýé*) wheat-flour; bág-skyé thin pap or porridge of meal; bág-zán thick pap, dough; bág-drón, warm porridge; bág-sbyár paste; bág-sbyin lute, putty, a compound of meal and glue; bág-léd, resp. bôres-bág C. a cake of bread (Hind. chapātī).
bān-ba, bān-kān, bān-madzod store-room, store-house, corn magazine, also treasury DzI.; sīn-bān Kan. a large box for grain, half underground; bān-jiad fruit-firstfruit offering from the barn; *bhaṅ-gha* Ts. repository; (dbus-bān, pronounced:) *y-bhaṅ* Ts. cupboard, press, case.

bān-riṃ = kri-jiān, the part of the mṛcchaka-ṛtus which has the form of a staircase. — 2. Sch. ‘a separate part of a house connected by a staircase’?.

bān-so grave, tomb, yson-por bān-so dāng-pa to bury alive GGr.; sepulchre, monument, bān-so āsūs-pa, or rtsig-pa to build a sepulchre GGr.; bān-so mṛcchaka to perform funeral sacrifices, to honour a grave GGr.


bāt-ti (Hindi) 1. a weight = 2 ser, about 4 pounds. — 2. balance, pair of scales; *bāt-ti tīg-cē* to weigh W.

bād 1. moisture, humidity, *sīn bad kōr-nā* W. when wood attracts humidity; *bād-gan* moist, humid, damp, from rain or dew W. — 2. hoar-frost = bā-mo Sch., Wts. — 3. in compounds for bād-kan. — 4. edge, border, bad ni yser the edge is of gold Sch.; mkar-bād S.g. = ka-bad? bad, būr Mil.

bād-ku C. a plant, similar to mustard, yielding oil.

bād-kan mucus phlegm, a. as normal substance of the body comprising 5 kinds: rten-byed mucus in the joints of the neck and shoulders, myag-byed in the stomach, myoṅ-byed in the tongue and palate, tṣim-byed in the brain, eyes etc., byor-byed in the rest of the joints; b. in a morbid state, as a cause of disease: bād-kan-las gyūr-pa gnod muces diseases; bad-kan-lḥen mucus in the cardiac regions, prob. = gastric catarrh; bād-kan-leangs-drégs intestinal catarrh; bād-kan-mgul-gaṅs mucous consumption; bād-kan grim-bu ḏkār-po etc. Med.; bād-kan-rīa phlegm and air, bād-kan-mkris phlegm and bile; bad-kan-kraγ phlegm and blood Med.

ban 1. C. beer-jug, pitcher. — 2. v. the following articles.

bān-čuṅ, ban-būn a little, a bit; kyod-riān nyams-bān-bān-gyi snaṅ-ba-la you, with your little bit of spiritual light Mil.; rtsi-sīṅ sna-tsogs ban-na-bān forest-trees of every kind not a few (or also variously mixed?) Mil.; ban-čē in moderate quantity, ‘tolerably many’.

bān-dha Sch. skull, cranium; frq. spelled bhaṅ-dha, hence perh. = भांड vessel, in which sense it is gen. to be understood in books; accordingly it may be a skull used as a drinking-vessel.

bān-dhe, bān-de, acc. to Hodgson’s learned Nepalese authority (Illustr. 75) = बनदे, reverendus, salutandus, for which also in the Tibetan language btsin-pa is always used as an equivalent: a Buddhist priest; hence originally = Buddhist in general, the term being also applied to women Mil.; ban-rgān an old priest GGr.; bān-brān and sprāṅ-bān a mendicant friar; ban-čuṅ (‘pen-kiṅg’ Desg. 370) pupil, disciple in a monastery; ban-lōg col., a priest that has turned apostate; ban-būn Mil. and elsew. 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-bān.

bān-zōn Sch.: for bay-zōn dread, fear.

bab v. bāb-pa.
bān-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-bām v. glegs; bām-siū Sch. board, prob. = glegs-siū.

bām-rol 1. Sch. dull, weak, from old age or long labour, worn out, by much usage. — 2. W. mould.

bar sbst. (Cch. also bār-ma) 1. intermediate space, interstice, interval, mkar ynyis-kyi bar zām-gyis sbrel-ba Glr. over-bridging the space between the two castles; sa-bār straits, narrow sea; ēn-bār isthmus, neck of land; *paṅ- gi bar, lān-ke bar, ēc bar* shelf of a repository, cup-board etc. W.; intermediate, middle, mean, stod smad bar ysum upper, lower and middle country Ma.; bar dīr here in the middle countries Glr.; bār-gyi, id., as adj. Tar. and elsewh.; bār-gyi sder-cāgs, in Wål. a lizard, as an amphibium partaking of two natures; bār-na, bār-du, bār-la adv. and postp. c. genit. (and accus.), lām-gyi bār-na in the middle of the road (there is a well); on the road, in or on the way, on the journey Dzl.; bār-gyis bar btsiṅ-ba to be squeezed between two rocks Thgy.; lō-ma dan yāl-gai bār-du between leaves and branches Dzl.; rgya bod bār-la gyū-pa mi people travelling between China and Tibet Glr.; dē bār-la, de-bār between Glr.; in the mean time, at the same time, Glr.; zla-ba ysum-gyi bār-du (to provide for a person) for the space of 3 months Dzl.; žag bām-gyi bār-du for seven days (he had not eaten any thing) Dzl.; tūn-cīn byā-bai sa-za bār-du byon he went as far as the country called tūn-cīn Glr.; dās-ltaī bār-du Glr., da-sam-gyi bār-du Dzl.; dā-bār, Mil. until now, hitherto; de(i) bār-du id., when referring to what is past = until then; bās-bu bār-du tōb-pa to obtain all, even to the fruit (inclusive of the fruit) Dzl.; lan ysum-gyi bār-du at three (different) times Dzl.; frq. with verbs: rtsé-mo-la tūg-gi bār-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 tōb-pai bār-du as long as it has not been obtained = until its having been obtained Dzl.; na ma sī bār-du till or up to my death Mil.; ma bsle bār-du as long as we have not reached, attained Glr.; seldom without a negation: mya-nān-las ḋās-pai bār-du Dzl. Ù, 4 (s. l. c.); bār-nas from between, rtsīb-ma bār-nas from between the ribs Glr. — 2. fig. bar byād-pa to interpose, intercede, mediate Glr., cf. bār-mi. — 3. Termin. of ba, and cf. par III.

Comp. and deriv. *bhār-kya* partition-wall C. — bar-skās space of time, period Tar. — bar-skör veranda, exterior gallery of the middle story of a house. — bar-kān Sch. a building between two other houses; Schr. a room between two others. — bar-gōs Schr. waist-coat. — bār-ga some, several; several times, now... now... Dzl. — bar-čād, -čād, perh. also -yod, sbst. to bar-du yod-pa, (v. yod-pa) hinderance, impediment; danger; damage, failure, fatal accident; ssel-la bar-čād -ji, or bnyu (my) life is in danger; tūs-kyi, srog-gi bar-čād-du gyur id.; also: to meet with an accident, to perish, to be lost Dzl. and elsewh.; *bar-čād-la ši* W., he met with a violent death; bar-čād sēl-ba to protect against fatal accidents, of magic spells frq.; nā-la bar-čād mēd-par without meeting with an accident Mil.; bar-čād rtsom-pa to meditate evil, to brood
mischief Mil.; bar-čād ma tsāgs-par without having played me a roguish trick Mil.; also in a moral sense: temptation; sin, trespass, bār-du r'čād-pa to commit sin, to trespass Mil. — *bār-ta* W. cloth round the loins. — bār-stōn Sch. empty space. — bār-do 1. also bar-ma-do the intermediate state between death and re-birth, of a shorter or longer duration (yet not of more than 40 days, ni f.); although on the one hand it is firmly believed, that the place of re-birth (whether a man, an animal, or a god etc. go forth from it), unalterably depends on the former course of life, yet in Thgr. the soul is urged and instructed to proceed at once into Nirvana to Buddha (inconsistently with the general dogma). bār-do r'čād-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. Bunon. — bar-snān (seldom bar-snān-ba) atmospheric space; stōn-gi bar-snān-la in the heavens, in the air, frq.; bar-snān-la par (a fragment of a blasted rock) flies up into the air; bar-snān-du or -la c. genit., the common word for over, goi bar-nān-la, over (his) head. — *bār-pa* W. the middle one, e.g. of three brothers. — bar-bār-du Ma. at intervals, from time to time, now and then; bar-bār-la id.; *mā bar-bār-la*, at long intervals, seldom W. — bār-ma the middle one of three things Ghr. — bar-mi mediator, intercessor, umpire. — *bar-tsöd* W. middling, *lān-po bar-tsöd* a moderate wind. — bar-mtsāms, bar-tsāms interval (Sch.: room; leisure, convenience, comfort?). — bar-lāg-pa = bar-mi Sch. — *bar-lhag* gap, vacancy, deficiency W., *bar-lāg kān-'čē* to fill up a gap or vacancy, to supply a want, or deficiency.

**bar-lig W. a field or estate** let to a person for the term of his life, for usufruct.

**bal wool, bal-gyi woolen, bal du'n klān-pa woolly Wld.; bal sīd-pa the first coarse plucking of wool, rmel-ba the second, of the finer wool, sīn-ba the third, of the finest W.; *bal tāb-'čē* to beat wool W.; bug-, ra-, rān-ba sheep-wool, goat's and camel's hair; rās-bal, śiān-bal cotton Čs.; śiin-bal prob. also the down on willow-blossoms Sch.; srin-bal Wld., Sch.: raw silk, yet perh. also cotton; ča-bal a kind of moss on stones Čs. — bal-skūd a woolen thread or yarn, worsted. — bal-sk'yē Sch.: mould on fermented liquors. — bal-glān, Čs. also bal-gyi glān-po-'čē, a kind of elephant, for which sometimes incorr. and ambiguous bā-laṅ is used, Dzl. and elsewh. — bal-fēr thin woolen cloth Čs.; *bal-gāb* W. tuft of wool, as is used for spinning. — bal-prāg thick woolen cloth. — bal-yis Sch. wool-card (?)

**bāl-po, bald(-po)-yāt Nepal, frq. designated as rin-po-'čei glīn, and as the favourite country of the Klu, or serpent-demons; bald-po-po, fem. bald-po-ma, bald-mo Ghr., a Nepal man or woman; bal-nyiņ Č., (-snyiņ) a Nepal rupee; bal-sraṅ Tar., Nepal pease.

**bān** bus I. v. bās-pa. — II. instrum. of ba; bas-bldāgs, 'licked by a cow', n. of a disease combined with the sensation, as if the skin had been licked off by a cow, cowitch, cow-pox Čs. (?) — III. v. pas, where there is to be added: to say nothing of, much less, e.g. kron dom dgu-brya-bas brya yan bru mi tāb, a well a hundred fathoms deep cannot be dug, to say nothing of 900 fathoms (much less one of 900, f.) Ghr.

**bās-pa (cf. Pers., Hind. بیس) Čs.:** pf. of byēl-pa inst. of, byēs-pa in the signification of 'done (with), settled'; bās-par byēl-pa, id. Sch.; in Bal. frq.: *bas, byas, bas-se, or also byās-te yod*" it is finished, completed, ready, all right; der bas that is all of it, nothing more is left Sch.; in byiś-su bās-kyis after having been made, caused, occasioned Mil., it stands as a sign of the preterite, similar to ziņ; or like zad: mi yēt-gi snān-du ma bās-kyis not only for one man it serves as a medicine Dzl.; bas-mta border-country Sch.

bi-ga, bi-ga'i, bi-yān in compounds big, hole W. for bu-ga, cf. big-pa; bi-gā-n-tan having holes.

bi-taṅ, Lh. door, prop. Bunun.

bi-nā-ya-ka Ssk., v. bgegs.

bi-swa-kar-ma Ssk., thai bsó-bo the smith of the gods, the Brahman-Buddhist Vulcan Dzl., Ghr.

bi-sa (Ssk. word for poison) n. of certain medicinal plants, e.g. bi-sa-dkar Polygonatum, in Lh.

big-pan Cs. vitriol; Sch. potash, gar-lick-ashes; mentioned in S.g. as a caustic.

big-bi-ky Kun. quail.

bīl-bīl (?) Ld. mouth-piece of a haut-boy, hautboy reed.

bīm-pa बीम-पा, फ्रिस. फिस. Momordica monadelpha, a cucurbitaceous plant with a red fruit Wd., 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. 49; transl. p. 108; so also Pth.: mča-sgrós bīm-pa bī-l bar 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).

bīr-bīr W. crumbs, bits, scraps.

bil-ba Ssk. बिल, Hind. bilb, bēl, Aegle marmelos, tree with a nourishing and wholesome fruit; the word seems to have been transferred also to the cocoa-nut.

bu l. sbst., resp. sras, 1. son, common in B. and C.; *cē-bu* W., the eldest son. — 2. child, bu btsā-ba the bringing forth of children, children being born Dzl.; bu ma'dān-bar gyur-ba to get many children; bu ma ṣqos-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. bū-mo v. below.


bu-ga 1. in compounds bug, hole, opening, orifice, aperture, bū-spaí bu-ga pore, passage of perspiration Dzl.; sna-bug nostril; bu-ga dgu(-po) the nine orifices of the body (eyes, ears, nostrils, mouth, urethra, anus); tsās-pai bu-ga and perh. also yid-jug bu-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.
bud, every darkening of the air through dry matter, a cloud of dust, more exactly tal-bud; bud-tshub dust from threshing; bud-khyis tshab wrapt in vapour Mil.; perch. also snow-storm (Sch.), yet not exclusively. Bud-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. sains - rgyas; bud - dhai jren-ba, *bud-de tain-na* rosary Ts.


bud-med B. and C., 1. woman, bud-med sdu-gu a fair woman Dzl.; bud-med da'i sbug-pa to defile, corrupt one's self with women Dzl. — 2. wife, spouse, not frq. Dzl. (W. bu-mo and á-ne).

bud-siṅ fire-wood, fuel, also dung used as such; bud-siṅ bshag-pa to cleave or chop wood.


bun-lóṅ — ču bun-lóṅ-béṅ byed it is whirling up and down, an expression used of boiling water which contains impurities or extraneous matter; hence bun-lóṅ-gi sna'-sás troubled, impure, sinful thoughts.

bub-pa v. , bub-pa.

bubs = yug, also tan (चान 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-rl prob. whole, entire, bubs-rl buṅ Sg. the whole body, opp. to separate parts.
būm-pa, bottle, flask; the water-flask of the hukka; bottle-shaped ornaments in architecture, e.g. on the cenotaphs or Chodtön; rdzā-mai earthen-bottle, pitcher; söl-bum glass-bottle; čain-bum beer-bottle; mčod-bum ğs. vessel used in sacrificing; mē-bum cupping-glass Lt. (cf. puṅ-pa).

"be-log" Sch., great-grandfather.


bur-tsin (or perh. tiṅ) Sch., a kind of bell or gong in temples.

“bur-tse” n. of certain plants in Ld. 8-Kuṃ.

bul W., *bhul, bhlul, bhul and bhu-tog* C., Med., (the spellings of Campbell, pet — v. bā-mo — and of Schīlı̊, 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.

bul-po slow, heavy, tardy, gro būl-te slow in walking, making but tardy progress Dzī.; W.: *dūl-cē bul-po*.

bul-ha-ri, *bul-gar* W., Russia leather, jufts.

būs-pa 1. for byis-pa Lt. — 2. v. būl-pa.

be, 1. num. figure: 105. — 2. W. for bye. — 3. for words here not noted refer to pe.

be-kur S.g.?

be-gē v. beg-gē.

be-con, also -tsun, Ssk. गृह, 1. club, with an ornamental knob, prob. merely an attribute of gods. — 2. n. of a goddess Thgr.

be-ta a geographical prop. name, prob. = Himalaya, Phī.

bē-to, bē-do, vulg. calf.

bē-dha v. bē-dha.

be-snās ğs. thick slime or mucus, e.g. the mucus flowing at childbirth from the vagina Lt.

be-bīm, also beu-bīm, writing, scripture, book Glr., perh. the same word as the following.

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'.

bē-mo cow-calf, female calf C.

be-rdzi Nakshatra, v. ṛguy-skār 3.

bé-za W., from the Hind. आज़, interest, tä-ka bé-za a double paisa interest, of 1 rupee, = 4 - 6 pCt. pro month.

be-rag (spelling?), fillet of the women in Ld., ornamented with coloured stones.

be-le-ka S.g., a kind of surgical instrument.

be-log Sch. great-grandfather.

be-śiṅ oak-tree, = ěa-ra; be-krōd oak-forest Wdns.

beg-gē Lt., a disease; Sch.: meases.

bēg-tse a hidden shirt of mail.

beū Sch., stick, cudgel, club.

bed, 1. = ke, ke-bō, advantage, profit, gain, high price, tsa-la drug-ṭu bed yōd-paš skāb-su at a time when salt was a sixty times dearer (than barley) Glr.; *bed tōb-čē* W. to gain, to make profit; bed-čōd Mil. is stated to be the same as lois-spyōd; bed-čōd tsoa bōd-de to be temperate, to keep moderation in the indulgence of the appetites. — 2. interest, C., W.

ben a large pitcher; jug, beer-pot, Glr.; *čū-bḥen*, water-pot, C.

bém-po 1. dead matter, mostly applied to the body, as opp. to the soul, rig-pa, e.g. bem-rig sgye-dus when body and soul are parting, Mil., Thgr.; lus bem-rig ṛnyis-kyi so-mtšams-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 Māg. bem tol rgyud-pa seems to denote a surgical operation. — 3. some 
receptacle, box, bag etc., bēm-po nān-mas yer bton she took gold out of the . . . ?

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beu Cs. calf.

beu-bum v. be-bum, Mil.

beu-bris, in Sty. mentioned as a material for clothing; Schr.: ‘fine 
linen’, which however is as yet unknown in Tibet.

ber 1. cloak, bēr-gyi tu-ba tail of the cloak Glr.; ber nâg-po a black cloak 
Glr. and elsewh.; jol-ber dress with a train 
Wdk., Pth.; tsem-ber a cloak patched up 
of many pieces Pth.; ber-chên gown of a 
priest, sacerdotal cloak, without sleeves, 
with gos-chen for a collar; ber-tal fur-cloak. 
— 2. strength, sharpness, keenness, pungency, 
of spices, spirits, snuff etc.; ber-chan sharp, 
pungent, piquant; a-rag-la ber màn-po 
yod the gin is very strong W.; bēr-ra 
rag, 'bēr-tse màn-po rag' it bites, burns 
my tongue; za-ber Cs. the burning sensation 
caused by the stinging of nettles; cf. 
gur-ba.

bēr-ka W., bēr-ma, bēr-leag Mil., 
stick, staff (cf. dhying-pa); spai bēr-
ma cane, bamboo Mil.; ber-ma leag yēg 
a simple staff Mil.; leags-bēr iron-bar, crow-
bar; smyug-bēr cane, walking-stick.

bel Cs. leather bag.

vai-dār-ya, Ssk., azure stone, lapis 
lazuli Dzl. vai-dār-ya dkar-po and 
snān-po, v. table of abbreviations.

vai-rosa Ssk., Tib.: rnam-
par-sna-mdzad, 1. n. of the first 
II., 69.

bo, 1. num. figure: 135. — 2. affix, to 
designate some words as nouns.

bo-tog-pa, bo-lon-ba 
Ts., ankle, ankle-bone.
ass; boṅ-sgūl an ass's load; boṅ-sbāṅ dung of an ass; boṅ-rdži keeper or driver of an ass; dre-bōṅ Cs. 'an ass generating a mule'.


bod 1. Ssk. བོད་, Tibet, bod-(kyi) yul id. 2. for bōd-pa, bob 'ka-dig some Tibetans Tar., khyed boṅ-namgs ye Tibetans.

— 3. for bōd-skad the Tibetan language, bōd-du bsgyur jug I will have it translated into Tibetan Pb.; bōd-skad, in a more limited sense, also implies the common language of conversation, opp. to book-language W.; bōd-pa, bōd-(kyi) mī Tibetans, bōd-mo fem.; bōd-kyi mī-rigs or mī-brgyud the people of Tibet, in contradistinction to other nations, bod-bāns the Tibetan people, opp. to its ruler.

正式 bōd-pa 1. v. bod. — 2. = bōd-pa.

bón (acc. to Sch. = བོན) 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 lhā - čos and boṅ-čos, or shorter čos and boṅ, were placed in opposition, as with us Christianity and paganism; v. Glv. and Mī.; at the present time, both of them seem to exist peaceably side by side, and the primitive religion has not only numerous adherents and converts in C., but manifold traces of it may be found still in the creed of the Tibetans of to-day. — 2. = bōn-po, follower of this religion.

bor, v. bö-r-ste.

bōr-ra, a sack of corn, holding about 30 kāl W.

bol, bol-gon 1. the upper part of the foot Stg. — 2. the leg of a boot W. — 3. clod of earth C. — 4. v. bol.

正式 bol-gār = būl-ha-ri.
bya-ṭāb 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.

bya-ṭāb Sch., a winged diabolical creature, harpy.

bya-nā Sch. (acc. to Liô. corrupted from ब्यान) seasoning, condiment, sauce, in a legend; prob. also in a gen. sense: meat, food, byā-nai-vo-byād Lax. byā-na-ma. prob. id.; tsā-byā-na-ma žig kyé-r-nas bringing some warm food Mil.

bya-nāg raven, or some similar bird S.g.; bya-nāg-rdō-je Mil. id., because the raven is said to reach an age of a thousand years.

bya-nān Sch. (sub. byā-ra) earnest endeavour.

bya-po Cs. fowler, bird-catcher.

bya-po 1. cock, the male of the domestic fowl, more definitely: byā(-po) mtsa-lu B. and col.; bya-po dān-po, ghmi-pa etc., the first, the second cock-crow C. — 2. bya-po skyā-po* W. sparrow. — 3. bya-po-tsi-tsi Med., a medicinal plant, stopping the monthly courses; in Lh. the great balsamine, Impatiens Roylei.

bya-spū, down (feather), byai spu B. and col.

bya-pi, cock, the male of any bird.

bya-piug 1. a young bird. — 2. a young fowl, chicken.

bya-ba 1. inf. and part. fut. of byād-pa, q.v. — 2. sbst. deed, action, work, without any reference to time, žig-rtén-γyī byā-ba and čos-kyi byā-ba secular and religious works, frq.; mai byā-ba byād-pa to act as a mother, to perform a mother's part Tar.; bya-ba zin-pa an action completely past Gram.; byā-ba mañ yan śras-bu čiṇu-ba much labour and little fruit, much work and little profit Tar.; der rgyāl-po dañ blon-po-mams-kyi bya-ba byā-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 bya-ba = secularity, worldliness, byā-ba btsan-ba žig rgyān-du če a resigning of worldly things is fraught with great blessing Mil.; bya-byād the doing, doings: bya-byād nyin-ba žig rgyān-du če the doing little brings great blessing, and so in a similar manner: byā-rgyan byād-rgyan ma mañ žig do not give way to a bustling disposition Mil., i.e. do not permit your contemplative state to be interrupted by a distracting activity of your mind; bston-pa-la (or bston-pa) byā-ba bya-pa lo-rgyus an account of what has been done for the spread of the doctrine Tar.; bya-ba dng šrel-ba seems to be a grammatical term relating to the verb.

bya-bañ v. bya-rcāi.

bya-bāl Sch. down (feathers); L. 121?

bya-brāl-pa one free from business, one that has renounced all worldly employment, an ascetic, Ld.-Glri.

bya-ma a female bird, hen, brood-hen.

bya-ma-ṛta courier, estafet.

bya-ma-bim a tea-pot shaped vessel used in sacrificing.

bya-ma-byar-skyāg(?) dandelion, Taraxacum Ld.

bya-ma-byi S.g.; Sch. flying squirrel.

bya-ma-leb Sch. butterfly, = phyema-leb.

bya-mo 1. the female of any kind of birds. — 2. hen, female fowl. also in conjunction with mtsa-lu, cf. bya-po(?)

bya-rmyān-ba Sch., bya-rmyen (another reading smyen) byād-pa, to yawn Mil.

bya-dmar flamingo Sch.

bya-tsân bird's nest.

bya-ts'en Sch. the white crane.

bya-tsögs a flight of birds.

bya-ṛdi one attending to poultry.
bya-wän S.g.; Sch.: night-hawk, goat-sucker, caprimulagus; bat.

bya-bzon* Bal. egg.

bya-zé crest, tuft (of feathers) of birds Sch.

bya-wdn bya-wdn-gi he was banished to the north country Glr.; bya-wän-pa a man from Jai-tän — 3. the significations of bya-wän-snyom-pa Sch. to tailor, to cut to a proper shape, and of several other compounds, require a different etymology yet unknown. — 4. for bya-wän-bu.

bya-wän-rkyään trowsers, small-clothes, breeches Mil.

bya-wän-kyög 1. the inside of the body, bya-wän-kyög-stöd the upper part of the body, cavity of the chest, bya-wän-kyög-snäd lower part of the belly, abdomen, bowels S.g.; *jai-kyög-la zug rag* I feel a pain in my bowels W. — 2. rump; opp. to yan-lög limbsLt.

bya-wän-ga Lt?

bya-wän - sgra - mi - snyan the northern continent of the ancient geography of India, v. glin.

bya-wän - chub, བྱ་བོ, 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; bya-wän-chub-mchöd id., frq.; bya-wän-chub-mchöd-tu snyan (or resp. tugs)skyöd-pa to create the thought of such holiness, to direct the mind to it Dzl., Glr.; bya-wän-chub sdog-pa to aim at it, to be anxious to obtain it Dzl.; lün-pa to attain it; bya-wän-chub-snäs the mind intent on and suited for it, universal charity; snyin-yje-bya-wän-chub-snäs-kis kun bla-snas submitting to every thing with a loving and charitable mind; bya-wän-chub-snäs-dpa, ངོ་བཞིས་བལྟེ, frq. with the addition of sna-mdp-a-筎-m-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; Köpp. I, 422; bya-wän-chub-snäs-dpa རོ་བཞིས་བལྟེ, n. pr. of it Thgr.; bya-wän-chub-snäs-dpa རོ་བཞིས་བལྟེ, རོ་བཞིས་བལྟེ, the bodhi-tree, holy fig-tree, ficus religiosa (not indica), emblem of mercy; bya-wän-chub-snyin-pö ལོ་བཞིས་བལྟེ, n. pr. = rdo-rje-yan dan.

bya-wän - rdo Cs. monument, prop. inscription-stone.

byān-bal, pf. of byān-bal q.v.; byān-sems a pure, holy mind Mil., prob. = byān-čub-sems.

byān-bu, byān-ma 1. inscription, direction, label. — 2. the tablet on which an inscription is written, zāins-kyi byān-bu (to write) on a copper plate or tablet Glr.; yig-byān, ka-byān, resp. zal-byān, = byān-bu 1; sjö-byān inscription over a door, dur-byān on a sepulchre; rtags-byān a mark on a thing Cs.; byēd-byān list of marked luggage; min-byān, resp. mšan-byān list of names Plh.; sōg-byān cards Sch.; byān-rdo a stone monument.

byad I. 1. Cs. proportion, symmetry, beauty, dpe-byad Dzl., id.; byad-btan well-proportioned, fair, beautiful; byad-mēd the contrary Cs. — 2. face, countenance Lex.; byad spus kēns-pa a hairy face Glr.; byāk-kyi bkrags Thgy.; mdam Lt., brightness, radiancy, beautiful complexion; byad-btin face Dzl.. Byad-ye-sig, Sch.: stature, prob. more correctly: countenance and body Dzl. and elsewhere.

II. (Cs. also byād-ma) 1. enemy. — 2. a wicked demon, byād-ma rmé-sa-tan Wkh. — 3. also byad-stem(s), S. O. and elsewhere, imprecation, maldection, combined with sorcery, the name of an enemy being written on a slip of paper and hid in the ground, under various conjunctions; yān-qqi byad, pā-rol-po byad-stems a maldection practised by another; byād-du or stēms-su yān-pa, prob. to curse a person with conjunctions.

III. in compounds, yo-byād, ča-byād q.v. — IV. frq. for byed.

byān 1. Ld. frq. for byān, *jan čokan, jān-ma* cook. — 2. v. the following.

byān-po Cs. married man; Sch.: a free man, one divorced from his wife; byān-mo Cs. wife, spouse; Sch.: 1. a divorced woman. — 2. a whore. Only this latter signification seems to be known among the common people, e.g. *ā-pe jān-mo*, as a vulgar abusive term; byān-tsul-pa Sch. 'to allure, entice, seduce'; these significations are, however, not sufficient to explain: byān-moi byān-bor (or -por) rau byān-tsul Lex., and: sēms-la rau byān-tsul Mil.

byāb-pa 1. to clean, cleanse, wash, wipe, naš tams-čad-la to clean the whole house Domān. — 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.

byāms-pa 1. kindness, love, affection, byāms-sems id. — 2. kind, loving, affectionate, used of the love of parents to their children, of the beneficent to the needy, but not in the contrary order, nor of love to inanimate objects; byāms-pai či-ne-lzin the meditation of love, compassion, frq.; mi kīn-la byāms-sin being kind towards every body; byāms-pa yunen kind, affectionate relations, frq.; byāms-pa máin-na when I have many well-wishers, patrons Dom.; byāms-pa as a n. pr., also byāms-pa mgön-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-bgigs sitting like Maitreya, i.e. after European fashion on a chair, with his legs hanging down, opp. to tab-bgigs, like Sākyathubpa; yet he is by no means uniformly represented in that posture.

byar, supine of byād-pa; byar-mēd 1. prop.: non faciendum, not to be done. — 2. sbst. inactivity, inaction in the specifically Buddhist sense, apathy, indifference, byar-mēd-kyi nān-la yunās-par gyis Thgr.

byās-pa, pf. of byād-pa; byās-na 'si jecereis, "sin jecereis", after a preceding prohibitive ma byed also to be rendered by else; as sbst. 1. 'factor', 2. 'actus': byēd-pa byās-pa a doer of deeds, as the first grade of holiness; byās-pa sōs-pa, yūd-ba Sch. to keep in mind a thing done, to require, to reward; byas-čos Mil., also known in C., seems to be a notion akin to our conscience, *jheči zān-po, nēm-pa* C., *jhe-lé* id.

byi-tán(-ga) a medicine Med.

byi-tur or dur, 1. n. of an animal, inhabiting caves S.g.; byi-dur-ma Sik. porcupine. — 2. spine of a porcupine or a hedgehog Sch.

byi-dör a kind of silk stuff? Wdlk.

byi-dür v. byi-tur.

byi-dör the wiping, cleaning; bya-gdár žê-s-pa byi-dör-gyi las de'i min the word bya-gdár denotes the act of cleaning Lex.; commonly byi-dör byêd-pa e.g.: ynas-su to clean to sweep a place Dzl.; spiritually; to cleanse one’s thoughts Mil.; byi-bdar byêd-pa Dzl. to dress, trim, decorate one’s self, to make one’s self smart.


byi-bo Lex.; Sch. little child, infant, = byis-pa.

byi-bzin n. of one of the lunar mansions, v. rgyu-skár.

byi-zé Cs. = tabs, manner, way, method.

byi-ru coral, frq., also byû-ru; byi-ru ndog light red Glr.

byi-rug medicinal plant Med.

byi-la, B., W. *bi-la, bi-li* (Hind. *billa*), cat; byi-la 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-ntsân is an attribute of the gods, resembling a flag with a cat’s head at the top.

byi-tám Wdk.?

byi-sâu Wdk.?

byi-ba v. byi-ba.

byi-biû-fû-lu S.g. n. of an animal (?).

byin 1. pomp, splendour, magnificence, e.g. of kings; byin-čé-bar bzhûgs-pa to be enthroned in great splendour Dzl.; yzi-brjâl dañ byin če Dzl. mtu dañ byin Dzl.; byin-čan magnificient, splendid, brilliant, byin-méd the contrary. — 2. blessing, a bestowing of blessings, a power working for good, byin-bab Lex., -yâb Sch.: conferring blessings (?), bcom-tdan-dás-kyi byin-gyi by the blessing, the miraculous power of Buddha; yet also applied to devils, v. below; most frq. byin-gyi rlö-ba-pa, pf. brlabs, ft. brlab, imp. rlobs, to bless, mi a person, so-rga a place Mil., also followed by the termin.: sâms-can-gyi sdeug-bsiâl âr-bar byin-gyi rlobs grant thy blessing, that the misery of beings may be assuaged Mil.; bu mten-rkyen dzûm-bar byin-gyi rlobs bless the son, that all happiness may be accumulated on hi m Mil.; rgyud mnyon-po bzûn-bar bless my soul, that it may be an efficient help (to these people) Mil.; relative to devils: log-
byin-rtén

1. calf of the leg, byin-pa nā-ba pain in the calf; byin-sīl Cs. 'hollow on the inward side of the thigh' (?).
2. II. pf. of byin-pa.

byin-po Sch. all, the whole; general; byin-gyis jra-ba by degrees, more and more fine etc.

byin-rlabs v. byin 2.

byib-pa, pf. byibs 1. to cover, to wrap up, gōs-byibs L.t. — 2. Cs. to hide, conceal, keep secret, hush up.


byil-ba to stroke, mgā-bo-la byil-byil byed-pa to stroke a person's head Pth.

byil-mo naked Sch.

byis-pa 1. child, esp. little child; byis-(pai) nad disease of children Med.; byis-pa btsa-rlabs obstetric science Med.; byis-stón v. na-zla sub na I, 2; byis-pai blo Cs. childhoodness, want of judgment; byis-pa skye-bo a plain, ignorant person, a person not initiated Thgy., S.O.; mo-byis girl, lass Mil.; byis-pa-zin-zig Cs., twins. — 2. boy, lad, till about the age of 16 years, frq. (W. not in use).

byiú-ru = byiú-ru.
to show a difference, c. genit. in, of, between things; to analyze, to explain; variety, diversity Was. (266); bye-brág bṣad-pa = vbhāṣā Was. (147), also bye-brág-bṣad-mtso or -ču-yēt, title of books; bye-brag-can Cs. different, bye-brag-mēd-pa Cs., m̥pyed-pa Dzl. equal; bye-brág-tu smrd-ba Thgy., bye-brág-pa, शब्द, name of a school of philosophers, Atomists Köpp. I, 69.

— 2. division, section, class, species, đāid-groñ, rōl-mōi bye-brag a species of animals, a kind of musical instrument etc. Lex.; yul-gyi bye-brág a part of the country, province, Tar. 33, 6; bye-brág-tu (to go through) according to the separate classes Zam.

byed-ma (C. "*jhe-ma", W. "bē-ma") 1. sand, frq. — 2. sandy plain, sands, yṣer-gyi bye-mai ĉkyil-na in the middle of a plain of gold sand Gṛ. — 3. gravel (disease) Schr. — byed-ma bru yēg a grain of sand Cs.; gān-pai klün-gi bye-ma tsam as much sand as there is on the Ganges; bye-ma-kā-rā brown sugar, ground sugar, Hind. चन, C. — bye-ākār white sand, bye-nāg black sand. — bye-rāb Lt. sandy water, water standing on sandy ground. — bye-lyōn a sandy tract Cs. — bye-tān a plain of sand, a sandy desert Gṛ. — bye-pūn heap of sand. — bye-teub sand raised by a whirlwind. — bye-ril (Schr. kriñ), small sugar-balls, Indian sweet-meat, imported into Tibet, C.

byed-pa I. vb., pf. byas, fut. bya, imp. byos, vulgo byas (Sp., Bal. "bēd-pa"); in Ld. and Lh. instead of it gen. *či-ba*), resp. mdzad-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: yṣer-las out of gold, sīn-la Tar. 160, 11 of wood; with the acc. and term. to form to, to work into, pāg-pa sogs-ṣog-tu to work or manufacture skin into parchment Dzl.; with the instrument.: to do with, to make of: Ḟiḍ ci Ḟī bya what are you going to do with it, to make of it? Dzl. to cause, to effect: thān-ba de naḥ byas-pa yin Mil. it was I that caused this falling; with the supine, to take care that: byed-par Ḟod-par byed-pa to make him inclined to do it Dzl., ma sōr-bar byos sīg Pth. take care, that he do not escape; yod-par byed-pa to produce, procure, provide, dei ynas-kīn-la sogs-pa byas-nas he provided for him a dwelling with appurtenances Dzl.; to fit out, equip (a ship) Gṛ.; to act: rgyag-po, drañ-srōñ etc. byed-pa to act a king, a saint, as much as: to rule as a king, to live as a saint Dzl., bhā-ma byed-pa to be a priest C.; in a gen. sense: to do: byā-ba dañ bya-ba-ma-yin-pa stōn-pa to teach what men ought to do and what they ought not to do Thgy.; to commit, perform, execute: nyās-pa byed-byed-pa one that has repeatedly committed himself, las or byā-ba byed-pa to perform an action, las ci Ḟī byed what are you doing, what is your business? tabs yōd-de byed-maṅ med there is an expedient, but no one that carries it into effect Ma; mi byar mi rūn-bas as it must be performed, lit. as it cannot remain undone Dzl.; bsām-pa ltar myur-du byas-na if an intention is speedily executed, performed; las byed-pa to work, to be efficient (of a medicine); to act, proceed, pretend, affect: ci ltar byas-na legs how proceeding is good? i.e. which is the best way to proceed, how shall I manage best? Gṛ.; bsām-yan-la yōd-pai bags byas he pretended, affected to meditate Gṛ.; dei būgs-su byao I will act as he does, I will do like that man Gṛ.; gā-le byed-pa Mil. to proceed slowly, to be slow; to take, to assume, to count: Ḟag bṣi-pa dāi-por byas-na if the fourth day be taken for (counted as) the first Wlt.; byed-pa with the term. of the inf. is frequently used periphrastically or to give force to other verbs; such forms are: yṣod-par byed-pa to kill, pa-mās bės-par byos (or gyis) sīg, resp. yab-yum-gyis mkg-

byao I shall remain Tar., kō-mo grogs byā-
yis as I shall be with you Gtr.; — the form byao frq. serves to express necessity: btsal-bar bya I must seek Dzl.; esp. with a negotiation: byojd-par mi byao they are by no means to be pronounced; the participles in the short forms of yton-byed 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 byed-pa is differently to be translated, as dpe byed-pa, yid-la byed-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; siar byás-pa bžin according to what has been said before Dzl.; byas-byain though saying Pth. — and in the fut., which in that case, however, frq. stands for the present: (žes) byéi-bai sgra byiun-no a voice thus speaking was heard Gtr.; de-la dbyaun sés 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 Α.; byá-ba also implies: of the purport, to the effect, just as deš-pa is also used: 'bol-žig' byá-bai luñ byiun-nas an order being given to make a search Gtr. — 3. to go away, to disappear: byas soñ he disappeared Gtr. —

11. sbst. 1. byé-d-pa and byé-mdkan, the person that does or has done a thing, the doer, performer etc.; author, bstan-bzós byéd-mdkan the author of the work Tar. — 2. byé-d-pa the instrumentative case Gram. — 3. byé-d-pa the doing, dealings, with noun in the instrum. case: dé-dra-ba mi-rigs-pa rgyal-pos byéd-pa such wrong being done by the king, such unjust dealings of the king Dzl.; in the genit. case: blö-yi byé-d-pa dbyins-su sobs hide the working of your understanding in the heavens, i.e. let it disappear in nothingness; effect, also with the noun in the genit. case, Wdi. — 4. byé (-pa)-po, doer, accomplisher etc., mchod-sbyin byéd-pa-por bos he invited him as sacri-

ficing priest Tar.; shül-bar byé-d-pa-po conveter Tar.; bkra-sin spîel-bai byéd-po augmenter of eternal happiness (from a hymn); byé-d-pa-po instrumentative case Gram.; as the twelve byé-d-pa-poi skye-miéd I here cite the following from Wdi., without being able to offer an explanation: bdag, sems-can, sroq, grö-ba, ydo-ba, skyis-ba, yan-zág, ied-can, skal-bdag, byéd-pa-po, tsov-ba-po, dbes-pa-po, mton-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.

byeu (also byiu q.v.) little bird; byeu-zul byé-d-pa v. zul; byeu-la-pug S.g., a medicinal herb Cs.

byér-ba v. byér-ba.

byes, Lexx. and col.; foreign country; abroad, byes tag-rin-ba a far distant country Cs.; byés-su grō-ba to go abroad, to travel; byés-su sde-pa to remove, to emigrate Lex.; byés-nas sléb-pa to come from abroad Lex.; byés-pa traveller, foreigner, stranger; *lam-rig bès-pa yó-d-pa yin-te* W. proceeding together as fellow-travellers.

byé-ba Cs. rdá-ba byé-ba to hear, hearken, listen.

byón-pa v. byón-pa.

byól-ba v. byól-ba.

byol-són animal, esp. quadruped; byol-són-bas glên-pa more stupid than a brute Mil.; byol-són rgyul-po the lion Mil.

brá-ka v. tā-ka.


brá-ba, 1. sbst. n. of a small rodent, living under ground (not mole Cs., but rather suslik, earless marmot Sch.); brá-plu-se Ld. a similar animal (= pra-lit); bra-mkiär, bra-tsásn, Cs., burrow of it; bra-brim
brá-bo

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, btsin ma bra, gon ma bra she allowed herself no abundance of food, drink, or clothing; *za-, tuin-, chin-, lab-, zér-dha-te* eating, drinking plentifully, walking, speaking, talking a great deal C.; *šea-, sho-, dhan-dha-te* being very hot, warm, cold C.

brá-bo (prov. *brau*, Pur. *bro*) buckwheat; bra-piye Lex., rjen Sch. buckwheat flour; bra-sog buck-wheat straw, serving as a poor sort of fodder during winter.

brag rock, brag rtsé-yisim-pa a three-pointed rock; brag-skéa the middle height of a rock, opp. to brag-myug and rtse its foot and top Cs. — brag-spós prob. an aromatic herb, used for incense L.t. — brag-skibs beetleling rock. — brag-ryag a prominent, high and precipitous rock, towering rock. — brag-ča, -ča echo; also fig. for something unsubstantial, shadowy, not existing Mil. — brag-myug foot of a rock Cs. — brag-yug rock-cavern. — brag-pye dust produced by hewing stones Glr. — *dhag-bloñ* = pa-bon C. — brag-dmán name of a rock in or near Lhasa, alluded not to be identical with dmar-po-ril(Sch.). — *dagtsel-wa, dag-sig-pa* mite, tick W. — brag-rtsán rock-lizard. — brag-rtse top of a rock. — brag-čiin mineral pitch, bitumen, is said to cure fevers and even fractures. — brag-ri rocky hill. — brag-rûd fall of a rock. — brag-rûl chasm in a rock, ravine. — brag-sig v. brag-rtse-ba.

brá 1. resp. sku-bráin chest, breast, (cf. mi-ma); brañ rdéa-ba to beat one's breast Glr.; *phia-gu dán-la čir-te kyir-che* W. to carry a child pressed against one's breast. — brañ-kyéa (?) Cs. a high, prominent chest. — brañ-dkyl middle of the breast, cardiac region. — brañ-škog Mil. prob. = škog-ma. — brañ-skás Sch. the dorsal vertebrae opposite to the chest. — dken-kud* string of the brañ-šuñ (-gyn, -kön, -göi), pellet-bow, a bow furnished with two strings, to shoot pellets or small stones, brañ-rði or -rôde, with it W. — *dkan-kög* C. cardiac-region, pit of the stomach. — brañ-sgró snake, serpent (like tó-gro). — brañ-bur the middle convex part of the rdö-rje Ma. — brañ-tṣig Lk. prob. heart-burning. — brañ-(y)zöl Cs. dew-lap. — brañ-ze Mil. prob. breast-bone, sternum. — brañ-yyin Sch. tame, gentle. — brañ-rus Med. breast-bone. — *dañ-lag* W. the hands crossed on the breast. — brañ-so Glr. breast, brisket of a butchered animal. — 2. also brau, gen. brání-sa, eleg. mbi-bráin (q.v.), resp. yzin-bráin, bzung-bráin night-quarters, halting-place, whether under a roof or in the open air; also as much as stage (of a journey); brau-so ñës-pa Tar., prob. also *bör-che* W., to take up night-quarters; dwelling, particularly a temporary one, lodgings; but also a permanent abode, esp. in W.; *dán-sa tán-che, yar-che* to take in, to lodge a person over night W. (cf. ynas 2). — brañ-kañ, dwelling-house, dwelling-room Pth. — brañ-grögs house-mate, bed-fellow. — brañ-dpon master of the house, landlord. — pó-bráin v. pó; bla-bráin v. bla.

brá 1. slave, servant, mi-bráin 'vir servus' S.g.; brañ byêd-pa to be a servant, to serve Cs.; brañ-du gyur-ba to become a servant Cs.; brañ - du jôl - ba to make another be a servant, to use him as a servant B.; brañ-du skúl-ba to engage a person as a servant, to get him to work for one's self Glr.; brañ-du kas-blâins-so Pth. they promised to serve him; lus nag yid ysum brañ-du yul-te devoting heart, mouth, and body to his service Pth.; nain nib tò-gös-kyis brañ-du kôl morning and night I am a slave to food and clothing Mil.; subject, one owing allegiance, *la-dâgs-si gyál-po-la dán-yul-tso* a village subject to, belonging to, the king of Ladak W.; brañ-pó servant, slave Tar.; brañ-mo maid-servant, female slave; brañ-kôl, brañ-yyög = brañ; also collectively, servants, domestics, household. — 2. texture, in the
compound tagns-brán byé-d-pa to weave Mil.; nye-brán Mil. seems to be some decoration of the shoes; sino-brán Mil. something similar. — šu-brán Glr., and mśo-brán ??

**brán-pa** to pour out Tar.

brán-mo 1. v. bran 1. extr. — 2. also = *dan-tsös* W. finger, toe.

**brá-pa** v. brá-pa.

**brá-m-ze** from 1. Brahmin, Hindoo priest; brá-m-ze-mo female Brahmin; brá-m-ze rig-byé dón-pai spra the voice of a Brahmin reciting the Vedas, being taken as a sign of good luck; brá-mze-pa as an adherent of Brahma. — 2. a priest in general S.O. (Acc. to Fous. transl. of Gytach. 13 and 52 also = bráhmanā, 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.)

**brí** v. *brál-ba.*

**brí** v. *brí-ba.*

**bríd-pa** 1. Sch.'to continue, to reiterate, to repeat continually; bríd-la ytón-ba to give again and again'. — 2. v. *bríd-pa.*

**bríd-bríd-pa** Sch. to float, to move confusedly, before one's eyes.

**bríd-rtsa** Lt.? —

**brim(s)** v. *brim-pa.*

**bris** v. *brí-ba; bris-sku, sku-bris picture of a saint, drawn or painted Cs. — bris-byer the art of painting and carving images. — bris-ma written book. — nag-bris a drawing Cs.; tson-bris a coloured picture.

**brú-ba** v. *brú-ba.*

**brú-ba-fsá** Lex. hunger.

—or **bru-žá or bru-sá** Wdk., prob. = gru-žá and gru-sá Pkh., bru-šāl or bru-sál Ld.-Glr. Schlv. 19, b. 21, a. name of a country to the west of Tibet, bordering on Persia.

**brug-pa** to flow, to stream, to gush Cs.; sbst. current, flow, flux Cs.; šu brug-pa flowing-water Lex.

**brun** dirt, dung, excrement, mi-brun, bya-brun, shbran-brun etc. feces of men, birds, flies etc. Med. and elsewh.

**brul** small particles, fritters, bits, crumbs, bag-brul C. crumbs of bread; brul-ba Mil., C. to fall, into an abyss Thg.; to fall off, fall out, fall down, of leaves, seeds etc.; brul-bu, brul-lu = brul W.

**brus** v. *brú-ba.*

**bre,** *še*, Sskr. **brósh**, 1. a measure for dry things as well fluids, about 4 pints; acc. to Cs. 7/30 of a bo; bré-bo še, breu 'činn large and small bre, Cs.; yše-šiš bre gan Glr. one (small) measure of gold-dust; bre-do two measures; bré-la šoš that will just fill a bre Zam.; brés bšur -ba to measure with a bre Lex.; la-kün bre-tsad tsmā žig a miniature temple, not larger than a bre Glr.; vulgo also that part of the Chod-ṛten, which has the shape of a corn-measure; in a general sense, measure, bre-srān ytān-la bēšs-pa Glr. to regulate measures and weights. — 2. *bre* Ld. Lh. *bré-se* Kun. Eremurus spectabilis, a plant of about a man's height, belonging to the asphodels. — 3. v. bré-ba.

**bré-ko** basin for washing C.

**bré-ga** medicinal herb; bré-gu, id. (perh. the same plant) Med.

bré-ba v. *bre-ba*; bla-bré, ka-bré Sch. capital, chapter, upper part of a column or pillar.

**bré-mo** Sch. unfit, useless, worthless; bré-mo oyam Thgy.

**brégs-pa** v. *brég-pa.*

**brén-ba** v. *bré-n-ba.*

**brél-pa** to be frightened, afraid, in fear = rtub-pa, B. and C.; sbrul-gyis dün-bṣin brél-pa to be frightened by a snake Wdk., or bré-l-b can dün-bṣin-pa Pkh.;
bdud-kyis bréad-na if you are afraid of the devil Glr.; brél-foms Lex.; *ghél-po* fearful, frightful, terrible C.

brél-ba I. vb. (not the same as brél-ba) 1. to be employed, busy, engaged, to have business or work on hand, néd mkar-las-kyis brél-nas loṅ mi dug being engaged in building, we have no time to spare Mil.; ŏdod kā-nas brél-na if one is entirely taken up with lust and pleasure; *dhe-riṅ nā-la ghél-wa yg, saṅ-nyin yorg* to-day I have a great deal to do, come to-morrow C.; brél-bas on account of much business Dzl. — 2. synon. with póins-pa to be poor, to be without, wanting, destitute of, e. instrum.: loṅs-spyod-kyis brél-ba Dzl. 32, 7; more frq. with a negative: ēs kyāṅ mi brél-bar byās-so they did not let him anything Dzl. 32, 17, Sch.; *gsō-bai yo-byād-kyis mi brél-bar abounding in every necessary of life Dzl. 32, 3 (acc. to a better reading); combined with another word: póins-brél-te; brél-pōṅ-mēd-cū Dzl., mi brél-bar not sparingly, scantily, niggardly, e.g. to bestow Dzl. frq. — II. sbst. 1. C. and B., a being engaged in a multiplicity of business v. 1, 1. — 2. W.: business, affair, concern, *nā-la dēl-wa žig yod* I have some particular business, concern, suit; *dēl-wa ēi yod* what do you want, what about you, what are you doing there? bres l., W. also brés-kyu manger; rta-brés manger for horses. — 2. v. bre.

bro 1. oath, bro -tsāl -ba to take an oath (?). Pbh., bro bōr -ba id., dbu-bsnuyi daṅ bro bōr-ro Glr. they swore by their heads, nif. — 2. dance, bro skrab-pa Lex., krāb-pa Mil., brslān -ba Glr., resp. žabs-bró maṇḍād-pa Mil. to dance, leap, gambol, as a manifestation of gladness and mirth, whilst gar byād-pa is a regular kind of dancing, with gentle and waving motions of the body; viṅga-bró drums and dancing Glr.; bró-mkan Cs. dancer. — 3. Pur. bro v. brā -bo. — 4. v. bró-ba. — 5. bro-nād Lex., Mil. and elsewhere; Sch. an epidemic disease; bro-šāl Sch. ‘cold (in the head), cough, catarrh; Tar.: pāgs-pa lo man-por sku-bró tshal-te; Mil.: 'sīn-tu bro-fsāl-bar gytur-nas.

bró-ba. I. vb. 1. to taste, to smell, vb. a. & n.; ynyid kyāṅ mi bró-bas, not even enjoying (tasting) sleep Dzl.; kā-ro skyā -ba bro one has an astringent taste in the mouth Med.; spos bro-o it smells of incense Dzl.; dūr-yiṅ śīm-pa bro-o it has a pleasant smell Dzl. — 2. C. to desire, to wish, = dūd-pa, blō-bró-ba id.; nu brō-ste being about to weep Mil. — II. sbst. taste, savour, flavour, col. bro-blāg (*dōb -lag*), lān-tsa ka-zās kūn-gyi brō-ba skyed salt imparts flavour to any kind of food S.g.; bro ltā -ba or myon -ba, col. *dōb-lag nyai -cē* W. to taste, to savour; to try the taste; brō-ba-cān Cs., *dōb-lag-cān* W. savoury, pleasing to the organs of taste, exciting the appetite; bro -(ba-)med tasteless, insipid Cs.

brō-ma v. grō-ma.

brōg-žu v. prōg-žu.

brod = brō-ba, taste (ūm-po) *ghél-čen* C., *dōb-čen* W., well-tasted, savoury; *ghél čem-po* C. of a strong, powerful taste.

brōd-pa joy, joyfulness, brōd-pa skyed-pa Mil.; dga - brōd id. C.; ēi-brōd readiness to die Mil. — Here may be quoted also drod 2 and 3.

bros 1. v. bro 5; bros-tebs Sch. — 2. v. bros-pa.

bla I. the space over, above a thing, chiefly occurring in compounds; blā-na above Lex.; bla-na-mēd-pa, having nothing higher over it, the upper-most, the very highest, e.g. byaṅ-čūb, ĕs-rāb and the like frq; bla-na-mēd-pai lam, bla-mēd-rod-o-jeiţ-pa, = sīāgs-kyi lam, the mystical method, v. mdo 3; sā-bla, above the earth, above ground, opp. to sa-tshin, sa-dg upon and under the earth. Generally fig.: superior, better, preferable, baṅ-maṇḍō stōṅ yāṅ bla then even an empty treasury is preferable Dzl.; commonly with the pf. root of a vb.
Comp. bla-gāb, bla-gōs (W. vulgo *tsā-
dar, tsā-sar*) = ydzān-gos, upper garment, cloth, serving Indians, and occasionally also Tibetans as a covering, = toga, ḫuāνuν; bla-gāb ėrg-pa yīg-tu yāz-ба to throw the toga over one shoulder, frq.; bla-gāb-med-pa, 1. without upper garment Dzl. 2. having no wish, no desire, free from passion (?) — bla-bré, also bla-re, canopy, daś Dais and elsewhere. — bla-ma वदि 1. the higher, upper, superior; bla-mar byed-pa to esteem highly, to honour, syn. to bkur-sti byed-pa Domān, Tar.; the exact grammatical explanation of mii bla-mai ḫős-kiś ḫo-pīrūl Dzl. वज, or of the similar passage mii ḫős bla-mai rdzu-pīrūl 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, यु, with the genus of the person Pkt.; in a more gen. sense: ecclesiastic, priest, ‘Lama’ Thgr., Pkt.; in East. Tib. a title designating a high eccles. degree, something like ‘D.D.’ v. Desg. 247, 371; bla-mēd for bla-ma daś mēd-ynās ecclesiastic and sacrificing priest, whether it be one and the same person, or two different individuals Pkt., Mil.; bla-
(ma-)cēn(-po) chief Lama, Grand-Lama. — bla-brān resp. for dwelling-room or house of a Lama or Lamas, whilst yzin-kiś, po-
brān are the resp. expressions for secular dignitaries. — bla-slōb, bla-ma daś slob-
ma, the Lama and his disciple Sch. — smāng-yi-bla v. sman. —

II. Sch. ‘soul, life’; acc. to oral expla-
nations: 1. strength, power, vitality, e.g. in
food, scents etc., just like bēnd. — 2. blessing, power of blessings, like ḥunā, e.g. *ṭim-ī
mi-la la čen-po mi dūg = ḥun mi čag C.,
no blessing attends a commencer of the law.
— 3. an object with which a person’s life
is ominously connected; thus very com-
monly bla-śiṅ a tree of fate (gen. a juniper
or in W. a willow-tree, rul-leṅ), planted
at a child’s birth; rgyal-poi bla-gyā the
king’s turkois of life Gr., bla-dār a little
flag on the house-top, on which benedictions
are written; bla-ynās the omen is lasting,
propitious, nyams it is vanishing, fore-
boding danger; so prob. also Dzl. 23, 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 rdöl-ba Sch. to
find fault with, to blame, abuse, without a
reason; bla-tso(?) Lex.

blag, bla-gāb, gōs v. bla I.

blā-gāb, -cēn, -mēd v. bla-ma
sub bla I.

blag-nyān Med.? 

blag-tābs Lex.

blag-dāgs Gram.; Sch.: ‘a primitive
word, an abstract noun’. (?)

blā-ma v. bla I.

blā-bor Sch.: ‘well! that may be! so
much the better!’

blag-brān v. bla-ma sub bla I.

blag, ble-tso, gla-tso Sch.: here-
ditary portion, inheritance.

blag-ynā, ble-śiṅ bla-śiṅ v. bla II.

blā-re v. bla-bré sub bla I.

blag 1. sub bde-blag q.v. — 2. sub
btsa-blag q.v.

blag-pa 1. pf. blags, rna-ba blag-
pa = rna-ba yāt-pa Lex.: to incline
one’s ear to, to lend one’s ear, to listen to
(blag-pa not by itself ‘to hear’ ṇs.). —
2. mei-ma blag-pa to shed tears. — 3. in blag-pa mei-pa, the free translation of अवधारकालिक. Burn. 1, 309 takes it in the signification given by Sch. to bde-blag, and explains it by 'bare of every convenience or comfort'.

blan-ba v. lên-pa.

blad-pa to chew, secondary form to ldad-pa Lex.

blan-pa = glân-pa Cs.

blar, frq. incorr. for star.

blu-ba, pf. blus, to buy off, to ransom, to redeem, mi de blu-ru yton-ba to pay in order to redeem a man, to pay as a ransom for him Glr.; yingRon-nyi srog blus he redeemed the life of the dove Dzl.; di-dag-gis roygal-po mgo blug-o therewith I will redeem the king's head Dzl.; to recover, to redeem, yò-ba, a pawn, pledge, security C.; blu-rin the money or price paid for the redeeming of persons or goods, ransom.

blug-pa v. ldug-pa.

blugs-sku molten image; blugs-pár casting-mould;blugs-ma cast metal, statues, relieves (cf. bár-ba); blugs-yzár, dgáu-blugs v. yzar; ja-blugs urn-shaped vessel for pouring out tea etc.; spyi-blugs v. spyi-bo sub spyi; már-blugs oil-pitcher.


blin-pa dull, stupid; stupidity, foolishness; blin-po stupid, foolish; fool, idiot; blin-po la-là . . . dzin some fools consider it . . .; blin-poi bugs foolery, fool's opinion, fool's wisdom, expressions frq. used in scientific works to defeat antagonistic views; dgé-ba mi byéd-pai mi ni blin-po yin the man without virtue is a fool; dod-yön-la čags sín-tu blin to be given to lust is folly Püh.; byal-sön-piug-pas blin more stupid than a beast Mil.; blin-ytan, blin-fsig foolish talk, foolery; blin-dad superstition Mil. (cf. dínos-dad).

blus v. blu-ba; blus-ma ransom Cs.

blo I. rarely blu-ba mind (Was. 314 बृहस्पति) 1. the intellectual power in man, understanding, mkás-pai blo dañ blán-pa Dzl., blo rno-ba Glr. talented, gifted; blo zen-po (चन्दन) of great (small) mental abilities C.; blo ysa-té of a clear understanding, sharp-witted Dzl.; 'sas-pai blo sagacity, intelligence, judgment Dzl.; blo -rgya Sch. comprehensive intellectual power; blo myur-zhü being of quick comprehension, sharp Dzl.; blo-rub, -brin, -dmön-pa of sound, moderate, weak intellects or mental faculties Mhg., the last expression is frq. used in modestly speaking of one's self Glr. and elsewhere; blo-yi-miin-pa intellectual darkness, a darkened mind Glr.; blo-bag narrow-minded, weak in intellect Sch.; kyod ni blo nóro you are mistaken; blo-lógs-pa 'to be competent in mind or judgment' Sch.; blo-na-ba 'I understand' Sch. (?) — 2. mind, thought, memory, čos dañ yi-ge-la blo jüg-pa to direct one's thoughts to religion and to learning to read Glr.; blo-la shybo-ba to impress on the mind, to inculcate Glr.; blo-la bžugs-pa what is retained by, treasured up in the memory Tar.; blo-la bzú-ba to learn by heart Glr., W.: 'loa or bna zim-bo' — blo-tag -cöd v. sub tág-pa I. — 3. mind, sentiment, disposition (here in part = yid), blo-la död-pa to desire; blo dün-pa interest, concern, v. dün-pa; mód-pa byéd-pa blo-ečan de he that has a mind, is disposed, to sacrifice Dzl.; rai bde-bar död-pa blo med-par without any regard to his own welfare Thgy.; blo nyé-ba friendly sentiment; also: kindly disposed Glr.; dañ-bai blo a hating mind, malevolent disposition Lt.; blo gríba Sch.: 'to get soft, moved, touched, sad', acc. to a native authority: to be agreeably affected by; blo mthun-pa to be of the same mind, like-minded, with supine also: to agree Glr.; perh. also: to be unanimous, peaceable, on friendly terms Sch.; kyid-kyi blo dañ mthun-pa agreeably to your wish Mil.; blo ma sön Sch. 'the mind could not take it in' Tar. 51, 7, Sch. 'it did not please
me, I could not reconcile myself to it; *blo skyel-ba* W., *kel-ba* C., *cél-ba* Cs. (?), to rely, to depend upon, blo yél-ba to hope Sch. (the correct spelling as yet doubtful); blo yśón-ba to give up, resign entirely, to risk, venture, e.g. rān-gi srog Glr., Mil., blo spān-ba, id. Mil.; *tse-di tŠ-tān* monk C.; *jé-drags ma tin-par* as she was so much attached to us Mil.; rān-blos ma tōnsp-a a man attached to himself, in love with himself; blo ytdā-pa Schr. to trust, confide (cf. compounds); dé-las blo zlōg-pa Thgy., to subtract, to draw off, divert, dissuade from; blo brīd-pa to deceive, impose upon, cheat Glr. (blo-yi bday ‘conscience’ Sch., acc. to Schr. not an authenticated expression).

Comp. blo-kog-čé confident, courageous, intrepid, undaunted. — *blo-grōs sense, intellect, understanding;* blo-grōs-kyi sūs-bya what is to be discerned by the understanding; blo-grōs dān ldān-pa, blo-grōs-can sensible, judicious (of persons), blo-grōs cēn-po C. of much sense, of an excellent understanding, cū-nu C., žān-pa Mil. of little understanding; blo-grōs-mēd unintelligent, injudicious; blo-grōs-rgyal-po n. of a medicinal plant, = smug-čūn Wīn. — blo-can having mind, sense; byis-pai blo-can having the mind or sense of a child, thinking like a child Cs.; having a mind, v. above mōd-pa byāl-pai blo-can de. — blo-nyēs ill-meaning, malicious Glr. — blo-ytdā, blo-ydeḥ hope, confidence, assurance, bdā-yi blo-ydeḥ sūl-la ēn in am 1 to place my confidence. — blo-ydeḥ cōs-la byāl-pa Glr.; W.: *lor-tād or lo-dān có-če, kyel-čē (s)*, c. lu. — blo-rṭog prob. = blo-grōs, blo-rṭog ta-dād-pa Pth. people of different mental abilities. — blo-stōbs 1. C., W. courage. 2. W., generosity, magnanimity, or perhaps also equanimity, self-command, e.g. if a person remains kind and forbearing towards disobedient servants. — blo-tābs counsel, expedient, blo-tābs tsöl-ba Ma. — blo-bde cheerful, happy. — blo-dōd covetous, greedy. — blo-sna 4. blo-sna maṇ-ba Glr. was explained by our Lama; having manifold thoughts, being restless, flighty, giddy. 2. W. disposition, turn of mind, *blo-na riù-mo* sloveness, irresolution, also long-suffering, *lo-na tīn-se* resoluteness, determination, promptness, both also adj.: slow, irresolute, and: resolve, determined etc. — blo-mēd injudicious, foolish Cs. (Dsl. 214, 18 makes no sense, there being prob. an error in the text. The translation of Sch. seems to be a mere conjecture). — blo-bzan ‘sound sense’, col. *lob-zan*, a very common name of persons. — blo-tēd Sch. ‘memory, intellectual power’. — blo-sēms mind, soul, heart, blo-sems-bde = blo-bde Mil. — blo-bsām intellect; W.: *lo-sām mēd-kān* foolish, one not knowing what he is about.

II. frq. incorr. for glo.

blo-ba I. vb. to be able = pōd-pa; kyod mi lō-na if you cannot; *di mi lo* that you cannot (dare not) do, prob. only W. vulg. — II. sbst. = blo, frq. used by Mil. for the sake of the rhythm.

blo-bur = gło-bur sudden, suddenly; kyed dā-ltar-gyi dād-pa blo-bur yin thy present faith is new, but just sprung up in thee Mil.; mi-spod blo-bur-du gyur the conduct of men suddenly changes Ma.

blo-mō, for lōn-mo, bones or knuckles used as dice Mil.

blo 1. Lex. = glos, blo dēbs-pa to give advice, to counsel; Cs.: to make arrangements. — 2. v. the following.

blo-mō-pa officer (prop. counsellor), any magisterial officer of higher rank; blo-mō-pa dān baṇs commanding and obeying, higher officers and subalterns Glr.; more particularly minister (of state); blo-(po) cēn-(po) Glr., blo-pō bkal-la yēgo-pa Glr., more commonly bka-blōn-(po), high officer of state, minister, governor; kris-mā blo-mā minister of justice, officer of justice; rgyal-blōn king and minister, also = council, privy-council, Glr.; cōs-blōn 1. (opp. to būd-blōn) an orthodox, faithful minister etc. 2. cēs-blōn cēn-(po) minister of public worship Glr.; rje-blōn the same as rgyal-blōn Glr. — svip-blōn chief officer Cs. — ūyi naū bar yuṃ-gyi blo-mō-pa Glr., lit. outer, inner, middle
minister, a distinction not quite intelligible.
— dmág-blon military, yül-blon civil officer Cs. — nai-blon 1. v. above pyi-naï etc. 2. Lh. country-judge.

>bha, sometimes written for 保驾护航, either from ignorance, or in order to appear learned, as is also 保驾护航 for 保驾护航 and so forth.

>bhá-ga Ssk. the female genitals, Pth.

bhá-ra-ta, bhá-ra-tai dum-bu, bhár-ta, bár-dha, Ssk. the country between Lanka and the Sumeru, viz. Hindustan; also North-India, Mil. and elsewhere.

>bha-lad, Urd. 汉, Beng. belati, 'a far distant country', = प्रा-तु, for Europe.

>bhan-ge W., Ssk. 农民, hemp.

>bhe-da v. ohon.

dba 1. Lex. = zé-sa reverence, respect, obs. 2. (or rba) = the following.

dba-kloï Glr., rba-kloï Mil., Dzl.; dba-rabs wave, billow; rba-skya whitish waves Mil.; dba-ts grub surge, roar, turmoil of waves Cs.; dba-byi water-rat?

ddag-pa, pf. dbags Sch., v. dbog-pa and bag-pa.

dbaï ( "wai, vulg. 'ai') 1. might, power, potency, ohon-pon dbaï cês-pas because the minister was very potent Glr.; dbaï dge-dun-la tpad 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-dbaï-med it is not in my power to stay Thgy.; bûm-pa jô-moi yin-te dbaï ma mês-so as the pitcher belongs to my mistress, I have no power over it, I have not to dispose of it Dzl.; bsdod-dbaï-méd-par having no strength, not being able to wait (from eagerness, avidity etc.) Glr.; dbaï-méd, prob. bsdod to be supplied (if the text be correct), this won't do so any longer Glr.; (ran)-dbai-méd-du or par involuntarily, not being able to help it, e.g. to weep, rejoice, believe, Mil.: dbaï-méd-du mêt-ma ñôr-du jûg-pa to make one weep; dbaï-méd-du zöl-ba to make a person powerless, to force by absolute power Glr.; dbaï-du gyi-n-ya to get into another's power, to be overpowered Tar.; jëïl-pai to get into the power of the passions, to be led away by them Dzl.; dbaï-du gyi-n-ya seems also sometimes to mean: he who has brought every thing into his power (?), along with nyen-moi-naï-méd-ya and sams-ras-par-grö-ba; dbaï-du sôld-pa to reduce under one's power Pth.; snyût-rye to make the principle of mercy one's own, to practise it freely Glr., (where ñûl-bastands); grö-ba to comprise all beings, Glr.; dbaï-du byêd-ya id.; dbaï byêd-ya c. la, 1. to rule over, to govern, frq. 2. to possess, bdag-gis dbaï byar méd-ya what one does not possess Thgy. — dbaï-sgyi-ba-ya c. la, to govern, to rule, frq.; dbaï grö-ba id. seldom. — dbaï skur-ba v. skur-ba and dbaï, 2. "wai tân-çe" W. to make efforts, to exert one's self, also = the next. — dbaï zâ-ba to offer violence Dzl. 22, 3. — dbaï-gis like a postposition, by, by means of, in virtue of, in consequence of, e.g. las-kyi of former actions Glr.; ia-rgyul-gyi dbag-gis from or in consequence of pride Tar. — 2. more especially in mythology, dбаï bcu Dzl. 781, 14, also stobs-bcub Trigl. 8, 6; Gyatsh. II, 46, Burn. II, 781 seqq. 1. the ten powers of knowledge of Buddha, v. Köpp.I, 437 seqq. 2. in later times myan rjes-su dzin-pai dbaï bcu ten powers tending to the benefit of others are ascribed to the Bodhisattva, Thgy.: ñé-la dbaï-ya (respecting this form v. below) power over the length of one's own life; sêms-la dbaï-ya power according to one's own pleasure to enter into any meditation; yo-byêd-la to shower down provisions for the support of creatures; las-la to mitigate the punishments for their sins; skyê-la-la to effect one's own re-birth in the external world, without danger of being infected by its sin; môs-pa-la at pleasure to change one object into another; smôn-lam-la to see every prayer for the welfare of others fulfilled; rdzâ-yrûl-la to exhibit wonderful feats for bringing-
ing about the conversion of others; ye-désh-la to understand all writings on religion (nī ŋ); čōs-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. pi ji na ning, gi dban skiu-bran Pth. is alluded to signify: to convey externally, i.e. into the mouth, the power of snaid-ba-nla-yas (this and the two following are names of Buddhas and demons), internally, into the body, the power of spyan-ras-yigs 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 dban-du byas-na (malad-na etc.) genit. (instead of which in C. also dban-du sör-na, sön-na are said to be in use), is freq. to be met with, signifying as much as: when... is concerned, when... is in question, for the purpose of, or merely: respecting, as regards: légs-pai, jigs-pai, btsan-pai when beauty, firmness, formidable appearance (of a royal castle) are concerned, are the points in question GDr.; snags-kyi dban-du rtsis-pai sło-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 dban-po).

Comp. and deriv. dban-bskur consecration, inauguration, initiation Was. (189), = dban-bskyur might, power, e.g. sanš-rgyas-kyi GDr. — dban-gral the row of those that are to be ordained or consecrated. — dban-can mighty, powerful Cs. — dban-tan 1. might, = miin-tan, dban-tan-méd-po low, mean, of inferior rank Dzl. 2. time chronology Lexe. 3. destiny, fate, predestined fate, or rather the destiny of any creature consequent to its former actions, tse dza dban-tan, freq.; dban-tan-méd-pa may therefore imply: having no destiny, i.e. no particular destiny. — dban-sus-po-bran ‘Angdopho-rung’ of the Indian papers, n. of a fort in Tibet. — dban-ldzan mighty, powerful; dban-ldzan-gyi phyogs Doma, dban-po phyogs Sb., is said to be north-east. — dban-po v. the next article. — dban-po-yig = adj. mighty, also sbst.: dban-po-yig yzhan-las ēla GDr. 2. symb. num.: 11. 3. noun proper a. Iswara, Siva GDr., hence also the Lāmāng as his emblem GDr. b. Avalokitesvara GDr. — dban-po 1. vb. c. lā = dban byed-pa, e.g. rgyal-srid-la mi dban he does not succeed to the throne; gen. with accuss. yey gi dban-po yin one... belongs to this one Mil.; bdag dban-bai rgyal-pran the vassals under my sway Dzl. 2. sbst. = dban, e.g. ts'i-la dban-po (v. above). — dban-ris prob. domain, dominion. — dban-po-lag-pa a medicine, said to be prepared from a viscid, aromatic root, shaped like a hand. — dban-las perception, by means of the organs of sense Was. (278).
Sg. — 4. genitails, Wd. and elsewhere; dba-n-pa lág-pa v. dba-n-lág sub dba-n.

**dbá-mi Sch. a faint-hearted, timorous man.**

dbal Lex. = toy and rtse-mo top, summit, point e.g. of a mchod-rten Glr.; the point, or arc. to some the grooves of the phur-pa or exorcising dagger; rtai dbal bzan-nan Lex.? — dbal-ba v. bal-ba.

dbu resp. for mgo, head, frq.; beginning, commencement, e.g. of holy doctrine Glr.; *u lán-ce* W., the mode of greeting between Lamas, by touching each other with their fore-heads; to bless (a layman by imposition of hands); dbu mdzad-pa to be the head, the principal person, e.g. in an assembly of believers Mil.; more definitely: dbu mdzad-do he was my instructor Mil. — dbu-skra the hair of the head. — dbu-rgyan ornament of the head, diadem Mil. — dbu-rnas Sch. pillow. — dbu-čaṇ furnished with a head, i.e. with a thick stroke at the top (of a letter), hence the name of the Tibetan printing characters. — dbu-čen 1. higher officer. 2. dbu-čun subaltern officer Cs. — dbu-rje Reverence, Reverend, title of Lamas. — dbu-snnyi běz-pa Sch., dbu-snyi dañ bro bör-ba Glr. resp. to swear by one's head. — dbu-töd royal cap, crown. — dbu-mtšan drün-du resp. the same as žabs drün-du in directing letters: To . . . — dbu-š-paen elevation, high rank, dignity, stop-pa to praise, smad-pa to despise, to revile (dignities). — dbu-ma 1. n. of the goddess Durga, the wife of Siva. 2. principal vein, v. rtse-ba. 3. the middle (-doctrine), middle-road, भूमि, which endeavours to avoid the two extremes Was., also dbu-mai lam or tła-ba; dbu-ma-pa an adherent of this doctrine Sch., cf. however mdo extr. — dbu-mé the Tibetan current hand-writing, cf. dbu-čaṇ. — dbu-mdrog Zam. w.e.; in W. *gyul-po u'-mog zo žig* is said to signify: Long live the king! — dbu-rtse the top, pinnacle, of a temple, monastery Glr. — dbu-mdzad (cf. dbu mdzad-pa above)-chairman, principal, warden, in convents an official that takes the lead in performing the prayers. — dbu-zwá cap. — dbu-sóg title-page Sch.

**dbá-ba v./dbá-ba.**

**dbugs 1. breath, respiration, dbugs rni-ba dañ byin-pa or byin-ba to respire, to inhale and exhale air Med., W. *tön-ce* for byi-ni-ba; dbugs byin-pa to stop for rest, to recover one's breath Sch. (and perhaps Pkt.); dbugs dbu-n töb-pa to be eased in one's mind, after despondency Tar.; *ug gyi-bor-ce* W. to stop, to keep back one's breath; *ug sub or kor tân-ce* W. to choke, suffocate, strangle, throttle; skyé-gro tams-cād-kyi dbugs lēn-pa to take away the breath of beings (which is ascribed to the demon pe-dkår) Glr.; *gzi-dbugs seems to be the last breath of a dying man, but nān-dbugs is some fantastic physiological notion Thgr.; dbugs mdo-ba and mi-lb-dæ-ba an easy and a hard breathing Med. frq.; dbugs-töön short breath; dbugs rdzán-pa or brtseás-pa shortness of breath, asthma, as a complaint of old age Thgy.; dbugs thel-theb byed-pa to pant, to be pursy Med. — dbugs-rgól Lt.? — dbugs-nián Sch. flatulence. — dbugs tēb-relative Sch. 'in one breath'? — 2. a breath, one respiration, as smallest measure of time = 1300 kyim = 4 seconds.

**dbu-n Lex. = dbus.**

**dbu-pa v. dbus-pa.**

**dbur termin. of dbu, Sch. first, at first.**

**dbur-ba, also āś-va, āś-ba to smooth, sóg-ba paper, ras woolen stuff, yzaal a pavement Cs.; *ur gyav-pa* C., *gyav-ce* W. to iron, to smooth linen etc., *ur-čag* smoothing-iron.**

**dbul-ba I. vb. v. dbul-ba. — II. adj. poor, indigent Dz.; sbst. poverty, want, penury, dbul-ba sel-ba to relieve want Glr.; dbul-zhi žon-pa rig's a poor and indigent generation Dz.; hence frq. dbul-po poor, a poor man, pauper Mil.; poverty Glr.; usually dbul-po, fem. dbul-mo, poor.**

**dbus (Ld. *us*, C. *ū*). 1. middle, midst, centre, tāg-pa dbus tsām-du
**p'yan-nas** having proceeded about to the middle of the rope Dzl.; skyê-boi dbyis-su in the midst of the people Tar.; 'tan γynís-kyi dbyus-rig the hill (mountain) in the middle between the two plains Gbr.; dbyis-kyi ri-gyigil Sumeru standing in the centre (of the world) Mil.; seldom relative to time: b'zügs-pai dbyis-su whilst he was sitting Gbr.; in metaphysics: dbus dañ mta 'the medium and the extremes' Cs. Asiat. Researches XX, 577 — dbyis-ma the middle one (of three or more persons) Mil., (of inanimate things) Gbr. — 2. in a specific sense: the central province of a country, a. of India, hence = Magadhā, the holy land, land of Buddha Thgy. b. of Tibet, the province Ü; dbyis-pa an inhabitant of it; dbyus-γts'an Ü and Tsan.

**dben-pa** solitary, lonely, e.g. a road Dzl.; solitude, loneliness, dbyen-pa di-na in this solitude Dzl.; dbyen-par ĝrol-ba or γnas-pa frq.; dbyen, id.: dbyen-lung Ma.; dbyen-(pai) γnas, sa solitary place, esp. hermitage; dbyen-γnas ĝen-po b'gylad-kyi sa earth from the eight great hermitages, sacred places of pilgrimage in India Gbr.; like bstöns-pa the word is construed with the instrument case: mas dbyen-pa, solitary as to a mother, i.e. motherless; snyin-pos dbyen-pa = snyin-po méd-pa Tar.

**dbo** 1. n. of a lunar mansion, v. rgyun-skár, no. 22. — 2. the belly-side of fur.

**dbö-ba** v. bo-ba.

**dbön-po** (W. *'on-po*, C. *'gm-po*)

1. B. resp. for *tsá-bo* grandson; nephew; dbön-sras id. Gbr.; dbön-mo fem.; mes-dbön ancestor and grandchild Gbr.; dbön-záu Gbr. 95 seems to denote son-in-law and brother-in-law, with which also Sch.'s Mongol transl. agrees, Geschichte d. Ost-Mong. p. 359 med. — 2. Lama-servant C. — 3. a certain sect of Lamas, clad in red, shorn, and married, = *sor-kyim-pa*, C., W. — 4. a Lama skilled in astrology, who for instance, when a person has died, performs those ceremonies, that serve to avert harm from the survivors W.

**dbol-ba** Cs. = rtöl-ba, Lex. rdzin dbol-ba.

**dbyanis, *yai(s)*** 1. singing, song, tune, melody, glu-dbyanis id.; tu-bštön-gyi dbyanis prophetic song, psalm Mil.; dbyanis (-su) len-pa, dbyanis byel-pa to sing Dzl.; stöd (-pai) dbyanis song of praise, hymn of thanksgiving, *jhé-pa* C., *pi-l-che* W.; ydu'n-dbyanis a song of aspiration Mil. — dbyanis-dan Gbr. a deity, prob. = žam-dbyanis-can-ma Saraswati, goddess of euphony. — dbyanis-smyan sweet singing. — dbyanis-pa singer Cs. — *yai-zü* 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 Gbr.

**dbyar summer**, in India: rainy season (cf. dus); also dbyar-ka, dbyar-ka Mil., W., dbyar-dus, Cs. dbyar-mo; dbyar-dpun - med - par summer and winter Mil.; dbyar B., dbyar-ka-la col. in summer; dbyar-γnas 1. summer-abode, Sch. 2. the solitary summer-fasting of the monks; dbyar-sk'yis 'summer-born'; dbyar-rná summer-drum, po. expression for thunder Cs. — dbyar-čar summer-rain Cs. — dbyar-ča summer-hat.

**dbyar-po** (Pur. *sbyar-pa*, elsewh. *yar-pa*) poplar, various kinds of which tree are found in the vicinity of villages, cultivated or growing wild. (Wdn. also sbyar-pa.)

**dbyi (*yi, com. 'i*')** 1. lynx, dbyi-mo the female of this animal, dbyi-þrig a young one; dbyi-tsán lair of it. — 2. in Ü: beer, = čai.

**dbyi-gu = dbyig-gu** little stick, cf. dbyig-pa.

**dbyi-ba**, prob. only fut. to dbyi-ba, to wipe off, to blot out, to efface, Lex.: ri-mo, a drawing. Sch. however notices also a perf. dbyis.

**dbyi-mo** flax (?).

**dbyi-mo** 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.

dbyig's 1. = nor wealth, riches, treasures, nor-dbyig id. Dcl.; dbyig-can rich, dbyig-med poor Cs.; dbyig-man Lex. — 2. prob. = dbyig-ynyên, precious stone or a kind of such Glr. and elsewhere.

dbyig-pa stick, = dbyig-pa.

dbyig-pu Sch.: 'implement for cleaning, scouring, polishing.'

dbyin-za Sch.: summer-hat (?).

1. syn. with kloin, com. nám-mkai dbyins or dbyins alone: the heavens, celestial region, rgyâb-la brag dmar nám-mkai dbyins red rocks behind and the expanse of heaven Mil.; khyu dbyin-su yal the youth disappearing was carried up to heaven Pth.; dbyins-na bgigs-pai dâ-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, phase, (cf. kloin), ēs-skyi dbyins, paramātha, not the wide diffusion of religion Schr., but a mere fanciful notion, or as it is expressed Ws. 143: le monde intellectuel de Bouddha; of highly learned Lamas the words are used: tugs-dgön's os-dbyins-su tshim C.; and also dbyins alone: blo-yi byêd-pa dbyins-su bsos Glr. hide your mental activity in the heavens, i.e. let it be reduced to nothing; so prob. also Tar. 38, 10, yûn-po lhag-mo méd-pa dbyins-su, where nothing of the skandha is left remaining. Sch.: dbyins-su in a body, in one mass, whole, entire (?).

dbyin or rym byêd-pa Sch., to incite, instigate, set on.

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separable, not to be distinguished, quite the same, identical Gr. and elsewhere.; blá-mar dbyer-med prob.: identical with a Lama; esp. in the higher philosophy in reference to the impossibility of distinguishing between good and evil (!).

*dbyes Schr.: magnitude, size, dimensions, so perh. where dprait-bai dbyes è is mentioned as a characteristic of beauty.

dbrag - v. prag, intermediate space, intersice; raving, glen, defile, C.; Sch. also: vise, handvise.

dbrad-pa v. brad-pa.

drub-pa v. rub-pa.

dbral-ba v. ral-ba.

drili-ba v. rili-ba.

dbre - btsón (? Sch.; Lex. dbre-btsog dirt, filth.

dbróg-pa v. próg-pa.

*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.

*bá-chi Wth.; Sch.: lees from distilling brandy.

*bá-po magician, sorcerer, conjuror; bá-mo sorceress, witch Cs., W.

*ba 1. to beat, W. *ba tän-ché*.— 2. to bring, to carry, ba-sog bring it hither! Sik., ba-soi take it there!— 3. to commit adultery C.

*bá-bo, Cs. = phug-pa, hole, cave, cavern, brag-gi cleft in a rock, grotto; bá-bo-can hollow, excavated.

*bá-byi a kind of cake, baked of parched rice or maize meal, frequently eaten with the tea C.

*bá-žig B. only, solely, alone, bday 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 čen-ma only this officer’s wife Dzl;

mere, nothing but, yser dayi dínul ba-žig-gis gau Shh.

bág 1. mask, guise, disguise; cf. also sub zgo-lo. — 2. imitation, effigy, likeness, figure, dra-bág resp. sku-bág, žal-bág id.; dra-bág-gyon-mi masked persons Pth — bág-géam, prop. maskerade, masked ball; Cs.: buffonery, grimaces.

bág-pa I. vb. pf. bags, fut. dbag? cf. sbág - pa, to defile, to pollute one’s self, bud-méd dau with women Dzl.; dod-čiig-la through lust Dzl.; to defile, to soil, to dirty, snód-la a vessel Dzl. 432, 7?— 2. C. to take away, to steal, to rob; to covet, to wish to take, c. la Mil. (acc. to oral information).

bág-bóg a slight elevation, hilllock W.

bárs-tháq rest, remainder, remnant (of food) Mil.

báns-qa to be soaked, macerated, softened by soaking Cs., cf. sbáin-ba.

báns subject, rgyal-po báns-su où the king turns into a subject Ma.; báns byéld-pa to obey, bkai báns byi-par (or bka-báns-su) kas-báns-su they promised to obey, to perform the commandment Mil. frq.; báns-su byéld-pa Cs. to reduce under one’s dominion; gen. collectively: the people, the subjects, opp. to blón-po officers, magistrates, or vje, rgyal-po etc. — lha-báns Tar. 165, 22 Schf.: slaves belonging to a temple.

bárd-pa I. vb. imp. ¿bod, to endeavour, to exert one’s self, apply one’s self, c. la or the termin.; dus-rgyiṅ-du čös-la bárd-pa de this (habit of) constantly applying one’s self to religion Mil.; also c.acc.: dža-ba brega-prág to perform a hundred exercises of penance; col. to cultivate, raise, rear, take care of, žin or sa-yzi to cultivate the ground, rgyun-brúm to grow vines, dün-gro to breed cattle; slob-par to apply one’s self to learning, gleṃ-no kó-mar to devote one’s self exclusively to public speaking, preching C. — Il. sbst.
application, study, exertion, \( \text{bád-pa} \) drág-pos with most persevering application; \( \text{bád-pa} \) \( \text{ra}s\text{-tsol-ba} \) méd-par without any exertion Glr.; hence \( \text{bád-rtsol} \) id.; skyés-bus srub-pai \( \text{bád-rtsol} \) an assiduous rubbing with a human hand Wdh.; \( \text{dei} \) \( \text{bád-rtsol-gyis} \) through his endeavours Thgy.; prob. also: volition, energy of will S.g.; the passage in Thgy.: \( \text{byan-čub} \) \( \text{ci} \) tób-la \( \text{bad} \) \( \text{tsál-lo} \), is perf. not quite correct.

\( \text{bab} \) 1. a fall of snow Mil. — 2. tax, duty Sp.

\( \text{bab} \) 2. \( \text{bab-pa}, \) pf. \( \text{bab(s)} \), imp. \( \text{bob} \) Cs., \( \text{bobs} \) Glr.; to move downward 1. to descend, lā - nas col., a defile, in B. gen. with las, e.g. rū-la Dzl., also rū-kā-nas Glr. to alight from a horse, mostly with la, although ri-la \( \text{bab-pa} \) may also mean: to alight (flying) on a mountain Dzl. ʒv ʒv, 2. 1. to fall down, \( \text{yNam-lā} \) \( \text{kā-ba} \) \( \text{bab} \) snow falls from heaven Dzl. — to flow, the usual word; to flow off; \( \text{mi-} \text{ra}s\text{-bab-pai ytb} \) \( \text{kvā} \) sink-hole, for dirty water to run through Lex. — 4. to alight on, to enter into, of demons Lt. — 5. in a general sense, like to get: \( \text{nya} \) \( \text{skām-lā} \) \( \text{bab-pa} \) a fish that has got on dry ground; \( \text{nā-la rē-mos} \) \( \text{bab} \) Pth., or rer \( \text{bab} \) Tar. it is my turn; srōg-la \( \text{bab-bo} \) Dzl. life is at stake; frq. in reference to time: \( \text{cī-bai} \) dūs-la \( \text{bab-bo} \) it has come to the time of dying, the hour of death has arrived; without a genit.: it is time; skāb-la \( \text{bab-bo} \) there is now an opportunity Dzl. — \( \text{bab-ču} \) river, rivulet, brook; also rain. — \( \text{bab-stēgs} \) access or descent to the water, steps leading to a bathing-place Hind. ʒghāt. — \( \text{bab-mo} \) W. condescending, affable.

\( \text{bām} \) 1. rka-in-\( \text{bām} \) a disease of the foot Sch.: gout. — 2. \( \text{bām-} \) \( \text{yig} \) v. yī-ge.

\( \text{bām-pa} \) Cs. putrefaction, rottenness; to be putrid, rotten, cf. \( \text{bām-pa} \).

\( \text{bār-ba} \) (vb.n. to \( \text{sbār-bo} \) 1. to burn, me \( \text{bār-bai} \) \( \text{kān-pa} \) a burning house Thgy.; to catch fire, to be ignited; to blaze Dzl.; also in reference to the passions frq.; to beam, radiate, \( \text{ōd-du} \) in light Tar.;

\( \text{bār-du} \) \( \text{rūn-ba} \) Cs. combustible. — 2. to open, to begin to bloom, to blossom, frq. — 3. to talk, tattle, to be garrulous, babbling, *\( \text{bar} \) \( \text{bā-pa} \) mé* it is not worth while to talk about it C.; \( \text{kō} \) \( \text{ub-la} \) \( \text{mān-po} \) \( \text{bar} \) \( \text{dug} \) he treats me to a long gossip C.; esp. to brawl, quarrel, chide, ka- \( \text{bār} \) quarrelsome, brawling Mil.; mān-du \( \text{bār} \) \( \text{byān-ba-las} \) as she was going to brawl still longer Mil.; \( \text{bār-kid} \) tān-\( \text{če} \) to rail at a person W. — 4. dpal \( \text{bar-ba} \) Cs. to be celebrated, famous.

\( \text{bās} \) 1. sbst. a high, pointed hill, cf. \( \text{bag} \) -bōg. — 2. adj. uneven, rough; pock-marked.

\( \text{bar} \) -bāla, 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 \( \text{yyas} \) \( \text{bar} \) \( \text{yyon} \) \( \text{bar} \) \( \text{byēd-pa} \) (of a nun) Pth.; \( \text{bāl-} \) \( \text{go-} \) \( \text{cēn} \) a person wearing the hair thus dressed C.; skrā-\( \text{bal} \) -cān, 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. ʒv ʒv, 17, acc. to correct reading; \( \text{bar} \) -bāl shaggy Sch.

\( \text{bi} \)-\( \text{bi} \) small lumps of clay Cs.

\( \text{big} \) (s-pa), pf. \( \text{yigs} \), fut. \( \text{dbig} \), imp. \( \text{yig(s)} \) and \( \text{\( \text{big} \) (s-pa)} \), \( \text{yug} \), \( \text{dbug} \), \( \text{yug} \), also \( \text{\( \text{yug} \) (s-pa)} \), \( \text{yug-pa} \), 1. to sting, of insects Sty.; to pierce, rdo-rje-yig ni rin-cēn \( \text{yug} \) the diamond pierces the precious stone Pth.; to bore, \( \text{bīn-la} \) \( \text{bīg} \) \( \text{bīg-pa} \) \( \text{bīg-pa} \) to bore holes into wood Glr.; in a gen. sense, to make a hole, rkān-pa \( \text{kyi}s \) \( \text{yug} \) the dog bit my foot Mil.; \( \text{kān-pa} \) \( \text{bīg} \) \( \text{pā} \) Thgy. and elsewh., to break into, to break open; *\( \text{big} \) \( \text{gāb-pa} \)*, id. C.; \( \text{ču-} \) \( \text{gāgs} \) \( \text{bi}s \) it removes strangury Med. — 2. C. to de-flower, to lie with, obscene. — *\( \text{bīg} \) -cē* W. to make marks on an absent person, to criticize. — biys-byēd, n. p., n. of the Vindhyas mountains (v. \( \text{bīg} \)).

\( \text{biō} \), *\( \text{jham} \)-\( \text{biō} \)* C., resp. *\( \text{sol} \)-\( \text{biō} \) tea-pot.

\( \text{bib} \) (s-pa) = \( \text{\( \text{bib} \) (s-pa} \) Sch.


1. *pu-* a, awl, puncher; chisel.


3. *bâis-* pa, prop.: to fall upon in a body, to rush in upon = *rub-* pa; *bûs-* la *buis* apply yourselves with might and main to religion! it is also used of one person: *bûs* *bûs* he summons all his strength, strains every nerve Dz.t.

4. *bûd-* pa 1. pf. bus, *pû(s)* (the latter form prob. transit., the former intransit.) fut. dbu, imp. *pû(s)* 1. v.b.n. to blow, *lûs*-kyi *rubu* *bûd-* ciñ whilst the wind of works is blowing; *bûs* *bûs* bus the trumpet of religion blew (was blown). 2. v.b.a. to blow, *da* the trumpet; to blow away, *rubu*-gis *sbrû-ma* *bûs* - pa *ltar* like chaff blown off by the wind Dz.t.; to blow up, to fan, *me* the fire, freq.; to blow into, to inject, e.g., to apply a clyster C.; to blow or breathe upon, *bûs* - bus to be encountered by a cold wind Med.; to inflate, to distend by injecting air, *lûs* kun *bûs* - pa *ltar* shrawins Mng.; *bûd*- *da* Wîk. = *da* trumpet. Cf. sbûd-pa and *pû.* — W. *pû-cê* -. 2. pf. imp. *pû*, fut. dbud W. *pû-cê*, trs.: 1. to put off, pull off, take off C., W., the turban, hat, coat, ring etc. Gîr. and elsewhere; to throw down, *pû* *bûg* - go Gîr., = *pañ*-ste* bor* W., v.

sub *pû-n.* 1. to drive out, expel, cast out, chase away, with the accus. of the person and place, *yul* out of the country *Tûr*.; *yul*-nû an exile Schr. ; drag-pun 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, *nîl* team *pû* son* how many rupees have been laid out, spent? 2. to pull out, tear out, extract, uproot, so a tooth, C., W. 4. to take away, to subtract, *gû-ne* (or *gû tûg-ne*) *zi* *pûd*-pa (or *pûd*-na) na *lûs* 4 taken from 9 leaves 5. W. III. pf. *bûd*, v.b.n. (limited perh. to W.) 1. to fall from, escape from, drop, fall down, *lusk-* *pû* *bû* *so-n* it escaped, dropped out of my hand; to fall off, of leaves; to fall through, *sûl*-wa *dâ*- *mîg-* ne *bû* *so-n* 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, *nîma* *bû* *so-n* the sun is gone down; *bûd-kan* a departed (deceased) person; the ancients, those of old, pristini; to pass away, *dus*- *tdsâd* *bû* time passes away (make haste!)); *pûd*-ka *sâr*- *na* gun *bû* *so-n* when spring begins, winter has passed away; *bû* *bûg* - *cê* to cause to be lost, or to suffer to be lost, to lose.

5. *bûn-* pa, *bûn-* pa to itch; *bûn,* *zâ*- *bûn* the itch, itching W.; *bûn* rag* I feel an itching (B. *yuâ*-ba).

6. *bûb-* pa, pf. bub, imp. *bûb* (s), 1. to be turned over, upside down, frq. with *ka,* *ka*- *bûb-* tu *nûl* he lies with his face undermost; *ka*- *bûb-* tu *bûg* or *bor* it is placed with its top lowermost, inverted, tilted, turned over; *lag-* *bûb* (or *bûbs*) byêdpa Sch.t. stumbling to fall on the hands. 2. fig., to be overthrown, destroyed, spoiled, with regard to meditation Mil.

7. *bûbs-* pa, pf. imp. *pû* (s), fut. dbud, W. *pû-cê*; put on a roof, or something for a roof; *tug* to make, construct a roof; *gur* to pitch a tent; *gur-* *bûbs* corner-pavilion S.g.

8. *jum* one hundred thousand, *bûm-* tso id.; *ryâi* *dâm* *bûm-* tso *kâ*
500,000 Chinese Glr.; *bum-prag yig使人 hundred thousand; *bim-tso drug 600,000; mgur-bim the 100,000 songs, v. mgur-ma.

bim-pa tomb, sepulchre Cs., sku-bim, ydun-bim Cs., id.; sku-bim (*kum-bim*) n.p., a large monastery on the Chinese frontier, v. Huc, also Köpp., who traces the name back to the preceding word.

bür - bā, 1. vb. 1. to rise, to be prominent, sbain-la brag-ri bür-ba big a rocky hill rising from the green-sward Mil.; bür-du död-pa v. död-pa; bür-du rkö-ba to emboss, to work out reliefs Glr.; *bür-kö gyal-pa* C, *bür-la tön-če* W. id. 2. to spring up, come forth, bud, unfold, *no bur dug* it is getting green W. 3. to increase, augment, *no kyön-na 6-ma bur dug* when the fields are getting green, milk becomes more plentiful W. kyön-bur gold and silver ornaments in relieve 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-rgod (s.l.c.) Ld.-Glr., Schl. 17, b., mentioned among various musical instruments (?). bür-ţoms with byed-pa to reduce elevations, to smooth uneven ground; fig. Mil., to prostrate an opponent in dispute. bür-po 1. Sch.: projecting, prominent; a protuberance, tumor, rūs-pai bür-poi drels near the protuberance of the bone Med. 2. having protuberances, uneven, rough, opp. to jām-po, of the skin Med. bür-ma embossment, relieve — II. sbst. protuberance, e.g. a boil, pustule etc. būl-ba I. vb., pf. imp. čul, fut. dbul (*ul, yl*), W. *čul-če* 1. to give, when the person receiving is considered to be of higher rank (cf. ynāi-ba), či tsam žig dbul-bar bygi 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 dāi rtad-med rgyal-po-la būl-ba to perform dances etc. before the king Dzl.; ytsig-lag-kun rgyal-po-la yzig-par būl-ba to show the king the convent-temple Glr.; to lay before, represent, report, like ysol-ba, tsul rgyas ļul-bas as they had given him a minute report of the manner in which . . . Mil.; ļul žig communicate it to me Mil.; bül-bar ļul-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: dkarmdiö-rlö ļul given at Kardang. 2. to add (arith.) Wdk. II. sbst. offering, gift, present, būl-ba mañ-po ļul Mil., also byed-pa Pth.

bus-pa I. v. bū-ba. — 2. = bür-bar, prominent.

bus-sin Sch. a copice of young trees.

be-dha (*be-döl*), 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).

ben Pth., *ben* W., C. 1. aim, goal, target, ben dzigs-pa to set up a target; bren-la yod-pa to aim, to take aim; bön-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., = ļam.

ben-dug Cs. rags, tatters.

bēbs-pa, pf. ļap, fut. dbab, imp. yob W. *yob-če*, causative ļab-pa 1. to cast down, throw down, litša-ba sa-la to cast one’s self on the ground Dzl.; sar-dül bēbs brug he made (the pigeon) throw down dust Glr.; to cause to rain (e.g. jewels) frq.; kyeu ču bēbs-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-riser to keep one’s eyes directed towards the tip of the nose. — 2. to subject Dzl. 6. 12. — 3. to put off, to lay aside, e.g. bag I. 4. used in a variety of phrases: ynas bēbs-pa W. *zi ļap-če* to take up one’s residence in a place; dpya bēbs-pa, with la, to impose
taxes Tar., cf. Jbab; skyon bebs-pa to impute a crime to a person, to calumniate Glr.; *s)had /jab-öe* W. to translate; blo, resp. tugs, e.g. yul-pyogs dë-ru bebs-pa to direct one's thoughts to a certain place, to have a mind to settle there; yân-la bebs-pa v. ytan; *na nûd-la /jab-öe* to turn the barley into money Kun.

bem v. ben.

bom C5. 'a sort of plastic mass used by smiths'.

'bél-ma' the hair on the forehead of a horse C5.

'bél-po Sch.: temperate, saving, economical; bél-po /)dug a good deal has been saved (by economy), ample provision has been made; bél-du /)dug-pa to enjoin temperance, frugality' (?).

'bo a dry measure, which seems to be very variable as to quantity, and little used; /Kät-b6 C6. bushel.

bo-ba, pf. Jbos, bo, yo, fut. dëo W. /bo-ce, yo-ce*, to pour out, krig Jbô-ba to shed blood Ma.; ma bô-ba byûn-nas there being no spilling Glr.; bûd-ûtsi /pó-bas pouring out nectar Glr.; /pós ton* Ld. pour out! — 2. to swell (up), to rise, /bôs-te raq* I see it has swelled W.; Jbôs-pai nus Sch. swelled barley; /sràn-ma /pós-pa tsam as big as a swelled pea Ld.; /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 C6.

bog, a kind of upper-garment, /yo-bôg, for men; mo-bôg for females C6. — 2. W.: a square cloth, for wrapping up and carrying provisions, also /bo-ce*, hence /bog-1es* a burden thus formed. — 3. W., a small hillock; /sa-bôg, be-bÔg* a sand-hill; /wi-bôg* a projecting hill, also a clod; /pân-bôg* a piece of turf.

bog-col v. sbug-col.

bog-tô, zwi-mo bog-to C6. hat with a broad crown of yellow cloth, and trimmed with long-haired fur.

bog(s)-pa, pf. Jboy, yoö, fut. dbôg? W. /bo-ce*, to be rooted out, uprooted, pulled out, of teeth W.; to be put out of joint, /tsigs Glr. — 2. to be taken down (opp. to /gél-ba), kâl-rnams peg Glr. the loads were taken off; /zaü 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. Jbog /dïu-bväll-bal Thgy., brygâll/%)ni bôg pa Plh. id.; Jboy yan-rin-la Lb. prob.: when the fainting-fit has lasted a long time; smyo-bôg madness, insanity, byûn sets in, takes place Glr.; Jbog-së being quickly carried off, by cholera etc. W. — 5. to wade, to dip into, to submerge, /chi-la Dzl. also /ču Lrz. to wade through the wa'era.

bôys-pa, pf. Jboy, fut. dbôg, dbag, imp. Jpog, 1. to give, to impart, ydams-uig, laü counsel, advice, directions Tar.; krid, bsâl-ba Mil. instruction; sdîm-pa to impose religious duties, i.e. to receive into holy orders Glr.; to bequeath, to give (?), nor Lrz. — 2. /j)zi-ma to fit up a dwelling, = bêbs-pa Glr.; /gro bôys-pa to take breakfast. — 3. to blot, stain, pollute, v. bôg-pa.

bôn - ba C6. roundness, rotundity, bôn - bôi, round; acc. to my informants bôn-bôn* loose, slack, incoherent W. —

bôd 1. v. /bôd-pa. — 2. v. /bôd-pa.

bôd-pa, bôd-pa, pf. imp. bus, W. /bo-ce, bos (bo, bô)* 1. to call, to call, sdol /čiq ces bôs-so he exclaimed: wait! Dzl.; mi /çig B., mi /çig-la col., to call a person; /trsar Glr., mdûn-du Plh. to call near; nûn-du to call in; bôd-pai brda or /tsig interjection Gram; /chûn-la bôd-pa to call, to invite, to a cup of beer Dzl.; ma bôs-par /ûn-ba to come uninvited Dzl.; /ûû-nos bôd-pa Wdn., bôd-grôys-pa Dzl. to cry repeatedly; bôs-ra* Ld., /bòi-la, bû-ra* Lh., /raï-öe or guyöö-öe* id. W.; /mû-bôd howling, v. /ûû-ba. — 2. to call, to name, to denote, yûl-skad... bôd-pa commonly called, styled... Wdn.
jobs, not exactly *stocking* (Sch.), but a soft, warm stuffing of the stockings; *bob-zön* a shoe provided with such stuffing C.

bör-ba, pf. imp. bor, 1. to throw, cast, fling, e.g. the mendicant's bowl up in the air, the sword to the ground Dzl.; zám-pai Ḫog-tu to precipitate a person from a bridge Dzl.; Ḫyir to cast out Thgy.; *ma bhor-ra Ḫhe* C. don't throw it away! *bhor son* I've lost it C. bor-ytôr, bor-stôr, bor-dôr, dôr-bor-ba Mil. and elsewh. id.; to throw away, pour away, Ḫu water C.; to waste, to squander Dzl. — 2. to leave, forsake, Ḫyım-tab husband or wife Dzl.; to leave behind, mi Ḫig-bôd-du to leave a person behind in Tibet; yâb-kyis bör-bai tse when I was left by my father, when my father died Phth.; de bör-la tòi let that alone, give it up, keep away from it Mil.; *ña te-ka bor tañ yin* W. I shall now leave off working, I shall put aside my work. — 3. = Ḫog-pa, to place, put, lay, in W. the word commonly used, in C. and B. only in certain phrases: *i-ru bor* put it here! *tum-ni kar bôr-cê* to seat on a carpet, to invite to a seat on the carpet; *mii lágtu t'in bör-cê* to place a charge into somebody's hands; *nyér-pa só-ma bör-cê* to appoint a new manager; frq. with gerund: *运费 tâg-te bör-cê* to fasten a dog (to a chain). — 4. in particular combinations, e.g. góm-pa.

bol (v. bol) cushion, bolster, mattress; snye-ból pillow, v. snye-ba.

bol-po B., C., *bol-mo* W. 1. soft, of the ground. beds, leather, fruit etc.; soft, gentle, pliable, also as to disposition of mind; *bol-le śig-le ssôl-pa* to sit still, to remain quiet, tranquil Mil. — 2. C. = móôl-po.

1. v. bo. — 2. v. bo-bo. — 3. sbst. bolî, bump, tumour C.

byan-ba to clean, cleanse, purify Cs., byan-ḵyâl custom C., W.

byam-pa, pf. byams Cs., to flow over, to be diffused. byam-ḵlâs-pa Lex., Cs.: unlimited, infinite; rab-byâms

Lex., Cs.: widely diffused, far spread; rab-byâms-pa Cs.: a man of profound learning, a doctor of theology or philosophy; also Schr.; Köpp. II, 253.

byär-ba v. byôr-ba.

byin-ba, pf. byîn, also Ḫiyî and Ḫyîs, vb.n. of Ḫyîn-ba to be wiped off, blotted out, effaced Cs.; to fall off, of the hair Dzl. and elsewh.

byin-ba, pf. byîn 1. to sink in, to sink down, to be swallowed up, Ḫin-rta Ḫyín-ma-la Ḫyín Gîr. the carriage sticks fast in the sand; Ḫru Ēû-la the ship sinks in the water Dzl. and elsewh. — 2. to grow faint, languid, remiss, Ḫig-pa byin-ba bsôr-ba to lift up again one's fainting soul Mil.; byin-ryoḍ seems to signify languor, distraction, byin-rûgôs Mil., id., byin-rûgôs-mêd-pai sgôm; so also byin-tib Lts.; sens-byin-ba drowsiness, indolence, depression of spirits. — 3. Ḫbhi soñ, Ḫbhi log soñ", they have dispersed, separated, are all gone home. — 4. v. Ḫis, 2.

byîd-pa, pf. byîd, Ḫyd 1. to glide, to slip Lex. = Ḫrêl-pa. — 2. to disappear, to pass away, e.g. mi-tse byîd human life passes away Lex.; in W. *tsê byîl-cê* vb.a., to earn a livelihood, *ga-r-a bo-te* bysmith's work (C. Ḫto zá-ba).

byin-pa, pf. imp. Ḫyinî, fut. (in C. also pres.) dbyin Ld. *pri-cê*, trs. of Ḫyin-ba, to cause to come forth: 1. to take out, to remove, a pillar from its place Dzl.; *pri-s (toî)* take it out (out of your pocket, out of the box etc.) Ld.; to draw out, pull out, a sword, a thorn etc., frq.; to tear out, to put out, one's eyes etc., mig dbyin-ba dé-dag the men whose eyes are to be put out Dzl. p. Lô, 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.; Ḫus-la Ḫrâq to draw blood by scratching one's self Dzl.; mês-ma Gîr. to shed tears; skad to make the voice to be heard, of a bird Dzl.; sdug-bsiôt-gyi skad to utter
complaints, lamentations Dzl.; skad čen-po to cry aloud Dzl.; to exhibit, to exolt, batán-pai če-ba the grandeur of the doctrine Tar. 48, 9, Sch.; to drive out, turn out, expel, ynas byin-pa Tar.,*yūn-wa* Ts., to banish, so also Ld. *pin-če*; to cast out, throw away Ts.; to save, rescue, liberate, release, nas from, Dom.; absol. Tar. 121, 19. — 3. particular phrases, such as kól-du byün-ba, yid byün-pa etc. v. in their own places.

**byün-pa, pf. and imp. byungs 1. to wet, moisten, smear, spread over, atop, with la: sa skám-la las-cu byügs-pa salt-meat Glr.; ydön-la sol-smün byügs-pa to daub one's face with coal-salve Glr.; also with accus. and instrum.: tha-rise spos laš byügs-pa covering the little temple with spices and ointments Dzl.; yer byügs-pa prob. to gild Pth. — 2. to stroke, to pat, ngó la a person's head Dzl.

**byün-ba l.vb., pf. imp. byuñ (intrs. of byün-pa) to come out, to emerge, often with a pleon. pyir etc., from the water, from an egg, a vessel etc. Dzl.; bör-ba-las = to be set free, to be liberated Dom.; to go out, byüm-nas Dzl.; pyi-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 rgyal-poi rmi-lam-du byün-ba la-či the princess that appeared to the king in a dream Glr.; also: sūd-la rmi-lam bzán-po byun I have had an auspicious dream Mil.: sgreñ-nor 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 bzi-ba su byün-ba he who is found not intoxicated Glr.; nān-pa byün it proved to be ill founded Mil.; . . . pa su yain ma byün none was to be found that . . . Pth.; to step forward, from the crowd; to step forth, to appear Glr.; to step up to, with rısar to Glr.; byung-nas byün they came running up or near Pth.; to go to, to proceed to, to come, ri rtsé-nor Dzl.; *ka-nān-* ma jin-na* W. if no order (permission etc.) comes; dbugs pyir byün-nas when breathing returned, when they recovered from fainting Dzl.; man-pai bskal-pa bia-brgya byün-no then came, followed, 500 dark Kalpas Pth. — 2 to rise, as kings, frq.; to arise, to originate, to become, with nas, las, from, in consequence of, by, de-nas byün it derives its origin from that Glr.; brás-bu byün-ba šin trees on which fruit is growing Sty.; mi byün-bar byün ba not to come to a fair beginning, to be suppressed in its first beginnings Glr.; kyeu žig byün dug by that time a boy had become of it Glr.; nyis-su byün they became two, they split in two (systems of doctrine); rīb-tu byün-ba to become a priest, v. rab; to come in (money); to happen, to take place, very frq., lta ci byün what signs have taken place? Dzl.; mi žig-la nyis-pa čen-po byün = a man has committed etc. Dzl. frq.; ro di-rnams-la ci byün-ba yin what has happened to these corpses, what is their history? Glr.; sīn-bu byün-ba and ma byün-ba things heard of and unheard of Tar.; kā-jyé-nas yod-pa de-añ de dus-su byün-no ‘at that time also the opened position (of the hands of the image) took place’ Glr.; blā-ma-la yain byün-longs-sam did the same thing happen to your Reverence? Mil.; néid-kyis dū-bzin byün it is I that brought this thing about Glr.; pyis-byün or byün 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: sgo-rab-pa byün they were able to proceed (the possibility of proceeding was brought about) Glr.; da bla-ma der bzung-pa byün-na in case your Reverence should stay there Mil.; with the supine: bāl-du, zēr-du, stōn-du byün-ba-la(s) as they gave, said, showed Mil.; thugs-dam byün-bar byün meditation increased; lastly, with the root only: bod dān brel byün came into communication with Tibet Glr.; sde byün-ba-la when he appeared Mil.; rdo dbugs byün he threw a stone; and so it is commonly used now, esp. in C.; it supplies the place of a copula in: yain de kun sems-la šin-tu jád-pa žig byün this song was truly heart-affecting Mil.
Comp. byün-kūns 1. = ču-mig a well, spring Sambh. 2. origin Pth. 3. ablative case Gram.—byün-kūns-kyi kams Cs., 'a mineral, byün-byün-kyi kams-kyi bēd; a mineral elixir' (?) — byün-γnās (सब्र), place of origin (cf. padma byün-γnās); primitive source, yon-tan tams-čdāl-kyi byün-γnās source of all accomplishments; byün-bai γi zi id.; yon-bāl tams-čdāl byün-bai zās primordial source of all happiness. — II. sbst. 1. a coming forth, an originating, the state of being, byün-ba-njūl Tar. 4, 4 Schr. the true state of a case. — 2. element, usually 4: byün-ba bāzii γnōd-pa damage done by fire, water, wind and sand Glen.; byün-ba bāzii lus the physical body, very frq.; byün ba γpγ 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.

byün-po (बृज) 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-srūā a preservative, talisman, against such; byün-mo fem. Cs.

byē-γa, pf. and imp. bye, W. *be-ce(s)*, intrs. of byě-pa 1. to open, padma κā-bye-γa a lotus-flower that has opened Glen.; mical κā-bye-naš when the mouth of the womb has opened itself Sg.s. — 2. to divide, separate, resolve, ska sla γnīs-su bye it resolves into thick and thin matter Med.; dūm-bu stō-n du dbye-ba γyur it separates into a thousand pieces Glen.; bye-brāg ma byē-bai bār-du as long as the separation has not evidenced itself Dzl.

byē-pa, pf. and imp. ĭye, ĭyed, ĭyes, fut. dbye, W. *pē-ce(s)*, pf. and imp. *pē(s)*, vb. a., 1. to open, *ka pē(s)

tōn W. open your mouth; sgo ĭyēs-nas jōg-pa Pth.; *pē-te bōr-čē* W. to open the door without shutting it again; fig. čūs-kyi sgo rām-par byē-pa; mig to open one's eyes, opp.to dzūm-pa; lūn-ba-imig byē-pa to open a blind man's eyes Dzl.; to open again what had been shut or stopped, to restore, dānga, yī-pa B., Kam W. the appetite; ba-γyēd the open b, b pronounced like w, Gram.; to get out, work out, fetch out, stone-shivers by means of a chisel Glen. — 2. to separate, to keep asunder, to disentangle, threads W.; to disunite, to set at variance, dē-dag dbye-bai γyir in order to set them at variance, to create enmity between them Stg.; to part, separate, byēn-kāγ-stōd-smad mēn - dris dbē-yā ste the cavity of the chest and the abdomen being separated by the diaphragm Sg.s.; to divide, classify, riγ-γy-sγγ-sγ-nas dbye-na if they are classified according to the different species Lt.; to pick, to sort, pease; hence, to pick out, choose, select, *pē-te kyōn* make your choice. and bring it here! W.; sēms-γan-rūnas lās-kyi riγ-nam-par ĭye the beings are severed by their deeds Thgy.; κā-γyē-pa to open, to separate, e.g. when hands, that were laid in each other, are separated again Glen.; κā-γyē-pa also to open, to begin to bloom; byē-pa to dissect, to anatomize Thgy.; esp. with rām-pa, to analyze, to explain grammatically and logically, don, the sense, import, Stg. frq.; as sād-pa is the opposite of it: byēd-sādā analysis and synthesis Cs.; byēd-sādā-kyi sgra term for the affix an, the disjunctive particle (ni f.) Glen.; mi-γyē-pa inseparable, indivisible, imperishable, sku Sch.; unshaken, immovable, dād-pa Mil. frq.

byē-dpōγ Sch. tongs, pickers.

byēm-pa, with byē-pa, to act with promptness, determination and good success' Sch.

byē-r-pa pf. and imp. byer, to disperse in flight, to flee in different directions Dzl. tson-dus byēr-nas mi digste the market-people having fled, and no body remaining Pth.; to give way, to be
removed, of diseases Lt., opp. to rgyas and bsags.

byö-ba, pf. jyö, jyos, imp. jyö, byö, byös, to pour out, to pour into another vessel, to transfuse. Ex. and Cs.

byö-pa, pf. byö-pa to lick. Ex. and Cs.

byön-ba 1. pf. byön-ba 1. to be cleansed, purified, v. byön-ba.

2. to be skilful, well versed, rig-byön-la in the Vedas. Tar. — 11. pf. byön-pa to be finished, perfect, complete, v. with snü-in-je Mil. and elsewh., to exercise full compassion(?) cf. shyon-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.)

byön-pa, pf. and imp. byön, resp. to go, proceed, travel, dé-nas byön-pa-na then in proceeding on the way. Glr.; to arrive, appear, become visible; also for byön-ba, e.g. rai-byön; with root of the verb: rü-byön-pas preparing to fly Mil.; ma-byön-pa = ma-öns-pa future (Buddhas) S.O.; to rise, to appear; with dat. inf. = jing-pa to begin, to set about a certain work. Tur. 125, 16.

byö-r-pa wealth, riches, goods, treasures, byö-pa zá-mi-mi-ses-pa dañ ldän-pa one possessing inexhaustible wealth, bdé-ba dañ byö-r-pa joy and treasures S.O.; byö-r-pa drug Pth., prob. six kinds of temporal goods; rü-n-gi byö-r-pa lia and yé*n-gyi byö-r-pa lia five subjective and five objective goods, of a similar nature as those mentioned sub dat-öyör, yet without any evident reason for being thus divided Thgy.; byö-r-ldän rich, mostly used as a noun personal.

byör- ba, byör -ba I. intrs. of shyör-ba 1. to stick to, adhere to Med.; *kyög-la jar son*, it is frozen fast W.; byör -byed spyin glue Lex.; byö-r-sman sticking-plaster W.; to infect, of diseases, byör-nad an infectious disease. Cs. also mentally: "to or sém-la jar* it sticks fast, is remembered, borne in mind.

2. to be prepared, ready, at hand, extrant, sa ma byör-nas there being no meat prepared Dzl.; þral-du byör-ba ma yin that is not at once in readiness Dzl.; ci byör-ba des mchod-pa byéd-pa to offer sacrifice of such things as are at hand Dzl.; çéste byö-r-bar mi gyö-r-na but if he has not such a thing at his disposal. Sambh. — 3. to agree, mi-byö-r-ba kā-chig some disagreements, contradictions. Tar. — 11. resp. to come, arrive, W., C.; *kyög*?-kyi ku džen-du yö-r-gu yin* I shall appear before your Honour C.; *nyü-r-du jar yon* 1 shall immediately attend C.

byol -ba, pf. and imp. byöl, fut. (and pres. in C.) dbyol to give or make way, to turn out of the way, to step aside, yëg-gis yëg-la Dzl.; byöl-te gro in walking I make way (to people) Dzl.; W. with accus.: *rut, las, dgy-pa jol-če* to step out of the way of, to slun, a serpent, toil, sin. Sometimes jöl-ba.

brá-go n. of a medicine Med.

brá v. brań II.

brań-rygas Mil. sacrifice, offering of eatables.

bráń-ba 1. pf. brańis, imp. brań, to bear, bring forth, give birth; to litter, brań-mo an animal going with young, bearing Cs. — 2. also brańi-ba, pf. brańis, imp. brańis Mil. (brań Sch ?) to follow, to walk at another's heels, with yjir, yjil-lzin (-du), rjés-su, W. *tiin-la* with gen., to follow, pursue, hunt after, dbyög-pas with a stick Pth.; to pursue, in one's thoughts.

brá-d-pa, brá-d-pa, pf. brań, imp. brań to scratch, to scrape, with the nails, claws etc.; to lacerate by scratching, ydón Dzl.; also to gnaw, nibble at.

bráb-pa, pf. brań, imp. brań 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-lag-gis with thorns Thgy. — 3. to throw out, to scatter, magical objects, such as grains of barley etc.
producing no fruit Thgy.: corn, grain, brás-bu zör-bas brá-na Mil.; brás-nan a failure of fruit. — 2. testicle Wbn. cf. rig-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. rnam-par smin-pai brás-bu full recompense, in the worst case by the punishments of hell; 2. rgyu btsun-pa brás-bu by adversity during life; 3. dba-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. rgyun-du-zugs-pa औरतारति or as partic. पुत्र, he who enters the stream (that takes from the external world to Nirvana); b. lan-yig-pyir-ö-pa सक्षात्मानिभन, he who returns once more (for the period of a human birth); c. pyir-mi-ö-pa वातिव, the Arhat, the finished saint; v. Köpp. I, 398. लिंक or भैल bri-kiin or -guin sect of Lamas and monastery in Tibet, bri-kiin-pa member of that sect. ब्रित 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.

brí-ba, I. pf. and imp. bri, intrs. of bri to lessen, decrease, diminish, of water, frq. in conjunction with ka, at the surface, used with regard to size, number and intensity (synon. gril-pa). — II. pf. and imp. bris (Glr. also bri) 1. to draw, design, describe, skgil-kor žig to describe a circle or other figure; also to paint Glr. ' to write, yi-ge letters, a letter (epistle); yi-ge 'literis mandare', to record, to write down, something from hearing Dzl.: bri-smyig writing-reed, pen, pencil etc.

brás-bu 1. fruit, e.g. smi-gi Mil.; brás-bu ye-med-ki a country
bri-mo, tame female yak; rygo-bri Ph.; or bron-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.

bri-nag medicinal herb Med.

bri middle, midst, mean, middling, moderate, bri zig something moderate, of middling quality, = tsad-ma or tig-tsad W.; bri-po the middle one, of three sons Dzl. and elsewh.; between stobs-cé and cín-mu L.t.; bza'nian bri yunam; rnal-björ brij-po one that is moderately advanced in contemplation Thgr.; za-ba bri-po v. zla-ba; bri-gis middling, moderately, adv.

bri-in, in žabs-brii byéd-pa for brán-ba Mil.

brend-pa 1. also drind-pa, pf. bríd, to deceive, cheat, impose upon, bri-pa id. Glr.; bred-de riöd-pa-las Tar., as she wanted to seduce him deceitfully; ka-muná-brid deceitfully, insidiously sweet, being followed by a nauseous, acrid or burning taste Med. — 2. Cs. = *bri-ba.

brim-pa, 1. 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-čèš*. — II. sbst. distributor, dispenser, waiter at table Dzl.; brim (-pa)-po, id. Cs.

bri grain, corn, seed, frq.; grain of sand, byé-ma bri rei stén-na on every grain of sand Glr.; bri dag-pa to pound grains Lex. — 2. a single grain, piece, letter, yi-ge bri yéig a single letter; also without yi-ge; bri drig the six letters = yi-ge-dríg-pa, v. drug. — 3. collectively, grain, corn, in gen. bri kála a load of grain Dzl.; bri-sna ni küns no kind of grain is growing Glr.; bri gán-bu-can pulse, legume S.g.; nor dan bri-rmams pel money and corn multiply. — bri-rdög grain of seed. — bri-sna v. above. — bri-bán granary. — bri-bu corn-worm, weevil Cs. bri-mál oil extracted from seeds; lamp-oil Dzl. — bri-tson-nai oil-merchant.

bru-tsàn, n. of a superior sort of tea.

bri-bru, bru-ba, pf. and imp brus, dru-ba, dru 1. to dig, kín-bu, dur, doin (cf. rko-ba). — 2. to chisel, carve, cut. — 3. Sch. to look through, yig a writing; to examine, bru grain; hence mtsan bru-ba to spy out, smell out, faults, stirring up brawls and quarrels by it, Stg. to irritate, vex, provoke, mtsan bru-bai tigs provoking words Lex.; snyad, snyon bru-ba to accuse W.

bri-ma tumour, swelling, weal Sch.

bru-tsà a single kind of Tibetan current handwriting, v. CsomaGram.

bru-sil, bru-sá v. bru-sá.

brug (Bal. *blug*) 1. thunder, brug-skád, brug-sgrd id.; skad-cen brug loud thunder; brug bód-pa Cs., grag-pa Dzl., lādr-ba Lex. and elsewh., thundering. — 2. dragon (to which thunder is ascribed Sch.); ynu-brug snóm-po blue dragon Gnr.

brug-pa 1. sbst. 1. sect of Lamas, clothed in red, Schl.73, established in the province of Bhotan, acc. to Sch. = za-dmár, = sá-skya. — 2. Bhotan. — II. vb. for brub-pa Mil. frq.

brub-pa, = bri-ba, also drud-pa.

brub-pa 1. gen. with ču, to cause to overflow, to gush, to spout forth to flow over, Mil., Tar. and elsewh.; ču-brub Lex., ñrubs 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.

brum-pa 1. Cs. grain, minute particle, brum-rdög, brum-rdóg a single grain, = bru; fruit, ynu-brim grape; sez-brum hip (fruit of wild brier) Sik. — 2. pustule, pock, gen. brum-bu; brum-nad small-pox; brum-nag black or deadly small-pox; brum-dkar white small-pox; brum-kra coloured small-pox Med., brum-
pa and brim-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.

brum-lha-mo Sch. a tutelar goddess of little children, worshipped by the Shamans.

bré-ba, pf. and imp. bres to draw over or before, to spread, to stretch, a net Glr., a curtain Ghr., a canopy, awning Lex.; to wrap a thing up in a cloth, in order to carry it, as books, a corpse Thgy.

brég-pa, pf. breg(s), imp. breg(s), also brög-pa to cut off, sín-ta-lai 5. bogs-po 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: sê to cut off a person's head Thgy., yomtsán the membran virile Schr., rtai sugg-po the foot of a horse, prob. only the tendon of it, as much as to lame, to disable Ghr.; 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 dañ kü-spü frq.; brég-mkan barber, hair-cutter Dzl.; breg-spyad a sharp small knife Sch.


brén-ba frq. for brán-ba.

brél sbst. v. brél-ba II.

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.; Jég-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 žig dgos I ask for a little bit to eat Mil. frq.; chos(kyi) brél-pa tób-pa to snatch up a little bit of religion Mil.

brél-ba 1. vb., intrs. of brél-ba, 1. to hang together, to cohere, to be connected, rtša dañ rus-pa tsam brél-ba connected only by veins and bones, nothing but skin and bone Dzl.; od-zer-gyi drá-bas brél-te covered with a continuous net of rays Ghr.; gen. with dañ, bod dañ rgyai brél-êsul the connection with, or the intercourse between Tibet and China Ghr.; de dañ brél-bai las the functions connected with, and peculiar to (a certain organ) Lt.; brél-mtsams 1. joint, or rivet of pincers etc. Sg. 2. boundary, W. — 2. to come together, to meet, to join, brél-ytam gossipings in meeting on the road Mil. — 3. to meet sexually, to cohabit, de dañ las brél-ba to cohabit with (him or her) Ghr. (Udán-dü) brél-ba-la(s) bu skyes they having cohabited, a child was born Ghr. — 11. sbst. brél-ba or brél union, communication, connection, bod dañ brél byuin the union with Tibet took place Ghr.; rgya bod rgyis brél câd the union ceases Ghr.; *nor-del cā-ve, nor-del-la ca-če" W., to form a mercantile connection, to enter into commercial intercourse. — las-brél = las-spüq v. — rgyis-brél, yasum-brél a double, triple consonant, e.g. skr., skw.

bróg solitude, wilderness, uncultivated land, esp. summer-pasture for cattle in the mountains; thus bróg-skyon-ba Ld.-Ghr., Schel.15, 6 might imply: to attend to a mountain dairy; gam-bróg a near, rgyaṅ-bróg a remote summer-pasture; bróg-kyi Cs. a large shaggy shepherd's dog; bróg-dgon, bróg-ston, bróg-sa = bróg. 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, bróg-bróg child of such a nomad. — bróg-zad Sch. rude, rough, boorish, bróg-zad stón-pa to be rude etc.

brón 1. (brón) = rgyag-rgod, wild yak Ghr.; byán-kai brón, the yak of
Jang-thang; broi-bri cow, broi-prug calf, broi-ko skin, leather, broi-sa flesh, broi-ru or -ra Glr. horns of the wild yak. — 2. v. broi-nu.

brom noun personal; brom-stän a celebrated lama and scholar in the 11th. century.

bros-pa, pf. and imp. bros, to flee, to run away (W. *sor-ce*), bros-siu grib-pa to flee and hide one’s self Dzl.; pyir bros-so (the army) took to flight Glr.; bros-pai ynas Dzl., bros-sa Glr. place of refuge; fig. myug kun-du bros his eyes are sunk, hollow S.g. — bros-sa a large dorsal muscle Med. — ynyid-bros-pa = ynyid-lig-pa (?) Dzl. 2.L. 9.

rba v. dba.

rbad 1. Sch. a large species of eagles. — 2. W. crutch, = paun-ka. — 3. = rbab. — 4. great (?) v. ka-rbad; rbad-sgra a strong voice Sch.; cf. rbod-rbod. — 5. quite, wholly, entirely (?) rbad-yêod-pa, rbad-tsêr yêod-pa Mil. to cut off entirely, to expel; *tag-cû be’-cû* resolute C.

rbad-skyôgs Sch. residue, residuum, dregs, husks etc.

rbad-pa 1. vb., imp. rbod, to set on, incite, Tar., C., e.g. kyî; to excite, instigate, animate, Cs.; rbod-ka S.g. an inciting talk (?). — 2. adj. undulating, undulatory Sch.

rbad-rbod, thick, dense, close, strong, great Cs., skra rbad-rbod Lex.

rbab, 1. Med., Sch.: a kind of dropsey, skyab-rbab Sch., also sa-rbab L.t. id. (?) — 2. the rolling down, also rbab, e.g. rdo-rbab loose stones rolling down, a frequent annoyance in high mountains Pth., rbab žiba as after the rolling of detritus had ceased Mil.; *bad pog sôn* a piece of rock rolling down hit him W.; rbab sgril-ba Lex. to roll down, tr.s.; rbab-pa id. intrs.; már-la rhab-tu sôr it rolled down and away Mil.

rbe Sch. ‘the fur of the stone-fox’.

rbo Sch. melt of fish.

rbd v. rbâd-pa.

ibâ-ba 1. wen, goitre. — 2. knots, excrecenses on trees, on account of their speckled appearance often worked into drinking-bowls; ibâ- tsa Med., prob. a kind of salt, used as a curative of goitre.

bag bubbles (?), *êu bag gyâb-ce* to strike the water, so as to make it splash and foam W.

sba-nag Sch. a mean house, hovel, hut.

sba-1. vb. fut. of sbrad-pa q. v. — 2. sbst. privy parts, pudenda Stg.

sbrag-pa, pf. sbags, imp. sbogs (cf. sbag-pa), to soil, stain, defile, pollute, drie-mas Lex. — 2. to mingle, intermix, Lex.

sba-go v. sbôn-ba.

sâin-ma malt from which beer has been brewed, v. çaun; sâin-skóm id. dried, sâin-jie id. reduced to flour (of an inferior quality) Cs.; ghum-sâin Ts. = sâin-ma; sâin-cû barn prepared from it W.

sâins dung of larger animals, rtai sâins Glr. (*stal-bân(s)* Ld.), boîs-sâins, glên-po-êei sâins Cs.; sâins-lad id., used for manure; sâins-skám id. dried for fuel.

sâb-ca C., *sâb-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.

sâm-pa, pf. sbams, imp. sboms, to put or place together, to collect, to gather, ëyogs ëug-tu Lex.; smuug-ma sbâms-pa dañ dra like reeds laid together Wdn.

sâr-ba, v. sbôr-ba.

sàm-mo v. spàr-mo.
sbal (perh. the same as the following sball-pa), lág-pai the soft muscles of the inner hand, cf. also pyag-sbal; the soft part of the paw of animals.

sbal and -ba frog (rather scarce in Tibet), one Lex. crab, crayfish(?); sball-pa dkyar-po Stg. stated to be a large species of frog; nág-sbal Lt. prob. tree-frog; rús-sbal tortoise; sball-cún or -loón Pth. 1. a young frog, tadpole Cs. 2. vulg. (from ignorance) lizard; sbal-rgyal S.g. tortoise-shell.

sbal—mg bud, eye, gem, sprout, shoot, f'on comes forth, bye opens Stg.

sbd-pa Ts. for sbd-pa bells, instrument for blowing.

sðu-gu hollow, cavity, in the stem of a plant or a grass-blade Mil.

sðu-ba v. lðu-ba.

sðu-la-ka Ts. = bka-blon-sram sable, mustela zibellina. sðu-thon Ts. (*bu-hlen*) plane, tool used in joinery.

sðu-pa, sñu-pa, sñu-pa (sðu-pa) Cs. hollow.

sðugs(s), more frq. sðubs, hollow, cavity, excavation, interior space, f'ñun-bui Lex. tubular cavity, in bones etc. S.g.; subterraneous passage, conduit, sewer C.; sðubs-nas sgon-pa to put into an underground hole or recess, to come forth from it Gbr., Mil.; sðig-tu nor sða-ba to hide money in such a place Lex.; hiding-place, hidden recess, = sañ-señ; hole for inserting the handle of some instrument Sch.; sðu-ni sðubs yung's hollow, expanded nostrils Cs.; sðubs -byar Med. disease of the penis, prob. stoppage of its orifice by gonorrhoea, cf. nyi.

sbud-rog,* ñu-hág (*bu-hág*) 1. the panting of a dog Sik. — 2. bassoon with a large and nearly globular bell-mouth W. —

sbud-pa 1. vb. to light, kindle, set on fire, seldom, Lex.: mé-čas sbud-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; sbud-pa sbud-pa Cs. or ryúān-ba Sch. to blow or work the bellows; sbud-rgyal = sbud-pa.

sbún-pa v. spún-pa.

sbun-yter Pth. a small building in the style of a monument, in which sacred writings are deposited.

sbür ant Cs., prob. identical with the following (cf. gróg-sbür).

sbür-po beetle, ču-sbür S.g.; sbür-čün, -čün, -dmär, -mgöögs Cs., denoting various kinds of beetles.

sbur-ma, = sbür-pa, chaff, husks etc.; rlung-gis sbür-ma bûs-pa ltar Dzl., sóg-sbur ču sphen-ba ltar Pth. like chaff scattered by the wind, carried along by the water; sbu-lên or -lön amber Wts.

sbü-ga Lex. w.e.

sbü-ba Sch. to scuffle, wrestle.

sbü-pa lean, lank, thin S.g.

sbü-pa, pf. sbas, fut. and common secondary form sba, imp. sbo, W. *sbé-cé*, pf. sbas, to hide, conceal, ŋer a treasure, mdzó-du in a store-house; má-mo sbéd-pai phíng cavern in which a Mamo is concealed Mil.; dpün-gi bsogs tsal-du to conceal troops in a wood Dzl.; yér-du to deposit as a treasure Gbr.; saṅ-ogy-tu in the ground Dzl.; also as much as to inter, to bury Dzl.; *sba-te or bê-te bor-cé* W. = sbéd-pa; *sba-te* secretly, clandestinely, by stealth W.; mi sdi-gi-can-la tus sba pîjiv 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, srim-chin sbod-ba id.; to keep, preserve, sbsri-med-par (to bestow) freely, amply, without restriction.

sbéd-ma a veiled woman; name of a wife of Buddha Cs.

sbo Sch. the upper part of the belly; sbotsil bacon C.; sbo-rkin-pa pickpocket C.

sbö-ba pf. sbo = sbo-ba 2. to swell (up), to distend, lto-ba sbo sbs L. the belly is swollen, turgid; sbo-krog-pa Sch. 'to wheeze from inflation (?).

sbo-ri-sriit-'it to without from inflame.

