

國立中央研究院歷史語言研究所

單 刊

甲 種 之 五

ཚངས་དབྱངས་ཀྱི་མཚོའི་མགུལ་གྱི་

སྐད་འབྲུགས་ཀྱིས་བཞོན་པ་བརྒྱལ་སོ།།

第 六 代 達 賴 喇 嘛

倉 洋 嘉 錯 情 歌

于 道 泉 編 注

並 加 漢 英 譯 文

趙 元 任 記 音

中 華 民 國 十 九 年

北 平

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第六代達賴喇嘛

倉洋嘉錯情歌

趙元任記音

于道泉注釋並加漢英譯文

中華民國十九年

北平

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A Picture of the Sixth Dalai Lama
Tshangs dbyangs rgya mtsho
第六代達賴喇嘛倉洋嘉錯畫像

譯者序

六年以前我跑到北京來學梵文，抱了滿懷熱望要讀梵天文字的佛經，並且在佛教哲學中去尋求「生命之謎」的解答。剛來的時候，我帶了佛教信徒的熱誠無間晝夜的苦攻。當時教我梵文的鋼和秦男爵常帶了鼓勵我的意味，誇獎我，說我三個月的進步比他從前幾位學生一年的進步還要大。可是，若是我當時梵文的進步不算慢，我「懷疑態度」的進步比我的梵文還要快得多。因為在鋼先生很盡心地教我梵文的時候，我向來對佛教所抱的信仰大部份都被他用「比較宗教學」的武器打得粉碎。最後，我在梵文上的進步終於被我「懷疑態度」的進步追過去了；結果就是我還不能隨便讀梵文書以前，我從佛教信仰所發生的熱誠大半都消失了。

以後，又過了些時期，我纔慢慢地對佛教史和語言學發生了興趣。可是等我對這幾門學問有了積極的興趣以後，我已由種種原因，決意先不學梵文而專致力於西藏文了。

因為要學藏語，我乃設法認識了在雍和宮住的西藏人，得到了他們的許可，搬到他們的院子裡去住了幾年。

以下這幾首歌的拉薩本，乃是四年前在雍和宮找到的。漢文譯文也是在那時作成的。最初我並不敢把它發表，以後因各方面的激勵，使我漸漸地大胆了些，現在把它印了出來，希望讀者加以指正。

我很感謝幫我忙的那一些西藏友人，特別是降巴曲汪君和羅桑桑結君。降君是達賴喇嘛派駐北平的三位喇嘛官*之

*在西藏之過去及現在第218頁中，有一段說到這三位

一。羅君是我的好友，我的西藏話一大部份是從羅君學的，若非陸君和羅君很忍耐地答覆我那些瑣碎的問題，有好多字典中所查不到的字是我無從了解的，有許多書中所未曾記載的西藏風俗，習慣，信仰，傳說，神話等是我所無從知道的。我還要謝謝燕京大學 梵文教授許地山先生。若非許先生慈悲鼓勵，我一定沒有勇氣去作這樣的翻譯，譯完後許先生又在百忙中將我的逸文譯稿削改了一遍。現在我更要謝謝鄒和泰君，他將他所藏的一副倉洋嘉錯畫像的照片送給我作這本書的插畫。“最末了兒但是不最小”我很感謝趙元任博士，他不但添上了西藏語音的研究，為這書增加了不少的價值，並且費神將我的英文譯文看了一遍，改去了許多錯誤。

一九三一年，五月五日

于道泉寫於北平 北海。

靜心齋。

喇嘛官來北平的事，現在且把它譯出來寫在下邊。

“西藏雖想擺脫中國的統治，却好像不願意完全脫離和中國多年的政治關係。當我在拉薩的時候西藏政府送了三位喇嘛官到北京去。三位都是青年，兩位官階高的是去教中國學生西藏文。一位官階低的是到北京去作翻譯人。他們三位是去補前任的缺，因為前任的人都死去了，他們都是門第人家出身，達賴喇嘛並且封給他們喇嘛官爵，好教他們能去担任這些事，他們接受了達賴喇嘛祝福以後就起程去了。他們在北京大概要住好多年，或者要住一生，中國政府給他們薪金作生活費，西藏政府贍養他們底家庭。這是中國和西藏之間的一點

很微弱的連絡，不過此外一定還有別的。”

因為他們三位起程時，貝爾氏正在拉薩，所以他底書中有這一段記載。據我所知，這裡邊所記載的，和事實並不完全相合。例如他說有一位是來作翻譯人，其實乃是達賴喇嘛賜給他「譯經大師」的頭銜，並不是叫他來作翻譯人。在西藏文中他們三位底官銜一位是 *mkan-chung* 意為「小教授」，普通多譯作「小堪布」。這位已回西藏就了西藏政府中別的職務。一位是 *mgron-gnyer* 意為「招待來賓之官」乃是降巴曲注君的頭銜。一位是 *lo-teä-ba* 即「譯經大師」。他們三位底銜名在藏文中常簡寫作 *mikhan-mgron lo-gsum*。 *gsum* 意為「三」。

TRANSLATOR'S PREFACE.

Six years ago I came to Peking to study Sanskrit, with the sanguine expectation to read Buddha's teachings in that "sacred language" and to seek in Buddhist philosophy solutions to the "mysteries of life." I studied day and night, with all the enthusiasm and vigour of a Buddhist devotee, and my teacher Baron A. von Staël-Holstein encouraged me with the complimentary remark that I made more progress in three months than some of his former pupils in a year. But if my progress in Sanskrit was not slow, my progress in scepticism was even more rapid. For while my teacher was teaching me Sanskrit with great eagerness and zeal, he was at the same time speedily smashing to pieces most of my cherished beliefs with his weapon of "comparative religion." At last, my progress in Sanskrit was overtaken by my progress in scepticism, and before I was able read books in Sanskrit with ease, I had lost most of my enthusiasm which came from my faith in Buddhism.

It was only slowly and gradually that I acquired some interest in Buddhist history and philology. But by the time I became actively interested in these subjects, I had, from various considerations, decided to devote myself not to the study of Sanskrit, but Tibetan. With the object of learning the spoken language as well, I made acquaintance with the Tibetans living in the Lama Temple, or Jongher Gong, and with their consent I lived with them in one of their cells for a number of years.

It was in Jongher Gong, about four years ago, that I found the Lhasa text and made the Chinese translation of the following songs. I was at first too timid to entertain any idea of publishing the thing, but unexpected encourage-

ments from various people have gradually emboldened me, and now I submit them to the public, with the hope that my readers will be indulgent towards my shortcomings.

I wish now to express my sincere thanks to all my Tibetan friends who helped me in one way or another, especially to Mr. *Byans-pa-chos-dbang*, one of the three priest officials* sent by the Dalailama to Beeiping, and Mr. *blo-bzang-sangs-rgyas*, a friend of mine to whom I owed my knowledge of colloquial Tibetan. It has been chiefly due to the help of these two friends, who have been ever willing to answer my numerous questions with patience and perseverance, that I was able to know a number of words not found in dictionaries, and to get a good deal of information about Tibetan customs, habits, beliefs, traditions, legends, etc. which are not found in books. I wish also to acknowledge my indebtedness to Mr. Sheu Dihshan, professor of Sanskrit in the Yenching University, without whose encouragement I would hardly have the self-confidence to start such a work, and after I finished the Chinese translation, Mr. Sheu

*They are called *mKhan-mgron-lo-paum* in Tibetan. *mKhan* is for *mKhan-chung* (lit. "small, professor"), *mgron* is for *mgron-gnyer*, (lit. the "receiver of guests") *lo* is for *lo-tsa-ba* (interpreter) and *paum* means "three". But these are only nominal titles conferred by the Dalailama, and as a matter of fact the one who is called "interpreter" is the poorest linguist among the three. Mr. *Byans-pa-chos-dbang* has "*mgron-gnyer*" as his title.

