

*From the Journal and Proceedings, Asiatic Society of Bengal
(New Series), Vol. XXVII, 1931, No. 2.*

Issued 13th June, 1933.

Modern Tibetan Phonetics
With special reference to the Dialect of Central Tibet
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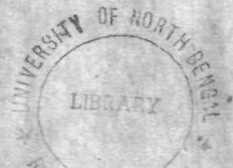
With special reference to the Dialect of Central Tibet.

By GEORGES DE ROERICH.

The vast elevated country of Tibet is intersected into numerous deep valleys, separated from each other by mighty mountain ranges sometimes difficult of access. The forbidding character of the country, its bleak uplands of the north, bare wind-swept mountain sides, and mighty snow ranges, witnesses of centuries of evolution, made a lasting and powerful imprint on the hillmen of Tibet, their culture and language. The region between the upper course of the Yangtse and the Huang ho in North-West China is said to have been the original home of the Tibeto-Chinese race. The forefathers of modern Tibetans invaded the country from the North-East. The high tablelands of Koko-nor (about 10,000 ft.), and the surrounding mountain country afforded sufficient grazing for the moving hordes, and their cattle. It is from this gigantic 'place d'armes' that the hordes of ancient Tibetans, displaced by some other mighty human avalanche, had been forced to seek new pasture grounds, descending the river valleys of Eastern Tibet into Khams and the South-Eastern corner of the country. Eastern Tibet is a highly intersected mountain country, and affords but little opportunity for cattle-breeding and nomad life in general. The character of the country forced the raw nomads to take up agriculture, and to settle along the fertile river valleys. From here some of the newcomers moved up the stream of the Brahmaputra, and settled in the fertile loess-covered valleys of Central Tibet, such as the Kyi-chu, Nyang-chu, and the Yalung.

Another body of the invaders moving from the Koko-nor region across the northern uplands, struck the mighty barrier of the Nyen-chen Thang La, and was forced to turn westwards along the northern slopes of the Transhimālayas south of the Great Lakes, searching for an easy passage across the mountains into the basin of the Tsang-po or Brahmaputra. The great pilgrim route from Nag-chu and Nañ-ru to the Kailasa mountains probably represents an ancient migration route. I hope to discuss in a separate article the question of this route, and the curious megalithic monuments that are found all along its length.

The valleys suited for cultivation in Central and Southern Tibet, and some of the fertile wooded valleys in the south-east of the country, have been the birth-places of Tibetan culture.



Here a population of sedentary tribes created the theocratic culture of Tibet, moulded from the rich heritage of cultural achievements inherited from China, and India. Here also the pious efforts of many of the translators of sacred scriptures of Buddhism, gave a definite form to the written idiom of Tibet, which still remains the Latin of Buddhist Central Asia. The tribes, who populated these valleys, through many of which flow the mightiest streams of Asia, speak a variety of dialects sprung from a common root represented by the vast treasury of the written language codified for posterity by the remarkable efforts of a band of Indian and native scholars. This stupendous work started in the second half of the VIIth century A.D. has been crowned with full success, for it succeeded in creating from the raw speech of the nomads a written idiom subtle enough to render the abstruse concepts of Buddhist thought. The difficulties of intercommunication between the different valleys, and the absence of any levelling influence on the many local dialects, which could be exercised by a powerful seat of civilization, produced the great diversity of spoken idioms. The written language into which the Buddhist Canon has been translated, Tibetan in words, and Sanskrit in syntax, has always been a heritage of the literary class. The popular language continued to develop on national lines, creating a written language of its own, widely different from the language of the Känjür and Tänjür.

The deep cut valleys of Central and South-Eastern Tibet border on the north and north-east on a large belt of elevated pasture lands or "dok" which stretches itself across the whole of northern Tibet from the Kansu border to the frontiers of Ladak in the west. Here a scanty population of nomad tribes the Nya-rong was, the Go-logs, Pa-nags, the Hor-pas, and Chang-pas, have preserved the archaic forms of Tibetan speech. The wind and gale-swept dreary uplands, with their scanty nomad encampments of lugubrious black felt tents still preserve the atmosphere of an early migratory age. A thorough study of these tribes from the point of view of ethnology, archaeology, and linguistics, would undoubtedly reveal a good many important data, and complete the picture of early migrations in Innermost Asia.

It is difficult to speak at present about the evolution of Tibetan dialects, because of an almost complete absence of monographic studies of single dialects. The isolated state of the country, and the century-old policy of excluding all foreigners, prevented the linguist from entering the country, and to study and record its living forms of speech. Such great work in studying spoken dialects of China, and reconstructing the phonetic structure of ancient Chinese, as performed by such masters as Pelliot, Karlgren, and H. Maspero, and the recording and description of modern Mongal dialects performed by such scholars

as Rudnev, Ramstedt, and Vladimircov, is lacking almost completely in the domain of Tibetan Philology. The study of Tibetan was made necessary by the almost complete absence of Sanskrit originals of Buddhist scriptures, and all efforts were directed to the study of the written language. This phase of study has been brilliantly inaugurated by the self-denying work of the great Hungarian scholar, Alexander Csoma de Kőrös, the greatest name on the Tibetan path. The study of modern idioms remained in oblivion until the second half of the last century, when appeared the meritorious efforts of the Rev. Jäschke, embodied in the introduction to his Tibetan-English Dictionary, and in several articles published in the *Journal of the Asiatic Society of Bengal*, and the *Zeitschrift d. Deutschen Morgenländischen Gesellschaft*, and the pioneer work of the late Professor August Conrady on the *Comparative Grammar of the Indo-Chinese Family of Languages*. Since the beginning of this century learned articles by Dr. A. H. Francke, of the Moravian Mission, on the dialects of Ladak, and Tibetan phonetics in general, the suggestive articles of Dr. B. Laufer, always full of precious documentation, on the phonetic structure of ancient Tibetan (IXth A.D.), and numerous grammars of spoken Tibetan, among which the *Grammar of Colloquial Tibetan* by Sir Charles Bell (Calcutta, 1919), and the "Tibetan Manual" by Henderson stand foremost, have touched to some extent the virgin field of Modern Tibetan phonetics. The monumental *Linguistic Survey of India* by Sir George Grierson contains in Vol. III, Part I, descriptions of phonetic and morphological structure of various western and southern Tibetan dialects, including the Central Tibetan, and even a brief sketch of the Khams dialect.

Monographical studies of the principal dialects, such as the Lhasa dialect, which presents the greatest number of difficulties to the ear of the student, the Khams dialect, the Amdo dialect, and one of the archaic nomad dialects, should be laid at the foundation of a *Linguistic Survey of Tibet*. Naturally the time when such a work could be adequately fulfilled is still far off, and we have to satisfy ourselves with the existing meagre evidence furnished by the accounts of different travellers who explored the country. Only on the completion of such monographic studies, shall we be able to draw conclusions about the ancient state of the language.

My recent stay in Tibet, and continuous intercourse with Tibetans from various parts of the country for the past five years, gave me ample opportunity to study the spoken idiom of modern Tibetan. I propose here to make a brief sketch of the phonetic structure of modern Tibetan as spoken in the Central Provinces of Ü and Tsang, making some references to the phonetic structure of ancient Tibetan (the language of the

VIIIth and IXth centuries A.D. attested by native grammarians), and the peculiarities of local pronunciations in different dialects.