Dzil die to sb6-ba up, a from, from Sch.

W. sbdd-pa bacon, sbydn-ba to soak in water, to soak, to drench; *bânte bo* W. soak it in water!

sbod-pa tassel, tuft.

sbö-pa, more frq. sbom-po thick, prâ-ba-las zog sbom-po Zam. the contrary to prâ-ba is sbö-pa; sböm-prâ dañ rin-tiin mnyam of equal length and thickness Dzl.; stout; coarse, clumsy, heavy, also applied to sins; sbö-ma a stout woman Cs.; sbst. thickness, stoutness, heaviness.

sbör-ba, pf. fut. and secondary form sbar, trs. of bár-ba, to light, kindle, inflame.

sbör-lo Anemone polyantha Lh.

sbyán-ba v. sbö-ba.

sbyár-ba v. sbôr-ba.

sbyár-pa Wdhn., n. of a tree, prob. = sbyâr-pa.

sbyig-pa, sbyig-mo Lex. w.e.

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 len-pa v. dgé-ba. — 2. to add, to sum up Wdhn. —

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 čos-kyi sbyin-pa, the giving of moral instruction Cs., sbyin-ydan distribution of gifts, sbyin-ydön len-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, šreg, burnt-offering, v. Was. (194), Schl. 251 sqq.

sbyu, sometimes for sgyu Sch.

sbyö-ba, pf. sbyâns, fut. sbyan sbyu 1. to clean, remove by cleaning, clear away, as dâg-pa, esp. sdi-q-pa Tar., sgrîb(-pa) Thgy.; less frq. in a physical sense, e.g. removing phlegm by vomiting Med., jkru-sbyöns diarrhoea Lex.; to cleanse, sbyö-bdag 1. cleansing, purifying, rañ sbyö-bdag-kyi ṣes-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 substract, de-wnams fig-mastsams sbyiân-ste Wdhn., 60 being subtracted, cf. ṣpri-ba; to cease, of diseases Med. — 3. to exercise, to train, blo one's mind Cs., ka one's mouth, hence ka-sbyâns eloquence Mil. (having reference also to ka-yañ-q.v.); sion yin-tan sbyâns-pa sô-bai mtns by dint of formerly cultivated abilities Ghr.; tugs yin-su sbyâns-pai skyês-bn Mil. a saint of a thoroughly cultivated (or purified) mind; to exercise, to practise, da-ruñ sbyâns ďgs that must be practised still better; to study, sde-snôd-la the holy scriptures Mil., and with accus. yéin-lugs Tar. 14, 9 (where byâan stands); rtsis-la sbyân-ba to learn mathematics Pth.; to practise, to perform; to recite, to repeat, formulas, bâar-sbyân byé-â-dpa Mil., *kor jañ ñô-ë W.; to accustom, familiarize, *mi dañ
jaun-kan* accustomed to man, tame, also without *mi dan W.; *jaun-kyay custom, use, habit W. — 4. to accumulate (?)(?) Cs. — 5. to conjure to the spot, to call by magic(?)

Tar. 76, 15 Schf.

sbjur-ba I. vb., pf. and fut. sbjur, W. *zor-ve*, trs. of sbjur-ba, 1. to affix, attach, fasten, stick, a writing, a plaster W.: *zor gyab-ve*; to apply le-rtse dkana-la Gram.; fig. blo-la, sems-la to impress; *kar-ya dan* to solder W.; *zer gyab-la zor* nail it fast! W.; *me-skam zor tshar* 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, ris-pa cdag-pa Med., dbai-po gnyis v. sub II.; to compile, compose, a book; ka 1. to close, shut, one’s mouth, = sam-pa Pth. 2. to kiss C.; to insert, to dispose in proper classes or divisions Gram., byad-bai sgra ma sbjur yon also without the word bya being added; bdel-ba-la, byai-chub-la Mil., like yod-pa 3; to join, connect, combine, words, letters; tshig de don daun sbjur-tna if these sentences are joined with their significations, i.e. if their explanation is given Mil.; vdis-su to count together, to sum up Dzl.; sbjur-la, gen. written zor-la, joined, connected, combined, *tshig nji sum zor-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: zor-la gro-la to go along with (another person) Mil.; zor-la kuyr-ker take this also along with it! *ko ca-te zor daun kal soin* W. as he was going, we sent it along with him; zor-la gyel soin it fell at the same time (by coming in contact with some other falling body); *zor-la kyer-teca* to take hold of and take away at the same time; koi-la zor yig-pa he was also (simultaneously) affected by (the loss); *zor-la zor-kan zig* or even *tshig-gi zor* a mere expletive, without any appreciable meaning C.; bdag sdig-sgrub ces-pa zor-la (the calamity 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 - byad the appurtenances Dzl., fso-ba victuals Dzl.; rta daun sbjur-bai sin-erta a carriage ready to start Sgyl. (or acc. to no. 1, a carriage attached to the horses); to mix, cu daun with water Dzl. and elsewhere.; zdan-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, dud-pa-la sbjur-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 daun, ko-moi yid daun sbjur cig accommodate yourself to my wishes Dzl.; krim daun sbjur-ro Dzl. then we must conform to the law; most frq.: daun sbjur-nas or -te corresponding, agreeable to, according to, krim according to the law, to usage etc. Dzl.; bu-moi yid according to the wish of the daughter Dzl.; also to compare Tar. 89, 16, Thgy.; zan-rgyud-la sbjur-ba seems to imply: to gain knowledge by observing others, opp. to rau-rgyud-la brag-pa, to ascertain by one’s own immediate judgment. — 4. to compose poetry, ... kyiis sbjur-bao = sdel-pa 5 — II. sbst. 1. adjunction, conjunction, union, dbai-po gnyis-kyi sbjur-ba byed-pa, ‘memorandum amborum conjunctionem efficere’ Wdn.: hence coition, cohabitation, nud-med-la sbjur-babyed-pato effe- tuate it with a woman Pth.; sgra-sbyur-ba a joining or combination of sounds (letters), orthography (?) Zam. — 2. a mingling, a mixture, e.g. of medicines, also sbjur-tuls Med., sbjur-sde-bzi the four departments of phar- macy Grhr. (apparently the title of a book); preparation = snrin-gro Schl. 240, also mental preparation, esp. the preparation of the mind for prayer, and the arrangement of it, med- itation preparatory to it (nif.) cf. mtSams sbjur-ba. — 3. syllogism Was. (278). — 4. comparison, agreement, harmony, ydam-gyi the harmony of history Schf.}

sbra 1. W. *(s)bra*, C. *ja* felt-tent, sbra-gur id.; sbra-tug ropes, sbra-sin
frame-work, sbrá-pa inmate, of such a tent.  
2. v. sub ḭtsan.

sbrág-pa, pf. sbrags, C. *šāg-pa*, W. *šāg-cö* to lay, to put, a thing over or by the side of an other. pyogs-yeig-tu Lex.; gen. used only in the gerund: *ṭsa dor šāg-ne* together with salt and spices W.; *ná-za dañ šāg-te mī ḏug* he does not belong to us W., or in compounds: nyi-rág double-barreled gun (one barrel beside the other), W. *raṅ-bār ḏug-rāg* six-barreled pistol, revolver W., bse-so ḏānum-sbrag Pth., sevenfold skin-door, used as a target for shooting at.

sbrág-ma hay-fork, Cs.


sbrād-pa = sbrād-pa to scratch Sch.

sbrān-pa = sbrón-pa.

sbrām-bu unwrought gold Cs.

sbrād-pa 1. to sneeze Med.; sbrād-pa 2. ḏbyun I am seized with a sneezing Med., — 2. to become numb, torpid, *kām-pe nī ḏi sōn* my foot is asleep W. — 3. Dzl. 扎ē, 5 Sch. to flutter before one’s eyes (?).

sbrūd-pa, pf. and imp. sbrus, fut. and sec. form sbrū, W. *rū-cö* to stir with one’s hand, zan Lex.; to knead (Cs.) is ḏzē-ba which is not identical with sbrūd-pa, at least not in W.

sbrūm-pa pregnant, big with young; mi dañ srog-čags sbrūm-ma-rnams Dzl. women with child and beasts with young; sbrūm-par gyur-ba to conceive, to become pregnant, frq.; sbrūm-par ṛsōr-nas feeling pregnant Pth.; ḍrū-gu sbrūm byiün-

bas having conceived, being with child Pth.

sbrul, Pur. sbrul, Lh. *rūt* C. *dul*

1. serpent, snake; sbrul and sbrul-mo also mythical demoniac beings; sbrul ḏūg-pa or ḏug-sbrul venomous serpent; sbrul ḏas sūgs-po Sch. serpent-tamer; sbrul-γyi snyn-ṇu v. tsān-dan. — sbrul-mgo 1. a serpent’s head. 2. v. *ān-ke. — sbrul-γyö n a serpent’s egg. — *ḥul-ṇyā* eel or some other esculent snake-like fish C. — sbrul-dāg venom of serpents. — sbrul-mig 1. a snake’s eye. 2. n. of a certain vein Med. — sbrul-tsi snake’s grease Med. — sbrul-γaγγa v. zags. — sbrul-γo serpent-year, sbrul-lo-pa one born in such a year v. lo. — sbrul-śiṇ slough, skin of a snake. — 2. symb. num.: 8. = klū.

bre(d) Lex. n. of an animal; Sch.: stone-fox.

sbrēl-bo, ré-bo, ré-bo a coarse material manufactured of yak’s hair for tent-coverings.

sbrēl-ba, pf. sbrēs, Cs.: to play an instrument; acc. to Dzl. ḏv, 16, to jerk, a chord, a bow-string.

sbrēs-pa Cs.: resp. for ḏōg-pa hungry.

sbrēl-ba, W. *rēl-cē(s)* to stitch together, paper; to stitch to, to sew on; to fasten on, a package on a horse; ḏags-sgröd lāg-pa sbrēl-nas having one’s hands shackled together; bar zām-γyis sbrēl the chasm is overarched by a bridge Glr.; (iron chains) sēn-ge dañ fastened to (stone) lions; in a gen. sense: to connect, to join, ḏyis-sbrēl, ḏyum-sbrēl two or three consonants joined together, cf. min-γyī.

sbrēs-pa Cs. frozen, stiff, hard.

sbrón-pa, pf. and fut. sbran 1. to call to the spot, rá-mda, grogs for assistance Lex.; to send for, the minister Glr. — 2. to call to Thgy.; to give information, notice, intelligence, rgyal-po-la rmi-lam-du to warn the king by a dream Dzl.; mi ḏig sbran-du bṭān-nas Dzl. to dispatch a man in order to convey intelligence. — 3. to sprinkle, to stain, to pollute, ḏy-les Sch.
**ma** 1. the letter m. — 2. numerical figure: 16.

**ma** I. sbst. 1. mother, col. ḍ-ma, resp. yum; mai rum womb, matrix; rāṅ-gi ma yēng-pai sriṅ-mo full sister by the same mother, whilst maś dwen-pai sriṅ-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-kāł amount in bushels of grain lent out. — ma-kū mother and uncle, v. kā-bo. — ma-rgyud Sch. 1. **original, primary cause.** 2. line of descent by the mother's side, when however it should be spelt bṛgyud. — mā-ču the first infusion of malt or stronger beer, v. čāi. — ma-čūn Cs.: 'a mother's younger sister', perh. more correctly: a father's second wife, as to rank; ma-čen 1. Cs.: 'a mother's elder sister', or a father's principal wife. 2. v. the respective article. — ma-pār capital and interest W. — ma-bu mother and son; capital and interest; original and copy; ma-bū mtshan-pa bṛi-ba to copy accurately Schr.; a letter written above and below another letter; principal and cross beam etc. — ma-mo v. that article. — ma-tṣab foster-mother Sch. — ma-yži v. sub II. — ma-yār step-mother Cs. — ma-rō a mother's corpse Pth.

II. a root signifying below, opp. to ya: mā-gi the lower one, e.g. cū-bo Mil.; ma-gi-na below, at the bottom, mā-gi-nas from below, out of the valley, in Sīk.: from, out of, the Indian plain (v. mtą); mā-mu lower lip. — mā-tem sill, threshold. — mā-tog v. tog I, 2. — mā-rdo = rmaṅ-rdo. — mā-raṅs mean descent, people of low extraction Dzl. — ma-ri Sch. downward (?) — ma-re = ma-tém, v. re.

**III. negative adv. not**, however only in some cases: a. in the simplest form of prohibition, where in the Tibetan language inst. of the imperative the root of the present with ma is used: ma ggro do not go, ma byed do not do (it). With the form of the future mi is placed: rjod-par mi byao it shall not, should not be pronounced Dom.; mi de dgraw mi bslain they should not make the man their enemy S.g. — b. with the preterite: ma soṅ he did not go, ma byas he did not do (it). — c. with the present tense also in conjunction with the words yin, lags, mēis, 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-rūn-ba v. rūn-ba (v. mi).

IV. In the col. language of Lh. ma is used as an **interrogative**, when a question is returned by a question: *kyod-dā miṅ či zer* what is your name? *miṅ 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: zaṅs ru - bzi - ma a four-handled kettle (cf. bu lo-gnyis-pa a boy two years old, sub pa).

VI. mai nyin **two days before yesterday** C., = siṅ-ma ḗag W.

**ma** W. always with a marked accent and a long vowel, prob. abbrev. of maṅs *very*, before adjectives and adverbs, *ma māṅ-po* very much, *ma gyal-la* very good.

**ma-kār** (Hind. मकर) impostor) W. deceit, imposition, intrigue, *ma-kār dō-te zer* he speaks hypocritically, with some secret design; ma-kar-čan, hypocritical, fawning.
ma-ka-ra Ssk. sea-monster.


ma-kál v. ma I.

ma-mkán v. ma-rgán.

ma-gál Wdû., W. poplar-tree.

má-gi v. ma II.

ma-rgánd, *mar-gánd* Glr., from emerald.

ma-rgán W. *mar-gán* 1. matron, grandam. 2. C. also *ma-kén* cook; quarter-master.

ma-cén 1. v. ma I. — 2. head-cook.

ma-tri-mu-tri-sa-la-dzu is said to be a form of prayer of the Bonpos, as the Ommanipad-mehûn is of the Buddhists; Desg. p. 242 has: ma tehri mou me sa le you.

ma-dán Ld. a place on the roof of a house cleared for spreading grain there.

ma-ydán, W. *mag-dán*; C. *madén* ground, basis, foundation; also for ma-ydán-gyi ri-mo ground-plan.

ma-räl, *ma-dû W. thorn, prickly, má-rû-dû can thorny, prickly.

má-rdo, *mar-do* W. prob. a careless pronunciation of rmûn-rdo.


ma-nu Med.? Cs = sâ, sâ, yid; as symb. num.: 14.

ma-nu-tra a medicine Wdû.; in Lh. Bryonia dioeca.

ma-ni (Ssk. precious stone) 1. abbrev. of Ommanipad-mehûn; *má-ni táu-če* W. 1. to mutter prayers. 2. to purr like a cat. Hence 2. praying-cylinder, prop. ma-ni-ôs-

kôr Schl. 230. — 3. consecrated stone-heaps or stone-walls (Mongul Obo) Schl. 196; ma-ni bka-žûm title of a book; as to its contents v. Schl. 84.

ma-pán Mil., ma-pâm Cs. = ma-drûs-pa, v. drûs-pa.


ma-mûn Ld. col. for na-bûn, fog.

ma-mo 1. Sch. grandmother. — 2. Sch. ewe, sheep that has lambed. — 3. Mil. and elsewh. frq., a kind of wicked demons.

ma-zi Lt. medicinal plant (?).

má-zû v. zû-ba.

má-yûs, W. *mûb-ûs* 1. ground-work, basis, elementary principle, component part; prime colour; principal thing, main point. — 2. Sch. originally (?).


ma-rû = lab-rû kitchen-boy, scullion W.

ma-ri, ma-rê v. ma II.

má-ru n. of a castle, perh. = rmû-ru.

ma-ru-rtsâ 1. n. of a medicine Med. — 2. n. of a country Pth.

ma-la Sch. excellent! capital! — In Feer Introd. p. 69 it was explained by our Lama as = ‘ê-ma ah, well! Also Feer has: Eh bien!

ma-la-kan Ld. snake-charmer, conjurer.

ma-la-yûs the western Ghauts famous for sandal-wood; the tracts along their foot, Malayalim, Malabar.

ma-la-la-šê Ld. small lizard.

má-lag Ld. somerset; *má-lag lôg-cê* to perform a somerset, to play the tricks of a mountebank; to roll on the ground with legs turned up, of horses etc.
ma-lam high-road, broad passage W.


ma-sa-ka Ssk. माघक, Cs.: a small gold weight and coin in ancient India.

ma-si-ka name formed from the Hebrew תושיה, for Christ, the Greek word not being adapted to the Tib. language Chr. Prot.

ma-hā Ssk. great, used in names and titles: ma-hā-kā-la and de-ba = Siva Gr.; ma-hā-tsi-na, ma-hā-tsin the modern name of China, formerly rgya-nag; ma-hā-tsi-nai skad the Chinese language Wdk.; ma-hā-rā-dzā the great king, title of some princes, particularly that of Kashmir.

ma-he, Ssk. माही, buffalo Gr., ma-he-mo female of it.


mag-mal, Ar. माग्मल, velvet W.

ma-ni 1. C. col. for mi ośi, mi ḏug (?); so also in some passages of the Ma. — 2. v. ma-ni-po.

ma-na-lam Ssk. = bkra-sis.

ma-ni 1. much, many, mi ma-ni-po (rnama) many people, also (like ośi nol) most people, the gross or bulk of the people, for which W. *maṅ - ā, e.g. *maṅ-ā zer ḏug most people say, or, mostly it is said etc.; for maṅ - po (rnams) the numerous retinue Dzl.; maṅ-por adverb mostly (not frq.) Zam.; ču maṅ-nuṅ tōs look after the height of the water, whether there is much or little of it; ṣīṅ ḏag-ba-las maṅ-nuṅ med if you multiply by 1, you will get neither more nor less Wdk. — 2. very, very much, with verbs, chiefly col., maṅ-po jigs I am very much afraid.

Comp. and deriv. maṅ-bkār = maṅ-pos bkār-po v. bkār-po I. and II. — maṅ-gel-mo long ago, long since (?) Cs. — *maṅ-āa W. col. for maṅ-por, maṅ-bu(r); *ṣag dāṅ ṣag maṅ-āa maṅ-āa tān-če* to give a little more every day. — maṅ-če v. above. — maṅ-ja a liberal distribution of tea Ld.-Glr. Schl. fol. 27, a, and p. 72. maṅ-du is not only the termin. case, but also a compound of maṅ and the synon. du, being used exactly like maṅ-po, both in the nomin. and accus. case, ydams-nāg maṅ-du bstān-pas brās-bu bzi tāb-pa maṅ-du byuṅ as he gave manifold instructions, many became obtainers of the four fruits Tar. 14, 3.

maṅ-ba I. vb. pf. maṅs, to be much, gi maṅ-āa de maṅ is this much or that? i.e. which is more, this or that? Dzl.; ḏgra maṅs-pas as the enemies had become very numerous Dzl.; sman-dpyad maṅs-pas ḏān-rgyud med by making much of medical treatment he will not grow well Mil.; maṅ ėq be it not much, let it not grow too much Mil. and elsewh.; maṅs-khyis ḏog-pa fearing lest it should grow too much Wdk. — II. adj. 1. maṅ-po. — 2. having much, bu maṅ-bar ḏag-ba to get many children, bu-maṅs rich in children Pth. — maṅs-tsug a sign of the plural number, e.g. dag Gram. — III. also sbs. plenty.

maṅ-yul, a province of Tibet bordering on Nepal, in which skyid-grūn is situated, v. skyid.

man-dzi-ra Sg. a mineral medicine; perch. man-dza-ri Ssk. pearl.

man-dal Ssk., prop. Tib. dkyil = for jewels, viands etc. presented as offerings, and arranged in a circle Gr. and elsewh., cf. ṣosgs.

mad 1. = mad (?) lus mad - med - čiǔ Sambh. — 2. sometimes for smad.

maṅ-po true, ḏyad maṅ-čuṅ-čiṅ as you speak what is true Mil.; maṅs-pas bden-thug maṅ-po smras kyān although he solemnly declared not to have committed it Pth.

man I. sbs., also maṅ-na, maṅ-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; *mín-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 lay čün-se mán-na mi yon* there are only small sheep in Ladak; *tšün-la mán-na mi tön-kar* he who sees only what is close before him, a short-sighted person; *di-bu lo gyad tün-la mán-na mi yon* fruit will appear only after a space of eight years; *di-rin mán-na ma toí* I have seen (him, it) only to-day, i.e. to-day for the first time cf. min. — 2. no. — III. = ma II., man-yän below and above Cs.; man-čād, -čad, -čod 1. adv.and postp.e accus., below, downward, on the lower side of, as far as, ite-ba man-čād ču nān-tu nu tū Glr., he was immersed in the water below his navel, i.e. up to his navel; inst. of man-čād also merely man: pisu-mo goān mán Mil., lit below the parts over the knee i.e. higher than the knee; de man-čād, below that Glr.; in reference to time, from, do-nūb man čad from this evening Mil.; de man-čād since, from that time forward Mil.; rman tün-ba man rab-nūs mżād-pa yān-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, mán-na* W. (B. mín-pa). — 2. sbst. lower part of a country, lowland, thus in Lh. as a proper name.

मन्दाग man-ṇāg, Ssk. उपदेश, advice, direction, information, stón-pa to give, man-ṇāg (-gri) 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.

मन्द, य, ए, इ, आ man- čad, čād, čod, pa, lhag, v. ma II. and III.

मन्दागा man-la-ra-ba, मन्दाग, a tree in paradise Sty.

मन्द (न) मन्द (न) man(-na)-mín(-ne) Ld., turbid, muddy, dingy, dim, dull, dusky, as to water, flames of light etc.

मन्त्रनज mán-tsi Sekh. a kind of silk-cloth.

मन्दे man-dzi 1. Sch. 'a small square table', acc.to others a tripod with long curved feet, for sacrificial purposes. — 2. W. bed Hindi मक़.

मन्देनज man-žel crystal, glass Pth.

मन्द मर I. sbst., resp. ysol-már 1. butter Thgg., C., W. — 2. col. also oil. —

Comp. skya-már, Ld. kág-la mar fresh, not melted butter; ba-már cow-butter; bri-már yak-butter; bri-már oil from oleaginous seeds, rape-seed oil etc. Dzl. and elsewhere; rtsi-már oil from the stones of apricots etc.; mdzo-már butter from the bastard-cow; žun-már melted butter, ghti (Hindi), the usual form of butter in India and frq. also in Tibet, highly esteemed both as food and as medicine; *yom-már-pa* C. lamp; mar-dkár Med. = skya-már. — már-ku melted, liquid butter. — mar-ṛnṛṇ old, rancid butter, recommended by physicians for diseases of the mind, fainting-fits, wounds. — *mar-ṇāg* W. oil, *ṛṇu-ṛkhar-mar-ṇag* rape-seed oil. — *mar-blug* W. a small urn-shaped vessel for butter or oil. — mar-me lamp, at present only for holy uses, thus: *mar-ṛ me ṭgan-ṛsen* holy, heavenward burning lamp C. (formerly any lamp Dzl. v.S., 11; Glr.); mar me mżñad Buddha Di-paṅkara, v. Dzl. XXXVII.; mar-žogs Mil. a part cut off, one half of a mar-nil, i.e. a globular lump of fresh butter, about one pound in weight, not unfrequently offered to travellers as a gift of courtesy. — mar-ṛsär fresh butter Lt. — II. termin. of ma I.,to or 'into' the mother; mar-gyur grō-ba regarded as a mother, a creature loved like a mother, Mil.; v. ma II. down, downward, már-la id., B. and C.; v. ṛba and grib-pa; mar-no v. ni 5.

मन्द-का-ला-गा (?), a kind of ochreous earth, found e.g. on the Baralasa pass between Lh. and Ld., used
as ground-colour in staining houses with
dkár-rtsi Ld.

mar-rgān v. ma-rgān.

mar-hó v. río 5.

mar-dón perh. dmar-dón.

már-pa, n. of a holy Lama, teacher
of Milaraspa, by whom he was highly
respected.

mar-ba prov. for dmá-va Sch.

már - yař Ma., n.p. = la - dwags Ladak.

mal, the place where a thing is, its
site, situation, *mal-du zág-pa* C. *bör-
ve* W., to put a thing in its own place;
also where a thing has been, its trace, ves-
tīge, šiin-rtaí rut, wheel-mark, track; mal
dyig-tu mi düg-pa prob. to be unstable,
changeable, fickle, restless; more esp. place
of rest, couch, bed, mál-gyi og-tu under
the bed Glr.; dgon-mal resp. for night-
quarters Dzl. Jé, 3 (so acc. to the xylo-
graphic copy; Sch. having the less appro-
priate dgon-lams); *mal düg-ve* W. to live
in a strange place, éphyagm; mal bdé-ba
Sch. a quiet sleep, nai bus sms mál-du bde
I now may safely lie down, fig. for: the
danger is now over Glr. — mal-kṛi bed-
frame, bed-stead. — mal-gs C., mal-gā
Léx., *mal-čy* C., *stán* C., W. Dzl. bed-
clothes. — mal-léa Sch. 'cradle', rather improb., perh. hammock. — mal-yol
bed-curtain. — mál-sa, resp. yjims-mál
couch, bed.

mal-la-múl-le Ld. lukewarm,
tepid.

mal-la-ka Ssk., properly name of a
flower, Jasminum Champaca,
used as an epiteth in pompous titles
of books.

mas 1. instrum. case of ma mother. —
2. v. ma II, the lower part, gen. how-
ever with terminative meaning, downward,
towards the lower parts, mas büñ-ba Med.
to move downward, to purge; backward, last
Sch.; used also as a sbst.: mās-kā the last,
e.g. yi-ge final letter Cs.; mās-la downward,
below Sch., mās-nas from below Sch.; cf.
the contrary yis.

mi, I. num. figure: 46. — II. sbst. man,
mī yus-pa to kill men, to murder, mi-
mēd re-brod uninhabited, desolate moun-
tains Mil.; mī-nams mī-re people said Mil.;
mī-la ma lab tell no body else of it Mil;
rān-gis bsags-pa mī-gis spyod what we gath-
ered ourselves, is enjoyed by others Mil.;
mi-nor ral sló-va to gather by begging
what belongs to others Mil.; mī bu-mo
1. daughters of men, opp. to lha bu-mo
e.g. witches appear in the shape of daugh-
ters of men Mil. 2. daughters of others,
opp. to rān-gi bu-mo Mil., cf. also mi-bu
further on; pleon. before a pers. pron. of
the first person: mi-ná, mi-bdāg I, Mil.
(cf. po), and with certain sbst.: yrsö-bo mi
drug (we) six lords Glr.; plur. also mi-tsö
Sch.

Comp. mi-la, (idle) talk of the people,
common talk, yöl-sdei nā-nas mi-la sūd
in the whole neighbourhood one is an ob-
ject of gossip, nif.; defaming talk; impre-
crating speech, with or without nān-pa, mi-
ka zug or póg (damnation) lights on (me,
him) Dom. — mi-khyim 1. human dwelling,
house, (the Chinese capital contained) mi-
khyim byum-tso 100 000 houses Glr. 2. Ld. Glr. Schл. 20. b. and Glr. 94, 7 it seems to
imply the people of a household, domestics,
the same as khyim-gi mi. — mi-gren v.
grén-ba. — mi-róč v. rdó-pa II. — mi-
byug v. byugd. — mi-rjé sovereign, king,
mi-rjé mzdá-pa to be king, to reign Gnr.
— mi - nyid Cs. 'humanity, honesty'; mi-
nyid-can 'human, honest'? — mi-brdág.
1. = mi-rjé. 2. symb. num.: 16. = mi-mdā
(vulgo min-da) Mil. and C., W.: men, per-
sons 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 it has been adopted for "apostle," pō-nya having been adopted for 'angel'. — mi-dpon prefect Giv., C. — mi(ī)-bu 1. a child of man, a mortal, pō., Mil., cf. mii bū-mo above. 2. son of man, when Christ speaks of himself as such, otherwise mii sras Chr. Prot. — mī-bo Cs., rarely for mii. — mī-dbar, prince, potentate. — mi-ma-yin(-pā) ब्रह्मण: one that is not a human being, mī dañ mī-ma-yin-pā tams-cād all human and not human (adversaries) Dom., esp. ghosts, demons, dur-krōd-łyi mī-ma-yin-pā-rnams the ghosts of a grave-yard (not the souls of the dead); mkā-la rgyu-bai mī-ma-yin the ghosts that walk in the air Mil.; akār-pyogs-łyi mī-ma-yin-pā-rnams good genii Mil.; mī-ma-yin-gyi ḍo-po rul apparitions of ghosts Mil. — mī-bo woman, yet only in contraposition to lhā-mo and other not human female beings Mil. and elsewh. — mī(ī)-yul human world, lower world, earth, opp. to regions of the gods or of infernal beings Giv., Pth. — mī-rabs mankind. — mī-rigs v. rīgs. — Mi-la-rās-pā, often only Mi-la, name of a Buddhist ascetic, of the 11th 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 (rdo-ṛ-śrāl), 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. — mī-lāg servant, *mī-lāg-tu ḍo-ma to do servant's work, to perform drudgery W. — mī-līs 1. the human body. 2. v. līs-pa. — mī-ser 1. subject, servant, menial, drudge. 2. robber, thief, sharper. — 3. v. below.

III. negative adv.: not, in all such cases where mō (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. byun-bar mī gyīr-ro, unless logically

it belongs to the first, in which case often ma inst. of mī is employed. This rule, however, is not always strictly observed, so Giv. 70: de dañ nam-du yuṅ mī brāl-bar gyis śiy, and immediately after: akul yēi kyai mā brāl-bar gyis śiy do never part with it.

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 Giv. mī-ma Sch. tears.


mī-ma Sch. miam-čī, Ssk. किर, fabulous beings of Indian origin, nearly related to the dri-za, and belonging to the retinue of Kuvera; fem miam-čī-mo.

mī 1. a little man, dwarf, also mī-tūn Wdn.; mig-gi mī v. mig. — 2. perh. applicable also to puppet, doll.

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 gāins Sch., the white of the eye; mig-gi rgyal-mo or mī, 'the queen or the little man in the eye': 1. pupil. 2. iris Stg.; mig-gi snāg-tsa or mīs-mo Cs., vulgo mig-gi nāg-po id.; mig-gi mē-tog Sch. the luminous point of the eye: mig nyāms-pa Cs, weak eyes; mig lās-ba to see with the eyes, to look up, to look round Giv.; mig dzem-pa to shut the eyes, byed-pa to open the eyes, v. byed-pa 1; dōn-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 bēar-ba Lex., acc. to Sch. id.; mdoṅs-pa, mdoṃs-par gyur-ba to get blind or blinded, to be deprived of sight Dz.; mig kyid-pa Sch., to distort or roll the eyes; mig skū-ba Dom. (bši-lā) č. of a certain magic trick; mig čid-pa inflammation of the eyes through cold, snow-blindness C. (perh. ḍyid-pa); *mig zung son
it has struck my eyes, I should like to have it C., W.; *mig-log lūc-čē* to eye one obliquely, with envy or jealousy W.—

**Comp.** mig-kyōg squinting Sch. — mig-kr̥yān Mil., is said to be the same as mig-lūcō. — *mig-skyōg* W. eye-ball. — mig-skyōg the impurities in the eyes Cs. — mig-ktūn eye-hole, socket Sch. — mig-kr̥ul Mil. v. mig-þrul. — mig-grogs one’s sweetheart Cs. — mig-gram edge of the eye Sch. — mig-rgyan 1. v. rgyan-ma. 2. farsightedness, mig-rgyan-čan one that is farsighted, mig-rgyan-tūn short-sighted Bhar. mig-sgyu mirage, looming, Fata Morgana, sōs-kai tān-lā mig-sgyu gyu-ba bzin Thgr. like the mirage on a plain in the hot season. — mig-sgyu-ma = mkā-gro-ma Mil. — mig-čān 1. having eyes. 2. having seeds or grains, fructified, of ears of corn W. — mig-čēr v. čē-re. — mig-leibs eye-lid Med. — mig-ču 1. tears W. 2. hydrophthalmia Med. 3. mig-ču dzāg-pa clear-eyes Schr. — mig-brnyās, kiyér-ba Mil. c. dat., to slight, to treat contemptuously. — mig-rţul dim, dull eyes Sch. — mig-lta (resp. žāl-lta, žāl-ta) byé-dā-pa to inspect, superintendent (*mig-ta-kan* overseer of workmen); to keep, to guard; to care for, to minister, to serve. — mig-ltāg Sch. = mig-skyōg (?) — mig-lūcō 1. eye-sight, look, mien Cs. 2. C. W. learning by observation and close ocular attention, *gār-za-pe hin-dāi mig-tōs kūr, or kyon, or lōb dug* W. the people of Lahoul copy the Hindoos; *mig-tōs nān-pa kūr, or lōb son* W. he has imitated what is not good. — *mig-tā-la pēm-pa, or nā-pa* C. to derive profit or harm from observing and imitating others (?) *mig-tā-la pēm-pa ‘tim* deterring punishment. — *mig-tāg tōn-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-tūn short-sightedness Cs., mig-tu-nčan short-sighted. — *mig-la* snow-spectacles, shades formed of a texture of horse-hair. — *mig-dōl* C. = ŋnyūd-rdōl. — mig-dān = mig-čan po. needle. — mig-nād, disease of the eye. — mig-po = mig Cs., mig-po-čē a large eye Cs. — *mig-pāg* 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, sclerotic, in C. the cataract is called so. — mig-pōr Cs. = mig-kūn. — mig-kr̥ul Mil. optical deception, mig-kr̥ul-mkan a showman Cs. — mig-bu ‘Augenklappe’ Sch. (?) — mig-būr goggles. — mig-bras apple of the eye, eyeball, *mig-dā lōg-čē, or mig-kūr lōg-čē* W. to roll the eyes; bdāg-gi mig-gi bras lītar yēs-na yan although she is as dear to me as the apple of my eye. — mig-mān(s) chess-board, game at tables, mig-mān rtse-ba Dzl. to play at chess, mig-mān-ris-su bris-pa Glr. chequered, painted or in-laid work after the pattern of a chess-board. — mig-mēd eyeless, blind. — mig-dmār 1. red eye, as a symptom of disease Lt. 2. the planet Mars. — mig-smān eye-medicine. — mig-ṛtsa 1. prob. Vena facialis externa Med. 2. the blood-vessels of the sclerotic, mig-ṛtsa kr̥uṅs-pa the blood-vessels irritated, reddened Med. — *mig-sul* W. sharp-sightedness, *mig-sul-kan* sharp-sighted, *mig-sal-nyām* the contrary. — mig-ṛtse the wrinkles of the eye-lid Cs. — mig-ṭsul, 1. fat in the eye Mil. 2. the white in the eye Cs. — *mig-tsog(-čē)* W. inflammation of the eye, *kā-mig-tsog* caused by snow, *dūd-mig-tsog* caused by smoke. — mig-zi mist before the eyes Sch. — mig-zūr corner of the eye Sch. — mig-ṛgyās S.g. optical perception, a picture of objects being formed on the retina by reflected rays of light (merely guessed by Tibetan science, notascertained by observation and research). — *mig-yaṅ(s)* C., W. liberal, bountiful. — mig-yōr, 1. Sch. = mig-ṛtul. 2. = mig-sgyu Thgr. — mig-ri-gīg Mil. timidly, anxiously looking to and fro, hither and thither. — mig-rin-čan = mig-rgyan-čan Cs. — mig-ris artificial eye-brows Cs. — mig-slos the act of accustomed the eyes to . . ., mig-slos nān-pa skye Mil. you habituate yourself to a faulty look, i.e.
downward, to what is earthly. — "mig-sög" W. eye-lash. — mig-sér 1. jaundice, also *gya-nag mig-sér" W. 2. envy, jealousy, mig-sér-can envious, jealous. — mig-lu-ré v. hi-re.

mín, resp. mtsan, name, kyod-kyi mín či yin Mil. or *či zer W. what is your name? dei mín yai med Gbr. such a thing is or was not known at all, such a thing does not exist; mín-tsam-gyi dge-slo'n Dzl. priest only by name; W.: *mín-gi nán-na" id.; C. also: *tál-gyi mín tsam-le mén* this tax exists only nominally; appellation, designation, word, tén-pai a word for drawing (pulling) Gram.; mín-čī nedzod dictionary; "kyod-sy mín dan* or *sy mín-ni nán-na" or *sy mín-nén-to* or *sy mín-la tén-te ča dug* W. in whose name or upon whose order are you going? *či mín dan* W. for what cause, in behalf of what affair? mínam-nyał-pa, or smóba Dzl. and elsewhere, to call by name, also to call upon the name of, hence ... kyi mínam-brjod-de in the name of; mín dágsp-pa to name v. mínam 2; dīos-mín v. dīos; btaq-mín a name given (e.g. a Christian name) Cs., vjes-grub-kyi mín a surname Cs., rūs-mín a family name Cs.

Comp. mínl-rkya'n a single syllable or name Cs., cf. mínl-sbyár. — mínl-ρ̄̄qς one's name-sake Cs. — mínl-sgrá a mere name, word, or sound (philosophical term.) Wasm. — mínl-nán a bad name, infamy Cs. — mínl-can having a name, dpal-'byor mínl-can one of the name of Paljor. — mínl-ton v. són-pa. — mínl-mtú final letter Cs. — mínl-sbyár compound name. — mínl-méd 1. nameless. 2. the fourth finger. — mínl-tSIG word, appellation. — mínl-yéi the first letter of the root of a word, in contradiction to the second, the third, and the prefix-letters, mínl-yéi rkyóin-pa a single initial, e.g. བོ, including བ, ཤ, ས, Zimmerman; ynyiś-sbré, ysum-sbré a double, triple, letter, like ས, ས, (Cs.? — mínl-bzán good reputation Cs

min-po brother in relation to his sister, min-sröi brother and sister; de ŋa dān mínl-sriū-du byao Dzl. her and myself I shall make to be sister and brother, i.e. I shall raise her to be my sister.

mid a large fish Cs.; mid-mínl id.

mid-pa 1. sbst. gullet, oesophagus Mil. and elsewhere; mid-skra'n a tumour of it, incident to horses Sch. — 2. vb. to swallow, to gulp down, frq.

min, W. *man*, 1. for ma yin (he, she, it) is not, sa-min-tsöl-min Mil. they are neither 'flesh nor fat'. — 2. abbrev. for min-pa and min-par. below; btaín-min for *btañ yin-nam ma yin* W. will it be given or not? min-pa and ma yin-pa to be not; often as a participle supplying the place of a prep. or adv. (for min-par), excepted, except, besides, de ma yin-pai sìn Stg. the other trees except this one; klù ma yin-pa yžan mi tǔb Dzl. except he that is a Lu cannot ...; sans-rgyās min-pa sus kyai mí šes Mil. besides Buddha no one knows of it, no one knows it except Buddha; ús yug yéi̇g min-pa mi bsład Mil. I have been sitting down only this moment; ro zér-ba min-pa skyab-pa mi yoî-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 Gbr. those that are not doing so. Cf. man.

min-davn. mínl-mda, sub mi compounds.

min, the Hind. mēm, Madam, mín sā-heb the mistress or lady of the house.

mir termin., nāl mínl instrum. case of mi.

mu 1. num. fig.: 76. — 2. sbst. border, boundary, limit, edge, end, žin-mu la ynās-pa'i lha deity residing on the land-mark; míl-la skyé (the plant) grows on the edges of fields Wdz.; mta méd-cin mu med Stg. there is neither limit nor end; mu bzi = mta bzi Mil., S.g. seems to be used in a philosophical sense for 'perfect limitedness'; mu-kjyd circumference, compass, the hoops of a cask Sch., the rim of a wheel Stg.; mu-kjyd-dzin n.p., the least of the
seven mountains surrounding the Sumeru. *mu-*steigs-pa, also *mu-*steigs-can Ssk. तीर्थिक (overlooking the word steigs) it is gen. explained in an intellectual sense, so by Cunningham: adherents of the doctrine of finite existence (Bhilasa Topes), Cs.: the doctrine of perpetual duration or of perpetual annihilation (?) but should not rather *mu-*steigs be the same as *bāb-steigs (v. *bāb-pa*), being a literal translation of तीर्थिक, and therefore prop. a Brahmanic ascetic (v. Ssk. dict.), in Buddhist literature always equivalent to Brahmanist, Non-Buddhist, heretic (infi-do)? — 3. Sch has besides: *mu-*la in a circle, continuously; *mu-*ltar or *mu-*nas = bzin-du C.; in W they say: *mu* cig-la bor* throw it together on a heap!

1. W. desire, appetite, *zan za-ce* or *cau tün-cei *mu-*ge rag* I have a longing for food, for beer; *mu-*ge-can fond of dainties, lickerish, of men and animals. — 2. B. and col., famine, *mu-*ge byuñ Dzl. Mil. a famine is caused, breaks out.

mu-ge nonsense, smrā -ba Stg. to talk nonsense.

mū-tīg pearl frq., mū-tīg-rgyan a pearl ornament Cs.; mū-tig-cun-po, mū-tig-drā-ba Glr. garland formed of pearls; mū-tig-prēṇ string of pearls.

mū-tī-la mother of pearl Sch. (?).

mu-ni Ssk. saint, ascetic, anchorite, chiefly in names: Sa-ky-a-mu-ni the saint of the Sākyas, Buddha.

mu-ni-ti Sch. = mū-tī (?).

mu-mën Glr., Mil. a precious stone, of a dark blue, yet inferior to the azurestone, occasionally used for rosaries; mention is also made of mu-mën dmār-po Wbd.

mu - rtsod (?) colt's foot, Tussilago farfara Lh.

mū-zi brimstone, sulphur Med., mū-zi-can containing sulphur, sulphurous; mū-zi sk[y]ur-rtsi (snum Schr.) sulphuric acid Cs. (?).

mu-rān hoop, of casks etc. Sch.

mū-la Ssk., root; particular roots, such as those of Arum campanulatum, so perh. Lt.

mū-ge sometimes for *mu-*ge.

mū-pa, 1. sbst. moth, worm, mūgma id. Glr., also mūn-ma; gōs-mug clothes-moth, bāl-mug id., lēags-mug a worm that eats iron away (?) Cs.; mūg-zan moth-eaten, destroyed by worms Cs. — 2. vb. with yid-, yi-, resp. tugs-, to despair Ph.; blomūg-pa gloomy, doleful way of thinking Sch.

mūn-pa 1. sbst. obscenity, darkness, frq. — mūn-pai smag-rim id., frq.; mūn-pa-ras mūn-par gro Dzl. they wander in eternal darkness; mūn-pa sēl-ba to lighten the darkness; frq. fig. with and without bloi. — 2. adj. obscure, dark. — 3. vb. in W, mūn soñ he has become insensible. — Comp. mūn-kañ dark room, e.g. the sanctuary containing the images of the gods Glr.; prison Cs. — mūn-kun Dzl. prison, dungeon. — *mūn-i yīg* Lh., mūn-krōd Dzl., *mūn-nāg* W., mūn-brāg Sch. and Lh. (?) close darkness. — *mūn-dil, or mūn-nyug tān-*ce* W. to grope in the dark. — *mūn-ču, nūm - ču* W. the dusk of evening, *mūn (ču) rub* sets in. — *mūn-(ču) pe-ra tān-*ce* W. to talk confusedly, wildly. — mūn-sprāl Tar. 56,17, to judge by the context: ignorance, stupidity; so Schf. — mūn-srōs Lex. the darkness of night. — mūn - srō furious passion, *mūn-sro yon (ču) dug* W. he rages in his passion. — *mūn-srōs = mūn-ču* W.

mūm (Hind.) W. wax.

mur 1. termin. of mu, hence mur-tag to the extremity, till the end of Cs.; perh. also mur-dūm (or -zhum?) Ld. dull, of knives, hatchets; mūr -dug = mūs-steigs-pa Sch. — 2. gills of fish.

mur - goñ the temples Sch.; mūr-sgrām id. Cs.; jaw, jaw-bone Sch. — mur-tōr ulcers in the mouth Sch.

mur-ba 1. to gnaw, to destroy by gnawing, to bite asunder, e.g. bones Thgr. — 2. to masticate, to chew (?).
mul-tug  W. fist, *mul-tug cö-če, gám-če* to threaten with the fist, *gyab-če* to strike with the fist.

de  me I. num. fig.: 106. — II. sbst. 1. resp. zugs C., *nám-me* W. fire, me bar the fire burns, sor breaks out, mëd spreads, di is extinguished; *me són-na* W. is the fire burning (again)? kán-pa wes (vulgo *mél-ta*) bsreg, sor, kyer the house is burnt down, *dugs soin* W. ignited, burnt (partially); me sbôr-ba, bdul-ba, yton-ba B., *(s)bûr-če, pi-če, dûg-če* W. to light a fire, yûl-ba, *sôn-te cö-če* W. to stir, poke, trim the fire, *nyal-če* W. to cover the glowing embers with ashes, in order to preserve the heat; rgyûl-pa 1. to set on fire, kyim-la a house Glr. 2. to strike fire W., me lldé-ba B. and col., to warm one’s self at the fire. — 2. symb. num.: 3. —

Comp. me-skâm cock (of a gun), *mek-âm jar tsar* W. the gun is cocked. — me-skjogs C. a shovel for live coals. — me-gyog, gyogs = sgyogs 2. — me-mgûl fire-brand, me-mgûl-gyi kör-to the circle made by a firebrand, when quickly swung round Cs. — *me-dûn* torch C. — mé-can fiery, containing fire. — me-lâgs fire-steel, pocket-fire. — mé-lëcâ flame of fire. — me-câ fire-steel (?) Sch. *me -če* C. every thing requisite for kindling a fire, as it is got in readiness for the following morning. — me-miñam-rûñ v. rbûñ. — *me-tâg* C. 1. (ttags) a mark of burning. 2. (ttag or stag) spark, sparklet, a bit of live coal in the ashes. — me-táb fire-place, hearth; stove. — me-dûn Dzl. fire-pit, pool of fire. — me-drôd v. drôd. — *me-dâ* C., musket, pistol; *me-da pag-če*n canon Schr.; *me-dâ gyab-pa* to discharge a gun; *me-da-sûn* resinous wood, the coal of which is particularly used for making gun-powder. — *me-dag* (mdag) C. coals glowing underneath the ashes. — me-rdôl bullet, musket-ball Sch. — me-rdô flint Cs. — *me-nûr Sch. = me-mdag. — me-smôd, or *rôr coal-pan, chaîning-dish, perfuming-pan. — me-pûn, me-bûn cupping-glass, cup Lt. — mé-ba Dzl. = mé. — mé-bo = me a large fire, mé-bo çe Dzl. — me-dbâl a disease Med.; it is said to be a cutaneous eruption, hot and smarting, perl. erysipelas? — *me-mûr = me-mdag Dzl.; me-ma-mûr Thgy. id.? — me-btsa v. btsa. — *me -tsâg* spark W. — *me-dzê* gun-powder C. — me-yû ñ anvil Sch. — me-yûb mark of singeing, of having caught fire. — *me-zê* W. = me-ltâg. — me-ôbs = me-dûn Sch. — mé-ri fire-mountain, introduced by us for volcano. — *me-ris* a figure resembling a flame Sch. — me-rô an extinguished fire, fig. bstân-pai me-rô laû Glr. the extinct doctrine revives again. — *me-li* W. flare. — me-lên fire-tongs. — me-lêl burning-glass. — me-lhâ the god of fire, v. Schl. 251 sqq. — III. v. also me-tog.


mé-loï 1. mirror, looking-glass, frq.; lás-kyi mé-loî a magic mirror, revealing the future Glr.; also fig., esp. in titles of books, e.g. rgyal-rá-bh-kyi yûs-bai mé-loî A bright Mirror of the History of Kings. 2. plain surface, flat body extending in length and breadth, e.g. the flatness of the shoulder-blade, table-top, door-pannels etc., hence sog mé-loî-can Glr. an opening provided with a frame of boards to close it, not merely an ‘ostium’, of which description most of the inner doors in Tibetan houses are.

mea, o the mewing of a cat.

méd-pa for mi yûd-pa to be not, to exist not (v. yûd-pa), med he is not here, he is gone etc.; *ka-caûl-du son-te medi* W. he is off, having gone to Kashmir; *çag-mag á-pe kyêr-te medi* W. the tinder-box is not here, father has taken it with him; *si-te medi* W. he is dead and gone; skabs méd Dzl. there is, or there was, no opportunity; ços-kyi miûn tsam yain med Glr. religious law does not, or did not, exist at all; med kyaû even if nothing is extant,
though the thing does not exist in reality; *ni méd-na yai yon dug* the ‘ni’ may be dispensed with, though ‘ni’ be omitted, it will be all right; rgya-la méd-pai yi-ge drug Glr. six letters not existing in Sanskrit; méd-kyan-run-bai yig-bru yeig a letter that may also be wanting, a dispensable letter, e.g. རྒྱལ་ medio; méd-kyan-dgos-pai kral-bsad Mil. a taxation necessary, and even if one possesses nothing, yet as it were inexorable; méd-pa (W. *méd-kan*) not being, not existing, not having; blä-ma-la bžugs-grogs méd-pa lāgs-sam Mil. has your Reverence no fellow-resident in your house? fem. méd-ma Mil.; W. *ma dud-pa-méd-kan* very or quite smokeless; mi brnais-pa skyug-tu méd-pa méd-du méd-pa Dzl. a man about to be choked, being neither able to spit out, nor to swallow down; bdaq (or bdag-la) cāni dbul-du méd Dzl. we are not able to give any thing; méd-mi-ruñ-gi bu-tsā Mil. the sons and grandchildren that are to get something (as a heritage); kyim der méd-du mí ytb-pa, or mí ruñ-ba indispensable in the house Thgy.; so also med-tabs-méd-pai bldn-po Glr.; méd-par gyur-ba to be annihilated, to disappear, stāg-mo méd-par gyur-to Ph. the tigress disappeared; ynam daś sa yai méd-gyur-na Dzl. when heaven and earth shall pass away; *da na čača méd-kan soi* W. now I am quite undone; bldn-po-rnas gran-sems-méd-par gyur-to Glr. the ministers lost their litigiousness, gave up quarreling; zas brim-du méd-par gyur-to Dzl. the distribution of the dishes became impossible; *po-ra zēr-ce méd-kan soi* W. he became speechless; méd-par byel-pa to annihilate, an enemy Dzl., to put an end to, a quarrel Glr.; frq. méd-pa(r) may be rendered by ‘without’: rgyal-po žig méd-na mi ruñ, or tabs-méd Phk. we cannot do without a king; mta-riin-méd-pai mta a termination without a final consonant Gram.; rgyu méd-par S. g. without cause; or by ‘instead of’: rgyal-po méd-par Glr. instead of the king, siär-gyi lus méd-par Glr. instead of the former shape; nyin-mtsan-méd-par making no difference between day and night, po-mo-méd-par between male and female, rgyan-byis-méd-par old and young; vulgo also nyin-meds-mitsan-med etc. – méd-po, W. *méd-kan*, fem. méd-mo, a poor man, pauper.

*men Mil. an ornament, piece of finery. mendi, Ssk. नेडी, Lawsonia alba, a plant used for staining the finger-nails red Mil.*

*mén-tsi* a coloured silk handkerchief W.

*mén-hri a kind of fur? mén-hri dmär-poi slob-pa a fur-coat of red men-hri is mentioned as the vesture of a Lha.

*mer termin. of me.*

*mér-ba Cs.: 'a quaking; thinness; mér-po, mer-mér thin, as liquids'; Sch.: 'mer-gyis gai full to the brim'. I met with 1. mer in žig-mér q.v. – 2. mér-ba as adj. for mseo the lake Mil. – 3. *mer-mér* W. adj. like a thin pap, and sbst. a muddy substance, e.g. street-mire; *mer-mér čo-te* to make a mire. – 4. mér-mer-ba adj in connection with such sbst. as light, ray, beam, brightness Thgr., Mil. – 5. mér-mer-po used in medical writings in a similar manner as mér-nur-po, to define the shape of an embryo, oblong, oval; these descriptions, however, though partly founded on observation, are frequently very arbitrary, vague, and even contradictory. In W. the word has only the signification 3; a Lama from C. rendered it with 'full', which would agree with Sch. and no. 1, as well as with 'glittering, quivering', having some relation to no. 2 and no. 4.

*méls-se or méls-tse or -tse 1. watch, watchman, sentinel; watcher, spy, méd-tse byel-pa to watch, to keep watch Dzl.; já-ra-mél-tse = *mel-tse* W. – 2. steatite or soap-stone, of a greenish colour.*

*méš-po, vulgo 'me-méš', grandfather; also forefather, ancestor, progenitor, sains-rgyás jams-vad-kyi spyi-mes kun-tu-bzǎn-po Thgr. Kuntuzainpo, the common progenitor of all the Buddhas; mes rgyal-po Glr. merely equivalent to the ‘old king’;
 şu-més the grandfather by the father's, ma-
més by the mother's side Cs ; yai-més great-
great-grandfather Gbr.; že- or rgyā-més Sch. great-
great-grandfather; mes-dbon grandfather and 
grandchildren, resp., e.g. rgyāl-po mes-
dbon the kings from one generation to an-
other, the royal ancestors Gbr.; mes-rābs id. 
Sch.; *me-mé*, reverential name given to 
men of a more advanced age W. also C.

III. woman, female, opp. to ḭo, = bud-
ménd: mo na-re the woman said Gbr., Mil.; 
of animals: female. — *mo-kyān* W. virgin. 
— mo-gōs woman's gown, petticoat. — mo-
brajyā female line of descent. — mo-bi fe-
calf. — mo-byis Mil., mo-dbyis (*mo-
yi*) C. girl, female child. — mo-btsun nun Gbr. 
— mo-mdsān, mo dibān-po female genitals. 
— mo-rān (mo) 1. single, unmarried woman 
per h. in the passage, ydo' nān-gyi kyé-
das mo-rān skyād happier is a single woman 
than one with a husband of a bad face; 
more frq., the word implies 2. a poor, de-
stitute female, one who did not get a husband 
W. 3. she, herself C., Lex. — mo-ri, mo-ré a 
female kid. — mo-rigs female sex. Cs. 
— mo-līs the female body Sch. — mo-yām a 
barren female, hence mo-yām-gyi bu a non-
sense, an incongruity.

III. lot, mo dāb-pa to cast the lot, al-
ways a religious ceremony performed by 
Lamas (cf. rgyan and rtags-rl), which how-
ever does not preclude the possibility of an 
imposture; mō-pa one dealing with these 
practices, a soothsayer, mō-pa dre mōn-
ba a soothsayer that pretends to have seen 
a ghost; mo-mkān Cs., mo-rtsis-pa Gbr. id. 
(the latter expression in the respective pas-
sage = court-astrologer) ; mo-ma the femi-
nine of it Cs., which however is at variance 
with Mil., who in several places has bla-
ma mkas-pa mo-ma.

IV. affix, so-called article, corresponding 
to the masc. terminations po and pa, 
and denoting the fem. gender of persons, 
bū-mo daughter, bōd-mo a Tibetan woman.

mo-kāb v. kab.

mōg-pa dark (coloured) Cs.; mōg-ro 
of horses, yellowish-brown Gbr.
meat-pie, meat-balls in a cover of 
paste.
mōg-ṣa mushroom W.
mōgs-tsa-ra Lt. n. of a plant; in Lh. mōg-ṣa-ras is a large 
species of Ferula or Dorema, of a yellow 
flower and a fetid smell.
mōn-gol a Mongul Tib. sōg-po.
mōn-rtul Lex. = blām-po dull, stupid.
mōn-lo, W. for tōn-mo knuckle, an-
klebone.

mod moment, occurring only in the 
following combinations: lān-bai mod 
(de-njīl)-la at the very moment of rising 
Pth., Mil., dei mōd-la the moment after Gbr.; 
gen. mōd-la instantly, immediately, mōd-la 
grand-father; he immediately pulled it out; 
kva yan mōd-la ḭyin-te Dzl. immediately 
after there came also the hawk; ḭe-nas 
mōd-la id. Dzl.

mōd-pa (cognate to mōd-pa?) an 
emphatic word for to be, 1. as an 
augmentative of yin, sometimes superadded 
to this word; occasionally untranslatable, 
sometimes = indeed, to be sure, žes smras 
mōd-kyi Dzl. though indeed you may say 
so; dpag-tu-mēd mōd-kyi though indeed it 
is immeasurable Dzl.; ysa ḏē-ka ŋa yin mod 
Mil. the snow-leopard indeed was I myself; 
di ma yin mod on-kyān ... to be sure, it 
is not this one, yet ... Tar.; ḏrō-ba yin mod 
(although not invited) yet after all you 
must go. — 2. as augmentative of yod, sig-
nifying abundance, plenty B., C., W.: de 
mi byēd-na dgra mod if you omit to do this, 
you will have plenty of enemies, nad mod 
plenty of diseases; sti-bstō-ni krim sūn-
tu mōd-kyi although they abounded in com-
pliments; mōd-pa having an abundance, 
loṅs-spyod mōd-par gyur he becomes the 
owner of great wealth Dzl.; śiṅ-tog mōd-
pa Glr. abounding in tree-fruit; mód-po adj. plentiful, abounding, kúl-lu-ru śiū mód-po in Kullu wood is plentiful, or śiū mód-poi yul (Kullu is) a country abounding in wood, opp. to dlón-po, hence ‘cheap’ may occasionally stand for it.

mon 1. n. p., general name for the different nations living between Tibet and the Indian plain Mil.: món-yul-gyi bándhe a monk from Nepal; Glr.: dpal-grō 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 Lahouil 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, दाम: món-ca-ra the ever-green oak and its fruit, of the southern Himalaya ridges Wān.; in Ld. the musicians (Ld.-Glr. Schl. 25, b), carpenters, and wood-cutters coming from the south, are likewise denominated Mon. — The form mon-pa Cs. is not known to me; mon-mo fem. Pth. — 2. sometimes for mun.

mon-za (or perh. yza) W., popularity, respect, reputation, món-za toh he makes himself generally beloved, is highly respected; món-za-dan beloved, popular.

mor termin. of mo.

mól-ba the usual resp. term, esp. in W., for to say, to speak, as bagó-ba and bká-rtsal-ba are used in earlier, and ysin-ba in later literature and in C., hence it is often to be rendered by ‘to order’; *sā-heb-la sa-lām mól żê have the goodness to present (say) my compliments to that gentleman; *mól-lcê tāi-ê to flatter, to caress; *mól-latá-wa C. to make known(?).

mós-pa vb. and sbst. to be pleased, la with, to wish, to have a mind, gró-bar mós-so Glr. 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 dañ ḍód-pa S.O. desiring and coveting (are the origin of all the misery of sin); to take pleasure in, to rejoice at, mós-pa glu Glr. song of rejoicing; as sbst.: pleasure, satisfaction, esteem. — 2. to respect, to esteem, with la, to respect with devotion, to revere, to adore čös-la frq.; khyod gān-la mos to whom do you direct your devotions? Mil.; mós-nas bút-ba yin I give it merely from devout veneration, i.e. I shall take nothing for it Pth.; frq. joined with gis-pa: yid-mos-gis drag-pos with fervent veneration; dad-mós devotion; mos spyod-pa as participle, a pious man, a devotee Tar. 109,7.

mya-nán, trouble, misery, affliction, mya-nán-gyis ydun-ste Dzl.; mya-nán či yān 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-nan-med. नानेक. n. of a famous king of ancient India Glr., Tar. ch. VI; mya-nán-las ḍas-pa, abbr. mya-n-.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 फलनिष्ठ, 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.

mya-nam a fearful desert Lex., Thgy.

myag-pa Sch. ‘to chew’; acc. to medical writings, the chemical decomposition of the chyme in the stomach; to cause putrefaction; pf. myags; myāgs-par byéd-pa = myag-pa S.g.; rul-či myāgs-pa Dzl. decomposed, putrefied; ro-myāgs the watery product of putrefaction, ‘tabes’ Thgy.

myān-ba v. myōn-ba.

myād-pa Sch. = mid-pa sbst.
myiṅ Sch. = mīṅ.

myu-gu, myuy, 1. Sch. reed, rush, flag, also = smyu-gu. — 2. Cū. sprout, the first shoot of corn etc., myu-gu suōn-po Thyū, the young green corn.

myu-pa, myuy-myuy-pa 1. to run, roam, stroll idle about Sch. — 2. to show, exhibit ostentatiously, to boast with Čū. v. dmyu-pa.

myuṛ-ba quick, swift, speedy, myuṛ-po id. Mil.; mostly as adv., myuṛ-du quickly, speedily; soon; ēi-myuṛ as speedily as possible; myuṛ-du-btsā-rtags symptoms of immediate parturition Med.

myuḷ-ba to examine closely, to search into, to scrutinize, c. accus. or termin. of place Stū. Mil., prob. but a different spelling for myuḷ-ba. — lē-myuḷ Mīṅg., Lt. a symptom of disease, acc. to Wise p. 282: a quivering motion of the tongue.

myo-ba v. smyō-ba.

myōu-ba, pf. myōaś, also myōi, fut. myōa W. "myōu-"e", 1. to taste Dzl.; to try by tasting, myōu-bas žim-po tsor-nas receiving the relish by tasting; ro myōu-ba *dol-lāy myōo-"e" W., id.; to enjoy, mōris-kyi lois-spyōd the bliss of paradise Dzl.; myōn-bar byē-d pa to make, or to permit to, enjoy, kyōd ēs-kyi zas myōn-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. नर्व, b. — 2. in philosophy: to perceive, in relation to the perceptions of sense, Ssk. व्यवनाः. — 3. to experience, to suffer, both good and evil, sdug-bśnād, distress etc. frq.; to get, mi-sūdg-pai lus an ugly body; seldom with termin., ymnas-skabypān-du myōn-bar gīyur-bai līs - ruam works which would bring upon their author another state of existence (after his death) Thyū.; myōn-bar mi gīyur-ba to be preserved from Dom.; rām-gi byās-pa rān-gi myōn-ba yiṅ Pth. your own doings are your own sufferings; as you have prepared, so you must drink. — 4. auxil. of the pf. like byuṅ, but chiefly in negative sentences: btsal ma myōi Dzl. I have never yet sought, mtoṅ ma myōi Mil. I have never yet seen, tos ma myōi Mil. I have never yet heard, — a construction, that has originated from the earlier one c. inf.: rdzun smṛā-ba ma myōi, dzi-bai sensskyēḍ-pa ma myōi dealing with falsehood, producing virtuous thoughts, has never happened to me yet Dzl.

dma-ba to be low, dbus dma mta ynyis mtoṅ-na if (in pregnancy) the middle parts of the body are low, and the sides high Med.; sbst. lowness; adj., also dma-mo, low, low water, low voice, low rank, short measure or weight, frq.; dma-la kyād-du rōld-pa to despise the low and humble Lt.; dma-na if I live in humble circumstances Dom.; nā-yīs mto mto byās-pa dmda byuṅ being higher and higher, I fell deep Pth.; of religion: cūn-zad dma-bai dūs-su as it had somewhat fallen into decay Pth.; dma 'bbs-pa (frq. written sma) W. *ma ba bāl-che*, and intrs. dma 'bāb-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 humiliat Tar.; to oppress, to ruin Schr.; *ma-ba-chān" W. humiliated, brought low. — dma-sa 1. Sch. low land(?) 2. — dmaṁ-sa. — Cf. dmaṁ-pa.

DMAG Læx. लेख. 1. army, host, dmag- tsogs, dmag - dpūṅ, less frq. dmag-yseb id.; dmag dān bās-pa with an army Tar.; mīa dma skyur-ba to commit the command of an army to a person Glr.; yul-la dmag dren-pa to lead an army against, to invade a country, frq.; dmag rgyāg-pa Glr., *mag tāb-pa" C. to war, to make or wage war, dmag-rgya (or dmag-dren) res mān-du byād-pa to make war upon each other Glr.; mī-stegs-pa dmag-gis bzuṅ he was made a prisoner by an army of Brahmanists Glr.; dmag ston 1000 men Pth.; dmag-gi tsogs ston-prag sūm-du an army of 30000 men Dzl. — 2. in a gen. sense, mul-
titude, number, host, *mag-līṅ(s)* W. a beating up of game, a battle; *mag-nīṅ* property of the community, = *(s)pī-nor* W. — 3. Čū. and Sch. war. —

dmág-pa v. dmág-pa

dmåins the common people, populace, multitude, vulgar; dmåins-kyi stón-mo a banquet for all Mil.; dmåins 'jåt-pa the vulgar, the common people; one of the common people; dmåins-rigs id.; used also as an abusive word: mean fellow; when referred to Indian matters = [२३०], the caste of craftsmen, not so low as ydööl-ba.

dma'ld-pa 'Sch. invective, abuse, (does not suit to S.g. 21).

dmån-pa (cf. dmån-ba) 1. low, v. mtó-ba; gen. fig., in reference to quantity, little, dman thag log either too little, or too much, or badly constituted, e.g. gall, and other humours of the human body Med.; bsöd-nams dmån-pa having little merit, blö dman-pa having little sense Glr.; with skye-ba v. skye-ba II.; in reference to quality: indifferent, inferior Ssk. ठीन, रिमpaś dån-po mcog yin ṣyö-ma dman in the order (of enumeration) the first is always better, the next following inferior S.g. *men-sär* maiden, girl, virgin C. (cf. skye-dmån); depressed in spirits Wdä.; poor, pitiable, ri-dwaâs dmån-ma the poor deer Mil.; dmån-sa or dman-'ča, dzin-pa to choose the low, humble part, to be humble, to humble one's self, frq.; dmån-sa, zuñ dän mtó-sar sîl 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-no, srin-mo.

dmar profit, gain, good success, dmar 'cûn a small profit Mil; dmär-po adj., tugs-dâm dmär-po byûn-ñam did it go on well with your meditation? Mil., dmär-kråd 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.


dmås-pa Cs. wounded.

dmíg-pa, dmíg-bu Lex. and Cs. hole.

dmigs sbst. v. the following.

dmigs-pa 1. vb. (analogous to sgoâm-pa); to fancy, to imagine Tar. 73, 5. prob.; to think, to construe in one’s mind, dmigs-te Glr. or vulgo dmigs-la in imagination, e.g. to do a thing in one’s mind, which at the time one is not able to perform in reality; this according to a Buddhist’s belief is permitted in various cases (e.g. *sêm-mi mig-la pûl-čê* 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 -- dmus-loi, into miy-pa -- n/a to (another person) an idea of, to make a suggestion Mil.; *mig-la čo go* W. means also: do it, execute it, according to your own mind, I cannot supply you an exact pattern of it; dmigs-can ingenious, skilful in contriving W.; dmigs-pa-las, dáis-pa = bsám-byai yul-las dáis-pa? — yeis-med(par) dmigs-pa (dám) bral-bas-na indisturbable by fancies of the mind, free from every working of the imagination Mil.; dmigs-pa-med-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-čan-la dmigs-pai snyin-rje, and čos-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 zí-pa* (v.bz-ba) C. done only in thought, supposed, fictitious; dmigs tams-cād brjed-nas forgetful of all the beautiful fancies, schemes, and airy notions; dmigs-pa ytlad-pa prob.: to direct one's thoughts, fancies, la to Tar. 189, 2. (where, no doubt, ytlad-na is to be read); dmigs-ytlad mental object, dmigs-ytlad brál-bai rmál-byor-pa a saint that is free from such objects; acc. to our Lama also = ytlad-so q.v.; dmigs-ysál Lex.; (Sch.: 'a clear notion'), perf. 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-ba 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.

**dmu**, ttmu a kind of evil demon, rarely mentioned Lex.; rmu-ryód wild, angry, passionate; a violent fellow, not safe to deal with Mil.; dmu-blo a wild, irascible mind Sch.; hence dmus-byun terrifying, frightful Sch.; perh. also dmus-lón blind, bodily blind, whilst lón-ba may be applied also to spiritual blindness Dzl., Glr. and elsewh., and dmu-ču dropsy, esp.in the chest and in the belly Med.; dmu-skvrán Sch. an oedema, tumour filled with water.

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**dmu** darkened, obscured, blo; mün-pa.

**dmu-l-ba** v. dzűm-pa.

**dmur-ba** v. mür-ba.

**dmus-loi** v. dmu.

**dmé-ba** v. rmé-ba.

**dmód-pa** I. vb. čs. to curse, accurse, execute, dmód-pa byéd-pa id. Tar. 14. 17. — II. sbst. dmod-pa Dzl., dmod, Glr. and elsewh., imprecation, execution, male-diction; dmód-mo id.; joined with ēbór-ba, elór-ba, dzúg-pa, smó-ba: 1. to curse, to execute, dren-srón-gis dmód-pa bor-bai to bêi-gnyis the twelve years on which a curse had been pronounced by the saint Dzl. 2. to swear, to confirm a treaty by an oath Glr. 3. to pronounce a prayer or conjuration, la-la to the deity Glr. 4. to affirm, e.g. to say "kon-chog sê" or the like. The word seems to be nearly related both to smó-dpa, and to smón-pa, but, as expressly stated by the Lex., is not synon. with these verbs.

**dmuyúl-ba** I. vb. to cut up, to cut into little pieces, meet at dinner Dzl., a punishment of hell Dzl. — II. sbst. hell, also sen-s-can-dmuyúl-ba; dmyúl-bar gró-ba to go to hell, dmyúl-ba bco-brgyad
the 18 regions of hell; tso-dmyug the hot hell, grañ-dmyug the cold hell. — dmyal-
ba-pa, -po, occupant of hell. — *nyal-scha
\* W. poor, miserable, wretched; also like
\* Urdu, = my own little self, for 'I', in
humble speech.

\* dmyug-pa Cs. to show, dmyug-
dmyug-pa, dmyug-pa byed-pa to show repeatedly, to boast. Yet cf. myug-pa.
\* rma wound B.; C.; ná-la rma byun I
was wounded; rma byin-pa to wound, rma ysó-ba to heal a wound; rmai lhá-ba
Sch. a wound growing worse'; yet cf. lhá-
ba. — rma-ka 1. the orifice or edges of a wound. ? W. inst. of rma wound, *rid-li
tá-m te ná-ka ton* he has been wounded by the bite of a serpent. — rma-tás Sch.
plaster, cataplasm, dressing, bandage. — rma-
vjes Sch. scar, cicatrix. — rma-rnyin an old
wound. — rma-smán, rma-rtsis medicine or salve for a wound. — rma-mtsan scar
Bhar. — rma-rô Sch. scurf, scab. — rma-
shú a festering, suppurring wound. — rma-
šúlscar. — rma-srol Sch. the act of wounding, the wound received(?) — rma-ysál a fresh
wound.

\* rma-ču n.p., the river Hoangho Glr.

\*\* rma-čen v. rma-bya.

\* rma-ba, pf. rmas 1. to ask, obs., Lex.
2. to wound Dzl.

\*\* rma-bya (vulgo often *máb-ja*), सूक्ष्म.
peacock, living wild in India, an object of
supersition with Buddhists and Brah-
manists. — rma-bya-čen-po n. of a deity
Dom.; rma-čen Wilk., मद्यमायुरी Will.: 'one of the 5 tutelar deities of the Bud-
hists'; Sch.: rma-čen bom-ra 'lord of the
yellow stream' (?)

\* rmañ, provinc. rmiñ Glr. ground, foun-
dation, rmañ liai-ba to lay a founda-
tion Glr.; rtsis-rmañ id.; rmañ-rdo foun-
dation-stone.

\*\* rmañ-fser, sman-fser or -tsar
Sch. 1. pincers to pluck out hairs;
Cs. instrument for cleaning the nostrils. —
2. Sch. rake (instrument).

\*\* rmañ-lam Sch. = rmi-lam, of rare
occurrence.

\*\* rmañ-pa or rather usually: rmañ-
du byüñ-ba, rmañ-byüñ wonderful,
marvelous, and úo-mtsar-rmañ-du byüñ-ba
to wonder, to be surprised at, fq.

\*\* rmañ-pa Sch. wounded; rmsás-pa v.
rma-ba.

\*\* rmi, pf. rnis, to dream; rmi-lam
resp. rmi-lam a dream, rmi-lam za-
zi a troubled dream Lt.; mi-bzain-ba a por-
tentous, ill-boding dream Sg.; rmi-
lam mton-ba, rmi-ba to dream, rmi-lam-du rál-
bar rmi-s so he dreamt that he had been
torn to pieces Dzl.; rmi-lam-du byüñ-ba
to appear in a dream Dzl.; rmi-lam brtág-
pa Cs. to judge of dreams, bsád-pa Cs. to
interpret dreams.

\*\* rmiñ-sgra Sch. a saddle that may be
folded together.

\*\* rmiñ-pa 1. hoof, rmiñ-pa ka-brág,
rmig-brág Cs. a cloven hoof, mig-
pa-ka-brág-cân cloven-footed; rmi-g-žúm
an undivided hoof; rtsa-rmiñ a horse's hoof,
also name of a plant Wdn.; iyug-rmiñ a
yak's hoof; rmig-lcás harbor-shoe Cs.; rmig-
(?) zer harbor-shoe nail, hob-nail Cs. — 2.
W. horse-shoe, gyab-če to put on a
horse-shoe, to shoe.

\*\*\* rmiñ(?)-pa lizard, of a small kind
Sg.

\*\* rmiñ v. rmañ.

\*\* rmu v. dnu.

\*\* rmu-ba Cs. 1. dullness, heaviness.
2. fog. — rmus-pa 1. Cs. dull, heavy;
Lex. peevish, loath, listless. 2. foggy, gloomy,
dark, nam rmus-pa a dark night Dzl., cf.
rmugs-pa; covered with fog, yet, Dzl.
— rmu-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 be-
tween certain ancient kings and their an-
cestors dwelling among the gods.

\*\*\* rmug-pa, pf. rmugs, 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.

rmügs-pa 1. a dense fog, kyim fog is coming on, šib Cs. id.; sānš has cleared away Cs.; rmügs-pa-čan foggy; nam rmügs-pa Dzl. 232, 12, a dark, foggy night (another reading: rmus-pa); Dzl. 258, 15, nyin-mtšin-du yul rmügs-pa (rmus-pa), covered with fog, wrapt in darkness. — 2. Sch. eyes heavy with sleep. — 3. inertness, languor, laziness Mil.; inert, languid, sluggish, rmus-par byed-pa Dom.

rmün-po Cs. dull, heavy, stupid; to rmün-po Sg. sour milk (?)

rmür-ba to gnarl and bite each other, of dogs Lex.

rmüs-pa v. rmü-ba.

rmé-ba I. to be economizing, parsimonious Lex.; bsris-(Sch. srid?) and sér-rme-ba Lex. id. —

II. also dmé-ba and smé-ba 1. sbst. spot, speck, mark, a natural mark, on a cane Mil.; mole, mother-spot; *mé-zöl* W. mark of burning; a detectable sin, esp. murder; uncleanness of food, rmé-ytsan-méd or ytsan-rme-méd making no difference as to clean or unclean food Mil.; rmé-grib moral defilement; rmé-sa-can Wdän., *me-sä za-kan* W., eating unclean flesh, as an animal that devours its own young. — 2. adj., also rmé-ba-čan, rmé-can Wdän., rmé-po Lex. unclean, defiled, contaminated.


rmeg-pa = rgyan order, series, row Lex., rmeg-med-pa disordered, not regulated.

rméd crupper, attached to a saddle, sgá-yi rméd Lexx.; gön-rmed Phk.

rméd-pa I. also sméd-pa, pf. rmes, to ask, dri-zhìn sméd-par mdzad-pa id. resp. Mil.; snyin-dri smé-d-pa Mil. = snyin-dri žu-ba. — II. to plough and sow; rméd-du jig-pa to cause to be ploughed and sown, e.g. rice Dzl.

rmén-pa Lex. rmén-bu Lt., du-rmén Mil. and vulgo, gland, swelling of the glands, wen.

rmél-ba, smél-ba 1. to pluck out, C., W., Lexx., v. bal. — 2. to become threadbare W. — 3. Sch. to appoint, to call, to invite.

rmom-snags Sch. = smre-snugs.


rmó-ba, pf. and imp. rmós 1. to plough (up), žin 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-romo-ba v. gyód-pa.

rmog helmet Gbr.; rmog-tsás Cs. ‘the padding in a helmet’; krab-rmog coat of mail and helmet.

rmóñ-ba vb. and sbst., pf. rmóníš to be obscured; obscurity, chiefly in a spiritual sense; also adj. obscured, stultified Sg.; more frq. rmóníš-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 na rmóníš-pa, or rmóníš-méd Mil. a mind lively, unimpaired, susceptible, la of; kun-tu-rmón sas-čé-ba an ample share of irrationality, the principal obstacle to the happiness (ma-kómpa) of those beings which are born as beasts; rmóní-par gyür-ba to be obscured, darkened, byéd-pa to obscure, to darken Gbr., also: to confound, perplex, deceive, = mgo skór-ba Tar.; rmóní-bu Lex. without expl., Cs.: ‘a kind of distemper’; rmóní-spus hair of the abdomen and the pudenda, ra-tug rmóníspus lhog-pa Jom Sg. the belly-hair of a he-goat tends to heal cancer.

rmód-pa Cs. to plough, rmod-glán a plough-ox; rmod-lám Sch. furrow.

rmón-pa 1. the act of ploughing; rmónpa rgyá-pa to plough Cs. — 2. a plough-ox, rmon-dor a yoke of plough-oxen.

rmýá-ba Sg. sickness, nausea, kams-ryá Lex. id.
sma v. dma.

smá-ra beard Mil., smá-ra-can bearded.

smag 1. a sort of medicine of an astrigent taste Med.; smág-rgya black pepper. — 2. dark; darkness; mún-pai smag-rum id. Glr.

smá-n-tṣer v. rma-n-tṣer.

smad, घंघ, 1. the lower part, opp. to stod; smád-la downward Sch.; lus-kyi smad the lower half of the human body, frq.; smad, rbyé-s-pa Sch.: "to move the posterior to and fro" (?). — lus-smad-lia sá-la y tug-pa to bring the five lower parts of the body, the belly, the knees, and the points of the feet in close contact with the ground, i.e. to prostrate one's self; hence čos-gos smad lía Dzl. 22, 16, the five lower pieces of the priestly apparel, perh. breeches, stockings and boots; the meaning, however, of sems-smad bco-brgyad Pth. I am not prepared to settle. — 2. lowland = man-čid. — 3. low rank, v. smad-rigs below. — 4. with regard to time, the latter part, the second half, ऐग of the night, Dzl., of winter, of life etc. — 5. children, in relation to their mother, gen. preceded by ma or bu, thus: néd ma-smad I and my mother Mil.; rdan-mo ma-smad ysum the old woman with her (two) sons, those three Dzl.; also of animals: rgyó-ma ma-smad ynings the mare and her foal, the two Dzl.; bu-smad (Cs. also mad) wife and children, family; nád-pa dei bu-smad Mil. the sick man's family; bu-smad-rnams (my) wife and children Mil.

Comp. smad-čal lewdness, dissoluteness, prostitution, byed-pa to indulge in, to practise Mil. — smad-dogs a subscribed letter Gram. — smad-tson-ma 'meretrix', prostitute, harlot, frq. — smad-yog-dogs neither integuments, breeches, trousers 'Wdā. — smad-rigs common people, lower caste Dzl.

sma-d-pa 1. vb. 1. to bend down; to hand, to reach down, the alms bowl to a little boy Dzl.; (Sch. 'to stoop'?) ydo smád-pa to cast down one's eyes, to be abashed, dejected Tar.; sms to humble one's self, la before Dzl., tugs id. resp. to be condescending, lowly, meek Dzl. — 2. to vilit, e. la or accus.: to blame, to chide, bū-mo one's own daughter Dzl., bdag-gi ñems-lala to blame one's self Dzl.; to abuse, defame, degrade, traduce, tsig ná-pa, yāg-pa-la (to abuse) the venerable man with base words Dzl., dbon-mó-gi dbu-pa-lā (to degrade) the highness of the excellent, = to blaspheme; to despise, the doctrine Glr.; to dishonour, violate, ravish, bu-moi lus a girl Ph.; ma-ga-dbyangs-smad-pa-tse Tar.192 when (the country of) Magadha had been brought low, had decayed in its prosperity; smad-pa tṣig or yāg abusive word, inventive, libel; smad-ra (prop. sgra) id., more in the language of the common people, but also Mil.; smad-ra ytöñ-ba Mil., *tan-čè* W. to abuse, to revile; smad-rigs common people.

II. sbst. blame, reproof, reproach, disgrace, contempt.

sman 1. medicine, physic, remedy, both artificially prepared and crude; medicinal herb, drug; rii sman fu-ba to gather official plants on the mountains Dzl.; men-la dö*C., *man-la ča* W., (the plant) is used as a medicine; sman skyö-pa to prepare a medicine, ytöñ-ba to administer, za-ba or rūn-ba to take (physic); different forms of medicine are: tan-či sman liquid medicine, infusion, decocture; ybyé-mai sman powder; rül-ba pill; lde-gu electuary, sirup; sman-már oily medicine (Tar. 39, 8); sman-ča prob. alcoholic tincture; bū-ta extract(?).

Further: kön-sman medicine taken internally, byg-ča sman used externally, unguent; bygya-sman plaster; bzi-sman soporiferous potion; skyi-gy-sman emetic; bšal-sman purgative. — sman-gy bla, or sman-bla Glr. and Med.; Sch.: 'physician general', yet to my knowledge it is never used in that sense, but only as a god or Buddha of therapeutics; there are eight such gods,
revered by students of medicine, and frequently invoked in medicinal writings, as well as in medical practice, v. Schd. p. 266 sqq. (sman-ṣgyi Ika Glr., is prob. but a misprint).—Other compounds: sman-rkyāl medicine-bag, smaller or larger leather-bags being the usual receptacles for the commodities of grocers and the drugs of physicians. — sman-kañ apothecary’s shop. — sman-kṣag medicine-bag. — sman-sød a kind of official ginger (?) S.g. — sman-syām medicine-box. — sman-mōd the best, or a very superior medicine Pth. — sman-ljon s a country rich in medicinal plants. — sman-rtā the vehicle or substance in which medicine is taken Med. — sman-smod medicine glass or vessel. — sman-pa physician Del., Glr., Med. — sman-dpe medical book. — sman-dpyād v. dpyād-pa. — sman-blā v. above.

II. the same as, or something like klu Glr., Mil.

III. Lex. = ṣan; Sch. also has: sman-sēms ‘a beneficent mind, a mind intent on working good’.

IV. incorr. for dman.

sma-r-ba 1. sbst., ready money, gen. smar-rkyān; zoś min smar money, and not goods Lex. — 2. vb. careless and incorr. pronunciation of smrā-ba.

smāl-po n. of a lunar mansion v.:ṛgyu-skār.

smās-pa Sch., v. rmdās-pa.

smāg-r-ṛgyā mirage Lex. = मरिचि; prob. also a reflection in water, āur-kal-smāg-ṛgyā.

smāg-bu lizard Sch., v. ṛmig(s)-pa.

smāg-ma, province. for smig-ma-re cane, reed Do.

smāg-drug 1. also skār-ma-smiṅ-drug’ कार्तिक the Pleiades; smiṅ-drug-zla-ba the month in which the moon standing near the Pleiades is full, Oct. or Nov., Glr.; smiṅ-drug-bu, कार्तिकिच, the son of Siva, god of war Lex. = 2. Pur. Eremurus spectabilis, v. bre.

sma-bā 1. v. rme-ba. — 2. rtṣis-kyi smā-ba Lex. a kind of arithmetical figure in geomancy, which is used together with the Chinese diagrams, spar-ka Mil.

smā-ba, pf. and imp. smos, not frq., yet in some cases of constant use, for sma-r-ba to say, smiṅ-nas sma-ba to call by name, to name Do.;... čes smās-pa the assertion that... Wdi.; goṅ-du smās-pa above-mentioned Do.; lta či smos v. lta.
smód-pa, pl. smad. Lex. न्यान स्मृद्धि v. smádpá, to blame, bdag stod यङ्ग smod to praise one's self, disparaging others; yéog-smádpá to slander, calumniate Thgy.; to depreciate, to make contemptible, smódpá ggyür-bas Stg. because it would be disreputable, would detract from his honour. For smódpá-dzúg-pa it would prob. better to write dmod-dzúg-pa.

smon-pa to wish, to desire, with la, skyid-pa यङ्ग-ला नामि smon for another happiness I do not wish Mil.; more frq. with termin. of the infinitive, and then = to pray for, rgyal-po skyé-bar (to pray for) being re-born as a king Dzl.; smón-pa bzin-du byé-dá to fulfil a prayer Dzl.; smón-pa ynas the object of a wish or prayer Cs.; yid-smón wish, desire, de tsür-sog-gi yid-smón úd-la med I do not wish that he should come Mil.; rin-po nas di-hta-bar yid-smón byé-dá par gye-ge having long ago entertained this wish Stg.; yid-smón os worth wishing, desirable; smon-dzúg a wish and its accomplishment, smon-dzúg rnyis; smon-lam, प्रवृत्ति 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) tóy-(par) débs-pa to curse, to execrate.

smon-mgrín or drin associate, = grógs-po Lex.

smyan? Sch.: smyan byé-dá to travel on business; smyan byed blo-žan a traveling clerk not very shrewd Bhar. 108; this would seem preferable to the Ssk. equivalent, mentioned in Schf.'s edition.

smyár-ba Sch. to stretch one's self, after sleep.

smyj(g)-gu, smyu(g)-gu thin cane, writing-cane, reed-pen; *do nyi-gu* C. goose-quill, *cág-gi nyi-gu* C. steel-pen.

Comp. snyug-krög Cs., acc. to others, snyug-sbróg tube of bamboo; pen-case; small churn, = gur-gur Cs. — *nyug-kjim* C. house constructed of bamboo. — snyug-mkan a worker in cane Cs. — snyug-sgam a chest made of reed Cs. — snyug-grí pennknife. — snyug-lédg flag, flag-stick; long bamboo Cs. — *nyug-tú* C. a flat basket. — snyug-tügs writer Cs. — snyug-bón Cs. = gur-gur. — snyug-ydán mat of reed, cane-mat. — snyug-yodgs an umbrella made of split reeds Cs. — snyug-sér plate, dish or flat basket, constructed of reed C. = *nyug-tsé-me-tog* C. Carthusian pink. — snyug-tiśgs knot, node, joint, of reeds. = *nyug-ló* C. flat basket. — snyug-bód comb made of bamboo.

smyin-ba to fast, to observe a strict diet Med.; often in a religious sense, smyin-ba byás-pa and ma byas-pa he who has strictly observed fasting, and he who has not Do.; snyin-yndás the fast, the act of fasting; *nyin-ne nyin-ne zim-če* W. to fast, to practise abstinence. V. Schl. 240.

smyr-ba to be quick, expeditious, in a hurry, to hasten Cs. Cfr. myur-ba.

smyó-ba, myó-ba, pf. smyos, myos to be insane, mad, ci-ain mi drán-par myós-so they lost their senses and ran mad (with grief) Dzl.; smyos-sam is she mad? Dzl.; smyin myós-pas Do., being deranged; *nyo dug* W. he is crazy; to be mad, as dogs Schfr.; to be intoxicated, smyobat ku-ba intoxicating liquor Dzl.; rtág-tu myós-pa rnas pot-houses, fuddling-places Stg.; fig. tód-čágs-khyis myos Dzl. he is mad with lust; smyob-bar byé-dá to make one mad or drunk. — smyo-byéd 1. narcotic, smyo-byéd-khyi rdzas narcotic medicine, soporiferous potion, maddening drink. 2. smyobyed(-khyi) ydon a demon that causes a state
of stupefaction or insanity. 3. frenzy, madness. 4. symb. num.: 13.

smra-bal; 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): (di-skad-čes) smras-pa or smrás-so; when placed after the words spoken, (čes) smrás-so, smrás-te etc.; smrás-pa also is equivalent to he continued DzI.; sometimes it is used impersonally, it is said, e.g. it is said in that letter, where we should say, ‘that letter says’, Stg.; smrá-rgyu ma byün-jo there remained nothing more for him to say (y. above); rarely with termin. inf.: ytuq-par ni na mi smrāo that they will reach it, I do not pretend to say Thgy.; sér-par smrā-ba to profess to know, to understand, like ‘artem profiteri’ DzI.; zhós-par smrā-ba to acknowledge a thing in substance Was., med-par smrā-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.

smrā-ba, sometimes smó-ba, also smár-ba, pl. smras, imp. srmros 1. to speak, to talk, smra ma nūs-te DzI. growing dumb, speechless, not being able to speak (physically); can mi smrā-bar gyur-to they grew speechless, did not know what to say DzI.; smra sēs-nas mir gyur-to they received the faculty of speech and became men G hr.; bslb-bai rnám-pas kyeu dañ smrās-te DzI. speaking to the youth in a seductive manner; isig smyn-pa smrā-ba DzI. to speak in a friendly way; čos smrā-ba to preach, čos smrā-ba žal-la ltā-ba to hang on the preacher’s lips, to listen very attentively Pth.; da ma smra žig DzI. do not lose another word; smra-mka(-pa) speaking shrewdly, well-spoken, eloquent DzI., Glr.; smra - tdo ttalkative, loquacious Cs.; smra-njān sparing of words, taciturn, Lt.; smra-bcād forbearing to speak; not being bound to speak Mil.; smra-mčq, smrā-bai dbaŋ-ǰuŋ, smrā-ba rgyal-po = jam-

tsa, 1. the letter sounding ts; tenuis, as in the words ‘it got so cold’, cf. however ğ tsa; ğ, ī and ē represent in Ssk. and Hindi-words the palatais ้, á and ຃ (ట). — 2. num fig.: 17.

tsa-kra-bā-ka red goose, Anas cairina. tsaw Ld. spunk, German tinder. tsa-kór, Ssk. partridge, = srēg-pa.
tsa-dar, tsamp "shawl, plaid, cloak, toga"

W. —

tsa-ns, tsa-nas, tsa-la

v. tsam.

chick-pea, Cicer arietinum.

tsa-big, v. tsa-big.

*tsa-rag, *tsa-rag zér-de* Ld. to crackle, of fire, breaking twigs etc.

tsa-rag 1. W. curled, frizzled, as hair and similar things. — 2. Lex.: Ssk.

meat-offering to the manes.

tsa-sa(-ka), chay, Coracias Indica, jay, roller.

tsa-sar, W. the black mark in a target, tsa-sa-la gjob hit the mark!

tsan-dan, tsandan, xam, tsamp-don v. bston-dón.

tsab-tsub, tsab-tso, rtsab-rtsub
hurry, haste Cs., tsab-tsub-son hasty Cs.; tsab-tsub 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-lié Sch. hastily, in a hurry (?) — rtsab-hrul Lex.; Sch. a loose, dissolve course of life (?) — rtsab-pa Sch. to hurry, to hasten (?)_
the signs of the cases: na mii tsam-gyi dgé-stö n ma yin Dzl. I am Bhikṣu not only by name, I am not merely called so; da tsam-gyi bár-du Dzl. till about the present time (standing here rather pleon., as frq. is the case); brám-ze yêg tsam-gyi slâd-du Dzl for the sake of a single Brahmin; spu nyö-g-ma tsam-gy i gyöd-pai sens Dzl. but a whit (lit. a little hair) of repentance.

— 4. tsâm-na referring to time: about a certain time, at the time when, when: namp-yêd tsâm-na about midnight; de tsâm-na then, at that time; esp. with verbs: kyémdu pyên tsâm-na Dzl. when he came home; inst. of tsâm-na it is very common to say tsâ-na; byêd-gin yod tsâ-na as he was just doing it Glr.; nyêd sad tsâ-na when he awoke Glr.; zlâ-bar rbyad sôñ tsâ-na when eight months had passed Glr.; esp. col.: *yon tsâ-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: *â-ma kyé-sa-ne* from one’s birth; jì-tsâm-na or nas when, yet mostly pleon., in as far as the sentence beginning with jì-tsâm-na after all concludes with nas, pa dâi, dus-kyi fse 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: lâm pyêd tsâm-du about half way; frq. with verbs: bâspu láins-pa tsâm-du skrâgs Dzl. he was so frightened, that his hair stood on end; dûm-bur bêâd-pa tsâm-du sêd-gbštâl-gyis yâäins-te Dzl. tormented by a pain, as if he were cut to pieces; bus ma mtöni-ba tsâm-du dâu-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 tsâm-la for tsâm-na and tsâm-du Mil. yet not frq. and more col.: dîb tsâm-la in the shade; *sîn-ni-tsâm-la* W. under, before, near a tree; tsâm-gyis instrum.: nân-nîn tsâm - gyis čog-lês-pa content with every thing, as poor as it may be; com. added to the inf.: smrâs-pa tsâm-du as soon as it had been said Dzl. frq., or also: ‘in the mere saying so’ Sty.; inst. of it, col.: *zer tsam žig-la*; W.: *zér-nya tsam žig-ja*. — tsam yâi with a following negative: not the least, mós-pa tsam yâi mi byêd-pa Mil. to pay not the least respect; not in the least, not at all: nyi-ma dâi zlâ-bar tsam yâi ttar med Dzl. neither sun nor moon is to be seen at all. — tsâm-po adij., mi-tsad-tsâm-pa man-sized, having the size of a man Tar. — tsâm-po Mil. mi tsâm-po yöns-kyi sems-la jug prob: I shall enter into the soul of the very first man I meet with; also = gâi (cf. rtags yun yod-pa-la above). — Cs. has besides: tsâm-po-ba a comparing, estimating; tsam-poi tsâg a comparative expression; tsâm-poi don a comparative sense (?). II. used interrogatively: how much? how many? *rin tsam?* W. how dear?


**tsâm-pa-ka** Ssk. magnolia, Michelia Champaca.

**tsâm-tsám** tripping to and fro, fiddling getting about W. (cf. tsab-tsöb).

**tsár-ma** n. of a place, freq. resorted to by Mil.

**tsi** num. fig.: 47.

**tsi-trä-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 rieurialis, common there.

**tsi-stâg** n. of a purgative Med.

**tsi-na** Chine. China Cs.; now com. ma-ha-tsin.

**tsi-tsi** mouse C., tsi-gi id. Ts.; tsi-tsi shrew (mouse) Sch.; tân-gi tsi-tsi field-mouse Schr.; sai tsi-tsi mole Schr.; tsi-tsis-dzin n. of a plant Wân.
tsi-tsi-dzo-la 1. a small tube. — 2. a little.

tsé-po, tsel-po a basket carried on the back, dossier, esp. W.; *cán-tse or cāg-tse* a wicker basket, *nyün-tse or nyūg-tse* a cane basket Ts.; *tsel-bug* the wands used for such a basket; *tsel-cāg* a broken dossier W.; *tsel-ra* the frame-work of a basket Cs.; *tsel-lun* string or strap for carrying it.

tse-tsd, tsi-tse millet Cs.

tse-ré 1. song, tune Lex. — 2. tse-ré.

tseg-tség, tseg-tség zér-ba to rustle, 'to make a noise like dry hay' Cs. tseb-tsób sharp-pointed, of needles, thorns.

tsem-tse = čém-tse small scissors.

 adverse to quarrel, to be at variance Sch.
si-tsa the heart as seat of the intellect, v. Burn. I, 637.
tsid anvil Sch.

tsu num. fig.: 77.
tsü-da, tsü-dai šiìn n. of a tree Sch.

tseg the noise of smacking in eating, tseg-tség mi bya do not smack Zam.

tse-gur Sch.: 1. a small tube. — 2. a little.

tse-tsd, tsi-tse-dzo-la Cs., tsi-tsi-dzo-ba Sch. cancer (disease), said to be a Nepalese word.
tsii tsi-tsé v. tse-tsé.

*tsi-tsi-dzo-la* a species of female demons Thgr.
tser-tsér, tser-tsér byé-d-pa to tremble, shake, quake Sch.

tsel-po v. tse-po.

tso num. fig.: 137.

tso-ra Wdī., Ssk. n. for the medicinal herb srūb-ka; in Ssk. Lexx. no botanical explication is given, but only the notice, that it is a perfume; in Kullu a sweet-scented white lily is called so.

*tsi-tse* (acc. to one Lex. = नक्षिंडु, which is not to be found; on the other hand Burn. I, 310 gives tsöy-pu-pa = नेपछिन्यु one sitting down) the posture of cowering, squatting, crouching, tsog(-tsog)-pur sdől-pa, dūg-pa resp. bzugs-pa Pth., col. *tsöö-tsoni, tsom-tsöm*, to cower, squat, crouch; tsöö-pu mi nus he cannot even cower, of one sick unto death Thgy.; tsog mi yūg-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').

*tson-*ka n. of a place in Eastern Tibet Ma.; tson-kapa 1. inhabitant of that place. 2. n. of a celebrated teacher of religion and reformer, about the year 1400.

tson-tsoni 1. = tsog-tsöö v. tsöö-pu. — 2. tson-tson-la kur carry it straight W.

tson-dön v. btson-dön.

*tso-b-tsoö, *tso-b-tsoö-la dūg-če* Ld. to stand or sit in different groups, not in rows.

tsöö-mo a five-finger pinch Cs.

*ytsa-g-pa v. fsag-pa; ytsa-g-bu also btsa-g-bu lancet for bleeding.

*ytsān* 1. clean, pure v. ytsän-ba. — 2. n. of a province in C., where Tasi-lhunpo is situated; ytsān-pa inhabitant of it.
ytsan-ba 1. vb. to be clean, pure Dom. — 2. sbst. cleanliness, purity. — 3. adj. clean, pure. Most frq. as sbst. with negation: mi-ytsan-ba impurity, foulness, filth Dz. and elsew.; excrement S.g.; mi-ytsan-ba nmam-pa sna-tsigs-kyi piin-po heap of all kinds of filth, mass of corruption, sometimes applied to the human body Dz.; ytsan-ma adj., clean, as to the body, clothes etc.; de ni rab-bkeris ytsan-ma yin that man is well washed and clean S'O.;
ytsan-btso-g-med-(pa) one that knows no difference between clean and unclean (cf. med); dirty, slovenly; rude, uncouth Glr.;
ytsan-mar byed-pa 1. to clean. 2. to make one's self clean, smart, tidy; *tsan-ma jhe-pa* C.; *ce-ce* W. is said to be a euphemism for circumcision. — *sul-tsas-po* C. one that clears his plate, empties his cup; one that does a thing thoroughly. — ytsan-kan C.; com. dri-ytsan-kan v. dri. — ytsan-sbrad religious purity, सुरिन्द्र: ytsan-sbrad-can (or da'n Ildan-pa) morally pure, ytsan-sbra-med-pa impure Do.—ytsan-ris Sch.: the pure and its inhabitants, the pure, the saints.

ytsan-po, Ld. *tsa'n-po* river, stream; esp. the large stream flowing through Tibet from west to east, gen. called *Yarutsanpo*; ytsan-chu, resp. ytsan-chab, id.

ytsan-bu screen, parasol Sch.

ytsan-ytsan (or *dzai-ldzon*?) Ld., steep, rugged, mountainous.

ytsab-pa to detach with a crow-bar.

ytsi-ba, pf. ytsis, to invite, summon, call, appoint Sch.

ytsigs 1. importance Cs., ytsigs(su) -cè very important Lex.; ytsigs cè-bar byed-pa to make much of Cs.; Sch. also mi-ytsigs insignificant; unapt, and ma-ytsigs unimportant; without difficulty, whereas in one Lex. mi-ytsigs spyy-d-pa is explained by mi-rigs-pa. — 2. P.t. 85: (but as a girl was born, the king and his ministers were quite in despair, and) btsun-mo-la yan tugs ytsigs-cün-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, bani bygjal-par to compel to obey. — 4. Sch.: ytsigs-pa blo quick comprehension, retentive memory.

ytsigs-pa, with or without mch-ba, to show one's teeth, to grin Glr.; rnam-par ytsigs-pa id. Glr.

ytsir-ba v. ytsir-ba.

ytsug 1. crown of the head, vertexLt., spyi-ytsug id. Glr. frq.; ytsug-tu chin-ba to fasten on the head; fig. sà-yig ytsug-tu bcins-pai ga, cf. fod. — 2. tuft, crest, of birds Sch. — 3. whirlpool, eddy, vortex; in the water Sch.; ytsug-kyi Wld.n., also rtsub-kyi, perh. id.(?); ytsug-rgyud head-ornament, ytsug-(gi) nöd-(bu) jewel of the head; frq. fig.: most high, most glorious among ..., c.genit.; also ytsig-gi nöd-bur gyur-pa Glr., = mño-g-tu gyur-pa. — ytsug-tor = tor-čog, तुक्तिय, conical or flame-shaped hair-tuft on the crown of a Buddha, in later times represented as an exsurgence of the skull itself, v. Burn. II., 558. Sehl. 209.

ytsug-lag 1. sciences, 'literae'; ytsug-lag nmam-pa bco-brgyud the eighteen sciences; kıyod ytsug-lag ċci-yi dzain-pa thou, who art rich in knowledge and wisdom. — 2. scientific work or works, frq.; ytsug-lag-kai academy, convent-temple and school, cf. also gändho-la; ytsug-lag-mkan or -pa Cs. a learned man.

ytsigs-pa to bore out, scoop out, excavate Sch.(?).

ytsub-pa, pf. ytsubs, to rub, ytsub-sin, a piece of dry wood that is rubbed against another (ytsub-stán or -ytsi) in order to make fire Cs.

ytsé-ba, pf. ytses v. ytsé-ba.

ytsigs-pa = dzigs-pa Sch.

ytsé-ba = ytsi-ba Sch.

ytsér-ba = tse-ba Lex.

ytsod ytsod 1. v. ytsö-bo. — 2. v. ytsod.
tsö-bo (Ssk. ग्राम, consequently = mśća) 1. the highest in perfection, the most excellent in its kind, tsö-bor or tsor byād-pa, lēn-pa to place foremost, to consider the first or most excellent; tsö byās-pai bū-mo lūa the five noblest of the girls Mil.; tsö byād-pa-rnams the most respectable, the leaders, the heads Mil.; des tsö-byas dpön-yig-rnams the higher and lower people subject to him Pth. (tsö-byed-pa to be the first, belongs however rather under the head of no. 2); snāgs-kyi tsö-bo, smön-lam-gyi tsö-bo (the same as rgyal-po) chief spell, principal prayer; yi-ge tsö-bo sūm-tu the 30 principal letters, (the letters of the alphabet) Gllr.; nad-rnams kīng-gyi tsö-bo the principal disease, viz. fever Lt. (more correct from an Indian than from a Tibetan point of view); tsö-cē-ba very important Thgr.; eminent Tar.; tsö-bor and tsö-cēr, adv., especially, chiefly, principally. Hence: 2. a chief, a principal, master, lord, rkaṅ-gnyis-kyi (lord) of men, i.e. Buddha Dzl.; rten-gyi tsö-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.; cōs-kyi tsö-bo cēn-po grand-master of the doctrine, a title of Saribū Dzl.; gentleman, but chiefly as a title = Sir, Mr., blon-po tsö-bo drig-po, tsö-bo mi drug the six (gentlemen) ministers Gllr.; tsö-mo the most distinguished lady, the noblest, first in rank, bun-mo tsö-mo the most excellent among the girls; tsö-mor ōs-po žig the one most deserving of preference, the one of the noblest appearance Mil.; tsö-mo mdzad-pa to be mistress, resp.

bsa (bsa-ba Sch.) 1. rust, lcāgs-kyi btsa rust of iron; btsas-zas Sch., kyer Lex. destroyed by rust. — 2. rust, blight, smut, of corn Sch. — 3. = btsag, Sch. — me-bsa moxa Lt.; mi-rus-bsa?

btsa-ba 1. pf. btsas, to bear, to bring forth, čaṅ-ma-la bu btsas his wife bore, gave birth to, a son Dzl.; bu btsa-bai tabs mi tub they could not bring forth Dzl.; btsas-pa what is begotten, new-born children or animals Do.; btsa-zug laiṣ pains of labour ensued Sch. — 2. resp. to watch, look on, spy, spyān-gyis Čs.

btsa-ma fruit Sch. 2. = btsa Sch.

btsag, niṅg-tik, red ochre Med. and Lex.; used also of earths of a different colour; btsag-tāṅ, btsag-rī, btsag-tāṅ plain, hill, valley, of red earth; btsag-yug some other officinal mineral Med.

btsag-po title of sovereigns Gllr., alluded to be but Khams-dialect for btsan-po.

btsan 1. a species of demons, residing in the air, on high rocks etc., mischievous, Gllr., Dom. — 2. v. the following article.

btsan(-po) strong, mighty, powerful, of kings, ministers etc., esp. as title of honour: high-potent, Dzl., Gllr.; hence of family, race, descent: illustrious, noble, lha-mo btsan-rnams the queens of high descent, in opp. to a third of low extraction Gllr.; btsan-(ziṅ) yiṅg(-po) noble and rich Dzl., Mil.; strong, violent, btsan-dūg a virulent poison Dzl.; forcible, violent, btsan-prāgas byād-pa to commit a robbery connected with violence Pth.; btsan-tabs-su by violent means Pth.; coercive, strict, severe bka, krims Gllr., btsan-par mdzad-pa rigorously to enforce (a law); firm, staunch, immovable, not wavering, nag-btsan steadfastly abiding by one’s word Sch.; firm, safe,
sure, dben-yñas Mil. a safe, inaccessible retreat; rdzön btsan a firm stronghold Lex.; = concealed, hidden, hence btsun-kāñ 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, saṅs-rgyās-kyi btsān-pa miṅub-čin ma btsān-par byed-pa piṅīr in order that the doctrine of Buddha by being accurately defined may be secured against subversion Ptb.

btsun-mo btsān-pa imp. btsob, to cut small, to chop, wood; to chop, to mince, meat C.; btsab-stān chopping-block C.

btsam(s)-pa for tsaṃ-pa, v. to.

btsul-ba v. ṭsół-ba.

btsān-pa v. btsān-ba.

btsān-ma 1. also rtsān-ma harvest, btsān-ma rīā-ba to reap, to mow C. and Lex., btsān-ma ron tsa-na in harvest time Mil.— 2. wages, pay, gru-btsās Lex., fare, passage-money; la-btsās Lex., la-čang-gyis btsas?

btsir-ba v. ṭsir-ba.

btsūg(s)-pa v. dzūgs-pa.

btsūd-pa v. dzud-pa, ṭsūd-pa.

btsun-pa 1. respectable, noble, of race, family, rigs če-čin btsun-pa id. DzL; btsun-pai bud-mēd DzL a lady of rank. — 2. reverend, as title of ecclesiastics, btsun-pa-ruṇams the ecclesiastics, priests Glr., = ban-dhe and Ssk. अद्वैत (Tar. Transl. p. 4, note 7); even btsun-pa krim-mēd wicked Reverends Ma. — 3. creditable, honourable, faithful in observing religious duties, so frq.: mkas btsun bzan ysum v. mkas-pa; tsiṅ-btsun-pa grave and virtuous discourse Schr., Sch.: polite words (?), tsiṅ mi btsun-pa Thgy. was explained to me: one whom nobody believes; applied to things: good; thus Mil. says of his cane: spa čoris yē-nas btsun-pa de this cane of quite an excellent quality. — btsun-po = btsun-pa 1,

rgya-ṛjé btsun-po the noble emperor of China Glr.; as a title v. snyin; btsun-por byed-pa Cs. to reverence. — btsun-ma priestess Cs. — btsun-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 rgyal-poi, frq.; btsun-ma če-ba = čem-ma the principal wife; btsun-mo-can having a wife, btsun-mo-mēd not having a wife Cs. — 2. nun, mo-btsun, id. Glr., C.

btsin-pa v. dzüm-pa.

btsé-ba v. ṭsé-ba.

btsim-pa v. ṭsim-pa.

btsi, purification, refining (?) *ser-la tson taṅ-va* C. to refine gold (which term eventually is the same as ‘to boil’) v. ṭsod-pa; btsā-ma, btsōs-ma a purified substance, yser btső-ma, purified gold, very frq. with regard to a bright yellow colour Glr.

btsō-ba v. ṭsōd-pa; btsō-blag-pa to dye, to colour, btsō-blāy-miṅkan a dyer, Lex.

btsō-ma 1. = ṭsō-ma. — 2. v. btsō.

btsog-pa I. vb. v. ṭsog-pa.

II. adj., also (b)rtsog(s)-pa, W. *sog-pa* 1. unclean, dirty, nasty, vile, di-mi sīṅ-tu rtsog-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; na btsog-čin when I am getting unclean, i.e. when I am confined DzL; las btsog-pa miṅ-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-ḥēg tobacco-juice, oil from the tobacco-pipe.

btsōn onion Med. and vulgo, eschewed by pious Buddhists and ascetics, but a favourite food of the bulk of the people; btsōn sṛg-pa to roast onions.
2. Sch. resulting pulse

in the fig-le principal red, middle or turf. the stated even cerning different pa intell jailer, many gulf, released; btson-nas dón-pa to set free, tár-ba to be released; bsáu-btson undeserved imprisonment or detention (ni f.), e.g. of hostages, fig. of people that are snowed up Mil — btson-kain, btson-rā prison. — bsón-don 1. dungeon, keep; Mil.: ynas-skabs-kyi bsón-don the dungeon of life. — 2. W. deep abyss, gulf, *bsón-don tōn-ma mi māi-pō go ko* many are getting dizzy, when looking into a deep abyss. — bsón-rdzsi, bsón-sruvi jailer, turnkey. — bsón-rdzas prison-fare.

I. rtsa 1. sbst., more col. rtsa-ba (W. *sā-wa*) or rtsa-bo S.g. 5, 1. vein, rtsa yēd-pa to open a vein Dzl., *sā-rea gyāb-čē* W. id. Owing to the imperfect state of Indian and Tibetan anatomy, resulting from invertebrate 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, bral-pai, and tsé or srov-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, rkyān-ma the left one, red, and rō-ma the right one, white, concerning which cf. the articles rtsa-smo and tig-le; rtsa-dkār, also bül-rtsa Med., are perl. 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; pār-rtsa id., as in the living body it pulsates; rtsa-nāg or krag-rtsa, vein, blood-vessel; rtsa-sbul 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-cūn Vena jugul.ext., rtsa-cēn or rtsa-bo-cē V. saphena magna, pó-mṣan-ghi dbus-rtsa V. dorsalis penis. rgyū-grog-rtsa, on the other hand, are the ureters, ni f., which are represented as proceeding from the small intestine. — rtsa-rgyus Med. 1. Sch.: ‘veins and sinews’ (?) ; rtsa-rgyus-rgag an obstruction of the veins S.g. 2. title of a book: Directions how to feel the pulse. — rtsa-cūs, C. rtsa-gus cramp. — rtsa-mdud an inturgescence of the veins. — rtsa-yānā 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. rtō-brel subj rtō -pa comp.) — rtsa-spin tissue of veins Sch. — 2. pulse, so in rtsa lītā-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-su-rtsa-ycig twenty and one; less frq. after bṛgya and stōn, where also dān-rtsa is not unusual, yet examples as the following: S.g., fol. 5, where the sum of 62, 33, 95 and 112 is stated to be = sum-bṛgya-rtsa-nyiṣ, and Pth. p. 34, twice līa-bṛgya-rtsa-ycig = stōn-dān-rtsa-nyiṣ, — exclude any doubt as to the proper use of the word. — 2. inst. of nyi-su-rtsa-ycig to nyi-su-rtsa-dgu, rtsa-ycig etc. is also used by itself, as an abbreviation, e.g. S.g. p. 3, in describing the growth of an embryo from week to week; this use of the word may account for the assumption, quite general in W. and C., that rtsa in itself is equivalent to 20, for even Lamas of both districts could be convinced only by an arithmetical proof, that the numbers
mentioned in the above passages were 302 and 1002, and not 322 and 1022. — 3. In bhā-rtsa nyi-su-rtsa, bhrjat-rtsa, without any units following, e.g. Tar. 120, 10, the word evidently stands but pleonastically, like lam-pa.

**rtswa** (Bal., Pur. rtsasa, stswa) C. *tsa*, < Lh., *sa*, चाः, grass, herb, plant; rtsa-kai (or rtsa-rtses) zil-pa the dew on the grass Glr.; rtsa nyag yeig a single blade of grass Cs.; sīo-yi rtsa, rtsa-siön green grass; rtsa-skām, and often rtsa alone, hay, rtsa rủ-va to mow grass, sā-va, to gather (grass); rtsa-kā C., W. pasture, pasturage, sā-la gyā-la* W. good pasturage. — rtsa-can covered with grass, grassy. — rtsa-mičy Kasha-grass Lex., v. ku-sa; rtsa-mčy (-gron) town in West Assam, where Buddha died Glr.; Kamarupa. — rtsa-tāg grass-rope Dz/. — rtsa-tām grass-gatherer Sch. — rtsa-yillon grass-mat Sch. — rtsa-yiyā manger Sch. — rtsa-ras Sch. *linen*, prop. the same as lā-la q.v. — 2. euphemism for rkyaj; *tsa tán-va* C. to go to stool; rtsa cu bsāms Mil. he suffers from obstruction and strangury.

**rtswa** 1. cf. rtsai and rtsad, Ssk. 

1. **root** (W. com. *bā-fag* for it), stalk of fruits; rtsa-ba līnā five (medicinal) roots, viz. rā-mnye, lchā-ba, nyé-shin, a-sō (better a-ba) -gandha, yé-ma; rtsa-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; mū-fag rtsa-ba id. Mil.; the foot of a hill, mountain-pass, the latter also lā-rtsa W. *lār-so*; rtsa-bai żal, lag the lower faces or hands of those images, that represent deities with many faces and hands Glr.; rtsa-bai nōs base of a triangle Tar. 204, 1; fundament, foundation-pillar, and the like; in later literature and vulgo rtsā-bar and rtsar, rarely (Glr.) rtsa-ru postp. with genit., to, at, e.g. to go to, to come to, to be at, both of persons and things, bud-mēd-kyi rtsar nyāl-ba or more euphem., yjin-pa to go to a woman Glr., šiṅ-gi rtsar, even čuñ rtsar Glr.; at, near, to, a tree, river etc.; so also rtsa-la to, at; rtsa(-ba)-na Glr. and vulgo (incorr.) *tsa-ne* C. at, near; without a case following: rtsar byin-nas coming near, stepping up to Glr. — 3. root fig. — origin, primary cause, also yīi-rtsa, e.g. kor-bai yīi-rtsa yel-pa Mil. to cut off the root of transmigration, to deliver a soul from tr.; rtsa-ba-nas byin-pa, dōn-pa, yōg-pa etc., also tsān-nas, tsād-nas yel-pa etc., to exterminate (root and branch), to annihilate; on the other hand: rtsa-brdār-yel-pa Mil., rtsād-yel-pa to examine closely, to investigate thoroughly. — nyon-mōi-kyi rtsa-ba rsum are the three primary moral evils, viz. dod-chags, ze-sdān, yi-ti-mug; rtsa-brād therefore might signify: he who has freed himself from them; but it seems to mean also: without beginning or end, unlimited, e.g. smyi-n-rje Glr., sens nyid Mil.; dyē-bai rtsa-ba, dyē-rtsa a virtuous deed, as a cause of future reward, skyēl-pa, spyodpa, byēl-pa to perform such a deed; rtsa-bai ... the original, primary, principal ... , e.g. don, primitive or first meaning Cs.; rtsa-bai nyon-mōis-pa Cs.: "original sin", Sch.: 'sin inherited from former births'; at all events not identical with the original sin of Christian dogmatics, although the word grammatically might denote it; rtsa (-bai) ryegd an introductory treatise, giving a summary of the contents of a larger work, e.g. of the ryegd-bzhis, mentioned sub bryugd; also title of other works, Ssk. mūsāntā, v. Cs. Gram., chronol. table; whether Sch.'s translation 'cause and effect' is altogether correct, may admit of some doubt, yet v. below; rtsa-ba dañ grēl-ba Cs. 'text and commentary'; in rtsa-bai ma Thgy. the genitive case stands prob. for the apposition: the mother that is the root of me, in a similar manner as rtsa-bai rān-bzin nature Cs.; rtsa-bai blā-ma seems to denote the teaching priest, the one by whom in any particular case the instruction is given, opp. to bryugd-pa, he to whom it is imparted. A good deal of confusion however prevails here, owing to the ambiguity of the verbal form in bryugd-pa and the variable spelling;
rtsa-la

v. rgyud-pa extr. — rtsa-för Sch.: ‘lower end and top’ (?) (should perh. be rtsa-tshog); rtsa-mi Tar. 191, 3 is rendered by Sch. with ‘Haupt-Mann’, principal man. — rtsa-lag (Schr.: root and branches) Lex. bzhug relations, kindred; rtsa-lag-can having relations, rtsa-lag-med without relations Cs. — rtsa-dés Sch.: primitive wisdom. — 4. symb. num.: 9. — II. v. rtsa vein.

Note. rtsa, vein, is traced by Tibetan scholars back to rtsa-ba, the veins being the ‘roots of life’; in a dictionary the words are better treated separately.

rtsa-la v. rtsa-ba I, 2.

rtsam = rtsa-ba seldom, v. rtsa-ba I, 3.

rtsams-pa lizard, brag-gi Lt. (W. *gag-čig*).

rtsad = rtsa-ba root, rtsad-nas yod-pa Mil. to root out, to eradicate; rtsad yod-pa, = rtsa-brdär yod-pa, = tsar and ysar yod-pa, to search, investigate Mil.; gar bzhugs rtsad bča-das to inquire, search for a person’s place of abode Pth.

rtsab, rtsab-rtsab v. tsub-tsub.

rtsabs ferment, barm, yeast, prepared of barley-flour; rtsabs-lur a sweetish sort of bread, made up with it Ld.; rtsabs-mo a beverage brewed from roasted meal (rtsam-pa) and water, and made to ferment by adding butter-milk, esp. liked in winter; also called btsag-mo; zö-rtsabs Sch. milk-brandy, not known to us.

rtsabs-ru-fsa Lt. n. of a medicine.

rtsam-pa, I sbst. 1. roast-flour, flour from roasted grain, bras-rtsam of rice, gro-rtsam of wheat, nas-rtsam of barley, this last most common; stirred with water, beer, or tea into a pap, it is the usual food in C. — rtsam-bru roast-flour and grain = victuals in gen. Kun. — rtsam-rin the price of flour Sch. — 2. urine Lt. rtsam-mdog colour of urine.

II. vb. v. rtsam-pa.

rtsar v. rtsa-ba I, 2.

rtsal 1. skill, dexterity, adroitness, accomplishment; in the first place physical skill, lag-rtsal-can of a skilful, practised hand W.; sgyu-rtsal id., stobs dan sgyu-rtsal strength and dexterity Glr., skilfulness; rtsal(dan) ldan-pa) skilful, expert, adroit, rtsal-med the contrary; rtsal gran-pa to vie in skill, rtsal sbyon-ba to practise, or improve one’s self in skill Mil.; rtsal šor all skill is gone, rgyud id. Sch.; stobs-(kyi) rtsal, Lex. parakam, strength, energy, mfu-rtsal and rtsal-mfu prob. id. Dzl., S.g.; rtsal-če-ba or rtsal-po-če adroit as a gymnastic, wrestler etc.; also sbst. athlete, jiggler etc. Dzl.; rtsal-gyi mćön a gymnastic feat Lex.; rtsal-sbyon bodily exercise, nimbleness, agility, bān-rtsal-sbyon nimbleness in running, yṣog-rtsal-sbyon agility in flying Mil.; ēu-rtsal 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-ṭön Sch ‘skilful, masterly’ (?) — 2. in later times used in a special sense of skill, expertness in contemplation, cf. sgyüm-pa; so frq. with Mil.; byan-čub-sems-kyi rtsal yṣum; lam-gag-mèd-kyi rtsal-kā such accomplishments ‘as will clear the road’, — ascetical terms familiar only to the initiated.

rtsas-ma v. btsas-ma.

rtsi 1. all fluids of a somewhat greater consistency, such as the juice of some fruits, paints, varnish etc., rtsi-can viscid, sticky, clammy; *tsi gyaṅ-pa* C., *si gyaṅ-čen, kū-čen, tān-čen* W. to colour, to paint, *tsi tān-va* C. also to solder; dlod-pa(?) Sch. to lacker, to varnish; sbraṅ-ṛtsi honey; nāk-yi ᱹkyen rtsi a medical draught, potion Dzl. v. 7, (another reading: sman); bdud-ṛtsi nectar; tsom-ṛtsi painter’s colour, dkar-ṛtsi white-wash, naṅ-ṛtsi black paint, dmār-ṛtsi red paint; *sér-ṛtsi* C. gilding, *ṇul-ṛtsi* silvering C. — 2. applied to external appearance: *don-ṛtsi* W. complexion; even spa rtsi Jam kā-dog legs-pa de this cane, as to its outside smooth, as to colour beautiful Mil. (unless rtsi be = shell, bark, rind?)
— rtsi-tóg juicy fruit; rtsi-sín 1. fruit-tree

Pbh. 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 L.t. id.

rtsi - ba, pf. (b)rtsis, fut. brtsi, imp.
(b)rtsis(1) to count, *sí-te bör-če* W.
to pay down, money; cf. also rtsis. — 2.
to count, reckon, calculate, *mi ré-la þul re-
revi tás-du reckoning a handful to each Dcl.;
þag sím-cè-la zlā-ba yēig, zlā-ba bēn-ynis-
la lor rtsi-ba to reckon a month at 30 days,
a year at 12 months Thgy.; mí-lo-ltar rtsi-
ba to count by the years of a man Thgy.
gan bzn rtsi-ba to calculate which (day)
be a propitious one Glr.; das rtsi-ba to
reckon up, to compute the time Mil.; *če-
mín jāl-la si-če* W. to reckon among the
adults; yōn-tan-la skyôn-du rtsi-ba to con-
sider good qualities as faults, = lāb-ba I, 2;
brdn 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.

rtsiu n. of a plant, — pri-yān-ku Wdī.

rtsig-pa I. vb., pf. (b)rtsigs, fut. brtsig,
imp. (b)rtsis(2) 1. to build, whether
of stone or of wood, kān-pa. — 2. to wall
up, sgo a door Glr. — II. sbst. wall, ma-
sonry.

Comp. rtsig-skyābi Stg. is said to be =
rtsig-rmān. — rtsig-nōs side of a wall. —
rtsig-rútō stone for building. — rtsig-dpōn
master-mason, architect. — rtsig-yūr a peg
in a wall, wall-hook, to hang up things.
— rtsig-rmān fundament of a wall. — rtsig-
ziur edge or ledge of a wall Thgy. — rtsig-
bzō-pa brick-layer, mason. — rtsig-yygōg
journeyman mason.

rtsgs, Sch.: ‘rtsis-če very gracious
and well-affected’ (?), prob. should
be rtsis-če q.v. no. 3.

rtsigs-ma turbid matter, sediment,
impurity, = tsigs-ma S.g.

rtsgs-ba adj. and sbst., coarse, clumsy,
rough, rude; coarseness etc., B.; rtsi-
op B. and C.; rtsi-gu-ge C., W. id., but only
adj.; ʒye coarse meal, grits (opp. to ʒib-
po, ʒám-po); sphyāl-pa rtsis-ba of rude man-
ners Glr.

rtsis-pa the long hair of the yak, rtsis-
dūga = rtsis coarse cloth manufactured
of it; rtsis-rān saddle-cloth Mil.;
rtsis-yir tent-covering made of it.

rtsis-ma 1. rib, rtsis-mai bār-
nas from between the ribs Glr.;

rtsis-lōgs yyas yyon all the ribs of the right
and left side Dzl.; rtsis-lōgs nā-ba pain
about the ribs Do.; rtsis-rīn the upper
ribs (?) — 2. spoke of a wheel, frq.;

rtsis-kyi mu-kyiéd felliies composing the rim of
a wheel Cs.; in ornamental designs the rtsis-
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 futlocks of a boat
Schr. — rtsis-rī n. of a mountain, = ṣrī-ri.

rtsis 1. counting, numbering, numeration,

rtsis-lās das-pa innumerable Mil.;
*bōd si-la, mōn-si-la* W. according to Ti-
betan, according to Indian counting or com-
putation of time (is to-day the twentieth);

*mī-si, (dōn-sī)* W. numbering of the people,
of the domiciliated; *māg-si tān-če* W. to
hold a numbering of military forces. — 2.
account, rtsis byēd-pa Glr., dōn-pa Mil.,
yāb-pa C., W. *kor-če, (d)ta-če* to calculate,
to compute, rtsis-su skyār-ba to count to-
together, to sum up Dzl.; calculation, compu-
tation (beforehand), scheme; *zag nysi-su-
lā gro- (or ča-rtsis yod)* W. in about 20
days we calculate, i.e. we intend, to go;

*si-ya yūg-si yōl-pē dus-fsōl-la* Ld. at
the hour, when according to their calcu-
lation the carriage was to start; rtsis-kyis
(or rtsis byās-nas) nō-ses-pa to find by com-
putation Glr. — skār-rtsis astrology, astro-
nomy; dkār-rtsis, nāg-rtsis, acc. to Cs.: In-
dian and Chinese astronomy and chronolo-
gy. — 3. estimation, esteem, rtsis-po čēm-
po byēd-pa to value, to make much of, līs-
kyi rtsis-po-če one that makes much of his
own body, by indulging and adorning it
Thgy.; rtsis-rtsis byēd-pa Sch. id.; ṣrī-la bla-
rtsis-su byed he respected her beyond measure Tha., Schj. — *si-rüg* vulgo W. for rtsis in most of its significations.

**rtsis-pa**
1. also rtsis-mkan mathematician, astronomer, soothsayer; accountant Cs. — 2. n. pr. rtsis-pa á-mgrón secular, rtsis-pa mgon-nyêr' 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.

**rtsub-pa** I. vb. to revile, abuse, v. nor rtsub-pa sub őo.

II. adj., com. rtsub-po, rtsub-mo Ssk. dphun, 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, prickling, pungent or acerb taste, such as onions and similar vegetables, liable to cause both dietary and religious scruples; rtsub-zas food of this description; in music: strong, forte; of sentiment and behaviour: rude, unfeeling, regardless, callous S.g., Glr.

**rtsed-mo** 1. point, top, peak, summit, kân-ri, gri-r, sê-rts, or kân-pai etc.; rtsed-mo gable of a house, point of a knife, top of a hill, head of a tree; of convents, royal palaces, resp.: dbu-rtses Glr.; lâ-rtses, W. *lây-se* (cf. rtsa-ba I, 2.) *lây-se* summit of a mountain-pass; rtsed-dan logs-su terminal and lateral Wdû.; rtsed-sgro Glr. flag-feather, pinion; za rtsa-rin hat with a high crown Tha.; rtsa yêl-ba Sch.: to break off the point, to blunt; rtsa-reg-ê Mil. very sensitive, touchy, not to be touched with the tip of the finger. — 2. point, particular spot, rtsa yêg-tu lû-ba to look at one point; also adv., to look steadily, unremittingly, as: rân-gi gri-mo-la rtsa-yêg-tu lû-ba Wdû., also Tha. frq.; sans rtsa yêg-tu byed-pa to direct the mind to one point, frq.; sans rtsa-yêg-tu byed-pa tiin-âe-dzin-la žiûgs-te Dzl.; aim, tse dîn rtsa yêg as this life's only aim Mil.

**rtsed-pa** I. also rtsên-pa, = rtsê-ba to play; rtsed rtsê-ba id.; rtsed-mo
play, game, dgya-ba rtsed-mo byed-pa Dzl.;
glu gar rtsed-mo byed-pa to sing, dance
and play Glr.; rtsed-mo toy, byis-pai chil-
dren's toy Mil.; rtsed-mo-can playful, sportive,
merry Cs.; rkyal-, gur-, gri-, cöl-, mchön-,
rtseg the sport of swimming, dancing,
fencing, diceing, leaping, riding Cs.; yog-
rtseg play, amusement, diversion; rtsed-dga'
id. Sch.; to-to-liin-lii rtsed q.v.; rtsed-jo,
rtsen-jo, W. *sén-jo* sport, public amuse-
ment, popular pleasure; yžön-nu rtsed-jo
rtsogs-kyi bskor-nas surrounded by a
number of youthful playmates; *sén-jo tân-che* W.
to arrange a sport.