On page 218 of *Tibet Past and Present*, there* is a paragraph about their coming to Peking from Lhasa, because it happened when the author Sir C. Bell was at the Tibetan capital.

also kindly read through the whole manuscript and corrected my Chinese style, though he had so little time to spare. Now I must express my gratitude to Baron A. von Staël-Holstein, who gave me a photograph of *Tshing-dbyang-rgya-mtsho* for the illustration of this book. Last but not least, I wish to acknowledge my indebtedness to Dr. Jaw Yuanren, who not only wrote everything about Tibetan phonetics in this volume, and so greatly enhanced its value, but has also kindly gone through my English translation, improving and correcting my English in many places.

Yu-Dawchyan

5th. May, 1931

Beeihae, Beeping



本書中星號“*”用法說明

(1) 在國際音標中用星號標出的地方(例如 44 頁, 1—2, 第 3 及第 4 句)乃是表明那個,或幾個綴音在普通話中的發音和那裡所記的不同。若是願意知道那個綴音在普通話中的發音請參看 198—199 頁

(2) 在用羅馬字拼成的藏文中有星號的地方(例如 47 頁, 2—5 第 1, 2, 3, 句)乃是表明那個字在拉薩本原拼的不對。若是願意知道那個字應該怎麼拼請參看 195—197 頁。

(3) 在漢文譯文中星號的用法如下:

(a) 若是在釋文上邊數目字“4”上(例如 92, 94 頁)後邊是有關於這一節的註釋。

b) 若是在每句前邊的數目字上(例如 86 頁, 20—4, 第 2 句),後邊是有關於這一句的註釋。

c) 若是在句中一個字上(例如 50 頁, 4—4, 第 3 句)後邊是有關於這個字的註釋。

漢文譯文的註釋在 176—182 頁。

**Explanation of the Use
of Asterisks in this Book.**

(1) An asterisk in the transcription (e. g. page 44 1—2; line 2 and 3) means that the syllable or syllables marked by it are, in ordinary speech, not pronounced as transcribed there. The ordinary pronunciation is given on page 198—199.

(2) In the transliteration (e. g. page 47 2—5; line 1,2, and 3) it means that the syllable or syllables marked by it are spelt incorrectly, in the original text. The correct spelling is given on page 195—197

(3) In the English translation it has the following uses:

a) If it is on the figure—"8" (e. g. pp. 85,93, 95 and 103) there is a note about that *song*.

b) If it is on the figure before a line (e. g. p. 59 8—8; line 1; p. 87 20—8; line 2) there is a note about that *line*.

c) If it is on a word in the line (e. g. p. 45 1—8; line 3; p. 51 4—8; line 3) there is a note about that *word*.

The notes to the English translation are given on page 186—194

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記 音 說 明

記音情形：現在記的音是根據三次所記的來的，一次是直接聽寫，兩次是請張先生讀在蓄音機裡，把全套62歌韻兩遍，以後再返復聽了寫下來。

記音凡例：所用符號差不多全是國際音標。其中t, d是國際音標所無，仿ç, ʒ例造的，作為舌面前破裂音的符號。破裂摩擦音ts, tʃ, tɕ, dz, dʒ, dʒ的第一音素的部位是跟着第二音素同化的，為省符號的起見，只用t, d兩字母，不用六種不同的字母。舌尖音母l, ɿ是借用Karlgren的*Phonologie Chinoise*裡所用的。

記音正文：只記音位(phoneme)寫低一點的字母標臨時的變音。假如幾次變音不同就在變音加括弧。正文裡字母上加括弧的是表示臨時讀音省去那個音。

字母式聲調符號：字母式聲調符號以一個豎線為比較線，高度跟a, n等短字母一樣，全高分四等分，因而得低，半低，中，半高，高五點，稱為1, 2, 3, 4, 5。豎線旁邊就畫簡單化的時間音高曲線(skeleton time-pitch curve)代表聲調，調類(toneme)的曲線畫在豎線的左邊，臨時的調值(tone value)畫在豎線右邊，例如字低中低的升降式低調類畫作k'a₁，這類的字假如臨時讀作從半低到半高的升調就加上一個v號，寫作k'a₁v，意思就是說這個字單念是k'a₁而在這一句臨時變為v調。稱述調類的時候用數字代表高低用兩豎點“:”代表豎線，例如上述



的 λ 類寫作“tʃi:”，調值 \vee 就寫作“:24”。

藏文音素表如下。有括弧的是臨時隨音，不自成音位。

輔音表：

部位 方法			雙唇	舌尖前	舌尖中	舌尖後	舌面前	舌面中	舌根	喉
破裂	不吐氣 帶音	不吐氣	p		t		t̪		k	ʔ
		吐氣	pʰ		tʰ		t̪ʰ		kʰ	
		帶音	(b)		(d)		(d̪)		(g)	
破裂 摩擦	不吐氣 帶音	不吐氣		ts		tʂ	tʃ			
		吐氣		tsʰ		tʂʰ	tʃʰ			
		帶音		(dz)		(dʂ)	(dʃ)			
鼻音	帶音	m		n		ɲ		ŋ		
顫音	帶音				(r)					
邊音	帶音			l						
摩擦 音	不帶音			ʄ		ʂ				h
		帶音				ʂ				f
半元音	帶音	w					j			

元音表：

舌部 高 低	舌尖		舌面		
	前	後	前	央	後
高	i	ɿ	i y (ɿ)	(u)	u
半高			e o	(o)	o(ɔ)
半低			ɛ (ɛ̃)		
低					a

聲調：

高調 ˊ 53：

低調 ˋ 131：

藏文音類

發音部位 ——

唇音 p, p', (b,) m, w 部位平均。

沒有唇齒音。

舌尖前音 ts, ts', (dz), s 很前，跟中國一般的 p, ㄆ 聲母或法文的 s, z 一樣比英文的 s, z 前得多。

舌尖中音 t, t', (d), n, l, 部位平均。t 音畧後，l 音無論當聲母或是當韻尾，舌面是中性部位。n 音當韻尾時，偶爾跟着下字部位同化，例如 5 首 4 句 *min ju minpa* 讀作 *mimpa* 又 3 首 2 句 *stan gyi tenti* 讀作 *tehti*，但這種同化傾向不是強到每處必見，稍微讀慢一點就不同化了。

舌尖後音 tɕ, tɕ', (dɕ), ɣ (r) 很後，l 音沒有唇作用，像中國日母不像英文 r，但時間較長，像英文不像日母。

舌面前音 t, t', (d), ɲ 部位平均，跟濟南的間，牽，年字聲母相類，不到 c, c', (ɟ) 那末後；tɕ, tɕ', (dɕ), ɕ 部位微微的前一點，跟北平的間，牽，先相類，但 t, t' (d') 跟 tɕ, tɕ' (dɕ) 兩者的區別重在發音方法而不在部位。

舌面中音 j 的部位平均。

舌根音 k, k', (g), ɣ 的部位平均。

喉音 ? 沒有部位問題。h 音有時候變前成爲舌根後的摩擦音 x。ɦ 專爲 ha 字母用，用在 u 音時候因爲 u 音有唇音跟舌根作用，所以因多處摩擦的競爭而失去喉部摩擦。