The whole country can be conveniently divided into five linguistic areas:—

I.—Dialects of Western Tibet. (Ladaki, Lahul, and the archaic dialects of Baltistān and Purig). The so called ལྷོ་རྫོང་གི་སྐད་, Tō-ke is the dialect of the ལྷོ་རྫོང་མངའ་རིས་སྐོར་གསུམ་

Tō Ņa-ri Kor-sum Province, and represents an interconnecting link between the dialects of the far west, and those of the Central Provinces of Tibet Proper.

This western group of dialects is by far the best known, except for the dialect of Tō.

II.—Dialects of Central Tibet. (The Lhasa dialect or དབུས་སྐད་, Ü-ke, with a sub-dialect spoken in the valley of the

Pon-chu, and the Tsang dialect) The Lhasa dialect has been described in numerous grammars of which the best are by Sir Charles Bell, and Mr. Henderson. The Tsang dialect is still little known, although a good many Europeans have lately visited Tashi-Ihunpo and the Province. The differences between the Ü dialect and the Tsang dialect is more in vocabulary, than in phonetics. The Tsang dialect is richer in literary expressions. Ex. the pronoun དདག་, bdag, pronounced 'dak'

is commonly used in the Tsang dialect, whereas in the Ü dialect ཇ་, Ņa is used instead of it. The Tsang dialect uses འུ་ཅག་,

'u-čag for the Lhasa ཇ་ཚོ་, Ņa-tsho, pronounced Ņa-tsho "we".

III.—Dialects of Southern Tibet. (The dialect of To-mo or Chumbi Valley, and the various Himālayan dialects of Tibetan stock).

The group of dialects has been described in the Linguistic Survey of India, Vol. III, Part 1.

IV.—Dialects of Eastern and South-Eastern Tibet. (The dialect of Khams /the region round Chamdo/, the dialect of Amdo-Derge, and dialects of Kong-po, Po-yul, and the Tsharong).

The dialects belonging to this group are almost completely unknown. In Vol. III, Part 1, of the Linguistic Survey of India is found a brief sketch of the Khams dialect. Rev. Jäschke in the phonetic table appended to the Introduction of his Tibetan-English Dictionary has given the pronunciations of an Eastern Tibetan dialect without specifying it. W. Rockhill in his "The Land of the Lamas" (New York, 1891) has

given a short phonetic table of different pronunciations according to Eastern and Central Tibetan dialects. (Amdo, Pa-nag, Li-thang and Tsha-rong). The Dictionnaire Tibétain-Latin-Français by Roman Catholic missionaries published in 1899 at Hongkong contains a number of words and expressions used in these dialects.

V.—The archaic nomad dialects, consisting of the dialect of Nya-rong, the dialect of Go-log with the sub-dialects of the Pa-nags, the dialect of the Hor-pas, and the dialect of the Chang-pas, the northerners, spoken in the vast region from Nam-ru in the north-east to far into the Tö Ņa-ri Kor-sum Province where it imperceptibly merges into the dialect of Tö. The Hor dialect or Hor-ke can be divided into two sub-dialects, the sub-dialect of the Hor-pas north of the Thang La Range, and the sub-dialect of the Hor-pas south of the Thang La, (the five tribes of Tse-mar; Atak-Thomi, Atak-Memar, Kōmora, and Pádro). This last one is strongly tinted by the Central Tibetan dialect.

• The Hor dialect preserved the pronunciation of certain prefixes, the voiced pronunciation of ancient voiced, and even the voiced pronunciation of some of the unvoiced. All the nomad dialects have as their common characteristic the pronunciation of certain prefixes. The treatment of these prefixes varies according to dialects: རྫོག་, zlog: Nya-rong and Go-log: zā-log; Hor:

zā-log; Po-yul and Kong-po: dok; Lh. do^k (But in ལམ་རྫོག་ lam-zlog, pronounced lam-lok, “wrong ways” or “heretical doctrines.”)

རྫོག་, Nya-rong and Go-log: zā-la-wa; la-wa; za-wa;

Hor, of Thang La: za-wa; Hor of Nag-chu-ka: da-wa; Po-yul and Kong-po: da-wa; Khams; da-wa; Lhasa: da-wa, “month.”

རྫོགས་, rjogs, “finished”, Pa-nag and Go-log: rjog,

Lhasa: jo^k.

རྫོག་, (gro-bæ) to go; Pa-nag: jro-wa; Hor: do-wa;

Lhasa: do-wa.

དུས་, “time”, Pa-nag and Go-log: dū; Hor: dū; Lhasa: tū.

གཞན་པེ་, gšan-pa, “another,” Pa-nag and Go-log: žan-pa;

Hor: žem-pa; Lhasa: šem-pa and šē-pa. (A peculiarity of the Pa-nag dialect is the aspirate pronunciation of the initial

དཔུན་, dp-—. Ex. དཔུན་, dpuñ, “army.” Pa-nag: huñ; Hor: puñ; Lhasa: puñ.

འཇམ་མཁའ་, dpal, "glory", Pa-nag: hal: Hor; pal; Lhasa: pē.

A glance at this table of Tibetan Linguistic Areas will suffice to show that the most archaic dialects are found on the outer border of the country in distant mountain valleys, or on uplands difficult of access, and distant from any important and frequented trade-route. It is well known that the Lhasa dialect is the most important dialect of the country. It is the language of the only densely populated district of Tibet, the language of the capital, the language of Tibetan officialdom, and the every day idiom of the learned class. It is understood almost everywhere in Tibet, and in some places even supersedes the local dialects. Should the Lhasa Government have succeeded in establishing a strong grip over the country, the Lhasa dialect would have undoubtedly become the language of the whole country. It is the most evolved dialect of all the Tibetan dialects rapidly moving to a state of things when the tone and position in a sentence will determine the meaning of words. Throughout the present paper the dialect is referred to as Modern Central Tibetan.

The dialect has six fundamental characteristics:—

- (1) The loss of all prefixes and suffixes.
- (2) The palatalization of vowels and consonants.
- (3) The change of all voiced consonants into unvoiced of corresponding class, and the preservation of voiced after prefixes.
- (4) The loss of final dental nasal, and the nasalization of the preceding vowel.
- (5) The simplifying of compound consonants changing them into domal dentals, and palatal affricates.
- (6) The important part played by the tone or acoustic pitch.

I shall describe the phonetic peculiarities of the Modern Central Tibetan under the above six headings.

The table of sounds of the modern Tibetan is as follows: It will be noticed, that the number of letters in the alphabet, reproducing the language of the VII-IXth century A.D., does not correspond to the number of actually existing sounds in Modern Central Tibetan:

ཨ, 'a' is a low-back-wide vowel as in the Italian word "padre."

According to native Tibetan Grammarians there is no separate sound 'a,' it being inherent in each of the sounds of the Tibetan alphabet.

ā, a corresponding long.

ཨ, 'e' is a high-mid-front vowel. ē corresponding long.

ཨ, 'o' is a mid-back-wide-round.

ཨ, 'i' is a high front vowel.