II. to varnish (?)

rtseg-ma the disagreeable feeling in
the teeth produced by acids Sch.;
rsed-bam a shivering, cold shudder Sch. v.
rtse-ba 3.

rtseg, rtsey rtsed-mo, rtsen-pa v. rtsed-pa.

rtseg-ma, rtsen-gdスマホ Mil., acc. to Sch.: calf of
the leg.

rtseg v. rtse-ba.

rtseg(s)-pa v. brtseg-pa.

rtseg-dam n. of a certain era or
period of the world v. dus 6.

rtseg-pa, I. vb., pf. brtsead to contend,
to fight with arms Dzl.; with words:
to dispute, debate, wrangle, frq., dañ with,
a bout; rtsó-d-cen mi-snyan rjod-pa to
speak evil words, to use bad language, in
quarreling.

II. sbt. dispute, contention, quarrel; dis-
putation Glr.; rtsod-pa grán-pa to compete
in disputation Glr. — tsad-mai rtsod-pa a
learned debate about words; rtsod-pa-rnams
points of controversy Tar. 132,18, Schf. —
rtseg-ya the subject of a disputation.

rtseg-ma Pur. nausea, vomiting,
"rtson pog" he grows sick; "rtsón-
ches* to be sick, to vomit.

rtseg-ma 1. vb., pf. (b)rtsams, rtsoms,
ft. brtseam, imp. rtsom(s) 1. to begin,
commence a work, to be about, to set
about an undertaking; brtse-pa brtseams-te
being about to run away Dzl.; ós-las brtseams-te
rtsod-do it was about religion that our dis-
pute began Tar.; no-lóg brtseams-pa-las
beginning, stirring up an insurrection Glr.;
dé-nas brtseams-te beginning at this place,
from here, from that time (cf. bzüns-te sub
bzöin-ba). — 2. to make, to accomplish,
yö-bai las mi brtseams-mo so he will not
accomplish the business of healing; com.
to compose, to draw up, in writing, bstän-
böças rtsom-mi author, writer, composer Pth.;
brtson- grús rtsom-pa Dzl. frq., to work
diligently, carefully; to take pains, to exert
one's self, rtsom-par, or rtsom-pa-ma mka-
pa a clever writer, an elegant composer,
which title in Tibet is applied to any one,
that exhibits in his style high-sounding
bombast with a flourish of religious phrases;
čad rtsod rtsom gsum-gyi bsad-gra Glr. prob.
a school, in which religion is taught and
explained, combined with disputations and
written compositions. —

II. sbt. beginning, commencement( ضارم ),
rtsom-pa dañ-po the first beginning Ld.-
Glr.; a doing, proceeding, undertaking, deed
Tar.

rtseg-ba 1. vb. to endeavour, to take
pains, to give diligence; rtsod-bar adv.
diligently, zealously; kyod-kyi rtsod-bai dus-
la bañ now you must use dispatch Pth.; rtsol-
médd unsought, rtsol-médd gró-bai don byed-
pa to seek the welfare of beings without
their caring for it Glr.; srog rtsol-ba Lcv.
and Mil., acc. to Sch.: to draw breath, to
take fresh courage, which seems to be im-
plied by dbugs rtsol-ba Ma.; nyal-po rtsol
drag-na if cohabitation is inmoderately
indulged in Med. — 2. sbt. zeal, endeavour,
exertion, rtsol-ba skyéd-pa to use diligence
Zam.
a present); also for *ja sal, su-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; bkā-stsal-ba v. sub bkā; dūnu-grūb stsal-ba to bestow spiritual gifts (?). — 3. sometimes incorr. for bsal-ba (söl-ba) to clean, to clear, to remove Dzl.

brtson-pa 1. vb. with la, to strive, to aim at, to exert one's self for, tsog-pa-la an accumulation of merits, frq.; brtson-par byed-pa, or gyur-ba, also with miōn-par preceding it; to apply one's self, lās-la to business, fugs-dām-la to meditation Dzl., Mil. — 2. sbst. (Ssk. वैध, virtus). 
endeavour, effort, care, exertion, bya-ba-la brtson-pa alacrity, readiness to act Wdn.; more frq. brtson-grūs v. below. — 3. adj. = brtson-pa-kan, brtson-lān Mil., diligent, assiduous, studious, grūs(-pa)-la eager to obtain power over demons Mil.; brtson-par on purpose, with intention, wilfully; as sbst. mostly brtson-grūs, with skyed-pa, byed-pa, rtsom-pa to use diligence, to show energy, zeal etc.; brtson-grūs drāg-po intense application; brtson-grūs-kan assiduous, studious, brtson-grūs nyāms-te Stg. having lost one's energy.

1. the letter tsa, the aspirate of ṭ (cf. ṭ), sounded ṭs. — 2. num. fig.: 18.


tsa salt, tsa dūś-pa to salt, with la; *tsa nyēn-če* W. to taste, to try, food prepared with salt; ka-ru-tsa v. tsa alam Med.; rgya-tsa v. tsa sal-ammoniac Med.; lce-myai-tsa v. tsa alum Lt.; rdol-tsa v. tsa rock-salt Cs.; ba-tsa v. tsa impure soda, v. bā-mo. — bōd-tsa L.t.? — lān-tsa = tsa. — tsa-kā salt mine Cs. — *tsa-(ku)-čan* W. saline, salinous. —

tswa-sgo place where salt is found. — *tsa-tse sal-ammoniac C. — *tsa-ču* salt-water, brine; acc. to some, vinegar (?).

tsa-skōr v. tsa-bo.

tsa-kān v. tsa-tsā.

tsa-krū v. tsa-ba.

tsā-ga-bu, also ča-ga-bu, tseg-tsāg grasshopper, locust C.

tsa-ycig-ma thick blanket, quilt C.

tsa-ču v. tsa-ba.
tsa-drāg hastē, hurry, *tsa-drāg jhe sig* C.; *tsa-rāg toī* W. make haste! — adv. tsa-drāg-tu Sch. but also *mā tsa-rāg soī* W. come quickly, without delay!

"tsā-sna anxiety about, tender care for a thing, mī.f.; *tsa-na-čan* W. solicitous, careful, attached, *tsa-na-mōd-kān* W. indifferent, unfeeling, callous; kān - pē *tsā-na kīr-kān* W. one that has to care for the welfare of a household or community, superintendent etc.

"tsa-snāg Sch. = snāg-ṭsa ink.

"tsa-pān-ṭṣā C. dresser, kitchen-table.

"tsā-bā I. vb. to be hot, sō-ga-(lā) yō̄-mai. od-zōr rād-(tū) tsā-bās as at the time of the Soga the rays of the sun are very hot.

II. sbst. 1. heat, tsā-bās yānān-ba to be tormented by the heat S.g.; tsā-bāi dus-su during the heat of the day, at noon, cf. dro Mil.; tsā-bā ni bsīl-bar gýûr-to the heat changed into coolness Dzl.; tsā yēr-ba the burning of the heat, or of the sun Sch.; tsā-bāi nad Lt. the fever-stage in diseases; tsā sēl-ba to cure an acute disease Sch.; tsā-bās rmyā-ba to lose one’s appetite in consequence of great heat Sch. — 2. warm food, stēr-ba, drēn-pa Mil.; tsā-yēg-ma one that in twenty-four hours takes but one regular meal. — 3. spice, condiment, tsā-bā jṣum चिकस्तक black pepper, long pepper, ginger.

III. adj. (vulgo *tsēm-mō* C., *tsān-te* W.) 1. hot, warm. — 2. sharp, biting, pungent, of spices etc. — 3. stinging, prickly, thorny Phū.


"tsā-bo, resp. dbōn-po B., skū-ṭsa C.

1. grandchild, grandson, Ld. *mē-mē

"tsa-mīg v. tsā-bā comp.

"tsa-mō 1. v. tsā-bā. — 2. v. tsā-bo.

"tsā-ṭṣā 1. little images of Buddha, and conical figures, moulded of clay and used at sacrifices Schl. 194, 206; tsa-kaṅ place for keeping them Cs.; fig. kā-ṇas mēyī tsā-ṭṣā photo from his mouth proceeded cones of fire Pth. — 2. Bal. for tsa-drāg hastily, quickly; tsa-ṭṣā-mōd slow, slowly.

"tsa-yūg v. tsā-bo.

"tsā-zār v. tsā-dar.

"tsa-rāg v. tsa-drāg.

"tsa-ṛū lamb-skin, *tsā-lāg* W. coat made of lamb-skins.

"tsa-la a kind of medicine Med., acc. to Wān. = dar-tsēr.

"tsa-lū 1. also mtsa-lū(? ) cock, bya (-po) tsa-lū Wān., C.; in W. applied only to red-breasted cocks, from mtsa vermillion (Sch. hen?). — 2. v. tsā-bā.

"tsa-lū-pa C. sweet orange, frq. in Sīk.

"tsā-le 1. Ssk. सूरे, Hd. सुराख, Pers. বকর বোক, borax, tsā-lei skyūr-

tsad-pa (cf. *tsag-pa*), mar tsag-pa oil-miller Sch. — tsag-ma sieve, filter, also tsags, q.v. — *tsag-ré* bolting-cloth, bolter C., W. — tsag-rö residuum after sifting, as bran etc.

tsad -tsig dark spots or speckles, on wood etc. Mil.; freckles C.

tsad-tse bruised barley or wheat Sch.

tsad -sa flesh of larger animals, of cattle etc.

tsags 1. cap, gos-tsags coat and cap Dzl. — 2. = tsag-ma, tsags -kyis, btsags Lex.; ko-tsags a sieve made of leather, the one most in use; krol-tsags = tsag-ma Lex.; nya-tsags weel, for catching fish C. — 3. thin-split bamboo, for making baskets Sik. — 4. Sch.: ‘the right sort, a choice article, tsags-bzán byas-nas making a good choice’. — 5. density (?) *tsag-kan, tsag-tig-mo* W. standing close together, e.g. trees, books; tsags-dám dense and strong, as stuffs Sch.; so tsags-dam-zi in the teeth standing close and firm Glr.; *tsag dö te dgy* sit close together! Ld.; tsags-lhöd not dense or compact Sch.; relative density. — 6. tsags byéd-pa (W. *dö-če*), tsags-su *jug-pa and edm-pa Mil. to save, spare, lay up as provision for the future, tse phyi-mai grabs ci yanu tsags-su ma edm 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; tsags-dod-čan stingy, gripping, avaricious.

Ⅱ. sbst. (seldom) completeness, entireness, yin-min -gyi(s) ma-tsăn-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, yön -tan dé -tso tsan-bai bu-mo a girl in full possession of all these qualities Pth.; ka-dóg bia tsan-ba having all the five colours complete Glr.; dban-po ma-tsän-ba one not in full possession of his five senses Glr. — tsan-ma 1. whole, entire, perfect (the usual adjective form), bya-prig tsan-ma zig a perfect young bird, i.e. perfectly developed Dzl. — 2. esp. W. all, for tams-çu. — *tsan-kas* W. all together, in all, with regard to smaller numbers. — tsan-po forming a whole. — tsan-shám perfectly dry, tsan-rön perfectly wet; tsan-šrig all right, frq., *tsan-tig jhe-pa or dö-če* W.

tsan 1. nest, byá-tsän S.g.; tsan bzo-ba to build a nest Sch.; den, hole, lair, kennel, burrow, stág-tsän, va-tsän, phyi-tsän (cf. phyi-ba); cell, honey-comb, hive, sbran-tsän Cs. — 2. variously applied to human places of abode: ynas-tsän habitation, house; tsän ča-ba to build a nest, to establish a household Sch.; grwa-tsän v. grwa; *tab-tsän* in W. the common word for kitchen, ysol-kán being the resp. term for it; tsan-zla perh. brothers and sisters, beside pa-má Mil. — 3. v. tsan-ba.

tsan-nu cradle Sch.

tsan-ba I. vb., pf. tsains, to be complete, full, entire, zlā-ba dgu tsän-ba-na, tsän-ba dan, tsain(s)-nas when the nine months were full, completed Dzl., zlā-ba tsän-du nyé-bas towards the end of the months of pregnancy Dzl.; *dā-vea tsan soin = bud soin* W. the month is completed, is expired; rgyal-po yīg (also yīg-gis) ma tsän-ba-la as one king was still wanting, the number not being yet complete Dzl.; tsän-nas yod they are complete (in number) Pth.

Ⅱ. sbst. (seldom) completeness, entireness, yin-min -gyi(s) ma-tsän-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, yön -tan dé -tso tsan-bai bu-mo a girl in full possession of all these qualities Pth.; ka-dóg bia tsan-ba having all the five colours complete Glr.; dban-po ma-tsän-ba one not in full possession of his five senses Glr. — tsan-ma 1. whole, entire, perfect (the usual adjective form), bya-prig tsan-ma zig a perfect young bird, i.e. perfectly developed Dzl. — 2. esp. W. all, for tams-çu. — *tsan-kas* W. all together, in all, with regard to smaller numbers. — tsan-po forming a whole. — tsan-shám perfectly dry, tsan-rön perfectly wet; tsan-šrig all right, frq., *tsan-tig jhe-pa or dö-če* W.

tsan-tsän, Cs.: wood, grove, copse, thicket; Sch.: a wild, dismal place; tsan -tsän krigs -pa Sch.: ‘dense thicket; horrible and awful’; tsan-tsän srid-pai ynas the horrible existence in the external world Mil.

tsan-yá double-barreled gun C. and W.
**tsad**, W. *kú-lig-gi tsad*, key-hole, col. for *mchams* (?).

**tsad**-pa (evid. preterite of *tsad*-ba) 1. purified, clean, pure, holy, *tsad*-par gyur 'cig prob. be clean! be forgiven! Dzl. 

2. 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-tsad-par spyod-pa, tsad-pa* spyod-pa, *tsad-par mtsas-par* spyod-pa 1. to be clean, chaste, holy, etc., esp. with *bud-mé-la* to commit one's self with a woman *Mîl. — *tsad*-sku'd, Sch.: 'holy cord, the bond of spirits' (?) — *tsad*-thig **equator**, prob. of Cs.'s construction, cf. dgyus extr. — 2. *cbras*, Brahma, an Indian deity transplanted into Buddhism; he is occasionally called *lha chen-po* (Glr.) and proverbial for his melodious voice, yet otherwise not of any consequence. — *tsad-pa bû-ga = mtsig-ma Med., Pth.

**tsad** (cf. tsod) 1. **measure**, a, in a general sense, **size**: *če-cûi-gi tsad-la* according to the size, in size Glr.; *mi-tsad* size of a (full-grown) man Tar.; *sku-tsad* stature, size of body, resp. Glr.; *zla-bai dkyil-kör-gyi tsad* the size of the moon's disk Stg.; stobs **gyad** stobs-po-če tsad-du pyin-ten his strength was equal to that of a powerful athlete Dzl.; *'tu sîm-cûi tsad-go gos* W. make it thirty cubits in size; *kam-tsad-du yêöd-pa* to cut into bits piecemeal Dzl.; *cû-rgyûn kyiab-tsad-du* as far as the waters covered it Tar.; *nöms-tsad(-du)* tûn-ba to drink one's fill; *ynds-tsad* seems to express chronology Wdk.; *mnaan-tsad* direction how the pulse is to be felt (or pressed) Med.; *khyö-rnams-kyi chos-bslab-tsad* according to your view of religious studies Mîl.; *drö-tsad* thermometer, *grân-dro tsad* id.; *yau-bûi tsad* barometer; *mtö-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-tsad* distance (v. sub *pa* II); *tsad-med(-pa)* unmeasured, immeasurable, innumerable, e.g. *yön-tan Dzl.; tsad-*med(-pa) bûi the four immeasurables (viz. merits): *byâms-pa, snyîn-rje, dkâ-ba and bstan-snyîm Dom.*, *spyod-pa* to practise them, *tob-pa* to attain to them Dzl.; *na-bas mi tsad yzan yan* an infinity of others besides me *Mîl.*

b. the **full measure**, which is not short of the proper quantity, **standard**, *tsad-du pyin-pa, skyê-ba* (Sch. also *kyöl-ba*) to grow, so as to reach the proper measure; *tsad-du skyebs-pa* grown up, full-sized, adj. Dzl.; *'tses zag-pa* to set up a pattern, or as a pattern C. *tsad-ldan* right (as weight), about the same as 'gaged'; just, fair, with regard to persons (mi f.) C.

c. the **right measure**, which does not exceed the proper quantity: *tsad-yêöd-pa* to limit, *bed-êöd* the enjoyment Mîl.; *ba-skûnla* to observe the proper measure in eating and drinking, *'tse dzîm-pa, or zág-pa* C. id.; *tsad-las dá-ba, tál-ba* to exceed the proper measure frq.; *yid-yâm-pa-la tsad-las dá-pa yo'n* the dejection increases to an excess Mîl. — 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 *ydeins-tsad*, or *vtoogs-tsad, Mîl. in several passages (cf. also tsod) further to 1, b may be reckoned e. the significance all, *gîj-ba byed tsad* all the pious Pth., to which also Tar. 54, 15 may be referred; *sna-tsad of every kind, of all sorts Glr.; *'tse tse' chû-du soñ C. all his eating agreed with him extremely well; *dîr ldöm-ba-ba byûn tsad* all the beggars that show themselves here Mîl.; *mi yoûs tsad* all the people that come; *snaûn tsad chos-skur* Śar all that happens appears as *chos-skû Glr.;* yauûn tsad all that is ordered, proclaimed Sch.; *tsogs tsad* 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 tsad-de* W. = ma zïd-de B. not only. — 2. a certain **definite measure**, in compounds: *dpag-tsad* a mile, *sr-tsad* an inch: also pleon. *kru-tsad* an ell Cs. = *kru. — 3. goal, mark, the point to which racers run C.

*tsad-pa* I. sbst. 1. heat, in gen.; *tsad-pa* byun-tse when it grows hot Glr.; *tsad-pas* ydün-ba to be tormented by the heat Glr.; *tsad-pas*, or vulg. *tsad-pa-nas, pòg-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 tropical regions; *tsad-can* hot, e.g. yul; *tsad-ldan* prob. id.; *me-biim* *tsad-can*, Lt. a hot cupping-glass (?). 2. morbid heat of the body, fever (*W.* *tsan-zûg*); *tsad-pai* nad id., but also dysentery, v. above Glr., C.; *tsad-pa* zag-ynyis-ma tertian fever Schr.; *gya-tse* Sik. Indian or jungle-fever; *ron-tse* *Sik* common intermittent fever. — II. vb. Cs.: to measure, = *tsad-du* byê-pa, *tsad żal-ba.*

*tsad-bo* grasshopper, locust Sch.

*tsad-ma*, *pramâja* Cs.: ‘measure, rule, model, proof, argument; logic’; *tsad-ma-pa, or* -mkan, Cs. logician, dialectitian; *tsad-mai* bstan-bdás a dialectical work Ph.; *tsad-ma* yê-zûn an original work on dialectics Cs.; *tsad-ma* grêl-ba commentary to it Cs.; saûs-rgyads-kyi bka *tsad-mar* bzûg-pa the words of Buddha reduced to a dogmatical system (?) Phr. — *tsad-ma* kun-gûs, *tsad-ma* sde bûm titles of books mentioned by Was.

*tsan*, 1. a root = *tsa* in *tsa-ba* hot, warm C. and B.; *tsan-mo* (*tshêm-mo*), in W. *tsan-te*, e.g. with *cu,* *cu tshêm-mo* C.; *cu-tyan* W., hot water DzI., warm water Lt.; zan-drôn *tsan-mo* warm food Lt.; *cu-skôl* *tsan-mo* boiling water Mûg.; *tsa* *tsa-pa* tshêm-mo* boiled meat, in Lhasa brought warm to the market; *tshêm-dû tân-va* C. to proceed capitaly against, ni. f.; *tsân-te* sharp, biting, pungent, W. also sbst.: spice, esp. red pepper. — *tsan-zûg* W. fever. — *tsan-rô* Sch.: ‘hot, the sensation of heat’. — 2. = *tsa-bo:* *pa-tshên* cousin by the father’s,*ma-tshên* by the mother’s side C.; *pa-tsân* also = *pa-spûn; ku-tsân* v. *Kû-bo. — 3. series, order, class, ade-tsân id.; bûi-tsân a class or collection of four things, tetrad Gram.; *drug-tsân-du* sêdö-pa to put together in classes of six Mil.; *don-tsân* Tar. 96, 14, a certain class of ideas, range of thoughts Schf. — 4. as termination of some collective nouns: *nyen-tsân*, *nye-tsân* kindred, relations, *nye-tsân* bdûd-kyi sbsd-dëbs yin Mil.; *blûn-po* *tsan* liê-du the five embassies, ni f. Glr. — 5. nûn-tsân part, of a country, district, Tar. 90, 20. — 6. *eos-tsân* any treatise under a distinct head or title in a volume Cs. — 7. difference Sch.; le-tsân different divisions, sections, chapters. — 8. much, large, copious, great, *ka* *tsan* chin-te *W.* much deep snow; *tsan-zê-ba*, *tsan-zên very much, a great deal, las iân ni *tsan-zê* a great many bad actions Thgr.; *lo* *tsan-zê-ba* a plentiful harvest, rich crop Glr.; hence *tsân-po* a dignitary, grandee Pth.; *kams-tsân*, 1. prefect of a provincial association, in large convents, such as Sera and others. 2. association, club.

*tsab* (cf. *tsab-pa*), representative, com. *tsab-po* C., *kû-la* *tsab-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 ruûn* *tsam-mo* this may perhaps be used as a substitute *Wûn*; *tûb-piî* *tsab* cö-te *W.* to use as a mop; *nas* *tsab* byao I shall supply his place Tar.; *tsab-tu* instead of, in the place of, mûr-mei instead of a lamp, for a lamp Glr.; in W. *tsab-lô* very common. Chiefly in compounds: *sku- tsab* resp. = *tsab-po* representative of a superior, hence, as may be the case, vice-roy, delegate, commissioner, agent. — *rgyal-tsab* v. *rgyal-ba.* — do-*tsab* Schr. prob. = *tsab-po* = *sku-tsab.* — rta-*tsab* a thing given as an equivalent for a horse Cs.; *nor-tsab* goods selling as a compensation for something else. — *pa-tsab* guardian, trustee. — bla-*tsab* representative of a Lama, Vice-Lama. — bu-*tsab* adopted child, foster-child. — mi-*tsab* Schr. negotiator, mediator; hostage (?).
tsas 1. mostly with če, čén-po, very great, very much, sdig-pa tsabs-čé-bar chug it proves a very great sin, mgó-bo for tsabs-čé-na when much dizziness intervenes Lt.; *¿im-dhan-gal tsab čémm-po* C., great, serious transgression; gál-tsabs-can sinning heinously. — 2. tsás-pa and po Cs., who also designates it as resp., peril, fear, sin (rather questionable); difficulty, trouble (might perch. be moreadequate); bá-med ©-tsás-la yan Wdi. it is of use in milk-diseases of the women.

tsam-dám noisy, blustering, alarming Sch.

tsam-tsám, tsam-tsóm (cf. tsom-pa, té-tsom) doubt, hesitation, wavering, tsam-tsám byéd-pa to doubt, hesitate, waver; tsam-tsüm-can, tsam-me-tsóm-mé doubtful, wavering, undecided, yan-tsül yiüg-la tsam-me-tsóm-mé bús-pai tse whilst both of them were uncertain as to saluting (who should salute first) Phh.

tais-tau (Chinese) chopping-knife C.

tai-skyógs scoop, basting-ladle C.

tsar 1. also tsar time Phl. vulgo; tsar-yéig one time, once; tsar yéig-la also = srib-yéig-la in one moment; tsar ysum threefold, in three specimens, copies Tar.; tsar bži Dzl. JL, 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-tsár at the end of a web Cs. — 3. thin strips of cane, for wicker-work, tsar-zám cane-bridge C. — 4. tsar-tság v. tsar-ru. — 5. v. tsar-ba.

tsar-boi officinal plant in Lh., Carduus nutans, but not agreeing with the description in Wdi.

tsar-ma, fem. tsár-mo Bal. old.

tsar-tsar v tsar 2;

tsal 1. provine, also tsal, wood, grove, as a place for hunting and recreation, tsal stüg-po Dzl.; nags-tsal id.; garden, métog-gi flower-garden Ph.; tsal yaù-teš (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 su-su-tsal. — 3. v. tsal.

tsal-pa (Sch. tsal-ba?) 1. also sin- tsal chip (of wood), splinter, nöm-po a sharp, piercing splinter Dzl.; billet Glr.; thin board, veneer etc.; shiver, fragment, tsal-pa bdün-du gas Dzl.; tsal-bu dimin., small chip or shiver W.: *tsal-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.

tsal-ma vulgo for dro, breakfast, tsal-ma za-ba to breakfast, tsal-ma zab-ba -nmams 'companions at a great man's table' (?) Cs.; tsal-mailsam = tsal-lam v. tsalba extr.; tsal bóg-pa = dro bdün-pa to make a morning-halt on a journey; tsal-rtiin the time from breakfast till dinner, opp. to snádro, q.v.


tsi num. fig.: 48.

fa'-<tu* W. fair, are

*tsi* ku (or *tsi* -rka?) C. furrow in a ploughed field.

*tsi* gu, tsig-gu 1. kernel or nut contained in the stone of a stone-fruit, kám-bui of an apricot Lt., C. (W.: *rta-gu*). — 2. Ld. a large muller or grinding-stone = ju-lim; musket-ball, bullet.

*tsi* ba C., W. *tsi* tough, viscous, sticky matter, esp. clammy dirt, e.g. in the wob of sheep; tsi dám-po solid dirt, bádkan-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 się-gu tsi-du son* says a girl euphemistically for: I have the menses.

*tsig* 1. word, in its strict sense, 'bde-bar ſye-gs-pa ni' bde-ba dar, ſye-gs-pa are only
two words, viz. bde-ba and *sigs-pa Lex.; *dri-bai tsig interrogative (word), such as cī; tsig syrg-pa to connect or arrange words; as a sbst.: construction, the order in which words are to be placed; grammatical form, dd-ittar-gyi tsig form of the present tense; tsig -grōs, tsig-grōs-kyi dbān-gis Tar.; Schr.: 'by the force of construction?' tsig-ogrēl Tar. explanation of words; tsig-grōs Sch.: 'course of speech, connexion of words'; tsig-pa, tsig-rgyān particle, a small word not inflected; tsig-brū Schr.: a separate word or syllable, tsig-brū-nyer-pa Sch. 'linguist, philologist, purist'; tsig-brū-lcibs Lex.? — 2. word, saying, speech, subject of a discourse, tsig-snyān(-pa) kind word, friendly speech, tsig-'jam id., bṛtse-bat tsig an affective word Glr.; *tsig-sub* W. hard, angry, bad words; *tsig-nān, tsig-zūr* W. id.; rτg-par ma mton-bat tsig tos-nas always receiving the answer, that (she who was sought) had not been seen; tsig-med-par *gyūr-ba not being able to utter a word (from pain) Dzl.; but ka-tsig-med-par ysol-ba dēbs-pa Mil. prob. to pray without hypocrisy; tsig nyin-la don cē-ba Mil. saying much in few words; tsig-kyāl-pa = kyāl-ka Dzl.; yzān-gyi tsig yod-pa to interrupt one in his speech; tsig-sal a clear word, perspicuous style Cs.; tsig- bōl easy or fluent style Cs.; tsig-la mkas-pa skilful in selecting words Cs.; bdēn-tsig v. bdēn-pa extr.; brdzān-tsig falsehood, lie Cs.

tsig-po 1. v. *tsig-po. — 2. sbst., W. also tsig-po anger, indignation, vexation, provocation, tsig-pa zā-ba to be angry Pth., frq.; *tsig-(po) kōl* W. his anger kindles.

tsig-po 1. = tsig Cs. — 2. v. tsig-po 2.

member between two joints, hence tsigs-mtsāms joint S.g.; joint, sor-tsigs the joints of the fingers, knuckles Cs.; tsigs-bīd-pa Cs., *tūl-cē, bōy-cē* W. to put out of joint, to dislocate, to sprain; tsigs-zīg-pa to reduce a dislocated joint Cs.; tsigs-nād, tsigs-zīg articular disease, pain in the joints, gout; joint of the back-bone, vertebra; spine, also sqal-tsigs, vulgo tsigs-rūs, hence *tsig-gūr* W. hump, hunch; joint, knee, knot, sog-tsigs knot of a stalk of corn or straw, smyugs-tsigs knot of cane Cs.; member of a generation Glr.; metrical division, verse, tsigs-su bē-dad de smrā-ba to speak in verse, tsigs-su bēd(-pa) strophe, stanza, tsigs-bēd byēd-pa to compose verses, to speak in verse Dzl.; dus-tsigs division of time, e.g. season Pth. — 2. tsigs-ma sediment, residuum, residue, smān-gyi of a medicine Dzl.; mār-gyi Dzl. olive-husks, oil-cake; tsigs-ūr = tsigs-ma.

tsib(s), tsib-nad measles Sch.
month? bu dan b'i-mo tsun-'cad even to the children, not even the children being excluded Tar. 119, 3. —

Note. In the terms ṭan and tsun, like yan and man(-'cad), 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.

The ṭsūb-ma, ṭṣūb-ma storm, ṭsūb-'e, ṭun-'tū, gale, hurricane, ka-'tūb snow-storm; bu-'tūb ('pa-'tūb?) gust of wind, (lha) d'rei bu-'tūb whirlwind; fig. prag-dog-gi ṭsūb-ma Mil. a violent fit of envy; sens-ṭsūb trouble of mind Cs.

tsur hither, to this place, hitherward (cf. ṭpar), ṭsur sôg (resp. ṭsôg, in later lit. byon) come hither, come here! also in an objective sense: ṭsur ṭûn-ba to return home Pth., Tar.; di-nas ṭsur bûād-nas speaking to me through this (tube) Glr.; almost pleon. in tsûr -la nyon listen to me! Mil. frq.; ṭsur-'ka this side, the this side river-bank, declivity, etc. similarly: tsûr -loj, tsûr-pûogs.

tsûr(-mo), mta-sûr(-mo) colouring matter, pigment, prob. = sa-ṭsûr Stg., acc. to Cs. mineral paint, nag- black, ser- yellow, ñmar-ṭsur red-paint; for nag ṭsur Sch. has: green vi-triol; in Zam. also rûs-kyi ṭsur is named.

tsûl 1. manner, way, form, character, nature, ṭsûl ji-li tar ... de bûn-dû as — so Wûn., zér-tsûl, grûl-tsûl, bûm-ṣûl the way in which a person speaks, walks, thinks; ñnas-tsûl v. ñnas-pa; ñnas-tsûl and snâñi - tsûl being and appearing, philosoph. terms for reality and appearance Was.(297); tûni-ṣûl the way of giving, i.e. a certain quantity given, dose Stg.; mi ṭsug-pa smûs-ṣûs-kiys (to damage) in various vicious ways Mil.; tsûl de kö-nas by that same way of proceeding Tar.; hence tsûl-kiys in consequence of, by means of Pth. and else-where; snâñi smûs-ṣûl then the character of his last speech Dsl.; rûya-bûd-kiy bûl-ṣûl the mode or kind of intercourse, the
relations between Tibet and China Glr.; p’gyag-gi tsul-du in a way as if he were saluting Mil.; gus-giš-kyi tsul-(du) byed-pa to make a semblance of veneration, to make gestures of reverence Mil.; mi mkhyen-pai tsul-du byas-te pretending not to know Mil.; (cf. tsul-’cos-pa v. ’cos-pa); dge-slö-ni-’gri tsul-du in the guise of a monk Tar.; mai tsul ’dzin-pa to assume the mother’s form, figure Tar.; glan-’den-gyi tsul-du, (Buddha came down) in the shape of, or as, an elephant Glr.; dād-pai tsul-gyis in the way of faith, with a believing mind Pth.; mi-rtags tsul-du yda it exists in the way of transiency, it is of a transitory nature Mil.; mdo’zad-pa buu-gnyis-kyi tsul-gyis in the manner, in the order, of the twelve deeds Glr.; šas cè-bai tsul-gyis for the most part, Tar. 50, 15; way of acting, conduct, deportment, course of life, snā-mai tsul your former conduct Mil.; dö-lta-bui dge-bai tsul de tön nas hearing such an example of virtue related. — 2. emphat.: the right way, good manners, order, rule; tsul (daṅ) maṅ(-pa) orderly, regular, sensible, reasonable, brgya-la tsul-maṅ re tsham yiṅ-na Mil. if but once in a hundred cases something sensible is uttered; tsul-ladan, tsul-’can regular, methodical Cs.; also just, conformable to duty, tsul-bzin-pa adv. tsul-bzin-du id.; tsul-miṅ, tsul-bzin-miṅ irregular, unjust Cs.; srid-zęi tsul spyöṅ-ziṅ fulfilling a child’s duty; tsul-las nyams growing remiss in one’s duty, neglecting, breaking one’s duty; esp. tsul-kirims religious or moral duty, moral law; monastic vows, tsul - kirms - czan 1. being bound by such Sch.; 2. observing such Cs.; tsul-kirims svin-ba to keep them, sbya-pa, nyams-pa to break them; tsul - kirms, as a personal name, is much in favour. — 3. species, kind, nād - tsul species or kind of disease, zas - tsul species of food S.g. (not frq.). — 4. joined to the root of a verb: yön tsul, when, or as, he came, W.

which time, at that time, then, frq. tse-ré all the time (?), nyin-tse-ré the whole day, tse-ré the whole night W. — 2. time of life, *tse-gshin-tshin-tug* imprisonment for life C.; tse yé’gi drōs-pai gos v. drōs-pa; life, tse ’di this, the present, life, tse ’jug(-ma) a future period of life (also merely; ’di ’jug, without tse); tse snā-ma an earlier period of existence, relative to the transmigration of souls, yet tse ’di and ’jug may also be used in a Christian sense; tse rin-ba long life, tse tūn-ba short life; tse-rin is also a very common name both of men and women; rgyal-ba daṅ tse-rin-bar sóg-éig happiness and long life (to the king)! Dzl.; tse-(dan)-ldan(-pa), title or epithet of Bodhisattvas; tse-dpag-mêd name of Bud- dha; *tse ’piṅ-de* W. to earn a livelihood; tse kyir-zin sör-ba to come off with one’s life, to have a narrow escape; tse tār-du sbya-pa v. tār-ba; tse(-las) do(-pa) having died Dzl. — 3. Bal. sex, *pö-tse, mö-tse*, male, female sex.

Comp. tse-skabs v. skabs. — tse-ću water of life Glr. — tse-gnyis-pa of an amphibious nature Cs. — tse-tögya a poor, starving vagrant, beggar W. — tse-mdāns L.t. = byad-mdāns healthy appearance, a fine, fresh complexion. — tse-tsdâ duration of life. — tse-mdzad, Wdk. 457, an attribute of the gods, resembling a small plate with fruit. — tse-râbs 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-râbs-kyi bllâ-ma Mil. a man that is always re-born as a Lama.

*tse-pād Ephedra sacratilis, a little alpine shrub with red berries, which are said to be roasted and pulverized, to give greater pungency to snuff.

*tse-ré 1. v. tse. — 2. v. tse-r ka.

*tseg W.*tsag* 1. point, dot, also nag-tseg. — 2. more particularly the point separating syallables, bar-tseg, id.; ’jig-tseg likewise, in as far as it follows a letter Gram.; tseg - bar that which stands between two points or tsegs, a syllable.
tseys troublesome, difficult, hard, tseys-čé very troublesome, rkaü tseys-čé
Mil. much (fruitless) running to and fro; tseys-méd it is not difficult; tseys-méd(-par) easily adv.; tseys-pa trouble, toil, difficulty Sch.; lýun - tseys little troubles or difficulties Cs.

thyog(-po), sean, 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 Lec., Sch.: what has been stitched, darned, quilted.

tsem, resp. tooth, tšems-siṅ tooth-pick Dzl.

tsem-pa to have the disadvantage, to come off a loser, not receiving a full share Sch.

tser 1. = tsar time vulgo; tser - tsér, Mil., prob. many times, repeatedly. — 2. v. the following.

tšér-ka W. also tše-ré, tšé-ré sorrow, grief, pain, affliction, *tšé-ré dö mi go* do not grieve! *tser ḍuṅ-čé* to afflict, to grieve (not in B.).

tšér-ma, W.* tšer-mān* 1. thorn, prick, brier, Dzl. tser zug soñ I have run a thorn into (my hand, foot); tser-mai wog a deer’s head po. spoken of Mil.; tšer-ma dön-pa to pull out a thorn; nya-tser fishbone Sch.; tšer-ma-čan 1. thorny, prickly, briery. 2. like thorns, Thgy. — 2. thorn-bush, Bramble, brake tser-dkar, tser-star, buckthorn, Hippophae rhamnoïdes, *tser-tar-lu-lu* Ld., the berries of it (extremely sour). — tser-tags thorn-hedge (in Tibet gen. dead hedges). — tser-lim yellow raspberry Sik. tser-thag n. of a disease Lt.

tses भयन्, 1. day of the month, tses-grānś date, always expressed by the cardinal number, tses-yeig etc., tses-bcā the tenth, in certain months a festival day, tses-bcā-mëöl-pa sacrifice and beer-drinking on that day; tses-bcāi cām-yeig programme of the religious dances performed on that occasion; zdā-ba tses-pa and tses-yeum-zlā-ba. — 2. symb. num.: 15.

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: grodu-mi-tso the peasants (of the village), kyêk rnal-bo-pa-tso ye saints! In some instances its substantive character is more apparent, thus in tsō-pa-tso, mkäṣ-pa-tso, bā-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: ndöl-tso we, kon-tso they, dzö-tso these, or it is affixed to numerals: hum-tso 100,000. — yul-tso v. yul. — 3. adj. hot Bal.

tso-ba fat, greasy, tso-kū fat gravy, tso - lādir unwieldy with fatness (tso ḍug mi ḍug, or bud ma bud, is it fat or not? being with young or not? Sch.?)

tso-lo W. vulg. = ḍoṅs, cf. ḍoṅ-tsoos.

tsoos Ssk. नण, (cf. ḍoṅs-pa) 1. an assemblage of men (implying, however, compared with tso, a larger number of individuals, not at once to be surveyed), Cs.: tsogs saū-ba to call an assembly, gyend-pa to dismiss it; tsogs ḍu an assembly meets, gyé it dissolves; W.: *sol soñ* it is adjourned, *sol soñ* it is broken up; dmūn-(gi), dmag (-gi)-tsogs army frq.; yul-tsogs village community, country-parish, *yul-tsog nyi laite yod* W. two parishes have set out; human society, tsogs-kyi nāṅ-nas byūn-ba Stg., *tsog dhan gyé-wa* C. to retire from society; tsogs-naṅ mi grö-ba not mixing with society Dō.; čos - tsogs has been introduced by us, with the concurrence of our native Christians, as the word for ‘congregation, church, ḍxñl̃ośa’. — 2. accumulation, multitude, of things, *śin-tsog* W. wood, thicket, copse, bush, shrub; tšogs mass of fire, Thgy.; in a more special sense = dgy-ḥai tsogs, or bød-nams-kyi tsogs, accumulation of merit acquired by virtue, tsogs yög-pa to accumulate such frq.; tsogs ma bsag-pai mi almost the same as a wicked, godless person; ḍoṅs(-kyi) kör-lo, ḍoṅs(-kyi) kör-lo, sacrificial offering, a quantity of victuals, trinkets, and other articles being disposed in
a circle as an oblation, *Mil.* and elsewh.; *tsogs-*kör skör-ba prob., like sóm-pa to prepare such an offering; *tsogs* yngis *Glr.* was explained by *bsod-nams-kyi* *tsogs* dain ye-sts-kyi *tsogs*; *tsa-*tsogs 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-kāni* meeting-house *Cs.* — *tsogs-*kör v. above. — *tsogs-*grāl *Mil.* 1. row of people in an assembly 2. row of offerings, ni f. — *tsogs-*cen-ma Sch. 'song-stress, prostitute'. — *tsogs-*mēg a most splendid assemblage, *tsogs-*mōg-dge-dun Thgy. — *tsogs-*yām speech addressed to a meeting *Cs.* — *tsogs-stōn* a high sacrificial festival *Pkh.* — *tsogs-*kṛt-blaṅg-po) ग्रेशं, son of Siwa, the god of wisdom, furnished with a thick belly and the head of an elephant; appears also in the Buddhism of later times. — *tsogs-dpon* president or chairman of a meeting *Cs.* — *tsogs-zānis* Sch.: 'the meeting-kettle, the point of union or its symbol'. — *tsogs-sa* place of meeting *Cs.* — *tsogs-sogs* accumulated merit, tantamount to offerings and gifts bestowed on priests, also any service or work done to or for a priest *Mil.*

*tsos* (*Cs. = zoni merchandize, but more corr.) trade, traffic, commerce, *ψag-tsōn* W. smuggling-trade, *ṭo-če, tān-če*; *tsōn-*gi ेe profit, gain, gun loss in trading; *tsōn* byād-pa *Glr.*, *gyag-pa* C., *gyab-če* W. (cf. above), to carry on trade; *tsōn* byād-pa id. Sch.

Comp. *tsōn-skad* commercial language, business-like style, terms of trade. — *tsōn-kāni* store-house, magazine. — *tsōn-*gru trading-vessel, merchantman. — *tsōn-grogs* commercial friend, correspondent. — *tsōn-*čāni pledging in beer, after a bargain has been struck. — *tsōn-*čad bill of purchase, deed of sale. — *tsōn-mtun* commercial intercourse. — *tsōn-*dus market people *Pth.* — *tsōn-*dus-sa market-place. — *tsōn-*rdal that quarter of a city which is chiefly inhabited by merchants. — *tsōn-*pa merchant, trader, seller; *bru-*tsōn-*pa* corn-merchant, ėan-tsōn-*pa* dealer in wine and other liquors. — *yer-daṅ-nul-(gyi)* tsōn-*pa* exchanger of gold and silver coins. — *tsōn-dpon*, Hind. ēaudhari, 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.* — *tsōn-spons* proceeds of trade; *tsōn-*spogs byēd-pa, *tsōn-*spogs-la ḍro-la to engage in commercial speculations *Dzl.* — *tsōn-*prul commerce, *tsōn-*prul-gyi *nyas* market. — *tsōn-zān* (cf. *tsōn-čāni*) meal after settling a business. — *tsōn-*zōn goods, merchandize. — *tsōn-*sa commercial place, market.

*tsōn-tsōn* 1. a kind of ornament *Cs.* 2. = *tsōn-tsōn.*

*tsōd* (prop. the same as *tsad*) 1. measure, proportion, in a general sense = the right and just measure; *tsod* dzin-pa, (bzun-ba) *W.* *zim-če* 1. to take measure, to measure, to measure out, to survey, *yul* land, *yul-tsōd-zun-kan* land-surveyor *W.* 2. to estimate, to rate, to appraise, to tax, ran-qi *tsod* mi dzin he overrates himself (his own powers) *Dzl.* 3. to observe the right measure, to be temperate; *zas-cān-la* in eating and drinking *Glr.*; *zas-tsod* ma čün čāns gyur-na when below the proper measure, i.e. when too little is eaten *Sq.*

4. to try, to tempt, to lead into temptation *W.*; *tsod-lta-ba, len-pa* B. and vulg., *Cs.* also *tsod* byām-pa to try, prove, *tsod ma llos* I have not tried it yet *W.*, *ṭig-tsōd* ma llos id., *tsod* ltā-ba, len-pa also to sound, to sift, examine, spy out, *tsod-len-pa* sbst., spy; sems-kyi or nyāms-(kyi) *tsod* lēn-pa to examine, find out or sift another's thoughts or sentiments, also *kog-tsōd* lēn-pa C.; *tsod* jāl-ba to measure; *tsod-*lēs-pa to keep measure, and adj.: observing due measure, temperate, *tsod-mi-lēs-pa* not keeping measure, intemperate. — *tsod-*cān, *tsod-*ldan 1. moderate. 2. punctilious, strict, grave *W.* — *tsod-mēd* intemperate, im-
pudent. — 2. measure, instrument for measuring, ču-tsod water-clock. — 3. division, portion, quantity, tsod-cig part, *nor tsod čig* part of the money, of the estate W.; esp. of time, point of time, certain hour, cf. ču-tsod and dus-tsod; *duñ pu-cé tsod-læ* W. at the time when the signal with the trumpet is given; *tsam tsod* W., at which hour? — 4. estimation, supposition, conjecture, guess; naï tsod-læ according to my estimation, tsod dzin-pa v. above; *duñ leb-pe tso' yig* by this time he will have arrived, I guess C.; hence *tsod-cé* W. to guess; tsod-ses, tsod-bya riddle Cs., tsod-ses smrú-ba to propose a riddle, mi-tsod about men, bem-tsod about inanimate objects Cs. (?); *tsod-tsod* W. at random Sch. — 5. tsod affixed to an adj. serves to form abstract nouns, thus: rnyéd-par dkái-tsod the difficulty of obtaining, jig-par slá-tsod the facility of destroying, yan-ňogs čé-tsod the greatness of the advantage Thgy. 1. tsod-ma. 1. vegetables, greens, tsod-ma nyód-skyés Cs.: wild-growing greens, frequently gathered by the Tibetans in spring-time, such as dandelion, nettles, Eremurus etc.; tsod-ma ynya-skyés Cs. cultivated vegetables. — 2. boiled greens, vegetable-soup Mil. and vulgo. — sdo-tsod = tsod-ma; ynya-tsod a dish of roots, turnips etc. Cs.; idum-tsod a variety of roots Cs. (?); lo-tsod all sorts of cabbage; sa-tsod Cs., 'meat', (?); or more probably: prepared-mushrooms. — tsod-sdér plate, dish Sch. 1. ton, I. (cf. tso-ba and tson) colour, 1. colouring matter, paint, = tson-rtsi, or rtsi-tson; tson-rtsi dkär-pos bri-ba to mark with white paint; byug-pa to paint; tson lhén-pa to take, imbibe colour Cs.; tson skyö-rba to mix, to prepare colours Cs.; tson gyis btsö-ba to colour, to dye; tson - skid dyed thread Do.; tson-spél a coloured strip W. — 2. colour = mdog W. — II. v. mtson. 1. ton-po. 1. fat, plump, well-fed W., C. 2. resinous. 1. tson-mo-stein a metal (not known) Sty. 1. ton for tshab Sch.
mtsā-lu 1. also rtā-mtsa-lu Lex., Sch.: a horse with white feet. —
2. v. tsa-lu.

mṭsags Sch. = tṣags 4, tṣags-bzān byād-pa.

mṭsā n. tsa-ba.

mṭsan 1. resp. for mṭa, name, esp. the new name which every one receives that takes orders; mṭsan yṣol-ba 1. to give a name Glr. 2. to take, to assume, a name Glr., title W. — 2. mark, sign, v. mṭsan-ma.
— 3. night, mṭsan-mo.

mṭsān-(ma) llaṅc, 1. sign (rtags and ittas), mark, token, badge, symptom, dōn-med-pa mṭsān-ma yīn it is a sign that it would be fruitless Wiln.; mṭsān-ma dbās-pa to make a mark, to mark (e.g. with paint) Glr.; btsaṅ-mo-la ma jigs-rig byās-pa mṭsān-ma byīn-ma making a sign to the queen, signifying: do not fear! (that she had nothing to fear); mṭsān-mas mṭsān-pa to represent a thing by a sign or mark Lex.; rgyal-poi mṭsān-ma (or rtags) btsaṅ-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, tshags-kyi mṭsān Dzl. ʒɔλ, 5, esp. as marks of beauty, skyṣes-bu čen-poi mṭsān sum-cu-rtsa-ynig cf. skyṣes-bu; mṭsān dān dbīs as to limbs and stature Dzl.; mṭsān-(ma) bzān-(po) and dān-(po) good and evil signs, tokens, symptoms, prognostics, frq.; bkraḥs-pa dge-mṭsān propitious signs Glr., emphat., good, favourable sign, some special (good) quality, mṭsān dān ldan-pa possessing such quality, superior, excellent, frq.; mṭsān-ma rtog-pa to prove, to examine, signs; mṭsān-mar sgom-pa to take as an omen Sch., mṭsān-mar ma bzān do not regard it as an (evil) omen, be not surprised or alarmed Sch. — mṭsān(dān) bzhās-(po), and mṭsān-mād 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; mṭsān-dbye prob. the genitals open themselves Med.; hence in Lhasa the word tṣan-zig (q.v.) might be misunderstood for painful affection of the genitals. — 3. sīn-tu mṭsān ḍe-bar gyur-te is at one time applied to Buddha, at another to men, thus leaving the true meaning doubtful.

Comp. and deriv. mṭsān - mṭsān soothsayer, astrologer, frq. — mṭsān-grǎn and dgu-mṭsān prize, crown of victory C. — mṭsān-brjöd calling upon the name of a deity, enumerating its characteristics and attributes Cs.; mṭsān-dūn something similar (?). — mṭsān-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; ldo-kyi mṭsān-nyid stōn-pa, kūn-du čud-pa prob. to show the true essence of doctrine, to receive it into one’s own mind Dzl.; mṭsān-nyid-pa Mil. n. of a philosophical school of the present day, stated to be the same as bye-brāg-pa; it is much in favour with the Gelugpa-sect, and the principal object of their studies is, to ascertain the literal sense and original spirit of their doctrine; they love disputations on these subjects, and may be considered the representatives of speculative science among the Tibetan clergy. — dus-byās-kyi mṭsān-nyid mī-rtaṅ-pa yīn the essential property of all that is compounded is liability to decay Glr.; property, quality Doma; symptom, indication, nād-pa sōspam mṭsān-nyid an indication that the patient will recover S.g.; mṭsān-nyid yṣum the three marks or characteristics in the doctrine of ‘perception’ of the Mahayanists, kun-btāgs, yṣum-dbaṅ, yōi-grǔb Was. 291; mṭsān-nyid bṣad-pa Schr.: definition; so it seems to be used in Thgy. — mṭsān-rtogs = mṭsān-ma Wilk. — mṭsān-pa marked, Ḇor-los being marked with the figure of a wheel Glr. — mṭsān-dpe for mṭsān dān dpe-byād Glr. — mṭsān-yi Lex., Sch.: ‘the cause of a sign or symptom, an object’ (?).
The eye-brows splits, divides again, is growing thin, crisp, and interspersed with bald places, which is alleged to be a symptom of approaching death, yet hardly founded on correct observation, nor by any means clearly defined; Schr. has: skra mtsams byed-pa to part the hair on the top of the head. — mtsams-med-pa 1. adj., Sek. anantarya, without interstices, continuous, = go-mtsams-med-pa v. go 1, Dzl. 2. sbst., Sek. anantarya, 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.; mtsams-med-pa lia, i.e. inexiable sins, are: parricide and matricide, murder of an Arhat (dgrd-bdgm-pa), or of a Tathāgata, likewise causing divisions among the priesthood. — dus-mtsams intermediate time Cs. — mtsams-sbyor the Sanskrit diphthongs ē, ō, ai, au; mtsams-sbyor-pa and -ma, a bawd, Cs. — mtsams(-kyi)-zu(-ba), also sams-zu, an expression gen. occurring in modern Tibetan letters, winding up the complimentary phrases of the introduction, and passing over to the proper business of the letter; for the immediate sense of the phrase I found no explanation. — 2. the points of the compass, mtsams bzhī the four cardinal points of the horizon; mtsams bryad includes the intermediate points, south-east etc., mtsams drug denotes the four cardinal points together with the zenith and nadir. — 3. demarcation, partition, break, pause, stop, mtsams yod-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, ("tsam-la dād-čè" 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. — spygad-mtsams rules, instructions, defining the extent and limits of a person's duties. — 4. symb. num.: 6, v. mtsams drug above.

1. fair, fine, beautiful,

"mazés - pa Zam., Glr. frq., mtsar sdyg dañ ldán-pa id, e.g. bu-mo Glr.; also of flowers; bright, shining, of metals Stg.

nyám-tsar-wa, ló-tsar-wa* admirably fair, wonderfully fine. — 2. wondrous, marvelous, gen. with no, nö-mtsar-can zig a wonderful, distinguished, eminent man Mil.; rten no-mtsar-can a wonderful image (of some deity) Glr., in both instances equivalent to wonder-working, miraculous; no-mtsar-mcöd-pa a marvelous, extremely rich offering Mil.; more frq. no-mtsar-cé-ba e.g. marvelous things, events, miracles Dzl.; mitsrâd no-mtsar-cé impossible! most wonderful! Glr.; no-mtsar-cé-ba ma yin that is not so very wonderful Dzl.; strange, ridiculous, yam šin-tu no-mtsar-cé Glr. — 3. no-mtsar wonder, surprise, astonishment, no-mtsar skyêba, no-mtsar-du gyer-ba or dzîn-pa, no-mtsar-mdâl-du, gyer-ba to wonder, to be surprised. — 4. no-mtsar-cé an expression of thanks, = bka-drin-če, dê-ltar yin-na kyed ynpis-ka no-mtsar-cé if that is so, then both of you receive my best thanks! Mil.; yön-ba no-mtsar-cé thanks to you for your coming! Mil.

mtsal Cs. also tsal vermilion, used (among the rest) inst. of red ink for writing; mtsal-pär a printing with red ink Cs.; mtsal-lêugs-pa(7)? Sch.: 'clear vermilion'(7)?; sku-mtsal resp. for krag blood Cs.

mtsun-pa (W. *tseg*lug*) similar, like, equal, ka-døy as to colour S.O., sña-ma dañ like the former, bdud-rtsir like nectar S.g.; bdud dañ mtsun you are to me like a satan, you are a satan to me Pth.; lhaï sdyg-bsñâl dañ ca-mtsun-paï stén-du besides their sharing all the imperfections of the gods Thgy.; díis-mtsun-

pa a contemporary Mil.; mtsun-méd, mtsun-brâl, without an equal, matchless, incomparable; sems dañ mtsun ldám-pa explained by Was. (241) as: manifestations of mind, those outward signs by which the mind manifests itself as existing.

mtsun (Zam. = Ssk. 厭, raw flesh) 1. Cs.: meat for the manes of the dead, ytó-bo to bring an offering to the dead, skyel-bo to send one; mtsun-yôr explained in Wsl. by što-bai dóm-du yôr-ma yôtô-bo; mtsun-yôr stér - ba Wsl. — 2. Sch.: tutelar deities, household-gods, or rather the souls of ancestors; so Dzl. 293616 (another reading is btsun); also in mtsun-yôr, if mtsun be taken as a dat., it may have this signification; mses-mtsun household-gods of the Shamans Sch.

mitsur v. tsur-mo.

tsikid-pa the lower part of the face, nose and mouth, the muzzle of animals Mil.; bill, beak Sch.: W. *ndm-tsl* nose; mtsal-pa gāg the effect of the gall entering the nose? Mil.; kâ-mtsul (W. *kam-tsul*) face, seldom in B.

mitsé-škyöñ Wsl.?

mitsé-laûm n. of a medicinal herb S.g.

mitsè-ma (W. *tsag-lug*) twins, bu mtsa ma ynpis dus yoig-na kiruûso Pth. two twin-sons were born simultaneously; mtsé-ma yûm-po three-twin-child, trigemini Wsl.

mitsed, Sch.: dur-mtséd, place for burning the dead.

mitsè a small lake, mtsø dai mtsun lakes and lakelets Pth.

mitsè-ba = tsê-bo.

mtsö-rldäs vapours, mtsö-rldäs waves of a lake. — *tsö-lütg* C. inlet, creek, cove. — *to-lug-dl* C. strait, channel.

mtsö-pa v. tsö-pa.

mtsö-ma L.t., also mtsö-yész Cs., 'spot or tender part of the head', vacancy in the infant cranium, = tsäsins-pai bu-ga.

mtsögs adv., *tsögs-se* adj., W. for mtsöns or dra, similar, like, equal; *an-rä-zä tsögs rgyal-la mi dug* they are not so good as the English; *ko dañ ñä-la dug-rnal tsögs-se yod* with him and with me there is the like disaster, misfortune visits us equally.

mtsön, 1. also mtsön-ča, any pointed or cutting instrument, mtsön-čas yidubs-pa to cut to pieces with such an instrument Dzl.; weapon, arms; mtsön togs-pa to seize a sword, to take up arms Dzl.; mtsön-gyas jig-pa to destroy, to conquer, with the sword Ma.; mtsön-ča mdam-pa bi stgya: sword, spear, dart, arrow; go-mtsön armory and arms; ru-mtsön v. ru; mtsön-käät blood drawn by cuts or stabs (used for sorceries) L.t. — mtsön-gyi dru-bu an attribute of the gods, resembling a coil or ball of thread Wld.; mtsön-skäät sgrel-ma Thgr. id. (?) — 2. also tsön fore-finger, mtsön-rtsa the pulse to be felt with the fore-finger; mtsön gañ a finger's breadth; mtsön gañ mar a finger's breadth lower Med.; mtsön-pa a four-fingers' pinch(?); sün mtsön-pa zig a handful of sticks Mil.

mtsön-pa 1. v. mtsön. — 2. vb. to set forth, bring forward, adduce, state, quote, exhibit, examples of grammatical forms etc. Gram.; dis mtsön-nas illustrating it by this, setting this up as an example Gram.; des kyan ssys-mai dpe cig mtsön also in this may be seen an instance of deception Mil.; dpe mtsön-pa to illustrate by parables Mil.; mtsön-mas by a sign Gram.; so prob. also: ãm-ban yunis dei mtsön-pai dmäg-mi the soldiers brought forward by the two Chinese officials; it is also alluded to stand for to make, to prepare C. — mdam-mka mtsön-pai rnal-joyor-pa prob.: the saint that represents the heavens, that resembles the heavenly space Mil.

ftsä-lu v. mtsä-lu.

ftsag-pa 1. vb., pf. tsag, bsags, fut. bsag, imp. tsag (trans to dzug-pa), to cause to trickle, to strain, filter, sift, squeeze, press out, bru–mur tseg-pa (partic.) oil-miller Dzl.; to draw off, dmü–ču to tap (a dropsical person) S.g. Cf. tsag-ma, tsags.

— 2. adj. thick, fat, obese Lex.

ftsän, mtsän fault, error, offence, sin, de tsän-du če that is very wicked, a great offense; mi or mi-lä tsaın brü–ba or drö–ba 1. to spy out another's faults, to upbraid him with them, to accuse him Do., C., W.; *tšain og dñu-ča* C. id. — 2. to irritate, provoke, make angry C.

ftsän-ba, vb.I. pf. tsaın, fut. tsaın (?)

1. to press into, to stuff Sch., tsaın-ka byäd-pa id. Sch.; män-du tsaın-pa Lexx. prob. pressed into, stuffed inside, so Sch.: kri naä tsaın-čan a stuffed seat; dbugs kar tsaın-pa out of breath, panting (in the heat of pursuit) Mil.; dbugs stod-du tsaın-nas skad mi ton Mil. I am pressed for breath, my breath stops, I cannot utter a word (for ardent longing); stod-tsaın, rluul–tson, tsaın-la pán, all these expressions imply a want of breath, not sufficiently to be reconciled to the original meaning of the word. — 2. *sü-la tsaın-se yön–ča* Ld. to attack a person with open violence, opp. to a stealthy attack. — II. pf. saın, which verb, however, occurs only in tsaın-rgyä-bar stgyär-ba to become Buddha Dzl. frq., tsaın rgyä-bar döl-pa to aim at Buddhiship, and saın-rgyä (having become) Buddha. Besides this form, there exists also a verb saın–ba, pf. (b)saın, to clean, as may easily be proved by examples. The whole will perh. become clear, if we presume, that the form *tsaın–ba for the present tense is now obsolete, occurring only in reference to Buddha, as quoted above, and that the root saın is now used as present tense in the following significations: 1. to remove (impurities) — like *dög-pa — to make clean,
to come again to one’s senses, ra-ro-ba-las from intoxication Dzl.; \textit{yzim-pa-las} from a deep sleep Dzl.; also construed as before: \textit{bzi} Glr., *ra* W. from a drunken fit, and this agrees with a sufficiently authenticated signification of the Ssk. root \textit{budh}, so that \textit{sain-rgyas} would after all be the literal translation of बुध (contrary to Barn. I, 71 med.), taking the signification of the name, accord. to Tibetan notions, to be: ‘the man that has entirely recovered from error and come to the knowledge of absolute truth’. That \textit{sain-rgyas} be the same as \textit{perfect, holy}, seems to be a mere etymological conjecture of Cs. — 3. to take away, to take off, *\textit{keb sain-vea} C. to uncover. — 4. to be spoiled, to become unfit, useless,‘\textit{wo-ma} sain son* C. the milk is spoiled, \textit{zom sain dug = sain dug} the casks are leaky, are running out.

\textit{fsaul-ra} Sch.: the neck of the thigh-bone; \textit{fsaul-ri} \textit{tsil} the fat attached to it C.


\textit{fsaul-fsab} hurry, confusion, perplexity, fear Sch.; also: \textit{fsal-fsab-mor} \textit{ynas-pa} to tarry in fear, to hesitate in apprehensions Tar.

\textit{fsals-pa}, pf. \textit{tsabs}, imp. \textit{tsobs} Sch.: resp. to be afraid; Lex. blo-\textit{tsabs} id. (?).

\textit{tsam(s)-pa} 1. = \textit{cam-pa(?)}, fit, suitable, in accordance to, in conformity with, de \textit{da}n \textit{tsam-par} S.g.; so-sói \textit{hyor-pa da}n \textit{tsam-par} Tar. according to their ability, in proportion to their property. — 2. frq. and mostly erron. for \textit{mtshams-pa}.

\textit{fsal-ba}, pf. \textit{tsar} 1. to be finished, completed, terminated, \textit{snön-la} \textit{tsahr-ro} Glr. it was the first that was finished; to be at an end, consumed, spent, *\textit{nor tsar-te} son* W. the money is all spent; esp. as an auxiliary, to denote an action that is perfectly past or completed (where in the earlier literature \textit{zin} stands), in later books with the termin. inf., \textit{yous-su} \textit{rdzogs-par tsar-te} when ... was completely finished Glr.; vulgo the mere root is used, esp. in W., *\textit{tsog tsar-ra ma} \textit{tsar} are they assembled, has the meeting begun already? *\textit{l'am-la zug tsar, son tsar, kal \textit{tsar}* he is on the way, he is gone, it is dispatched; \textit{tsar-ba} \textit{byed-pa}, \textit{tsar-du} \textit{jüg-pa Cs.}, *\textit{tsar} \textit{zug-ve}\textit{*} W. to bring to a close, to finish, to terminate. — \textit{tsar-yeod-pa} 1. to destroy, annihilate, e.g. diabolic influences, infernal powers Pth.; to defeat, overcome, in disputation Mil.; to excel, surpass, \textit{sgyu-rtsal-gyis} Glr.; to punish Tar. 2. for \textit{ysar-yeod-pa} Pth. — 2. to grow, grow up, thrive, of little children W.; \textit{fsar-skyed} growth Mil.

\textit{fsal}, \textit{sgra-bo-}, \textit{tsal-} \textit{gyi} ka-bryyan Mil.?
poison Dzl.; byi-bas tsał-te eaten by mice Dzl.; ydon mi tsał-bar eleg. for ydon mi zu-bar without doubt Dzl. — 3. to know Cs.; so no-tsał-bar appears to be used for no-sés-pa, and in a passage of S.O. it seems to imply to understand. — 4. in certain phrases: bed tsal-bal to use diligence Thgy.; bro tsał-bar 1. to swear Pth. (?), 2. to have a cold Mil.; iyag tsał-bar to greet, salute, v. iyag.

tsał-ma Cs. = tsał-ma.

tsiq-pa, pf. tsiq, to burn, to destroy by fire, grov-kyer mi dañ bças-pa (he burned) the town with its inhabitants Pth.; mes, mer, vulgo *mê-la* with fire; rnuám-pari entirely, completely Dzl.; more loosely: tsiq son he burnt himself, scalded himself etc.; also of food, burnt, injured by the heat; tsiq-gam am I burning? (thinks one suffering of fever) Med.; of inflammation, v. miq- tsiq; of any violent pain Dom.; to be glowing, of the evening-sky W.; *tsiq *jug *lug C. to be in the rut, the copulating of larger animals.

and and tsiś-pa pf. tsiś and tsiś-pa Mng.

tsiś-ba, pf. tsiś, btsir, fut. tsiś, btsir, imp. tsiś W. *tsir-ce* to press, miq with the finger on the eye Med.; māngis to press hard Stg.; to press out, an ulcer; to wring, a wet cloth; to crush out, til-mār sesame-oil Lex.; o-ma tsiś-ba to milk; *tsir tag jhē-pa, or tān-va* C. to press hard, to examine closely, to hold a rigorous inquest; btsir-mo-la yan tugs tsiś čiin-bar gyir to Pth. also the queen’s mind was much depressed.

tsiqs-pa, pf. tsiqs (intrs. of dzüg-pa), 1. to go into (more frq. tsiq-pa), to enter upon, begin, commence, stōl-pa biit-ba-la tsiqs he began to praise, to flatter. — 2. to penetrate by boring, v. jur-pa; to take root, to establish one’s self, to settle, tsiś-ba ma tsiqs it has not struck root; breg tsiqs-su ye ma-dod Mil., prob.: they had no longer any mind to establish themselves in this alpine solitude; britān-gyi skyid-mgo dé-nas tsiqs this was the beginning of my lasting happiness Mil.; most frq. tsiqs-pa as partic. or adj.: firm, steady, rkan-lāg ma tsiqs-te sā-la ygyel-to his limbs not remaining firm (in consequence of a paralytic stroke), he fell to the ground Dzl.; *kān-pa tsiqs-kyn lug* sit quiet with your feet! Id.; lug mi tsiqs-pa Med., sa yig-tu mi tsiqs-pa Pth., *dā-tsiq me-pa* C., *dāl-du mi tsiqs-kun* W. not being able to sit still; not stationary, unsettled, roving, restless, volatile, flighty, inattentive, spyōl-pas skāl-čig kyañ mi tsiqs-pa Glr. id.; *tsiyg-la do* W., be attentive! to be able C.

tsūd-pa, pf. tsūl (intrs. to dzūl-pa) to be put into (a hole), to prison Glr.; to go into, to enter, to get into (a good and wholesome way), to go to (hell); kon- du v. kon tsūd-pa.

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 ča-lā yōo-ba tsub mi srid the fish swimming in the water cannot be drowned Mil.; čus, tsūb-pa Mil.; *tsub-te sī* W. he has been drowned. — 3. spyōl-pa tsūb-pa pugnacity, of fowl Glr.

tsiś-ba 1. vb. pf. btses, fut. btsé, ytsé (Dzl.) to hurt, damage, injure, persecute, torment, mi-lā tsiś-čiin ynō-pa byēl-pa, or ynō-čiin tsiś-bar byēl-pa id.; also sbst., enemy, persecutor Mil.; ycan-zān-la sōgs-pa, tsiś-ba dañ bēs-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) psālērium, the third stomach of ruminating animals W.

tség-pa, pf. tseg, imp. tseg(s), to repay Cs.

tsēn-ba, pf. prob. tseins, 1. to increase, improve, thrive, opp. to jhūnba W. — 2. to be content, happy Mil.


tsēm-pa pf. tsem, btsem, fut. btsem, imp. tsem, W. *tsēm-ce* to sew, *gōs tsēm-che rās* materials for a gar-
ment; *fsem-skrid thread for sewing; *fsem-kitub needle. — *fsem-drub needle-work Cs. — *fsem-srub W. seam. — *fsem-med without a seam; Sch. also: without interruption.

**fsér-ba**, I. vb. to neigh Pth. and vulgo. — II. also *msér-ba* 1. vb. to grieve, to sorrow, and sbst. grief, sorrow, resp. *fugs-, fsér, cf. *fsér-ka*; *fsér-can sorrowful, anxious*, *fsér-méd free from sorrow, easy.* — 2. to be afraid, to fear C., Mil. — 3. to shine, to glitter, and sbst. lustre, brightness, splendour, brilliancy, of light Lex., of jewels Dzl.; *dkár-žiñ (or *dkár-la*) *fsér-ba* to be of a shining white Mil.

**fsér-sa, mtsér-sa** 1. Sch.: cause of uneasiness, source of care. — 2. an old deserted settlement or dwelling; *fsér-rnyin* id. Sch.

**fsó-ba**, I. vb. a. intrs., pf. and imp. sos, 1. to live, *riñ-du* a hundred years Med.; nam (or *ji-srid*) fsó-bír-du for life, life-long, čosl-kyiñ, rig-pas, *riñ-pas* to gain a livelihood by religion, science, hunting Cs., or: to lead the life of a cleric, scholar, hunter; *srid* fsó-ba to pass life, to continue in a state, to exist, frq.; *dú-olzii nání-du* fnó *mi* *píód-do* in the throng of the world I cannot exist Dzl. (W. *són-ce* and the *píód-ce*). — 2. to remain alive, to be maintained in life, *di* ma byásana mi *fsoo* else we shall not remain alive, we shall not be able to live Dzl.; to revive, to recover, from sickness etc. Dzl.; *sós-par* *gjáir-ba* id., frq.; *sí-ba-las* to be rescued from peril of death Dzl. — 3. to last, to be durable, of clothes etc., W.: *mání-po tsó-ce* to last long, to be very durable; *fsó-zíi* *sóó-*pa to remain valid, binding, to retain its virtue, efficacy, of laws, doctrine etc. — 4. to feed, to graze. — b. trs., pf. (b) sos, fut. *yo*, 1. to nourish, *fus* the body; to sustain, *srox* life; to pasture, to feed, *pyung* *fsó-*ba-la kyé-r-ba to lead the cattle to pasture Pth., *pyung* fsó *pyin-*pa id. — 2. to heal, to cure, nad L. — in this sense the fut. form is used as a vb. for itself, q.v.; *fsó-byéld*, *fso-mdzād life-giver*, i.e. physician, medicine.

II. sbst., also *fso, 1. life, *mi* *žig-gi* *fsó-ba* bód-*ba* to prolong life Dzl.; *ž-bag* *fsoi rje* the lord of our lives, viz. the king Glr.; *fso* skýón-ba to spare, preserve, protect another’s life; to rear, bring up, educate. — 2. livelihood, sustenance, nourishment, entertainment, zlá-ba *fšem-gyi* bír-du *fsó* skýón-ba to board a person for three months Dzl.; *fsó-*ba-la ma bítá-ste not caring for the entertainment Dzl.; *fsó-*bá-b záí-po good eating and drinking Mil.

**fsog-čas** goods, effects, chattels, tools, necessaries = yo-byad Lex.; also provisions, provender.


**fsog-ma, tsogs-ma** = *msog-ma.*

**fsogs-pa**, pf. and imp. *fsogs, to assemble, to gather, to meet*, frq.; Kyed jír *fsogs*, ye, that are here assembled Mil.; *mi* *mán-pa* *fsogs-pai* *mánd-*du before many assembled people Dzl.; *byún-ba* hna *fsó* the five elements meeting S-gl.; *fsogs* rté-*gyi* zas-*čán* food and drink to entertain the people assembled Glr.; to unite, to join in doing something, to associate, to make common cause; examples v. *lugs*.

**fsón-ba**, pf. *btsoi*, fut. *btsoi*, imp. *fsón, W. *tsó-*ce*, *to sell*, drí *fsón-*bái ynas place where perfumes are sold Stg.; *dai* gón-*cé* *tsón-*kan-ni mi* W. the man that yesterday had a coat to sell.

to be a deputy, representative, substitute Cs.; rigs ofsob-pa to be the first-born male in a family, the support of a family Dzl.; ofsob-par byed-pa to substitute, to put in the place of another Dzl.; yulun - ofsob-po resp. for first-born Dzl.

1. dza 1. the letter sounding dz; cf. the observations to ṭ rsa. — 2. numerical figure: 19.

2. dza 1. v. dza-ti. — 2. dzā-brduṅ-ba to break through Sch.

dza-ti, prop. dza-ti, Ssk. जाटी, nutmeg Lt. and vulgo; sometimes dza for it, po. Lt.

dza-bo-siṅ Lex. a hollow tree Sch.


dza-lan-tra, more accur. dza-lan-tra, n. of a province in the Punjāb, now ‘Jellundur’.


dzā-ba-ra, prob. to be spelt rdza-bra q.v.

dzām-bu, gen. dzām-bu, झुम, the rose apple-tree, Eugenia, which figures also in mythology; dzām-bu gliṅ, dzām-bu-gliṅ, dzām-gliṅ, झुमबूङ, acc. to the ancient geography of India and Tibet, that part of the world which comprises 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-gliṅ is simply used for earth, world, and dzam - bu - gliṅ - pa, for inhabitant of the world, man.

dzām-bha-la, also dzām-bha, Glr. the Tibetan Plutos, god of riches, = rnam-tos-sras, also rmugs - dzin Lex., ynod - dzin, and acc. to Schf.’s conjecture (Tar. 6, 1) also ynod-pa - čan; dzam-sér this god painted yellow, dzam-nāg painted black Cs.

dzi, num. figure: 49.

dzi-na-mi-tra Ssk. n. of a Buddhist scholar.

dzū, num. figure: 79.

dzu-ta Hindi: shoe C., W.

dzub-dzūb C. 6lhasub-6lshub jhe - pa* to wag, to whisk the tail, of horses and cattle.


dze-tse C. 6lhes-tse*, vent-hole for the smoke, chimney.

dzo num. figure: 139.
mdzā - ba - rnams a loving married couple Dzl.; mdza - ŋin sdug - par gyur - ba loving each other, e.g. like brothers or sisters, Dzl.; mi-mdzā - ba tams - ŋad any hostile, malignant (creatures or powers) Dom.; mi-mdzā - ba - rnams sdim - pa to reconcile those that are at variance Thgy.; bram - ze mdzā - ŋin säs - pa žig yod - de he had a Brahmin for his intimate friend Dzl.; mdza - bōs friend, frq. in conjunction with nyé - du or kyim - mtse Glr.; mdzā - bo id. Dzl. etc. and vulgo, rarely mdza - bo Thgy.; still more vulg. Ts.: *dzān - te, dzā - mo* fem.; *dzā - vo lhé - pa* C. = mdzā - ba; mdza - grögs intimate friend Sch.; C.: husband, wife.

mdza - ns - pa (Ssk. ғэд жээн) 1. wise, learned, frq.; mdza - ŋin mdzāns - pa, ytsug - lag - če - ŋin mdzāns - pa; mdzāns - blan 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; mdzāns - ma a wise woman Glr.

— 2. gentle, noble, distinguished as to rank, ya - rābs mdzāns - kyé bu Glr. po. — (The spelling dzāns - pa is not of un frequent occurrence, but seems to be objectionable.)

mdzād - pa, imp. mdzod (W. also *dzod*), to do, to act, resp. for byed - 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: *vi dzad dug* W. what is your honour doing? also together with byed - pa, grogs byed - par mdzod čig pray, help me! further as a sbst.: the act of doing, the thing done, the deed, mdzād - pa beu - gnis 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. mdzād(-pa)-po a maker, composer etc.; also to be used for creator. — mdzad - spyōd resp. deed, action Mil.; deportation, conduct, like spyōd - lam Mil.; course of life, way of acting, e.g. of a heretical king Phk.

mdzā - ra - mdzer - ré Ld. pitted with the small-pox, pock-marked; wary, blotchy, v. mdzér - pa.

mdzā - ra, vulgo mdzā - ra, mdzā - gu, 1. finger, esp. fore-finger; tams - ŋad kar mdzā - ra čug-la sdom 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; *dzug - gu tū - pa* C. a kind of covenaniting, 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 kōg - pa*, v. rdg. The different fingers are: (m)tē - bo, (m)ōl - mo thumb; mdzub - mo B., *dzug - gu* vulgo, ston - byed Cs., mtrud Med. fore-finger; srin-lād, bar-mdzub Cs., *gūn - dzug* C., kān - ma Med. middle-finger; srin-mdzub Cs., *srin - dzug* vulgo, min - méd (Cs., acc. to Ssk.) čad Med. the fourth finger; (m)te - (ba) or lou - čuṅ, *dzug - čuṅ* C. the little finger. —

2. toe. — 3. claw.

Comp. mdzub - kēr, -kēr or -kāṇ Cs. a stiff finger. — mdzub - brkyāns Cs. an extended finger. — mdzub - skiyis finger-ring (= ser - ydub) Lev. — mdzub - křid a pointing with the finger, hint, intimation, direction, blo-tō - tsom sēl - bai mdzub - křid byas he made an intimation that removed every scruple of the mind Glr. — *dzug - gān* W. a span, measured with thumb and fore-finger. — mdzub - giṅ a crooked finger Cs. — *mdzub - rtēn* vulgo, thimble — mdzub - mō a span measured with the thumb and middle-finger' Sch. prob. = mdzug - gān. — mdzub - rūdb a mutilated finger Cs. — mdzub - brdā a hint or sign given with a finger Cs. — mdzub - vtśē tip of a finger Cs. — mdzub - tsigs joint of
a finger Cs. — mdzub-ža thimble Cs. — *dzug-rí* W. = mdzub-brda,*dzug-rí-tám-če* to beckon. — mdzub-sūbs a fingered glove Sch

mdze, Ssk. བདོ་ཤིང་, leprosy (not cancer, yet infectious, the skin growing white and chapped) Glr., Med.; mdzé-can leprous.

mdzer-pa, dzér-pa knot, excrescence of the skin, wart etc. Med.; rus-mdzér Sg. bony excrescence, exostosis (?); knag, knot, in wood Dzl.; mdzer-māl knot-hole, in boards.

mdzēs-pa fair, handsome, beautiful, mdzēs-pai or -māi bū-mo Glr.; bume mdzēs-pa as a tender address to a daughter Glr.; ri-bo nags-tsāl dū-mas mdzēs-pa a mountain beautified by numerous woods; mdzēs-par byā-bai ḫyir for show, serving as finery, ornament Stg.; fig.: spyod-tam mdzēs-pa a departure outwardly unblamable Dzl.; lus-mdzēs a well-made body, ydoñ-mdzēs a handsome face, mig-mdzēs a beautiful eye Cs.; mdzēs-mdzēs pomp, extravagance, profusion, debauchery Sch. — ynod-mdzēs name of the ri-gsūṅ-gs-kiˈi rgyal-pa(?), Dom., Lex.

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, mdzo-pa a male, mdzo-mo a female animal of the kind, both valued as domestic cattle; mdzo-mo-lgyun a herd of such animals; mdzo-rgyal wild cattle; mdzo-rig a calf of such cattle; mdzo-kō leather, mdzo-mār butter from a bastard cow, mdzo-syāl load for the same Cs.; mdzo-tsāl Wān. n. of a medicine (cf. ba-tsā?).

mdzo-mo, 1. v. mdzo. — 2. oats Sch.

mdzod, Ssk. བདོ་དཔོས, 1. sbst. store-house, magazine, depository, strong-box, mdzod-du jyag-pa, shed-pa to secure, to hide a thing in a depository, mdzod-nas gön-pa to fetch forth from it; dkor-mdzod, yer-mdzod Glr. treasury; ba-mdzod corn-magazine, granary; dbyung-mdzod a safe for valuables, yser-mdzod for gold; ḫyag-mdzod (Cs. also mdzōl-pa) treasurer, with kings, in large monasteries; miṅ-gi mdzod a treasury of words, dictionary. — mdzod - kaṅ store-room, larder. — mdzod-srūṅ treasurer Dzl. — 2. vb. v. mdzăd-pa.

mdzōl-spū, Ssk. བདོ་དཔོས་པུའི་, smin-mtšams-kyi mdzōl-spū 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.

dza 1. exchange, agio Cs. — 2. interest or premium paid for the use of money borrowed Lt.

dzā-ba, prob. only in the word ḫuñ-dza-ba to be expended in vain Cs. (?).

dzāg-pa, pf. (y)zags, fut. yzag, (intrs. to ḫsag-pa), to drop, drip, trickle, sna-krāṅg, sna-ču dzag blood, water, dripping from the nose Med.; *nal-fag zāg-če* the menstrual flow of females (plain expression for it) W.; méi-ma Dzl.; *ča dzāg-pa de-las lbyun milk is trickling from it Wān.; dzag-dzāg-pa to trickle constantly Sch.; in a more gen. sense: to flow out spouting; ḫrag yzags-pa the blood that has been shed Dzl.; mšo zūs-nas zags-te mēł-par sōu flowing off at the bottom, the lake dwindled away Mil.; *kā-ču zag dūg* W. he foams (with rage); bzin zags-te the face dripping (with perspiration); *si-gu zags son* W. the paper runs, blots; sometimes used transitively: kīn-la smyān-ḥse méi-ma yzag he is shedding tears of universal pity Dzl. 22, 16; sor bar-nas dzāgnas letting (the ashes) fall through between his fingers Mil.

dzāg, dzōg mixed, mingled, promiscuously, bell-mell Lexx. = krāṅ-pa.

dzān-dzōn = ytsaṅ-ytsön.

dzaṅs-pa, Lex. = zāl-pa spent, consumed, exhausted, construed with nor; of rare occurrence
dzí-ba to abstain from, to be abstinent, temperate Sch.
dzin 1. the act of seizing, seize, grasp, gripe, v. dzin-pa, e.g. nyi-dzin, the term used to describe the seizure of the sun, sla-dzin lunar eclipse, (the heavenly bodies being seized by the dragon Ruhala, v. sgra-yi-can), ril-dzin total, ca-dzin partial eclipse Wdk. — 2. he that seizes, holds fast, a holder, keeper; receptacle; rdo-rje-dzin v. rdö-rje; ch-dzin po. cloud, ro-dzin po. tongue Lex.; adherent, e.g. in srol-dzin. — 3. bond, obligation, certificate, e.g. prod-dzin receipt, acquittance. — 4. contract, agreement, treaty, *zag-po* C., *tün-če* W., to conclude, make, a bargain, a treaty; yi-g-dzin a written agreement.
dzin-can W. sticky, glutinous (?)
dzin-pa I. vb. (b)zuin, fut. zuin, imp. zuin(s), also zuin-ba, dzin-ba and zin-pa in all tenses, W. *zung-če*, Bal. *zin-cas*, 1. to take hold of, to seize, grasp,
dzin-pa

lág-pa-nas to grasp a person's hand Mil.; myö-nas taking hold of a skull Dzl. 22, 6; gös-ki yís-ma to seize the coat-tail Dzl.; mi a man, = to catch, frq.; chuí-mar dzin-pa to take wives Glr.; to hold, lág-na rál-gri to hold a sword in one's hand Glr.; *ki yisz tón* W., *ki dzin (or zin) rog jhe* C., hold the dog fast! to catch, a ball, rain-water etc.; dzui-bas mi zin capiendo non capitur, it (the soul) cannot be taken hold of Mil.; bdag-gi ydun-brgyud dzin-pai rgyu-lbu a prince upholding my race Glr.; to hold, support, a certain doctrine; to embrace, another religion Glr., v. below; to take up one's self, some religious duty. — 2. to get, receive, obtain. — 3. to occupy, to take possession of, hold in possession, a country Ma., rgyu-lsa the throne; to be seized, nár-kyis zin-pa seized with a malady Mil., — 4. intellectually: to take in, comprehend, grasp, conceive, by the faculty of perception or imagination; dba'-po-rama-kyi nás-pa zad-pas yul mi dzin-pa-am yzän-du dzin-pa to perceive things not as they are, or not at all, in consequence of weakened senses Thgy.; with reference to mind or memory: zems-la, yid-la, blo-la B. and col.; to be taken in, affected, seized, captivated, sdi-g-pas zin-pa to be affected, taken, by sin Mil.; tugs-ryes 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-čad all that captivates me; to choose, to follow, ri-kva 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, ńa-la dgyar taking me for an enemy Dzl.; mi or mi-la yés-par or sdi-g-par to value, esteem, love, a person, v. yés-pa; par, mar to esteem, respect one, as a father, as a mother Stg.; méd-pa-la yod-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: dün-s-por dzin-pa to believe in the reality (of a thing) Mil. — 5. ryś-su dzin-pa v. ryś.

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-čad; the being seized or affected with, or as we should say, taking an interest in, v. sub spón-ba; also cf. yzun-dzin. — dzin-skyön, po-brán ddi dzin-skyön gnis occupy this palace and take care of it Glr. — dzin-pa the earth, as a receptacle of beings Sch.

dzin-pa Lt.? acc. to one Lex. = dzin-pa.

dzir-ba, = dzin-pa to drop, to drip Lex.

dzu-ba, pf. dzus, to enter Sch.

and dzugs-pa and zug-pa, pf. bsugs, zugs, fut. yzugs, imp. zug(s), (trs. to fugs-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 bzaag-pa) Glr.; to put or place on, to touch with, māzñub-mo the finger; esp. pús-mo(-i bhā-ñā) sā-la to place the knee on the ground, to kneel down, v. pús-mo; žabs-dzugs-kyi dga-ston feast given, when a little child begins to walk Glr. — 3. to lay out, a garden, to found, a town, a convent; to institute, a sacrificial festival Glr.; to introduce, srol a custom Lex., hence in a general sense, to begin, commence, any business, with or without mgo; *ku-rim tsug-sa ma tsugs* W. has the ceremony already begun? is it a going? rgol-ba dzugs-pa to offer resistance Pth. — 4. to prick, sting, pierce, mās with arrows Dzl., fig. mi-la zāg-pa hurting by malicious words Do.;
tsig kün-tu züg-pa a sarcastic, offensive speech Stg. — 5. intrs., to bore or force itself into, to penetrate, to take hold; to stick to, mostly fig., e.g. sman ma züg the medicine has not taken hold yet, does not work Thgy.; zlä-la khyed-kyis mi züg you do not cling or stick to a companion Mil.; *dö-la sem züg-pa* C. to be attached to, to be pleased with a thing; *züg-pa* C., attached. — 6. to sting, like nettles, to prick, tser ltar like a thorn Mil.; ló-ma züg-par byed the leaves sting Wdn.; zug-rgyu-méd-pa not smarting Wdn.

**dzüdp-po**, pf. btsud, Sch. also zdub, imp. tṣud (trs. to *dzüdp-pa*, synon. to *züg-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, sdi-ga-la to seduce to sin Ph.; to prompt one to do a thing Gyatch.; *dzüdp-*dzüdp-po to put into Sch.

**dzub-mo**, sometimes erron. for *mdzub-mo*.

**dzüm** smile, byáms-pai *dzüm-gyis* with a friendly smile; *dzüm-byed-pa* to smile; *dzüm dañ-idan* smiling Pth.; *dzüm skyön-bal* to preserve a friendly countenance, to be always mild and gentle; *dzüm-skyöön* 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 *dzüm-gyis ma bslus-par* not to be deceived by an enticing appearance of colour Mil.; *ño-*dzüm, *smile*, in a relative sense, ā-nei *ño-*dzüm dkar nag btaš I watched whether the smile, the mien, of my aunt was friendly or unfriendly Mil.; *ño-*dzüm dkar-sté looking sad Del.

**dzüm-pa**, pf. btsum, zum, fut. *gsum, imp. tṣum 1. to close, to shut, yet only in certain applications, more esp. to close one’s eyes, to shut one’s mouth, míg mi-*dzüm-par* lá-ziṅ to have one’s eyes immovably fixed upon Del.; also pād-mai ka zum bzin S.g. just as the lotus-flower closes; mā-ka mi zum-ziṅ Wdn. if the wound will not close; ka zum the orifice (of the urethra) is closed Mng. — 2. to wink, prob. only *dzüm-*dzüm *jhe-pa* and ṣo-*ce*.

3. to smile, rāb-tu to look very friendly Glr.; sbst. the smile, bṭum-ldan-*dzás-kyi* zal *dzüm-pa* dāñ bēs-pa *gö-nas* from the portals of Buddha’s countenance graced with a smile Glr.; zal-*dzüm ma-dzād-pa* resp. to smile Glr.; bžin-gyi *dzüm* the smile of the countenance; adj. *smiling*, *sweet, beautiful Mil.*

**Comp. dzüm-kā** a smiling mouth; thamo *dzüm-kā-mo* a smiling goddess Mil. — *dzüm-bag-can* (of a child) sweetly smiling Mil. — *dzüm-ltag-dgyé* Cs.: ‘a smile between the teeth, a sardonic smile, a grin’; *dzüm-mdāins* a smiling air Cs. — *dzüm-mul* or *d-mul* a smile; *dzüm-mul-gyis* sør a smile escaped him Glr.; *dzüm-(d)mul-po* to smile. — *dzüm-mül* frowning, austere Cs. — *dzüm-*dzüm 1. the winking. 2. the smiling; *dzüm-wan-wan* Cs.: smiling look.

**dzur, 1. sup. of *dzu-ba*. 2. v. the following.**

**dzur-ba**, pf. bzur, fut. *yzur*, imp. zur, Cs. *żur-wa* to give or make way, lam-(nas) to step aside; to keep aloof Mil.; lás-la *dzur-ba* to shun work, to evade labour Lex.

**dzul-bal 1. vb. to slip in, rtṣa-yed-bu between the grass Thgy., sgo through the door Lex.; ēla-la, ēr into the water, i.e. to dive. — 2. sbst. Sch.: ‘a tippler’.

**dzus, dzuz-v. *dzu-ba*.


**dzên, dzên-rdo whsettone, hone Lex.

**dzê-ba** to stick or jut out, to project, to be prominent Sch.

**dzê-pa**, pf. *bdz, fut. yezd, vulgo bdzê-pa*, *zê-pa* C., *zêd-cê* W., to hold out or forth, kūd the coat-tail, snod a vessel Del. (The significations given by Cs.: to receive, and by Sch.: to meet with, seem not to be sufficiently warranted.)

**dzêm-pa** to shrink, la, from, to shun, avoid, mi-agé-ba-la Glr., sdig-
favourable concurrence of circumstances; tsos - sna - dzom - po variegated, many-coloured.

dažol-pa fault, error, mistake, de-la dažol-pa yvon byui he fell into three mistakes, committed three errors Glr.

dažol-ba to shake about, to stir or shake up, e.g. a feather-bed; to confound, to confuse, yirin goń-og dažol-ba to deliver a message confusedly, making a mess of it Glr.; W.: "zol-zol dö-tse". — *dažol-tse* C., *zol-zol* W. difference.

rdza, W. *za*, 1. clay, gen. rdzâ-sa. — 2. in comp. for rdzâ-ma, e.g. čân-rdza beer-jug, ču-rdza water-pitcher Cs. —


rdzá-ki Mil., for dzô-gi, yô-gi.

dzân chest, box, for various store = bân-ba Thgy.

rdzân-ba v. rdzân-ba.

rdzâb, dom-rdzâb, mud, mire (Cs. clay); rdzâb-dôn sink, slough.

rdzâb-rdzâb sham, emptiness, falsehood, rmî-lam rdzâb-rdzâb–van an empty dream Cs.
rdzas 1. thing, matter, object (= *dīṅs-po Lex.*), rdzas dkar sér-por mton white objects appear yellow *Lt.; rdzas ka sān yāl-pa dē-rin med the thing of yesterday is to-day no more Mil.; mi yiśdūn-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 Wdū.; remedy, smyo-byed-kyi narcotic, soporific Glr.; ointment, v. rkān-pa and bābs; rdzas-las byūn-bai bsod-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-rdzas provisions, victuals Pth.; in the context rdzas is also found standing alone in the same sense, where it perch. would be more correct to read zas; mē-mdai rdzas, mē-rdzas, also rdzas alone, gun-powder, *dze-*kūg*C. cartridge-box, *dze-*mê*a (a gun) not loaded C.; goods, property, rdzas gān yōd-pa -rnams all his property Mil.; nor (dañ) rdzas money and money's worth Mil. and elsewh.; treasures, jewels, valuable productions, rgya-gār-gyi Glr. — 2. in philosophy: matter Was.; real substance, realities Was.

dzus, W. *zi*, 1. wind, rdzi-rlun id., also bsu-bai, rlun-gi rdzi Do.; pu-rdza, or stod-rdza a wind blowing down the valley, lua- or mdo-rdza blowing up the valley; dri-rdza ldañ a fragrant breeze, a wind fraught with the odours of flowers is blowing Sty.; *sār-zī yon-na rag* W. I perceive an east-wind is setting in; rdzi-chār heavy rain with wind, rdzi-chār drāg-po rain-storm Tar. and elsewh.; *zi niman te or tsor-cē* W. to smell, sniff, sniffle, of dogs. — 2. in comp. for rdzi-bo, rdzi-ma. — 3. v. zi.

rdzi, pf. (b)rdzis, fut. brdzis, imp. (b)rdzis(s), W. *zi-cē*, Pur. *dzi-cas* to press, to knead, dough; to tread, to beat (clay, gyaṅ q.v.); gāl-te tsēr-ma brdzis-na if I should tread into a horn Dzl.; to crush, a worm; to oppress, to distress; rdzi-mēd Lex., Sch. 'powerless', but stōbs-rna-ma rdzi-ba-med-pa Stg. evidently signifies: of invincible strength.

dzi-bo herdsman, shepherd, keeper, frq.; also rdziu Dzl.; rdzi-po a male, rdzi-mo a female keeper; *gig-dzigs-erdzi herdsman, ynaig-rdza near-herd, glāu-rdzi cow-keeper; rā-rdzi ('rā-rzi W.) goat-herd; kyi-rdzi dog-feeder, bya-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 = pu-lu. Sch. has besides: dpe-rdzi index, register.

dzis, W. *zi-ma* (vulgo *zi-ma*) eye-lashes (the eye-lashes of Buddha are sometimes compared to those of a cow).

dzis-rdzig, rdzis-rdzig, with *tain-wea* C., to address harshly, to fly at. 

dziu-pond, gen. rdziu-bu e.g. for bathing Dzl.; v. also skyil-ba; rdziu-po or -tēn a large pond Cs.

dzins, gru-rdzins Lt., gen. yziin ship, ferry.

rdzi 1. for rdzi-bo. — 2. fin. of a fish Sch.

rdzu-ba, pf. (b)rdzus, fut. brdzus, imp. (b)rdzis(s) to give a deceptive representation, to make a thing appear different from what it is (cf. sprul-ba), with termin. case to change into, also to change (one's self), to be changed, sring-por to change into a Rakshasa Zam.; to disguise one's self, rnal-byor-par as a mendicant friar; rdzis-te skyē-ba v. skyē-ba; gig-rdzu a letter filled with falsehoods, a lying epistle Mil. nt. sāru rdzu-bai rgyu-ma entails feigning to be flesh, looking like flesh Mil.; rdzu-rjurūl (Ssk. रजुरुल) delusion, miraculous appearances, transformations, stōn-pa to producesuch, jigar to destroy the illusion, e.g. by seeing through it Mil.; rdzu-rjurūl-gyi mthu, or stobs witchcraft, magic; rdzu-rjurūl-gtan gifted with magic power Thgy. rdzu-rjurūl 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 rdzu-śrūl, in as much as the latter requires the help of natural magic (jugglery), or of demonical influences, and never can be produced, like rdzu-śrūl, at the pleasure of the saint by his own immanent power. Yet there is no doubt that the term rdzu-śrūl is also often used in connection with rdzu-śrūl, and as identical with it; v. DzL. 35 and v2.

rdzin, C.*dzun*, W.*zun*, Pur.*rdzun*, also bdzun untruthful speech, falsehood, lie, fiction, fable; rdzin-ṣāg, id.; md-bden rdzin that is falsehood and not truth Glr.; rdzun-smrā-ba, resp. ysūn-ba B., byed-pa B., C., *ṣer-ve* W. to lie, rgyāl-ba-rnam-skyis rdzin ysūn-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 gyāb-ve* W. to lie, to act the hypocrite; *mi še zun gyab* W. to feign, to pretend ignorance, to dissemble a person or thing, *mi tsor zun gyab* W. he pretends not to hear it. — rdzin-ṣrūb Sch.: an adroit liar and deceiver'. — rdzun-ma 1. = rdzun Dzl. 2. liar Mil. — *zun-yag-čan* W. clown, buffoon, merry Andrew.

rdzub deceit, imposture Lex., byed-pa to make a false assertion Tar.; cf. rdzab-rdzub.

rdzus-ma something counterfeit, feigned, dispersed, rdzus-maisprān-po a disguised beggar Glr.

rdzē-ba pf. (b)rdzes, fut. brdze, imp. (b)rdze(s) W. *ze-ve*, 1. to tuck up, truss up, clothes; to cock, a hat; to turn up, the upper-lip Wdn.; skra gyen-du brdzes-pa the hair bristling Do.; *so or če-va ze-ve* W. to show one's teeth, to grin. — 2. to threaten Čs.

rdzēu dimin. of rdzā-ma, a small pot, pipkin.

rdzog(s)? fist, also *dzog-ri* C.

rdzogs-pa 1. vb. to be finished, to be at an end, to terminate (Lex. = zin-pa), lam rdzogs-pai mdams-su just where the road terminates Mil.; *dā-va zōg-ne* W. as the month has expired; ȑ-rū pi-ti yul-tso zog son* W. here the villages of Spiti have an end; mdzād-pa yōns-su rdzogs-nas having accomplished all his deeds Glr.; ji-ltar smön-pa bzin-du yōns-rdzogs-pa all prayers and wishes being fully realized Dzl.; yōns-su rdzogs-par tūr-te when the whole (of the building) was completed Glr.

— 2. adj. perfect, complete, blameless, *gō-lo zog dug* W. the body (of this horse) is without fault; stōn-pa dāg-par rdzogs-pai saṁs-rgyas the most perfect teacher, Buddha Glr.; so in a similar manner rdzogs (-pa)-dēn(-po); also ye-ses yōns-su rdzogs-pa is an appellation of Buddha. — rdzogs-par adv. perfectly, completely, fully (cf. thag-par), bsnyod-pa to report circumstantially Dzl., ydams-nāg yna-di-ba to counsel well Mil.; rdzogs-par sās-pa žig one thoroughly conversant Mil.; rdzogs-par bslub-pa to learn thoroughly Mil. — bsnyen-par rdzogs-pa or bsnyen-rdzogs mdzād-pa to ordain, v. bsnyen-pa.


rdzon(s), 1. (C. vulgo *dzun*) castle, fortress; rdzon-dpon lord or governor of a castle, commander of a fortress; *dzon-kyi*l C., *zun-len* 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, byed-pa to bestow.

rdzon-ba pf. (b)rdzai, fut. (b)rdzai to send, to dispatch, presents, ambassadors; to expedite, send off, dismiss; to give to take along with. — dbugs rdzon-ba shortness of breath, asthma Thgy. and elsewh.
1. the letter **w**, which occurs but rarely, and only as an initial, yet it is a true Tibetan letter, the Sāk. **w** being gen. represented by ณ, and as second constituent of a double consonant denoted by SuppressLint (called **wa-zur** angular or small **wa**); the pronunciation in general is the same as that of the English w. — 2. num. fig.: 20.

**wa** 1. **water-channel, gutter**, gen. of wood (Cs. also: trough); **wa-ka** Lex. id., Cs.; **wa-mèu** spout, lip, or beak of vessels. — 2. **fox** (the name corresponding to the sound of barking) Dzl., vulgo **wa-tse**; **wa brgyal** 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-skyêś** fox-born Cs. — **wa-grô** a bluish fox, **gro-grô** a gray fox Sch. — **wa-rgân** an old fox, a knave Cs. — **wa-ldêb** fox-trap W. — **wa-nâg** a blackish fox Sch. — **wa-lpâgs** fox's skin. — **wa-spyâś** Mil., vâ-ma-spyâś Cs. jackall. — **wa-prêg** young fox, cub. — **wa-mo** she-fox. — **wa-tsaņ** fox-hole. — **wa-rêg** black fox Sch. — **wa-tswâ** a kind of salt S.g. — 3. n. of a lunar mansion, v. rgyu-skâr. — 4. **wa-lôg-pa** to perform somersets Sch. — 5. W. **ho!** calling for one.

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.

**wa-si** a kind of apples Sch. — 0. num fig.: 50.

**wu** num fig.: 80.

**wu-rdo** pumice stone Sch.

**wo** num fig.: 140.

**za**, 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 ĵ only by the following vowel being deep-toned. — 2. numerical figure: 21.
za-nye

(in Ts. by way of salutation); razga-, bod-, sog-zwa Chinese, Tibetan, Mongol. cap; dyun-zwa winter-cap, dbyar-zwa summer-hat (light felt-hats adapted to the warmer season); püin-zwa hat or cap made of felt; wu-zwa cap made of the fur of a fox. — zwa-dkār, -nag, -dmār, -sbr 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. — za-khebs the covering of a hat Cs. — zwa-tog top ornament of a hat Cs., prob. a button, v. tog. — zwa-γžoł 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 na-ton-za.

or or za-nye or za-ne, also rā-nye Cs., lead, za-nyei yiin-rdo sounding-lead, plummet Pth.; za-nyei-rdo lead-ore Cs.; za-nyei chus sbyar-ba to fill up (a groove or juncture) with molten lead Glr.; za-nyei dkār-po C., tin, also za-dkār, ysha- or bsha-dkār; za-nye ng-po lead, (Cs.'s 'white lead and black lead' seem to be a mere conjecture); za-bṣog (tin-foil Sch. (?)'), thin plates of lead.

za-ba lama; lameness; gen. ža-ba lama; halting; a lama person, cripple, B. and col.; ža-mo fem.; *ža-neo do dugg* W. he is lame, he limps; rkaṁ- or lāg-za-čaṇ having a lame foot or hand.

za-briṇ v. žabs extr.

za-la Glr. and vulgo, v. žal-ba.

ža-lu cup, bowl, = por-pa, ko-re Cs.

ža-lu-pa, ža-lu lās-tsa-ba or lor-čen n. of the author of a little glossary, called Zamatog.

žag 1. žag-pa (only Schr., Cs.), *žag-po* W., *žag-ma* Lr., W., resp. dgu-žag a day, the time from one sun-rise to another (cf. on the other hand nyi-ma 2); žag cīg a day, and adv. : once day, once; *žag cīg-gi žag-la* W. is also used of a future day: *žag cīg de dus leb yin* W. once the time will come; žag ga-nas after a few
days Mil.; žag du-ma lön-par after many
days Dzl.; na dī-rin nā-nin leb-žag* W. this is the day of our arrival a year ago; *dī-žag* W. lately, the other day, a short time ago; *dān-žag* W. yesterday; recently, *dān-žag za-nyi-ma* W. last sunday; *ndn-žag* W. some time ago, *nān-žag ston-ka* W. last autumn; *kār-san-žag* W. the day before yesterday; žag-nas žag-te from day to day; *žag-dan(-žag)* W. every day, always; žag bdun seven days, žag-bdun-prāg a week, žag-bdun-prāg že-brygād forty-eight weeks Thgy. — žag-grāns the date, *žag-dān gyābd-ce* W. to date. — žag-mal a station, day's journey, quarters Cs., žag-sa id. Cs. — *žag-zān* W. holiday. — 2. fat, grease, in a liquid state, = tsil-ki S.g.; also melted and concealed again W.; fig. the fat of the country, fertility, yul-la žag med the country is barren Ma.; žag-câṅ greasy, oily, žag-mēṅ lean; žag-por a cup, vessel, for grease Cs. — 3. fog, smoke, dry vapour, filling the atmosphere in autumn.

žags-pa leash, rope with a noose, e.g. for catching wild horses, žags-tâg Cs., žags-dbyug Sch. id., rgyâb-pa Cs., pen-pa Sch. to throw the noose; žags-pas, žags-tag-gis dzin-pa frq. fig., as Schl. 213; sbur-ulgs noose consisting of a serpent, for catching any hurtful creature Glr.; frq. as an attribute of the gods.

žain-po, vulgo ũ-žain, uncle by the mother's side, mother's brother; žain-brgyud his offspring Cs.; žain-nyin in a gen. sense, relations by the mother's side Dom.; žain-tsa sister's son. — tsa-žain, resp. dbon-žain 1. nephew and uncle, by the mother's side, also applied to spiritual brotherhood Mil. — 2. son-in-law and brother-in-law Glr.

žain-blōn Glr. seems to be a kind of title given to a minister (or magistrate).

žan-žain ancient n. of the province of Guge Glr.

žan-pa weak, feeble, frq., the opp. to drāṅ-pa; na ji-ltar žan yāṅ as weak, as miserable as I am (says a cripple) Pth.;
kams žān-pa Mil. of a weak body, of delicate health; also applied to sounds, accent and the like; cf. nā-rv; ugly opp. to légs-pa, v. skye-psyo.

žabs 1. bottom of a lake, of a vessel DzL; Mil.; lower end of a staff Mil.; for
under in compounds, as mía-žabs q.v. — 2. resp. for rkān-pa foot, mī žīg-gi žabs-la dzūn-pa Cs., mgā-bo štūg-pa S.b., o byēd-pa Cs. to bow down at another person’s feet, to touch them with one’s head, to kiss them; žabs drūn-du c. genit to the feet of . . ., for . . ., in directions of letters; žabs jrēn-par barefooted, e.g. ʒēg-ga -pa Mil.; žabs degs-pa Sch. to help, prob. = žabs-tog byēd-pa v. below; žabs čāg-pa = čāg-pa II.

Comp. For the most part they are the same as those of rkān-pa; there are to be mentioned more especially: žabs-kya 1. spur Cs.(?). 2. n. of the vowel-sign for u Gram. — žabs-mgo Tar. point of the foot Schf. — žabs-syrg rarter Cs. — žabs-brēg Sch. 1. partic. of žabs-čāg-pa. 2. = žabs-čāgs. 3. grounds, territory. — žabs-čāg(s), -jiyāgs, resp. shoe, boot. — žabs-tog 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; ʒsō-bai žabs-tog or žabs-tog alone: distribution of victuals, žabs-tog brān-po ʒul he placed dainty food before him Mil.; žabs-tog mī brγyāl-γa ʒul we shall provide you with everything, so that you shall not suffer Mil.; žabs-tog byēd-pa a. to render such services b. to feed, treat, provide, offer, Grb. and elsewh. 2. = žabs-tog-pa 1. servant, regularly employed in monasteries, by Lamas etc., an official, royal bezg po ku-smu-tuγs-kyi žabs-tog royal page, Gbr. 2. dispenser, benefactor žabs-tog-ma fem. — žabs-rtiū heel. — žabs-rtiū 1. footstool Cs. 2. boot Sch. — žabs-drūn shame, disgrace, from mī žabs drūn-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-rādul dust on one’s feet Cs. — žabs-pād 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’; byēn-pa’e-na-pa drā žabs-pād bur his leg displays a calf like that of Enaya Pth.; žabs-pad-la, Zam. init., seems to stand like žabs drūn-du, so also žabs-pād brī drūn-du, in letters; mī žabs-pad stēn-pa Tar., fig. for žabs-tog byēd-pa to serve; to be a scholar, pupil Schf. — žabs-pī’ī 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: jrē-yi žabs-pī’ī gran, we will vie with one another in our attending the lord Grb.; žabs-pī’īr brān-ba, žabs-brān-ba or brīn-ba to follow as a servant, žam-brīn- (pa) Do., žam-rūn Cs., ža-brīn Sch. servant. — žabs-bró, žabs-bró māzād-pa to dance Sch. — žabs-ma drawers, under- Petticoat. — žabs-sen nail of the toe Sch. — žabs-bsil water for washing an honoured person’s feet. — žabs-lhām = žabs-čāg.

žām-ču Sch.: ‘the scum left by the evaporation of water’(?); *žām-ch* W. to take off, lū-ā the froth, scum; yet cf. yām-pa.

žām-me-ba being plentiful, abounding in Mil.

žār-ba, fem. ma, 1. = yan lag ma tsan being not in full possession of one’s members, mig-žār one-eyed, half or totally blind; lag-žār having only one hand, being lame in one or both hands; so in a similar manner rkān-žār. 2. (= mig-žār) C., W. blind, rarely in B. — *žar-te* (zar-las) the winking with one eye C.

žār-la, Schr. ‘following, succeeding’, prob. = žār-la, q.v.

žāl resp. for ka 1. mouth 2. face, countenance žāl-du yoz-ba, W. *žāl-la rāg-ce*, to eat, to drink; *tsā-big žāl-la rāg* or *žal-rāg dzod* please to take some . . .!
ryyal-poi žal-nas ysun the king spoke Glr. frq.; žal-gyi sgo the door of the face, the mouth (cf. also ždüm-pa); žal-la mi nyam- pa Glr. to be disobedient; žal-gyis bēs-pa Glr. or žé-ba Sch. to promise, and other significations of kā bēn-pa, e.g. to accept Tar. 126, 10; žal byrād-pa and ydān-ba to gape Sch., byēd-pa to open the mouth, žal ždüm-pa to smile; with lā-ba 1, žal-la lī-ta, e.g. čos smrā-bai to watch the mouth of the preacher, to hang on his lips Pth.; in a similar manner: gūs-pai sēms-kyi nā-yi žal-la lta Pth. 2. žal lā-ba, žal lā byēd-pa to serve (v. žal-ta), žal yañ kyēd-la lta mōd-pa yañ kyēd-lă but they serve you and honour you Glr.; žal-lā-ru byūn he came to serve him Mil.; žal ydāms-pa to bid, order, exhort Glr.; žal dōn-pa to pronounce, to deliver, state, report; žal mōl-ba Mil. to visit, to come to see; žal mōn-ba to see a person’s face Tar.; ‘in order to attain the highest dōn-grūb, one must sēms-kyi rañ-žal mōn-ba, and in order to be able to do this, one must penetrate into the Buddhist doctrine’ — thus Mil. teaches a Bonpa; pīpis žal mōn-ba afterwards his face was seen, he made his appearance Tar.; žal-ysīgs-pa v. sbst. žal-ysīg.

Comp. For the most part expressions of civility: žal-kār, resp. for kār-yōl plates and drinking-vessels. — žal-dkyl face Cs. — žal-bkōd order, ordinance Sch. (?) — žal-skōm, žal-skēm’s drink. — žal-skēm Glr. countenance. — žal-skēm’s cup, goblet Mil. — žal-kyōs cover of an image of Buddha Sch. — žal-krid oral or personal instruction Mil. — žal-koñ būting words of a superior (Sch. prob. not quite correct). — *žal-gyā’ (rgya? brgya) "jhe’-pa or žē-pa* to promise Cs. — žal-gyān mustaches Cs. — žal-nō 1. = śo, žal-nō nāg-par būtgs he was sitting there with a mournful face Glr. 2. tso-gs-čen-zal-nō title of the chief-justices of the great monasteries of Sera, Gadan and Depung. 3. Sch.: ‘žal-nō or nōr (?) noble sons, princes’ (?) — žal-dōs bodily, in one’s own body or person, sañs-rgyās žal-dōs-kyi 九rūns-yul Pth., the place where Bud- dha was born bodily; žal-dōs-su mjāl-bar yod Glr. he is bodily to be seen. — žal-sūña Cs. = spyan-sūña. — žal-žōl resp. for ’ar-čol handkerchief, napkin C. — žal-čād v. ka-čād. — žal-ču, žal-čāb Schr., Cs. spittle, saliva. — žal-mē’u lip, v. ka-mē’. — žal-čē judgment, decision; des_u-bu-čag-yi žal-čē yēāl-do he shall pass sentence on us Dzl. 3:2, 15, and elsewhere. (The text of Sch. is not quite correct); žal-čē bēu-drug-pa and bēu-ysum-pa ‘(the code) with the 16 and that with the 13 judgments’; these are two distinct bodies of law, both of them in C. of standard authority; žal-če-pa judge Dzl. — žal-če-mes v. čems 2. — žal-nyōd favourite dish Sch. — žal-ta 1. also žal-lā-ta a. service, turn. b. inspection, visitation, revision; žal-ta byēd-pa a. to serve, b. to inspect, review, superintend; to visit, the poor, the sick and to take care of them; to guard, žūn-la the field. 2. resp. for kā-ta, ka-yaum’s direction, instruction, counsel, advice, žal-ta žib-rgyas žū-ka to ask for accurate and detailed instructions Mil.; žal-ta-pa = sku-mdūn-pa, žūs-pyi waiting-man, valet-de-chambre C., Tar. 56, 2: servant in a convent; more frq. fem., žal-ta-ma waiting-woman, lady’s maid, chamber-maid. — žal-ydāms instruction, advice, jiǔ-ṛtān-la dyōs-pa žal-ydāms ysun so he imparted to her useful maxims Glr.; order, command Glr. (v. above); also, žal-ydāms bris-mkhan 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-ydūn countenance. — žal-bdāg in large religious meetings a Lama, who walks about with a wand in order to preserve good order, a verger. — žal-čēs a free-will offering or present Cs. — žal-lāpāgs lip. — žal-jīys resp. napkin. — žal-bād (or pad?) C. chief overseer, superintendent. — žal-byān title, superscription, inscription. — žal-tsōm (for ेg-tsōm) Pth. beard. — žal-tsōm Sch. (Cs. žal-tsus) = žal-zās Dzl. food. — žal-zāg tobacco-pipe, v. gan-zag. — žal-ysīgs 1. looking with the face, thor, southward Glr. 2. apparition, žal-ysīgs tōb-pa to see an ap-
parition, bžugs-par žal-yiṅs-sin appearing in a sitting posture Mil. nt. (cf. spyan-rás).
— žal-bró Tar. 76, 12, Schf.: the act of consecrating, e.g. a temple.

žal-ba I. sbst., also žal, žā-la, žal-
rtsa or -rdza Sch. clay, lime-floor.
Loc.: žal-ba = skyāñ-niṣ; mīl-gyi žā-la Gbr.
clay, cement of a floor, cf. ār-ga; plastering,
rough-cast, sgo-la žal bya-cn-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.

ži num. fig.: 51.

ži-gil chaff and other impurities re-
moved from the grain by washing.

ži-ba, Ssk. ōm, 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 elsewhere: to be atoned, blistered by,
of sins Tar.; ži-bar gyur-ba B., *ži ču-ba* W., id.; *ra, šro ži soṅ* W. the drunken
fit, the paroxysm of passion has passed
over; ži-la soṅ (the hogoblings) became
quiet, held their peace Mil.; ži-bar byāl-pa
to still, soothe, appease, mitigate, *ži ču-ba* W.; ži-byed a composing draught, འབྲས་མཁན
Wis. 130; more particularly with reference
to the affections: to be dispassionate,
not subject to any mental emotion, ži-ba čen-por
gyur he is getting very free from passion
Do., v. below ži-yānas; also sbst. tranquillity,
calmness, and adj. tranquil, calm, ži-ba daṅ
bde-tuṣ-su gyur-bar mdzad-du ysol permit
us to attain to peace and happiness Dom.;
ži-bai tābs-khyis amicably, in a fair way Gbr.;
so also ži-bai ytan smra-ba Gbr.; ži-bas
mi tuṅ drag-pos žul dyos shug Phb. if he
will not submit by fair means, he must be
converted or subdued by force; ži-bai žal
Ptb. the expression of calmness about his
mouth, his peaceful countenance; ži-bar
yēs-pa to go to rest, to die Cs.; ži-bai or
lōns-skai tha-lse-ṛs ži-yānyis Thgr. the good,
the peaceable deities, opp. to those called
krō-bo; differently again the word is used
in: ži-ba daṅ krō-bo daṅ ži-ma-kro Phb.,
which has been explained by Sch. as:
the medium between calmness and passion,
‘calm indignation’. Čs. moreover mentions
ži-ba or rtag-ži-ba, as ‘a name or epithet of
Iswarm and certain Buddhās’, so that żi-ba
would be equal in sound as well as in meaning
to ཨསྫ་, ži-ba-pa and -ma being his male
and female disciples. A good deal of ob-
security attaches, further, to the frequent
mention of the ži-rgyas-dbaṅ-drag, as the
characteristic properties of the four parts
of the world (v. glim), and likewise as
qualities and functions of the Buddhās,
gods and saints, viz. allaying diseases, con-
ferring happiness and wealth, ruling over
all creatures and subduing all that is unruly
and hostile; to which are to be added four
kinds of burnt-offerings, in the same four-
fold sense, v. Schul. 250. Finally, in mysti-
cism the term ži-ba acts a prominent part:
ži(-bar) yānas(-pa) and rtag(-par) mton(-ba),
šam and vīpaññ, shortened ži-thāg, im-
plies an absolute inexcitability of mind, and
a deadening of it against any impressions
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
in the which the contemplating Buddhist as-
pires, 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 dānos-grub, the supernatural
powers of a saint. The stories that are re-
lated of such achievements, and with which
the work of Tarānātha abounds, are, not-
withstanding their absurdity, readily believ-
ed by every faithful Buddhist. That there
are also cases of failures, cf. smyōn-pa.

ži-ma sieve, of cane or wood Ts.
zi-mi Schr. and Wts. (where z-?-mi stands), gen. zi-bu Gr., or z?m-bu cat. C.

zi-g 1. = zii. — 2. v. zig-pa L., zig-ral-ba demolished, ruined Mil.

zi-g mér (sbst. or adj.) dense throng, or crowded together in a mass W.

zi-ni, I. sbst. चिन् (Cs.: zin-ma, zin-po, zin-bu, perh. provincialisms). 1. field, ground, soil, arable land; tân-ziu fields in a plain, level land, ri-ziu fields on a mountain, hill-land; tiul-ziu W. (ni.f.) cultivated land; zin-ka = zii, zii-kai bu-mo the girls in the field Mil.; zii rmó-ba frq., to plough a field; to carry on agriculture; d?bs-pa to till, to sow a field, mi yél-gis bt?b-pai a field that has been sowed by one man Gr.; zii zo-ba to irrigate a field (? C.); rmù-ba to mow, to reap, a field, zii-mkan reaper; *zin bdé-cè W. to pursue husbandry; zii byód-pa to divide or distribute land Cs.

2. fig., cf. zii-kams, bsod-nams-kyi zii dañ, j?râld-pa to enter the field of merit, to turn into the path of virtue Dzl.; yd?l-byai zii-du yelges-te Pth. seeing him in the land of conversion (yet v. also 3, a.); region, zii b?u (Sch.: ‘the ten regions’) is said to signify something like: the reign of Evil. — 3. equivalent to sañas-rgyas-kyi zii 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 d?ul-bai zii land of conversion Gr.; acc. to Ws, it is an area 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, Nirw?na; zii-la phè-pa = bdé-bar yélges-pa to die. — 4. body, v. zii-cén, zii-laps. —

Comp. and deriv. zi-bkóld map C., W., zi-gi bkóld-pa v. Asiat. Res. XX, 425. — zin-kâñ 1. summer-house, pleasure-house, pavilion W. 2. field and house, the whole estate or property W. (= yul-r?zi) — zin-kâms = zin 2 and 3, frq. — zin-b?ruñs, zin-gi krûns-pa or -ma the produce of the field Cs. — zin-kr?d many fields together Cs. — zin-rygâd rough, uncultivated ground Sch. — zin-cén and zii a large and a small field; also: a large and a small body or corpse Thgr. — zii-m?dag paradise, a most delightful country, an Eden, an Eldorado Pth. — zin-b?dâg proprietor of a field, land-owner. — zii-pa husbandman, farmer Dzl. — zin-b?gs a skin (pulled off), hide. — zii-mu boundary of a field, landmark. — zii-bzán good land, productive soil Cs. — zin-yiñ dead, arid, burnt soil Cs. — zin-sa 1. ground, soil, arable land Cs. 2. province Sch.

II. gerundial termin. = zii, q.v.

z?b, resp. fine flour, also flour in general, zib-k?f bag, zib-p?r box, for flour Cs.

zim-pa, B., zib-po Cs., zib-mo C., W. 1. fine, of powder and similar things, zib-rt?sin fine and coarse Zam.; zib-par byéld-pa, B.* zib-mo cöl-cè W. to make fine, to pound, to reduce to powder. — 2. accurate, exact, strict, precise, lta-ba y?ns-zii spyódlam zib-par mdz?r be wide in your views, but strict in your actions Gr.; so Sch. understands also zib-zib yod, zib-po med, zib-ryu med, which ought however to be translated: ‘I have accurate information, I have no precise information, I have no particulars to communicate’; zib-mo sê-pa to know accurately; more frq. adv. zib-par, zib-tu B., *zib-ca *vulg., exactly, precisely, thoroughly zib-tu yós-ba, yam zib-tu byéld-pa to report accurately Dzl. (the former resp.); zib-par b?d-pa Gtr. id.; zib-par (ses.) b?d-na if you wish to know it accurately Gtr.; bka zib-tu byéld-pa resp., to consult carefully Pth.; bka-méid yu?n-glön zib-tu b?gyid 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-ca t?os (or t?o) W. look at it well, carefully; *zib-ca zer* W. pronounce it accurately; *zib-ca c?g-pa*C. to examine closely; *zib-sal* W. accurately and distinctly.

zim-log-le n. of a medicinal herb Med.

zim-po, gen. zim-po, well-tasted, sweet-scented, *zim-po rág* W. I find the
taste or smell of it agreeable; sa sa lhag-par zim-na this meat being of a better taste Dcl.; zim-rgyun sag food prepared of savoury things Zam.; dri-zim, dri-yisun zim-po pleasant odor Dcl.; dri mi zim-pa disagreeable smell Glr.; *zim-zé* also *zim-blem* C., *zim-zag* W. sweet-meats, confectionery; *zim-zag-tsun-kän* W. confectioner; *zim-tlo-can* W. dainty-mouthed, a sweet-tooth.

**zim-bu v. zi-mi.**


**zū-dāg, zūs-dāg amendment, improvement, correction;** the word is also added at the end of written books, e.g. of Taranātha, as an attestation of a careful revision; zu-dāg byed-pa to mend, improve, correct; rān-rgyud zu-dāg byed-pa to examine and reform one's self Cs. zu-dāg-mkan reviser, corrector, censor Cs., zu -cēn-gyi lōtsa-ba a great corrector or commentator (of Ssk. writings), seems to have become a current title.

**zu-ba I. vb., pf. zus (esp. in later writings and vulgo, in ancient literature gen. ysol-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-ziin ysol-bar-la gró-bai tse when I have to bring in a petition Dcl.; mnāl-lam de yzān-la mi ysin-bar zu zūs-so 'pray, do not relate the dream to others', he begged Glr.; ynān-bar zu byās-pas saying, 'I beg you will permit', Glr.; snar mēn-bai dōs-po dē-dag zuo I will ask him about the things lately seen, I shall request an explanation of him Dcl.; nā-la gān-dag zu-ba de lēgs-so it is very right of you, thus to ask me about every thing Do.; rgyal-poi drin-du rmi-lam zu-sa he related the dream before the king Pth.; ston-pa zu (pa col. for par) I request (you) to explain Mil.; der byōn-pa zu 'thither to come I request' Mil.; dē-la mkan-po zu they besought him to be their abbot Glr.; ynān-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. *zan ci méd-na na do yin zu* if you have nothing further (to say), I shall go, with your permission; *ko leb son zu* he is arrived, if you please; but it also supplies every kind of salutation in coming or going, hence *zu zér-de*, resp. *zu zu-dé*, to make or give one's compliments, *a-pa-ne zu mān-po zu dag* my father's best respects (cf. 'yigag'). Inst. of zu, ju is also frq. heard (volgo), 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 sū. — *ci-la zu* W. why, well then, mind! *ci-la zu, ngi-rān ne tsar ma kyöd-pa yun-rin kyöd* well, I have not seen you this age!

— The word is also used as a sbst., for request, wish, question, *zu-wa būl-ba* C., *pūl-de* W., yōn-ba Glr. to make a request, to put a question; ydan-drón-pai zu-ba nān-can pūl-bas Mil. assailing him with pressing invitations.

II. (prop. fut. of zu-ba) pf. (b)zu(s), fut. (b)zu, (imp.?) 1. to melt, trs. and intrs., bzu-btiul v. sub Iugs; bzu-byai yser gold to be melted Cs.; zu-ba kams whatever is melting or fusible, metals Sch.; zuo it melted (from the heat) Dcl.; rd-du zu-sas dissolving in light Glr. frq. — 2. to digest, zu-byed-kyi sman digestive medicine Cs. (cf. ju-byéd); ma-zū(-ba) undigested, zas ma zu-ba undigested food, also indigestion, sufferings arising from it; ma-zū ni ad id.; ma-zū zu-ba to decompose what is undigested Med.; opp. to zu-vjēs it seems to denote more particularly the chyme before it is mixed with bile, and perh. also the duodenum where this takes place; so the region of zu dāi ma-zū bār-na is stated to be the place, where the bile is principally operating S.g. Cf. ju-ba.

Comp. zu-skyogs W. crucible, melting-spoon. — zu-mkan 1. petitioner. 2. digester; n. of an official plant, = spau-zūm Wib.
—zu-glön, zu-glön byé-pa to address, accost, resp. C. — zu-r-gyā (v. rgya-ma) 1. petitionary letter, petition, suit. 2. any writing addressed to superiors. — zu-rgyā the subject of a petition or suit. — *zu-nó-pa*, C., intercessor, advocate, mediator, *zu-nó* 'intercede' to intercede, to advocate. — zu-rjés 1. the chyme mixed with bile (cf. ma-žu above). 2. the place of it, zu-rjés na I feel a pain there Med. 3. eruction, rising, kül zu-rjés skyur S.g. caused by beer; ro dañ zu-riës miär-mo Med. a sweetish taste and rising (from the stomach). — zu-rten 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-mikan 1. — zu-byéḍ v. above — zu-bül, pronounced *zum-bül*, petitioning, making a suit in a humble posture with folded hands Cs. — zu-yig, zu-sog, zu-bai jirin-gig a petition, zu-yig-gi rten = zu-rten. — zu-lán answer to a petition. — zu-lóg a feigned, false, designing suit, *gyá-pa* to address such a one C.

**žugs** resp. fire, e.g. the fire lighted for cremation Tar. 7, 4.

**ži-g-pa** v. ži-g-pa.

**ži-žiñ** with byé-pa to nod or bow repeatedly, of a pigeon Mil.

**ži-d-pa** 1. to twine, to twist W. *žiuldče, zu-de* — 2. to spin Cs., zu-kör spindle, distaff. — 3. to rub Cs. — 4. to hang up, to suspend Ts. — zu-d-tág = dpyan-tág.

**žin-pa** melted Cs.; *zug tání-če* W. to melt, trs; zu-nár byé-pa to melt and beat to pieces Mil.; zu-n-tág spark flying from red-hot iron W.; zu-ma that which is melted, yey soš žin-mat jirin-čo heaps of melted gold and other metals Glr. — zu-n-mar v. mar. — zu-n-mo melted, whatever melts easily Cs. (who spells it bži-n-mo).

if I continue undismayed Dzl.; dkon-mńög yswum-la žim-pa-med-par bkie-r-bsti byé-pa to honour the three most Precious undauntedly, with a cheerful heart; sens ráb-tu žim-par gyur-fö they became greatly dejected in mind, their spirits were much cast down Pth. — 2. vb. "iðu-na žim-če* W. to scum, to skim (off).

**ži-m-bu** = ži-mi.

**žur**, 1. snout, muzzle, trunk. — 2. sup. of zu-ba.

**žul-zúl**, Ts.: *zure* ži-hé-pa* to stroke, to caress.

**žus-dág** v. zu-dág, *žis-pa* v. zu-ba.

**že** (cf. *žen*) 1. inclination, affection, heart, mind; volition; there is a proverb in C.: *mi ka-po-che-la že me*, *zu nyig-po-che-la tin ma* 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-že v. ka, comp.; že bkon-pa or bkon-pa a hating mind, rkyam-pa Sch. a covetous, tág-pa Mil. a sincere, nág-pa C. a wicked, ytsán-ba Sch. a pure heart or mind, or also hating, covetous etc. as to mind (several other combinations of this kind, given by Sch., are too doubtful to be copied); žeycöd-pa Sch.: to lose courage, to have no longer any inclination for', perh. better, to resign, and že-béad resignation, as a Buddhist virtue Mil.; on the other hand, že ycod-pa tsig Sch.: 'slanderous words' which, e.g. Dzl. žö, 11, well agrees with the context, but is not clear in point of etymology. — že-dág damage, destruction Sch., byé-pa to cause, to inflict. — že-lóg v. žen-lóg sub žen-pa. — že-sim angry, cross, ill-humoured, vexed. — 2. numerical word for bži-bcu in the abridged numbers že-yig etc., 41 to 49. — 3. numerical figure: 111.

**žé-na** rarely žés-na, v. če-na.

**žé-sa** reverence, respect, civility, politeness, žé-sa dañ béis-pa reverential, respectful Pth.; deñ dus-su mis þuag dañ
zé-sa mi zé-pas because at that time people knew little of compliments and politeness Pth.; zé-sa byéd-pa to show honour, respect, rnám-gyur mdzés-pai zé-sa jol-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 zé-sai tshig), rnam-bai zé-sa snyan the complimentary word for rna-ba is snyan Zam.

I, yzei Cs. (W. *za*n*) 1. breadth, width, zén-can broad (road, valley), wide, spacious, *žé*n ka-śom-po* C. id.; zén-méd, žé-n-prá-mo, *žé-n-ču*n-se* W. narrow; žé-du in breadth Sambh.; žé-n-shi writing-tablet = smun-glegs. — 2. plain, surface, side, zén-če-ba ynis the two broad sides (of a pillar) Glv.

ṣed-pa to fear, to be afraid, synon. to yigs-pa Thgr. frq.; žéd-nas full of apprehensions Pth.

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, kyéld-la žen-če-zin čags I love you ardently (dgo) Glv.; bod-báns sá-la žen-če-zin dgya-ba-rnams the people of Tibet, that are affectionately attached to me Glv.; sbst.: desire, longing, e.g. to hear more of a thing Mil.; also greediness, covetousness; rás-čod-žen-pa self-love, selfishness, egotism Glv.; žyogs-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 dila žen lidg-pa to be disgusted with this life Thgy.; žém-pa ma lóg-na dke-pa mi yon* C. before one has renounced every desire, one cannot believe.

Comp. žen-kā, že-kā = žen-pa sbst., Sch. — žen-kris Mil., žen-chags frq., also vulgo, žen-žzin Glv. inclination, desire, passion, attachment, *žen-zin dö-bé* W. to love, to be attached, — žen-dön, resp. bṣed-dön, object of desire Cs. — žen-lóg-pa, žen-lóg-pi, žen-lóg-pi gau-zäd a man tired of this world Mil.; žen-lóg-pa, or mkan fastidious, squeam-

ish, easily disgusted; *že-mi-lóg-khen* C. one that is not easily disgusted, not squeamish. — 2. = yén-pa to penetrate, to be fixed, of colours etc., rás dkar-po rson žen-pa ltar as a colour is fixed in white cloth, is lasting Dzl.

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-btāgs.

žer, žer dēs-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.

žer-po ‘mean, pitiful, coarse’ Cs.

žes v. žes.

žo, 1. dram, a small weight = 1/10 ounce, of skar-lia, v. skar-ma; yser-žo-gan Pth. a dram of gold; yser žo ysum-brya between 1 and 2 pounds of gold; as a coin it is stated to be = 2/3 rupee. — 2. resp. yso-žo thick milk, curds, žo bsnydl-ba to place milk to curdle; milk in gen., esp. mai nī-žo Dzl., má-žo col., mother’s milk; žo-śiun dūs-na during the time of suckling, žo-spaün zas zai dūs-na after the child has been weaned Med.; žo dkr-og-pa, skr-og-pa, sbr-og-pa to churn, to butter Lcv. — 3. a small white spot, sen-žo on a finger nail, so-žo on a tooth Glv. — 4. num. figure: 141.


žo-sā 1. force, efficiency Cs. — 2. n. of a medicinal fruit, žo-sā ysum, viz. mkāl-žo-sā kidney-shaped, healing diseases of the kidneys (in W. the chestnut bears this name), snyin-žo-sā heart-shaped, healing diseases of the heart; gla-gor-žo-sā is said to be given to horses; besides mčen-pa-
and mčer-pa-žo-sa are mentioned. — 3. toll (?), pay (?), žo-sas ʒəö-ba Tur., Sty. a publican Cs., a soldier Sch., prob. any officer that receives salary or pay.

zhog, imp. of žog-pa.

žog v. mar-žogs.