發音方法，——

破裂音有 1. p, t, k, ʔ; 2. p', t', k'; (3. b, d, ɕ, g)。

1. 不帶音不吐氣破裂音有三種方法：

(a) 第一種是硬音，有 p, t, t', k, ʔ 五種音，近乎吳、粵的入，打，一，家阿等字聲母或法文 p, t, k 等音，與 *pa ta tya ga a*⁽¹⁾ 相當，都是高調字。但在兩字當中輕讀的時候常常變成下列 3 帶音的 b, d, d', g, 列如：11 首 2 句 *hdud pa tyra* 讀作 tyba。

(b) 第二種是軟音，有 p, t, t', k 四種音，近乎北平的入，打，一，曠等字的聲母，或德國南部的 b-p, d-t, 一, k 等音，與帶“上加字母”或“前加字母”的 *ba da gya ga* 相當，都是低調字。這類音非但在兩字中間輕讀的時候有變成帶音的 b, d, d', g 的可能，有時候在起頭重讀的時候也會讀成帶音的，例如 40 首 4 句 *da bstad tato* 讀作 dato，又 61 首 1 句 *rgyab tap* 讀作 deb。關於這一點是一個 (b) 與 (a) 不同的地方。

(c) 第三種是當韻尾的閉音 (implosives) 關閉而不破裂，有 -p, -k 兩音，近乎粵語的十，塞等字韻尾，與當韻尾的 *ba ga* 相當。

這兩種音，-p 音較着實一點，偶爾在兩字中間讀成帶音的 b，例如 53 首 4 句 *belbe yongs lep ion* 讀作 leb ion；假如下字是臨時以 b 起音的，上字 p 韻尾有時候就完全省去，例如 24 首 3 句 *rgyab mhi tappe* 讀作 tebe；下字是鼻音的有時變成 m，例如 15 首 2 句 *ghebs na p'ep na* 讀作 p'em na。

-k 的尾讀的很不着實，因而變化極多。在清清楚楚單讀一個字的時候就像粵語的 -k 尾，閉而不破裂，現在寫它作 k 也是根據單字的讀音。在句子當中其實往往讀成帶音的音，就寫作 g 也未嘗不可，但是讀起來舌根並不十分靠到上顎因

(1) 在藏文字母一種音往往有許多拼法，現所為“相當”不過是舉一箇舉的拼法作為代表而已。下仿此。

而成一種摩擦(很少)的 γ 音,讀這種音的時候,因為要符號簡單一點,在正文裡都一律寫作 k; 有時候再鬆一點 k 音完全失去,只是前頭的元音加長一點,就算代表它存在的痕跡了,例如 23 首 3 句 *nyat rogs nelok* 讀作 $\eta elo: t$ 。有 γ 尾的字讀降調的很多,那降下的部分就是這所謂 $-k$ 音所佔的調(無論讀作 g 或是 γ 或是元音的延長)。

2. 不帶音吐氣破裂音有 p', t', l', k' 四種音,近乎一般中國的叭,他(濟南的搗,)刊等字音,在薩文字母分為 *pha tha khya kha* 跟 *ba da nya pa* 兩種,但是它們的分別只是前者屬於高調,後者屬於低調,兩種的輔音性質是一樣的,在兩字當中輕讀的時候,都會失去吐氣,例如高調的有 27 首 3 句 *sha pho pap'o* 讀作 $pa: po$, 46 首 1 句 *etap khya takt'i* 讀作 $to: ki$; 低調的有 48 首 1 句 *nga dang ya tanj* 讀作 $\eta a: tanj$, 又 3 首 3 句 *nor bu norpu* 讀作 $no: ru$ 。有時讀得更輕一點,非但失去吐氣並且變成帶音的音,例如高調的有 38 首 1 句 *pting khyaq tin t'ak* 讀作 $tin: d'ak$, 低調的有 17 首 8 句 *hdug po tuk k'o* 讀作 $tu: go$ 。

(3. 帶音不吐氣破裂音有 b, d, t, g 四種音,近乎英法的 b, d, g, 等音,全是上述 1, 2 節所講的音臨時變讀的音值,自己不易成音位。)

破裂摩擦音有 4. $ts, t\beta, t\phi$; 5. $ts', t\beta', t\phi'$; 6. $(dz), (dz'), (dz'')$ 。它們的性質跟變化跟上述的破裂音很有些並行的地方。

4. 不帶音不吐氣破裂摩擦音有兩種方法:

(a) 第一種是硬音有 $ts, t\beta, t\phi$, 三種音,近乎北平的匝,扎,察音,與 *ta tra ca* 相當都是高調字。在兩字當中輕讀也會變 dz, dz', dz'' , 例如 52 首 2 句 *abu laang t'utpaq* 讀作 $t'ud: zaq$ 。

(b) 第二種是軟音，有 *ts*, *tɕ*, *tɕ'* 三種音，比北平的唾、扎、察音較軟一點，與帶“上加音”或“前加音”的 *da dra ja* 相當，都是低調字。這類字非但在當中，就是在起頭也常常讀成帶音的 *dz*, *dz*, *dz*，例如 27 首 4 句 *dgra boo tɕap'o* 讀作 *dzaboo*。因為單讀的時候比較的不帶音的時候多，所以寫作 *ts*, *tɕ*, *tɕ'*。

5. 不帶音吐氣破裂摩擦音有 *ts'*, *tɕ'*, *tɕ'* 三種音，近乎北平的擦、差、損等字音。在藏文字母分為 *tsha thra cha* 跟 *da dra ja* 兩種，也是只有聲調高低的區別，而輔音完全一樣。在兩字當中會失掉吐氣，例如 25 首 3 句 *tsha tsha ɕats'a* 讀作 *ɕatsa*，又 36 首 2 句 *can byung son tɕ'uŋ* 讀作 *sen tɕuŋ*。更輕就變成帶音的音，例如 26 首 3 句 *lan chags lentɕ'ak* 讀作 *lentɕak*，又 52 首 3 句 *ɣhebs byed p'ep tɕ'o* 讀作 *p'ebdzɕ*。

(6. 帶音不吐氣破裂摩擦音有 *dz*, *dz*, *dz*，全是上述 4, 5 節所講的音臨時變讀的音值，自己不另成音位。)

7. 鼻音有 *m*, *n*, *ɲ*, *ŋ* 四種，與 *ma na nya nga* 相當。*m*, *n*, *ɲ* 又當韻尾，當韻尾時候，*n*, *ɲ* 在很快讀的時候會失去，把前頭的元音鼻化，例如 2 首 3 句 *ɣho ɕhou p'o ɕou* 讀作 *p'o ɕo*，又 57 首 2 句 *dgonpa kou* 讀作 *kō*。

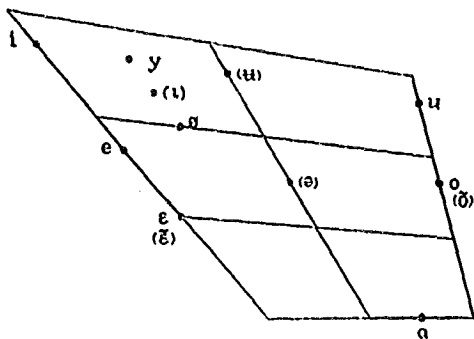
8. 不帶音摩擦音有 *s*, *ʃ*, *ɕ*, *h*，近乎北平撒、台山三、北平蝦、上海哈，與 *sa* (或 *sa*) *tsha tsha* (或 *tsha*) *sa* 相當。*ʃ* 的舌尖接觸很少，兩邊空的很多而吐氣也很多，所以比台山的三字音聲母的摩擦少得多，聽起來 *h* 的成分很多。