ཨ, 'u' is a high-back-wide-round vowel; ū is the corresponding long. Palatalized vowels: æ, English "man," ö, ö, ü (I.P.A y /high front vowel, pronounced like German ü/). Corresponding long vowels: ǣ, ȫ, ǖ. Nasalized vowels: ǣ̃, ȫ̃, ǖ̃, ĩ. Note that in Modern Central Tibetan all nasalized vowels are long.

There exist also in some of the archaic nomad dialects short or irrational vowels, written by me^{*} and ŋ, which are found after pronounced prefixes, and sometimes at the end of words.

Diphthongs: ei, öi, üi, the second element of the diphthong is always short, and the first element is palatalized, except 'e.'

The Modern Central Tibetan possesses the following consonants. The vowel 'a' is said to be inherent in every consonant:—

ཀ, k unvoiced velar. Ex. ཀུ་ཏུ་, kun tu, "all", pronounced kŭ-tu—kŭn-tu.

ཀ—The same softened before 'e' and 'i.'

ཀ, k^h, the same slightly aspirated. Ex. ཀམ་ཏུ་, khyad, "difference," pronounced k^hie.

ཀ, kh, the same aspirated strongly. Ex. ཀོང་, khong, "he," pronounced khong.

ཀ, g voiced velar. Ex. ཏུ་གུ་, dgu, "nine," pronounced gu.

g, the same softened before the vowels 'e' and 'i.' Ex.

གིས་, gis, particle of the instrumental case, pronounced gi.

ཏ, t, unvoiced inter-dental.

ཏ, t^h, the same slightly aspirated. Ex. ཏ་མ་བུ་, tharba, "to be saved," t^har-wa.

ཏ, the same aspirated strongly. Ex. མཚོ་མོང་, mthong-

ba, "to see," pronounced thoŋ-wa.

t unvoiced domal.* t^h the same slightly aspirated.

ṣ, d inter-dental voiced.

ḍ indistinct voiced dental, found after prefixes. Ex.

ḍoel-pa, pronounced ḍō-pa.

ḍa-va. Ex. ḍa-ba, "month", pronounced

ḍa-wa.

ṣ, ɕ affricate front-palatal unvoiced.

ṣ^h, ɕ^h the same slightly aspirated. Ex. ṣ^h, ɕhu, "water",

pronounced ɕ^hu.

ṣ̣, j palatal affricate voiced (I.P.A. ɕ̣) Ex.

mjal-ba, "to meet", pronounced jē-wa.

ṣ̣, ts unvoiced dental affricate. Ex. rtsi-ba, "to

count", pronounced tsi-wa.

ṣ̣^h(a) the same slightly aspirated. Ex. mtshan,

"name, sign", pronounced tsh^h.

tsh, the same aspirated strongly. Ex. tshva, salt, pronounced tshā.

ḍz, dz voiced dental corresponding to ts. Somewhat

like the Russian nadzór. Ex. ḍzing-ra, "stone-wall,"

pronounced ḍziŋ-ra

ṣ, p unvoiced bilabial.

ṣ^h, p^h the same slightly aspirated. Ex. phur-bu,

"magic dagger", pronounced p^hur-bu.

ph the same aspirated strongly. Ex. phung-po,

"skandha", pronounced phuŋ-po.

* It will be noticed that I use "domal" for cerebral. I do in accordance to the suggestion put forward by Professor Ch. R. Lanman in his illuminating article "Sanskrit mutes called mūrdhanya that is domal", Festgabe Kaegi, Zurich, 1919, pp 93-101.

ᠪ, b voiced bilabial. In Modern Central Tibetan found only after prefixes. Ex. ࠠᠪᠠᠨ, 'bum, "100,000", pronounced bum.

ᠪ, indistinct voiced bilabial. Exp. ᠪ, ba, "cow," pronounced ḅa.

ᠨ, n alveolar nasal.

ᠨ, ŋ (a) velar nasal, like English "bring." At the beginning of words it has a peculiar fricative pronunciation. Ex. ᠨ, ṅa, "I", pronounced ṅà.

ᠨ, palatal nasal, like Spanish ñ.

ᠮ, m bilabial nasal.

ᠰ, s, dental sibilant, like English "son."

ᠰ, s, unvoiced alveolar sibilant, the modern unvoiced pronunciation of the ancient alveolar voiced spirant z.

ᠰ, š, palatal sibilant, like English sh. An ancient ž.

ᠰ, ʃ, palatal sibilant made with the front of the tongue.

ᠰ, fi, voiced glottal fricative. Ex. ᠰᠢᠭᠠᠨ, ha-čang, "very," pronounced fia-čang.

ᠶ, i, semi-vowel or consonantal i, like Russian ja.

ᠶ, w bilabial semi-vowel

ᠷ, r, front palatal voiced

ᠯ, l, "clear l".

ᠷ, vowel support.

Compound consonants in Modern Central Tibetan. The seven consonants with a subjoined semi-vowel ᠶ.

[**ཡ་བདག་ས་**]

| | | | | | | | |
|----------|------|--------|------------------|------|--------|------|-----------|
| | ཀ | ཁ | ག | ང | ཅ | ཆ | ཇ |
| Transcr. | kya | khya | gya | pya | phya | bya | mya |
| Pron. | č̣ia | č̣ḥia | { j̣ia (g̣ia | č̣ia | č̣ḥia | j̣ia | ja. |
| | | | { č̣a (č̣ḥa | | | | č̣ia(č̣a) |

The thirteen consonants with a subjoined 'r'.

[**ར་བདག་ས་**]

| | | | | | | | |
|----------|-----|------|-----|------|------|-----|------|
| | ཀ | ཁ | ག | ང | ཅ | ཆ | ཇ |
| Transcr. | kra | khra | gra | tra | thra | dra | hra |
| Pron. | ʈa | ʈḥa | ɖa | ʈa | ʈḥa | ɖa | ʈa |
| | | | | phra | bra | mra | zra |
| | | | | ʈḥa | ɖa | mā | ʃa |
| | | | | | | | sā |
| | | | | | | | fiā. |

The six consonants with a subjoined 'l'.

[**ལ་བདག་ས་**]

| | | | | | | |
|----------|-----|-----|-----|-----|-----|-----|
| | ཀ | ཁ | ག | ང | ཅ | ཆ |
| Transcr. | kla | gla | bla | rla | sla | zla |
| Pron. | la | la | la | la | la | ɖa. |

The sixteen consonants with a subjoined—**ལྷ**

[**ལྷ་བདག་ས་**]

| | | | | | | | |
|----------|-------|-------|-----|------|-----|-----|------|
| | ཀ | ཁ | ག | ང | ཅ | ཆ | ཇ |
| Transcr. | kva | khva | gva | č̣va | ñva | tva | dva |
| Pron. | kā | ḳḥā | gā | č̣ā | ñā | tā | dā |
| | ʈḥva | ʃva | zva | rva | lva | ɖva | sva |
| | ʈha | ʃā | sā | rā | lā | ʃā | sā |
| | | | | | | | fiā. |

The twelve consonants with a prefixed 'r'.