žogs-pa Med., žog-ku Sch., = suá-dro morning, fore-noon; žogs-ja tea at breakfast Cs.

žon lower, nether, žon-ka-ba the lower part of the house, žon-rtse the lower and the upper part; žon-žoñ deepened, excavated, hollow, uneven C.

žod 1. the original meaning of the word is yet uncertain; at present used in C.: *ʒo', dé-wa, žo, jág* peace, quietness, tranquillity, *ko žo'-de-la mi žag* he gives him no rest, causes him much trouble; *sém-kyi žo', dé-mo* peace of mind, evenness of temper; *ʒo', or jo' dé-mo or jám-pa gentleness, meekness. — 2. Sch.: high-water, floods, inundations Wts., C.; suá tan jiʒo' žod first drought, then inundation Wdk. — 3. udder W., C.

žón-pa, resp. žib-pa to mount, c. la; rtá-la žón-pa to ride, on horseback, žin-rla to ride, in a carriage, frq.; rtá-la žón-nas lhó-ʒions-su gró-ba to ride southward, to travel on horseback towards the south S.g.; also c. accus.: žön-pa žón-pa to mount a horse or a carriage Lex.; žön-du žúg-pa (= skyón-pa) to let mount.

žóm-pa = žóm-pa? rgaž žóm-ste weighed down by old age Sch.; cf. yžóm-pa.

žor, žor-la etc. v. shyór-la.

žol 1. žol-jiʒag, yak-bull, Bos grunniens Sch.; rä-ma zhól-mo a long-haired goat Mil. nt. — 2. village belonging to a convent Mil., so Shikatse is the sde-žol of Tashi-lhunpo. — 3. postp., under, Sch. (cf yžol-ba II).

yža-ba Sch.: 1. to sport, joke, play, sing, (cf. ga-yža). — 2. to believe, trust, confide.
yźar-yaṅ Lex. = nām-yaṅ; Ith.: yźar-yaṅ mū never (Sch. and Schr. prob. incorr.).

yźal-ba, fut. of jāl-ba, to weigh, sreṅ-ta yźal-bar nās-kiṅ if one could weigh with a pair of scales Glr.; yźal-dgos-kiṅ rdzas Sch.; 'goods for which duties are to be paid', liable to duty, to custom; yźal-du-mēd-pa imponderable Stg.; immensely much Ith.; immeasurable, incomparable, infinite, vast; yźal mēd, yźal-yās id.; yźal-med-kāṅ, more frq. yźal-yas-kaṅ, also yźal-med-kāṅ-bzāṅ 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 Ith. and elsewh.; also Tibetan, in po. language, is called a lha-yāṅs yźal-yas-kāṅ, the heavens with the sun a no-mtṣāṅ thāṅ yźal-yas-kāṅ. — yźal-tsad measure, scale, standard Sch.

yā śas play, sport, jest, joke Sch., Lex.: glu-yās.

yēl-(ma) 1. that from which and on which a thing arises, exists, depends; ground, foundation, original cause, exciting cause (मूर्त म. Was. 254); dge-légs tam-sūṅ bṣyā-ba yēl-(ma) the primitive source of all happiness (is the doctrine of Buddha) Glr.; yēl-skye-mēd without origin and birth Mil.; yēl-bṣaṅ-pa prob.: to use as a foundation Mil., Tar.; *gör-zi* W. cause of delay; mā-yēl v. as an article of its own sub ma; rtsig-zi foundation of a wall Cs.; nyān-yēl, la-yēl turnips, radishes, left for seed (being the foundations, as it were, of new plants); in yēl-sems-njīl, yēl-ös-njīl it prob. stands as an apposition, in the sense of kun-yēl: the spirit, the primeval cause; in a special sense: the innermost essence, inherent nature; yēl-nas actually, opp. to 'apparently' Mil.; fundamental law, statute, yēl-čen-po title of a book Was. 254; in certain cases it may be translated by action, v. run-ba 2, c. — 2. ground, floor, yēl-ma gru-bṣi a square floor Glr.; stōn-bi yēl the upper base, top-surface Stg. — 3. residence, abode, home, yēl-dēṅ-po to take up one's residence in a place Mil. and elsewh.; yēl ēdēṅ-pa W. *dā-ēṅ-* id.; yēl-ma rab dbiṣ ḥog-nas bṣaṅ-go he assigned to him a nice dwelling-place and established him there Glr.; seat, place, cōs-yēl seat of religion, monastery Tar. and elsewh.; school of religion Tar. 44, 17; yēl ṝiṅ-tu skāl-bīṅ kyiāṅ mū sōṅ-de in no place resting for a moment (the arrow flies towards its goal) Thgy.; *tiği ṝiṅ-tu* C. the same as vīre ṝiṅ-tu. — 4. in philosophy: axiom, proposition Was. (58); contents, tenor (299); basis, support (273). — 5. Sch.: enmity?? — 6. also zē (cf. yēs) a definition of time or of relationship: yēl-nēṅ, ḥe-nēṅ two years ago, yēl-mēs great-great-grandfather, yēl-mēs-mo great-great-grandmother, yēl-tāṅ great-great-grandchild Sch.

Comp. yēl-digon monastery of the place, in or near a village, usually very small and harrowing but a few monks. — yēl-jī-bṣin-pa a recluse, 'who stays where he is' Burn. I, 310. — yēl-bṣaṅ 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.

yēl-ga 1. to examine, search, try, rṣa-g (or bṛsa-g) yēl-ga lṣa-pa yōṅ-ba to select and arrange carefully, e.g. books Ith.; lo daṅ lāl-ba rṣa-ga yēl-ga zib-tu yōṅ-ba to search minutely as to the day and year Ith.; bsam-yēl gōṅ-ba = bsam-blō gōṅ-ba to weigh, consider Ith. — 2. fut. of ṝiṅ-ga.

yēl-ba fut. of ṝiṅ-pa.

yēl-ba to put or lay in order Lex.; *zīl-ba bō-cē(s) V. *tōn-wa* C. id.

yēl-ba fut. of ṝiṅ-pa, = ṝiṅs-pa.

yēl-ba native place, native country Lex.; yēl-yēl house, estate, property Mil. = zīṅ-kāṅ paternal estate; yēl-yēl the father's domicile as inheritance; yēl-sgril-ba to change one's abode, to remove to another place Sch.; yēl-pa a native Sch.; yēl-mād family, household, wife, children and
domestics; \textit{γαί-βύσ} Sch.: native and foreign, at home and abroad.

\textit{γαί} \textit{βύσ}, also \textit{γαίω-μο} Mil., resp. \textit{γαίας-ρύ} B. and col., 1. bow, for shooting, \textit{γαί} \textit{βύσ} he constructed a bow Ghr.; \textit{γαί} \textit{γόν-βα}, W. \textit{καί-τε}, to bend the bow and have it ready, \textit{φυ} \textit{πα} Pth., and \textit{γαύς-πα} Cs., id.; \textit{κου-βα} to unbind (the bow) Cs.; \textit{ριδ-α} (Dzl. \textit{ζυς}, 15, \textit{ζυς}, 11, Gyatch. \textit{ζυς}, 10), acc. to explanations given by Lamas: to make the bow-string sound by a sudden pull or jerk, = \textit{γαί-ργυδ} \textit{σφρεν-βα} Dzl., which both as to matter and language seems preferable to other explanations that have been given. — 2. arch, in architecture Cs., \textit{γαύ-λυγ-συ} \textit{βίβ-πα} \textit{το} arch in the form of a bow Cs.; capital, chapiter, v. \textit{κα-βα}. — 3. resp. for \textit{γαυμ-μέρ-πα} \textit{λαμπ} \textit{γίμ-\betaυ} id., \textit{γόν-βυ} lantern C. (spelling uncertain).

\textbf{Comp.} \textit{γαύ-μκαν} bow-maker. — \textit{γαύ-ργοόδ} bow-string Dzl. — \textit{γαύ-καν} \textit{γαύ-λδα} furnished with a bow. — \textit{γαύ-τόγ} Lex., Sch.: the two ends of a bow; \textit{γαύ-μκόγ} \textit{δξυς-πα} to rest one end of the bow on some object? Mil. — \textit{γαύ-τόγ} an arched roof Cs. — \textit{γαύ-τόγ} holding a bow, archer Ld.-Ghr. — \textit{γαύ-βρτ-α} n. of an ancient Indian king Gl. — \textit{γαύ-δόμ} a cord, fathom, as a standard measure, opp. to any arbitrary measure (so explained by a Lama). — \textit{γαύ-πα} bow-man, archer. — \textit{γαύ-σύς} bow-case Wdl.

\textbf{Comp.} \textit{γαύ-βα} to strike, to lash, \textit{λέαγ-γις} with a whip.

\textbf{Comp.} \textit{γαύ} 1. = \textit{μυγ} q. v., end, extremity; \textit{γαύ-γυ}, \textit{γαύ-καν} Med. \textit{κοκκυξ}; rump or ventlet of birds Sch.; \textit{γαύ-ρμέν} the glands of it Sch.; \textit{γραλ-γαύ} the end of a row Ghr.; \textit{μγο-γαύ} upper and lower end, e.g. of a stick Ghr.; \textit{λο-γαύ} at the end of the year Mil.; \textit{μναγ-γαύ} household-servants, suite Sch. — 2. v. \textit{γόγ-πα}.

1. the middle, midst. — 2. spinal

\textbf{Comp.} \textit{γαύ-γο} C. middle door, principal door or gate. \textit{γαύ-κα} W. partition-wall, \textit{κα-κε} to construct one. — \textit{γαύ-πα} a man from the middle part of the country, neither \textit{στόδ-πα} nor \textit{κες-πα} W. — \textit{γαύ-μα} 1. the middle of a thing Cs.; as a proper name: the middle part of Lhasa, containing the royal palace, also \textit{γαύ-σσοδια} Dzl. 2. the back-part of fur Sch. 3. kernel, pith, main substance Sch. 4. the original, the source, text; \textit{γαύ-λυγ} id. Tar.

\textbf{Comp.} \textit{γαύ-βα} pf. \textit{γαύ} Cs.: \textit{το} attend, to be heedful; attention, \textit{γαύ} Cs. heedful. Sch. has: 'sincere, orderly', and for the current phrase \textit{γαύ} \textit{πα} 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 \textit{μό} \textit{πα}, as well as in the popular expressions \textit{γαύ} \textit{κα} and \textit{γαύ-μέδ} \textit{κα} = \textit{βλοπά} and \textit{βλο-δμ}, would rather suggest the version: \textit{acuteness of perception}, a good and quick comprehension.

\textbf{Comp.} \textit{γαύδ-πα} Sch.: \textit{το} go, to walk, to put into'.

\textbf{Comp.} \textit{γαύ} excellent in its kind, yser \textit{γαύ} the purest gold, \textit{στόν} \textit{πα} a capital crop C.

\textbf{Comp.} \textit{γαύ} to shear, shave, cut off, \textit{τα} the hair C., leaves, branches Cs. (cf. \textit{βήρ-βα}?).

\textbf{Comp.} \textit{γαύ-ρα} parsley C.

\textbf{Comp.} \textit{γαύ} v. \textit{ζεν}.

\textbf{Comp.} \textit{γαύ} the act of remembering or reminding, \textit{νυι-λα} \textit{ζέν} \textit{γαύ} \textit{κα} \textit{πι-λα} \textit{α}\textit{ί} W. in order not to forget it, I have written it down; \textit{γαύ} \textit{σκύ} Lex. to remind a person; \textit{γαύ} \textit{βτάδ-πα} or acc. to another reading \textit{βτάδ-πα}, i.e. \textit{δεβ-πα} to admonish, exhort Dzl. \textit{N}, 9.

\textbf{Comp.} \textit{γαύ} \textit{πα} to light, kindle, inflame Sch.; \textit{γαύ} by\textit{υ-γι} me\textit{ζύς} la, prob. to be set in flames by spontaneous fire (?). Tar. 7, 4.

\textbf{Comp.} \textit{γαύ} the second day after to-morrow Lex.; \textit{το-ρε} \textit{ται-λα} \textit{ζε-λα} W. to-
morrow, the day after to-morrow, on the 
fourth day; \( \text{yžés-niši} \) \( \text{Cs.} = \text{yžés-niši} \).

'yžés-pa (= bžugs-pa yet less used), 
resp. for to sit, stay, wait, \( \text{cuṅ tsem} \)
yžes \( \text{ṣig} \) wait a little! Dzl. 227, 12 (another 
reading: bžugs \( \text{ṣig} \)).

'yžé-ba for bžé-ba, v. \( \text{jo} \)-ba.

'yžog-pa v. \( \text{jö} \)-pa.

'yžog the side of the body, = \( \text{gro} \); 
yžog \( \text{gyas} \) \( \text{gyom} \) the right and left 
side \( \text{Sch.} \); yžogs - \( \text{su} \) sideways \( \text{Sch.} \); yžogs 
slón-ba \( \text{Lex.} \), yžogs-slón byed-pa \( \text{Cs.} \) to speak 
allusively; yžogs-smód byed-pa to prejudice 
aperson against another insidiously, to create 
enmity \( \text{Thyg.} \); it is also used like a verb: 
yžogs-te rtsáb-pa to be insolent with a fair 
appearance, opp. to \( \text{nör} \) downright \( \text{Thyg.} \). 
— yžogs-\( \text{pyéj} \) \( \text{ná} \)-ba \( \text{Do.} \) prob. an inaccurate 
expression for pain in one side.

'yžón-pa wooden basin, trough, tub, 
washing-tub; \( \text{ki-y} \)-žón (col. \( \text{kiyib} \)-žón*) 
trough for feeding dogs and other 
animals, also manger \( \text{W.} \); *\( \text{būd} \)-žón* \( \text{W.} \) prob. id.; *\( \text{bog} \)-žón* \( \text{W.} \) trough for dry 
horse-meat; *\( \text{tab} \)-žón* winnowing-tray, inst. 
of a shovel; in books the word is used in a 
wider sense, in such expressions as \( \text{ser} \)-, 
dinul-, \( \text{kar} \)-, rdo-yžón.

'yžons \( \text{Lex.} \) = \( \text{lyo} \)-ns.

'yžón-pa 1. sbst. v. bžón-pa. — 2. 
adj. young, yžón-pa \( \text{de na-ré} \) the 
younger ones \( \text{Ml.} \); rgyul-po \( \text{sku-ná} \) yžón-
pa the young king; bdág \( \text{yžón} \)-pas as I 
am still young, I as the younger one, the 
youngest Dzl.; yžón-pa \( \text{ga} \)-žig some young 
people \( \text{Ml.} \); \( \text{yžón-dus} \) bu-\( \text{měd} \) who in their 
younger years had no children; yžón-nu 
a youth, frq., \( \text{yžón-nu-tso} \) plur. \( \text{Ml.} \); \( \text{yžón} \)-nu-ma or bu-\( \text{mo} \) yžón-nu Dzl. \( \text{virgin.} \) 
maiden, girl; \( \text{se} \)-ba yžón-nu a young rose \( \text{Wd.} \); \( \text{yžón} 
nu \) \( \text{daṅ bral-bar} \) byed-pa to deprive a 
girl of her virginity \( \text{Cs.} \); \( \text{yžón-nu} \)-\( \text{bral} \) a girl 
that has lost her virginity \( \text{Cs.} \); \( \text{yžón-nu} \)-nas 
from a child, from infancy \( \text{Ml.} \); \( \text{yžón-grogs} \) 
youthful companion \( \text{Ml.} \); \( \text{yžón-sa-can} \) with 
youthful flesh, \( \text{yžón-sa-can-du} \) \( \text{gyür} \)-ba 
Glr. to grow young again.

'yžob 1. me-yžob singeing, or what has 
been singed, wool, hair, feathers etc.; 
a mark from burning; yžob - dri \( \text{Sch.} \) also 
yžob-ró smell of singeing; \( \text{yžob-tu} \) \( \text{gyür} \)-ba 
to be singed, seared Pth.; \( *\text{zob gyab-pa} * \) \( \text{C.} \) 
to singe off; \( \text{fig. nāi} \) \( \text{bus-séms} \) yžob-tu \( \text{tal} \) 
Glr. my body and soul were seared, deeply 
afflicted. — 2. W. a crack, e.g. of a tree 
breaking down.

'yžon-pa v. \( \text{jom} \)-pa. — 2. to 
brake in two, to tear \( \text{Sch.} \); in W. 
used of metal vessels bent or bruised.

'yžor v. \( \text{jor} \).

'yžol-ba 1. to apply one's self dili-
gently \( \text{Cs.} \), \( \text{būs-la} \) \( \text{tugs} \) yžol-ba Pth. 
id. resp. — 2. to comprehend, to fathom (?) 
\( \text{Sch.} \) — 3. resp. for \( \text{bāb} \)-pa to allight, light 
from, dismount, v. \( \text{čibs} \); cf. also \( \text{ζol} \).

'yžos for bžos, v. \( \text{jo} \)-ba.

'bža, in \( \text{Lexx.} \) mentioned as the same 
with brlán-pa.

'bzaq 1. large intestine, = \( \text{myé} \)-ma; 
bžag-sgrór-mo the windings of the 
intestines Glr., \( \text{Ml.} \) — 2. certain muscles 
under the arms \( \text{Ml.} \). — 3. \( \text{Sch.} \): 'flesh 
of animals that died of disease'.

'bžag-pa 1. v. \( \text{jö} \)-pa. — 2. to tear, 
wear, intrs., of cloth etc.; to burst, 
crack, split \( \text{C.} \), \( \text{W.} \).

'bžad, also bžad-pa \( \text{Pth.} \) swan; bžad-
dkár \( \text{Lex.} \); bžad-ldán \( \text{Schr.} \) : 'a pond 
with swans on it'.

'bžad-pa, bžad-pa to laugh, 
smile Glr.; bžad-ka-ma a 
girl with a smiling face \( \text{Ml.} \); bžad- 
gd̄al laughter, tég-pa to raise (a laughter) \( \text{Ml.} \), 
bžad-gd̄al-mdkan \( \text{Tav.} \) buffoon, jester; bžad-
mo smile, laughing, laughter, bžad-mo bžad-
pa to laugh; bžad-pa-mo, bžad-ldán-ma n. 
of a goddess, \( \text{Ssk.} \) Háswati \( \text{Cs.} \).

'bžad-pa v. \( \text{jö} \)-ba.

'bžams-pa 1. also yžams-pa \( \text{Schr.} \) 
to stroke, \( \text{pyég-gis} \) resp. with the 
hand, to coax, caress; hence bžams-te Dzl.
bźâr-ba to scrape, with a knife, to shave or shear, with a razor Med.; skra bźâr-ba the hair.

bzî 1. four; bźî-po, bźî-pa cf. dgu; bźî-bçu (col. "bźî-du") 40, bźî-bçu-rtsa-γîc (W."bźî-du-ζe-γîc"), ze-γîc etc. the numbers 41—49; bźî-bryûa 400, bźî-stûn 4000 etc.; bźî-ça one fourth, a quarter; bźî-tsân-γîsâ-pa pyed-dai-in-brγyād the 74 tetrads (of letters) Gram. — 2. often incorr. for zi or yzi.

bzîm 1. sbst. face, countenance, răb-tu mi-sdzâg-po (of) a very ugly face Dzl., lëgs-po, mdzâs-po Glr. (of) a handsome, a pretty face; bźîm-mdzâs-ma a woman or girl with a pretty face; bźîm zûgs-te the face dripping (from perspiration); bźîm, dzîm-pa dâi bēças-pa with a friendly smiling countenance Mil.; bźîm-pags sër-po the skin of the face being yellow (as in bilious complaints) Mûg.; bźîm-râs the appearance, nân-po Med.; bźîm-bzâm, fem. bźîm-bzâm-ma, a polite address: my dear Sir; kye bźîm-bzâm-dag much respected gentlemen! also in other instances as a word of politeness: bźîm-bzâm-ma dē-dag lai-s-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. xartă c. acc., gen. used as an adv. bźîm-du or bźîm, but also as an adj. with pa: a, joined to verbal roots, bźîm serves to form with them a partic. pres., and bźîm-du a gerund, tugs-mdnyës-bźîm-paî nân-la in a rejoicing frame of mind, in a joyful mood Mil.; kri-la bźûgs-bźîm-du sitting on the chair Dzl.; skrâg-bźîm-du from fear Dzl. (cf. xaũ yûnuv); mdâns gyur bźîm-du whilst his colour changes Dzl.; mi ñs bźîm-du ñs-so ñs zer not knowing it he pretends to know it Stg.; dâd-bźîm-du logsoû'credentes discesserunt', believing they went away Mil. b. bźîm-(-du) as postp. c. acc., agreeably, in conformity, according to, very frq.; ñs bźîm-du according to the precepts of religion Dzl. (cf. xartă vâmuî), rgyâl-pos bsgâ-ba bźîm-

du sgrûb-pa to execute a thing according to the king's command, to perform his order frq.; kyod ji-skad smrâs-pa bźîm-du vîzândog-la bsnýâd-de relating to the others according to what has been said by you, = relating what you have said Dzl.; yîd-bźîndu to heart's content frq.; like, as, ri ygyâl-ba like the breaking down of a mountain Dzl.; also with a pleonastic ltar: mkân-po ji-ltar vûsân-ba bźîm Glr., or, which would be the same, ji-bźîm vûsân-ba ltar, as the very learned gentleman has said, foretold; de bźîm-du so = dê-ltar; de-de-bźîm-no yes, that is so; de-bźîm-nyid (तत्तता), truth, reality, substance, essentiality Was. (272), identity (297), in mysticism = ñs-nyid Thg., v. ñs, comp. c. ṭiyi-bźîm(-du), ṭiyir-bźîm(-du) afterwards, subsequently (cf. ṭartûniya). — d. distrib. nyin-ré-bźîm(-du), daily, per day (xaũ ṭûgâbav), nyin-γîc-bźîm-du id.; re-re-bźîm-γîi mdzâd-pa Glr. his daily doings.

bźûs-ba, v. žû-ba II. and žu-ba, to melt.

bźûgs-pa, resp. for sðôd-pa and dzûgs-pa 1. to sit, bźûgs-su yos B, bźûgs-(-žu) col., please sit down! — bźûgs-kri chair; throne. — 2. to dwell, reside, bźûgs-pai po-brûn castle of residence Dzl.; bźûgs-pai rten a small temple in which a deity resides Dzl.; bźûgs -grogs fellow-lodger: — 3. to remain, stay, exist, live, jîg-rêtendu bźûgs-pa to be in the world, to live on earth, of Buddha and saints; also, still to remain in the world; stôn-pa bźûgs-pai dûsâ during the life-time of the Teacher (Buddha) Tar.; kyed áîr bźûs ñs-mûzâd ye devout here present = my devout friends! Mil.; "yûg yô-dham" C. are you at home? *ku yûg naû yô-dham" C. are you coming? = welcome! well-met!; transferred to writings, texts etc., to be contained, so in titles of books: mdzâins-bźîm ñs-byâ-ba bźûgs-so the so-styled 'Sage and Fool' is contained (in the present volume); blô-la bźûgs-pa dâi glegs-bâm-du bźûgs-pa tams-câd yi-ger spel all that was found in the memories (of individual persons) and in books, was recorded Tar.
### za

1. the letter z, originally, and in the frontier-provinces to the present-day, sounding like the English z, in C. differing from $z$, s, only by the following vowel being deep-toned. — 2. numer. figure: 22.

### za

1. the letter z, originally, and in the frontier-provinces to the present-day, sounding like the English z, in C. differing from $z$, s, only by the following vowel being deep-toned. — 2. numer. figure: 22.
za, nettle, stinging nettle, gen. zwa-
tsód, being, when young, eaten as greens (v. tsóld-ma); zwa(i)-piy(i)(mo), a-ya-zwa-tsód, Wdn., blind or dead nettle; zwa-lcég scourge made of stinging nettles, zwa-lcég brgyab-pa to fog with it Cs.; zwa-ber, the smart produced by the stinging of nettles Cs.; zwa-
ôrêm Wdn. (?).

za-ku Med., e.g. bad-kan za-kur gyur Míg. prob. the same word which Sch. spells za-gu, explaining it by gonorrhoea, morbid discharge of seminal fluid, semen pruriens.

za-ba, bza-ba I. vb., perf. zos, bzas, fut. bza, imp. zo, zos (C. *zé*) 1. to eat, both of men and animals, zá-bya, zá-rgyu what may or must be eaten, za-ög-pa Dzl. (perh. better bza-yög-pa) one that takes only one meal a day, or perh.: one that takes a solitary meal; zós-pas having eaten Dzl.; zós-pai ög-tu after he had eaten Dzl.; zos-gros 'immediately after dinner' (?) Sch.; ma-
ãs-par zá-ba Dzl., *dág-mo za-cê* W., to eat up, consume, to clear the plate, the manger; bza-ru rün-ba or mi-rün-ba what may or may not be eaten; Dzl. 2, 16 has also a supine zós-su: bu zos-su ònì she will even be constrained to eat her own young (s.l.c.); žin-du zo Zam. may you enjoy your dinner! nì.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-priug-pa v. priug-pa. — 4. fig. for to steal, kain-ma, gön-mo zos soñ Ld., a thief, a witch, has made away with it. — 5. fig. of affections of the mind: to ent-
tertain, to give way to, kôn-krö, tsig-pa, té-
tsom zá-ba to give way to resentment, anger, doubts. — II. sbst. food, meat, victuals, za czù zim good eating and drinking Mil.; zá-
cê zá-cê, dö-cê* W. to eat food, to prepare food. — za-rkón v. rkoù. — za-kañ dining-
room; eating-house, cook’s shop C. — za-
ku v. the preceding article. — zá-mkan one that is eating, an eater. — *za-ög* W. what may be eaten, *za-mi-ög* what may not be eaten. — *za-tur* C. chop-sticks. —

zá-ma food, victuals, zá-ma mi ster ruñ though you do not give me any food Mil. — za-yön meat-offering to saints etc. Mil. — For more refer to bza.

zá-ma 1. v. above. — 2. also zá-ma-
tog Ssk. basket, in Tibetan only fig., mostly as a title of books, but also used in connection with mysticism.

za-zí trouble, noise Cs., troublesome chatting Sch.; troubled, bewildered, per-
xplexed Schr.; in the passage rmi-lam za-zí main Med. it seems to signify troubled dreams.

za-zóm a fine cotton fabric Sch.

zá-ra*? za-ra pi-mo* W. the later part of the afternoon, v. rdzä-ra.

zá-rü v. žár-bu.

za-ög heavy silk cloth, za-ög-gi gos a garment made of it Glr.; za-ög dgu brtseg sãri 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 Pkh. 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 Byãs and Ravi, where there is a sacred lake, celebrated as a place of pilgrimage, from which the Brahmins residing there derive a considerable income.

zá-pa 1. sometimes for žá-ga-pa, from dzágs-pa. — 2. sbst., Ssk. 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.; zag-méd-kiyi bde-ba untroubled happiness Glr.; zag-békas burdened with mis-
ery and sin, zag-békas-kiyi las gyem the three sinful works Thgy.; zag-békas-kiyi mnön (-par)-šes(-pa) Glr. and Thgr.?

zai? Sch.: zai-tál-du penetrating.


zai-zin 1. sbst. matter, object, goods, = rdzas, zai-zin çin-zad tsám-ojí
II. inst. of za eater, as second part of a compound: sa-zán meat-eater; carnivorous animal Glr.; nja-zán fish-eater, ichthyophagist; juy-zén pork-eater.

zán-po v. žyán-po.

zab silk, fine or heavy silk, v. dar-záb; zab-bón costly silk cloth Sch.; zab-skóid Lt., Mil. silk-cord; zab-ból silk covering for a seat, bolster Pb.

záb-pa, vb., adj. and sbst., to be deep, deep, depth, zab-po, gen. záb-mo, adj., deep, frq.; often fig., blo-záb Cs.: a profound mind or understanding; zab-záb byas kyi-zam-mo rañ mi dug although people call it deep, it is not deep Sch.; zab-lám, zab-moi sgom-krid a term of Buddhist mysticism, doctrine of witchcraft, dbú-mai lam, or jiyug-rya čén-po. — zab-kjádp depth, zab-sbs depth, zab-sú dom bci don a pit ten fathoms in depth.

zám-pa bridge, grú-zam bridge of boats Cs.; lėág-zam iron bridge, wire-bridge; lēág-zam suspension-bridge, by means of cables of twisted birch-tree branches; drén-zam draw-bridge Cs.; rb pré-zam 1. stone-bridge. 2. natural rock-bridge; rtswá-zam common expression for lēág-zam and tsár-zam; the latter: suspension-bridge by cables formed of thin split cane; ši-nám wooden bridge; zám-pa dzügs-pa to throw a bridge Cs.; zám-pát ka-ba or rká-pa the piers or foundations, span-léb, span-sgö the boards or planks, ma-yáb or lag-rén parapet, yéw-tóy arch, zam-ydúi beam of a bridge, Cs.; zam-cén a large bridge, zam-čen a little one Cs., zám-bu id.

zar 1. supine of za-ba; zar juy-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.

zar-bóbs Sch.: tassel; acc. to our authorities: gold-brocade.

zár-bu Glr., Mil. seems to be tassel.
zim-bu fine, thin, slender, čar zim-bu mi drág-po zig bab a fine, drizzling

zi-ma, Sch.: green slime on standing water, zi-ma-can what is covered with such a slime.

zi-ra, Ssk. and Hindi चीत the Asilic caraway, Cuminum Cymimum, exported from Tibet to India, of a powerful aroma, which to the taste of Europeans is often disagreeable; two kinds are distinguished, zi-ra dker-po, and nag-po.

zi-ri-ri the humming of bees, the singing of a kettle W.
Rain was falling DzL, Mil.; čar zim-zim dal-gyis bāb-pa Mil., id.; zim-zim or zin-zin fine, hair-shaped, capillary, e.g. the leaves of some plants.

zung-pa I. vb. 1. v. dzigs-pa. — 2. to bark DzL.

II. sbst. building, erection, *zung-pa gyāb-pa* Ts. to build (cf. dzigs-pa 3).

zung 1. earlier literat. and W. a pair, couple, zün-du ma mēčs not occurring in pairs Wdān.; *ča-bu zün čig*, Ld. a pair of pendants (for the ears); nyi-zlā zün yēg btson-du bzūn sun and moon are both shut up (covered by clouds) Mil.; zün-mchog the model-pair, the two principal disciples of Buddha, Sariibu and Maudgalgyibu, Köpp. I, 101; zuṅ-ldān agreeing in sound, rhyming Cs.; zuṅ-brel connection, junction, union, zuṅ-brel dūd-na if one wishes both things to be united Glr.; zuṅ-brel-du one after the other, or one with the other Pth.; zuṅ adebs-pa to join, connect, unite Mil.; zuṅ-yā one half of a pair, a single one, e.g. shoe etc. Cs. — 2. a single, separate piece C. and sometimes in later literat.; ka-dröd zuṅ čig a bit or mouthful of food Thgy.; tsar re zuṅ re btis-pas when he had seen a single piece but once, (he knew it immediately) Tar. — 3. symb. num.: 2; zuṅ-pjoišs id. — zuṅ-yuā a technical term of practical mysticism, the forcing the mind (sems) into the principal artery, in order to prevent distraction (of mind) (!) Mil. (v. ytum-mo).

zung-mkār n. of a royal castle Glr.

zung ba v. dzin-pa.

zung v. zuṅs.

zung-pa inst. of bsūs-pa, pf. of sub-pa Glr.


zung 1. edge, gad-zūr edge of a steep river-bank or precipice consisting of conglomerate Cs.; ču-zūr edge of the water, border, brink, bank, ču-zūr-pa one that lives on the bank of a river; zir-na at the border (of the place where one happens to be) Mil. *žin-zūr-ng lam yod* W. the road leads along the field; board, of a ship. — 2. edge, corner, kā-ba zur-bryād-pa
octangular pillar Stg., (v. zur-can and zul-ma below); zur bêx the four corners Sch. — 3. side, *zur-du (or láy-su) zag-pa* C. to lay aside; zur(-du) bkôl-ba Lex., Sch.: to lay up, put by, spare, save; zur-du krîl-pa to take aside, apart, for a private conversation; so also zur pyin-pa Stg.; zur-du, zîr-gyis B., *zîr-na* W., indirectly, by the way, by the by, incidentally, zur-du smrâba to speak indirectly, by hints Cs.; zîr-gyis mtson-pa Tar. to note, point out only by hints or insinuations Sch.; hence perh. tsiy zur *invective speech,* *tsiy-zur ma zer* W. no invectives! don't be personal! zur zá-ba is prob. the same, where Sch. has: to address harshly; *zur-ne lîb-če* W. to learn or study privately (out of school-time, or, not with the appointed master); zur bûys-pa Cs. (prob. for zur-du) to lead a private life (cf. zur-pa); lai úy-ba to look sideways, askance, to leer, squint Sch. — 4. outline, kyôd dañ zur dra tsam yai sa steû med none on earth is like you, or can be compared to you, even in a general outline Pth.; di-dag zur tsam bsdû-ba yin-gyis this is merely a brief outline, extract, sketch Glr. and elsewh., frq., also zur tsam yin-gyis Glr. —

**Comp.** zur-bkôl, zur-ðébs, Sch.: 'founded for a special purpose'. — zur-cân cornered, angular, yi-ge Glr. p. 31, a sort of type or prinating-letter, = klui yi-ge, v. also no. 2 above. — zur-çág Sch.: prop., having a broken edge, damaged by being knocked about; gen. fig., of words and grammatical forms: faulty, corrupted, misapplied; Lô. and elsewh., ssk. चण्डागो, the most vitiated Prakrit-dialect Was. (267). — zur-ðébs = zur-bkôl-zur-nôr private goods Cs. — zur-pa one out of office, a private individual Cs. — zur-ma = zur prov. — zur-ðyôs educated by strangers Sch.

**Glr.** zur-mo *pain,* = zug, vulg.

**Glr.** zur-pûd Glr. *hair-knot, dressed hair Sch.

**Glr.** zul-ma W. *cornered, angular,* = zur-cân; *pê-zûl* lotus-edged, of bowls, dishes, plates, that are of a polygonal or radiated shape.

**Glr.** ze 1. *num. figure: 112.*

II., also zê-ba B., W., zeu Cs. 1. hump of a camel, zebu etc. Cs. — 2. crest, of birds, dragons etc. Glr., S.g.; also ze-prîg Lex. — zék-a Cs.: 1. 'hump. 2. decorated pad or cushion'. — ze-riôq Cs. = ze-ba. — ze-brü, zeu-brü Glr., Mîq. the antlers of a flower.

**Glr.** ze-bûg W. the maw or *fourth stomach* of ruminating animals.

**Glr.** ze-ma W. *elastic spring.*

**Glr.** ze-tswa *saltpetre* S.g.; ze-tswa-cân containing saltpetre, nitrous; ze-tswai *skîyûr-rtsi nitric acid Cs.*

**Glr.** zeôs-ma *impurity, smut, dirt Sch.*

**Glr.** zeôn, tû-ba yûs-zeny yûn-zeny byûs-pa the skirts of the coat on the right and left side folded back, tucked up Mil.

**Glr.** zed 1. sbst. 1. brush, *pûg-zêd* brush of hog's bristles; byab-zêd clothes-brush, dust-brush Cs.; so-zêd tooth-brush Cs. — 2. edge C. — II. adj Sch.: 'broken off, damaged, injured; zêd-laûs chînk, crack, rent; zêd-dûg-pa to crumble at the top' (?).

**Glr.** zem 1. *cask, barrel, tun,* often consisting merely of an excavated piece of a willow-tree, the Tibetans knowing but little of coopery C., W. — 2. box, chest W. — zem-sin the body or wood of a vessel, zem-mûl the bottom of a vessel Cs.


**Glr.** zér-ba 1. (seldom dzér-ba) to say, esp. later literat. and vulg.; kyôd zér-ba bûên-no you say rightly Dzl. (where at other times always smra-ba is used inst. of it); he he zer byûd-pas they laughed he, he! Glr.; cósar zer rgyai yig-tsan-na dug then the doctrine was diffused, say the Chinese records Glr.; after words quoted: .. zér-bar *dûg-pas* thus having been spoken, read, heard Glr.; *yin* zer bsnyon byûs-so saying 'it is he', she told a lie Glr., and so frq. zer, where in earlier literat. ze is used; zêr-na 1. if one says, esp. for the older ze-
na, frq. 2. if I may say so, so to speak, as it were; *di-la če zer* what is this called? frq., also without la; to make a noise, e.g. *sag sag zér-rea* 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 žez bya-ba. — *zér-kgy* C. rumour, report. — "zér-jog-che" W. speaking in an uncivil or offensive manner. — zér-rí C. rumour. — 2 to drive in, nails, v. yzér-ba.

zél-ma small chip, šiū-zél wood-shavings W.

zo I. num. figure: 142.

II. imp. of zó-ba.

III. sbst. resp. sku-zó, = lus-kyi kams physical constitution, sku-zo mdo-ga že-ga as the appearance of your majesty’s bodily constitution is so excellent Glt.; zo bzán-ba a good complexion Cs. — 2. figure, delineation, representation, perlu. bettero to be spelt bzo (?) — 3. mould, zo-chags showing mouldy spots Sch. (?) ; zo-már old, mouldy butter, so prob. S.g.; zo-sà Lt. mouldy meat zo-ba 1. sbst., pail, bucket, šiū-zo wooden pail, ču-zo water-pail. — 2. vb. v. bzó-ba.

zog 1. deceit, fraud, falsehood (Lex. = rdzulb), zog-čan 1. lying, deceitful; liar W. 2. adulterate, counterfeit W.; zog-ldán, zog-po Cs. id., zog-méd the opp.; sgyu-zog (religious) hypocrisy Pth.; čos-zog priestcraft Mil.; *zol-zog* = zog W. — 2. vulgar. pronunciation in C. and W., inst. of the following.

zóni (vulgo zog) 1. ware, merchandise, goods, zo-n mín-smár not goods but ready money Lex.; rgya-gs-zóni goods taken by travellers along with them to be bartered for provisions; smán-zóni drugs; tsó-ni merchandise Cs.; zo-n-rnams mnam-pa sna-tsógs goods of all kinds; *zog-gi dagn-po* Ts. owner of the goods, master of the estate, heir, = nör-bdag. — 2. Sch. worth, price(?). — 3. Sch. doubt(?). — 4. Sch. lie(?).

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 needful for renouncing sin Thgy.; zon-méd heedless; zon - grábs provision, precaution, preventive measure Sch.

zón-pa Ts., stuff- or woolen shoes; *bob-zón* id., covered with leather.

zob Ts., *zob-zób lhé-pa* to shake thoroughly, = dzol-ba.

zom 1. point, top, rdo-rjei of the dor-je Dom ; summit, of the Ribar and some other mountains S.O. and elsewhere; zob-kóg dull, simple, stupid, Sch. — 2. cave Sch., brag-zóm rock-cavern.

zor, 1. sup. of zó-ba, bzó-ba Sch. — 2. sbst. the weapons employed in combating the evil spirits in the jör-ma, such as knife, sword, sling, bow and arrows etc.; zor-ka the fore- or front-part, the edge, of the weapons directed against the demons, zor-ka yén-pa Cs.; to fling those weapons a gainst the spirits.

zór-ba sickle, zór-bas riá-ba Mil., yód-pa Cs. to cut with a sickle, zór-lé sickle-blade; zor-čün small, zor-čün large sickle, scythe, though in Tibet as yet hardly known; zor-rtül blunt, dull, zor-rnón sharp sickle; zór-bu = zor-čün.

zor-yān Sch.: small, short (?).

zol-tso v. dzól-ba.

zol-zóg deceit, fraud, imposture, falsehood, zol-zóg byéd-pa, W. *cö-cë* to deceive, impose on, e.g. in traffic Thgy., zol-zóg-čan deceitful, fraudulent, zol-zóg-méd without deceit, free from guile, artless Mil.

zos v. zá-ba.

zla 1. for zlá-ba. — 2. for zlá-bo.

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 yig, B, W., *da ćeig* C., one month; *zlá-ba ma for sog* come before the end of the month Sch.; zlá-ba tsáun-du nyé-bas towards the expi-
ration of the months (of pregnancy) Dzl.; zla-dius fém-pa dān at the expiration of those months Glr.; cf. also êno 5. — 3. synb. num: 1. — Combinations and comp. zlā-bai akyīl-kor, zla-akyil, *da kyir-mo* W. disk of the moon; *da gan son* W. the moon is full; *da gan-po or son-te* W. zlā-ba rgyās-pa Pth., nya-rgyas zlā-ba Pth. full moon; nya day of full moon; zlā(-ba) Kam(-pa), zla-găn, W. *da-phies* half moon, i.e. the first and last quarter; semicircle, zlā-ba kāmpa ltā-bar bzhag-go they are placed round in a semicircle Do.; dbyibs zla-găn ltā-bar yod it is semicircular in shape Glr.; zlā-ba ëno v. ëno; zla-fé bsho = zla-söl; zla-nág new moon Sch. (?) zlā-pogs monthly wages; zla-tses 1. = zlā-ba tses-pa, tses-yum-zlā-ba Mil. the moon on the first two or three evenings of her being visible; crescent, zla-tses ltā-bar in the shape of a crescent, S.g.; it is also used as an image of speedy decay. — 2. date Schr.(?) — zlā-mtsdan the monthly courses; also the discharges of them, zlā-mtsdan dzaq the catamenial discharges flow Cs; zlā-mtsdan-cān Stg., zlā-mtsdan dan ldan-pa S.g. having the monthly courses; zlā(-ba)-söl. -zōl, -lél, zla-lhûg, W. *da-tel* intercalary month; the separate months of the year are usually counted from zlā-ba dān-po to beu-yên-pa, yet there are also particular names for them, viz. acc. to Cs.: 1. brūg-zla, čau zlā-ba, rtā-pa zlā-ba, mač 2. sbrūl-zla, brā-zla, dbō-zla, uttar-vayûe 3. rtu(i) zlā(-ba), nág-zla, bunc 4. lūg-zla, sā-ga-zlā-ba, abshak 5. sprē-zla, smrōn-zla, phuch 6. bya-zla, ču-smōd-zla-ba, phuṣādta 7. kyī-zla, grā-bzin-zlā-ba, nûrpaṇa 8. pāg-zla, krum-zla, bṛhupada 9. byi-zla, tu-skār-zlā-ba, phrabhini 10. glan-zla, mān-drāg-zlā-ba, kāntakha 11. stā-gz-la, mgāl-zla, manigsr 12. yōs-zla, rgyāl-zla, pīṇa II. vb., also zlā-ba, zlās-pa, pf. bzlas, bzlos, fut. bzlo, imp. zlos, 1. to say, tell, express, zlaom mi zlo shall you tell it or not?

Pth.; yēn-lu zlā-ba Lex. to tell others; yid-ma-rans-pa nyid ṭyig zlōs-par byed-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 zlā-ba Zam.; yi-ga-drig-pa lan-čig bzlas-pa bsōd-names Glr. the merit of saying once the six-syllable prayer, and as such saying generally is done repeatedly, it is synon. with to repeat. — 3. to answer, reply Cs.; Mil. nif. — 4. undoubtedly a less correct spelling for zla-ba (for which reason the secondary forms with are wanting), to pass, to get beyond, la zlā-ba to cross a mountain-pass, nād-kyi la zlā-ba to be past hope of recovery Cs.; also trs., mya-nān-las zlā-ba to deliver from pain, to help to eternal happiness.
(acc. to the Ssk.) the interior rounding of the abdomen. — 2. vb. 1. to mix together Sch.; to put together, collect, foogs merit Lexx. 2. for btum-pa Pth.: dyê-ñûn d吧-ñûn žabsrvén clerics with their heads wrap t up and barefooted. 3. for žûm-pa. — žûm- vîl glohular Cs. — "žûm-bû" W. host, swarm, troop, crowd.

zlûm-phû-se (or rtse?) a mole-like animal Ld. (whether the same as rdza-bra?).

zlûm-ba v. žlûm, II.

zlûm-ga, pf. zlogs, fut. bzlög, trs. to ldög-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, bsâm-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., yngên-gyi rdûn-sêms zlog dka it is hard to give up the love of kindred alto-gether Mil.; dei tugs slar zlog-tu ysl we beg you to dismiss the thought of it Dzl.; to dissuade from Tar. 40, 5; to avert, injury, evil consequences, frq.; to prevent, nad-sêl the healing of a disease Sg. — zlog-tûbs antidote Ma. — 4. to subvert, overthrow (?). 5. mii no to resist, to be unyielding, uncompliant Dzl.

(zlûm-gar, žlûm-gar Stg. a dance, žlûm-gar byêd-pa to dance, slôb-pa to teach or learn dancing; žlûm-gar-mkân a dancer.

(zlûm-pa v. žlûm-ba.

yûz I. 1. planet, yûz bûn the well-known seven heavenly bodies called in ancient times planets, viz. Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn; sometimes the ascending knot (raék) is added to the number, sometimes also the descending knot (kén), and then there are yûz brygad or yûz ëdu, eight or nine planets. The former seven denote also the days of the week: yûz-nyî-ma Sunday, yûz-žlûm-ba Monday, yûz-mig-dmûr Tuesday, yûz-lhâg-ma Wednesday, yûz-jûr-bu Thursday, yûz-pa (or wca)-sâns Friday, yûz-sâm-pa Saturday, and the signs for them in the calendar are 2, 3, 4, 5, 6, 7, 8; yûz gnôd-pa hurtful influence of the planets. — 2. yûz-cnûm-po, and often yûz alone, = rô-hu, hence yûz-zlas dzûn or yûz-cnûm eclipse of the sun or moon, v. sgra-ýcan; acc. to Pth. every uncommon or alarming sidereal phenomenon seems to be personified as yûz. — 3. symb. num.: 9. — 4. vulgo: rainbow. — yûz-skûr, 1. planets and fixed stars, yûz-zla-yûs-skûr the sun, moon, planets, and stars. — 2. constellation, yûz-skûr-nûn an adverse configuration Sg. — yûz-kîm Cs. 'the place', more corr. 'the house' of a planet, the constellation in which the planet stands. — yûz-nûd Cs. and Schr.: apoplexy; in W. it seems to be used only for epilepsy; yûz pôg-pa id.; yûz-pôg-mkân, yûz-brygad-pa epileptic. — blû-yûz, srog-yûz, yûdô-yûz, mû-yûz gnûg-yûz, bu-yûz, dgrû-yûz, klûn-sî-dar-yûz Wûk. and several more, are astrological terms, not to be clearly defined. — II. sometimes for bza, q.v. — III. W. rubble-stones, bowlders, detritus, yûz-róni rave filled with detritus; a better spelling seems to be rdza.

yûz â-pa v. sôz-pa, â-zûm-pa.

yûzâs-pa 1. v. yûzâs-pa. — 2. to magnify, multiply Sch.


yûzân-pa 1. to eat, devour Cs. — 2. to gnaw, mostly fig.: tsûr-ma žâbs-là yûzân the thorn hurts, annoys, the foot Mil.; of clothes: to wear out C.; adj. yûzân-pa and yûzân-pa worn-out, threadbare; sëns-là yûzân it gnaws at the heart Mil., srog-là it preys upon life Mil., *nû-wa-la* C. it deafens the ears, = sûn-žûn-pa; yûzân-du skûr-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 (chûl)-yûzân-pa, sôn-pa, v. chûl.


**yszab-pa**

1. Cs. 'clean', Sch. also 'clear, careful'; *yszab-pa* Cs. 'fine, elegant'.

In books I met with neither form; in col. language, however, are used: *"yszab-mo" 1. dressed up, smart, = *mciro-po*. 2. fond of dress, vain. — *"yszab-ge"* W. to dress one's self up. — *"yszab-gos"* W. festival attire, holiday clothes (opp. to *rgyiin-gos*). — *"yszab-tod"* W., *"yszab-ti"* C. (lit.: *sprod*) *tau sori* he is dressed up, very smart. — Sch.: *yszab-yig*, 'elegant writing', the Tibetan printed letters, *dbu-can*. —

II. v. *yszab-pa*.

yszab-ma bundle, bunch, of grapes C.

yszab-pa, also *yszab-pa, yzig-pa* Lex., imp. *yszob, to use care, diligence, lo yzig as-spyod yszab-pas* by a careful diet continued for a year *mng.*; to take care, to beware, dé-la *yszob* beware of it, be on your guard against it Sch.

yszar Lex., peg, hook, wooden nail, for hanging up things; *yszar-slun* a pan that may be hung up.

yszar-bu (col. zá-ru) ladle, gen. of wood, *yszar-bu *piyar* she wields the ladle, she swings it for a blow Mil.; *gyci-yszar* and *blügs-yszar* two spoons or ladles, with long handles, used at burnt-offerings SchL 249.

yszar-ba 1. adj. *yszar-po, steep, rugged, precipitous, brag mti-la yszar-ba-la* near a high, precipitous rock Mil.; *ri yszar-po, brag yszar-po* slope, declivity, of a hill or rock; brag-*ghya-*yszar *mng.* id.; *ri yszar-gyi* nos steep declivity, cliff Thgy.; *ri-yszar-cü* waterfall, cataract Glr.; *yszar-kyom-pa* to get dizzy on a steep height Sch. — 2. vb. v. *yszar-ba*.

yszas-pa to be about, to be on the point, to prepare, mciwis-par, bsad-par yzas-pa-las when he was on the point of leaping, of killing Dzl.; *rdo-bar yzas-so* he prepared, began, to dig out.

**yszis** 1. shine, brightness, clearness, splendour; *tan-zst* W. looming, mirage. — 2. n. of a half-precious stone, variously co-


Comp. *yszir-can* shining, bright, e.g. a star W. — *yszir-brjyd* 1. brightness, beauty, a fair, healthy complexion, = *mdains*, or joined with it, frq; majesty, e.g. of deities etc. Dzl. 2. honour, esteem, celebrity; *yszir-brjyd-can* 1. bright, beautiful, majestic. 2. celebrated, famous, distinguished. — *yszir-mdains* 1. healthy appearance S.g. 2. vulgo also evening-red, evening-sky, nif. — *yszir-bzyn = yszir-brjyd* 1; *yszir-bzyn nyams-pa* looking poor, emaciated, worn out, from hunger, sufferings Stg.; *yszir-bzyn-can* bright, shining; *yszir-od* bright gloss or lustre Lex.

yszir-ru col. for *yszir-bu* a little nail W.

**yszig** leopard; *yszig-ris* its colour.

**yszis-mo** porcupine Ssk., *yszig-mon* id.? —

yszis-pa, resp. for *mtön-ba* and *ltás-ba* 1. to see, *bios-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, sár-la towards the east Glr.; to look (for); *yszis-pas mi dug* when he looked (for it), there was nothing to be seen; to look at, to regard, mind, esteem, skú-tsé-la mi *yszis-pa* not regarding your Honour's life Dzl. — 2. equivalent to: to give, grant, sá-bon *zig tugs-rje* *yszis-dgs* have the goodness to give me some seed, prob. only breviloquence for sá-bon *zig gnánis-bar tugs-brtsé-bar *yszis-sig*. — *yszis-rtén* resp. present, gift, *yszis-rtén-du skir-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 *mciro-po*. — *yszis-mo* resp. for *ltás-mo*, mci-tog dé-la *yszis-mor* byón-pa-las as he came in order to look at the flower Pth.

**yszis** vessel, ship, float, ferry, also fig.; *gru-yszis* id., frq.; *yszis-én-po* zig byás-te equipping a large vessel Glr.;
yzins-čün a small vessel Cs.; yzins-pa ship-master, captain.

yzim-pa, also with mnal, resp. for ynyid-log-pa. 1. to fall asleep Del. — 2. to sleep, rgyal-po yzim-pa-las whilst the king was sleeping Glr. — 3. to expire, to die Tar. 4. 20. —


yzim-yzim W., C.; *mig zim- zim ča duŋ* W. the eyes are dazzled, by a glaring light.

yzir-ba (acc. to Cs. fut. of fsir-ba, certainly related to it, but chiefly used in an intellectual sense), to be pressed, harassed, troubled, to suffer, to be pressed by necessity, to suffer from hunger, disease etc. B., C. — Sch. also yzi yzir-ba a stinging pain in the chest.

yzil, yzil-bun-pa C. = spu-zin byed-pa.

yzü-ba a lever, bar; = yšo-mo Cs.; yzü-rūäs a prop Cs.

yzü-bo Cs.: 1. straight, right. — 2. upright, honest. Ljsx.: tug yzü-bo, from which it appears to be a word of civility, but little known. Sch. has besides: yzu-dpāṇ, which he renders by 'witness, mediator'.

yzu-lim(s) Ljsx. = bab-col and ṣvāḥa. hence signifying rashness, impetuosity, so Cs., and therefore yzu-lim-čan inconsiderate; yzu-lim byed-pa to act rashly; Sch. also: disobedience, pride, haughtiness.
by ‘idea and reason’. — yzuṆ-yežr peg on a wall, = ṛtsig-juṅor; a hold, support, rail, balustrade (?) Stg.

<...>

1. power, strength Schr.; yzuṆ-is-zān Sch.: loose, weak, without a hold, untenable; yzuṆ-is-zād weakened, debilitated, esp. of women by loss of blood Cs.; yzuṆ-is-rāṭn prop, support. — 2. lus-zuṆ the seven constituents necessary for healthy life, ṣṭhā, chyle, blood, fat, muscle, bone, marrow, semen Med. — 3. ṣṭhā, also yzuṆ-sūdd, '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.

<...>

1. yzuṆ-pa Sch. 1. pannier, dosser Dzl. ṣṭhā, 14. — 2. home, habitation, nest. — 3. swift, in running ṣṭhā, quick, in comprehending Sch.

2. yzuṆ-ṣā Ma Med.; Cs.: 'a horned aquatic plant'; yzuṆ-ṣā caṇ Med. beer made of it.

<...>

1. yze-ru, for yze-ṣā a little nail.

2. yze-ře looking poorly Sch. ; yze-ře byědpa to be poorly, ailing, ill Sch.

1. yje(s), kṣaṇa. a little grain, atom; yje ca caṇ a small particle Lte.; yje-ṣā prob. id. (Cs. also: filth?) yje-ṣā-zān

<...>

1. yje-ṛ-ga byi hedgehog Sch.

<...>

1. yžeṁ height, loftiness, sublimity, gloriousness, esp. in yžeṁ stōd-pa, also yar yžeṁ stōd-pa Pth.; to praise, extol, glorify Mil. (cf. sen).
ba, drin yzo-bai sens gratitude, drin mi yzo-ba ingratitude; drin-yzo-dan grateful.

yzon, yzo-bu chisel, grav- ing-tool, puncheon.

yzod 1. now, this moment, (opp. to dá ci, before, a little time ago) Mil.; at least just now, Mil.; da-ye zob (sèig), id.; da-yzo bu yin-par ça 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. — yzod-tso-rba, fos-pa, -rdog-pa Dzl. to hear, to receive information, to be informed, to be told, yêogs-pa that he was gone Dzl. — 2. yzod-ma beginning, commencement v. ydô-ma.

yzon-pa, yson-pa with ēud, v. ēud and yzn-pa extr.; bsgó-ba nrn yzon-pa the precept was wasted in the ear, it entered at one ear and left at the other; one Lex. gives the explanation: bsláb-bya-la mi yzn-pai don.

yzôb-pa 1. Sch. quick, sharp, clever; caution, circumspection. — 2. v.

yzáb-pa.

bzân 1. n. of a medicinal plant in Tibet Wðn. — 2. whatever is good, v.

bzân-ba. — 3. agreement, treaty, v. srig-pa.

bzân-, bzân-adj. and sbst., bzân-po adj

1. good, (¤), in every respect, answering its purpose, excellent, suited, morally good; bsam-pa bzân-po a good resolution Mil.; bdag bzân-na if I behave well, keep myself free from blame, Do. (cf. lég-pa). — 2. fair, beautiful, as to the body, frq.; nags-tsul bzân-po a beautiful wood Mil.; yzugs-bzân of a fine, tall stature. — sbst.: bzân the good, that which is good in the abstract; bzân-nas byun‘it came from good‘i.e. from a good heart; dei yzán-lan du as an acknowledgment of his goodness Glr. —

Comp. bzân-kyi a species of large dogs Cs. — bzân-srig treaty of peace, *jhe-pa* C., *vó-de* W. to make peace, to come to an agreement, to conclude a treaty, frq.; bzân-srig-pa id. — bzân-nān good and bad, good and ill, bzân-nān-byun ysum good, bad, and indifferent; bzân-nān byed-pa to discern between good and evil, to choose one or the other Schr.; bzân-nān rtögs-pa sens is an attempt to find an adequate expression for the word ‘conscience’ Chr. P. — bzân-tál a good exit out of the ḫör-ba (the cycle of transmigrations), a happy departure Thgr. — bzân-drig ‘the six good things’ (nutmeg, cloves, saffron, cardamom, camphor, sandal-wood) C.; used by Mil. also in a fig. sense; in W. simply: cloves. — bzân-dôd self-complacency. — bzân-spyod 1. Cs. good action. 2. n. of a prayer of particular efficacy Glr., also called smóm-lam-gyi rgyāl-po. — bzân-btsón v. bsom.

bzân, only in kaü-bzân, which Wðn. explains by kaü-pa btsëgs-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.

bzôd-pa rarely for bzod-pa; mi-bzôd-pa 1. intolerable Dzl., Do. — 2. irresistible Do.

bzân, sometimes for zan, esp. food of animals, bzân tsél-ba to seek food Mil.; pasture, pasturage, bzân-la skyel-ba to place in pasture, to let feed Glr.; bzân-pa Ts. id.

bzâb-pa v. yzáb-pa.

bzâ, I. vb., fut. of dzâ-ba, to eat, bza this is to be eaten, in dietetic prescriptions; v. also zá-ba. — II. sbst. 1. (rarely yza) seems to denote the members of a family, they being conceived as eaters or fellow-boarders; bzâ-tso mân-poi pa-mā parents that have a large family Mil.; bza maîn nān-na among a numerous household Mil.; bza-drig a family, a company at table, of six persons, ni f. C.; in certain combinations: wife, spouse, rgyâ-mo bza the Chinese spouse, bâl-mo bza the Nepalese spouse (of the king), Glr. frq. — 2. meat, food, bzâ-ba daü btuñ-ba meat and drink, especially the quality and quantity of food, zà-
ma bəud če-lə bza če-ba nutritive and sub-
stantial food Mil. nt.

Comp. bza-ytād, bza-bai ytād-so store
of provisions, bza-ytād-méd-pa not having
such a store Mil. — bza-mi 1. = kyo-sig
husband and wife, byēd-pa to become hus-
band and wife, to marry each other, kyod
dan na yniś bza-mi byuo we will marry
each other Glt.; bza-mir byin-gyis röb-pa
to give the nuptial benediction, to unite in
wedlock, to marry Glt.; dbul-po bza-mi
yniś a poor married couple Glt. 2. in a
wider sense: household, bza-mi yniś-su-
rtse-yniś a household of twenty two peo-
sons Mil. — bza-med ill-fed, lean Mil. —
bza-tso plur. of bza. — *za-dā* (lit. za-zlä)
W., C. partner, wife. — bza-šiṅ fruit-tree,
bza-siṅ-rā-ba orchard, bza-siṅ-ra-ba-srūn-
pa watchman or keeper of it Dzl. — bza-
sig (vulg. *-sūb*) = bza-mi C.

bzr sometimes for zar; bzār-ba v.
dzār-ba.

bzār bza-pa v. zā-ba and yzās-pa.

bzi (sometimes yzi, zi), drunken fit, in-
toxication, stupification; bzi-siṅ-te having
become sober again after intoxication Glt.
; *zi-can* W. intoxicated, muddled, bzi-bu 1.
vb. to become intoxicated, to get drunk, bzi-
bar gyūr-ba id.; bzi-bar byēd-pa to intox-
icate, to make drunk Cs. 2. sbst. state of
intoxication. 3. adj. drunk, intoxicated C.

bzun-ba v. dzin-pa; it is used as an
adv. in the form of bzuns-te, e.g.
dei niḥ-mo-nas bzuns-te from that evening
(prop. beginning with that evening), ever
since that evening Mil.; fesbryaad-nas bzuns-
te nyai bar-du during the time from the 8 th
to the 15 th. (day of the month).

bzr v. dzār-ba.

bze-re, also bez Sch.: pain, bze-re-can
suffering pain, bze-re byēd-pa to inflict
pain, to torment. (Cs.: ‘indignation; angry;
to be angry with.’)

bzed 1. in comp.: pyag-bzed (hand-)
basin Cs.; lbun-bzed beggar’s bowl, alms-
pot, freq.; bzed-snād, salver Sch.; bzed-zāl Lex.,
also zal-bzed 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); bzed-pa v.
dzēd-pa. — 2. bzed-snyöms-pa wire-drawing
Sch.

bz. 1. work, labour, bzo rnam-gnyur the
beauty of a work or workmanship Glt.;
bzo rgya-nü-gi lugs as to the workmanship
it is in Chinese style Glt. (by some the
word is taken in these passages in the sig-
nification 3). — bzo-la sér-pa liking labour,
laborious, = las Stg.; *zo to-rel, 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 Glt. — 2. manufacture, art,
trade, handicraft, rin-po-čéi an art of a jeweler,
gos-trade of a tailor, dūl- art of a silver-
smith, léags-trade of a blacksmith, tag-of
a rope-maker, dūl- art of a stone-cutter, rsigs-
of a mason, bzūn- of a copper-smith, šūt-
of a joiner or carpenter, gser-art of a gold-
smith, lha-of an image-maker, lham-bzo
trade of a shoemaker. — 3. also zo, figure,
image, picture, resemblance, = bzyibs, *a-me
zo dug* W. he is the exact likeness of his
mother; appearance, physical constitution, v.
zo. — 4. sometimes for bzo-pa, bzō-bo, so
that all the words enumerated sub 2 may
also denote the artist or workman.

Comp. and deriv. bzo-kān workshop. —
bzo-byād, bzo kyad Glt. work of art, master-
piece, elegant piece of workmanship. — bzo-
kyūd, bzo-kyun Cs.: 1. potter’s wheel. 2. a
hydraulic machine(?). — bzo-grā academy of
arts, mechanics’ institution Cs. — bzo-
gyü-lö working-materials Glt. — *zō-bsta* (?),
zō-bsta, zō-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-dō* anvil-stone W. (bzo-ro). —
bzo-pa artist, mechanic, dūl-bzo-pa, silver-
smith, and so forth. — bzo-dpön master,
over journey-men or the students of an art.
— bzō-ba, pl. bzos, to make, to manufacture
C. (for the byēd-pa of B., and *bo-cē* of W.),
*par zō-nga* to print; *sōm-kyi zō-nga* C.
to frame in one’s mind, contrive, invent; *zø-


bzöd-pa (rarely bzād-pa) I. vb., चं, 1. to suffer, bear, endure, c. acc., mig ná-ba ma bzöd-nas not being able to bear the pain in his eyes Dzl.; tus däs na mi bzöd with this body pain, disease, cannot be endured Thgy.; saśs-rgyäs-kyi tūga-yje či-bas ma bzöd-nas seems to imply: Buddha in his mercy not suffering this, but checking the mischief; — also c. dat.: jám-po-la mi bzöd he cannot bear what is soft or smooth Dzl.; ma-bélé-ba bāg-tsam-la bzöd-pa mi byêd-de getting so fretful through a slight indisposition Mil.; tū-basmi bzöd-de finding it unbearable for his eyes Pth.; drān-pas mi bzöd-de as much as: so that he almost lost his senses over it Pth.; bzöd-tabs (or bzöd-gla-ys) Méd-par byūn-ba or gyur-ba not to be able to bear... any longer, frq.; mī-bzöd-pa or bzöd-pa adj., unbearable, intolerable, also irresistible; ma bzöd-nas not being able to resist any longer Dzl. — 2. to forgive, pardon, sīyan-čād to-čsām-pa bzöd-par yǝol to pardon our former tricks is what we beg Mil.; rtā-la ma skyon-pa bzöd-par bēša sīsol that I did not request you to mount, this I beg you to forgive me Mil.; bzöd-par yǝol-lo byas kyan although she begged pardon Pth.; skyon-rnams-yel-song-lden-rnams-la bzöd-par yǝol with respect to the deficiencies I pray for the indulgence of the very wise (readers); bzöd-yǝol byêd-pa to ask pardon, forbearance Pth. —

II. sbst. 1. patience (Ssk. चातिष्), bzöd-pa sgōm-pa to exercise one's self in patience

bzöd-pa Sch. = ḳsöb-pa.

bzom tub, carried on the back, to convey water, v. ču-bzōm sub ču.

bzāl-ba v. zlā-ba.

bzlás-brjod (cf. zlā-ba II, 2); zlā-ba in a strict sense, is stated to be the silent, brjod-pa the soft, yet audible pronouncing of spells etc., bzlas-brjod signifying both together; bzlas-brjod byêd-pa to mutter over Glr.; mī-stegs-pai bzlas-brjod Brahmanical spell-murmuring Thgy.

bzōm-pa v. zlum-pa.

bzlō-ba v. zlō-ba.

bzlog the contrary, the reverse, prā-ba-las bzlog sbōm-po the contrary of thin is thick Lex.

bzlos, v. zlō-ba.
before it is sounded, has occasioned a great variety of pronunciation in the different provincial dialects. Vide Phonetic Table with its explanations. — 2. numerical figure: 23.

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\[ \text{á-cag, Cs. we, v. ù-cag.} \]

\[ \text{a-č'i n. of a country Glr.} \]

\[ \text{a-ťi-wea, with lög-pa, Sch.: to perform somersets, to tumble over, to roll.} \]

\[ \text{a-na-yan although, Sch.; a-na-ma-nu Sch.; perfectly alike, having a striking resemblance (?).} \]

\[ \text{á-ma but, e.g. á-ma ma rjed čig but do not forget! Cs.} \]

\[ \text{a-ur Sch.: 'shaking or rattling sounds' cf. \text{aw} - \text{ur}.} \]

\[ \text{aň 1. like yan, attached to conjunctions, and corresponding to the English ever, soever, after vowels, col. also after consonants, e.g. nam-oň. — 2. \text{aň-sgra, bon-bui Cs. the braying of an ass.} \]

\[ \text{áň-ke (not ident. with ču-qi number, a) mystical character, frq. occurring in certain finical ornaments or flourishes called sbrúl-mgo, occasionally also in written words.} \]

\[ \text{á-b-pa Ts. to bark.} \]

\[ \text{á-r-po, ár-can Ts. angry = ythem-po.} \]

\[ \text{á-r-ba C. lot, rgyâb-pa to cast, = rgyan rgyâb-pa.} \]

\[ \text{ar-ur v. \text{ur}-ur.} \]

\[ \text{á-yai also, too, likewise Sch.} \]

\[ \text{i 1. num. figure: 53. — 2. W. demonstr. pron. inst. of či, this, also i-po.} \]

\[ \text{u 1. num. figure: 83. — 2. sbst. kiss, v.o. — 3. also o., Cs. demonstr. pron., this, \text{u-ni-ru, u-nir, o-nir, hither; Ts. \text{w}-\text{u}-\text{ohi} this.} \]

\[ \text{a-sgra Glr. noise of many footsteps, prob. = \text{aĂ-sgra}.} \]

\[ \text{á-cag 1. also \text{đ-cag Glr., đ-cag \text{Thagy., źu-bu-cag Dzl. pers. pron. we.} — 2. chimney \text{W. (?).} \]

\[ \text{u-tág Sch.: 'Läderlichkeit, auch} \]

\[ \text{u-tágs'; but in \text{W. \text{un}-tág čo-če} means to break out into a violent passion, and \text{un}-tág-kan or -\text{can} angry; in \text{C. \text{mi}-tág-pa* and \text{tág-tág-pa* to be at a loss; so also in Mil.} \]

\[ \text{u-bu v. \text{u-cag}.} \]

\[ \text{u-ru-ru Sch. = ur.} \]

\[ \text{u-lág compulsory post-service, the gratuitous forwarding of letters, luggage and persons, the supply of the requisite porters and beasts of burden (also more immediately these themselves), — originally a socage-service rendered to lords and proprietors, government officers and priests; in more recent times remunerated and legally regulated in those parts that are visited by European travellers; mi-la} \text{u-lág skùl-ba} to impose such services, by exacting porters etc. Phb., jel-ba id.; skyél-ba prob. to forward by Ülag; (Cs. limits the significance too much).} \]

\[ \text{u-su L.t. coriander seed.} \]

\[ \text{u-g-pa, owl, L.t.; u-g-rán Sch. the great horn-owl, u-g(-gu)-čin the little owl; u-g-mig owl's eyes (Cs. 'large languishing eyes', Sch.: 'large protruding eyes'); u-g-mig-čan having such eyes, u-g mig-pa or -ma a goggle-eyed man or woman Cs. — 2. L.d. also for yug-pa oats.} \]

\[ \text{u-si-năn v. si-năn-po.} \]

\[ \text{uđ 1. Cs. swaggering, bragging, bombast, fustian; uđ čer smra-ba to swagger, brag, gen. \text{wur ďe-pa*, C. — 2. = yud \text{Thagy., uđ-kiys}, in a moment, instantly, suddenly. — 3. command, order (?), Sch.: uđ-sgrog-pa to make known an order.} \]

\[ \text{uđ-pa to sweep or rake together with one's hands, paň-pas uđ-kiys bsdus-te Phb. with the arms gathering all into one heap.} \]

\[ \text{u-m-bu-glan-mkär n. of the palace of the ancient Tibetan king Thothori, Glr.} \]

\[ \text{uć 1. noise, din, clashing, cracking, roar of a tempest etc., but also and not less,} \]
a low, humming noise, rnā-bai bi-qa bkāg-pa'i the ur-ür zēs-pai sgra the humming in the ears produced by stopping them Wd., ur-ur-po-pi sgra id. Wd.; rnā ba ur-la frog there is a buzzing in my ear S.g.; ur ldan or byun a noise is heard; Cs. more particularly: talk, babbling, chit-chat, ur-yton-ba to talk, to chat; *toh-ur-* C. (lit. stoī) braggling, humbug; ur-sgra = ur noise caused by many voices, many footsteps, cf. ur-sgra; of the howling of a tempest, ur-sgra če although it (the thunder) makes a great noise Mil.; ur-tiṅ a brass basin, used to make a noise by striking it Sch.; ur-ba sbst. a humming insect, beetle Sch.; vb., to be noisy, chattering, Cs.; dga-gnyigs ur-te shouting, rejoicing Mil.; *ur dö-che* to set a dog on a person W.; *ur bād-pa, ur-brdā btān-ba* C., W. to exaggerate, brag, boast. — 2. bag-dré ur-ür Pth. seems to describe the feeling of a genial warmth pervading the body. — 3. *ur gnyag-pa* C., *ur gnyab-che, tān-che* W. to smooth, v. dbur-ba. — 4. ur-rdo a sling Sch., ur-rdo ŋen-pa to throw with a sling.

I. num. figure: 113.

I. num. figure: 143.

II. sbst. 1. provinci. ur kiss (चुंक), o byed-pa to kiss Lt., kā-la on the mouth Pth.; gnyag, žabs resp. on the hand, the foot Cs.; o yton-ba Cs., *u lān-che* W., = o byed-pa. — 2. v. o-ma. —

III. pron. 1. pers. pron. we, v. ur-cag. — 2. dem. pron. this Cs. v. u III. — IV. interj. (o, ō) 1. like oh, yes! as a reply: o lugs-so oh very well! Mil.; *o yohn-hog, o dig-gog, o gyul-log W., *o yohn-he* C. well! it's all right to me, do so! — o o, ō, ō, 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 an positive affirmative, yes! W., cf. o-nā.

mān  mā milk, mā jo-ba to milk GUr.; snyōl-ba to let it curdle Cs., srub-pa to churn it Cs.; mā čags the milk thickens, coagulates Cs. —

Comp. o-tān 'milk-meadow', the plain in which Lhasa now stands; of the former lake, o-tān-gi mīs GUr., a sedgy moor is said to be still remaining. — o-tāg milk-soup Tar. — o-tūd cheese, v. tūd. — o-tān sucking-child, baby. — o, ō-nu. —
snōd milk-vessel. — o- spri, o-srī, cream.
— o-mār 1. milk and butter Sch. 2. termin. of ʒ-ma into the milk. — o-zō milk-pail.

 일이있어 o-ma-zī-zi W. pater-noster pea, the seed of Abrus precatorius, used as beads for rosaries.

 일이있어 o-yō, o-yōg terrier Sch.

 일이있어 o-re-bṛgyār v. o-bṛgyāl.

 일이있어 o-šō W., only in *o-šō tāṇ-će or gyāb-će* to laugh at, deride, to feel a pleasure at the misfortune of others.

 일이있어 o-se mulberry, ʒ-se-siū mulberry-tree; ba-ōs Med., perh. strawberry spinach, Blitum, which in W. is called ba-o-se, cow-mulberry.

 일이있어 o, W. *yog*, Ts. *wag*, 1. root signifying below, or with reference to time, after, opp. to goi; ʒ-g-tu, W. *yōg-la* 1. adv. down, below, underneath; afterwards, later; in paging books it denotes the second page of a leaf, v. goi; 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 freq. with dat., down from; after (as to time, rank, succession). — ʒ-g-na, W. *yōg-na*, 1. adv. underneath, below. 2. postp. c. gen. under, after.

 일이있어 ʒ-g-nas, W. *yōg-nas* 1. adv. from under, from below. 2. postp. c. genit. forth from below ʒ-g-tu, ʒ-g-pa to put underneath, to subject, subdue Glr.; ka-ʒ-g Ts. = ʒ-g-tu, e.g. *śiṅ-gi ka-wāg* under the tree; sometimes (less corr.) with accus. inst. of genit., also ʒ-g alone, inst. of ʒ-g-tu, ʒ-g-na: *Rutog Gu-lab-siū ʒg mi dug* W. Rutog does not stand under, is not subordinate to, Gulab Singh; lāṅ-ʒ-g the division of soldiers under the Dingpon, or a century (division of hundred); bēr-ʒ-g a body of ten men under a bēr-dpon or corporal. — 2. testicles, of animals, ʒ-g-ćān not castrated; ʒwog ć-e-pa* (spyd-pa) to cover, copulate C.

Comp. and deriv. ʒ-g-śō the lower orifices of the body for the discharge of the excretions, ʒ-g-śō ṣnāya Sg.; more partic. the anus Pth. — ʒ-g-ṛdo anvil Sch. — ʒg-

paj v. pag. — ʒ-g-ma adj. the lower, later, following one, dei ʒ-g-ma the one following after that, the second in turn; *lā-me saṅ ge-ṛyaṇ jōg-ma ʒg dug* W. A Genyen is inferior to a Lama. ʒ-g-min, चक्राङ्ग, ‘the not inferiors’ i.e. the highest, the inmates of a certain heaven inhabited by gods, or also that heaven itself. — ʒ-g-rol-tu = ʒ-g-tu Tar. — ʒg-ṛ-lūn Lt. vapour, flatulence. — ʒ-g-śāl crop, crawl of birds.

 일이있어 ʒōn-ba, pf. ọn, imp. ʒog, B. and Bal. (*"ʒōn-ćas"*), for which in common life almost always, and in more recent literature not seldom, ʒōn-ba, W. *ʒōn-će*, is used, 1. to come, ma ʒōn-ba mbōn-ناس Dzl. when he saw his mother coming; nān-du ọn, Dzl. he came in; yiyir ʒōn-ba Glr. to come back; mi ọn-ya drūn-du ʒōn-ṛgya ʒin-pa Glr. two men that were about to come to me; ʒōn-ba lām-du Pth. when being on their way; ti-se-la sgōm-du ʒōn-pa yin Mil. we come to the Tise in order to meditate; ʒōn-pa lāp-so you are welcome Cs.; ọnas o-ōdō byas kyān ʒōn-mkān med Pth.although I was crying for help, nobody came; kyaer ọnas- so Glr. they came to bring, they brought with them; krid-ṣog bring hither! krid ọnas-so Glr. they brought thither; with reference to time: ma-ọnas-pa not yet come, i.e. future, dus etc. very freq.; also poet. ma-ọnas dōn-du for the benefit of those that are to come, i.e. of posterity; ṣan yōn-bai rigs, Wdn., the kinds (of cerealia) from which beer comes (is made). — 2. to happen, yōd-pa yōn-ɡin ʒōd-pas Mil. as it sometimes happens that there are . . . ; more freq. to occur, to be met with, ṭṛēn-bu ọn ʒyir-na whenever an e occurs, wherever an e stands Gram.; mii yul-na mi ọh such a thing does not occur on earth Glr.; *di-ru mi ọn-će* 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 ọn-bai ọsń-ba ṭābā-bō Pth. she prayed that a son might be given to her; *ko-la nad yons* W. a disease came upon him; *sōd-nyom yon* I receive alms, *sōd-nam yon* I acquire merit W.; to come in, yōn-ṣgo income, revenue Schr., cf. yōn-
tañ sub tain 2. — 4. to be suitable, practicable, to do, bstán-pa ñiç-la stón-pa yñis mi ñís-pas Glr. as two preceptors for one doctrine will not do; yíd-du lóg-pa mi ón-bas Glr. as a journey home is not practicable; ɵ-yín-no g. v. ɵ; lás-la ón-bai bàrd-du as long as he was fit for work; to go on well, to do well C. *da yín-nê 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: ɵi-ba nam yon êa med Mil. when dying comes, i.e. when we shall die, is uncertain; mdìg gyí-r-ba òn Glr. a change of colour is coming, i.e. the colour will, or is going to, change; ón-ba mi yon-bar dug Mil. I am not likely (dug-pa, 4) to go there any more; *ṭel-é mi yon* W. he will not be put to shame, not be disappointed; as with the supine: sroq dañ brál-bar gyí-r-du òn Dzl. it will even come to his dying, it will be his death; zós-su òn Dzl. he will even get so far as to eat ...; si-bar òn he will die; still more free and popular are those turns, in which the gerund or the mere root is used: ynañ-ste òn Pth. he will assent to it, allow it; ñyig min kyai ñyig yin-te ɵn Glr. if it is not the one, it will be the other; sìa yon he will come Mil. and in C. very common; yíd-čes mi òn they will not believe it; it is also used to express the passive voice, and the English to become, to grow, to get: kès-na ña yosd ɵn-bas Glr. as I should be killed, if she heard of it; ɵzer yon* C. so it is said, expressed, i.e. this is the usual way of expressing it; *ṭel-te yon* W. it is getting larger, increases; or with a noun: smin òn Glr. it is growing ripe; rgyáld-po bains-su òn Ma. the king becomes a subject.

*ñó-mó* òn-mó Ld. for ɵl-mó.

*ñó, light, shine, brightness, sár* flames up, shines, ñro spreads, proceeds from; Ód spró-ba to emit light, bkyé-ba to spread Sch.; ɵd tham-mêr mdzâd-pa resp., ñ to shine with a bright light Sch.; ɵd kéis-pa filled with light Sch.; lás-la ɵd-ɵpa self-lumi-

nous, a property of primeval man Glr.; ɵyî-ðod sun-light, zîa-ðod moon-light, skar-ðod star-light Cs.; ynam-ðod brightness of the night-heavens, zodiacal-light Cs.; me-ðod fire-shine Cs.; lustre, brightness, of polished metal, ɵd byin-pa to elicit a gloss or lustre, to give a bright polish Sch.; metaphor. fair complexion, external beauty, *kán-pe* ɵd ɵel-te yon* the splendour of the house increases, *bud êa dug* declines, decays W.; ɵd dañ ldân-pa B., ɵd-ðan 1. luminous, emitting light; 2. bright, polished. 3. light, *da ɵd-ðan ëa yin* W. now it will grow light. 4. of a fine colour, of a blooming appearance Glr. 5. beautiful, splendid, stately; ɵd-med, vulgo ɵd-med-kan, the contrary.

Comp. ɵd-kór or skor a luminous circle Lex. — ɵd-ðakar 1. white light. 2. symb. num.: 1. — ɵd-ðan, v. above. — ɵd-dpa- mùd, 钹 они, also snañ-ba-mu-yas the fourth Dhyani-Buddha, v. sañs - rgyâs. — ɵd-spro (or ɵpó?) light? — ɵd-to* W., ɵd-to tog* hold up the light! ɵd-to bu* glow-worm, fire-fly; ɵd-ðro sometimes occurring in the names of gods. — ɵd-yêr ray of light Dzl. and elsewhere. frq.; ɵd-yêr-ðan n. of a god, ɵd-ðêr-ðan-ma of a goddess Do. — ɵd-srañ n. p. 1. the human Buddha of the preceding period of the world. 2. a king of Tibet, son of Langdarma. — ɵd-yêl 1. a bright light or gloss, ɵd-ðêl mañs dañ ldân-pa very glossy, of leaves. 2. com. of the supernatual enlightening of the saints, ɵd-ðêl-gyî yuñ-na yêñs-te Mil. knowing, beholding, by means of prophetic light.

*ñó-ma, cane, bamboo, ɵd-ma tsal, बाणु, cane-grove; such a grove near Rajagriha was a favourite retreat of Buddha.

*ñon W. but (sed, autem); (not so often used as in English).
Ssk. word for it, which however seems not to agree with its use.

_ö̅n-tau̅i_ = _ö̅n-kyau̅ Lex.

_ö̅n-te_ B. and C. or if not, or else, or also, in double-questions after the termination _am_ of the first question.

_ö̅n-pa_ 1. deaf, also to be deaf; _ö̅n-pa-po̅, _ö̅n-pa-po̅, _ö̅n-po_ a deaf man, _ö̅n-po-mo̅_ a deaf woman Cs.; _ö̅n-lo̅u_ deaf and blind. — 2. to give, to bring, chiefly as imp. _ö̅n-bi̅g_ Dzl.

_on-senh_ with byed-pa, to pay attention, to watch, to spy Sch.

_ô_ 1. also _ôbs_ ditch, trench, pit Dzl.; _mê-ôb_ fiery pit; also fig.: the fire-pool of passions. — 2. v. yob.

_on-bu_ 1. tamarisk, Myricaria Med. not unfrequent near the rivers of Tibet. — 2. Sch.: 'a town, settlement' (?).

_or_ 1. _dropsy_, viz. the species _anasarca_, nif., _på̅gs-çu̅_; _dbu_—or prob. id. Med. — 2. eddy, whirlpool Sch.

_on-ba_ 1. to put or lay down Cs. — 2. to feed, e.g. a little child W.

_ôl-clover, trefoil_ Sch., viz. snail-clover, medic, (Medicago); _ô1-tân_ a plain covered with such clover; _ôl-kyog_ W. snail.

_ôl-mdûd_ v. _ôl-mdûd_.

_ôl-pa_ vulture Sch.? (?)

_ôl-spyi_ in a general way, generally speaking, about, _ôl-spyir_ id. Sch.; _ôl-spyi tsam-du dus nyön-mo_ they are about contemporaries Tar.

_ôl-ba_ black horse Mil., Ld.-Glr. (Ts. _wâl-ba_).

_ôl-mo_ Ld. *_ôn-mol*_ besom, broom, brush, stag-ôl birch-broom, zed-ôl hair-broom Cs.

_ôl-mo-se_ Wdû. an official plant; Cs.: _ôl-ma-sa_ 1. a certain small berry. — 2. a small weight'.

_ö̅s-pa_ 1. v. the following. — 2. v. _ö̅s-se_.

_ö̅s-pa_ 1. vb. and adj. to be worthy, suitable; becoming, appropriate, with termin. inf., in later times and vulgo, with the root, _shu̅n-par_ _ö̅s_ it is becoming, it is meet to give; _di̅ yû̅g̅-par_ _mi̅_ _ö̅s_ it is not decent to see this; _ka-lôn_ _ṣā-ve_ _ö̅s_ W. he is worthy to be a vizier; _i-sam la tân mi̅_ _ö̅s_ W. he is not worth such high wages; _la nûn-te tân_ _ö̅s_ W. he deserves extra-pay; _yid-smôn_ _ö̅s_ to be wished, desirable; _yûag_ _bya-bar_ _ö̅s-par_ _gyur_ he becomes adorable; _stûd_ _ö̅s_ to be praised, laudable; _bû̅r̅-ö̅s_ deserving honour Cs.; _tams-cûd-la_ _pög̅-pâi_ _cûd-pâ_ the punishment condign to all; rarely with genit.: _kûn-gyûs_ bû̅r̅-þûn _mêd-pai_ _ö̅s_ Mil. he is deserving of universal honour and respect, and even: _vjei_ _ö̅s-min_ he was not worth to be a king, for which more frq. the termin. is used: _yûag-mor_ _ö̅s-pa_ _zig_ Glr. the one that is the most deserving of being mistress, i.e. she that has the genteelst appearance, that is most of a gentlewoman; _grûgs-su_ _ö̅s-pa_ he is worthy to be his colleague, nif. Mil. — 2. more particularly in colloquial language: right, W. _ö̅s-çan, ô-çan*_; with a negative _mi-ö̅s-pa_ _ö̅s-mêd, _ö̅s-min*_ W., _mi-û-ba*_ etc. C. wrong (for the _rigs-pa_ and _mi-rigs-pa_ of earlier lit.); _mi_ _ö̅s-pa_ spyod-pa byed-pa Glr. to entertain illicit intercourse; _rûdâs_ _ö̅s-pa_ a lawful, _mi_ _ö̅s_ an unlawful matter Schr.; _û-min-gla_ _t-ûm-gâ*_ C. a wrong, immoral act, sinful transgression; _ö̅s mi̅_ _ö̅s_ _û-ve*- W. to discern between right and wrong; with regard to a man's words, credible, trustworthy, or the contrary. — Sch. has besides: _ö̅s _ëi_ yod, 'what other means or way is there?' and: _ö̅s sîpî-ba_ 'to finish (a thing) for the most part; to be good or tolerably good' (?).
ya 1. the consonant *y*, pronounced like the English initial *y*, in yard, yoke etc., in C. deep-toned; *ya-btads, ya-ta Glr.* the subscribed *y* or *w*. — 2. num. fig.: 24.

ya I. often with *yèig*, one of two things that belong together as being of one kind, or forming a pair, also one of two opponents; *mig ya-yèig lò-ba Pth.* blind of one eye; *tham ya-yèig Glr.* one of a pair of boots, an odd boot; *lag-pa ya-yèig-tu yser tògs, làg-pa ya-yèig-tu bù-mo Krid-de Dzl.* in one hand holding the gold, with the other leading his daughter; *stòh-pa dàn yàl-ba yin-yis ya ma bràl-bar Thgr.* the empty and the clear (emptiness and clearness) being inseparable from each other; *ya-ghàl* one of several, e.g. of three things Gram.; of six Læc.; *ya-do* in W. the common word for grogs or zlà-bo associate, companion, assistant; *ya-do có-de* to assist; *nyì-ka ya ya* C. they are equal to each other, a match, one as good as the other, *kò-la ya mè*, or *kò ya jì-ken mi dùg* C. he finds none that is a match to him, *di le-ke ya nè mi tòb* C. I am not equal to the task; *kài ya v. kà-ya; ya-mèd* = *do-mèd; tòb-ya adversary, antagonist; ya-zàr one-eyed; ya-mà-zùn and ya-mà-brla, ya-ya v. below. — II. root signifying above, up etc. (opp. to *ma*), cf. goù; adj. *yà-gi* (also *yà-kì Mil.*), *pù ya-gi* the upper or highest part of a valley Glr., *ri-bo ya-gi* the hill up yonder Mil.; *yà-gi* upper = heavenly Mil., opp. to *mà-gi*; *yar* and *yas* v. the respective articles; the word, otherwise, occurs only in compounds: *yà-rkan* palate; *ya-gàl* (for *skud*) ladder Sch.; *ya-gòun* above, over Sch.; *ya-mgàl, ya-mèà, ya-tèm, ya-tòg, ya-ràds, ya-rì* yà-sò v. mgàl etc.; *ya-mtà* the upper end, i.e. the beginning e.g. of a word, opp. to *ma-mtà* the end Cs.; *yà-sà* esteem, honour, love, shown to a person W. (= *ze-sà B., C.*), *yà-šè spè-ra* expressions of respect; *yà-šè pi-la zèr-na* if one speaks respectfully; *ya-sà-mèd-kàn* uncivil, regardless, reckless, unfeeling; *yà-sà có-de* to show love, regard, to treat with tenderness, to fondle, a child, animal etc., opp. to *mà-sà*, which however is less in use.

yà-Kà mutual revilings Ma.: ma smàd-la yàì yà-Kà sgrags mother and children abuse one another. Cs.: *yà-gà* bad reputation (?).

ya-gyàl v. ya I.

ya-nà(-ba) C. also *yà-nà-bo* (prob. for *ya-nàn-pà*) shuddering, fright, anguish, with genit. or accus. of that which is the cause of it Do.; *yà-nà-ba òmang-tsògs Mil.* a formidable host; *yà-nài gègs* terrible danger Pth.

yà-tà v. letter ya.

ya-tra prop. य a-tra (procession and य 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.

yà-do v. ya I.

yà-po butcher; executioner Schr.

yà-ba prob. = *yya-ba.* — Mil?

ya-bà-kà-ra Ssk. saltpetre Med.

yà-mà 1. the temples. — 2. a severe cold, cataarrh. Med.; *yà-mà rag* W. I have a bad cold. — 3. n. of a goddess, *brùn-mà.*

ya-mà-zùn unsymmetrical, incongruous, not fitting together, e.g. two unequal shoes; of religions, languages,
customs, that have sprung from heterogeneous elements; of behaviour: inconsistent; unheard of, prodigious, čo-širūl magic feats Tar.

yā-mtsan 1. wonder, miracle, supernatural occurrence, adopted also as the term for the miracles of Scripture Chr. Prot.; itūs-sam yā-mtsan ēi byuā Dzl. what signs and wonders have happened? yā-mtsan-du, ṇey-ba Dzl. to happen, to come in a marvelous manner; yā-mtsan-ste Pth. being a wonderful man; kyād-la, di-tsam viy-pa-med-pa ne yā-mtsan-čeo that you are ignorant is very strange (wonderful); *yā-tsem-po* C. marvelous, miraculous; yā-tsam-čan id. Schr.: 2. wonder, astonishment, amazement, vyāy-pa yā-mtsan čen-po skyēs-te Tar. the king greatly wondering; *yām-tsan tsür-če, čo-če* W. to wonder; yā-mtsan-gyi yās-so Tar. it is a thing to be wondered at; dé-tsam yā-mtsan-ṛgya med Mil. that is not so very astonishing.

yā-ya 1. Cs.: differing, diverse, yā-ya-ba diversity; yā-ya-bor ṛgyu-ba Sch.: a subject of dispute, contrariety of opinion.

2. yā-ya.

yā-yō crooked, wry, col. Cs.
yā-lād corselet and helmet, mail, armour, yā-yā-gyi of gold; also fig. B.
yā-sa v. ya II.
yā-lu-dā Judah, yu-lu-dā-pa jew Chr. Prot.
yā-ho-wā Jehovah Chr. Prot.
yā-yag a small mattock, hoe, čag-yag iron hoe, šin-yag wooden hoe Ts.
yā-yag-pa, prov. also āg-yag-po, seldom in B., but otherwise common in C. and W. good, in all its significations, both to men and things, = bezān-po; *dei pīla di yag-po* W. for that purpose this is good, fit, serviceable; *yag-po ḫē-pa* C., *ćō-če* W., c. c. la, to caress, to flirt, also in an obscene sense; yā-g po yā-g po well, well!

yān 1. (accented), again, once more; likewise, also, further, frq., yān yān Mil., yān da yān du Tar., yān-nas yān du Dzl. again and again; joined to adj. and adv. denoting a higher degree, still; yān Tūn Mil. still smaller, *di či-ga-lus yān du-ča big byuā Mil. that was still more pleasing than any thing before; yān syos Mil. still more in detail; *yān-ṇon-ṇag* 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. kyān, after vowels often oun, also, too, the Latin quoque, ēa yān, bdag kyān I too; ba če-ba yān Dzl. my eldest boy too; bōd-nams daun yān lidān-pa Dzl. having also merit; yān — yān —, both — and —; *di ya-n de yān both this and that, yēi-rol yān na yān both outside and inside; followed by a negative, neither — nor; yān slyly, with a negative: not even, kar-sā-pa-ni yēi kyān mi sbyin-no Dzl. I shall not even give a cowry for it; yān with a comparative (as above) still, sīvor-bas kyān thāg-par still more than formerly; as effect of a preceding cause, so then, kyenu de yān tse das-so Dzl. so then the boy died, bṣad-pa yān grais-med-do Dzl. so then there were people killed without number; enphat., even, rīz-pa ma lōn-par smra yān sēs-so Dzl. within a short time he was even able to speak; sna-cād kyān Dzl. even before this; kar-sā-pa-ni ḫun yān even so much as a hundred thousand cowries (I would give); also joined to a verbal root: tams-cād ānas kyān even if all without exception be gathered; although, btsal kyān 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.

yān-skyār 1. sbst. postscript. Cs. — 2. adv. again, afresh, anew C.
yān-ge v. yān-po.
yán-sgos v. yān 1.

yán-car Bhot. and Schr.

yán-lêti v. yán-po.

yán-šug the second of two final letters, viz. s after g, ù, b, m.

yán-trí, yán-gi-kā (spelling uncertain), is said to be the n. of a green stone, which is worked into handles of knives etc. W.

yán-dag-pa v. dag-pa.

yán-na or, in B., com. pleon. after the affixed an (yam, nam etc.), which in itself already expresses the or; it is also preceded by dañ; further, Thgy.; either — or —, yán-na (nī) — yán-na (nī). —

yán-sprul v. sprul-pa.

yán-po Cs., yán-mo* C. and W.*yán-ghe* Tś. adj., yán-ba adj. and sbst., light, lightness, opp. to léi-ba, q. cf.; — fig. yam-žin yán-ba what is soft and light, commodious and easy DzL; of food cf. léi-ba II;

weak, *de sañ yán-mo yin* W. this is a weaker, less emphatic, word than that; *ño yán-mo* C., W. cheerful, happy.

yán-ma early barley, v. nas I.

yán-mes-po great-grandfather, yán-mes-mo great-grandmother Sch.

yán-rtsal very high skill, consummate art Mil.

yán-rtshe the highest point, summit, fig. the height of perfection.

yán-tsal great-grandson Sch.

yán-ra W. buck, ram, he-goat = pâ-ra.

yán-la prob. = yán-na S. g.

yán-sos n. of a hell Thgy.

yán-spa 1. also -po, wide, broad, large, tais, sa-γizi a large or wide field, plain Glr.; yán-siû yraga-če-ba large and spacious, of a house S.O.; *gû-sa (or

neg-sa) yain-pa drug* W. here is much room; fig. *mig-yain*C., W. liberal, generous, bounteous; *yain-méd-la, yain-yain-pa-la* W. sudden, unexpected, unawares; *yain-岭 cö-če* W. to hang or throw a coat over, without getting into the sleeves; yain-sam byêd-pa id.; Sch.; *yain-hubb C., W. wide, of clothes. — 2. v. yêin-ba.

yánis-pa-cen, Ssk. बालाक. DzL and elsewh., city in ancient India, now Allahabad.

yain (= ya II, opp. to man III q. v.) what is uppermost, man-yain below and above Cs.; yán-na Cs.: above, in the beginning, in the first part; gen. yain stands as adv. or postp. with accus., = yain-la, yain-cād-(la), yain-cād-(la), above, in the upper part, leb-ba yain stēn-la yōl-de Glr. lit. above the navel standing out of (the water), i.e. standing in (the water) up to the navel; sta-zûr yain-cād DzL above the hips; lo-brgyod yain-cād Pth. above eight years old; otherwise when referring to time, always till, to; often preceded by nas, from . . . forth, Glr.

yain-bin dulcimer, musical instrument in Ts.

yain-pa adj., free, vacant, unoccupied, having no owner, of places and things that are common property, like the air, rocks and stones etc.; kyi yain-pa a dog without a master, vagrant dog; grał yain-la yod there are yet places unoccupied; of fields: untilled, fallow-ground; yain kyār-la ma ča, v. kyār-ba; yain-gar-ba separate, apart, by itself Lš., rgyal-rigs yain-gar-ba zib a separate dynasty, a dynasty of its own; yān-gar-du id., adv. Was. (281); rgya-yain the external world, rgya-yain(-gyi) nyên-pa Glr. a helper from the external world; sens rgya-yain-du ma sör-bar byos take care that the mind be not distracted by outward things; *yain ca-če* W. to disperse, *bug, nor tyin-ma, sam-pa yain son* W., the sheep have dispersed (or a sheep has strayed), the fortune is gone, the thoughts are lost, wandering; yain-du šug-pa to suffer (the sheep) to disperse on the pasture; nad yain-
pa wandering (contagious) disease, = yams Sch. (yam-pa to run about, to wander Sch., is rather doubtful).

yán-lay 1. member, limb, yán-lay bia arms, legs, and head Mag.; yán-lay skyón-can an injured or defective limb Lex.; yán-lay nyams-pa weak in the limbs, decrepit, crazy, = žâ-ba Lex. — 2. fig. branch of a river, branch of a tree; dygbnyen-gyi yán-lay yzün-bar byyio 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.

yab, resp. for pâ, father, rgyâl-po yab yam ysm Glr. the king and his two consorts; rgyâl-po yab yam denotes also king and queen as father and mother to the country Glr.; yab rgyâl-po-la ysol-to Dzl. he said to his royal father; yab-sras father and son, in a spiritual sense: master and disciple; yab-mês 1. father and grandfather. 2. progenitor, ancestors Glr.

yáb-pa, yyáb-pa 1. to lock, lock up, secure, cover over Sch., yab-ça things well secured, under safe keeping; yab-yob-pa to hide, conceal Sch.; yob or yyob-sa covered place, covert, shelter Sch.; yab riû-po portico, veranda, e.g. of the monastery at Tashihunpo; 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. yyôb-pa.

yâb-mo, yyâb-mo 1. the act of fanning, waving, lâg-pa yab-mo byel-cin ɔi-ba dying whilst waving the hand to and fro, considered as a sign of peace Do.; gos-kiy yab-mo byel-pa Glr. to beckon by waving with one’s clothes; hence fig. — 2. the bringing on, provoking, dgrû-boi of an enemy Mil., pûn-yêzi a calamity Mil.; yâb-mo jhe-pa or yyâb-pa to beckon to come, to bring (something adverse) upon one’s self. — 3. fan, riya-yâb a. a yak-tail fan Cs. b. kettle-drum stick Sch.; sbran-yâb fly-brush Cs.; rié-yâb ventilating- or cooling-fan Cs.; bsil-yâb pankah (Hind.), a large fan suspended from the ceiling and set in motion by means of a string. — 4. sail Cs.?

yám-bu = rdo-tsâl v. rdo comp.

yám-me-ba 1. Sch.: coarsely, roughly, of a coarse make, rough-hewn. — 2. Mil.: cûi kâ-na yâr-la yâm-me yseg he walked softly gliding across the water to the other bank.

yám-yóm Cs. also yam-yóm Thg. tottering, not steady Cs. yam-yóm byâl-pa to totter.

yams, yams-nàd Cs., nad-yâms Glr., epidemic or contagious disease, plague, mà-yâms a plague caused by evil spirits, v. mà-mo.

yar, from ya, up, upward, also yâr-la, e.g. yâzga-pa to look up Glr., yar-gro már-gro byâl-pa Glr. to travel up and down; yar mar yéâ-pa B., kyôd-çe W. resp., to walk up and down; yar-la kyêr soq bring or fetch up Pth.; yar ma sgâugs mar ma fôn-par Pth. as it would go off neither upward by vomiting, nor downward; yar-nas már-la from top to bottom; yar fôn-pa Thg. to come up again, from a depth; *yar mar fôn-mà-mâ* W. in every direction, all over; in such expressions as yar laîn-ba to rise, get up, yar gél-ba to increase, it stands pleon.; yar-la also denotes a relation to that which is higher, the intercourse with, the deportment towards, superiors (mâr-la the contrary) Glr.; esp. with reference to the transmigration of souls and their final deliverance: yar yél-pa to cut off the way to the three upper classes of beings, the so-called ‘good natures’, yar skyê-ba to be reborn in the upper classes, the reverse of which is mar grib-pa to sink down to the lower; yar drên-pa to draw or lift up to heaven.

yâr-ltos imitation Sch.
yar-ba to disperse, ramble, stray C. (="yan čā-chö* W.); to spring or leap off Cs.; to be scattered Sch.

yar-ba G.lr. a large tributary of the Yangtsekyang coming from the north, in western China, east of the town of Bathang; nevertheless Tibetan historians, from a partiality to old legends, describe it as flowing near the mountain of Yarlhasampo. V. Köpp. II, 50.

Yarlhasampo, a snow-covered mountain, between Lhasa and the frontier of Bhotan, near which according to tradition the first king of Tibet, งงง-appointed to, Nyal itsango, coming from India, first entered the country.

yar-ga branch, bough, frq., yar-gai tsol-du ramished S.g., yar-ga-can branchy, full of boughs; yar-fran Cs., yar-ga īren Sch. small branch, twig; yar-glāb a branch full of leaves Cs.

yar-ge 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 L.t.; of beer: to get stale, dead (W.: *yar čā-chö*); "(s)kug(s) gyāl-kan-la yal ča dug" W. the state is lost in going to the winner; yar-yel-ge bzhin-du G.lr. like the vanishing of the rainbow; yal-sel W. in a fruit the remnants of the withered blossom; to be obliged to yield, to be dislodged G.lr. fol. 25, but perh. the signification: to disappear is also here admissible; tus daṅ srog yal Dzl. body and skin are trilled away, are lost; *go-yal* (v. sgō-po) one who has lost himself by gambling and has thus become the slave of another; yar-bar, dör-bar, dūr-bar, 1. Sch. to annihilate, annul. 2. Cs. to despise, yən other people. Cs. yel-ba.

yar-yal Cs. 100 000 octillions, yal-yel čen-po a nonillion; yet cf. dkri-ga-pa.

yel-yol, yel-yol, *yel* inconstancy, inattention, carelessness Cs., Sch.

yas, from ya, 1. from above, bāb-pa to come down from above Cs.; above, yas-kyi the one above, the upper one Do.; yas-ns from above Cs., yas mas, a. from above and from below Cs. b. upward and downward Cs.; yas-byön coming from above Mil. — 2. off, away, yas ytön-ba, poñ-yas ytön-ba, ytor-yas byö-pa G.lr. and elsewh., to throw away. — 3. in comp. without, mta-yas without an end, endless, frq.; bgran-yas numberless Gram.

yi, 1. num. fig.: 54. — 2. in some combinations inst. of yid, so yi yed-pa yi(d) chā-pa 1. to forget, e.g. a benefactor G.lr. 2. more frq. to give up, to despair Dzl.; despondency, despair Mil.; yi-pri-ba a disliking, hatred Cs.; yi(d)-mūg-pa, yi-mūg-par gyur-ba to despair, frq.; yi-rān-ba to be glad, to rejoice, v. rān-ba; yi-ysād-pa Cs. = yi-mūg-pa.

yi-ga appetite, yi-ga gag, bag the appetite is lost, aversion, disgust is felt, yi-ga sdañ id. Sch.; čus id. Med.; yi-gar _on it is grateful to the taste, it tastes well Med.

yi-ge in comp. yig, 1. letter, yi-ge dbu-cas (W.*rom-yig*) the Tibetan printed letters, dbu-med (W.*l-a-yig*) current handwriting, of which there are again different kinds: dpé-yig the more distinct and careful, used in copying books, ḡyung-yig the cursory and often rather illegible writing in letters, and ｂam-yig, the very large and regular style invented for the use of elementary writing-schools (v. specimens of all of them in the lithogr. supplement to Cs.'s grammar). — yi-ge-drug-pa the six-syllable (prayer), the Ommanipadmehum G.lr. and elsewh.; yi-ge-bdun-pa and bryan-pa Mil.? yi-ge bāl-pa to learn reading and writing, yig-rtsis reading, writing, and cyphering; ḡa-yig the letter k. — 2. anything that is written, note, card, bill, document; inscription, title (more accurately ḡa-yig), esp. letter, epistle; yi-ge bṣag-pa a deposited document, bond Cs.; dge-sdug-gi yi-ge register of virtues and iniquities; yi-ge lタン a written answer G.lr.; yi-ge shin a, envelope, b. letter-case, pocket-book; yi-ge brī-ba to write a letter, sprīn-ba W.*kāl-chö* to send off, fol-

yi-dam (from etymol. subtilty written also yid-tags or yid-btags), 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.

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 bca-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 tutelar god, a deity whom a person chooses to be his patron, whether for his whole life, or only for some particular undertaking, and with whom he enters into an intimate union by meditation; frequently also it is a defunct saint or teacher (so e.g. the yi-dam of Milaraspa was rdo-rjeещan); 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.

yig = yi-ge as an affix, v. yi-ge.


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-yi nör-bu a jewel or talisman that grants every wish; yid-du ōn-ba adj., rarely yid-öṅ-po Mil. engaging, winning, pleasing, skyé-bo man-po yid-du ōṅ-ba Do. beloved with many; nice, pretty, of girls, houses etc., frq.; also yid-kyi inst. of it, e.g. yid-kyi mō a pretty lake Sbh.; nāi-yid ōṅ my dearest! my darling! Pth.; yid-du-mi ōṅ-ba tṣig smrā-ba W.ā to say some unpleasant word; whereas W.: *da yid-la yōṅ or juṅ* now it comes into my mind; nā yid-du mī rāg I do not recollect; C.: *yī-la ma son* it would not go down with him, he had no mind for it; nāi yid-la mī bab Tar. it does not please me, I do not like it; yid-la šar kyān rö mi myōn Mil. though you may fancy it in your mind, yet you do not perceive the taste; yid-la byēl-pa, dzin-pa W.: *cō-ē, bōr-ē*, to comprehend, perceive, remember, mind, take to heart, frq.; yid-kyis byēl-pa to do a thing in one's mind, fancy, e.g. sacrificing, like dmigs-la Thgr.; yid-kyis byās-pa fancied, imaginary, ideal Cs.; *yī-
kyi bgy-top C. to read mentally; softly, inaudibly; before many verbs yid stands almost pleon.: *yid kul-che* W. to exhort; yid kal-ba Sch. ‘mental suffering’, perh. better: to be uneasy, troubled, harassed; yid kril-ba to be mistaken; yid chad-pa v. yi-yod-pa; yid-cba-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. dād-pa); kyod-la chu rig yid ma čes-pas Mil. having become a little distrustful towards you; *yid (or dēn)-cē-vē-cēi spē-ra* W. credible words; yid-brtan-dkā-ba Tar. not to be depended upon, hardly to be believed; yid-yngis doubt; tē-tsom dāi yid-yngis ma byed čig Mil.; yid ämp-pa Mil. to be cast down, depressed, depressed; yid ṣrum-pa Mil. to prepossess, to infatuate; yid bloi-ba to be afraid, full of anxiety (?) Sch.; yid byul-ba, resp. tugs-∅ yun-ba Mil. to be sad, unhappy, discontented, la, on account of; na kor-bai čos-la yid-byaṅ-nas Mil. I was wearied of the way of (constantly moving in) the orb of transmigration; yid-∅ yun-pa to make discontented or weary; yid-mug-pa v. yi-mug-pa; yid čsim-par gyur-ba Dzl. to become satisfied, contented; *yid čsim cō-cē* W. to satisfy; yid-log-pa to be tired or weary of Sch.; yid-tāṅ Dzl. forward, rash, overhasty; yid-dūtis v. duṅ; yid-myos fuddled, tipsy; yid-smōṅ v. smōṅ-pa; yid-yōu-inis v. yōu-inis; yid-∅ sūbs Lexe.; Sch.: ‘a refractory, stubborn mind’, which however does not suit the connection. — 2. symb. num.: 14. — II. = yud, yid-tsam for yud-tsam, Wdū frq.

*yid-tags* v. yi-dags.

*yin-pa*, resp. and eleg. lāt-sa 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., noi yin that is mine, belongs to me; *di-pin za-nyi-ma yin* W. to-day is Sunday; gāṅ-nas yin Mil. whence are you? *di med-pas yin Pth. it is because this is not here . . . ; na bu-moi dūs-na yin-te Glr. when I was still a girl; *yin kyi-all C., *yin-na yau* W., C. for ‘on kyai yet, nevertheless, notwithstanding; yin-gran(-na) v. gran-ba extr.; yin for optat or imp.: de yin 1. so it is, yes. 2. that may be, mi dōd rui de yin Mil. if you feel no inclination, never mind, let it be so! dgrā-bo yin-na-ain yin Mil. if he is an enemy, let him be so! yin-na stands also pleon. with adverbs etc.: sīnar yin-na = sīnar Mil.; yin, so it is! yes! min, W. *man*, no! yin-min truth in a relative sense, yin-min-gyi tē-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, = mī ḗgs-pa; yul, dus, bdod, ḗgs-pa ma yin-par spyod-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-yin-par čos-pa jhe-* khen-la ten-sīg zer* C. whoever commits an improper action is called *ten-sīg*; hence also yin-min-right and wrong. — 3. v. min. Cf. moreover yod-pa and ḗgs-pa, which may be used for yin-pa, but not inversely. Sometimes it implies to mean, to signify: rūa de či yin Glr. what does this drumming mean? rgyal-po ko-ǎ-rǎi yin dgyoṅs the king thought (the prophecy) meant him, referred to himself; bgyo ma uḍ-du-yi yin 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: kyod-kyi lo gāṅ yin-pa-la ko-wo dgū-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: grā-bo yin I am going Mil., C.; kyod-lā lām-mkar yod-pa e yin? Mil. (are you having) have you a guide? dei nāṅ-na su yōd-pa yin? Glr. who is within? it is also joined to a partic. pf., when referring to the past: na-rāṅ-la skyes-pa yin Glr. I have born him; čād-pa yin-pas Glr.
because he is descended from . . .; ści byin-ba yë-b, Glr. what has become of him? dedus ści byas-pa yin Mil. what were you doing just then? so esp. W.: ẓer-pa yin, ẓer-pen* he has said it, *kāl-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: ści-ba yin Pth. I shall die; ṇuo su ẓēs-pa-la bskur-ba yin Glr. she shall be given to him, that will know her, find her out amongst the rest; grō-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: *lēb yin, lēb-bin* he will come, *tān yin* he will give.

Comp. *yin-toy-can* W. thinking one's self to be something (great), proud, conceited. — yin-taul Mil. property, attribute, ni f. — yin-lugs 1. circumstances, condition (= yinás - lugs?); kôin-rnam-kyi yin - lugs byod Mil. she related to him her circumstances. 2. nature or essence of things Mil.

<yib v. čar-yib eaves, shed Mil. nt., yet cf. the following.>

<yib-pa to hide one's self C., W.; čar yib byéid-pa Pth. to take shelter from the rain; *yib-te bör-chevron* W. to hide, conceal; yib-ma something hidden Sch.; yib-sa place of concealment, hiding-corner.>

<yin yis, termination of the instrum. case after vowels, po.>

<yu 1. sbst.? yu byéid-pa to calumniate Sch. (??); yu-na if it is true Sch. (??) — 2. num. figure: 84.>

<yu, yu-gu, ku oats, or a similar kind of grain, which, in case of need, may serve for food C.>

<yu-gur, yu-še-ra, n. of a country and people, Cs., which Sch. gratuitously identifies with Twain-gid; however Glr. p. 32 is stated, that Tibet derived mathematical science and works of art from the east, viz. China and Minyag (i.e. Twain-yid), 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.).>

<yü-ba handle, hilt, shaft, gri-gy ba haft of a knife; står-ya helve of an axe; bës-byu handle of an awl; thäm-byu leg of a boot Cs.; yu-ba-can provided with a handle, yu-med without a handle Cs.; yu-bcād 'shoes, slippers' Sch. (??).>

<yü-ba-eag Cs. = ü-bu-eag.

<yü-bo, yu-mo ox, cow, having no horns Cs.; for yu-mo Sch. has 'lind, female of a stag'; it seems to be little known. yu-mo srol-gon and yu-mo mdeo-byun names of plants Wdn.>

<yug (= bubs) 1. piece of cloth or stuff; gös-su ras-yug yëcigs-mi bdag-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 dār-yug, seems not to exceed much the breadth of ribbons Glr. — 2. for yud Mil.>

<yug-po, Ld. šig-pa oats, prob. the same as yu-ku.>

<yug(s)-sa, yug(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; yug(s)-sa-pa, also yug(s)-sa widower, yug(s)-sa-mo widow; yug(s)-pa being unclean in consequence of mourning; sāis-pa cleansed, viz. by the expiration of the time of mourning Cs.>

<yin-ba Med., *yin-pe* W., turmeric.>

<yin-ma, for nyin-ma, turnip Glr.>
white mustard, black mustard; grain of mustard-seed, as small as a grain of mustard-seed S.g.; oil of mustard.

**yul** 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; ยิ่ง tsam (ziq), ยี่ but one moment, ยิ่ง-强大 a Do. of a moment's duration; ตธ ยี่ tsam ยิ่งยี่-มา-ลา ยี่-มา-เมื่อ this life is but like a moment, the future without end; ยิ่ง-กยี, ยี่-ดู in a moment, e.g. ยิ่ง-สุ ยี่-พิม-ญ-น to get to a place S.g.; for a moment, น้ำมะ-ก่า-ลา ลิต-บู looking up to heaven Wdū. — 2. acc. to Stg. ku, fol. 53, **yul** is a space of time of longer duration, 48 minutes; acc. to Schr. in Bhot. = çu-ตสด 24 minutes. — 3. a **black** or coloured stripe on woven fabrics, ยี่-คัน striped, black or white W.

**yut-bu** = ยู-บู, ยู-บู Cs. (P).

**yud-yud** Sch.: ยุด-ยุด brid-พa a dim and indistinct glimmering before one's eyes.

**yun** time, when denoting a certain space or length of time, คถ คัง-พai ยัน tsam ma บัน-พar der ยี่-ญิ nas Mil. in no longer time than a flash of lightning takes he arrived there; ยัน ริน-พo, W. *-เม* a long time, ยัน ริน-พอร, ยัน ริน-ดู during a long time, ยัน ริน-พa- nas a long time since or past; ยัน มัน-พo บุด คำ ดู* W. a long time passes; ยัน ริน-นิ กัน-นา* W. by degrees, gradually; ยัน-ดู Glr. for a long time to come; ยัน คิ ริด-ดู how long? ยัน ติ-บู a short time.

**yum** resp. for ma, 1. **mother**, ถิ่น-เมย ยุน, ยุม ถิ่น-เม the queen mother. — 2. Ssk. मातृ. title of the third and latest part of the sacred writings, which contains the *Abhidharma*, or metaphysical portion (Kopp. I, 595. Burn. I, 48); Sch. mentions also an extract of it, ยุน-คัน.

**yim-pa**, only W. to strew, salt on food, ashes on the snow.
ternal world, (yet cf. no. 2); spyód-yul, q.v. — 2. the object or objects of perception by means of the senses; yûi yul drug the provinces of the six senses, viz. forms (the external appearances of bodies), sounds etc. Mil.; so prob. also: yul-rlams-la lôns-spyod-par rmôns-te Wda. dead to sensual pleasures; yul mi dzin-pa, or yêân-du dzin-pa Thgy. to perceive things either not at all, or not correctly; brjôd-pai yûl-las dâs-pa is stated to imply: exceeding the limits of speech, unspeakable, unutterable; bsâm-byai yûl-las dâs-pa = bsâm-gyi mi kyâb-pa frq. unimaginable, inconceivable, which term, however, does not seem to be fully adequate; also Was. (311) translates yul with object; cf. ynas, 5. — 3. weather, or rather in a more gen. sense, climatic state of a country, and condition of the beings in it, v. below yul-nân, yul-bzân.

Comp. and deriv. yul-kâms kingdom, e.g. of Nepal, China, Gôr. — yul-kâr country, province Gôr. — yul-gru id. Gôr. — yul-dgon v. above. — yul-nân C. tempest, yul-nân-gyi tsûb-ma the turmoil of the tempest Gôr.; also public calamities, such as famine, murrain etc., Gôr. — yul-cân 1. suited, proper, being in its place, fulfilling its purpose, Cs. (?) 2. that which is treated 'objectively' Was 311, cf. no. 2 above. — yul-cos characteristic properties, manners etc. of a country. — yul-lôns district, tract of country. — *yul tum-tum* Ld. the separate villages of a whole cluster bearing one common name. — yul-sê 1. district C.; W. 2. village magistrate. — yul-pa inhabitant, native, gan yûl-pa yin whence are you? what is your country? — citizen, burgher Mil.; yul-pa-rnams the people, the public Mil. — yul-po gen. with câ, a large country, Mil. — yul-dpon village magistrate, district judge. — yul-ryûgs region, neighbourhood Mil. — yul-ma a native woman. — yul-mi 1. = yûl-pa. 2. countryman, compatriot Do. — yul-mêd 1. improper, not in its place Cs. 2. rân-snañ yul-mêd bstân-du ysol Gôr. was explained: what has no place in my mind, what I do not know or understand, I beg you to teach me. — yûl-tso village, borough, = grôn-tso. — *yul-tsûd-zum-kân* W. land-surveyor, engineer. — yul-yûs v. yûs. — yul-bzân fair weather Cs., yet cf. yul-nân. — yûl-yod-pa = yûl-cân Cs. — yûl-len the mode of forwarding letters from village to village, instead of expediting them in longer and regular stages. — yul-bzâd geography or topography. — yul-sá dwelling-place, habitation W. — yul-srêd government of a country Schr. — yul-srêd = yûl-la dôd-pa attachment to one’s native place, the love of country and of home, Mil.

*yûl-ba, less corr. spelling for nyûl-ba Tar.*

**yus 1.** boasting, bragging, puff, yus câ don cân Mil. much bragging, and nothing in it, yus câ sès cân Mil. one that boasts much, and knows very little; yus brjôd-pa, byed-pa to boast Cs. — 2. pride, kôn yus ma câ zîg do not take too much pride in your heart Mil.; lâs-la byas yus câ-nâ nó-so cân the more a man is pleased with himself after his deed, the less (real) happiness. — 3. blame, charge, accusation Schr. (?) false accusation Sch. (?) yus byed-pa to charge, accuse Schr. — 4. ardour, fervour, transport, dâd-pa yus-kâys in the fervour of devotion, e.g. to shed tears, to fall down on the ground Pth. — 5. yus tiud-pa to fasten one cord to another, to knit or join things together Sch.

**Ye** ye, 1. Cs.: 'yê-ma beginning and eternity, ye-lûdn eternal'. This word is known to me only as an adv., completely, perfectly, highly, quite; yë-nas id.; ye-dâg quite clean, ye-rêdögs quite perfect, ye-nâs bzân-pa altogether good; with a negative following, not at all, ye ma âd I felt no inclination at all, ye ma zîg-par âdug Mil. he was not hurt at all, ye-nâs mi byed dgos that is not to be done by any means; ye-sês (vulgo Ld. *î-sès*) the perfect, absolute, heavenly, divine wisdom; less frq. resp. ye-mkyen; ye-sês bia the five kinds of divine wisdom, of which, acc. to some, every Buddha is possessed, acc. to others, only Adibuddha; ye-sês, in a great measure at least, is inherent
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yon (yod-pa) 1. Sch. yod-ma, W. yod-süi, pole or stick for stirring the fire, poker Mil. nt. — 2. v. yôg-po.

yon (yus-ba) throughout literature, together, generally universal, negatively, certainly. — 3. to exist, be on hand, be by one's side. W. all that is in it; yod-sa, pop. for yun-na-ba, place of abode. — 4. with genit. or dat. for to have (like the Latin est mihi I have): sū-la-ain yod ma yin Pth. nobody has ... yyyad-po-la gdod-pa çen-po yod-par dug the king seems to have yet a great wish; yyyad-moi yyyag- mo žig yod-pa de Pth. a maid-servant whom the queen had; so in a like manner without a case: giri žig yod-pa de Mil. the knife which he had about (him); yod -pa Thgy. the things which one has, tā vañ$a; etc. — 5. yod-par gyur a fut. of yod-pa shall or will be. b. to originate, appear, bsains-pai šul-du da-rui yan yod-par gyur-nas Dzl. as in the place of (the gold-pieces) that were taken away, always new ones appeared. c. to get, receive, kri ydugs kyān yod-par gyur čig Dzl. the throne should also receive a canopy! yod-par byed-pa to beget, produce, effect, frq., bu yod-par gyis și Dzl. get her a child!

Comp. Cs.: yod-pa-nyid existence, yod-min-nyid nonexistence; Sch.: yod -tān 'thoroughly clear'; yod-tsod yin 'it has the semblance of being' (?); yod-med a. being and not being, yod-med go-bzög snai optical illusions, when one imagines to see what is not existing, or the reverse. b. in W. yod is also used merely to give force to med, as *yod-med* there is not at all ...

you (yon) 1. gift, offering, of free will, to priests and mendicant friars, frq., zās-you a gift consisting in food, you bül-ba to bestow a gift, to bring an offering; yon-du bül-ba to present as a gift; fee, smān-you physician's fee Cs.; you sīö-ba to bless the gift received, to return a blessing for it. — 2. you-tan.
Comp. yon-mchod 1. = yon-bdag Glr. 2. for yon-bdag dain mchod-ynas Mil. dispenser (of gifts) and priest. — yon-bdag vulgo and in more recent literature for the shying-bdag of earlier writings, dispenser of gifts, entertainer, host, in point of fact identical 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'. — yon-ynas the receiver of a gift Cs.

FWHM yon-tan यन-टन (opp. to skyon) 1. good quality, excellence, valuable properties, e.g. the medicinal virtues of plants; also acquisitions, accomplishments, attainments, yon-tan slöb-pa to learn something useful Ptb. and vulgo; di bai yon-tan yin Dzl. for that he is indebted to the boy, this is the boy's merit; property, quality, in gen., e.g. the different tastes and effects of medicines Med.; also mystic or fantastic properties Glr. — bdag blus kyan yon-tan med Glr., even if one would ransom me, it would be to no purpose, not worth while; dod(-pai) yon(-tan) v. dod-pa; yän-yon v. yän-pa. — 2. num.: 3.

FWHM yon-po yön- po. यन-पौ 1. dull, heavy, blunt Cs.; yob-yön in-step of the foot Cs.; yob-lǒags 'the iron of the stirrup' Cs.; yob-cën = yob Cs.; yob-tág the stirrup-leather Cs.; yob-mtail the footing, yob-lǒi (Sch. yob-lǒi) the hoop of the stirrup.

FWHM yob-pa yob-pa. योब-पा 1. dull, heavy, blunt Cs.; yon-yom Ptb., yon-mea-ba Mil. id.

FWHM yon-po 1. dull, heavy, blunt Cs.; Tur.: yon-yor - ba; but the expressions tom-yör shaking, tottering, trembling, like an old man Mil., and mig-yör mirage, seem to indicate that the proper signification is trembling. — 2. oblique, slanting, Cs.

FWHM yon-gyur योन-ग्युर योल-गो, yól-ma earthen-ware, crockery Schr., Cs., dkar-yól china-ware, porcelain, frq.; yol-gör cup, bowl, Sch.

FWHM yon-po 1. sbst. curtain, yól-bas pre-ba Glr. to stretch a curtain over; yól-ba ten-pa Glr. to draw a curtain; yól-ba yed-pa to close the curtain (of a door), yól-ba byed-pa to open it Cs.; dar-yól silk-curtain, ras-yól calico-curtain; sjo-yól curtain before a door. — II. vb. 1. to be past, nyi-ma-pyed yol mid-day is past, it is afternoon (about 2 o'clock) Wilk. (v. nyin-zag); srod yol söi the evening-twilight is gone, it is complete night (about 11 o'clock) C.; nyima yól-la had day is almost over, evening is drawing on, Dzl. 28, 6; dus-las yól-ba to be past, both impers., it is past, it is over, and pers. he is past his prime, old, decrepit Dzl.; dbun dan êar dus-las mi yól-bas wind and rain setting in and ceasing at the proper time Dzl. — 2. also yóy-ba C., dbyol-ba, byol-ba to evade, shun, to go not to a place, mig yól-ba to look away; *ló-yol cem-po yin* he is very shy of work, averse to labour C.

FWHM yos योस 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 is much relished by the people; bras-yos rice, thus prepared S.g. — 2. hare, but only as an astronomical term, yós-lo the hare-year.

FWHM yag, chag, the yak, Bos grunniens (reckoned by the Hindu among the antelopes), fem. v. bri-mo; po-yag male yak; po-yag uncastrated yak-bull; *yag-rû* horn of a yak, also n. of a plant, Morina Ld.; yag-rog-zol-cën a very long-haired, shaggy yak Sch.

FWHM yan या 1. Ssk. श्र, synon. dpal, happiness, blessing, prosperity, yayan čags blessing comes (from), grows (out of), nif. Mil.; sor it departs, it is gone; yyan-sknyob, yyan-gags Schl. 263, *yan-čag* W. a calling forth of blessing, sacrifices and other ceremonies performed, in order to secure happiness and prosperity. — yyan-sknyob propitious stars or aspects; the lunar mansions no. 2
to v. rygyu-skár. — yyan-'kig beggar’s bag of the Lamas. — yyan-'can happy, blessed, prosperous, yyan-méd the contrary. — yyan-yig a written benediction Glr. — yyan-thá a deity of the Shamans, dispensing happiness Sch. — 2. gulf, abyss, gen. yyan-sa also yyan-yzan; ji-tsam mto bzin yyan-sa čé so high as you stand, so deep is the gulf; lus yyan-du yétn-ba to plunge, to precipitate one’s self Dzl.; yyan-du or yyan-la tün-ba to fall down Dzl.; mčőn-ba to leap Glr.; nán-so-ni gi yyan-la, kör Pth. he totters on the brink of the abyss of hell; yyan-sa-las dzin-pa to snatch from the abyss, to save Thyy.; brag-yay-n-yzar rocky precipice Mng.

**gyan-tí Sch.:** ‘the precious stone chas’.

**gyan-tse Mil. nt., C. a bowl or cup of clay or wood.

**gyan-lugs C. also yán-lis, = yzan-yos skin of an animal, used for clothing; Mil. also fig.: bzód-pai yyan-lugs gyon he wrapped himself in the mantle of patience; yyan-yzi Leex. יזני, skin of an antelope, the customary couch of the members of religious orders; also skin, couch, covering, in general Pth.

**gyan-pa Leexx. 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.

**gyab, yāb-pa, yāb-mo v. yan etc.**

**gyam Sch.:** ‘the following a good or bad example, with the respective consequences(?).’

**gyan-pa Sch.:** ‘a certain stone’; *yan-ján* W. a slab of slate, roof-slate, for yya-span.

**gya 1. rust, incorr. verdigris; lčags-gya id.; lčags gya čags Lt. iron rusts; *ya kör, or jyu, or yon* W. id.; *ya cád-cé* W. to scrape the rust off (from metals), to clean, polish; yya-dag-pa freed from rust, clear, polished, e.g. a mirror; yya-pa rusty Sch.; fig. for infection, contamination Mil.;

**gya-dril-ba** to be mouldy Sch. or more corr. to get rusty, to get covered with foul extraneous matter; lé-la yya-dril byed Lt. the tongue gets furred. — 2. also yya-ma, vulgo *yā-mān*, slate, slab of slate; yya-span 1. id. 2. Cs. also oil of vitriol, sulphuric-acid (?); 3. in C. verdigris; yya-tāg a line drawn with a slate- or lead-pencil. 2. slate-pencil, lead-pencil, also yya-smug. 3. bolt, bar, yya rygb-pa to bolt, to bar, yya yēb-ba to unbolt, to unbar; yya-sir = yya; *dzin-ya* C. pin. — 4. v. yya-ba.

**rýa-kyi-ma** Lt. n. of a plant, in Lt. a small high-alpine Saussurea.

**rýa-ba 1. to shrink, to start up, in consequence of a sudden irritation, tickling etc., to shudder, skyi-yyyya-ba id. Mil.; W. =*ya čüg-ce* to cause to shrink or start, to tickle, Cs. also: yya-ba to feel a horror. — 2. to itch, del las yya-bas Dzl. because he felt an itching.

**rýa-yá C. *ýa-*ya*yes! in speaking to inferiors.

**rýa-li maple Sik.**; the dried leaves of it are said to be boiled by the poor instead of tea.

**yá-dám Lex., oath(?) Sch.**

**yár-ba to borrow, to lend; to hire; with reference to money, only provinc. (Lt., Ts.); pó-brain-nas már-me yýár-te Glr. having borrowed a lamp in the castle; ynas-tdán yýár-ba Tar., C., *yān-sa yir-cé* W. with la, to ask for reception, night-quarters; kán-pa yýár-mkan lessee, tenant, lodger; yýar byed-pa = yýár-ba Sch.; *pán-yár čó-cé* W. to succour a person by an advance of money; pā-yýár step-father, ma-yýár step-mother, bu-yýár adopted child; yýár-po credit for what has been lent, advanced; *yýár-po táó-cé* W. to lend, a thing, Schr. to let, lodgings.

**yýar-tsus food, nourishment, victuals Sch.**

**ýás-pa right, ýás-ma the right hand, ýás-na on the right(hand), ýás-su to the right, ýás-nas from the right;**
mig-yyás the right eye, lag-yyás the right hand, vkan-yyás the right foot; yyas-nos, -yyógs, -lôgs the right (hand) side; yyas-yyón right and left; yyas-yyón-la tî différent to look all round; yyas-rû 1. the right wing. 2. p.n., district in Ts.; *Ye-ru tsân-po* n. of the principal river in Tibet v., tsân-po.

**yyen**, yyen-drum, yyen-drôm, the front-turkois in the head-dress of females; *vâ-yyu* little turkois-stones; *yyufrq* for turkois-blue; *yyu-dâm* W. the ribbon on which the turkois-stones of the head-dress are fastened; *yyu-mtsô* a blue-glittering lake, po. Mil.; *yyu-zûn-men-tog* forget-me-not Sp; *yyu-rîl* a mane of turkois-colour Glr. — *yyu-rûn* for *yyuii-druû* Glr.

**yyug-pa**, incorr. spelling for *dbyâng-pa*.

**yyun-drôn,Paidkika* (also *yzâ-yyu*), the cross cramponee, the principal symbol of the Bonpos, but also much in favour in Buddhist mysticism and popular superstition; *yyun-drôn-pa* = bôn-po; *yyun-drôn dgon-pa* the Buddhist monastery Lama Yurru in Ladak, v. Cunningham.

**yyun-ba tame**, opp. to *ryod*.

**yyun-mo** (Lxe., श्रेष्ठिका, a libidinous woman), Cs.: ‘a woman having always the menses’.

**yyur** 1. sleep Sch. — 2. v. *yyul-kâ*.

**yyur-ba** Lxe., C. also *yór-ba* to droop, to hang or sink down, of fading flowers etc.; *yyur-zâ-ba* Lxe. w.e.; Sch.: what has become ripe and eatable.

**yyul** Schr.: army; Cs.: battle; neither of the two meanings appears to be quite exact (cf. *dmag*); prob. both *yyul* and *yyul-nô* denote an army facing the enemy and ready for battle; *yyul-las* *râyül-*ba and *râm-*pa to conquer and to be conquered frq.; *yyul gyêl-*pa Do., sproód-*pa Do., Pth., *slâb-*pa to fight, strive, struggle, daû with; *yyûl-du* or *yyul-iôr zûgs-*pa to go to battle Do.; *yyul sôm-*pa to prepare for battle Lex.; *dug bâî* *yyûl-nô zûg-*pa to repulse the warlike host of the five poisons Mil.

These words appear to be not everywhere current, but provinc., cf. *kô-yyu*; *yyul-ka* *ryûg-*pa Sch., *yu-rî* *lah-*pa* C. to thrash.

