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Zhangzhung Dictionary

by Dan Martin

(Jerusalem)

Dedicated to the newly dedicated Ning network, "International Network for Bon Studies," founded and administrated by Henk Blezer (Leiden). This goes with the hope that it will prevail against all *bar chad*, 'interferences,' and succeed as a vehicle for communication about Bon and Zhangzhung studies.

Introduction

he making of this 'dictionary,' if I may be allowed to call it that, has a long history. A primitive version was posted at the Ligmincha website during the early 1990's, although it apparently is there no longer. A fairly recent version, dated 2004, was and probably still is posted at the Zhangzhung Studies Forum (Yahoo, for members only), in what is there known as the "files section." The present version not only includes more entries,¹ those entries have now been arranged in a more rational manner, while the introductory sections that you see before your eyes have been rearranged and considerably expanded. I imagine most of the people reading this introduction, while they may have a mild or passing interest in lexicographical history, would rather hear about Zhangzhung history. So I suppose I should spare a few words on that subject.

Zhangzhung was or is the name of a nation, a state, a language with its own scripts, and a territory. While its borders must have changed through time, I believe it was basically confined to the south-western sector of the Tibet Plateau. Many extend its territories through the north-central parts of the Plateau as far as what would eventually be known as Amdo.² The state evidently came to an end, or continued on in a weakened condition of vassalage, when conquered by the central Tibetan empire in the middle of the 7th century. The Zhangzhung language, our concern here, is usually believed to have slowly given way over the next generations to Tibetan. It is

¹ For those who find significance in such things, the total number of entries is slightly over 3,500, although many are simply cross-references.

² Some think Zhangzhung was coterminous with the entire plateau in ancient times. This theory would necessitate a historical cover-up conspiracy, since none of the early Tibetan-language histories, including those of Bon, know of it. Still, it is popular with some Tibetan intelligentsia today, the most prominent and influential of its advocates being Namkhai Norbu. For an interesting attempt to find for the two syllables of the name "Zhang-zhung" an etymology that works in Zhangzhung language itself, see Namgyal Nyima's dictionary, pp. 10-16. For a discussion, one very well grounded in the literature, on the territorial extent of the Zhangzhung kingdom and its regional dialects, see the same work, pp. 18-20.

often regarded as a dead or extinct language, and although there may be some truth to this assessment, I will bring forward evidence that it has survived in a small way, in a group of less than three thousand speakers who today know their language by the very same name as that of a Zhangzhung dialect mentioned in a 12th-century Tibetan Bon text. One factor that kept the language alive, and indeed the reason we have any written evidence for it at all, is its use as a sacred language by the religion of Tibet known as Bon.³ In a very real sense, Zhangzhung belongs to the Bonpos. They are its caretakers, and they merit our respect.

Since there is so little literature existing in Zhangzhung (ZZ), one may wonder why it is important that it be better known. There are several reasons, but foremost for persons with linguistic interests is the fact that ZZ was among the earliest languages of the wider Tibeto-Burman group — leaving written Tibetan aside for the moment — to be written down. Among these early written languages, besides Zhangzhung, we might also mention here some Dunhuang documents written in a language that has often been called Zhangzhung, although this identity has not been well established since the documents are silent about the name of the language in which they are written and they have not yet been deciphered,⁴ or in the language called by one scholar Nam,⁵ Old Newar, Manipuri,⁶ and surely Tangut (Mi-nyag)

³ For the best-written introduction to Bon religion, I recommend Per Kværne's introduction to his book *The Bon Religion of Tibet: The Iconography of a Living Tradition*, Serindia (London 1995). For a general bibliography of Bon, see Part Two of my *Unearthing Bon Treasures*, Brill (Leiden 2001), pp. 287-442, with additional items listed in an article — Bon Bibliography: An Annotated List of Recent Publications, *Revue d'Etudes Tibétaines* [Paris], vol. 4 (2003), pp. 61-77. The latter is available in the form of a freely downloadable PDF file at the following URL: http://www.thdl.org/texts/reprints/ret/ret_4.pdf. A combined listing has also been made available (in November 2009), but without the annotations that formed part of the 2001 bibliography. See this URL: <https://sites.google.com/site/tibetological/bon-bibliography>. This combined bibliography contains 1,230 items.

⁴ A decipherment project has been underway in Japan for some years now. See Tsuguhito Takeuchi, Yasuhiko Nagano, & Sumie Ueda, Preliminary Analysis of the Old Zhangzhung Language and Manuscripts, which is contained in: Y. Nagano & R. LaPolla, eds., *New Research on Zhangzhung and Related Himalayan Languages*, National Museum of Ethnology (Osaka 2001), pp. 45-96. See also Tsuguhito Takeuchi, The Old Zhangzhung Manuscript Stein OR 8212/188, contained in: Christopher I. Beckwith, ed., *Medieval Tibeto-Burman Languages*, Brill (Leiden 2002), pp. 1-11. For the latest, see Tsuguhito Takeuchi & Ai Nishida, The Present Stage of Deciphering Old Zhangzhung, contained in: Yasuhiko Nagano, ed., *Issues in Tibeto-Burman Historical Linguistics*, Senri Ethnological Studies series no. 75, National Museum of Ethnology (Osaka 2009), pp. 151-165.

⁵ Frederick Thomas, *Nam: An Ancient Language of the Sino-Tibetan Borderland*, Oxford University Press (London 1948), making note of the doubts well expressed by Robert Shafer in his review in *Harvard Journal of Asiatic Studies*, vol. 13 (1950), pp. 244-249. Despite Thomas' efforts, I do not believe it has been adequately established that this set of text fragments belongs to a Tibeto-Burman language. It could also transcribe some old regional form of Chinese, for example. The actual language name as it is found in the Old Tibetan documents is Rgyal-nam-pa'i Skad, 'Language of the People of Rgyal-nam.' Unlike Thomas, I do not think the syllable *rgyal* can be removed from the proper name any more than can the *rgyal* of Rgyal-thang or Rgyal-rtse.

⁶ On Old Newar, see Kansakar and Tamot in the bibliography. The oldest complete texts in Newar are said to date to the 12th century. The eastern Assam language known as Manipuri, the language of the Meithei people, is another TB language that goes back many centuries in written form. On this literary language, see Shobhana Chelliah & Sohini Ray, Early Meithei Manuscripts, as contained in: Christopher I. Beckwith, ed., *Medieval Tibeto-Burman Languages*, Brill (Leiden 2002), pp. 59-71.

as well. We also have the old Burmese represented in the Pyu inscriptions. The oldest of all Tibeto-Burman languages in a written form is Bailang.⁷ Although I may not have succeeded in making a complete list of the earliest written texts in Tibeto-Burman languages, I hope it will at least be clear that Zhangzhung is very evidently one of them, and this point will not be lost on linguists working in the field of Tibeto-Burman.

One more simple reason for interest in Zhangzhung language is because knowledge of it is essential for those with other, non-linguistic interests involving the western parts of Tibet. Although still not sufficiently appreciated, Zhangzhung language terms still live in these areas, not only in place names (this much is obvious in such names as Pu-hrang, Kh[w]a-tse, Gu-ge, Ti-[t]se and so forth⁸), but in vocabularies of areal dialects and languages as well. And considerations on Zhangzhung as a cultural and political entity can and do have large and weighty consequences for a whole range of ideas about Tibetan history as a whole.

The *Mdzod phug*, in its largely bilingual form, for all we know was, as Bon tradition has it, excavated by Shenchen Luga (Gshen-chen Klu-dga') in 1017 CE.⁹ For details, see my book *Unearthing Bon Treasures*, Brill (Leiden 2001).

⁷ Bailang was preserved in Chinese transcription, and for this reason primarily there are some problems connected with its reconstruction that are not easily solved. It is probably an early language of the Lolo-Burmese type. See the bibliography under "Beckwith." For the Pyu inscriptions, see Christopher I. Beckwith, Two Pyu-Tibetan Isoglosses, and, A Glossary of Pyu, as contained in: Christopher I. Beckwith, ed., *Medieval Tibeto-Burman Languages*, Brill (Leiden 2002), pp. 27-38, 159-61.

⁸ For a longer list of place names that appear to be in Zhangzhung language, see Namgyal Nyima's dictionary, p. 35: Gu-ge, Spu-hrangs, Ru-thog, Ma-dmig, Dang-ra, Sta-rgo or Rta-sgo, Da-roq, Gu-rib or Gu-rub, Dmu-rdo, Dmu-ri, Gyim-shod, etc.

⁹ For my preliminary attempt to understand the overall content of the cosmological text called the *Mdzod phug*, see the bibliography that follows under CT. I take the Tibetan-language title of this text, *Srid pa'i mdzod phug[s]*, to mean 'Innermost Treasury of Existence.' Although it is true that *phug* means 'cave,' the reading *phugs* is the more common one, and I take the latter seriously. In geographical contexts, also, we find Zhang-zhung Phug[s], which I interpret as 'Innermost Zhangzhung,' the least accessible of the three areas called Sgo, 'Doorway' or 'Gateway'; Bar, 'Intermediate'; and Phugs, 'Innermost.' Here, too, the translation 'cave' would be inappropriate and misleading. Although this is not the place to go into the problem in detail, *phugs* is no more identical to *phug*, 'cave,' than *phug* is to *phu*, 'innermost part of a valley' (the opposite end being called the *mda'*, a word that also means 'arrow'), although all three words are indeed related. (And as is well known, the presence or absence of 's' in syllable-final position following a consonant is a problem in Tibetan manuscripts; although grammatical rules ought to govern its usage, as far as most scribes are concerned the rules are entirely their own, leaving it up to readers to intuit which form was intended by the author.) *Phugs* is often used in time expressions to mean the point furthest back in time, and therefore the ultimate origin [of something]). Sometimes it has the sense of 'for all time, for a long time, [in the] long run.' Sometimes it seems synonymous with *khungs*, '[the ultimate] source [of something].' It may mean 'distant future,' and has been translated 'eventually' (Jamspal 159). I believe *phu*, *phug* and *phugs* all belong with the verbal root *'bigs pa*, 'to pierce, penetrate.' *Rdzun phugs* means 'the ultimate source of the falsehood.' Indeed, I believe that *phugs* is used for remote and inaccessible *loci* in both time and space, for which the translation 'cave' would be inappropriate. Imagine translating *rdzun phugs* as 'lie cave' or 'cave of lies.' A fuller discussion would simply have to take account of the wonderfully complex but revealing discussion of the meanings of the title in the 14th-century *Mdzod phug* commentary by Sga-ston Tshul-khrims-rgyal-mtshan, *Kun las btus pa srid pa'i mdzod phug gi gzhung 'grel* (Dolanji 1974), vol. 1, pp. 147-153, the opening words of the *Sgra 'grel*, and so on. That the time-element of the word *phugs* is not reflected in the English

Bon religion largely locates its background in Zhangzhung, although I do not believe this is the place to go into this very interesting issue in all its depths and complexities.¹⁰

While this is called a “Zhangzhung Dictionary,” I hope users will not expect a dictionary in the strict or even the usual sense of the word. The dictionary maker is at the mercy of his evidence, and some of the reasons why this is so should become clear by reading a little further into this introduction. Given the rather sad state of the evidence, I have been particularly reluctant to worsen what is already a difficult situation for those idealists, like myself, who aspire to one day in some sense ‘know’ Zhangzhung. The quest for original Zhangzhung entails reading through its past transformations. These transformations must first of all be seen before they may be seen through. There are no shortcuts, no ‘magic bullets’ ... Well, a manuscript of the *Mdzod phug* that could be securely dated prior to the 18th century would definitely improve matters, perhaps greatly. ‘Knowing Zhangzhung’ has always, and will always, entail hard work. Some may regard this as discouraging. Others may take it as a challenge.

Why are there so many given meanings for particular Zhangzhung words? I believe this is in some large part an artifact of the idea of some that ZZ syntax ought to exactly mirror the Tibetan syntax syllable-for-syllable. The fact is it does not. It is also an effect of ‘regularization’ processes at work in manuscript transmissions. I do not think it should be taken as a proof that ZZ was a tonal language, as Hummel has suggested.¹¹ So when you see a dozen meanings listed for a single Zhangzhung word, you simply must not assume that all these meanings are equally valid ones, or even equal possibilities. Some are more probable than others. Some are just errors that remain to be eliminated, eventually, after close study. Documenting errors both recognized and unrecognized is important to us here. I would even say that the identification and understanding of errors, including errors ‘showcased’ here in this dictionary, is the main task for the Zhangzhung language studies of the near future.

While there are a few brief bilingual *gzungs* (Skt. *dh!ra"i*) texts that have hardly received any notice,¹² a tiny bit of epigraphic evidence,¹³ and of

translation ‘innermost,’ may be intended, might make us lean toward a translation such as ‘earliest source,’ or if it is used spatially, ‘furthest source,’ or ‘least accessible source.’ Rudely subtracting all the poetry, the title would simply mean the origins and development of biological and environmental worlds, which, together with psychology and *its* evolution, constitute the main subject-matter.

¹⁰ I must make mention of forthcoming studies on Zhangzhung as a historical and geographic entity by Henk Blezer (Leiden) and in particular, among his published papers, *Heaven My Blanket, Earth My Pillow -- Wherever Rin po che Lays His Head Down to Rest Is the Original Place of Bon*, *Acta Orientalia*, vol. 68 (2007), pp. 75-112.

¹¹ *OZZ* 95 n. 5. Perhaps it was to R.A. Stein that it first occurred that tone might have been used to distinguish the large number of words that would otherwise be homophones in ZZ. This idea is discussed further in *Matisoff* 160. As Matisoff says, there is “no evidence at all that ZZ was tonal.” Of course, this begs the question of what conceivable sort of evidence might prove that it was.

¹² *Mantras* may also be rich sources of Zhangzhung vocabulary. For a good example see Chapter 3 of the Bon Mother Tantra entitled *Lam mngon sangs rgyas pa'i rgyud* (*Ma* 95-104). Some of these *dh!ra"i* and *mantra* sources have been utilized in Namgyal Nyima's dictionary.

course Zhangzhung titles to texts otherwise entirely in Tibetan,¹⁴ the *Mdzod phug* is the only bilingual Zhangzhung-Tibetan text of a significant length that is available. The present work might, in fact, be considered to be primarily a dictionary of the language of the *Mdzod phug*, even if there are in fact very many words drawn from other sources. In any case, the *Mdzod phug* served as the most important source of the available ZZ-Tib. glossaries. Indeed, most information found in those glossaries does come ultimately from the *Mdzod phug*. The *Mdzod phug* therefore ought to take priority over the glossaries. This dictionary was in part made with the assistance of my own electronic version of the *Mdzod phug* text (*Mdzod*), a critical edition incorporating variant lines. I constantly consulted *Mdzod* using ordinary computer search functions, in order to test different ideas about vocabulary, grammatical affixes and so forth. The truth is that some parts of the Zhangzhung text are still resistant to my understanding, which helps explain why this dictionary cannot be considered to be even nearly an exhaustive dictionary of that text.

Zhangzhung words from other Bon sources are well represented in a recently published dictionary by Dagkar Geshé Namgyal Nyima, which is longer,¹⁵ covers a much broader range of terminology, and is in yet other ways different from this one. Perhaps most amazing of all, the Geshé's dictionary covers a vast amount of Bon literature, citing page numbers for word usages in nearly 500 different publications listed in its bibliography. Given their differences, I believe researchers will often find it worthwhile and at times necessary to consult both Zhangzhung dictionaries. I only rarely give references here to entries in the Geshé's lexicon. It is your responsibility to acquire this book and consult with it directly (see the bibliography under "Namgyal Nyima's dictionary").

In 2008, a new Bon lexicon, one with a large percentage of the entries marked as being Zhangzhung, was published in Osaka (see the bibliography under "LZ"). I have not reproduced its Zhangzhung entries here, but have given page references to the original publication. Serious students of Bon (and not only of ZZ) need to have their own copy of this important reference work on hand. It covers precisely those vocabulary items of Bon texts that are most liable to prove opaque to those fluent in other realms of Tibetan literature.

¹³ There has so far been little of an epigraphic nature that could serve as evidence for Zhangzhung language, and what we do have seems to be difficult to date. One example is a seal, believed to be the seal of the Zhangzhung kings, in the possession of the Sman-ri Monastery's abbots. It has been reproduced several times. For a study of it, see the January 1, 2008 Babelstone blog at the following URL: <http://babelstone.blogspot.com/2008/01/zhang-zhung-royal-seal.html>, accessed on Nov. 10, 2009. For an undoubtedly Zhangzhung inscription on a conch, see the entry for "*un*," below.

¹⁴ In my opinion Tibetanists have been far too quick in dismissing titles of Bon texts as being 'made up.' These titles are themselves texts, and deserve the same close textual study as other texts, being subject to the same historic forces of transformation. When we encounter the rare book title in Burushaski (Bru-sha Skad) at the head of a Tibetan text, we ought to entertain the idea that regardless of its present form, it may be possible to find textual evidence, perhaps an older manuscript, that would demonstrate that its words once more closely resembled Burushaski. At the very least we need to entertain the possibilities with some seriousness of effort at decipherment for quite some time before the dismissal phase sets in.

¹⁵ It has 3,875 entries, and there are hardly any entries that are merely cross-references.

It would be desirable to have a complete history of Zhangzhung studies, but I will not be writing one here.¹⁶ Although the list of academic scholars would be rather long if we included them all, we may reduce them for present purposes to the “three H’s and the one S.” By that I mean, placing them in chronological order of their main contributions: Hoffmann,¹⁷ Haarh, Stein and Hummel. Some may want to add Thomas even though the texts he called Zhangzhung were not the true Zhangzhung, but an otherwise unknown and unnamed language that still largely resists decipherment. Laufer, too, took note of a few Zhangzhung language titles already at the turn of the 20th century. All these works may be seen in the bibliography below.

The most significant occasion in the entire history of modern Zhangzhung studies is without the least doubt the 1965 publication of the Zhangzhung-Tibetan glossary by the Zhu clan Yogi named Nyi-ma-grags-pa. Unfortunately, this work cannot be dated with any precision or certainty.¹⁸ Meanwhile, another similar work of the same type has appeared, although little is known about its provenance or its dating (see the bibliography under *Sgra*).

One problem with the Haarh glossary (*ZZH*) is that it took the Zhangzhung words (from *Zhu*) with their Tibetan equivalents out of their context, and only then applied the English meanings on the basis of the Tibetan. This procedure means that the meanings given are not all entirely appropriate (and on occasion entirely inappropriate) to the original contexts. By “original contexts” I mean, besides *Zhu* itself, all the texts it used as its

¹⁶ Such a historical sketch has already been written by Orofino (see the bibliography) although naturally it only covers developments up to the time of its writing in 1990.

¹⁷ Helmut Hoffmann announced in a publication of 1967 (*Hoff1*) that he intended to make a dictionary of Zhangzhung. This was just one year before Haarh’s (*ZZH*) dictionary appeared, and in fact, it was never published, although he did keep a long box of file cards in his office. I have never had access to this box or its content, although I understand it still exists in a collection in Germany.

¹⁸ See the bibliography under *Zhu*. The latest word on the dating of its author, by Samten Karmay who has probably paid the most attention to the problem so far, is that he was “a Bonpo scholar of an unknown date” (see *LZ* iii). I recall at a conference in Osaka in 1999, Samten Karmay commented that it is a mistake to identify the author of the glossary with the abbot named Nyi-ma-grags-pa with the dates 1616-1670, since the latter did not belong to the Zhu family. (These dates have been sanctified by the U.S. Library of Congress system, so they are frequently repeated, which of course does not necessarily make them correct.) We might assign him to somewhere around the first decades of the 18th century, if he is to be identified as the Zhu Nyi-ma-grags-pa who served as sixth abbot of Khra-rgan Monastery, which was founded in 1699 (see *SBM* 209). I have also located a person with the virtually identical name Zhu-yas Nyi-ma-grags-pa in a transmission lineage for the *Gzi brjid* scripture, which according to my rough calculations would appear to locate him much earlier, in the vicinity of 1530 CE, although it is difficult to be sure. While it does not help us immediately with the dating problem, we should note that we do have one other brief work that is very definitely the work of the same author. It is entitled *Dbal khyung nag po'i mngon rtogs*, and the author’s name is given as Zhu’i Rnal’byor Nyi-ri-u[n]-zhi. When the Zhangzhung name is translated into Tibetan, it reads Nyi-ma-grags-pa (see *CBK* 38). The good news is that one day we may be able to solve this problem, since we know from a bibliographical resource that a biography of one Zhu Nyi-ma-grags-pa once existed and, so, might one day become available (see *YTKC* 1109: *zhu nyi ma grags pa dang mkhan po bsod nams blo gros dbang gi rgyal po'i skyes rabs le'u gcig*).

main sources, the most important one being the *Mdzod phug* (meaning Mdzod).

Zhangzhung's textual transformations

Despite the existence of 18th-century and still more recent woodblock prints, the transmission of Bon scriptures in general, not just the *Mdzod phug*, has always remained primarily manuscript-based, and these manuscripts were nearly all in cursive rather than 'block' letters. The graphic similarities of certain cursive Tibetan letters and ligatures, which cause ambiguities, hence mistakes, in the readings will not at all be apparent to those without experience reading cursive manuscripts. One has to imagine the sorts of misconstruals that might well occur when scribes recopy texts in a language they do not know, even when they know the script perfectly well. Recognition of what sorts of misreadings are likely is essential for Zhangzhung studies. Non-Tibetanists in particular are likely to be perplexed by the 'equivalence,' which is to say *confusion*, of *na* with *zha*, *zha* with *kha*, *sa* with *pa*, *na* with *ca*, *la* with *ma*, and so forth, but they will have to learn to tolerate these ambiguities or take them on faith. Otherwise they will just have to learn the cursive writing system for themselves and make their own judgements. Cursive letter permutations took place. That much is clear from observing the textual variants.

Both the *Mdzod phug* text and glossaries that made use of manuscripts of the *Mdzod phug* underwent recopying many times by persons who did not know ZZ. Apart from (and in addition to) these just-mentioned graphic [re/mis]interpretations of letters and ligatures, which were many, I see basically four tendencies at work in the historical transformation of the ZZ vocabulary:

1. Homogenization

This process would reflect a scribal desire to impose internal consistency on the ZZ text, a type of hypercorrection, but also a tendency to lose vowel markers, or simplify in other ways. I believe that this desire to impose consistency has led to inconsistency, especially in the numeric system (*pace* Hummel, in QZZ 58, who thinks this resulted from conglomeration of numeric systems from different languages). I think it very probable that no scribe during the last millennium actually understood any more than a few of the words they were copying. Part of the problem was that they thought they could understand a thing or two here and there, and on that basis would introduce changes that they regarded as improvements.

2. Tibetanization

This occurs due to an effort to 'understand' ZZ syllables and make them more familiar. Recognizing instances of this is necessarily somewhat problematic, since after all Tib. and ZZ belong to the same family of languages and may very well have had closely similar vocabulary. Examples of words with same meaning and usually identical spelling: *dug*, 'poison';

mig, 'eye'; *stong*, 'thousand'; *khri*, 'ten thousand.' The word *dug*, at least, would seem to be one of the most widespread words in Tibeto-Burman, with a closely similar Chinese word.

3. Sanskritization

A process not at work in the *Mdzod phug* itself (where there are only about half a dozen words that are even remotely Indic, apparent loans), but seems to occur later in some Bon revelations, and especially in glossaries like that of *Zhu*. In the *Mdzod phug*, we have the example of initial consonant-cluster 'dh' instead of 'hr', which I see as an example of a Sanskritizing way of writing ('dh' as in 'Dharma' being a common Indic letter transcribed into Tibetan as a consonant cluster; 'hr' being the more original, unexpected, and therefore correct reading, a correctness borne out by the most closely related TB language evidence). As time went by, more and more Indic words began to be 'recovered' or 'rehabilitated' as ZZ words. Or at least that is my opinion at the moment.¹⁹

4. Differentiation

Although it is my impression that this is relatively rare, there may be instances where the Zhangzhung was thought to be too similar to the Tibetan, and so was made to look different. This might also in some part be explained as an attempt to 'correct' the process of Tibetanization.

Cognates or loans (or 'false cousins'?)

Notice that the Zhangzhung words *hrib* (var. *dhib*) and *lung* have the same meanings as the English body-part words 'rib' and 'lung.' *Ha-pi* means 'happy' (Tib. *dga' ba*). ZZ *klang* has the same meaning as German *Klang*.²⁰ *Ku ra* means 'dog,' just like the English word 'cur.'²¹ Of course, serious comparative linguists will likely view these impressively 'obvious' language connections with a degree of distrust, which they will justify using the sophisticated tools of their trade. The rest of us will continue to be impressed by these remarkable coincidences.

¹⁹ So one might therefore also speak of the Zhangzhungization of Sanskrit. In practice I usually refer to these reputedly Zhangzhung words as Indic or Sanskritic in nature. There are some well-known Tibetanizations of Sanskrit loanwords like *bskal pa* for Skt. *kalpa*, 'eon,' and the like. There are some not-so-well-known examples, like Tib. *kha cig* for Skt. *ka#cīd*; or the words for 'omen,' in Tib. *than* and in Skt. *tandr̥ṣ*; the so-called 'water-knife,' in Tib. *chu gri*, from *ch%r̥ṣ[k!]*, which in Skt. just means 'knife.' Such things might also be called 'disguised borrowings,' so long as we do not take this to indicate that even the least conscious motive of deception was involved.

²⁰ These have been pointed out in the preface to Namgyal Nyima's dictionary, which cites *Matisoff* 178: "The resemblance of this root to German *Klang*, 'sound' is amusing, but entirely fortuitous!"

²¹ This word was discussed in some detail by Hoffmann (see *Hoff2* 196-7), although he ends by saying it as an Indic loan, "a haplogistic form of *kukkura*."

There are a few particular Zhangzhung words which, in comparison to their Tibetan counterparts, fit more closely with the Tibeto-Burman evidence. For examples, the word for 'horse' is in ZZ *hrang* (variant spelling *dhang*), while it is in Tibetan *rta* (but note also, Tib. *rkyang*, 'the wild ass'). The word for 'breath' is in ZZ *seg* or *sag*; in Tibetan, *dbugs*. (See the appropriate entries below.) I hope this work will be useful for Tibeto-Burmanists, although I have only done a bit of desultory comparison here and there. If comparative work is what you are looking for, I must say, you are bound to be somewhat disappointed. My main interest is in locating and recovering the vocabulary of the Zhangzhung language itself. To this end, I even reach out to other languages.

Problems of grammar

Some may wonder, and in fact these questions have often been asked, Why do you find no, or nearly no, verbs in Zhangzhung? What are the personal pronouns? What are the grammatical affixes? The main and simplest answer to the first two questions is that you find few verbs and apparently no personal pronouns because the main source of ZZ vocabulary is the *Mdzod phug*. Since the *Mdzod phug* is an expository cosmological text, there is little if any occasion for the use of verbs beyond those that mean 'to be, to live, to become, and to procreate.'²² Since there is not the least sense of dialog to be found in the entire work, personal pronouns are not likely to be found there.²³

²² Actually, the verbal form '*gi gar ju* (see the entry below), repeated many times in the first chapter of *Mdzod*, while it is equivalent in the bilingual text to Tib. *bshos*, 'to have sex,' may be analyzed with the '*gi gar* meaning 'innumerable,' while the *ju* does elsewhere in the bilingual text correspond to Tib. '*byung[ba]*, meaning 'to arise, emerge, happen occur.' I take the whole expression to mean 'to proliferate' or 'to multiply' in the Biblical sense. The verb *ju* is very well attested in *Mdzod*, and if for this reason alone, the idea that there are no verbs in Zhangzhung has already been disproven. Still, there may be alternative ways to understand the grammar of '*gi gar ju*, especially since the syllable *ju* is in Darma a verbal suffix used to make the third-person past (YN 33). The use of Tib. *srid[pa]*, 'to come into being, evolve,' as a verb corresponding to ZZ *lig* is interesting, since in Tibetan it is normally a noun meaning 'life' (the verbal usage has been remarked upon based on other contexts in Haahr, *Yar-lu!* 269; it is in fact used as a verb in modern Tibetan, but with the meaning 'to be possible'). There is also ZZ *khrun* for Tib. *brdol*, 'popped out, emerged.' In ZZ *smar* is generally just an adjective meaning 'good,' but in the text of *Mdzod* it has additional verbal usages. Of these latter, the spelling *smar* occurs without any variant readings as equiv. to Tib. *smi*, 'to ripen.' But it also appears as one of a few variant readings of Zhangzhung verb[s] equivalent to Tibetan *gsal*, 'to make clear, clarify,' and *ston*, 'to show, teach.' There are indeed verbs in Zhangzhung, just not very many. All these examples are taken from *Mdzod*, and may be located instantly and with ease in the digital text edition (recording line variants) I have made and made available. For this reason I have not given the page references here.

²³ I suppose that, as in other languages, demonstratives might be used in lieu of and treated as equivalent to third-person pronouns, as Haahr says (ZZH 17). I did search through the Tibetan text of *Mdzod* for the more common forms of the Tibetan personal pronouns, and none were found.

As for the grammatical affixes, which might be supposed to be entirely made up of suffixes,²⁴ see the attempts to identify them by Haarh (ZZH 20-21) and Hummel (OZZ 19-21 or Humm1 506). The basic problem with Haarh's attempt is that he evidently based himself primarily on Zhu's glossary, and not on the *Mdzod phug* itself. But then, on account of the complexities in the scribal transmission of the text, it will be a very difficult task to see one's way through past the sometimes Tibetanizing readings to the original forms of the suffixes. At the moment, with the resources available to us, I think we cannot make the attempt with hope of very great success.

What I will do is try to interpret and test a grammatical sketch in an introduction to a Zhangzhung-Tibetan glossary that I believe to be a product of modern times. This work (Sgra) has the passage that we will discuss.

Before beginning its bilingual vocabulary list, it provides this extremely brief grammar of the grammatical affixes (*tshig phrad*):

de yang gu ge'i phal skad la rnam dbye dang tshig 'phrad tsam gyi sgra sbyar yod de / ci [gyi] / ci [la] / zhis [gyi] / cis [kyi] / ni [nas, las] / ci [sprul] / ci [ni] / bstan [ni] 'brel sgra yang ci ni pi ci ri si ti gi gyi 'i yi sogs dang / la don cu ru du na la le lu su sur sogs tshig sbyor la stos nas sbyor.

This says that its case grammar is based on the vulgar language of Gu-ge (Gu-ge'i Phal-skad). I suppose this statement might be found meaningful. Here are the suffixes:

ci ~ Tib. *gyi*, meaning 'of' (genitive case).

ci ~ Tib. *la*, 'to' (terminative case).

zhis ~ Tib. *gyi*, 'of' (genitive case).²⁵

cis ~ Tib. *kyi*, 'of' (genitive case).²⁶

ni ~ Tib. *nas* or *las*, 'from' (ablative).

ci ~ Tib. *sprul*, 'emanation' (?).²⁷

ci ~ Tib. *ni* (enclitic, copula marker).

bstan ~ *ni* (*ditto?*).²⁸

²⁴ We ought to note the possible exception of *ta-*, *ti-*, and similar prefixes, which *could* represent definite articles or demonstratives, and therefore might not be correctly understood as prefixes.

²⁵ This syllable *zhis* may be eliminated since it does not occur as such in Mdzod, where we find it only once as a part of a word, and even then only one variant reading among others.

²⁶ I believe that this, too, may be eliminated, since the syllable *cis* only occurs in Mdzod as second element of the word *pa cis*, var. *sa cis*, equiv. to Tib. *lcam dral* or *ming sring*, 'brother-sister pair,' or '[group of] brothers & sisters.'

²⁷ This looks very odd, and is very likely based in a mistaken reading of the following line from Mdzod, chapter 1. First the line in Zhangzhung with its variants: *mu tsug bing nga sa slig ji* / [*mu tsug bing nga za slig ji* /] [S: *mu cug bing nga zla slig ci* /] [K: *mu tshug bing nga za slig ji* /]. And now the line in Tibetan with its variants: *skye ba bzhi las yong kyang sprul* / [S: *skye ba bzhi yis yongs su sbrul* /] [K: *skye ba bzhi las yongs su sprul* /] [M: *skye ba bzhi las thams cad bsrid* /]. The Tibetan line means, 'They all/entirely emanate by means of the four [modes of] birth.' The Zhangzhung word corresponding to Tib. *sprul* [*pa/ba*] is variously spelled *za slig*, *zla slig*, and *dzan slig*. Even with this understanding, it is not evident what the function of the syllable *ci/ji* might be here. What *is* clear is that it is not being used in the meaning of Tib. *sprul*.

The genitive suffix (Tib. *'brel sgra*) may take forms including *ci, ni, pi, ci [-bi?], ri, si, ti, gi, gyi, 'i, & yi*.

The terminative (Tib. *la-don*) case may take forms including *cu, ru, du, na, la, lu, su, & sur*.

Now, when we try to make sense of this while reading the *Mdzod phug*, we instantly encounter numerous problems. For one thing, the ending *zhi* is common, but is not among those offered here — it ought to be a genitive ending, apparently, as should *shi* — and neither *zhi* nor *shi* is listed by Haarh. The *ni* and *ci* have been confused so often in the text transmission that there is little hope of ever being able to distinguish which was meant if, indeed, they have any difference at all in their usage, this being impossible to tell with any certainty.

The syllable *ni* is perhaps the most complex syllable in ZZ for our thinking. Have a look at its entry below. It appears to bear far too great a number of grammatical functions and in fact appears in nearly every line, very often at the ends of lines. It would seem that a 'homogenizing' and perhaps at the same time a 'Tibetanizing' trend is to blame for its frequency. I think that originally distinctive syllables were collapsed [through an internal correction process] into a single one. Some people, employing 'Tibetanizing' ways of reading, might think "*ni*" was simply meant to set off the ZZ lines from the Tibetan lines that follow. I suggest that this is just the sort of thing that has happened in the past, resulting in a major block to our contemporary comprehension.