[ར་མགོ།]

| | | | | | | |
|----------|-----|-----|-----|-----|------|-------|
| | ཀ་ | ག་ | ར་ | ལ་ | ཅ་ | ཉ་ |
| Transcr. | rka | rga | rña | rja | rña | rta |
| Pron. | ka | ga | ɲa | ja | ɲa | ta |
| | ད་ | ན་ | བ་ | མ་ | ཙ་ | ལ་། |
| | rda | rna | rba | rma | rtsa | rdza. |
| | da | na | ba | ma | tʂa | dʒa. |

The ten consonants with a prefixed 'l'.

[ལ་མགོ།]

| | | | | | | | | | |
|----------|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| | ཀ་ | ག་ | ལ་ | ལ་ | ལ་ | ལ་ | ལ་ | ལ་ | ལ་། |
| Transcr. | lka | lga | lña | lča | lja | lta | lda | lpa | lha |
| Pron. | ka | ga | ɲa | ča | ja | ta | da | pa | la |

The eleven consonants with prefixed 's'.

[ས་མགོ།]

| | | | | | | |
|----------|-----|-----|-----|-----|-------|-----|
| | ཀ་ | ག་ | ལ་ | ལ་ | ལ་ | ལ་། |
| Transcr. | ska | sga | sña | sña | sta | sda |
| Pron. | ka | ga | ɲa | ɲa | ta | da |
| | ས་ | པ་ | པ་ | པ་ | ལ་། | |
| | sna | spa | sba | sma | stsa. | |
| | na | pa | ba | ma | tʂa. | |

(1) The loss of prefixes and suffixes.

Under this heading, I shall discuss the treatment of the five prefixed letters g, d, b, m, h ('), and the three superadded letters 'r,' 'l,' and 's.' In the Modern Central Tibetan the prefixed letters are as a rule left unpronounced. Each of the prefixed letters can be followed by a certain number of consonants:—

g is found before č, ñ, t, d, n, ts, š, z, ya, ɣ, s.

d is found before k, g, ñ, p, b, m.

b is found before k, g, č, rj, rñ, t, d, rn, ts, rdz, š, z, rl, ɣ, s.

m is found before kh, g, ñ, čh, j, ñ, th, d, n, tsh, dʒ.

h is found before kh, g, čh, j, th, d, ph, b, tsh, dʒ.

Ex. གཅིག, gčig, "one", pronounced čik; དངུལ, dñul, "silver," pronounced ŋü. མཁན་པོ, mkhan-po, "abbot," pronounced khčč-po.

The consonantal combination དབ, db—has the sound of a semi-vowel "w".

Ex. དབང, dbaŋ, power, pronounced waŋ. In case db—is followed by a subjoined 'ya', the last one is only pronounced. Ex. དབྱངས, dbyaŋs, pronounced yaŋ, "tune".

In Modern Central Tibetan the superscribed letters r, l, and s are as a rule unpronounced but the following consonant is affected.

Ex. རྒྱ་པོ, rgad-po, "old", according to the phonetic usage in Modern Central Tibetan, the word should be pronounced ke-po, but because of the preceding 'r' the following consonant remains voiced, and the word is pronounced ge-po. Cf. རྩོ, rdo, "stone", pronounced do.

When occurring at the beginning of the second syllables of words, the superscribed 'r' is pronounced. Ex. རྩོ་རྗེ, rdorje, "thunderbolt", pronounced dor-je. In the archaic dialects of the nomads རྩ, rta, "horse" is pronounced rāta, whereas in Modern Central Tibetan it is pronounced ta. The other two superscribed letters 'l' and 's' are as a rule dropped, except ལྷ, lhā, pronounced lha, "god".

In the Ladakī dialect an 's' is often prefixed to words which begin with prefixes. Ex. དཔེ་ཅན, dpe-cha, "book," pronounced in Ladakī spe-čba;

The Go-log and Pa-nag dialects often prefix an 'r' to words beginning with a prefix. Ex. ལྷ་བཞེས, lta-ba, "to look", pronounced rta-wa. Lh. ta-wa.

རྩོ་གློ་, sgo, "door", pronounced rgo. Lhasa: go.

མཁུ་, skad, "speech", pronounced rkad. Lhasa: ke.

- But, རྟ་, rta is again pronounced as in Ladaki sta.

The final consonants are as a rule dropped in Modern Central Tibetan, and affect the preceding vowel, its timbre and quantity. I shall speak about them fully under the next paragraph.

Final suffixal 's' is always dropped, and the preceding consonant is treated as if it were a final:

- Ex. རྟོན་མཁུ་, rnam, pronounced nam; ལུགས་སློབ་, lugs-sröl, "manner, custom", pronounced luk-sö; ལགས་སོ་, lags-so, "very well," pronounced lä-so (the suffixal 's' is dropped together with the preceding velar, and the vowel is lengthened).

- (2) The palatalization (softening) of vowels and consonants.

The Modern Central Tibetan dialects have until now preserved two pronunciations of words beginning with an ancient velar, followed by a subjoined semi-vowel 'i': a velar and a palatalized.

Ex. the word མི་, khyi, "dog" is pronounced both k^hii, and č^hii.

མི་, khyod., "you", is both pronounced k^hïö, and č^hïö.
> č^hö.

བརྒྱད་, brgyad, "eight", is both pronounced gïæ, and jïæ. In the Modern Central Tibetan one hears oftener gïæ, whereas in the Khams dialect, which is also strongly subject to palatalization, has jïæ.

རྒྱལ་པོ་, rgyal-po, "king", is pronounced both gïæ-po and jïæ-po. Jïæ-po is the regular pronunciation in the Khams dialect.

In all the above cases the initial velar changed to a corresponding affricate under the influence of the subjoined semi-vowel.

In the above the Modern Central Tibetan forms a good parallel to the Chinese, where ancient velars changed to dental affricates.

Ex. མཱུ་, "investigate" is pronounced ts'i in modern Pekinese, but was anciently pronounced k'jët.

This phenomenon of palatalization of vowel and consonant sounds is common in different degrees to all the Tibetan dialects.

Ex. འདོད་པ།, dod-pa, to wish, Nya-rong: död-pa;

Khams: dō-pa; Lhasa: dō-pa.

The palatalization of vowels is caused by the loss of final consonants in Modern Central Tibetan. Just as in Chinese, the vowel of a Tibetan syllable ending in a consonant is "conscious" of the consonant following it.

There are ten final consonants in Modern Central Tibetan most of which are lost in the modern idiom.

g- at the end of a word has a hardly perceptible pronunciation of a 'k'. Ex. ལུག།, lug, sheep, pronounced luk.

ŋ- is the most difficult sound of Modern Central Tibetan. At the beginning of a word it sounds as a strong nasal velar, a kind of nasal fricative. When pronounced, the tongue occupies a middle position in the oral cavity, without touching either the teeth, or the palate. The sound is then pronounced with a strong expiration.

Ex. ལྷ།, ŋa, I; ལྷ།, lŋa, five, pronounced ŋà.

When at the end of words it has the sound of -ng in the English 'bring'.

Ex. མིང།, ming, name, pronounced miŋ.

d, l, s are dropped, and the preceding vowels palatalized and lengthened. a \times $\frac{\text{ø}}{\text{e}}$; u > ü; o > ö

Ex. བདུད།, bdud, devil, pronounced dū (the prefixed voiced bilabial is dropped but the following dental is left voiced).