*yyôl-ba*, less frq. *yên-ba*, pf. *(y)yeins* to move a thing softly to and fro, e.g. an infant on one’s arms, to hull it to sleep Thgr.; esp. with reference to the water; *ças* *yyeins-te* moved by the waves to and fro Dzl.; fig. to run to and fro, like a hunted hare Ma.; to stream into, to overflow, *yul-kâms-su* a country, to inundate it, of floods, hostile armies etc Ma.; to rummage, turn over, *dpô-*rnams books Mil — 2. to turn off the attention, to disturb the mind, *yyûl-*pa spyan *yyûs-*pa daû Glr. the king looking away, directing his attention to something else; *sems bûd-kis* *yyûs* Mil. the soul is disturbed by the devil; *ças* *ddô-*rnams *yyûs-*par *byêl-*pa Thgr. to put out or confound those that are seeking religion; *ma-yyeins-*par *nyôn-*di now be all attention! *yyûs-*ba, *yyûs-*pa sbst., inattention, wandering, absence of mind, *yyûs-*su jûg-*pa Thgr. to give one’s self to inattention; adj. *rnâm-par* *yyûs-*pa very absent, wandering; *rnâm-par mi-yyûs-*ba or *yyûs-*pa quite attentive, not to be disturbed by anything, inexorable, a character in which Buddha excels, and which every one of his followers must strive to attain. — 3. sbst. *yyûs-*pa divergence, pleasure, recreation, *yân(s)-*pa-la *cî-cê*, resp. *tâg*yân(s)-la (s)kîol-*cê* W. to take a walk, *yân(s)-*pa sê-*cê* W. to be playful, like children, kittens etc.; jest, joke, *yôn-*pa man, don-dâm yin* W. I am not joking, I am serious; *yân(s)-*pa-*tan* W. jester, buffoon; *yôns-dô-*kî ëa-krâm ma yin Mil., these are no falsehoods spoken in jest. — *yyeins-*ma, a wanton female, prostitute Sch.

**yyen**, *yyen-*shôîr-*ba* S.g. to calumniate n.f.
It is 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 *dod-pas, or *dod-pa-la, adding lóg-par, as: *dod-pa-la lóg-par yyém-pa, or it stands alone as in yyém byéd-pa, signifying 'to commit adultery, fornication' Dzl and elsewhere; log-yyém sbst.

**yyér-ka (vulg. *er-ka), bell, set of bells, or peal Glr.**

**yyér-po wise, prudent, circumstances, thorough-going Sch.**

**yyer-bāg Lex., Sch.: a light, luminous place.**

**yyér-mā Med. frq., Guinea pepper, *Capsicum W. *nyér-mā*: yyer-śū-pā medicinal herb S.g.**

**yyel-ba 1. to be idle, lazy, slothful; idleness, laziness; yyel-ba-méd-par incessantly, continually, e.g. to pray, to guard Mil., S.O. — 2. tugs yyel-ba resp. to forget W.**

**yyo (rarely yo) craft, cunning, deceit, more frq. yyo-sygy, yyo-zöl; yyo-ban crafty, deceitful, yyo-méd honest, yyo byéd-pa to deceive.**

**yyo-ba I. vb., pf. and imp. yyos, 1. to move, to cause to change place; to be moved, agitated, shaken, ynam sa yyo-so heaven and earth were shaken Dzl; des nī sa di yyo-bar gynur thereby the earth may be shaken Do.; to bend, incline, tilt, e.g. a vessel; *ziug-po yos toin* W. make a bow! sku yyos-par gynur-to the image began to move Glr.; sa-yyos earthquake; to begin to move or to march Ma.; tugs-rje ythi-nas yyos-pai rtags it is a sign that his heart is moved by grace Mil. nt.; dge-bai yyogs-la du-sès cuin-zad kyain ma yyos he did not allow the least virtuous impulses to rise (in his heart), he kept down every sense of virtue; yyo-ba partic, continually moving, restless, uneasy, of the mind Mil., mi-yyo-ba unmoved, immovable, n. of Siva and of other terrifying deities Glr. (cf. अच्छ Will.) — 2. to prepare, victuals for the table yyo-**

**subyd-paid.: yyós-ka kitchen, bake-house, yyós-mkan baker, cook.**

II. sbst. moveableness, mobility, yun-zin ybo-nyid an easy mobility Wdā.

**yyog (v. yog., og) Tar. and elsewhere; usually occurring in the more definite form yyog-po, servant, man-servant, yyog-mo maid-servant, female servant, waiting-maid; when distinguished from kōl-po, kōl-mo and bran, it denotes a higher degree, e.g. yyog-mo yyis two waiting-maids and besides 500 kōl-mo maid-servants Pth.; yyog-po daũ yun-yog dai nyin-yog servant, servant's servant, and the servant again of these Pth.; mii yyog byéd-pa to be in a person's service, to obey a person; dön-yyog master (mistress) and domestic, master and attendants, frq.: naď-yyog, a nurse, one that tends sick persons Dzl; yyog-kör attendants, e.g. yyog-kör bēu-drāg attendants and retinue of 16 persons, kōr daũ yyog id.**

**yyog-nai-zān a house-servant C.**

**yyog-pa, pf. and imp. yyogs, rarely yog-pa 1. to cover, bu gōs-kyis yyog-pa to cover a child with a garment Dzl., mgō-la rlzā-ma yyog-pa to cover one's head with a pot Glr.; also: rlzā-mai mgō-la drābas yyog-pa to cover the opening of a pot with a wire grate Glr.; yyiī pāgs-pa yyogs the external cutaneous covering appears (in the embryo) S.g.; ri-mgo ka-bas yyogs the hill-tops were covered with snow Mil.; to pour over or upon, to cover in pouring, krā-ggis with blood Dzl.; to overlay, with gold Dzl.; to sprinkle over, besprinkle. *sig-pa-la tāg* W. the wall with blood; to stew over, "Kā-la gog-tāl" W. ashes over the snow. — 2. to pour away, to throw away; so W.; the people in W. understand the words Dzl. 6: *ma yogs-pai thi-gam* 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.**

**yyogs 1. cover, covering, mgö-yyogs Lex. covering for the head, cap; also fig. and po. for self-delusion, self-de-
ception (prop.: a veiling of the head) Mil.; stei-yyôgs, stod-yyôgs upper-garment, mantle, toga, smad-yyôgs trowsers, breeches Tar. — 2. cover, envelope, yyôgs-can having a cover.

ra 1. the consonant r, always pronounced with the tongue. — 2. num. fig.: 25.

ra stands for: 1 râ-ba, 2. râ-ma, 3. râ-mdâ, 4. râ-ro.

rwa (cf. ru) 1. horn W. *râ-êc* id. — 2. sting e.g. of the scorpion. — 3. Sch.: ‘the inward side, the horn-side, of a bow’. — rwa-can horned. — rwa-snyiû the pith of a horn Cs. — rwa-myig ‘the first germ of seed that appears after sowing’ Cs.; rwa-rtsa ‘the root or bottom of a horn’ Cs., rwa-rtsa ‘the top or point of a horn’ Cs., rwa-dna S.g. (f.).

râ-gan, in comp. vag, brass, râ-gan-gyi bûm-pa, vag-bûm brass cup, can, vessel, vag-duân a brass trumpet; vag-skycla Sch.: white-copper, packfong, German silver.

râ-sgo hoof, claw C., W.

ra-nye, provinc. for zâ-nye lead.

ra-nuye an officinal root Med., Sch.: carrot.

ra-ti Cs.: ‘a small weight, a drachm (60 grains)’; but râti (not to be found in Will.) is prob. the Hindi word for रक्षित, the seed or grain of Abrus precatorius, as a weight about = 2 grains.

ra-mdâ help, assistance (Cs. also: companion, assistant), ra-mdar bôdpâ to cry out for help Glr., ra-mdar sbrön-pa Cs. to call (upon a person) for assistance, ra dëgspa W. *ram tìg-êc* (cf. zabs dëgs-pa) to help, to assist Sch., ra dren-pa id. Mil. nt.: ra-mdpa pa helper, assistant Glr.; ra-mdâi dpuâ-tsûg auxiliary forces or army Cs.
ra-sná n. of a medicinal herb *Wá.n. 166, = sgrón-siìn fir-tree.

ra-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-chan(?) ra-ldán having an enclosure, fence, wall etc. Cs.: smyig-mai rá-ba bamboo-hedge, bambú-fence, tsek-mai rá-ba thorn-hedge, thorn-fence, śiṅ-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, kunra, v. kun; kríms-ra place of execution; lćán-ra garden with willow-trees; nyág-ra(?) wall of stones put loosely together *Ld.; rí-a-ra stable or pen for horses; rló-ra 1. stone-wall. 2. circle of dancers; -yyyy-ra v. rags. — bá-ra cow-house, pen for cows; vtsig-ra Sch.: wall round a court-yard; brtsón-ra v. brtsón; lúg-ra sheepcot, sheepfold; śiṅ-ra v. above. — ra-sňul the remnants or traces of an old pen. — 2. the first of the three (or two) months of a season, zla-ra-ba.

ra-ma (rarely ra *Glr.) goat, she-goat, frq. — ra-kyá bag made of a goat's skin. — ra-skýes *Tar.; Sch.: a gelded he-goat. — rá-gu, 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-tön 1. a he-goat of two years C. 2. a gelded he-goat W. — ra-dó(?) thread made of goat's hair W. — ra-bpůgs 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-sá goat's flesh. — ra-stóg a coat made of goat's skins.

ra-méd infallible, certain, sure Sch.

ra-mo-čé n. of a plain near Lhasa where the Chinese wife of Sraubtsangampô ordered a large Buddhist temple to be built *Glr.; as a com noun v. sub rá-ba.

ra-ri Sch.: ra-ri-méd-pa neither high nor low.

ra-ril treddles, dung of goats.

ra-rés = rés-mos, *skyid dung ra-rés yon' dung* *Ld. good fortune and misfortune come by turns.

ra-ro 1. intoxication, drunkness.

2. intoxicated B. and col.; *Sch.: rá-ro dân-po bag-méd-pa, v. sub *bag I. rá-ro gnys-pa glai-po-čé smyon-pa dáu dra drunkenness while continued resembles a furious elephant, rá-ro žúm-pa sì-ro dra the end (of it) resembles a corpse; ra ži or sáins, also ydáins (?) W. the drunken fit is over; rá-ro-bo B., C., rá-ro(-čan) W. intoxicated, drunk, rá-ro-bar byód-pa to make drunk Dzl., rá-ro-bo-la sáins-te having come to one's self again after a drunken fit, being sober again Dzl.

ra-sá-prul-snáá n.of a Buddhist temple erected in Lhasa by the Nepalese wife of Sraubtsangampô *Glr.

ra-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.


and và-hu and và-hu-la v. sgra-péán.

rakta *Ssk. blood, saffron, minium, cinnabar *Mil.

rag 1. sbst. v. ra-gán. — 2. adj. (Ssk.: *adhina) subject, subservient, dependent, rag lás-pa or lás-pa B., C., *rag-lbod-pa* W., with la, to depend on, de kyöd-kyi nús-pa-lá rag-lás that depends on your strength *Mil.; dubs ríub-pa sens-la rag-lás-pa yin breathing depends on the soul Stg.; tso-ba yéán-la rag-lás-siṅ as they depend on others for their lives Tar.; Bhr. 22 kyöd rgyal-srid byed-lá rag-go *Schf.: 'regno operam nava!' — 3. W. for req, grags, dreags, sbrag, v. rag-pa; rag-can W. for drigs-pa-can proud, haughty; for grags-can famous; glorious, splendid; angry (?)

rag-pa 1. vb. W. for rég-pa to touch, feel, and in a more generalized sense.
rag-ma I. W. adj. to the gerund *rag-te* (sbrag-ste): *be-rag gyu-dán* (lit. ydan) *rag-te* a fillet together with a strip set with turquoises. 2. prop. n. of a village Mil.

rag-si n. of a country.

rags 1. dam, mole, dike, embankment, also ču-rags, ču-lón — 2. any construction of a similar shape: pág-rags (also pág-ra) intrenchment, breast-work; páb-rags stack, rick; sín-rags stack of wood.

rág-pa coarse, thick, gross, lús-kyi rmán-pa prá-rág-rnams Wdā. the more delicate and the coarser component parts of the body; rág-pa dbáu-du byas-na Wdā., reckoning one with another, on an average; rough, as in: rág-rtsis-su by a rough estimate Tar.; rág-pai mi-rítág-pa dañ prá-bai mi-rítág-pa the perishableness of the whole mass and of the single parts Thgy.; yán-la gág-rags-prob.: strong, firm limbs Pth.; of Buddhas is said that they appear rág-pai tsül-ggis i.e. bodily, or substantially; rág-ris byed-pa Sch. to work, mould, form, sketch etc. roughly.

rañ 1. self B. and col. (nyid, with few exceptions, is, in W. at least, colloquially not in use) na-rañ kyod-rañ I myself, thou thyself etc., in col. language also = I, thou etc.; sometimes the person is only indicated by the context, the pronoun I etc. being omitted; rañ-čag, rañ-rnams plur.; rañ-gi my, thy etc.; čin-ma de rañ-gi lís-la čaṅ-gas-pas this wife fond of herself, in love with herself Dzl. (yet cf. de-rañ, below); des rañ-gi ma yin-par ríg-mas he perceiving that it was his own mother Pth.; rañ-la rañ-gis skra béd-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 če-ba Thgyr.; rañ-la bu měd-na if a man has no son of his own Mil.; rañ-gi sran-ba to keep, to guard one’s own property Thgy.; *rañ mi-dŏg-pa kyen tsăn-ma* C. all the disagreeable things that fall to one’s lot; in compounds: rañ-sëms one’s own soul (opp. to yăn-bis) Mil.; v. also gér-ba extr. rañ-rig rañ-yald rañ-bde ysum self-created knowledge, clearness, and happiness (the three fruits of the spirit) Mil.; rañ-srīg rañ-gis yód you will take your own life Glt. 2. spontaneously, of one’s own accord, žal-zás rañ-ďi-nó Dzl.; rañ-byon-pa, rañ-byuñ-ba originated of itself, v. below; rañ grol-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-grol-ba 2. 3. just, exactly, precisely, the very, de rañ the very same; de rañ yin so it is! exactly so! Just so! *dá-ta rañ* C., *dá-ći rañ, dā-ga rañ* W. just now, *dĕ-ri rañ just to-day W.; already, sidā-mo rañ already early in the morning Mil.; barely, merely, the mere, the very, na dan þrād-pa rañ-gis by the mere meeting with me Mil.; mi rañ a person travelling all alone, i.e. without baggage, horse or companion Kun.; mo-rān v. mo. — really, indeed, actually, truly (the verb being repeated): mi-la-rās-pa de yin rañ yin yam nam? art thou really that same Milaraspa? *yon rañ yon-gyu yin* C. he will truly or certainly come; even, sōn-pō rañ byas now they even hated him Mil.

Comp. rañ-skal a person’s own share.

— rañ skyu (?) tūb-pa Sch.: to act after one’s own mind. — rañ-skun ver vinegar Cs.(?)
— ráin-ba Sch. = ráin-bu? — ráin-könis = ráin-kid territory, district C. (?) — ráin-kos one’s own worth, affairs, necessities Sch. — ráin-grub not made or produced by men, self-produced. — ráin-dga-ba free, independent, ráin-dga-pa an unmarried man Sch. — ráin-rgyul 1. Sty.: = ráin-sangs-rgyás. 2. ráin-rgyal-gyis gró-ba Sch.; to live after one’s own option or pleasure (?) — ráin-rgyul Sch.: ‘die eigene Ursache, Selbstfolge’ (?)! — ráin-nó one’s own nature, des-pa to know Mil. — ráin-nyid himself, herself etc., one’s self Mil., ráin-nyid gról-ba to deliver one’s self Thgy., bdułi ráin-nyid the devil himself in his own person Tar. — ráin-tág mill, water-mill. — ráin-mtöön pride, self-complacency, self-sufficiency Mil., Glr. — ráin-dön one’s own affairs, one’s own profit, ráin-don byéd-pa to look to one’s own advantage Do., ráin-död selffitness, v. ráin-rtsis, — ráin-snà v. sub snà-ba; Sch. also: self-born. — ráin-po Cs. = po-ràin an unmarried man. — ráin-bábs v. babs. — ráin-bu 1. Cs. single, alone, ráin-bur adv. singly, alone, without a consort. 2. Cs.: a single life (?) 3. Schr.: one’s own child. — ráin-byuṅ, ráin-byönd self-born, having originated of itself, = ráin-grub freq. ráin-dbaṅ independence, liberty, ráin-dbaṅ tön-pa to become free Glr.; yndás-la ráin-dbaṅ-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 ráin-dbaṅ-med Mil.; *ráin-waṅ jug-pa* to set free C.; — ráin-dbaṅ-can free W. — ráin-bar Cs.: ‘mustel’, in W. it is only used for pistol; *ráin-bar jug-rag* W. a revolver. — ráin-mo Cs. =mo-ràin an unmarried woman. — ráin-rtsis the opinion which one has of one’s self, ran-rtsis dāñ ran-död ma če zíg think little of your own self! Mil. — ráin-bzin, स्खर्चन, natural disposition, state or constitution, nature, temper, ráin-bzin-las ydzan-du gyur-ba to change one’s natural constitution Wdz.; bab dé-ltar če-bai ráin-bzin-gyis as a natural consequence of so heavy a snow-fall Mil.; — ráin-bzin-gyis of itself, by itself, from its very nature, naturally, spontaneously DzL, in col. language, ráin-bzin-nos id., also for self in the sense: I, he etc. without the aid and independently of others; byzin-ba līnai ráin-bzin-gyis dus di this body participating of the nature of the five elements Wdz.; drai-poi ráin-bzin-gyis yig for ran-bzin-dan yin-pai yig Sbh. — ráin-zin ýa-pa* C. needless words, where it is a matter of course; also: talk without any serious intent; *de da ran-zin-la zèr-de zíg yod* W. that is nothing but talk. — ráin-bzö. 1. Lex.: the right, proper form (of a word) 2. self-determination, opp. to a punctilious adhering to tradition Mil. — ráin-rain each... himself, each... his, her, its etc. (not reciprocally, as Sch. has it), ráin-rain-gi khii yig-tu sbas he buried each (idol) under its own seat Glr.; ráin-rain-gi lewr ysal each (subject) will be explained in its own chapter Lt. — ráin-rain-lao each (final consonant) has itself (joined), i.e. is doubled Gram. — ráin-ré 1. — ráin-rain: ráin-réi sna-tág ran-rés zuig each may lead himself, may be his own guide. 2. we, ráin-réi so drün-na at our own door Mil., ráin-ré-nams we (the Lamas, opp. to the laymen) Mil. 3. polite way of addressing, for our you or the German ‘Sie’ Thgr.? — ráin-sūgs-la of itself, spontaneously W. — ráin-sa, ráin-so one’s own place, ráin-sa dzin-pa to maintain one’s place, one’s station Mil., prob. like ráin-myo sön-pa; ráin-sar, ráin-sor 1. bzą-ga-pa to put (a thing) in its place, fig. for: to leave undecided, to let the matter alone, nī f. Mil. 2. of itself, e.g. ráin-sor žig (a storm) abates of itself. — ráin-sangs-rgyas Prateyekabuddha, 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.
ran-ron-can Cs. rough, craggy, uneven.


ran-po Sch. rough, rude, unpolished.
rad-pa W. for bgrab-pa.

rad-ród v. rod-po.
rán-da (Pers. دان, د) a plane Ld.
rán-pa 1. vb. and adj. to keep, or keeping, the proper mean, to be proportionate, just right, adv. ran-par moderately, rán-par sro warm yourself moderately (tolerably) Lbt. zsas-sod rán-par zā-ba to eat moderately S.g.; di-tsam ni rán-no this is about the proper measure Dzl.; with the root of the vb.: žin rán-rán-nas as it was (the proper) time for harvest Dzl., gro-ran it is time to go Pth., si ma rán-par ši-ba to die an untimely death; bāg-mar yun-rán-pa dan when it was time to give her in marriage Dzl.; not so often with a sbst.: rtsás-ma rán-tsa-na when harvest-time had come Mil. — 2. rtsa rán-pa C. shave-grass, Équisetum arvense. — 3. col. for drin-pa to lead (water); for bran-pa v. tags.

rab I. superior, excellent; the eldest, of three sons, opp. to brin-po and ta-chün, frq.; gan-zāg dba-po-rab-rnas very able or clever persons (opp. to brin-po or táma having moderate or very little capacity) Mil., Thgr., inst. of which rab brin ysum is often used Thgy.; tēbs-na rab if rightly understood, that will be the best Thgr., frq. for: so it is right, that will do; much, plentiful, rab-skra’i óg-nas also with a full head of hair (you may be a holy man) Mil.; rább-tu adv. very, with adjectives and verbs, rābb-tu sdoms lock (the door) well Dzl.; rāb-tu kros-par gyur-te Tar.; it occurs also in the following phrases: rāb-tu byin-pa to receive or admit into a religious order, rāb-tu byin-ba to enter into a religious community, to take orders, slod-dpon čos-banis-las being with, or being ordained by the teacher Chosbangs; rgyal-poi rigs-las (to take orders) as a descendant of the royal family, of the caste of noblemen Tar.; rāb-tu byin-ba he that has taken orders, a novice, or in gen.: a clerical person; rab-byin is also the name of the first year of the cycle of sixty years; rab-tu ynas-par bya-pa, mdzid-pa e. ccc. 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 Glt.; rāb-tu byed-pa (also erron. byed-pa) Cs. to analyze, but Tar. 96 it is equivalent to ṭhuk or treatise, dissertation. rab-byāms-pa v. byāms-pa; rab-dog the second in rank, next in value, excellence etc., thus Dzl. 92L, 5 (as a better reading for bni-mo); rab-yūns very wide, very extensive Sch.; rab-yād 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-mêd without a ford, rab-sö = rabs Sch.

rab-rib, col. also hrab-rib, mist, dimness, e.g. before the eyes, in consequence of impaired vision; ko sраб-риб mān-na mi tön he sees only a mist before his eyes, W.; skár-ma rab-rib the faint glimmering of a star.

rabs 1. lineage, succession of families, race, family, rgyal-rabs royal family or lineage, nobility; succession of kings; mi-rabs human race; rabs-čad a person whose lineage is broken off, i.e. childless, issueless, rabs-čad bza-mi ynyis a married couple without children Mil.; yā-rabs the higher class of people, noblemen; mā-rabs the lower class, also: one belonging to the higher or lower class; collectively: rgn-rabs old men, aged people, yzān-rabs youth, young persons; sion-rabs the ancients (veteres), piyi-rabs men of modern times, descendants, posterity Glt., sion-rabs-sgra?n
an old legend, ancient history Zam., suón-
nyi rabs bê- bosses the 18 Puranas Tar. 4, 11. — 2. generation Dzl., resp. ydun-râbs Glr., ã-nas ydun-râbs lîâ-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: saîns-rgyas râbs bdun the seven Buddhás. — 3. in gen.; succession, series, development, e. g. the propagation of the Buddhist doctrine Tar. 205, 21; bskal-râbs successions of Kalpas, bskal-râbs-nas bskal-
rabs-su.

**rä-m-pa** 1. W. quick-(quitch-)grass.

— 2. = râm-pa? Lt., Glr.

**räm-bu** 1. prob. only in: râm-bu degs-pa to join in singing, to take part in a song, to fall in with, Dzl. 2 v., 13 (not: to set up a dismal cry Sch.), v. also òol-ba. — 2. = na-râm Polygonum vici-
parum.

**rams** 1. indigo B., col. — 2. Cs.: 'degree of doctorship, snags- or go- or druû-râms-pa one having such a degree'.

**räl** 1. goat's hair. — 2. rent, cleft, ñu räl ynyis a sloping valley dividing into two parts at its upper end; räl-yunum n. of Lahoul on account of its consisting of three valleys; cf. räl-ba. — 3. v. räl-pa.

**rä-l-kâ v. räl-gu.**

**rä-l-kâ v. räl-grî.**

**ràl-ga** Sch. = yâl-ga.

**ràl-gu** 1. Sch.: cleft, chink, fissure. — 2. dar-dkâr-gyi räl-gu and râl-
ka Pth?

**ràl-grî** col. *ràl-gyi, ra-gyi* sword, also for rapier and other thrust-
blades Dzl.; räl-grî ñdb-ma or îcîe blade, so edge, sub sbaccard of a sword Cs.; räl-
grî-pa Cs. a sword-man; a fighting man; räl-ka = räl so; räl-ka sprîd-pa 'to bring the blades together', to fight hand to hand, (ral-ka sbrad-pa Sch. is prob. a misprint).

**ràl-pa long hair, lock, curl; mane (of the lion, not of the horse etc.); räl-
pâ-can having or wearing long hair, n. of a Tibetan king that distinguished himself by his bigotry and by his servility to the priests; räl-leâñ 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.

**râl-ba = drâl-ba and hrâl-ba, pf. of**

**drâl-ba, torn,** of clothes etc., mtsöng-
gyis lacerated, slashed, cut to pieces by the sword Dzl.; zig-râl-ba id.; zig-râl breach, destruction, kán-pa-la zig-râl byûn-na when the house gives way Glr.; ka-râl, râla-râl, sna-râl a lip, ear or nose, that has been lacerated by wearing rings etc.

**ras** 1. sbst. **cotton cloth,** cottons, also a piece of cotton cloth, handkerchief etc., ras sbôm-pa thick, strong cotton cloth; lâg-ras, ýigis-ras Cs. handkerchief, napkin; tûd-ras turban Cs.; ýrû-ras a fine sort of cotton stuff, = kâ-sî-kâi ras.

Comp. ras-rûyûn cotton cloth. — ras-
skûd Cs. cotton thread. — ras-kûg a small bag made of cotton. — ras-kra calico, chintz Cs. ras-gûs cotton dress, gown. — re-gâ a strong cotton fabric brought from Sik., C. ras bûs-û Cs. calico, chintz. — ras-tûyû fillet, bandage. — rás-pa a person wearing cotton clothes Mil., frq. — ras-bûl raw cotto-

*ryû* ras-rii a whole piece of cotton cloth. — rás-ma a small piece, a rag Lex. *re-zên* C. a long, loose cotton garment, shawl. — ras-yûg = ras-bûbs. — ras-rû v. re-ru. — ras-ûyû a furred garment covered with cotton cloth W. — 2. adj. ka-rás (*re*, for rehs?) hard snow that will bear a man.

**râs-pa** 1. vb., Ld. *ras-dê* to get or grow hoarse,*skad ras sôn* the voice has grown hoarse, *skad ras-sa râg* I feel a hoarseness in my throat. — 2. sbst. v. sub ras.

**ri** also ri-bo B., *ri-ga* W. 1. mountain, hill, ri pô-ta-la the mountain (called) Potala Lîs.; ri-bo dpal-bûr Mil., rgyal-
gyis-sri ri Mil. the mountain Pal-bûr, Gyal-
gyis-rî; ri on the mountain Mil., ri-la id.
frq.: ri-taín-mtsams-su at the foot of the mountains or hills Med.; ri-gain-pa one living in close vicinity to a mountain, W.; gāns-rī an ice-mountain, snowy mountain, glacier, nāgs-rī or śān-rī a hill covered with wood, brāg-rī a rocky mountain, pyā-rī a mountain or hill consisting of slate-stone or schist; spau-rī a hill covered with grass.


Comp. and deriv. ri-ské ò v. rké-pa. — ri-skéyégs Stg., v. skyegs. — ri-krod chain of mountains, assemblage of hills or mountains, esp. as abode of hermits who, on that account, are called ri-krod-pa; also directly = dgön-pa hermitage. — ri-ngō mountain top. — ri-ngyāl, ri ngyāl-po a very high mountain, e.g. Tise Mél., Gandhāra Sbh., esp. = ri-rāb, q.v. — ri-rgyād chain of mountains, ridge of hills. — ri-cān mountainous, hilly. — ri-čen, ri-bo-čē a great mountain. — ri-npīn the sunny side, the southern slope of a mountain. — ri-rnyal fall of a mountain, land-slip Sch. — ri-stón v. stón-pa. — ri-deu (or rdeu) čün Sch., *ri-bōg, ri-de-bōg* W., a mountain spur abounding in stones. — *ri-dōl* W. (perh. to be spelled ri-krold) a hermit (living) in the mountains. — ri-snā mountain spur. — ri-pa an inhabitant of the mountains, mountainer, from a Tibetan point of view equivalent to the Latin paganus and agrestis as opp. to urbanus, therefore = peasant, poor uncivilized person. — ri-prān a little hill or mountain. — ri-bo = ri, v. above. — ri-bōr-pa Tar., Cs.: ri-ör-pa; = ri-kröd-pa, ri-bōrgyi grōn mountain village Tar. — ri-brāg, brāg-rī rocky mountain. — ri-bōg spur. — ri-sbāg mountain cavern. — ri-rtsā foot, ri-ṛtsē top of a mountain, nyi-ma ri-ṛtsē-la pāg-na when the rising sun illuminates the mountain tops. — ri-ṛtsē-kan Cn. n. of a mischievous spirit. — ri-rōzān mountain fortress, fort. — ri-rāb the centre of the world and king of the mountains, the fabulous Sumeru or Meru, also ri-rāb-lhām-po, ri-rgyāl, ri-bo-mōg-rāb Mīl. — ri-lān mountain and valley. — ri-ṛseb Sch. = ri-kṛd. — ri-srōb the side not exposed to the sun, shadyside, north-side of the mountains.

— ri-gu young goat, kid W.

— ri-埀g Sch.: foxes or fox-skins (?)

— ri-bo W. *ri-cē* to be worth, gen. as adj. worth, *lug dī uñl čig ri-cē yin* this sheep is worth one rupee W.; dūd brya ri-bai rta a horse worth one hundred rupees Cs., cf. rin and rib; ri-bai rin-tān the full price Sch.

— ri-bōn hare, ri-bōn-mo Cs. female hare; it lives in Ld., but not in the smaller valleys, e.g. not in Lahoul; ri-bōn-gi rva the horn of a hare, a nonentity, a thing not existing, cf. mo-sām-yi bu.

— ri-mo 1. figure, picture, painting, drawing, lha- kān - gi Ghr.; ri-mo-mān painter; ri-mo-can, ri-mo-ldan marked with figures; ri-mor-byéd-pa to represent by means of figures and colours, to paint Dō.; mark-ings (streaks, speckles etc.) sāi markings of a (tiger's) skin Tar.; ri-krodr having stripes of various colours, spotted, speckled; ri-mo also draught, plan, design, and fig. pattern, rule of conduct, law written into the heart.

— 2. = rim-gro reverence, veneration, ri-mor byēd-pa to honour, to venerate Stg.

— ri-lu col., but also Tar. 63, for vil-bu.

— ri-sī, च्यित = drai-srōn q.v.

— ri-sā n. of a medicinal herb Med.

— ri-gi in Ld. col. and provinc. for čig: *mai-na ri-gis* or *nyu-nū ri-gi to* give much! give little!

— ri-ga I. vb., 1. to know, to understand, = sēs-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, kros-par ri-ga-nas perceiving that he became angry Dzl.; pā-la ri-ga-par gyis let your father know it, inform your father of it Tar.; zōg-tu ri-gi-par byed (it
or he) teaches how to avert, prevent etc. — 2. v. sgrig-pa.

II. sbst. 1. knowing, knowledge; prudence, talents, natural gifts Glr.; rig-pa daññ idān-pa talented, rich in knowledge, learned Dzl.; rig-payasar-ba new informations, disclosures, knowledge; news, lög-gi rig-pa bagri-nna if one compares the absurd news Tar. 174, Sch.; ma-rig-pa 1. sbst. चिन्ता 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, diaol-groma-rig-pa Mil. — 2. science, learning, literature, nān-gi rig-pa the orthodox or sacred literature, püg-rig-pa the heterodox or profane literature Cs., tson-mo-gi rig-pa literature or science common to both religions (Buddhists and Brahmans) Cs.; rig-pa ynas and rig-pa any single science (philosophy, medicine etc.) v. rig-ynas; rig-pai rōl-thso or rig-pai ynas tams-chad Cs. circle of science, encyclopedia. — 3. soul (prob. only in later literature), rig-pa las daññ brāl-ba the soul separated from the body, rten daññ 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-sniags a spell, charm, magic formula, rig-snags-mkan a person skilled in charms. — rig-ynas a science, one of the sciences; rig-ynas čo-ba lāla the five great sciences or classes of science, frq.; these are: sgrā-rig-pa science of language, ytan-tsigs-rig-pa dialectics, yso-ba-rig-pa medicine, bzo-rig-pa science of mechanical arts, nañ-don-rig-pa religious philosophy; of less consequence are; rig-ynas čuñ-ba bāla the five minor sciences; and the rig-ynas or rig-pašo-brgyad(also tsug-lag)2), 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-byed 1. conveying knowledge, instructive, prob. also learned, na rig-byed gla-mkan ma yin-te I am no schooled, accomplished, singer Mil. 2. instruction, a book conveying knowledge, a scientific work, bzo rig-byed a technological work Glr. 3. भैरव Veda, the (four) sacred writings of ancient Brahmanism, hence 4. as symb. num.: 4. — rig-ma, ब्रह्मसारिः Veda-mother, Gāyatrī, a certain metre, verse and hymn of the Rigveda, personified as a deity Mil. — rig-ţzin, 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-ţzin (like rig-ţcañ, of rarer occurrence), Ssk. दिनाँवार. denotes a kind of spirits to whom a high degree of wisdom is attributed, like the Dakinis. — rig-ţsės the faculty of reason Tar. 90, 2, Sch.

### रिग-रिग riks
1. family, lineage, extraction, birth, descent, riks-rūs lineage and family Glr., may riks-su nyö-ba or ytöys-pa a relation by the mother’s side Dzl.; emph.: noble birth or extraction: riks-kyi bu or bu-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 Glr.; sde-rigs tribe Cs. 3. rarely sexes, mó-rigs female sex Wd. — 2. in a special sense: caste, class in society, rank. In Tibet five ranks are usually distinguished. viz.: rgyāl-rigs royal state, royalty, brān-zerigs caste of priests (Brahman caste), rye-rigs nobility, aristocracy, dmāns-rigs the citizens, ydol-pa 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 ysem yod there are three sorts of wheat, skad-
rigs gós-rigs mi-дра-ba different languages and costumes; ēri-rigs of every sort, ēri-rigs-su in every possible manner, e.g. ṭos stón-pa to teach religion; nyin-mot rigs-kyas or rigs-la by the day, by days, daily Glr.; rigs is also used for some, certain, nād-rigs-la mi ḏzémon-na if one is not on his guard against certain diseases; sometimes pleon.: yān-lag rigs bži the four limbs, viz. hands and feet Glr.; rgyal-chen rigs bži the four great siddhārthas Thgy., rigs ysum mgon-po the three tutelar saints (spyi-nas-yigs, yīyag-rdör, jam-dbyānis) Glr.; saṅs-rgyas rigs lāi žin-ams Thgr. — rigs-pa vb. to have the way, manner, custom, quality of, mgo ḏyir byun-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: ṭos-nas ldān-bai rigs-so you must get up as soon as you hear... Del.; da ri žig snān-bai rigs now a mountain must appear Del.; bzhag-pa'i rigs-sam would it not be expedient to appoint...? Del.; rigs-kyi ḏis-la bāb-bo it is just the right time Del.; mi smrā-bai mi rigs-so it is not right to be silent Del.; smad-par mi rigs-so it is not right to abuse Glr.; ḏiṅ-rigs ḏug-pas because (he) might possibly come Mil. nt.; drān-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.; uñan-sōn-du ćrod-bai rigs-la as there is a possibility of going to hell Thgr.; ydal-bai rigs-pa those fit for conversion Del.; lhar skye-ba ni rigs-pa ma lags his being re-born as a deity is not befitting, or also: not possible, not probable Del.; mi-rigs-pa wrong, not right, unbecoming, improper etc., mostly as adv.: ni-rigs-pa byel-pa to act wrongly, to do badly, frq. — rigs-kyi rje-brān Was. (274) v. sub tān.

Comp. rigs-brgyud race, lineage, extraction, family Cs., rigs-brgyud-dzin male issue, rigs-brgyud-pel-bar ṣyīr-ba the rising of a numerous progeny Dom. — rigs-nān 1. low birth or extraction, ćyod mi rig-nān-pa da'n nyām-po dê- će man* you must not mingle with people of low extraction, with common people W.; rigs-nān dpōn-du skō-ba to raise a child of low extraction to the royal dignity Glr. 2. hangman Dzl. (cf. ydul-pa). — rigs-čan, rigs-lān of noble birth. — rigs-mnyām-pa, mtān-pa, drā-ba of the same rank etc., of the same species.

— rigs-nyāms degenerated, rigs-nyāms degs-lōn a monk disgracing his profession Tpt. — rigs-méd = rigs-nān no. 1.

rīs-ba 1. v. rigs. — 2. often erron. for rig-pa. — 3. adj. of rigs: rgyal-rigs-pa belonging to the reigning family or caste; ēri-rigs-pai sgo-nas in every possible manner Mil.; ēri-rigs-par smyān-pa ṣtig-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 the वाच logic, dialectics Trigl. 15; an infallible, not deceptive idea Was. (297).

rīn-ne-ba continual(?) daily(?) ka-tṣa rīn-ne-ba Mil. nt. every day warm meals.

rīn-ba I adj., also rīn-po C., B., rīn-mo* W. 1. long, high, tall, relating to space; rīn-mo* kūr* W. carry it lengthwise; it also implies distance, in which case tag-riṅ (q. v.) is the more precise form; da-dān yul-las rīn-ste as he is still at a great distance from the place Dzl.; more frq. with daṅ: ynas di groṅ-kyer daṅ rīn-bas because this place is far from the town Dzl.; mi rīn-ba-na at no great distance. — 2. long, with respect to time, tse rīn-ba sbst. a long life, adj. long-lived, rgyal-ba dan tse rīn-bar sog ḏig may he be victorious and live long! Dzl.; yun rīn-po (or mo) a long time; yun rīn-po-nas from a long time, a long time since, rīn-por ma lōn-par, less accurately: rīn-po ma lōn-par soon afterwards, relating to things past, rīn-por mi togs-par id. with respect to the future, = after a little while, in a short
time, frq.; mi-rin-bar id. Tar.; dé-nas mi rin-bar not long after that Tar.; rin zig a long time, rin zig tön-pa dān after a long time Dzl.; rin zig-tu adv. long, a long while, for a long time, rin zig-tu ma 'ons-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?) fso-chus or rgyags provisions for the time of his stay Mil.; esp. of kings etc.: under a king; during the reign or life of a king, frq.; de-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-myid, dé-nas mi-rin-ba-myid-na a very short time afterwards Tar.

Comp. rin-fyöd length. — *rin-tib* W. length, copiousness (of account). — rin-tūn 1. long and short. 2. length, relatively. — rin-gág, also stod-gág jacket or waistcoat of a Lama, without sleeves.

**ču-phul** rin-lugs Cs.: the sect or followers of a person, Sch.: ‘old customs’; Glr. 92, 2 (?).

**šug-po** rin-bsrol (‘things which are to be preserved for a long time’), g][(a) relics of a Buddha or a saint, viz. small, hard particles, acc. to Burnouf the remnants of burnt bones.

**rins** sometimes for rin.

**rii** rins-pa swift, speedy, rins-par rgyuṅ-pa to run fast, to hasten, hurry, rins-par yod I am in a hurry Mil.; *rii-pa ton* W. be quick! make haste! rins rui though you be in a hurry Mil.; rins-pa bsöd-snyoms alms, gifts of charity (requiring haste), urgently requested, and out of the common course, Burn. I, 269. 628 *za - rins, chün-rins*, waiting impatiently for one’s meal, *grul-rins* for setting out W.; rins-stabs-su most speedily Mil.

**rii** rid-pa 1. meager, emaciated Dzl. and elsewh. — 2. Sch. also: rare.

**rii** rid-pá the Neosa pine-tree Kun.

**rii** rin 1. price, value, rin yod-pa to fix, to determine the price Cs. (cf. tsan), rin rtog-pa to ascertain the price, to estimate the value Cs.; rin bêbs-pa to abate, to lessen the price Cs.; rin 'bub-pa, rin bri-ba to go down, to sink or fall in value Cs.; *rin tsam* W., *rin gha-tsg* C. how dear (is it)? what does it cost? rin-la mi 'gyo Sch. to sell under cost-price; rin-čan dear, costly; rin-med worthless, also: for nothing, gratis; rin-gön, rin-tan, rin-tsad Tar. 22, 17 = rin; rin-čen-po, rin-po-che v. the next article. — 2. for rin, v. rin-ba 1, 2.

**dzong** rin-čen (-po), also rin-po-che, 1. very dear, precious, valuable; usually: 2. sbst, ṭt, 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-che sna bhus, i.e. the extraordinary treasures of a Tshakravartin king, viz. the precious wheel (v. ṭor-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. Gyatsh. chap. III. Sometimes rin-po-chei may be understood literally: consisting of jewels, of precious stones, at other times it is merely equivalent to: valuable, precious; rin-po-chei gling Glr. seems frq. to signify a holy, happy land inhabited by gods. — 3. a title, used not only in rgya-mtso rin-po-che and pačen rin-po-che (the honorary titles of the high-priests of Lhasa and of Tashilunpo), but also a title of every Lama of a higher class.

**rii** rin-dì W. (rii-dri Bun.) 1. lead. — 2. musket-ball.

**rii** rib = ri-ba Sch. (Dzl. 99, 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.

*rib-ma* W., *dib-ma* C., fence, hedge, enclosure to protect the fields from cold winds, intruders etc.

rim-gri resp. for "ltögs-ri* hunger W.

rim-gro or rim-gros, resp. sku-rim honour, homage, shown more esp. to gods, saints, and priests, offerings and other ceremonies (v. sub sku), rim-gros tbar ulary he will yet be cured by religious ceremonies (if medical advise should prove insufficient) S.g.; dei rim-gro-la as a ceremony for him (the sick person) Mil.; zai-zin-gi rim-gros by offerings in goods, cattle etc.) Mil.; rim-gro cchen-po byas he arranged an great sacrificial festival Pth.; rim-gro-pa servant, waiting-man, valet de chambre.

rim-pa, Ssk. क.म. 1. series, succession, rim-(pa) bzin-(du) Dzl., rim-pa 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 dban-po mchog yin phyi-ma dman v. sub dm-an-pa; bya-ba tof-rim bzin byed-pa to do a business by each, each taking a certain share of the work Glr. — 2. the place in a row or file, constituent part or member of a series, dei mi-brgyud rim-pa lhas rgyal-sa bzin 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-lðabs Sch. and nyis-rim S.g. double; rim-yig = lan-yig one time, once. — 3. order, method, cād-par gyür-bai rim-pa dis by this method which will be explained immediately, Sbh.; rim-bral disorderly, irregular C. — rim nyis v. skyped-rim.

rims-(nad) contagious disease, epidemic, plague, 'nan-rims id. Glr.; rims yto-ri to send, to cause a plague, as demons do Dzl.; dus ydon nyis-kyis ma skyped rims mi phyi' plague, epidemics, are caused by nothing but the season or by demons; fu-rim* W. dysentery, diarrhoea, bloody flux; rims-só the 'tooth' of an epidemic, i.e. its contagium, virulence.

ril-tiū Ld. = sa-rig.

ril-po I. more freq. ril-po, ril-mo B., C.; *ril-ril* W. 1. round, globular, in C. also cylindrical; srān-ma ril-mo peas are round Wdk.; *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, laméd C.; *nyag-ril-ril* W. very black, quite black; rtog-pa dañ ril-por dzin-pa to consider a thing lasting and entire (not compounded) Thgy.; ril-por na dba'ina if it belongs to me entirely Mil.; ril-po the whole, the entire thing (opp. to a part), also in arithmetic Wdk.; ril-poi lhag-ma the remainder of the whole Wdk.; bubs-ril lus the whole body S.g.; ril-gyis ryoś-pa entirely, completely, enveloped, or wrapped up Sch.; ril-mil-pa Sch.: 'to swallow a thing entire'; dé-dag dañ ril-gyis mi-am phyed dañ mi-ta-ba bka-stsöl cig tell me whether I am to come with all, or only with one half (of them) Dzl. Ṣr, 5 (acc. to the manuscript of Kyelang); ril-bu, col. "ril-lu", small ball, globule, pill, ril-bar byril-ba srān-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 Mng. (where Piper longum is compared with it), gla-bai ril dung of the musk-deer; luγ-ril tirdles, sheep-pellets, 'sa-rig 1. dung of the argali Ld. 2. small meat-balls C. — II. 1. W.: *ril-cê* (for gril-ba) to fall. — 2. Bal. *ril-cas* (for sgril-ba) to wrap up.

ris 1. cognate to ri-mo and perh. to bri-ba: figure, form, design, pādma-ris the figure of a lotus-flower Glr., mig-ma'ris-su bris-pa Glr. painted like a chess-board; skya-ris the blank parts of a picture, tson-ris the painted parts of a picture C. — 2. Cs.: part, region, quarter, hence mdo-ris heaven, v. mto; dba'is share of power or of territory; mwa-ris id. and n. of a part of
ru-po

ru-pa

fsab

Mil.

85.

ru-pa

\"yogs-fix

O

a.

district

*go-ru*

4.

cs.

Mil.,
a

one's

derived

equality'(?).

3.

Sch.: 'ris-su difference, ris-su čād-pa

equality'(?). — 4. ris-ya symb. num.: 7,
derived from the number of the great pla-

teams together with sun and moon.

ru 1. horn, = rwa; ru-ru goat's horn,

lug-ru ram's horn. — 2. parts of vessels
eq resembling a horn, e.g. the handle of

a stew-pan Mil. nt.; *gö-rus* C. door-post.

3. part, division, dmaig-ge of an army Stg.,

wing Cs.; of a country, dbu-yas-nu-bzi

Mil.; yyas-ru the right side or wing,

yyon-ru the left side or wing, yzun-ru the middle

part or centre Cs. — 4. as num. figure: 85.

Comp. ru-där Wdk., Mil., ru-mtsön Sch.
military ensign, banner, colours, dp'yär-ba to
display, to hoist (a flag). — ru-snā division

of an army Sch. — ru-pa 'troops, advanced

posts of the enemy' Sch. — ru-dpon

commander of a regiment, colonel.

ru-nā hatred, grudge, malice, (of rare

occurrence); ru-nā-can spiteful, malici-

ous.

ru-rtā Cs.: 'a kind of spicy root' in

Lh. Taula Helenum.

ru-tā or ru-lg or ru-rdog Cs. n. of a

district in Tibet contiguous to Ladak; an extensive plain, east of lake

Paikoṅ.

ru-pa v. ru.

ru-po ram W.

ru or ru, ru-ba or re-gur a tent-co-

vering made of yak's hair;

ru-ba-pa a person living in such a tent;

ru-bat tsgos a number of such tents, a tent-
village.

ru-ma curdled milk, used as a ferment

C., ṭe-mar ru-ma btag-dr śr as when

sweet and curdled milk are put together

S.g.; as to its effect, it may also stand for

leaven.

ru-tsār fringes Ld. = ka-tsār.
not...? i.e. o that! would that! di bdág-gi yin-na ći ma ruñ would that this were mine! Thay; ći bù-mo mín-na ći ma ruñ I only wish, she were not my daughter! would it were not my daughter! Pth. b. ruñ = yañ after a verbal root: de tsam zig besl¹d ruñ though I have been sitting so long Mil.; mi dgos ruñ though it is not necessary Mil.; ści ruñ mi ści-pa ltar byéd-pa to plead ignorance although one knows the thing Mil.; ći-la tug ruñ whatever may happen to me, = at all events, at any rate; ći yin ruñ whatever it may be Mil.; log yin ruñ mìn ruñ whether it be an erroneous (opinion) or not Mil.; ści ruñ yson ruñ whether I live or die, living or dead Pth.; gai yai ruñ, ći yan ruñ whosoever he may be, whatsoever it may be, freq.; sa ći gai yai ruñ-ba-la on earth, water or whatever it be Do. c. mi-ruñ-ba illicit, improper, unfit, v. above; mi-ruñ-bai yãi bèù ten illicit actions, differently specified Tar. 33, 9, Köpp. I, 147, partly moral offences, partly only infractions of discipline; but ma-ruñ-ba, ma-ruñ-as pa 1. pernicious, dangerous, atrocious, as enemies, beasts of prey, malignant gods and spirits, reckless destroyers etc. 2. spoiled, destroyed, ruined, ma-ruñ-bar byéd-pa to destroy etc., ma-ruñ-bar gyûr-ba to be destroyed etc. Dzl.

ruñ a falling or fallen mass, as: ka-ruñ snow-slip, avalanche, ċu-ruñ deluge, inundation, flood (by the rupture of an embankment and the like), sa-ruñ land-slide, descent of a great mass of earth; ruñ-zam a snow-bridge, formed by avalanches.

rub - ču prop. n., a district in the south of Ld.

rub-pa to rush in upon, to attack, assault, pyag žab kım-nas rub - ruñ jü-s-te rushing in upon him from every side in order to touch his hands and feet Mil.; bža-n-la rub-pa to pounce on the prey, to fall upon the food Glr.; *do-rub tän-te sól≤d-ce* W. to kill with stones, to stone; *e⁹g-cig-la rub-pa* W. to press or crowd together towards one side; ka-ruñ byéd-pa to outcry, to bear down by a louder crying Mil.;

*go-rub-rub dug* C., *go-rub tunciation* W. they put their heads together; *šrod rub son*, or mün-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.

rum 1. womb, uterus, = mìn-d, but less freq.: rum mi bdé-ba sensations of pain during pregnancy Dzl., rím-du jûg-pa to enter into the womb. — 2. darkness, obscurity, mûn-pai rum Glr., gen. smag-rım. — 3. prop. n., Turkey, the Ottoman empire, the site of which is but vaguely known to the Tibetans, though some commodities from thence find their way to Lhasa; rím-pa a man from Turkey, a Turk; rum-śam (شام) Syria Cs.

rub-ba to rot, to get rotten, to become putrid, to turn rancid etc., rub-bar gyûr-ba B., *rub ca-swe* W. id.; *mo-ma rub soñ* the milk is spoiled, ka ruñ the snow does no longer bear, *be rub* W. drift-sand, quicksand; rub-skýur `sour by putrefaction` Sch.; rub-drí a putrid smell; rub-po for hrûl-po Cs. — Cf. dru-ba.

rus 1., W. rus-pa, lineage, family, miñ dâñ rus ni di-ltar-ro their name and lineage are such and such Glr.; *na-rañ-ghi (or na-rai dhañ) ry-čig-pa or -dâ-wa* C.B., *rus-pa čig-čig* W. we are of the same family; rus-čig-pa yôd-pa a murderer of persons related to him by blood Lex.; tu-mi rus Lex.: Thu-mi, a family-name; rus m̀ó-ba high extraction, rus dâm-ba low extraction Cs. — 2. v. the next article.

rus-pa (resp. ydañ) 1. bone, rus-čig fracture of a bone Med.; rus-pa düm-bu prob. small bones of which the Tibetan anatomy enumerates 360. — mi-rus human bone; rkân-rus bone of the foot; mgd-rus bone of the skull; rus-pa rgyan Mil. a decoration of terrifying deities and magicians, consisting of human bones suspended from the girdle; rus-pa 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 boł-ba* mentioned as a morbid symptom *Lt.*? — 2. the stone of apricots and other stone-fruits *C., W.*; grape-stone *Wdā.* — 3. energy, snyin-gi Mil., gen. snyin-rus q.v. — 4. v. *rus.*

Comp. *rus-krañ* skeleton, *rus-tañ tsögs-*se* W. he is nothing but skin and bones. — *rus-ktu* *Lt.* bone-broth(*?). — *rus-grɔy* Sch.: a dry bone (*?). — *rus-bəd* *Lt.*? — *rus-nād* *W.* caries. — *rus-bu* 1. small bone. 2. bones in general *Dzl.* — *rus-tsād, rus-tsād Med.*? — *rus-šiū* 1. Sch. firmness, perseverance, repentance. 2. n. of a part of the body (?) *Lt.*

**Z.** re 1. indefinite num. or pron., single, a single one, some (persons), something; one to each, one at a time, re-rē or re every, every one, every body, each, rān-la bu re med-na yi’d-’jam-pa re yon-gi dług, dēs-na kyel-la-a’i 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 nyig once or twice Mil.; *mi brya* re tsam zon cōg-pa (a horse) sufficiently (large) for being mounted by about a hundred men *Glr.*; lo re tsam ma-ytogs with the exception of one year about *Glr.*; rus-gos-rkyān re a single cotton garment Mil.; *cōs-brēl* re a small amount of spiritual instruction *Mil.; W.*: *bal re* some wool, *sū-gu re* some paper (= žig), *ki-su re* some apples; bēl-lā jūr-pa re yītād-nas handing to each of the ten a phur-pa Pth.; lāg-na dōn-te re-yod in each of those there was a gold-coin *Dzl.*; nyin ré-lu sems-can kri re bsad *Glr.* he slaughtered every day 10,000 living beings, ra līna tia bsad five goats (every day); mi rēs lug re bsad each man killed one sheep *Glr.*; in a somewhat different sense: *lo ré-ne lo re ču’u-se yod* W. they grow smaller from year to year; *nyu re* little at a time *Glr.*; re-re nyigs-nyigs one and all, one with another, indiscriminately *Mil., re-re-bzūn-gyi mgo* every single person’s head *Tar.; re žig somebody, something; some (persons), a little; (with or without dus) a little while, re žig sdod wait a little! *Dzl.; re žig či-ga after a little while, Bhar. 37; once, one day, one time, at a future time, also dus re žig-gi bsé *Pth* — 2. mutual, reciprocal (in this sense it is perh. to be spelled res, though it is certainly cognate to re), dpun slob re kañ byun Mil., there arises mutual discord between teachers and disciples *Mil.; different, differing? re-lda-bu* of a different kind or nature *Sch.* — 3. sbst. a. the wooden parts of a door, re bē the four parts of a door-frame, yā-re the head-piece, the lintel, má-re the sill or threshold (= yā-tem and má-tem), *yā-re má-re dal toin* W. pull it down entirely! logs-rē the side posts (*C., sgo-rū*), b. v. re-mos and reu. — 4. In such forms as mör-ra-re, mēis-sa-re, gyur-ta-re (*Dzl. Ua., 1. R? 9. R? 2*), it may be rendered by an adverb, as: certainly, undoubtedly. — 5. vb., v. rēd-pa and re-ba. — 6. particle, mostly put between two closely connected words: nyams-re-dgā, blo-re-bldé *Glr., o-re brygyl, skyng-re-lóg, že-re-žūs, yī-re-mūg, don-re-chūn, snyiun-re-rjé (this last very frq.), without essentially modifying the signification, yet only used in emphatic speech. — 7. num. for drug-čū in the abbreviated forms of the numbers 61 to 69. — 8. num. figure: 115.

**Z.** re-šān (etymology?), acc. to the passages which came to my knowledge a strong negative (like o̱ mi), by no means, never, you re-šān *Mil.* frq., that can never happen, that is absolutely impossible (parallel to you mi srid); tsim-par gypur re-šān they never can be satisfied with it *Tar.*

**Z.** re-skōn n. of a bitter medicinal herb.

**Z.** re-ki Sch. a picture, painting.

**Z.** re-kān v. re-ba.

**Z.** re-kañ Sch.: re-kañ byun-ba to be not too much (?)

**Z.** re-gur v. re-ba sbst.

**Z.** re-grōn addition, increase.
re-léags-pa

re-léags-pa or reu-léags-pa, Med., a mezeerow with white blossoms in the South-Himalaya, of which paper is made.

ré-to pumpkin Kun.

re-dógs v. ré-ba. vb.

re-lédé v. ré-ba sbst.

re-snám v. ré-ba sbst.

re-págs prop. n., Triloknath, a much frequented place of pilgrimage in Chamba, with a famous image and sanctuary of Avalokitesvara.

ré-ba Cs. sbst., also ré-bo, acc. to some sbré-bo, W. *re-snám*, Cs. sack-cloth, a kind of cloth of yak's-hair, a tent-cloth (also re-lédé and re-yel Cs.); re-gur a tent of such cloth.

ré-ba I. vb., 1. to hope, tams-chad mlón-du reo all hoped to see Dzl.; dé-la pán-du ré-nas hoping it might be good for it Mil.; sú-la re in whom should they place their hope, in whom should they trust? loí yéó-du ré-la whilst you are hoping still to have time (enough) Mil.; ré-zin itós-pa to look up full of hope Gvr. — 2. to wish, v. II. — 3. to beg, to ask alms, to go a begging, for victuals, *ko ré-a-la yoín* W. he comes to beg.

II. dée-a sbst. hope; wish, frq., ré-ba skón-ba, ré-ba sgrub-pa to fulfil a hope; rnyéld-ba, tóp-pa to get it fulfilled, to obtain what one has hoped for, ré-ba ltar őyyur it goes to one's wish, as well as one could wish; ré-ba dañ ldám-pa hoping, full of hope, ré-ba méd-pa hopeless, despairing.

Comp. re-táig v. táig-pa. — re-dógs hope and fear, re-dógs méd being without hope and without fear (the principal aim and prerogative of ascetics) Mil. — ré-(bá) ynas Cs.: room for hope; prob. also = ré-sa the person or thing whereon one's hopes are placed C., W.

ré-mos, ré-mos turn, series, or more accurately: the order or change of the series, niéld-la sdúg-pai ré-mos bab then misfortune came to be our turn Mil.; ré-mos-su Pth., *ré-mos doś-la* Ld. by turns, alternately, e.g. to strike one's breast with the hands; *ré-mos ré-mos* W. by degrees, gradually; re-moás id. Ma.

ré-nig v. re 1.

re-rál n. of a medicine Med.

re-zan (re-nig) re-rú (vas-ru?) W. the spread- or warp-beam of a loom.

ré-sa v. ré-ba.

reg 1. Sch.: reg-yzig-pa 'notes taken down, and extracts made, during a course of study'.—2. v. the following article.

reg-pa I. vb., 1. (W. *rég-če* = nyig-če*, the latter being more in use) to touch, to come in contact with, lág-pa să-la gar rég-par where his hands touched the ground Dzl.; rluñ yel-pa-la rég-na when the wind touches the branches Dzl.; ká-reg-pa c.dat.: to eat, to taste, to take, díg-la-ká-reg ré-ba yod in taking poison there is hope, (viz. so bad are the times) Ma.; *tsá-bíy jol rag dzod ogzal-la rag* W. please, taste a little of it! să-la krú gan tsam-gyis ma rég-par byón-pa to walk not touching the ground by an ell, i.e. to move in the air, about a cubit distant from the ground Pth.; rég-pa-med-pa intangible, unapproachable, out of reach, Gvr. — 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-dúig ('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 mít sör what may be felt is felt no longer Wdn. 2. feeling, sense of feeling, pâgs-pa-reg-bya the feeling of the skin, lis-po pükki reg-bya grán-la whilst the outside of the body appears cold to the touch, rég-bya-rtsisb rough to the touch Med. — rég-ma Cs. n. of a goddess.
ro 1. inst. of re. — 2. change, turn, time, times, da ned byéd-pa res-la bûste it being now our turn of acting Dzl.; *di-rin chu-ré lói 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, čà-nil-la, te-nil-rés byéd-pa, resp.: skéms-la ysol-rés mdzûd-pa to vie with one another in drinking beer Glr.; skyes bul-rés byêd-pa to send mutual presents to one another Glr.; res jóg-pa to change Sch.; rés-kyis relieving one another (in service), doing (a thing) alternately or by turns, e.g. nyâl-la mél-še byêd-pa to sleep and to keep watch Dzl.; res is also used as an adv.: 1. res ce 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 ýye tiur-myo re tsam gamas I always take the tip of a spoon full of meal at a time Mil.; res yéig once, once upon a time Tar., res ga sometimes, res... res now — now, at one time — at another, freq.: *lu-ré* W. a change of singing, an alternative song; rés-mos v. re-mos; res-yza a changing (wandering) star, a planet Cs.; res-grogs-zla-skdr the stars with which the moon is successively in conjunction Sch.

rés-po old, v. bgre-ba.

ro I. sbst. taste, flavour, savour, ka-ro id.; ro-myón-ba to taste; six different kinds of taste are distinguished: mnárd-ba sweet, skyir-ba sour, lán-fswea-ba salt, ká-ba bitter, tsa-ba acrid, bská-ba astringent, and the medicines accordingly are also divided into six classes; ro bryja dañ lûan-pa of a hundredfold taste, i.e. of the most exquisite and manifold flavour, freq. — II. sbst. 1. also rôma? resp.: spur, dead body, corpse, carcass, mi-ro a dead man, rtá-ro dead horse, srin-bui ro dead insects Dzl.; ro srê-ga to burn a corpse. — 2. body, v. comp. — 3. residue, remains, sediment, tsaq-ro (or ñad-ros) that which remains in a sieve or filter, impurities, husks etc., jé-ro tea-leaves in a teapot, ñtil-ro the remains of bacon after having

rez-to be stiff, hard, rigid, rma reñ skyans to remove the hard parts, of a wound (to clear, to cleanse) Wld.; *rañs sòi* 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 byêd-pa to make hard or stiff; fig.: stiffnecked, obstinate, unwilling, Do.

rez-pa 1. pastil for fumigating Lt., v. spos. — 2. Sch.: separate, not belonging to anything else.

rez sometimes for rañs, v. nyin-reñs, to-reñs.

rez-po Sch. alone, single.

réd-pa 1. to be, = yin-pa, in Sp. and C., rarely in B.; also ré-pa (ré-ba) is met with; Kyed pûngs-rdzì ma red rdo-rje-semb-dpar snañ you are not a herdsman, no, you are Vajrasattva (viz. a deity)! Ph.; *câi gnó-pa re me-pa re?* is there any beer here or not? C. — 2. Cs.: to be ready, red mdâ a ready arrow Cs.; red dañ ma red rma a healed wound and not yet healed (?) Sch. — 3. to be withered Ts.

reb-reñ-pa Sch.: to be in a great haste or hurry, to be very zealous, W.: *reb log có-ce* to do something wicked again and again.

rém-pa vb. and adj. (to be) strong, vigorous, durable, sound, hearty, of men and animals, *rem-pa sòi* W. now I feel strong again; *g yög-pa dûl-ce-la rêm-pa có!* W. exert yourself to walk fast! čos spyod rem show your ability, in performing ceremonies or incantations Mil.; rêm-šig rêm-šig dür-tsoogs-nams be strong, ye hobgoblins, show your power; do your best! (ironically) Mil.

re Mil. prob. panel or square, of a wainscoted wall, of a chessboard etc.; re(u)-mig id.

rer termin. of re, to each individually; ... a piece.
been fried, greaves; gàl-ro, rdó-ro, sá-ro rubbish; skuld-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-rgyab back, back part Ld. — ro-sgám coffin. — ro-tö Ld. (= ro II, 3) residue; *raisi-sii ro-to* wax; *sig-pe ro-tö* ruins of walls. — ro-stód the upper part of the human body, chest and back Stg.; esp. back Mil. — ro-dom fees given to the Lamas for performing the burial or cremation ceremonies Mil. — ro-búg Sch. grave, tomb. — ro-myágs v. myágs — ro-smád the lower part of the body Med., ro-smád sbrúl-du kjil-ba the lower part of the body like a winding serpent Wd.k. — 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-táins = विताल (evil) spirit, or goblin that occupies a dead body (Will.) Tar. 158. — ro-siú wood for burning a dead body.

ro-nyé Stg. = ra-nyé, ža-nyé lead.

ró-ma 1. sometimes for ro Cs., Schr. — 2. v. rísa I.

ró-ta, ró-ysa sexual instinct, carnal desire, lust Med., ró-tsa skyé-d pa to excite, to increase the carnal appetite by medicine Cs.; also: to feel it; ró-tsa-ba 1. voluptuous, sensual, lustful Mil. 2. exciting or animating the sexual instinct Wd.k.

róg-po 1. C. black, cf. bya- and yö-róg. — 2. W. = rág-pa reddish, yellowish-brown, of rocks. — róg-ge-ba shining dimly; žal dzum-nág róg-ge-ba with a face glowing gloomily as it were Mil. nt. — rögróg 1. C. jet-black. 2. ‘dark-grey’ Sch., prob. = róg-po 2. — 3. rogue, villain Cs. (a man of dark deeds?).

rogs, vulgar pronunciation of grogs, friend, companion, associate, assistant v. grogs; grogs-méd yégi-pa quite alone Pth.; *rog-rám có-če* W. = ra-mdá byé-d pa; *rógs-

po* Ld. adulterer, *róg-po có-če* (of a husband) and *róg-mo có-če* (of a wife) to commit adultery.

róń narrow passage, defile, cleft in a hill, also valley; brag-vous dell or chasm between rocks, ravine, roń-rtsub a rough country full of ravines, so Tibet is called Glr.; rón-yul id.; rón-mi, rón-vta, rón-lea a man coming from, a horse bred in, a willow growing in such a country.

rod pride, haughtiness Ts.

ró-mo W. (for sbóm-po C., B.) thick, big, stout, of men, trees, sticks; massive, massy, plump; deep, of sounds, opp. to prá-mo. — róm-yig type, types, letters used in printing, opp. to prá-yig, v. yi-ge.

ró 1. side, only in the comp.: náá-rol inside, píyi-rol outside, pá-rol, tsú-rol etc.; mál-gyi píyi-rol the outside of the bed (e.g. has been soiled) Gler.; mostly as postposition: yáns-pa-bántyáñi náá-rol na within the town of Yái-pan-tan; náá-rol na, bül-ba to reach, to hand from within Dzl.; čui pál-rol na, tsuí-rol na (or tsuí-rol tu) on the other side or on this side of the water; yáá-röl, yó-rol the right side, the left side; also in a looser sense: píyi-rol tu báuí-ba to look upon a thing as externally or really existing Mil.; often pleon.: sníñ-rol-nas before, previously Thgy.; zór-rol-tu for zór-tu after Pth., Tar.; di-nás yí-nma-níu-kyi puygś-rol-na to the west from here. — 2. Sch.: rol-tu bsad-pa to destroy completely, to kill on the spot (?). — 3. (Cs. also rol-mo) furrow; rol rmód-pa to make furrows, to plough.

ról-vta Sch.: the near horse in a team, the right-hand horse.

ról-pa = sprul-pa, v. rol-ba 3.

ról-ba 1. to amuse or divert one’s self (synon. withrtse-ba), thus one of the twelve actions of a Buddha is bsun-moi jor-
du rôl-ba diverting himself with his wives; bdag-yod da'î rôl-ba to divert one's self with a married woman (sensu obsc.) Schr.; in rgya-'cher-rôl-pa (v. sub rgya), and in rôl-pa bka-ba (the n. of a certain kind of contemplation Gyatch.; it is used for נבזת, playing. — 2. to take, taste, eat, drink, srim-mo khrig-là rôl-bà witches or ogresses reveling in blood Mil.; rôl-pai stâbs-su bzhugs there he sits with greedy mien. — 3. = sprûl-ba to practices sorcery, to cause to appear by magic power, rnam-par rôl-pa = rnam-par sprûl-pa; yê-sès rôl-pai kyeu bia Ph. for: yê-sès khrig-sprûl-pa incarnations of the divine Wisdom; rôl-pai mtso prob. enchanted lake, occurs in the description of the Šumeru, but no Lama seemed to know its exact meaning. — 4. vulg.: to thrash, to cudgel.

rôl-ma 1. v. rol 3. — 2. col. for sprûl-ma.

rôl-mo (cf. rôl-ba 1). 1. music, rôl-mo byê-pa, W. "cô-cê", to make music, rôl-mo spyâd-pa Schr. id. — 2. musical instrument; = rôl-moi ca-byâd Dzl., rôl-ca Cs., in W. esp. cymbal.

and rla and rlag sometimes for bla and glags.

rîg-pa v. rôl-pa.

rlâns-pa vapour, steam, ka-rlâns breath, exhalation, "ka-lân tân-cê" to breathe, to exhale W.; "gai-lân" cloud-like snow-drifts on high hills, ču-rlânis steam, watery vapour; rlâns-ču s'dôn-pa Schr. to distil.

rlan 1. moisture, humidity, rlân spân-ba to avoid the wet Med., rlân stei nyâl-ba to sleep in the wet Lt. — 2. a liquid, rlân-rôbniid., rlân-rônbân the liquid (called) beer Lex.; rlân-can moist, wet, humid, e.g. a country, rlân-mèd dray. Cf. rlôn-pa, brlan.

rlîb(s)-pa Schr.: 'to remove, to clear away'.

rlabs wave, billow, flood, rgyâ-mtsoi rlabs Med.; ču-rlâbs and dûa-rlâbs or rba-rlâbs = rlabs; dus-rlâbs ebb and flood, tides Stg.; rlabs gyo-ba or khrig-pa the tumult of the waves Cs.; rlabs-po-cê or rlabs-čên.

Lex.: mâyômâ, a large wave or billow; a rolling swell of the sea, surf, surge; also fig.: a high degree, e.g. of diligence Thgy. rlâm-pa v. rlôm-pa; rlâm-kjêy Schr. pride (?).

rlig-pa, resp. ysañ-rlig, testicle, stone, byin-pa, jyûd-pa, W. "tôn-cê" to castrate, emasculate (a man), to cut or geld (an animal), rlig-pûn, rlig-mêd castrated, emasculated, rlig-cân having testicles, rlig-yêg-pa having only one testicle; rlig-bu, rlig-sâbs scrotum; rlig-skrañs swollen testicles; rlig-rlûgs Lts., rlig-rlûgs S.y., id. (acc. to Cs.).

rlûn Sch. good, quick, cf. brlûn-ba.

rlûd Sch. a closed leather-bag.

rûlûd-bu Sch. 'a whole, a lump or mass'; but this seems not applicable in the phrase dûl-groi rlûd-bu Lex., and otherwise it is not known to me.

rlûg(s)-pa 1. Cs.: 'to purge, mûal rlûgs-par byê-pa to cause an abortion, rlûgs-byêdpurging, procuring abortion; rlûgs-ma Schr.: 'the casting out, effusion'; acc. to one Lex. excretion of indigested food. — 2. Ts.: to overthrow, to pull down, v. lug-pa.

rlûn lûn 1. W. rlûn-po breeze, wind.

rlûn tô-ma-lâ reg the wind touches the leaves Dzl., rlûn-gis skyod (a thing) is moved by the wind Dzl., blown away by the wind Glr.; "lôî laî" C., "lûn-po jûug" W., the wind blows, also for: there is a draught (here); "lôî-ray mân-po jûug" W. one feels the wind (here) very much; rlûn cèn-po Mil., drâz-po a high wind, a gale; šarn-lûn east-wind etc., čar-lûn rain and wind; skâm-rûn a dry wind Cs.; "lûn-po jûg-cê" W. to fan; og-lûn wind (from the stomach), flatulence Lt.; fig.: lâs-kjî rlûn-gis dèd-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, rlûn-gyî dkyîl-šk atmosphere; rlûn-gi prûl-šk air-pump Cs., rlûn - 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 rlun or humour is divided into five species, viz.: srog-dzín cause of breathing, gyên-rgyu faculty of speaking, kyab-byâd cause of muscular motion, memnyâm of digestion and assimilation, tursul of excretion; rlun-las gyûr-pa yin (the disease) arises from rlun Glr.; rlun-gis bzün-ste = rlun-nâd-kyis btâb-ste.—These notions concerning rlun are one of the weakest points of Tibetan physiology and pathology.

4. in mysticism rlun dzin-pa seems to be = dbugs bsgyân-ba, and to denote the drawing in and holding one’s breath during the procedure called ydam-mo (q.v.), which is as much as to prepare one’s self for contemplation, or enter into a state of ecstasy Mil.; rlun sêms-la dban töb-pa Mil., frq., is said to imply that high degree of mystical ecstasy, when rlun and sêms have been joined into one; he who has attained to the ngyogs-rlun 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. rlun-rta the airy horse, n. of little flags, frequently to be seen waving in the wind on Tibetan houses, on heaps of stones, bridges etc. The figure of a horse which together with various prayers is printed on these flags signifies (acc. to Schld. 253) the deity rta-mcog. Huc also mentions superstitious practices that may be called rlun-rta. — rlun-mdâ Sch. air-gun. — rlun-nâd disease caused by rlun, v. above. — rlun-dmar, rlun nâg-po prop, dust-storm, a storm whirling up clouds of dust; further: storm, tempest in general, also a gale at sea Glr. and elsewh. — rlun-tsub whirlwind, snow-storm Mil. — rlun-sêms v. above, rlun 4.—
the right thigh Glr., brla-rkās femoral bone (Sch.: hip-bone?). *brlā-kun1 groin W.; brla-bar Sch.: junction of the legs, genitals; brla-rus femoral bone; brla-śā muscular part of the thigh; brla-sūl Cs.: 'side of the thigh'.

brlās v. rlās-pa.

brlām-pa v. rlām-pa.

brlān-pa v. rlōn-pa.

brlāb-pa v. rlōb-pa.

brlām-pa v. rlōm-pa.

brlūn-ba C. firm, secure, safe (Sch.: quick?), brlū-po id., both of men and things, *tin-gyey jhe-la kwe C. carry it safely, carefully! brlū-lōy Sch.: confused, disorderly, not to be trusted.

brlüg-pa Sch. = mdzā-bo friend, assistant, helper; one Lex. explains blō-brlūg by grogs.

brlubs v. rlubs.


la I. sbst. mountain pass, road or passage over a mountain, lai gyen the up-hill road or ascent of a mountain, lai tur the down-hill road or descent Cs.; la rgāl-ba B., C. (W.: *gyāb-cê*) to cross a mountain pass; la-la _gró-ba_ Cs. id.

Comp. la-rkēd or skēd the declivity or slope of a mountain pass. — la-kā the highest point of the pass, la-mgō the head, or top, of a mountain pass. — la-sgo, Sch.: 'turnpike of a pass'. — la-yčān-pa a collector of duties on a ghat or pass Cs. — la-cīn a small pass Glr. — la-myiag = la-rtsa.

la-stōn v. stōn-pa. — la-tōy = la-rtsé. — la-rtsā (W. *lar-sa*) foot of a mountain pass la-rtsé (W. *lar-se*) top of it. — la-sūn Sch.: = la-rkād.

II. sbst., also la-ba, wax-light, wax-candle, taper, from the Chinese láh wax, C.

III. In compounds for la-eng and la-cā.

IV. postpos. c. acc. 1. denoting local relations in quite a general sense, in answer to the questions where and whither: sā-la _grē-ba_ to roll (one's body) on the ground, sā-la _gril-ba_ to fall down on the ground, nām-mku-la _piāg-pa_ to rise to heaven, nām-mku-la _piēr-ba_ to fly in the air, mé-la at, on, in, to, the fire, ri-la on, to, the mountain, ču-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: ynam-la kā-ba _bab_ snow falls from heaven, rtā-la _bab_ he alights from his horse, brāg-la _mčoïs_ he leaps down from the rock Dzl., līs-la krag _byin-pa_ to draw blood from the body by scratching. This latter use of la occurs so frequently, that it cannot always be looked upon as a misspelling for las, though this would be the more exact word. — 2. with reference to time: žag ysiam-pa-la on the third day, lo nyi-sū-pa-la in the twentieth or during the twentieth year, zlā-ba ysiam-la (finish it) within three months Glr., piag dān-po-la at, during, the first obeisance Glr. — 3. in other bearings: de-la rtēn-nas (prop. relying
on, keeping to) relative to, with respect to, in consequence of; also dé-la, without rten-nas id.; with verbs expressing feelings of the mind: at, off, concerning etc., dé-la dyas-tseglad of, rejoicing at it; sdig-pa-la ldzém-pa to be afraid of sin; ma byin-ba ďi-la-ydamsd-ŋag yosl-to he asked advice with respect to this not having been done Mil.; in introducing a new subject: rgyal-sa me-nyāg-la sör-bai lo-rgyis-la now, as to the fact of the supremacy having been transferred to Taṅ-gud, it...Glr.; in headings of chapters etc., e.g. gluṅ bṣiṅ mīn-la names of the four parts of the globe Trig.; ce-čuṅ-gi tsad-la with respect to size Glr.; bré-srān-la yo mī byed-pa not to cheat by measure and weight Glr.; for the Latin erga and contra, as: dgra-la ryol-bo to struggle against or with an enemy; bu-la smnyi-btse-nas from love to her wood; nang-stöbs-kyi ce-čuṅ-la dpag-pa to proportion (the medicines) to the degree of the illness Lt.; snār-gyi rgyiṅ-la in comparison with the former time Tar.; rgyal-poi tugs-rje-la by, or according to the king’s favour; naa tugs-la by my way of proceeding, according to my system Mil.; žābs-pyi-la (to go with a person) as a companion.

— 4. most frq. la is used as sign of the dat. case, col. also of the accus. following a vb. a.

— 5. in all the relations mentioned above, la is added to the inf., partic. and root of a vb., wherever the verb will at all admit of it, and besides it is used as gerundial particle in a similar sense as te: a. after the inf. (only in B): tha-rten zig yod-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.): mton-la ma btags (though) having seen it, yet he did not fasten it Dzl.; col. esp. when the root is doubled, for while, whilst: *ne sak tub-tildb-kyod bmi kep* fetch thou wood, whilst I am cutting the meat into pieces W.; in C. and B. = eiṅ, also added to adjectives, bus msi-dag-ciṅ tün-la dbyaṅs smnyān-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: sŏg-la tős sīg come and look!

la-kyi-mo W. the mountain-weasel; sre-moṅ? la-rgyā Sch.: government, administration (?).

la-ča sealing-wax, Wdt.; *la-kyir* W. balls of sealing-wax, with a hole for stringing them, used like our sticks of sealing-wax; la-ṭig drops of sealing-wax; la-ṭig rgyal-pa to drop melted sealing-wax upon (a person), as a torture.

la-njān Glr., either a sort of turnip, or (more prob.) for la-ṭig dain njān-ma radish and turnip.

la-njā Sch.: ‘a mark’ (?).

la-tā Hind. an imported material like flax or a sort of linen-cloth, not in general use; hence in many parts of the country unknown.

la-tu, la-tu, la-du, prop. la-töd turban Glr.

la-duags, also már-yul, Ladāg, La-dāk, province in the valley of the Indus between mīn-rīs and Bālti, inhabited by Tibetans and formerly belonging to Tibet, afterwards an independent kingdom, but recently conquered by Gulab Singh of Cashmere and Hindooized as much as possible by his son and successor; capital Le.

lā-pa or lā-pa-sag Cs. a kind of upper garment without a girdle.

lā-po buttermilk, boiled, but not yet dried into vermicelli (čür-ba).

lā-ṭig radish, bold lā-ṭig the common black radish, ni f.; rgya lā-ṭig a red species, of an acidulous taste. The carrot (Daucus carota) is in C. also col. called la-ṭig sēr-po.” - la-bdār, gen. *lab-
dlor, a contrivance for grating radishes, either made of wood, or consisting of a quartz-stone with a crystallized, rough surface.

**lā-ba** v. la I.

**lā-va** la-vā, la-wa, Ssk. कामण, Will. 'a woolen blanket or cloth; a sort of deer'; skrīi la-vā sty. frq. a kind of woolen cloth. The seat of Buddha is often a slab resembling a la-vā Do.

**lā-ma** Sch.: a certain herb.

**la-ma-srō** raspberry Kun.

**la-yōg** retribution, punishments overtaking a sinner during this life (cf. lan-tags) C., W.; *la-yōg tōb yin* that will come home to you! Sch. has la-yōgs-pa to return, to come back (?).

**la-ré** a W. sort of long-legged and swift-moving centiped, frequent in houses.

**la-la** C., B. (is said to be pronounced la-lā in Sp., but Thgy. sometimes accentuates lā-la, according to the metre) some, a few; when put twice: partly — partly, what — what; la-la zīg also as a singular: some body, some one Dzl. m., 1.

**lā-la-prud** a medicinal herb; in Lh. a Bupleurum.

**la-so** Sch. list (of cloth), selvage.

**la-sōgs** v. sogs.

**lag**, also dbon-lag, dgón-lag, Sch.: little, not much.

**lag(-pa)** 1. resp. jyag, hand, arm, *lag-pa tān-cē* W. to shake hands, also to offer one's hand, as a pledge of faith (for C. v. mdzūg-gu); lag-pa-nas jīu-ba to take, to seize by the hand Dzl.; lag-pa rgyab or bol the back of the hand; lag-pa mdīn the palm of the hand Cs.; lag-tu lēn-pa to take in hand, to exercise, to practise, sgom-pa meditation Mil., bṣig-dön to study and practise the import of a word, to live accordingly Mil., metaph.: mseo-lag arm of the sea, gulf, bay, mseo-lag-brél narrow sea, strait; glūn-lag, yul-lag tongue of land, glūn-lag-brél isthmus, neck of land C.; fig. for power, authority, mū lag-tu grō-ba to get into a person's power, to be at his mercy Thgy., lag-nas dzang-pa to snatch out of a person's hand, to deliver from another's power Glr. — 2. fore-paw; also paw or foot in gen., e.g. foot of a cock Glr. — 3. symb. num.: 2.

Comp. lag-kod bundle, bunch, armful, sheaf of corn Ld. (?). — lag-skör Ld.: hand-mill. — lag-kig pouch, hand-bag Schr. — lag-mgo 1. lag-mgo tsam like a fist Glr., or acc. to others: both hands put together in the shape of a globe or ball. 2. a glove with only a thumb, a mitten C. — lag-grām leaning one's head on the hand W. — lag-rgyūgs railing. — lag-rgyum accustomed manner, use, habit Cs. — lag-nār the fore-arm Wān. — lag-ča utensils, tools, implements; object carried in the hands, e.g. royal insignia at a festival procession Glr.; also in a more general sense, like ča-lag, ṇor-γyog lag-ča dañ bē-a-pa ton zīg supply servants and things (wanted for the journey)! Glr. — lag-čaw 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 jōg-pa to leave such a work behind Glr. — lag-nya, one L文字. has: lag-nyās = stēr-mkan-med-par lēn-pa to take what is not given, hence lag-nya prob. a sbst.: a grasp, a snatch. — *lag-nya* W. for lag-nar. — lag-tig (or dig?) travelling-bag, pouch Ld. — lag-rtags 1. resp. jyag-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-stābs Sch. = lag-
len. — lag-mīl the palm of the hand. — lag-dām Mil., lag-dām-po C. close-fisted, stingy, niggardly. — lag-dar Lex., prob. the same as tāb-dār (W. col.) grater. — lag-ydū bracelet. — lag-belé Mil., C., the person that pours out the tea at a tea-casual. — lag-ṇām Cs. a vassal or subject paying his landlord in money or kind, opp. to rkai-gró who performs his services as an errand-goer or a porter. — lag-rdām Mil. having a mutilated or crippled hand. — lag-bān having a hand or a trunk, hence = elephant, Cs. — lag-brdā sign or signal made by the hand, beckoning. — lag-na-rdō-rje, lag-rdār v. rdō-rje. — lag-na-yǒn-fogs Cs. ‘holding a basin in his hand’, n. of a deity. — lag-snōd = lag-tig. — lag-dpon workmaster, overseer, esp. builder Dzl., Glr. — lag-ṇyís a piece of cloth for wiping the hands, towel, napkin. — lag-ṇūbs v. bū-b-pa. lag-bēr walking-staff. — lag-mī bail, surety. — lag-ṇmār C. hangman. — lag-btsig shoot, scion. — lag-tṣigs joint of the hand, wrist; elbow-joint. — lag-yūwás, W. *lag-zūn*, balustrade, banister, railing. — lag-yog-pa companion, assistant, associate. — lag-ris the lines in the palm of the hand Sch. — lag-lēn, resp. yag-lēn, Sch. also lag-stabs, practice, practical knowledge, dexterity, Cs. : bōs-kyi lag-lēn the practice of religion, kris-kyi of the law, rtsis-kyi of mathematics. — lag-ṇūbs glove.

lágs-pa, resp. and eleg. for yin-pa and gyur-ba, to be; lágs-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 lágs my name, if you please, is N.N., and asks on his part: blá-ma kyed či skad byā-ba lágs what may be the name of your Reverence? Mil. — de kyed lágs-sam is it you, Sir? Pth.; dge-sloṅ de su lágs who is this reverend gentleman? Dzl.; či ltar lágs-pa (for gyur-pa) yosol-pa he reported (to Buddha) what had happened, Dzl.; blá-ma-la bzhugs-gros med-pa lágs-sam Mil. has your Reverence no attendant? ltā-ba ma lágs-kyi that does not mean: to behold, but... Dzl.: on-ba či lágs ‘what is it that this comes here?’ i.e. how does this happen to come here? Glr.; rje či lágs 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 lágs, yda lágs, yod lágs there is, it is Glr.; žal-zās ysd lágs-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 lágs yes, I have! Mil.; in addressing a person: blá-ma lágs (prop: you that are a Lama) for the mere vocative case, ć ieqe, Mil., frq. — in W. lágs is not in use now (cf. however le 3), but in C. it is of frq. occurrence, e.g. in Lhasa: *lä*, lā-so, lā yph, lā yin* for: yes, Sir! very well, Sir! *lä* lā-am? lā-sam*? please: what did you say?

lágs-mo W. clean, for lágs-pa.

lái-ka Ceylon, lái-ka-pu-ri city of the Rakhsa 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; lái-kar ysegs-pai mdo the Sutra Laṅkāvatāra in the Kangyur.

lái(-u)h-loi(-ie) weak, e.g. from hunger, disease.

Ld. — lái-taṅ 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.

lái(-u)h lái-ba (province. ló(i)-ba), pf. läis, imp. loi(s), = ldai-ba, I. to rise, to get up, da löis get up now! also with yar (pleon.); läis-te sloḍ-pa to stand, Ld. and col.; to arise, e.g. of a contest W., C.; to go away, to depart, esp. fig., of the night: nam läis-te at daybreak; to come forward, to step forth, from among the crowd Do.; pyir lái-ba to recover, to be restored, to grow well, to come to one's self, after a faint-
ing fit Dzl.; los-taön-pai me-ro län-s-pa yin the
dying embers of religion were blown into
a flame again Gbr.; to appear, to break out,
of a disease, na'd-län-s-dus when a disease is
in its first beginnings Lr. — II. län-ba
and lön-ba, pf. lois to come up to, to arrive
at, to be equal, to reach, dün lön soñ with
this it is made up, that will do C.; 
áven-
gyis ma län lit.: the serving up (of many
dishes) would not do, i.e. there would be
no end of serving up Mil.; gräis-kis län-
ba to be numerable Mil., cf. also ca (init.)
and yjöd-pa (extr.).

län-tso youth, youthful age, dei län-
tso-la ma çigs-pas not falling in love
with, not being enticed or led away by their
youthful appearance Gbr., län-tso rgyas-pas
grown up to adolescence; län-tso dpal the
charms of youth Pth.; län-tso srong-moi ydoñ
the face of the youthful Srinmo Gbr.; län-
tso-can Cs. adolescent, young; län-tso-ma
girl, maiden Sh.

län-lön v. län-na-lon-ñe.

län-sör Cs. stubbornness, obstinacy,
adj. län-sör-can; sometimes län-
sör (without can) seems to be also used ad-
jectively, e.g.: sduce kyed-pas län-sör bég-
çays yin Mil. evil passion is more obstinate
(i.e. more difficult to be got rid of) than ye
hobgoblins.

läd-pa Cs. weak, faint, exhausted, of
men and animals; blunt, dull, of
knives; Sch. also rotten, decayed.

läd-mo imitation, läd-mo byéd-pa B ,
C., *co-çe*, gyab-çe* W., to imitate,
to mimic, to say after, smôn-lam di-skad
bding-gi läd-mo gyis say after me the follow-
ing prayer Thgr.; sield-kyi läd-mo kyed-kyis
mi on Mil. you cannot imitate me.

lan (orig. perh.: 'turn', hence): 1. time,
times, lan-yêig 1. once, one time. 2. also
dus-lan-yêig Gbr. once, one day, both as to
the past and the future. 3. once for all, de-
cidedly Gbr. 4. for this time, first of all,
before all, *lan çig le-ka soi co* this
work must be done first of all; da-län id.;
lan nyis twice, lan-bçu ten times etc.; lan
bdun (nam) ysum seven times or three times,
frq. in rules about ceremonies; bygö-ba lan
mâi-du byâs-te circumambulating round it
many times Mil.; lan grais dpag-tu-méd-
pa innumerable times Thgy.; W.: *zi lan
nyi la tsam jel* how many are 2 times 4?
bzi lan nyis-la brygyad soñ 2 times 4 are 8.
— 2. return, retribution, retaliation, lan byéd-
pa (W. *co-çe*), lan jäl-ba to return, ret-
taliate, repay; pân-lan ynoé-pas or léig-pa
lan nyés-pas jäl-ba B., *pém-pe lén-la nî-
pa jäl-ba* C., *pân-pe län-nod-pa co-
çe* W. to return evil for good; *lan-zô çô-
çe W. to show gratefulness, to be grateful;
punishment, ... bûng-pas lan duy that is the
punishment for having allowed... Gbr.; lan
lên-pa, W.: *lan kör-ce, tân-ce, duy-lan lön-
ce*, to take vengeance, to revenge one's self;
mig-la mig-lan só-la só-lan srög-la srög-
lan eye for eye, tooth for tooth, life for life;
dei län-la in return for that; lan-gräis a
number of retributions Thgy.; drin-lan re-
compense for benefits received, requital of
a good action, bzaön-lân id., dei bzaön-
landu as an acknowledgment for it Gbr.; hence
Ian-lan signifies: taking revenge for an in-
jury received, returning evil for evil, not as
Cs. gives: bzaön-lan gratefulness, Ian-lan
ungratefulness (?) — 3. answer, reply, kyöd-
kyi ysuû-ba dei län-du as answer to your
majesty's question Gbr.; lan dëbs-pa frq.,
also dëbs-pa, klön-pa, lön-pa Dzl., W. *zér-
cê* to answer; lan ysol-bal, žu-ba id. in an-
swering to the questions of a person superior
by rank, age or office, — lanudzäd-pa if he,
the superior, answers; ytaön-lan glu-gis jål
answer to the speech by a song Mil.; dris-
lan an answer to a question, prin-lan a
reply to a dispatch received, rtsöd-lan Cs.
a defendant's reply (in law), yig-lan answer
to a letter.

län-kana, län-gan railing, fence, enclosure Stg.; Lex.:

= pu-sü.
lan-skyār. *lab-lôb or lab-lo*, with *gyāb-̀cê* to speak indistinctly, to mumble; to speak in one’s sleep; *lab-lôb-te clarity* he walks speaking in his sleep, he is a somnambulist.

**lan-čags** a heap of stones in which a pole with little flags is fastened, esp. on mountain passes Sch. 198.

**lam** 1. way, road, lam-śín, rgyā-lam, stón-lam Cs., *mā-lam* W. highway.

**main road,** main road; gyën-lam an up-hill road, an ascent, tür-lam a down-hill road, *pré-dlam* or *rtdsibs-lama* a horizontal or a sloping road, that leads alongside a hill, lam-pran a narrow footpath, lam-dog-mo a strait path, lam-yāspā a broad one; *lam dê-mo* a good, easy road, *lam sōg-po* a difficult, dangerous road W.; lam tār the road is open, may be passed, is not obstructed by snow etc. Glr.; lam byād-pa Sch., *lam döl- cê* söl-cê W. to clear a path, to construct a road; rgya-gar-γyi lam or rgya-gar-du grö-bai lam the way to India Th.; grī-lam the way of the knife, i.e. a cut, slit, slash; *i-ne dûd-pe lam* here is the way for the smoke, herethesmoke escapes W.—2. way, space or distance travelled over, journey, lam-du on the road, on the journey; bał-bód-kyi lam the journey from Nepal to Tibet Glr., lam-du j GBP-pa to set out, to travel, also: to continue one’s journey, lam-phyāā 5sām-du j gyin-pa dain as we had done about half the way Dql., lam-nas ldog-pa to return home from a journey,  érūs-la érā-grö-bai lam-du when he went to bathe Dql. —3. गर्वित, fig. way or manner of acting, in order to obtain a certain end; tär(-pa) 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. *grö-ba*) are sometimes called the six ways of re-birth within the orb of transmigration. In mystical writings lam lāia are spoken of as the ways leading to the sa bān (q.v.) Thgy.; lam(-gyi) rīm(-pa) Cs.: ‘a degree of advance; the several steps towards perfection’; also the title of sundry mystical writ-
ings; zóö-lam the profound method or way, tāöbs-lam method of the (proper) means (nif.) Mil.; bla-med-rdö-rjei lam, col. sňágs-kyi lam denotes the Uma-doctrine or mysticism, v. dbü-na; skyêbs-bu čán-bai, brâö-po, and čén-po 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 drâni-sron-gi lam the saint's or hermit's course of life; dyê-bu bciu lâö-kyi lam spyöö-pa to walk the way of practising the ten virtues Dzö.

Comp. and deriv. lâö-mi prob. = lam, lâö-ka-na (another reading lâö-kar), by the road-side Dzö. — lam-mâö-an one well acquainted with the road, a guide Pkh., also fig. — lam-göö by-way, secret path Sch. — — lam-gróögs fellow-traveller, travelling companion. — lam-rgyûö = lam 3? lam-rgyûö lâö Dzö. 2âö< , 18, the five classes of beings, cf. gróö-bo II. — lam-rgyûö-pa = lam-mâö-an. — lam-cên Schr. = rgya-lam. — lam-râögs the signs of the way being nearly accomplished i.e. the acquirements and perfections of a saint Mil. — lam-ltar-snaö something looking like a road, but a spurious, wrong way Sch. — lam-stöögs sent, resting-place by the way-side; also fig. Glr. — lam-mdö v. mdo. — lam-gröö-pa, lam-snaö-pa guide, lâö-pa 1. police-officer stationed on highways for seizing thieves or fugitives; toll-gatherer. 2. traveller, wayfarer Cs. 3. bell-wether W. — lam-po = lam-po-čê. 1. highway Sb.; also as a place for practising magic, nif. 2. way to heaven, = *lar-lam* W. (?) — lâö-yig v. yi-go extr. — lam-löö erroneous Mil. — lam-sraö lane, street.

lāö: 1. but, yet, still, however Mil., Thgy., Glr.; lâö-ni and lâö-na id.; occurs scarcely any more in col. language. — 2. *lar* (or *la-re*) me C. none at all(?).
virtuous actions, mi-ydo-ba las-rgyu-bras ascetic or mystical works W.), or for lás-kyi rgyu-bras: fruits of works, retribution and the doctrine of it. — las-sgo trading-place, emporium G1r. — las-can 1. laborious, industrious C. 2. (v. above las 3) having acquired merit, worthy Mil. — las-cé in C. used for expressing probability, as in W. gro with the gerund is used, v. gro I, 5; mtou las-cé he will probably have seen it Mil. n.t.; nas dö hor las-cé as possibly I may put this yet aside; khyed mi-la-ni min las-cé you are not Mi, are you? Mil. — las tog-pa Sch.: a person employed, an official, a functionary. — las-rtaigs Sch. dignity, rank, title incident to the office held. — las-dän-po-pa v. dain-po. — las-där Sch.: ‘parade, ceremonial (?)’ — las-pa I. workman, labourer C. 2. Sp.: vice-magistrate of a village. — las-dpon overseer of workmen. — las-spyöd works, actions, way of life, byan-kü-kyi las-spyöd skyed-pa to lead a holy life Pth. — las-sphro ‘continuation, prosecution of works’, blessings following meritorious deeds, khyed dän na yan sön-gyi las-sphro-yod-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 tan-čags. — las-bröl G1r. prob. id. — las-mi workman. — las-möd idle, lazy, inactive. — las-tsän 1. office, post, service, las-tsän-du jög-pa to put into office, to appoint, las-tsän-nas dön-pa to put out of office, to dismiss C.s. 2. official, functionary yul-gyi le-tsän* elders of a village-community C., las-tsän-pa id.—le-lam-kan* diligent, industrious, le-mi-lam-kan* idle, lazy W. — las-su bya-ba the second case of Tibetan grammar, the dative case.

II. only in B. and C.; postp. c. accus. mostly corresponding in its application to the English prepos. from, used also for expressing the ablative case (having nearly the same sense as nas): 1. from, e.g. delivering from, coming from, often = through, e.g. shining into a room through the window Dzl.; to hear, get, borrow a thing from a person etc.; to call, to denominate a thing from or after, according to; tsad-las dpags-pa to define by or according to measure S.g.; in quotations: dul-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.; partially: bras dé-las sas yêig a part of this rice, slob-ma-las yêig one of the disciples DzL; nai yul-mi-las-bu-mo-yod-pa-rams the girls that are found among my subjects Dzl., khan-las dpags-pa distinguished among all, more excellent than all the others Dzl.; hence 2. than after the comparative degree: nai-ni-las bza-mi more beautiful than last year Mil.; with a negative: lo beu-drug-las ma lön-te not older than sixteen years Dzl.; zla-le-ba iba-las mi sldod I shall not stay longer than five months G1r.; rás-yig yêig-las mi bdög-ste possessing nothing but one sheet of cotton cloth Dzl.; ná-las med there is none besides myself G1r.; brnyas khyed-ba-las mi yon in the end you will probably do nothing else but despise me Mil.; in a brief mode of speaking: yas-yêig-las rje-bsun ma mtou we saw nothing but the leopard, your Reverence we did not see Mil.; mi yân-zin ynod-pa-las med it is good for nothing, it only does harm Mil. — 3. added to the inf. of verbs it signifies not so much from after, from doing, i.e. after doing, nyid-ba-las lân-ba to rise from lying, to rise after having been lying down; during, frq., the verbal root being repeated, són-són-ba-las during my going or travelling on Dzl.; nán-du gró-bar bsam-pa-las when (I) intended to walk in, when (I) was on the point of walking in Dzl.

las-pa Cs. for las-pa; in vag-las-pa and a few other expressions occurring also in B.

li I. bell-metal, li-sku, li-tal, li-tur, li-snod an idol, a plate, spoon, vessel made of that metal; li-ma in gen.: utensil, instrument that is cast of li G1r.

II. apple, = sli C.

III. li-yul G1r., acc. to Was. (74) Bud-
dlist countries in northern Tibet, esp. Khoten; acc. to others in northern India or Nepal.

**li-ka-ra or li-ka-ra Cs.** a sort of sugar.

**li-hri** Gtr. and elsewhere, an orange-coloured powder, acc. to Liś. लिह्री red lead, *minium*.

**li-tān Cs.:** 'n. of a province of Tibet near the Chinese frontier', *li-tān-pa* inhabitant of that province.

**li-ba squinting, squint-eyed Sch., li-ba mig squinting eyes Sch.**

**li-tsa-byā n.** of a noble family of ancient India, often mentioned in the history of Buddha Dzi. Gyatch.

**li-γul v. li III.**

**li-lam, Hind. लिलम.** acc. to Shakas from the Portuguese *leilam*, auction, public sale.

**li-si** 1. Ssk. लिलसिं झोब Med., C. —

2. Hind. लिलथिचम cardamom W.

**li-γu-ga Ssk.** लिलगांगा 1. sign, mark. — 2. the image of an enemy which is burnt in the *sbyin-sreg* in order thus to kill him by witchcraft. Lt. — 3. membro virile Pth.

**li-γu-gol-ma a large hornet Sikh.**

**li-γu-nē dangling, waving, floating, in the wind Mil.; spur in *liγu byā-n-bas a floating cloud? Mil.; *liγu-γu-đo-će* W. to dangle, to hang dangling, e.g. on the gallows, *liγu-liγu-sće* W. to swing, to see-saw; *kπaγ-γu pγa liγu-γu dug-pa* an infant struggling with hands and feet Pth.

**li-γu-tōγ or li-γu-tōγ a film or pellicle on the eye Med.**

**li-γu-ba C., also li-γu-po or li-γu alone, a whole piece, li-γu-yčig of one piece, li-γu bzi four pieces or parts, = *r罕-pa; yser-gyi li-γu-ba Cs.:** a piece of unwrought gold; *dar-γu Cs.* a piece of silk; *liγu-gis* *dril-ba* to pack up into a parcel, to roll up into one packet Sch.

**li-γu-tse gratings, lattice Cs.**

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**liu-lėn v. liu-nē.**

**liu a hunting or chase in which a number of people are engaged; tūγ-luγ id. (cf. kyi-γa); *byā-liγu Cs.* falconry, hawking; *liu-la γro-γa to go a shooting, a hunting; liu-debs-pa Sch. to hunt, to arrange a hunting party; liu-yōn-ba to get by hunting, to hunt down, liu-btān-ba what has been got by hunting, game shot or caught; liu-pa hunter, huntsman, liu-pa-ma huntress Cs.; liu-γyi hound, liu-γra hunting falcon or hawk.

**liu-skόr hand-mill W. (?)**

**liu-pa Sch.:** quite round or globular; *dkār-por liu-te Pth.:* prob.: being quite white, cf. *lidūγu-se* Lt. quite.

**liu, all, *lidūγu da-će* to sweep all together with the hands; C.: *kά-wεγ liu kab so* all being covered with snow.

**lu 1. knag, knot, snag = *dzēr-pa; *lu-bīγ* knot-hole Ts. — 2 num. for 86.**

**lu-ba (perh. a misspelling for *bygs-ko*?) crucible for gold and silver Sch.**

**lu-gu, lu-gu, diminutive of luγu, lamb, frq.; *luγu-rγuγdul* 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.

**lu-ba 1. vb. to cough, to throw up phlegm, to clear the throat. — 2. sbst. the cough Cš.**

**lu-ma Sb. pool containing a spring, ground full of springs, lu-ma-čan rich in springs.**

**lu-lu the fruit of some thorny shrubs, *šib-ši-lu-lu* lip, fruit of the wild rose-tree, *tser-stār-lu-lu* berry of Hippophae.**

lug - tön Sch. wether. — lug-pa 1. sbst. shepherd, keeper of sheep Ma. 2. to stick the heads together like timid sheep, to be sheepish in behaviour Ma. — lug-mig n. of a flower Med. — lug-mir and lug-rtsi medicinal herbes. — lug-tsags a sheep-skin with little wool on it Ld. — lug-rí sheep-fold, pen, sheep-cot. — lug-rí rum's horn; n. of several species of Pedicularis. — *lug-lóg* sheep-skin Ld.

**lugs** lug-pa I. sbst. and vb., v. sub lug.

II. vb., to give way, to fall down, cf. rlug-pa Ts.

**lugs** lugs 1. the casting, founding, of metal, lugs-su bül-pa Glr., *lug-la lug-pa* col. C., to found, to cast; lugs-ma a cast, rgya-gar lugs-ma an image (statue, idol) cast in India Glr. — 2. way, manner, fashion, mode, method, bód-kyi lugs su gyis śśy Glr. make it according to the fashion of Tibet; naj lugs-kyis bon byed dgos you must live according to our, i.e. the Bon-fashion Mil.; bsam-rten-la yód-pai lugs-su byas he feigned meditation Glr.; dì yin-pai lugs-su byed they speak, act, make it appear, as if it really were so Tar. 184, 21; na-rain-gi lugs-kyi mkār-las my way of building, what I call my style of building Mil.; opinion, view, judgment, way of proceeding, kyed-rain-gi lugs-la according to you, if we followed your advice Mil.; čos-lugs religion, i.e. a certain system of faith and worship, y śśy naangled čos-lugs gan bznā which of the two religions, the Brahman or the Buddhist be the better one Glr.; established manner, custom, usage, rite, ča-lugs mode of dress, fashion, čos-lugs religious rites, rgya-lugs Chinese (or Indian) manners, bód-lugs Tibetan manners etc.; rain-lugs one's own way, yāṅ-lugs other people's way or manners; rain-lugs-la ynās-pa (= rain-sa dzin-pa) Glr.; seems to be only another expression for that Buddhist virtue of absolute indifference to all objects of the outer world; lugs is also used concretely, meaning the adherents of a custom or religion, hence = sect, school, religious party, denomination, mdo-lugs follower of the Sutras, the Sutra sect, sṅags-lugs a follower of the Tantras, the Tantra sect; in a special sense: lugs rnyis the two principal classes with regard to religious life, sūg-rtön-gyi lugs the laical or profane class, laymen, čos-kyi lugs the clerical or sacred class, priests Cs.; lugs-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: idāñ-lugs the rising, getting up, grot-lugs the going, sūd-lugs the sitting Mil., o-rgyal yön-lugs soñ sōl -debs-kyi zūba the (possibility of) getting into difficulties and other reasons for inducing him to postpone (his setting out) Mil.; bsam-yas bzhéns-lugs bris he described the building of Saṃ-yé Glr.; med-lugs the (circumstance of) not having Mil.; yin-lugs the condition, state Mil.; dā-lta na-lugs či-ltar na as to your present illness, in what does it consist? Mil.; tsogs-nas skyón-bai lugs-su yād-pa they joined in educating them, they educated them together Mil.; it is also added to adjectives: ča-lugs greatness Mil.

**lugs-ma** lugs-ma v. lugs 1.

**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 yin-bo a straight handle, hilt. — 2. 'foot-stalk of fruits' Cs.; lün-tog Cs.: a rosary, string of beads, suspended by the girdle.

II. Ssk. चाहम, = bka, used of words spoken by secular persons commanding respect: yāṅ ynaṅ-ba lun tōb-nas obtaining (his) father's word of permission Dzl., lun byin an order is issued (by the king) Glr., ti-ru-ska-la lun len dgos-pa being obliged to accept orders from the Turuskas Tar.; more frq.: spiritual exhortation, admonition, instruction, lun ynaṅ-ba to give it (sometimes only: to pronounce forms of prayer etc. before devotees); lun yūn-ba id., *lun tain-kēn* instructor, teacher, admonisher C.; lun stōn-pa, also lün-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.: da-na-si-la yin-par luì bstan it is prophesied that it is Dānāsīla, the prediction relates to D., sa-nis-rgyis-su luì bstan-to he has received a prediction concerning (his obtaining) the Buddhahship Dzl.; ma-di mkha’-bstan-pas shes-byas-bu de the man foreshown yesterday by the Dākini *Mil., hence luì-ma-bstan-pa unheard of, unprecedented *Mil. nt. (Cs. also: to demonstrate, luì-du bstan-du yod-pa demonstrable?); luì gdod-pa Cs. to make, to establish, precepts; luì dren-pa Cs. to cite, to quote, an authority Tar. 210, 2; luì-gi rjes-bran Was. (274) those who stick to the letter (opp. to rig-kji rjes-bran to the real quality, viz. the spirit); luì-bstan exhoration, precept, commandment, thai luì-bstan bsdod-pa to communicate the precept of the god Tar., ... žes bya-bu luì-bstan byuṅ there came a divine order or prophecy of this purport, to this effect; hence luì-ston-pa prophet Chr. Prot.

*lun-lag v. above luì I.

*lun-pa 1. valley, ri-lun mountain and valley; luì-chün a large valley, luì-chün or luì-praṅ a little valley; luì-khydro Sch.: ‘the cavity of the valley’; luì-ston 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.

*lud manure, dung, lug-lud sheep’s dung; lud grém-pa to spread manure (on fields) Cs., lud drén-pa to carry manure (to the fields) Cs., *gyè-ab-øj, tåb-ê, tåin-ê* W. to manure the ground; lud-ku dung-water; lud-dön dung-hole; luì-praṅ dung-hill; lud-du grubs etc. in a dung-hill.

*lud-pa 1. sbst. phlegm, mucus, mag-kråd - gi lud-pas bkañ-ste full of phlegm, matter and blood Gbr.; esp. in the organs of respiration: lud-pa cig bskyur-bas throwing up some phlegm Gbr.; lud-pa lha ba to throw up by coughing Dzl., sbrid-pa by sneezing S.g.; lud-por spittoon, spitting-box C. — 2. vb., to boil over ču lud-pas the water boiling over Dzl.; mtsö lud-pa the running over of lakes, inundation Mu.; ču lud-nas lud-nas bkañ-ba yin it filled, by the water rising higher and higher.

*lun-ba a bath used as a medical cure; fomentation.

*lun-bi, *lun-bi 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.

*lus, also lus-pa, body, lus sā-la brdab-pa to prostrate one’s self, frq., lus stön-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. sens; lus-kyi dbaṅ-pa the sense of feeling, in as far as it resides in the skin and the whole body of man Med.; rgyaṅ-pa rgul-ba (or rgyal-bu) bis-la yod I bear a prince under my bosom Gbr.; lus smad-pa to violate, to ravish Ptb.; lus grub-pa tog-ma the beginning of the development of a body as embryo Wdn.; grub-pa lus v. grub-pa; bis-la čaṅs - siṅ from love of life Dzl.; lus daṅ srö-ga-la sdö-ba to risk or stake one’s life Dzl.; mi-lus töḥ-pa or blön-ba to be born as a human being, lus-nān (to be born) as an animal, or also as a woman *Mil.; — often for the whole person of a man: brun-gyi lus kyiṅ dpön-du gugur even a servant may become a master S.g.; lus-kyi mi bdod-pa par nya-nān-gyi ydiins-te is used (Dzl. 272, 3) 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: sgyu-lus, žul-lus, bde-gro mdo-ris-kyi lus; vig-pa dzin-pa lus (Tar. 56, 20), yid-kyi lus (frq.), bhlaṅs. the immaterial body which is enclosed in the grosser material frame, accompanying the soul in all its transmigrations and not destroyed by death (Köpp. I., 66), yid-kyi lus might be rendered by ‘spiritual body’; another explanation given by Lamas is: the
body which exists only in our imagination (ṣiyā); in that case it would be identical with sgyur-lus.

Comp. lus-rgyas a fat body Cs., lus-rid a mean, thin, lean body, lus-slöm a thick stout figure, lus-rīñ a long tall body, lus-tiñ a short body Cs. — lus-can having a body, hence as sbs. = sems-can creature, being, lus-can kun-gyi yid-du, uñi a favourite of every creature Stg. — lus-stōd upper part of the body, lus-smad lower part of the body. — lus-bōns the bulk of a body. — lus-byād form of the body. — lus-med having no body, incorporeal, ghostly, ghostly, lus-med-pai skad a ghostly voice Mil. — lus-smad v. lus-stōd. — lus-zuñi v. sub yzuñus.

lus-pa, C. also lás-pa, to remain behind or at home, bod-du zū-ba ynuñ to remain in Tibet for two months Glr.; to be remaining or left Dzl.; to be forgotten, omitted, left behind; yuñ-du lus-pa to remain uppermost, floating to remain standing, sitting, lying, e.g. *ka lus-sa mi dūg* W. the snow does not remain, will soon melt away; lus-par byād-pa Pth., lus-su jug-pa, *luschang* Ld. to leave behind, to leave a remainder; mū-lus-par entirely, wholly, without remainder, without exception, gró-ba ma-lus or mi-lus Mīg., all creatures without exception; mū-lus-par prov. also: surely, undoubtedly, at any rate, in any case, ni f. — lus-ma, ṭjes-li, jyor-lus, thāg-lus Cs. remainder, balance, residue.

le 1. a small not cultivated river-island C.; = gluñ-ka and zal. — 2. v. leu. — 3. W. a word expressive of civility and respect, and added to other words or sentences, like Sir! and Madam! in English, *zu-lé* good day, Sir! it is also added to the word sa-heb gentleman, and then sa-heb-le is about equivalent to: honoured Sir, dear Sir. — 4. num.: 16.

le-brgán, le-brgán 1. Med. frq., L. = ṭar saffron, whereas Cs. has: 'poppy, le-brgán-rtai the juice of poppies, opium, le-brgán-gyi méthog the poppy flower, le-brgán-ggli brās-bu poppy-seed', and Sch. adds: le-brgán-mdög poppy-coloured, light-red, and he translates also le-brgán Dzl. Sw., 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 छम, 'pim'; neither in W. nor in Sīk. did I meet with any body, who knew the significations given by Cs. and Sch., but only: 2. diadred design of woven fabrics; thus also Mil.: le-brgán amār-poi ydān a flowered carpet, le-brgán ṭol-bér Pth. a flowered dress with a train.

lé-na the soft downy wool of goats (esp. those of Jangthàng) below the long hair, the shawl wool; fine woolen-cloth.

lé-ma v. leu.

le-lág appendix, supplement, addition Cs.

le-lán Cs.: consequence; Sch.: rebuke, reprimand, reproof, and le-lán-pa, le-lán bdū-ba to blame, rebuke, reprove; le-lán-can Cs. consequential, important (?).

le-lám-mkan v. lus-lám-mkan.

lé-lo, lé-lo-nyid indolence, laziness, tardiness, le-lo ma byed-cig don't be lazy! Glr.; yöl lé-lo byās-nas as one (of them) had been lazy Dzl.; le-las kgyer he is overcome by laziness Mil.; le-loi rjes-su gró-ba to be given to laziness Ld.-Glr.; le-lo-can lazy, indolent, slothful. — *le-sol* W. = le-lo.

légs-pa B., légs-po and -mo C. (cf. also no. 3) 1. good, serving the purpose, with regard to things; adv. lég-par well, duly, properly, légs-par sāl-ba to search, to investigate accurately Glr.; bsu-ba lég-s-pa gyis do care for a proper reception! Glr.; lég-par gyur cig (Schr. adds kyēd-la) may you prosper! Sch., lég-par gis-so you are welcome Sch.; happy, comfortable, bdag lég-s-na when I am well off (opp. to nyés-na) Do.; legs nyes ston-pai mé-loi mirror of fate, of the future Glr.; lo-(fog) lég-s-pa B., *lo lag-mo* W., a rich, healthy, happy year; ci lta byés-na legs which is the best way of doing it? Glr.,
Tar.; see n-c an mis byás-na legs-pa gas yin which of the actions of human beings are good (in this connection it is nearly the same as bão-po, morally good); legs is also used in politely hinting or requesting, like the English ‘you had better’: kyol yin-pa legs(-so) Glr., and still more polite: legs-par legs your Highness had perhaps better go etc. Pth; nis-na sin-tu legs-so if you can do it, very well! Dzl.; also legs-so alone, very well! well done! legs-so legs-so excellent! capital! — 2. neat, elegant, graceful, beautiful C. — 3. *lāg-mo* W. good, due, and adv. well, duly, properly, like legs-par (v. above), e.g. *me lāg-mo bar dui* the fire burns well, *lā-kā lāg-mo čos* you have worked well; but most frq.: clean, pure, clear, *ču lāg-mo* pure or clear water (opp. to rtsog-pa); fine, of powder, = žīb-mo; *lāg-mo čo-če* to clean, clear, wash, wipe, sweep etc.; to reduce to fine powder, to pulverize.

Comp. legs-can Sch., legs-lādn Cs. virtuous (?). — legs-byās, resp. legs-māzād good deed, good work Cs. — legs-sbyār, संहृत, well constructed, skilfully arranged, high-wrought, hence: the Sanskrit language. — legs-smān patron, protector, well-wisher, congratulator Cs. — legs-bṣad a remarkable saying, a sententious remark Mil., two works, called after their authors goṅ-skār and sa-skya-legs-bṣad, are recommended to students of the language. — legs-svol resp. thanks, acknowledgment, gratitude C.

लन-पा lēn-pa (rarely lōn-ba, lōn-pa), pf. blois (rarely lois), fut. blāṅ, imp. lōn Cs., lōn(s) Dzl., Mil., blais Cs., W. *lēn-cē, nēn-cē, blāṅ-cē* to take, i.e. 1. to receive, get, obtain, ynas-nān an inferior place viz. for being re-born Thgy. — 2. to accept, what is offered or given, opp. to dör-ba; also to bear, to suffer patiently, to put up with. — 3. to seize, catch, lay hold of, grasp, e.g. one that is about to leap into the water Dzl.; to catch up; to catch, to take prisoner, a culprit Dzl.; to carry off, e.g. the arms of killed enemies; ma byin-par to take what is not given, to steal, to rob; lēn-pa-dra it is as if it had been stolen from me Glr.; ču-ma lēn-pa to get or take a wife, frq., also to procure one for another person; sro-g legs-pa to deprive of life, to kill Mig.; to fetch, lēn-du (W. *lēn-na-la*) soû go and fetch it! to take possession of, to occupy (by force of arms) Glr.

लेब मो (Cs. also lēb-pa) flat, mon.-srān lēb-mo Indian pease are flat, lenticular; lēb-can, lēb-lēb id. col., *lēb-lēb-la bor* lay it down flat! lēb-ma, lēb-tāgs lace, bandage, ribbon Cs., dar-skūd-kyi lēb-tāgs lace of silk thread; bhag-lēb a flat loaf of bread C.; šīn-lēb, lēb-shūn board, plank, rdo-lēb a slab, cf. gleb-pa.

551: *leu* division, section of a speech, of a treatise, of a book, chapter, of very different length; lēn-can Cs., leur byās-pa Zam. having sections or chapters, being divided into chapters; abbreviated le, bsgs-le dan ser-le chad-pa yin the chapters (treating) of the confession of sins and of wisdom are wanting Tar.; lē-ma Cs., le-tsān Sch. id.

लो 1. year (resp. dgu-lot, v. dgu), lo bīa-bēu-pa Ma. usually lo bīa-bēu lon-pa (W. *lon-can*) fifty years old, of fifty years; bī-mo lo-ynis-ma a girl two years old Ma.; lo dais lo, lo-ré (*-re*)-bīzn, lō-ltar (Sch. also bstār !) annually, yearly; lō-ma lō-ru from year to year; sílā-lo, dās-lo last year; dī-lo, usually *dū-lo*, this year; ji-plo, C. sān-lo next year; lo kör-te after one year had passed, sras-kys lō kor-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, glan ox, stag tiger, yos hare, brug dragon, sbrul serpent, rta horse, lug sheep, spre ape, bya hen, kyi dog, yug 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-tāg, v. the compounds; for lō-ma leaf, for lō-tsa-ba. — 3. prob.: talk, report, rumour, saying, added (like skad) to the word or sentence to which it belongs, če-gē-mo śī lo zēr-ba bos tsā-na when a rumour is heard, that N.N. has died
Thay; W. *da lam tar lo* they say the road is open now; also with a definitive subject: *"a-chan-lig-toi lo* the mistress asks for the key; *lo kom-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.); *tshor-lo* report, rumour W., also *ton-lo* and *tob (?)-lo* are said to have a similar signification; *sde-lo* and *rig-lo* W. are expressions of which I cannot give a satisfactory explanation; bdad-lo byas kyang krám-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. 57U, 17 lo is a corrupt reading for ysol. — 4. num.: 146.

Comp. lo-skor (Cs. also lo-kor) cycle of years, a period of twelve years; it is the usual manner of determining the exact time of an event, which also tolerably well suffices for the short space of a man’s life. If for instance a person in a dog-year (e.g. 1874) says that he is a byi-lo-pa, it may be guessed by his appearance, whether he is 10 or 22, 34, 46 etc. years old, and thus also in other cases accidental circumstances must help to determine the precise date of an event. Occasionally, however, the cycles are counted, e.g. lo-skor brgyad 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, shu wood, me fire, sa earth, lugs iron, cu 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 anything in the matter. Thus shi-po-khi-lo, sithi-mo-pa-lo, me-po-byi-lo, me-mo-ghla-lo are our years 1834, 35, 36, 37, and 1894, 95, 96, 97 etc. — lo-krim (v. lo-tog gi krim) ceremonies, at the beginning of harvest. — lo-gruins prop. date (of the year), Sch. also: lo-gruins tsah-ma being of (full) age. — lo-mog Cs. the beginning of a year, new-year’s day. — lo-njug v. rgyug. — lo-nian a bad year, a poor harvest. — lo-tog Cs. ‘every second year’. — lo-chu or nyan C. young, lo-njun-nyuN very young. — lo-njes = lo-nian. — lo-smjung Sch. ‘year, period or stage of life’ (?). — lo-tog or -tug the produce of the year; harvest, crop, lo-tog rüh-ba to reap it, to gather it in. — lo-tog almanac. — lo-dod Mil. earthly-minded, sinner? — lo-dpya annual tribute. — *lo-rug* = sras-pud, C. — lo-tjug (Ld. *lo-tug*) embassy sent every year to the king to renew the oath of allegiance. — lo-tjug half a year. — lo-tsün annual produce, harvest, lo-tsün ča-ba a rich, abundant harvest Glr. — lo-legs v. legs-pa. — lo-dsud = lo-tö Cs. — lo-yseb Sch. a stack, a heap of corn (?)

lo-ka Ssk. world, lo-ke-swa-ra = अव-कोइंतय.

lo-togyö, or lo-tog, v. lo, compounds.

lo-dab v. lo-ma.

lo-ma, W. *lob-ma*, leaf, lo-ma lha, brul B., C. *lob-ma* dül or *dul son* W. the leaves have fallen; *lob-ma s am* an acerose or pine-leaf; lo-dab = lo-ma.

lo-tsa, lo-tsa (v. Ssk. को to speak?) the (art of) translating, sgra dan l-DSA slöb-ba to learn the language and the (art of) translating Glr.; also l-DSA saga-ba to translate Pth.; l-DSA-ba translator (of Buddhist works) lo-cen great translator, seems to be a certain title; lopan for l-DSA-ba dañ pānd-ta.

lo-li-ma Ld. (Urd. لوئین) prostitute, harlot.

lög-ge-ba seems to be nearly the same as lög-pa adj., te-tson lög-ge-bai iun-la prob.: entertaining irrational doubts or scruples; ban-rim lög-ge-ba an inverted ban-rim q. v.; lög-ge-ba-la kyer he took it back again Mil.

lög-pa I. vb., pf. and secondary form of lög-pa, q. v., 1. to return, to go back, yul-du Glr.; *nam lög-te ča dug* W., *nam lög-ne lög-yu yin* C. when will you
II. adj. reversed, inverted; irrational, wrong, lög-pa lam, lam lög-pa Mil. a wrong way; lög-pa-la žigs-pa (‘to rush into error, to turn to what is wrong?’), also euphemism for to fornicate Stg.; lta-ba- lög-pa) v. lta-ba; čos-lög a wrong faith, false doctrine, heresy; grva-lög, jo-lög col. an apostate monk or nun; lög - par and (col.) log adv. wrong, amiss, erroneously, lög-par sém-pa to think evil, to have suspicions (about thing), often = lta-lög skyes-pa to sin; frq.: *log Brin-pa* to mislead, seduce B.; *log yon-che* W. to come back, to return, *si-lög yön-che* to recover life, to revive (after having been nearly lifeless), to rise from the dead, prob. also: to appear as a ghost W.; *nadj log-ggyab ten* W. the disease has become worse again, there has been a relapse; *la-lög (bla-lög) po-che* W. to turn, e.g. the roast; *cud log tan-che* v. yead.

Comp. log-čos Ma. = čos-lög. — log-rölgs wrong judgment, false knowledge. — log-lta = lta-lög. v. lta-ba. — log-spyod, Lt.: log-spyod nün-pa perverseto conduct, a sinful life. — lög-čo with sgrub-pa to live in a sinful manner, as much as: to live by crime, by vice Mil.

log 1. side, rtsg-log the side of a wall, mūn-loggs fore-side, front-side, rgyū-lóggs back, back part of a thing; lög-re 1. side-post of a door (opp. to ya- and ma-re). 2. each side (v. re 3); log-s-bzān the right or upper side, log-s-nān the left or lower side (of a cloth) Cs.; surface, sum of the earth; side, direction, region, rkān-pai-lög-nas from the part of the feet, up from the feet (e.g. a pain in the body proceeding up from the feet) Sch.; yon-loggs the right side, yon-loggs the left side, frq.; tsi(r)-loggs this side, on this side, yā(r)-loggs the other side, on the other side; lōgs-su, lōgs-la aside, apart, *zāg-pa* C. to lay by; to put aside, to put out of the way, to clear away, lōgs-su dga- ba, bkār-ba means about the same; lōgs-su bkāl-bu to hang aside, to hang up in another place; lōgs-na yod-pa to be distinct, separate, to live by one’s self, solitarily Schf., Tar. 45, 18; lōgs-pa other, additional, by-, co-, spare-, rgyogs loggs-pa spare-provision, so also logs yéig: lög-pai sné-mo logs yéig the other end of a rope. — 2. wall, *log-zāl* W. id.; logs-bris mural or fresco painting Tar. lōn 1. leisure, spare-time, vacant time, time, lōn yod-du ré-la nám-zla dos whilst you are always hoping to have (still) time (enough), you allow the favourable moment to pass away Mil.; similarly: lōn yod snyam-la mi-tse zad Mil.; sdod-pa lōn med-par without delay, immediately, directly Glr.; *na yon-lōn med* C, W. I have not time to come; *pēb-lōn yón-na* if your honour have time to come C, W.; rdé-lōn yón-bas as there will be yet plenty of time to beat (me, you had better hear me now) Mil.; lōn-yam Sch.: ‘cheerful talk, animated conversation’. — 2. imp. of lān-ba and len-pa.

loń-ka, loń-ka, loń-ga Med. intestines, entrails, guts; strictly taken is said to denote only the blind gut (?); yur-’oñ, mār-lōn Cs.: the upper gut, the lower gut or thin guts, thick guts; loń-nād a disease of the guts.

lōn-ba 1. pf. and secondary form of ldoñ-ba, as vb.: to be blind, and fig.: to be infatuated; as adj.: blind, blinded etc., as sbst.: blind man Dzl. — loń-khrul (or khrul-pa) the guide of a blind man Loe.; lōn-po, lōn-ba-po a blind man Cs.; * nye-lōn* W. an empty ear of corn, a tare. — 2. also loñ-s-pa, = lēn-pa Glr. or leñ-ba 1, 2 Glr.

lōn-bu Sty, lōn-mo Mil. ankle-bone, astragal.
loïn being in pieces, in fragments C., cf. bun-loïn.
loïs, 1. pf. and imp. of lóïn-ba. — 2. in conjunction with spyôd-pa: to use, to make use of, to have the use or benefit of, to enjoy, e.g. bdé-ba daïn skyîd-pa-la happiness and prosperity; lôïn-spyôd-par byá-bai rgyu the object of enjoyment, the thing enjoyed Sty.; loïns-spyôd (Ssk. रूग्द) enjoyment, fruition, use, esp. with regard to eating and drinking, loïns-spyôd sa-la byed they fed on meat, loïns-spyôd ñïï dê-las byed they lived on (the fruits of) this tree Pth. 1. plenty, abundance, bsì-bûn-gi lôïns-spyôd dpag-tu-mêd-pa bsag Glr. they produced or procured an enormous quantity of food and drink; esp.: riches, loïns-spyôd ê-ba great riches; wealth, property, lôïns-spyôd-kyi bdag-por gyur he became owner of the property Dzl.; môt-pa byá-bai lôïns-spyôd med he was not rich enough to bring an offering (to Buddha) Dzl.
lôd-pa Sch.: 'half through, through the middle, one half(?)'.
lon notice, tidings, message, lon-bzâi good news, sprîn-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 kyêr-la sog let me know, send me word Pth.
lôn-pa = lên-pa 1. to take, to receive etc. Glr., Pth., çu lôn-nam have you fetched the water? i.e. are you bringing the water? Pth.; nôr-bu mi lôn 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 màïn-po zig lôn-pa daïn after many years had elapsed Dzl., rin-zig lôn-te after a long time, rin-por ma lôn-par after a short time. b. with regard to the age of a person: lo cê tsam lon how old are you? bê-û-drûg-lôn I am sixteen Mil.
lob W. sometimes for lôr year, and lôb-ma for lôr ma leaf.
lôb-pa, pf., imp. lobôs, to learn, rarely for slôb-pa; lôb-pa the act of learning Dzl.
los, in truth, indeed, mgôn-skyabs rai nos yin he is indeed the helper (from a hymn in praise of Buddha).

1. the letter ña, the English sh, but palatal; in C. it is distinguished from ñ (za) only by the following vowel being sounded in the high tone. — 2. num: 27.
ñ 1. 1. flesh, meat, yûg-ñâ yak's flesh, lûg-ñâ mutton; ña lsôd-pa (W. *tsô-çê*) to boil meat; ña rinôd-pa (W. *nô-çê, srôg-çê* or *lam-çê*) to roast meat; yûg-ñâ outward flesh, nûn-ñâ or nûn-çê inward flesh, or the entrails! Cs.(?); ña-nas çéd-pat bu Glr. the child of my own flesh and blood; ña

kriq-pa sexual instinct; "u-pe ña, 'a-me ñâ" in W. a vulgar form of attestation; surface of the body, ñâ ri-mo spots, stripes etc. on the skin (of an animal) Tar. — 2. muscle, nû-ñâ thoracic muscle Mîg. — 2. for ña-kôg v. compounds.

II. v. ña-ba and ña-mo.
Comp. ña-bkra n. of a cutaneous disease Med. — ña-skâm meat dried in the sun: ña-kâû larder; butcher's stall. — ña-êb broth. — ña-kôg the body of a slaughtered animal,
without the skin, head, and entrails, če-ša of a large — čiwi-ša of a small animal. — ša-brás flesh and blood, meton. 1. for body, ša-brás āśā-ba a sound body Mil. 2. for: children born of the same parents Cs. — ša-vanás fat meat. — *ša-bbûg (ša bëug) meat cut into strips and hung up to dry in the sun W., C. (Hook. II, 183). — ša-rûn raw meat. — ša-mög Sch. : 'soup with greens in it'. — ša-rûnii old meat. — ša-mdög colour of the skin, complexion Dzl. and elsewh. — ša-mdög-lö-pa Cs.: crynælas, St. Anthony's fire? — ša-nûg the lean of meat Cs. — ša-nûn a certain disease Lt. — *ša-nû (lit.-ša) W. arduous, zeal? — ša-spu feathers, downs. — *ša-spu* meat boiled down to jelly W. — ša-šûg Mil.? — *ša-bhug-leb* a sort of pie baked in oil C. — ša-bo sheep, cattle or other animals destined for slaughter Mil. nt. — ša-bo a maggot. — *ša-bûr* W. boil, abscess, ulcer; Sch.: mark left by a lash, weal. — *ša-šûr* rice boiled with small pieces of meat C. — ša-sbrâts flesh-fly, blue-bottle-fly. — ša-rûmén fleshy excrescence, a little lump in the muscular flesh. — ša-ńûs boiling meat. — ša-tsa 1. hot meat. 2. friend Pth., Sg., ša-tsa-čan amicable, attached W. — ša-tsan dmâr-po Sch.: 'a tumour resembling a weal or a wart'. — ša-tsi the fat of flesh. — ša-tsoi-po butcher, dealer in meat. — ša-dzâi 1. a hook for taking meat out of a kettle C., W. 2. the fork of Europeans. — ša-dzâr wart. — ša-zâu, ša-zân 1. prop.: flesh-eater, carnivorous animal. 2. gen.: a class of demons, described as fierce and malignant, Ssk. — ša-zûg, ša-zûg = zûg 2. — ša-rûg dried apricots, with little pulp, and almost as hard as stone. — ša-rûl lean flesh. — ša-rlâi 1. little meat-pics. 2. v. ša-boa. — ša-rûg sauce, gravy C. — ša-rûl putrid meat. — ša-rûo a disease Wû. is said to be an induration of the skin, callus, or perih. scirrhus. — ša-rûlîn fresh meat, raw meat, ša-ysûr flesh of an animal that has just been killed.

śava 1. Dzl. 2. Sch.: high water, flood, inundation. — 2. Lt.: a certain hereditary disease or infirmity?

śa-ka some kind of game (?) Wû.

śa-ka-ma, ka-če ša-ka-ma saffron C.

śa-ka-r a kind of sugar.

śa-kón, or ša-kón, Wû.; Sch.: grudge, resentment, hatred.

śa-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 ša-kya-tub-pa (Mil. rather boldly abbreviates it into ša-kub), ša-kya-mû-ni, ša-kya-seö-ge.

śa-dkûr v. yâ-dkûr.

śa-skûi the cawing or croaking of ravens W.

śa-skûyö Mûg.? perch. dough mixed with meat.

śa-kûg Sch. a small bag or purse.

śa-kûi Sch. a shaggy dog, a poodle.