Still, I believe we can see through part of this confusion. We may see many of the line-final usages of *ni* as in fact clause-final usages. In other words, the *ni* is standing in the position of the verb in simple or declarative clauses or sentences. And ZZ is not alone in this particular usage of the *ni*, although some may need reminding that this usage is not known in Written Tibetan language. See the following for a mapping of TB languages that make use of "*ni*" as copula: Gwendolyn Lowes, *Some Comparative Notes on Tibeto-Burman Copulas*.²⁹ Although neglected in the mapping of Lowes, the Mi-nyag language of Khams also has sentence-final *ni* with a declarative meaning.³⁰ In brief, the clause-final use of *ni* as copula is by no means limited to Zhangzhung, there is really nothing unusual about it, and in the

²⁸ This must be eliminated (after observing that it footnotes the Tib. with the ZZ instead of the other way around), since it comes from reading the line-final syllable *ni* as holding a significant correspondence with the Tib. *bstan*, 'to show, teach,' but there is no such correspondence in these lines of *Mdzod* (there is nothing in the ZZ to correspond with the Tibetan verb, simply the *ni* which I am inclined to understand as a clause-final copula, as in Darma language).

²⁹ This is a conference handout, made available for internet download as a PDF here: http://depts.washington.edu/icstII39/abstracts/icstII39_lowes_hdt.pdf. A map included in this handout (figure 4) shows in a graphic way that the use of *ni* as copula characterizes languages such as Lushai, Meithei, as well as Darmiya (i.e. Darma).

³⁰ See Takumi Ikeda, 200 Example Sentences in the Mu-nya Language (Tanggu Dialect), *Zinbun*, vol. 40 (2007), pp. 71-140, where there are very many examples. The Tibetan spelling used for this language spoken in Eastern Tibet is Mi-nyag, which is also the ethnonym for the Tanguts. There is some further interesting discussion in *OZZ* 66 n.32.

future it should be simply accepted. This understanding actually assists us in our argument that the rarity, or supposed 'absence,' of verbs in ZZ is not the problem it has sometimes been made out to be.

I believe we may with some confidence remove the series *gi*, *gyi*, *'i* & *yi* (along with the missing *kyi* form) from the realm of genuinely ZZ genitive endings. When they do occur in the ZZ of the *Mdzod phug*, they may be explained as Tibetanizing corrections. The genitive ending *bi*, although supported by Haarh (ZZH 20), is attested only once in Zhu's glossary. It is not attested at all in the *Mdzod phug*, where even the passage on which Zhu is based translates ZZ *bi* as Tib. *bzhi*, 'four.' This particular genitive ending, finding its basis in more than one level of misreading and misspelling, may not be said to exist in any meaningful sense of the word. It can be eliminated, with certainty, from future discussions.

Haarh (ZZH 20) constructed a set of rules to govern when each of the different forms is to be used.³¹ These rules, evidently based on the rather limited, and in my view contaminated, evidence in Zhu's glossary, need to be worked out freshly on the basis of the *Mdzod phug*, taking textual variants into account. To use the same example, Haarh makes a rule, based on a single instance in Zhu's glossary, that the genitive ending *bi* is to be used following syllables ending in 'e'. Not to belabor the point, but not only is it based on a single instance, but that instance is *le bi*, glossed by Tib. *rlung gi*, where *le* is a much less frequent spelling for ZZ *li*, 'wind.' This is insufficient basis for rule construction, to say the least.

The ZZ final stop, described by Haarh (ZZH 21) as closely resembling the Tibetan final stop in that the vowel 'o' is added to a duplicated final consonant to create it, does not actually occur even once in the ZZ text of Mdzod (while occurring hundreds of times in its Tibetan text). Haarh's examples all come from Zhu's glossary. Even there it is a result of a Tibetanizing process, with only four occurrences.

In a similar manner, we can say with some certainty that the Tibetan ablative suffix *nas* is not used in ZZ. Haarh believed it was (ZZH 21-21), on the basis of Zhu, but this is mistaken.³² There is only one line in Mdzod, near the end of its chapter 2, but here ZZ *de nas*, corresponding to Tib. *de ltar*, is not acting as an ablative at all, and is very likely a result of a scribal Tibetanizing move. In all other cases, Tib. *nas* is represented in the corresponding ZZ text by nothing, by zero. It is quite a similar case with the Tibetan ablative ending *las*, except that here we do have *something* in that Zhangzhung that corresponds with it. Whatever that *something* may have been, it is represented in our existing *Mdzod phug* texts in the forms *ci*, *ni*, *zhi*, & *zi* [ze?]. You may want to object that these look far too much like forms of the genitive, and I will not disagree with you. I will just conclude that, for

³¹ One problem is that, given the different syntax of Zhangzhung, it is often the case that no genitive is needed in the ZZ texts of Mdzod in places where it is required in the corresponding Tibetan text.

³² As such, the ending *nas* only occurs once in Zhu, in the final part which seems to have been the author's own composition. Here the corresponding Tibetan ending is *na*, which follows a verb and has a conditional meaning, 'if, when.' The ending *las* also occurs only once, as equivalent to the identical ending in the Tibetan parallel. This is in a so-far unidentified passage that certainly had as its source a Mother Tantra text. By itself it hardly justifies the construction of a grammatical rule.

now, we really do not know what any ablative ending actually looked like in Zhangzhung.

As for the terminative case endings, Haarh supplies a different list: *gu, cu, da, du, tu, tur, 'u, sur*. I believe we can accept that the ZZ syllables *gu, cu, tu, du, ru, lu, su* probably have this usage. Perhaps whatever rules apply to the genitive would govern the terminative suffixes as well. This would seem logical. Very likely the *tur* and most definitely the *sur*,³³ may be removed from the list of terminative endings. I am not sure what to say about the *na* and *la* endings yet. I guess by this point the reader will be expecting me to say that they are just more examples of Tibetanizations. I am not entirely sure of that. But yes, they probably are what they seem to be. There are further areas of Zhangzhung grammar that could bear exploring, but we will desist from going into them for the time being.³⁴

Zhangzhung's connections with neighboring languages

In general, I believe Zhangzhung linguistic connections with the lush green valley of Kinnaur are very well known and require little comment by me.³⁵ Hummel, while not explicitly minimalizing the significance of Kinnauri and other western Tibetan languages, locates ZZ historically in the far northeast of the Tibetan plateau, at the same time placing it with languages of the Yunnan area, which despite their current southeastern location he gives northeastern origins.

Quite the contrary of Hummel, I have come to believe in the importance of those western Tibetan languages, and more specifically of the Darma language. Darma is spoken in Uttar Pradesh, now renamed Uttarakhand,

³³ The syllable *tur* is extremely common in *Mdzod* as a second element in ZZ words, but not as a terminative ending. The idea that *sur* might be such an ending is evidently based on a single occurrence, and even then only a variant, in *Mdzod*, where it is not serving as an ending at all. It appears in this line, or rather in one of the variant readings: *mu pur ma mig sum pa'i gyin / [S: mu par mi mig sum pa'i gyin /] [K: mu sur ma mig sum pa'i gyin /]*, corresponding to the Tibetan, *bsrung du med pa'i dam tshig ni*. The Tibetan means 'The vows not for keeping [i.e. unkeepable vows] are [as follows].' The ZZ *ma mig* generally means 'without focussing' or 'without limit,' but here it must mean 'without keeping' and hence standing for the entire phrase *bsrung du med pa*. The first word of the ZZ, *mu pur* or *mu sur*, stands for Tib. *dam tshig*, 'vow.' ZZ *sum pa'i* is a slightly Tibetanized form of ZZ *sum pi*, meaning 'three' (it appears in the following line in the text of the Tib.). So the ZZ translates, following the syntax, "The vows not-for-keeping three are." This is an excellent example, by the way, to show that the word order of the Tibetan and the Zhangzhung often differs.

³⁴ Seeing the vocabulary commonalities that link Zhangzhung with other western Tibetan languages of the so-called 'complex pronominalization' type, we may expect that Zhangzhung also would have had its own system of verbal suffixes incorporating pronouns that indicate the recipient of the action, and the like. Since each language has its own way of doing this, we might expect the same of Zhangzhung also. For a very interesting survey, see the article by Yoshiharu Takahashi (YT in the bibliography). The main discouragement is of course the limited number of verbs in the ZZ evidence. Still, the idea that ZZ may be a 'complex pronominalizing' language may have consequence for how we try to interpret the evidence.

³⁵ See the following article specifically on the subject of Zhangzhung-Kinnauri language connections: Chos-'khor-tshang Nyi-ma-'od-zer, Zhang zhung dang 'brel ba'i khu nu'i skad rig, *Ban sgo*, vol. 20 (2007), pp. 113-125.

quite close to the westernmost border of Nepal, with some speakers falling on the Nepalese side of the border.³⁶ While it may make just as much sense to focus on Old Newar, Kinnauri, or perhaps Thakali among others, I think there are very good reasons to see Darma as more interesting than the others just mentioned.

The Darma language terms in the list just below are based mainly on Shree Krishan's Darma-English glossary (see the bibliography under Krishan). I myself am responsible for adding the Zhangzhung words that are similar in sound and meaning.

The order is always like this: Darma // English // Zhangzhung. I have added the Tibetan in parentheses just to show how, most often, in places where the Darma and Zhangzhung closely correspond, the Tibetan contrasts with both.

Although I have reservations about a few (such as *phu*), almost all of the Zhangzhung forms that I have included in this list I believe to be well established. These words are also among the everyday terms, including numbers and body parts, linguists are likely to label as belonging to 'basic' vocabulary (which may make us *tend* to regard them as local and not imported words).

Darma // English // Zhangzhung (Tibetan):

ba // father // *ba* (Tib. *pha*).

be // skin // *pad* [perhaps pronounced something like Eng. 'bay'] (Tib. *lpags*).

ching-cha // liver // *shin* (Tib. *mchin pa*).

khagaco // stomach // *khog tse* (Tib. *grod pa*).

gunda-la // finger (middle) // *kan* (Tib. *kan ma, gung mo?*).

hrang // horse // *hrang* (Tib. *rta*).

hre // field // *rig* or *tig* (Tib. *zhing*).

hrup // rib // *hrib* (Tib. *rtsib*).

je, tsema // barley // *zag* or *zad* ['zay'?] (Tib. *nas*).

phu // copper // *phu* (Tib. *zangs*).

mangnu // red // *mang* (Tib. *dmar po*).

reju // nose // *ra tse* (Tib. *rna ba*), noting Chaudangsi *ratse* & Byangsi *hrace*, both meaning 'ear.'

³⁶ This language name has sometimes also been spelled Darmiya. For an early work on Darma, see G.A. Grierson, *Linguistic Survey of India*, vol. 3, pt. 1, pp. 490-502. Note also the more recent work of Devidatta Sharma, *Tibeto-Himalayan Languages of the Uttara Khand*, Mittal Publications (New Delhi 1989), in 2 vols. There has been a very recent publication, evidently in 2007, of a dictionary of Darma together with Bangba (i.e., Chaudangsi) language, with Hindi glosses. The entire work, here cited as MSB, is in Devanagari script. According to its title, *&abdako'a Ra(-lv%, it is a dictionary of Ra" -lv#, i.e., Rung Lo, which means 'language[s] of the valleys.'* I received this, as well as a dictionary of Byangsi (GSB), just in time to make use of them, thanks to the kindness and efforts of Christoph Cüppers (Lumbini). The most important recent and reliable source on Darma is surely the dissertation of Christina Willis (DGD). Byangsi and Chaudangsi kinship terms were specially studied by Nicholas J. Allen in his article *Byansi Kinship Terminology: A Study in Symmetry*, *Man*, n.s. vol. 10, no. 1 (March 1975), pp. 80-94, and his study was preceded by P. Lall, *An Enquiry into the Birth and Marriage Customs of the Khasias and the Bhotias of Almora District, U.P.*, *Indian Antiquary*, vol. 40 (1911), pp. 190-198. Zhangzhung kinship terminology deserves a special study.

re-nani // west // *ra* (Tib. *nub*).
sak // breath // *sag* or *seg* (Tib. *dbug*s).
shi-no // white // *shi nom* (Tib. *dkar po*).
shiri // boy // *hri tsa* (Tib. *bu, phru gu*).
shya // king // *rkya* (Tib. *rje*, 'lord').
ti // water // *ti* (Tib. *chu*), but note that *ti* for 'water' is rather ubiquitous.
tsame // daughter, girl // *tsa med* (Tib. *bu mo*).
tshe // fat (grease) // *tshas* (Tib. *snum*).
tshum // hair // *con* or *tson* (Tib. *skra*).

Numbers:

nisu // seven // *snis* (Tib. *bdun*)
pi // four // *bi* or *bing* (Tib. *bzhi*)
ra [or *se*] // hundred // *ra* (Tib. *brgya*)
tako-go // first // *ti ga* (Tib. *dang po*)

I think it notable that the Darma language shares with ZZ the *hr-* initial (including the word *hrang* for 'horse') as well as the syntactical similarity of placing unmarked adjectives directly before the substantives they modify (just the opposite of Tibetan, which places unmarked adjectives after their substantives³⁷). However, Darma does *not* have the initial 'n' in its words for 'fire' and 'human' like ZZ does. Darma also has pre-aspirated nasals *hn-* and *hm-*, which are apparently lacking in ZZ (see [Krishan](#)).

There is one interesting fact that makes this comparison with Darma all the more significant. The Darma (Dar-ma) language was known in what I have argued to be a 12th-century Bon work, the preface to the *Meditation Commentary* (see my book *Mandala Cosmogony*, p. 16). In fact, it is listed among several types of speech or 'dialects' of Zhangzhung. I translated this passage with lengthy added footnotes long ago in my master's thesis, but at the time I had only some rough and rudimentary ideas how the language names ought to be understood, and made some conjectures that I would now consider inadequate.³⁸

³⁷ See Matthew S. Dryer, Word Order in Tibeto-Burman Languages, a paper forthcoming in *Linguistics of the Tibeto-Burman Area* made available on the internet, pp. 35 & 36, for remarkable maps showing the distribution of adjective-noun and noun-adjective languages. Noun-adjective languages strongly predominate in Southeast Asia, including the islands and much of southern China, the areas north of the main Himalayan chain (with some exceptions in southern slopes and foothills of the Himalayas), and most of the languages of Assam in the southern and eastern parts. Adjective-noun languages are concentrated along the main range of the Himalayas while including the entire Indian sub-continent to its south. Of the group called "West Himalayish," to which Kinnauri, Darma, and presumably Zhangzhung belong, all except Gahri (or Bunan) Dryer finds to be adjective-noun languages.

³⁸ It first occurred to me that the Dar-ma of the Mother Tantra text that I had studied as part of my master's thesis (completed in 1986), might very well be the language known today as Darma only after the appearance George van Driem's two-volume book, published by Brill (Leiden 2001), entitled *Languages of the Himalayas*. Breathtaking in the breadth of its coverage, I somehow happened to read its brief discussions of Darma, and drew the connection (see the survey of the West Himalayish languages and Zhangzhung on pp. 934-57). And in 2005, I had a very brief opportunity to discuss this problem with the author in Leiden.

zhang zhung las kyang skad rigs 'thun pa du ma yod pa las / 'di ni zhang zhung smar gyis sgra ste / 'chun [-gcun, 'jun] che brjod bde sgra ngag tshig gsal ba'o // des na gzhan dar ma'i sgra dang / dar ba'i sgra dang / dar ma dir gyis sgra dang / gu ge'i sgra dang / phal po che'i glang gi sgra dang / ldem ma yin no // — Ma 211.

“Within Zhangzhung are several similar types of languages (or dialects), and among them what we have here [in the title of the *Mother Tantra* text] is the speech of Zhangzhung Smar, a very refined language, easily pronounced, with clear grammar, vocabulary and expressions. Apart from Smar we have the speech of Dar-ma, the speech of Dar-ba, the speech of Dar-ma-dir, the speech of Gu-ge, and the speech of the Common Cattle³⁹ and Ldem-ma.” [explanation of the Zhangzhung title of the *Mother Tantra* text follows]

Before discussing how I understand the meaning of this early passage, I would like to give a modern writer's version of the same material, since it is entirely possible that his manuscript resources are superior to ours (Ga-tsha 24-25):

yul de'i nang gses kyi skad rigs la / smar gyi skad dang / [25] dar ma'i skad / dir ma'i skad / dar ma dir gyi skad / gu ge'i skad / phal po glang gi skad sogs yod / smar skad ni zhang zhung sgo pa spyi yi mchog skad dang / gu ge'i skad ni yig skad / dar ma'i skad ni lho skad / dir ma'i skad kyang byang skad / dar ma dir gyi skad ni stod smad phal spyi'i skad ces 'grel bshad byas yod ...

Among the types of languages included within that region are: [1] Smar language, [2] Dar-ma language, [3] Dir-ma language, [4] Dar-ma-dir language, [5] Gu-ge language, [6] Ordinary Cattle language [ordinary speech language?] and so on. [1] Smar language means the supreme language of the general area of Doorway Zhangzhung. [5] Gu-ge language means the language of letters. [2] Dar-ma language is the southern language. [3] Dir-ma language, similarly, is the language of the north. [4] Dar-ma-dir language is the general and common language of the upper and lower parts. There are commentarial explanations like that.

I detect a descending social order to the original *Mother Tantra* list of Zhangzhung 'dialects,' starting with the most refined, courtly and literary (*smar*, in Zhangzhung, simply means 'good') and ending with the most

³⁹ Another way to understand *phal po che'i glang gi skad*, as suggested to me by Jean-Luc Achard (Paris), might be 'the language of Glang[-gi Gyim-shod] for the most part.' The larger version of this place name, which is often encountered in Bon works, is Sum-pa Glang-gi Gyim-shod. Nowadays it is usual to identify it with the region of Steng-chen in northeastern Tibet, where there is still an important Bon monastery also named Steng-chen. It is also possible that by *glang* is intended the Zhangzhung word. See its entry below.

vulgar, the ‘Ordinary Cattle’ language. Therefore I differ with the modern author in interpreting Gu-ge language as meaning literary language.⁴⁰ He is reading it as a Zhangzhung word, which of course it is, but I believe it makes better sense to understand it as just the name of the Gugé district that was then used for the language spoken there. However, it could be preferable, even, to allow a partially-Zhangzhung understanding of the “speech of the Common Cattle.” The word *glang* (alternative spelling *klang*) which we have translated in the Tibetan understanding as ‘cattle’ could be taken as ZZ for ‘speech, word, declaration.’⁴¹

I understand *dar ma dir* to be one of those interesting constructions known to the written Tibetan language in which the medial syllable *ma* serves to make an expression that covers either both or neither of the two entities. Thus *ra ma lug* means ‘neither goat nor sheep,’ with a significance similar to the English expression ‘neither fish nor fowl,’ but in practice it can, interestingly for us, mean a mixture of Chinese and Tibetan languages, or what is nowadays often called ‘code switching.’ A second type, represented by *lha ma srin*, means ‘all the entities in a class ranging from divinities (*lha*) to ogres (*srin*) with everything in between.’⁴² Probably the meaning of *Dar-ma-dir* is more like the first type, and ought to then be understood to mean ‘belonging neither to the category of *Dar-ma* nor to the category of *Dir-ma*’ or perhaps a mixture of the two types of speech.

Clearly there are still some mysteries to work out. All the more so since, as if the collusion between the 12th-century Bon text and modern language classification were not enough, we also have to point out a mention of “Zhang-zhung *Dar-ma*” in an Old Tibetan manuscript from Dunhuang.⁴³

⁴⁰ Haahr (ZZH 9) has briefly discussed these same language names on the basis of the much later preface to the glossary of Zhu (Zhu 65a, line 3), “*Phal-pa* is divided into five dialects, called *Dal-ma*, *Dir-ma*, *Dar-ma-dir*, *Gu-ge* and *Phal-po-gLang*. Among these Gu-ge is immediately identified as the present day district of Guge in the upper valleys of the River Sutlej, to the west of Lake Manasarowar. Possibly the other four are to be placed in the same region.” There is nothing to quibble about here, except that it makes no reference to the Mother Tantra source used by Zhu, and does not go very far in its explanations. Sgra 122 gives the language names as *Dar-ma*, *Der-ma*, *Gu-ge*. The longer passage reads: *sgo ba'i skad ni zhang zhung smar skad de ye srid lha las chad / phal pa'i skad ni / dar ma / der ma / gu ge'i sgra'o // de nas 'dir gu ge'i sgra dang smar skad la sbyar nas chab [-khyab] che ba rnams bsgrigs par bya ste*. The final statement might be translated, “I am going to edit together here the most widespread [terms], joining the speech of Gu-ge with the Smar (‘good’) language.”

⁴¹ I owe thanks to Jean-Luc Achard for suggesting this solution to the problem. I have no idea what to do with the *Ldem-ma* of the Mother Tantra preface, and I suppose for a similar reason the modern writer also ignored it (as did Zhu, even though it is clear he based himself on this very same passage). Of course *ldem* generally has meanings in Tibetan of ‘flexibility,’ as the flexibility of a feather for example. *Ldem* also occurs as a Zhangzhung word with the meaning of ‘wood.’ It is possible that *Ldem-ma* is not intended to be part of the list of language names, and that *ldem ma yin* means something like ‘is not flexible,’ although I doubt this.

⁴² For an example of usage of *ra ma lug*, see Tsering Shakya, *The Development of Modern Tibetan Literature in the People's Republic of China in the 1980s*, contained in: Luran R. Hartley & P. Schiaffini-Vedani, eds., *Modern Tibetan Literature and Social Change*, Duke University Press (Durham 2008), p. 66. On the usage of *lha ma srin*, see R.A. Stein's article *Tibetica Antiqua I*, *Bulletin de l'École Française d'Extrême-Orient*, vol. 72 (1983), p. 192.

⁴³ The following passage may be found in Pelliot Tibétain no. 1290 at the *Old Tibetan Documents Online* website, more specifically at the following webpage: otdo.aa.tufs.ac.jp/archives.cgi?p=Pt_1290 — *rgyal phan yul na / mkhar bu re re dang mchiste /*

The most remarkable thing here is just that we have still today a language that calls itself by the name of a Zhangzhung dialect, one that does indeed continue to share a number of features with Zhangzhung.⁴⁴

Moving on to other neighboring languages, I think there is a possibility, one someone ought to look into more deeply, that the Indo-Iranic cluster of tongues known as the Shina languages,⁴⁵ today mainly spoken in northern Pakistan, might have more than the several possible word correspondences with Zhangzhung that I have timidly proposed here (for more details, see the relevant entries).

kun (rog po) black color [used for animals only]. The Shina word for 'black' is *kino*, an Indo-Iranic word that is of course distantly related to Skt. *k)*' "a, 'black.'

tsa, or, *tsa mo (nya)* fish. This Zhang-zhung word does not seem to sit easily with any of the TB evidence, which makes it all the more interesting that a similar word for 'fish' is found in Shina languages: *chumu*, *chubo*, *chimi*, *chumo*, *chimo*. Note that the *ch* > *ts* and *ts* > *ch* sound shifts are very common in the Himalayan region.

yu ti (chang) barley beer. This often appears in Bon ritual literature, and it is not especially clear whether we ought to regard it as Tibetan or as Zhang-zhung. The syllable *yu* by itself may be explained by the Shina languages' word for 'barley,' which is *yoo*. The syllable *ti* is ZZ for 'water, liquid.' I know of no other reasonable way of explaining this unusual word *yu ti*.⁴⁶

ag sho (kha) mouth. This might be compared with Shina languages' words of like meaning: *aay*, *aazi*, *aazu*, and *aazo*; in Brokskat, 'uzi.

I would imagine these to be borrowings based on long proximity. It may or may not be significant that only one of these, *ag sho*, is actually attested in

rgyal ph[r]an bgyid pa dang // rgyal phran gyi blon po / su sum bgyis par zhang zhung dar ma'i rje bo lag snya shur // blon po khyung po ra sangse rje / stong lam rma rtse ... For more discussion on this passage by Namgyal Nyima, who believes it pertains to the Khyunglung area, see ZZT 431.

⁴⁴ Given that Zhangzhung is not even mentioned as a possible factor, Sharma's dividing of Darma words into only three origins — Tibetan, Indo-Aryan and indigenous — will require considerable reorganization, especially since words with clear Zhangzhung correspondences may be found in both the Tibetan and the indigenous categories. See TH1, p. 22.

⁴⁵ All my information on the Shina languages comes from an examination of S&K, although I am aware of another recent publication that I have not yet seen: Ruth Laila Schmidt & Razal Kohistani, *A Grammar of the Shina Language of Indus Kohistan*, Harrassowitz (Wiesbaden 2008).

⁴⁶ For a dozen examples of usage of the term *yu ti*, see Namgyal Nyima's dictionary, pp. 343-4. Hindi has a word *yuti* defined as 'connection, union,' which must descend from Skt. *yukti*. I suppose it could have to do with Yu-ti, the 'Jade Emperor' of Chinese Daoism. Still, I have not discovered any special connections these just-mentioned terms might have with beverages, so I doubt their relevance for understanding the Zhangzhung word.

the *Mdzod phug*, and there it has a wide range of meanings reflected in different equivalents in Tibetan, most pertaining in some way to the mouth, face and speech.

Khotanese Saka, too, was spoken in an area neighboring western Tibet, and I believe that possible Khotanese, or more generally Iranian, loans in ZZ need to be seriously considered in the future. Only a few such suggestions — and they are *only* suggestions of an exploratory nature — are put forward here.

Surely ZZ as well as Tibetan language connections with such languages as Khotanese and Shina are far more likely to have occurred in recent millennia than those much more ancient — in my estimation tenuous, highly speculative and even dubious — connections, suggested by Siegbert Hummel, with the Canary Islands, not to mention Basque, Etruscan, Meroitic, Sumerian...⁴⁷

On the use of the dictionary

Entries are arranged in the usual Tibetan alphabetic order. Those who do not know Tibetan alphabetic order should still be able to locate words by using ‘search’ functions of their personal computers. The heading of each entry gives the Zhangzhung word in all-capitals, followed by the Tibetan-language translation enclosed in parentheses, immediately followed by a rendering of the Tibetan into English. I have generally supplied the English translations suggested by Haarh, but added corrections or ideas of my own in curled brackets { } immediately after (or later on in the entry without the curled brackets). When you do see something enclosed in curled brackets, it means I consider it more true or accurate or more justifiable than any conflicting information that might have been given just before. It means it reflects my own best ideas. We might say that Haarh forms the main starting-point, with further information added from other available sources, most importantly the *Mdzod phug* itself.

I should say that, while I do try to be strict about giving some kind of translation immediately after every Tibetan word, I do not give the same translation at every occurrence. I hope nobody will find this bothersome. Words do not always have to have the same translation equivalents. And while I have generally attempted to make translation choices roughly ‘context-sensitive,’ I know I cannot claim complete success.

As mentioned before, I have been rather obsessive, perhaps even irritatingly so, about marking each Zhangzhung word with “ZZ” and each Tibetan word with “Tib.” when these words appear in English sentences. This was done out of a desire to prevent precisely the same types of confusions that have entered into the Zhangzhung evidence in the past.

⁴⁷ But it may be that in the 21st century the search for global linguistic connections is becoming more widely accepted. Witness the publication of Tóth, a work that finds Tibeto-Burman connections with both Hungarian and Sumerian, largely based on another recent work comparing Tibetan and Sumerian vocabularies — Jan Braun, *Sumerian and Tibeto-Burman*, Agade (Warsaw 2001). I occasionally make references to this work by Tóth, but I am incapable of endorsing it.

I suppose it would have been good to mark the parts of speech. I decided against marking ZZ words as verbs, nouns, adjectives or adverbs, since anyway the Tibetan equivalents have often been supplied without context, or with insufficient context, to allow certainty. In actual practice, I have marked some verbs as verbs, just in order to emphasize their existence, which some have doubted.

I have done my best to impose on the entries a rational internal structure. I place different meanings in numbered sections. More general discussions and referrals to other entries, are generally given at the end of the entry.

Occasionally you may notice in one of the dictionary entries a comment such as, "This entry ought to be removed." This is my way of saying that I am fairly certain that the head word is not Zhangzhung, which would mean it does not belong in a Zhangzhung dictionary. Of course in a sense these entries *do* belong here, just because someone somewhere did, and probably still does, think that they must be Zhangzhung.

I would like to remind users of this dictionary that, even though I have spent some time in this introduction suggesting relations of Zhangzhung with neighboring languages, this was not my main purpose while making it. My aim has been to supply the available materials necessary for persons with a desire to understand words and texts in Zhangzhung language, and to do so in a way that is not misleading. By that I mean that it ought not be adding any more errors, but rather signalling and exposing some of the errors that have been made in the past. If I have succeeded in this task even somewhat, I think my work has been successful enough. I apologize for presenting, in lieu of a proper dictionary, a set of problems that are largely still in need of solutions. All I can do at this point is wish you the best of luck as an encouragement for the journey ahead. *Sarva ma*gala(! Mu tsugs smar ro! Lha rgyal lo!*

* * *

A Note of Thanks

I make no claims to be a linguist, or, to put it in a better way: However much some of my interests may lean toward matters that might be termed 'linguistic,' I am not predisposed to spend my days in historical reconstructions of unrecorded proto-languages. Still, I received help from several people, included among them some prominent linguists in the field of Tibeto-Burman studies. I have accepted some of their ideas and suggestions, while they undoubtedly helped me eliminate some of my more egregious errors, for which I thank them even as I lay the remaining errors at the feet of my own limitations and misunderstandings. I would especially like to express my gratitude to Christopher I. Beckwith, Christoph Cüppers, Nathan Hill, Dagkar Namgyal Nyima, Andras Róna-Tas, and Christina Willis. Remind me if I have neglected anyone. Special debts are owed to Christoph Cüppers who went to special lengths to procure copies of newly published but nevertheless rare dictionaries in Kathmandu, and to Nathan Hill, for sending me his electronic glossary of Byangsi, which he took pains to put into a digital searchable format, making it especially useful. And last

but not least I would like to acknowledge Jean-Luc Achard, the editor of *Revue d'Etudes Tibétaines*, not only for accepting this document for publication, but also for offering suggestions for improvement that were gratefully accepted.

More Resources

The edition of the *Srid pa'i mdzod phug* bilingual text (Mdzod), with line variants based on four published versions, will soon be made available once again for download on the internet. An older version was posted with the Zhangzhung Studies Forum several years ago. The Zhu glossary will at the same time be made available in a digital format. With these two files as resources, the entries in this Zhangzhung dictionary may be checked and researchers will be able to come to their own independent and original conclusions about their validity.

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Published sources

(and key to abbreviated references)

Please note that Bibliographical references, including bibliographical abbreviations, are always underlined, immediately followed by the page number reference where relevant.

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Christopher I. Beckwith, *The Pai-lang Songs: The Earliest Texts in a Tibeto-Burman Language and Their Late Old Chinese Transcriptions*. Contained in: Christopher Beckwith, ed., *Medieval Tibeto-Burman Languages III*, International Institute for Tibetan and Buddhist Studies (Halle 2008), pp. 87-110.

Beckwith, OC Loans:

Christopher I. Beckwith, *Old Chinese Loans in Tibetan and the Non-uniqueness of "Sino-Tibetan."* Contained in: Christopher Beckwith, ed., *Medieval Tibeto-Burman Languages III* (Proceedings of the 11th Seminar of the International Association for Tibetan Studies), International Institute for Tibetan and Buddhist Studies (Halle 2008), pp. 161-201.

Beyer, CT Lang:

Stephan V. Beyer, *The Classical Tibetan Language*, SUNY Press (Albany 1992).

Bon Dag:

Five Bonpo Texts for the Study of Grammar, Poetics & Lexicography by Kun-bzang-rgyal-mtshan (b. 1837), Tshul-khrims-phun-tshogs (b. 1783) and Tshul-khrims-rgyal-mtshan (b. 1898), "reproduced from manuscripts copied from G.yung-drung-gling prints," Khedup Gyatso, Tibetan Bonpo Monastic Centre (Dolanji 1985).

Btsan-lha:

Btsan-lha Ngag-dbang-tshul-khrims, *Brda dkrol gser gyi me long*, Mi rigs dpe skrun khang (Beijing 1997). This is perhaps the most useful Tibetan-Tibetan dictionary based on mainly older Tibetan glossaries, from which it quotes extensively.

CBK:

Tseyang Changngoba, Namgyal Nyima Dagkar, Per Kværne, Dondrup Lhagyal, Dan Martin, Donatella Rossi & Tsering Thar, *A Catalogue of the Bon Kanjur*, National Museum of Ethnology, Senri Ethnological Reports series no. 40, series editor

Yasuhiko Nagano (Osaka 2003). A catalogue of the 192-volume 2nd edition of the Bon scriptures.

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Cobl.:

Weldon South Coblin, *A Sinologist's Handlist of Sino-Tibetan Lexical Comparisons*, Steyler (Nettetal 1986).

CT.:

Dan Martin, Comparing Treasuries: Mental States and Other *Mdzod-phug* Lists and Passages with Parallels in Abhidharma Works by Vasubandhu and Asa! ga, or in Prajñāpāramitā Sūtras — A Progress Report. Contained in: Samten G. Karmay and Yasuhiko Nagano, eds., *New Horizons in Bon Studies*, The National Museum of Ethnology (Osaka 2000), pp. 21-88.

DGD.:

Christina Marie Willis, *A Descriptive Grammar of Darma: An Endangered Tibeto-Burman Language*, doctoral dissertation, University of Texas (Austin 2007). A PDF file was placed on the internet for free download. I have mainly made use of the Glossary on pp. 576-587, which is arranged in English alphabetic order.

Ga-tsha.:

Ga-tsha Dge-bshes Blo-gros-rab-gsal, *Gna' bo'i lo rgyus las 'phros pa'i dpyad rtsom dus rabs gsar pa'i gzhon nu rnams la bskul ba'i cong brda*, Mu khri btsad po zhang bod rig gzhung zhib 'jug khang (Khotla-Panjola 2002).

GSB.:

Gop\$la Si" ha Bohar\$ & Balar\$ma Pras\$i, *By! (s\$ (Ra()-Nep!l\$-A(grej\$ +dh!rabh%ta &abdako'a (Byansi [Rang]-Nepali-English Basic Dictionary)*, Gop\$la Si" ha Bohar\$ (Lalitpur 2008). All Byangsi words drawn from this dictionary are my Romanizations of the Devan\$gar% Byangsi verbs are given in their actual infinitive forms, which regularly end in *-mo*.