གསོལ་བ།, gsol-ba, to pray, pronounced sō-wa.

སྲོམ།, spos, incense, pronounced pō.

n- the preceding vowel is palatalized, nasalized, and lengthened.

Final dental nasal 'n' is changed to a bilabial nasal 'm', or dropped and the preceding vowel is palatalized, nasalized, and lengthened:

Ex. ལེན་པ།, len-pa, to take, pronounced lem-pa, or more often lē-pa.

བདུན, bdun, seven, pronounced dū.

བློན་ཅེན, blon-chen, minister, pronounced lō-čhḥḥ.

d, m, r—these three finals do not affect the pronunciation of the preceding vowel, and are pronounced.

ཅེན, tsab, substitute, pronounced tsap.

སྒམ, sgam, box, pronounced gam.

མར, mar, butter, pronounced mar, sometimes one hears má. (high rising tone)

བ, ba as an agentive particle after vowels and liquids 'r' and 'l' has the sound of an English semi-vowel w.

Ex. འགྲོ་བ, 'gro-ba, to go, pronounced do-wa.

གཏོར་བ, gtor-ba, to spread, pronounced tor-wa.

གསོལ་བ, gsol-ba, to pray, pronounced sō-wa.

འ, h. It is difficult to determine the true nature of this sound.¹ I shall note here several of its pronunciations. At the beginning of a word with an initial vowel it is pronounced as a semi-vowel 'w'.

Ex. འུག་པ, 'ug-pa, owl, pronounced uk-pa.

When standing at the end of a word it lengthens the preceding vowel.

Ex. བཀའ, bkah, order, pronounced kā; བས་མཁའ, nam-mkhaḥ, sky, pronounced nam-kā.

At the beginning of the second syllable of a word, it has often a nasal pronunciation. Ex. བཀའ་འགྲུབ, bkah-'gyur, pronounced Kæn-jür.

As a prefix it often interchanges with the bilabial nasal 'm'

¹ See description given by Dr. J. van Manen, reproduced in Schrader's Transcription and Explanation of the Siamese Alphabet, Asia Major, I, p. 56.

Ex. འཇུན་པ།—མཇུན་པ། འགོ།—མགོ། འཇིན་པ།—མཇིན་པ།

'thun-pa—mthun-pa; 'go'—mgo; 'dzin-pa'—mdzin-pa;
Further examples of nasal pronunciation of 'h':

ཞལ་འདེབས།, šal-'debs, offering, pronounced šæn-dep *

> སྐྱེ་འདེབས།

ཞབས་འདྲིན།, šabs-'dren, degradation, pronounced šam-dñe

(in the first word, the final 'l' of the first syllable is dropped, and the initial 'h' is nasalized, and the following dental under the influence of the preceding nasal dental remains voiced; in the second case the final 'bs' is dropped, and the 'h' of the second syllable nasalized, becoming nasal bilabial under the influence of the preceding bilabial 'b'). The dropping of final consonants has produced homophonous syllables, and what is worse of similar tone. In order to distinguish between them the Tibetan has adopted, similar to the Chinese, a certain mode of expression in which two words of similar meaning or related meaning are grouped together, thus explaining each other. Dr. B. Karlgren has called such compounds "synonym compounds". Ex. ཉ་ཤ།, na-tsha, illness, pronounced na-tsha, where 'na' means "illness," and tsha-wa "fever, or illness in general". The word 'na' if used alone, could be easily mistaken for a similarly pronounced word སྒྲ།, sna, nose, pronounced na. The word རྒྱ་འདྲ།, kün-da "image, figure," is also properly speaking a synonym compound, for both syllables have the same meaning "image, form, shape." The frequently occurring honorific expression ཐུགས་སེམས།, thugs-sems, 'thought', pronounced thu-sem, belongs to the same class of compounds, as both words have the same meaning "mind, thought, opinion". Some words of related meaning are grouped together, as for example ཇོ་ཁྲལ།, ço-khral, custom duty, pronounced jo-t'he, where 'jo' means dice, or any game in which money is involved, and 't'he' is the proper word for "tax."

Compare the Chinese expression 意思, i-sī, "meaning," in which both words have the same meaning.

(3) The change of voiced consonants to unvoiced of a corresponding class, and the retaining of voiced after prefixes.

A comparative study of living Tibetan dialects reveals the important fact that in ancient Tibetan the voiced were pronounced, and that many present unvoiced were ancient voiced.

The Modern Central Tibetan dialects have lost all voiced, which are pronounced unvoiced, except when a voiced is preceded by a prefix, in which case it preserves its voiced pronunciation. In the archaic nomad dialects all ancient voiced are still pronounced as such, and even some of the ancient unvoiced under the influence of the prefix become voiced.

Ex. བསོལ, gso-ba, to make, pronounced Lhasa: so-wa,

but in the Hor dialect it is pronounced zo-wa, with an alveolar voiced spirant.

The name for Tibetans བོད་པ།, Bod-pa is pronounced

bod-pa by the Hor-pas north of the Thang La, and the Nyarong-was, but the Hor-pas south of the Thang La pronounce it already bo-pa, and sometimes pó-pa, the last form has been taken over from the neighbouring Modern Central Tibetan dialects, and has preserved its pronunciation. The Amdo pronunciation *wo-pa is wholly anomalous. It would be interesting to study this semi-vowel pronunciation of an initial bilabial voiced. Rev. Jäschke in the phonetic table of Tibetan dialects appended to the introduction of his dictionary gives wo-mo as the pronunciation of བོ་མོ།, bu-mo, girl, Lhasa: pu mo, in

the Khams dialect. It is a great pity he did not specify the dialect more fully. Was it the dialect of Khams that is the mountain country round Chamdo, or some other dialect of Eastern Tibet? From the pronunciation given in the table it sounds as Amdo.

That voiced were pronounced in ancient Tibetan is proved by Tibetan transcriptions of Chinese words. Ex. the palatal sibilant 𑄧, ž is pronounced unvoiced in Modern Central Tibetan,

but voiced in the archaic nomad dialects. བཞི།, bži, four,

is pronounced ši in Modern Central Tibetan, and ži in the Hor dialect and the Ladakī. We have Tibetan transcriptions of Chinese words to prove that such has been the case in ancient times. The modern Chinese huo-šang, 和尚, represents an ancient *γūa-žjañ, the second syllable beginning with a sonant fricative. Now the usual Tibetan transcription of the word is ཧུ་ཤང་, hva-šañ, pronounced hā-šaŋ, which corresponds to an ancient *fiwa-žañ, which is a fairly good reproduction of the Chinese original.

The disappearance of ancient voiced has resulted in a curious phenomenon: the use of perfect stems in the present

tense. In Modern Central Tibetan one says: བཀག་གི་འདུག་, bkag-gi 'dug, "he hinders," pronounced ka-gi du, and not འདུག་གི་འདུག་, 'gegs-kyi 'dug, which would be the proper form to use. The cause for such a phenomenon is easily found. We know already the tendency of the language to pronounce initial consonants as unvoiced, unless they are preceded by a prefix. Now the perfect stems of Tibetan verbs often have initial unvoiced, whereas the present stems have voiced initials. •

Ex. འགོ་བས་པ་, 'gebs-pa, to cover, pf. bkab, pronounced kap.