śa-kûn v. ša-kón.

śa-gös, col. for šam-gös.

śa-čân Lt.?

śa-nyâm(v) Lex., as explanation of dbal?

śa-sta, = klu Wû.

śa-stag 1. also ša-dag mere, merely, only, kyen ša-dag btsâs-te only sons being born Dzl.; mi dbûl-tshöns-pa ša-stag-ste as they are all of them poor people Dzl.; bdûn-pa-möön-ba ša-stag-tu gyûr-to they all come to the knowledge of the truth Tar. — 2. Ld. for (rtai) šam-(la)-bûpâs-(pa) a pack, a bundle, fastened to the saddle behind the rider, ša-stag-la kol or rel ton* tie it up, fasten it behind!

śa-di Ld., Pur. ape, monkey.

śa-na 1. Ssk. — hemp, Cs.: flax, ša-nai ras Sg., Sch.: 'fine linen', ša-nai
gos a garment made of fine linen. — 2. v. šā-sna, sub ša.

šā-pos a thick blanket Ld.

šā-ba, swa-ba Cs. W., B. a **hurt, a stag.** col. usually **sā-wa-ra-cū** or ru-cū; sā-plo the male animal, sā-mo the hind, roe, sā-pirāg a young deer, fawn; cf. Ka-swa.

ša-ma 1. **after-birth,** placenta. — 2. an ordinary coat made of cloth which has not been napped W.

ša-mi-bīg **parsley** Ld.

šā-mo C., B. (W. *mó-g-ša*) **mushroom;** the various species of fungus receive their appellations from their colour (dkar-šā, nay-šā, smug-ša, ser-ša) or from the place where they grow (klui-sa, ču-ša, luld-ša, shi-ša); the damp climate of Sikkim produces moreover *sā-ke,* kā-va and ḍé-mo (sgre-mo) *ša-mo,* etc. Cs. has also ša-maṅ; a thick kind of mushroom.

ša-ra so-ré (cf. jśer-pa) W. moist.

šā-rī-ka Ssk. n. of a bird, Gracula religiosa; a species of jay.

šā-rī-bu, grākṣu, n. of one of the two principal disciples of Buddha.


šā-lōg **warped,** oblique, aslant W.

šāk-ti Ssk.: spear, lance, pike, sword, Cs. also trident; Dzl.

sāg, in sāg-ter-gus it broke, it burst asunder Sch.

sāg-ma 1. C. small stones or pebbles, **gravel,** sāg-ma-*ča* gravelly, sāg-tāñ a plain abounding with gravel. — 2. W. **pebble,** sāg-ṛād rocky ground, covered with a thin layer of mould which only by dint of much irrigation will yield a scanty produce; sāg-ṛāg gravel, sāg-sa earth mixed up with pebbles, stony, sterile ground.

sāg-s 1. joke, jest, fun, sāg-s ē-ba byēd-pa to rally maliciously, to turn into ridicule with sarcasms Glr.; šān-sāgs Mil. a bad joke; Ka-sāgs v. Ka. — 2. cause of a contention, object of a dispute or a quarrel, **matter in dispute** Mil.; quarrel, dispute, contention, in gen., *sāg gyā-g-pa* C. to fight, to quarrel, to dispute.

šān v. ṣān.

śān-po, *śān kul-čē,* śān-rig v. ṣān-po; *śān-lāg* a kind of fur, perh. for sbyān-sālūg fur-coat of wolf’s skin Lh.

śān-lān sabre, sword Pth.

śān-śān a fabulous creature with wings and bird’s feet, but otherwise like a human being; śān-śān-tū ṭu Cs.: pheasant or partridge (जोली).

śāns, resp. for sna, the nose, śāns-rig pū ṭu, śāns-sna id.; śāns-śān nostril, śāns-rīṣe tip of the nose.

śad 1. the mark of punctuation: | also ṭksaṇ-śad or ṭqī-śad; it is a diacritical sign of about the value of our comma or semicolon; nyis-śad the double shad, ||, dividing sentences, or, in metrical compositions, verses; bzi-śad the fourfold shad, ||||, at the end of sections and chapters; gseg-śad the dotted shad (j), 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; ṭad byēd-pa Lex., jën-pa Sch., to make a shad. — 2. v. the following article.

śād-pa, ṭād-pa, yśād-pa, yśād-pa Cs.

1. to comb, to curry, (a horse), also śad rgyāg-pa. — 2. to brush, to stroke, to rub gently with the hand W.; śad-ma Sch. curry-comb, horse-comb; *śin-šē* a wooden rake, *cāgg-šē* an iron rake C.

śān 1. **iron hoop** of a barrel Cs. — 2. small boat, *śeṃ-pa* ferry-man C. — 3. snow-leopard W. (cf. ṭsa). — 4. difference, **distinction,** śān byēd-pa to distinguish, decide, determine Mil. and elsewh., ṭzan-gyis śān mi byēd-pas as nobody else is able to decide it Glr.; skad-gnyis-śān-sbyar is said to be the title of a certain dictionary.

śān-ka 1. **oblique** W., *śān-ka-la dē-čē* to cut off obliquely; ṭān-tēr id.,
*lam san-tér-la ča dag* the road has an oblique direction. — 2. C.: place of passing over a river.

sám-pa 1. also bám-pa, slaughterer, butcher Gīr.; sometimes also hang-man; sám-kaṅ slaughter-house, butcher's shop, sám-gūt butcher's knife, sám-gūt pollution by the sin of slaughtering an animal. — 2. master or rower of a boat, boatman.


sām, yāsam the lower part of a thing, e.g. of a country, sām-pa a lowlander (opp. to yāzūn-pa and sōtúl-pa); yāsām-du adv. and postp. below, at foot, rān-leu sām-du čad they will be treated of in their respective chapters Lt.; dei sām-du under it, underneath (e.g. to write); sām-gōs, sām-tābs, resp. sku-sām a garment like a petticoat, worn by Tibetan priests and monks.

sām-ba flounces, fringes, trimmings.

sām-bha-la Ssk.: in pure Tibetan bde-biñ, n. of a fabulous country in the north west of Tibet, fancied to be a kind of paradise; sām-bha-laí lām-yiig (not passport, but:) 'guide for the journey to Shambhala'.

sār (from sār-ba) 1. east, sār-jiyōg id.; sār-pa inhabitant of an eastern country; sār-lhod south-east. — 2. termin. of sā, into the flesh.

sār-pa 1. young men, grown-up youth (collective noun) W.; perh. also: a young man. — 2. v. the preceding article.

sār-po 1. W. adulterer, *sār-po co-če or kūr-če* to commit adultery, (on the part of the husband.) — 2. = sār-pa 1.

sār-po a young man, sār-po yāzūn-nu ysum three young men Mil.

sār-ba pf. and secondary form of čār-ba.
Comp. sī-ki-ma, o ṭi-ka-ma 1. sbst. dying, death, sī-ki-ma-ru in dying. — 2. adj. dying, sī-ki-ma-yod (or ṭi-ka-ma-yod) he is at the point of death, he is at death's door. — *sī-kan* col. the deceased, the dead. — sī-sin Sch.: 'blessing for one deceased'. — sī-čos religious ceremonies for the dead Sch. — sī-sa flesh of animals that have died of themselves, the only flesh which a strict Buddhist is allowed to eat, and which accordingly in Buddhist countries is frequently consumed.

Comp. sī-ki-rī a carrying-frame Lh. — sīn-kṣu a wooden hook. — sīn-rkaṃ Schr. a wooden leg, a crutch. — sīn-ṛkād the upper part of the trunk of a tree. — sīn-lau 1. a wooden house, log-house. 2. shed or out-house for wood. — sīn-ṝ-sap, juice of trees. — sīn-kur a load of wood. — sīn-kra wooden chair. — sīn-mkān worker in wood, carpenter, joiner. — sīn-ṛgūn Sch. wood pecker, sīn-ṛgon krā-bo the spotted woodpecker, sīn-ṛgon mpg-nāg black woodpecker. — sīn-ṛgyāl a tree of extraordinary height or circumference, a giant-tree. — sīn-ṃdār licorice Sch., Ws.; a sort of cinnamon W. — sīn-ṛdās 1. wooden utensils, implements. 2. tools for working wood Sch. — sīn-tog, sīn-tog fruits of trees, fruit. — sīn-ṛta v. that article. — sīn-ṣtam chopping-block Ld. — sīn-ṛagā wooden enclosure. — sīn-ṛun wood-picker, gatherer of wind-fallen wood. — sīn-ḍum log, billet, block. — sīn-ṛḍāra wooden lattice-work; wooden paling C., W. — sīn-ṛdṛa-pa one sitting under a tree, i.e. an ascetic, Burn., I. 309. — sīn-ṛdāgs the leafy crown of a tree Sch. — sīn-ṛdṛa trunk, stem of a tree; a tree; block. — sīn-ṛdrān a small tree, a shurb, bush Sch. — sīn-ṛṭa log-house. — sīn-ṛdrā cotton from the cotton-tree Cs., cf. ṭal-ma-lī-śīn. — sīn-ṛbu a small piece of wood, sīn-ṛbu sor-ṛi-pa a piece of wood four inches broad or long Tar. — sīn-ṛdrās fruit. — sīn-ṛmān medicine prepared from wood Sch. — sīn-ṛtsā root of a tree. — sīn-ṛtsa resin Cs. — sīn-ṛtsa top of a tree. — sīn-ṛtā cinnamom (having a 'saltish' taste, as is expressly stated S.g.); *sīn-ṛtsa-lāb-ma* W. bay-leaf, laurel-leaf. — sīn-ṛtā chip, shaving, splinter. — *sīn-ṛtāgs* W. forest. — sīn-ṛtān a wooden basin, trough, tub. — *sīn-ṛţog* (lit. ṭog) chip, splint W.; shavings brought off by the plane C. — sīn-ṛtān wood-rasp Sch. — *sīn-ṛtā* a small chip, a very small and thin piece of wood, a splinter, *sīn-ṛţol zug son* W. I have run a splinter into (my hand or foot).
—sin-zog W. a rasp. —sin-yébr a peg. —sin-léb board, plank. —sin-sun the bark of trees. —sin-séd a rasp.

śin-kun asa foetida, used as medicine, and (like garlic) as a spice; also n. of a mountain pass between Lahoul and Zanikar.

śiṅ-ṛta (‘wooden horse’) waggon, cart, carriage, also fig. = légy-pa, e.g. śiṅ-ṛta čen-po frq. in the writings of Tsönkapā; śiṅ-ṛta-ḳör-lo id.; śiṅ-ṛta ṭan-bzūn the body of a carriage, śiṅ-ṛta mda the pole, beam, shaft of a cart, ṭān-lo the wheel, ŋes, lam, sūl, srol the track, rut (of a cart) Cs.; śiṅ-ṛta ṭan-yēg Sch. wheelbarrow; śiṅ-ṛta-mkan Cs. maker of carts, cartwright; śiṅ-ṛta-pa 1. carter, driver, coachman. 2. charioteer.

śil 1. Sch. hazel-nut. — 2. also ṭśid-ṭśid-ma, ṭśid-ston, ṭśid-zān funeral repast, of which every body may partake; śidčos religious funeral ceremony; śil-sa Sch. 1. burying ground, cemetery. 2. a fruitful field = yāṅ-sa. Cf. yin.

śel-tu very, greatly, esp. before adj. and adv., in B. frq.

śib v. śib.

śib-pa v. śu-ba to whisper.

śib-si-lu-lu or rü-ru Ld. hip, the fruit of the dog-rose.

śim-sa-pa Cs. a kind of tree or wood.

sir, sir-sir, with śim-pa Cs. to gush out, to stream forth with a noise.

śil-ba W. to drip through.

śil-li a gauze-like texture W.; śil-sil 1. id. 2. Cs.: ‘a cant word denoting the noise of any thing’.

śis good luck, fortune, bliss; de ḷyūn-na śis if that happens, it will be an auspicious sign, śis-pa miṅ a name foreboding goodLt., mi śis-pa ites an omen foreboding ill Wdā; bstān-pa śis acc. to Sch. 232 denotes the religious plays performed in the convents. Cs.: śis(-pa)-po one blessed, śis-pa yin-pa to be blessed, śis-par gyur-ba to become blessed, śis-par byed-pa to make blessed, to bless; bkra-sis v. bkra-ba.

śu 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 indiscriminate hearing it is but a corruption of sa-ba (q. v.). — 2. *śu-śi jhê-pa* C. to whistle. — 3. num.: 87.

śu-dāg n. of a plant Med.; Sch.: the rush.

śu-ba I. sbst. 1. an abscess, ulcer, sore Cs.: śu-ba fon an abscess rises, na gives pain, pān heals; *śu-bir* W., and prob. also śu-tör Med., id.; śu-nāg and bā-śu* W. a sore that has become inflamed and rankling. — 2. scab, scurf, scald W.

II. vb., pf. (b)šus, fut. šin, imp. (b)šu(s), 1. to take off, pull off, draw off, ṭsān-gyi gos to take off a person’s clothes, gö-ča armour, mtsoṅ-ča arms, weapons Ph.; 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. *ā-d-lu śi-e* to peel potatoes; gyab-šus coat of wool shorn from a sheep, fleece Ld. — 2. to copy, dpe a book, resp. zal-śus byed-pa Cs.; dpe-bās a copied book C.

śu-bhām Ssk., sometimes at the end of books, hail! all hail!

śu-ra-se(-nā) n. of a tract of land in the neighbourhood of Mathura, not far from Agra Wlk.

śu-li-ka Tar. 63, 8, prob. also śu-bīg Sch., n. of a fabulous country in the north-west.

śug 1. a thrust, push, knock, *śug čemp-po jhê-pa* to push off, to give a knock, to elbow, differing from ṭu-lā to shove (by a more gentle motion) C. — 2. in comp.: kyo-śug, v. kyo; śug-bza wife, consort, spouse Schr. — 3. W.: old, but still fit for use. — 4. śug-śug-la col. for śu-bur softly, gently, e.g. ḷro-ba to walk, to tread etc.
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 (sug-brás) are burnt as incense. — sug-dūl the smoke or perfume of juniper. — sug-tser Med. the young pointed sprouts of this tree. — sug-tsdod 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-sug acc. to Cs. — spā-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 peas or rice, which cannot be imagined of juniper-berries or cypress cones; cf. spā-ma. — 2. in sug-pa 'pud-pa Sch., v. sub 'pud-pa.

sugs 1. inherent strength, power, energy, c. genit.: dād-pai, byäs-pai, dgya-bai sug-kyis by the power or ardour of love, joy, e. g. to shed tears, = to weep with joy etc. Glr. and elsewh.; yin-gyi sugs dag mi bya the impulse to make water must not be suppressed Med.; 'di-dag sūn-gyi sbyin-sugs gin this is the power of former alms or presents Glr.; 'sungs-rje'i sug-kyis by the power of grace Do.; der slō-bai sug the power or ability of attaining to that place Thgr.; without a genit.: sugs-kyis = rān-sugs-kyis spontaneously, of one's own accord, sugs-kyis yon they will, no doubt, come of their own accord Mil.; sugs byed-pa to exert one's self (?); sugs-stöbs = sugs; sūd-sugs ḍrēn-pa Cs.: 'the accenting the first syllable'. — 2. col. also sūbs and sūd, mostly in compounds: sūgs-skad Mil.; sūgs-sgra, col.*sug-ra* a whistling, a whistle or whiff; sugs-glu 1. a whistling. 2. a whistled tune, *sug-dā jhē-pa* to whistle a tune C.; sugs-pa a small whistle which, in sounding it, is put quite into the mouth.

—or byin-pa to sigh, to groan, sugs-rīn nar nār dug he heaves a deep sigh Mil. nt.

sūn-ba, pf. sūns, 1. to snore, — 2. to hum, to buzz, e.g. of a large beetle.

sūd v. sugs 2.

sūd-pa pf. fut. bṣud, 1. to rub, e.g. one thing against another C. — 2. to get scratched, excoriated, galled (cf. sūn-pa). — 3. sūd byed-pa (W. *'cō-cē*') to steal silently away, to sneak off unperceived.

sūn-pa bark, rind, peel, skin, sūn-kōg, sūn-pūgs id., the last expression is also used of the skin of animals Lex. — pyi-sun the outer rind or skin, nān-sun the inner rind; bār-sun the middle rind, the bast, esp. of willows Sch.: sūn-kōg lāms-pa the spontaneous chapping or peeling off of the skin; sūn-mās box-wood.

sūb-pa, also sūbs-pa, pf. imp. sūbs, to speak in a low voice, to whisper, sūb byed-pa id.; *kog-sūb-la sil-cē* W. to read in a low voice, to read whispering; sūb-bu a whispering, sūb-bus zāl-ba to recite in a low voice Lex., sūb-bur smrā-ba B., *sūb-la zēr-cē* W. to speak softly; sūb-bus smōd-pa to reprehend in a whisper B.


sūm-pa, pf. (b)sums, ft. bsum, imp. (b)sum(s), 1. to weep, ma sum ndzod do not weep! nū-sūm Mil. weeping, lamentation. — 2. to tremble (?) gran-sūm Lt., Schr. gran-sūm byed-pa to tremble or shiver with cold, to shudder.

sūr-ba, pf. fut. bṣur, imp. (b)sur, 1. to burn slightly, to singe. — 2. to cut off.


sul 1. an empty place, a place that has been left, that is no longer occupied, van-sul stōs-nas your own place becoming
empty, by your quitting it Mil. sul-du luṣ-pai nor all the things left behind in the camp Ghr.; dōn-te lāns-pai sul-du instead of the coin which had been taken away (there appeared . . .) Dzl.; kyōd-kyi sul-du in the place which you occupied during your life Thgr.; hence in a looser sense: btsin-mo lāns-pai sul-du on the occasion of the queen's absence Ghr.; in the same manner Tar. 103, 16, 19, and also thus: de'i sul-du Ghr. 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 Ghr.; sul-lām = sul; acc. to Cs. also manner, method. — 3. any thing left behind by a person departed, or by a thing removed, as āu-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 tshān-ma yāng-po-la tōb his servant gets all the property left (by his master) W., C., pa-sul paternal inheritance, patrimony; pia-sul-gzin-pa the heir C.; sul yañ mi dang nothing at all is left; *sul-med-kan to* W. finish it at once! eat it all up! sā-tsaun-po one that eats all up, clears his trenched (a good trencherman) Ts.

**sul-pa, bṣūl-pa Cs.:** backbone, back, posteriors; sul-sā the flesh, the muscles of the back, sul-rgyus the fibres, the nerves of the back; Sch.: bṣul-dri smell of excrements, sul-byi polecat, fitchet.

**ṣus 1. v. ṣu-ba.** — 2. ṣus dēbs-pa to whistle Sg.

**ṣus-ma** any thing copied, a copy Cs.

**ṣe 1. Cs. se-stag, se-dag = sa-stāg mere, only, nothing but.** — 2. num.: 117.

**ṣe-na v. če-na.**

**ṣe-pa v. sēs-pa.**

**ṣe-bām Cs.: = to-yig a kind of contract or bargain.**

**sē-ma (for ṭe-ma or ṭēs-ma?) W.:** noblewoman, lady of rank or quality, lady, *sē-ma čuṅ-intu, šem-čuṅ* nobleman's daughter, young lady, Miss.

**sē-mū Sch.:** 'divine predestination, divine protection; nature, fate, destiny; power; origin of power or authority; strength', force, the latter signification also in Wts. (?)

**sē-rul Sch.:** testament, writ.

**ṣeg 1. imp. of yṣēs-pa, resp. for sōg.** — 2. the Arabian جايش, chieftain, elder, senior. — 3. C. col. for sēd I.

**sēd I. strength, force, = stōbs, mīu, C. also sēg; dpā-zin sēd-cē a mighty hero Thgy.; sēd-cē strong, vigorous, powerful; sēd-mo 1. sbst. = sēd? 2. adj. = sēd-cē Ts., *sē-mo gya-pa yin* he is strong and stout, sēd-mēd powerless, weak, sēd-mēd-kyi rtā-bas rkan-tān mgogs one travels quicker on foot than on a weak horse; sēd-čuṅ weak, feeble, frail, e.g. lus Lt.; sēd bri strength decreases, begins to fail, ṭsos is restored, nyams is impaired; sēd skyēd-pa to grow fat Sch.: 'to protect; to make haste'; *mi zīg-la sēd čuṅ-e* W. to strengthen a person; *sēd dān nyé-tē* W. to rub well, forcibly; *sēd żār-te (sbyar-te) čon* run and jump! *sēd žār-te gyošt* swing your arm and throw! W.; *sēd-kyer-nāg-po* by force, with violence, e.g. *tan* he forced it on (me) W. (cf. nan); sēd-po-cē a strong, powerful man Thgy.; sēd-bru Lx. id.; sēd-bdāg Sch. one having power or authority, a lord, ruler. — *sēd-wāṅ* W. force, violence; *sēd-wāṅ dān* by force, e.g. to take, *sēd-wāṅ tān-cē* W. to violate, to force (a girl).

**II. the approximate direction, region, quarter, nyi-mai og sēd-na below the sun, i.e. between the sun and the horizon Mil.;** W.: *gaben sēd-la* in what direction? whether *de sēd-la* about in that direction; *gaben sēd ne* (lit. ynas) yig-tu to some place or other.

**ṣen(?) floor of a house or room W.**

**ṣer-pyin** abbreviation for sēs-rab-bkyi pā-rol-tu pyin-pa, the title of a division of the Kan-gyur.
sér-ba, pl. bser, to compare, to confront Cs.

ṣel crystal, glass Dzl. and elsewh.; acc. to Stg. the moon also consists of such crystal Cs.: rân-ṣel native crystal, bûz-ṣel artificial crystal, glass; mân-ṣel Pth. prob. = ṣel; spos-ṣel amber; me-ṣel burning-glass, ĉu-ṣel ġanabā a fabulous magic stone supposed to have the power of producing water or even rain.

Comp. ṣel-kör or -jor a tumbler. — ṣel-dkör = ṣel Glr. — ṣel-kân glass-works, glass-manufactory Schr. — ṣel-ṣgón globe of glass Mil. — ṣel-ṣgöd glass-door. — ṣel-rdô crystal. — ṣel-snôd, ṣel-spyâd a crystal or glass vessel. — ṣel-prûn a string of glass-beads.


sâs 1. to know, perceive, apprehend, bûn-bar sâs-pa to find, to know a thing to be good Glr.; brâjgs-na mi sâs when (the soul) is searched for, it is not to be perceived or apprehended Mil.; sâs-pa blo ingenium sapiens Dzl.; mi-sâs-pa-dag those who do not care for knowing (a thing) Dzl.; su sâs B., *ći sê* W. (like the Hindi का जाना) who can tell? may be; cìan mi sê-kan a know-nothing, ignorant, dunce; *ko-rân mà sê-kan čên-mon zig tor dug* W. he is said to be an extremely clever (learned etc.) man; mi-sâs agu sâs-pa knowing (even) the unknown things, knowing every thing Thgy.; càn-sê id.; *na-rân tão sê* W. I know it from having seen it; sâs-par gyur 1. he will know. 2. he comes to know, he learns; sâs-par gyis sìg 1. know! 2. let it be known! sâs-bûn-du knowing, knowingly, with (my) knowledge; nó-sâs-pa = sâs-pa, yet cf. sub no. 2. to understand, = gô-ba, don the sense Glr.; nás rtseís sâs I understand mathematics; to be able, in a general sense, also physically: *gân sê-pa* C. to one's best ability, to the utmost of one's power (= ji mus-kyis B., *ći tûb-kan* W.); krâg-gi goû gül sâs-pa a clot of blood that could only quiver (though, in fact, a human being) Glr.; esp. with a negative: smra mà sê-pa not being able to speak, dgya dgu mà sê they cannot be bent or curved Med. — 3. to be convinced, to be of opinion, to think, sû-la yai mûs-bor ma sâs do not think anybody to be your friend!

II. sbst. (= rig-pa) 1. the knowing (about a thing), knowledge. — 2. science, learning, sês-pa-là zông-tu ltâ-ba to look upon science as a (sort of) cheating. — 3. intellectual power, intelligence, sês-pa tibs the intellect (of infants) is still very weak Lt., ysal is clear Ptl. — 4. the soul or spirit, separate from the body Thgy., Mil.

Comp. *sê-gyû* talent (?) C., W. — *sê-gyû* character C., W., *sê-gyû* nêm-pa* a bad character. — sê-gôlô desire of knowledge, curiosity of mind Mil. sês-lân, sê-blo-lûn-pa 1. knowing, rich in wisdom. 2. very learned Sir! — sês-pa, sês-pa-pa one that knows or understands, a knower Cs. — sês-byâ 1. what may be known or ought to be known, sês-byâ kun every thing worth knowing, all the sciences. 2. knowing, conscious, wilful? sês-byâi sqrib-pa contamination by wilful sins Do.? — sês-byed that which knows, the understanding. — sê-sûn consciousness (v. above sê-sûn-du), dran-pa dan sês-bûn-can yin-te Gyatch. 247, 14 (cf. Burn. II, 806, 5); sês-bûn may, accordingly, be used for 'conscience' in a christian sense. — sês-yûn Ts. = sês-rgyâ. — sês-râb (प्रज्ञा) 1. 'great knowledge', wisdom, intelligence, understanding, talent, sês-râb cê-ba very talented, gifted (e.g. a boy) Mil.; sês-râb dan-lân-pa id.; sês-râb spyân the (mystic) eye of wisdom Schh. p. 210. — sês-râb-rtsva Taravacum, dandelion, also used as food. — sês-râb-kyi pâ-rol-tu phûn-pa, प्रज्ञाप्रमिता, the having arrived at the other side of wisdom, n. of that section of the Kangyur which treats of philosophical matters.

śo (Cs.: śo-mo) 1. die, dice, śo rgyâb-pa to dice, śo rtsâ-ba to play at dice, śo-gyêd-pa (Sch. kyê-zig as imp.) id.? — śo rgyûl-ba or pâm-pa to win or lose at playing;
so-rgyān Cs. the money or stake deposited at dice-playing; rtsis-söi rde Mil., so-rdöl Wilk., an attribute of certain deities; so-mig the points of dice, so-mig yṣum-par (or -pala) būb-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. the white willow of Spiti, Ld. and other Himalayan districts. — 2. other plants rgya-so, lug-so? Wdū.

III. = btsa-ma blast, blight, smut, mildew Cs.

IV. for so-gām, q.v.

V. num. = 147.

so-gām custom, duty, tax, so-gām lē-ba W. "lēn-te" high duty, so-gām len-pa to take toll, to levy a duty; so-gām bzūa-ba Sch. to smugle, to circumvent or defraud the customs?; so-gām-gyi ynas custom-house; so-gām-pa receiver of the customs, toll-gatherer; so-lāl, so-dū* Ts. tax, duty.

so-ča a kind of steel-yard C.

so-ma, v. sā-mo, mushroom Mil.

so-ma a medicinal herb Med.

so-ra saltpetre, nitre, so-ra-čan nitrous.

so-ré adj., damaged, spoiled, by being partially broken, torn etc., sbst.: a defect, flaw, notch, gap, also hare-lip; so-ré son* it is damaged, so-ré ton son* a notch, chink, crack has been caused; ka-sör, na-sör*, with a slit lip, a slit nose.

so-lo-ka v. sō-ka.

so 1. sō-gi, prop. from yṣogs-pa, imp. of sōn-ba. 1. come! let him come! bras-bu tser-sōg-gi yid-smōn nā-la med I do not wish that fruit should come to me from without Mil.; kur soq, kyer sōg bskyal sōg bring hither, (with soū inst. of sōg: take away!) sōg zēr-ba to invite, nēd-la sōg kyai mi zer Glr. we are not so much as invited, you know. — 2. with the imp. = gyur-gi, bhad-par-sōg may (he, I etc.) be killed! Dzl. — II. v. soś.

sōn 1. sbst., also frq. yṣog-pa, 1. wing, yṣog-rkyan-ba to spread the wings, also to spread like wings; yṣog-pa dē-če, čād-če, sām-če* W. to clip the wings; yṣog-pa-can, yṣog-lālan provided with wings, winged, a bird. — 2. wing-feather, pinion, dāb-yṣog, yṣog-sgro id.; mig-yṣog tail-feather. — 3. fin, of fishes. — 4. other things resembling a wing or a feather, mig-yṣog, resp. spyān-yṣog eye-lash; ran-tāg-gr yṣog-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 yṣog-pa.

sōg-ba 1. sheet of paper, and paper collectively, rgya-sōg China paper, bod-sōg Tibet paper, dar-sōg silk-paper, ras-sōg cotton-paper (also paper of linen-rags), sūn-sōg bast-paper, pags-sōg leather-paper, skin-paper, parchment; mīn-sōg, nag-sōg dark-blue or black paper, for writing on in gold or silver; mgo-sōg, resp. dbu-sōg, upper leaf, i.e. cover, covering, wrapper. — 2. Bal.: book.


sōn(s), yṣog(s) (Lex.: sāvu 'elevated plain, ridge of a mountain') 1. mountain-ridge Ws. Usual meaning: 2. pit, hole, cavity, excavation, valley, ču - sōns cavity filled with water Dzl.; span-sōns valley with meadows, low ground overgrown with grass; snai bya-yṣog- gi yṣogs the cavities near the wings of the nose Mil. nt.; sōn-du valley-ward, down hill Dzl.; sōns-ba, (y)ya(3) sōn(y) sōn full of cavities, uneven, Sch. also: rough, rugged, steep; sōns-bu furrow, sōns-bu čēn-pa to make furrows, to furrow.

sōn-ba 1. to go in, to have room in or on, with term., mi sōn, W. also: sōn-če mi dug* that is not to be got in,
there is no room for it; *bre bka sōn-bai būmpa a can holding five quarts Dzl.

II. pf. bšānś, fut. bšān, imp. so(s), to empty, remove, carry or take away, W. stones, earth etc., but gen. (with or without 'kya-g-pa) to go to stool, to ease nature, B. and col.

sōd 1. the lower, the inferior part of a thing, rtses-sōd upper and lower part, top and bottom C.; rgya-sōd Wdūn. a low tract of land, with a milder climate, where e.g. apricots are thriving, opp. to phu-thāngs elevated cold region, scarcely fit for the cultivation of corn and barley; sōd-du to or towards the bottom, down, downwards, C., *sō-d-du bāb-pa* to descend, come down, *sō-n-rtse dėg-pa* to ascend C. — 2. imp. of sād-pa, bśād-pa; yet cf. also:

sōd-pa, pf. bśād-pa, 1. to say, to declare C. — 2. to comb Cs.

sob, yshob a fib, falsehood, lie, snyi-ba, W. *gya-b-ce* to tell a lie.

sob-sōb loose, soft, as leaves etc. W.

som-pa, pf. (b)šoms, bšāms, fut. bšam, imp.(b)šom(s), to prepare, make ready, arrange, put in order, fit out, ynas lodgings, ydan a seat, stōn-mo a festive entertainment, bţōn-pa a carriage, i.e. to have the horses put to Dzl.; dpūn-gi tsoogs an army Dzl. — som-ra 1. preparation, arrangement, fitting out, som-ra byēd-pa = som-pa C., so also Cs.; but Sch.: 2. som-ra state, pomp, splendour, with byēd-pa to show off, to dress smartly, sōm-ban stately, grand (?).

sor v. sō-ré.

sōr-ba 1. v.sōr-ba. — 2. to measure Mil., v. ysōr-ba.

sōl-ba 1. intercalation, insertion Cs., zla-sōl intercalary month. — 2. Cs.: pres. tense of bśōl-ba q.v.

sōl-po Sch.: 'a species of willow', v. ysōl-po.

sōs 1. almost always in conjunction with yēig, the other, of two, e.g. bud-med yēig-śōs the other woman Dzl. — 2. Zam. tā, col. sōg, a termination indicating the comparative or superlative degree: čun-sōs, yōn-śōs the younger, the youngest, of two or of several, bstūn-mo bka-brgya'i čun-sōs Pth.; *rin-śog* W. the tallest; yun-rin-sōs Thgy. the most long-lived; drin-cē-sōs the principal benefactress, cf. drin; nad cē-sōs rgyās-nad bēgs-pa because one is suffering under the chief disease, viz. old age, Thgy.

sri Ssk., = dpal glory, magnificence; magnificent, splendid, grand; sri-rī Mil., pr. n., a naked mountain in a sandy plain, about a ten day's journey to the west of Tashi-lhunpo, covered with monasteries, and perh. on that account considered as nyams-ndsār-ba. sri-kalṅa v. dpāl-gyi dum-bu.

sīlka Ssk., also sō-lo-ka, strophe, stanza, esp. one consisting of four catalectic trochaical dimeters.

ysa I. 1. also ysha-ma, bsha-ma, worthy, becoming, fitting, suitable, tso-ba mi ysa'i as it is unworthy, unbecoming, improper, to persecute (others) Dzl.; *de kyód-la ka yod* or *sā-ce yod* Ld. that serves you right. — 2. righteous, upright, honest, good, = skyon-med-pa, C.; blo ysha-ma an upright, true heart, Thgy.; *le sā-ma jhe-pa* C. to perform a work faithfully, in good earnest.

II. only, merely; mere, nothing but, (= sā-stag) C.

ysa-dkār, bsha-dkār S.g., Wdūn., C. tin, W. kar-ya; yet cf. ża-nye.

ysa-rīṅ a long skirt or coat-tail Sch.

ysāg-pa v. yṣog-pa.

ysāgs right, justice, Lex. and esp. W.; yṣags byēd-pa Lex. to investigate the rightfulness (of an action), = *ge dīg pē-cē* W.; *tim-sāg tān-cē* to administer justice, to sit in judgment *tīm - sāg-tan-kan* judge, *sāg (go-) tōg tān-cē* to warp justice, to judge contrary to justice and right; *tīm-sāg żā-cē* to go to law, to bring an action, *sāg-pon* superior judge, chief-justice, W. — bka-yṣāgs v. bka extr.


Sñāṇ a musical instrument, esp. used by the Boupo, Glr., sñāṇ jīrōl-ba to play on that instrument Mil.

Sñāṇ-pa Sch. = bṣāṇ-ba.

Sñāṇ-yos rough, rugged places or tracts Cs:

Sñāṇ-pa 1. = ḍōd-pa to comb. — 2. = ḥād-pa II., to explain, to relate.

Sñāṇ 1. the lower part of a thing, sñāṇ-du a. adv. down, b. postp. under, below, beneath; also adv. farther down, more towards the end, in the course of; examples v. sub leu; postp. dei sñāṇ-du under it. — 2. barren, B. and col., mo-sñāṇ, rgod-sñāṃ, ba-sñāṃ a barren woman, mare, cow.

Sgar Sch.: a certain style of writing.

Sñāṇ-ma Sch. = sñā-ma.

Sñāṇ-pa v. sñāb-pa.

Sñāṇ-pa 1. also sñāṇ-po good, fine, zin sīn-pa B., C. a fertile field, sa-pīyogs sīn-pa a rich country Sty.; sīn-par rmō-ba to plough well; sīn-sa 1. fertile field or land. 2. v. sīn-po. — 2. = sīn-pa.

Sīn-pa one deceased, a dead man, sīn-mo a dead woman, e.g. sīn-mo jor-zöm* the deceased, the late Jorzóm; it may have reference to the body, as well as to the soul, or to both together. — sīn-rje the god of the dead, of the lower regions, of hades, also regarded as the judge of the dead, Ssk. ch.; sīn-rjei sīd a. id., Yama the destroyer. b. the destroyer of Yama, Siwa; Ssk. yamadik. cf. also Schl.93.

*sīn-dūt* knot, opp. to *tol-dūt* a bow, a slip-knot W. — sīn-dré the soul as a ghost or spectre Sch. — sīn-prás the convulsive motions, the writhings of a dying creature. — sīn-zas food presented to the Lamas when a person has died (Cs.: food prepared, or exposed for the dead?). sīn-sa 1. burying ground, cemetery, 2. fertile field.

Sībḥ(p)-s, bṣībḥ(p)-s also sīb-pa, 1. Sch.: to range, to compare; Ld. to be ranged, to draw up in files; *gral sīg rgyāb-pa* C. to induce assembled people by means of a stick to stand or sit closer; cf. zal-bδāy. — 2. rol-pa sīg-pa Wdn.?

Sīms-pa, sīn-pa Sch.: 'ground, crushed'.

Sīms-bzān-pa Sch. to be irresolute, unsettled in opinion; to be distrustful, suspicious.

Sīs, often also bṣīs, 1. nature, temper, natural disposition, sīs-ba col. id., rau-sīs yin it is their nature, their natural disposition Mil. — sīs-bīs by the very nature of the case, without secondary causes, naturally, quite of itself Mil.; sīs-nān Mil., Do. was also explained by rgyu-med-par, prob. implying merely: not having been one's self the efficient cause. — 2. person, body, sīs lams-bzān-du byug-go they anointed the whole body Do.

Sīwā Sch. Cs. to rebuke, reproach; the Lext. explain it by: ṣub-bur smad-pa to blame in a whisper, i.e. behind a person's back.

Sīm-pa v. sīb-pa.

Sīse-ba, pf. sīs, to abuse, revile, with la, Dzl. and elsewh.; sīse yaī star mi sīse-ba even when reviled, (one should) not revile again (rule for monks) Cs.

Sīg pa v. sīg-pa.

Sīg-pa (imp. yīgs, Dulva in Feer Introd. etc. p. 68; but sōg is prob. the original and older form), Bal. *sag-cas*, resp. to go, to go away, opp. to byung-pa to come Glr.; in other passages to come Dzl.; sīgs-drugs madzad he made preparations for setting out Mil.; nam-mkal-a pār - zin sīgs he ascended to heaven Tar.; star sīgs-pa to return, to come back. Sīgs-pa is col. seldom used, but often in books, and mostly of Buddha and great saints; bdé-bar sīgs-pa to die, of saints and kings; sku sīgs-pa Glr.; dgon-du or dgon-la sīgs-pa Mil., mkar sīgs-pa Glr., id.; bdé-(bar)-sīgs-(pa) as partic. = सूक्तम् Buddha; de-bzūn-sīgs-pa तथापि acc. to the explanation now generally accepted: he that
walks in the same ways (as his predecessors), a very freq. epithet of the Buddhah — yeds - bskyed parting-(beer-) cup, parting-feast or treat Mil. — yeds-zon Cs. a banquet or dinner, after the death of a great person.

ysed-ma, rarely ysed, 1. executioner, hangman Stg.; ysed-ma sko-ba to engage a hangman, i.e. to pay a murderer Glr.; fig.: yam tsun yig-gi ysed yeig-gis bya-ste Wd. 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-ysed Schl.

ysen-rab(s) Glr., the founder of the Bon-religion, his full name being bon ysen-rabs-yuyi-drun C. prob. identical with the Chinese philosopher Lao-tse — ye-yesen Mil. id. — sbgrub-ysen the Bon-doctrine (opp. to dam-cos Mil.)

ysér(ba) B., C.: wet, wetness; yser-ba, yser-pa, yser-po adj. yser-bar guur-ba to get thoroughly wet, to be drenched Dzl., to get moist, to be moistened; yser-bar byed-pa C, B., *sér-pa cö-che* W. to wet, to moisten. In C. and in B. yser-ba seems to be mainly used for wet, in W. for moist.

ysér-ba I. sbst. and adj. v. the preceding article.

II. vb.. 1. to ask for, beg for, sér-te tob soñ I got it by asking for it (I did not buy it) W. — 2. to ask *sér-len-pa* (lit. yser-lenn-pa) to interrogate, to question, to try (judicially); as partic. and sbst.; the examining or criminal judge C. — 3. = yser-ba to measure C.

ysö-ba, pf. yöös, 1. to pour out, to pour away C., prob. the same as bso-ba. — 2 (?)*ka sös-te kyer* he has alienated him, enticed him to join his own party Ld.

ysö-mo lever *sö-mo gyab-pa* C., W., *tai-ce* W., *sö-mo köm-pa* W., *kemapa* C. to put a lever to (a thing).


II. vb., also bso-ga, büg-pa, yëg-pa, čögs-pa, pf. yöags, bsoags, fut. yösag, bsag, imp. yög, Pth., 1. to cleave, to split, sün wood, rdam-par entirely, tsöl-pa bèr into four pieces Glr., dam-bur into pieces; yög-pa to break open a door (with a hatchet) Pth.: to break or pierce through, dkyi through the middle Mil., gais bso-ga Mil. to break through the snow, by means of yaks sent in advance to beat a path (v. Huc.), lam bös-pa in a gen. sense: to beat a path; lam mi sög or ma sög-par chug Glr. the road is not practicable; sög-les yëg-pa Thg. to saw lengthwise; — yeg-pa is also used for: to rend, to tear, to make a rent or slit into a dress etc. C., W. — 2. to confess, sdiy-pa, nyès-pa, ltsin-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 sdiy-pa bsdags freq. means: the sin is atoned for, is blotted out, and yeg-pa is the usual word for ‘to forgive’. sdiy-bsangs atonement, expiation, sbrul bsdad-pai-sdiy-bsangs-su as an atonement for having killed a serpent Glr.; mto-l bsangs = sdiy-bsangs, mto--bsangs-la sà-kög jwul-ba to offer a killed animal (a sheep) as an atonement Mil.; sdiy-bsangs-smön-lam Glr. penitential prayer.

yso(n)s v. sön.

ysöd-pa to comb Cs.

ysön-pa Cs.: = skyö-n-pa to put on (?).

ysöb = söl.

ysöm-pa Thgy. = söm-pa.

ysör Sch. a basin or reservoir of water, seems to be not much known; but in Zam. yvar-bai yso is to be found.

yörm-ba I. vb., C. also ysr-ba, pf. fut. bvar, btor, 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-bvar-sbyan ma-n-po byed to read prayers etc. (cf. sbyan-ba, 3). — 2. to measure, bres by the peck Lex.; to weigh; yser-la rá-gan ysr-ba to weigh out (to exchange) brass
for gold. — 3. to hunt, to chase, = չոր-բա, ri-thcag's game Lex.; nya-չոր-բա to fish Dzl. — 4. Sch. to cut through (?)

II. adj., also չէր-բա, rough, bristly, shaggy, skra, spu Sta., opp. to ջան-փ (Sch. rough, gruff, rude?)

չէուլ plough Gfr. foun, tön-չէուլ id.

The plough in India and Tibet consists only of a crooked beam, չէուլ-մդա, (without wheels) with the share (չէուլ-լեագ, tön-léags) at the lower end; չէուլ-մդա ծձին-փ to plough, lit. to take hold of the plough-beam.

չէուլ-փ poplar-tree C.

չէում-փ 1. չէու-բա and բո-բա.

բա 1. in byo-բա portion, share, allowance, ration Lex., evidently a secondary form of սաս. — 2. Dzl. քիր, 1 inundation, flood; սա, the reading of the manuscript of Kyelang, seems to be preferable.

բա-բա, pf. բաս, to slaughter, to kill (animals for food); in a story of Gfr. it follows the slaughtering and must be understood to denote the cutting to pieces of the killed animal; but our Lama preferred to read բուս-փ to skin.

բա-մա v. բա-մա.

բա-գա v. բա-գա.

բան-բա, Sch. also չան-բա, alvine discharges, չան-բա թյին-փ to make open bowels, of food, medicines Med.; չան-ղաղ constipation Med.; չան-ենi excrements and urine, չան-ենi սք-բա to dirty therewith Dzl.; չան-ենi բըր-բա to retain stool and urine Sch.; չան-լամ the anus Med.

չան-փ leaky, leaking, full of crevices, *էու-զոմ նյու-մա-la բոր-նա սան դյու W. the water-pail will become leaky, if it is left standing in the sun.

չադ-փ (prob. pf. of չադ-փ ա. v.) 1. to explain, expound; to declare, pronounce, չոս-չադ-փ to explain religion, to lecture on religious subjects, to preach; չէբ daն ճրար բիւդ he must be set down for dead Wln.; բւ-մո սյե-բար բիւդ this indicates that a girl will be born Lt.; բգդ-կիր մի լան-ուո to it is ineffable, unspeakable; to say, բիւ-փար բիւդ they say it flows down Wln., տամար բիւդ he is said to be on the lowest stage Thgy., նմա-փար բիւդ it is said or declared to be bad, սման-դո բիւդ it is mentioned as a medicine Wln.; to tell, to relate, col. the usual word. — 2. to comb, v. սու-փա. — բիւ-գ্লుea school-room, lecture-room. — *sad-dón* W. the subject of a talk. բիւ-գ্লుa a public lecture Sch. (?). բիւ-լો byêl-փ to make many words Mil.

բસાં-પ v. સાં-પ.

બસાર, supine of બસા.

બ્રસર-પ v. ચોર-પ.

બ્રસર-પ 1. to wash, to wash out or off, to clean by washing, to rinse, plates, dishes, etc. — 2. ltó-પ v. બ્રસર-પ to purge the body, hence in gen. ્રસર-પ to suffer from diarrhoea, and W. col. *સલ* diarrhoea, looseness, flux, *સલ રાગ* I have d., *સલ દુગ* he suffers from d., *સાલ યોજ* d. begins; ્રસર-જામ a mild d., ્રસર-પીયા(?) a violent flux Sch.; ્રસર-નાડ indisplosion from d.; ્રસર-બ્રયડ B., ્રસર-સ્માન B. and col. laxative, aperient medicine.

બ્રસર-પ v. બ્રસર-પ.

બ્રસર-પ v. દ્રીગ-પ v. ìdzig-pa I.

બ્રસર-પ v. ગ્રસર-પ.

બ્રસર-પ v. સુ-પ.

બ્રસર-પ to sell Cs.

બ્રસર-પ 1. v. સુ-પડ. — 2. Sch. to purify by fire, બ્રસર-પ me purifying fire (?)?

બ્રસર-પ to put into the scabbard, to sheath Sch.

બસુમ-પ v. સ્મ-પ v. સ્મ-પ etc.

બ્રી ફલ (cf. બસા, સા) inundation, flood Mil.
bses-pa, prop. pf. of sès-pa, to know (a person or thing), to be acquainted, dain with Del.: ynyen-bsès a relation, relative, ynyen-bsès-la jün-ytos-pa sams-so they are intent on being of use to their relatives Del.: ynyen and bsès may also be separated: kyöd-la ynyen med bsès kyañ mied, Mil.; bsès-yñyen on the other hand means: friend, dge-bài bès-nyén (Ssk. कवालिक) friend to virtue, spiritual adviser, opp. to mi-dgö bsès- nyén sencer, Ght. (cf. sdig-pai 'grösp-pa); dge-bsès 1. = dge-bài bès-nyén. 2. = dge-bsn-yén lay-brother. — no-bsès v. no-bsès.

mdza-bsès friend.

duos bző-ba, pf. bós, 1. also yző-ba, to pour out Lex. — 2. to lie with, to have sexual intercourse with, = khri-pa byéd-pa, e.g.: de dain bős-pa bu skyes after having slept with him, she bore him a son Pth.; to engender, to generate, to beget (v.a.), pág-rdzis bős-pa bu the son begotten by the swine-herd Pth., (bзо-ba seems not to be considered obscene).

bşog-ba v. yşog-pa.

bşod-pa = bsad-pa, *şö-'ri* C. rumour, report, *şö-ri-la dhé-la zer dág-te y'i mi če* though it is rumoured I cannot believe it C.

bşör-ba v. yşör-ba.

bşor-po C., W. liberal, munificent, Schr.: squanderer, spendthrift(?).
the ground, sa-la (W. also *sa-kā-na*) dug-pa to sit on the ground, sa-la lōn-ba, gyal-ba to fall to the ground; sa-ōy, sa-stēn, sa-bī, under, on, above the ground; sa-yog-spyod the Nagas (klu); the earth, the globe which we inhabit, usually more accurately sa-cēn-po v. above. — 2. place, spot, space, = ynas, and col. more in use than this, riwā sa būr-ba Stg. ‘swollen in the places of the horns’, i.e. men that had been oxen in a former life, and in consequence of it are distinguished by little knobs corresponding to their former horns; *yog-sa ghā-la dug* C. where have you been hit or hurt? dā-se and bēn-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 gan-na-ba); cēn-tai-sa* vulg. 1. orifice of the urethra. 2. privy, water-closet; nā-la grōs-dri-sa big yod I have a place where to ask advice, I have an oracle Gbr.; in a wider sense: occasion, opportunity, possibility, lās-la rēy-sa med one cannot get near him Gbr., rje kyāl-kyi yēogs-sa dē-na med you cannot go to that place, Sir! Mil.; nor-gyis blō-sa med you cannot ransom yourself by money Mil.; also with respect to men: na yēn-lā zēr-sa (žā-sa, ré-sa) med I cannot address myself to any body else with my words (requests, hopes); place, step, degree, grade, cēn-ma cē-sur bzu 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-bīu v. compounds. — 3. it is also said to be the name of a quadruped of the size and appearance of a badger, but not identical with 3a Sikh.

Comp. sa-ākār =ākar-ṛtsi Cs. — sa-skām Sch. arid soil, dry ground, steppe. — sa-skjōn, sa-skjōr Lex. protector of the earth i.e. king. — sa-kāu made dirty by earth, dust etc., soiled, turbid. — *sa-kyād* W. (for ynas B., sa-ča C.) place, sa-kyād kām-po* a dry place, also: the dry land; a piece of ground,*sa-kyād cīg tain* he gave him landed property, *sa-kyād-di dug-po* landlord; dwelling-place, place of residence, *kyāl-di sa-kyād gā-ru yod* where is your home? — sa-kyād Cs. = sa-bdug. — sa-kyon Cs.: ‘the earth’s extension or compass’. — *sa-ta* (sa-bral) map C. — sa-nkhan one who is well acquainted with a particular place or country, a guide Dzl. — sa-mkar Gbr. a castle the walls of which consist for the most part of earth. — sa-gyón Sch. hard ground. — sa-dgū and sa-djyés Lex. = ku-mu-da. — sa-dygra Gbr. the enemy of a country, i.e. in many cases nothing but a demon. — *saṅ-gul* W. earthquake. — sa-nōs surface of the earth. — sa-sdōn Cs. blue earth. — sa-bū, रखासियो, acc. to one explanation the ten steps or degrees of perfection which must be attained by those striving after the prize of Buddhahship; sa tōb-pa to reach one step (viz. the first) Do.; sa cēn-po a high degree, e.g. the eighth Thgy.; Fonceaux enumerates them all Gyatch. Transl. p. 3. According to another supposition sa-bśu signifies the ten worlds or dominions of the Bodhisattvas Was. (124). — sa-ča Gbr., Mil., C. place, country (W. *sa-kyād*). — sa-cēn 1. v. above sa 1.; 2. v. sa-bśu; 3. v. sa-skya. — sa-stēn v. above sa 1. — sa-dug evaporation, damp, injurious to those sleeping on the bare ground. — sa-dō (v. do-po) half a load of earth, a sackful of earth, being half the load of a donkey Mil. — *sa-dōn* W. pit, hole. — sa-bdug 1. landlord, master or lord of the ground, sovereign Stg., sa-ji bdug-po sa-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-mdā 1. mouse-trap, also a large trap for catching leopards and other animals. 2. a fabulous plant (?). — sa-rdō a stone of earthy fracture; earth and stones; *sa-dō da tsi-nu* to slight, to disregard, to neglect C. — sa-ynās (= ynas-sa) place, region, country, landscape, nyams-dgā-bai sa-ynās a lovely landscape Gbr. — sa-na-lūd soil of five different places. — sa-

sa-skāya a large monastery, S.W. of Lhasa, also the Lamas belonging to it, clothed in red, Wts. 182. Schī. 73. sa-śkiyang-śiṅ-po honorary title of the Lama Kun-dga-snyin-po, born in the year 1090 after Christ; sa-śkyā pān-gī-ña a famous Lama of this monastery, born 1180.

sa-ga n. of one of the lunar mansions, v. rgyu-skār no. 23, and hence also n. of a month, part of March and April, ni f.

sa-ga-ra Skr. the sea.

sa-gu-tṣé worm C.

sa-tra Tar. 184 and 187, Schīf.: diploma, patent, not to be found in Skh. dictionaries.

sa-tel-nāg-po deity of the Hör-pa.

sā-bon 1. seed, sā-bon dābs-pa to sow, sā-bon bām-skān sower, sā-bon-du byed-pa to use as seed-corn Dzī.; seed-corn, corn, grain, also green corn, sā-bon tsām-la rūṇ-ba to mow off as if it were green corn Ma. — 2. = ku-kṛg, v. kū-ba Med.; also = kū-ba, e.g. sā-bon dzin-pa conceptions S.g., sa-bon zāg-pa emission semi-nis Gīr.; fig.: propagation, progeny, issue, sā-bon byed miłus then no propagation can take place; sa-bon ḍig ḍog ‘propagate thyself!’ — 3. fig.: ḍgē-bāl sā-bon the seeds or germs of virtue, ḍgē-pa sā-bon the germs of vice, da sā-bon ma lskyē-na if I do not now produce seeds viz. of virtue (else more frq.: ‘a root of virtue’) Dzī.; byaṅ-čub-kyi sā-bon Tar. — 4. W. soap, acc. to the Hind.

sa-fsō-ma Gopa, the wife of Buddha.

sā-ya a million; this number, however, is not much in use with Indians and Tibetans, whereas the lāk, jom, 100,000, frq. serves to represent a very large sum.

sā-yab (sovereign, ‘father to a country’) a not unfrequent perversion of the title sa-heb W.

sa-va-so-ré also sar-sōr, coarse-grained and fine-grained (corn, seeds etc.) mixed together W.

sa-ré n. of a lunar mansion, v. rgyu-skār 23.

sā-la Skh. n. of an Indian tree, Shorea robusta, with which also some superstitious fables are connected.

sa-lān-gi, Hind. sarāṇi, a kind of violin.

sa-lū Skh. satī, Oryza sativa, rice, as a plant; acc. to Schī. also Indian corn (?)
sa-le-sbrám (cf. sbram-bu) Wdù. fine gold.

for 3. san

formerly in India title of Moslems of high rank, now title of every European, = gentleman, sir.

sag, also nya-sag Cs, 1. brawn, callosity; Sch. also: hair-side (of a skin); say-can brawny, sag-tug a thick brawny. — 2. W. scale, (of a fish) nya-sag-can scaly.

sag-pa C. a little bubble, *sag sag zé-r-va* to sparkle, to effervesce.

sag-ram-rtsi sulphuric acid Cs.


saí 1. B., C. to-morrow, saí-nýin id. Glr.; sáí-giy’dugs-la for to-morrow noon Dzl.; saí nán-par Cs., saí sáí-bar Glr. to-morrow morning; also absolutely: on the following day Pth., deí-saí id.; saí-pód, more frq. saí-lo next year; saí-pód da tsám-du a year hence, this time a year. — 2. W. particle denoting the comparative degree, inst. of las or pas of B., *de saí v gyá-l-la* this is better than that. — 3. Ld., Balt. sometimes for yan.

sai-kritai skad the Sanskrit language Glr.

sáí-gi-ka (?) a greenish stone of which knife-handles and similar articles are said to be made W.

saí-ná, saí-né, saí-snín Ld. secretly, privately, whisperingly, by report, = sám-sím.

saí-snín hiding-place, chink, crevice, kyim - gyi of the house Stg., for hiding money and treasures, = shugs; gos-

kyi folds of the dress, that are a haunt of vermin.

saín-ba, pf. (b)sání, fut. (b)san, 1. to do away with, to remove (dirt etc.), to cleanse, cf. fšaín-ba, where also examples are given. — 2. in a more gen. sense: to take away or off, kéls sáín-ba to uncover; *ko-la nyí* saín soí* C. his sleep is gone, he cannot sleep. — 3. to spoil, to render unfit or useless, *vó-ma saí soí* C. the milk is spoiled, *zem saí soí* the cask or tub leaks C. Cf. seín.

saíns-rgyás the Tibetan equivalent for बुध; as to the etymology of the word v. sub fšaín-ba. The first historical Buddha is Saíns-rgyas sá-kya túb-pa, whose family name is Gwaí-tu-ma and his personal name Don-grúb, दोनगूळ, which, however, is not much used. In course of time several imaginary predecessors were given to him: Od-srúía, Gser-fúb and Korba-joyg, as having existed and reigned in former periods of the world. A successor also, Byáms-pa, was assigned to him, of whom it is supposed that he will reign at the period following this present one. According to others, however, Sákyatubpa was already the seventh Buddha that appeared on earth, the four above-named having been preceded by Tams-vad-skyób, Gtsug-tor-čan and Rnam-par-γyigs, this last one being the first of them all. These seven Buddhas then are comprised under the name of Saíns-rgyas-rabs-bdúin. — 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, tøy-mai Saṁs-

yās, which doctrine, however, seems not
to have been generally accepted. — Cf.

Köpp. II, 15—29.

sad frost, cold air, cold, coldness, såd-

kyis phyêr-ba to be destroyed by frost
Ghr.; often in conjunction with sér-ba, hail.

sād-pa I. to examine, see, try, test,

byo I shall see, whether you are patient Dzl.;

yser ltar sād-nas miôn-par gyur like gold,
it is approved by testing Dzl.; nyāms-sād-pa
v. nyams; sād-mi mi bdun ‘the seven men of
trial’, i.e. the seven most distinguished and
talented among the young Tibetans sent by
king Kri-srón-lde-btsan to ’Kampo Bodhi-
sattwa, for being thoroughly instructed in
religion and sciences Ghr. 86, also Tar. 162,
22; las sād-pai gāi-zag Mil. a tried, a tested
man?

II. frq. in conjunction with ymjid, resp.
mnal 1. to cease to sleep, to awake, rmis
ma-tøy-tu directly from that dream Dzl.,
yām-pa-las from sleep Dzl. — 2. to rouse,
from sleep, to waken, more precisely sād-
par byêd-pa; also fig.: dyê-bai rtsâ-ba good,
virtuous, emotions Tar.

san-gin, Pers. sânt, bayonet W.

sab, col. for sa-heb.

sam-ta Schr., brtsam-gywa Cs., others:
baâm-kra, sāb-dra, pocket-book, note-
book, memorandum-book, tablets C., W.
(Cs. a small writing-desk?).

sam-dál Ld., yar-sam Lh. mustaches.

sam-(ma)-sum-(me) with a
low voice, lowly, softly,
e.g. *sér-če*, from politeness etc.; *sam-sum
zer* speak in a low voice! W.

sá r 1. termin. of sa, cê-sar dón-pa Cs.
to promote to high rank or dignity,
sar-ynas-dpâ-bo (in a hymn) was explained
by: sa bē-lâ ynas-pai dpâ-bo i.e. Buddha.
— 2. sâr-yêod-pa v. ysar. — 3. sbst. wick W.

sa-rdżi-ka Ssk. soda, in Wdn. it is
mentioned as a plant, yielding soda.

sar-sor v. sa-ra-so-re.

sal-bâb W., and prob. also sal-sil
Ml., gold ornament, gold lace, and
the like, ni.f.

sâl-le-ba clear, bright, brilliant
Ml., sal-lêr snâi-ba lighted up
brilliantly, well lighted Pth., mlynâs sal-sâl
id. Pth.

sas instr. of sa.

si I. in some parts of Ld. the termina-
tion 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.

si-tâ n. of one of the four fabulous
streams of the world.

si-ri 1. pack-thread, twine C., W. — 2.
bolt, bolt, door-bar, *si-ri tön-če* to bolt, to bolt up, *si-ri ton-če* to
unbolt, unbar W.

si-ri-bo centiped W.

si-ril a kind of inkhorn, case for
carrying an inkstand in one’s pocket
Ld.

si-la Ssk. sî-si a sort of incense.

si-li-ma the breaking up of the ice
Sch.

sig-pa to hitch up, to give a hitch,
as porters do with a load on their
back Cs.

sig-bu Sch., sig-ra Sch., a sort of
basket.

siî v. siî-siî.

siî-skyîr Sch. curdled milk, sour
milk.

siî-ga-gliâ Cs., siî-ga-lai glîâ
Ghr., vâî-ge, Ceylon.

siî-ge 1. frq. for seiî-ge. — 2. v.
rtsiî-ge.

siî-ba 1. vb., *bal siî-če* to pick out,
sort out, wool for the third time, by
which the finest is obtained. — 2. adj. in compounds: nāg-sīn-ba jet-black, very black Thgy.; sprō-sīn-ba v. spro.

sīn-bu liquor made of mare’s milk, Tartar arrack Sch.

sīn-tsa’d Ts. tea-pot, _tea-kettle._

sīn-yó’l v. sēn-rās in sēn-po.

sīn-rī 1. n. of a mountain Glr. — 2. = sīns-po.

sīn-sī thin, limpid, of fluids W. (yet cf. sēn-pō), *sīn ēyug-če* to clarify, to purify.

sīn-s-po 1. adj. thin, clear W. — 2. sbst. Cs., also čān -(ba)-sīns Ptb., Lr., *uy-sīn* Ld. small-beer, the fourth infusion of ‘chang’, a weak beverage, without any intoxicating qualities, yet not disrelished on that account.

sīn-pa to whistle Sch., sīd-sgra = si-gra.

sindhu-ra, for _सिन्धु_ minimum, red lead, = ti-kri Glr.

sīb-pa to evaporate, to soak in, to be imbibed, of fluids, sīb-sīb or sīb-kıyis, also sīb-kıyis tīm-pa to evaporate quickly.

sīb-bu Lr.; Cs.: a sort of small-pox; Schr.: the meases.

sīn-pa Lr. = bād-ba, सब, sbst. good health, prosperity, vb. to be well, to be well off.

sīn-bud-(la) adv. sliding, gliding, slipping, with *čā-če* to move along in this way Ld.

sīl-bu, ψιλ- bu a little piece, a fragment, ro sīl-bu, sīl for the corpse falls to pieces Mil; sīl-sīl col. id.; *sīl-če* to reduce to small pieces, by breaking, crumbling, plucking etc. W.

sīl-sīn (also sīl and sīl-sīl Lr.) _cymbal,_ ḍēg-ḵiy sīl, ḵrōl-ba Lr., sīl sīnān vōl-mo ḵrōl-ba Glr., Dzl. to strike the cymbals; sīl-sīn-ma a female cymbal-player Tar.

sīl-ma 1. the tinkling sound of a cymbal, rdצa-čāb sīl-mas snyān-pa _bejod_ tunefully flows the brook over its clay-slate bed Mil.; sīl-čāb gurgling water, rippling brook Mil.—2 also sīl-drāl the rupee of Ladak, = 4 jay., = ½ of an Indian rupee, *sīl-nul gyad-di nas* a patch of barley worth 8 Silma Ld.

**su** I. pron., also su _ziq._ 1. interrog. pron. who? _di-na_ su yod who is here? kyod su _yin_ who are you? _su ci-skād_ byā-ba yod who is it and what is his name? Mil.; _which?_ = ga’i, rgyāl-po _bu su _ziq_ which son of the king? Tar., sū-nmans, sū-day, col. *sū-su* plural form; in certain popular phrases: *su-ggyō* race, running-match W., *su to gyād-pa* to pounce upon, to snatch away, to plunder C., W.—2. correlative and indefinite pron.: su _mi_ di _yād-pa_ dē-la ... sbyin-no to him that kills this man, I shall give ... Stg.; Kyod sīn-su sīl-ba yaṅ _yād-pa ma btāl-ban_ have not you already asked somebody before? Dzl. L.C.14 (acc. to a better reading); su de čān-bai gān-du mēc I shall go to him who has it Do.; _su tōd-tōd_ whom it concerns Sch. (?)?; su _ga’i (ruñ)_ _whosoever_, whoever, any body who, also absolutely: every, every one, all, _sū-ba_ _kuīn_ _yyi_ later than all (the others) Dzl., when followed by a negative: nobody, frq.; _su byuṅ Mil._ = _su yāi_; _su med_ _kuīn_ though nobody be present. Ptb.; _su, su _ziq_ , su _ga’i_ is also used for somebody, some one, a certain (but not frq. and more in col. or vulg. language); su ga’i mdā-bo _ziq_ a certain friend; _su sēr-_ sna-can _ziq_ a (certain) miser; also in the following manner: *su _tāł_ duŋ su _tse’m_ duŋ* one cuts out, the other sews W.; *bōñ-bu su lo-_ça-nyi_ -pa, su _lo-_ça-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 Kmr.: *’ā-pa-su* from or by the father, inst. of the ṭās of _B._ (cf. _sr_ in the Brāj-dialect of the Hindi). — 3. expletive after _nas Mil._ and elsewh. — III. num.: 88.

sirji vulgar corruption of _dzō-_ki q.v.

su-mi a medicinal root serving as an antidote Cs.
su-ru-\('\)pan-ts\'a, sur-p\'in Guinea pepper, Capsicum annuum \(C\)., \(W\).

\(s\)'u-\(l\)u? \(s\)'u-lai ts\'ul-du b\'u-g\'us-pa denotes the usual sitting posture of Milaraspa who, while reciting his songs, used to stretch out his left leg, drawing up the other, and supporting his right arm on it, on which his head was leaning.

\(s\)'u-su 1. v. \(s\)u. — 2. su-\(s\)u 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.

\(s\)ug reward, recompense, \(s\)ug-v\'i\'an id., \(s\)ug-r\'j\'ed mark of honour as a reward \(Cs\).; \(\dot{\text{\textbackslash}}\)pag-s\'ig a bribe, frq.

\(s\)ug-pa 1. sbst. 1. the hand Med.; sug-br\'is handwriting Sch. — 2. the lower part of the leg of animals, rtai s\'ug - b\'u; *s\'ug-g\'ut* \(W\). id. — 3. a medicinal herb Wd\'.

II. vb. to push, jog, nudge a person, in order to awaken him, or to make him attentive; to push open, a door with a stick Mil.; s\'ug-pa \(zh\)ig by\'ed-pa Mil.; *s\'ug gy\'ab-pa* \(C\). to push, to shove, to displace, *s\'ug \(\text{\textbackslash}\)ca \(yin\)* it will get out of its place \(W\).

\(s\)ug-m\'ed \(Cs\).: 'a kind of spice, betel, betel-nut'(?); sug-m\'ed \(Lt\) and C. cardamom.

\(s\)'udi-pa to cough, to breathe with difficulty \(Cs\), \(s\)'udi-de \(s\)t\'i\'-ba to be choked or suffocated Sch.

\(s\)un-pa vb. and adj. 1. to be tired of, weary of, sick of; tired, weary, out of humour r\'n\'d-ba mi s\'un-te not tired of hearing Mil.; yid s\'un-pa gyur-ba to become tired, to get weary of; the more precise form of the adj. is s\'un-po: *z\'ug-la\'n d\'u-z\'a-na s\'un-po r\'a\'y or s\'un-na r\'a\'y* \(W\). if one eats rice every day, one gets tired of it; *sem-s\'im-po* id.; *\'i\'n\'-t\'og s\'yn sof* \(C\). one gets tired of hearing C.; *\'d\'a-he\'b nyen s\'yn run* though it may be disagreeable to you, Sir, to hear it \(C\); t\'u\'g-s\'in d\'j\'ois-pa yin-pa \(\text{\textbackslash}\)dug I suppose your Reverence will be tired of it Mil.; *s\'un* (*C. *\'sun\*) *\'u\'g-\'e\'c* to make (a person) tired of (a thing), to vex, annoy, to stun or drown with noise, to deafen. — 2. s\'un-par by\'ed-pa \(DzL\), and more frq. s\'un-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 Sch., Dzl. \(\text{\textbackslash}\)\(\text{\textbackslash}\)\(\text{\textbackslash}\) 1, 3, 28v; 2; Bhar. 67, Schf.; so perh. also s\'un-pa in the following passage of Mil.: t\'u\'g-r\'je dr\'ag-pa s\'un ma byin we will not put to shame the great favour of (the Lama). 4. to renounce, to resign, s\'un byin-pai stobs strength to renounce (the world).

\(s\)'ub-pa, pf. (b)subs, fut. sbub, 1. to stop up, plug up, close, cork; to keep shut, closed, locked up, to stop, ka sna l\'ug-pas to stop one's mouth and nose with one's hand Lt.; dbugs s\'ub-pa to struggle, suffocate, choke (a person); to fill up, choke up (with earth, rubbish etc.) a lake Glr.; s\'na-s\'ub a disease of the nose? Lt. — 2. to cover, close, shut up Sch., more frq., fig. rka\'in-r\'je\'s s\'ub-pa to cover the trace or track, to efface every vestige; *\(t\)l-pi \(t\)ur-la s\'ub-\'e* to turn down the brim of the hat; to blot out, erase, ri-mo a drawing, bu-lon-pai mi\'i 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 *s\'ub-te b\'or-\'e* is used.

\(s\)um, for ysum, three, in compounds before consonants: s\'um-\'ca 30, sum-b\'rj\'a 300, sum-st\'o\'n 3000; s\'um-\'ca, Sch. also sum-yar, a third, the third part, dzam-bu-g\'lin s\'um-\'ca y\'nyis (or only sum-\'y\'nyis) two thirds of Dzambuling (i.e. of the world) Dz., bod sum y\'nyis two thirds of (all) the Tibetans Ma.; sum-sky\'a Sch. a cord of three twisted threads; sum-\'cu-rtags-\'yug Zam. the alphabet and the punctuation, abbreviated: sum-\'rtags Lexx.

\(s\)um(-\(\text{\textbackslash}\)cu)-tig a medicinal herb Med.
sul an artificial coarse plait or gather made in a dress W.; furrow, channel, groove, trench, ditch (Cs.); ri-sul lateral valley, ravine, hollow, ri-sul-ghi groan-kyer ravine as a haunt of evil spirits; brag-sul narrow ravine between rocks; ku-sul the fluting in a column; sul-can furrowed, having plaits or folds; sül-ma an angular, not round, vessel; sul-mdl the third stomach of ruminating animals, the psalterium or booktripe Sch., sul-mdns Lt.

se-yol-gyi a gers given bet, arm-pits T~r column II. folds; a or -yron-K'tjer 1.

se-dug one's fingers. — 2. the time it takes to do this, i.e. a very short time, a moment, a twinkling Cs., se-göl-gyi sgra the sound produced by snapping the fingers, se-göl-gyi brda a signal given by it Cs.; se-göl yög-pa Mil., byéd-pa Mil., brdb-pa Grtr. to snap one's fingers as a sign of contempt or indignation.

se-trān yellow beads of a rosary, coming from the central part of Tibet, accounted more valuable than *rāg-śa* W.

se-dug v. se-śiin.

se-dri, bse-dri the disagreeable smell of the sweat of the arm-pits Lt., se-dri bsnám-pa having that smell Pth.
a lion; sei-gyi kri बिंदुस्मण a throne (‘said to be so called from its being supported by golden lions’ Will.); sei-ngó lion’s head Gfr.; sei-ydon-ma Sch. = ši-ha-mu-ka lion’s face, a goddess, Gfr.; sei-prug a lion’s whelp, sei-tsāu a lion’s den.

señ-ldān S.g, sei-tsār 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 (soñ-ja); its sap serves as an official drug, Lt.; acc. to Schf. खदित Acacia Catechu.

sēn-po, bsen-po 1. clean, white, cf. skyā - señ. — 2. Sch.: thin, airy, transparent, not dense or tight, sen-sen id. (Sch.: open, free, roomy, spacious); skyā-bo sen-sen-por gyur they became very thin, lean, pale people, "siū-sīn-po, sīngs-po W. id.; sei-ras Sch., *sīn-yol W. a thin curtain, thin cotton cloth.

sēn-ba, pf. bsān, fut. bsān, bsen, to lift up, to raise what was hanging down or drooping W. *sān co-ce or tin-če* to lift up (the eyes, the hands, the dress etc.); sku-kāms bsen-ba-la byon (his Reverence) goes to take some recreation Mil.; kams dbā-pa sēn-ba to refresh the weary body Mil.; kams rmag-pa bsen-bai rlan-nād bracing air; skyā-bsān-ba to unbind the mind, to divert one’s self; skyā-sēn-la gyā-pa (resp. byon-pa) to take a walk, sēn-la mdzāl-pa to drive out, to take the air in a carriage Pth.; mya-nān bsān-če consolatory, giving comfort Pth.

sēn-sān, sēn-sān v. zeyg-sān.

sed a file, *dag-sē* id., *sīn-se* a rasp.

sēn-tābs Mil.?

sēn-mo, resp. pīyag-sen or žabs-sen, pinch, nip, twitch; a pinch (of snuff) sén-mo dēbs-pa, W. *tub-ce or gyād-cē* to pinch, squeeze, *sen-cus gyād-cē* to bore with the knuckles W.; sen-tsām Sch. as much as may be put on a finger-nail, a small quantity; sen-zā a white spot, such as will sometimes appear on the nails of the fingers.

señ seb v. ṣeb.
— *sams-nyid* Glt., 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 *nvei7u*, and *tugs-nil* for *nvei7* *yign*, Holy Spirit. — *sams-rten* keepsake, token Ptb. and col. — *sams-don* an intellectual or spiritual good, gift, or possession Mil. — *sams-bale* cheerful, merry Mil. — *sams-nag* heart-grief, affliction, *sams-kyi* nadv-gu *de* he has much heart-grief Glt. — *sams-dpa* a brave mind; *byan-* *chub-sams-dpa* v. *byan-* *chub*; *sams-dpa-chen-po*, *manastall.* a freq. apposition to it. — *sams-tsam* a mere thought, idea Was.(134), *sams-tsam-pa* (Cs.: *yongtrachaly*) a mystic Köpp. II, 25. — *sams-tser* fatigue, weariness, disgust Sch.

**śeṣ(ś)ā** *śeṣ(ś)-pa* pf. *śeṣa* bsam, fut. bsam, imp. som, W. *śaṁ-cē*; to think, *di anyām-du sēms-so or bṣaṁs-so he thought as follows, he had the following thoughts; *lōg-par sēms-pa* to think ill (of a person) Dzl.; to meditate, muse, ponder, sēm-bzin-du absorbed in meditation, lost in thought Dzl., *mi-dgā-bar sēm-sū* immersed in melancholy thoughts Dzl.; in C. *śam-zinn-du* signifies at the present time: knowingly, wilfully, purposely, = šes bzin-du; šin-tu soms šig think over it seriously! Dzl.; to think of, c. accus., *grān-ba ṣinas* (to think) of a cool place, i.e. to long for coolness Dzl., and c.dat.: *rān-gi yul-la ma bṣaṁ-par* forgetful of home, forgetting one’s native soil Glt., *yi-ge ḍi-la ma bṣaṁ-par* disregarding this contract Glt.; also with termin.: *yōn-du* ma sams šig do not think of anybody else; to intend, purpose, have in view, e.g. *yōṅ-paḥ* byā-bar to do harm Dzl.; construed in the same manner, it also signifies: to fancy, imagine Do.; with dan *drā-bar* and similar expressions: to hold, think, consider, to take for, to look upon as; da *kār-bai nyes-dmigs bṣaṁ-ses-na* (for bṣaṁ-zin) now that you know with full consciousness the punishment of (going through) the cycle (of animal existences) Mil. (yet cf. bṣaṁ-ses in bṣaṁ-pa). Sometimes it denotes only an act of memory, a remembering: *lḥā-čostö-bṣam-byēd-pa-rnas* those who have heard and kept in their memory the religion of Buddha, (who remember the words even without understanding them) Mil. Cf. bṣaṁ-pa.

**śeṣu** 1. a little tooth Lt. — 2. pomegranate.

**śeṣ, śeṣu** ser, sér-ru corruption, putrefaction? *mār-la sér-ru gyab* C. the butter turns yellow and rancid, sér-va rancid S.g.

**śeṣ-ka, sér-ka, sér-ga** 1. a cleft, slit, fissure, crevice, gap, brag-sér chasm or cleft in a rock; *rgya-sér* a large gap, cleft, chasm; sér-ka *sub-pa* to close, stop up a hole Ptb. — 2. v. sér-po.


**śeṣ-kyīm-pa** a sect of Lamas = dbōn-po.

**śeṣ-ga-ma Sch. turmeric, Curcuma.

**śeṣ-čē Lt.** a yellow aquatic flower; *śer-čen* W. Saxifraga flagellaris.

**śeṣ-sna avarice, freq.; sér-sna byōd-pa** to be avaricious Dzl.

**śeṣ-po yellow; sér-črēn** clerical procession, parade Mil.nt.

**śeṣ-ba hail; sér-črēd a kind of insurance against damage done by hail, i.e. money paid to the Lama for his preventive ceremonies.

**śeṣ-bu** v. bṣer-bu.

**śeṣ-mo** 1. C. col. finger. — 2. W. six-rowed barley, late barley. — sér-mo-ba the Lamas Sch.

**śel** 1. discord, dissension, naṇ-sel domestic dispute. — 2. a kind of incantation, like brtad, sel jüg-pa to exorcise, to make use of conjurations or incantations Mil.

**śel-ba** pf., fut. bṣal, imp. sol. to remove, esp. impurities, hence to cleanse; to pick, pick off; to blot out, cross out, bū-lon a debt; to clear, *lam sōl-cē* 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.
só so, I. sbst. 1. resp. tsems, tooth, stén-so, yá-so upper tooth; sóg-so, má-so lower tooth; mdín-so Sch. yéád-so, Sgl. so-drún fore-tooth, front-tooth; sbúls-só, grám-so, rán-tág-so Sch. ldán-so cheek-tooth, molar-tooth, grinder, mè-so Cs, *ćôù-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-só, sór-bzág-pa, šrúd-so.

III. III. sbst. joy (?), so bsod-pa id. Cs. and L. Ex.; cf. nó-so.

IV. sbst., also bso, look-out, guard, spying, so byéld-pa to spy, to look out; só-lún peep-hole; só-pa keeper, guard, watchman, spy, emissary, zaš nor bdúd-kyi só-pa yin money and dainties are the devil’s emissaries Mil.; mè-bso a guard or watch kept by several persons round a fire; só-sgra 1. watchword, = šgar-mín. 2. v. comp.

V. grammatical termination: *tên - so* provinc. for rten-no C., also Glr.

VI. num. for sùm-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, dels-pa Glr. — so-źag a broken tooth. — so-drég tartar? Med. — so-bûd a tooth that has come out. — so-màu a small white spot on a tooth, cf. sèn-čo. — so-zéed toothbrush. — so-śin toothpick. — so-śrub gap in the teeth Sch.

so-pa = sós-ka.

só ča n. of an emetic Med.

so-nám(s) agriculture, husbandry, so-nám byéld-pa to fill the ground, to practise agriculture, farming, sprúb-pa, bàd-pa id., so-nám-pa Cs. husbandman, farmer.

so-pa v. so IV.

so-pa-ri Cs. a kind of berry, beneficial to the teeth.

so-ba brick, tile; also collective noun, brickwork, tiling.

só-ba coarse, thick-shelled barley, used for fodder.

só-byá an aquatic bird S.g.

so-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 yísö-ma, btsóm-a; so-ma-rá-dza id., so-ma-rá-dzai ras hemp-linen Sch., so-ma-rá-dzai tāg-pa hempen rope Ph. — 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).

só-lusis, só-lagys housekeeping, management of domestic concerns, husbandry, cf. so-nam agriculture.

so-log lees of liquors, yeast of beer Sch.

so-log high-road, causeway W.

so-só distinct, separate, singly, individually, zaš so-so lág-tu, óns-so the victuals came into the hands of the individuals persons Dzl.; so-so-nás adv. frq. : so-so-nás snod bzé-d-de ‘singulatim’, each for himself, holding forth his vessel Dzl.; various e.g. *na so-so* W. for snu-tsogs of B.; diverse, different sám-pa so-só different opinions, a dissension; separate, distinct, so-so byéld-pa, W. *so-so dó-ce* to separate, disjoint, divide, so-sor bźág-pa, W. *so-so dór-ce* to set, put, lay apart. — so-so skye-bo, 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 bhrn 1 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-so(s)-tär-pa, so-tár, pratisoč.
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 Bud-

hists.

so-so-čá a medicinal herb, an emetic
Wdū.

so 1. v. sob. — 2. for *srog* Ù.

sóg 1. sbst., also sógs-pa, shoul-
der-blade, scapula, sóg-pai mě-loň
the flat part of it, sóg-yu the narrow extre-
mity of it; sóg-mó děbs-pa (V. mo III.) to
divine from the shoulder-blade; sóg-lbū
shoulder as a piece of meat for boiling (I
Sam. 9, 24). — 2. vb. (also: yso-g-pa, bso-
-pa, sógs-pa) pf. (b)ags, fut. bseg, imp. sog-
s, bseg, W. *sóg-ce*, to gather, heap up, hoard
up, ṣgro sóg-sog-med-pa without having
collected and deposited the daily requisites,
the things wanted every day Mil., bsod-
nams sóg-pa Mil., tsogs sóg-pa frq. to col-
lect, to hoard up merits of virtue, las-ňán
sóg-pa to heap up sins; yso-lgdn morbid
matter consisting in too great an accu-
ulation of humours, ni f., Med.; dmág-gi
dpūn sóg-pa to collect an army Dzl.; to
assemble, children Glr.; hence *sag(s)*W.
all (of them), *luy sag tsam* how many
sheep are there in all?

sóg-po a Mongol Glr., sóg-mo a Mon-
gol woman, sog-prūg Mongol child,
Mongol boy, sog-čáš Mongol dress or
fashion of dress, sog-rta Mongol horse.

Sóg-ma blade, stalk; straw; sóg-bru
Scḥ. green corn that begins to sprout;
sógs-tsígs a knot on a stalk Cs.; sóg-sbūr
a small blade of straw, chaff Pth.; sóg-mai bü-
lā a shoe of straw; sóg-rū, sóg-ám, sóg-
līdām stubbles.

sóg-le B., C., *cad-sóg, gya-sóg* W.
a saw, sóg-lea yōd-pa B. to saw to
pieces, *gya-sóg śrūl-ce* W. to saw; sóg-le-
ka the toothed edge of a saw, also botani-
term.: serrate, serrated (of leaves) Wdū.

sógs and so forth, and the like, mostly
preceded by la: mi-la sógs-pai srog-
čágs homo et cetera animantia, prop. the
ings in addition to man; ba-dán-la sógs-
pas brydın-te decorated with little flags
and the like; less frq.: la sógs-te, inst. of
which always la-sóg-s-pa or pai may be used;
often sógs alone, also in prose; after (la)
sógs(-pai) usually a comma is to be supplied,
and the words following are to be consid-
ered as an apposition: yi-ge rtsis-la sógs-pa
rig-pai ynas bia writing, arithmetic and so
on, the five sciences; hence often applicable,
when a comprehensive noun appellative
does not exist: yser sógs gold and the other,
viz. metals, Glr.; tsa sógs ysum the three
psa-sounds, tsa, tsa and dzal Gram.

Note. In course of time the original
grammatical sense seems to have been for-
gotten, in as much as la is now read to-
gether with sógs-pa, and often also the dot
separating the syllables is omitted.

son perf. and imp. of *gró-ba* to go, 1.

I went, I have (thou hast etc.) gone, v.
gro-ba 1 and 2, e.g. der soň yōd-pas when
he had gone thither Pth., soň-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.; dbuň-du soň (he or
it) came into the power of... S.g.; da sdi-
pa-la són-na Thgy. if we now go on to (the
topic of sins) W.: *da-rūn na ma soň* it is
not yet past five o'clock; *i-ne soň-pa*a
tsa-pa* from here (adverbially, like bznis-
te) to that place Ld.; imp.: *di-ru ma dug*! 
soň!* do not stand here! walk on! — 2. be-
came, turned etc. kyi-mo zig-tu soň she be-
came a bitch, was changed into a bitch Mil.,
dkār-por soň it turned white Glr., *don nág-
po soň* W. his face grew dark; *bi-gān
soň* W. a hole has been made, it got a hole;
*gyāl-se ka-čiṇd soň-ne* as she got a taste
for the town W.; *nod ču gań soň* the ves-
sel was already full of water (when I came)
W. — *soň-tō* W. account of expenses.

Sód-pa 1. C. to wake, rouse. — 2.
sometimes for ysoľ-pa.

son rarely for soń; frq. only in nār-soň-
pa, v. na.

Són-pa 1. v. son. — 2. v. yson-pa,
yson-po. 37*
sob 1. also sōq, ysōb, yrsq, null, void, vain, empty, bad in its quality, not durable. — 2. also ysōb something stuffed (as a chair), nāī-sob, Kōn-sob, kōy-sob Wdā. prob. id.; sob-stān cushion, bolster, mattress, pags-sob the stuffed skin of an animal, sei(-gei) sob the stuffed skin of a lion Pth.

sob 1. also ysom, sōm-sīu fir-tree, pine-tree. — 2. also sōms, imp. of sēm-pa.

sor 1. also ysor, gimlet, rūs-pa būgs-pai sor S.g. prob. a sort of trephine. — 2. v. sōr-mo. — 3. v. sar, sor bāq-pa to put in its place (Sch. also: 'quite the same?'); rān-sor v. rān compounds. — 4. (cognate to sō-ma?) sor ēd-pa (Sch. jūd-pa) to restore, renew, e.g. exhausted strength Dzl., the doctrine of Buddha Pth. — 5. term. of so.

sōr-mo, resp. ēyag-sōr Mil., žabs-sōr, 1. finger, toe; sor-țāb finger-ring, sor-țāgs the joint of a finger. — 2. inch, sor-bī-pa four-inch.

sōl-ba coal, esp. charcoal, = sol-nāg; sol-bai me coal-fire Lt.; *sol-mē* W. live coal, burning coal.

sōl-po resp. friendly, kind, affable C., W.

sos 1. inst. of so, sos btāb-pa to bite, Sch. also to backbite, to caluminate. — 2. v. yso-ba and ñso-ba.

sos-kā, sō-ga, 1. in Tibet: spring, = dpyid, Mil. — 2. in India: the hot season, from about the middle of April till the middle of June.

sos-dāl or sos-bsdal Sch.: slow.

sos-sīn disease of the membrum virile, in five forms (prob. different stages of gonorrhoea) Mūg.

srā-ba 1. adj., also srā-bo and srā-mo Cs., col. *srān-te* (cf. srān-pa), hard, solid, compact, firm, and abstract noun: solidity, hardness, compactness, of wood, meat etc., and often fig.: yās-srā a bow difficult to be bent S.g., yās-srā hearty vigorous old age S.g.; mtsön kār srā proof against cut and thrust, also: proof against malicious words Mil. — sra-brkya'i, the course blanket of a monk. — sa-rtsi varnish. — 2. vb. W., to empty.

srān I. (cf. srān-ba) 1. pair of scales, balance B., srān-la ñdgs-pa Cs., yāt-ba, tsā’d-pa Sch., srān-ba Sp. to weigh, to balance. — 2. steel-yard, *srān tāg-cē* to hold the steel-yard, in weighing. — 3. weight, in a general sense, bre-srān weight and measure, rgya-srān Chinese weights Cs. — 4. an ounce, srān gān one ounce, srān do two ounces, sman srān 23, two pounds of medicine, the daily quantity taken by Buddha when he had caught cold Dzl. 2, 3. — srān-ča Sch. balance and what belongs to it. — srān-mdā scale-beam or lever of a pair of scales Sch. — srān-śōr scale. — srān-tsād Cs. weight. — srān-ba vb. v. above.

II. street, lam-srān id.; srān-yār Sch.: tortuous path, labyrinth (?); — rgya-srān street, lane Gbr.; rgya-srān the road which a person habitually walks.

srān-bu thread, yarn, kāl-ba, sril-ba.

srād-ma v. srān-ma.

srān-pa (cf. srān-ba) Cs.: pf. fut. bsrān, imp. sron, W.*srān-cē* to suffer, bear (with patience), endure, to be hardened W. frq., *srān-tub-čan or srān-tug-čan* one that can endure much; *kgod srān gos* Ld. you must hold out, you must stand it; in B. sran dzugs-pa is used in the same sense; *kyig srān-cē* hardened, accustomed to frost, *dug-srān-cē* inured to hardships W. — *srān-te* col. frq. adj.: 1. = srā-ba (opp. to lhod-po and bōl-mo) hard, firm, durable, rigid, strict. 2. fig. hard, severe, bitter. — sdu-gsrān hardiness Mil.; sran-čā = srān-tub-mkan. Cs.: srān-pa sbst. hardship, severe distress or toil, srān-par toil-somely, rigorously, srān-pa-po one that hardens himself (?).

srān-ma, srād-ma 1. pease, beans, lentils, Cs. mentions also srad-kār, srad-nāg and srad-suñ, also mkal-srān, in W., however, we only met with the common field pea and some dry imported Indian sorts of it (mon- srān); rgya-srān (Cs. mon-srān) was the name the
natives were inclined to give to our European bean. — sran-piṁ a heap of pease, sran-jyū pease-straw, sran-愉 flour of pease, sran-mé blossom of pease. — 2. grain, like rdug-po, e.g. of Indian corn; even leقدس-kyi sran-כעח Wdu. grains of shot (?).

*srab bridle, rta; srab sga stan tsāi-po a complete riding-gear; *srab ㌢-㌢* W. to bridle, to bit (a horse), *srab gyur-㌢* to govern, to rein (a horse) srab-skyogs Cs. the reins, — srab-lelags Cs. the bit. — sram-mtūr Sch. the halter. — sram-mdā Sty., Ld.: *srab-dd* reins.

*srab-pa B., *srab-mo* W. thin, tender, fine, e.g. skin Dzil, cloth, leather, paper, clouds; shallow, loose, not close; sram-mtūr Sch. inner sole, welt; sram-mtūg thickness, dimension.

*srab-srib Cs. dark, obscure.

*srám 1. otter, the flesh of which is considered very nourishing, the liver is used as a remedy for strangury S.g., but encountering this animal is regarded as an evil omen S.g.; ˛u-sram id.? (Cs. beaver?) nyā-sram Mil., either the same, or: fishes and otters; brag-srám rock-otter? sable? *ka-ton-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.

*srar adv. Sch.: severely, rigorously.

sras(-po) resp. for bu, son, child, dpon-sras, 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 Dzil. 2. a prince; fugs-srás spiritual son or daughter Mil.; in this sense sras may be applied to females: sāns-rgyās-kyi sras dāg-pa=t she has become a spotless child of Buddha Dzil. — sras-bu = sras. — sras-mo daughter, young lady, princess. — sras-tsāb Cs. adopted child.

sri 1. a species of devil or demon, devouring esp. children, a vampire, also sri-nān Schil., ˛u-sriGlr., piṁ-sri Mil. a devil bringing misfortune; they are supposed to live in underground places, and are therefore also called mās-kyi sri; sri lañ a devil rises from below; sri nōn-ba B., ˛u-nān-ecake* W. to lay, suppress a devil.

*sri-ba I. pf. bsris, fut. bsri, 1. to retain, e.g. bsān-ba, ᵇ_integer constipation, strangury. — 2. to be parsimonious, niggardly, esp. with nor; sbā-sri-mēl-par ymnā-ba Mil. to give unsparingly, to bestow very liberally; *sri-du-sāl* W. parsimonious.

II. W. to wind, to wrap round, for dkri-ba.

*sri-žu, less frq. sri-dżu, respect, reverence, deference, sri-žu-pa, sri-žu-mkān one paying his regards, his respects, showing deference.

*sriŋ-ba pf. bsriṇs, fus. bsriṇ 1. (cognate to riṅ-ba) to extend, stretch, stretch out, the arm, to hand, reach, *de duḥ soṅ, nā-la sriṅ ton* it has fallen down, hand it to me W.; to fling far away C. — 2. to postpone, put off, ᵇ-ba tse Glr. the term of death; to prolong, tse life S.g.; to wait, to tarry, *a-lāsīg sriṅ* Lh. wait a little, *dug-so yon-ña tsa-bāg sriṅ-te yon?* shall (I, you, he etc.) come directly or after a while? Ld.; *nam dīr sriṅ-voke ca dug?* how long shall you stay here? W. — 3. to send (skūr-ba Lc.) pisin, yo-bhād Sch. — 4. skyed-sriṅ-ba to bring up, train up, to rear Glr.

*sriṅ-mo sister (of a male person, cf. min-po)bu-sriṅ, min-srīn, resp. lāme-srīn brother and sister, cousins.

*srid 1. length, extension, ᵇ-young srid-du kru-bō-brog-yād-pa a cavern 18 cubits long Tār.; more frq. with regard to time: ᵇ di or de-srid(-kyi bar)-du (for) so long (a time), ᵇ-ṣrid-du, also ᵇ-srid-de, how long (a time)? also: as long as; when followed by yon: 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 ᵇ-am-pas falling out with one another about the government Glr., esp. rgyal-srid, dban-srid id.; srid byād-pa to reign, to govern, srid ᵇ-so-ba id. Dzil.; ᵇ dyon-kyi srid gaṅ yōd-rnams zog he.
seized upon their territorial shares Gbr; bla-
srid Cs. a Lama’s dominion. — sde-srid
province; ços-srid clerical government, ec-
clesiastical dominion. — 3. ruler, commander,
regent, reigning prince; so also in the com-
pounds just mentioned.

srid-pa I. vb., 1. to be, to exist (?). —
2. to be possible, often preceded by
yai; sgya-ba daṅ žig-pa kūn-la srid-na since
springing up and passing away is the lot of
all men Dzl; pān-pa žig srid healing is possible
Pth; di-las sla yai srid it might be
easier (for me) then than now Dzl; de-
bzin-du bden srid snyam-nas thinking this
might possibly be true; the verb is usually
put in the infinitive mood terminating in
pa: de yin-pa-aṅ srid after all it might be
this man, it might be he Mil.; diṅ so-ba
mi srid-dο, boud-du brö-pa srid he will
scarcely come back, he will have escaped to
Tibet Gbr.; sometimes with the root of
the verb: yoṅ mi srid Mil.; bdag far kyan srid-
kyis as it is a possible case, that we might
be released Dzl; ma srid žig about the same
as: God forbid! by no means! In W. nearly
= to be obliged: *eyer-ya-la srid* now it
will be my lot, now I shall be obliged, to
carry (twice as much), *sūd-che-la srid* (B.:
bab or ṭug) he deserves death, he must die.

II. sbs. सुवन 1. existence, state of being,
life, srid-pa yjan nyāms-su myon-ba to ex-
perience, to pass through, other periods of
existence Wdū, srid pūya-ma Sch.: the future
period of life, of existence. — 2. things
existing, the world, srid(pa) yaun the three
worlds, srid-pa jör-lo Cs.: the revolving
system (the world’s cycle); srid-pa mtso the
ocean of existence, srid-pa ēw-klu čen-
po the stream of existence Mil.; also a single
being, commonly however srid-pa-pa; bār-
do srid-pa, bār-srid-pa Thgy., bār-ma-do
srid-pa-pa Thg. the beings in the Bar-do, v.
bār-do. — The meaning of srid in srid-pa
bar-do, and in some other expressions, have
yet to be determined. — 3. symb. num.: 14.
srin-laṅ Sch.: a sort of flint-stone.

sring-glāṅ Lt.? W. *sring-glāṅ-can*
having the staggers (of horses); being
mad.
srīn-po, Ssk. रास, fem. srin-mo,
demons, figuring in Indian and Tib-
etan mythology. They are supposed to be,
for the most part, of an enormous size, ge-
nernally 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 de-
scendants of an ape (sent by, or emanated
from, Avalokiteśvara) and of a Tibetan
Srinmo. brāg-srin rock-Srinpo or Srinmo;
dre-srin goblins and Srinpos; ču-srin v.
the following article.
srin-bu = bu, insect, worm, vermin;
srin-bu pad-ma (srin-pa Ssk.) leech,
srin-bu me-kiyēr glow-worm; ryng-srin, koit-
srin intestinal worm; pūya-srin vermin living
on the skin Līt; dār-srin silk-worm; s rin-
bāl acc. to Wdū. = rās-bāl cotton, Sch.,
Sch.: flock-silk; raw silk; srin-byād nocturnal
bird, owl etc. Līt.; srin-tōr small ulcer or
tumour; srin-śūči Med., Sch.: mulberry-tree;
ču-srin a monster living in the water.

sripp-λāg the ring-finger.
srīn(s) 1. darkness, gloom, night. —
2. shady side, north side of a moun-
tain. — sri-pa vb., to grow dark or dusky,
C.: *sa sri soī* night has begun.
sriu-nāḍ mulberry-tree.
sril Sch. silk-worm.
sru Gbr., sru-mo Lex. and C. mother’s
sister, aunt.
srāg-pa, W. for sprāg-pa, sru-pa
and dkrāg-pa: 1. to shake, to shake
out. — 2. to stir, sūr up, twirl. — 3. to shake,
to make to totter.
sru-ba I. vb., pf. (b)sruis, fut. sruvi,
imp. (b)sruis(s), Ssk. रुब, 1. to watch,
to keep guard intrns.; but gen. trans., i.e. to
watch, to keep, to guard, to keep in custody,
kyim the house Dzl; to save from, to pro-
uncut, to shelter, e.g. *l֔*us, 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 yuñ-pa* tams-cöd-las srwisi *śig* may I be preserved from every harm! DzL.; with *la*: *bdag-la srün-du* yols I pray to preserve, to protect me Do. — 2. to beware of, to guard against, *lus dañ nāg-gi nyés-pa* DzL., = *lus dañ nāg srün-ba* (v. above no. 1) DzL. — 3. to keep, to observe faithfully, a promise, laws; *bka'-srün-mkan* obedient, faithful, trustworthy. — 4. to hinder, forbid, prohibit, *riigs-kyis*, *bdag-pos*, *cös-kyis* srün 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, = srūn-ba, e.g. *tāg 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, btāgs-pa* to suspend (an amulet, to the neck or other part of the body). — Comp. and deriv. srūn-skūd, -kör or -mdūd an amulet consisting of threads. = srūn-mkan keeper, guardian, watchman, *tsan-la srūn-kan* W. (night-) watchman; srūn-pa B. = srūn-mkan, bza'-srün-ra-ba srūn-pa keeper of a fruit-garden DzL; srūn-po Cs. = srūn-mkan; srūn-ma B. id., *dmyal-bai srūn-ma* guardian of the infernal regions frq. DzL; *cös-skyon-bai* srūn-ma tams-cöd all the tutelar gods of religion Mil.; collectively: body of watchmen, lha-ramns-kyi srūn-ma dān-po the first corps of watchmen of the gods, the Nāga; *gyug-poi* srūn-mai *mi* the men of the king's body-guard Sty. — srūn-sens the taking heed, being cautious. — srūn-pa, bsrün-pa, calm, soft, mild, and: mildness, gentleness, meekness; srūn-po adj. = srûn-pa, esp. of horses: quiet, tame; *sūn-tu mi* bsrūn-zhin very malicious, malignant, of demons Mil. — srūb v. srus. — srûb-pa, pf. imp. (b)srubs, fut. bsrub, 1. to stir, stir up, stir about, to srūb-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 Wdl. — *srub* - *śin* C. 1. twirling-stick. 2. mischiefmaker, disturber of the peace. — srubs 1. a cleft, slit, gap, fissure, brag-srubs chasm or cleft in a rock, smaller than sēr-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 ytör-ba to rend asunder, to tear Sch. *ṭsem-srub* jöl-če* W. to rip, to cut open a seam. — 2. seam. — 3. W. col. for srus. — srmun resp. for meat, flesh of animals used as food, srum-köy an animal slaughtered and cut up, for a person of quality. — srūl-pa 1. evil demon, malignant spirit Mil.; lús-srūl-po Lex. sorcerer. — 2. putrid, rotten Cs. — srūl-ba, pf. and fut. bsrub, I. to be corrupted, decomposed, of the humours of the body Wdl. — II. W. *srul-če* = *ṛuṣ-če* 1. to stir, *ṭāg-pa* the soup, to mix and stir, *cū-la pū* flour with water. — 2. to shove, to move, to push, and fro, *ṭāg-te srul-če* to plane, *ṭad-sog srul-če* to saw. — 3. to *tā srul-če* to put a horse to a gallop. — srus, W. also *srub*, unripe ears of wheat etc. *srub nyē-če* W. to rub them between the hands; the grains, thus being shelled, are considered a rural dainty; bhrūs-kyi srus a shelled grain of rice. — srūs-pa Sch. to thicken, to become more consistent, by evaporation, by boiling. — sré-da Wdl., ssrd S.g., a species of corn (?). — sre-nāg Lex. soot; W. *śre-mogy*. — sré-ba I. sbst. a certain shrub Cs.
II. vb., pf. bsres, fut. bsre, imp. (b)sres, trans. to dðr-ba 1. to mix with, to mingle, to admix, mrä-la sre-ba to mix with butter Lt., čan ču sre-ba to mix beer with water Med.; drez sre-ba to breed mules; bsrès-pa mixed up, confused, of a narration Tar.; fig. ka or lus sre-ba to communicate with another, i.e. to live, to eat, drink, smoke with a person Do.; sêút sdrug sre-ba to share pleasure and pain, joy and sorrow Glr.; W., like zê-cê*, to exchange for: zan dãn sro* to risk one's life for a subsistence.

— 2. to add; to add up, cast up, sum up Wd., *nyi dãn nyi sre zê* 2 and 2 make 4 W.

sre-mðg v. sre-näg.

sre-mön weasel, prob. = *la-kyi-mo* W.; sre-mo Lox.

sre-lôi 1. Sch.: the sinew above the heel. — 2. n. of a medicine?

srg-pa I. sbst. (W. *srg-pa*) partridge.

II. vb., pf. (b)sreg, fut. bsreg, imp. (b)sreg(s), W. *srg-cê* to burn, i.e. 1. to consume, to destroy by or with fire (mes, mê-la) e.g. a corpse, dág-mo, or W. *nân-tan*, altogether, entirely, dgra an enemy (sc. in effigy); sbyin-sreg burnt-offering; to make red-hot, lâq-sves-bsreg red-hot iron Thg. — 2. to roast, fry, bake, on a spit C., or in a pan, *mår-la* in butter W.; *tâ-gir srg-cê* to bake bread W.; to tan, to make swarthy, nyi-mas (to be tanned) by the sun Dzl.; bsreng-kañ Sch., shed for storing up fire-wood.

sre, mi-sren C. = mi-rkyân, v. rkyân-pa.

sreng v. sre-da.

sreng-rgyal-ma a deity of the Bonpo Mil.

sre-pa 1. vb., sbst., adj. to desire, the desire, desires, zä-la of food Lt., ka-fsat rô-la of acidic or hot substances Med., rôl-mo-la (liking) music Stg.; yul-sred-pa čãn-ba not much attached to his native country; jyug-rten(-la) sre-pa avarice, covetousness Mil., do-sred-can covetous, greedy Pth., čâgs-sred-can lecherous, libidinous Pth.; sre-pa-las yôn-su sgrl-ba quite free of any desire, (so is Buddha); sre-pu Cs. lover, sre-ma Cs. sweet-heart.

— 2. symb. num.: 8.

sren (?) floor W.

sred-ba, pf. and fut. bsrel Cs., W. *srdl-cê* to bring up, to rear, to nurse up, to train, infants, young animals, *srdl-kan* nourisher, fosterer, nurse etc.

sres Ts. = zi-gil q.v.

sro, resp. tugs-sro. W., heat, ardour, passion, wrath, anger, *sro yon* anger rises (in a person), he (etc.) grows angry, *sro bab* sro bud* the anger abates; *sro-rin-mo* slow to wrath, *sro-čan* furious, raging, *sro-tûn* hot, ardent, passionate.

sro-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.; jâm-pai drôl-kyis bu bsro (a mother) foments her child with a gentle warmth Thg.

sro-ma 1. egg of a louse, a nít C., W., sîg-sro du nits are increasing fast S.g.

— 2. small bubble W., *cân-la sro-ma kôl* the beer foams, froths in fermentation.

— 3. sro-ma nág-po, sro-ma sêñ-ge n. of a medicinal herb Med.

sro-lo Med., Sedum and similar plants.

sro life, sro yeôd-pa to kill, frq.; sro lênpa, *phrg-pa* id., esp. when done by demons; sro daî prâl-ba id., esp. to execute, to put to death Glr., sro daî brûl-ba to die; sro bûl-ba Dzl. 2v*2, 12 Sch.: to sacrifice, to yield up one's life, but the manuscript of Kyelang has: sro daî brûl-lo, and sê-bai sro kyol-la bûl-lo (Mil.) means: I make you a present of the stag's life, i.e. I spare its life for your sake; sro dôr-ba to sacrifice, one's life, prop. to cast it away Dzl.; sro-la mi ñtâ-ba to make light of one's life frq.; sro daî bsdô-ba to risk, to hazard one's life, frq.; sro skyôb-pa to save life Dzl., sro byin-pa, don-pa id., Thg.: to save, to preserve (a child's) life (by well caring for it); sro fsô-ba id. Dzl., S.g. (Sch. also: to recover, to grow
well again); srö-gi kā-ba n. of a vein; srö-gi snu-bi-po Mil.

Comp. *srög-sk'yūbs* W. deliverer, redeemer, saviour. — srög-kun Mil. the deep cut or stab, by which Tibetan butchers kill animals (Huc I, 443), srög-kun byéd-pa to stab in this manner. — srög-can, srög-dkān having life, living, alive. — srög-cags animated being, mū-la sogs-pai srög-cags tams-cād all men and other living beings Dzl., srög-tāg = dpyan-tāg. — srög-bla-g chön-po = pe-akār Glr. — srög-mād lifeless, inanimate. — srög-rtsā ‘root of life, vein of life’, aorta S.g., chiefly used rhetor. and fig. — srög-ladn deadly, fatal Lt. — srög-sñi axle, axle-tree; mčod-rten-kyi srög-sñi the pole in a Chodten; fig. prop. sems-khyi srög-sñi Mil.

ṣrūn-ba, p.f. brsrañ, imp. sroñ(s), brsrañ, W. *srūn-ce*, to make straight, to straighten, yān-po what is awry, crooked Lex., yzer srūn-ba to beat out nails; to equal Sch.; sku drān-por brsrañs-te (he) straight and erect, cf. also srāñ and brsrañ-po. — W.: *srūn-te ca dug-ga ’i-rū dad* will he pass straight through or does he stay here?

ṣrūn-btsan-sgūm-po Srong-tsan-gampo, 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.

ṣrūn, ṣrūn dust of the evening, twilight, *ṣrūn rub* W. the dusk of evening draws near, it is getting dusky, sroñ dañe to-rañs in the evening and morning Lt.; srōd byin sōu night has set in; sroñ yol sōu id., viz. the time about 11 o’clock at night C.; srōd-la in the dusk of evening Mil. — srōd-kor-paŋ C.s.(? the kyim of evening-twilight, v. nyin-zaŋ. — sroñ-loṅ dayblind, nyetaleps, seeing better in a mild than in a bright light.

ṣrōd usage, custom, common use, habitual practice, habit, der yi-gei sroñ méd-pas as the art of writing is not yet in use there Glr.; sād-sroñ bsān-po-la dgoñs srig keep in mind the good old customs Glr.; sroñ cāgs-pa, sroñ-du gūr-ba C.s., sroñ-du ʃsūl-pa to grow into a habit, to become the custom (of a person, a country); sroñ dzügs-po to introduce a practice Glr.; sroñ yǒtā-pa Lex. prob. the same; bka-sroñ = sroñ, but at the same time expressive of reverence for the originator of the custom Zam.; phyag-sroñ Mil. is said to be a respectful expression for lag-lön-gyi sroñ (?); legs-pa dpe-sroñ btsugs-ste Glr. having introduced good customs for imitation; tob-sroñ claim, title, right, founded on old custom.

ṣrōs 1. v. sroñ-ba. — 2. Cs. sbst. = sroñ twilight, dusk of evening, miñ-sroñpa dusky, dark; Glr.: sa sroñ-nas when it grew dark.

ṣlā(-gnu) - nā a large iron pan for parching grain, slān-dreys soothing to a pan.

ṣlā-ba I. adj., also sāl-mo 1. thin, of fluids (opp. to skā-ba, tūg-po, réins-pa) W. *lan-te*. — 2. easy, opp. to dka-ło difficult, sēs-pa sāl-ba ma yin knowledge is not easily obtained Dzl.; usually with the supine: rīg-par sālao it may easily be found out Dzl., or with the root of the verb: go-slā easy to be comprehended.

II. vb., v. sēl-ba.

ṣlā-pa, slōg-pā fur-coat, sgo-slog Mil., more corr. dgo-slog, hunting-coat, made of the skin of an antelope; spyi-slog, W. *sāl-lōg* fur-coat of a wolf’s skin; tsar-slōg coat of lamb’s skins; ras-slōg prob.: a fur-coat covered with calico Glr.

ṣlaṅ 1. v. sub slaṅ-ña. — 2. v. slōn-ba.

ṣlaṅ-ka shelf, shelves, stand.

ṣlaṅ-ba v. slōn-ba.

ṣlād, egl. = pīy 1, II, IV, 1. sāl-rāl hind part, back part Lex., sāl-ďtāṅ-du or sāl-ďtāṅ-par behind, e.g. brān-ba to walk behind one, sāl-sa = pīy-sa (शृङ्खला) dung Bhar. — 2. after, slād-na c. genit. = ōg-tu Dzl.; slād-nas adv. afterwards, hereafter, subsequently Lex. and C.; slād-kyi subsequent, later, posterior; slād-ma C.s.
the hind part, that which comes after, the later or latter part; slád-mar, slád-kyis afterwards, hereafter, slád-mar yai also for the future. — 3. slád-du on account of, for the sake of.

**slád-pa**, pl. bslád, (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 Léx., ḋyín-cê-lóg-gis yoṅ-su slád-de quite unfitted by perversity Dzl.; gān-gis kyaṅ ma slád-pa without any thing detrimental operating, not subject to any noxious influence Wdn.; de myōs-siṅ slád-par byōs-te making him drunk and thus disabling him Dzl.

slán 1. (?) *na-slán* W. the furred ear-coverings of Tibetan ladies. — 2. = slád; slán-cád = ḋyín-cád.

slán-te v. slá-ba.

slán-pa 1. to mend, patch Sch. — 2. v. bslán.

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.

sλv, eleg. = ḋyir, 1. again, over again, once more. — 2. afterwards, hereafter, slár-nas id. C. — slár yaṅ jug-pa to be affixed or added again (of letters, to the end of a word) Gram.; slár ḋaṅ-ba to come back, to return Dzl.; slár ychet he went away again Dzl.; slár stobs skyéd he regains strength S.g.; slár-bslu-ba the final o of a verb, indicating the end of a sentence Gram.

slas 1. v. lhas. — 2. retinue, train, attendants, wives and servants, po-brain-gi slas a king’s or prince’s retinue, the court, people at court Dzl.

sλ C. acc. to some authorities: a yellowish red apple, or Indian apple (opp. to kū-su Tibetan apple); acc. to Cs. cherry; cherries, however, are scarcely known in Tibet. — sli-tši small, wild-growing, cherry-like dwarf-apples, Pyrurus baccata; *bi-li-tši* W. gooseberry; *wáṃ-pu-li-tši* the white berries of a species of mountain-ash, Pyrurus ursina (*wämpū* in the Bunan language: ‘bear’).

**slú-ba**, pf. bslú, fut. bslú, imp. (b)slú(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 byās-te by a falsehood Dzl.; slú-krid enticement, seduction, means of seduction, bait; bsu-poi slú-krid enticement to a good purpose; bslú-ba-mkān deceiver, deluder, impostor Ghr.; mi-sli(-ba) infallible, sure Mil.

sλ 1. a coarse blanket Ts., = čā-ra, čā-rī. — 2. n. of the capital of Ladak.

sλ po Ü, sλ-ba, sλ-bo Cs.a a flat basket.

**sλ-ba** I. vb., bslú-ba, lhé-ba. pf. lhas B., *lā-če* W. to twist, plait, braid, the hair, (to make) a basket etc.; to knit.

II. sbst. 1. v. no. I. — 2. distortion, dislocation (of a limb) Cs.; sλ-bo one that has a distorted limb Cs.; sλ-mig a distorted eye Cs.

sλ-yin craft, deceit, trickery, sλ-yin byé-d-pa to cheat, deceive, impose upon Cs.

sλed knitting-needle (?) Ld.

sλ-pa, pf. (b)sλb, fut. bsléb, resp. byé-pa, sλé-pa (cf. sλn-ba), 1. to arrive, with termin.; bsléb-zin I have arrived, he has arrived; in Ld. however the future *sλlébs yin* is also pronounced *sλb zin*. — 2. to reach, to extend, to a certain place or point Pth. and col. — 3. to come in (of interest, rent, duties), hence sλéb income, revenue, public revenue, receipt of customs etc.; sλéb-to account of receipts.

sλ-drón warm fresh dung Sch.

sλ-pa I. sbst. v. sλg-pa.

II. vb., pf. bslogs, fut. bslg, Cs. (trs. to lslg-pa) to turn, to turn round or about, to turn upside down, inside out, rkyāl-pa ḋyin-nān sλg-pa to turn out the inside of a bag; mig sλg-pa to roll one’s eyes; *boin-bu má-tag sλg dag* the donkey is rolling on his back; sa sλg-pa to plough up, turn
up, to dig the soil; in arithmetic: *sum nyi lóy-pa chug* W. two times three are six.

slón-ba, slán-ba, pf. (b)slain, fut. (b)slain, imp. slón(s), W. *lám-če*, I. causat. and transit. form to ldān-ba. 1. to cause to rise, to help to rise, one lying on the ground; dgrá-ru slón-ba to cause a person to rise as an enemy (cf. dgrar ldān-ba), i.e. to make a person one’s enemy S.g.; bsád-pai mi-ró slón-ba to resuscitate the slain; *to excite, cause, inspire*, compassion, fear, terror etc.; žrag-dog-gis, skyo-sás-kyis kun-nas bslaiks-te Glr., Mil. quite excited by envy and hatred, n.f.; esp. in pathology of the prostatic 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.; slón-shìa a pile, stay, prop, erected or set up. — kun-slón Lex., Mil.: nyom-mōns-kyi slón-kun-slón excitement (?).

2. (perh. originally quite a different word), 1. to ask, require, ccdp. klu žig nā-la dpe slón a Lu asks me for the book Dzl.; bu-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 bsłaik-no we beg for a little of it! Dzl., pā-la slán-nas kyer-he obtained it from his father by begging Mil.; bsod-snyongs slón-ba to collect alms by begging (slón-ba partic. and sbst. beggar, mendicant Dzl., slón-mkan, slón-ba-po id.); hence. — 2. *to collect, to gather*, nor Cs. riches. — 3. to examine, to probe (a wound), rma-yar mzhūb-mos a fresh wound with the finger Thgy.; also: *to search* a man’s house. — 4. to give, ka-thāg žig sāls-la slón žig gather some of the remnants of the meal, and give them to me! Mil., so in Sp. and C. frq.

slón-mo alms, slón-mo slón-ba Lex., byél-pa Cs. to ask alms, to beg; slón-mos žud-ba to live on alms; slón-mo-pa beggar Pth.

**slón-pa** 1. Sch. to patch, to mend. — 2. Sch.: dpān-po phyir slón-par byél-pa to dissemble, to feign (?) — 3. Cs.: to thrust out.

slob the act of learning; study, slob ma nyón-ba to have had no instruction or education; slob žrid-pa to teach.

slón-pa, I. vb., pf. bslbs, fut. bslab, imp. slob(s), W. *lám-če*, to learn, to teach, na or nā-la slob I learn, nas slob I teach, dê-la mkhan slob nyis-kyis to-tse bslabs both the abbot and the instructor taught him the art of translating Pth.; na rtsis žig slob dōd-pas slob as I should like to learn something of mathematics, teach me! Pth.; bslabs-pas sés-te when he had learned it Pth.; bslab-čiū lobs-pa yaā dkā as learning is difficult, even if one is taught Dzl.; slob-tu žug-pa to let one take lessons, to have or get one instructed Dzl.; *šū-gu-la gom-tón lám-če* to teach a little child to walk W.; mì-la yi-ge bslabs schools were established Glr.; yó-n-tan slób-pa to teach (to learn) good, useful, things Pth. and frq.

II. sbst. 1. the act of learning Dzl. — 2. teacher, instructor, brám-ze slób-pa a Brahman as instructor Dzl.; žāgs-pa slób-pa-nams the venerable preceptors (more than dge - slōn, less than dgrá- bcom-pa) Tar. 5, 1, 31, 9.

Comp. *lob-kyād* W. use, practice, exercise. — slob - grvā school, school-room, school-house; *lob-la-kān* W. id. — slob-grōgs school-fellow, co-disciple. — slob-nyer student, scholar, slob-nyer gān-du byig is where you have studied? at what college have you been a student? Mil. — slób-dpon teacher, instructor, master, frq.; also a college-title like our bachelor etc.; ‘the teacher’ by way of eminence, is either Buddha or Padrma-bnya-nys. — slób-bāṅs scholar, pupil, disciple, = bu-slōb Mil. — slōb-ma id., frq. *lob-lö* report, rumour, fame W. — Cs. bslabs.

slob exercise, practice, experience; *miy-slob sian-pa skye* Mil. a bad custom of seeing begins to prevail (viz. that of looking downward, and minding only earthly things).

**slo̱ś, słoś** ysa, bsa Mil., C. (W. *şan*) the snow-leopard, nearly white, with small clusters of black spots; living on the higher mountains.
secret, hidden, ysnā ēor the secret comes out, is made known Dzl.

ysān-ba l. vb. to do a thing secretely, to conceal, ēa-la ysnā-du mē ruā it is not right of you to be so close to me Mil.; ysnā-ste brīkas-nas stealing secretly, ysnā-ste bskyl-nas sending under-hand, furtively Dzl.; to hide one's self, to be concealed bēn-pai ynas ṭīg-tu ysnā-ste be-taking one's self secretly to a solitary place Dzl., yid-mtiin-par ysnā-ste keeping it secret with one consent Dzl.; *sān-ne dad-che* W. to sit concealed.


III. adj. 1. secret, hidden, concealed, ysnān-bai čō esoteric doctrine Dzl.; ṭiyī-naan-ysnā v. ṭiyī III. — 2. ṭiyī-mo ṅyan-gyī rna ysnān-ba a female dog of very sharp hearing (v. ysnēn-ba).

Comp. ysnā-naa a secret room Cs. — ysnā-sgo a secret door Pth. — ysnā-sgro S.g.? — ysnā-sdagṣ secret charms, mysterious incantations, freq.; even in medical works they are praised as the ‘best medicine’. — ysnā-nye v. nye. — ysnā-ynās 1. a secret place. 2. mystery, nif.: ysnān-bai ynas dū-ma yswis hetaught many mysteries, many secret doctrines. 3. privities, pudenda. — ysnā-spyōd pryv, necessary, water-closet. — ysnā-dbaī, ysnā-rdōr Mil., ysnā-bai-bāg-po Do. = rdor-ray, v. rdor-je, comp.

ysān-pa resp. to hear, to listen Dzl.; kyod ysnān daṅ listen (to me)! Mil.; bāg-gi tsig-la yson id. Glr.; with las or la: to hear a person teaching, expounding etc. Tar. Cf. yson-pa.

ysān-pa v. yson-pa.

ysān-pa, ysnā-pa, usually ysnā-po new, fresh, bāg-ṣa ysnān-ba fresh mutton Lt.; rna ysnā-pa a raw wound

Thgy.; bāg-ma ysnā-pa the young, (recently married) wife Dzl.; *bēlī-mo sār-pa* a girl that is still a virgin C.; ysnā-du adv., ysnā-du bād-pai sā flesh of animals that have just been slaughtered, lit. fresh-slaughtered flesh Dzl.; ḫa-ysār a new edge; ḫa-ysār new house, also a name of villages, castles etc.; yos-ysār, mar-ysār Lt.; ru-ysār Schr. a horse not yet broken in. — ysnā grāga-pa Sch.: ‘to tell each other news; to make a new acquaintance’. *ṣar-zūg co-che* W. to plant (a piece of land) for the first time, to cultivate, to people, to stock with inhabitants. — ysnā-rīn old and new, stale and fresh; age, duration, existence. — ysnā yēd-pa frq., also ṭsar yēd-pa Pth.; to search, inquire into, investigate thoroughly, to examine, to study, skad a language. — ysnā-br new beginner, tyro, novice Mil.
ysil-sin (like sra-vdp-g in its original meaning) a pointed stake, for emulating malefactors, ysil-sin-du or ysil-sin-yi tse-la skyon-pa to emplace. — Cf. rkyan-sin.

ysus - mo Lexx.; in Lt. prob.: mother's milk.

ysig-pa Cs., also bsig-pa, to throw up in the back, to turn a wheel, mda ysir-ba Cs.: to whirl an arrow'.
— 2. W. to move by a repeated pushing, jüg-ste a plane; to smooth, to even, with a plane, a knife etc.; to slide, glide, slip, down a slope.

ysil-ba 1. to cut to pieces, to divide, split, lhü-ru Mil., düm-bur Lex., ysor-gpis ysil-ba to saw to pieces, to saw up.

ysun, resp. for skad and ytam, 1. voice, ysun byun a voice sounded, was heard Glr., ysun diäg-pa a clear voice, like that of Buddha Dzl. — 2. the act of speaking, talking, ysun glän-ba to converse, discourse, ysun dré-ba, ysun-šev mažad-pa id.; that which is spoken, the words uttered, the speech, kyéød-kyi ysun deñ-lön-du in answer to your words Glr.; ysun kîk-ga to read the sayings, the apothegms (of Buddha) Ma.

ysin-ba I. vb., pf. ysins, resp. for smra-ba B. and C. (in W. *mól-cé is used inst. of it) to speak, talk, say, the latter also with the termin. of the infinit., inst. of direct speech, but rarely; dé-skad ma ysun your Reverence should not say so! Mil.; ysun ma ysun it did not please him to speak Mil.; rdzun ysun-ba to tell a falsehood, to lie; to explain, don Mil.; to ask; mi dod mi ysun džes-par zu Mil. please accept it without ceremonies (without a refusal); zul-ydams ysun-ba to give advice etc. Glr.; ÷os ysun-ba to preach Glr.; mgjr-ma ysun-ba to recite or to sing a song (but also: mgjr-ma smra-ba, zér-ba is said).

Comp. ysun-bgrés report, statement, opinion. — ysun-mêög principal word, main dogma e.g. the Osmanipadmehum Glr. — ysun-smyän a harmonious voice, an agreeable, pleasant speech; Mil. uses it also of the singing of birds (and the singing of peacocks!) — ysun-sprö, ysun-sürö conversation between persons of rank, or between such and inferior people. ysun-rab =ysun-mêög, also sacred writing, Holy Scripture Chr. Pr. — ysun-söö = bku-söö.

ysum three (cf.sum), ysum-ka, ysum-ga the three, all the three; ysum-pa the third; containing three; ysum-po the three; ysem also elliptically for dkon-mêög-ysem: ysem-la skyabs-su dón-ba to seek the protection of the Three Precious Do.; bsokal-pa gráüs-med(-pa) ysum three times innumerable Kalpas (appeared) Dzl., Glr.; rgón-mo ma smad ysum-po ÷i the old (woman) with her (two) sons, the three Dzl.; rgyal-po yab ysum the king and his (two) queens, the three Glr.; rab bviü ysum the big, the middle (and the little one), the three.
— ysum-sprul emanation of the third degree, = nyin-sprul.

ysur-ma a thing slightly burnt, singed Cs., yrsur-dri the smell of it.

ysus-pa belly, stomach, yus-pa shos the belly is swollen or distended Lee.; yusus-nid drops of the belly; ysun-ka the middle part of the body, the waist Sch.; yusus-¡ysur-po a deity.
ysé-ba 1. v. sé-ba. — 2. v. ysé-pa.

ysé-seb-dré Sch. a file (instrument), v. sag-ydar.

ysé-ma small stones; yseb-seb-cam full of small stones.

ysé-yseb = mkar-sil Lex.

ysé, seb 1. cleft, chink, crevice, fissure, leak, v. kou-si sub koé extr.; soy-ysé chink of a door Tar.; yseb bsrub-pa Sch. to stop up, plug up, crevices etc.; ysebas-pa leaky, cracked, full of fissures Sch. — 2. harmonious, well-sounding. — 3. mba-ba ysen Sch.: a sharp, acute, quick ear, cf. ysé-ba II, 2.

ysé several larger species of Lonicera.

ysé-pa, also bsé-pa (pf. yses?) to pick, sort, assort, hair, wool; to pull or pluck in pieces.

ysé I. stallion, a male horse or camel.

II. also seb, 1. the narrow interstices between persons or things thronged together, hence with na, tu and la, between, among, with nas from between, kyi mii yseb-la méon the dog leaps into the midst of the people, ló-nai yseb-tu jóg-pa to put between leaves, sprín-gyi yseb-nas bus jyed són half of his body protrudes from between the clouds, = rises above etc.; grom-yseb-tu bzius-pa to sit among the villagers; kyéd-ćag-gi yseb-na Meu-dgal byá-bai bud-méd yóo-dam? is there a woman among you named Meu-dgal? yseb-lam a secret path, by-way, between rocks or underwater. — 2. multitude, crowd, dmá-g-yseb army, ndás-yseb forest.

ysér (Pers. yj) gold; ysér-gyi of gold, golden, ysér-gyi mé-tog n. of a medicinal herb.


ysér? rain-ysér reciprocal, mutual Wdñ.

ysó-ba pf. yso, (b)so (= fso-ba) 1. to feed, nourish Dzl.; to bring up, nurse up, rear, train, bu a child, dud-gro an animal; also yso-skyón-ba, yso-skyón byédp-pa. — 2. to cure, nóad, rma; to stop, remove, to put an end to, nál 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; zéig- or šig-ysó-ba id.; to refresh, recreate, sens, resp. tugs, the soul, i.e. to comfort, console.

Comp. yso-mdónn restorer Glr. yso-tábs way of curing, manner of healing Med. — yso-ba-po physician Med. — yso-byá the thing to be cured, the disease Med.; yso-byéd the healing substance, the remedy; the healing person, the physician. — yso-skyón-ba v. the following article. — yso-tsúl = yso-tábs. — yso-rig pharmacology.

ysó-ba, for iyés-pa yso-ba dagn sdig-pa skyón-ba to get quit of sin, by making confession to a priest and thus restoring the former state of virtuousness, to confess; also yso-skyón len-pa, yso-skyón-la ynas-pa; such confession does not entail any-penalties, but only a renewal of obligations, cf. Fouc. Gyatch. II, 16.

ysó-rás Lex.; Sch.: rag, tatter.

ysog-pa 1. v. sóg-pa II. — 2. v.sob.

ysóln-po sincere, ysóln-for smrá-ba to speak the truth.

ysón-ba Cs. and Lex.; usually ysoi-ba.
Comp. *yosd-yööl* the act of murdering, murder, slaughter, *yosd-yööl-kyi* jigs-pa fear of murder Mil.; *yosd-yööl* mahn-po byed he is murdering, slaughtering, a great deal. — *yosd-byed* killer, murderer, *yosd-byed* rián-pa the murderous huntsman *Lex.;* *yosd-byel-kyi* ynas slaughter-house *Stg.;* *yosd-sa* place of execution *Thgy.;* *yosd-lugs* way of killing, siar ma byas a new (way of killing) *Tar.*

*Yosd-pa* I. vb., 1. intrs. to live, to be alive, *yosd-no* he (she etc.) is alive, *de méd-na mi són-te mi tub* without that a man cannot live W.; to remain alive, to save or preserve one's own life, *rdzün-du smun-sā nas yson kyai* though I could save my life by (telling) a falsehood *Dzl.;* *yosd-par mi, do d* I do not wish to live (any longer) *Dzl.;* of the fire: *to burn, de 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 *skul-ba* is only done by words. — B. sbst. life, *yosd-pai* bse-na or *yosd-pai dús-du* during (my, your etc.) life, in lifetime, frq.; hence: *yosd-pa-myid* for *ゾn* John I 1, 4 etc. *Chr. P.* — C. adj. living, alive, frq. *yosd-po, col. *yosnd-* te*, kyé-na bu yosd-po mfon-nu ah, there I see my son again alive! *Stg.;* *yosd-por* byel-pa to call into life, to animate, *yosd-por dier-du* jiyā-pa to bury alive *Dzl.;* *yosd-pai* rygā-ma drén-pa to tear out the bowels of a living man; *son-te* W. also: healthy, whole, restored to health again, *kañ-pa, mig, me són-te có-cé* to cure a foot, an eye, to blow a fire into flame again; entire, whole, undivided, *són-te kyón-nu* am I to bring it entire (or cut into pieces etc.)? of the moon: *full.* — *yosn-ma* rarely for *yson-po, pūg-ron yson-ma* a live pigeon *Pth.;* *yson-yin* both the living and the dead *Cs.;* yson byr̃ the creature burnt alive, *mi zigs-lala* yson-brégyis byé-pa to burn a person alive *Pth.*

II. vb., pf. *bsan, fut. ysan, imp. *yson* *Cs.,* prob. the original form of *yson-pa* to hear.

III. *ciul-yson-pa* v. *ciul.*

*Yosb* v. sōb.

*Ysorb* pa, pf. *bsab, fut. *ysab, 1. to fill out or up, to supply, complete, make up, hör-kōis a gap (?) *Sch.,* to cure, wounds W., *sob-mān* balbn, ointment for wounds. — 2. to pay, repay, return, skyn-pa a loan *Sch.,* drin yosb-pa to return a kindness *Glr.*

*Ysor* 1. v. sōr I. — 2. supine of *ysob.*

*Ysorb* a to brandish, flourish, a staff *Cs.*

*Ysob* I. vb., 1. = *zū-ba* 1, q.v.; *rygāl-po-la* svog-gi skyabs yosl-to he besought the king to save his life *Dzl.;* stōn-pa-la smōn-lam btib-par yosl chig ask the teacher to say the prayers *Dzl.;* bstānd-du ysol I beg to explain, frq.; *tha yosb-la* to worship a god, by offerings, libations etc. *Glr.* and elsewhere. Tibetans when arriving on the top of a mountain—pass generally mutter the words: *yos-lto yosl-to,* prob. to express their thankfulness for having been preserved from harm so far, and to invoke further protection. — 2. resp. for gōn-pa and skin-pa to put on: (skū-la) nā-bza, ēcos, dbu-la fod, žabs-la čay (to put on) a garment, clerical robes, cap, shoes *Dzl.,* Glr.; slōb-dpon-la ber-čen skū-la yosl-te putting the cloak on the teacher *Ma.;* for zū-ba, fun-ba, also for drān-pa, to eat, to drink, to offer a meal *Dzl.;* *rygāl-po braś-cān yosl-nas* as the king had drunk rice-wine *Glr.;* to take, to give, administer (medicine) *Dzl.;* to place (food etc.) before, to
serve up for (clerical persons) Dzl., ysol-lo mād-līg I place it before you, help yourself! moreover: rgyāl-pos čab-la sku-kris ysol the king took a bath Glr.; srās-la sku-kris ysol-lo they administered a bath to the prince Glr.; mtsan ysol-ba to assume, to receive, a name Glr., to give a name Glr.; even thus: dei tīgs-la ydon ysol a demon enters his (the king’s) body (clothes himself with it) Glr.


II. sbst. 1. request, demand, entreaty, ysol-ba ēdbs-pa to make a request, to entreat freq. — 2. food *solv-wa zē-pa* to eat, dine, sup C.


bsam v. ysa.

bsāṅ-pa v. ysol-pa.

bsāṅ-bu resp. for zan food, fare Glr.; *bsāṅ-ma* id. W.; bsāṅ-brās resp. a dish of rice.
bló a mind, directed towards what is good, honesty, probity Glr. — bsam-bsyöür design, device, project Mil., bszän-po, nán-pa; bsam-bsyöür byêd-po to plan, to scheme, to project a plan C. — bsam-sé consciousness, *sam-sé ném-pa* C. bad conscience (†).

bsam-bséu 1. seminal vesicle. — 2. ovary?

bsil-ba v. sél-ba.

bsig-pa v. ysig-pa.

bséid-pa to mend, repair, put in order Sch.


bsil-ba 1. adj. and sbst. cool, the cool (of the day), coolness, kán-pa bsil-ba žig a cool house Dzì., bsil-ba jian coolness is wholesome L.t., čsá-ba bsil-bar gyur the heat changes to coolness Dzì.; bsil id., *sil-la dod* sit down in the shade W., léán-bsil ‘shadiness’, shady place under willow-trees; bsil-zin grán-ba cold Dzì., Glr.; bsil-mo id., *sil-mo pi-la* W. for the sake of coolness.