Haarh, Erik

See ZZH.

Haarh, Yar-lu!:

Erik Haarh, *The Yar-lu* Dynasty*, G.E.C. Gad (Copenhagen 1969).

Hoffmann, Helmut

Hoff1.: &a! -' u! , the Holy Language of the Tibetan Bonpo. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. 117, no. 2 (1967), pp. 376-381.

Hoff2.: Several &a! -' u! Etymologies. *Oriens Extremus*, vol. 19, nos. 1-2 (December 1972), pp. 193-201.

Honda.:

Isao Honda, Some Notes on 'Gold' and 'Road' in Zhangzhung and Tamangic. Contained in: Yasuhiko Nagano, ed., *Issues in Tibeto-Burman Historical Linguistics*, Senri Ethnological Studies series no. 75, National Museum of Ethnology (Osaka 2009), pp. 99-120.

Hummel, Siegbert

Humm1.: Materialien zu einem Wörterbuch der &a! -' u! -Sprache. *Monumenta Serica*, vol. 31 (1974-5), pp. 488-520.

Humm2: Der Ursprung der Sprache von Zhang-zhung. *Journal of the Tibet Society*, vol. 6 (1986), pp. 3-16. Available online.

Neues Material zur Sprache von Zhang-zhung. *Acta Orientalia*, vol. 59 (1995), pp. 162-168.

Note that all of Hummel's works on Zhangzhung have been translated into English and handily gathered together into a single volume: Siegbert Hummel, *On Zhang-zhung*, Library of Tibetan Works & Archives (Dharamsala 2000), translated by Guido Vogliotti. Strangely enough, this volume is equipped with indices for every language *except* Zhang-zhung. This work is abbreviated as OZZ (listed below).

Jamspal:

Treasury of Good Sayings of Sa-skya Pa", ita the Eminent Tibetan Lama, 1182-1251: Development of Awareness and Conduct (Rje-btsun Sa-skya Pa", i-ta'i Legs-par Bshad-pa Rin-po-che'i Gter zhes bya-ba'i Bstan-bcos), ed. by Lozang Jamspal, tr. by Lozang Jamspal & Ngawang Sonam Tenzin (Jared Douglas Rhoton, 1941-1993), Ladakhratnashridipika (Leh 2003).

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Tej Ratna Kansakar, The Tibeto-Burman Languages of Nepal: A General Survey. *Contributions to Nepalese Studies*, vol. 20, no. 2 (July 1993), pp. 165-173.

Khro:

Skyabs-ston Rin-chen-'od-zer, *Spyi spungs khro bo dbang chen gyi 'grel pa* (and the *Dbal phur spyi don* rediscovered by Khu-tsha Zla-'od), Tibetan Bonpo Monastic Centre (New Thobgyal 1973).

Khyung-sprul:

Khyung-sprul Rin-po-che (1897-1955), *Gangs can bod kyi brda skad ming gzhi gsal bar ston pa'i bstan bcos dgos 'byung nor bu'i gter chen*, G.yung drung bon gyi bshad sgrub 'dus sde [Bon Dialectic School] (Dolanji 2004).

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Shree Krishan, A Sketch of Darma Grammar. Contained in: Y. Nagano & R. LaPolla, *New Research on Zhangzhung and Related Himalayan Languages* (Osaka 2001), pp. 347-400.

Laufer, Berthold

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LZ:

Pasar Tsultrim Tenzin, Changru Tritsuk Namdak Nyima & Gatsa Lodroe Rabsal, *A Lexicon of Zhangzhung and Bonpo Terms*, ed. by Yasuhiko Nagano & Samten G. Karmay, Senri Ethnological Reports no. 76, National Museum of Ethnology (Osaka 2008). It may be possible to gain internet to access this publication in PDF format by going to this URL: <http://hdl.handle.net/10502/2038>. If that does not work, go to the main website of the National Museum of Ethnology Repository in Osaka, <http://ir.minpaku.ac.jp/>, and make use of its indigenous search facility.

Ma:

Ma rgyud sangs rgyas rgyud gsum, with the added English title: "The Three Basic Mother Tantras with Commentaries," Bonpo Monastic Centre (Dolanji 1971).

Martin, Mandala Cosmogony:

Dan Martin, *Mandala Cosmogony: Human Body Good Thought and the Revelation of the Secret Mother Tantras of Bon*, Harrassowitz (Wiesbaden 1994).

Martin, Unearthing:

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James A. Matisoff, The Interest of Zhangzhung for Comparative Tibeto-Burman. Contained in: Y. Nagano & R. LaPolla, *New Research on Zhangzhung and Related Himalayan Languages* (Osaka 2001), pp. 155-180.

Mdo-phran:

Mdo phran nyi shu rtsa gcig pa, "a collection of hitherto unpublished Bonpo canonical works from the sutra section of the Bonpo Kanjur, reproduced from a rare ms. from Hor Ba-chen Klu-phug Bde-chen-g.yung-drung-gling," Tibetan Bonpo Monastic Centre (Dolanji 1985).

Mdzod:

This refers to a computerized version of the *Mdzod phug* in its 1965 publication, together with variant readings from the 18th-century Khro-chen print and other published versions. No page references are supplied here, since the words may be located with ease in the computer file.

Mnyam:

Mnyam med Shes rab rgyal mtshan, *Srang srid mdzod phugs kyi gzhung dang 'grel ba 'phrul gyi sgron me*. Contained in: *The Bonpo Approach to Abhidharma: Texts from the Sman ri Yig cha*, Khedup Gyatso (Dolanji 1982), pp. 1-548.

MSB:

Mohan Si" ha Banagy\$1, &abdako'a Ra(-lv%: Kail!#a V!siyo(k\$ Bol\$, A" kita Prak\$(an (Haldiv\$n% 2007). I give my own transcriptions of the Devanagari script, in the Sanskrit manner, on those occasions when I do make reference to this quadri-lingual dictionary. It has not been used very systematically, except to verify or supply variants for spellings found in other sources. Each page of the dictionary has seven columns: [1] D\$ram\$ [i.e. Darma]. [2] Hind% (abda [i.e. Hindi 'sound' or word]. [3-5] the three tenses of the Darma verbs. [6] Bya" kho [i.e. Bhyanku, meaning Byangsi]. [7] Ba" b\$ [i.e. Bungba Lo, which means Chaudangsi].

Namgyal Nyima's dictionary:

Dagkar Namgyal Nyima, *Zhang-zhung — Tibetan — English Contextual Dictionary*, Selbstverlag (Bonn 2003). This book may be difficult to acquire. I believe that, as of 2008, it was made available from the online bookstore of the Ligmincha Institute. One might also try doing an internet search for the author and title.

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OTDO:

Old Tibetan Documents Online. A website with the following URL: <http://otdo.aa.tufs.ac.jp/>

OZL:

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OZZ:

Siegbert Hummel, *On Zhang-zhung*, Library of Tibetan Works & Archives (Dharamsala 2000), tr. by Guido Vogliotti.

PSD:

Tsuguhito Takeuchi & Ai Nishida, The Present Stage of Deciphering Old Zhangzhung. Contained in: Yasuhiko Nagano, ed., *Issues in Tibeto-Burman Historical Linguistics*, Senri Ethnological Studies series no. 75, National Museum of Ethnology (Osaka 2009), pp. 151-165.

S&K:

Ruth Laila Schmidt & Vijay Kumar Kaul, A Comparative Analysis of Shina and Kashmiri Vocabularies, *Acta Orientalia*, vol. 69 (2008), pp. 231-301.

SBM:

Dondrup Lhagyal, Phuntso Tsering Sharyul, Tsering Thar, Charles Ramble & Marietta Kind, *A Survey of Bonpo Monasteries and Temples in Tibet and the Himalayas*, ed. by Samten G. Karmay & Yasuhiko Nagano, Senri Ethnological Reports no. 38, National Museum of Ethnology (Osaka 2003).

Sgra:

Kun-bzang-blo-gros, *Zhang bod kyis skad gnyis shan sbyar sgra yi rtogs brjod*. Reprint of ms. with added Arabic page nos. 122-137. The colophon reads: *dbang ldan mchog dang shes rab blo gros kun dga' blo gros sogs kyis bskul ngor slob dpon 'dzin pa kun bzang blo gros kyis bsgrigs pa dge'o // mdzod sgra 'grel sogs las btus so*. The Zhang zhung equivalent of the same is: *gyer zhi con ci gu ge jir gu zhin tshu mi zhang zhung wang yang ta ni sa trig ma ti ka ga me dha nes sum da zhi gu zhin nye lo ku smar ma tis ti la smar ro / gung glang ta gyin ni khung*. The author is Kun-bzang-blo-gros, who composed it at the behest of Dpon-slob Tshul-khrims-dbang-ldan, as well as Shes-rab-blo-gros (this last is a name for two different abbots of Sman-ri, one born in 1677, the other living from 1935 to 1963), Kun-dga'-blo-gros and others. The author used quite a variety of Bon sources, and there is considerable internal duplication. The final folio, no. 137, supplies script examples for the Large Zhang-zhung Smar letters, and the Large Spungs letters of Stag-gzigs (drawn by one named Tshedbang-rig-'dzin, evidently).

Sgra 'grel:

This is the commentary vocabulary published together with the *Mdzod phug*. Often the most relevant section of it, the passage listing ZZ-Tib. equivalences, has been referred to here as simply "the comm. vocab."

Stein:

R.A. Stein, La langue &a! -' u! du Bon organisé. *Bulletin de l'École Française d'Extrême Orient*, vol. 58 (1971), pp. 231-254.

Tamot:

Kashinath Tamot, Some Characteristics of the Tibeto-Burman Stock of Early Classical Newari, and, A Glossary of Early Classical Tibeto-Burman Newari. Contained in: Christopher I. Beckwith, ed., *Medieval Tibeto-Burman Languages*, Brill (Leiden 2002), pp. 13-26, 169-184.

TH1:

Devidatta Sharma, *Tibeto-Himalayan Languages of the Uttara Khand*, Mittal Publications (New Delhi 1989), Part One [i.e. vol. 1].

Thomas, F.W.

1. Two Languages from Central Asia. *Journal of the Royal Asiatic Society* (1926), pp. 505-507. [See also *Journal of the Royal Asiatic Society*, vol. 13 (1967), pp. 211-17, with 4 plates.]

2. The Zhang chung Language. *Journal of the Royal Asiatic Society* (1933), pp. 405-410. On the phrase: 'u ya 'ag tham.

3. The Zhang chung Language. *Asia Major*, vol. 13 (1967), pp. 211-217.

T.N.

Tenzin Namdak (Bstan-'dzin-rnam-dag).

Tóth:

Alfréd Tóth, Tibeto-Burman and Hungarian, *Central Asiatic Journal*, vol. 53, no. 1 (2009), pp. 80-104.

YN:

Yasuhiko Nagano, Zhangchung and Gyarong. Contained in: Y. Nagano, ed., *Issues in Tibeto-Burman Historical Linguistics*, Senri Ethnological Studies series no. 75, National Museum of Ethnology (Osaka 2009), pp. 131-149.

YT:

Yoshiharu Takahashi, On the Verbal Affixes in West Himalayan. Contained in: Yasuhiko Nagano, ed., *Issues in Tibeto-Burman Historical Linguistics*, Senri Ethnological Studies series no. 75, National Museum of Ethnology (Osaka 2009), pp. 21-49.

YTKC:

G.yung-drung-tshul-khrims-dbang-drag, *Rgyal ba'i bka' dang bka' rten rmad 'byung dgos 'dod bzhin gter gyi bang mdzod la dkar chags blo'i tha ram 'grol byed 'phrul gyi lde mig go*, Palace of National Minorities (Beijing 1995). I could make use of a digital version of this very huge bibliographical work made by the authors same authors as BKC.

ZB:

Zhang bod skad dod nyung bsdus. Published in: *Zhang chung rig gnas*, inaugural issue (circa 2003?), pp. 49-57, 84. A Zhangchung-Tibetan glossary compiled by the editors of the journal from various sources. Some of these are listed, including the *Srid pa'i mdzod phug*, the *Rgyud nyi sgron* and the *Sgra yi don sdeb snang gsal sgron me*. The entries are sorted under 'root letters,' but not otherwise alphabetized. I believe this source has been compromised or contaminated by the introduction of words taken from modern western Tibetan dialects and languages, apparently on the assumption that the survivals from Zhangchung are Zhangchung, which anyway is a risky assumption. Therefore it is my opinion that the "Zhangchung-hood" of many of the words should be regarded as suspect until proven innocent.

Zhu:

Zhu-yi Rnal-'byor Nyi-ma-grags-pa, *Sgra yi don brdeb snang gsal sgron me*. Contained in: Lokesh Chandra, *Indian Scripts in Tibet*, "reproduced by Lokesh Chandra from the collection of Prof. Raghuvira,")ata-pi'aka Series vol. 297 (New Delhi 1982), pp.

62-70. This is a reproduction of a cursive manuscript that had served as the basis for the publication ZZD. A separate computer file, containing an edition of this text, is available. Note, too, the following version, which has not been used here: Nepal-German Research Center's Reel no. E3381/11 (running no. E55790): Zhu-yas Nyi-ma-grags-pa, Zhangzhung dictionary in 24 leaves, possessed by Geshe Yungdrung Gyaltzen at Bonpo Gonpa; 9.5 X 51 cm., lithograph.

ZZD:

Zhu-yi Rnal-'byor Nyi-ma-grags-pa, *Sgra yi don sdeb snang gsal sgron me* — added English title: *Tibetan -ang -ung Dictionary*, n.p.(Delhi 1965), pp. 1-22. This publication represents a direct recopying of the manuscript reprinted as Zhu. It subsequently served as the basis for ZZH.

ZZFC:

John Vincent Bellezza, *Zhang-zhung: Foundations of Civilization in Tibet, a Historical and Ethnoarchaeological Study of the Monuments, Rock Art, Texts, and Oral Tradition of the Ancient Tibetan Upland*, Verlag der Österreichischen Akademie der Wissenschaften (Vienna 2008).

ZZH:

Erik Haarh, The Zhang-zhung Language. *Acta Jutlandica*, vol. 40, no. 1 (1968), pp. 7-43. Based on the work of Nyi-ma-bstan-'dzin, as found in ZZD.

ZZO:

Guillaume Jacques, Zhang-zhung and Qiangic Languages, a paper given at the conference "Linguistic Substrata in Tibet," National Museum of Ethnology, Osaka (September 9-11, 2008). Pre-published version (November 17, 2008) from internet. It has now been published in Yasuhiko Nagano, ed., *Issues in Tibeto-Burman Historical Linguistics*, Senri Ethnological Studies series no. 75, National Museum of Ethnology (Osaka 2009), pp. 121-130. Still, the page numbers are those of the internet version.

ZZI:

Namgyal Nyima Dagkar, Concise Analysis of Zhang-zhung Terms in the Documents of Dunhuang. Contained in: Henk Blezer, ed., *Tibet, Past and Present (Tibetan Studies I)*, Brill (Leiden 2002), pp. 429-439.

Abbreviations and Symbols

Abbreviations:

Apart from bibliographical abbreviations (given above), I have used these occasional abbreviations for English and Latin words:

acc.	>	according.
ch.	>	chapter.
corresp.	>	correspond[s/ing].
equiv.	>	equivalent.
equivs.	>	equivalents.
ff.	>	and following.
hon.	>	honorific.
i.e.	>	<i>id est</i> , 'which is to say...'
n.	>	note.
no.	>	number.
p.	>	page.
pp.	>	pages.
q.v.	>	<i>quod vide</i> , 'which you ought to have a look at.'
var.	>	variant.
vars.	>	variants.

Note: "Comm. vocab." refers to the ZZ-Tib. vocabulary contained in the Sgra 'grel.

IE	>	Indo-European.
OC	>	Old Chinese.
OT	>	Old Tibetan (this ought to mean the Tibetan found in Dunhuang documents).
PIE	>	Proto-Indo-European.
Skt.	>	Sanskrit.
TB	>	Tibeto-Burman.
Tib.	>	Tibetan (Classical Written Tibetan, except when otherwise specified).
ZZ	>	Zhangzhung.

Symbols

Haarh's dictionary included entries for syllables that probably cannot stand alone as words, and while these have been preserved here, we have placed an asterisk [*] before them. Syllabic entries are not really necessary in a digital environment, and so we have not added very many new ones. It has sometimes proven difficult to decide whether grammatical endings (case endings, gerundial endings, etc.) might not rather be integral parts of words, but we have done our best to make this a dictionary of *words*, not of syllables or phrases or sentences.

Some main entries are preceded by the symbol "~" known as the *tilde*. The *tilde* marks words that I have cautiously suggested, in hope of being proven wrong, might be 'constructions' made on the basis of the Tibetan words. (On this point, see CT, at pp. 71-80.)

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****KA****

*KA See ti ka, ti ka rmad du, ti ka hi, ram lo ka ta. ZZH.

KA (yul) country, realm. Sgra 135. This meaning not found in Zhu.

KA KU ('gyur med) unchanged. Sgra 124. Could not find this in Mdzod. See the following.

KA KYU [1] ('gyur med) unchanged, universal. ZZH. Zhu, once only. ZB. [2] (mi 'gyur) immutable, unchanging. Mdzod. LZ 3.

KA TA (shes rab) insight. Sgra 124. This is likely to be a mistake. Tib. shes rab is always for ZZ ti shan or tri shen in Mdzod. ZB gives also alternative spelling ka te.

KA TI (kun 'dud) 'all bow,' apparently one of the seven mountain chains in the cosmology. Mdzod, ch. 5. (kun 'dud pa) to whom all bow. LZ 3.

KA DU KHIR (kun du 'od) light everywhere, fully enlightened. ZZH. Actually, this is the eleventh Ground of the Bodhisattva Path. The reading in Zhu is ku du khir zhi.

KA BUNG See ku pung.

KA MA TA [1] (mkhas pa) scholar. [2] (me tog padma) lotus flower. LZ 3. In this second meaning, at least, a Sanskritism.

KA MA LI (ral gri?) sword (?). Namgyal Nyima's dictionary. (gri dang sta ri) knife and axe. LZ 3.

KA MA CI SING (klong chen 'byams pa) great receptive center spread out. Mdzod, ch. 5, with var. ka la ci sing.

KA YA Stein 242. (lus) body. LZ 3.

KA YA BAG (bkrags mdangs rgyas) wide and full brightness, lustre. ZZH. Zhu. Spelled ka ya ba in ZB.

KA YA A SHO TRI TRI SUM (lus ngag yid gsum) body, speech and mind, these three. ZZH. Zhu. There is some Sanskritization at work here.

KA YAB (bkrags mdangs) brilliance, splendor. ZB. Of course, this can be read as: ka ya ba.

KA RI GYIN In Mdzod, ch. 7, it seems to corresp. to Tib. bstan pa, 'teaching.'

KA RU Stein 243.

*KA LA See su ri ka la [-yi]. ZZH.

KA LA (ma g.yos) unbudged, immobile. ZB. LZ 3.

KA LA SHA (bdud rtsi) nectar. LZ 3.

KA LAN TA KA (byi' u mchil pa) sparrow the little bird. LZ 3. This is surely Skt. and not ZZ. The Skt. word is kalantaka or perhaps more correctly kalandaka, along with various other spellings. It not only means 'sparrow' even if some Skt. dictionaries define it as 'squirrel,' but also a name of a place where plenty of these birds were to be found. This entry ought to be removed.

KA SHA [1] (ma chags) without attachment, unattached. ZZH. Zhu. Humm1 500 (agrees with Mdzod). OZZ 14. "ka sha ma chags." Khyung-sprul 11. Acc. to LZ 3, equiv. of Tib. yid ma chags pa. [2] (dag pa) pure. ZB.

KA SHA KYO MIN (ma chags dag pa) without attachment [and] pure. ZB.

- KA SHU (kun gzhi) all basis. Sgra 128. The more common spelling in Mdzod is ku shu (likewise in Zhu).
- KA SA (kun rnam) all aspects. Sgra 128. This entry seems quite doubtful. One does find ZZ ka sang for Tib. kun snang, 'shining all over,' in Zhu.
- KA SANG [1] ZZH. (kun gsal) clear everywhere. Humm1 500. "ka sang kun gsal te." Khyung-sprul 11. [2] (kun snang) shining everywhere. Mdzod, ch. 5. Zhu, once only. OZZ 14. Also spelled ku smar. [3] (kun bzang) all good. ZB. See sang.
- KA SANGS (kun snang) shining all over, appearing everywhere. Humm1 500. "ka sangs kun snang." Khyung-sprul 11. LZ 4.
- KA AG (kun dga') completely happy. Sgra 123. Tib. kun dga' is ZZ ga ga in Mdzod. This entry therefore seems somewhat doubtful. The spelling ga ag occurs once only in Zhu.
- KA AG LAN (kun dga') completely happy. ZB.
- KANG KA [1] (shel) glass. [2] (bya rgod) vulture. LZ 4. In this second sense, an evident Sanskritism, although Skt. ka!ka means 'heron.'
- KANG KA RI (man shel) crystal, glass. LZ 4.
- KANG DRUNG MU (shar g.yung drung) eastern sv"stika. Sgra 136.
- KANG SHE [1] (shar shar) east, eastern. ZZH. Kang as equivalent of shar, "east", is problematic. But this does occur in Zhu. And it does occur in the comm. vocab. [2] (shar dkar) white east. ZB.
- KAN [1] (dkyil 'jub, i.e., dkyil 'dzub, dkyil mdzub) middle finger. Humm1 500. "kan ni dkyil 'dzub ste." Khyung-sprul 11. YN no. 27, 'finger.' [2] (yar, yas) upward or from above. Mdzod. Only occurs with Tib. equiv. steng, 'above, on top,' once in Zhu. LZ 4. OZZ 14. See also ken.
- KAN DOD (yar skye ba, 'phel ba) to grow up[ward], multiply, increase. LZ 4.
- KAN MUR (steng 'og) above and below. ZZH. Zhu. ZB. Gen mur in Mdzod.
- KAM (sog, sog pa) shoulder [blade], scapula. Humm1 50. OZZ 14. LZ 4. This spelling not in Zhu, where we find rather the spelling kham. (sog pa) shoulder [blade]. Bru II 291, line 2. ZB. "kam ni sog pa." Khyung-sprul 11.
- *KAR See kir kar, rkyo min kar; cf. khar, khi khar, khir. ZZH.
- KAR NI See gar ni.
- KAR NE RA (me tog dkar po zhig) [name of] a white flower. LZ 4.
- KAR BE' U ('bras) rice. LZ 4. YN no. 51.2.
- KAS MA HRAL [1] (smad sham) loin cloth. [2] (sked chings) belt, girdle. LZ 4. This type of garment is explained in ZZFC 239.
- *KI See ta ki dun gu, dha ki, bha ki. ZZH.
- KI KANG (gsal ba) clear. ZB.
- KI LA YA (phur pa zor) [ritual] dagger. ZZH. Zhu. ZB. An obvious Sanskritism. In actuality, it is a peg, like a tent-tethering peg, and not a dagger.

- KIR KAR (gsal ba) clear, to be clear. ZZH. Mu khir ['clear sky'] & khir zhi & khi zhi seem to be the usual ZZ for gsal ba in Mdzod. This spelling occurs once in Zhu. OZZ 6. See khir.
- *KU See ta ku. ZZH.
- KU ('khor) encircle, surround. Could not find this in Mdzod, but occurs twice in Zhu. ('khor; *the verb*) to encircle, surround, accompany. ZB.
- KU KUN [1] (kun btags) generalization. Sgra 129. (kun brtag) generalized concept, fantasized image. Mdzod. [2] (kun gyi) of all. Mdzod, ch. 5, with ZZ var. gu kun.
- KUN YN no. 27, 'finger.' See kan.
- KUN KHIR (kun gsal) shining all over. Sgra 134.
- KU TRA ('dre gdon) group of gods or demons. ZZH. ZB. Humm1 514. OZZ 32. Stein 243. LZ 4. In Mdzod it appears as equivalent of 'dre, but also part of the name of the the'u rang. Occurs in Zhu.
- KU TRIG (the'u rang) group of gods or demons. ZZH. ZB. LZ 4. In Mdzod, Tib. the'u rang spun is ZZ pa ci ku tra. Occurs once in Zhu.
- KU DE (kun grub) everything accomplished, a metaphor for the autumn season (?). Sgra 125. Spelling is ZZ gu de, var. de ku, in Mdzod.
- KU PUNG (?) Mdzod, ch. 8, with ZZ var. ka bung.
- KU BYI MANG KE Proper name of a god. See LZ 5.
- KU MA RA DZA Proper name of a divine king on the 3rd level of the cosmic mountain. See LZ 5.
- KU MIN See kun mun.
- KU MUN See kun mun.
- KU MED (kun spang) complete renunciation. Sgra 128. In Mdzod, Tib. kun spang is ZZ di cu. We do not find this in Zhu.
- KU SMAR (kun bzang) all good. Sgra 124. Could not find this in Mdzod. Gun smar is the spelling found in Zhu. See ka sang.
- KU YIG Or, ku yag[?]. (bka') Word [of Lord Shenrab]. This is according to the *Bka' gyur rnam bshad* of Nyi-ma-bstan-'dzin. This ZZ word is not in Zhu. Could not find any ZZ equiv. at all for Tib. bka' in Mdzod. See LZ 5.
- KU YUG ('khor yug) circumference, surroundings. Mdzod, ch. 5. See LZ 5.
- KU RA [1] (khyi) dog. See Hoff2 196, where he concludes that it is a loan from Indian kukkura. For TB cognates, see Beyer, Classical Tibetan Language 80, as well as Humm2 12; Nishi 21; OZZ 93. It bears a close resemblance to Middle English cur (with close cognates in Icelandic, Swedish, etc.). In Zhu, we find ZZ du ku ra corresp. to Tib. bya khyi, 'bird dog.' Sgra 126. ZB. YN no. 54. ZZO 2-3, for a long discussion. Also, OZZ 71, 76, with "cognates" listed. This meaning does not occur in Mdzod. [2] (kun brtag) generalized concept, associations, idea. ZZH. With variants ku ru, gu ra, it appears as 33rd of 51 mental states in Mdzod. (kun rtog) generalized conception. Sgra 131. (kun 'dus) subsuming all. Sgra 134. (kun brtags) generalized conception.

- Mdzod. ZB gives an alternative spelling kun ta. [3] (kun, tshang ma) all, every. LZ 5.
- KU RA YA (kun bstan pa) teaching all. I have lost the reference for this, but I can say that it occurs neither in Mdzod nor Zhu.
- KU RI (mi 'dzem) immodest, shameless. ZZH. Zhu. Sgra 133. ZB. Seems to be equivalent to Tib. khrel med in Mdzod.
- KU RI YA MIN (kun brtag log 'khrul) wrong, mistaken idea or association; cf. ku ra. ZZH. Zhu.
- KU SHIN [1] (kun shes) knowing all. Sgra 127. [2] ('du shes) imprint, concept, idea; one of the skandhas. Mdzod, ch. 8, twice, with ZZ var. kun shin. [3] ('phags) lofty, sublime, saintly. ZB. See kun shin.
- KU SHU (kun gzhi) all basis. Mdzod, ch. 5. ZB. Ma 212. See LZ 5.
- KU SHU TSI SING (kun gzhi ma g.yos) the immobile essence {unmoved from the all basis}. ZZH.
- KU HRANG (rkyang) the wild ass, Equus kyang. ZZH. Khro 59, line 6. Humm1 497. Sgra 126. ZB. YN no. 66. Acc. to LZ 5, it means both the wild ass, Tib. rkyang, and the horse, Tib. rta. "This could be the origin of the term *Kulan*." OZZ 11. Hummel means here the Mongolian *kulan*, a type of wild ass. The words may very well be connected in some way or another.
- KUNG In negative form, mi kung (mi 'gag) unobstructed. ZZH. This meaning is attested once in Mdzod, with ZZ var. mu kud, but there would seem to be still other meanings. ZB has ZZ ma kung equiv. to Tib. ma 'gag, unobstructed.
- KUNG ('jug) enter. Mdzod, ch. 8, with ZZ var. kum. See under phun.
- KUNG PHU (ser sna) avarice, miserliness. See LZ 5.
- KUN [1] (rog rog) black, reddish brown. Nishi 26. (rog po) black [animal]. YN no. 170. Bru II 291, line 3. PSD 162. I imagine this could be related to Shina word kino, an Indo-Iranic word for 'black' in its turn related to Skt. k#\$%a. S&K 275 no. 202. ZZ kun is not found as equiv. to Tib. rog in Mdzod, although it may be that ZZ rog is found as equiv. to Tib. kun. Darma adjective gemo or gemuv, 'brown.' [2] (mdzub mo) a finger {thumb}. [3] In some words it seems exact equivalent to the same syllable in Tibetan kun, 'all.' I believe there is no original ZZ word kun equiv. to Tib. kun, this being an example of a historical Tibetanization in the textual transmission. The original ZZ word would have been ku or gu. ZZH. This is given as an alternative or a 'correction' in Zhu. See ta co de kun, thang kun zhi.
- KUN TA (kun brtags) generalized concept, idea. ZB. Also spelled ku ra.
- KUN MUN (rku ma) thief. ZZH. Zhu. Occurs in Mdzod, ch. 8, with ZZ var. ku min. This has many TB cognates. Nishi 30. ZZ ku mun, or, kun mun (rkun ma). ZB. See LZ 6. YN 134, 136 & no. 179..
- KUN RAN (sgrib pa kun byang ba) clearing away all obscurations.

- See LZ 6. (kun 'byang, kun 'byongs) purifying all. Mdzod, with ZZ vars. gu don & gu ron.
- KUN SHI ('du shes) consciousness, imprint, concept, idea; one of the skandhas. ZZH. ZB.
- KUN SHIN [1] (kun shes) knowing all. ZB. [2] ('du shes) concept, idea, imprint, concept, idea; one of the skandhas. See LZ 6. ZZH. See shin.
- KUN SHES (mkhyen pa) knowledge. ZB. ZZH. This certainly looks like Tibetan. Stein 236, based on ZZH? See shes. I think this entry ought to be removed.
- KUN SANGS (kun snang) all appearances, all phenomenon. See LZ 6. I doubt this is really ZZ.
- KUM See kung.
- *KE See thad ke phyo ci. ZZH. See under ge. LZ 6.
- KE RU (dkar po) white. See LZ 6. YN no. 169. I wonder if it is really ZZ, or simply an unusual Tibetan form, perhaps from a dialect, of the word dkar po > dkar ru > ke ru. There is some discussion in ZZFC 240.
- KENG [1] "Limit." Humm1 511. [2] Seems to occur in the meaning of [']khengs, 'fill[ed],' in Mdzod. [3] (thog kha, steng) on top of, above. See LZ 6. This spelling not in Zhu.
- KENG TUR Equivalent to keng dur. (kha dang gting) surface and depth, above and below. See LZ 6. OZZ 65 n. 31, with khon dur given as alternative spelling.
- KENG DUR (kha gting) depth. Mdzod. Humm1 511. OZZ 29, 41, 76, giving alternative spellings kon dur & khon dur. Humm2 12. But there seems to be some confusion in the entry in Zhu. ZB gives the spellings ken tur and ken dur. See also kon dur, khon dur.
- KEN (bskyed, yar) "root, origin" {*bskyed* means 'generate,' while *yar* means 'up[ward]'}). Humm1 511. Humm2 12. OZZ 29, 76. Mdzod, ch. 5, equiv. to bskyed, 'generated.' In some places in Mdzod, this seems to be equiv. to ZZ kan, Tib. yar, 'upward.'
- KO NAM =rko nam. Humm1 518. OZZ 37. (nye 'khor) close circle, associate, attendant. Mdzod. We do not find this in Zhu.
- KO RO RTSA NA (rtsa gnas sa'i spyi bo). See LZ 7. I am not certain how it really ought to be translated without knowing the original context. LZ translates it, "the crown, the apex of the central channel."
- KOG TSE [1] (pags shun, pags pa) skin, peeling. [2] (mtsher ba) spleen. See LZ 7. YN 134 & no. 20.
- KOG TSE PAD See LZ 7.
- KONG TSENG (dri ma med pa) pure, stainless. See LZ 7.
- KONG TSE 'PHRUL RGYAL Proper name of a patron of Lord Shenrab. See LZ 7.
- KONG TSHA DBANG LDAN Proper name. See LZ 7.
- KONG GZA' KHRI LCAM Proper name. See LZ 7.
- KOD [1] ('khod) sit down, live; be put down {to set down, to arrange, establish}. ZZH. Zhu, once only. ZB. [2] (rgyug) to

- race. Sgra 'grel. (rgyugs; *the verb*) to race [a horse]. ZB. These two verbal meanings are, of course, mutually exclusive. See under *sla zhi kod*.
- KON DUR MIN (kha gting med) without depth, shallow. ZZH. In Mdzod, keng dur ma yin. Ken dur, not kon dur, is the spelling found in Zhu.
- *KOR See tsag kor. ZZH.
- KOR TSE (rang don) one's own aim, benefit for oneself. See LZ 7.
- *KYA See zur kya ra ga. ZZH.
- KYANG Particle of emphasis. See ZZH 21.
- KYI Genitive particle. See ZZH 20.
- KYI TANG (char pa) rain. ZZH. Zhu, once only. YN no. 80. ZB also gives alternative spelling *kyi rang*. Could not find this in Mdzod. Nishi 24.
- KYI RI ('khor lo) wheel. See LZ 7.
- KYIG TSE (rnam grangs) enumeration. Mdzod, ch. 9, with ZZ var. *kyog tsa*.
- KYIN (kyin) being. {Is this the continuative verbal suffix?} ZZH. Zhu, once only. Could not locate any ZZ usage of the same spelling with such a meaning in the *Mdzod-phug*. It is entirely possible this is just an odd spelling for *gyin*, q.v.
- *KYU See ka kyu.
- KYEL SAD GYER LGYUM (srid pa'i lha mo) goddess of becoming, goddess of life. Humm1 514. OZZ 32. In Mdzod, kyal sad gyer lgyum.
- KYER SHUD (the tshom) doubt. Humm1 500. OZZ 14. Occurs 3 times with this same meaning, only spelled *gyer shud*, in Zhu.
- Sgra 131, noting that here the first syllable is missing. This meaning is found twice, but with spelling *gyer shud*, in Mdzod. "kyer shud the tshom sgra." Khyung-sprul 12. See LZ 7. See *gyer shud*.
- *KYO See a kyo sangs, ag kyo ni nam. ZZH.
- KYO (gtsang) pure. (gtsang ma) pure. ZB. See under *kyo min*, though, since it might actually mean 'impurity.' See under *byo*.
- KYO CHU (khrus) bath, bathing. OZZ 41.
- KYO MIN [1] (dag pa ['i]) pure, clean. ZZH. Zhu. [2] (rnam par) entirely. Sgra 129, 130. Generally *rnam par* is *da ra* in Mdzod, although Tib. *rnam par dag pa* is once standing for ZZ *kyo min kar*. See LZ 7, where it is misspelled *kyi min kar*, with the Tib. gloss also misspelled *rnam par dag pa'i spud pa*, by which they obviously intended Tib. *rnam par dag pa'i spyod pa*, meaning 'perfectly pure conduct.'
- KYO TSA See *kyog tsa*.
- KYO TSANG (dri med) stainless, pure. ZB.
- KYO TSANG MA MIN (dri ma med pa ['i]) without defilement, pure, clean. ZZH. Zhu. In Mdzod, *ko tseng ma min* stands for *dri med shel*.
- KYOG TSA (pho mo) male and female, the sexes. Sgra 132. Mdzod, ch. 9. We do not find this in Zhu. See LZ 8 & YN no. 41, where it is spelled *kho tsa*.
- *KYON See to kyon. ZZH.
- *KRA See *tsakra*. ZZH. Also, *ti kra*, *da kra*.