འགོལ་བ་, 'gel-ba, to load, pf. bkal, pronounced in Mod. C. Tibetan: kal, kē.

འདེབས་པ་, 'debs-pa, to establish, pf. btab, pronounced tap.

འདོན་པ་, 'don-pa, to expel, pf. bton, pronounced tō.

འབུལ་བ་, 'bul-ba, to present, pf. phul, pronounced p^hū.

འཇོག་པ་, 'jog-pa, to place, pf. bšag, pronounced šá with a rising tone. In colloquial only the last form is used. •

འབེབས་པ་, 'bebs-pa, to cast down, pf. phab, pronounced p^hap.

The general tendency of the language has influenced the use of verbal forms in the modern idiom.

(4) The loss of final dental nasal, and the nasalization of the preceding vowel.

This phenomenon is especially characteristic of the Modern Central Tibetan. I had the occasion to refer to it before. The final dental nasal ན, n is dropped, and the preceding vowel nasalized and lengthened. In case the preceding vowel is 'o' or 'n', it is palatalized, and becomes 'ö' and 'ü' before receiving the nasalization.

Ex. སྐྱོན་, skyon, imperfection, pronounced çjō.

སེམས་ཅན་, sems-čan, living being, pronounced sem-čē.

དོན་ཚིན་, don-chen, of high importance, pronounced tō-
ཅེན་.

དགེ་རྒན་, dge-rgan, teacher, pronounced ge-gṅṅ.

(5) The simplifying of compound consonants, changing them into domal dentals, and palatal affricates.

A striking feature of the Modern Central Tibetan is that it does not suffer consonantal groups or several consonants together at the beginning of words. The Tibetan orthography still represents the ancient state of things (VII-IXth A.D.), when Tibetan was a dissyllabic language.

With the gradual disappearance of prefixes in the spoken language, it became quite impossible to articulate compound consonants, that is several consonants at the beginning of words.

Compound consonants with a subjoined 'r' gradually changed into domal dentals, and those with a subjoined semi-vowel 'i' became palatal affricates.

ཀྲ: gra > Pa-nag and Khams: jʳa > Lhasa dʳa > da > ta.

ཀླ: kra > Pa-nag and Khams: čʳa > Lhasa: tʳa > ta.

ཀྲ, gra
 ཀླ, dra
 ཀྴ, bra

} dʳa > da > ta.

ཀྲ, kra
 ཀླ, pra

} tʳa > ta.

ཀྲ, khra
 ཀླ, phra

} tʰʳa > tʰa.

Ex. འགྲོ་བ་, 'gro-ba, to go, pronounced do-wa, sometimes
 dʳo-wa.

དྲག་པོ་, drag-po, fierce, pronounced dak-po, sometimes
 dʳak-po.

ལུབ, grub, pf. of 'grub-pa, to accomplish, pronounced
tup or tʰup.

མཁའ་ལོ་ལྷན་པོ་, 'khrid-pa, to lead, pronounced tʰi-pa.

ཕྱག་, phrag, ravine, pronounced tʰak, tʰrak.

It will be noticed from the above that sometimes an 'r' is sounded after the domal dental. It shows that the process of transformation of compound consonants into simple domal dentals is not yet finished, and this results in a certain fluctuation of pronunciation.

ཕྱི་, pya > ča. Ex. ཕྱོད་, spyod, conduct, pronounced
ö.

ཕྱ་, phya > čha. Ex. ཕྱག་, phyag, hand, pronounced
čhak.

ཕྱ་, bya > ja > ča. Ex. ཕྱམས་པ་, byams-pa, Maitreya, pronounced čjam-pa.¹

The native Tibetan scholars say that 'bja' has the sound of ར, j, but j in modern pronunciation is pronounced similarly to ར, č.

Some of the words with initial compound consonants have an irregular pronunciation, very often they are borrowings from other dialects, and preserved their dialectical pronunciation.

Ex. སྤྲེལ་མོ་, sbra-nag, "black felt tent of the nomads" is pronounced bā-nag in the nomad dialects. In the Central Tibetan we should expect a pronunciation ča-na^k, but it is usually pronounced ba-na^k, because the word has been borrowed from the nomads, and has preserved its pronunciation of the nomadic north. The autochthon word for tent in Modern Central Tibetan is ཀུར་, gur, pronounced kur.

(6) The tone system in Modern Central Tibetan.

It is not my object to give here an exhaustive study of the

¹ But རྟམ་པ་ 'byam-pa, to flow over, because of the prefixed 'h' is pronounced jam-pa.

Tibetan tone system, its ancient aspect, and the differences existing between the ancient Tibetan, and the Modern spoken Tibetan. Such a study necessitates a thorough comparative study of all the existing dialects from the point of view of their respective tonetics, and the settling of the question of the influence exercised by the prefixes and suffixes on the tone. My object is to give a descriptive account of the tone system in Modern Central Tibetan, as spoken in the provinces of Ü and Tsang.

A tone is essentially an acoustic pitch inherent in the word. Of all the Tibetan dialects, the Modern Central Tibetan has the fullest tone system, which plays a highly important part in it. In every Tibetan word there is inherent a certain tone, and words otherwise phonetically identical can be distinguished by their different tones. The tone system of the Tibetan language must have undergone considerable changes in the course of time, and the modern spoken dialects have a varying number of tones. It is well known that tones are often due to the disappearance of prefixes. The ancient Tibetan has been an essentially dissyllabic language, most of its words being composed of a prefix and an accented root. The unaccented prefix with a very short vowel (irrational) gradually wore away, and the accent on the word, which became a monosyllable, gradually changed into a melody or tone, indicating the former existence of the disappeared prefix. In those dialects in which the prefixes are still used, there is less necessity for tones. Such idioms, as the Western Tibetan dialects, the archaic nomad dialects of the North-East, and some of the East Tibetan dialects, which have preserved the pronunciation of some of the prefixes, have almost no tone system altogether, on the contrary those of Central Tibet, and some of the South-eastern Dialects (Kong-po, Po-yul), which have lost the pronunciation of prefixes, developed a tone system, essential for the correct understanding of a Tibetan sentence. To transcribe the Modern Central Tibetan phonetically without indicating the tone or acoustic pitch will render the language utterly unintelligible.

Different scholars proposed different schemes of Tibetan tone system. Rev. Jäschke distinguished between two tones, the high and the deep one. The high tone, according to him, is found in words beginning with soft consonants preceded by a prefix or else beginning with a hard consonant, the second was found in words beginning with un-compounded soft consonants in the written language. Rev. Jäschke, who did much excellent pioneer work in the field of Tibetan phonetics, laboured in Western Tibet, and his scheme of Tibetan tones does not cover well the system of tones existing in Modern Central Tibetan.

Rev. Graham Sandberg, whose object of study has been the Modern Central Tibetan, distinguished three tones:

The high pitched གསེར, gser, nail, pron. ser.

The medial གསེར, gser, gold, pron. ser.