II. vb., to cool, resp. for *kruá-pa to wash, zal mouth and face, žab the feet, žábs-bsil water for washing the feet Cs.; even: ču drón-mos sku bsil-bar mazá-pa to wash the body with warm water Cs.; to shed, spyan-cáb máñ-po many tears Mil.

Comp. bsil-laun a cool room, a summer-house, summer-residence Stg. — bsil-grib cool shade Cs. — bsil-sun a cooling drink or beverage Sch. — bsil-yéugs parasol Dzo. — bsil-bucoolness (?); bsil-buírlui a cool breeze Cs. — bsil-smán a cooling medicine. — bsil-zás cooling food. — bsil-yá a fan.

bsù-ba, pf. and imp. bsus, to go to meet, ma bu bsur the mother goes to meet her son Dzì. (usually with accus. as in the preceding case, col. also with dat.); bsus šig let him come to meet me Thgr.; to join, of two armies, generals, kings Dzì.; 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 Dzì.; pánû-ta byûm-pa-la bsis-ba byéd-do I will go to meet the arriving Pandit Glr.; bsáu-ba rgya-chün-po very great festivities of reception Pth.; büg-mar bsáu-ba yin we will lead her home as your bride Mil.; ydón-bsu-ba = bsú -ba Mil.; *dan sû-té* W. for: dan- or spyan-dren-pa of H. — *su-kyl or kyat* W. reception and conduct of honour.

bsu-smán Sch. clyster, W. *sur-nyig*.

bsun smell, esp. sweet scent Dzì.; dri-bsun id.; dri-bsun žim-pa broo it is sweet, scented, fragrant Dzì.: bsun-nád Sch. fragrance; ro bsun-ba filled with a cadavorous smell Dzì.: *mar suin soû dog* W. the butter smells (rancid).

bsun-bskyöür Sch.: irregularity of life, dissoluteness; bsin-par byed-pa Sch.: to be dissolve; to be dirty; bsun-tsám disgusting, obscene Sch.

bsum-pa 1. = dzim-pa. — 2. = sør-pa Cs.

bsur-smýig W. clyster, cf. bsu-smán.

bse 1. v. se, se-ba, se-dri, se-sin. — 2. also: bse-ko, tanned leather, bse-kraáb Lex. a coat of mail made of leather; bse-sgáim, bse-spróm-bu Pth. leather-box, or a box covered with leather; bse-sgö leather-door, or a door-like target made of hides Pth. — 3. bse or bse-ru (Lex. *bse* ‘a certain animal’) unicorn, Hook. II., 157 ‘chirru’, an antelope, prob. = ytsod; rhinoceros Tar. 185, 20.

bségs-pa Sch. to come from one side, to come across one's way.

bséd-pa v. yšed-pa.

bsed - dpjad Sch. the bow for setting a drill in motion.

bsen-mo Sch.: a female devil.

bser, ser, yšer-bu 1. a fresh, cold breeze, bsér-gyis pög he is exposed to a cold wind Sch. — 2. of persons, resp. the feeling cold, catching cold, bsér-du you you will feel cold Mil.; also bsér-mo adj. or sbst.: *sér-mo
*sér-mo má'n-po ma kyöd-da* W. did you not feel very cold on your way? bsér-mai
nadv resp. a catarrh, a cold Del.

bsél(-ba), gen. lam-bsél convoy. 
safe-conduct, escort; Lec.: jag-
skyöb-kyi kyöd-ma (escort) against robbers; 
bsél-pa safeguard, guide, (lam-) bsél byé-
pa to accompany and protect on the way, 
to escort.

bsog-pa v. ság-pa.

bsod-snyöms, 貢供, alms, gifts
presented to clerical persons, 
bsod-snyöms-gyis tso-ba to live on alms, on
charity, bsod-snyöms byé-d-pa, sóg-pa, nüy-
pa Cst., bsod-snyöms-lha rgyi-ba, resp.; sög-
pa to beg, ask, collect alms; bsod-snyöms
sbüör-ba to prepare an entertainment for 
the priesthood.

bsöd-pa 1. vb., to be pleased with, 
to take a delight in, to like, W.: *de-
la kon-bög sod-che man* God is not pleased 
with that. — 2. adj., pleasing, agreeable.

*npiin sod tsor dug* W. I feel well, I am
quite happy; bsöd-pa dai rian-pa good and 
bad; bsöd-pai zas is explained by one Lec.: 
zas bsän-poi műn good food, good provi-
sions, by another: = 羦 in prepared, dress-
ed, boiled. — bsöd-bde, bsöd-nams, resp. 
bsöd-bde 1. good fortune, happiness, felicity, bsöd-
bde-cän happy, bsöd-bde-med unhappy Cs.
2. destiny, fate, = dba'-tän, "lam-ched sód-
de-ne jun" every thing happens according 
to a decree of fate W.; prob. also sku-bsöd
šin-tu če Ld.-Glr. 11, b. Sch., his destiny is 
a very highone; kyöd-kyi bsöd-bde-la brjö-
ba yöd-pa yin it belongs to your destiny 
that you get a drubbing. — 3. merit, virtue, 
good action, byé-d-pa to perform (a good 
action) Del., bsöd-bde sóg-pa to gather mer-
it, bsöd-nams ma yin-pai las sinful deed
Thagy.

bsos indemnification, damages paid for
bodily injury.

bsöd-pa v. şos-pa.

bsrán - ba v. srán - ba; bsrán - po
straight, upright, *yor-po'dug srán-
pa-la zog* C. it stands aslant, put it straight!

bsrél-pa v. bsrél-pa.

bsrán-pa v. srán-pa.

bsrél-pa, v. srab, to bridle, keep
under, restrain, check, curb, refrain,
bag-cágs the passions, má'n-pa or sqrib-pa
bsrél-pa Cs. to dispel darkness (prob. only 
in a spiritual sense).

bsrél-ba v. srél-ba.

bari-ba etc. v. sri-ba etc.

bsrún Cs. a tutelar genius.

bsrán-pa, bsrub-pa, bsrél-ba, bsrél-
pa, bsrub-pa, bsrél-ba, bsrub-pa, bsril-
pa, srbé-pa etc.

bsláb-pa 1. vb., v. slob-pa. — 2.
bsbt. doctrine, bsláb-pa ʃsum Glr.,
acc. to an explanation in the Triglot: thág-
pai taut-krims, thág-pai sens, thág-pai 'es-
ráb (expressions which I am not able to 
interpret satisfactorily); our Lama explain-
led bsláb-pa ʃsum-gyi sdom-pa Mil. by: so-
tár, bya-na-sés and ʃsán-lás-khyi sdom-pa;
bsláb-pai ʃnas dogma, tenet Tar. — *lab-
kan* W. teacher. — *lab-(/basic tán-che* W.
to teach, to keep school. — bsláb-bya what is 
to be learned, doctrine, precept, admonition, 
jig-rten mi -čos-la dgos - pai bsláb bya 
mzá-d-do he imparted to her some practical 
doctrines or rules of life and social inter-
course Glr., bsláb-bya stón-pa Bst. "tán-che" 
W. to give admonitions, to exhort, repri-
mand.

bsláb, bslé-ba, bsláb-pa, bslóg-pa v. slob-
ba, bslé-ba, bsláb-pa, bslóg-pa v. slu-ba, slob-
ba etc.
ha 1. the letter h. — 2. numeral: 29.
ha 1. W. a yawn, *ha yon dug* I cannot help yawning. 2. breath, ha dêbs-pa to breathe. — 3. the sound of laughter, *hab-god co - ce* W. to laugh out or aloud, cf. ha-ha.

ha-na 1. gôs-byi lava collar of a coat. — 2. shin, shin-bone Sch. — 3. *hâ, ho* W. very well — 4. col. nearly = 'pa II., yonder, farther off, *hâ-la guug* C. get you gone! be off! begone!; *hâ-cho = 'pa-rot* the other side, yonder side, *hâ-gi* that (man) there, *hâ-gi-ru* there, there above, up there, there behind, thither, that way C., W.

**ha-go** to understand, *ha mi go-a* don’t you understand it?

ha-cai very, sometimes too much, too, mya-nân-las do - ba hâ-cai yan myur-čes-so his removal (prop. disappearing) from misery happens really too soon! Dzl.; hâ-cai-nas id., *hâ-cai-ne Eš-pa* C. very learned, possessed of extensive information.

ha-ni all of them, all together, in a body Sch.

ha-bo n. of a medicinal herb Lt.

ha-yêgs woe (to you etc.)! W.

ha-ra, with *gyâb-če*, W. to play at dice.

ha-ra-hu-ré W. impetuous, violent, rude, impudent.

ha-reм with *čo-če* W. to deny, disown, disavow.

ha-ri Ssk. parrot.

ha-ri-ka Ssk. vegetables, greens, pot-herbs Wdi.

ha-ri-dra Ssk. the turmeric plant, Curcuma S.g.

ha-ri-tsan-dan Ssk. sandal-wood.

ha-ri-tsam Pur. centipede.

ha-rib Ld. music (?)

ha-re-ru-ka Ssk. a medicine Med.

ha-la, ha-la-ha-la Wdi., a certain poison, also poison in general, Ssk.

ha-la-ha-la Cs.: a name of spyan-ras-zytêys, v. spyan.

ha-lam about, near, nearly, pretty, tolerably, rather, de dan hâ-lam drâba about or nearly like that Wdi.

ha-lâl Ar., *ha-lâl co - ce*, Urd. حلال to kill (an animal) in the manner prescribed by the Mahometan law W.

ha-lâs col., astonished, frightened, *ha-la-ši* or *ha-la-se* id., *ha-le ča-te* W., ha-lâs-pa B. to be astonished, frightened Mil., Pth.

ha-lö flower, esp. a large beautiful garden-flower Glr., ha-lö rkyâ-pa a simple flower, ha-lö ston-ôdâb a double flower; *ha-lö-ka* mallow W. (?)

ha-sân 1. Cs.: (Chinese word) a Buddhist priest, doctor, scholar Glr. — 2. id., represented by a mask in religious plays, ha-prüag an old doctor with boys, his pupils.

ha-sêg a mineral medicine, used as a remedy for the stone; acc. to Wdi. = tôd-le-kôr, alabaster.

ha-há, ha-hâ the natural sound of laughter Mil., ha-hâ rgôd-pa to laugh out, to set up a loud laugh;
to Sch. also an interjection expressive of pain (?).

**hai** a Chinese word, shoe C.

**hau-spa-ba** n. of a medicinal herb Med.

**hays** Lev. sugar, treacle Cs., hágs-kyi lá-tu.

**hun** har-dzom-pa to squander, to dissipate Sch., hain-ča-byed a squanderer Sch.

**hán-ba,** W. *hán-che* to pant, to gasp.

**hál kyis** suddenly Sch. — had-po? Mil.

**had-hád** or har-húrn, with *cö-če* to exert one's self, to strive W.

**han-lán** W. 1. dumb, mute, *han-dán-ni (ṣ)pé ra* a stammering, also: a confused, unmeaning speech. — 2. imbecile, weak of mind.

**han-hón** v. ha-na-ho-né.

**hab** 1. a mouthful, háb-za byé-d-pa, hab-háé zá-ba to devour greedily, e.g. of dogs, pigs etc., hab-bád a needy wretch, a starveling, famishing person. — 2. a stitch, in sewing, also *hab-ka* C. *hab-so* W., hab-ssem-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.

**hab-sa** a dispute, a quarrel, habit-sa byé-d-pa Mil., Thgr., to dispute, to quarrel; hab-tób byé-d pa to scramble for, to strive or contend for Pth.

**hám-pa** 1. avarice, covetousness, greediness; W. also vb.: to covet, *žán-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 byé-d-pa Sch.: to be covetous. — 2. strength Cs.; courage, bravery W., of men and animals. — 3. white film on liquids etc., mould C., *hám-dé or -ri* a musty, dusty smell C., W.; *hám-por čag-lan* W. mouldy, musty, *hám-če* W. to get mouldy. — 4. lie, falsehood, C. — hám-pa-čan 1. covetous, avaricious; greedy, voracious. 2. courageous;

one Lex. explains rlam-kyé by hám-pas kyé-r-ba(?); *hám-pa čün-se* W. cowardly.

**hám-bur** W. rime, hoar-frost.

**har** suddenly, har láin-ba to rise suddenly Mil.; *har se jhê-pa* to rouse suddenly from sleep C.; har-gyis (Sch. hádkyis) more precise form of the adv. Tar.

**hâr-re** empty, open, Tar. 115, 16 Schf.

**hál-pa** a porridge, made of milk, butter and honey.

**hál-ba** to pant, to wheeze. to snort, hál-ki a panting dog Sch.; *hál-méd* W. weak.

**has** has exaggeration, hyperbole, has-čer smrâ-ba Cs., *he gyab-če* W. to exaggerate, to talk big, to brag.

**hás-po-ri** n. of a mountain in C., Ghr.

**hi** numeral: 59.

**hi-dig** or hig-dig, W. *zér-če* to blow one's nose.

**hi-nâ-la-ya** Ssk. = gains-cân the snowly mountains, Him-laya.

**hi-ra** Ssk. diamond.

**hi-ri** corn-stack, *hi-ri gyab-če* W. to pile up a stack of corn.

**hi-lin** noise, *hi-lun tán-kan* W., bully, brawler.

**hi-hi** = ha-há.

**hî-ka** Sch. breast-bone.

**hig** hig-kâ the act of sobbing, *hig tán-te dug* or gyâb-te 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.

**hîn, hi-kun, = śīn-kun, Asa foetida.


**his** Pur.: *hiz yon* he is panting.

**hu** 1. W. breath, *hu gyâb-če* to breathe.

**hu** 2. num.: 89.
**hú-ka**, Ar. **בכ** the hookah, with an inflexible tube.

**hu-kýa** the sound of sighing Pth.

**hú-na Cs : Ssk. (hú-na)** n. of an ancient people, the Huns (?).

**hu-an-dhi (?)** Sch.: title of the Chinese emperor.

**hu-re**, míg **hu-re** **ṭug** he stares, he goggles, with wonder, horror, confusion **Mil., Glr.**; míg-húr **Mig.**

**hu-sár (from the Hind. ḥosyār?)** (grown) well again, being again lively; active; diligent, sedulous **W.**

**hú-hú** 1. interj. expressive of pain from cold Cs. — 2. 'the sound of one's mouth in eating' Cs. — 3. "hu-hú tān-če" **W.** to whistle.

**húm, ḥom, ḥum**, mystical interjection, e.g. in the prayer of six syllables, v. **ḥūn**

**hun W. (= ča, lon, ḥrin) news, tidings, intelligence, information, *hun tan-če* to give account or notice, to inform, acquaint, let know, *tśar-na hun ton* tell me (let me know) as soon as it is finished! *hun tār-če* to get intelligence, to receive news; "hun ma yon or mi dug* we have no news yet;

disclosure, explanation, opinion, idea, *či yod- pe hun kyād-la jūn yin* you shall get an idea of what kind of . . . are to be found,

*sém-čan tān-čan žig yin-pe hun nā-la jūn* I have got the notion that this is a very quiet animal; *re-reći hun čil-tar še* whence have you such accurate information of every one of them? *ser-dub dil-te hun ma jin* he did not perceive it when the ring fell off;

*hun-méd-la* unexpectedly, unawares.

**húb** as much as is swallowed at once, a gulp, a draught, tóg-mar hub re žin žig at first take only one mouthful, one draught at a time **Glr.**; hub yēg one mouthful, hub do two mouthfuls Cs.; hub-kyis by draughts Sch.; hub-hūb byād-pa to drink in large draughts, to gulp.

**hur 1. v. hu-ré.** — 2. hur-húr v. had-had.

**hír-ba** dexterity, cleverness, skilfulness Cs., hur-tāg id., also zeal, diligence Sch.; hír-po 1. quick, alert, dexterous, clever. 2. hot, hasty, passionate **Id.**; ṛtā hur-po a fleet, spirited, fine horse Cs.

**hus Cs. moisture, humidity, hús-can wet.

**he 1. num.: 119.** — 2. interj.: **o! holla!** Cs.; he-he 1. id. Cs. 2. = ha-há, he-hé zer byād-pa she laughed: he, he! **Glr.**

**hé-tu Ssk. cause, reason, argument, logic.

**he-bag** provocation, taunts, sarcasms.

**he-wajra, hé-la Ssk.: Tibet. kye-rdo-rje Cs.: n. of a god; n. of a series of treatises.**

**hé-ru-ka** terrifying deities, also krag-sūn, Thgp. frq., hé-ru-kai rgyud legends of wrathful deities.

**hég-po** having become putrid, rancid.

**hél-ge Sch.: soft leather, wash-leather.**

**hél-po, hél-can, *hél-hél* W. wide, extended; of garments: wide, easy; hél-ba id. and sbst.: width **Sch.**

**ho num.: 149.**

**hó-ma Ssk. prop.: burnt-offering of butter; = sbyin-srīg v. **Was.** (194); Schl. 251; hó-ma byād-pa to sacrifice; hom-kun a small pit or a triangular box used as an altar for such an offering.

**ho-hó** interj. of admiration Cs.

**hön-lén** a medicinal herb, Pīcchhira, frequently to be found on the mountains, **Hook. I.**, 272.

**hón-hón** stupid, foolish Cs.

**hób-pa, W.: *hób-te dug* it has got bent in or battered, of tin ware.

**hom (Mongol word?) a pad, placed under a camel's load.**

**hóm-pa W. to fall away, to lose flesh, e.g. of hollow cheeks, to shrink, to shrivel, of withered fruit.**
hor 1. formerly: a Mongol hor jin-gin-kan the Mongol Djingiskhan; hor-sér Shara Sharaighol n. of a Mongol tribe Glr.; hör-yul Mongolia. — 2. at present: in C. the people living near the Tengri-nor (znam-mtsa); in W. the Turks; hör-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 consistent with the real state of the case.

hor-kón Sch.: deficiencies, gaps; separation' (?).

hör-dra Sch.: confiscation, hör-dra boîts-pa to confiscate' (?).

hör-pa wood-grouse or cock of the wood Sch., hör-pa dkár-po a species of hawk Sch. (?).

hol-hól W. soft, loose, light, as the soil in spring, *hol tán-čê, hól-te bör-čê* to break up, to loosen (the soil).

hrág-pa 1. vb., to require more and more, to covet incessantly Ma., W. — 2. sbst., adj. hardness, hard Cs.


hrâd-pa 1. to thrust, to push violently, to stem firmly, *kâ-nî sig-pa-le* W. to stem the foot against the wall. — 2. to scratch, sgâ-lâ žyg-hrâd-pa ga mdzâd-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., *šrâd-čân zîm-čê or tán-čê* id. W.

hrâb-hrib C. *šrâb-ba-šrib-be* Ld., v. rab-rib.

hrâl-ba to rend, tear up, tear to pieces e.g. of a beast of prey: to tear up a person's body; *šral soî* he has torn it to pieces C., W, hrâl-hrál Lex.

hri Cs.: 'Ssk. essence, substance; a mystical word'.

hri Cs.: 'Ssk. essence, substance; a mystical word'.

hríg W. *šríg-la tán-čê, šríg-ga tán-čê* to hang (a thief), *šríg-la šî-čê* to hang one's self.

hríg-pa Cs., mig (or resp. spyân) hríg-hríg byéd-pa or ḍiâg-pa, (= rig-rig), to look this way and that, hither and thither Mil. nt.; hríg-ge-ba looking in that manner Thgr.

hríd; Sg.; mná-ba hríd ḍyar is explained by Wâ: mná-ba hrág-pa žyûs-su ḍyar the ear lears feebly on the neck, as a sign of death.

hrül-po 1. round, globular, hrül-hril byéd-pa to writhe with pain, hrül-hril kar-kár byéd-pa to be writhing, and then again stretching one's self or starting up Phl. — 2. whole, ḍso hrül-por for the whole life Glr., mgo hrül-gyis ytém-nas wrapping up his whole head Glr. — 3. close, dense, hrül ḍus-te ñûg-pa to sit or stand close together in rows Mil., C., W. Cf. rîl-ba.

hrád-po adj. and abstract noun, rough, rugged; severe, austere; roughness etc.; hrád-po adj. id. Cs.

hrâm-pa to break, to smash Sch.

hrûl-ba adj. and abstr. sbst. ragged, tattered; raggedness, hrûl-ba dûg-po a ragged coat Mil.; hrûl-po id., gos hrûl-po Dzl. and elsewh. frq. — 2. sbst.: rags, tatters, gos-su hrûl-po gyûn-pa to put on rags for a garment Phl.; hrûl-kûn a ruin, ruins Sch.

hrêm-pa swollen Sch., hrem-mé id. Mig.

lha, Ssk. lâ. 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-rīṅ lha-yi ngi-
ma sīr ‘this day was a day of happiness
of’ Gt., and similar expressions are of
frequent occurrence; v. also lha-yul) and to be
possessed of qualities and capacities superior
to those of ordinary human beings. Never-
thelss, when compared with any Buddhist
saint, they are considered to be of inferior
rank and power; and a local ‘lha’ can never
attain to Buddhahship, without having pre-
viously assumed the nature of maù; v. Köpp.
I, 122. 248. II, 296. lha bu or sras, bū-mo
or sras-mo descendant from the gods, son
or daughter of the gods Dzl. and elsewhere;
lha mi tāb-pa to obtain the birth as a god
or as man Thyg.; lha yi-ge the Lantsa-
letters, v. lan-tsa; lha bāb-pa the (mythical)
entering of a deity into a human being, in-
spiration, so that the person inspired pro-
nounces the oracles of the god, lha žigs-pa
id. pop.; also: the person thus inspired; lha
ni kyab-ṣug-la mos as for gods, they wor-
shipped Vishnu Pth., lha mó-mo-la byed they
worshipped the Mamo as a ‘lha’ Pth.; lha
dbān-po, lha-bdag, = brya-byin Indra; in
another sense: lha'i rgyāl-po byed-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: nam-mkai lha the deity of
heaven Tar.; that of the sea Dzl.; the gods
of trees, of houses etc.; drgyā-lha and jélha
are two personal gods of every human in-
dividual, the one being the god of the right
side, the other of the left side of his body
Gt., 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 (rod-tu ynas-
po) Gt.; the local ‘lha’ are not always
represented by figures resembling human
beings, but even by sticks, stones and simi-
lar fetishes; gods also of non-Buddhist na-
tions are called ‘lha’ and are acknowledged
as such. — 3. fig.: mī lha a king Mil., and
hence ‘lha’ is often used in addressing a
king, like the French Sire! lha-rgyal-yab-
yin the royal father and mother Pth.; lha-
yi lha the lord of lords, the supreme being,
Buddha Čs.

Comp. lha-kāñ ān idol-shrine. — lha-yēg
1. dear Sir! dear Lord and King! Pth. 2.
princess Gt., — lha-lcām a princess Pth.
— lha-cēn a great and mighty deity. — lha-
čos v. čos no. 2. — lha-rje physician Wlū.
— lha-rten image or temple of a god or of
the gods. — lha-tö (prob. for lha'i to-yiṅ)
heaps of stones, erected on mountain passes
or on the tops of mountains. — lha-zde
gods and goblins, lha klud dé srin yāg-
pa mañ Gt. 2. goblin, hobgoblin; *lha-dre-
ber-ka’ mullein (Verbascum) Lh.; lām-de
non son* W. I have had the night-mare.
— lha-sde, mí-sde the class of the gods, the
class of men. — lha-nād Sch.: hysteric;
madness. — lha-pñyāg honours shown to the
‘lha’, worship paid to them, pñyogs bṣir lha-
pñyāg māṅ-po btsal-te bowing towards the
four points of the compass in token of re-
verence to the ‘lha’ Pth., often only: com-
pliments, kind regards, offered to respected
persons, in letters. — lha-pyi n. of a moun-
tain in the south of Tibet Mil. — lha-prīng
a descendant from the gods, child of the
gods; as a mask Schl. 235. — lha-prīn
inferior deities. — lha-bris-mkan or -pa a
painter of gods. — lha-bkās Tar.; Schl.:
slaves (doing service) in temples. — lha-ma-
yin, lha-min, बुङ्गु, one of the six classes
of beings, living on the slopes of the Šumeru
below the ‘lha’ against whom, like Titans,
they are continually fighting; also lha-ma-
yin-mo are mentioned. — lha-ma-srin gods,
Asuras and Rakshasas, or perh. also: lha-
ma-srin sde brygad the eight classes of the
gods, Asuras, Rakshasas etc., i.e. the whole
world of spirits. — lha-mo goddess. — lha-
ma-rṭa Sch.: a certain insect. — lha-bzo
1. the art of making images of gods Pth.
2. also lha-bzö-bo a framer of gods Gt.,
lha-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. — lha-sa (in early times lha-lcān)
Sch., Köpp. II, 332, n. of the capital of Tibet.
— lha-srin gods and Rakshasas; ste lha-
srin. _og kl-u-gnyan, bar v zhi-bdag, are often mentioned in connexion. — _tha-srin tutelar god, bod-kyi Ghr.

_lha-ná knee-pan, pis-mo gyas-pai lha-ná sa-la dzig-pa to kneel down on the right knee frq.; _tha-kun the bend of the knee W.

_lhag-bas Med. and Pth., acc. to Wdn.; also klad-rgyis, Sch.: the bloody marrow in the bones; whilst he translates rmai lhá-bo by: 'the growing worse of a wound'.

_lha-rui Med.; Sch. cartilage (cf. _tha-gor sub thog-ma).

_lhag 1. more, beyond, *dá-wa chig lag soi* more than a month has passed W; *nyi-ma-pyéd lag soi* W. it is already past noon, rgya-mtso-bas kyi lthag-ste as this alone would be more than the whole day Dzl.; _nyi-sus lthag more by twenty S.g. — 2. = lhag-ma. — _lhag-pa 1. adj. surpassing, excelling, superior, _dz-las lhag-pai yyan čos med Dzl.; _nyam-tag-pa ná-las lhag-pa yoddam is there any one that is thinner than I? Dzl.; _de-rnas-kyi nán-nas lhag-pa the best amongst these Ghr.; rgya hor gnys-las lhag-pa néd bod yin ve Tibetans surpass the Chinese and Mongols (in sagacity) Ghr. 2. rarely = lhag-ma; _de-las lhag-pa the others, the remaining S.g. 6. 1. _de-lhag besides, moreover. — _lthag-par adv. more (magis) frq., mostly with adv., but also with verbs, _sin-tu _lthag-par far more; very, exceedingly, uncommonly, _lthag-pa légs-pa uncommonly beautiful Dzl.; _es _lthag-par extremely, excessively S.g.; further, furthermore, moreover. — _lthag-ge-ba = _lthag-pa, _lthag-ge mdzad-nas making it project. — _lthag-ma 1. remains, scrapings, _sin-bsad-pai _lthag-ma (the letters) which at the last discussion remained, were left, (unexplained) Gram.; _lha _lthag-ma-rnas the other, the remaining gods Stg.; the remainder, in subtracting Wilk. — 2. razor-stone, razor-strap Sch. — 3. being above, being at the upper part of, _grol the place lying higher up (the valley), opp. to _jig-ma Dzl.

Comp. _lthag-bcas 1. having more than so and so much, _bha-ra-ta _slo-ka _bhum lhag-bcas the Bharata of more than 100,000 verses Tar. 2. the gerund in te (ste etc.) Gram. — _lthag-mtön 'seeing more' (than other mortals), in certain states of contemplation v. _zi-pnas sub _zi.

_lthag-gis = _lhan-ner, _lthag-gis _gar Thgr., byun Mil. he shines bright, _lthag-ge-ba = _lhan-ner-ba Mil.


_Thag(s)-pa I. sbst. cold wind, _lthag-pa _rog the cold wind has withered them (the flowers) W.; _lo-ycs _lthag-pa the cold new year's wind Mil. — II. vb., to come together, to meet, to assemble, with other persons; also: to join, to be adjacent or contiguous, of houses, beams etc. _lhan-ner, _lhan-ner, _lhan-ner, _lhan-ness, also _lthag-ge, _lam-ner, _lam-pa clear, distinct, to the sight as well as to the ear; _lhan-ner _lhan-ner _yral-te (Buddha) appearing clearly and distinctly Dzl., in a similar sense: _tham-me _lhan-ner _lhan-ner _bzia-s so _Pth.; clear, sonorous; _yin-skad _lhan-ner-pa Mil. the clear (loud) barking of dogs; _kyod _lhan-than _glu-len-pa Mil thou clear-voiced songster; _lhan-than _byod-dal speaking with a clear, sonorous voice. — Cs. has: majestie, glorious, sublime, august.

_lhag a baser substance mixed with a finer one, an alloy, _lhad _zug-pa or _sreba with _la, _tha-kyi _sld-pa with accus. Mil., to _allude, adulterate, _lhad- _wan adulterated, e.g. milk C., _lhad-méd unadulterated, pure, genuine, real; _tshig _kle _sor C. or _zug _skor W. spurious words are admixed, falsehoods have been artfully introduced; _phth _lhad-du _bzia-pa _tshig Tar. a later interpolation. — 2. Bal., _yul, _lhad, _fatigued, exhausted.

_lhan together, _lhan-yis (when referring to the subject of the action), _lhan-nas (as ablative case), _lhan-du (the most frq. form) with one another, together, _lhan-yig (-tu), and often _lhan-yig (-tu) id._-_lthag-dan _lhan-yig zan mi zá-nung if you will not eat together with me Dzl., _rta _bceu _lhan-du _rkyugs-pa _lta-bu _sgra a noise as if ten
horses were trotting together Glr.; rtå-pa bryga dan lhán-du accompanied by a hundred men on horseback Glr.; lhán(-či)-skyes(-pa) born together with, e.g. the 'lha' or 'dgre' born together with every human being Mil.; lhán-skyes nād, rma a hereditary disease or defect Med. lhán-rgyas 1. 'partner of the seal', i.e. a colleague using the same seal in official business (lhán-rgyas-kyi té-tse, or spyi-dam). 2. = lhán-yög, *hlen-gy-it la tsog or žug* they have come together.

lhán-pa I. vb., to join, to unite, *ka lín-ce* W. to kiss, *n lán-ce* id. resp.


lhab-thāb-pa, lhabs-se lhabs Sch.: 'to flutter to and fro, to glimmer, glisten' (?).

lhab-thāb wide, flowing, dar-bér lhab-thāb a wide silk cloak; prob. also sbst.: the moving to and fro, waving, mé-tog-gi of flowers Do., *khab-hlub-tu sol* C. loosen your dress! make yourself comfortable!

lham boot, also shoe; mči-lham id.; rgya-lham a Chinese boot, sōg-lham a Mongol boot.

Comp. lham-skrid twine, used by shoemakers Schr. — lham-kān-čen (prob. a Chinese word) strong Chinese boots C. — tham-mkhan shoemaker Schr. — lham-sgröd shoe-strap, latchet; string for lacing felt-leggings. — lham-mtill boot-sole. — lham-yu leg of a boot Cs., lham yu-rīu boots with long legs Sch. — Sch.: lham-krad or -skrad pieces of leather, used for the patching of soles; lham-grog worn-out boots; lhám-čiulg the upper-leather, the vamp; lham sgrö-gu-cen buskins; lham yu-rād a sort of slippers to which cotton leggings are sewed (?); rtu-lham quarter-piece (of a shoe).
thāg-par sør or byun Mil., tears were flowing abundantly. — In some other passages the meaning of thāg-pa is not quite clear.
thān-ba, pl. of thān-ba; thān thān
şnyān-pai sra srgā - ciñ. bāb-bo
sweetly murmuring (the gentle stream) descends Mil.


thān-bzéd, Ssk. पिण्डपाय, the alms-
bowl of Buddha and of the mendicant friars.
thān mass, bulk, thān-čan massy, bulky;
well-fed, *lun-tāg-po* W., thān-čo-ba
very large; thān-(gyis) grub-(pa) acc. to Cs.: ‘formed in mass, or all at once’, self-
created, not contrived by human labour; byō-
ba dañ bzá-ba thān-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; thān-grub is also noun per-
sonal. — thān-po, ri-rab-thān-po the moun-
tain of the universe, Meru, Sumeru, frq. thān-
stāg Sch., thān-tāg Thgy. very great, in refer-
ence to the mental darkness produced by sin;
prob. also: considerable, sublime, grand.


thāb-pa 1. sbst. width, thāb-pa-čan
Cs., yan(s)-hlub, hlub-čo-ba W., C.
wide, of clothes. — 2. vb.: to bind, tie, fasten,
e.g. ornaments to the ear Ts., = klub-pa.


thams, resp. for mñāl the womb frq.,
thams-su žigs-pai dus-mñāl sacrifi-
cial festival of the conception (of Buddha)
Sch.
thar, with lén-pa or byēd-pa c. acc.
to apply one’s self to, bestow pains upon,
= don-ｙnēr byēd-pa Dzl. and elsewh.
thā-ba v. šē-ba.


then Cs., ‘filth or dross in the bowels,
causing obstruction’; acc. to others:
internal excrescences, v. skran; Sch.: then
or then-snā pit of the heart.
thèb, dbugs theb-theb-thu dāg-pa Pth.
*ug leb leb jhod-de* C. gasping for
breath.
them now, at present, directly, instantly
C.; all (of them) cf. thams.
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, ā, ē, ā, ē, it is pronounced 'a', 'i', 'u', 'e', 'o' (cf. ə). It is also called skye-bam-dal-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 čowsku that was before everything else. Spyan-ras-ziig, therefore, addresses a celestial Buddha with 'a: a skye-md nam-dag čows-kiy dbyin. — 2. num.: 30.

'ā (?), 'ā (?). 1. in Ld. and Kh. the coll. demonstr. pron. for de (q.v.); *'ā-ne* from hence, there; 'ā-ru there, thither, that way. — 2. Lh., pronounced very short and sharp, well? what is the matter? yes! here!

ā: 'a Cs.: Ssk.: ā, a mystical exclamation'.

Ia(ā'?) 'ā (ā?) acc.to Hue II, 160 = 'ājo Kh.

Ia(ā?): 'ā-ka-ru Cs., v. 'ā-ga-ru.

Ia(ā?): 'ā-ka-la Ls., Ssk.: untimely.

Ia(ā?): 'a-kroān an alpine plant, in Lh. Arvenaria Roylea.

Ia(ā?): 'a-ka-ka, 'a-kāg an exclamation expressive of contempt and detestation, opp. to 'ā-la-la; acc. to Cs. 'a-kāg is also adj. = mi-sūg-pa.

Ia(ā?): 'a-kā, W. also 'a-kā, col. for kū-bo

1. father's brother, uncle Mil., C., W. — 2. husband, consort W.

Ia(ā?): 'ā-ga-ru, aloe-wood, agal-lochum, calambac.

Ia(ā?): 'a-gyis a caressing word used by mothers soothing their babies, prob. without any particular signification Thgy.

Ia(ā?): 'a-čū ankle-bone Ls.

Ia(ā?): 'a-čū, 'a-ču-ču interj. expressive of pain from cold, hence 'a-ču zer-ba n. of one of the cold hells.

Ia(ā?): 'a-čē, 'a-čē, Bal. 'a-še, col. for če-że 1. an elder sister of a female person. — 2. W. wife, mistress, madam, used as address and otherwise.

Ia(ā?): 'a-jō C., W., jo-jō C. (v. jō-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! hello! I say! 'a-jho lāg C. the old Squire, = ga-gā Ld.

Ia(ā?): 'a-ti-ṣa Ssk., pūl-du-byuṅ-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.

Ia(ā?): 'a-tū-ba beautiful, good Sch (?).

Ia(ā?): 'a-ča Phs.?}

Ia(ā?): 'a-dogs Sch. table(?)

Ia(ā?): 'a-dón Sch.: without sexual distinction; sense of the letter 'a'.

Ia(ā?): 'a-dṛuṅ C. horse-boy, one tending horses.

Ia(ā?): 'ā-na(-na) an interjection expressive of grief Sch.

Ia(ā?): 'a-na-ma-na Sch.: having a striking likeness (?).

Ia(ā?): 'ā-mu Hindi man's name, also used in Tibet Glr.

Ia(ā?): 'ā-ne 1. = né-ne-mo father's sister, aunt; grand-aunt Glr. — 2. Cs.: nun.
3. W. wife, partner, spouse, *'a-ne kūr-čè* to take a wife, to marry, *(sk)yā-vo 'a-ne kūr čog* a layman is at liberty to marry; *'a-ne-la čo-čè* to treat, to use as a wife, sensu obsc. = to sleep with. — 4. a woman, a female. — 5. Sch. an old woman (?)

अंग 'द-पा = 'द-का.

अंग 'द-पो उ: building (= 'Kar-lên* W.), *'द-पो ग्यां-पा* to construct a house, to build.

अंग 'द-प्रा Sch. zisel, earless marmot, sousslik (*Spermophilus citellus*).

अंग 'द-पा, 'द-पा col. for 'पा, in B. of rare occurrence; *'द-पा छेन-पा* the elder, *छन-नु* the younger, of the husbands of a person's mother, hence occasionally = uncle; *'द-पे तो* W. a vulgar oath; also (like 'पा) uncastrated male animal, cf. 'पा.

अंगमिन 'द-पो-न्द C. col.: 1, cf. को-बो-न्दा.

अंग 'द-पिय मिल, *'द-पी, 'द-प्रो* for पिय-मो grandmother.

अंग 'द-पिय मिल woman, goody, dame Sch.

अंग 'द-प्राग Sch. the bosom of a garment, *'द-प्राग-टु सद-बा* to put into the bosom, = 'अ-भाग*.

अंग 'द-द्वृ-टि v. द्वृ-टि.

अंग 'द-बाई, for 'बाई-पो, the husband of the father's or the mother's sisterCs.

अंग 'द-बिछ़ा Ssk. 'antivenomous', n. of a medicinal herb 'वदुः.

अंग 'द-बो 1. Sch. = 'अ-जो. — 2. a medicine S.g.


अंग 'द-ब्याग and 'द-ब्यास names of medicines Med.

अंग 'द-मा col. and sometimes in B. = मा mother; *'द-मे तो* a vulgar oath; *'द-मा ब्रिन-छन* so a king addresses a wondering nun 'Pbh.

अंग 'द-मा-ग्यिस Cs. interj., prob. similar to a-ग्यिस.

अंग 'द-मी इ्री 'द-मी म्य-दा the usual Tibetan corruption of सहज भाषा. v. अ-द्पाग-मेड.
'a-ra-pa-tsa-na a mystical and symbolic word, Was. (183)

'a-rog, resp. bès-rag C., dön-rag W., arrack, brandy, the usual barley- brandy, which is distilled in the convents and in nearly every manor-house.

'a-ru 1. prob. Ssk. a medicinal plant, Med. — 2. v. 'a.

'a-ru-ra myrobalan, an astringent medicinal fruit Med. frq.

'a-rum a species of garlic, with a pale-red blossom, Allium strictum.

'a-re an interj. the meaning of which is stated differently; Mil.; 'a-re plains well then! throw it away!

'a-rey-a or gya Sch. 'a complimentary phrase or form of salutation'.

'a-la (la) Mil., also 'dil-la id. interj. expressive of joyful surprise: aye, ah, that is capital! dés-na 'a-la-la well, that is excellent or splendid indeed! Mil.; also adjectively: *de sañ dì 'a-la-la' W. this is much better than that!

'a-li the Tibetan vowels, 'a-li-kā-li the series of the vowels together with the consonants; 'a-śre id.

'a-li a little C.

'a-li-kug-ta a swallow Cs.

'a-lun Sch. buckle, clasp (?).

'a-lúi a ring.

'a-sad v. sub jāsm-mo.

'a-si apricot.

'a-so-ka n. of a tree and of a king.

'a-sam Sch. a thick sauce or broth, soup; 'a-sbyār a thin broth.

'a-srū for srū-mo aunt Sch.

'a-yaśā-la adv. openly, manifestly, publicly, = mūn-śām-du.

'a-ha-hā interj. expressing joy, pleasure, satisfaction.

'a-ho-yē yea, nay even (?)

'a-g-po bad C.

'a-lg-sé Melia Azedarachta, the 'neem' of Anglo-Indians, an important remedy for cutaneous diseases.

'a-g-tsom Glt., og-tsom Sch., resp žal-tsom Pth., beard of the chin, chin-tuft.

'a-nī 1. sbst. = doms? 'a-nī-rtu, 'a-nī-ras loin-cloth C., W.; 'a-nī-tūn under-garment, añón, (hence also to be used for shirt and shift); 'a-nī-rag trowsers, breeches Pth. — 2. interj.: well then! now then! well! in French: eh bien! at the beginning of a speech also 'a-nī-ge, 'a-nī-ke, 'a-nī-ki, Mil., without any regard to rank.

'a-nig or 'a-nī-ki, Ssk. jām, figure, number, cipher, also 'a-nī-grāins, 'a-nī-yīg Cs.; the last word, acc. to others, means secret characters, cryptography.

'a-nī-gū-lé Ssk. finger Do.

'a-nī-ryār-jīg acc. to Lev. English, IId. angrezī.

'a-nī-ma-tśi Sch. flies, winged insects.

'an W. white chalk.

'an-stō Méd., Sch.: cervical vertebra.

'an-rū C.: stocks, '*'a-nī-la jīg-pa* to put (a person) into the stocks.

'an-gār 1. board, plank, deal.

—a 2. lēags-kti 'a-nī-gār Cs. an iron instrument of torture; acc. to Thgy. a kind of press.

'andra-mnī-la Lev., corrupted form for 'indrā-nū-la.

'ama-cōg, 'ama-bag* col. C. for rna-mēcg, snam-brag ear; bosom.

'am-ban a Chinese resident, Chinese superior civil officer, in the chief cities and provincial towns of the tributary countries of China.

nor the merata) 'th'e 'ig, Will. e.g. rarely 'u-dzā-kai 'ul-ma, mentioned 'ud-pa-la. (This signification is not to be found in our Ssk.-dictionaries.)

The signification is not to be found in our Ssk.-dictionaries.)

'ār-la yiāl-pa Sch.: 'to be reduced to extremities, to extreme misery'?.

'al-yāg Sch.: 'the one half of a pair, e.g. one eye', = ya-yāg.

*'al-ta* (for da-lta) Bal. 1. now, at present. — 2. to-day.

'al-tān, *al-tān-la kur-če* W. to carry something bulky tied up in the girdle.

'al-tō, 'al-tsé earthen kitchen-pot Ld.

'al-la v. 'a-la-la.


'i-kug, iy, W. hiccough, sob, *'i-kug yón-naray* I have got the hiccough, *'i-kug gyab dug* he hiccoughs.

'indra-go-pa, rku-mong, cochineal; yet among the substances devoted to a costly Chodten it is mentioned as one of the five divine jewels Glr. 7.

'indra-nil-la sapphire (Sch.: emerald?).

'u num.: 90.

'u-čug, with *čö-če* W. to persuade, e.g. to buy something.

'u-dum-ba-ra (Ssk. Ficus glo-merata) in Tibetan literature a fabulous lotos of immense size.

'u-ma Ssk., prob. also spelled dbu-ma, n. of the wife of Siwa (Durga, Kāli etc.).

'tu-tāng Sch. = 'u-tāng.

*u-rayyan* 1. also *odiyanaka Cs.,* (not mentioned in Ssk. dictionaries), often written in the abbreviated form *u-ray,* 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-rayyan-padma v. padma-yyun-ynás.*

'ug-čos n. of a remedy Med.

'ūn-gu oil-lamp C.

'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.

'un-tūg v. 'u-tūg.

'un a kiss, *un jor-wa or gyag-pa* to kiss C.

'ur-rgya a warm meal-porridge; fermenting dough C.

'ur-rdū v. ur-rdū.

'ūr-ba v. dbur-ba.

'ul-tāg col. for yyul-tāg.

'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.: *dö-mo ê york*? do you feel well? are you well? are you getting on well? kyed dañ 'e spīrad mi sès I do not know whether I shall see you again Mil.; *'e nus mi nus whether we shall be able or not Mil.; rarely for even if, though, although, *'e sus kyan mi tūb-noa though nobody is really able to do it. — 2. num.: 120.'
'e-nya-ya, 'e-na-ya, Ssk. एन्या, a fabulously black antelope with short legs and black eyes.

The later does, e.g. 'e-ma, 'e-ma-jo, 'e-ma-ho interj. expressing joy, surprise, astonishment, hey! hey day! indeed! you don't say so! in asking, beseeching, requesting a person's attention: please, pray, I say; or expressive of lamentation, compassion: alas! oh! would to God! O dear! e.g.: 'e-ma sáms-can snyin-re-rjé alas, the poor people! Glr.

'ma, 'en-re quick, fast, speedy Sch.

'en-dár v. 'an-dar.

'em-chi, 'am-chi (Turkish word) physician W.

'é-ka C. v. 'ár-ka.

'o 1. for ओ a kiss, Pth. — 2. num.: 150.

'o-dará W. = lkog-dkór, v. lkog-ma.

'o-di-gán v. 'u-rgyán.

'ondra, Odra, the northern part of Orissa, Wdk.

'ó-mo-su (Mongol word) stocking C.

'ó-tó-bu, 'ó-tó, col. *'ó-só* Cs., windpipe; *'ó-lo* W. throat; *'ó-ló dám-te si son* he is suffocated.

'ó-lo (Mongol word?) Sch.: the place where two rivers flow together, the confluence of two rivers.

'ó-rgyán = 'u-rgyán Pth.

om, Ssk. ओम, mystical interjection, in later Hindooism the symbol of the Hindoo triad, in as much as it consists of the three sounds, a (Vishnu), u (Shiva), and m (Brahma). This interjection frequently occurs in the prayers of the northern Buddhists of Tibet, and especially in the famous 'six-syllable prayer', ओम ma-
nothing but a smart thought of that learned author.

'o-a-hūm, another mystical formula, used e.g. for transforming the mi-yīsū-ba ākā into bdud-rtsi, v. the explanation given under nañ-mošt.

'o-tṣugs Sch.: propping one’s chin on both fists, 'o-tṣugs mzdad Mil.

'o-rg-ryā beard; 'og-tsōm = 'ag-tsōm.

'o-g-ma throat, neck, = ukōg-ma; 'og-zo a beautiful white neck, a ‘milk-neck’ Glr.; ‘og-skō prob. = ‘os-skō Med.

'o-nōg a lamp, ‘o-n-rās the wick of a lamp C.

'o-u-lé W. resp. for ‘a, at your service! at your commands!

'om-mōg throat and chest Sch.

'ol-ma C. throat, windpipe, = ‘ol-lldošt; *‘ol-ma dām-te së-pa* to strangle, throttle; ‘ol-rko, ‘ol-gošt, ‘ol-krošt id., or acc. to others = ‘ol-mdud the fore-part of the larynx.

'os-skō, also *ō-ku* C. the chin, resp. žal-ko.

'os-čo Ts. *ū-ča* Pedicularis Hookeriana.
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; jor-ba. 
Abate zi-ba. 
Abbot mikan-po. 
Abdomen cal, esp. sku-cal. 
Ability nus-pa; rtsal. 
Abative case byun-Kuns. 
Able micas-pa; to be Jtyud-pa; lcogs-pa; nyan-pa; fub-pa; p'od-pa; Of$_uys-pa; ses-pa. 
Ablution Jkus. 
Abode meis-brdn; O dug-ynas; O dug-sa; yzi-ma. 
Abolish jig-pa; snub-pa. 
Abortion skyur-ma; mn Irlugs-pa. 
Abounding rgyas-pa 109, mod-po, O dzom-po. 
About tsam-na, tsa-na; round — v. 'byogs 352; to be — ca-ba 152; čas-pa. 
Above adv. stein-na; bla; yan, yan-la 506; prep. ka-na, ka-ru, ka-la, kar 34; gon-du; ltag-nas, ltaj; tog-tu. 
A bridge sdu-pa. 
A bridgment zin-bris. 
Abroad v. byes; to go — byes-su gro-ba. 
Abscess ču-bur; jol. 
Absolutely čis-kya'ü; ga-na-mé. 
Abstinence dge-ba; tsod-ses-pa 452. 
Abundant rgyas. 
Abuses s. (reviling words) skur-pa 23; vb.a. (to revile) skur, debs-pa (byed-pa; smra-ba); dma bab-pa; sad-pa. 
Abyss btson-don; yyau-sa. 
Academy ytsug-lag-kán. 
Accept bzed-pa; bžes-pa; len-pa. 
Acceptable, to be — fad-pa. 
Access gro-sa; v. also yton-ba 208 and mjul-ba 173. 
Accident rkyen; unfortunate — ĝal-rkyén; fatal — bur-čud; byur, byus. 
Accompany skyel-ba; zla-bo byed-pa. 
Accomplish v. grud-pa; čom-pa; spyod-pa; rtsom-pa. 
Accomplished pul-tu byun-ba 344. 
Accomplishment rtsal; yon-tan 516. 
Accord, Accordance čam-pa. 
According to "nai-tar" W. C.; dañ sbyars-nas; bžin-du. 
Account s. rtsis, lo-rgyus 113; ynas-tsul; on — of r. rkyen; čed-du; ĝyir; slad-du. 
Account vb. a. rtsis byed-pa (debs-pa, gya-ba). 
Accountant rtsis-pa. 
Accumulate sna-pa. 
Accurate žib-pa. 
Accusation, talse 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-na. 
Acquaintance (friend) no-bés. 
Acquainted, to be — bès-pa. 
Acquiesce ho-ťag yed-pa; mi ryol-ba; dañ-du len-pa. 
Acquitted, to be — rgyal-ba. 
Across préd, śred. 
Act vb. byed-pa; spyod-pa; bgyid-pa; to — the part of byed-pa. 
Action spyod-pa; bya-ba; las; former actions sān-las. 
Action (law-suit) khrims, sāgas W. 51. 
Activity spyod-pa.
Actual — Ancestor

Actual nes-pa-dan; no-rtog; yan-dag-pa.
Actually ydzi-nas.
Acute rno-ba.
Adage ka-dpe.
Add smon-pa; sve-ba; yres-su jug-pa; v. god-pa.
Addict, to — one's self sten-pa.
Adduce v. mtson-pa and dpe.
Adequate greg-pa; mfun-pa.
Adhere byor-ba, byar-ba; ynas-pa.
Adherent byu-gos-pa; dzin-pa.
Adieu v. pyi-pyag 347.
Adibuddha kun-yzi 4.
Adjust shyor-ba; sgrig-pa; god-pa.
Admit ytou-ba; kas len-pa.
Admonish skul-ba.
Admonition skul-ba, skul-ba; bslaw-bya.
Adolescent s. kyeu.
Adore mos-pa.
Adorn v. god-pa; sgron-pa; brygan-pa; spra-ba.
Adult s. cem-i, nor son-pa 298.
Adulterate slad-pa.
Adulterer sar-po, adulteress sar-mo.
Adultery, to commit — v. Jug-pa 177, byi byed-pa; yyen byed-pa.
Advantage don; bogs; liyer-so; rgyal-ka, ka-rgyud.
Adversary pa-rol-po.
Advice bka-ydam; ka-bsgos; ka-ta, ka-ydam; gros; ydam-pa; dun-ma; man-nag; to ask — byro-pa.
Advise ydam-pa; dom-pa.
Adviser bka-ydam-pa.
Affair don.
Affect bcos-pa 147.
Affecti6n chags-pa; byams-pa, byams-sems; brtse-ba.
Affecti6nate brtse-ba-dan.
Affix shyor-ba.
Affliction sdug-pa; mya-ndan; tser-ka W.
Afore-said sna-ma.
Afraid, to be — skrang-pa, dphan-ba; jigs-pa; bag tsa-ba; bred-pa.
After adv. rgyab-tu; pyi 349; og; slad-ma.
After prep. yres, og; slad; rtin; mtar; nas.
After-birth sa-ma.
Afterwards yres-las, yres-su; rtin-du; de-nas; yphin-cad; ypis; ypi-bzin; slad-nas; slar.
Again ced-du; pyip; slar; yaz; — and — yani-nas yan-du.
Age na-todd, na-so; dus.
Aged rgyad-pa; to be — rga-ba.
Agent byed-(pa)-po, byed-mdan; tsab-po, resp. sduk-tsab.
Agressor sna-rgyal.
Agility byag-pa.
Agio non-ka; par; dza.
Agitate dkgur-pa; skyod-pa; sgyon-pa; sgul-ba; to be agitated grol-ba; sgrur-pa.
Agitation krag-khrigs.
Ago stum-la; long — sna-mo-nas.
Agony yshin-pras; kou-khrigs; sams koi-du fskul-pa.
Agree greg-pa; sam-pa; stun-pa; mtum-pa.
Agreeable dga-ba; yid-du dom-ba.
Agreement ka-cad, resp. zal-cad; gan-rgya; cad, cad-so; sam-pa; bzhin.
Agriculture so-nam(s).
Ague tsad-pai nad; tsam-zug W.
Aim s. gro-sa 102; ben.
Aim vb. zir-ba; v. yto-pa no. 3.
Air (atmospheric air) na-ra; nad; rtu; cold — nad.
Air (tune) mger, glu, dbyais.
Air (men) no, ydoin.
Alabaster ka-ma-ru; tod-le-kor.
Alas kye-ma.
Alienism grom.
Aliight bba-pa, resp. grol-ba.
Alive yson-pa.
All kun; v. gai; tams-cad; mtad-dag, tsad; yoins; — right! tsan-greg; — seeing kun-yjigs; — uniting kun-dus; not at — tsam yai mi (ma); ye mi (ma).
Alllegory cha-dpe.
Allow ynaa-ba; to be — ed cogs-pa, ruu-ba.
Almanac fo-to.
Almighty kun-abna.
Almond ba-dam.
Alms ldon-bu; sloi-mo; bsod-snyoms.
Alone yeig, gyig-gyig, yeig-pu, yeig-po.
Along with zor-la.
Alphabet ka-prin, ka-kad; kal-ii 2.
Alpine pastures nus-yosii; ne-tai C.
Also yai 505.
Altar mmod-stgos, mmod-kri.
Alter sguur-ba; spo-ba.
Alteration gnyur-ba.
Although yai 505.
Altogether kun, yeis-su.
Alum ka-ru-tsa; iie-myan-tsad.
Always rgyun-du; vtag-tu; nam-yai.
A malgam gjen-bag.
Ambassador po-yi.
Ambassador po-yi.
Amber sobs-zel.
Ambitious grags-pa-la chags-pa; mton-dod-dan.
Ambush v. (lkog)-jab.
Amendment zu-dag, zus-dag.
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Amusement yein-itsel.
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Anasarca paas-quin.
Anatomy yus-kyi ynas-lugs.
Ancestor pa-mes, mes-po; brygud.
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Appurtenance rgyu-ča; — s skor.
Apron dun-kābs, pān-kābs.
Aqueduct yur-ba.
Arch y'yu, y'yu-mo.
Archer jo-mkān; — y jo.ūn.
Architect rtsig-dpon.
Archives yig-tsal.
Area v. dkyil-'kor; kyon, ryya-kyon; cu-žen.
Argali ynyan.
Argue bgra-ba, rtsod-pa.
Argument mṇon-rtsag; rtags.
Arisa skye-ba; fkor-ba; brūn-ba; čags-pa; ldan-ba.
Arm lag(-pa), resp. yiyag.
Armful lag-kod; v. also pañ.
Armour go-krab; go-ča.
Armpit mčan-kūni.
Arms mtsun, mtsun-ča, zab-grabs.
Army dpun; dmag; dmag-dpūn.
Aroma nād.
Aromatic nād-čan.
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Arrangement grabs; ryyu; ynas-lugs.
Arrive slob-pa; byon-pa; byor-ba.
Arrogance na-rgyal; po-so.
Arrow mda.
Arsenal go-kañ. Arsenic ba-ba.
Art sgyu-rtsal; bzo.
Artery rtsa-dkār; rtun-rtsa.
Artifice sgyu.
Artificial bco-s-pa.
Artist bzo-pa.
As (like) ltor; bzin-du; (when) v. čin 140; na 299; pas 322; as — as tsam 430; — far — tsam-du, bar-du, tugs, tsug-pa; — much — ga-tsām; — soon — ma-ša, ma-tag-tu.
Ascend, dzeg-pa.
Asceding node sgru-yčin.
Ascetic s. sgom-po, sgom-mkān; sdom-sruñ. Ashamed, to feel — skyen-ba; Krel-ba; dzem-pa.
Ash-cofoured gro-mo.
Assist zla-bo or grogs byed-pa.
Assistance skyar; skyobs; ra-mda.
Assistant grogs; ya-do W.; ra-mda-pa.
Associate s. grogs; zla-bo; ya-do W.; rogs.
Associate vb.ogs-pa; to be – d.grogs-pa.
Assume čaң-ba.
Assurance ydeii; blo-ýtád, blo-ydeii.
Asterism skar-ma.
Asthma dbugs rdzai-ba.
Astonished, to be – ha-las-pa.
Astonishment no-mtsár; ya-mtsan.
Astray, to go – fýar-ba; v. also sub yan-pa 506.
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Astringent bka-ba.
Astronomy skar-dpyad, skar-rtsis.
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Atom rdul.
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Attach dbogs-pa; sdom-pa, rtsod-pa.
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Attachment kri-ba; čags-pa; zen-dzin.
Attack rup-pa.
Attain sgrub-pa; tob-pa; rnyed-pa; v. also pyin-pa.
Attend vb. n. skyon-pa; vb. a. zla-bo byed-pa; rya-ra byed-pa.
Attendent kor; Kor-mkan; Kor-yog, yego-kor.
Attention gyner-ka; zon.
Attentive ja-cn-po.
Attitude stais; spyod-lam; rnam-gyur, tsul, sdeod-tsul.
Attribute s. byod-pa gramm.; rtags; mtsan, mtsan-njyd.
Auction ni-lam.
Auditory (in a monastery) kun-dya-ra-ba 4.
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Author byed-mkan; žal-ydams bris-mkan 473.
Authority čab; mtu.
Authorize dbar skar-ba.
Autumn ston, ston-ka.
Avalanche ka-rúd.
Avarice sér-sna; ham-pa.
Aversion skyo-sas; krel; to feel an – skyo-ba.
Avert zlog-pa; yéod-pa.
Avoid yéod-pa; spoñ-ba; dzem-pa.
Await sgug-pa.
Away par 341; yas 508.
Awkward rtsul-médi; mì sës-pa.
Awn gra-ma.
Awry ljom-kjom; ča-chús; yo-ba.
Axe stã-ré; ste-pa.
Axiom yži-ma.
Axle-tree srog-sin.
Ay zo-ná.

Babbling s. θol-chu.  
Baby jiru-gu; čuñ-nu.  
Back s. rgyab; thug-pa; the small of the – sgal-pa.  
Back adv. rgyab-tu; týir.  
Background mtúl.  
Bacon sbo-tsal.  
Bad ńan-pa; tu-ba; gyi-na; btsog-po W.  
Badger grum-pa.  
Bag sgün, sguñ-gu; sgye-mo; pad; leather – rkyal-pa; small – rkyal-bu.  
Bail (person) dyu-rjag; lag-mi.  
Bakehouse bkad-sa.  
Baker yyos-mikan.  
Balance (pair of scales) tu-lú; bat-ti; srawi.  
Balcony rab-yesal.  
Bald ter.  
Ball go-la; bo-lo; musket rdeu C., rin-di W.; cannon – tu-lum.  
Ballista sgyogs.

Balustrade lag-yžiús.  
Banana sskye-sa donné.  
Band (gang) kyu, kyu-bo.  
Bandage ras-táq; leb-ma, leb-tágs.  
Bandeleer ga-ša.  
Bandy-legged rküi-kyóig.  
Banish spyug-pa.  
Bank (shore) kris; sram; sogs; duO; – of a river ču-ka, ču-sram, ču-mtu.  
Banker bun-bdág.  
Banquet s. myron.  
Baptism krus 51.  
Baptize krus yed-bo.  
Barbarian kla-klo.  
Barbarous jok.  
Barber breg-mkan.  
Barberry skyer-pa W.  
Bare rje-n-pa; – footed rküi-rjén.  
Bark s. pags-pa; sm-pa; – of a species of willow sgra-bo; – of the birch-tree gro-ga.
Bid sgo-ba; jug-pa; dom-pa.
Bier kyögs; dug-ki.
Big čen-po; — with child sms-čan dan ldam-pa; — with young sbrum-pa.
Bigness ko-lug.
Bile mkris-pa.
Billet of wood mgal-pa; šùn-dum.
Billow ču-ri; ču-rab; dba-kloön.
Bind ču-ba; dogs-pa; sdom-pa; kyig-pa.
Biped rka-yungs-pa.
Birch-tree stag-pa.
Bird bya; dab-čags; little — mčil-pa.
Birdcage bya-kān.
Birdsnest bya-tsān.
Birth v. skye-ba 28; high — skye-ba mto-ba; low — skye-ba dma-ba.
Birthplace skye-ynds.
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Bison (Indian) gla-i-to.
Bit (small piece) kam, kam-tsád; čag-dum; brul.
Bit (of a bridle) sra-lcāgs.
Bitch kyi-mo.
Bite vb. rmug-pa; ča-ba.
Bitter ka, ka-po, ka-ba 36.
Bittern ču-skjar.
Bitumen brag-zin.
Black adj. nga-pa.
Black s. (centre of a target) rtags.
Blacksmith lčāgs-mgār.
Bladder (urinary) lgi-a-pa.
Blade (of grass) jag-ma; sog-ma.
Blade (of a sword) lce.
Blame vb. a. spyö-ba; smad-pa, smod-pa.
Blame s. klan-ba.
Blank adj. ston-pa.
Blanket grun-tse; tsa-dar; ča-ra 152; sap pos Ld.
Blasphemy skur-pa.
Blast vb. yícag-pa.
Blaze s. mādn-s.
Bleat ha-ba.
Bleed yta-ba, rtso yícod-pa.
Bless sno-ba.
Blessed skal-ladan; bde-gro; yga-n-can.
Blessing s. byi-n, byin-rlbs; bkra-sis; bso-ba; yam-yo; yga-n; rgyan 107.
Blind mādn-s-pa; žar-ba, mig-zar; loin-ba.
Blister s. (pustule) ču-sgnai; ču-bur; (plaster) jibs-sman.
Blister vb. jibs-pa; jibs-sman jigs-pa.
Blood Erag; y Erag-can.
Blooming bkra-ba.
Blossom vb. par-ba.
Blot out spon-pa; sel-ba.
Blow vb. bud-pa.
Blow s. lcāg.
Blue snom-pa, sno-bo; deep — sno-nag; pale — sno-skjā; sno-saiks; sky — mšin.
Bluff s. gad-pa.
Blunt rtul-po; vb. also ka IV. no. 5.
Blushing (the act of) no-tsa.
Board s. span-lëb; šiń-lëb; glebs; sgo-rnam; of a door sgo-glebs; of a ship zur.
Boast vb. rlon-pa.
Boasting s. ka-tso, ka-po; yus.
Boat gru.
Boatman guru-pa; ko-mkan; mnayan-pa.
Bodily dios-su; mjon-sum-du; žal-diós.
Body lus; yug-s; sku; — linen gos-lāg.
Boil s. (ulcer) ču-bir; sa-bir W.
Boil vb. a. skol-ba; to — down sbron-pa; vb. n. fol-ba; to — over lJud-pa.
Boiling adj. kol-pa, kol-ma.
Boldness no-mag; rul-êd-pa.
Bolster sūnas; ydan.
Bolt vb. bur; v. also yra and si-ri.
Bolt vb. a. yra rgyab-pa; si-ri cug-ê W.
Bond dzin; zin-bris.
Bonds bëi-ba, bëi-s-pa; sün-ba.
Bone yda; rús-pa; — s of fish gra-ma.
Book dpe; glebs-bam; po-tī.
Books (literature) čos; book-language čos-skad.
Bookstand dpe-kri.
Boot lhaan; leather half-boot krad-pa 8.
Border s. gru; mts-ma; sna; mu; mtsams.
Bore vb. rtol-ba; Ćjigs-pa.
Born čad-pa; to be — skye-ba; btsa-ba; ŋruñ-ba, kruiüs-pa; lams-pa.
Borough gron-tso.
Borrow skyi-ba; bryn-an-pa; yyar-ba.
Bow vb. sdom-brāg; pañ-kēdū.
Bowl vb. glan-pa.
Both ynis.
Bottle bum-pa.
Bottom ytin; mšil; žabs.
Bough yal-ja.
Bound vb. n. yar-ba.
Boundary mtsams, sa-mtsams.
Bow vb. dual-pa; "skyped kug taï-ê" 16 W.
Bow s. (compliment) yag.
Bow s. (for shooting) yzu.
Bowels yng-po-ma; nañ-krul.
Bowl s. ko-ê W.; koñ-po; pa-tra; por-pa; y焯i-pa; beggar’s — lhuin-bzêl; — of a tobacco-pipe gaw-mgo.
Box s. (chest) sjam; syrom; gau; pa-ri; — on the ear gram-lcāg.
Boy byis-pa; infant — kyeu.
Bracelet ydu-ba; lag-ydub.
Brag sgeg-pa.
Brahma tsais-pa.
Brahmin bram-ze.
Braid vb. ydul-pa.
Brain kläd-pa; glad; mgo-klād.
 Bramble tser-ma.
Bran lsag-ro.
Branch (bough) yal-ja; gel-pa; v. also lčāg-pa 149.
Brandish — By

Brandish dbbyug-pa.
Brandy 'a-rig.
Brass ra-gan; - can 'chang-rkyan.
Brave adj. des-pa; dpag-(ba); spa-ba.
Brawls v. klam-ka s.
Bread bag-leb C.; ta-giv W.
Breath ka-zhen; zhen, yieb.
Break vb. y’iog-pa; to - one’s promise gal-ba; v. zhal-ba; v. yig-pa; vb.n. gas-pa; ’cag-pa; to - forth rdol-ba; to - out cor-ba; lai-ba.
Breakfast s. gro; dro C.; tsal-ma W.
Breakfast vb. tsal-ma za-ba.
Breast nu-ma; brai, resp. khu-bran.
Breath rhiam-pa; dbugs; rlaus-pa; to be out of - dru-n-ba.
Breathe rhiam-pa.
Breeze rlu.
Bride s. pag-sig.
Brick pag, pag-bu; so-pag.
Bricklayer rtsig-bzo-pa.
Bride bag-ma; s’as maid bag-gros-MO.
Bridegroom bag-po, mag-pa col.
Bridge zam-pa.
Bridle s. sra.
Brier tser-ma.
Bright brtag-can; krol-krol; ydzi-brjid-can; od-can; ysal-ba.
Brightness brtag; dhron-pa; mduns; tser-ba; zil; yzi; ydzi-brjid; od.
Brilliant zil-can.
Brim gru.
Bring skyel-ba; gen-ba; sryog-pa; byo-ba; byo-ba; to - along with krad-pa; to - on skyel-pa; to - round skul-ba; to - together sprod-pa; to - up yso skyed-pa.
Brisk kram-pa.
Bristle s. kab-spus.
Bristly rtsub-po.
Brittle krol-mo.
Broad zal-can; zhen-can.
Broken dkrum-pa; cag-pa, czug-po; - country lwa-lchen.
Bronze v. kro 52; mkar-ba, kar-ba.
Brook s. grog-chu; chu; bab-chu; chu-pran.
Broom yjag-ma; ol-mo.
Broth sa-ku.
Brother spun, resp. mchud; father’s - khub; mother’s - zaun-po, 'a-zaun W.; a sister’s - min-po; elder - jo-bo, col. ajo; resp. yein; younger - nu-bo; yein-po; no W.; religious - cos-spin; brother - in law skud-po.
Bruise vb. grug-pa.
Brush s. pur; zed.
Brute byol-son.
Bubble s. chu’-bur; lhu-ba, dbu-ba.
Bubbline rol-pa.
Bucket chu-bom.
Buckle s. cham-ma.
Buckler pa-li; jinh.
Buckwheat bra-bo.
Bud s. sbral-mig; leaf - kyi-gu.
Bud vb. skye-ba.
Buddha sans-rygas; rgyal-ba; rgyal-ba gon-ma.
Buddhist nau-pa.
Buffalo ma-he.
Bug cho-re; (lha) drep-sig.
Build rtsig-pa; cho-pa; god-pa.
Building s. bkod-pa.
Bulk bo; lhan.
Bull glani-tug; ba-glan.
Bullet go-la; ssi-gu; - mould ka-lib.
Bullock glani; spo-to C.
Bun lhas-(mo); lhas-dby; zim-zag W.
Bunch cam-pod; cag-pa; cag-bu, cag-mo; sun-po; tson-pa; yzab-ma.
Bundle sun-po; thon-po; lag-kod.
Bung kha-dig.
Burden s. kal; kur, kur-po; kres-po; gain (-po).
Burn vb. a. tsig-pa; sreg-pa; vb. n. bar-ba.
Burning-glass me-shel.
Burst vb. n. yeog-pa; vb. n. gas-pa; torba; rdol-ba.
Bury skwin-ba.
Bushel rol-bo.
Business las; don; kag; gan-po; spros-pa; *del-wa* 382 W.
Busy, to be - brel-ba.
But adv. (only) tsam; v. man 411; conj. v. kyi; on-kyain; on-na.
Butcher san-pa; sa-tsos-pa.
Butler ysol-dpon.
Butter mar; fresh - skya-mar.
Butterfly piye-ma-leb.
Buttermilk da-ra; dar-ba.
Buttock rdkub; jon-tsos.
Button s. srog-gu, srog-nil; tob-chi, tob-chu.
Buy nyo-ba.
Buzz vb. kro-ga.
Buzzing s. ur.
By kyi; v. sub rkyen; sgo-nas; pas; piyar; close - dru-n-du.
C

Cabbage kram; Chinese white — pe-tsé, pi-tsi.
Cairn to-yó-r; dur-jo-n. Calamity bkra-mi-sis; rkyen; gal-rkyen.
Calamus ču-tág.
Calculate rtsi-ba; rtsis byed-pa; byrnu-ba.
Calculation rtsis.
Calendar lo-to.
Calf be-to, be-do; beu; — of the leg sggyid-pa; byin-pa.
Call vb. skad-pa; skul-ba; kug-pa; gugs-pa; sgrog-pa; bod-pa; v. also byed-pa I, 2 and min dogs-pa 280; special names: žes byas-pa; vb. n. to — to a person ke' tain-icü C.; skad gyab-cê W.; sgrog-pa; bgrñan-pa.
Calm adj. gya-ma-gyü; v. dal-ba.
Calm vb. a. ži-bar byed-pa.
Calumny pra-ma.
Camel rña-bon; male — rña-yṣeb, female — rña-mo.
Camp g sar.
Camphor ga-pur.
Can s. rkyen, čab-rkyän 155.
Cancer (disease) ṭho-g-pa; (constellation) kar-ka-ta.
Candle rkyon-tse.
Candy kan-da.
Cane spa, sba; smyi-gu, smyug-ma; ọd-ma.
Canine tooth mče-ba, mče-só.
Cannon gyo-gs, sgyogs; ọzam-bur; — ball tu-lím.
Canopy ydugs.
Cautchouc gyig.
Cap to-débs.
Caper vb. n. dkyu-ba.
Capital adj. kyad-par-čan.
Capital s. (stock in trade) v. ma I, 2; tog III; (chief city) mčil; rgyal-sa W.
Captain go-pa; brgya-dpon.
Captivate dzin-pa.
Captive s. btsun.
Caravansary tsugs-kan.
Carcass ro. tön-ro; žugs.
Card ya-ge.
Cardamom sug-rmél; bi-si W.
Cardinal points yjogs 352.
Care s. nga-ra; ymyer-ka; to take — ka-dar čo-čë*; to take — of skyon-ba; ča-g-pa jé-ča-pa 155.; ymyer-ba; to use — yza-ba.
Careless bag-méd.
Caress vb. a. mtun-par byed-pa; yag-po; jag-po byed-pa.
Carpenter šin-mkan.
Carpet stan.
Certain ñes-pa; gor-ma-chäg; òo-röö; u — one yöö-yöö.

Certainly ydon-mi-zu-bur.

Certainty ñes-pa; taj-çöö.

Ceylon laö-ba.

Chaff spun-pa, sbun-pa; sbur-ma.

Chain s. leags-tagy; myag-tagy.

Chair kri; rya-kri C.

Chairman kri-pa.

Chalk to-lé dkar-po.

Chamber naï; kän-mig.

Champion gyad.

Chance s. rgyu 110.

Change s. gjer-ba; res.

Change vb. a gjer-ba; rje-ba; spo-ba; rdzu-ba; to — place ajo-ba; vb. n. gjer-ba; ajo-ba.

Chant vb. gjer-ba.

Chap vb. gas-pa.

Chapter leu.

Character (disposition) rgyud; ñaï; òo-bo-nyid; tsul; rig-rgyud; *sê-gyy* C. 562.

Characteristic s. rgya-mišän 111.

Charge vb. sko-ba; rgo-ba, miag-pa; to — with (to commission) gel-ba.

Charge s. (commission) gag.

Charity smyi-rje.

Charming dga-ba; yid-du òu-ba.

Chase vb. cgor-ba.

Chase s. kje-ra.

Chasm s. rgya-sér.

Chastisement çäd-pa; tul.

Chastity krel-yod; tsais-par spyod-pa.

Chat vb. ar yto-ba; lab yto-ba.

Chattering s. ço-lo.

Cheap kje-mo W.; rin çuï-ba.

Chert vb. blo brd-pa; slu-ba; yyo-zöl byed-pa; mgo skor-ba.

Check s. gram-pa; — bone s. gram-rus; — tooth s. gram-so.

Cheer vb. klo-d-pa; spro-ba skyed-pa; dga-ba byed-pa.

Cheerful krul-po; dga-mo; sens-bié, blo-bié.

Cheese tudo; q-tudo.

Chess-board mig-mân; to play at chess mig-maï rtse-ba.

Chess (box) gau; sgam; sgrim; (thorax) braï, resp. sku-brain.

Chew llad-pa.

Chicken bya-prug.

Chief adj. dpon; yto; — justice krim-dpon.

Chief s. go-pa; dpon-po; yto-bo; kyö-mög.

Chiefly yto-bo; yto-çér.

Child þru-gu; byis-pa; bu; v. kyeu.

Children bu-prug; — of the same parents (brothers, sisters) spun.

Chill s. kyï-biïn.

Chin ko-kö; ma-lé.

China rgya-nëg; rgya-yul; modern name: ma-ha-chä, ma-ha-chän; — clay käm-pa; — ware kar-yöl; dkar-yöl; resp. zal-kar C.; sol-kar W.

Chinese s. rgya-nag-pa, rgya-bo; fem. rgya-nag-ma, rgya-mo; rgya-mi; plur. rgya-rams.

Chinese adj. rgyai, rgya-nag-gi; — language rgya-skäd; — paper rgya-söy.

Chink sgo-bär.

Chip tsal-pa; sivi-tsäl.

Chirping s. ca-cö.

Chisel vb. bru-ba.

Chit-chat s. sêr.

Choice adj. mëog-tu bkra; kyad-pa ñags-pa; kyad-par-can.

Choke dbugs sub-pa; *skyê tsi ré tui-çe* W.; ske bsdam-ste yod-pa; to be choked rna-ba; ske bsdam-ste ci-ba; tsul-pa.

Cholera koö-löö W.; nya-löö Sik.

Choose vb. a bkra-pa; byed-pa; dzin-pa; vb. n. (to like) dyjes-pa.

Chop vb. btsab-pa; to — off yôd-pa.

Chopping-block sën-stan.

Chopsticks tur-ma.

Chord rgyud 111.

Christ skyals-nyön 26; ma-si-ka 410.

Chronicle adj. yun rin-baî; — disease yôô-nâd.

Chronicle lo-rgyüs.

Churn vb. dkrog-pa; zo dkrog-pa.

Churn s. v. gur-gûr 70.

Chutney (Indian condiment) tsu-û 449.

Chyle dwans-ma 249.

Cimeter gri-güg.

Cinamon sini-tsä.

Cipher s. mka; tig-le.

Circle s. skor; kör; kör-lo; dkyül-kör; sgor-mo, sgor-tig.

Circular adj. kyir-kyir; gor-mo.

Circumference dkyül-kör; kör; ko-ra; kyon; mû-kyäid.

Circumstance rken; skabs.

Citadel mkar; rdzoö.

Citizen kyim-belag; yul-pa; yon-belag.

Citron gom-bu-ra W.; spyod-pad C.

City grön-kyêr.

Civilize duk-ba.

Claim s. foö-tsir; tob-tsröö.

Clairvoyance mööö-sëk 133.

Clammy rtsi-can.

Clamour s. ku, ku-sgra, ku-öö; skad-lög; ca-öö.

Clandestinely shas-te W.; v. also lkog-tu, ysaïn-ba.

Clap vb. to — the hands çäg-çäg byed-pa.

Clap s. (crash) spuï W.; lidim W.; lêir-sgra.

Clasp vb. a këyd-pa; kërl-ba.

Clasp s. çab-ma; — knife ttab-gri.
consumed ča-ba; čad-pa; ‑šar-ba; ‑dza-dpa; ‑zin-pa.

Consumption yéon.

Contain v. són-ba; to be contained gro-ba; v. sñug-pa no. 2.

Contamination griib.

Contemplate sgom-pa.

Contemplation sgom; šiin-ñe-zdin.

Contempts rían-chen; brnyas-pa; smad-pa.

Contend (fight) kbrug-pa; rtsod-pa; (to strive) ‑grap-pa.

Content adj. ṣog sés-pa; tšim-pa; to be — maγi-ba; to heart’s — yid bzin-du.

Contention ‑gran-sems; ñzin-mo.

Contentment snyin-tšim.

Contest s. tob-sá.

Continent gline.

Continually rgyun-du; čar, ča-re; ytan-du.

Continuation yéø.

Continue yéø-ba.

Contract vb. a. skum-pa; vb. n. kor-ba.

Contract s. gan-rγya; čad-yig; ñzin, yig-dzin.

Contradiction, to be in — gal-ba.

Contrary s. bsdg, go-bsdg; go-idg, go-lög.

Contrivance grabs.

Convent s. čos-sde; sde; dgon-pa.

Conversation ka-rád.

Conversation glei-brjod.

Converse vb. glei-ba; glei-mo byed-pa; grog-byed bgro-ba.

Convert vb. čos-su jug-pa.

Convey skyæ-ba; skyed-pa; skyel-ba; kur-ba.

Convoy s. skyel-ma.

Cook vb. fsod-pa.

Cook s. ›gos-mkan; head — ysol-dpon, ma-čen.

Cool gran-ba; bsil-ba.

Cooly (carrier) kur-pa; (workman) gla-pa.

Coot skyæs.

Copious rγyas-pa.

Copper saṅs.

Copulation krig-pa; chags-spyod.

Copy vb. šu-ba.

Copy s. (transcript) bkod-pa; bn-dpe; (pattern) ma, ma-dpe.

Coral byi-rū.

Cord s. rγyud; sγrogs; ta-gu; hrjei-ba.

Cordial s. bendl.

Core kγog-siin.

Coriander seed ma-su.

Cork ka-ychod, ka-āg-dig.

Corn (grain) ‑bru; boiled — čan; slightly roasted yos; stack of — rags, yub-rags; hi‑ri; corn on a toe rkañ-mdzub-dzer-pa.

Corner kug; gru; greta; zur.

Corporal beu-dpon.

Corpse ro, resp. spur.

Correct adj. skyon-méd; nor-méd; to be — grig-pa.

Correct vb. sγyur-ba; žu-dag byed-pa.

Correction žu-dag, žus-dag.

Correspond (to be adequate) grig-pa.

Correspondent (in business) tson-grogs.

Corrupt vb. a. slad-pa.

Corruptness kun-dkris.

Costly gus-pa, rín-čan.

Cottage kan-bu; ku-tu.

Cotton ras-bal, srin-bal, šiin-bal; — cloth (ka-si-kai) ras.

Couch s. kri; nyal-kri; mal.

Cough s. glo; kγogs; bro-fsáal; vb. kγogs-pa.

Council gros; gros-gles; dun-ma.

Counsel s. gros; bka-ydams; dun-ma.

Counselor bka-yγags.

Count vb. bγrañ-ba; ‑ven-pa; rtsi-ba; yör-ba; si kor-che W.

Countenance ydo-bi; bzin; io; skyε-sgo; sgo-lo.

Counteract gal-ba.

Counterfeit adj. rdzus-ma.

Counterparty pa-rol.

Counting s. rdzis.

Country yul, yul-kör, yul-gru; so-ca; rγyal-kág; love of — yul-sréd; yul-la sdog-pa.

Couple s. zui; married — bza-mi.

Courage snγiī-stobs, snγiī-rús; spos-pa.

Courageous ham-pa-čan; dpa-ba, dpa-čan.

Courier rta-zam-pa.

Course ss. šisv.

Court s. (residence of a prince) kab; — of justice bka-yšags; krmis-kai.

Courtyard kyams; tsons, tsons-skór.

Cove kug.

Covenant s. ka-rád.

Cover vb. kebs-pa; ‑gebs-pa; klub-pa; ‑tum-pa.

Cover, Covering s. ka-kebs, ka-gab, ka-yod, ka-leb; kebs, keba, kebs-ma; go-šog; tums; yγogs; šubs; covering for the head mγo-yγogs.

Cowry gron-bu.

Crab sdiq-srin.

Crack vb. a. ycog-pa; vb. n. gas-pa.

Crack s. sγuā.

Craft (cunning) dslo-lto.

Crafty yō-ba.

Cram sγrim-pa.

Crane (bird) kruñ-kruñ.

Crash s. sγuā.

Crave rhañ-pa.

Crake bdγ-sog.

Crawfish sdiq-srin.

Crawl gog-pa; gye-ba.

Cream spris-ma, spris-ma, sris-ma; s-sri; žo-sri.
Darkness mun-pa; smag-ram.
Darling, my — ni ai yid on; cf. also sdug-pa.
Darm tur-ba; snol-ba.
Dart s. mda; vb. n. fgyug-pa 60.
Date s. (time) zag-granks; (fruit) ka-zür.
Daub vb. skud-pa.
Daughter bu-mo, bo-mo; sras-mo; — in-law mna-ma.
Dawn s. sky-a-ôd, sky-a-rins; lo-rins; vb. it dawns sky-a-rins lor.
Day nyin-ma; nyin-mo; zagr; — and night nyin-simsin; — by — zagr dain zagr; all the — long nyin-the-ré; every — zagr-dan W.; from — to — zagr-nas zagr-tu; one — some — deu-re; the other de — zagr 471 W.; this — five days dgu.
Day-break nam-lais; at — nam-lais-te or nas.
Dazzle vb. n. tom-par ggyur-ba.
Dazzling krol-po; lcän-me-ba.
Dead adj. v. sì-ba; a — man ysh-in-po; no.
Deaf _on-pa_.
Deal with vb. spyod-pa.
Deal s. a good — ga-cên.
Dear yeq; yesz-pa; dkon-pa; gus-po; rin-tan-can, rin-can; to hold — yée-ba.
Death zas-dkon C.
Death sì-ba; forebodings of — sì-ltas; hour of — da-ga; to seek — lee-ba.
Debate s. ntsod-pa; vb. byro glein byed-pa.
Debt bu-lon; the — is cleared bu-lon kor.
Debtor bu-lon-pa.
Decapitate ské yód-pa.
Decay s. _jig-pa_.
Decay vb. nyil-ba; _for-ba_; nub-pa.
Decayed foša-pa.
Deceased ysh-in-po.
Decedit mga-skó; nö-likog; rdzub; zog, zol-zog.
Deceful lce-ymip-sa.
Deceive mga skor-ba; riód-pa; blo broid-pa; bri-pa; sib-ba.
Deceived krul-pa.
Decency krel-yod.
Decent gá-ba.
Deception sgyn-zog.
Decide yó-dá-pa; zág-yod-pa.
Decired zad; v. dzad-pa; to be — chad-pa.
Declare bshad-pa.
Declination (of the sun) v. bgrod-pa; north — byan-bgrod, south — tho-bgrod.
Decline (decay) vb. n. rgu-dap.
Declivity gud; ri yzar-po, brag yzar-po.
Decoction taw-i gis sman.
Decorate sgron-pa; bragyan-pa; spra-ba.
Decoration rgyan.
Decrease vb. ggyur-ba; grib-pa; bri-ba.
Decree s. bka-sog, bka-kriims; kra-ma.
Decrepit jogs-pa.
Dedicate sño-ba.
Deed las; bya-ba.
Deep adj. ytiu-rin-ba; zab-pa; — (of sounds) rom-po W.
Deer kaa-sa Sık.
Deface dma _bebs-pa_.
Defeat vb. gjam-par byed-pa.
Defect s. skyon.
Defective skyon-can.
Defend skyob-stus.
Defend skyob-ba; skyob-pa.
Defender (of religion) _cos-skyoa_.
Defer v. gyañ-ba.
Deficient sgob-sgob.
Defile s. ron.
Defile vb. bsgo-ba; bag-pa.
De filament griib.
Deform vb. mi sdug-par byed-pa.
Degenerate adj. brgyud-méd; rigs-nyams.
Degree (rank) tem-pa, tem-rim; see no. 2; go, go-pain; a high — v. rlabs; by degrees kad-kyis; mtar-gyis; rin-gyis; rin-pa bzin du.
Dejected _zum-pa_; mi dga-ba, v. dga-ba III; dman-pa.
Delay s. bdol-ba.
Delay vb., to be delayed _gyañ-ba_.
Delegate vb. a. miuag-pa.
Delegate s. tsab-po, resp. sku-tsab.
Deliberate vb. bka-bgro-ba; bgro-ba.
Deliberation gtabs, _dun-ma_, _dun-gros_.
Delight s. dga-ba; dga-sprö, dga-tsor, dga-ráis, dga-mgigs; to take — in dga-ba, resp. dgyes-po or mnyes-po; spro-ba.
Delighted dga-mo, dga-ba, dga-ráis; to be _dga-ba_.
Delightful dga-mo, dga-tsor _vé-ba_.
Delineation bkod-pa; ris, ri-mo.
Deliver (rescue) sgrol-ba; (transfer) sprod-pa; _ytod-pa_; skur-ba.
Deliverance (liberation) grol-ba.
Deliverer skyobs-mgon; srog-skyobs W.
Dell _grog-pa_.
Delude mga skor-ba.
Deluge s. _vú-rub_.
Deusation _snaí-lrub_.
Delusive kun-rdzó; _krul-snaí-can_.
Demand vb. _dod-pa_.
Demeanour spyod-lam.
Demon _beqtog_; goñ-po.
Den _tsaí_.
Denomination _cos-lugs_.
Dense stugs-po; _rug-pa_.
Density _ska-slud_.
Depart _cas-pa_; bžud-pa; (deviate) _gyur-ba_.
Depend upon _reten-pa_; blo skyel-ba W., _kel-ba_ C.
Department _spyod-pa_.
Depository _mdzod_.

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Depression (incipient) bto-ka.
Deprive y-pag-pa; y-pral-ba; to be deprive bral-ba.
Depth zab-khyul; yin; zab-pa; zabs.
Deranged kral-ba no. 3.
Derangement sgyon.
Descend bab-pa.
Descendants btnyud.
Describe ston-pa; bri-ba.
Description bsad-pa; bstun-pa; ynas-tsal; ynas-lugs; rnam-tar; byed-tsal; yod-tsal.
Desert s. dgyon-pa; brog(-ston).
Deserted ston-pa.
Deserve v. os-pa.
Design vb.n. (delineate) bri-ba; god-pa; (intend for) sio-ba.
Design s. ri-mo.
Desirable mko-ba.
Desire s. tob-blo; god-pa.
Desire vb. ddo-pa; smon-pa; zen-pa; sred-pa; rnam-pa; rna-pa; rnam-pa.
Desolate adj. no bab-pa; zum-pa.
Despair s. yi(d) yod-pa; yi(d) mug-pa.
Despair vb. ko-tag yod-pa; yi(d)-mug-pa.
Despise bnyas-pa; rian-chen byed-pa; khyal-du yod-pa; ojyin-ba; smad-pa.
Despond spna-spna-ba.
Despondency zum-pa; yi(d) mug.
Destine sko-ba; sio-ba.
Destiny skal-ba; sbo-ba; bsod-bde; dba-en-lan.
Destitute kun-gyis btan-ba; myon-med; rten-med.
Destroy gsum-pa; rian-pa; rig-pa; jams-pa; tsar-yod-pa 458; ma-run-bar byed-pa; med-par byed-pa.
 Destruction zhyu-rnal, v. ral-ba.
Detail s. in — rgyas-pa 109.
Detain skyil-ba; bsl-ba.
Detect rnyed-pa; tob-pa.
Determine vb.n. (induce) skul-ba; vb.n. (resolve) tag yod-pa.
Decet spna-ba.
Develop vb.n. rgyas-pa 109.
Deviate kyar-ba; gol-ba.
Devil bdul; byogs.
Devise dmigs-pa-nas (or sens-khyis) yzo-ba; sdgois-pa.
Devote vb. sio-ba.
Devotion gus-pa, daen-ba.
Devour cur mid-pa; hab-kab za-ba.
Devout skal-dan; gus-pa; cbs-can; daen-ba.
Dew s. zi-pa.
Dexterity sgyur-rtsal.
Dexterous skyen-pa; rtsal-can.
Diadem cdod-pa.
Diagram dbkyl-kor.
Dialect skal-lugs.
Diamond rdo-ye, dor-je-pa-lam.
Diaphragm mden-ri.
Diarrhoea kru-ba; sal W. 567.

Dictionary mnyi-mdod.
Die, dice s. cdo-ba; chöl; to; to play at — so rtsa-ba; so gnyed-pa.
Die vb.n. czi-ba, shé-ba; resp. dgos-pa, and gnyin-ba; eleg. gsum-pa; v. da-ba; to — out sgal-pa.
Diet spnyod-lam; lenten — dkar-zas.
Difference kyad, kyad-par; byed-brag; to find a — yin-rung, dzin-pa.
Different mi-yiig; la-dad-pa; so-so; mi-dra-ba; not — yéig-pa.
Difficult dka-ba, dku-bo; kag-pa, shab-le.
Diffuse vb. gyed-pa.
Dig sko-ba; bru-ba.
Digest ju-ba; zhu-ba.
Digestion ju-ba.
Dignitary tshan-po.
Dignity gzhul-gzhan; go-pa; go-sa; gras; dbu-pa.
Dike chu-rags, chu-lon; rugs.
Dilapidated gog-pa.
Diligence brtsun-gsus; snyin-rus; to use — rtsol-ba skyed-pa.
Diligent brtsun-pa-can.
Diligently rtsol-bar.
Dim adj. drugs-pa; brkra-glom; man-min Ld.; to grow — grib-pa.
Diminish vb.n. ctri-ba; vb.n. grib-pa.
Dimness rabs-rig, hrab-hrib.
Din du-dei.
Dip vb. spag-pa.
Diploma bka-rgya, bka-shog; — of nobility dpal-gyi ynañ-sog.
Direct vb.n. yod-pa; to be — ed ston-pa, lta-ba.
Direction no, nö; pyogs; man-nag; zal-ta; sêd.
Directly de-ma-tag-tu.
Director *go-pa* C.
Dirt dri-ma; drag-pa; rkyag-pa; rtags-dreya.
Dirty adj. dri-ma-can; bsog-pa; gos-pa; mi-ytsna-ba; bsé-du W.
Dirty vb.n. go-ba.
Disadvantage skyon.
Disagreeable m căn-dag-pa; yid-du-mi ön-ba.
Disappear mi-snañ-ba; gnyur-ba; yal-ba; med-par gnyur-ba; gji-pa; lnu-pa.
Disapprove dor-ba; mi ynañ-ba.
Disciple grega-pa; nye-gnas; slob-bjams.
Discontented skyo-mo; mi sgya-ba.
Discontinue yod-pa.
Discord dbyen-pa; sel.
Discouraged no bab-pa.
Discourse s. glei-brjod, glei-mo; lda-pa.
Discuss bzro-ba.
Disdain s. rian-chen.
Disease n. nad; na-ba; snyu; chronic — yedon; fatal — czi-nad.
Disfigured gya-ba.
Disgrace s. rkaṅ-drên, žabs-drên.
Disgrace vb. a. dma-bebs-pa.
Disguise s. bag; rdzu-ba.
Disguise vb. a. gbe-ba; v. čus 156.
Disgust s. skyo-sás, krel, rnam-rtöq.
Dish ka-to-ra; ader-ma; spags; skyu-rum W.
Disheartened skyo-mo.
Dishonour vb. smad-pa; dma-bebs-pa.
Disk kyir-kyir; dkyil-fór; Kor-lo; syor-mo.
Dislocated, to be — krul-ba.
Dismav s. žum-pa.
Dismiss bka grol-ba; gyed-pa; yton-ba; don-pa.
Disorder s. krug-pa; skyon; krul-kröł.
Dispatch vb. rdzo-ba; zlog-pa; yton-ba; miag-pa.
Dispel zlog-pa.
Dispense vb. (deal out) brım-pa.
Disperse vb. a. gyé-ba; gyed-pa; ýcor-ba; vb. n. byer-ba; yan ča-cê W.
Display vb. grem-pa; ýdál-ba.
Disposition s. character) rgyud; nain; nain-rgyud; rai-bzin; ýsìs.
Disputation rtsod-pa.
Dispute vb. n. rgyal-ba; rtsod-pa.
Dispute s. ka-mên, rtsod-pa, žziń-mo.
Dissatisfaction mi-dga-bai sens.
Dissatisfied mi-dga-ba; also kon-pa.
Dissect byed-pa.
Dissension kcon-pa; nain-sel, sel; dbyen-pa.
Dissimilarity kyad-par; mi-dra-ba.
Dissolute döl-pa; to be — mi tsavn-par spyod-pa.
Dissolve vb. a. jig-pa; to be dissolved tân-pa.
Dissuade sgyur-ba; zlog-pa.
Distance rgyan-ma; nye-riñ; tag; jàsod; yàsád.
Distant tag-riñ(-mo).
Distend rkyon-ba.
Distinct krol-pn; čod-po; wa-le, wal-le-ba.
Distinction kyad; dbya-ba.
Distinguish rnam-(par) bzag(-pa).
Distinguished sgyas-pa; kyad-par-can.
Distorted ca-čèis; to be — krul-ba.
Distress s. saqg-bran, mya-nan, dba-las.
Distribute byod-pa; brim-pa; v. gyed-pa.
District yul-kag; yul-lyön; yul-sde; kul; sde.
Disturb dkrug-pa; yyeis-par byed-pa; bar-du ýod-pa; to be disturbed krun-pa.
Disturber bstan-sig.
Ditch ča-obs; obs.
Diverse sna-tsogs; sna-so-só.
Diversity bye-ba; mi dra-ba.
Divert sgyur-ba; rtse-ba; zlog-pa.
Divide byod-pa; gyed-pa; byed-pa; ges-pa; to be divided gyé-ba.
Dividend byo-byá.
Divine s. čos-pa.
Division dbye-ba; bye-brag; kyad, kyad-par; ču-tsun; rnam-pa; kag.
Divisor byod-byáéd.
Dizzy, I am — ngo kor.
Do byed-pa; spyod-pa; eleg, byyul-pa; resp. mdzad-pa; that will — byig-pa yin C.; des ýog.
Doctrine čos; bstan-pa.
Dog kyí, male — kyí-po, fem. kyí-mo; mad — kyí smyon-pa; — kennel kyí-kú, kyí-pal.
Döll miu.
Domain kams; kul; dbai-riñ.
Domicile mās-brāin.
Dominion kams 39; v. rgyal-kams 108; nain; mna; čab-ög; dbai-riñ; srid.
Door sgo; čab-sgo; large — sgo-mo; little — sjeu; principal — rgyal-sgo; — bar ytan-pa; — frame sgo-dbyi; — hide sgo-kor, go-jini W.; — keeper sgo-pa, resp. čabs-sgo-pa, sgo-srun.
Dose s. tun.
Dosser tse-po, tsel-po.
Dot s. tseg.
Double adj. ynyis - lbä; — tongued lce-ynyis-pa; — barreled gun nyy-rag W.; (v. sbrag-pa); tsăi-yá.
Double vb. a. skum-pa.
Doubt s. lo-tšom; tso-pa; tson-pa; tson-tsóm; yid-ynyis.
Doubtfull yotol-méd.
Dough skyo-ma; bag-zan.
Down adv. èw; teñ-la C.; yšam-du; to go — nub-pa, sáb-pa.
Downward mar, mas; og-tu, sód-du.
Downly rdzo-ba.
Doze vb. n. yid tom-pa.
Drag vb. drud-pa.
Dragón brug.
Dram s. (weight) ±o 478.
Draught s. (drawing) bkod-pa; ri-mo; (drink) hub.
Draw (pull) sen-pa, sren-pa; to in rim-pa; skum-pa; to out sien-pa; byin-pa; to up (to compose) god-pa.
Dreadful jigs-pa.
Dream s. rmi-lam, resp. mnal-lam; vb. rmi-ba.
Dress s. goś, čas; resp. na-bza.
Dress vb. a. (to clothe) skon-pa; (to cook) fsod-pa, fšed-pa; to — wounds šdom-pa.
Dressed up zab-mo.
Dried skum-pa; — up kum-pa.
Drink vb. funi-ba.
Drink s. skyems; žal-sköm; meat and bza-btiù.
Drinkable water; Drinking-cup; skyogs; čau-čan; por-pa; ko-re W.

Drip vb. ḏzag-pa.

Drive vb. ḏed-pa; to — back; ḏogs-pa; zlog-pa; to — out; skrod-pa; bda-ba.

Driver ḏed-mi.

Drop s. ḏigs-pa.

Drop vb. a. kruil ytoū-ba; vb. n. ḏzag-pa; ścor-ba.

Dropṣy pags-pa; smyiń-ču; dunu-ču.

Dross tčogs-dréği.

Drowned, to be — ḏub-pa; čus; Kyer-ba.

Drum s. vña; — skin; vna-lptsā; — stick vna-ltāg.

Drummer vña-pa.

Drunk ra-ro-ba; bzi-čan W.; to get; bzi-ba.

Drunkard čau-dad-čan W.

Drunkenness ra-ro.

Dry adj. skm-pa; skam-po; skem-pa; — weather, drought las-pa.

Dry vb. a. skem-pa.

Dryness skam-pa.

Duck s. (water-fowl) ḏur-ba.

Due adj. ḏgon-pa.

Duel s. ḏrung-pa.

Dulcimer yan-lyin Tš.

Dull adj. ḏkys-pa; gleu-pa; rtul-pa; blun-pa.

Dullness ḏnus-ba.

Dumb ḏkys-pa; snara-mi-nus-pa.

Dumpling ḏu-ta-gir W.

Dung s. ča Lø.; či-ba W.; brun.

Dungeon kri-miun; bitten-don.

Dupe vb. a. mgo skor byed-pa 25.

During prep. kons-su; na 238; rīn-lā.

Dusky man-miun.

Dust s. ēyin-sa; tal-ba; rdul; ḏye-mo; cloud of — bud.

Duty kag; krins; selow-pa; moral — tšul-keins; (tax) dphyā; so-gān.

Dwarf miun.

Dwell ynas-pa, ḏug-pa; sdod-pa; resp. bžugs-pa; kōd-pa.

Dwelling s. ynas-kāi, ynas-las; eleg. méis-bea; temporary — brea-sa.

Dwindle yal-ba.

Dye s. ḏsos; vb. a. ḏsos ḏgyag-pa.

Dynasty rgyal-bṣryug; rgyal-rābs.

Each lān; re, re-re-vē

Eager ḏod-čen; ḏod-ldan; to be — ḏod-pa; sred-pa.

Eagle go-bo; glag.

Ear rna-ba; resp snyan; — ache rna-ba na-ba; — hole rna-kun; — shot rgyan-grāgs; — wax klog-pa; rna-kyāg; — of corn snye-ma.

Early adj. and adv. v. sña 154; earlier sña-ma, sna-mo; earlier or later sña-ltia-ti-ru.

Earn ḏkag-pa.

Earnest s., in good — don-dam.

Earnestly snyā-nas; v. also yai-duy-pa, sub. day-pa 248.

Earth sa; sa čen-po; — quake sa-yōs; saṅjul W.

East sör.

Easy sla-ba; lhod-pa.

Eat za-ba, bza-ba; resp. ysol-ba; načod-pa; v. also ḏiun-ba; to — up na-lus-par za-ba.

Echo s. ḏrung-ča; sgra-brnyān.

Eclipse of the moon zla-śdzin, of the sun ḏni-śdzin.

Edge ka; ču-ya; mla; zur; — of a knife ḏno.

Edict bka-ḥog, ysmi-ḥog; bkar-btugs-pa.

Edifice ḏkod-pa 96.

Educate ḏsao-ba; yso-ba, yso-ślyou byed-pa.

Effect vb. a. byed-pa.

Effect s. ḏbras-ba; effects (goods) ča-lag W., lag-ča, yo-byad.

Effectiveness kōl-ba.

Efficacy nus-pa.

Egg sgo-na; tal W.

Egotism blag-śdzin 268.

Egypt ni-sér yul.

Eight num. bṛgyad; eighth bṛgyad-pa; eighteen ču-bṛgyad; eighteenth ču-bṛgyad-pa; eighty bṛgyad-ču; eightieth bṛgyad-ču-pa.

Either — or yān-na — yān-na.

Eject skrod-pa; ḏor-ba.

Eclipse ḏa-ba.

Elbow ḏru-mo, gre-mo; dre-bo.

Elder adj. ča-ba, čen-po; — brother jo-bo; ḏu-bo.

Elder s. ḏyad-pa.

Electrification yīdam-ka.

Electuary ldo-gn.

Element bṣa-ba; kams.

Elephant glun, glun-po-či, glun-čen.

Elevate sgo-sogs-pa, sogs-pa; spar-ba; sēi-ba.

Eleven bṣu-či; eleventh bṣu-či-pa.

Elk ka-ṣa ša-ba.

Eloquence ka-sbyan.

Eloquent ſag-dba; ka-sbyan-pa; ka-sugs-zaan W.

Elsewhere ḏzan-du.
Emanate v.
Emanation sprul-ba 336.
Emboss pur-ba.
Embrace vb. kyud-pa; kril-ba; dzin-pa; kyab-pa.
Emerald ma-rgyad.
Emerge byul-ba.
Emetic skyung-smán.
Eminent kyad-par-čan; yun-sum-tsogs-pa; rgyal-po; yul-tu byin-ba.
Emit byin-pa.
Emmet gre-mag-bu W.; grog-ma.
Empale rgyal-po čen-po.
Empire kams; yul-kams; rgyal-kag.
Employ skyel-ba; spyod-pa; to be — ed or busy brel-ba.
Empty stöñ-pa; to make — stöñs-pa.
Emulate grun-pa.
Emulation grun-sems.
Enabled, to be — kom-pa 44.
Encampment sgar; dmaugs-sgar.
Enchanter goñ-po; enchantress goñ-ba-mo.
Encircle skor-ba.
Enclose skor-ba.
Enclosure skor-ba; ra-ba.
Encompass skyigs-pa; kyud-pa; skor-ba.
End s. nyug; mtā; mtā-ma; jyug; jyug; towards or at the — mtā-ru; mtar; to be at an — rdzoogs-pa; zin-pa.
Endeavour vb. rtsol-ba; lhyur len-pa; don- dner-yun-pa; s. grus-pa.
Endless mtā-ma; mtā-mé.
Enemy dgra; dgra-ba; pa-rol-po; tse-ba.
Energy ūpgs.
Engagement (promise) čad; sdom-pa; v. also las; brel-ba.
Engrave rko-ba.
Enjoin skul-ba.
Enjoy lois špyod-pa; — one's self rtsé-ba.
Enjoyment lois-spyod; nyams-myon.
Enlarge rgyas-pa; ṭel-ba; dar-ba; — upon sprö-ba.
Enough tsad; čog-pa; to be — kyed-pa; grig-pa.
Ensnare dkri-ba.
Enter vb. a. jyug-pa; āsugs-pa; tsud-pa; vb.n. čud-pa.
Entertainment myrong; v. also mchod-ston.
Entire tsan-ma; ril-ba; son-te W.
Entity rdo-bo-nyid 129; jéssp-nyid 161.
Entails rgyu-ma; na-bi-lol.
Entrance (vestibule) sgo-lain.
Entrust sgal-ba; ytsod-pa; nyser-la ytsad-pa.
Enumerate sgrain-ba; bsgrain-ba; dgeen-pa.
Enumeration rnam-grain.
Envelope yi-gi sūbs.
Envious prag-dog-čan; v. also če-re.
Exactly ko-na; raî; — that de-de 256.
Exaggerate syro-dogs-pa.
Exalt syro-dogs-pa.
Exalted sags-pa.
Examination brtags-dpyad.
Examine rtog-pa; dpoyd-pa; yźig-pa; sad-pa.
Example dpe; dpe-brjed.
Excavate ydöig-ba; sbug-pa.
Excavation sbugs; sōi.
Excellence dīos-grub; ēe-ba.
Excellent rgyul-ba; kyad-par-cän; yčes-pa; pün-tsogs; ējags-pa.
Except prep. ma yogs-par; min, min-par.
Exchange s. (agio) pār.
Excite sōi-ba, dgrag-pa.
Exclaim s. bod-pa.
Exclusively ka-na.
Excrement rkyag-pa; rtug-pa; dri-ma.
Excrecence lba-ba; ndzer-pa; dzer-pa.
Excrcate nān dels-pa; mnān-pa; dmod-pa; por-ba.
Exercise s. (bodily) spyod-lam 335; — of religion ēs-spyod.
Exercise vb. a. sbjog-ba; lag-tu len-pa.
Excr. one's self bad-pa.
Exertion s. bad-pa; brton-pa; don-yiiyēr; dka-ba.
Exhausted nyams-tag-pa; to be — (consumed) czad-pa; zin-pa; (tired) zad-pa; nāl-čad-pa, tān-čad-pa.
Exhort skul-ba; skul-tag byed-pa; bslab-byed-pa; or ston-pa, or bta-ba.
Exhortation bskul-ba; bskul-ma; snyin-ytan; lān, lān-btān; bslab-bya; farewell — ka-čēms.
Exile vb. a. ynas-nas dgar-ba.
Exist cf. dslag-pa; yod-pa; skye-ba.
Existence skye-ba; srul-pa.
Exorcise dam-la dogs-pa.

F

Fable s. sgruins.
Fabricate vb. a. čos-pa; bō-ba; byed-pa; bzo-ba; to be fabricated grub-pa.
Face s. ydois; só; ka; skye-sgo; sgo-lo; bzin; in the — of ka-rem, kar.
Face vb. (to be directed towards) ston-pa.
Fail vb. (to miss) mi kes-pa C.; mi-ṭelbs-pa W.; (to err) yog-ba; (to dwindle) yal-ba.
Faint adj. nyams-ču; to get — yōi-ba.
Faint vb. n. brygal-ba; šam-pa.
Fair adj. ndzes-pa; mtsar-ba; bzaun-ba.
Faith dad-pa.
Faithful dad-pa; ydeis-pa; slu-méd; gyosyn-méd.

Expanse klōi; ka-žēn.
Expect sgyag-pa.
Expedient adj. ān-dogs-pa; yūn-togs-
čan; rigs-pa 528; don-byed-nus-pa
Delay skrod-pa; yul-ba; don-pa; spyug-
pa; bud-pa; zlog-pa.
Expend skyag-pa.
Expenditure, Expense, spro-sgo; skyag-
pa, skyag-sgo.
Expensive gus-pa.
Experience vb. a. myōi-ba, nyams-su myōi-ba; v. also sbyog-ba.
Experience s. slob.
Experienced (skilled) mkus-pa.
Expiration sdiq-bṣogs.
Expire ta-ba.
Explain s. yrel-ba, grol-ba; no spro-pa; chad-pa; bsd-pa.
Explanation brta-spröd.
Exploit kyog pa.
Expressly čel-ba.
Exquisite mēog-tu bkrab; kyad-par sags-
pa.
Extend rkyo-ba; bsnar-ba.
Extension kyog; gu.
Extensive rgyas-pa; yams-pa.
Extent kyog; rgya; rgya-kyon, rgya-ba; ēu-zen 158.
Exterior s. rnam-pa; ča-byad 152.
External s. pji; v. pji III 349; — appearance ča-byad, pji-rol.
Extinct, to become — čad-pa; śi-ba.
Extinguish ysd-pa.
Extra s. btsal-pa.
Extract vb. a. bkt-ba; byin-pa; don-pa.
Extraction (descent) rigs.
Extremity (end) mta-ma, zur.
Eye s. mig, resp. spyan; — brow smin-ma; — lash rdzi-ma; mig-yṣog, resp. spyan-
yṣog; — lid mig-pāg C. W.

Falcon gri-guy.
Falcon kha.
Fall vb. ygril-ba; ygl-bal; ltsin-ba; bhub-
pa; to — in drops sīig-pa; to — off byi-
pa; to — to pieces sīr-pa; griil-ba W.; to — upon bns-pa.
Fall s. ltsin-ba.
Fallow yan-pa.
False mi bdun-pa; rdzins-ma; yyo-čan; — charge ka-yog; spyad; — conception bōs-
pa; — sentiment bta-log, log-lta.
Falsehood dkψus; ka-soh; rdzin.
Fame grags-pa.
Family brygal; ylun; bu-smūd; yās-mad; rabs; riṣ-grygal; rus.
Famine

Famous

Fan s. ri-pa;

Fan vb. a. krab-pa; v. yab-mo.

Fancy vb. a. sgom-pa; dmigs-pa; sens-pa;

Fancy s. dmigs-pa; sens-kyi snai-ba.

Fang (m.)

Far rgyan-rin-po, rgyan 107; (fag- rin-ba; mi nye-ba; n's - as dar-du, kud-du; - famed sgru-či; - from ltu ci smos 215.

Farewell v. ga-le 64; to say - v. pyi-pyug, sub pyug.

Farm s. grol-bzis; - steward snyer-pa 194.

Farmer kyim-pa-pa; zin-pa 475.

Farsightedness mig-rgydn 414.

Farther par.

Fashion s. ços; lugs.

Fast adj. myogs-pa; myur-ba.

Fast vb. n. smyui-ba; dge-ba sru-ba.

Fasten s. gmigs-pa; dogs-pa; sgril-ba; sbyor-ba; srel-ba.

Fasting s. benyen-ynas, smyui-ynas.

Fat adj. rgyas-pa; tso-ba; tsan-po.

Fat s. tsiil; melted - tsiil-kig; züg.

Fatal byur-gyi; nyan-cen; ma-rui-ba; šrog-len; šrog-rig.

Fate skal-ba; las-bskos v. sko-ba 24; bsod-pa; dban-tain; cf. also lan-cags and las-zibo.

Father pa; resp yab; - in law gyos-po; skul-po.

Fathom s. doms-pa.

Fatigue s. nial; resp. o-brgyuil.

Fatigue vb. a. nial zhi-pa; to be fatigued nial-ba, resp. sgu-nial-ba, tugs nial-ba.

Fault skyon; noins-pa; gsal.

Faulty skyon-čen.

Favour s. bka-drin; v. yna-ba I 209.

Favourable mšu-pan; - circumstance mšu-rkyen.

Favourite s. smyio-sdbug; sdu-pa.

Fear s. cig-pa; cig-skrag; cig-rig; bag tsa(-ba).

Fear vb. cig-pa; dina-ba; dogs pa.

Fearless s. cig-med; bag-med.

Feast s. dya-ston; mgnor; ston-mo.

Feather s. gzil; quill - sgru.

Fee s. gcul; rnam-pa; baq-sis.

Feeble kyar-kyor; kyön; snyar-rnyo-ré.

Feed stob-pa; snyod-pa; or-ba W.; sso-ba.

Feel reg-pa, tso-ba; - cold kyiags-pa.

Feeling s. reg-bya.

Feign vb. n. bzos-pa 148; v. lugs byed-pa (lugs no 2, 548); tso-du byed-pa (tsul no. 1. 491).

Fellow grogs; ya-do W.; - labourer las-grogs; - lodger dug-grogs, brol-grogs, resp. bžugs-grogs; - traveller lam-grogs.

Felt s. pyi-pa.

Female mo.

Fen dum; gram-pa.

Fence s. kó-ra; skyor-ba; ta-bér W.; pu-ju; ra-ba.

Ferment vb. kól-ba; s. zo-ri W. 478; ru-ma.

Fern skyes-ma.

Ferocious niar-po.

Ferry vb. s. strbi-ba; kyig-pa; zin-ba.

Fetter s. syogs; b'osgs, b'osgs-syogs; b'ichins-pa.

Fever tsad-pa nád C.; tsun-zug W.

Few nyn-ni; a few yu, ya tsam; nyni ni zü; vig 140; la-lá C.

Fib s. sob, yshob.

Fibre rgya-pa.

Fickle gqi-nu; ya-ma-brla; gjur-llog; skud yeci kyayi mi tsugs-pa.

Fickleness gjur-llog, ldog-gjur.

Fictitious böos-pa; dmigs-pa-nas bzos-pa.

Fidget vb. s. par-ba.

Field zin; khun; - terrace dain-tse W.

Fife giin-bu.

Fifth löa-pa; fifteen bọ-biia; fifteenth bọ-biia-pa; fifi yiúa-biia; fifitht bọ-biia-pa.

Fight s. fab-mo.

Fight vb. a. gyed-pa; rgyol-ba; fab-pa; fab-mo byed-pa; vb. n. kryug-pa; sran-pa; rgyol-ba; rtsod-pa; dzin-ba.

Figure s. dkyil-kor; skye-yzugs; blod-pa; rnam-gjur; aiybigs; yzugs; bzo; zo; ri-mo; räs.

Figured (variegated) ci-tra W.

File s. (tool) lacs-bdar; sed.

File vb. (to string) rgyud-pa; star-ba.

Fill vb. kyab-pa; ges-pa.

Filter s. srog-ma; vb. a. sgyug-pa.

Filth dri-ma; mi-ytsan-ba 433; griib.

Find tob-pa; rnyed-pa; kug-pa.

Fine adj. (beautiful) mdoz-pa; sdu-pa; mtsar-ba; (not coarse) sib-pa; lug-mo W.; (thin) srap-pa.

Fine s. (penalty) rgyal, ston.

Finger ser-mo, sor-mo, resp. rgyug-sor; mdszub-mo, mdoz-gu; - ring ser-ydab, sor-ydab.

Finish vb. sgrub-pa; to be finished grub-pa; tsar-pa; rdozgs-pa; dzad-pa; zin-pa.

Fir tan-sin; som, ysom, som-sin.

Fire s. me; - brand gal-mé; - fly od-pro-bu W.; - place tab, me-fab; - tongs me-lén.

Firm (solid) mkra-n; mktregs-pa; sra-ba; (trowden) ság-can 167; (tight) tan-po, dam-pa; (sure) btsan; ies-pa; (steady) v. tsugs-pa.
Firmness (of mind) snyin-rus.

First da'i-po; sün-ma; mgyo-ma; - born mgyo-bu; sion-skyes; - part stod 223; adv. (at first) mgyo-ma W; sna-sör, sna-gön; snar; yëg-tu; tog-mar.

Firstfruits nöd.

Firstly da'i-por.

Fish s. nyan; - bone nyan-gra.

Fish vb. nyan yinon-pa; nyan yisor-ba.

Fishing-hook chel-pa.

Fishing-net nyan-rnyi, nyan-döl.

Fissure rnya-sör; ser-ku.

First ku-tsoi.

Fit vb. a. sgrigs-pa 120; to - out som-pa; to be - säd-pa; run-ba.

Five lüa.

Fix vb. a. god-pa; sbyor-ba; - a time dus byed-pa.

Flabby kyom.

Flag s. dar; - staff dar-po-čé.

Flagpole gthi-bu.

Flame s. léé; mé-léé.

Flannel fer-ma.

Flap s. gos sgab.

Flash vb. kyug-pa.

Flat adj. leb-mo; mnyam-pa.

Flatten vb. a. gleb-pa.

Flatter stod-pa; mol-léé btaï-ba W.

Flatterer nö stod-kun.

Flattery yéam-ba.

Flatulence pyen; og-rhun.

Flavour s. bro-ba; ro.

Flaw s. sör-r W.

Flea kyi-sig; ji-ba.

Flee bros-pa.

Fleece s. bal-rgyab.

Flesh shà; - fly sô-sbran.

Flexible kyom; mnyam-pa.

Fling vb. rnyag-pa; rnyag-pa C.; dbyug-pa C.; sten-pa; skjyur-ba; bor-ba.

Fling lêag-rdo; lêags-mag.

Float vb. n. ldun-ba.

Flock s. kyu, kyu-bo.

Flog lêag-gis yûa-ba, v. also skar-ba.

Flood s. õ-lug.

Floor s. yëi-ma; (bottom) mtiï 210; šen W; 'an-ma; C. - ground - og-kun.

Flour s. pye; žib.

Flourish vb. bde-ba; སྣེག་བས.

Flourish s. (in writing) ré-mo kyag-khyog.

Flow vb. bab-pa; s. rgyun 112.

Flower s. me-tog; - bed rku; - garden skun-ra.

Fluid s. ku-ba.

Flute phre-glin.

Flutter s. krag-khyug 49.

Fly vb. jûr-ba; to - up jûr-ba 356.

Fly s. sbran-ma.

Foal rtew; - of an ass gû-ruog.

Foam s. lbu-ba, dbu-ba.

Fodder s. čag.

Foe dgra, dgra-ba; pa-rol-pa and po.

Fog kug-rnis; ma-bin; rmugs-pa.

Fold s. (plain) ltub-ba; (pen) lhas-ma.

Fold vb. a. (to plait) ltab-pa; (to pen) dagar-ba.

Follow brai-ba, rjes-su, gro-ba; yod-pa.

Follower bstan-dein.

Following pyis-yi; pyis-1; yi; di.

Font, to be - of... la čags-pa, zen-pa.

Fontiness kri-ba; zen-kris; zen-čags-pa.

Fontanel klad-syo; mitsugs-ma; gsum-pa.

Food zas, resp. žal-zás, bžes-pa; bsos; ka-zás; za-ba, za-ma; tlo; - of animals bzam.

Fool s. glen-pa; btsan-pa, blun-po.

Foolish glen-pa; btsan-po; blo-med.

Foot rkañ-pa, resp. žab; - bridge dem-tsi Lh; - path rkañ-lam; jprain, lam-prain; - race ba; - ring rkañ-yad; - soldier rkañ-lan-pa; - stool rkañ-stegs; - of a hill rtsa-ba; on foot rkañ-lain-du or la.

Footprint, Footstep rkañ-rjes.

Foron-du; v. pyogs 253; - forty days žag bzi-bchü bar-du, žag bzi-bchü tag W.

Forbear vb. a. gyod-mi rmo-ba 98.

Forbid eggs-pa; mi yinan-ba.

Force s. mtha; dhu; snar-ba; séd-dbañ W.

Force vb. dbani-med-du; ‘ol-ba; v. also nan-γnis; séd-kjyé-nag-pos W.

Ford vb rgal-ba.

Fore, - arm lag-nar; - finger mzhub-mo; - part; - side nár, ku, mdun rns.

Foregoing sion-gro; sna-ma.

Forehead toa-pa; dpral-ba.

Foreign yan-pa; ržan-ma; pyi√; - country byes.

Forenoon sna-tog; sna-dro.

Foreskin sgo-pur; mdun-łpaqs, dom-łpaqs.

Forest nagz-ma, nags-yseb; nags-tslo. nags-krod; tsal.

Forget rjed-pa; yi-yod-pa, resp. tugs yel-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-brag; sa-dein.

Form s. (mould) par; (figure) dbyibas; yzugs; čas; grammatical - tshig.

Form vb a. skyed-pa.

Former adj. yon, yon-ma; sion-gro; dan-po; - part stod; - time sion-rol.

Formerly sna-čal, sna-yon, sna-bar; sian, yon, sion.

Fornicate gül-ba; v. yjem-pa.

Fornicator gül-pa.

Forsake skyur-ba; bor-ba; ytso-ba.

Fort mkar.
Forte (in music) rtsub-po.
Forth sogs; pjar; yas.
Fortress rdzin(s).
Fortune (lot) bya; (wealth) ka-rje C.;
   good - bkra-sis; - teller bya-mikan; nang-siags-mikan.
Forward vb. žal-ba.
Found vb. god-pa; rgyag-pa; des-pa;
   dzugs-pa.
Foundation rmain; - of a house mtil; kah-rtsh.
Fountain chu-mig.
Four bzi; fourth bzi-pa; fourteen cu-bzi;
   fourteenth cu-bzi-pa; forty bzi-bu; fortieth bzi-bu-pa.
Fourfooted rkaui-bzi-pa.
Fowl bya; domestic - kyim-bya.
Fowler bya-pa.
Fox war; - coloured kam-pa.
Fragile krol-no W.
Fragment chag-k rim, chag-dum; (y)sil-bu.
Fragrance nād.
Fraid, to get - rgyud-pa.
Frame s. ky; vb. god-pa 95.
Frankincense bdug-pa, gu-gul.
Fraud ni-lo-kog; zoq, zol-zog.
Free adj. yan-pa; far-pa; to become -
   rgal-ba; far-ba; to set - far-du jug-pa;
   bud-pa.
Freeze kyang-pa; pyud-pa.
Freight s. kal.
Frenzy krol-pa.
Fresh ysar-ba, ysar-po; so-ma W.; - butter
   skia-mār W.
Friday yza-pa(-wa)-saṁs.

Friend grogs, roq; ūo-bās, mdza-bās, bās-
   yun; mdza-bo; zla-bo.
Friendly sūnyin-nyê; resp. sol-po.
Fright s. jug-pa.
Frighten skraig-pa.
Frightened skraig-pa; to be - rtab-pa.
Fringes ka-tsar.
Frog sbal-pa.
From nas 304; man-čad 411; las 546; -
   within koṅ-nas 43.
Frontier sa-mtshams.
Front-side Ka; sar.
Frost kyag-pa; sad.
Froth lbum-ba, dbu-ba.
Frozen kyag-pa.
Fruit sīn-tig; brus-bu; - tree bza-śiṅ;
   rtṣi-śiṅ.
Fry vb. sreq-pa, slam-pa, riidd-pa.
Fuel bud-śiṅ.
Fulfil skoṅ-ba; sgrub-pa; geṅs-pa.
Full gaṅ-ba; item-pa; mton-po; to be -
   ltams-pa; āehs-pa; to make - kyab-pa.
Fully rgyas-pa.
Fumigate bdug-pa.
Fun pra-čād; sags.
Functionary blon-po.
Fundament rtsa-pa; rkle.
Fur-coat slag-pa, sly-gpa; tal-pa.
Furious ytsam-pa.
Furnish (supply) sgrub-pa.
Furniture yo-byād.
Furrow s. rka.
Further yzan-yāṅ, yāṅ.
Furtherance mton-rkyen.
Futurity ma ons-pai dus; ṭings.

G

Gain vb.a. rgyal-ba, rnyed-pa, sgrub-pa.
Gain s. skyed; ke, kye; ka-rgyal, rgyal-ka;
   rnyed-pa; sogs, boys.
Gait byrod.
Galaxy dgu-tṣigs.
Gale rluu-dmar, rluu nag-po.
Gall s. mkris-pa.
Gallip by. n. rta rgyug-pa.
Gallows čar-śin.
Game s. (animals of chase) ri-dcags.
Gander naṅ-pa.
Ganges gan-gā.
Gap rgya-ser; ser-ka, ser-ga.
Gape vb. sphyin-ba; ydān-ba.
Garden tsal; tbas W.; ldum-ra; sdum-ra;
   - flower ha-lō.
Garlic sphyog-pa.
Garment gos; čas, resp. na-bza; under -
   'ān-tīṅ; upper - bla-gāb, bla-gos, yzan-
   gos.
Garret stein-caṅ.
Gate rgyal-sgo; sgo-mo.
Gather vb.a. sgrug-pa; ฤ-ba; sgo-pa;
   vb. n. fgor-ba; sgyug-pa; folio-pa.
Gatherer fun, fun.
Gear s. go-ča.
Gelding s. po-rtā.
General adj. spyi 333; fun-moṅ.
General s. dmug-dpon.
Generate skyed-pa.
Generation rgyal-bryuṅ; ydūṅ - rabs,
   rabs.
Genesis cags-rabs.
Genitals mta-(ma).
Genitive case jrol-pa.
Gentian tig-ta; kyi-lōe.
Greatness če-ba, če-kyāl.
Greedy jod-sred-can; blu-jod; ham-pa-can.
Green sio-ba, shon-po; yaj-ku.
Greens s. sio-tsōd, lhun, tsod-ma.
Greensward sa-kā; no-tāi.
Grieve vb. n. skya-ba, gyod-pa.
Grind lag-pa; bil-ba; to — the teeth so bil-ba.
Gripes glaṁ, glaṁ-tabs.
Gristle čag-kriṁ.
Grit (gravel) gyo-mo.
Groan s. kog-sigs W., sugs-nār, sugs-rūn.
Groan vb. kun-pa.
Groom rta-rdzī.
Grophe smon-pa.
Grotto gyam-mos-tsal.
Grow vb. n. čer skye-ba; kruk-ba; gyur-ba; rgyas-pa; ča-ba; to — dark žūs-pa;
to — old byre-ba; to cause to grow skyed-pa.
Growth skyed, skyec.
Grudge s. kon-pa; to bear a — kon-pa.
Grumbling s. "fo-tā" W.
Grunt vb. śug-pa, ūt-ba, kun-pa.
Guard vb. skyon-ba, skyob-pa, sruñ-ba.
Guardian pa-tsāb; — of the world ży-ten-skyoñ.
Guess s. v. tsod 453.
Guide s. lam-mkan, lam-dren-pa, lam-yig.
Guitar sgra-snyan; ko-joins W.
Gulf kuj, ču-kuj; (abyss) bison-doñ.
Gullet klog-ma.
Gulp s. hub; skyu-gān, čo-gān.
Gun s. tāi-ču.
Gun sgyogs; tu-pag W.; me-mdā C.
Gunpowder tu-pag-man W.; me-rdzās C.
Gunstock gu-mdā; sgu-ma.
Gut, great — or colon ynye-ma.
Gutter wa.
Guttural s. lce-rtsa-can 150.

Habitation groñ; ynas-tsai, ynas-kāi, yzi-ma.
Haft yu-ba.
Hail s. (frozen rain) ser-ba; (salutation) v. rgyal-ba I 108.
Hair skra; spu, a little — ba-spu.
Hairly ba-spu-cn; skra-cn.
Half (one half) s. ēa 151.
Half adj. pyed; — boot krad-pa.
Hall bkad-sa; — of judgment tsugs-kāi.
Halo kyim.
Halter tur-mgo; srab-mtār.
Halting-place sti-ba ynas; (night quarters) bṛān-sa, resp. yzim-brān.
Hammer s. to-čiñ; large — to-ba.
Hand s. lāq(-pa), resp. pyag.
Hand vb. a. sriñ-ba; to — over skur-ba.
Handicraft bzo.
Handful kyā-le; kyor, čans-pa; spar-ba; āu.
Handkerchief sna-phies; — of salutation ka-bāuks 37.
Handle s. kab-za, lēibs, yu-ba.
Handsome mčar-pa, mādzesa-pa.
Handspike gal-ta.
Hang vb. a. (a man) *čar-la tāi-čo* W.; to — up skar-ba, dgar-ba; gel-ba; jyam-pa; vb. n. to — down jot-ba, slyan-ba.
Hamstring yed-ma.
Hank gru-pa.
Happen gyur-ba, byun-ba, on-ba.
Happiness dge-ba, skyd-pa, yyan; bkra-sīs.
Here it is: 275.
Hereis čos-lag.
Heritage nor-skal.
Hermit dyon-pa-pa; bdag-brtun.
Hermitage dyon-pa, ynas.
Hero kyö-pa.
Herean kai-ka, skyar-mo.
Hesitation tsam-tsim.
Hew zjug-pa, sgyog-pa; v. also cleave.
Niccough s. skyig-bu; ’i-bug, ’ig W.; vb. to — skyig-pa.
Hide s. ko-ba, ko-lpaqs, paugs-pa or -po.
Hide vb. a. skuin-ba, sbed-pa; to — one’s self, gab-pa, yib-pa, yu-sa-ba.
Hiding-place bsunks-sa.
High mto-po, mton-po; — and low drag-zan 261; — road, — way rgya-lam; ma-lam W.
Hill ri; v. sga‘i.
Hilt kal-za, lëibs, yu-ba.
Hinder vb. a. geys-pa, leys-pa; to be — ed togs-pa.
Hind-foot rkai-pa.
Hind-part mjug.
Hindrance geqs, bgegs, bar-chod.
Hinge s. sgo-iör.
Hlip s. (joint) sta-zür, dpuyi; (fruit) sib-si-la-lu Ld.
Hire s. rian-pa, vb. to — pyar-ba.
History lo-ryuis, bhyu-sul.
Hit vb. a. kes-pa, rgyab-pa, tugs-pa, sjug-pa, febs-pa W.
Hit s. dāq 148.
Hither tsur; — to sna-bad.
Hive s. tsan.
Hoangho rma-ṣu.
Hoarfrost bha-mo.
Horse nar-nar-po, dzer-po; to be — dzer-ba; ras-pa Ld.
Horeseness skad-gaigs.
Hoe vb. a. rko-ba.
Hog s. sjug.
Hoist vb. a. sjug-ba.
Hold vb. a. čan-ba, snom-pa, dzin-po; to — forth dzed-pa; to — out (suffice) kyed-pa; vb. n. rten-pa 213.
Hold s. rten; to take — of ju-ba. [413.
Hole s. ku’n, bi-gán, bi-yin W., bu-ga; miig.
Hollo interj. ka-ge; kye, kye-ho; W. wa!
Hollow adj. koi-stoi.
Hollow s. ku’n, sbug’s; the — of the hand skyor.
Holly sgon-brug.
Holy skal-lām, dam-pa; a — man, saint, skyes-bu dam-pa.
Homage s. bkur-ba, bkur-sti; rim-gro, resp. sku-rim.
Home s. kyim; to be at — kyim-du sdom-pa.
Homeless īnes-mēd.
Hone  s. dzēñ.
Honest  drān-po, čōs  drāin-po.
Honev  sbrān-rtsi, ran-si W.
Honour  s. bkur-ba, bkur-sti; sti-stain; ya-ša;  rim-gro, resp. sku-rim; grags pa, jūn-dūd.
Honour vb. a. bkur-ba, mēod-pa, rje-ba.
Honourable  btsun-pa.
Hood  s. tod-čēbs.
Hoof  rmig-pa.
Hook  s. kug.
Hookah (Turkish pipe) čī-līm; resp. čē-
Hoop  s.  šān.  [hōr C.]
Hoopoe  jūn-sūd.
Hope  s. re-ba; blo-ydēñ, blo-ytād; vb. to - re-ba.
Horizon  mtōn- khor.
Horn  rewa, ra.
Hornet  tin-gol-ma.
Hornless  kū-yā.
Horse  s. rta, resp. čib; black - ọl-ba;
- dung rta-tshans; - tail rta-rūa; - whip rta-lāg.
Horseman  rta-pa.
Horsehoe  rmig-lāgs.
Hospital  nad-kān, tshugs-kān.
Host  (number of men) dpūn,  pāl-po-če;  (army) dmog.
Hot  tsa-ba, tson; to be - tsa-ba; the -
the time of the day dmog 264.
Hour  ču-tsod 158; double - kyim 47.
House  s. kañ-pa; kyim; groñ; mkar; sdum-
pa C.; nān; - owner kyim-bdag; kyim-
pa-pa; - rent kañ-gā.
Household  jūs-mad; bza-mi 497.
Housekeeping  so-tsiś, so-tṣigs.