9. 帶音的摩擦音或半元音有 *w*, *r*, *j*, *ɕ*，邊音有 *l*，顛音有 (*r*)，近乎英文 *way*, *rather*, *yes*，上海鞋、德文 *l*，意文的 *r*。與聲的 *wa ra ya ha la* 韻尾的 *ra* 相當。*w*, *j* 的摩擦不多。*ɕ* 用得很少，

往往失去吐氣而成為元音。ㄐ作聲母讀摩擦音，在兩字相連第二字輕讀時是顛音 r，在韵尾除偶爾不讀出時一律用顛音，所以顛音 r 不另成音位。

元音：

元音有 i o e a o u o y 八個音位。又有 i, i, i, u, o 五個臨時變音，它們的平均部位如下圖：



照平常單字或單詞讀音，一個一個音位各有範圍，不會搭頭。但是現在記的是成句的音，所以變化較多，比方 o 自己成一音位而 i 音也有時讀作 e，但留心的讀單詞的時候又是 i 了。

i, i 比第一標準元音低一點，跟 i 相當，有時候變成 i，近乎英文 any 的 y 音，例如 4 首 2 句 *lu dri lytʂ'i* 讀作 lytʂ'i。在 ts, ts', s 音後偶爾讀成舌尖韵，近乎北平茲，疵，思 音的韵母，例如 11 首 2 句 *tehiq gum ts'iksum* 讀作 ts'iksum。在 ㄐ 音後偶爾讀成舌尖韵，近乎北平 ㄍ 字的韵母，例如 39 首 3 句 *ri bong ɨp'oŋ* 讀作 ɨ boŋ。i 偶爾也讀成 e。

2. *o* 比第二標準元音畧低，近乎書波推字的韻母，與 *o* 或無元音號字母而帶 *na* (*n*) 或 *la* (*o*) 韻尾的字的元音相當。有時候也變成 *ɪ*，例如 10 首 3 句 *khrel gzhung tɕ'elɕuŋ* 讀作 *tɕ'ɪɕuŋ*。

3. *o* 是第三標準元音，近乎響波攤字的韻母，與無元音號的字母而後加 *sa da* 或 *hi* 的字的元音相當。在 *nas ne* 往往字鼻化而讀作 *nẽ*。

4. *a* 是後 *a*，但不到極端，比北平的畧後，這是藏文字母所謂“固有的”(inherent)元音。快讀的時候會變成 *o*，例如 4 首 2 句 *lam buki lamp'o* 讀作 *lomp'o*。在舌面前音後有時變成 *o*，例如 52 首 2 句 *rgyab la tap la* 讀作 *toɓ la*。

5. *o* 比第七標準元音低一點，與 *o* 相當。偶爾讀成 *u*，例如 36 首 1 句 *rlung po lujpo* 讀作 *lujbu*。在 *m* 後大半受半鼻化，例如 13 首 3 句 *ri mo aimo* 讀作 *ɹimõ*。

6. *u* 比第八標準元音低一點，唇也不很緊，但部位是後的，近乎北平的 *u*，跟英德畧前的開 *u* 不同，與 *u* 相當。

7. *o* 比第二標準元音的圓唇音畧後，近乎上海的安字音，或法文的 *eux* 字音，與後加 *na la da sa* 的 *o* 相當。

8. *y* 比第一標準元音圓唇音畧後畧低，跟中國一般的延字音不同，與後加 *na la da sa* 的 *u* 相當。在舌尖音後常常變成更後的 *u*，例如 30 首 4 句 *las pahi lyp'o* 讀作 *labu*。偶爾亦變成更低的 *o*，例如 49 首 2 句 *mi spus mipy* 讀作 *mibo*。

聲調，——

調類：藏文聲調單字調類有兩類：

高調 ˥ 53:

低調 ˨ 131: (或更近一點，是 231)。

什末字歸哪個調類是跟着聲母發音方法來，但從純粹語音觀點看起來，同樣聲母會有不同的調，有一大半字非得從歷史上的西藏字母的拼法上才看得出調類來。

在不帶上加字母或前加字母，調的分類如下（所舉字母不過是舉例，例如 *ca pya pcal* 都是 *tɕ* 音高調，就用一個 *ca* 代表它）：

高調：	<i>p t k ʔ</i>	<i>ts tɕ tɕ</i> (省去 <i>ɿ</i> 號)
	<i>pa ta kya ka a</i>	<i>tɕa tra ca</i>
	<i>p' t' k'</i>	<i>ts' tɕ' tɕ'</i> (省去 <i>ɿ</i> 號)
	<i>pha tha khya kha</i>	<i>tɕha thra cha</i>
	<i>ɿ h</i>	<i>s ɕ</i> (省去 <i>ɿ</i> 號)
	<i>lza za</i>	<i>ta ɕha</i>
低調：	<i>p t k</i>	<i>ts tɕ tɕ</i> (註 <i>ɿ</i> 號)
	<i>ɿla rda rɕya rga</i>	<i>rda rdra rja</i>
	<i>p' t' k'</i>	<i>ts' tɕ' tɕ'</i> (註 <i>ɿ</i> 號)
	<i>la da ppa ya</i>	<i>da dra ja</i>
	<i>m n ɲ ɳ</i>	(省去 <i>ɿ</i> 號)
	<i>ma na npa nga</i>	<i>s ɕ</i> (註 <i>ɿ</i> 號)
		<i>za ɕha</i>
	<i>w l j fi</i>	<i>ɿ</i> (省去 <i>ɿ</i> 號)
	<i>wa la ya ha</i>	<i>ra</i>

假如有上加或前加字母，低調的第三第四排就變為高調，如下：

<i>m n ɲ ɳ</i>	(註 <i>ɿ</i> 號)
<i>w l j fi</i>	(註 <i>ɿ</i> 號)

在記調類的時候，不帶音聲母讀高調的就省去 \vee 號，例如1首1句 *char ɕar \vee* 省作 *ɕar*，帶音聲母讀低調的就省去 \wedge 號，例如1首1句 *ri ɿ \wedge* 省作 *ɿ*。反之，不帶音聲母讀低調的都註上 \wedge 號，例如1首2句 *da ta \wedge* 註 \wedge 號，帶音聲母讀高調的都註上 \vee 號，例如3首4句 *mnyam pa \vee* 註 \vee 號。

字調變化：字與字相連，無論成詞不成詞，都會互相影響而發生聲調的變化。這些變化的原則大都是讓一個字的調拉長了蓋在好幾個字上，就像北平“你的”兩個字合起來成一個上聲，或“看見了”三個字合起來成一個去聲似的。高調本是高降調 \vee (53:)，假如高調字後頭跟一個比較輕一點的字，無論第二字本來屬哪一調，就有四種變化。(1)第一字不變第二字低平，例如8首3句 *ɕnyia kyi pi \vee hi \vee* 讀作 *pi \vee hi \vee* ，(2)第一字讀高平第二字讀降調，例如2首4句 *ɿo ɕzu ɿo \vee ɕu \vee* 讀作 *ɿo \vee ɕu \vee* ，(3)第一字讀高平第二字低平，例如12首2句 *ɿa \vee ɕo \vee ɿu \vee ɿu \vee* 讀作 *ɿu \vee ɿu \vee* 。(4)假如語氣未盡還要連下去的，頭兩字就都是高平，例如1首2句 *ɿkar ɕa \vee ɿla ba kar \vee ɿo \vee ɿa \vee ɿa \vee* 讀作 *kar \vee ɿo \vee ɿa \vee ɿa \vee* 。