Low resonant ཟེར, zer, said, pron. ser.

Cf. Rev. Graham Sandberg, *Handbook of Colloquial Tibetan*, Calcutta, 1894, p. 13.

Professor August Conrady in his "Eine Indochniesische Causative-Denominative Bildung", 1896, pp. 91-103, followed the above system with slight modifications.

Rev. E. Amundsen in his "Primer of Standard Tibetan", has proposed a scheme of six tones, which number can, however, be reduced to four, as in two cases the difference depends only on the length of the tone, and not on its musical height.

Tone 1. High pitched; often nasal, and short as if butted against something.

Tone 2. High like Tone 1, but long.

Tone 3. Medium pitch and short like tone 1.

Tone 4. Medium pitch and long.

Tone 5. Curved tone; deep but gradually raised to medium pitch, like saying "two" in a surprised questioning tone.

Tone 6. Descending long tone.

Rev. E. Amundsen has based his scheme of tones on the classification of ancient Tibetan tones by native grammarians,

as found in the Si-tūi Sum-ta^k (སི་དུའི་སུམ་དྲགས་) : རྩོ, pho,

high; མ་ནིང་, ma-niñ, medium; མོ, mo, low; འིན་དུ་མོ,

cin-tu-mo, very low; མོ་གྲགས་, mo-gyam, lowest; མཚན་མེད་, mtshan-med, nameless.¹

This ancient classification does not correspond to the system of tones in the Modern Central Tibetan. I venture to propose a somewhat different scheme, which corresponds well to the modern position of tones in the spoken Central Tibetan.

The Modern Central Tibetan has three tones: the rising tone, the even tone, and the falling tone, each of these tones can in its turn be pronounced in a high pitch and a low pitch, making in all six melodies or tones.

¹ The above terms are alternative designations for the different classes of sounds [letters], and have nothing to do with the tones.

Signs adopted.

| | | |
|-----------------|---|--|
| I. Rising tone | { | high " སེ་པོ་, ser-po, yellow, pron. |
| | | low '¹ གསལ་པོ་, gsal-po, bright, pron. se'-po. |
| II. Even tone | { | High long = སྲས།, sras, son, pron. sē= |
| | | Low long = སས།, sas, instrumental of ས།, sa, earth, pron. sē — |
| I. Falling tone | { | high accented " བསཏ, bsad, pf. of |
| | | གསོད་པ།, gsod-pa, to kill, pron. se`. |
| | | low abrupt སེད, sed, file, pron. se`. |

Let us take the syllable 'pö'. If pronounced in the rising tone, it means "away, off", and is written བོ་, bos, pron. pō", as in the sentence ཁོ་བོས་ཕྱིན་པ་རེད, kho bros phyin-pa-red, pronounced khò pō" čī-pà-rè, "he went off". If pronounced in the high even tone pō, it means "incense", and is written སྲོ་ས།, spos. Finally, if we say in an abrupt falling tone pō, the word will mean "Tibet", and is written བོད་, Bod

The syllable 'pi' has several pronunciations:

- རྩིད, ñid, self, pronounced in the high rising tone pi".

སྒྲིབས་པ།, sñigs-pa, degenerated, pronounced in the low rising tone pi(k)'-pa.

གཉིས།, gñis, two, pronounced in the even tone (high long) pi=.

¹ The low rising tone has a tendency to disappear from the language, although still heard in some districts.

ལྷོ, rñi, trap, pronounced in the even tone (low long) pi—.

གཞིད, gñid, sleep, pronounced in the falling tone (high accented) pi^h.

ལྷོད་པ།, rñid-pa, to fade, pronounced in the abrupt tone pi.

It can be clearly seen from the above examples that the presence of a prefix or suffix affects the tone of the word, the first accentuates the pronunciation; the second, by changing the timbre and quantity of the preceding vowel, affects the tone.

Ex. ཀ་བ།, ka-ba, pillar, a word neither preceded by a prefix, nor followed by a suffix, is pronounced kà-wa with an abrupt falling tone.

སྐ་བ།, ska-ba, thick, preceded by the prefix 's', is pronounced ka^h-wa in a high accented falling tone.

བཀའ།, bkah, }
 དཀའ།, dka^h, } preceded by prefixes, and followed by

'h' (which should be considered here as a suffix) are both pronounced kã^h with a high high even tone.

བཀག་པ།, bkag, pf. of འབྲོགས་པ།, 'gegs-pa, to hinder, pronounced ka^h. The word has a prefix, and is therefore pronounced accented with a high pitch, the suffix-g, pronounced as a sharp short * makes the timbre of the preceding vowel rise, and the word is pronounced with a high rising tone ka^h > "ka", as in the sentence ལམ་ཀ་བཀག་པ་རེད།, lam-ka bkag-pa-red,

the road has been blocked, pronounced lam-kà ka^h-wà-rè (pa is usually pronounced wa in the colloquial language).

It is interesting to note that the above scheme of tones, rising, even, falling, corresponds well to the tone system in the Chinese of the VIth century A.D., which had an even, a rising, a falling, and an abrupt tone, each of the three could be pronounced in a high and low pitch—making in all eight different melodies. The only difference is that in the Tibetan system, the abrupt tone represents a variety of the falling tone.

The tones have considerably reduced the number of homophones in Central Tibetan, yet in rapid speaking, and specially in writing (Tibetan using an alphabet has not the benefits of

the ideographic scripts of the Chinese in rendering homophonous words; a word unorthographically written often changes completely the meaning of a sentence, and the real sense has to be discovered from the context) mistakes are often made even by Tibetans themselves. In order to remedy the situation the Tibetan language uses synonym compounds, which have been already mentioned in the course of the present paper.

The study of Tibetan compounds will undoubtedly reveal many important facts for the evolution of the language.

In conclusion, I must say, that Tibetan evolves on closely similar lines to the Chinese. The loss of old consonanted groups at the beginning of words; the loss of final consonants (Central Tibetan is not yet through with the process); tendency to replace voiced consonants by corresponding unvoiced; change of initial gutturals to affricates—to mention only a few similarities.

The study of Tibetan is highly important for Sinological studies, for the phonetic transcription of the Tibetan of the VIIth century A.D. created by Thon-mi Sambhoṭa and his colleagues, faithfully preserves all that Chinese has lost, and Modern Central Tibetan shows us a language in the process of evolution towards a goal very similar to the present state of Chinese.

I close the present paper by giving a short Tibetan text in transcription according to the pronunciation of Modern Central Tibetan, and marking the tone of each word.

HILLSIDE,

Darjeeling.

12th October, 1928.

GEORGES DE ROERICH.

The story of Lost Son.