I pron.  na, nēd, nēd-rān  128, nīos 130, bdag-
nyid 268; I myself na-ran, nēd-rān.
Ice  dar, čab-bröm, gañs, kyags-pa.
Icecle  kyags-sdōñ.
Idea  du-ses; dnya-pa.
Identic  mi-yṇīs-pa  192.
Idiocrazy  nāñ  125.
Idle adj. le-lo-čan; kyān-kyōn 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-
ñān; bza-mēd; - humoured skyo-ba; -
looking spus-mēd; - luck rkyen; to be -
na-ba.
Illness  nad, na-ba, zug W.
Illusion  jōl-snañ, sgyu-ma.
Housewife  kyim-tab-mo, kyim-bdag-mo.
How  či  139; či-ltar, či-tsug, ya-zug, či-ne
Bal.; - much ya-tsūd; (či-)tsam.
However  on-kyan.
Howl vb. niu-ba; (of animals) nīr-ba.
Howling s. (of a tempest)  ur-sgra 500.
Hug vb. a. yinud-pa.
Hum s. di-rī-ri 252; ur-sgra 500.
Hum vb. rlog-pa.
Human  mii; - being skye-bo.
Humble adj. gus-pa.
Humbleness  yam-ba.
Humidity  bad.
Humours (of the body) v. nyes-pa 191.
Humming (noise)  ur-ur; - of bees di-
ri-ri, zi-ri-ri.
Hump, Hunch s. rinog; gye-pa.
Hundred  bynya.
Hungry  tlog-pa; bkres-pa.
Hunger  tlogs-pa, bkren-pa, bkres-pa.
Hunt, Hunting  s. kyi-ra.
Hunt vb. a. rion-pa, čor-ba, yṣor-ba.
Hunter  rion-pa, kyi-ra-pa, liūs-pa.
Hurricane  rlaun-tṣūb.
Hurry vb. grim-pa, rgyug-pa.
Hurry s. tsa-lib.
Hurt vb. a. ynod-pa skyel-ba, ynod-pa,
Kai-ba, tshugs-pa, tse-ba.
Husband  s. kyo, kyim- tbs, kyim-bdag-
dyes-pa,  dya-grogs; bdag-po; - and wife
(of couple) kyō-shug.
Husbandry  so-tsiś, so-tṣigs.
Husk s. lgan-ba, spun-pa, sbur-ma.
Hut s. Kū-tu, pu-lu, spyul-pa.
Hydrophobia  kyī-smyōn.
Hypocrisy  ka-ḥos; sgyu-zug; tṣul-čos.
Hypocrite  ka-že mi mtsunis-pa.

Illustrate  jörel-ba; to - by parables dpes
mthsom-pa.
Image  sku; molten - btags-skul.
Imaginse vb. a. go-ba, sgom-pa, dmigs-pa,
sems-pa; vb. n. snyam-pa.
Imbecile  glen-pa, han-lāñ W.
Imbibe  ḟibs-pa; to be imbibed tim-pa.
Imitate  lad-mo byed-pa.
Imitation  lad-mo; ḫag.
Immaterial (not existing)  dūs-mēd,
ỳogs-mēd.
Immeasurable  tšod-mēd, yžal-du-mēd-pa.
Immediate  jiral, jral.
Immediately  mod-tu, de ma-tog-tu 227.
Immoderate  tšod mēd.
Immoral  čoł-pa, mi tsiis-pa 445.
Impaired  nyams-pa.
Impart, bag-<pa.
Impartial, p'lyogs-méid.
Impartiality, nangam-pa-nyid.
Impeded, to be — kiu-pa.
Impediment, ngegs, gal-rkyén, bar-chid.
Imperative mood, ydam-po, dongs-pa-tig 265.

Imperishable, mi-jig-pa, rtag-pa.
Impetuous, mar-ma.
Impious, skal-méid; sdiγ-byéid.
Implements, ča-byad, ča-lug, go-ču, yo-byéid.
Impolite, gyón-po; very — ka-gyon-čé.
Imponderable, yszl-du-med-pa.
Importance, kag, gos, gal, do-gal, ytsigs.
Important, lči-ba, kag-can, gos-can.
Impose vb. a. (lay ou) gél-ba, skul-ba; (to deceive) brid-pa, ngo skor-ba.
Imposture, ngs-skö, sγγγ, no kog; rdzub.
Imprecation, nian; byad, byad-stems.
Impress vb. (on the mind) kon-du čud-pa; yeγδs-pa.

Improper, mi-run-ba.
Improve vb. n. gel-ba, tœn-ba.
Improvement, skyed.
Impure, skyγγγ-bro, na-dag-pa.
In prep. ná, nāi-γa.
Inattention, yjei-ba, yejei-pa.
Inattentive, mi-fgsgs-pa.
Incantation, sγγγs, yγγγ-sγγγs, yžuus.
Incense s. kun-du-su, gu-gul, bγγγ-ga.

Inch, sor-γa.
Inclination, yžu-su-ba, bag-γγgs.
Incline vb. n. (to lean) żeγδ-ba.
Inclined, to be — (disposed) sγγs-dag-pa.
Income, sλeb.

Incongruous, ya-ma-ziγō.
Inconsiderate, yžu-lam-can, blo-gros-med.
Inconstant, čol, mi-fsγsgs-pa, γyγur-ldγγγ.
Incorporeal, lus-med.
Incorrect, skγγγn-can.
Increase vb. a. sγro-γhγγgs-pa, sγon-pa, spél-ba; vb. n. rγγgs-pa, sγel-ba.
Increase s. skyed, non-kon.
Incredible, mi-srl-pa, γs-med W.; γlil.
Indecorous, nö-γa.
Indeed, de-ka yon 253, lγδ-med-pa.
Indefatigably, skyo-mi-sγγgs-par.
Indented, sγon-čon.
Independence, rai-dlbω.
Index, dkur-čag, glei-γzi; to.
India, rγya-gi, British — rγya-γi-li.
Indian, s. rγya-ga-rγγ-pa.
Indian rubber, γγgγγ.
Indicate ston-pa.
Indication, mγsγan-γnyid.
Indifferent, ston-pa; to be — to la mi lta-ba.

Indigence, gyōn, dbul-ba, ḩiγma-pa.
Indigent, dbul-po, dbul-γiγs.
Indigestion, zas ma žu-ba.
Indigo, raγγs; — colour miγmā.
Indirectly, zer-du, zer-nγa W.
Indivisible, mi-fgyel-pa.
Indolent, kγeγγγγ-γuγγ-an, rγγdγγγγ-baγγ-γaγγ.
Indubitable, γurγγγγ-ma-chag-pa, ydon-mi-zu, Induce shag-ba; [ba.
Indulge in vb. n. čaγγγγs-pa; v. also bag-med-pa 368.
Industrious, le-baγγγγγ W.; brtson-waγγγγγ.
Inexplicable, yγγγγ-yγγγγs; it is — to me rγγγγ-miγsγan mi γs γs or bsad mi nus.
Infallible, mi-nor-ba.
Infant, ču-ma-léon Ld.; pru-gu čuγγn-ba; — boy kyeu.
Infect, go-ba, bsγγγo-ba.
Inflammation, fγγγγγγ-pa; — of the eyes, miγ-nγγγγ (čé) W.
Inflame, dγγγγ-ba, pa, sγons-pa.
Inflection, dγnγ-γa-ba.
Inflent, skyel-ba.
Influence, s. dbaγγ, vb. a. skul-ba.
Inform vb. a. spru-ba, ton zer-ba C, hun tain-če W.
Information, man-nγγγ; hun W.
Infringe, γal-ba.
Infuse, jγγγ-pa.
Infusion, tγγγ-γi sman.
Ingenious, sγγγγ-γaγγγ-
Inheritance, skal-nor, nor-skal.
Inject, jγγγγ-pa.
Injure, tseq-ba, ynod-pa.
Injured, nyons-pa.
Injury, ynod-pa.
Ink, sγag-γaγγ; — powder sγγγγ-γγγγγ-
Inkstand, sγγγ-gon; sγγγγ-γγγγ C.
Inlet, tso-lγγγγγ C.
Inmate, nan-gi, mi.
Inn, γron-γān.
Inner, nan-gi, bγλλ.
Innumerable, γraγγs-med-pa; tsad-med.
Inquire, drγγγ-ba; to — closely žib-tu, dri-ba; to — rigidly γgαγγr-lγγγγ tain-če W.
Inquiry, brtγγγs-pa.
Inquisitive, rγγγγs-dov-gan.
Insane, smγγγγγγ-pa; to be — kγγγγγγ-ba, smγγγγγγ-pa.
Insanity, sγγγγγγ-γ-gyγγ.
Inscription, baγγγγ-gaγγ, yon-ma; žal-byan.
Insect, rγγγγγγ-drγγγγ-dan-pa; ba.
Insensible, kal-köl; to get — köl-ba.
Inseparable, mi-fγγγγγγ-pa, brul-med.
Insert, dzud-pa.
Inside, s. kon-pa, naγγγγ-roll.
Inspect, lta-ba, ngo byed-pa 91, žal-ta byed-pa 473.
Inspection, žal-ta.
Instance, dya; for — di-lte-ste, dper-nu.
Instant s. dar, skad, yud.
Instantly mod-la.
Instantaneous dar ỳév-gi; ỳral-gyj; yud-tsam-pa.
Instantaneously glo-bur.
Instead dod-du; tsab-tu, şul-du.
Instigate nār don-pa.
Instinct v. rān-bzin, v. šugs; sexual — rosta.
Institute vb. a, dzugs-pa.
Instruction bka-yadams, bka-nān; Krid; ŋal-ta; instructions spyud-mtšams 426.
Instructive krid-debs-su rān-ba.
Instructor mkan-po; instructress mkan-ma.
Instrument ča-byād, ča-lag.
Insult vb. ḷu-ba; ḷa-nā; tṣig rtsub (or nān) zer-ba.
Insurrection sde-krugs, krug-pa.
Intelllect blo-grōs.
Intelligence (knowledge) rgyus; (news) ča.
Intelligent sens-mkan, blo-rno-ba.
Intelligible krol-po; go-sla-ba.
Intemperate tso-d-mād.
Intend dgo-n-pa, dga-ba, ča-ba W., dod-pa; sens-pa; sio-ba 137.
Intent s. don, bsam-pa.
Inter vb. a, skān-ba.
Intercalary month zla-(ba)-söl, "da-ful" W. 491.
Intercessor no-čen 129.
Intercourse brel-ba 402; to have — dre-ba, ka-bsre-ba, sde-pa.
Interest s. (money) skyed, þar, bed; (concern) yu-wi-ba.
Interfere êa jug-pa.
Interior s. kog, koṅ-pa, naṅ I 301.
Intermediate bar 366.
Interpret grol-pa.
Interpreter skad-pa.
Interstice bar; drag-pa.
Interval bar-skabs, bar-fsam-ba.
Intestines rgyu-ma, loṅ-ka, loṅ-ga.

Into naṅ-du.
Intolerable mi-bzad-pa.
Intoxicated čaṅ-cem-ban 154, ra-ro-ba 521, zi-can W.
Intoxication bzi, ra-ro.
Intrenchment rags, þag-rags.
Intrigue s. gya-gyj.
Introduce dzugs-pa.
Introduction (preface) s눈-尕ro.
Inundate yyei-ba, lūd-pa.
Inundation ėn yam-pa, ču-nag, ču-rüd.
Inured v. sran-pa 580.
Invective smad-pa; tṣig.
Inveigh yše-ba, ka kye-če W.
Invent dmigs-pa-nas bzo-ba; bsam-blo or -wno byas-te spyud-pa; blo-tabs fṣol-ba.
Investigate lta-ba, lta-rtog byed-pa.
Invincible yzan-gyis mi tub-pa 234.
Invisible mi-snān-ba.
Invite dren-pa, ytan-dren-pa, spyan-dren-pa; sogs zer-ba.
Involuntarily ga-čād, (rau) dbaṅ-medu.
Inward naṅ-gi II 501.
Iron s. lcags; — ore lcags-sa; — slag lcags-dregs.
Iron adj. lcags-kyi.
Irreligious skal-mād, čos-mād.
Irresistible rgyol mi nus-pa.
Irritable rtse-reg-če 440.
Irritate *gog-non-co-če* W., tsaṅ bru-ba.
Isabel (horse) naṅ-pa.
Ischurry ču-gags 157.
Isinglass mya-spyin.
Island glin-prān.
Issue vb. n. sgye-ba, spro-ba.
Issue s. bu-rgyud.
Isthmus ču-bar, glin-lag-brél 541.
It pron. ko 42, de 255.
Itch s. (disease) rkoṅ-pa.
Itching s. gün-pa.
Itself pron. v. no 120; ḷuos-yi 131.
Ivory ba-so.

J

Jackal če-spyaṅ, dur-spyaṅ, wa-spyaṅ.
Jackdaw skψn-ka, čuṅ-ka.
Jacket keu-rte, ke-rte.
Jagged ēoṅ-čāṅ.
Jar s. rdza-bum.
Jaundice mig-sör; black — ḷsa-yā nag-po.
Jawbone mgal, ḷram-rūs.
Jealous če-rē, mig-ser-can.
Jealousy grām-sems, čaṅs-sdaṅ, mig-sör.
Jehovah ya-ho-wā.
Jejune lṭo-stoį.
Jelly (gelatine) ḷrig ḷrig C.

Jessamine kun-da.
Jesus ye-su.
Jest s. kru-pé, kṣul-ka, ḷa-saṅs, ga-za.
Jest vb. ku-ve byed-pa; rtse-ba.
Jet of water ču-mād.
Jewel rdo-rje, nor-bu, ṭra, ṭra; rin-po-če.
Join vb. a. sṅrig-pa, ḷogs-pa, sīd-pa, sbyor-ba, sbröl-ba, zwaṅ sdebs-pa; vb. n. sde-pa; to — (in singing) ram-bu ḷegs.
Joined sbyor-la, žor-la.
Joint s. þrol-mtšams 402; fṣigs 448.
Jointly skψn 28.
Joke s. ku-ré, ku-tal-ka, ku-sa-sag, ga-za.
Joke vb. rise-ba.
Journeyman las-grogs.
Joy s. dga-ba II 68; dga-bik, dga-tsor; òo-só, spro-ba II 337, brod-pa.
Joyful, to be — myu-ba.
Joyous dga-mo.
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Judge s. krims-dpon; district — yul-dpon.
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Jug éi-snod, bez.
Juggler sgyu-ma-mkan.

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King rgyal-pa, rje-bo.
Kingdom rgyal-kims, rgyal-kag.

Kiss s. o, u.
Kiss vb. o byed-pa, ka ytu-gs-pa, *ka lan-cê* W.
Kitchen bkuad-sa, yuos-kayi; tab-lsáni W., sol-lsan C.; — garden ldün-ra W.
Knag mdzer-pa.
Knapsack kab-ta-ka, kóm; ci-ka W.
Knead rdzi-ba.
Knee pus-mo; — joint sgyid-pa; — pan thá-ñá.
Knife gri.
Knit sê-ba.
Knock s. (the sound of knocking) tag-tag; there is a — tag-tag zer W.
Knocker yun.
Knot s. mdu-pa 273; mdzer-pa 463.
Knowledge rgyuns, rig-pa, sés-pa.
Known adj. rgyuns-yod-pa, ča-yod-pa; not — yul-med, rgyuns-med-pa, ča-med-pa.
Knuckle s.sor-tsiq; knuckles used as dice blon-mo.
Kunawar v. ku-nu 40.

Label s. byañ-bu, byañ-ma.
Labour s. las, resp. jriñ-las, bzo.
Labour vb. a. las byed-pa.
Labourer las-pa.
Laconic ka-njün, tsiñ-njuñ.
Lad byis-pa.
Ladder skul, ska-sk.
Lade (water) ču-ba.
Ladle s. tsum-bu, yzar-bu, ču-yzar, skyogs.
Lady jo-ma, bslun-mo; — of rank rje-ma,
col. sé-ma; young — sé-méspa W.
Lahul gar-za 67.

Juggelry ēprul, čo- ēprul.
Juice bful, rtsi.
Jump vb. frab-pa.
Juniper spal-ma.
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Kiss vb. o byed-pa, ka ytu-gs-pa, *ka lan-cê* W.
Kitchen bkuad-sa, yuos-kayi; tab-lsáni W., sol-lsan C.; — garden ldün-ra W.
Knag mdzer-pa.
Knapsack kab-ta-ka, kóm; ci-ka W.
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Kunawar v. ku-nu 40.

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Lad byis-pa.
Ladder skul, ska-sk.
Lade (water) ču-ba.
Ladle s. tsum-bu, yzar-bu, ču-yzar, skyogs.
Lady jo-ma, bslun-mo; — of rank rje-ma,
col. sé-ma; young — sé-méspa W.
Lahul gar-za 67.

Lair tsan.
Lake mtsé.
Lama bla-ma; Grand — bla(-ma) čen-po.
Lamb bu-gu, bu-gu.
Lame adj. zá-ba, žu-bo, rkañ-rdém.
Lamed grun-pa.
Lament vb. n. smre-ba, mya-nan byed-pa, čo-ne deb-pa.
Lamentation čo-he, o-dóñ.
Lamp mar-myé, sгрon-ma; oñ-gu, *ʒum-mar-pa* C., rkyon-tse W.
Lampblack sгрon-drėgs.
Lampoon s. sgo-yig.
Land s. (cultivated) klu-ba; (dry land) skam-sa; — owner žin-bdag.
Landlord (of a house) bra-mpon; — (of the ground) sgo-bdag.
Landscape sa-yndas.
Sandpiper sa-râd.
Lantern s. (coat-tail) greta; (bosom) pañ, resp. sku-paï.
Lard s. grod-tsul.
Large rgyas-pa, chen-po, rgya-chen-po, yais-pa.
Lark l. cè-ga, ló-ga; ca-cir Ld.
Larynx l. skol-mdad, ol-mdad.
Last adj. rjes 181, ta-ma 226, pyi-ma, rti-ma W.; — night mdùn; — will ka-čems, bka-čems; — year ka-nil, sna-lo, na-nil.
Last vb. n. sgo-ba.
Lasting adj. rtag-po.
Latch s. for-gyag, for-yya.
Late pyi-mo; later (subsequent) pyi-ma: to be late pyi-ba.
Lath le-can, pyam.
Lathe skor-spyâd.
Later pyi-ma.
Lattice dra-ba.
Laudable stod-os.
Laugh vb. n. dgod-pa, ryod-pa, bzas-pa.
Laughter gad-mo, ryod.
Laurel, — leaf *sni-tse lo-ma* W.
Law krims, bka-krims; to go to — *rin žu-cê* W.
Lawsuit krims, krim-sâys.
Lawyer krims-pa.
Lax adj. kyom.
Laxative s. bšad-smân.
Lay vb. a. snyol-ba, sngel-ba, bsnyal-te b扎-pa; *greens-pa; to — aside skynun-ba, *šrid-pa; to — on gel-ba, stad-pa; to — (to expend) skyag-pa, dzugs-pa; (to plan) god-pa; (to display) yel-ba; to — (to spread over) sgron-pa; to — up bkríba, bdag-pa.
Layman kyim-pa, gau-zag; mi-nag skyeb-bo 29.
Layman k. gau-zag; mi-nag skyeb-vo 29.
Laziness le-lo, le-lo-nyid.
Lazy le-lo-chan, kyai-kjon W.
Lead s. za-nyc, za-ne, ra-nyc; rin-di W.; — pencil yu-yia, bri-snyig.
Leaf lo-ma.
Leak vb. n. rdol-ba.
Lean adj. skam-sê, skem-po, žag-mêd.
Lean vb. (against) snye-ba.
Leap vb. mconn-ba, yâr-ba.
Learn slob-pa.
Learned adj. mkas-pa.
Learning s. rgya-pa, sses-pa.
Lense s., to take a — nyo-ba.
Lether s. ko-ba, ko-lpas, bse; — shoe ko-krdal; — sieve ko-tsaq.
Leave s. nyan-ba; — of absence bka-bkrol, dagons-pa; to take — v. yag 347.
Leave vb. jog-pa, yton-ba, bbor-ba.
Leaven s. zo-rW.; v. ru-ma 531.
Lecture s. glei-brjod, gleu-mo.
Lecturer srog-pa-po; — 's chair 'os-kri.
Leech s. krig-gei-bu W.; srim-bu pad-ma.
Leek srog-pa.
Left adj. yron-pa; — hand yron-ma; — handed yron-lag-byed-pa; gyog-pa.
Leg rka-pa.
Legaleze bkar-dogs-pa.
Legend sgrus.
Legendary tales rnam-tar.
Leisure loñ, med-ka; to have — cog-pa.
Lemon gam-bu-ra, sripad-pâd.
Lend yar-ba.
Length dkyus, ri-n-kyâd, skri.d.
Leopard yig; snow — ysa.
Leprosy riö, mdze.
Lessen vb. n. grib-pa; je-nyni je-nynbar gnyur-ba.
Lesson s. ka-ta, resp. žal-ta; rgyugs W.
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Letter (of the alphabet) yi-ge; (epistle) yi-ge, resp. bka-sog; — case yi-ge subs.
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Level vb. a. snyoms-pa.
Lever yso-mo.
Liar kram-pa, zog-can.
Libation mirod-pa, mrod-ston 166.
Libel s. sgo-yig.
Liberal mig-ydus.
Librate sgral-ba.
Liberty lar-pa, ran-dbân; to be at — cog-pa.
Libidinous sags-sred-can, ơdol-pa.
Librarian deb-fer-pa.
Library kun-dga-ra-ba; yig-kau.
Lick vb. ldag-pa.
Lid ka-kelos, ka-gab, ka-yed, ka-leb; čab-ma.
Lie s. rdzin, sob, šab-sob W.
Lie vb. (to tell a lie) rdzin smra-ba orbyed-pa.
Lie vb. (down) nyal-ba; to — with *fig-pa co-cê* W., bso-ba.
Life srog, fso-ba, yson-pa, fse 460; — long nam ăsoi bar-du.
Manufacture vb.n. гад-па, сгруб-па, био-ба, бзо-ба.
Manure s. луд; vb. а. луд ґтоң-ба.
Many man-по, du-ma, дпн, a good — га-чон; how? — ду; so — де-сьяд.
Map s. bkod-па, жи-бкод W.; *са-ть* C.
Maple yya-лб Сик.
March vb.n. грод-па, ґруб-па; to — about ґрин-па.
March s. ґкай-грос.
Mare ryod-ma, mo-рта.
Margin nos, zur, mtu.
Marigold гур-ким.  [бкств-р]
Mark s. rtags, мдшан(-ма); — of honour
Market тсон-дус; — place krom.
Marmot ґпи-ба, ґпи-ба.
Married adj. а, man or woman кьим-таб; а — woman bdag-tu byas-pai bud-med; to get — (both of man and woman) кьо-суж-ту ґан-ба 376; (of a woman) мгь-ги чун-мар ґед-па 159.
Marrow ґкан; ґб-бо-нй. spinal — клад-жьун.
Marry vb.a. (to take a wife) жьун-ма лен-па; (to unite in matroplany) кьо-суж-ту шлал-па.
Mars miг-дмн.
Marsh грам-па; ґдн.
Marvelous (м) мтшн-ба 456; v. also ya- мтшн-па 505.
Mask s. ґдн.
Mason ртшн-бю-па.
Masquerade ґаг-жан.
Mass s. (lump) гоун-по, (heap) ґпи-по, (bulk) лун, (multitude) ґрод-па.
Mast (flag-staff) дар-по-чэ.
Master mgon-по, мна-бдаг, bdag-по, дпон-.
Mat s. стан.
Match s. (equal) га-па, do; v. цар 156; v. ya 504; (lunt) па-тил.
Mate s. (companion) до-зла; ya-do W.
Material s. ргун.
Material adj. днн-чан, йдгн-чан.
Mathematician ртшн-па.
Matter s (substance) ргун, днн-по, рдн-чан, заин-чан; (in physics) бем-по, йдгн; (pus) чув-чан, чу-рннг, рннг.
Matter vb.n.; it does not — чан ми сто; what does it — چی تو.
Mattock ґлдр, ґтк-тсем.
Mattress ґбн-стан.
Maw йдгн-сюй, це-бдаг.
Maxim бкн-ртнг.
Meadow спан, спан-по, не-тнн, не-ма.
Meagre ґткен-па, ртл-па.
Meal (flour)  ýye.
Meal adj.  gyi-na, nian-pa, btsog-pa.
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Measurement vb.a. djal-ba, dpog-pa, tso'd dzin-pa, nyams-len-pa, yisor-ba.
Meat s. ëa, resp. skrum; za-ba, resp. bzer-pa; dried — skam-sain; and drink bza-btum; — jelly ëa-spyin; — pie mogy-mâg W.
Mecca ma-kâ.
Mechanic s. bzo-pa; mechanics' institution bzo-grâ.
Meddle ka jung-pa, te-ba.
Mediator bar-mi.
Medicine sman.
Meditate sens-pa, resp. dgois-pa, lta-ba, sgom-pa, bsam-mno byed-pa, resp. tugs-bsam yto-'ba.
Meditation sgm, sgm-pa, rnal-bjor.
Medley zog-pa-gog-jê.
Meet vb.a. tug-pa, oправ-pa, mjal-ba; vb. n. dzom-pa; to go too — ydun-dren-pa.
Meeting s. dja-ba, dzen-pa; — house dzen-kain, tso-gs-kain; — place dus-sa.
Melody mgur, dbyains.
Melon ga-gôn.
Melt vb.a. ju-ba, ëu-ba; melted, molten ëun-pa, ëun-mo; melting-spoon ëun-kyog.
Member yan-lag, tsigs 448.
Memorandum-book rjed-lo.
Memorial stone rjed-rdo.
Memory dran-pa.
Menace vb. gom-pa.
Mend vb.a. glan-pa.
Mendacious kram-sens-chân.
Mendicant adj. spran-po; — friar sprain-bân.
Menses, Menstruation krag dag-pa, zla-nsan.
Mention vb.a. god-pa; to be mentioned (in a book etc.) byun-ba.
Merciful snyin-rje-chân, resp. tugs-rje-chân.
Mercury (planet) lhag-pa; (metal) dinul-chu.
Mercy snyin-rje, tugs-rje.
Merc  ëa-zig.
Merely ëa-stag, ëa-dag.
Merit s. bsd-pa.
Merry krul-po, sens-spro-ba, spro-sens-chân; dga-ba, dga-mo.
Mesh s.ugu(s)W.
Mess (dish) skyun-rim, spags.
Message prin,  jirun, Ion, resp. bka-prin.
Mesenger po-nya, mi-snâ.
Metal zu-bai laims; cast — blugs-ma.
Metaphor nag-snyin, dran-dpe.
Meteor ke-tu.
Method ëo-ga, tabs, tsel, tugs.
Metropolis rgyal-sa, nêal.
Mewing s. (of a cat) mao-po.
Mid-day yun-ju, dgu, ydugs.
Middle s. dkyil, rked-pa, kons, gu, dwi, dbas, yâun.
Middle adj. bar-pa, bar-ma, brûn; — linger kun-ma, gu-mo, bar-mdzub.
Midriff mën-dri.
Midst s. kons, dbus.
Might mâu, min-tân, dbau, dbau-tân.
Mighty ka-drug, rgyas-pa, dbau-chân, btsan-po.
Migrate s. jio-ba.
Milch cow bson-ma.
Mild dal-ba, srum-pa, bsun-pa.
Mile dpog-tsad.
Milk s. zo, o-ma; sour — zo-ri W, ru-ma C; — fail zo-zô.
Milk vb.a. jor-ba, o-ma jor-ba, o-ma fsiv-ba.
Milky-way dgu-tsigs.
Mill s. rán-tag.
Millet kre, ci-tse.
Million sa-ya; ten — bye-ba.
Millstone kob.
Milt mên-pa.
Mind s. sens, blo, yul, nyams, snyin, snyams-pa; çe, resp. tugs; to have a — dga-ba, dud-pa; to keep in — dran-pa, yzo-ba.
Mind vb.a. lta-ba, ymner-ba byed-pa 194; never —! v. ëis kuan 141.
Mine s. kun, yter-kâ.
Mine pron. ñai 124.
Minister s. blon-po; prime — bka-blôn.
Mint (plant) dag-ci Lh.
Minute s. cu-sraân.
Minute adj. pra-ba, cib-pa.
 Miracle lhas, ya-ntsân.
Mirage dri-zai gron, miq-snyin.
Mischief skag, ëan; — maker bstan-skyi.
Miserable gyi-na, nian-pa, tr-ba, sdu-gsial-chân.
Miserly bker-ba.
Misery yjon-moïs-pa, zag-pa.
Misfortune bkar-mi-sis, rkyen, skyon, ëan, byar, byus.
Mishap gal-rkyen.
Miss s. (young lady) sem-chân W.
Miss vb. tal-ba, me kès-pa.
Missive s. bka-rgya, cê-don 160.
Mist na-baìn, rmgs-pa.
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Mistake vb. nor-ba, bīrul-ba.
Mistaken adj. bīrul-ba, bīrul-pa.
Mistress (instructress) mkan-mo; (head of a household) jo-mo, dpon-mo; (lady) btsun-mo 435.
Mix sde-ba, spel-ba 331, sre-ba; to be mixed with drep-ba.
Mixture spel-ma, shyor-ba II no. 2, 406.
Mock vb. fo, bsam-pa.
Mode (manner) skabs, stabs, tags.
Model s. dpe 327.
Moderate adj. būrī, tsod-can.
Moderately būrū-gis; ron-par.
Modest kan-man, kram-pa, dzem-bag can.
Modesty krel, krel-yod, krel-dzēm.
Mohammedan, Mohammedanism kla-klo.
Moisture bṣud, bad.
Moment skud, bs gañ, yud.
Monastery dpon-pa, ḍos-sā, grwa-sa.
Monday yza-zla-ba.
Money dūn, nor; ready — rmgs; smar-ba, smar-r kyān; — changer nor-bdag.
Mongol sogs-pa.
Monk grwa-pa, mgo-rēg, ḍos-pa.
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Month zla-ba; intercalary — da-fūl W. 51.
Moon zla-ba, zla; full — nya-rygas zla-ba; half — i.e. first und last quarter da-fīl W.; new — zla-nāy 401; waxing and waxing — ṇo, ṇos v. no no. 5, 129.
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More thag 600.
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Morning sīna-dro, sīna-mo W., naĭ-mo; the next — to-rānis, naĭ-par; this — da-nān; yesterday — ka-nān; — twilight skya-rēnis, skya-lād W.
Morrow, to — saĭ, ṣo-re W.
Mortal s. mī(i)-bu; adj. (perishable) zin-pa; mi rtug-pa; (deadly) srog-len.
Mortar (for pounding) meiğ; (short cannon) sgyogs; (cement) jem-pa, ka-lag W.
Most kun-las lhag or maĭ-po; v. also pāl-cêr 342.
Moth sng-pa.
Mother ma, resp. yun; 'a-ma; — in law sngug-mo; gyos-mo.
Motherless ma s dben-pa.
Mother-of-pearl nya-ṭyis.
Motion gub-ba, yyo-ba.
Motionless adv. ma yyo-ba, ma gub-ba, ma yun-par.
Motive rgyan.
Mould s. (form) par 323; (fungus) ḍam-pa.
Mould vb. a, gud-pa, ḍos-pa, ḍag-pa 274.
Mouldy ham-por cags-mkan W.
Mound dur-puñ 254.
Mount vb. žon-pa, resp. rīb-pa.
Mountain ri; — pass la; — pasture brog.
Mourn mya-nān byed-pa.
Mournful nya-nan-gyi; — songisky-glu.
Mouse s. byi-ba, tsi-ti; sa-bi-ilg W.
Mouth ka, resp. žal.
Mouthful s. ḍor-čiā, ḍor-iq.
Move vb. a, skyod-pa, sgu-ba, yyo-ba; to — to and fro yyei-ba 518; *sīl-če* W. (v. srul-ba 583); vb. n. rgyu-ba, gub-ba, resp. cags-pa 167; to — a little nur-ba 305; to — on ḍro-gu-ba; to — quickly to and fro gyu-ba 96; to — round skor-ba.
Mow rūa-ba, riab-pa.
Much drags, maĭ-po, rab; as — as go-taṁ W., tsam 430; so — ḍi-snyed, de-snyed; very — maĭ-drags, sin-tu maĭ-po.
Mucus snabs, lūd-pa.
Mud ka-lag, jīm-pa, ḍam, mer-ba, rdzab, dam-rdāb; — floor skyan-nūl.
Muddy maĭ-mūn.
Mulberry s-o-se.
Mule dre, dre-po, dre-mo.
Multiply vb. a, sgyur-ba, sgril-ba, sgre-ba, spel-ba, sgel-ba.
Multitude krod-pa, krom, dmag, yseb.
Murder vb. a, ysd-pa; s. ysd-yēd.
Murderer ysd-byēd.
Muscle (anatomy) sā, nya.
Muse vb. n. rtag-pa.
Mushroom sū-mo, mog-sa W.
Music rol-mo.
Musk gla-ṛtši; — bag gla-bai lte-ba; — deer gla-ba.
Musket me-dā C.; — ball rdū, vde.
Mushard ske-lṣel, skye-lṣel, yuns 512.
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Muzzle s. ka-mtūl, mtsūl-pa.
My pron. nai, eleg. bdag-gr, ned-kyi.
Myriad (cīg-) kri.
Mystic s. rgyud-pa.
Nail s. yzer, zer, pur-pa; a little — yzi-ru, yzer-bu; of a finger or toe sen-mo, resp. yug-sen, zabs-sen.

Naked syren-mo, yer-bu, rjen-pa.

Name s. mi-n, resp. mtsan.

Name vb. miu ytoqs-pa, skad-pa, yrag-pa, zer-bu.

Namely de-yani, de_an; di-lta-stc.

Nape lag-pa.

Napkin ka-jiyus, lag-jiyus, pan-feb.

Narcotic adj. smyo-byed.

Narrative s. lo-ryi-yus.

Narrow adj. jal-med, zein-med, dog-pa.

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Natural djos-ma, ma bcos-pa.

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Nimble skyen-pa; — footed skai-mgyogs-pa.

Nine nunn. dgu; ninth dqu-pa; nineteenth bcn-dgu-pa; nineteenth bcn-dgu-pa; ninety dqu-bcu; ninetieth dqu-bcu-pa.

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O

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One num. yeig, — at a time ljetig-yeig 144; — eyed mig-zar; — footed rkai-yeig-pa; the one — the other yeig ... yeig, yeig-po.
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Orderly adj. tsul-mlun.
Ordinarily rgyan, pal-čür.
Organ (of sense) dban-po.
Orifice ka, bu-ga.
Origin kuns, byun-kuns, go-ma, tog-ma, čags-tsug, rtsa-ba.
Originate vb. n. kru-ü-ba, čags-pa
Ornament s. rgyan, čun-po.
Orphan da-pa-rig.
Orthography dag-yig, yi-gei sde-sbyor, brda-snyor.
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Paddle-wheel sku-ru.
Padlock don-ba.
Page s. (waiting-boy) go-re-löi; sku-drni-pa, sku-mdun-pa; — of a book sogs-logs.
Pail zo-ba.
Pain s. (bodily) zug, yzug; yzer; (mental) mnyi-ri-sa 420, sdug-bsa-l 294; to take pains gru-ba, bad-pa; btsun-grus byed-pa.
Pain vb. a. skue-ba; to be punished yidün-ba.
Paint s. bson; vb. a. skul-pa.
Painter ri-mo-mkan.
Painting s. ri-mo, tan-ka.
Pair s. zuu, dor.
Pairing s. (copulation) šrig-pa.
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Palate dkan, rkan.
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Outcry grags-pa.
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Outside s. ka, yijir-rol.
Outside adv. yijir III 349.
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Overcome vb. a. tub-pa, non-pa; vb. n. sran-pa.
Overflow vb. a. yügen-ba; vb. n. lūd-pa.
Overhasty ha-či ni-sa-pa, ha-či myur-ves-pa.
Overseer skul-kun, do-dam-pa, mgo byed-pa mi.
Overshadow yeb-pa.
Overtake snyogs-pa, yug-pa.
Overthrow vb. sgyel-ba, rlog-pa.
Overturn vb. sgyel-ba, rtib-pa.
Owl yug-pa.
Own adj. rán-gi, nyid-kiy.
Own vb. (possess) bdog-pa, dba-ba; owning miña-ba.
Owner miña-blañ.
Ox glau, ba-glau.
Parrot  ne-tso.
Parsonimous  sri-ses-kau  W.
Parsley  yse-ra  C.,  sa-mi-tig  W.
Part  s.  ca,  ca-sas,  sab,  rnam-pa,  ka,  kag,  ya-sas,  thu;  in  (partly)  ca  dra  tsam;  at  equal  parts  ca-snyoms.
Part  vb.  a.  dral-ba;  vb.  n.  gye-ba,  bral-ba.
Partake  ca  tof-pa,  tof-ca  dzin-pa,  byo-skol  tof-pa.
Partaker  go-kan W.
Partial  (biased)  nye-rin.
Particle  (grammatical)  tsig-yrad.
Particularly  kyad-par-du,  moq-tu.
Partition  dbye-ba;  wall  cod,  bar-skya.
Partisan  pyogs-pa.
Partly  ca  tsam,  ga-sas;  v.  also  la-la  541;  ka-tig  34.
Partner  ka-ya,  ya,  ya-do  W.,  grogs,  zla-bo.
Partridge  sreg-pa.
Party  (part)  pyogs  352.
Pas  (in  dancing)  gom-pa.
Pass  vb.  n.  skyod-pa,  grul-ba,  rgyug-pa,  rgyud-pa,  gor-ba,  fal-ba;  to  away  kor-ba,  da-ba,  sbyod-pa  W.;  vb.  a.  (to  cross)  rgyal-ba,  zla-ba;  to  over  a  certain  space  da-ba.
Passage  (entrance  or  exit)  sgo,  lam.
Passion  caqs-pa,  dod-caqs,  bag-caqs.
Passport  bka-soq,  lam-yig.
Past  adj.  dsa-pa;  ages  sna-rol;  to  be  yol-ba.
Past  s.  skyo-ma;  vb.  a.  skyor-ba.
Pastry  kur-ba.
Pasturage  bzan.
Pasture  s.  neu-ysi;  land  ol-tan,  brog-yas.
Pat  vb.  a.  byug-pa.
Patch  s.  than-pa;  vb.  a.  than-pas  sdebs-pa,  glan-pa.
Patience  bzod-pa.
Patient  adj.  bzod-pa-can.
Patron  mgo-skyon,  mgo-drin,  mgon-po.
Pattern  dpe,  ma,  ri-mo.
Pauper  dbul-pinos;  med-po,  med-mo.
Pavement  skyan-nul.
Paw  s.  spar-ba.
Pay  vb.  a.  sprod-pa,  yal-ba.
Pay  s.  gta,  jogs.
Pea,  pease  sran-ma,  srad-ma.
Peace  zod,  dus-bde,  zi-bde.
Beach  ka-ta  ra,  kam-ba,  bun-chu  li.
Peacock  rma-bya.
Pebble  rdeu,  rde;  cu-rdø;  8ag-ma.
Pedestrian  rkain-tan-pa.
Peel  s.  kog-pa,  sun-pa.
Peel  vb.  a.  kog-pa  su-bal,  su-ba.
Peep  hole  s.  kun  578.
Peg  rto-pa,  yday-lu,  piur-pa.
Pen  s.  smyg-gu;  knife  smyg-gri.
Pen  vb.  a.  (sheep  etc.)  skyil-ba,  zgs-pa.
Penalty  rgyal,  sas.
Penance  dka-tub,  dka-spyod;  brul-zugs.
Pencil  yya-tig,  brij-smyug;  pir.
Pencil-cedar  sny-ga.
Penetrate  kyab-pa,  dzugs-pa.
Penis  mye,  spro-ba  C.
Penitent  adj.  dka-tub,  brul-zugs.
Pent-roof  car-skyabs.
People  s.  skyes-bu;  common  dmaus,  smad-riig.
Peppers  s.  po-bu-ri;  Guinean  yjer-ma  C.,  *nyer-ma  or  *tsan-te  or  su-ru-pan-tsul  W.
Peppermint  po-to-lii  W.
Perambulate  grim-pa.
Perceive  rtoqs-pa,  isor-ba,  yil-la  byed-pa,  rag-pa  W.,  rig-pa.
Perception  go-ba,  rtoqs-pa;  object  of  yul  513.
Perfect  adj.  grub-pa,  pun-tsogs,  pun-byun,  tsan-ma,  rdzos-pa.
Perfection  dnos-grub;  state  of  grub-pa.
Perfectly  tsun,  rdzos-pa.
Perform  byed-pa,  sgrub-ba,  bco-ba  W.,  spyod-pa.
Perfume  s.  spos.
Perhaps  gal-te-na,  gran;  su  ses,  ci  ses  W.
Peril  s.  nyen,  bar-cod,  krun-so.
Perimeter  ma-skor.
Period  dus-tsigs,  dus-mtsams;  ynas-skabs;  former  sion-rol.
Perish  siger-pa,  med-par  gyer-ba.
Permission  dyoirs-pa,  bka  yna-ma;  with  your  zu  W.  476.
Permit  bka  yna-ma;  to  be  permitted  cog-pa,  rui-ba.
Pernicious  san-pa,  ma-run-ba.
Perpendicular  gyer-lu  drai-po  W.
Perpetual  rtag-pa.
Perpetually  rgyun-du.
Persecute  smyg-pa,  ded-pa,  yse-ba.
Perseverance  yul  yois-su  mi  skyo-ba  or  mi  gyer-ba.
Persia  ta-zig.
Person  gan-zig.
Personal  dnos.
Personally  min-sum-du,  dnos-su.
Perspiration  riyul.
Pertinacious  mgo-mkregs-can.
Peruke  skra-tsab.
Perverse  go-log.
Perversity  yjig-cig-log.
Pervert  rlog-pa.
Pestle  yton,  dyog-tu  C.
Petting  adj.  nyen-nyo-va  W.
Petroleum — Polish

Petroleum rđo-snūm.
Petttcoat mo-gōs, sam-gōs.
Pewter akar-yāyā.
Philology spru-rig-pa.
Philosophy nān-don-rig-pa 527.
Philgum bāl-kun, bub-pa.
Phlegmatic nān-brnyud rin-ba; — disposition *bē-yu‘-dhal-wa* C. (lit. kes-
rynyud dal-ba).
Physician sman-pa; 'em-čí, 'am-čí; yso-
ba-po 500.
Piccolo-flute pred-glūn.
Pock vb. a. byed-pa; to — up sprug-pa.
Pickle s. skyn-rim. 
Picture s. bzo, zo, ri-mo; tān-ka, resp. žal-
tān; — of a saint bris-skū, sku-bris.
Piebald kru-bo.
Piece s. čag-krum, čog-dam, dam, rnā-
pa; a single — zwi 498; a small — kol-bu; to fall to pieces rdūb-pa.
Pierce biq-s-pa.
Piety krel; čos-la dga-bai sens.
Pig piag.
Pigeon yu-rōn, piag-rōn.
Pigtail ču-ti W., lčān-lo C.
Pilaw jūn-pa, jū-loa.
Pile vb. a. sgril-ba, bčer-ba, rtse-pa.
Piller byi byed-pa.
Pilgrimage, to go on a — mjal-ba.
Pill s. ri-bu.
Pillar ka-ba.
Pillow sna, snye-stān, snye-bōl.
Pin s. sū-pa, dzin-yūa C., zum-kāb W.
Pincers skam-cūn.
Pinch vb., the shoe pinches *kab-sa dam
dug* W. 297.
Piouse skal-ldan; krel-čan, čos-čan, čos-
sen-čan W.; čos-la dga-ba.
Piše gyan, gyen 74.
Pistol *me-da* C.; *ra-nu‘-bār* W.
Pit s. kiu, kiu-w, don.
Pitcher ču-snōd, ču-rodā, ben, rdza-bīm.
Pitchfork zor.
Pith ynd.
Pitable dman-pa.
Pity s. snyin-brtse-ba.
Place s. kag, sa, sa-kjad, go, yul-gru, yul,
yum, sa-ča, gvoi; to take — gyur-ba,
byun-ba.
Place vb. a. joeg-pa, bor-ba, dzus-pa;
to be placed kōd-pa.
Plague s. snyan, go-bai nad, go-bai vims;
nam-riṃs, riṃs-nād.
Plaid yzan-gōs.
Plain s. fok, ēs.
Plain adj. (without ornament) jam-sai,
snyan-med.
Plaintiff *tim ju-kon* W.
Plait s. lan-bu; vb. a. lan-bu sle-ba; yvud-
pa.
Plan s. bkb-lta, bkb-pa; vb. a. god-pa.
Plane s. piag-ste W.; vb. a. *piag-sté šrul-
če* W.
Planet yza 492.
Plank span, span-lēb.
Plant s. sio, rtsva; vb. a. dzugs-pa.
Plantain skyes-sldōn; ta-la
Plaster s. (in surgery) byor-smun.
Plaster vb. a. (to pave) skyen-nul byed-pa.
Plastering s. žal-ba 474.
Plate s. glegs, gra-ti Ld., ta-bag W.; tin —
la W.; iron — lčogs-tül.
Plate vb. a. čus yto-na 160.
Play vb. (to sport) rtse-ba, rtsed-pa; to —
on an instrument krel-ba, skrog-pa; to —
a trick ynd-pa skyel-ba.
Play-fellow rtse-griph, grogs-kuye
Play-ground rtse-sa.
Pleasant sdug-pa, yid-du on-ba; to be —
fad-pa.
Pleasantness kyer-so.
Please vb. a. dga-bar byed-pa; vb. n. v.
mkyen-pa 55; if you please zi 476; to be
please dyes-pa, bsod-pa.
Pleasing adj. dga-mo, bsod-pa.
Pleasure dga-ba, rtsed-mo, rye-rtse,
rtse-jo; snyin dga-ba or bde-ba; at —
ra-n-dgār, yid bzin-du.
Plebeian ma-rabs, jāl-pa.
Pledge s. rgyan, rta-ma, rts-pa.
Pleades smin-dryq.
Plentiful kriph, rgyas-pa, mod-po; to be
— dzom-po.
Plenty s. loins-sphód.
Pliable, Pliant mnyen-pa, mnyen-lēug,
lēug-pa.
Plough s. yсол; vb. a. ysol-mda dzin-pa;
rmio-ba.
Pluck s. (of an animal) snyin-lūn.
Pluck vb. sprug-pa.
Plummet za-nyei ytin-rdo.
Plump ltob; rom-po W.
Pock s. brum-pa; — marked mzas-rum-
rde-Ld.
Pocket s. čan-dā, dku-mda, kūd-pa; —
book yi-gei šubs; sam-ta, sab-dra; — fire
me-dug; — handkerchief na-či C., na-
pī W.
Pocket vb. a. kūr-ba.
Pod ga-bu, lgya-bi.
Poem rgy-rin; snyan-duags.
Poetry shel-sbyor.
Point s. tseg, nag-tseg; main — don, ma-
yī; to be on the — ča-ba; v. also las II
extr. 546.
Poison dug.
Poker yog-po.
Polecat suh-byi.
Polish vb. bdar-ba.
Polished adj. _od-can_.

Politeness ze-sa.

Pollute _ba-ga_.

Pollution grib.

Pomegranate šra-skùd.

Pomegranate se-brù, seu.

Pond rdziù.

Ponder sens-pa, resp. dgoins-pa; bsam-blo ytoin-ba.

Pool ču-kyü, lteï-ka.

Poor dbul-ba, póins-pa, njan-pa, gyi-na, _kas dmän, kas žän_; the poor people! smjù-n re-ýe.

Poplar _byar-pa_; ma-gàl W.; _psol-po_.

Popular _mon-žà-can W_.

Popularity _mon-žà W_.

Porcelain kar-yól, dkar-yól; — clay kampa.

Porch sgo-kán.

Porcupine _rgaï, byi-tur, yzig-mo_.

Pore _spu Klu-bu, ba-spu bu-ga_.

Porridge zan 486.

Portal sgo-kán.

Portion s. skal-ba, ēa 150, ēa sòs; tsod, thu 601; — of meat rgya-rí, sder-gán.

Position go 70.

Positive adj. dëos.

Possess, to be possessed of bdog-pa.

Possessing adj. _bèas-pa_ 146.

Possession, to hold in — _dzin-pa_ 465.

Possible glog, go-skàbs, rgyu, sa. Possible, to be — _sra-pa_.

Post s. (pillar) _ka-ba_.

Posters rkb, myug, ýum-ýiìn, _sul-pa_.

Postillion _rta-zam-pa_.

Postpone _bsol-ba, sriin-ba_.

Postscript _yain-skìyàr_.

Post-service _u-láy_ 499.

Post-station _rta-zùm_.

Pot s. _kog-ma, rdza-ma, þan-dil W_; — cloth _tsa-tsè-lês_; — house čan-kán.

Potato _skyi-ba, *kiyi-* C., *dha-ma, gya-dho* C. 78; _a-lu W_.

Potency _dbai_.

Potsherd _gyo-mo, čag-po_.

Pouch s. _rgyag-bu, kú-ga, káb-ta-ka Ld_.

Poultry _khyim-bya_.

Pound v.b. _tnai-ba, krum-krum byed-pa_.

Pour _lduug-pa, _byo-ba, _bo-ba_.

Poverty _poins-pa, dbul-ba_.

Powder s. _ýu-ne_.

Power _múa, mía-tán, mú, mís-pa_.

Powerful _rgyags-pa, _nar-ma, _bsan-pa_.

Powerless _dbai-méd_; to render — _dbai-med-du _söll-ba_.

Practice s. _lag-lèn_, resp. _yiyag-lèn_; lod-khyal W.

Practise vb. a. _sbyor-ba_.

Praise s. _sìag-yéòl_; v.b. _sìag-pa, stod-pa_.

Prattle s. _čol-čùn_.

Pray vb. n. _ysol-ba, žú-ba_.

Prayer _ysol-ba_; — _mill čos-kor, ma-ni-čos-kor_.

Preach _čos sgròg-pa_, resp. _čos-kyi sgròg-gleñ mzaud-pa_.

Precede _sön-du _gro-ba_.

Preceding _sia-ma, sion-_gro_.

Precept _bska-bsgos, bka-rtags, khrims, čos, _ydam-pa, bslab-bya_.

Precious _dkon-pa, yès-pa, vin-čen, rìn-po-cè_; the most — thing _dkon-méog_ 10.

Precipitous _yar-ba_.

Precisely _ran, kò-na_.

Preface s. _sion-_gro_.

Prefect _yul-dpon, mi-dpon_.

Preferable _bla_.

Prefix s. _sion-yúg, _yul-yig_.

Pregnant _sbrum-pa_; _sens-can dann ldan-pa_ 290.

Preparation _grabs, rgyu, sta-gön_.

Prepare _söm-pa, sbyor-ba_ I, no. 2,406; _bco_ W., _a-de-ba_ C.; _ča-ba_ 168; to — victuals for the table _yjø-ba, yhos-su byed-pa_.

Prepuse _mdun-pags, _dom-pags_.

Prerogative _don_.

Presage s. _sia-ìtíš_.

Presence, in — of _mdun-du, resp. spany-snar_.

Present s. (gift) _skyes, rten, žu-rten, resp. _ydzigs-rten, _kyos-pa, bya-dgà, sbyin-pa_.

Preserve vb. _skyon-ba, skyob-pa, sruin-ba_.

Press vb. _bkum-ba, bær-ba, glem-pa C., non-pa, tsir-ba, to — hard (in an inquest) _tsir tag _jhé-pa_ C._

Pressingly _nán-ysis_ 303.

Presume (arrogate) _kas-lèn-pa_ 34.

Pretty adj. _mèor-pa, sduug-pa, dga-mo_.

Preval _on _yug-pa_.

Prevent _gogs-pa, yéod-pa, zlog-pa_.

Preventive s. _srun-ba_.

Previous adj. _sion-_gro_.

Previously _sña-na, sña-gon, sían, sìor, sion_.

Price _gyù, lâi, rin_.


Prickling (pungent) _rtsul-pa_.

Pricks fastened to the feet for climbing mountains _rkañ-mdzer_.

Pride s. _na-rgyal, dregs-pa, yö-so, rlom-pa, rlom-sens_.

Priest _bla-ma_.

Priestcraft _chos-zog_.

Priesthood _dgo_-dun.

Primary adj. v. _rtsa-ba_.

Prime minister _bka-blön_.

Prince _rgyal-bu, rgyal-srds_.

Principal adj. _méog, ytsö-bo_; — part _mgo_.

Principal s. _mgon-pa, _go-dpon_.

Principally _ytsö-bor_.

Print vb. _par-du _debs-pa, par rgyab-pa_ W._
Printem par-pa.

Printing-office par-kañ.

Prison bston-kañ, kri-mun.

Prisoner bston.

Private, Privately syos.

Privilege s. ynañ-ba.

Privities doma, sba-ba.

Privy s. cbab-kun, ynañ-spyod.

Prize s. (reward) dyu-mtsan.

Probationer dge-bsnyin.

Proboscsis glian-md.

Proceed gye-ba, spro-ba; to let — gyed-pa vt.

Proclaim bka-bkod-pa, bka_ dogs-pa, srog-pa, sgryur-pa W.

Proclamation bka bkod-pa, bka btags-pa, bka_dogs-pa.

Procreate skyed-pa, bso-ba.

Procurer sgrub-pa, ynyer-ba, skyor-ba, osol-ba.

Produce s. log.

Produce vb. skyed-pa; to be produced cags-pa.

Product s. (sum total) brtsis-zin.

Professor mkphan-po.

Profit s. skyed, ke, kye, don, sprogs, yan-pa, yan-togs, bed.

Profitable druy, yam_dogs-pa.

Profound zab-pa.

Prognostic s. sia-ltas.

Progress s. skyed.

Prohibit cigs-pa, cegs-pa.

Project vb. a. god-pa; vb. n. tal-ba.

Prolong bsol-ba, sriu-ba.

Prolongation stod-ma.

Prominent, to be — tal-ba.

Promise s. cbad; vb. cbad-pa, cbu-ba, kaslen-pa, dam_sca-ba.

Promulgate srog-pa, rjod-pa.

 Pronounce don-pa, rjod-pa.

 Pronunciation lcogs, zer_lcogs, zer-tsul W., klog-tsul, rjoddbhayris C.

Proof s. mion-rtags, rtags, rgyu_mtsan.

Prop s. rgyab-rten; vb. a. skyor-ba.

Propagation sa-bon; dar-ba.

Propensiy bag-togs.

Proper diona 131; — place go; — time bsqai.

Property yon-tan, loins-spyod; — left syl 561.

Prophesy vb. tluu ston-pa.

Prophet tluu-ston-pa.

Prophetic sight mion-sos, od-ysal, resp. ttags-mkyen.

Propitious bkra_sis-pa, dge-ba.

Proportion tig-tsul, byad.

Propound rjod-pa, ston-pa, cbad-pa.

Proprietor bdag-pa.

Prospect (likelihood) no 129, ca 151.

Prosperity bkra_sis.

Prosperous ynañ-can.

Prostitute s. 'byon-ma, smad-tsoñ-ma.

Protect skyob-pa, gels-pa, sruñ-ba, skyabs byed-pa.

Protection skyabs.

Protector skyabs-myon; gyro-skyon, mgo_dren, myon-po; — of religion cbos-skyon 31.

Proud keña-pa, grags-can, rgyags-pa, dregs-pa; to be — snyems-pa.

Proverb ka-dpe.

Provide shyor-ba, yol-par byed-pa.

Provided with (having, possessing) ca 188, bstan-pa 290.

Province kag, kul, sde, sde-srid; yul-sgyal-par.

Provincialism gros-tsi.

Provisions rgyags; srog-vtlos, resp. blos; store of — ytal-so.

Provoke nyams bru-ba, sna bru-ba.

Provost dge-bskos.

Prudent mkhas-pa, gruñ-ba, rgyod-pa, sgrin-po.

Prune vb. grun-pa.

Ptarmigan goñ-mo.

Public s. yul-pa-rnas 513.

Publication bkar-btags-pa, bka bkod-pa, rgyam-pig.

Publicly mion-sum-du.

Publish bkar_dogs-pa, sgycur-pa, srog-pa.

Puddle s. cbu-kjul.

Puff s. (ostentation) yus 513.

Puff-ball tso, pa_ba-dgyo-dgyo.

Pull vb. a. dren-pa, fen-pa; to — drud-pa; to — down snañ-ba, rbya-pa, rjal-pa; to — off surn-ba; to — out byin-pa, gog-pa.

Pulpit cbos-kri.

Pumpkin gon, cbu.

Pungency ber.

Pungent ber-can, rtsud-pa, tsa-ba, tsan-te.

Punish jyun-pa, cbad-pas yod-pa 155.

Punishment cbad-pa, kral, gu-sir Ld., god, dgra, lan 548.

Pupil (scholar) mkhsan-bu; slob-ma, slob-prug, slob-bans, bu-slob.

Puppy cbu-gu.

Purchase vb. nyo-ba.

Pure dañ-ba, ytsañ-ba, tsans-pa; lag-mo W., ysal-ba, dba-mo, lhad-md.

Purgative s. bsal-sman.

Purge vb. bsal-ba.

Purity ytsañ-ba.

Purpose s. dgos-pa, don; on — brtsis-par.

Purpose vb. dgos-pa, sens-pa.

Purposely cbad-du.

Purr vb. a. nying-po, v. ma-nil.

Purse s. sgyi, sgyi_yu, sgye-mo.

Pursue rjion-pa, snyigs-pa, dell-pa.

Pus (matter) cbu-rnag, rnañ, cbu-sor.

Push vb. a. rdegs-pa, sphyi-ba, sgy-pa.

Pustule sbrun-pa.
Put vb. a. bkan-pa, god-pa, jug-pa, jog-pa, bor-ba W.; to — astride (e.g. in embarking) skyon-pa; to — down grem-pa, grol-ba, sgyul-ba, jog-pa; to — in or into sgyon-ba, eud-pa, jug-pa, teg-pa, dzud-pa; to — in order sprig-pa; to — off bud-pa, bslol-ba; to — on gebs-pa, gon-pa, resp. ysol-ba; to — together snol-ba.

Putrid rul-ba.

Putty s. bag-sbyin 364.

Quadrangle dkyil-kor gru-bzi-pa.

Quadrate s. ka-gaü; adj. ka-gaü-ba.

Quadruped rkai-bzi-pa.

Quail s. big-bi-tig W.

Quality cos-niyid; good — yon-tan 516.

Quarrel s. ka-mču, dzii-mo, hab-sa, risod-pa.

Quarrel vb. krug-pa, ryol-ba, gran-pa; quarreling words gran-tsug.

Quarrelsome, — temper gran-sëms.

Quarter of the heavens sgyogs 352.

Quarters ynas, ynas-tsan C, brai-sa W.

Quartz chag-dkar.

Queen rgyal-mo; — consort bsun-mo (rgyal-poi).

Question s. dri-ba, žu-ba.

Queue (pigtail) léaⁿ-lo C, ču-ti Ld.

Race s. (generation) mi-sná, rabs.

Race s. (contest in running) bañ 364; to run a — dkyu-ba.

Radish la-jug, qui-la-jug.

Rafter leam, gral-ma.

Rag hrul-ba.

Rage vb. n. ŋam-pa.

Ragged adj. cad-po, hrul-po.

Rail s. lag-rgyugs 541.

Rain s. car, car-pa; — cloak car-këbs; — water car-ču.

Rain vb.n. car bøb-pa, it rains car bøb W.

Rainbow ja, ja-lson.

Rainy car-can; — season car-dus.

Raise sgren-ba, don-pa, ker-ba, sgyar-ba, dzugs-pa, bzin-ba, sen-ba, slon-ba.

Raisin rgyun-grod, rgyun-brim.

Rake s. (gardening) ka-yzę W., rgya-yzę C.

Ram s. lug-tug.

Ramble vb. kjam-pa, kor-ba W.

Rampart kor-yug.

Range s. (row) gral, rim-pa; — of vision mton-kor, mton-ma.

Range vb. n. rgya-ba, grim-pa.

Rank s. go, go-paⁿ, go-sa, go-gral, go-grás, rigs.

Ransom s. blud, blud, blud-tsab; blud-pa; vb. a, blu-ba.

Realm kms; rgyal-kms 132.
Reaper via-ba.
Reaper žin-mkan.
Reaping-hook zo-r, ruqa-zor.
Rear vb. (bring up) srel-ba, yso-ba.
Reason s. (intellect) blo, blo-grôs; (cause) ruqa.
Reasonable tsul-mthun 450.
Rebel vb. no-log byed-pa 553, *gyab-log 'jhe-pa* C.
Rebel s. no-log-mkan.
Re-bound, to be — skye-ba 38.
Rebound vb. n. jar-ba.
Rebuke s. bka-bkyön, bryjad-kag; vb. a. bryjad-kag byed-pa.
Receipt prod-ožin, zin-bris.
Receive len-pa, resp. bzes-pa; tob-pa; rjes-su ožin-pa.
Receptacle rten no. 2, 213.
Recite skyor-ba, sgra-pa.
Reckon (count) rtsi-ba.
Recline bkyed-pa, spyê-pa.
Recommend sngag-pa; stod-pa.
Recommendation, letter of — mthun-o¿brug-gyi yi-ge.
Recompense s. rian-pa, ynaï-skyin, bya-dga.
Recompense vb. a. brian-pa.
Reconcile vb. a. shed-pa; to — one's self ko-tlag yed-pa.
Record vb. god-pa no. 5, 95.
Records s. deb-tér, yiig-ča.
Recover vb n. tso-ba, pyêr lan-ba.
Recreation skyo-saús; yeoïs-pa W; to take — rtsu-ba; skyo-sain-lu gro-ba, resp. byon-pa.
Rector go-dpon C.
Red dmar-po, dmar-ba; light — dkar-dmar.
Redem grol-ba, blu-ba.
Redeemer skyals-mgon.
Redemption blud-pa.
Reduce (the wages) yed-pa.
Redd dem-ba; — pen smug-gu, smyi-gu; *di-nying* W.
Reel vb. n. kiyom-pa, kyor-ba.
Reflection (consideration) sgom, rtog-pa.
Refuge skyals-yiias.
Refuse s. gal-ö.
Refuse vb. dlor-ba, mi ynaï-ba.
Regard vb. a. yziig-pa; to — as dgoïs-pa; as regards dbaïn-du byas-na; — la 540.
Regard s. to have — to lta-ba I, no. 3, 216.
Regardful yeâi-pa.
Regent rgyal tsôb 109; sde-srîd, srîd.
Region kams, glûn, ljoïs, sa-pøjûs, yul-pøjûs.
Register s. dkar-čag; to.
Regular tsul-can.
Reign s. rgyal-srîd.
Reinforcements dam-tsôgs snon-ma.
Reins (of a bridle) sram-skyûgs, sram-mða.
Reins (kidneys) mkal-ma.
Reject spoi-ba.
Rejoice vb. n. dyá-ba, resp. dgyes-pa; mgyu-ba, rjes-su yraï-ran-ba 182.
Relate vb. u. skaid-pa, ŋad-pa, snyaïd-pa.
Relation (kindred) bryjug; nye-du, nge-brîl; (reference) rgyud.
Relative s. (kinsman) yuen, yyen, yyen-bsês.
Relax vb. a. gled-pa.
Release vb. a. grol-ba; to be released grol-ba.
Release s. blud-pa, far-du jug-pa.
Relic riñ-boré 573.
Religion tös, tös-lugs. Religious tös-kjî; tös-la dyá-ba; krel-can W.
Religiously, to live — tös byed-pa.
Reluctantly nam-sûgs Sch. Rely rten-pa.
Remain dug-pa, dzugs-pa, tbs-pa.
Remainder tbs-ma, thag-ma.
Remains (dead body) o.l.
Remedy s. yyen, rdzas, yso-byêd.
Remember dgoïs-pa, dran-pa, rjes-su dran-pa; yid-la byed-pa; ñes-pa 128.
Remind yid skul-ba.
Remove vb. grol-ba, sgröl-ba, byïn-pa, sbyoï-ba.
Rend yed-pa, dral-ba, yig-pa, kral-ba.
Renounce spoï-ba.
Renown graigs-pa, snyan-pa.
Renowned graigs-pa-can, graigs-can, sgra-cê.
Rent adj. èad-pa; to be — gäs-pa.
Rent s. (fissure) râl; (house-rent) kai-gla.
Repair vb. a. yso-ba.
Repay jaïl-ba, ysoï-pa.
Repeat skyor-ba, sgrö-ba, stud-pa, ldab-pa.
Repent yod-pa.
Repentance yod-pa.
Repertory tbo-yeï.
Reply s. ka-lân, lan; vb. lan debs-pa, glon-pa.
Report s. (of a gun) sguí; (rumour) *slo-*bêlo W.
Representative s tsaï-ba.
Reprimand s. bka-bkyön.
Reprove vb. a. ço drei-ba, smad-pa, smad-ra yton-ba.
Reproach vb. s. bryjad-kag; smad-pa.
Reproduce skyed-pa.
Reproof smad-pa.
Repulse vb. zlog-pa.
Reputation graigs-pa.
Request s. žu-ba, ysoï-ba; vb. žu-ba.
Require bzhed-pa 484.
Requisite s. das 156; requisites rdzas 468.
Requital ka-lán, bras-bu.
Rescue vb. a. sgrol-ba, skyob-pa, skyabs byed-pa, far-bar byed-pa.
Resentment kon-pa.
Reserved adj. gya-ma-gyu 73.
Reside bzhugs-pa.
Residence kāb, rgyal-sa, yzi-ma.
Reside ro.
Residuum tshigs-ma.
Resign kō-tāg y consolidate.
Resin tai-cu.
Resist ryol-ba.
Resolve lo-na twi-se W.
Resolve vb. n. (decide) bygro-pa, tag-yo-d- pa.
Resound krol-ba.
Respect s. bkur-ba, bkur-sti, sku-rim, gus-pa; jī-dui, srī-ū; to pay one's respects rje-sa or zē-sa byed-pa; best respects! žu 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 rnyab-pa daig byin-pa.
Responsibility kag.
Rest s. (remainder) mta, bus-ma, lhag-ma.
Rest s. (repose) sti-ba; vb. sti-ba; nāl yso-ba 127.
Resting-place lam-stēgs.
Restless dang mi tsugs-pa 459.
Restore yso-ba.
Restrain s. gug-pa; jun-pa; to be restrained — dbug-pa rgyur-ba.
Restrict vb. *skar-tāg tai-cu* W.
Retain skyel-ba, rje-sa-pa 94, sbyun-ba 119.
Retaliation rnam(-par) smin(-pa); lan 543.
Retinue kār, kor-yog, kor-dab; žabs-pyi, slas.
Retribution gus-bru 400, la-yogs 541; lan; doctrine of — byog-skāl 89.
Return vb. a. lan byed-pa, lan jal-ba; to — an answer gdon-pa; vb. n. kōr-ba, log-pa, rgyir gmo-ba.
Revenge s. drugs, lan; to take — *dug* or *lan kor-cu* W.
Revere mos-pa.
Reverence sku-rim, gus-pa, bskyen-bkūr, bγag-yod(-pa), že-sa.
Reverend (title) rye-btsun, btsun-pa, dhu-rje.
Reverse s (side opposite) rgyab-lōgs; (contrary) zlas-pyi-ba; bslag, go-xlöd, go-löd.
Revile vb. a. smad-pa, yse-ba.
Revise vb. a. sgjur-pa, lta-ba.
Revision žal-ta 473.
Revolt vb. gya-löd byed-pa, ŋo-löd byed-pa.
Revolver *raw-bar dgu-rag* W. 523.
Reward s. rīan-pa, sug; vb. rīan-pa.
Rheumatism grum-ba, grum-nād; grum-pa W., *zer-nē* C.
Rhododendron ba-lu, da-lī.
Rhubarb ṣu-ču, la-ču.
Rhyning adj. zun-lān.
Rib rtsi(b)-ma.
Ribbon čiā-ba, leb-ma.
Rice bras; boiled — ″bras-cān; parched — ″bras-yos.
Rich adj. piny-pa; — in rgyas-pa, dzom-po.
Riches s. dkor, nor, dbyg(s), byor-pa.
Rick pūb-rags.
Riddle s. (enigma) ldem-pa.
Ride vb. (on horseback) rṭa-la žon-te gmo-ba; (in a carriage) sīn-ta-la žon-te gmo-ba.
Riding-beast žon-pa.
Right adj. (right-hand) yyas-pa; (not wrong) drai-pa, gos-pa; all right! tsaī-grig; — measure ṣag-ṭsas; to be — grig-pa, rnam-pa.
Right s. šrims 50.
Righteous ḍos-draiz-pa.
Kim kyad-mo.
Rind kog-pa.
King s. a-la; — dove ku-hu; — worm ke.
King vb. a. (a bell etc.) krol-ba.
Rinse bsal-ba.
Ripe adj. smin-pa.
Rise vb. n. (to get up) ldan-ba, la-ba, kar or ker-la-ba, resp. bṣegs-pa; (as the sun) farg-ba; (in the air) ṣag-pa; (to come forth)-bar-ba, byin-ba.
Risk s. nyan, bar-ḥod.
Risk vb. a. skyel-ba, sdo-ba, blos-yton-ba 385.
Rival s. šran-zla.
River ču, bab-ču, ēkla-d, ēk-ba, rtsan-po 443.
Rivet s. šrel-mtshams.
Rivulet ču-ṭran.
Road lam, sūl, sūl-lām, gmo-sa; — book lam-yug.
Roam kōr-ba, rgyo-ba, grim-pa, yar-ba.
Roar vb. n. ḍro-ga, mu-ba, ldār-ba, na-ro sprog-pa.
Roar, Roaring s. na-ro, nar-skad, ur 499.
Roast vb. a. rīod-pa, sre-ga-pa.
Roast-flower tsham-pa.
Rob s. ḍro-ga, *kog-te kye-r-cu* W.
Robber mī-sār.
Robbery ṝom, bṣom-pa.
Rock s. brag; — salt rdo-tsa-wa.
Rock vb. n. kyom-pa, dpyan-ba; vb. a. dpyan-la yton-ba 238.
Rod ṣlag, bsam-ma, bskyen-ku.
Roll s. gril, kor-lo; paper — sgo-gril, sgo-ril W.
Roll vb. a. *sgril-ba, sgre-ba; to — one's self *kri-ba, *gre-ba; vb. n. *litir-ba; the rolling of thunder *lal-ri-ri.

Roof s. tog.


Root s. ba-fag W.; *rtsun-ba, *rtsad.

Root up vb. a. *rtsad-nas ychod-pa.

Rope sprogs, taq-pa.

Rosary *piren-ba.

Rose se-ba, yse-ba, bse-ba.

Rose-coloured dkar-rgyaa.


Rouge skgé-tsós.

Rough gyon-po, rtsub-po, rags-po, rtsiun-ba.

Roughness nbd 126.

Round adj. kor-kor; kyir-kyir W.; gor-mo, sgor-mo; zhum-pa; ril-ba; to make — sgon-ba; to be made — sgril-ba.

Round about adv. kun-nas, *pyogs bžir.

Round s., the — of transmigration *kor-ba 58.

Round vb. *kdrog-pa; *sañ skul-che W. 23.

Rove sgrin-pa, rgyu-ba.

Row vb. skya rgyab-po.

Row s. (series) gral, rim-pa.

Row s. (fray) sgral-mo, sdiin-mo.

Royal rgyal-poi; — family rgyal-rigs; — residence rgyal-sa.


Rubbish *gal-ro, *rlo-ro, sa-ro W.

Ruby pad-ma-ra-ya.

Rudder skya-munj.

Rude *kob; rtsun-ba; gyon-po, very — ka-gyon-che.

Rugged ytsaín-ytsan, rtsub-pa.

Ruin vb. a. *gurl-pa; to be ruined *jig-pa.

Ruinous goy-pa.

Ruins s., a house in — kaín-rul, kaín-yog.

Rule s. (regulation) krim 51; (special direction) spyun-mdams 456.

Rule vb. a. *god-pa, dban sgyur-ba or byed-pa.

Ruler (governor) múa-bdag; dban-po; srid; (instrument) tig-sin.

Rumination (chewing the cud) skyug-ldàd.

Rumour s. srag-pa, ylam, bsd-pa; *zer-ke* C.; tsor-le W.

Rump byan-kog.

Run vb. *ryug-pa, *čor-ba; to — *kyam-pa; to — (flow) off rdo-lba; to — a race skyon-pa.

Rupee *dün; kyir-mo Ld. gir-mo 68, gormo W.; Tibetan — *wo-tan* C. 145.

Rupture *čag-láad.

Rush s. (reed) snyug-ma.


Russia snyug-ser.

Russian s. snyug-ser-pa.

Rust s. bsra, *ya, lčaqs-ya.

Rut s. (track) mal, sul.

Sable s. bka-blön sram W., brag-sram W.

Sack s. *piil.

Sacrament dam-bda 250.

Sacred dag-pa.

Sacrifice vb. a. mchod-pa 166.

Sacriligious, — ceremony sku-rim 22; — feast mchod-ston.

Saddle s. sga, rta-sga; — cloth ka-le, sga-kebs; — girth glo W.

Saddle vb. a. sga bstad-pa, resp. čibs-sya bstad-pa.

Safe adj. btsan-pa, btsam-po.

Saffron gur-khim; ka-che-skyes 36.

Sagiantelope sgya-ra.

Sail s. dar, *gyor-mo.

Sail vb. gru-la zon-te lam-du *gro-ba; v. also rgal-ba 103.

Saint grub-tob 78; skyes-bu dam-pa 31; rnal-bhyor-pa 315.

Sake, for the — of yjir 351.

Salt ammoniac sgya-bsa; tsya-tse C.

Salary *pyogs.

Salt s. tsha, lan-tsha; vb. a. tsha *debs-pa.

Saltpetre ze-tsha, so-ra.

Salutation *pyog.

Salute vb. a. *pyog *tsal-ba, *bul-ba or byed-pa.

Same adj. nyid; at the — time yeig-car; of the — kind yeig-po, yeig-yeig W.; and the — yeig; the very — de-ko-na, deka; de rai, de-ka rai.

Sample bsd-pa.

Sanctuary mchod-ynas.

Sand *bye-ma.

Sandal-tree tsan-dan.

Sandston nu-ga-ri.

Sap s. bsd, ku-ba.

Satiate *grau-ba.

Satisfaction skau-yso.

Satisfied tsim-pa.

Satisfy vb. a. *grau-ba 98; v. norn-pa 130.

Saturday. Saturn *ya-spen-pa.

Sauce skyug-rum, spags.

Sausage snyug-ma.

Save vb. a. (deliver) sbyabs byed-pa, skyon-ba, sgrul-ba, skyol-pa, *bsis-pa, sruin-ba; (lay up) sri-ba 581, *pa-ba 340; to be — d lar-ba 290.
Shining (bright) čem-me-ba, čem-me-ba; krel-krot W.
Ship s. gru, gru-bo, yūns; — master gru-
Shirt s. myo-kār I.d. [upon
Shiver vb. s. jut-bo.
Shoe s. tham; soft — ba-bu; — of plaited
straw bu-lu; — strap tham-sgróg.
Shoot s. lčug-ma; vb. n. kruit-ba; vb. a.
šien-pa.
Shooting-star ke-tu, skar-mdā.
Shore gram, skam-sa.
Short tui-bo; in — sgril-bas 120, mndor-na
273; cf. also zur-tsam 489.
Shortsighted mig-rgyan-biù.
Shoulder s. dpun-pa, prag-pa; — blade
sog-pa.
Shout vb. graps-pa, sgrog-pa.
Shovel s. kyem; coal — me-skogs.
Show vb. a. ston-pa, ṅom-pa, s Higgins-pa.
Showman lṭad-mo-mkan.
Shrewd mkas-pa.
Shrine rt'en.
Shrink vb. n. (to be contracted) kum-pa,
(to recoil) žem-pa, čum-pa.
Shriveled, Shrunken, kums-pa.
Shudder vb yya-ba.
Shun spon-ba, žem-pa.
Shut vb. a. (a door) ygeys-pa; (the eyes)
žum-pa; — off or out ygeys-pa; to
— up skyl-ba, sgyoù-ba.
Shuttle don-pa.
Shy vb. n. (of horses) drog-pa.
Shy adj. drog-can.
Sick nād-pa; v. also yi-ga čūs 508.
Sickle zor-bo, rgya-zör.
Sickly nād-bu-can.
Side s. logs, no, ūnos, ēogs, dabs, rol 536,
kīl-ma; (of the body) dkū, ḣolg, ḣöl,
gram, (direction) ḳyogs 352.
Sieve riags-tsags.
Sigh s. ḳog-sleugs W., sugs-nār, sugs-rin.
Sign ᴨ lad-mo, snān-ba, mlòn-snān. s
Sign s. rgya, resp. ḳyag-rgya; mtsan-ma,
māśan-nilj, rgya-mtsan; rtags; brda 297.
Signature rgya-ṛtags.
Signification don.
Signify v. yin-pa 510.
Sikim bras-bjōns.
Silence čem-mé-ba.
Silent, to be — ka-rog-pa; ča'n mi smra-
ba.
Silk dar, gos; — cloth za- ḳog; — thread
gos-skids; silks gos-čēn, col. go-šēn.
Silk-worm dar-srin.
Silver s. diul; — in bars gag.
Similar ḳra-ba; *tgsog-se W.
Similitude dpe.
Simple ḣygya-pa.
Simultaneously yēig-car.
Sin s. sdig-pa, nyes-pa, nyon-mois-pa
skyon, sgribi-pa; heinous — rme-ba 425;
deadly — mtsams-med-pa 455.

Since adv. (ever since) dzis-rte; conj. pas.
Sincere drai-po.
Sinew cu-ba.

Sinful sdiyc-can, skyon-can.
Sing glu len-pa.
Singing Singing me-yuzb.

Single adj. (separate) yig-ca, yig-pa 144;
yng-ma, rkyi-pa; (unmarried) kyo-med;
swa-med — combat kru-ga, dzu-mo.
Sink vb. n. rgyu-pa, nub-pa. byin-ba.
Sinner sdiyc-po, sgribi-pa.
Sir yts-o-bo 434; sa-heb. col. sâb 571; 'a-jô 603; dear Sir bzhin-bzai 488.
Sister srin-mo, mied, resp. team-mo; elder
— a-cê 603; younger — nu-mo 306.
Sit sdiyc-po, resp. bzu-ga-pa; dug-pa, kod-pa;
sitting cross-legged skyil-kru'n 27.

Site mal.
Situated, to be — towards lta-ba.

Situation ynas-skabs.
Six num. drug, sixth drug-pa; sixteen bu-drug, sixteenth bu-drug-pa; sixty drug-
ù, sixtieth drug-çu-pa.
Size ê-kyad, ê-chu, tsa'd, boi, kyon, rgya.
Skeleton kea-rus.

Sketch s. bhod-pa; zur tsam bsdu-ba 489.
Skillful mkas-pa, sgrin-pa, tabs-ès-pa;
tabs-tan W.; skyen-pa, skyani-pa.

Skill yogn-srul.

Skin s. pags-pa, ko-ba.
Skirt s. gos-sqab, gos-mta, tu-ba.
Skull sdb-pa.

Sky nam-mka, ynam.
Slab sban, yya-ma.
Slacken vb. a. glog-pa.
Slackened adj. lhot-pa, lhot-po.
Slander s. pra-ma, smad-sgra.
Slander vb. tbla-ma byed-pa, or smra-ba,
or jgug-pa, resp. ysol-ba, zu-ba.

Slanderer tbla-ma-mkan.
Slanting yo-ba, yon-po.
Slate yya-ma.

Slaught' er s. yod-yod, vb. a. yod-pa, ske
yôd-pa, resp. gom-pa.
Slave s. bran, miag-yug.

Sleep s. ynyid, resp. mna.
Sleep vb. nyal-ba, ynyid-log-pa, resp.
yzin-pa.
Sleeping-room yzin-kai.
Sleet s. ka-ma-câr.
Sleeve ymu-diin.
Slender kyan-po, kyan-kyan rin-mo W.
Slide vb. n. bred-pa.
Sligft adj. jgra-pa.
Sligft vb. a. gzi-yin-ba, gzi-yin-bag byed-pa;
ê-dr'i-ba.
Sling s. sgu-rdo; — stone rdo-yyug.
Sole — Spring up 659

Sole adj. yëig, yëig-pu 144.
Solely ko-na, ba-zig.
Solid adj. (not hollow) ko-n-gai, gar-bu, pu-ri med-kăn W.; (not liquid) reis-pa; (firm) mkra-n, dag-can W., sra-ba.
Solitary adj. dben-pa; — place dyon-pa.
Solitude dben-pa, brog, gud.
Some ka-chig, ga-chen, qa-sas, ga-zig, ga, res-ga; eñ ytoni W., eñ, czin-zig; ca-lam; re-zig; la-là.
Somebody, some one, yëig, yëig-chig.
Somerset ma-lág.
Something ci-zig; ci-yton W.
Somnambulism yun-id-rdöl.
Son bu, bu-pa, bu-tsa W., resp. sras; — in-law mag-pa; — of man mi bu, mi-sras.
Song glu, myur, dbya-nis.
Sonorous sgra-can, sgra-län.
Soon sna, myogs-pa; myur-du; as — as ma-lład, ma tag-tu 227, tsam-gyis 431; sooner or later sna-ji-gi.
Soot dre-pa, sre-nag.
Soote ci-ba byad- pa.
Soothsayer ča-mkan, rtsis-pa, mtsam-mkan.
Sorcerer gon-po, ba-po; sorceress ba-mo.
Sorcery rnam-jirul, pra-mén; to practise — sprul-ba, rol-ba.
Sorrel adj. kam-pa.
Sorrow s. ko-n-kraugs, col. *kog-fug*.
Sorrowful mi dga-ba.
Sorry ko-n-du cul-pa, mi dga-ba, blo mi bde-ba, sens skyo-mo.
Sort s. kyad-par, sna, rigs; of what — ci lta-ba.
Soul nyams, resp. thugs-nyams, goins-pa; rgnyud; rnam-ses, sens.
Sound s. skad, krol; sgra, sgra-skäd.
Sound vb.n. krol-ba; *grags-pa; vb.a sgra.
Sound adj. rem-pa, bde-ba; [sgrag-pa].
Soup tug-pa.
Sour adj. skyur-ba, skyur-po C., skyur-mo W.
Source ču-mig, ču-mgo; kuins, yo-ma.
South lho.
Sovereign s. dba-gi-po.
Sow s. pags-mo; — thistle kal-pa.
Sow vb. a. sa-bom, degs-pa.
Space gu, go.
Spade leags-kjüm.
Span s. mño.
Spare vb. ḃa-pa.
Spark me-ltag, me-tsag.
Sparkle olol-ba W., ság-ság zer-ba C.
Sparrow bya-po skyá-bo W.; — hawk kra, mčil-kra.
Spasm rtsa-čus or -dus; čiù-ba C.
Spawn s. sgo-ná, sgoiñ.
Speak smra-ba, resp. bka-stsöl-ba; mol-ba W.; lab-pa, resp. ysnú-ba, zer-ba.
Speak s. mduñ.
Specimen v. pûd 344.
Spear rme-ba, sme-ba.
Spectacles sél-mig; snow — *miy-la*.
Spectator lla-ad-mo-pa.
Speech skad, nag, ytam, tsig, brjod, resp. bka, resp. ysnú; dpe-sgra W.
SPEED, good — ! *lam-pa čö* W.
Speedily myur-du, yne-bar.
Speedy myogs-pa, myogs-rins W.; myur-ba, rins-pa.
Spell s. ysnú, ysnú-snûg.
Spend skyag-pa, čul yson-pa; to be spent ča-ba, gro-ba, gyag-pa, tsar-ba, śead-pa.
Sphere dkyil-ko 11; groñ 73, nañ 126; — of activity sphyad-yul.
Spike slor, spod; čsan-te W.
Spider tags-gru-bu, bag-rág.
Spin kal-ba, ḫel-ba.
Spindle pañ.
Spirit sens, sens-ngid; kun-yi 4; evil — ydon 267, goñ-po 95.
Spirted hur-po.
Spiral vb. tu qyab-de W., to-le degs-pa W.
Spite mčil-ma, resp. žal-vab.
Spleen (milt) mčer-pa.
Splendid od-can, grags-can.
Splendour rnam-pa, ḥom-pa, riom-brjod, brjod, dpañ, byin, zil, yel, yel-brjod.
Splint (for a broken limb) čag-siñ.
Splinter s. tsal-pa, śin-ťsal; śin-zel W.
Split vb.n. ges-pa, yöog-pa, yöog-pa, čog-pa; vb.n. gas-pa.
Spoil vb.n. (plunder) čoms-pa, yel-ba.
Spoil (corrupted) kañ-po; to be — sañ-ba.
Spoke rtsib-ma.
Sponge s. ču-kvar.
Spontaneously rai, rai-bzin-gyañ, sugs-kyañ, rgyu med-du 110.
Spoon fur-ma; tip of a — fur-mgo.
Spoon-bill skyar-łb.
Sport vb.n. (frolic) rtsi-ba.
Sportsman kyi-ra-ba.
Spot s. (locality) go; (stain) grīb; (mark) fig-le.
Spouse (wife) čuñ-ma, btsun-mo, kab.
Spout s. sa-mčiñ.
Sprain vb. a. tsigs-bud-pa or bog-pa; to be sprained khrul-ba.
Spray vb.n. rkyon-ba, dzebs-pa, ḫeb-pa, yel-bal, rdal-ba, spel-ba, čini-ba, bre-ba, grens-pa; vb.n. mčed-pa, gye-ba, rgyas-pa, dar-ba, ldan-ba.
Sprightly yēan-po.
Sprinkle ḫan-po.
Spring up vb.n. čags-pa 153.
Spring s. (fountain) ču-mig, kron-pa; (season) dpyid.
Springle, grem-pa, čag-čag byed-pa.
Sprout s. bdul-mig, myu-pa, myug.
Sprout vb. n. skyé-ba, kruñ-ba, rdol-ba.
Spunk spra-ba; iša Ld.
Spr s. (of horsemen) rtšī-lēgs; mountain — sgan.
Spy s. lta-ngul-pa, mel-tse; — glass dur-bin, sel-mig.
Spy vb. so-byed-pa; to — out (another’s faults) tsan bru-ba.
Squadron yzan-pa.
Square s. ka-gān; adj. ka-gān-ba, ka-gan-ma.
Squash vb. glem-pa.
Squat vb. tsog-pur sdod-pa 432.
Squeeze vb. glem-pa, bier-ba.
Squire v. ga-ga.
Stack s. jub-raqs.
Staff mkar-ba, ŋkar-ba, ber-ba.
Tag sa-ba 556.
Stage (of a journey) brain-sa.
Stain vb. (sully) bsgo-ba; stained nyams-pa.
Staircase tem-pa, rgya-skas; gya-brsas W.
Stairs tem-pa; up — ya-log, down — ma-tog.
Stake s. (in the ground) rtod-pa; (in a wager) rgyal-rgyan.
Stalk s. rkañ, sdoñ-po, ba-log, rtśa-ba, sog-ma.
Stallion yebl.
Stammerer ka-klig-mkan W.
Stamp s. rgya, resp. yñag-rgya.
Stamp vb. šrab-ba 61.
Stanch vb. (the flowing blood) sdom-pa.
Stand vb. (bear) bdod-pa 498; to be able to — tū-pa, teg-pa; vb. n. gréni-ba, laiš-te sdod-pa.
Stand s. steq 221.
Star skar-ma; shooting — skar-mdā.
Start vb. (set out) rgyug-pa; (from alarm) drol-pa.
State s. (condition) ynas-skabs, ynas-tsul.
Stately od-čan.
Statue sku, rdo-sku.
Statute sgo-po, sgo-bo.
Stay vb. n. bdug-pa, sdod-pa, ynas-pa, bzung-pa.
Stealthy brtan-po.
Steady tsugs-pa.
Steal vb. a. rku-ba, ma-shyin-par len-pa; vb. n. (slip) jub-pa, nyul-ba, dzul-ba.
Stealth, by — svas-te W.
Steam rlains-pa.
Steel *čag-čang*, po-lād.
Steelyard rgya-ma, nya-ga; pur, spor, spo-ré, srañ.
Steep adj. ytsañ-ytsos, yzar-ba.
Steer vb. a. ka-lo sguur-ba.
Stench dri ian-pa, dri na-ba, dri-mnam.
Step s. gom-pa, rdog-pa; - of a ladder šrat-dan 21; vb. n. byom-pa, gom-pa bor-ba, grul-ba, čag-pa.
Stepfather pa-yuñ; stepmother ma-gyār.
Stick s. ber-ba, dbaṅ-pa.
Stick vb. n. kiad-pa, byor-ba; vb. a. sbyor-ba, dzugs-pa.
Sticky rtsi-can.
Staff reis-pa; to be — rei-ba.
Still adj. (quiet) dal-ba, mi pjo-bar; (silent) v. ka roq-pa.
Still adv. da-rūn, yan.
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. drug-pa, sreb-pa; to — up rnyog-pa, sprug-pa.
Stirrup yob, ob.
Stitch vb. sbrul-ba.
Stocking rkai-šubs, resp. žabs-šubs.
Stomach grod-pa, pjo-ba.
Stone s. rdö; — of fruits rus-pa; vb. a. rdo-rub-la btañ-če W.
Stool steps 221.
Stoop vb. mgo dgu-ba, mgo dgur-ba or gug-pa.
Stop vb. a. sub-pa, œggs-pa; vb. n. gagn-pa, sdod-pa.
Stopple, stopper ka-dig.
Store s. mdoz; — room mdoz-kän, baṅ-ba, baṅ-kän, tsoñ-kän.
Storm s. tsuñ-ţu, tshin čen-po, drag-po.
Story s. (floor) tōg; (tale) ynas-tsul, log-ynus.
Stout adj. sbom-pa, rom-po; (of cloth) tsags-dam; to grow — brta-ba.
Stove tab, me-tāb.
Straight adj. drañ-po, groins-po, bsrañs-pa.
Straighten sroñ-ba.
Train vb. a. (filter) tsag-pa.
Trainor ču-tsags.
Strait s. sa-bari, mtsa-tog-brel.
Stranger ṭi-mi, byes-pa.
Strangle s. ke bsad-m-ste ysd-pa.
Strangury ycin-gyā.
Spread s. ko-tāg, sgrog-gu, roq-bu W., twi.
Stratagem dku-ito.
Straw sog-ma, jūl-ma.
Strawberry dpal-byor W.
Stray v. yan-pa 506.
Street rgya-srāñ, lam-srāñ.
Strength nyams-stōbs, stōbs-po; séd; — of spirits etc. ber.
Strengthen séd čag-če W.
Stretch vb. rkyon-ba, srim-ba.
Strew ytor-ba, čiu-ba.
Strewing-oblation ytor-ma 220.
Subsidy
Subside
Substantive
Subsistence
Subject
Subject
Subdue
Subj ect s. skor, glei-ży, mía-žábs, bran, biins.
Subj ect vb. joms-pa, zog-tu jug-pa 501.
Subsequent jyi-ma.
Subside žr-ba.
Subsidy ḫud-ma.
Subsistence ḡso-flbs.
Substance ḫos-po, rdzas 468.
Substantive ḫos-mín.
Substitute s. ḡsab.
Subtract dor-ba, skyon-ba, ḡud-pa.
Succession tsir, rabs 525, rim-pa 530.
Such ḫi-e dra-ba 282, de-lbu-ba 256.
Suck ḡibs-ba, šin-ba.
Suckling baby zo-țiins.
Suddenly glo-bur, glo-bur-du, har(-gyis);
yan-med-la W.
Suet grod-šsil, kou-šsil.
Suffer vb. a. ḫyop - ba, brzod - pa; vb. n.
niar-ba, yzır-ba.
Suffice ḫyed-pa, lutan-ba; čog-pa.
Sugar ka-ra, ka-ra; raw - bu-rám; -
cane ḫan-dibr W.
Suit s., a complete - of clothes ḫgo-lus
ča tsái.
Suitable, to be - ḫn-ba 502, ḫs-pa, ḫnub-
ba.
Suitor ḥod-mkan.
Sully ḥsog-va.
Sulphur mu-zi.
Sum s. stris-ziin; vb. to - up sgrīl-ba,
ṣol-ma, sre-ba.
Summary s. šolm.
Summer ḫybar.
Summit ḫgo, spu, ḡtse(-mo).
Summon vb. a. ḡgus-pa.
Sun ḫyj-ma; - beam ḫyj-żyér; - dial ḫyj-
tsød.
Sunday ḫa-ḫyj-ma.
Superficies ḥos, ḫa, ydoń.
Superintend žal-ta byed-pa.
Superintendence do-ān..
Superior adj. kyad, gón-ma, ryygal-ba, bla, ra
b; s. gón-ma, bla-ma.
Supernumerary adj. ḥeb.
Supine adj. gan-kyāl.
Supper ḫygo-żas; Lord's - ḫso-ras 592.
Supply myom-pa.
Support ḫsyan-ba, ḫjes-pa, ḫzin-pa;
s. ḫen-pa, ryygal-ṛtën.
Supposition resp. bám-pa, snai-ba, ḫe-
pa, ḫeṣu-śul.
Suppress non-pa, joms-pa, snub-pa, sub-
pa, ḫgs-pa.
Sure ḫor-ma-čāg, eleg. ḫor-ma-bkīm 73;
bsan-pa 434; to be sure! "tig, ḫig, de-ka
yod" 255.
Surely ḫs-par, nan-čāgs 303.
Surety brtan-pa, ydeš-śad.
Surface ka, ḫos, ḫos, ḫod, ydoń-pa.
Surpass ṣla-ba.
Surround skor-ba.
Suspend ḫgyan-ba, ḫygań-ba 328.
Swaddling-cloth ču-stán W.
Swallow s. kúg-ta.
Swallow vb. mid-pa, kyur-śid-pa.
Swamp s. gram-pa.
Swan ḫzad, ḫzad-pa; ḫn-pa, ryygal-pa.
Swear bro ḥsul-ba, dmod-mo ḫor-ba 423.
Sweat s. rīdul.
Swipe vb. ḫyag ḫda-rā; to - together
šdud-pa.
Sweepings ḫyag-dār.
Sweet ḫhār-ba; - scented ḫim-po.
Sweet-heart ḫdōd-grogs, ḫig-grogs, ḫuza-
grogs, ḫzai-grogs.
Sweet-meats ḫim-żē, ḫim-żim C., ḫim-zāg
W.
Swell vb. n. skrań-ba, ḫo-ba.
Swift adj. skyen-pa, ḫyur-ba, ḫin-pa.
Swim ḫgyal-ba, ḫpio-
Swin ḫag.
Swing vb. a. ḫbyug-pa, ḫyob-pa.
Switch s. ḫag.
Swoon vb. n. ḫrygal-ba.
Word ḫal-ḥri.
Syllable ḫgra 119, ḫeyp-ba 450.
Symbol ḫtn 213.
Symmetry ḫpe-byad, byad.
Symptom mtsan(-na), ḫt̄ag.
Synonym skadal-dōd 358.
Syphils ḫa-vīn, ḫvg-dug.
Syria ḫun-šam.
Syringe ḫviń.
Tabernacle  
gur-móog 69.

Table  
łög-tse  150, resp.  žol-łög 592;  žol-stegs;  European –  rèya-łög.

Tabulet, bearing an inscription  byan - bu,  byan-ma.

Tavistock smra-njüü.

Tall  riä-ma, myig-ma.

Tailor  tsam-pa.

Take vb. a.  len-pa,  fogs-pa,  dzin-pa, resp.  bës-pa;  "nam-dé" W; to – for  dzin-pa  455,  sems-pa; to – off  bud-pa,  šu-ba; to – out  gog-pa,  don-pa,  byin-pa; take away!  kur son C,  kur kyey W.

Tale  lo-rnyü,  sruñi(s).

Talent  blo,  rig-pa,  yon-tan,  sześ-rab.

Talk s.  yjam,  zür; vb.  smra-pa,  lab-pa,  glei-ba,  bar-ba,  zür yton-ba.

Táltakive smra-dëd,  rgya-lab-can.

Tall col.  sgo-po  rin-mo,  kyai-kyai  rin-mo,  žon-jön.

Tallow-candle  tsil-sdöü.

Tamarisk  om-bu.

Tame adj.  dul-ba,  dris-pa,  ygyü-ba; vb. a.  dul-ba,  tül-ba.

Tan vb. a.  myin-pa.

Tanner  ko-ba  myin-mikan C.

Tardy  bul-po.

Target  dben.

Tarry vb.  gor-ba.

Tartar (incrusting the teeth)  so-dreg.

Task s.  kaag;  rgyügs W.

Taste s. (savour)  bro-ba,  ro; vb. a.  myin-ba; vb. n.  bro-ba.

Tattered  čad-po.

Tavern  čan-baun.

Tax s.  kral,  dpya;  bab Sp; vb.a. (appraise)  žal-ba.

Tea ja, resp.  yrol-jä; – pot  tib-ril, resp.  yrol-tib; – party  ja-mgroñ.

Teach vb.  ston-pa,  slob-pa.

Teacher  ston-pa,  slob-pa,  slob-dpon;  rgyü-ga-pa.

Team of bullocks  glan-döü.

Tear s.  miči - ma; to shed tears  miči - ma  blag-pa.

Tear vb. a.  yzęg-pa; to – out  gyyid-pa,  byin-pa; to – to pieces  dral-ba,  hral-ba.

Tease  gön-mön  co-če W.

Tedder vb.  btöd-pa; s.  btöd-täg.

Tell  čad-pa,  snyod-pa,  smra-ba,  zer-ba,  zlo-ba,  zlos-pa.

Temperate  tsod  šes-pa.

Temperature  grai-dro.

Tempest  rluun  čen-po or drag-po,  rluun-dmar,  yul-ün.

Temple  mičöd-kain.

Temporal  tse dui; – life  ynas-skabs.

Tempt  nyams sad-pa,  tsod  dzin-pa.

Ten num.  bëu,  čig  bëu; – thousand  kri;  tenth  bëu-pa.

Tenant  kai-pa  yjar-mikan.

Tend vb. a.  skyöf-ba.

Tender adj.  snyi-ba,  jam-pa;  byams-pa.

Tendon  nyja-chu.

Tenet  čos.

Tent  gur, resp.  bžugs-gur.

Term s. (limited time)  čad-so.

Terminate vb. n.  zin-pa; vb. a.  čsar-bar.

Termination  mfa  230.  [byed-pa.

Terrace  sten-kä,  sten-tse.

Terrorfy  Ċigs-pa;  Ċigs-skraig  don-pa C;  "jig-ri skcl-če" W; to be terrified  skraig-pa.

Test vb. a.  nyams sad-pa;  tsod  lta-ba  216.

Testament  bka-čëms,  ka-čëms.

Testicle  rlig-pa, resp.  ysan-rлиg,  euphem.  bras-ba.

Testimony  če-bži; v.  dpšan(-po)  326.

Texture  tags.

Than las  516,  pas,  sañ W.  571.

Thank vb.  ytan-rág  byed-pa or  bul-ba.

Thanks s.  ytan-rág,  legs-ysol; many!  bka-drin-bu,  io-mšar-či  456,  ži W.

That pron. de  255; so-či-ltar  218.

The def. art. v. de  255.

Theatre  lta-mo  lta-bai sa,  lta-mo-kain.

Theft  rkun-ma.

Theme  skor.

Then de-tsna-nä,  der  226.

Theory  lta-ba II, no. 3,  217.

There de-na, de-rö  256,  yu-gir  338.

Therefore de-bas-nä,  des-na,  des  256.

Therein nai-nä.

They ko-pa;  ko-wa W;  ko-lao,  ko-čag C;  de-dag,  de-ɾnaṃs.

Thick ču-pa,  stugs-pa,  sbon-pa,  rom-po;  (of fluids)  ska-ba,  rnyog-pa.

Thicket  čuñ-tse  444.

Thickness  śrav-stag  244.

Thief  rkun-ma.

Thimble  lćuñ-mo,  ndzub-trén.

Thin adj.  pa-šüa,  ŗim-bu,  sins-po W;  srb-pa,  sla-ba,  sla-mo.

Thing dnos-po,  ča,  ča-byād,  ča,  rdzas;  things (goods)  ča,  ča-lag.

Think (suppose)  snyam-pa;  (meditate)  sem(s)-pa;  bsam-mön  byed-pa or  yton-ba,  resp.  dgon-pa; to – of  dran-pa  261,  dgon-pa.

Third num. sum-pa; thirteen  bëu-sum;  thirteenth  bëu-sum-pa; thirty  sum-chu;  thiethith sum-chu-pa; a third, third part  sum-ča,  um-yar.

Thirst s. skom,  skom-pa,  skom-dud; vb.  skom-pa.
This — Transform

This 3i 275.
Thither de-ru, der 256; pyogs der 392.
Thong ko-tay.
Thorn tser-ma.
Thoroughly kyon-nas.
Thou kyed, kydol, resp. nyid.
Though v. kyi.6.
Thought bsam-pa, resp. dgoins-pa, snyam-pa, snan-ba, dmigs-pa, 9ar sa, nyams.
Thousands num. ston; ten — kri, kri-kraig, kri-tso; hundred — bum, bum-tso.
Thrash vb. yuyul-ka ydou-pa, yjun byed-pa C., "ko-?u skor-ic* W.
Thread s. skud-pa, tsem-skud; snal-ma 319, nyag-lag 185.
Threaten gam-pa W.
Three num. ystan, sum.
Threshold tem-pa, sgo-téms.
Thrifty pa-sens-can.
Throat mgul, resp. mgur, lkg-ma, skel, greg-ba, nygrin-pa, 'o-le W.; sore — mgul-nad.
Throb vb. 9iar-ba.
Throne s. rgyal-sa, kri, sen-ge-kri.
Through ltaa, lten 217; #ggir 351.
Throughout tog-lag 237.
Throw vb. a. rgyab-pa, rgyag-pa, skyur-ba, ytor-ba, sjen-pa, dbug-pa; bor-ba C.; to — down bud-pa, bems-pa; to — off spo-in-ba.
Thumb s. te-bo, mto-bo.
Thunder s. brug, brug-skud, brug-sgru.
Thunderbolt fog, lée, dbo-rje, ynam-léags.
Thursday yzas-pur-ba.
Thus de-ltar, di-ltar, de-lzin-du, de-dras C., de-tsgy-a W.
Thwart (frustrate) sgyal-ba.
Tiara cdol-pa.
Tibet bod.
Tibetan m. bod-pa, f. bod-mo; — language bod-skad; — printing-characters dbu-can 388; — current handwriting dbu-méd.
Tick s. lug-sig.
Tickle vb. *ki-’tsi kug-ic* W.; gui-pa W.
Tide s. dus-rlas.
Tidings prin; glad — yam-snyan; (gospel) prin bzan-pa.
Tie s. sus-ba, vb. a. sus-ba, kgyig-pa.
Tiger stag.
Tight dam-po, tsn-po.
Till, until ber-du 366, tsey C.; tsug-pa W.
Till vb. a. tso-lu.
Time s. dus, tse, skabs; (while) yun; time, times lan; one —, once lan-yig; ten — lan-bu; point of —, proper — for bsga’n 124.
Timid jigs-pa, jigs-mkan, jigs-pa-cam; sens-cun-ba.
Tin s. zas-nge dkar-po, za-dkár, dkar-ya; — plate ta-li W.

Tinder-box lacs-mag.
Tire vb. a. nal nuy-pa.
Tired dud-pa; to be — dud-pa, skyo-ba.
Tithe s. clas-tay W.
Title s. msan; (claim) tos-srul.
To prep. mda 273, dnu-fu, resp. zabs-dru-tu 263, rtser 437, gan-du 66.
Tobacco ta-ma-ka; — pipe gan-zag, zal-zag.
To-day de-ru C., di-ri W.
Toe rka’oi-sor, sor-mo; the big — rka’oi-nu mto-bo.
Together ydug-tu, dnam-; — with lacs-pa, mnay-du.
Token mtsan-ma.
Tola (Indian half ounce) duul, col. mul.
Toll s. so-gam.
Tomb dng, ban-so.
Tongs rka-ma.
Tongue lee, resp. lha-s.
Too adv. (too much) ha-cain; conj. (also) yun.
Tool cás; tools yo-byād, lag-cha.
Tooth so, resp. tsens; — ache so-zug; — brush so-zel; — pick tsens-sin, so-sin.
Top s. rtsé-mo.
Topography ynas-brag, yul-brag.
Torch gat-mé, sgron-ma.
Torment vb. a. sra-sa; sduy-bsnal or yngan ston-pa W.
Torn adj. ral-ba, 9ad-pa.
Tortoise rtsul-
Torture vb. a. mi-la yngan ston-pa W.
Tetter yam-yom byed-pa.
Touch vb. nyug-pa, yugu-pa, tugu-pa, reg-pa.
Toupet for-čog, for-tsugs.
Towards tog-tu 237, tad-du, pyogs-su.
Toewel lag-phyis.
Tower mkar dgu-fog.
Town gron, gron-kyer; yul-gra, rgyal-sa W.
Toy s. rtsé-med.
Trace s. rka-n-rjes, mal.
Track s. rjes, sül.
Trackless rjes-méd.
Tractable sre-kma dul-mo.
Trade s. fson, bzo.
Tradesman ke-pa.
Trading-place las-sgo.
Traffic s. fson.
Train vb. a. sbyo-ni-ba; to — up skyed-srin-ba.
Trample vb. a. rdzi-ba, rdog-pas rdun-ba.
Tranquil zh-kun.
Tranquillity zhod.
Transaction las.
Transfer vb. spo-ba, god-pa.
Transform sgyur-ba; to — one’s self sprul-ba 366; to be transformed into sgyur-ba 96, gro-ba 101.
Transformation

Transformation rdzu-sprul.
Transgress gal-bal; da-bal.
Transgression gal-krul.
Translate sgyur-bal.

Transformation, the round of - kor-bal 58.

Transplant spo-bal.
Transport vb. skyl-bal; jyter-bal.
Trap s. rnyi, smyi; ldem-bal W.; - door ynam-sgo; mouse - bi-ldem W., fox wa-ldem W.
Travel vb. gro-bal; grod-bal, byrod-bal; ca-bal W.
Tread vb. a. rdzi-bal; *cag-cag co-cce* W.; vb. n. cag-bal; csags-bal.
Treadle rkain-siin.
Treasure s. yter.
Treasurer dkor-bal, phag-mdzod.
Treasury dkor-mdzod.

Treat s (feast) mguron.
Treat vb. n. (to use) sphyod-bal 334; (to re-gale) mguron-du ynger-bal; to - medically blos-bal; sman-dpyod byed-bal 329; vb. n. to - of jrood-bal 182.

Treatise rgyud, rgyud-sde.
Treatment, good - bza-biigs W.
Treaty bez-snyigr.

Tree sini, sdon-po, sini-sdoini.
Tremble sgil-bal, dur-bal.
Trespass vb. n. bar-du ychod-bal 367.
Trevet les-kgiyid.

Trial (before a tribunal) ytam-sdur W.

Tribe sde.

Triunal krim-kun.

Trunate dpja.

Trick s. bar-ched; to play tricks to- gsum-pa.

Trickle vb. n. dzaq-bal.

Trifling adj. pri-bal.

Tripod sgyid-bal, leags-sgyid.

Troop s. kyu, pal-po-chen, tso; troops dpui.

Trophy rgyal-mdzan.

Trot vb. dur-bal; s. dur-gro.

Trouble s. nyon-moris-bal, dka-sdug, mya-nam; vb. a. dkrug-bal.

Troublesome tseygs.

Trowsers rkain-snam, gos-fuun, dor-ma, byaun-rkyau, smad-yiggs.

True bden-bal, no-rtog.
Trumpet duin.

Trunk (of a tree) sdo-n-bal; (of an elephant) glai-sna; (box) sqam, sqrom.

Truss s. pon-bal; vb. to - up rdze-bal.

Trustee paa-tshab.

Trustworthy os-pa.

Truth nes-pa, bden-pa, yin-min 510.

Try nyams sad-bal 186, dpyod-bal, col. tsod-ha-bal.

Tub ydzin-bal, bzhom.

Tube don-bal, pu-ri.

Tuck up rdze-bal.

Tuesday yza-mig-dmar.

Tuft jyon; - of wool bal- dang-bal W.

Tumble vb. gyal-bal.

Tumbler (drinking-glass) sel-kor, sel-jiper.

Tumult khrug-bal.

Tun zem.

Tune s. ghu.

Turban tod, la-tod.

Turbid skal-bal, nyug-bal.

Turf span-bal, span-bal.

Turkey rum.

Turkois yu-

Turmeric yu-

Turn vb. a sgyur-bal; to - off zlog-pa; to - out byin-bal; to - round kor-bal; to - up rdze-bal; to - upside down spub-pa, zlog-bal; vb. n. yjogs-bal, gro-bal, ca-bal W.; to - away ldog-bal.

Turn s. tsur 448, res 535; by turns tsur-la, tsur-dal, tsur-dan, res-bal.

Turnip yu-

Turret spen, spiu.

Tusk mce-bal, mce-so.

Tutelar god yi-dam-bal, thugs-dlam.

Twelve bnu-yunis; twelfth bnu-yunis-bal.

Twenty nyi-bal; twentieth nyi-bal-bal.

Twice lan-yunis.

Twilight srod, srod-chen.

Twine s. skud-bal, si-ri W.

Twins *tsag-fug*, msey-bal.

Twirling-stick jra-khrug.

Twist vb. a. sgrim-bal, yed-bal, sle-bal.

Two yunis; v. also do 556.

Two-legged rkain-yunis-bal.

Tyrant dpon-bal drag-bal or drag-sul-bal.

U

Ugly mi-slug-bal.

Ulcer su-bal; ba-su W.; pol, thog-bal.

Ultimately yugs-bal.

Umbrella nyi-rig, ydugs.

Unable mi ses-bal; can mi ses-bal.

Unaccustomed mi gom-bal.

Unadulterated ma-dres-bal, thad-med.

Unaware yau-med-bal W.

Unbearable mi-bzod-bal.

Unbecoming mi-rigs-bal.

Unbelieving ma-dad-bal, dad-med.

Unbutton vb. a. grol-bal.

Unchangeable gnyer-med.

Unchastity do-dlag.
Uncle

Vacuity sto'i-pa-myid 223.

Vagina minal-sgo 132.

Vagrant adj. yan-pa.

Vain (fond of dress) mčor-po, rdzob-po, col. zab-mo.

Valid stobs-can.

Valley lai-pa; lower part of a — mdo, upper part jü.

Valuable akön-pa, rin-po-che.

Value s. (price) go'n, tain, rin; (importance) flos.

Vanish yal-ba, mi-snai-bar gyur-ba 317.

Vapour s. iad, rla'is-pa.

Variegated bkra-ba.

Unquestionably ydon mi za-bar.

Unreasonable mi-rig-pa 223.

Unripe rgen-pa.

Unsought rtsol-mi'd.

Unsteady dug mi tugs-pa 459.

Unsubstantial yugs-méd 494.

Unsymmetrical ya-ma-zin.

Untie srol-ba.


Untoward mi-dod-pa.

Untruth sab-söb.

Up to prep. yan, dru-dü, mdun-du, ladan-du W, 289; rtsar 437; adv. yar, gyen.

Upbraid ska-bkyos byed-pa.

Up-hill gyen-du.

Upon ka-ru, kar 35, tog-tu 237, ste'ng-du 222.

Upper adj. ya-gr; — end log-ma; — part stod.

Upright (erect) kyé-re, kron-kron W; (honest) čos-drang-po.

Up-stairs ya-log.

Urge vb. a. v. nan 302.

Urgently nye-bar.

Urinary organs ču-so.

Urine ye-cin, cu, dri-cu.

Usage (custom) srol.

Use vb. a. spyod-pa.

Use s. krim, yan-pa; lob-kyād W.

Useful dyos-pa, yan-logs-pa; to be — yan-pa.

Useless mi-dgos-pa, yan-méd, don-méd; čon W. 162.

Usual tan, tun-mön, pal-pa.

Usurp pîrog-pa.

Utensils tshis-pa.

Uterus bu-snöd, jiru-ma.

Utomost v. bla-ma 382, ji 172.

Utter rjod-pa, don-pa.

Uvula lke-tshin.

Various snu-tsogs, snu-so-so, so-so, rigs mi-

Varnish s. rtsi.

Vegetables sno-tsód, tsool-ma, ldum.

Vehicle log-pa, bžon-pa.

Veil s. ydon-ki'is.

Vein (of the body) rtsa; (of minerals) jter-

ka 208, rdzal-ki 287.

Venerable btsun-pa.

Vengeance dugs W; to take — *dug kor-

če, lan kor-ce W.

Venture vb. spros-pa.

Venus pa(-na)sais.

Verdant, the ground becomes — sa bo C.

395; or snö skyé 186.
Vermicelli yeur-jie, čur-ba.
Vermillon s. mísal, tsal.
Vermis srin-bu, bu.
Verse s. rka-n-pa, 4tsigs 448.
Vortex mgo-dkyl, ytsug.
Vertical gyen-la draň-po W.
Very rab-tu, šin-tu; ha-cañ 595; mă W. 408; the very kā-na 43.
Vessel (receptacle) snod; (anatom.) bu-ga; (ship) yiši, gru.
Vestibule sgo-lá—
Vestige mal.
Vice s. adig-pa, mi-dge-ba.
Vice-roj rgyal-tsab.
Viciousity sgyur-ba II 97.
Victorious, to be — rgyal-ba.
Victory rgyal.
Victuals ka-zás, za-ba, za-ma.
Vie with (gram.) —
View s. snai-ba 317; point of — (mode of viewing things) mtoñ-snán 318, yišigs-snán; vb. a. lta.
Vigorous rem-pa.
Vile btsog-pa.
Vilify smad-pa, dma-bes-pa, ma-bab kal-ba W. 421.
Villager groi-pa.
Vine ryun, ryun-síu.

Vinegar skyur-ku, skyur-ru Sīk., skyur-mo Lh.
Vineyard ryun-tsás.
Violate (infringe) yéog-pa, čal-ba; (de-flower) lus smad-pa.
Violent drags-pa, btsan.
Virgin bu-mo, bu-mo ysar-ma.
Virtue dge-ba, bsd-dá; — of stobs-kyis 224.
Virtuous dge-ba, dge-ldán.
Viscoid rtsi-can.
Vishnu kyab-yug 46.
Visible mtoñ-pa, ysal-pa, mtoñ-du ruñ-ba.
Vision (act of seeing) snai-ba, mtoñ-snai; range of — mtoñ-kor; (phantom) žal-yzigs.
Visit vb. a. žal-lta byed-pa; ... dañ tug-pa-la, gro-ba; ... dañ mtoñ-ba or prad-pa.
Visitation (inspection) žal-ta, žal-ba.
Voice skad, sgra, sgra-skad, resp. yswi; loud — skad-čé.
Volcano me-rí.
Voluptuosness, dod-pa, dod-chags.
Vomit vb. skyug-pa; s. skyugs-pa.
Vortex ytsug.
Vow s. tugs-dám, dam, dam-tsiq, yí-dam; to make a — tugs-dam bca-ba.
Vowel dbyais.
Vulgar s. dmáis 422; adj. ta-mal-pa 227.
Vulture go-bo, glag, bya-glág.

W

Wag vb. a. sgril-ba.
Wages gla, pogs.
Waggon šin-rtai — wheel šin-rtai pañ-ló.
Wailings s. smre-snaigs.
Waist rmed-pa.
Wait vb. n. sngu-pa, sdog-pa, srin-ba; to — on myal-ba; to lie in — sngu-pa; to keep one waiting sngu-tu ytsug-pa.
Waiting-man sgu-mdun-pa, žabs-pyi; dran-kor.
Wake vb. a. sod-pa, ynyid sad-pa.
Walk vb. n. byrod-pa, sgrul-ba, gろ-ba, čag-pa; resp. skyod-pa, yišgs-pa, byong-pa; to take a — skyo-saños-la gろ-ba 458; v. also yišgs-pa 518; the act of walking gろ; manner of — sypod-groš;
Wall s. rtsig-pa, lčag-rí, skya.
Walnut star-ka, dar-sga.
Wand s. dbyor-pa, dbyog-pa.
Wander sgyam-pa, rgyu-pa.
Want vb. a. dgos-pa, ešal-ba, šo-ba; I — na-la dgos 87; I do not want it Jo-dé med W. 56.
War s. kruj-pa; mag-tub C, mag-tug W.
Wardrobe gos-sgam.

Warm adj. dro-ba, dron-mo, fso-ba.
Warm vb. a. sro-ba; dugs-pa W.; to one's self lde-ba.
Warmth fso-gron, drod.
Warp s. rgyu.
Warrior dmyag-mí.
Wart mdzer-pa.
Wash vb. a. kreud-pa, resp. bsil-ba.
Washing s. krus; water for — krus-ku.
Waste adj. gug-po, ston-pa.
Watch vb. a. sruñ-ba.
Watchman sruñ-mkán.
Water ču, eleg. čab; — carrier ču-pa; — channel wa; — closet yngag-ra; ysañ-spyôj; — jar ču-rdzé; — snake ču-sbrul; — spout drep-tub W.; — tub ču-zém.
Wave s. rlaus, dba-kloñ.
Wavering s. tsam-tseñ.
Wax s. spra-tsul C, mum W.
Way (road) — gろ-so, lam, (manner) rnam-pa, fobs, lugs, tsul; by or in the — of sgo-nas 115; to have the — of rigs-pa 528; to give — yparer-ba; to make — byoł-ba, dzur-ba.
We pron. na 124, na-dag, néd, néd-ran, nos,
Weak adj.  $\text{zan-pa}$, $\text{sed-med}$, $\text{sed-čin}$, $\text{hal-med}$ W.; $\text{nyam-čin}$, $\text{jam-po}$ W.

Weal (mark) col. nya.

Wealth nor, dkor, $\text{byug-khyâd}$, $\text{byig}(s)$, byor-pa, lons-şpyôd 554.

Weapon mson.

Wear vb. a. $\text{gyon-pa}$, byo-ba.

Weariness $\text{nal-ba}$, o-bryjyal.

Weary adj., to be — skyo-ba, sun-pa.

Weary vb. a. $\text{nal}$ $\text{żyng-pa}$; to be wearied $\text{nal-ba}$.

Weather, clear — $\text{nyam}$ $\text{dai}$-ba, $\text{nyam}$ dewiś, $\text{nyam}$ tân; dry — $\text{tan}$-pa 229.

Weave vb. a. $\text{fag}$-pa.

Weaver la-ga-pa.

Wedge s. $\text{ka}$-ru.

Wednesday $\text{ya}$-lhaq-ma.

Weed s. $\text{rtsa}$-nâ.$\text{n}$.

Weeding (the act of) yur-ma.

Week bdan-prâj.

Weep mû-ba, $\text{štum}$-pa.

Weft spun.

Weigh vb. a. $\text{jal}$-ba, $\text{degs}$-pa, $\text{y jal}$-ba, $\text{y dor}$-pa.

Weight rdo 286, sra.$\text{i}$ 580.

Welcome, you are — $\text{ños}$-pa legs-so 501.

Welfare bde-ba, bde-$\text{jâq}$.

Well s. $\text{kron}$-pa, $\text{ču}$-don, $\text{byûn}$-kuwis, čmig.

Well adj., are you — ? $\text{de}$-mo 'e yo C.; adv. $\text{o-nâ}$ 500; very — $\text{de}$-lta $\text{fsa}$-l-ba; well, well! $\text{yag}$-po $\text{yag}$-po; — sounding snyan-pa; — tasted $\text{zi}$-m-po.

Wen $\text{ba}$-ba.

Went, I went sôn 579.

West nub.

Wet adj. rlon-pa, $\text{yêr}$-ba; s. rlan.

Wether ton-pa.

What interv. či 139, gai 65, či-ltar 140, ji 172.

Whatever či-ya$n$; — it may be či $\text{yai}$ rui 532.

Wheat gro; — flour bag-$\text{byê}$.

Wheel s. $\text{kor}$-lo; paddle — $\text{sku}$-ru.

When ka-ru, kar; čiu; interv. nam, dus-nam-ziq 303.

Where $\text{ga}$-na, $\text{ga}$-ru, gar; — is? $\text{ga}$-ré.

Whetstone $\text{dzi}$-en.

Which interv. gai 65.

While s. yun; a little — ten, dar-$\text{yeq}$, re $\text{ziq}$ (dus); a long — ri$n$ $\text{ziq}$-tu.

Whilst la 540, las 546.

Whip s. $\text{lêq}$, rto-$\text{lêq}$.

Whirl vb. n. $\text{fsub}$-pa.

Whirlpool $\text{yag}$, $\text{yag}$-$\text{khyâd}$.

Whirlwind $\text{dre}$-pu-tsub W.

Whisper s. $\text{fub}$-sub; vb. sub-pa, $\text{sib}$-pa.

Whistle vb. $\text{ṣugs}$-sgra $\text{yto}$-ba; v. also hlu 597.

White adj. dkar-ba; — wash dkar-$\text{rtsi}$.

Whither ga-ru, ga-la 64, gar 67.

Who interv. gai 65, su 573.

Whole adj. tams-bâd 230; lsa$\text{u}$-ma, ril-ba, hril-po; s. ril-po.

Wholly yon-su.

Why interv. či, či-la 140, či $\text{byir}$ 351; ga-la rten-nas 214; interj. o-nâ 500.

Wick s. $\text{snyin}$-po, sdon-ras C., sar W.

Wicked adj. čos-méd, sâq-pa-la dyu-ba.

Wide žui-čan, yuns-pa, hel-po, hel-čan.

Widow yugs(s)-sa-mo.

Widower yugs(s)-sa-pa, yug-sa; skyes-nâ$\text{g}$

Width $\text{khyon}$, yê$n$.

Wife čiu$m$-ma, čiu$-gro$-gs; 'a-ne W.; kâ 38, kyo-mo 48; (housewife) $\text{kyim}$-lab-mo, $\text{kyim}$-pa-ma 47.

Wild adj. ryod-pa, ynya-pa.

Wilderness dyon pa, brog.

Will s. bsam-pa, tugs, resp. tugs-dgois.

Willing, to be — $\text{dod}$-pa.

Willow lea$m$-ma.

Wind s. rde, rlu$n$; cold — lhaq(s)-pa.

Wind vb. a. $\text{dkri}$-ba, $\text{kri}$-ba, $\text{kyil}$-ba, sygîl-ba; vb. n. $\text{kril}$-ba.

Window rgyal-dkar C.; — hole dkar-$\text{krû}$.

Windpipe kru-$\text{krû}$ W., leko-ma.

Wine rgyun-čan, resp. rgyun-skylms; čan.

Wing s. sôg-pa, lab-ma.

Wink vb. n. mig $\text{krab}$-$\text{krâb}$ or $\text{tsab}$-tsub or $\text{dzum}$-$\text{dzi}$-m $\text{byel}$-pa.

Winter s. dyun, dyun-ku.

Wipe vb. a. $\text{ji}$-yi-ba; to be wiped off $\text{byi}$-ba.

Wire $\text{lbs}$-skûd.

Wisdom ye-šes, $\text{ses}$-râb.

 Wise adj. mks-pa, go$n$-ba, mûzânis-pa.

Wish s. $\text{dod}$-pa, yld-smom; resp. dyom-pa, bzed-don; vb. a. $\text{yod}$-pa, smom-pa, $\text{fsal}$-ba, bzed-pa.

Witchcraft mtsu, $\text{pam}$-mê$n$.

With dahi 248, mnyam-dru 195, bêas-su.

Withdraw vb. a. $\text{yod}$-pa, mi ster-ba; vb. n. $\text{gye}$-ba.

Wither vb. n. rnyid-pa.

Within lson-$\text{ćad}$.

Without prep. med-pa(r) 418.

Witness s. dpah(-po).

Wolf spyân-ki.

Woman $\text{bûd}$-média, mo, $\text{a-ne}$ W.

Womb ming 132, byon-sod 313, rum.

Wonder s. $\text{ya}$-msan.

Wonderful $\text{nyam}$-mbsar-ba, $\text{no}$-mbsar-ba; $\text{ya}$-msan-po C., $\text{yu}$-msan-čan W.

Wont, Wonted adj. goms-pa.

Wood (forest) nags(-ma), fsal; (timber) $\text{sû}$; — shavings $\text{sin}$-zê.$\text{f}$

Woodpecker $\text{sin}$-ryôn.

Wooft spun.

Wool bal.

Word $\text{tsi}$, mûn, sgra, nâ 125; resp. bka.
Work s. bya-ba, bzo, las, resp. þrin-las; vb. a. las byed-pa.
Workman las-pa, las-mi.
Workmanship bzo 497.
Workmaster lag-dpon.
Workshop bzo-kha.
World jig-rten, srí-d pa 582.
Worldliness jig-rten di-la cags-pai sens; v. bya-ba.
Worm bu, sрин-bu, nyal-gro.
Worn out čad-po.
Worst, to get the – of sjam-pa.
Worth s. fōs, gon, rin, lau.
Worth adj. ri-ba.
Worthless rin-med.

Y

Yak y dag; male – po-y dag; female – bri-mo; wild – bron.
Yard (court-yard) kyangs.
Yarn snal-ma, sran-bu.
Yawn vb. glab-mа, sgyin-ba 118.
Yea o-ná 500.
Year lo; this – da-lo.
Yeast pabs, rtsabs.
Yellow ser-po.
Yes o, de yin; 'a W.; yes, yes! de-ka yod 255; –, so it is de-de-bzin-no.

Z

Zeal rtsol-ba, brtson-grus, bad-pa, bag-cags.
Zealous brtson-grus dañ ldan-pa; to be – brtson-grus skyed-pa, brtson-par byed-pa.
Zealously rtsol-bar.
Zero tig-le.
Zinc ti-bsa.
Zodiac kyim-γyi 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 useless, 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; 1 line; when the lines are counted from foot of page, the numerals are provided with an asterisk.

p. col. 1.  

2 a 8 read ka-mi-la-bi-la  
2 b 17 " ka-sa-ju  
3 b 3* " to beckon  
8 a 18 " tā-kyi  
9 b 21 " dka-tub-la  
15 a 9 " ta-št-i-lhun-po  
16 a 19* " rka-n-bam  
16 b 7* " dig out  
17 a 9* " suffix denoting  
17 a 19* " rkyu-n-pa  
20 b 10* " frequently  
21 a 6 " skal-nór  
21 b 2 " tè  
26 a 5 " skyun  
27 a 11* " skyil-l-dir  
27 b 13* " skynur-mo  
28 a 6 " yean-skyur  
28 a 15* " re-born  
28 b 19 " kyer-mén  
31 b 16* " lāg-lén  
32 b 16 dele 2. to paste. —  
32 b 5* read skra-sén  
33 a 5* " k  
33 b 7 " dū-ru skrog-pa  
33 b 12 " caste  
34 a 5 " soft mouth  
34 a 15* " to lie on the face  
35 b 2* " ka-ydams  
38 a 1 " lās-ka  
38 a 10 " Ld.  
39 a 6 " zas kan yeig id. — 2.  
41 a 20 " küg-tu  
41 a 4* " rna-küni  
44 a 18 " küg-pa nān-pa  

p. col. 1.  

51 a 14* read krims-kán  
52 b 24 " tò-pa  
54 b 13 " requisites  
56 b 5 "  
56 b 15 " kā-bjed  
59 a 20* "  
59 a 10* " kyi-am-pa  
59 b 20* " ód-kjims  
63 a 6* " = gāi. — 3. bald, W. gā-pi (v. spyi 333).  
65 a 24* " jön-ba-de-ni  
66 a 16* " gāi-zing  
66 a 14* " lóg-lta-čen-gyi  
66 b 15 " mzdol-liná  
67 a 20 "  
69 b 17* " gun-lhim  
74 a 18 " gyād-kyi  
74 a 13* " gyi for kyi  
75 a 11 " gyon-ryu  
76 b 6 " tāb-grabs  
77 b 18 "  
78 b 22* " gkyi-ču  
79 a 18 " mchod-rten  
81 a 11 " -rtséd-mo  
84 b 5 " stoop  
85 b 18 "  
86 b 11 " mdo; dge-slón-ma a nun; dge-slob-ma etc.  
87 a 19 " bstán-pa-la
Corrections

p. col. 1.
99 b 2* read ces bgrós-nas
99 a 4 ” ’u-sdog
99 a 11* ” sdn-
99 b 3 ” gwh-
99 b 21 ” establish
99 a 10* ” sgror
99 b 1 ” sgyag-pa
99 b 3 ” sgyal-ba
99 b 15 ” söl-gyi
98 a 14 ” sgyod-par
111 b 22 ”
112 a 20* ” tin-ne-dzin
112 b 7 ” na-tsa
121 a 20 ” bsgrub-
122 a 4 vide emendation p. XXII.
122 a 8* read
122 b 24* ” sgroin-pa
128 b 4 ” dé-dra-ba
128 b 6 ” ci-ba
128 b 2* ” dzin
131 a 16*seqq. ” cis
132 b 5* ” mién-no
132 b 3* ” Lex.
139 b 4 ” ci of what?
140 b 1 ”
141 b 17 ” cuñ
143 a 20 ” gallinaceous
146 b 10*,8* ” *vcu*
147 b 23 ” *vcom-lidan-dé*
158 a 17 ” the water; also =
158 b 14* ” dvís-pas (instead of
cős-skad
164 a 3* ” irrreligious
165 b 18* ” mċe-ba
166 b 15 ”
168 b 20* ” za-ba
cu-ba to draw etc.
170 a 13 ” vb. n. to žin-pa
170 a 22 ” luo-bo-čol-pa
171 a 12 ” Lex.
176 b 24 ” žug-tág
177 a 5 ” žin-kun
184 b 10* ” nyá-ra byid-pa
dpon-gyi
185 a 13* ” nyal-kri
186 b 4* ” *mnyé-če*
195 a 21 ”
195 b 6 ” ynyid
195 b 7* ”
p. col. 1.
200 a 13* read
205 a 4 ” Cs.
219 b 7 ” ma byed
226 a 11* ” 178.3. — Was. (296): 2.
231 b 7 ” tig-skúd
232 a 3* ” žib-cu
233 b 18 ” Ld.-Gtl.,
233 b 23* ” translates it
233 b 19* ” *tun rad* W.
235 b 24 ” mi-ṭeg kür-ba
237 a 9* ” ná-fog
237 b 15 ” spyi-tóg
238 a 14* ” tod
236 a 9 ” from thence
256 a 12 ”
259 b 14 ” don 1. — don-dám
264 b 7* ”
265 a 10 ” like an arctic sea
267 a 14 dele (Pinus abies)
270 b 14 read bdé-mo
273 b 2* ”
274 a 4* dele the words: marked or
275 a 9seqq. read das-pa
275 b 6* ” pýi
287 a 16 ” precious stone
287 b 22 ” Phl. having obtained im
mortality
291 a 5 ” brug
292 b 23 ” sdán-ba
293 a 3* ” sdt-go-can
293 b 1 ” ši(e) s(g)a-pa
301 b 22 ” lo tón-ñi
303 b 23 ” zin-to
304 b 22 ” prep.
305 b 21* ”
312 a 3* ”
vén-pa
316 b 8 ” smin-pa
317 b 12* ” apparition
318 b 14 ” brightly
322 b 8* ” dká-p(-po)
325 a 10 ” gru-dzin
326 b 4 ” Durga, Uma
327 a 17 ” żág-pe pe
328 a 18* ” koñ-jo
338 a 14* ” the defunct ancestors
338 b 2* ” postp. c. gen.
340 a 21 ” abstrusely
340 b 17 ” Gram.
353 b 15 ” žug-pa
354 a 9* ” pirál-ba
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.