- KRA [1] (grags pa) renown; sounding as. OZZ 89. [2] (sgra) sound, language, grammar. Mdzod.
- *KRAD See rtsa krad. ZZH.
- KRU KRU BRES (rtsa sman zhig) an herbal medicine. See LZ 8.
- KLANG [1] (sgrogs) call out, declare. ZZH. Zhu. [2] (sgra) sound, word. Mdzod, but here spelled glang, q.v. Zhu. [3] See ci klang. ZZH. =brlang, 'rough, coarse' [language], brlang here being nothing but an unimportant ZZ variant reading for klang, and not Tib. Humm1 518. OZZ 37. Matisoff 164. "The resemblance of this root to German *Klang* 'sound' is amusing," but entirely fortuitous, Matisoff 178 n. 20. In any case, glang seems to be the better attested spelling.
- KLANG CI (ngag sgra) word, speech. ZZH. Zhu.
- KLANG SANG (sgra dbyangs) pleasing sound or tone, harmony. ZZH. ZB. The text of Zhu originally read sgra [s]nyan, which was then corrected to sgra dbyangs. Obviously the same as klang sad, q.v.
- KLANG SAD (tshig 'jam) tender or soft word. ZZH. YN no. 168. To be more 'literal,' the corresponding Tib. ought rather to be lha sgra, 'divine sound,' or something similar. Klad sad does occur as equiv. to Tib. tshig 'jam, in Zhu.
- KLAD (sgra) sound. Sgra 127. Obviously the same word as ZZ klang and glang.
- KLAD CI (ngag sgra) word, speech. ZB. Obviously the same as klang ci, q.v.
- KLUI LI KAS TRANG Name of a non-human king. See LZ 8.
- KLU SE (khyo ga) husband. Bru II 290, line 3. This word does not seem to occur in Mdzod, although it might be confused with slu se or klung se, both of which mean something like 'child' or 'youth.' See LZ 8.
- *KLUNG See zur klung. ZZH.
- KLUNG ZB says that klung is Tib. sgra, but surely klung is here just a mistake for klang.
- KLUNG TSANG (tshig rtsub) harsh speech. See LZ 8. OZZ 41. Mdzod, ch. 8, with ZZ vars. klung tse & klung tsa. Klung rtse is the spelling found in Zhu.
- KLUNG TSAN =klung tse, klung rtse. Humm1 518. OZZ 37.
- KLUNG TSE (tshig rtsub) harsh word[s]. ZB.
- KLUNG RTSE (tshig rtsub) harsh or unpleasant word[s]. ZZH. Zhu.
- KLUNG SA (gzhon nu) youth. ZB. See klung se.
- KLUNG SA GYIN (bu mo 'dra) like a girl, girl-like. ZB.
- KLUNG SE [1] (gzhon nu) young [one]. Sgra 132. OZZ 14. [2] (gzhon nu pho) young man. ZZH. See Hoff2 198-199, in which he argues that the ZZ klung corresp. to OT slungs, the latter perhaps meaning something like 'young draftee.' [3] (bu mo) girl, daughter. Mdzod, ch. 9. But note, too, that ZZ slung se, q.v., means 'girl.' See LZ 8, which defines this as meaning youths both male and female, and this accords with our meaning 1.

- KSHA (yig mgo) head letter, the sign that occurs at the opening of the text on the *recto* of each leaf. See LZ 9.
- DKU SKUR SKO This particular spelling quite doubtful, perhaps a Tibetanizing reading. See under ta ku kur ko.
- DKYEL PHU WER Name of a Zhangzhung deity. See LZ 10. Notice the entry for phu wer dkar po in Nine Ways 302.
- BKRA YE ('phreng ba) chain, wreath, garland. ZZH. Did not locate this in Mdzod. This equiv. occurs only once in Zhu, and seems rather doubtful, therefore (it has the appearance of being rather Tibetan).
- RKA (mkhal ma) kidney. ZZH. Hoff2 198. Bru II 291, line 5. Sgra 132. Matisoff 169. See LZ 10. OZZ 53. There is a word for Tib. mkhal ma in Sgra 'grel: ZZ ka tshel. MSB 211 gives the Darma, Byangsi and Chaudangsi as k"sy", defined by Hindi gurd", 'kidney.'
- RKA DUR (mkhal ma) kidney. ZZH. Zhu. ZB. According to Hoff2 198, the "dur" must refer to the lower parts. Nishi 19. In Mdzod, ch. 5, we find rka dur khrag 'dzin, a half-ZZ half-Tib. hybrid expression perhaps meaning 'kidney blood holder,' n. or epithet of an organ that has something to do — in the sense of some kind of cosmological correspondence — with the ear and sense of hearing. See LZ 11, where it is misleadingly defined by Tib. rna ba'i dbang po, 'organ of hearing.'
- RKA THUR (mkhal ma'i rtsa) the channel of the kidneys. See LZ 11.
- RKANG (rlag pa) destruction. Mdzod. ZZ var. skad.
- RKAN TE Injury by non-humans. See LZ 11.
- RKAN TSE (gong ma) higher [realms]. Mdzod, ch. 6, with ZZ var. gen rkye; in another passage in same chapter with ZZ ken mi, var. gen mi.
- RKU (kun) all. ZZH.
- *RKUM See ti rkum. ZZH.
- RKUR (rtsub 'gyur) thicket, forest. ZZH. ('gyur, sgyur), acc. to Humm1 497 & OZZ 11. In Mdzod, the word in this meaning is spelled skur. This spelling and meaning does occur once in Zhu, but is a bit problematic. In Mdzod, one finds ZZ kur ko for Tib. rtsub 'dres, var. rtsub 'gres. A park with a pool to the south of the divine city Lta na sdug — in Sanskrit, P"ru\$ak"vana. Darma gwar', 'forest.' DGD 578. In GSB, we find Byangsi j"r", 'forest, jungle.'
- RKUR RKO (rtsub 'gyur) thicket, forest. ZB. See under rkur.
- RKE RU (ljags) hon. for tongue. See LZ 11. YN no. 23. Compare Ike ri.
- *RKO See lang rko. ZZH.
- RKO [1] (lus) body. Zhu. ZZH. LZ 11. ZB gives it along with alternative ka ya, an obvious Sanskritism. Sgra 132. [2] (gzugs) form, body. Sgra 132, 134. Bru II 292, line 1. See Hoff2 197, where he defines it with Tib. gzugs, 'shape, form' as well as Tib. pags, 'skin,' and the latter, if genuine, would be a cognate with Tib. ko ba, 'leather.' Cobl 46. Humm1 512. OZZ 41. Stein 248. Matisoff

166. Discussion in ZZQ 3. See sko, which is just an alternative spelling.
- RKO KUN (gzugs khams) form realm. One of the cosmological levels. Humm1 512. OZZ 29. See LZ 12. Mdzod, but note it also has spellings rko khu, rko lung. In Mdzod, ch. 6, it occurs for Tib. gzugs. We do not find this in Zhu. See sko rkun.
- RKO THUNG ZZH. Name of one of the 8 minor continents in Mdzod, ch. 5. See LZ 12. See thung.
- RKO DUG (phung po'i dug) bodily poison. Mdzod, ch. 8. ZZH. Stein 235. (phung po) skandha, body. ZB. See dug.
- RKO PO (dngos po) thing, object. Sgra 125. See LZ 12. Zhu has ZZ rna ga for Tib. dngos po, but does not have this spelling.
- RKO POD (gos) clothing. Mdzod, ch. 6, with ZZ var. to bung.
- RKO PHUNG [1] (gzugs) body, outward form. [2] (phung po) heap, aggregate, body. ZZH. Stein 235. ZB. OZZ 41. [3] (tshul khirms) moral discipline. Sgra 128 [possibly spelled sko phung]. [4] (bstan pa) teaching. Sgra 133. [5] ('du byed) composite, compound, imprint; one of the skandhas. Sgra 135. In Mdzod this is translated mainly as Tib. gzugs kyi phung po, or Tib. phung po, but also as Tib. khams, rang bzhin, and 'du byed. It follows numbers to form numerically defined groups, in which cases it has nothing to correspond with it at all in the Tib. In Zhu it is used only for Tib. gzugs & phung po. Compare LZ 12, which defines it with Tib. lus phung, khams, gzugs & snod bcud.
- RKO BUN =rko phung. Humm1 518. OZZ 37. We do not find this spelling in Zhu. (gzugs can) having form, having body. See LZ 12.
- RKO MAN (lus med pa) bodiless. See LZ 12.
- RKO MIN (gzugs med) formless. See LZ 12.
- RKO TSAN (lus tshad) body size, bodily measurement. Mdzod, ch. 6, with ZZ var. ko tsan. See LZ 12.
- RKO TSE A probably mistaken var. for ZZ ca ce, q.v.
- RKO RTSE (khog pa) belly, stomach, abdomen. See LZ 12. YN no. 1. Byangsi language khokcai, 'abdomen.' GSB 38. See under gog tse, khog tse.
- RKO DZA (gzugs phung) body, outward form. ZZH. Zhu, once only.
- RKO DZAD (lus) body. Mdzod, ch. 8, with ZZ var. rkod jwang. See LZ 12.
- RKO DZAN (gzugs) form, body. Mdzod, ch. 11. OZZ 41.
- RKO ZHI (lus shes) bodily perception. Sgra 133 {consciousness of touch}. We do not find this in Zhu.
- RKO ZHIN (gzugs 'dzin) that which seizes or grasps the outward form, i.e., the eye. ZZH. I believe Haarh is misleading here. This does not occur as such in Mdzod, although there is one place where rko zhing, vars. rko zhi & rko ri, stands for Tib. lus kyi rnam shes, 'bodily consciousness.' In Zhu, with ZZ var. rkod zhin, it corresp. to Tib. gzung 'dzin, 'gras-

- per and grasped,' or 'subject and object.'
- RKO YE (gzugs) form. See LZ 12.
- RKO RWANG (snod) container, vessel. See LZ 13. Darma gur'ang, 'body.' DGD 578. Spelled gur"& in MSB 51, where the Hindi translations are pi%' a, (ar)ra.
- RKO RI (gzugs srid) life of the external form. Mdzod, ch. 11. See LZ 13, where it is equivalent of ZZ rko, 'body.'
- RKO RING ZZH. Name of one of the eight minor continents in Mdzod, ch. 5. Stein 235. See LZ 13. YN 136 & no. 158., but misspelled rko rin. See ring.
- RKO SANG TI GRU SUM (lus ngag yid gsum) body, speech and mind [the ordinary non-honorific terms]. Sgra 128. In Mdzod, ZZ cho sangs ngi gru sum, var. rko sang ti gru sum pi, stands for Tib. lus ngag yid gsum. In Zhu, ZZ ka ya a sho tri tri sum stands for Tib. lus ngag yid gsum.
- RKO SANGS (lus 'phags) the eastern continent. ZZH. =rko pa. Humm1 518. OZZ 37. Mdzod. Zhu. ZB. See LZ 13, with spelling rko sang.
- RKO SEG (lus dbang) bodily faculty, sense of touch. Mdzod, ch. 11. See LZ 13. YN no. 39.
- RKO HAS PI RTSAL (lus dga' ba'i tshal) name of divine park, 'grove of bodily delight.' ZZH. In Mdzod, ko ha pi tsal stands for 'dres dga' ba'i tshal. The divisions of the words are mistaken here.
- RKYA (rje) lord, chief; respected, honored; reverend. ZZH. See LZ 13. Humm1 512, 514. OZZ 29, 32. (rje, rgyal) lord, king. Mdzod. Zhu. Note that Chaudangsi word for 'king' is hya (perhaps explaining OT spelling of the title Lig mi rhya in place of the later Lig mi rgya??). See skya. See wer zhi skya.
- RKYA DUR DA DOD (rje'i sprul pa, rgyal po'i sprul pa) emanation of the lord, emanation of the king. OZZ 41.
- RKYA LIG (snang srid) phenomenal existence. ZZ var. rkye lig. Mdzod, ch. 6, several times, with ZZ var. skya lig. See LZ 13. OZZ 41.
- RKYA SE (mdzod) treasury. Mnyam 15.
- RKYANG MA Said to be equiv. of rtsa lnga. See LZ 13.
- RKYAN (rgyas) wide. ZZH.
- RKYAN THANG KUN SHES (thams cad mkhyen pa) all-knowing. ZZH. Zhu. In Mdzod, one finds ZZ thang gung she ri, var. thang kun shes ri, as a one-time equivalent to Tib. thams cad mkhyen pa.
- RKYAM See tig rkyam. ZZH.
- RKYAL (gnas pa) exist. ZZH. In Mdzod, it is di rkyal, =ti rgyam[?], among still other words, that is equivalent to gnas pa. This is based on a possible misreading of Zhu. See OZZ 41, where Hummel finds an equiv. to Tib. skos, 'appointment,' which he defines as 'fateful existence.'
- RKYU GANG See gang. ZZH.
- RKYE DE (btsan) a class of spirits or deities. See LZ 13.
- RKYE MIN KANG (rnam dag) immaculate. ZB.
- RKYEN (rgyas) increase. ZB.

- RKYEL [1] (lce) tongue. ZB. See lke ri, skyel. YN no. 23. [2] (skos) appoint, form a system, cosmology. See rkyes, skyel. ZZH. Zhu, once only. OZZ 7, where Hummel says it is the perfect form of the ZZ verb rkyes. [3] (srid) possibility, existence, life, governance or politics [?]. = rgyal. Humm1 518. OZZ 37. See LZ 14, where the Tib. meanings are given as: 1. lce, 'tongue'; 2. skye ba, 'birth'; 3. rdzu 'phrul, 'miracle.'
- RKYEL GCOD (snang srid kyi rgyan) ornaments of the world of phenomena. See LZ 14.
- RKYEL ZHI (srid pa) existence, becoming, the universe. See LZ 14.
- RKYEL SANG LIG RGYUNG (sangs po 'bum khri) name of a divine figure with a large role in cosmogonic developments, his name in Tib. would appear to mean 'pure one' for sangs po, 'hundred thousand' for 'bum, and 'ten thousand' for khri, although 'bum khri could also be read as meaning 'throne of an hundred thousand,' or even 'hundred thousand thrones.' Humm1 514. OZZ 32. We do not find this in Zhu. The better translation may be Tib. bskos lha — or Tib. srid lha, 'life deity,' see below— since ZZ rkyel sang should be read as rkyel sad. I interpret it to rather mean 'arranger/ cosmocrater deity flow/ way of life/ evolution.' It seems to me that this could be an example of a ZZ deity being 'translated' by the name of an existent Tibetan one. In any case the Tib. is very surely not a calque on the ZZ.
- RKYEL SAD (srid lha) life deity, god of becoming. Mdzod, chapters 2 & 6.
- RKYES (bskos) appointed. See rkyel, skyel. ZZH. As alternative spelling for rkyel, 'tongue.' YN no. 23.
- RKYO MIN KAR (rnam dag) very pure, completely [clean]. ZZH. Zhu. In Mdzod, kyo min kar.
- LKE =skye. Humm1 518. OZZ 37. This seems to be the most usual spelling in Mdzod for the ZZ equivalent of Tib. lce, 'tongue.' Both spellings lke and skyel occur in Zhu.
- LKE RI [1] (lce) tongue. ZZH. Zhu. ZB. Hoff2 197, with TB cognates listed. OZZ 41, but reading rke ri. Matisoff 172. Nishi 17. [2] (lce dbang) tongue faculty. Sgra 134. Mdzod, ch. 11. The "ri" here might be ZZ equivalent to Tib. "ni", and therefore not lexically a part of the word. But in one instance in Zhu, the "ri" stands for the genitive, and in another instance it does seem to be an integral part of the word. See LZ 14. YN no. 23. See rkyel, skyel.
- LKYE (lce) tongue. Bru 291, line 2. Sgra 'grel. OZZ 53. This exact spelling does not occur in Zhu.
- LKYE SHAG [1] (skye mched drug gi nang tshan gyi yul) sense field of one of the six generator-enhancers. [2] (bon gyi lha mo) a goddess of Bon. See LZ 14.
- SKUR ('gyur) to become. OZZ 41. See skyur.
- SKO (lus) body. Sgra 135. This spelling not in Zhu. See rko.

- SKO RKUN (gzugs khams) form realm. Sgra 128. See rko kun.
- SKO TSI (gzugs) form. Sgra 130.
- SKO DZAN (gzugs kyi) of form. Sgra 133. This is based on a single passage in Mdzod which actually has ZZ rko dzan, corresp. to Tib. gzugs kyis, 'by means of form,' although Tib. gzugs kyi, 'of form,' is clearly intended.
- SKO YEG (yul dbang) sense realm [and] sense faculty. Sgra 134. We do not find this in Mdzod as such.
- SKO RE (gzugs ni) form [is]. Sgra 135. The "re" (or rather "ri") stands for Tib. "ni".
- SKOD (so) tooth. ZZH. Bru II 291, line 1. ZB. LZ 14. YN no. 24. (swo) tooth. Sgra 132; here it also means 'tooth,' despite the odd spelling. Zhu, once only. Humm2 12. This is one of those ZZ words that does not appear to fit well with the TB evidence, or at least not immediately. Matisoff 174. Nishi 19. Tamot 17. Walter Simon, Tibetan So and Chinese Ya, "Tooth", *Bulletin of the School of Oriental and African Studies*, vol. 18, no. 3 (1956), pp. 512-513. OZZ 8, 76, 93, finds a cognate in Tangut *ko*. Discussed in ZZQ 3. Burmese sw"*, 'tooth.' This spelling does occur in the *Mdzod-phug*, although we find the ZZ vars. skong, bskong, bkod & skos. See skos.
- SKOS (so) tooth. Humm1 512. OZZ 29, 41, suggesting Tangut *ko* as cognate. This syllable occurs in Mdzod as part of the ZZ version of the place name Dbal so ra ba ['Wall of Sharp Teeth']. This spelling does not occur in Zhu. See skod.
- SKYA [1] (rje) lord, chief, respected, honoured, reverend. ZB. See rkya. [2] (btsan) a group of gods or demons. ZZH. (The exact equivalence with Tib. btsan is rather doubtful, since it occurs in 'compounds' that may not really be compounds.) See LZ 15, where it is defined by the gnyan, another class of gods or demons. OZZ 32, 53.
- SKYA LIG (snang srid) phenomenal existence. Sgra 126. Mdzod. OZZ 41. Skye lig is spelling found in Zhu.
- *SKYI See mu su skyi.
- SKYI (skyes, *the transitive form of the verb*) gave rise to, produced. ZB.
- SKYIN 'DANGS [1] (chu) water. [2] (ser ba) hail. See LZ 15. I think this is really Tibetan, and not a ZZ word at all. But Namgyal Nyima thinks otherwise. See ZZT 435, where the term rma 'dangs is also discussed.
- SKYIR (mtho) high. Mdzod.
- SKYUG (snyug) bamboo. Humm1 518. OZZ 37. Mdzod. We do not find this in Zhu. For TB words for 'bamboo,' see YN no. 96. See under snyug khro tsu ci.
- SKYUR ('gyur) change, become, increase. ZZH. Zhu, where it seems to be used twice in the sense of 'multiplication.'
- SKYE [1] (rkyen) means, cause, event {proximate cause, condition, accident}. [2] ? See byung seg skye. ZZH. Found as a verb in Zhu, where it seems to correspond to rkun, skran or rkyan (see the context, which is problematic). [3] (shing) wood, tree. ZB. [4] (don) meaning, purpose. OZZ 41.

- SKYE NE RA (me tog gi rigs shig) [name of] a type of flower. See LZ 15.
- SKYE RI See LZ 15, which says it is equiv. to sla zhi.
- SKYE LIG (snang srid) phenomenal becoming. Zhu. ZB. ZZH. See under skya lig. See lig.
- SKYE ZHI (lce shes; *text reads*: le shes) tongue perception. Sgra 133 {consciousness of taste}.
- SKYE SLAS (sa [yi]) [of] earth. Mdzod.
- SKYEL [1] (lce) tongue. See rkyel, lke ri. Sgra 132. [2] ('byung ba) [the five] elements [this is problematic!]. [3] (skos) appoint, put in order, allot tasks. ZZH. ZB. See rkyel.
- SKYEL SKYA SHIM Evidently ZZ equiv. of Tib. Skos rje Drang dkar, a proper name of a member of the Phywa spirits with an important role in cosmogonical developments. See LZ 15. This is based in Mdzod, ch. 1, which should be consulted.
- SKYEL NGA RA ('byung ba Inga) five elements. ZB. (I am thinking that *skyel pa nga may underlie this form.)
- SKYEL PA ('byung ba) existence. ZZH. ZB. Zhu, where it seems to refer rather to the 'elements.'
- SKYEL ZHI (tshangs pa) purified one. Sgra 133 {Brahma? Tib. tshangs pa ought to be ZZ sangs po, anyway.}. We do not find this in Zhu. It would appear to mean 'four elements.' In the one place where this spelling appears in Mdzod it corresp. to Tib. skos kyi, 'of appointment' or 'appointed.'
- SKYEL SAD (bcud) sap, juice, vitality. See LZ 15.
- SKYES SLAS [1] (sa) earth. [2] (gnas) place, spot. See LZ 15. The spelling appears to be a result of Tibetanization.
- SKYO MIN (rnam dag) completely pure, immaculate. Sgra 124. ZB. See rkyo min kar.
- SKYOG ('chal ba) confused. ZB. See the following.
- SKYOG CI ('chal pa) be confused, hesitate. ZZH. Zhu, where it occurs once, but in the meaning of 'profligacy, rakishness.' Seems otherwise doubtful. See under sgyog ci.
- *SKYON See to skyon. ZZH.

KHA

*KHA See dmu kha mu. ZZH.

KHA [1] (mkha') sky. OZZ 13. [2] (nag po) black. YN no. 170. [3] (drag po'i sgra) loud noise. See LZ 16.

KHWA (nag po) black. ZB. Of course, this does resemble Tib. khwa ta, 'crow.'

KHA KHYAB (khyab pa) pervading. Mdzod, ch. 5, with ZZ var. khye khyeb.

KHA SGROM [1] (rnam par dag pa'i gsung) immaculate speech. [2] (dag pa gsung gi lha) god of pure speech (or Pure, the god of speech?). See LZ 16. This spelling not in Mdzod.

KHA RINGAM (drag po'i tshig gam tshig sbom po smra ba) speak with forceful or splendid words. See LZ 16.

KHA RJE PHYA Probably not ZZ at all, but Tibetan. Name of divine inhabitant of southwest of

- cosmic mountain. Mdzod, ch. 5.
- KHA TA (khams) realm. Mdzod, ch. 5, with ZZ var. kha ti.
- KHA TING SHAG (bgegs kyi mo, bgegs kyi bza') the female of the impediment spirits, or the wife of an impediment spirit. See LZ 17.
- KHA TE YE (skar ma khnums smad) the constellation khnums smad. See LZ 17.
- KHA STE MU YA Proper name of a disciple of Lord Shenrab. See LZ 17.
- KHA THAM See LZ 17, which says it is equiv. to ag tham. See OZZ 53.
- KHA THAM SGYUM (kha chod sbos) hidden agreement [?]. ZB.
- KHA THUN ('joms pa) to overcome. See LZ 17.
- KHA NAM Occurs in Mdzod, ch. 6. Seems to corresp. to Tib. dge ba, 'virtue,' but rather unclear.
- KHA NIG (nag po) black. See LZ 17. YN 136 & no. 170.
- KHA BA (mkhris pa) gall bladder, bile. ZB.
- KHA BAD (mkhris pa) gall-bladder, bile. ZZH. Zhu. Sgra 132. Matisoff 168. Nishi 19. This does not seem to occur in Mdzod. In MSB 211 is Darma kai, Byangsi and Chaudangsi k), all defined by Hindi pitta, 'gall bladder.'
- KHA MAR See kha mur. ZZH.
- KHA MU (rig pa) knowledge, understanding {awareness}. ZZH. ZB. Sgra 124. In Mdzod, kha ri is usual for rig pa. See kha mur, khar mu.
- KHA MUNG Occurs once in Mdzod as equivalent for Tib. nag mo, 'black female.' Equiv. of Tib. mo nag, 'female black,' in Zhu. ZZH. See re hab kha mung gu dun.
- KHA MUN ('dod khams) the world of sensual pleasures. ZZH. Zhu. ZB. Could not locate this in Mdzod.
- KHA MUR (rig pa) knowledge, understanding. ZZH. Occurs once in Zhu, with possible correction to "mar", i.e., kha mar. See kha mu, khar mu.
- KHA MYANG [1] (snag tsha) ink. [2] ('o ma) milk. LZ 18. See Namgyal Nyima's dictionary.
- KHA TSE (mdung) spear, javelin. See LZ 18.
- KHA RTSE (rno dbal) sharply pointed. See LZ 18. YN 136 & no. 173. See Namgyal Nyima's dictionary.
- KHA YAR ME PHUD Proper name of a realized being of Zhang zhung. See LZ 18.
- KHA YUG Proper name of a place in Zhangzhung near Mount Tise. See LZ 18.
- KHA RAG Proper name of a place in Zhangzhung. See LZ 19.
- KHA RANG Occurs without Tib. equiv. in Mdzod, ch. 5, with ZZ var. kha rwang, but is explained to mean the 'black mountains.' This recalls the Turkic word for 'black.' But only the ZZ syllable kha corresp. to Tib. nag, 'black.' Spelled ZZ khwa rang with Tib. equiv. ri nag in ZB. See LZ 19, where it is defined by Tib. ri nag po, 'black mountain.'
- KHA RI [1] (rnga chen) large drum. ZZH. Zhu. ZB. [2] (rig pa)

- awareness. Sgra 129. In Mdzod, kha ri is usual for rig pa. See LZ 19, where it is defined by Tib. rig pa, or Tib. blo, 'thought.'
- KHA RON (khro lcags) bronze. See LZ 19.
- KHA RLON (nag po) black. ZZH. ZB. YN no. 170. Occurs once in Zhu, but rather doubtful. This does not seem to occur as such in Mdzod, but see under kha rang.
- KHA LE [1] (shing gi rigs shig) a type of tree. [2] (khyo ga) husband, man. See LZ 19
- KHA SHAG (sgra yi lha mo) goddess of sound, goddess of grammar. See LZ 19.
- KHA SANG (gsung dbyangs) pleasant sound or voice. ZZH. Zhu. Sgra 125, 126. (gsung dbyangs sgra) pleasant melodious word[s]. ZB.
- KHA SANGS (gsung dbyangs) pleasant sound, melodious voice. Sgra 134. Mdzod. LZ 19.
- KHA SLO Name of a minor continent in Mdzod, ch. 5. See LZ 19.
- KHAG (kha) mouth. ZZH. Humm1 497. Humm2 12. OZZ 11, 76. ZB. See LZ 20. YN no. 17. Occurs twice in Zhu. Stein 254 gives cognates. Matisoff 170. YN 136. See OZL 56, with the so-called "Old Zhangzhung" equiv. given as ag, meaning 'mouth.' OZZ 71, supplies a Sumerian "cognate." See khwag.
- KHWAG (kha) mouth. Bru II 291, line 1. Sgra 132. See khag.
- KHANG [1] ('jing ba) neck, nape. Bru II 291, line 2. ZZH. Zhu. ZB. Sgra 132. Could not locate this in Mdzod. Seems to fit with OC form for 'neck.' Cobl 112. Matisoff 171. Nishi 18. (mjing ba) the neck. See LZ 20. YN no. 18. This bears an uncanny resemblance to the word 'cangue,' and perhaps there is reason for this. Cangue is usually derived from a Portuguese word for 'yoke'... However, Hobson-Jobson gives it a purely Chinese origin. The Tibetan word for the cangue is rgya sgo, 'Chinese door.' [2] As a 'seed syllable,' it is regarded as the 'essence of earth' (sa bcud).
- KHANG RKO (mtsher pa) spleen. ZB. See lang rko.
- KHAM [1] (sog pa) shoulder-blade, scapula. ZZH. ZB. Zhu, once only. Sgra 132. [2] (zhal du gsol ba) to offer to the mouth [of the deity]. See LZ 20. [3] When spelled with the *anusv!ra*, meaning final '&,' this is one of the five 'heroic letters' on which see LZ 143-4.
- KHAM KHAM a manner of eating [of the wrathful deities who wolf down their food]. See LZ 20.
- *KHAR See khi khar. ZZH.
- KHAR MU (rig pa) knowledge, understanding. ZZH. Zhu. ZB. See kha mu, kha mur.
- KHI See khir.
- KHI KHAR [1] ('od zer) ray of light. ZZH. Zhu. Sgra 133. ZB. See LZ 20. [2] (kun gsal) all illuminating, shining on all. Humm1 512. OZZ 29, 41, but misspelled khi kar. Sgra 124. Mdzod has meanings of Tib. 'od and kun gsal.
- KHI KHAR CI ('od zer can) having rays of light. ZZH. Zhu. =khi kan. Humm1 518. OZZ 37.

- KHI TSANG (cir yang) by all means. When followed by a negative, [not] at all. Sgra 135. Mdzod, ch. 6, with ZZ vars. khi tsa & khi gtsang. (ci yang, gang yang) anything, everything, whatever, See LZ 20. See khu tsar.
- KHI TSAN (sems can) sentient being. ZZH. ZB. This particular spelling does not occur in Zhu, where spellings khri tsan, khri tsan do occur. The most common spelling in Mdzod is khri tsan, although spellings khri tsug and khri tshar also occur. See especially khri tsan, khri tsen.
- KHI TSE (thugs nyid) mind itself, the very mind. Sgra 126. Mdzod, one occurrence. Correct to khri tse, or khri tsa.
- KHI ZHI (gsal ba) clear, bright, pure, visible. ZZH. Sgra 135. See LZ 21. The one time this spelling occurs in Zhu, it is as a correction (!) of khir zhi. The spelling khir zhi is far more common in Mdzod, although the present spelling does occur. Remove this entry. Correct to khir zhi. See khir, khir zhi.
- KHI RI =kha ri. Humm1 518. OZZ 37.
- KHIR [1] (gsal) clear, bright, pure, visible. ZZH. Sgra 136. Mdzod, ch. 5. [2] (gsal 'phel) increase [in] brightness. [3] ('od zer) light, ray of light. ZZH. =khi. Sgra 127 gives Tib. 'od. [4] ('char, shar) appear, dawn. Humm1 512. OZZ 29, 41, 91. Mdzod, ch. 5, with ZZ var. khor. [5] (rked pa) the waist. See LZ 21. OZZ 53. See khyir.
- KHIR KYEB (gsal khyab) pervaded by clarity. Sgra 126. We do not find this in Zhu. It does occur in Mdzod, with Tib. var. bdal khyab, ZZ vars. khir gyeb, khi ra kyi ba & khir kyib.
- KHIR RKED ('od) light. ZB.
- KHIR KHAR WEG ZHI Occurs in Mdzod, ch. 6. Evidently name of a type of divine being.
- KHIR GYEB (khyab bdal) spread out pervasively. Sgra 134. clear, bright, pure, visible. ZZH. We do not find this in Zhu. ('od zer, chags, gsal) light ray or formation or clear. Humm1 500. (gsal la) for shining [?]. Sgra 127. ('char) dawn, shine. Sgra 127. (bdal khyab) a spread-out pervasion. Mdzod, once only (also, LZ 21).
- KHIR TIB ('char ba dang nub pa) rise and fall, shining and declining. See LZ 21.
- KHIR ZHI (gsal ba) clear, shining, appearing. (gsal ba [phywa sangs]) clear. ZB. In Mdzod, one finds mainly this spelling, but also ZZ khi zhi — as well as ZZ mu khir — as equiv. of Tib. gsal ba. In one place in Mdzod, it corresp. to Tib. rnam shes, 'consciousness.' In Mdzod, ch. 8, it corresp. in one place to Tib. chags pa, 'attachment,' and this was noticed in OZZ 41. See LZ 21, where five meanings are given: gsal ba, 'clear'; 'byed pa, 'divided'; rnam shes, 'consciousness'; 'od zer, 'light ray'; 'khor lo, 'wheel.' ('od zer) light ray. OZZ 14.
- KHIR SANGS (gsal ba) clear, shining. ZB.
- KHU (khams) the province of eastern Tibet. OZZ 41. This area name did not exist as such in the time of the Zhangzhung kingdom, But see OZZ 91, where Hummel [quite mista-

kenly] defines Tib. khams as meaning 'element.' Just because in one context a Tibetan word is 'equated' with a ZZ word, does not mean that all the meanings of the Tib. may be applied to the ZZ. There is only one relevant passage in Zhu, as you may see in the following entry, and it might seem to be the ultimate source of it. However there is one passage in Mdzod where ZZ khu, with vars. lung & phung, corresp. to Tib. khams, but here as part of the ZZ term rko khu, corresp. to Tib. gzugs khams, 'form realm.' See under khum.