༡། བུ་སྟོར་བའི་ལོ་རྒྱུས།

མི་ཅིག་གི་བུ་སྟོར་ནས་པས་འཚོལ་དུ་བྱིན་པས། བུ་མ་རྗེས་ནས་
 ཁོང་རང་གིས་ཡུལ་གཅིག་བརྒྱུང་ནས་མོར་མང་པོ་བསམས་ཏེ་ལོངས་སྟོན་
 ཚེན་པོ་བྱེད་ཀྱིན་ཡོད་པའི་དུས་ན། ལན་ཅིག་བུ་དེ་ཡུད་ཙམ་ཅིག་བྱུང་བ་
 ལ་པས་ངོ་ཤེས་ནས། པས་ཐབས་བྱས་ཏེ། དང་པོ་རང་ནས་བརྒྱུང་ན་ཀྱུལ་
 པོ་འེ་ཚད་པའམ། ཚོ་མ་གཅིག་བྱུང་སྟེ་མ་གྲོས་ཏེ་འགྲོ་བས། དང་
 པོ་མ་བརྒྱུང་བར་སྤྱང་པོ་འེ་རྒྱ་ལ་བཞག། དེ་ནས་ཡང་རྩུར་བསྟེན་ཏེ་སྤང་
 འཕྱག་དུ་བཅུག། བཟའ་ཡང་དུག་དུ་བྱིན། དེ་ནས་ཁྱོད་གོ་ཚོད་པར་
 འདུག་པས་ནང་ལས་གྲིས་བྱས་ནས་ནང་ལ་བཅུག། དེ་ནས་མཚོན་གྱི་ལྷོ་
 མིག་གཏང་དེ་བག་པེབས་པར་བྱས་ནས། ཕྱིས་པ་འཚོ་བའི་དུས་སུ་ཉེ་དུ་
 རྣམས་བསམས་ནས། འདི་ངའི་བུ་ཡིན་པ་ལ། སྟོར་ནས་ཡུན་རིང་དུ་
 ལོན་པའི་གཏམ་བྱས་ནས། དང་མས་པས་ཁྱེད་ཀྱིས་ང་ལ་མི་རྩུར་བྱེད་
 པ་བཞིན་དུ་འདི་ལ་གྲིས་ཤིག་བྱས་ནས། དབང་ཕྱུག་ལ་དབང་བྱེད་དུ་
 བཅུག་གོ། དེ་བཞིན་དུ་སྟོབ་དཔོན་མཁས་པས་སྟོབ་མ་ལ་ཡོན་ཏན་བསྐྱབ་
 ལུགས་ དང་ པོ་གོ་སྤྱོད་ བ་ རས་ རིས་ གྲིས་ འབྲིད་ ན་ བཅན་ པོར་ འགྱུར་
 བ་ཡིན་ནོ། །

[From the དམ་ཚེས་པད་དཀར། Dam-ö'os pad-dkar].

Transcription :

Bu. stor. baḥi. lo. rgyus.

Mi. göig. gi. bu. stor. nas. phas 'tshol. du. phyin. pas.
 Bu. ma. rñed. nas. khoñ. rañ. gis. yul. göig. bzuñ. nas. nor.

mañ. po. bsags. te loñs. spyod. čhen. po. byed. kyin. yod. pañi.
 dus. na/ lan. čig. bu. de. yud. tsam. čig. byuñ. ba. la. phas. no.
 ces. nas/ phas. thabs. byas. te/ dañ por. rañ. nas. bzuñ. na. rgyal.
 poñi. čhad. pa'm/ čho. ma. gčig. byuñ. sñam. nas. čros. te. 'gro.
 bas/ dañ. po. ma. bzuñ bar. sprañ. poñi. zla. la. bšag/ de. nas. yañ
 tshur. bsñen. te. srañ. 'phyag. tu. bčug/ bzañ. yañ. drag. tu. byin/
 de. nas. khyod. go. čhod. pār 'dug. pas. nañ las. gyis. byas. nas.
 nañ. la. bčug/ de. nas. mdzod. kyi. lde. mig. gtad. de. bag.
 phebs. par. byas. nas/ phyis. pha. 'čhi. bañi. dus. su. ñe. du.
 rnams. bsags. nas/ 'di. ñañi. bu. yin. pa. la/ stor. nas. yun. riñ.
 du. lon. pañi. gtam. byas. nas/ da. ña. rgas. pas. khyed. kyis. ña.
 la. ji. ltar. byed. pa. bšin. du. 'di. la. gyis. čig. byas. nas/ dbañ.
 phyug. la. dbañ. byed. du. bčug. go/ de. bšin. du. slob. dpon.
 mkhas. pas. slob. ma. la. yon. tan. bslab. lugs. dañ. po. go. sla.
 ba. nas. rim. gyis. khrid. na. brtan. por. 'gyur. ba. yin. no.

THE STORY OF A LOST SON.

| *Phonetic transcription* |

Pu-tor"-we' lo'-jũ-.

mĩ-čik-gi- pu' tor"-nē= phē- tshol'-du- čī- pē-. Pu'
 ma'-pē-nē= khoj'-rañ-gi-iũ- čik' suñ'-nē= nor'-mañ-po'sa'-te'
 loj'-čö- čhē-po- čē-kñi- iö- pei'-tũ- na- lē- čik' pu'-te-
 iũ- tsam'-čik' čuñ'-wa- la- phē- ŋo'-je-nē=, phē- thap"-čē-te":
 "tañ'-po- rañ'-nē- suñ'-na- g'čə-pōl= čē-pa'-am", čhō"-ma-
 čik' čuñ' pam'-ne= pō"-te- dō'-we-." Tañ'-po" ma'-suñ'-war'
 tañ'-pōi- da'-la- ša'. Te'-nē= iañ' tshur'-pē'-te= sañ' čhak'
 tu- čuk". sā-iañ' čak'-tu- čī-. Te'-nē- čio' ko'-čhō'-par'
 duk'pe- nañ'-lē- gñi- čē'-nē= nañ'-la- čuk'. Te'-ne- dzō'-kñi-
 de'-mĩ te'-te=pa'-phēp'-par- čē'-nē=. čhi- phā' čhi'-wei-
 tñi'-su-pē-tu'-nam' sa'-nē=: "Di-ŋēi= pu' iñ-pa- la-, tor"-ne=
 iũ-riñ-du- lō'-pe' tam'-čē-nē=, ta' ŋa' ge'-pa- kiē-kñi-
 ŋa'-la- čī-tar' čē'-pa' šī'-du- di'-la- gñi-ji' čē'-nē=, wañ'-
 čhuk'-la- wañ'-čē'-du-čuk'-ko-."

Te-šī'-du- lop'-pō- khē'-pē- lop'-ma'-la- iö'-tšē-lap'-
 luk' tañ'-po- ko'-la'-wa-nē= rim'-kñi- ŋi'-na- tē'-po'-jũr'-wa-
 iñ'-no=.

Translation.

A father having lost his son, set out to search for him. Unable to find the boy, he settled in a certain country, and became very wealthy. One day he got a glimpse of his son for a moment, and recognised him.

He thought: "If I take hold of him at once, he will fear punishment from the king or a quarrel, and will run away." Accordingly he did not hold him, but left him among the beggars. When the boy came again, he bid him sweep the street, gave him plenty of food, and said: "If you do it well, you can perform some work in the house;" and he assigned him a task in the house. A little later he entrusted him with the key of the store-room.

After some time had elapsed, the father, feeling his death approach, said to the assembled relatives: "This is my son. He has been lost, but returned to me after a long period. I am aging; conduct yourselves towards him, as towards me. I place him under the mercy of the Protector."

So do the learned preceptors instruct their pupils, first beginning with easy assignments, and gradually establishing them in learning.