低調本是低升降的轉調 \wedge (131:)，假如低調字後頭跟一個比較輕一點的字，無論第二字本來屬哪一調，就有三種變化。(1)第一字升第二字低平，例如1首4句 *ɿyad ɿyung ɿɕ'ɕ \wedge* 讀作 *ɿɕ'ɕ \wedge ɿɕ'ɕ \wedge* ，(2)第一字低平，第二字高平，例如1首3句 *ma ɿkyes ma \wedge ɿo \wedge* 讀作 *ma \wedge ɿo \wedge* ，這種調大半是預備後頭還有東西的調，(3)第一字升第二字高平，例如3首3句 *nor bu \wedge* 讀作 *nor \wedge ɿu \wedge* ，這種很少見。假如第二字是低調而並

不很比第一字輕的，第一字就是低平，第二字就是升調，列如
4首4句 *dəng htra byung t'auŋ tʂaŋ tɕ'auŋ* 讀作 t'auŋ tʂar tɕ'auŋ，又11
首4句 *rang rang ɕaŋɕaŋ* 讀作 ɕaŋɕaŋ。

以上講的是字跟字連讀生出的變調，假如一個字特別
提出來重讀，當然又恢復單字調了，例如29首4句 *təhəŋ byung*
ts'auŋ tɕ'auŋ 第一遍讀作 ts'auŋ soŋɬ 讀出來了覺得讀錯了馬
上就改了說 ts'auŋ tɕ'auŋ，因為讀錯的是第二個字，所以特別
把他提出來讀成單念的調了，但現在仍舊給它記為 ts'auŋ
tɕ'auŋ，因為假如第一遍沒有讀錯，就一定是這末讀了。

語調：現在記的都是平平的說詩的調，所以沒有多少種
口氣的語調在裏頭。這裡頭最要緊的語調變化有兩點可以
注意的，一點是起句有一點提起來，收句有一點低下來，在四
句一首的詩裡就是第一，三高一點，第二，四低一點。還有一點
是在好些句字裡，頭兩個字讀得輕一點，因此聲調的高低都
有變成中性ɾ調的傾向，因而高低升降都不很清楚。

現在記的實在的調（就是調線記在豎直右邊的符號）
是連字調跟語調的總結果，所以同是上文所謂低調變成的
升調，因語調的不同，有時候記作ɾ，有時候記作ɿ，間或還記
作ɿ。別的調也是這樣。

輕重：字音的輕重近乎南方音或法文，換言之就是沒有
像英德釘槌式的重音或是像北平的極輕的輕聲字，所以都
沒有註。

長短：低調字比高調字略長一點，但分別也不大，所以都
沒有註長短。

藏語羅馬字。——

聲母:	音標	羅馬字
	p p' m w	b p m w
	t t' n l ɬ	d t n l hl
	k k' ŋ h ɦ ʔ	g k ŋ h 元音低調 元音
	t̚ t' p	dy ty ny
	tɕ tɕ' ɕ j	j ch sh y
	tʂ tʂ' ʂ	dr tr r
	ts ts' s	tz ts s

元音: 音標 a o c o ʊ u y

羅馬字 a o ae o oe u iu

韻尾: 音標 -k -p -m -n -ŋ -ɹ -l

羅馬字 -k -p -m -n -ng -r -l

聲調: 在音標不註調的在羅馬字也不註調。

在音標註 ˩ 調的, 仿國語羅馬字去聲辦法, 把韻尾雙寫, nɛ 作 nq, 開尾加 -h 爲韻尾。

在音標註 ˨˨ 調的, 仿國語羅馬字濁音陰平例在聲母後加 h, 但 j, w 的高調寫作 y', w'。

譯者小引

下邊這六十二節歌，據西藏人說是第六代達賴喇嘛 倉洋嘉錯所作。是否是這位喇嘛教皇所作，或到底有幾節是他所作¹，我們現在都無從考證。但是西藏人既一致地承認這位神聖的教皇是這些「愛情之歌」底作者，那麼這位怪人底事跡一定是讀者所願意知道的。不過關於這位喇嘛生平底事跡我費了許多工夫只找到了一些零星的記載和傳說。因為關於他底專書在西藏文中雖有幾種²，只是在北平我這一種也未能找到。在北平印行的西藏文書關於倉洋嘉錯的記載較多的只有隆德喇嘛著作集³一種。中文書中關於這位喇嘛的記載極少；西藏圖考和衛藏通志都未有隻字說到他底事。東華錄、魏源底聖武記和張其勳先生底西藏宗教源流考⁴關於他有一點記載，可是也不過寥寥數語。西文書中記載他底事跡較詳的有：(1) 德國 舒爾曼底歷代達賴喇嘛史⁵，(2) 美國 羅克希爾底1644至1908年間拉薩達賴喇嘛與中國滿洲皇帝之關係⁶，和(3) 英國 貝爾氏底西藏之過去及現在⁷。下邊即根據以上這幾種書為這位喇嘛作一個傳畧。

倉洋嘉錯全名為羅桑瑞晉倉洋嘉錯⁸於康熙二十二年（西歷1683年）正月十六日在西藏南部兜⁹地一信奉紅教¹⁰的世代名門家降生。父名吉祥持教；母名命自在天女。他降生的時候第五代達賴喇嘛 阿旺羅桑¹¹正脫繡不久。他很小的時候即被第巴桑結¹²找到認為達賴喇嘛的轉生。他早年是在聶塘附近的納爾布康¹³受的教育。年十三即從班禪羅桑

伊喜¹⁴在納爾布康受戒。據東華錄和聖武記說當時世人還不知道第五代達賴喇嘛已去世，因為第巴桑結不願意失却第五代達賴在蒙古和中國所有的威望，還密不發喪，用他底名義獨攬政權。自然認倉洋嘉錯為達賴轉生的事也未對外宣布。直到康熙三十六年（西曆1697年）皇帝遣使往拉薩命桑結使達賴與使臣相見，桑結不得已乃將實情秘奏康熙。不過羅克希爾說，這乃是中國政府當時有意誣蔑事實，據西藏的記載認倉洋嘉錯為達賴轉生的事並未守過這麼長久的秘密。西藏史書說康熙三十五年（西曆1696年）倉洋嘉錯到了坐牀¹⁵的年歲即從班禪羅桑伊喜行坐牀的典禮。那時班禪三十五歲，中國皇帝曾特派章嘉呼土克土善意具法¹⁶到拉薩去參與這次典禮。

倉洋嘉錯年歲漸長以後，乃成了一位多情多慾放蕩不羈的風流少年。他不安於遵守清規，却去修飾布達拉底宮室林苑，並沈溺於醇酒婦人。有時變裝易名，到拉薩城中去尋芳獵豔¹⁷，即在布達拉山後新建的賽梭龍宮¹⁸遊苑中也作出了不少的風流事。

幾年以前就有人疑惑倉洋嘉錯不是達賴喇嘛底轉生。據說桑結之所以未將奉倉洋嘉錯為新達賴的事早向世人宣布，這也是原因之一。他長大後之放蕩不羈和任性妄為，越發使人疑惑他不是真達賴。拉薩汗¹⁹和康熙帝以為若使他繼續作黃教教主恐怕西藏要發生變亂，乃於康熙四十年（西曆1701年）同伊犁的厄魯特王策妄那布坦²⁰同時聲明