KHU NE NI NAM (khams kyi mi rnam) the people of Khams. ZZH. Zhu, once only.

KHU PHANG Stein 235, argues that this is a Tibetan word khu 'phang. But the Tibetan word would seem to mean a type of pillar, and not 'fog,' as it does in the contexts in Mdzod. This particular term is neglected in Nishi 23, although the syllable "khu" is consistent with TB evidence given there. In Darma language, *khu* means 'smoke.' DGD 580. Bon texts, as well as some early Kagyü (bka' brgyud) texts, are also known to make use of the term khu 'phrig, 'erroneous views.' For this last, see Nine Ways 292, although I think the meaning of the term is something closer to 'anxiety ridden.' Btsan-lha spells it khu 'khrig, and defines it by Tib. dogs pa, 'doubt'; rnam rtog, 'troubled thought.' I believe that in this word, too, the 'fog, smoke' meaning of khu may be relevant. See under phang.

KHU TSAR (cir yang) in whatever, wherever, whatsoever. Sgra 128. We do not find this in Zhu. See khi tsang.

KHU YE An exclamation used in the invocation of the Phya and the G.yang. See LZ 21.

KHUNG See under khud.

KHUD (lung pa) valley. ZZH. Nishi 25. YN no. 81.1. In Sgra 'grel, khyung is given as equivalent of lung [pa]. We do not find this spelling in Zhu, although we do find ZZ khung du with Tib. equiv. lung par. Correct to khung.

KHUN See du khun. ZZH.

KHUN SMAR (bskal bzang) good aeon. Sgra 123. We do not find this spelling in Zhu. See khrun smar.

KHUM [1] (khams) realm, element [of the natural world]. Sgra 133. ZB. *Perhaps* this should be read zhum. We do not find this in Zhu. [2] (rang bzhin) nature. See LZ 22. See sad khum.

KHUM ZHI (khams) realm. See LZ 22.

KHUR (chags) formation. Sgra 134 {'formation,' but in fact *quite the contrary* this should be defined by Tib. 'jig, 'destruction'}. Compare khrun. This may also read zhur, which is the spelling found in Mdzod. We do not find anything like this in Zhu, except zhur, standing for Tib. 'jig or [incorrectly] 'jigs. Note Darma language's ku, 'to destroy.'

KHUR MIN ('jigs med) fearless. Sgra 123. Zhur min is the spelling in Zhu.

- KHE TSAR (gtug rtsub, gdug rtsub) cruel, harsh. Mdzod, ch. 8, with ZZ var. khe tser. See LZ 22.
- KHE LA [1] (rogs) friend (?), black (?), child (?). ZZH. ZB. According to the context in Zhu, this must refer to a body part. My guess is that it means 'waist' (cf. Tib. ske rags??). Bru 291, line 4. Does not seem to appear as such in Mdzod. [2] (mthe'u chung) little finger. LZ 22. YN no. 170, 'black.'
- KHENG TSE (kha dog) color. See LZ 22.
- KHER ZHI (gsal ba) clear, bright, pure, visible. ZZH. This spelling only occurs once in Zhu. See khir zhi, which seems the more normal spelling.
- KHO SPYOD (lhun grub) self-created, miraculous {naturally arrived at}. ZZH. Sgra 124. ZB. This spelling occurs several times in Zhu. See khod spyod.
- KHO SPYID ZHI (lhun grub nyid) be self-created, miracle {self-createdness, naturalness}. ZZH. Zhu, twice.
- KHOG TSE (grod pa, drod pa) belly, stomach. ZZH. Zhu. Sgra 132. ZB. Stein 237. Matisoff 166. LZ 22. See OZL 56 & PSD 162, with the so-called "Old Zhangzhung" equivalent given as rgwil. This does not seem to appear in the *Mdzod-phug*. I believe this word is closely related to Darma khagaco, Chaudangsi khaugaca, and Byangsi, khagaca, all meaning 'stomach,' here as an internal body part, which may make 'stomach' a better translation than 'belly.' Darma, Byangsi and Chaudangsi have a different word for the external body part, dana, 'belly.' MSB 211.
- Byangsi khokcai, 'abdomen.' GSB 38.
- KHOG RTSE (drod pa) belly. Bru II 291, line 6.
- KHONG LI KHAB (dar dkar gyi gur) white cloth tent. See LZ 23.
- KHOD ('dul ba) tame, convert. ZB. See LZ 23. [2] (rus ming zhig) a clan name. See LZ 23.
- KHOD TA (stobs mchog) supreme strength. Sgra 124. ZB. This occurs as such neither in Mdzod, nor in Zhu.
- KHOD SPYOD (lhun 'grub, lhun grub) naturally arrived at. Sgra 125. See LZ 23. OZZ 41. Mdzod, once only. This spelling not in Zhu. See kho spyod.
- KHOD MI (rang gi) of oneself. Sgra 131. This does not occur as such in Mdzod. We do not find it in Zhu.
- KHOD RTSAL (stobs, stobs chen, stobs ldan) strength, force, powerful. ZZH. (stobs chen) great strength. Sgra 123. ZB. (stobs ldan) having strength. Sgra 124; Mdzod. (rtsal) athletic energy. Mdzod, ch. 7. (stobs) strength. LZ 23. (mi 'jigs stobs) fearless strength. OZZ 41. If this were the Tibetan word khong rtsal, it might imply a energy contained in the cavity of the torso of the body. See the suspicions expressed in Stein 237. See she khod rtsal.
- KHOD RTSAL GYIN (mi 'jigs pa'i stobs) power of fearlessness. See LZ 23.
- KHOD RTSAL DHRA CI (stobs kyi rnam pa) aspect of strength. Humm 1 512. OZZ 29. Mdzod. We do not find this in Zhu, where the ZZ corresp. to Tib. rnam pa is da ra.

- KHOD RTSOL (stobs chen) great strength. Sgra 131. Could not find this in Mdzod, and it is not in Zhu. Correct to khod rtsal.
- *KHON See she khon. ZZH.
- KHOBS 'OG (mnga' 'og) under the power of. See LZ 23.
- *KHOR (bskor ba) to revolve, circumambulate. ZZH. See LZ 23. See rnyu khor, ti khor, mug khor. See under khir.
- *KHOL See ti khol. ZZH.
- KHYIG This is listed as a ZZ form meaning 'tie,' in YN no. 178, but I very much doubt its validity since it is supposed to be from LZ, but no such entry is to be found there.
- KHYIR (gsal) clear. Sgra 127. Correct to khir.
- KHYIR RI Given as equiv. of kyi ri. LZ 24.
- KHYIL [1] (rdzing, rdzing bu) pool. Humm1 497. OZZ 11. Mdzod. Zhu. ZB. [2] ('khyil) swirl, whorl. Zhu, where it is corrected to gyil.
- KHYU [1] (bsgyur) turned [around] {changed, transformed}. ZZH. ZB. Could not locate this in Mdzod, although the syllable khyu does occur there as part of the ZZ word mu khyu. Occurs once in Zhu as part of the title of the 'wheel turning king.' [2] (lung pa) country. ZB. See kyu.
- *KHYUNG ZZH. See LZ 24, where this is listed as a ZZ word, particularly as a name of a magical dzwa 'bomb.' See mu khyung.
- KHYUNG BYID Name of an area in Zhangzhung. See LZ 24.
- KHYUD 'KHOR (snyan, a mchog) ear. See LZ 25. YN no. 3, misspelled khud 'khor.
- KHYUN ZHI (grub pa) accomplished, completed [one]. Sgra 128. The spellings khru zhi, khrun zhi, occur in Mdzod. We do not find it in Zhu. It is likely khrun zhi is the more correct spelling.
- KHYUR KHYUR (gur mid du gtong ba) to swallow without chewing, gulp down. See LZ 25.
- *KHYO See nga ju khyo.
- KHYO =kyo. (dag) pure. OZZ 41.
- *KHRI See du khri, mu khri, sad khri.
- KHRI [1] (sems) mind, thought. [2] (gru) corner, angle. ZB. ZZQ 4. OZZ 41. [3] ge khri (sgo 'byed) opening the door. ZZH. This may be a slight mistake for go 'byed, 'opening the understanding.' See under ge khri. [4] (lag) hand, arm. Sgra 132 {hand}. [5] (khri) ten thousand. Mdzod. This is a rare example in which the ZZ is identical to the Tib. Another is Tib. & ZZ stong, 'thousand.' [6] (bang rim) levels, terraces [of the cosmic mountain]. OZZ 42. [7] ('khrigs) sexual congress. OZZ 42. I think in this instance ZZ khri is a misreading of ZZ wi. Note: This syllable never occurs in isolation in Zhu. The three meanings supplied in LZ 25 are: (sems) mind, (grangs ka khri) ten thousand & (sems can) sentient beings. See LZ 25. It has sometimes been speculated, by Namkhai Norbu and others, that the syllable khri, as found in Tibetan royal names, is actually ZZ. See also, for example, OZZ 99, 103.

- KHRI KAR ('od zer can) having light rays. OZZ 42.
- KHRI CU (skye sprul, skye ba) incarnate rebirth, birth, rebirth. See LZ 25.
- KHRI CUG ('bras bu) fruit, effect, result. Sgra 127.
- KHRI CE (thugs nyid) mind itself. Sgra 125. Compare khi tse. Khri tsa is the spelling found in Zhu.
- KHRI TOG (phyag rgya) ritual [hand] gesture, mudr". ZZH. Zhu. ZB, which actually reads phyag rkya.
- KHRI THOG SPAR TSA Name of one of the 'six ornament' scholars of Jambu Island. See LZ 25.
- KHRI PA (sems dpa') heroic being. We do not find this in Zhu.
- KHRI PRA (mi slu) not misleading. Mdzod. We do not find this in Zhu.
- KHRI BING (gru bzhi) square. ZB.
- KHRI MAR A king of Zhangzhung. See LZ 25.
- KHRI MIN (rnam shes) consciousness. LZ 26.
- KHRI SME (med pa ma yin pa) not being non-existent. LZ 26.
- KHRI TSA (thugs nyid) mind, intellect {mind itself}. ZZH. Zhu, only once. (sems) mind. Sgra 125. OZZ 42.
- KHRI TSAN [1] (sems can) sentient being. ZZH. ZB. Sgra 124. Sgra 125. Mdzod. LZ 26. See khi tsan, khri tsen. [2] (sems nyid) mind proper, mind itself. Sgra 133. Mdzod, ch. 10. LZ 26. [3] (khru tshad) cubit measure. LZ 26. See sri tsan
- KHRI TSWAN [1] (sems pa) mind-endowed being, mental direction, attraction. Sgra 131. [2] (sems can) sentient being. Sgra 134.
- KHRI TSAR [1] (sems) mind, intellect. ZZH. Zhu. [2] (sems kyi) of mind. Sgra 125. Zhu. ZB. [3] (yid 'dzin, bsam pa) thought-holding, enchanting, OR, thought, intention, plan. Mdzod. (bsam pa, var. sems pa) thought, intention, plan, OR, mental direction, attraction, as 3rd of the 51 mental states, ZZ var. reading bri tsar. LZ 26, gives its only Tib. meaning as yid, 'mind.' [4] (rnam shes) consciousness. OZZ 42.
- KHRI TSU [1] (sems) mind, intellect. ZZH. (sems [dang]) mind [and]. ZB. But notice this might be read sems dad, as in the following entry. [2] (tshe lo) years of the life. See LZ 26. OZZ 42.
- KHRI TSUG [1] (sems can) sentient being. Sgra 130. LZ 26. [2] (sems dad) mental faith [?]. Sgra 133. [3] Occurs once with Tib. corresp. sems, 'mind,' but corrected to khri tsu, in Zhu. [4] (grangs ka khri) the number ten thousand. LZ 26.
- KHRI TSUN [1] ('bras bu) fruit, effect, result. Mdzod. [2] (tshul khri ms) moral discipline. Mdzod. LZ 26, noting how this source adds that it is equiv. to khri tse. We do not find this spelling in Zhu.
- KHRI TSE [1] (lag pa) hand, arm. Zhu, once only. ZB. (lag ngar) forearm. LZ 26. YN no. 12. PSD 162. [2] ('bras bu) fruit, result. ZZH. Zhu, twice. LZ 26. YN no. 75. See khri rtse. [3] (sems dpa') spiritual hero. Sgra 123. [4] (sems dang) mind and. Sgra 128. but note the sems dad in

the entry for khri tsug, q.v. [5] (rnam shes sam KHRI =sems, TSE =shes) consciousness, or, khri means 'mind,' and tse means 'knowing, perception.' Sgra 133. [6] (thugs nyid) the very heart, mind itself. Mdzod. ZB. LZ 26. OZZ 42. [7] (bdag don) one's own purpose or benefit. Mdzod, ch. 4. [8] (sems) mind. Mdzod, ch. 5, with ZZ var. khri co.

KHRI TSE SMAR ('bras bu bzang) good result, good fruit. ZB.

KHRI TSE MA LIG ('bras bu bla med) supreme goal. Sgra 123. Zhu.

KHRI TSEN (sems can) sentient being. ZZH. Although this spelling occurs once in Zhu, it should be corrected to khri tsan. See khi tsan, khri tsan.

KHRI GTSUG RGYAL BA Ordination name of Lord Shenrab. LZ 26.

KHRI RTSUG Mdo-phran 2, line 1.

KHRI RTSE [1] ('bras bu) fruit, result. ZZH. Sgra 132. [2] (sems can) sentient being. Stein 234. Mdzod. This spelling occurs twice in Zhu, both times corresp. to Tib. 'bras bu. [3] (lag ngar) forearm. Bru 291, line 3. The ZZ for Tib. lag ngar is tsa rang in Zhu. See under khri tse.

KHRI TSHAR (sems can) sentient being. Mdzod. Correct to khri tsan. Stein 234.

KHRI WER LE Name of a king of Zhangzhung. LZ 27.

KHRI ZHI ('gro ba) to go, to walk, goer, animate being. LZ 26.

KHRI ZHUN (sems zhum) mental contraction. Mdzod. Seems likely that the 'zh' in the ZZ

word should be read 'kh', as often occurs. The reading of the ZZ might even have been influenced by the Tib.

KHRI SHIN (sems dpa', sems shes) mental athlete, mental knowledge (?). Sgra 125. Does not occur as such in Zhu. (sems pa [shes]) ? ZB.

KHRI SAG Mdo-phran 223, line 2.

KHRI SEG (srog gi) of life. Sgra 128. (srog la) for life. Sgra 131. (srog) life, life force. OZZ 42. (srog dang) life and. Mdzod. We do not find this in Zhu. LZ 27, where it is defined as corresponding to all three: Tib. srog, 'life'; Tib. drod, 'warmth'; & Tib. dbugs, 'breath.' YN nos. 39, 165.

KHRI SOM ('dod chags) lust, desire. LZ 27. Mdzod, with ZZ var. wi som. Not found as such in Zhu.

KHRI U RA TSA Name of a wicked king living in 'Ol mo lung ring in the time of Lord Shenrab. LZ 27.

*KHRIL See til khiril. ZZH.

KHRU [1] (khri) ten thousand. ZZH. Mdzod. Zhu. ZB. [2] (khru) cubit. Mdzod. [3] ('khrul) illusion. OZZ 89.

KHRU TON ('jig pa) to be destroyed, decay, fall apart. LZ 27.

KHRU ZHI ('gro ba) going, goer, animate being. Sgra 136. Not in Zhu. This is dubious. See under khyun zhi.

KHRUN (bskal) aeon, kalpa. Sgra 125. Zhu. There are still other meanings in Mdzod. LZ 27, defines as equiv. as khrun zhi or with meaning of Tib. brdol ba, 'broken open' [from inter-

- nal pressure], popped out. YN no. 143. See khun.
- KHRUN SMAR (bskal bzang) good aeon. Sgra 136. ZB. See khun smar. We do not find this in Zhu.
- KHRUN ZHI [1] (bskal pa) aeon. ZB. LZ 27. See under khyun zhi. [2] (brlag pa) crushed. ZB.
- KHRUN ZHI THA TSHAN BING NGA (bskal pa chen po bzhi) the four great world aeons. ZZH. Zhu.
- KHRUN ZHI LEG (bskal pa bsrid) existence/evolution of a world aeon. ZZH. See khrun zhi leg, khru l zhi lig.
- KHRUN ZHUNG (zhi gnas) peaceful abiding [type of meditation]. Sgra 126. The Tib. word zhi gnas does not seem to occur in Mdzod. Neither do I find it in Zhu.
- KHRUN LIG (bskal srid) existence of a world aeon. ZZH. Zhu. ZB. See khrun zhi leg, khru l zhi lig.
- KHRUL ZHI LIG (bskal pa [b]srid) existence of a world aeon ZZH. This occurs once in Zhu, but should be corrected to khrun zhi lig. See khrun zhi leg, khrun lig.
- KHRE BRE (mi bslu) not misleading. Sgra 127, 128. Spelled khri bre in Sgra 128. Spelled ZZ khri pra, var. khri bre, in Mdzod where it is equivalent to Tib. mi [b]slu, in one occurrence; ZZ ma tse also occurs as equiv. of Tib. mi bslu. Does not occur in Zhu.
- KHROD RTSOL (mi 'jigs) not fearing. Sgra 129. In Mdzod, ZZ khod rtsal, but here it may stand for Tib. stobs, 'strength.' Correct to khod rtsal, q.v. The meaning mi 'jigs is simply a mistake based on a reading of Zhu. ZZ khod rtsal corresp. to Tib. stobs chen, 'great strength.'
- **GA**
- *GA See ge rna ga, ta tha ga ta bha ba, ti ga, ra ga, sran ga ra, ha si ga. ZZH.
- GA ('gag) to stop up. OZZ 13, 89. This does appear, with ZZ var. gag, in Mdzod. Darma ga, 'to be tight.' DGD 577. See under ga ci & gag ci.
- GA GA [1] (rgod pa) laughing, agitation. ZZH. Zhu. Humm1 512. OZZ 29. (rkod [dga' ba]) happy laughing. ZB — reading rgod in place of rkod. Darma ga, 'laugh.' DGD 578. [2] (kun dga') thoroughly delighted. Sgra 131. OZZ 42. Mdzod has meanings of Tib. dga' ba, 'happiness, delight'; kun dga', 'thorough delight'; & rgod pa, 'laughing.' Mdzod. Tib. kun dga', 'thorough delight,' is found as the 15th of the 51 mental states in Mdzod. Tib. rgod pa, 'agitation,' is found as 41st of the 51 mental states in Mdzod. In LZ 30, defined by Tib. sems rgod pa, 'mental agitation,' and Tib. dga' ba, 'delight.'
- GA GA SLAS (dga' ba'i sa) place of joy or enjoyment. ZZH. Zhu. The first of the Bodhisattva levels.
- GA GAN (don bral) meaningless-[ly]. Mdzod, ch. 8, but problematic.

- GA CI ('gag pa) stoppage, cessation. ZZH. Zhu. Mdzod has gag ci for Tib. 'gags pa'i. ('gag pa, zhid pa) to be stopped up, destroyed. LZ 30. OZZ 14.
- GA MIN ('gag med) not closed, without stop, incessant {unobstructed}. ZZH. Zhu. ZB.
- GA TSHAR (rgya bya) Indian bird (?). Mdzod, ch. 9, with ZZ var. tsha ra (?). LZ 30 evidently understands rgya bya to mean 'Chinese bird,' since the English translation is given as phoenix. See Per Kværne, *The Bon Religion of Tibet*, Serindia (London 1995), p. 145 and note 7, where it is translated 'turkey.'
- GA YA (skar ma rgyal) name of a constellation. LZ 30.
- GA RA (phreng ba) rosary. ZB.
- GA RI (g.yung drung) sv"stika. Sgra 130. Highly questionable entry. In Mdzod, Tib. g.yung drung is always for ZZ drung mu. The same holds for Zhu.
- GA SHA (dga' ba) to like, be happy, enjoy. See LZ 30.
- GA AG See ag. (kun dga') thoroughly delighted. ZZH. Zhu. Sgra 136. In Mdzod, Tib. kun dga' is always ZZ ga ga; the form ga ag does not appear there.
- GA 'AG LAN (kun dga') entirely happy. ZB.
- GAG CI ('gag pa) to get blocked, obstructed. See LZ 31. OZZ 42. See ga ci. This spelling not in Zhu, although it does occur once in Mdzod with ZZ var. ga ci.
- GANG [1] rkyu gang (gang po) full [measure]. Nishi 30. Darma language's gang, 'to swell.'
- DGD 578. [2] See ne ra'i gang. ZZH.
- GANG RA MU ZHIN (bgrang phreng 'dzin) name of a being dwelling on second level of the cosmic mountain, 'Holding a Counting Rosary.' Mdzod, ch. 5. I am not certain how to parse the ZZ here. The Skt. would be M"l"dhara.
- GANGS (kha ba) snow, glacial ice [?]. ZB. I think this entry should be removed, since both are Tibetan words, not ZZ. There is a ZZ word corresp. to Tib. gangs, 'glacier,' which is ZZ rnül.
- GAN TAM (yon chab, chu yi mchod pa) water offering. See LZ 31.
- GAN TI (stang dbyal) husband and wife, Male and Female [yang and yin] principles. ZZH. Zhu, only once. This compound does not seem to appear in Mdzod, although it does appear in the Sgra 'gre'l, but with Tib. equiv. spelled slightly differently: stangs dbyal — likewise in ZB.
- GAN MUR (steng 'og) above and below. ZB. See kan mur, gyer mur.
- GAB RTSE [1] ('bol gdan) cushioned seat. ZB. See bag rtse. [2] This same form is used, in Tibetan, for Chinese-derived (?) astrology. See entry in Nine Ways 293. This is subject of a discussion in Shenyu Lin, *The Tibetan Image of Confucius*, *Revue d'Études Tibétaines* [a free online journal], vol. 12 (March 2007), pp. 105-129, at p. 113. A Tibetan-language etymology of the term has been proposed. I have no idea if this spelling is rele-

- vant, if it is in fact a ZZ term in either meaning, especially since the 1st meaning can be explained as a [partial] meta-thesis of bag rtse.
- GAM (khams) region, territory, country. ZZH. Zhu. ZB. OZZ 13, 89. Quite questionable, but see the context in Zhu.
- *GAR A negating suffix? This is doubtful. ZZH. Zhu. See 'gi gar.
- GAR GCOG ('brong) wild yak. See LZ 32.
- GAR NA Stein 243.
- GAR NI (dag pa) pure. Sgra 129, 130. In Mdzod, kar ni stands for Tib. dag pa'i, 'of pure.' We do not find this in Zhu.
- *GI "Genitive" suffix. See ZZH 20. ZB. See OZL 56, with "Old Zhangzhung" equiv. given as *ga*, or, *ge*.
- GI = 'gi. (grangs) number. OZZ 42.
- GI GAR (grangs med) innumerable, name of a very high number. ZB. See under 'gi gar.
- GI MIN NO (grangs med do) [is] beyond number. ZB.
- GING GRO ('gro ba) animate being. Mdzod, ch. 2, with ZZ var. ging 'gro. Not in Zhu.
- *GU See ta ki dun gu, ta gu. ZZH. As a prefixed syllable, equivalent to Tib. *kun*; see introduction to ZZH.
- GU [1] "terminative-locative" ending. See ZZH 21. OZZ 80. [2] (dgu) nine. OZZ 13, 35, with a general discussion of the significance of the number.
- GU GE [1] (yi ge) letter. ZZH. Zhu, three times. ZB. Mdo-phran 218, line 3. Sgra 131. Mdzod, twice. In Mdzod, ch. 6, one finds ZZ gug ge, var. bu ge, for Tib. yi ge. [2] proper name of an important region of western Tibet. See LZ 33.
- GU GE GU LING Name of a king of the klu spirits. See LZ 33.
- GU CI (dngul) silver. See LZ 33. YN 95.
- GU CU (dgu bcu) ninety. ZZH. Zhu.
- GU TA (rag) brass. See LZ 33.
- GU TING SHAG (gnyan mo, gnyan gza') a female gnyan spirit, or a wife of a gnyan spirit. See LZ 33.
- GU DUG (dgu) nine. ZZH. PSD 162. We do not find this spelling in Zhu, and therefore it is to be doubted. Gu dun, q.v., must be the more correct spelling.
- GU DUN [1] (dgu, dgu pa) nine, the ninth, of nine. Sgra 130. (rgu, dgu) nine. ZB. LZ 33. YN no. 126. OZZ 40. See gu dug. [2] (gus par) with reverence, respectfully. My guess is this is a 'reduction' based on Tib. sku mdun, 'presence' [of an honored or holy being]. (gus 'dud) respect, reverence. See LZ 33. See under gu dun hrhun. [3] gyer no gu dun (bon sku) all that which is of Bon {Bon Body}. ZZH. But in Zhu, gyer no gu dun stands for either bon dgu, or, if we follow the inserted correction, bon sku. [4] (kun khyab) all pervading, covering all [cases]. Sgra 126. We do not find this last meaning in Zhu. It occurs once in Mdzod, but it may not be a true equivalent. [5] (sku) body. ZB.
- GU DUN HRUN (gus par 'dud, zhabs la 'dud) salute respectfully, bow to the feet. Zhu. ZB.

(phyag 'tshal) prostrate. OZZ 40. This is one of the most frequently encountered phrases, in homage verses at the title page of Bon works.

GU DON (kun 'byung) the universal source [of suffering]. Sgra 128. Tib. kun 'byung occurs several times in Mdzod, but not with this ZZ equivalent. We do not find this in Zhu. Seems doubtful, therefore. Actually, it does occur once in Mdzod, but as equiv. of Tib. kun 'byang, var. kun 'byongs, 'thoroughly cleansed,' with ZZ vars. kun ran & gu ron.

GU DHA (byu ru) coral. See LZ 33.

GU NA (sgo nor, sgo phugs [i.e., sgo phyugs]) livestock, flocks. Humm1 512. OZZ 29. (sgo nor) livestock. See Mdzod, ch. 9, with ZZ var. gum. We do not at all find this in Zhu. This could be a Sanskritism, but it might need to be emended to correspond better with Skt. ga%a, kula or the like.

GU NAM (nang) inside. See LZ 33. OZZ 42.

GU MU See under gu lu.

GU MUN [1] (bdun sa [mdun sa, alternative spelling 'dun sa]) front side. ZZH. Zhu, where it is an inserted correction for mu gun. (mdun sa) ZB. When this Tib. mdun sa occurs in Mdzod the ZZ is dum slas, or, du mun, with var. ngu mun. [2] (mun pa) darkness. ZZH. Zhu. ZB. Nishi 23, 24. (mun nag) pitch dark. Mdzod. Darma homang, 'darkness.' DGD 578. Darma munth'u, 'night-time.' DGD 581. Byangsi munchai, 'night.' GSB 91. [3] (med khams) realm of nonexistence. Mdzod. OZZ

42. See LZ 33. [4] (nag po) black. Zhu.

GU MUN MING NING Also, gur mun ming ning or gu rmun ming ning. (mun pa med khams) dark realm of non-existence. Humm1 512. OZZ 29. In Mdzod, where gu mun pa ning also occurs, the Tib. equiv. is med khams stong pa. Ming ning mu gun, corrected to ming ning gu mun, or ming ni gu mun, occurs as ZZ equiv. to Tib. med khams nag po, or med khams mun pa, in Zhu.

GU MED (kun spangs) all renounced. Mdzod, ch. 4, with Tib. var. kun spangs. We do not find this in Zhu. See also mu med.

GU RMUN (mun pa) darkness. See LZ 34.

GU WER Name of a place in 'Ol mo lung ring. See LZ 34.

GU ZHIN (slob dpon) teacher, master. Sgra 132. Possibly related to Chinese kuoshi? We do not find this in Zhu.

GU YIG TAN (bka' brten) the Tanjur, texts that rely [brten] on the Word [bka'] of Lord Shenrab, commentaries. See LZ 34.

GU YE [1] (kun) all. [2] (thugs 'khrul pa med pa) not confused in mind. See LZ 34.

GU RA [1] (yon tan) virtue, good quality. ZZH. Zhu. ZB. Sgra 125, 126. Humm1 500. OZZ 4, 14. [2] ('du byas) composite, compound, compounded thing. ZZH. Zhu. ZB says it can stand for both Tib. 'du byed, 'compounding agent,' and 'du byas, 'compounded thing, compound.' Humm1 500. See gu ra pa in Humm1 491 & in

- OZZ 62 n.11. [3] ('khor, 'khor ba) circling, surrounding. Humm 1 500. [4] (gzhan dbang) lack of independence, dependence on others. See LZ 34. In Mdzod, it occurs most frequently in meaning of Tib. 'du byed, less frequently Tib. 'khor ba, and least frequently Tib. yon tan. The four meanings given in LZ 34 are Tib. 'khor ba, gzhan dbang, 'du byed pa, and yon tan.
- GU RA TA KRA (yon tan grags pa) renowned for qualities, famous for talent or learning. Sgra 124. ZZ spelling da kra occurs for Tib. grags pa'i in Zhu, but the particular phrase does not occur there. This has the appearance of being a personal name.
- GU RI Occurs in Mdzod, ch. 5 with ZZ var. ku ri, as equiv. to Tib. kun khyab, and on the next line with ZZ var. ku ri, equiv. to Tib. kun gyi.
- GU RIB A clan among the people of Zhangzhung. See LZ 34. Gu rib Gyer rgyung, of *Zhang zhung Snyan rgyud* fame, belonged to this clan.
- GU RU (bla ma) teacher, spiritual master, monk incarnate. ZZH. ZB. Appears in Zhu spelled both gu ru and 'gu ru. In Mdzod, this appears only with the meanings 'du byed and 'du shes. An apparent Sanskritization. Stein 242. See 'gu ru. See also under gu ra.
- GU RUB [1] name of a clan. [2] a place name in Zhangzhung. See LZ 34.
- GU RO (kun 'dus) subsuming all. Sgra 127. Mdzod. Occurs once in Zhu. ZB. See gu ro.
- GU RO TA CO GYANG (kun 'dus spyod pa yang) he even practiced the bringing together {I think Haarh's translation highly unlikely; given the context in Zhu... 'The practice subsuming all [actions]'?. ZZH. Zhu.
- GU LANG Also spelled gu la. (gser) gold. See LZ 34. YN no. 95.1. I do not believe this is really ZZ, although I suppose it could be. I think it is just a Tibetan version of some name of Shiva, also spelled gung lang. It is apparently [also?] a western Tibetan place where a superior type of gold was found, hence the equivalence? It's entirely possible that this name is Newar in its origin, although I haven't looked into this. No Tibetan etymology immediately recommends itself. The golden lingam at Pashupati in Nepal is called, by Tibetans Gu lang dbang phyug, and in this context the spelling Gu ling may also occur.
- GU LING (gling phran) minor continent, small island. See LZ 35.
- GU LU Also spelled gu mu. (kun la) to all, entirely. ZB.
- GU LU YA TOG (kun la dog med) completely without fear. ZZH. Seems to read gu mu ya tog in Zhu.
- GU LE (g.yu) turquoise. See LZ 35.
- GU SLIG (kun 'dus) subsuming all. Sgra 125. ZB. Gung slig in Mdzod. See Zhu, where one finds ju slig gu ru, with corresp. Tib. rdzu 'phrul kun 'dus, subsuming all miraculous displays.

GU HI (dung) conch. See LZ 35.

*GUNG See sbu gung, mu gung, sang gung. ZZH.

GUNG [1] (mdzod) store, treasury. ZZH. Zhu, several times. Sgra 125. The ZZ equiv. for Tib. mdzod in Mdzod is mu gung, which may be a synonym compound, or may rather corresp. to Tib. bang mdzod, 'treasury.' ZB says that Tib. mdzod is used in the sense of a dictionary. [2] (kun) all. OZZ 42. [3] YN no. 176, takes it as ZZ meaning 'to drink,' but this is based on LZ 35, where it is not marked as being ZZ.

GUNG MIG [1] (brdal, bdal) spread out. ZZ var. gu mig. Mdzod, ch. 5. [2] (khang pa) house. LZ 35. YN no. 105.

GUNG YIG (mdzod mig) storeroom. ZZH. Zhu, once only. Did not find this in Mdzod.

GUNG YIG SMAR (mdzod mig bzang) good storeroom. ZB.

GUNG SLIG [1] (phun 'tshogs, i.e. phun sum tshogs pa) perfect, perfectly complete, unity. Sgra 135. (phun tshogs) complete perfection. Sgra 136. We do not find this in Zhu, but we do find ZZ sam pad, a possible Sanskritism, as equiv. to Tib. phun tshogs. [2] (kun 'dus) subsuming all. Gung slig occurs only once in Mdzod, and there it corresponds to Tib. kun 'dus. (kun 'dus pa) combining all. See LZ 35. See gu slig.

*GUN See mu gun. ZZH.

GUN SMAR (kun bzang) all-good. ZZH. Zhu, once only. ZB.

GUB (zhum pa) to be timid, cowardly, weepy; to shrink back. See LZ 35.

GUM (gsod) kill. But note well that this occurs as part of a larger phrase that corresp. to Tib. khyad du gsod, 'to have contempt for, depreciate, belittle, disdain.' Mdzod, ch. 8, with ZZ var. gyum. Of course, Tib. gum pa — or 'gum pa — can mean 'dying, death.' See under gu na.

*GE See gu ge, sgra ge, lon ge. ZZH.

GE [1] (bdud) a group of gods or demons. ZB. LZ 35. [2] (gyen) erect, upright. See LZ 35. Humm1 514. OZZ 32.

GE KHOD This is said to mean the same as *bdud 'dul*. We do not find this in Zhu. See LZ 35.

GE KHRI (go 'byed) open the understanding. ZB. ZZH. See khri.

GE GRAN (bdud) delusionary spirit. See LZ 35. Obviously just a variant spelling of gyi gran, q.v.

GE TA (bdud) delusionary spirit. See LZ 36.

GE TING SHAG (bdud mo, bdud bza') female delusionary spirit, or wife of a delusionary spirit. See LZ 36.

GE DU (bdud) delusionary spirit. See LZ 36.

GE DHIM (dpag tshad) a mile {actually, equiv. to Skt. yojana, a distance measurement equiv. to several miles, perhaps four and one half miles}. ZZH. Zhu. Mdzod. ZB. Various other spellings, including ge hrim, ga dhim, gye dhi, are found in Mdzod; the former spelling is not surprising given the regular variants "dh-" and "hr-." See LZ 36.

- GE DHE (dpag tshad) yojana [distance measurement]. Sgra 127. We do not find this spelling in Zhu, but see ge dhim.
- GE NE (rin po che'i phra men) a precious variegated stone. See LZ 36.
- GE RNA GA MIN (dbyib dngos po med) it is not the natural form {without shape or thingness}. The Tib. must read dbyibs dngos po med. ZZH. I do not find this in Mdzod. In fact, the passage in Zhu reads: ngo ge rna ga min, q.v.
- GE TSA (bdud btsan) a group of gods or demons. ZZH. We find ge kya, corrected to ge skya in one place, but corrected to ge tsa in another place, in Zhu. Does not appear as such in Mdzod.
- GE YO (bdud 'dul ba'i sngags 'dzab) recitation for subduing delusionary spirits. See LZ 36. Not in Mdzod.
- GE SHAN (bdud) delusionary spirit. See LZ 36. Not in Mdzod. A spirit that resembles the srin po, but differs.
- GE SHAN GRAN Evid. this combines the two ZZ word ge shan and ge gran. "Heretical enemies." ZZFC 255.
- GE HRIG (dpag tshad) yojana [distance measurement]. See LZ 36. See under ge dhim. Ge hrim, q.v., is probably the more authentic spelling.
- GE HRIM It is probable that ge hrim is the more authentic spelling. See ge dhim, ge hrig.
- GENG MIN (stobs med) without strength. Mdzod, ch. 6, with ZZ var. ge ru min.
- GEN RKYE See rkan tse.
- GEN MUR (steng 'og) above and below, vertical axis. See LZ 36. This spelling occurs twice in Mdzod, once along with a ZZ var. ge mung, so it is moderately well substantiated. See gyer mur.
- GEN SHU (dgra bgegs) opponent and impediment [spirits]. ZB.
- GER GU ('byung 'jug) expelling and injecting, [breathing] out and in, respiration. See LZ 36.
- GER NI (mos pa) belief, trust. Sgra 131. In Mdzod, ger ni & ger zhi are equiv. to Tib. mos pa'i, which might suggest that the second syllable is a genitive ending. It is 7th of the 51 mental states. We do not find this in Zhu. See LZ 37, here spelled ger zhi.
- *GO See sang go. ZZH.
- GO PHUG HA RA (shes par gyis) understand! See LZ 37.
- GO RO (kun 'dus) subsuming all. ZZ var. gu ro. Mdzod. Gu ro is a spelling found in Zhu.
- GOG TSE [1] This appears in Mdzod in a mysterious expression, one clearly combining Tib. with ZZ, g.yo byed gog tse, var. gso phyed gog co bang, apparently the name of a 'vessel organ' connected in some way to the sense of touch. It certainly seems to mean 'stomach,' like the Byangsi word khokce, and Rongpo word khoco. [2] However, LZ 242 says it is entirely ZZ, corresp. to Tib. lus dbang, lus kyi dbang po'i snod. Bodily sense faculty [sense of touch?] or the organ of the bodily sense faculty. I myself believe the meaning 'stomach' — as some-

thing that 'provides nourishment,' reading the Tib. as *gso byed* — to be more likely. The connection with the sense of touch ought to be characterized as a cosmological correspondence.

- GON GE (*nyams len*) practice, carrying out practical spiritual advice. ZB. See *lon ge*.
- GYA TSHE (*brgyad khri*) eighty thousand, 8,000. See LZ 38. I guess OZZ 57 mistakenly takes this to mean just '8.'
- GYAG [1] (*shi*) dead, died. ZZH. YN no. 132. Matisoff 173. Nishi 28. See OZL 55 & PSD 163, with the "Old Zhangzhung" equivalent given as *shid*; Tib. *shi*, 'dead.' See *gyog*, *ha gyag dzun*. [2] (*stong*) empty. OZZ 42.
- GYAG CI (*mi rtag*) impermanent. Sgra 131.
- GYAG TI [1] (*rnam pa*) aspect. Sgra 128. [2] (*shi byang*) death certificate, a paper effigy of the deceased person. Zhu. ZB. [3] Name of a minor island in the cosmology. See LZ 38. See under *shang ze gyag ti*.
- GYAG TI GYOG TI (*shi byang 'chi*) ? Zhu. Compare the phrase *gyags ti dang ni gyog ti* in Mdzod, ch. 5, where they are two lesser continents on either side of the great continent *Sgra mi snyan*.
- GYAG TSO (*ro myag 'dam*) name of a hell. The Tib. means 'swamp of rotting corpses.' Mdzod, ch. 5. This would correspond to the Skt. *ku%apa* in Indic lists of hells.
- GYAG SLE (*rten 'brel*) interdependent connection. See LZ 38. This occurs once, with *ZZ* var. *rgyag sle*, in Mdzod. But the *ZZ mu snga* occurs many more times there.
- GYANG [1] (*yang*) particle of emphasis. See p. 21 of ZZH. (*yang*) also, again. OZZ 91. Since this occurs only once in Zhu, and because the interpretation may be quite different, given the context, one should not follow ZZH on this point. Tib. *yang* probably means 'free-ranging' here. [2] (*nad, na tsha*) sickness, illness. See LZ 38. YN no. 154.
- GYAD (*brgyad*) eight. ZZH. ZB. OZZ 13. PSD 162. See LZ 38, where the meaning 'athlete' is given, although this is surely a Tibetan meaning, not Zhangzhung. See *sni gyad, yag gyad*.
- GYAD KHRI (*brgyad khri*) eighty thousand. See LZ 38. See *gya tshe*.
- GYAD CU (*brgyad cu*) eighty. ZZH. Zhu.
- GYI "Genitive" particle. See ZZH 20. ZB. I see this as a result of Tibetanization, and not an authentic *ZZ* grammatical ending.
- GYI GYIN =*gyun min*. Humm1 518. OZZ 37. In Mdzod, *gyi gyin* stands for *g.yo ba['i]*, as 36th of the 51 mental states. We do not find this in Zhu. (*g.yo ba*) movement, vacillation. See LZ 39.
- GYI GRAN [1] (*dgra bo*) enemy. Matisoff 161. [2] (*dgra bgegs*) opponents and impediments. A group of gods or demons. ZZH. Zhu. ZB. Bru 155, line 2. [3] (*dgra tshogs*) host of adversities, enemies. Sgra 128. Mdzod, ch. 8, appears once with *ZZ* var. *gyi dran*, corresp. to Tib. *dgra tshogs*, 'enemy

- host.' Still another ZZ word corresp. to Tib. *dgra bgegs*, appears in the comm. vocab. (*gnod par byed pa'i dgra*) an injury-inflicting opponent. See LZ 39.
- *GYIN See 'gir chu gyin, ta gyin. ZZH.
- GYIN [1] (yin) to be. Zhu, several times. [2] (gnas) to abide [verb]. Mdzod. Interesting for these 'verb of existence' meanings are the comments in PSD 158. [3] ('dra, bzhin) to be like, resemble. Zhu. Mdzod. [3] (ston) show, teach, demonstrate. Mdzod. Zhu. (pa, sa?) ? Sgra 135. [4] In one place in Mdzod, ch. 5, with var. byin, it seems to corresp. to Tib. *gzhan*, 'other.' [5] In Mdzod, ch. 8, ZZ gyin, var. kyin, corresp. to Tib. 'khyams, 'wander.' In ZB, the Tib. equivs. are given as *bstan*, 'teach'; yin, 'to be'; and 'dra, 'similar.' In LZ 29 the four Tib. equivs. are *thob pa*, 'obtaining'; *thub pa*, 'able'; 'dra ba, 'similar'; and *brtan pa*, 'stable.' Comment: Hummel makes an odd connection to Tib. *rgyan*, 'ornament,' and *rgyan* he defines [mistakenly] as meaning 'distinction. allotment, fate.' OZZ 90.
- GYIN NI (stobs) strength. Sgra 130. See *gyen ni*. (stobs *kyi*) of strength. Mdzod.
- GYIM ('khyil) whirl, whorl. ZB. OZZ 42.
- GYIM MIG (g.yo ba) move, budge [from], wave. ZZH. Mdzod. Zhu. OZZ 42, with var. ZZ spelling *gyin mig*.
- GYIM TSHA RMA CHUNG Name of one of the Four Wise Men, the *Mkhas pa Mi Bzhi*. See LZ 39. It may be that only the first syllable is actually ZZ, and even then most likely a clan name. A person by a very similar name, *Sbug Gyim rtsan rma chung*, is mentioned in a Dunhuang document. See ZZT 429.
- GYIR (rgyu ma) intestines, guts. ZB. See LZ 39. YN no. 9.
- GYIL ('khyil) whirl [around] {swirl, whorl}. ZZH. ZZ. *khyil* is corrected to *gyil*, corresp. to Tib. 'khyil, once in Zhu. ('khyil ba) whirl around, coil, swirl. See LZ 39. See under *du gyil*.
- GYUN MIN (g.yo ba) waver, agitate, move from its place. Mdzod.
- GYUM See gum.
- GYE TE SANGS See LZ 39.
- GYEN NI (stobs) strength. Sgra 129. This spelling not in Zhu. See *gyin ni*.
- GYER (bon, bon nyid) Bon, Bon po, to be of Bon. ZZH. ZB. *Bon nyid* means 'Bon proper,' or the true nature of phenomena. Hummel regards it as a word that Tib. and ZZ share. Humm1 512. Humm2 12. OZZ 3, 29, 76. There is a long discussion in Stein 238 ff., where he insists that it is a Tibetan word. While there are other, mostly problematic, occurrences in Mdzod, in ch. 2, *gyer* consistently corresp. to Tib. *gshen*. It occurs in the opening 'title' of Mdzod, where it also corresp. to Tib. *gshen*. See LZ 39. See *cir gyer zhi*.
- GYER RGYUNG SPUNGS Here said to be a name for *Gshen rab mi bo*. Humm1 512. OZZ 30. This phrase not in Zhu.
- GYER NGOD Name of *Gshen rab*. Mdzod. Found once with spelling *gyer ngod* in Zhu

where otherwise the ZZ word that corresp. to Tib. gshen rab is dmu ra. OZZ 3. See LZ 39, with its spelling gyer ngor. Given the meaning of ZZ dod, this name would appear to mean 'generator of Bon,' a title emphasizing his status as founder of Bon religion. See also gyer 'od, gyer dod.

GYER NGOD TI GA BING NGA (gshen rab bden bzhi) the four truths of Gshen rab. ZZH. Zhu.

GYER CI (bon can) being of Bon {but it is so much more complicated than that!}. ZZH. Sgra 124, 127. ZB. Occurs twice in Zhu. Once in Mdzod. LZ defines Tib. bon can as Tib. ngos gzung gi gzhi, 'basis or foundation of identification, recognition.' This and the special philosophical context of the word suggests that it is quite similar in its usage and meaning to Buddhist Tib. chos can.

GYER TING "A virtually extinct Zhang zhung tantric system." ZZFC 255.

GYER DOD (gshen rab) Shenrab, the Teacher of Bon. {The plural usage is also possible, apparently.} Sgra 123, 130. ZB. However, the literal meaning of the ZZ term might seem to be rather something like Tib. bon ston, 'Bon Teacher.' See gyer ngod. See under dmu ra.

GYER DRUNG HRANGS See LZ 40.

GYER NI HRANGS See LZ 40.

GYER NO gyer no gu dun: (bon sku) all that which is Bon {Bon Body}. gyer no slas (bon gyi sa) Bon-country. ZZH. (bon gyi) of Bon. Mdzod. (bon, bon gyi) Bon, of Bon. Zhu. (gshen) Shen

priest. Mnyam 15. (bon sku) Bon Body. ZB. If Darma can be any guide, the final 'no' would be a regular suffix for adjectives.

GYER NO GU DUN See under gyer no.

GYER SPUNGS A teacher or master who teaches Bon. See LZ 40.

GYER SPUNGS SNANG BZHER LOD PO Name of a teacher in the lineage of the *Zhang zhung snyan rgyud*, the Zhangzhung Aural Transmission. See LZ 40.

GYER SPUNGS BTSAD PO See LZ 40.

GYER MAN TRA See LZ 40.

GYER MU [1] (gyer, dgyer, smon lam) chant, aspiration prayer. Humm1 512. OZZ 30. (smon lam) aspiration. Sgra 131. It occurs in Mdzod, but there seem to be still other meanings here. [2] See LZ 40, where a quite philosophical meaning of 'basis for cognition,' Tib. bon can, is given.

GYER MU YE (bon gyi dbyings) realm of Bon. Sgra 125. Mdzod. The mu ye, or perhaps simply ye alone, is Tib. dbyings. Occurs 2 or 3 times in Zhu.

GYER MUR (steng dang 'og) above and below. See LZ 40. See the other spellings: kan mur, gan mur, gen mur.

GYER TSE [1] (bon po) a Bon follower. [2] (bon log) the wrong or false Bon. ZZH. ZB. [3] (bon po dam nyams) Bon follower who has broken vows. Sgra 132. (dam tshig nyams pa'i bon po) A Bonpo who has spoiled commitments. See LZ 40. We do not find this exact form in Mdzod. The 2nd and 3rd meanings are

- in Zhu. See and compare dun tse.
- GYER WANG (bon sku) Bon Body. OZZ 3.
- GYER WANG ZHI (bon sku nyid) the body of Bon {the Bon Body proper}. ZZH. In Zhu, the Tib. is first written sprul sku nyid, then corrected to bon sku nyid. Could not find any ZZ equivalent for Tib. bon sku in Mdzod.
- GYER ZHI [1] (bon nyid) Bon Proper. Sgra 124. ZB. [2] (bon) Bon. Sgra 131. Zhu. [3] (bon gyi) of Bon. Sgra 124, 133. Zhu. [4] (bon srid) the becoming of bon[s]. Sgra 134. Mdzod, ch. 11.
- GYER 'OD =gyer ngod, gyer dod. Humm1 518. OZZ 30, 37. This would appear to be a Tibetani- zing spelling. See gyer ngod & gyer dod, probably the more authentic spellings.
- GYER RO [1] (Bon, Bon nyid, bon ldan) Bon, of Bon, be of Bon. ZZH. Zhu. [2] (bon gyi, bon nyid) of Bon, or, Bon Proper. Sgra 124. Occurs in title of Mdzod, but Tib. equivalent is unclear. [3] (gshen po'am bon po) Shen priest, or, Bonpo. See LZ 40. I believe this is simply an alternative spelling for gyer no, q.v.
- GYER SHUD (the tshom) hesita- tion, doubt. ZZH. Zhu. ZB. Mdzod. LZ 41. 19th of the 51 mental states.
- GYO TSHUL In one place in Mdzod, appears to corresp. to Tib. khrus, 'bathing.' Hummel gives the spelling kyo chu, q.v. The second syllable appears to be a Tibetanization.
- GYOG ('chi) die; but see also under gyag. ZZH. YN no. 132. Matisoff 173 has the unreliable spelling grog.
- GYOG TI [1] ('chi) die. ZB. [2] Name of a minor island off the northern continent. See LZ 41.
- GRA (gri) knife. ZB. My theory is that this was derived from tsa kra (q.v.), reading the kra as gra.
- GRA GE [1] ('dzin rtog) fixation and examination. Mdzod. ZZH. Zhu, twice. LZ 41. See under gran ge. [2] (kun grags) known to all. Sgra 134. In Mdzod, the ZZ equivalent of kun grags is grags ge. [3] (rnam rtog) discursive thought. See LZ 41.
- GRA JIL (ser ba) hail. ZZH. Mdzod. Zhu. ZB. Nishi 24. LZ 41.
- GRA BYIN (mtshon cha) weapons. LZ 41.
- GRA WER See LZ 41, which says it is same as gra jil.
- GRAG (sgrogs) call out, declare. In context, this refers rather to the 'sounding' [of thunder]. ZZH. Zhu. (grag) ? ZB. (sgrogs) to announce. OZZ 89.
- GRAN (dgra) enemy. ZZH. Zhu. See LZ 41. This syllable *can* stand alone, but see gyi gran.
- GRAN GE ('dzin rtog) grasping conception, fixed concept, imputation. ZB. See under gra ge.
- GRAM LKYAM (ral gri) sword. See LZ 41.
- GRU (war) ? ZB. There would seem to be a mistake here. I have no idea what a Tib. word *war* might mean. Chances are that the two languages got switched around, meaning that ZZ

war would corresp. to Tib. gru, 'corner, angle.' However the ZZ word that ordinarily means 'angle, corner,' is khri, q.v. In the comm. vocab., ZZ gru seems to corresp. to Tib. zur, 'corner.' It seems possible that Tib. war is here a misreading, based on graphic misinterpretation, of Tib. zur, 'corner.'

GRO BUN ZZ var. gos bun. Humm1 518. OZZ 37. Mdzod. We do not find this in Zhu. In Mdzod it would seem to corresp. to Tib. 'gro mgyogs, 'fast moving.'

GROG This is the spelling for gyog, 'die,' in Matisoff 173.

GLANG [1] (sgra) sound, voice. (gsung) say, state. OZZ 40. [2] (rgyang brag) the reach of hearing, about 2 miles. ZZH. Zhu. Sgra 132 has Tib. sgra only. When it stands alone, this syllable corresp. to Tib. sgra. See rather 'u glang. [3] (klad pa) brain. See LZ 42 & YN no. 31, which give only this meaning, and this would seem to be explained as a Tibetanizing reading of the written ZZ word glang as Tib. klad and nothing more than that. (For another instance of a similar confusion, see under po yo, below.) See ci glang, 'ung glang, klang.

GLANG CHEN (gsung) speech, voice; precept. ZZH. ZB. Zhu, once only, in the phrase meaning 'sky-like [Buddha]-speech.'

GLANG MU NE WER Name of a realized sage of Zhangzhung. See LZ 42.

GLANG RA Alternative spelling of glang re. See LZ 42.

GLANG RI (sgra srid) life of sound. But see the context in Mdzod. Sgra 134. This spelling not in Zhu. Variant for glang re, q.v.

GLANG RE [1] (sgra yi) of sound. Sgra 133. [2] (sgra srid, i.e., sgra dbang) sense of hearing. Mdzod, ch. 11. This spelling not in Zhu. [3] (gshang) the flat Bon bell. See LZ 42, which gives only this meaning.

GLANG RE TRAM (kun la khyab pa'i sgra) a sound that penetrates everything. See LZ 42.

GLANG SAD (tshig 'jam) soft words. ZB. See klang sad.

GLANG U DUG (sgra mi snyan) the southern world continent. ZZH. Zhu. ZB. The corresponding place in Mdzod reads u dug glang. Someone consciously Tibetanized the word order here, and u dug glang has to be more authentic.

GLAB CE See rlab che.

*GLING See spre gling. ZZH.

GHA RU Stein 243, argues that this is just garu' a.

GHA HA (glang po) ox. ZB.

G HAR (sgrogs) call out, declare. ZZH. Could not find this syllable in Mdzod. It occurs only once in Zhu, where it is a correction to gyur. ZZ ghar may corresp. to Khotanese *gvar*, which means 'assert, tell, speak.' Perhaps this entry ought to be removed. See brag.

GHI GAR (grangs med) without number. ZZH. This spelling occurs only once in Zhu, where it is a correction of 'gi gar, even though 'gi gar is certainly the usual and therefore, I suspect, the more correct spelling. See 'gi gar, 'ig gar.

- MGO CI A 'Tibetanizing' [mis]-spelling for mog ci, q.v., in Mdzod, ch. 9.
- 'GI (grangs) number. ZZH. Zhu.
- 'GI GAR ('grangs med) without number. ZZH. Mdzod. Zhu, several times. See LZ 44. OZZ 42, gives equivs. as Tib. 'phrul and Tib. gzha' ston. See ghi gar, 'ig gar.
- 'GI GAR JU (bshos) to have sexual relations with. Occurs repeatedly in Mdzod, ch. 1. See LZ 44. The element *ju* probably corresp. to Tib. byung.
- 'GI CU See 'gir cu.
- 'GI RI (dge ba'i) of virtue, virtuous. Mdzod. Not found in Zhu. (dge ba) virtue, goodness. See LZ 44.
- 'GI ROD (rang bzhin) nature, essential nature, true nature. See LZ 45.
- 'GI SHAN Also, 'gi shen. See under ti kun 'gi shan.
- 'GIB RA (dge ba) virtue. Sgra 130. Could not find this in Mdzod. Also not in Zhu.
- 'GIR CU (bye brag) variety, particular type. OZZ 42. Mdzod, where it occurs with ZZ var. spelling 'gi cu. See LZ 44, which knows only the spelling ZZ 'gi cu.
- 'GIR CHU (bye brag) differentiation, division, type. ZZH. ZB. Zhu, once only.
- 'GU Compare gu. (kun) all. Humm1 512. OZZ 30. We do not find this in Zhu. I believe the spelling should rather be ku.
- 'GU DHRENG (non rmis, non smis) See the discussion of this difficult word in CT 41-42.
- Mdzod, where it is 40th of the 51 mental states. See LZ 45. Also spelled 'gu dhring. See 'gyu hing.
- 'GU YA [1] (yang dag pa) perfect, correct. [2] (dam tshig) vow, commitment. See LZ 45.
- 'GU YE (sems nyid) mind proper, the very mind. See LZ 45.
- 'GU YE SA TRIG (klong gi shes rab) complete wisdom, especially the knowledge of mental spheres {an inadequate translation, so we should try another: transcendent insight pertaining to the receptive center}. ZZH. Zhu. YN no. 145.
- 'GU RU (bla ma) teacher, monk incarnate. ZZH. Zhu. See gu ru.
- 'GU HING See 'gyu hing.
- 'GU YU LI SPAR YA Proper name. See LZ 45.
- 'GYU (sgyu) illusion. ZB.
- 'GYU RI [1] (rgyu yi) fundamental. ZZH. I strongly believe that this particular meaning is based in confusion and therefore mistaken. [2] (sgyu ma) illusion. LZ 46. (sgyu ma'i) of illusion. Mdzod, with ZZ var. 'gyu ru, where it is 35th of 51 mental states. [3] In Zhu, ZZ 'gyu ri is for Tib. rku yi, 'of stealing,' which is then corrected to Tib. rgyu yi, 'of the cause.' Tib. rku yi is, however, much better suited to the context.
- 'GYU HING (non smin, i.e., rnon smin) suppression and development [of the results of actions]. ZZH. Zhu, where it is spelled ZZ 'gu hing. See 'gu dhring.

- RGU [1] (rgyu) basis. See 'gyu, rgyu. ZZH. Zhu, once only. [2] (sku) body. ZB.
- RGE (bgegs) obstacles. Humm1 514. Sgra 'greI. ZB. Not in Zhu, which has still other ZZ words corresp. to Tib. bgegs.
- RGE DE (btsan) a particular class of spirits or deities, they are associated with high rocks and mountains. See LZ 46.
- RGYA (rje) lord. Sgra 129. OZZ 42. (rje'i gtso) chief of lords. Sga 151, line 6. This spelling not in Zhu. Correct to rkya. See LZ 46, where besides meaning lord or chief, it also is the name of a clan or a class of spirits.
- RGYA MIN [1] (ma chag) uninterrupted {this meaning unlikely given the context}. ZZH. Zhu, once only. ZB reads Tib. ma chags, 'unformed, uncreated, unattached.' [2] ('tshe ba) injury, harm. Mdzod, twice.
- RGYA SHAG (ming gi lha mo) goddess of names. See LZ 47.
- RGYA SE (mdzod khang) treasury chamber. Sga 151, line 6. In ZZ title of Mdzod. The syllable se is short for se to, equiv. to Tib. khang. Did not find this in Zhu. See LZ 47.
- RGYA HE (bstod pa) praise. Did not find in Mdzod or in Zhu.
- RGYAG CI ('chab pa) covering up [one's] faults, hypocrisy. Sgra 131. Lgyag cu & sgyag ci are equivalents of Tib. 'chab pa in Mdzod. Did not find in Zhu.
- RGYANG ZHAGS (mig) eye. I do not believe it is even remotely possible that this is Zhangzhung. I think it is poetic for the eye as something that can 'lasso' things that are at a distance. It occurs in the names of the 'four lamps' as known to Dzogchen, in particular the one known as "liquid lamp that lassos distant things," which here, too, means the eye. See LZ 47. YN no. 6. This entry ought to be removed.
- RGYAM SHEL RI A (g.yung drung dbyings) unchanging realm. Sgra 129. Could find this in neither Mdzod nor Zhu.
- RGYU [1] (rgyu) cause, stuff. Mdzod. ZZH. In Zhu, we find ZZ rgyu corresp. to Tib. rgyu, but only once. See lo rgyu ma yin. [2] An alternative spelling for lgyu, Tib. lam, 'path.' OZZ 42.
- RGYU GANG (gang po) entire, whole. OZZ 42.
- RGYU CING ('dus byas) composite thing. See LZ 48.
- RGYU TOG (thog) tip, top. ZB.
- RGYU MIG (rgyu 'bras) cause and effect, causation. Sgra 127, 128. Mdzod. Could not find this in Zhu.
- RGYU MIN (rang bzhin) nature. Mdzod. once. Du drod is the only ZZ corresp. to Tib. rang bzhin in Zhu.
- RGYU 'OD (thabs chen) great possibility or means, great method. OZZ 42. See following.
- RGYU YOD [1] (thabs chen) great possibility or means. ZZH. Zhu. Sgra 124. ZB. [2] (thabs) method, means. Mdzod, once only, with var. sgyu 'od & rgyu od. Zhu, once only. Spelled rgyu od in LZ 48. See sgyu od.
- RGYU LA DRA (brag srin) rock ogre. Also, Rgyu la tra? Humm1 514. OZZ 32, but here

- spelled lgyu la dra [tra?]. Not in Zhu.
- *RGYUNG See mu un rgyung, lung rgyung sad. ZZH. There is much discussion of this syllable in ZZT 434.
- RGYUNG [1] (lha) [a type of?] deity. LZ 48. [2] (slob dpon) master. LZ 48. [3] (glog) lightning. ZB. LZ 48. [4] (skyed byed kyi rgyu) active causal force of production, father. See LZ 48.
- RGYUNG PAG See rgyung seg.
- RGYUNG YAR Name of a clan of Zhangzhung. See LZ 49.
- RGYUNG YAR MU KHOD [1] Name of the father of Dran pa nam mkha'. [2] Name of one of the bird-horn kings of Zhangzhung. See LZ 49.
- RGYUNG SEG Also spelled rgyung pag. (dbugs) breath. ZB.
- *RGYUD See pring rgyud. ZZH.
- RGYUD (dpung) upper arm and shoulder, or army troop. ZB.
- RGYUN (ltung) to fall. Mdzod, ch. 6.
- RGYUN CI ('du byas) compounded thing, compound. Sgra 131. Gu ra is the only ZZ corresp. to Tib. 'du byas in Zhu.
- RGYUN MIN ('du ma byon) ? Sgra 131. ('dus ma byas) unconditioned, uncompounded. Mdzod. Mdzod has var. reading ZZ hrun min. See LZ 49.
- RGYUR [1] (rdul) dust. ZB. The usual ZZ for 'dust' is tur. [2] ('debs [the verb]) to plant, say [a prayer]. ZB.
- RGYUR TSE (rdul phran) minute particles. ZB. See under tur tse.
- LGU (lam) path. OZZ 42. See under lgyu.
- LGUM (sna) nose. Sgra 132. See lgyum.
- LGE (lce) tongue. OZZ 42. I think this is an unimportant reading for lke, q.v.
- LGYAG CU ('chab pa) concealing one's faults. This is 32nd of the 51 mental states in Mdzod. ('chab pa) conceal, keep secret. See LZ 49. See rgyag ci.
- LGYAM (rgyas) wide. ZZH. OZZ 14. This is a rather dubious entry since it occurs in Zhu and in Mdzod, ch. 8, only as part of the technical term pra lgyam dub, which corresp. to Tib. phra rgyas dug. There is a long discussion in ZZQ 4.
- LGYU [1] (lam) road {path}. ZZH. ZB. For a discussion on this and other words starting with *lgy-*, see Hoff2. Mdzod. Humm2 12. Lgyum is the more usual spelling in Zhu. Hoff2 195 argues that ZZ lgyu is correctly Tib. lam, 'path,' while ZZ lgyum is correctly Tib. sna, 'nose,' and he finds comparative linguistic data to back this argument (Bunan language *gyum*, etc.). For remarkably similar OC phonetic reconstructions of the word that is in Modern Chinese dau (or Tao, 'the way') see Paul Rakita Goldin, *Some Old Chinese Words*, JAOS, vol. 114 (1994), pp. 628-631 & compare OZZ 65 n.30, 76. I am unable to reproduce the phonetic symbols here, but among them are forms (something like) *degwx, *glew', *lu' & *ljuw'. The Al-mora languages (Darma, etc.) have the form amm, or amma, 'path,' and these more closely

resemble the Tib. lam, 'path.' Darma *7am*, 'path, road.' DGD 588. Byangsi *am*, 'way, road.' GSB 23. MSB 10, gives the same form *am* for all three Rong languages, with the meaning given in Hindi as r"st", 'path, street, method.' Notice Old Newar la&, 'path.' For an extensive discussion, see Honda 105-107. [2] (rgyud) continuity. OZZ 42. The senses of 'path' and 'continuity, continuation, flow' are conceptually linked.

LGYU TUR (bdal ba) spread out; as, for example, a paving substance. Sgra 134. Occurs in Mdzod, with Tib. equiv. bdal pa. This equiv. not in Zhu.

LGYU ZHI [1] (rgyun zhugs) continuously. ZZH. In Zhu, ZZ lgyu zhi ne corresp. to Tib. rgyun bzhugs [kyi]. It rather means 'path' or 'stream,' acc. to Hoff2 195. Equivalent to the 'Stream Enterer' of early Buddhism, the Srot"panna. The 'Stream Enterer' does to occur in Mdzod as Tib. rgyun du zhugs pa, ZZ lgyum zhi. [2] (lam) path. See LZ 49.

LGYUNG LANG PA (yod tshad, gang yod) whatever there is, as many as exist. See LZ 49.

LGYUD (sbas pa) to hide away, conceal. See LZ 49.

LGYUM [1] (lam) road, method. This meaning may result from confusion with lgyu, however lgyum is by far the more common spelling. Nevertheless, the proper meaning to go with this spelling may be the following one: 'nose.' But then again, the final 'm' can be justified with reference to TB cognates meaning 'path.' Sgra 129, 133. ZZH. Zhu. Nishi 25.

See lgyu. [2] (sna, shangs) nose. ZZH. Zhu. Bru 290, line 6. Sgra 'grel. See LZ 49. YN no. 19. ZZ variant: Ikung. Humm1 518. OZZ 37. There is a Lahuli equivalent gyum, meaning 'nose,' on which see Stein 254. [3] (dug) poison. Sgra 129. This meaning is extremely dubious, and I believe it results from reading lgyum, instead of lgyam in the phrase ti pra lgyam, q.v., in Mdzod. [4] (rgyun) continuity. ZB gives the Tib. as rgyun, 'continuity,' or sna, 'nose.' See also ZZQ 4-5. Look under lgyu for more discussion. See also lgyum zhi.

LGYUM ZHI [1] (sna) nose. ZZH. Zhu. Matisoff 171. Nishi 17. [2] (sna shes) nose perception, smelling. Sgra 133. [3] (sna dbang) nose faculty, nose sense. Sgra 134. Mdzod, ch. 11. (sna'i dbang po) the sense organ of the nose. LZ 49. [4] (rgyun tu, rgyun du) continuously. ZZH. Zhu. ZB gives the Tib. equiv. as rgyun du, 'continuously'; rgyun zhugs, 'stream entering or enterer'; and lam, 'path.' [5] (rgyun du zhugs pa, rgyun du gnas pa) stream enterer, or, stream abider. LZ 49. [6] (lam ni, lam) path. Zhu. YN no. 82. The apparently "ZZ" lgyum zhi tha dod in Mdzod, ch. 5, seems to be in fact a half-ZZ expression, perhaps to be glossed 'dividing up the flows,' which I suppose to mean the 'heart,' in a mysterious cosmological manner corresponding with the sense of smell.

LGYUM RI [1] (lam) path. [2] (sna) nose. LZ 49.

LGYUM SHAG (dri yi lha mo) goddess of scent. LZ 50.

LGYUM SHIM (dri zhim) fragrant scent. LZ 50.

SGYIB (mid) gulp, swallow; or perhaps Tib. mid pa, 'gullet, throat' is intended? Humm1 479. OZZ 11, where it is given the meaning 'throat.' Could not find this in Mdzod. (mid pa) gullet, throat. ZB. I believe 'gullet' is the more accurate translation. See sbyib, which is the spelling found in Zhu. Darma for 'to swallow' is gimu.

SGYU OD (thabs mchog) supreme method. Sgra 131. This spelling not in Zhu. See rgyu yod.

SGYOG CI ('chal ba) rakishness. ZB. See under skyog ci.

****NGA****

*NGA See phyang nga. ZZH.

NGA (Inga) five. ZZH. ZB. LZ 53. OZZ 13. See bing nga.

NGA CU (Inga bcu) fifty. ZZH. Zhu.

NGA JU KHYO (de nas 'bab pa) flowing down from there, descending from it. Mdzod, ch. 5.