不承認他爲真達賴。他乃毫不抗爭，即在班禪喇嘛面前聲明情願放棄黃教教主的尊位，却保留教主在現世所享受的特權。從此以後乃公然花天酒地地鬧了起來，中國皇帝，拉藏汗和蒙古王公等三番五次地警告，他都置之不理。

在數年中拉藏汗即以立新達賴的緣故和第巴桑結交惡。桑結曾有兩次想毒殺拉藏汗，並曾想用武力將拉藏汗送出西藏之外，都未成功。康熙四十四年（西曆1705年）拉藏汗乃率兵攻第巴宅，第巴桑結逃至城外一堡寨中固守。拉藏汗假借達賴喇嘛底命令使之投降旋又殺之。以後拉藏汗想用和平手段廢新達賴，欲使各大寺喇嘛審判倉洋嘉錯犯戒的罪狀，乃召集了一個喇嘛會議。但參加會議的喇嘛，意見多不一致。大多數的喇嘛只說倉洋嘉錯行爲之不檢，乃因「迷失菩提」之故，却無一人敢表示願廢新達賴之意，且無一人以新達賴爲僞。

和平方法既失敗，拉藏汗乃取得中國皇帝之同意，決以武力廢新達賴而置之死地。即以皇帝詔使倉洋嘉錯往北京，而以蒙古衛兵及一心腹大臣伴行。路過哲蚌寺前，寺中喇嘛出衛兵之不意，將倉洋嘉錯劫去。衛兵遂與寺中喇嘛開戰，攻破哲蚌寺，復將倉洋嘉錯奪回，帶往納革芻喀²²。康熙四十五年（西曆1706年）倉洋嘉錯年二十五歲，在納革芻喀被殺，而依照中國的記載則說他到納革芻喀與青海間患水腫病而死。

以上都是史書中所載，比較可信的事實。現在更將在西藏流行的關於倉洋嘉錯的神話，寫在下面，以補中西文書中記載的不足。

據我底西藏友人說，倉洋嘉錯手脚都帶了全套的刑具，走到青海札什期²³地方忽然失蹤。這乃是他用神通力脫身；脫身後即往山西五台山，在五台山住了好幾年，現在五台山的觀音洞即係他當年底住所。現在那裡還有他底許多遺跡。洞中有一幅觀自在底畫像據說是當年觀自在菩薩化作一位中國女子送與他的。現在且將這個故事寫在下邊。

有一天他在洞中閉坐，忽然來了一位中國女子，問他是否需要什麼；若有需要，伊願布施。他說，他想要一幅觀自在底畫像。那女子應了，到明天即送了一幅極精緻的觀自在底畫像來。他謝了謝那女子，將畫像接過去掛在洞中石壁上，即打算為那幅畫像誦「安像總持」²⁴。忽然那女子離地而起，冉冉走入像中；那像隨即發聲說道：“不必誦「總持」我已到像中來了”。他乃猛然醒悟，那女子即是觀自在底化身。因此那幅畫像乃叫作「說過話的像」。²⁵

以後他從五台山到了蒙古阿拉善旗，為蒙古人牧羊，有許多羊被狼吃了，他也全不在意。他底主人知道了以後，大加申斥；他乃到山中將吃羊的狼找來，領到主人面前說道：“羊是牠們吃的，請向牠們理論罷。”主人大奇，乃知他是有來歷的人。日後他底來歷被人知道了，阿拉善旗的人以為這樣慢待了他們底教主，罪業非輕，乃從那事以後每年集款萬餘兩，送往

拉薩分給各寺的喇嘛，用作「懺罪的布施」²⁶。據說這件事至今還未廢除。

他以後的行蹤有兩種說法：一說他即在牧羊者中間示寂，一說他從阿拉善又回到西藏在拉薩南方一個山洞中修習靜業，在那裏坐化。

在西藏最初雖因倉洋嘉錯放蕩不羈的行爲，有些人疑惑他不是達賴轉生；但是等到拉薩汗率兵到拉薩以武力行廢立的時候，西藏人卻都爲他不平。等他被擄去以後，西藏人都懷想他。大概因爲他雖行爲不檢，爲當時禁戒清淨的喇嘛所不喜，一般人對他卻無甚惡感。加之他又有過人的天才，——從他底情歌中即可看出他是一位有文學天才的人。據一位西藏人說他乃是歷代達賴喇嘛中博學者之一，在情歌以外還有許多正經的著作，都是些有價值的書。從這些書中處處可以看出他是一位博學多才的人。因此當他被擄去的時候，在西藏幾乎沒有人疑惑他是假達賴了。甚至有人說他底放蕩的生活，乃是「遊戲三昧」並未破戒體。據一位西藏友人說有一本倉洋嘉錯傳中有：“沒有女子作伴，從來未曾睡過。雖有女子作伴，從來未有沾染”²⁷的話。有許多西藏人都信以爲真。所以拉薩汗廢了倉洋嘉錯立伊喜嘉錯爲達賴時，西藏人都十分反對。後來一聽說達賴已在裏塘轉生，乃歡喜踴躍，以爲倉洋嘉錯“我也不到遠處耽擱，到裏塘走一遭即回來”²⁸的話已應驗了。

倉洋嘉錯底情歌乃是西藏最流行的歌謠之一。我所遇見的西藏人大半都能將歌詞成韻。大概第一因為歌中的詞句，幾乎全係俗語，婦孺都能了解；第二因為歌詞多半是講愛情的，又寫得十分佳麗，人人都感生興趣，所以能傳得普遍。

雖說歌詞易解，却不是個個西藏人都能將各節底意義完全了解的。我常見有西藏人口裡能將歌詞背誦得很熟，等到問他每節底意義，他却有許多不知道的。有時乍問他，他還以為能完全了解，待仔細問下去，他纔發現自己完全不能了解。我想這樣的經驗在我們以「不求甚解」為高的中國人中，也或者不是希罕事罷。

據西藏友人說西藏的歌曲普通有下列幾種：——

(1) *oral-glu* 意為「排歌」。歌者都坐下擺列成排，同聲和唱。歌詞多言雜語，新年或婚嫁時用以祈福，平時無人唱。(2) *behad-chen* 意為「大歌」。鄉間農民農事畢後，宴樂時用之。以歌詞冗長故名。(3) *gor-behad* 意為「環歌」。唱時男女攜手成一大環，左右旋轉，同聲合唱。(4) *ka-behad* 意為「字母歌」。乃以西藏文之三十字母，依次作歌詞中各句之第一字，故歌詞以三十句為限，在西藏愛人間的唱和，多用此種歌。故歌詞多男女相慕之語。(5) *glang-thung-behad* 意為「短歌」。普通每節四句，每句六箇韻音。西藏人日常口頭隨便唱的，及跳舞時普通所唱的歌曲，都是這一種。倉洋嘉錯底情歌即係此種。

最初翻譯時所用的原文，是一位西藏友人從拉薩帶來的一箇梵式小冊子。全書共有歌詞 237 句。原文只每兩句

分爲一段，並不分節。爲讀時方便起見，我乃照歌詞中的意思分爲54節。後面自第一節至第54節全係從拉薩本抄出。我譯完了拉薩本以後，從一位友人處借到了一本達斯底西藏文法初步乃見該書附錄第33頁中，也有倉洋嘉錯底情歌。我將兩本對照着看了一遍，彼此微有不同。拉薩本共有237句。達斯本共有242句。現在爲比較時的方便，也將達斯本分割成節，則拉薩本共有54節，達斯本共有55節；而拉薩本中又有6節和達斯本不同。拉薩本底第11, 23, 24, 26, 27, 45, 六節爲達斯本所缺，而達斯本在54節以後多出了7節。今合兩本所有，共得61節。據一位西藏人說，全本還不止此數，至少比這還多四分之一。他說在第29節後，應有：“第一最好是不相見，如此便可不至相戀，第二最好是不相識，如此便可不用相思”一節。今將此節寫在第61節後，作補遺。

拉薩本中錯字非常多，54節中沒有錯字的只有7節。有時一節中有錯字七八，因此翻譯時非常困難。因爲西藏字雖係用字母併音，但是併法不同，意思不同，而讀音却完全相同的字非常多。譬如：*hdre*「魔」；*hdres*「混合」；*hbras*「果」；*hbral*「分離」；*hbrad*「撕」；*abrel*「連合」；*igrad*「鋪」；*dyre*「老」；*hgre*「滾」；*hgrel*「求」；*sgre*「飲」都讀作 *dre*。此外依文典中規則讀音本不應相同，而在拉薩人底讀音中都常相混的還有許多。如後邊第44節中 *khlu-byug* 誤作 *khlu-chug* 即是一個證例。因此在翻譯時若原文中遇有錯字，須在字典中遍查同音和在拉薩讀音中聲音相似的字，看那一字與上下文底意思相合，方可斷定全句底意義。因爲我在翻譯時未能早得到達斯本，因此費了不

少的慙力氣。待得到達斯本時，我已借西藏友人的助力，將拉薩本譯完了。不過得到達斯本後我也借它改了幾處錯誤；如第八節中第二句，西藏友人向我說的解釋，很恍惚，得到達斯本後乃知 *rkyang* 係 *skyeng* 之誤，那一句底意義乃覺瞭然。

現在雖已找到了錯誤極少的達斯本，我在後邊還是依照拉薩本一字不改地抄了出來。只將正誤附在後面。因為第一借此可使讀者知道西藏印書的真像，第二從這些錯誤中可以找出一些研究拉薩人韻音的好材料。

據我所知，只有英人貝爾氏曾將後邊的第 1, 第 3, 第 4, 第 5, 第 6, 第 57 各節，及第 50 節中間的四句譯為英文，載在西藏之過去及現在第 38, 39 兩頁。此外還未見有別人譯過。貝爾氏說西藏原文詞簡意豐，不容易以同樣簡潔的文字譯為英文；我在翻譯時乃只求達意，文詞的簡潔與典雅，非我才力所能兼顧。

小 引 附 註

- (1) 如第 45, 54 兩節和其餘各節中的思想頗覺不倫不類, 疑非一人所作。
- (2) 參看附錄第 3 條。據西藏友人云, 倉洋嘉錯傳最好者乃在蒙古阿拉善旗印行。
- (3) 參看附錄
- (4) 即商務印書館出板之東方文庫第十一種西藏調查記之前半卷。
- (5) Die Geschichte der Dalailamas, von Günther Schulemann 於 1911 年在 德國 Heidelberg 出板。為 宗教科學叢書 之第三種。
- (6) The Dalailamas of Lhasa and their Relations with the Manchu Emperors of China 1644—1908, by W. W. Rockhill, 係在 1910 年之 通報 Serie II, Vol. XI 發表, 有重印之單行本。
- (7) Tibet Past and Present, by Sir Charles Bell 於 1924 年在 Oxford 出板。
- (8) 按「羅桑」藏文為 blo-bzang 意譯當作「善意」。此後之用韻音在後面 情歌 第 50 節, 第 8 句中, 達斯本 和 拉薩本 俱作 riq-hlein, 意為「持明咒者」。他書中有作 rin-chen, (意為寶) 者。不知孰是。「倉洋」藏文為 tshangs-dbyangs 意為「梵聲」。「嘉錯」藏文為 rgya-mtsho 意為「海」。「羅桑瑞音倉洋嘉錯」乃是我用最相近的 北平音 譯 blo-bzang-riq-hlein-tshang-dbyangs-rgya-mtsho 幾字現在 拉薩 的韻音。這幾字在 堪輿記 行中作「羅卜藏林沁倉洋嘉木磧」, 在 西藏宗教源流考 中作「羅布藏仁背策發嘉穆錯」, 都合現在 拉薩 的韻音相去太遠。
- (9) 「莫」字在 藏文 中雖寫作 Mon 却是韻作 Moe 所以音譯作「莫」。

- (10) 禮武記中載策妄上帝祖書，說倉洋嘉錯是紅教喇嘛。舒爾曼氏書中只說他是生在信奉紅教的家庭。
- (11) 藏文爲 *ngag-dhang-blo-bzang-rgya-mtsho* 意爲發自在善意海。
- (12) 藏文爲 *ede-rtid-sangs-rgyas-rgya-mtsho* 按 *ede-rtid* 係 *ede-pahi-rtid-la-hdsin-pa* 之簡寫，意爲「執政」。禮武記及東華錄俱作「第巴」乃 *ede-pa* 字之譯音。但藏文書中未見有稱桑結爲 *ede-pa* 者。*sangs-rgyas* 意爲「佛」中文書中之桑結乃此字之音譯。*rgya-mtsho* 意爲「海」，中文書中未譯此字，但在西藏都用全名，未有只稱之爲 *sangs-rgyas* 者。
- (13) 藏文爲 *nor-bu-khang* 意爲「寶室」。
- (14) 藏文爲 *blo-bzang-ye-sheo* 意譯當作「善意智」。
- (15) 「坐牀」一辭見禮武記。西藏達賴之「坐牀」即中國皇帝之「即位」。
- (16) 按「章嘉」藏文爲 *leang-skya* 乃青海地名。「呼土克土」爲皇帝所封之尊號，乃一蒙古字之譯音，意爲「尊者」。善意具法 藏文爲 *blo-bzang-cho-tan*。按這位章嘉呼土克土即雍正御製語錄敘中所讚揚的那位。
- (17) 參看情歌第 50 節，及附註。
- (18) 藏文爲 *rdsong-rgyab-ku-khang*。舒爾曼氏書中誤寫作 Jun-ku-lu-khang 而譯作「清水宮」(Schloss der frischen Wasser)。按此地四面環水，如北平之瀛台，所以呼作「龍宮」。
- (19) 藏文爲 *rgyal-po-ta-bzang* 乃固始汗之曾孫。固始汗即滅藏巴汗而以西藏布施與達賴班禪者。
- (20) 藏文爲 *lehe-dbang-rab-drean* 意譯當作「命自在妙樂」。
- (21) 藏文爲 *ldras-sprungs* 意爲「米堆」。

- (22) 藏文 爲 *nag-chu-kha* 意爲「黑水口」。
- (23) 藏文 爲 *bkra-shis-akhyl*，意爲「吉祥旗」。
- (24) 「安像總持」乃召請佛、菩薩之神靈使安住像中之咒語。
可參看造像量度經積補 27 頁。
- (25) 藏文 爲 *gsung-hbyon-ma*。據說西藏銅像或畫象因曾說話而被稱爲 *gsung-hbyon-ma* 的很多。
- (26) 藏文 爲 *gshags-ldom*。
- (27) 藏文 原文爲 *dgong-re-nang-mo-med-yu-nyal-ma-myong thig-le-gnyung-dkar-tsam-zhig-glong-ma-myong* 直譯頗不雅馴，疑非倉洋嘉錯傳中語。
- (28) 參看情歌 第 53 節。

EXPLANATIONS OF THE TRANSCRIPTIONS

This is a series of 62 Tibetan Folk-songs ascribed to *Tshang-dbyang-rgya-mtsho* which has been brought to my attention by Mr. Yu Dawchuyuan, who has made the first translation of them into Chinese. The transcription is based on the pronunciation of Mr. *blong-zang-rgyas* [lo'saŋʰsaŋʰtɕɛ] of Lhasa, who has kindly read the songs three times, once very slowly for direct listening and transcription and twice naturally to a dictaphone for subsequent transcription by repeated listening.