NGA DRUG [1] (Inga, Inga pa) five, fifth, of five. ZZH. OZZ 57. Zhu, eight times. (Inga ba) the fifth. Sgra 130. [2] (drug) six. LZ 53. I believe the meaning 'six' ought to be ignored, even though it does occur once or twice in Mdzod. In one of these instances, too, it has a Tib. var. Inga, 'five.'

NGA RA (Inga brgya) five hundred. ZZH. Zhu, once only. ZB.

NGA RA CU (gnyis brgya Inga bcu) two hundred and fifty. LZ 53. as it stands, the ZZ would have to mean '510.' I suggest that the Mdzod passage on which this is based ought actually to read ZZ ne ra nga cu, or, ni ra nga cu, '250.' The form ZZ ni ra nga cu actually does appear, with the meaning '250,' in another passage of Mdzod.

NGA RI (stong pa) empty. LZ 53. This is drawn from a passage in Mdzod where the readings are in fact nga ring, nga cing, nga re.

NGA RO See under ngo ra.

NGAG TSE =ngog ge. Humm1 518. OZZ 37. (dbyibs) shape. LZ 53.

NGAR [1] (zur) side, edge, corner. ZZH. Zhu. Nishi 16. [2] (rkang pa) foot, leg. ZB. LZ 54. YN nos. 8, 26.3. Sgra 'grel.

NGAR BA (brdung ba) beating. ZZH. Zhu. ZB. The Tibetan verb is given in its future form, which might be significant, perhaps not.

NGAR LA (zur la) on the corner, on the side. ZB.

NGAR UN (glo rtsa) lung channel. LZ 54.

NGU TOG See du tog. ZZH.

NGU RU NI NAM See du ru ni nam. ZZH.

NGUR [1] (rnga mong) camel. ZB. The camel does make an appearance in Mdzod, but in a passage with no ZZ equiv. [2] This syllable appears in OZZ 91 without any definition, although it is equated with Tib. ngar, 'front.' All of this seems to be unreliable.

*NGE See sing nge. ZZH.

- NGE In ch. 5 of Mdzod, it seems to stand for Tib. rngams, 'height [measurement],' but with ZZ vars. rje, rngim & rngi.
- NGE RE (ngos) side, surface [of a wall, etc.]. LZ 54. OZZ 42.
- NGES DE (rang rig) intrinsic awareness, reflexive awareness. Sgra 125. Did not find this in Mdzod. See ngos de.
- NGES DE SHIN (rang rig) consciousness, self-cognition. ZZH. Zhu, once only. Stein 237. See ngo ra de shin.
- NGO GE [1] (dbyib, i.e., dbyibs) shape. Zhu, once only. [2] (kha dog) color. ZB.
- NGO GE RNA GA MIN (dbyibs dngos po med) with neither shape nor thingness. Zhu. ZZH has an entry for it, mistakenly omitting the first syllable, under ge rna ga min, q.v.
- NGO DHI SHE SKYA SHIM (phya rje ring dkar) Phya Lord Long White, proper name of a divine figure with a role in cosmogonical developments. Humm1 514. OZZ 32. The ZZ word she skya must corresp. to Tib. phya rje, and this would leave the ZZ ngo dhi to corresp. with Tib. ring, 'long.' This is from Mdzod, ch. 1, where we find the interesting ZZ var. hri tsa skye sha shim.
- NGO RA (byad) shape, figure, characteristic. Mdzod, ch. 9. (byad, zhal) appearance or face. LZ 55.
- NGO RA DE SHIN (rang gis rig pa) intrinsic awareness, reflexive awareness. Mdzod. (rang rig) own awareness. OZZ 42. See nges de shin.
- NGO RA SUM (ngos gsum) three sided, triangular. Mdzod, ch. 5. ZZ vars. ngor sum, dor sum. In Mdzod, ch. 5, we also found ZZ nga ro, var. dor, standing for Tib. ngos, 'side, surface.'
- *NGOD See gyer ngod ti ga bing nga. ZZH.
- NGOS DE (rang rig) reflexive awareness, self knowledge, intrinsic awareness. ZB. See nges de.
- RNGI [1] When used before consonants, =rnam, the plural marker. Compare nge. Humm1 512. OZZ 30. We do not find anything at all like this in Zhu, where the Tib. plural marker rnam is equiv. to ZZ nam. See OZL 56 & PSD 162, with the so-called "Old Zhangzhung" equivalent given as nam, but with a question mark. I believe this meaning ought to be removed, since only the following one has any validity. [2] (rngams) height [measurement]. Mdzod, occurs once. We do not find this in Zhu. Hummel clearly confused Tib. rngams for Tib. rnam, and that's all there is to it... We might blame it on the practice, widespread in Germany, of representing 'ng' as '!'. He does better at OZZ 90. See rngim.
- RNGI CI (rngams, mtho tshad) height. LZ 56. YN no. 171. See rnge ci.
- RNGI TI (rngams su) in height. Mdzod, ch. 5. We do not find this in Zhu.
- RNGIM [1] When used before vowels, equiv. to Tib. rnam, the plural marker. Humm1 512. OZZ 30. However, it is not used as a plural marker in Mdzod. The main ZZ plural

- marker there is nam, and the same is true of Zhu. Therefore I do not accept this meaning. [2] (rngams) height [measurement]. Mdzod, only once. OZZ 89. Not in Zhu. See under rngi.
- RNGE CI (ru nga) irritations. Mdzod, ch. 8, with var. rje ci.
- *SNGA See dub snga, lo snga ni. ZZH. OZZ 89.
- SNGAL KHUM (nyon mongs) kle(a, affliction. Sgra 133. {Shouldn't this word in fact be read sngal zhum?} This spelling not in Zhu and not in Mdzod. Correct to sngal zhug.
- SNGAL CHAR (sdug bsngal) suffering, misery. LZ 57.
- SNGAL CHAL (sems nad) mental disease. OZZ 42. Mdzod, ch. 8, with ZZ var. sngal char.
- SNGAL ZHUG (nyon mongs) kle(a, mental affliction, mental products that lead to greater suffering rather than to any relief from suffering. Mdzod, with ZZ var. sngal zhum. The spelling bsngal zhug or bsngal bzhug occurs three times in Zhu. See also dub dub.
- SNGAL ZHUM See sngal zhug.
- *SNGUN See lo sngun. ZZH.
- *SNGUM See lig mi sngum. ZZH. Sdum would seem to be the more authentic spelling here.
- SNGUM (yum) wife, consort. ZB.
- SNGO malevolent. OZZ 89, occurring twice. See the following.
- SNGO SE (mkhon 'dzin) malicious, spiteful. OZZ 42. See under sdo se.
- SNGOG SE (mkhon 'dzin) malicious, spiteful. ZZH. Zhu, once only. Mdzod. With variants sngo se & sngogs seng, it is 31st in the list of 51 mental states in Mdzod. It would seem to be related to Tib. sngog pa, 'annoy, vex'; Cobl 37. LZ 57.
- SNGOGS SE (khon 'dzin) grudging, spiteful. ZB.
- SNGOGS BSE (mkhon 'dzin) malicious, spiteful. Sgra 131. See sngog se.
- BSNGAL BZHUG =bsngal zhug. (nyon mongs) misery, trouble. ZZH. Zhu. ZB spells it bsngal zhug, as does OZZ 42. See under sngal zhug, sngal khum.

CA

- CA CE (rgya che) vast. Mdzod, with ZZ vars. ca ci & rko tse. Tha ce corresp. to Tib. rgya che in Zhu, where this present spelling is not found. Following are all the ZZ forms that corresp. to Tib. rgya che: rle mig, var. rlhe mig; rle tub, var. rlhe mig; dhe ci, var. rlhe ci; dhe tur, var. rlhe tur; de rme ca ci, vars. de rme rko tse & de rmha ca ce; dha lib, vars. dhi lib & hri lig.
- CA TA (rin po che'i khri) throne made of precious substances. LZ 59.
- CA TA RI (gtor ma bzhag sa'i khri) a throne for placing tormas. LZ 59.
- CA TIG (bcu gcig) eleven. ZZH. Cu ti & cu tig are the spellings in Zhu.
- CA SDUM (blta na sdug) name of a divine city on Mount Ri rab. Mdzod, ch. 5. The name in Tibetan means 'nice to see,' which corresponds to the Skt. Sudar(ana).

- CA RIS [1] (yang dag) perfect, correct. Sgra 129. [2] (so so) individual[ly]. Sgra 130. Tib. reads so sor in ZB. Apparently this should be equiv. of Tib. so so, and not for yang dag. In Mdzod, we find ci ris and ja ris. We do not find this in Zhu.
- CA RIS CU PHYI (so sor yang dag) really different {each one individually perfect, valid, etc.}. ZZH. But this is not to be found in Zhu, which is odd, since it seems everything in ZZH is from Zhu. In the single occurrence in Mdzod, where the Tib. reads so so yang dag, we find the alternative readings for the ZZ ja ris ju phyi, ca ris ju phyi, ci ris ju phyi.
- CA LI (byis pa) child. LZ 59. YN no. 43. Old Newar, c", 'child, offspring.' Tamot 172.
- CAN (can) possess, have; identical to the Tibetan suffix of possession. ZZH. But this occurs only once in Zhu, where it is an evident 'Tibetanization' (in all other occurrences the ZZ is ci). This is not used in Mdzod, where Tib. can is usually represented in ZZ by ci (or even ni), and occasionally tsan — as in ZZ khri tsan, for Tib. sems can, 'sentient being.' This entry probably ought to be removed.
- CI [1] (sgra) sound, voice. ZZH. Zhu. [2] ('byor) belong to, adhere to. (can) having. [3] "Genitive" particle. See ZZH 20. Zhu. ZB. OZZ 4, 80. [4] (la) to — i.e., the terminative case ending. Sgra 123, 129. [5] (go phye) opened the understanding. Sgra 129. [6] (sprul) emanate. Sgra 129. [7] (ni) equiv. of the Tib. syllable ni, the 'enclitic.' Sgra 129. Zhu. ZB. [8] (nas) from — i.e., ablative case ending. Sgra 129. See the list of this and other post-positional usages in Humm1 506; OZZ 20-21. [9] (che) great. ZB. Note that OZZ 42 gives Tib. equivs. as dod ['dod?] & chags, while OZZ 91 supplies the Tib. equiv. changs [chings?], 'bound, binding,' but I believe all these just-mentioned equivs. are mistaken, or at least I have not noticed any evidence for them.
- CI KLUNG (tshig) word. OZZ 42.
- CI GLANG [1] (tshig) word. ZZH. The Tib. is actually spelled tshigs, 'joint,' in ZB, although I doubt this is meaningful. =ci klung. Humm1 518. OZZ 37. Mdzod, 3 times. [2] (tshig 'jam) gentle words. LZ 59. With variant readings ci klung & ci klang, it occurs as equiv. to Tib. tshig 'jam, 17th of the 51 mental states in Mdzod. ZZ ci klang is one spelling in Zhu, although we also find ci la corrected to ci glang.
- CI CI [1] A doubled genitive. Humm1 512. OZZ 30, 53: "puts into the genitive the two preceding terms." I think this highly unlikely. Might this be a misreading of ce ci? [2] In Mdzod, ch. 6, bi nga ci ci is translated by Tib. bzhi cha bzhi cha, which apparently means 'four each.' It has a simple distributive function.
- CI JAM ('dzin chags, zhen 'dzin) grasping attachment, greed. LZ 59.
- CI TANG (khyung) garu' a bird. LZ 59.
- CI TAN ('jig rten) world, universe. LZ 59. This spelling occurs once in one of the texts of

- Mdzod, with vars. *ji tan* & *ji dad*. See *ji tan*.
- CI TIG ('jig rten) world, universe. ZZ var. *cu tig*. Mdzod, ch. 5.
- CI SNOG ('dod khams) desire realm. LZ 59. This occurs only once, with var. *ci snogs*, in Mdzod, ch. 6, but the Tib. 'dod chags, 'desire,' with var. Tib. 'dod pas, 'through desire.' Darma khixinu, 'desire.' DGD 580. MSB 43 has Darma khisimo&, with Hindi given as *c"han"*, 'to desire.' I think the Darma initial *kh-* likely corresponds to Tib. or ZZ, or both, initials *ts-* and/or *c-*.
- CI SNOG NE SAD ('dod pa'i lha) god of desire realm. LZ 59. There is a problem in the text of this in Mdzod, ch. 6, since it would appear that two separate lines of the ZZ were collapsed into one.
- CI PAR [1] (*bla ma*) upper or higher one, teacher, monk incarnate. ZZH. ZB. Zhu, several times, but note that here we also do find the Sanskritic 'gu ru [Skt. guru] for Tib. *bla ma*. Sgra 123. [2] (*shar ba*) rising, dawning, shining. Khro 53, line 6. ('od *shar ba*) shining light. LZ 60. This word does not seem to appear in Mdzod.
- CI PAR RMAR ZHI (*bla ma bzang po*) good teacher. Sgra 124. This precise phrase is not in Zhu. Should probably read "smar" in place of "rmar".
- CI PHRUG (*lo tog*) harvest. ZZH. Zhu. Mdzod. ZB. LZ 60. ZZ vars. *ci drug*, *ci phyug*.
- CI DZAM ('dzin chags) attachment. ZZH. Zhu. ZB. Seems rather questionable, but in Mdzod, ch. 8, it does occur with spelling *tsi dzam*, var. *ci jam*.
- CI RUD ('bri ba, yi ge 'bri ba) to draw, write letters. LZ 60.
- CI SING See *ka ma ci sing*.
- CING ('gyur) to undergo change, translation. ZB.
- CIM See *pa cim*. ZZH.
- CIR ('gyur) change, multiply. This occurs only once in Zhu, where it is a correction for ZZ *skyi*, which elsewhere in the same text corresp. to Tib. *skyes*.
- CIR GYER ZHI ('gyur bon) transformed Bon, name of a special type of Bon according to Tibetan polemical traditions of other schools. ZZH. This could not be found in Mdzod. It is quite surprising to see this in ZZH, since it would seem to justify a polemical concept not accepted by followers of Bon. It can be explained by taking the last word from one clause and joining it together with the first word in the following clause; in other words, it is based on a misreading of Zhu. Note, too, that the *cir* is a correction of ZZ *skyi*. Elsewhere in Zhu, ZZ *skyi* stands for Tib. *skyes*. *Cir* occurs only this one time in Zhu. This entry should be removed.
- CIL This does occur in 2nd-syllable position in a few ZZ words, but YN 136 & no. 160 says it means 'cold,' and the only explanation I can find for this is an influence from the English word *chill*.
- *CIS See *sa cis*. ZZH.
- *CU As an apparently inseparable second syllable in certain words, see *ta cu*, *tha cu*, *de cu*. ZZH.

- CU [1] (bcu, cu) ten. Discussion in ZZQ 7, which says that this agrees with Tib., even while disagreeing with most of the TB evidence. OZZ 13. Interesting material in PSD 161, 163.
- [2] (bcud) essence. In Mdzod, this ZZ word is often spelled cud, and sometimes even bcud. This occurs 3 times in Zhu. ZB. OZZ 13. [3] “terminative-locative” particle. See ZZH 21.
- [4] (‘phred) slanted, oblique. This verb does occur in Mdzod, although the Tib. equiv. is unclear. See the entry for ‘phred nyal in Nine Ways 303.
- CU GA (‘dod chags, chags [?]) desire, lust. Sgra 128. The spellings cug no, & less frequently cu no, occur in Mdzod. Cug ni and cug no are the spellings found in Zhu. See cug no.
- CU GUNG (cu gang) kinsmen, relatives. LZ 60. Found neither in Zhu nor Mdzod. I doubt this entry has merit. Tib. cu gang has several meanings, but I doubt that ‘relatives’ is among them. In general Tib. cu gang means ‘bamboo manna,’ although sometimes it means ‘gypsum,’ and in some Bon texts, it is used to refer to burnt offerings of food for the deceased person in funeral rites.
- CU GYAD (bco brgyad) eighteen. LZ 60.
- CU TI (bcu cig) eleven. ZZH.
- CU TIG (bcu gcig) eleven. ZB. LZ 60. See ci tig.
- CU NIS (bcu gnyis) twelve. ZZH.
- CU NE (bcu gnyis) twelve. ZZH. ZB.
- CU NES (bcu gnyis) twelve. LZ 60.
- CU NO See cug no.
- CU SNIS (bcu) ten. LZ 60. YN no. 118. This should not mean ‘ten,’ but rather ‘seventeen.’
- CU SNIS GYAD (bco brgyad) eighteen. ZZH. LZ 60.
- CU PHYI (yang dag) perfect, correct. Sgra 124. ZB. This spelling not in Zhu. See ca ris cu phyi.
- CU BI NGA (bco Inga) fifteen. LZ 60. This occurs once very clearly in Mdzod, with ZZ var. cu bing nga, although it would seem that it is mistaken, and that the word for ‘fifteen’ ought to be cu nga, or possibly cu nga drug, instead.
- CU MIG (mdud pa, mdud pa dam?) knot, tight knot. Mdzod, ch. 8, with ZZ var. cu smigs. This certainly looks very close to Tib. chu mig, ‘spring’ [of water]. Perhaps the ZZ cu element is related in some way to a Tib. verb which means ‘to twist’?
- CU TSE [1] (bcu tham pa, bcu pa) ten [in all], tenth. ZZH. (bcu) ten. Sgra 130. (bcu ba [bcu pa]) the tenth. Sgra 130. OZZ 57, with the spellings cu se & cu tsa. YN no. 118. [2] (nyi shu) twenty. This occurs in ZB, although problematic. In fact, this meaning is impossible to accept. It must have been wrongly parsed from a line in Mdzod that reads ZZ ne cu tse. [3] (bstan pa, ston pa) teaching or teacher. LZ 60.
- CU TSE TIG [1] (bcu gcig) eleven. [2] See cu tse. LZ 60.
- CU TSE DRUG (bcu drug) sixteen. Mdzod.

- CU SHEL (bcud bstan pa) teach the essence. ZZH. Zhu. In Mdzod, corresp. to Tib. bcud, only (this could very well hold true also in the case of Zhu).
- CU SUM (bcu gsum) thirteen. ZZH. ZB.
- CU SLIG (cho 'phrul) miraculous display. Humm 1 518. OZZ 37, 43. ZZ var. cu sdig. Mdzod, ch. 4. This spelling not in Zhu.
- CUG NI ('dod chags) passion, lust. ZZH. Zhu. Mdzod. ZB. See cug no.
- CUG NO ('dod chags) passion, lust. Sgra 128. LZ 61. OZZ 43. Sgra 132 (added note seems to read khri som). Zhu. ZB. Occurs several times in Mdzod, where it is 25th in the list of 51 mental states. In Mdzod, ch. 8, cug ni occurs twice, but cug no is more frequent. See cu ga.
- CUG SHEL (nang bcud) the vital world [contained] within [the vessel world]. LZ 61. See cu shel.
- CUNG [1] (cung) little. Perhaps this intends Tib. cung zad, 'a few.' ZZH. [2] (chung) small. Zhu, once only, and therefore doubtful. This does not seem to occur in Mdzod. This looks like it could be a Tibetanization, but there is too little evidence for conclusions.
- CUNG NO ('dod sred) desire, craving. LZ 61.
- *CUD See ra cud. ZZH.
- CUD [1] (thabs) method. Sgra 124. ZB. This is doubtful, since it is not found in Mdzod, and cud there stands rather for Tib. bcud. This seems to be based on a single occurrence in Zhu of ra cud, corresp. to Tib. dka' thub, corrected to dka' thabs. However, in Mdzod ch. 6, we do find ZZ cud, var. chung, standing for Tib. thub. OZZ 43, with Tib. equiv. as bcud. [2] (thub) ability. This must be the actual meaning, while the equiv. with Tib. thabs, 'method,' is most likely mistaken. [3] (bcud) nutritive essence. See under cu.
- CUD SHEL (dkyil ma, dbus ma) central, middle. LZ 61.
- CUR NI [1] (phye ma) flour, [medicinal] powder. ZB. This may be found in the vocabulary of obsolete words entitled *Li shi'i gur khang*. [2] (sman rigs shig) a kind of medicinal herb. LZ 61. See tsur ni.
- *CE As an ending used to form diminutives, like the syllables se and ze, see OZZ 81.
- CE CI (ngag zhi) calm or quiet speech, voice. ZZH. Zhu. ZB. In Mdzod, we find rather the spellings ag ce, ag tse.
- CE MIG (gong ma) superior, emperor, forefather, founder. LZ 61.
- CES (bar) intermediate. In the phrase ces sni, Tib. bar bdun, '[in the] seven spaces [in between them].' Mdzod, ch. 5. See under tis.
- *CO Occurs as an apparently inseparable second syllable. For example, ta co. ZZH.
- CO GYIM BU LAN TSHA Name of a Bon priest in imperial times. LZ 61. The clan name Co is also spelled Gco.
- COG [1] (thog) top, head, above. ZZH. Zhu, once only. ZB. Could not find this in Mdzod. YN no. 13, which mistakenly

takes it to mean simply 'head' [as of head of a person]. I wonder if this could explain the Tibetan word for 'table,' cog tse, which actually looks quite ZZ, but it is common to identify this word as a loanword from Chinese. [2] (bong bu) ass, donkey. ZB. There is a listing of apparent cognates in OZZ 89, 90.

COG RA (nyam chings) worn out and tied up (?). ZB. Not in Mdzod. Not in Zhu.

COD [1] (spyod) act, perform, practice. ZZH. ZB. Occurs in Zhu where it seems to be verbal when it stands alone. Sgra 133. OZZ 13. OZZ 43. Generally, the ZZ for Tib. spyod should be ta co or ta cod, but cod alone also occurs in Mdzod and in Zhu. [2] ('dzoms) overcome. OZZ 43. [3] (de bzhin) like that. OZZ 43.

*COD GYIN See de cod gyin. ZZH.

COD PA ('dzoms pa) assemble, overcome. LZ 62.

CON (sgra) sound, voice. ZZH. Bru II 291, line 2. Could not find this in Mdzod, where Tib. sgra seems to be always represented by glang. In the one occurrence in Zhu, it would seem from the context, a context that demands body parts, that the Tib. should be read skra, "hair". In fact, ZB does read Tib. skra, 'hair.' So does YN no. 10. Darma, Chaudangsi & Byangsi share the word cham for 'hair.' In all three languages, the same syllable may also mean 'body hair, wool, youth, walking.' MSB 66. See tson, which has to be regarded as an alternative spelling.

LCAM DRAL (ming srang, i.e., ming sring) brother & sister {'brother-sister pair,' not really ZZ, but Tibetan}. Sgra 133. Lcam dral and ming sring both occur in the Tibetan, and not the ZZ, parts of Mdzod. The ZZ for Tib. ming po sring mo in Zhu is sa cis dhing ning. This entry should be removed.

CHA

CHA LA (rngam pa, drag shul gyi sgra) a sound of ferocity, savagery. LZ 64.

CHANG STANG fire. OZZ 19. Doubtful. I once tended to think tshangs stang, q.v. — noticing the spelling difference — is simply an unusual *Tibetan* word for 'fire' used in Bon texts. However, tshang stang, var. tshangs stang, does appear in a Mdzod passage as part of a ZZ statement, where it corresp. either to Tib. gsal byed, 'clarifier,' or Tib. 'bar ma, 'blazing female' (?), perhaps alluding to one of the goddesses of the elements.

CHAM (yag) good (?). Compare with the entry for chal and see that there is confusion here.

CHAR CI (brtson 'grus) assiduity, diligence, perseverance. LZ 64. See tshar ci and tsar ci, which are better attested spellings.

CHAL (yal) decrease, lower, cause diminution, fade away. ZZH. Zhu, once only. Could not find a ZZ equivalent of yal in Mdzod.

CHAS PHRU See zham ze chas phru.

CHING (tshang, or, tshangs) pure, clean. "From Chinese ch'ing." OZZ 91. I do not know the evidence for this being ZZ. There is indeed a Chinese word with this pronunciation and meaning. We might be tempted to say it simply *is* Chinese. More likely it is a result of textual developments that could have been *influenced* by the existence of the Chinese word, I suppose. In support of this, we may point to a passage in Mdzod, ch. 1, where ZZ ching, with Tib. equiv. tshang, var. tshangs, has the ZZ vars. tshim & tshing.

*CHU See 'gir chu. ZZH.

CHU Mdo-phran 2, line 1. There is what I believe is an entirely bogus entry in OZZ 92, in which ZZ chu is equated to Tib. chags, 'to originate, begin.' I think this is based on the syllables chu & lcags (!) in the entirely Tibetan name of Chu lcam rgyal mo, var. Chu lcags rgyal mo, who appears in ch. 1 of Mdzod.

CHU TI (rims nad) epidemic. LZ 66. See OZL 56 & PSD 162, where no ZZ is supplied, although the so-called "Old Zhangzhung" equivalent is given as rhim.

CHU TIG (bcu gcig) eleven. LZ 66.

CHU RA See chu ra mur.

CHU RA MUR ('byung ba yin) emerged, happened, occurred. Mdzod, ch. 5, with vars. ma ra mung & cha ra mung; but this is problematic. Do not find this in Zhu. OZZ 37.

CHUD [1] (dkyil ma) middle, center. [2] (mi ma yin gyi rigs

shig) a type of non-human entity. LZ 66.

*CHEN See glang chen, u chen. ZZH.

CHEM A loud sound, as for instance a thunderclap. LZ 66. I wonder why this is marked as a ZZ word. Not in Mdzod.

MCHED GCES GCUNG (spun che chung) elder & younger brothers. Sgra 133. This is very probably not ZZ. Not in Zhu. This entry should be removed, since I believe it is far too obviously Tibetan. (Still, we ought to add that, in Tib., *gces* does not mean 'elder' or 'bigger,' but rather 'dear').

'CHIG GU (rang 'thag) grinding wheel. ZB, with added interpretation rtsam pa 'thag byed, 'what grinds tsampa.' Not in Mdzod. Tib. rang 'thag means the water-powered mill or the upper (turning) stone used for flour grinding in a watermill. The upper grinding stone is also known, in Tibetan, as mchig or mchig gu. See the following. This entry should be removed.

'CHIG GU THUL (rang thag la bab pa) settled in their own way {but this is really very silly... have a look at the preceding entry}. ZZH. Zhu, once only. Seems rather doubtful — it may in fact be entirely Tibetan rather than ZZ — although possible. The spelling of first syllable does not really look ZZ at all. This entry should be removed.

JA

- JA (gza') planet. ZB. Interesting, but doubtful.
- JA RIS (so so) =ci ris. Humm1 518. OZZ 37. Mdzod. This spelling not in Zhu.
- JA RIS JU PHYI =ca ris cu phyi. (so sor yang dag) each one perfect. OZZ 43.
- JAG RO GSAS MKHAR A teacher in the Zhang zhung snyan rgyud lineage. LZ 68. The segment "gsas mkhar" at least is not ZZ, but Tib. for a kind of shrine; see Nine Ways 312.
- JAR (gza') planet. LZ 68. OZZ 43. I think dzar is the more correct spelling.
- JI ('jig) destroy, abolish. OZZ 13, 89. {Khotanese jän-/jin: 'to destroy, perish'} This does occur once as an independent word in Zhu, although the meaning seems slightly ambivalent in the context. It could have meaning of Tib. 'jigs, and in fact ZB gives the spelling 'jigs, 'fear.' YN no. 142 has, quite misleadingly, 'run, flee.'
- JI TAN ('jig rten) world. Sgra 127. LZ 68. Ji tad and ci tan, ta dzin, are used in Mdzod for Tib. 'jig rten.
- JI DANG ('jig rten) the external world. Ji dang and ji dad are the spellings that occur in Zhu. ZB has the spelling ji dang. ZZ ji dad or ji tad would seem to be the more authentic spellings, while ji tan & ci tan would seem to be results of Tibetanizations.
- JI DAD ('jig rten) the external world. See ji dang, ji tan.
- JIG LIG (rdzu 'phrul) magical display. LZ 69.
- *JIL See gra jil.
- JIL PA (khron chu rul ba) foul well water. LZ 68.
- JIL ZHI (reg srid) the life of touch. Mdzod, ch. 11, with var. hil zhi. (reg pa) touch. LZ 69. See under til zhi.
- *JU See snyu nar ju ci. ZZH. See nga ju khyo.
- JU [1] (bshos) generate, beget. ZZH. ZB gives alternative spelling jud, and points out that Tib. bshos is the honorific/zhe sa for 'khrig pa, 'to engage in sexual union.' Zhu, twice. But this is not accurate; the entire verbal phrase 'gi gar ju, q.v., corresp. to Tib. bshos in Mdzod, ch. 1. [2] (gtor) scatter. =hrung. Humm1 518. OZZ 37. [3] (byung, 'byung) happen, occur. Mdzod. (byung ba) arisen, happened. OZZ 43. There is Darma ju, 'to grow, become,' and Darma jung, 'to start, begin.' In Byangsi, there is jhumo, 'to grow,' with jhu, pronounced 'dzhu,' being the stem form. GSB 56. See also MSB 75. [4] ('bab) fall [as for example rivers]. OZZ 43. [5] Humm1 497 & OZZ 11, says it is equivalent to 1. Tib. gzungs, Skt. dh"ra%) & 2. rdzu, the latter being the first syllable of Tib. rdzu 'phrul. Both of these last two Tib. equivalents appear not to be well based. The same holds for ju ci, below, which is from the very same passage in Mdzod.
- JU GANG See cu gang. LZ 69.
- JU CI (gzungs) dh"ra%). Zhu, once only. In the relevant passage in

- Mdzod, the vars. are rdu ci & dzun ci.
- JU THIG (mo pra) divination. Humm1 500. Not in Zhu. Not in Mdzod. Nine Ways 296. I think this is probably best understood as being Tibetan and not ZZ.
- JU PHYI (rig pa) awareness. Humm1 500. Sgra 130. Mdzod. Not in Zhu.
- JU BO JU PHYI (rig pa, sems) awareness, mind. LZ 69.
- JU BO RDO ? Humm1 500.
- JU TSE [1] ('bru) grain, kernel. Humm1 500. For TB cognates of Tib. 'bru, see Beyer, CT Lang 86. [2] (long spyod, 'dod yon) leisure, earthly goods, desirable objects. LZ 69. We do not find this in Zhu.
- JU WER (? tshor ba) feeling. Mdzod. Not in Zhu. (tshor ba, lus kyi tshor ba) feeling, bodily sensations. LZ 69.
- JU SLIG [1] (rdzu 'phrul) miracle, delusion. ZZH. ZB. Zhu, once only, but then there are two other ZZ words given as equiv. for rdzu 'phrul. Sgra 127. Spelled ju lig, ju slis, in Mdzod. OZZ 14, 43. [2] Ju slig occurs once for Tib. lhun rdzogs, 'naturally complete,' in Mdzod, ch. 4. OZZ 43. [3] (rdo) stone. LZ 69. YN 136 & no. 89.
- JUD An alternative spelling for ju, q.v. It's likely its better reading would be jung.
- RJE =rnge. Humm1 518. OZZ 37. Mdzod.
- RJE CI See rnge ci.
- LJANG RA Name of a place in Zhangzhung. LZ 71. It bears a close resemblance to Tib. lchang ra, 'willow grove,' and is likely just a variant spelling. I do not accept that this place name is necessarily ZZ.
- LJI [1] (thog) top, above. ZZH. Zhu, only once. This seems doubtful. See ljon lji. [2] (gnyan) exalted, solemn. Mdzod, with one text reading lci.
- LJI LA (thog la) on top, at the tip. ZB.
- LJIS (ci) what, which. Mdzod. This seems doubtful. Not in Zhu.
- LJIS SAM LJIS (ci yang med pa) nothing whatsoever, absolute nonexistence. LZ 71.
- LJON LJI (thog) lightning. Mdzod, with vars. mol lji & mo lji. Not in Zhu. LZ 71. OZZ 43. See lji, mol lji.

NYA

NYA ZHI [1] (gna' ste) primordial. =nyang zhi. Humm1 518. OZZ 37. Mdzod. Not in Zhu. [2] (srid pa) existence. LZ 71, but this is based in a misinterpretation through misparsing of a line in Mdzod, where the form ZZ nya zhi only occurs twice.

NYA LO SNGA [1] (ye thog ma, gdod ma) from the very beginning, from primordial time. [2] (sngon ma'i sngon ma) before the time before. LZ 71. This appears in the form nya zhi lo snga in Mdzod, ch. 1. It is also one of the few ZZ expressions that have been preserved in the Dzogchen texts belonging to the *Zhang-zhung snyan-rgyud*, at the beginning of the text entitled '*Khor-lo Bzhi-bsgrags* (with thanks to Jean-Luc Achard, Paris, for this

- information). See also the entry in Namgyal Nyima's dictionary.
- NYAG (gshin rje) name of a god. Zhu. This is a mistaken equivalence, as shown in Hoff2 194.
- NYAM NUG (sbyor ba) sexual intercourse. Mdzod, ch. 8, with var. nyu ma nug. See nyug nom, nyum nom.
- NYI [1] (nyid) self. My suspicion is that this is just a "Tibetanizing" spelling for zhi, the more usual and authentic spelling. Sgra 127. OZZ 13. [2] (nyi) sun. Sgra 127. Zhu. See nyi ri.
- NYI KUN (nye 'khor) close associates. Mdzod, ch. 5.
- NYI KHIR (nyin zer) day ray (?). ZB.
- NYI KHIR TUR (nyi zer rdul) dust in a ray of sun {actually, this means a minute particle. albeit a relatively large one, used as a standard of measurement}. ZZH. Zhu. Appears in Mdzod as ZZ nyi 'khor sla tur — see the following entry.
- NYI 'KHOR (nyi zer) sunbeam, ray of sun. LZ 72. OZZ 43. I doubt this spelling — a probable Tibetanization — since ZZ nyi khir seems much more logically correct. In fact, in the single occurrence in Mdzod, two texts have the reading ZZ nyi khir.
- NYI SGYU (g.yo rgyu, g.yo sgyu) trickery, deceit. The spelling Tib. g.yo sgyu is the correct one. Mdzod, ch. 8. LZ 72.
- NYI CHU (bcu gnyis) twelve, even though it looks very much like it must be Tib. nyi shu, 'twenty.' Mdzod, ch. 6, with two texts reading ni chu.
- NYI TI Name of a place in Zhangzhung. LZ 71.
- NYI TON MA MIG (mi dmigs stong pa) unobjectifying void. Sgra 131. I do not find this phrase, although I do find ZZ ma lig for Tib. dmigs med in Zhu. Occurs once in Mdzod with var. nyi ston ma mig.
- NYI PANG SAD (nyi ma'i lha) sun god. LZ 72.
- NYI ZHI [1] (snyams pa) think, imagine. But I believe this meaning may be safely dismissed since the Tib. ought to be snyoms par or perhaps more likely mnyam par. [2] (snyom par) evenly, equally. Sgra 129. (snyoms par) evenly, equally. Sgra 130. Mdzod.
- NYI ZHI DU (snyoms pa) equalized, made even. ZB. Nyi zhi du, with vars. nyi shi tu & nyi zhi tu, does occur once, corresp. to Tib. snyams pa, in Zhu. Still, from the context one would expect rather Tib. mnyam pa; compare nyi lo.
- NYI RI (nyi ma) sun. Sgra 123, 126, 136. ZB. LZ 73. YN no. 90. OZZ 14. Ma 212. Occurs several times in Mdzod, even in the "Tibetan-language" parts. Zhu, several times. See Nishi 12, comparing the "ri" in zla ri, and see also p. 24, under 'day-time,' where possible TB justification for the 'r' may be found. Still, one ought to consider the possibility that the "ri" element might have to do with Mandarin ri, 'sun.' This is noticed in an article: "Zhang zhung skad yig gi grub cha'i rang bzhin skor" zhes par dpyad pa, *Bon sgo*, vol. 12 (1999), pp. 67-86, at p. 71.

- NYI RI TI PHYE (nyin phyed) midday, noon. LZ 73.
- NYI LO [1] (snyom 'jug) equanimity {meditative equilibrium}. ZZH. Zhu. [2] (mnyam nyid) evenness. Sgra 127, 128. Zhu. [3] (mnyam snyom) level evenness. Sgra 128. [4] (bsam gtan) contemplation. Sgra 133. [5] (mnyam por) equally. Mdzod. [6] (ye srid) primordial existence. Mdzod has this, and in another line soon after, Tib. ye srid for ZZ nyi mu, although this appears to be verbal (?). LZ 73. See nye lo, which seems to be the more correct spelling. But it is interesting that, in Zhu, the spelling ZZ nye lo is used to corresp. to both Tib. ting nge 'dzin & dgongs pa.
- NYIL (bstan) teach. Could not locate this, or even anything close, in Mdzod. Zhu, only once. ZB. It is possible this is a scribal transformation of ZZ shel, q.v., which is found in Mdzod.
- NYU NAR (mi bsnyel ba) not forgetting. ZZ vars. rku nar & snyu nar. Humm 518. OZZ 37, 41, 52. Mdzod, where it occurs once. ZZ snyu nar is the spelling in Zhu. ZZ rnyu nar is the spelling in ZB.
- NYUG NOM (sbyor ba) attachment, connection. We find ZZ nyam nug for Tib. sbyor ba in Mdzod, but here the context pertains to sexual desire. This occurs once with this spelling in Zhu. See nyam nug.
- NYUG 'BRANG Name of a medicinal herb. LZ 73.
- NYUNG MEN This is one of the Tib. rtsa Inga, 'five channels.' LZ 73.
- NYUNG ZUG [1] (rkang pa) foot, leg. Bru II 291, line 4. Sgra 132. Zhu, once only. ZB. Could not find this in Mdzod. Stein 237, argues that this supposed ZZ is based on a *Tibetan* metaphor. Matisoff 173. Nishi 19. LZ 73. YN nos. 8, 263. [2] one of the rtsa Inga, five channels. LZ 73.
- NYUNG SA (rgan mo) old woman. LZ 73.
- NYUM NO (sbyor ngan) bad union. Zhu, only once, but see nyum nom.
- NYUM NO TI (sbyor ngan dran) lead to bad connections {recall the wicked plan, remember wicked sexual union?}. ZZH. (sbyor ngan) bad preparation, wicked plan. Sgra 132. The syllable nyum does not appear in Mdzod.
- NYUM NOM (sbyor bkur [?]; *I read*: sbyor ba ku ra) respect or acceptance of attachment (?). Zhu, only once, but see nyum no. I do not know what ku ra would mean in Tibetan, although I suppose it could be Tib. ku ra, also spelled ku re, meaning 'play.' (sbyor ba) connection, application or sexual union (?). ZB. See nyug nom.
- NYE LO [1] (ting 'dzin) Skt. sam"dhi, meditative absorption. Sgra 123, 127, 128. Zhu. ZB. [2] (dgongs pa) think, meditate. Sgra 130. Zhu. ZB. [3] (mnyam nyid) equality, impartiality. ZZH. LZ 74. [4] (snyoms 'jug, snyom 'jug) meditative equilibrium. Sgra 130. ZB. LZ 74. [5] ('dzin pa) grasping. Sgra 128, 131. [6] (bsam gtan) contemplation, Skt. dhy"na. Sgra 128, 131. LZ 73. [7] Also equivalent to Tib. *mda*, scripture, Skt. s+tra. ZZ

vars. nye lod & re long. Humm1 518. OZZ 37. All these meanings appear in Mdzod, as well as mnyam snyoms. OZZ 43. See nyi lo.

NYE LO YO [1] (ting nge 'dzin) contemplative absorption. [2] (sku gsum gyi rtsa sngags) root mantra[s] of the Three Bodies. LZ 74.

NYE LO HA RA (rdzogs sku) body of completion. LZ 74.

NYE LO UD DPAL (dbus ma'i rtsa) central channel. LZ 74. ZZ ut dpal looks very much like a Sanskritism, albeit a slightly Tibetanized one, for Skt. utpala, the blossom of the blue lotus.

GNYA' LA (ye shes) full knowledge. LZ 74. To me this looks like nothing more than a corrupt version of the Old Tibetan way of transcribing Skt. jñ"na — almost always translated into Tibetan as ye shes — as Tib. gnya' na. I am not sure of it, though.

GNYI (nyi ma) sun. ZB. OZZ 53.

RNYU KHOR (rnam grol) emancipation, complete escape [from rebirth]. ZZH. Mdzod, once only. ZB. The spelling nyu khor occurs in Zhu. (nyon mongs las grol ba) liberated from suffering. LZ 75. See rlu 'khor.

SNYU NAR (mi bsnyel) not forgetting. ZB. See nyu nar.

SNYU NAR JU CI (mi bsnyel gzungs) formulas not to be forgotten {dh"ra%} against forgetting}. See nyu nar.

SNYUG KHRO TSU CI (smyug dong sbrul song) a snake that has gone into the hollow of a bamboo. Mdzod, ch. 9, with ZZ

vars. skyug khro tsu ci & bsnyag khro tsu ca. In general Tibetan usage, this metaphor is for entering into Tantra, meaning there are only two ways to go, either all the way up or all the way down. However, in Mdzod, it is one of the figures that appears in the Wheel of Life. Here the snake that has gone into the hollow of a bamboo is an image of Tib. reg pa, 'touch.'

SNYO MEN (ming) name [a name??]. LZ 75. YN no. 46.

TA

*TA See pa ta ya, panti ta, pan tri ta, pan tri ta pa, tsi ta. As a prefixed syllable, in the forms of ta, ti & to, Hummel finds it in old Canarian, Etruscan, etc. See OZZ 70.

TA Particle of collective according to ZZH 22. OZZ 71.

TA KA [1] (gnas pa) abiding. Mdzod. This spelling not in Zhu, where the usual ZZ word nam lu occurs. [2] (thams cad) all. LZ 77. [3] Occurs once in Mdzod, ch. 5, as equiv. to Tib. thag, 'distance.'

TA KA GYIN (gnas pa) abiding, residing, dwelling. LZ 77. YN no. 153, 'alive.'

TA KI ('dod pa) desire. Humm1 500. OZZ 14. LZ 77. This does not seem to be in Mdzod. It occurs as such only once in Zhu, where it is a substantive. See the following entry.

TA KI DUN GU ('dod pa dgu 'gyur) all the many desires. This does not seem to be in

- Mdzod. It occurs only once in Zhu. ZB. See ta gu, ta ki.
- TA KU (shing rta) cart, wagon, chariot. Mdzod, only once. Occurs only once in Zhu. ZB.
- TA KU KUR KO (shing rta rtsub 'dres) name of a pleasure garden on the cosmic mountain. Mdzod, ch. 5, with var. dku skur sko.
- TA KYO [1] (khyad par) especially, in particular. Sgra 125. [2] (rnam pa) aspect. Sgra 136. [3] (rnam dag) immaculate, completely pure. Mdzod, with var. da kyo. We do not find this in Zhu. (rnam dag) perfectly pure, immaculate. LZ 77.
- ~TA KYON ('gyod pa) regret, remorse. Mdzod, where it is 48th of the 51 mental states, with ZZ var. to kyon. ZZ do skyon, corrected to skyon, is the spelling found in Zhu. ('gyod pa) regret, remorse. LZ 77. OZZ 43. See to kyon, to skyon.
- ~TA RKYA (khyad par) in particular, especially. Sgra 127. This does not occur in Zhu. See ta kyo, ta rkyo.
- TA RKYO (khyad par) in particular, especially. Mdzod, once only, with vars. ta rkya & ta skya. Not in Zhu.
- TA GA LI (ma g.yos) unwavering, unmoved. ZZ var. ta ka li. Mdzod, ch. 5.
- TA GI (skar ma sa ri) the constellation called, in Tibetan, sa ri. LZ 77. Not in Mdzod.
- TA GU [1] (lta bu) like, similar to. Equiv. ta cu, but questionable. Humm1 518. OZZ 37. Mdzod, once. (de lta bu) like that. LZ 77. [2] ('dod dgu) all that is desired. Zhu, once only, corrected to ta dgu. ('dod rgu, phun sum tshogs pa) all that is desired, utter perfection, unity. See LZ 77. ('dod dgu) all desires. ('dod rgu, 'dod dgu) the many desires. Humm1 501. OZZ 14, 43. Appears once in Mdzod with the Tib. meaning lta bu, 'like, similar to.' Occurs only once in Zhu. See ta ki dun gu.
- TA GYIN (bshad pa) teaching, explaining. The meanings seem not to correspond. The Zhang zhung term should probably mean 'that which is [like],' or 'desiring, asserting.' This does not seem to be in Mdzod. ZZ ta gyin, corrected from ti gyin, for Tib. bshad pa'i, occurs only once in Zhu.
- TA CA DZUN (bskyed shing 'dzugs, skyed shing 'jugs) erect the tree of [hell] rebirth. Mdzod, ch. 8, with var. ta gya dzun. Interpreted in LZ 77 as "to plant seedlings, saplings."
- TA CU (nor ba) mistake. Zhu, once only. ZB. Seems to occur a few times in Mdzod, but with the meaning Tib. 'du byed, 'compounder, imprint.' ZZ tor occurs once for Tib. nor, here used in the sense of 'mistake,' in Mdzod.
- TA CUD (skye ba) arising. Mdzod, ch. 6, with var. ta cung.
- ~TA CO [1] (rtogs pa) perception. Zhu, only once. See ta tse. [2] (spyod pa) practice. Zhu. In Mdzod, this spelling, as well as ZZ ta cod, appear in the meaning of Tib. spyod [pa]. With Tib. corresp. spyod pa, it occurs only once with this spelling, and once spelled de cod, in Zhu. LZ 77.

- TA CO DE KUN (rtogs pa chen po) great perception {great realization}. Tha ce de gyu is what corresponds to Tib. rtogs pa chen po in Mdzod, but note that ZZ de rgyu generally stands for Tib. 'byung [ba]. In Zhu, occurs only once with spelling ta tse de kun, corrected to ta co de rku.
- TA COD [1] (spyod pa) activity. Sgra 130. [2] (las spyod) work activity. OZZ 43. This spelling not in Zhu. See ta co.
- TA TAN (lta ba) view, see look, contemplate, doctrine. Mdzod. {Compare Khotanese d"ta, 'placed, established; law.' Compare also Khotanese d"täna, 'by the Dharma.'} In Mdzod it occurs as 28th in the list of 51 mental states, with corresp. Tib. lta ba[¹], 'view.' Occurs twice, in both cases corresp. to Tib. lta ba, 'view,' in Zhu. LZ 77. YN no. 149. [2] (de lta) like that. Mdzod. (de lta, de bzhin) like that, likewise. LZ 77. [3] (thad kar) straight ahead. Mdzod. (thad kar, kha thug) directly, face to face. LZ 77. [4] (thams cad) all. Mdzod. [5] (nges tshigs) etymology. Mdzod. This word may very well be confused with ha tan, q.v.
- TA TOG [1] (thog mtha') entire, from beginning to end. Mdzod, once. Zhu, only once. LZ 78. [2] (steng 'og) top-bottom, height, top to bottom. LZ 78.
- TA TOG PRA (thob mtha' bral) endless attainments. ZB. Compare Tib. thog mtha' in the entry for ta tog.
- TA TROD (thams cad) all, every. LZ 78. This does occur once in Mdzod.
- TA THA GA TA (de bzhin gshegs pa) Tath"gata. ZB. An obvious Sanskrit word.
- TA THA GA TA BHA BA (de bzhin gshegs pa rnam kyi) of the Tath"gas, Or, to attempt to translate the Sanskrit behind this supposed ZZ — taking bha ba to be Skt. bhava — 'of all the Tath"gas there are.' Zhu, once only. An obvious Sanskritization. Does not occur in Mdzod.
- TA DROD (rang bzhin) nature. LZ 78.
- TA PI ('od) light. LZ 78. Occurs in neither Mdzod nor Zhu.
- TA PI RA TSA Name of a teacher in the Zhangzhung aural transmission. LZ 78.
- TA PI HRI TSA an 8th-century teacher of the Zhangzhung aural transmission. LZ 78. This name is often rendered into Tib. as 'Od kyi khye'u chung, 'Little Child of Light.'
- TA PRA (stong phrag) a thousand, thousands (?). LZ 78. This does occur once in Mdzod with vars. stang bra & tang bra.
- TA PHYI (phyi) outside, outer. LZ 78. See the following entry.
- TA PHYI NU NING (phyi nang) outer and inner. OZZ 43. Mdzod, end of ch. 12.
- TA MA NU (gzi byin ma) Gzi byin ma, a queen of n"gas. LZ 78.
- TA TSU (dri za) group of gods or demons. Zhu, once only. ZB. LZ 79. ZZ rkya dur & pa ci occur as equivalents to Tib. dri za in Mdzod, but this needs more study. In Mdzod, ch. 5, the spelling ZZ da cu, var. ta chu, is equiv. to Tib. dri za.

- TA TSE (rtogs pa) perception {understanding, realization}. ZB. See ta co, ta co de rku, tha ce.
- TA TSO DE MIN (spyod la ma chags) unattached in [one's] actions. Mdzod, with var. ZZ da tso de min. The ZZ syllables ta tso should probably be read as ta co, q.v. Not in Zhu.
- TA DZIN ('jig rten) the world. LZ 79. ZZ ta dzin occurs once for Tib. 'jig rten in Mdzod.
- ~TA 'DZIN ('jig rten) the world, universe. Sgra 134. We do not find this spelling in Zhu. This appears to be a slightly Tibetanizing spelling.
- TA YA (tshogs kyi) of the group. Sgra 130, 135. ZB. Could not find this in Mdzod. Occurs only once in Zhu, but highly problematic; in the passage, pandi ta ya corresp. to Tib. mkhas pa'i tshogs kyi. This entry should be removed.
- TA YID (yid) mind. Sgra 133. Tha yud & ti yud, tad yud, tad yul, occur in Mdzod as equiv. to Tib. yid, but I could not find the present spelling. This spelling not in Zhu. Tha yud is by far the most usual spelling in Mdzod, and this is true also in Zhu. Correct to tha yud.
- TA RA (grum pa) badger. LZ 79. This is in neither Mdzod nor Zhu.
- TA RA YE (skar ma dbo) the constellation Dbo. LZ 79.
- TA RA LA HA TI Name of a teacher of Zhangzhung. LZ 79.
- TA RAD (dngos po) thing, object, reality. Mdzod, ch. 9, with var. da rang.
- TA RI NGA DRUG (rigs drug) the six realms of existence. LZ 79.
- TA RID (ris, var. rigs) [the six] families, realms of existence. Mdzod, ch. 6, with var. ti ra.
- TA LA [1] (blang dor) accept or reject. ZZH. Zhu, twice. ZB. ZZ da lad [read: ta lang?] occurs once for Tib. blangs dor in Mdzod. [2] (dor shes) abandoning cognition. Sgra 133.
- TA LANG [1] (rtogs pa) perception, realization. ZZH. Mdzod. [2] (rtog pa) troubled thought, discursive thought. Sgra 131. ZB. LZ 79. With Tib. equiv. rtog pa, 'troubled thought,' it is 50th of the 51 mental states in Mdzod. In Zhu, you find da lang, corrected to ta lang, corresp. to Tib. rtog pa, 'troubled thought,' corrected to rtogs pa, 'realization.' [3] (blang dor) acceptance and rejection [used in context of of moral precepts]. Mdzod. LZ 79. OZZ 43. See under ta la.
- TA LI (len pa) taking, grasping. Sgra 135. Mdzod, ch. 9, twice. We do not find this in Zhu. LZ 79.
- TA LE YE (skar ma lag) the Lag constellation. LZ 79.
- TA SON (kha kha, so so) each, separate, each its own, individual. LZ 79.
- TA SON MI SON (so sor phye) divide[d] up into parts. ZZ var. rta son mi son. Tib. var. so sor gye, 'distributed to each its own.' Mdzod, ch. 2.
- TA HAN [1] (bde ldan) having happiness. Mdzod, ch. 5, with var. ha dad. [2] (theg chen) great vehicle. =ha dan. OZZ 43. Tib. thig chen, 'great drop,' better fits the context in Mdzod, but it

appears here as a result of mismatching the Tib. & ZZ.

TAG Equiv. to ZZ ta. OZZ 91.

TAG TI NYIL (gcig tu bstan) teach as a whole, or as one thing, the same. Did not find this in Mdzod. Zhu, only once. OZZ 6.

*TANG See kyi tang, ti tang.

TANG (dang) and. The conjunction. See p. 21. Did not find this usage in Mdzod, although it does occur in ch. 6 as equiv. to Tib. thang, a unit of time. Zhu, twice.

TANG NGA (mtha' yas) without limit. Mdzod. Not in Zhu. LZ 79.

TANG NI (bden pa) truth. ZB. Byangsi has ta! gana, 'truth.'

TANG PRA (stong phrag) a thousand. LZ 80.

TANG TSAN (mtshan ma) sign, mark. Sgra 133. Mdzod. We find ma tsa, a few times, and tshar ci once, for Tib. mtshan ma in Zhu.

TANG RA (rgya mtsho) ocean. This spelling occurs once in Zhu. ZB. See dang ra, by far the better spelling, and the one still attested in Western Tibetan place names.

TAN (Idan, nyid) having, oneself. As final part of compounds, see ZZH 15. (Idan) having. Sgra 130. OZZ 13. Zhu, three times. This does not really seem to hold true in Mdzod.

TAN SHU (rten gzhi) basis, ground, foundation. LZ 80.

*TAR See dhe tar, dho tar.

TAR (gdar) right to the bottom end. For discussion of this meaning of Tib. dar, see Per Kværne, A

Bonpo Version of the Wheel of Existence, contained in: Michel Strickmann, ed., *Tantric and Taoist Studies in Honour of R. A. Stein*, Institut Belge des Hautes Etudes Chinoises (Bruxelles 1981), vol. 1, pp. 274-289, at p. 283, note 25. Mdzod, ch. 5, with var. bdar, which as far as the Bon sources are concerned is just a variant spelling here and elsewhere.

TAL [1] (lcags) iron. Humm2 12. LZ 80. YN no. 101. OZZ 65 n.30, 76. Notice also ZZO 2. The only ZZ word for 'iron' in Zhu & Mdzod is zangs. See under phu tal. [2] (rus pa) bone [lineage?]. LZ 80. YN no. 3. Both meanings are found in the comm. vocab. Neither of them can be found in Mdzod.

TAL GYI SNI TSE (lcags mdung) iron lance, spear, pike. LZ 80.

TAL MAR (bzang po) good. LZ 80.

TAL ZANG [1] (lcags dmar) copper, red metal. [2] (mi nag) black man. [3] (lcags kyu) hook. LZ 80.

TAL RWANG (lcags ri) wall, 'iron mountain.' In the context, it must actually mean the wall around the universe in cosmography. ZB. LZ 80.

*TI Particle of gerundive. See ZZH 23. See gan ti, nyum no ti, da ti, du ti, ma ti, mi ti, mur ti, li ti ra, sa ti, swa ti, si ti, ha ti, has ti, hrang ti, a ti. For this syllable as an initial syllable, see OZZ 27, where there is a discussion. As a second syllable, see ZZH 28. OZZ 58 — note also p. 70 — says it is a prefix that, along with ta and to, is used to make verbal nouns. My idea is quite different. I think it is used to

'construct' ZZ words on the basis of Tibetan (see CT for the full argument), as in the examples in following pages preceded by the "~" symbol, and many of these definitely derive from nouns and so simply cannot be understood as gerunds.

TI [1] (legs pa) good, well. See under ti la. [2] Shortened form of ZZ tig, 'one.' [3] "Genitive" case ending, see ZZH 20. [4] Often used for ting, 'water,' q.v. Indeed I believe it is likely the more authentic form. Humm1 512. OZZ 30, 77. This syllable is identical to the reconstructed proto-Tib.-Burman word for water (Old Newar for 'water' or 'juice' is ti). See also Robert Shafer, Kakati and Foreign Loans in Assamese, *Journal of the American Oriental Society*, vol. 87 (1967) 580-581, which lists many Tibeto-Burman (but also Austroasian) languages with similar words for water. [5] (byang) north. Sgra 132. ZB. I believe that this is based on a misinterpretation of the *Mdzod-phug* phrase ti byang, q.v., mistakenly imagining that the second syllable could be a gloss on the first. See OZL 56, with the so-called "Old Zhangzhung" equivalent given as ti. [6] (dran) remember, memory. Sgra 133 [see under di, 'mind' and 'that']. [7] (gnyan) the argali, or the spirits of rocks (?). ZB. [8] ('di) this, the demonstrative pronoun. ZB. Perhaps the Gyalrong prefixed syllable "te" might act in a similar to the common prefixed ZZ syllable ti. It might seem to be either a demonstrative pronoun or definite article or both.

TI KA [1] (don dam) true sense, liberation {[expressing the] ultimate meaning}. Zhu, twice. [2] (bden pa) truth. Sgra 130. Sga 151, line 6. OZZ 43. [3] (thams cad) all. Sgra 136. Compare ti ku, ti ga. [4] (mchod la) for worship, for offering. Sgra 136. [5] (mi 'da') not passing [beyond], not violating [a rule]. Zhu, once. ZB. [6] (phugs) innermost, [hence] most profound. Mnyam 15, but this is just his understanding of the ZZ title of Mdzod. (phug, sbug ma) interior, hollow, innermost part of the house where treasures are kept. LZ 80. A commentary on the title of Mdzod, Sga 153, says "It is called *phugs* because it is profound and difficult to understand." Zhang zhung phug[s] means Innermost Zhangzhung. Of the three Zhangzhungs, this one is likely to be located to the west of western Tibet, in northern Afghanistan perhaps. General meaning would seem to be 'absolute, inviolable, indubitable.' I hypothesize a relationship with Tib. bka' meaning 'Word' [of Lord Shenrab]. [7] I believe that one sense of the ZZ word that may not be explicit in the Tibetan translation [but see under ti ga] is the meaning of Tib. dang po, 'first,' or 'in the beginning.' I think this is the meaning of ZZ on its first occurrence in Mdzod where it is in fact the very first word of the text. It is very obvious that this ZZ word very closely resembles the Sanskrit word ,)k", 'commentary.' This is probably coincidental. See under ti ga.

TI KA GYER LZ 80.

- TI KA CI (gdon mi za) certainly, without a doubt. Mdzod, ch. 6, with var. ta ka ci. Not in Zhu.
- TI KA ZHI (don dam pa) [expressing the] ultimate meaning. Zhu, once. ZB.
- TI KA RMAD DU (mi 'da' mi ldog) not passing and not returning {not violating and not reverting}. ZZH. Zhu, once only. In Mdzod, the ZZ equiv. of Tib. mi ldog are mi dud & mu dur, while the equiv. of Tib. mi 'da' are sma du & rma du.
- TI KU (kun 'dus) subsuming all. Sgra 127. Mdzod. In Zhu, we find ZZ gu ro for Tib. kun 'dus.
- TI KU SHIN (kun shes) knowing all. Mdzod, ch. 5, with var. ti kun shin.
- TI KUNG ('gegs) impediments, impediment spirits. OZZ 43.
- TI KUN [1] (kun) all. Sgra 128. [2] (kun shes) knowing all. Sgra 128. [3] (kun 'dus, kun gzhi, de dag kun) subsuming all, or, basis of all, or, all of those. Mdzod. Occurs in ch. 4 of Mdzod with var. di kun, Tib. equiv. kun gsal, 'clarifying all.' (kun gzhi) all basis. LZ 80. This particular spelling not in Zhu. Humm1 518 & OZZ 37 have made note of the var. ti cu.
- TI KUN KEN TOG YAR TOG (de dag kun gyi gong ma?) the superior to all of those. Mdzod, ch. 5, with var. de kun ken tig yang tog.
- TI KUN 'GI SHAN (kun gzhi'i rnam shes) all basis consciousness. The much better known Sanskrit is "layavijñ"na. Mdzod, with the variants, ti cu 'gi shan, ti kun 'gi shen. Not in Zhu.
- TI KYA (kun mkhyen) omniscient. Sgra 128. LZ 81. Not in Zhu.
- TI KRA [1] (grags pa) known, famed. Humm1 512. OZZ 29, 41. [2] (kun mkhyen) knowing all. Sgra 135. [3] (sgra byung) emergence of sound. Mdzod. [4] (mi ma yin gnyan) gnyan spirits. LZ 81. This particular spelling not in Zhu. See da kra.
- TI KLANG (brjod) pronounce, enunciate, proclaim. In a Mdzod passage ZZ ti klang seems to corresp. to Tib. brjod. ZZ tur corresp. to Tib. brjod in Zhu.
- TI RKUM (brtse ba) love, solicitude, kindness. ZZH. Sgra 124. ZB. Did not find this in Mdzod. Ti rkul, as well as dri rkun corrected to ti rkum, are the spellings in Zhu, where it occurs twice.
- TI RKUL See ti rkum.
- TI SKYAM (dran pa nyer bzhag) application of mindfulness. Sgra 131. De rkyam drin ci is ZZ equiv. to Tib. dran pa nye bar bzhags pa in Mdzod. Tig rkyal drin ci corresp. to Tib. dran pa nyer bzhag in Zhu. See and compare lgyum zhi de rkyam.
- TI KHOR ('khor ba) the world, transmigration. The Jeffrey Hopkins translation is 'cyclic existence.' I favor the 'vicious circle.' Mdzod. LZ 81. This spelling occurs once in Zhu. ZB gives also the alternative spelling ti khol. See ti khol, zhi khud.
- TI KHOL ('khor ba) the world, transmigration. The Sanskrit sa&s"ra is better known. We do not find this spelling ZZ ti khol in Mdzod, although it

- does occur once in Zhu. OZZ 40. See ti khor.
- TI KHRU (khru) cubit. Mdzod, ch. 6. LZ 81.
- TI KHRUG (tshims pa) satisfied, satiated. Mdzod, ch. 6. LZ 81.
- TI GA [1] (bden, bden pa) truth. Sgra 123. Zhu, only once. ZB. OZZ 43. [2] (bde chen) bliss, but in this case name of one of the thirteen spheres. Sgra 123. =de tig. Humm1 518. OZZ 37. ZB. (bde che) great comfort, bliss. Zhu, only once. ZB gives the Tib. mchog la [bde chen]. [3] (dang po) first. Mdzod. Darma for 'first': teko-go. [4] (don dam) [expressing the] ultimate truth. Mdzod. (don dam pa, don ngo ma) ultimate truth, actual truth. LZ 81. [5] (grangs) number. Mdzod. See under ti ka.
- TI GA GUNG (sog pa'i mdzod) treasury in which are collected [various things]. Mdzod, ch. 5, with var. ti tsug gung.
- TI GA DE ZHI (don dam stong pa) in ultimate truth empty. Sgra 131. We do not find this in Zhu. Mdzod, with var. ti ga te zhi.
- TI GU NAM LU (kun gnas snod chen) great vessel in which all [things] dwell. Mdzod, with vars. di gun ma lu & di gu nam lu. We do not find this in Zhu.
- TI GUN (kun gsal) all illuminating, clarifying all. Sgra 127. We do not find this in Zhu.
- TI GYIN (bshad pa) explain, teach. ZB. See ta gyin.
- TI GYUR ('gyur ldog) change back, reaction, alternation, fluctuation, variation. Sgra 129. Mdzod, ch. 8. We do not find this in Zhu.
- TI GRA [1] (grang ba) cold [hells]. Mdzod, ch. 5. Compare TB words for 'cold' in Nishi 27. See OZL 55 & PSD 161, with the "Old Zhangzhung" equivalent given as "glang / khang." [2] (grangs) number. LZ 81.
- TI GRA DU TI (grang dmyal) cold hell. LZ 81.
- TI RGYAM SHES RI (rgyun du gnas pa [rgyun du zhugs pa?]) stream abider [stream enterer?], but perhaps here meaning only 'constantly abiding.' Sgra 129. ZZ di rkyal shes ri, var. ti rgyam shes ri, in Mdzod. ZZ lgyum zhi de rkyam corresp. to Tib. rgyun du gnas pa in Zhu.
- TI LGYU (thar lam) path of liberation. Mdzod. Tha ru lgyum zhi corresp. to Tib. thar pa'i lam in Zhu. (thar pa'i lam) path of liberation. LZ 81. See ting lgyu.
- TI CI (gang) full, or, better fitting to the context in Mdzod, in the sense of 'one' [measure of something]. Two texts of Mdzod have the var. tig ci. OZZ 43. Byangsi has tikkai, 'full.' GSB 63. See te ci.
- TI CI SLAS (kun bsgyur sa) 'all steering ground,' name of one of the thirteen grounds. Zhu, once only. Did not locate this spelling in Mdzod, but rather the spellings te ci & de ci.
- TI CU (gnam lcags) meteoric iron. The Tibetan translates literally as 'sky iron.' LZ 81. See ti ku, ti kun.
- TI NYA BI (nyi tshe ba) trifling, particularist, incidental. Mdzod, ch. 5, but questionable.

- TI NYA BI TSUR (dmyal ba nyi tshe ba) incidental hells. LZ 81.
- TI TANG ti tang tig (thang gcig) one moment, a unit of time measurement. Mdzod. Zhu. LZ 81.
- TI TAR (tha dad) different, distinguished. Mdzod, once only with this meaning, with vars. ti tir & ti tan. See ti tsar.
- TI TI PHRAN (thong bshol 'dzin) holder of the plow, name of a being on Mount Ri rab. Mdzod, ch. 5, with ZZ vars. to tid phran & ti ting phran; Tib. vars. thod gshol 'dzin, thong gsol 'dzin. In Abhidharma-ko(a, Gshol mda' 'dzin is one of the seven golden mountain chains that circle Mount Meru.
- TI TIG MA MIN (gcig tu ma nges) not predictable as single [i.e., not necessarily just one?], having different possibilities. LZ 81. Mdzod, with ZZ var. ta tig ma min.
- TI TIN (yon tan) quality. Mdzod, ch. 8. LZ 82.
- TI TIR See ti tar.
- TI TOG (rtogs chen) great realization. Sgra 128. In Mdzod, ti tog stands for Tib. rtog med, 'without troubling thoughts,' with var. rtogs chen, 'great realization'; de dag [two times], 'those'; & dang po, 'first.' We do not find this spelling in Zhu.
- TI TONG [1] (ci yang) whatever. Sgra 135. Mdzod. (ci yang, gang yang rung ba) whatever, whichever. LZ 82. [2] (brtsis) calculated, estimated. Mdzod. We do not find this spelling in Zhu.
- TI RTI (sa bdag) earth lord. ZB.
- TI DANG (rgya mtsho'i dkyil) the middle of the ocean. LZ 82.
- TI DHA (rgya che) [of] great extent, vast. Sgra 136. Tib. rgya che is ZZ ti dha, de rme, dhe ci, dhe tor, etc. in Mdzod. In Zhu one finds tha cu for Tib. rgya che, but this spelling ti dha does not occur there. See under ca ci.
- TI DHA LIB (rgya che ba) vast, extensive. LZ 82.
- TI NA DU (dmyal ba) hell. LZ 82.
- TI NI (bden pa) truth. ZB.
- TI NE (Sp.?) [1] (dang po) first. Sgra 128. Spelled ZZ ti ni in Mdzod, ch. 5. Spelled ti zhim in Zhu. [2] (gcig la) into one. Mdzod, ch. 5, with var. ti ne. In ch. 6, ZZ ti ni corresp. to Tib. gcig las, 'out of one.' [3] (chu skyes, me tog) water lily, flower. LZ 82.
- TI NO TIG (dus gcig) one time. Sgra 127. We do not find this in Zhu. Mdzod, ch. 5 — which actually reads Tib. dus ni gcig, not dus gcig — with var. ZZ ti re tig. In the general context, it's saying that the four continents experience the four different times of day — dawn, dusk, noon and midnight — at the very same time.
- TI PA [1] (byung tshor) perception of the existence. ZZH. Actually, I do not know of a good definition for this rather frequent term in 12th-century Tibetan works. You do also find it in a Dunhuang document, and in a work by Padma-dkar-po. It means some kind of perception or sensation... My current best-guess translation choice is 'sensing [detecting] mental incidents,' since the Tib. byung here must