The system of transcription used is mainly that of the International Phonetic Alphabet, only four new letters being used. Of the four, t̥ and ɕ are used for the corresponding plosives of ʈ and ɕ, as the use of c and ɟ would indicate a place of articulation too far back for the Tibetan. The other two; ɣ, ʝ for front and back apical vowels, respectively, are adopted from Karlgren's supplement to Lundell's *Dialect Alphabet*.(1)

Concerning the consonants, the place of articulation for ts, ts' (dz, dz') is of the front (French) variety; t, t', (d), ɰ, ɰ', medium; t̥, t̥', (d̥, d̥'), rather far back; t̥, t̥', (ɕ, ɕ'), t̥, t̥', (d̥, d̥'), ɣ, ʝ, rather far front. As to the manner of articulation, voiceless plosives and affricates are either clearly aspirated (p', ts', etc.) or clearly unaspirated (p, ts, etc.). The unaspirated plosives and affricates are fortes in the high tone and lenes in the lower tone, easily becoming voiced. r is fricative, as in English, trilled (r) when initial and when final or occasionally as an initial of an unfressed word following a word ending in a vowel. ɰ has very little friction, the wide lateral openings allows a guttural friction (h) to be audible, w and ʝ are without friction as in English *way, yes*. The voiced plosives (b, etc.) and affricates (dz, etc.) do not form independent phonemes.

(1) Bernhard, Karlgren *Phonologie Chinoise*, pp. 294-297.

The Positions of the vowels may best be seen by a perusal of the diagram on page 8, i, e, ε, a, o, ɔ, u, y, being the phonemes and (ɪ), (ɒ), (u), (ē), (ɔ̄) being variations.

In the transcription, the letters on the line represent phonemes, and a letter placed a little lower represent the value given for that sound in that particular place. Where the three readings differ for a particular sound, the variation is placed in parenthesis. A parenthesis placed over a phoneme on the line means that that sound is omitted in actual reading.

The tones are indicated by a system of "tone-letters" which I have devised and used here for the first time. Each tone-letter consists of a vertical reference line, of the height of an *n* to which is attached a skeleton time-pitch curve of the tone represented. For practical purposes, the height is divided into four equal parts, thus making five points of ordinate, counting from below named 1, 2, 3, 4, 5. Thus, a high falling to middle is *v* called "53:", a low rising to middle and falling low is *∧*, called "131:". For tonemes, the curve is drawn to the left of the vertical line, for actual tone values, it is drawn to its right.

There are two tonemes in Tibetan: the high (falling) tone (53:) and the low (rising-falling circumflex) tone. (131:) In the present transcription, high tones with voiceless initials or low tones with voiced initials are not marked, these represent about seventy percent of cases in frequency of occurrence. The tonemes are marked only when the contrary is the case, that is, only for high tones with voiced initials and low tones with voiceless initials.

The actual tones in connected speech follow the general principle of one tone being spread over two or more connected syllables. Thus, the high falling tone often becomes a high level tone, the following syllable or syllables, whatever its

original tone, taking up a low or falling tone; the low circumplex tone often becomes a rising tone, the following syllable or syllables taking up a low or falling tone.

In the transcription of actual tones, sentence intonation is also taken into account, consequently there is a great variety of right-handed tone-letters.

As there is no marked tonic stress or differences of length, these are not marked in the transcription. There is perhaps a slight tendency to pronounce words of the low toneme a little longer than those of the high toneme, but the difference is not great.

Tibetan Romanization: There is no generally accepted system of romanization of Tibetan as it is actually pronounced. The ordinary system of transliteration of the Tibetan alphabet is of course useful for philological purposes, but to the uninitiated it is a very difficult system to decipher the actual pronunciation from, besides not covering irregular cases for which the pronunciation cannot be inferred from the transliteration. The present system of romanization is modeled after the Chinese National Romanization, the chief features being the use of b, d, g, etc. for the unaspirated initials, the indication of tones by change of spelling and the use of digraphs for certain vowels. The initials, vowels, and final consonants are given in the table on page 13. For the tones, where the transcription omits the toneme signs, the romanization also has no tone indication, the tone-class is to be understood from the voiced or voiceless nature of the initial (as the initial *ʔ* is omitted in the romanization, a word beginning with a vowel in the romanization is to be in the high tone class unless a low tone is indicated by the spelling. Similarly, a syllable beginning with *fi* is spelt as a vowel initial but with the low tone spelling.) For a high tone with a voiced initial, it is spelt like the first tone in the National Romanization, that is, by adding an *h* after the initial, as [luŋ^vh] *lung* (verse 8, line 2). For a low tone with a voiceless initial, it is spelt like the fourth tone in the National

Romanization, that is, by doubling the final consonant (ng being changed into nq) and adding h after an open vowel, as [ʃeɪŋ] shell (verse 1, line 3), [tʃ 'uŋŋ] chung (verse 1 line 2), [tɑŋ] dali (same line). Like the National Romanization, these rules are made purely from practical considerations and have no particular phonetic significance.

INTRODUCTION TO THE TRANSLATION

The following sixty two songs are ascribed to the sixth Dalailama *Tilangs-dbyangs rgya-mtsho* by the Tibetans. Whether they were really written by that priest-king or not, and if any, how many were really from his pen,¹ is not a question to be settled here. However, since that 'holy' personage is believed to be the author of these erotic songs, the readers are naturally interested in the life of such an eccentric dignitary. But after having spent much time and trouble in search for materials about his life, I have only succeeded in getting a few fragmentary remarks from books and a few legends from the mouths of the Tibetans. For, although there are quite a number of biographical works in Tibetan,² I have not been able to find a single copy of them here in Beiping^(a). The only Tibetan book found in Beiping which contains a few words about him is the Collected Works (*gung-hbum*) of *kLong-rdol* Lama.³ In the few Chinese books on Tibet there is hardly anything about him. The *Shitzanq Twukao* and *Weytzanq Tongjyh* do not mention him at all. The *Dong-hwa Luh*, the *Shenqwuujih* of *Wey Yuan* and *Shitzanq Tzongjiaw Yuanlou Kao*⁴

(a) In this monograph, Chinese names are spelt in the National Romanization. In this system, *b, d, g, j, tz*, are unaspirated surds and *p, t, k, ch, ts*, are the corresponding aspirates; *ü* stands for [y]; *y* as principal free vowel stands for [ɿ], [ɿ]. Tones are *spelt*. Simple spelling: first tone. Sonant initials (*m, n, l, r, y, w*), in simple spelling, or *-r* after vowel: second tone. (e. g. 梅 *mei*, 王 *wang*, 華 *hwa*, 房 *fang*). Doubled vowels or "lowered" vowels (*ai>ae*, *hua>hoa*, *iu>eu* etc.): third tone (e. g. 北 *bei*, 海 *hai*, 旅 *lei*). Endings *-h, -y, -w, -m, -ng, -ll*: fourth tone (e. g. 魏 *wei*, (西) 藏 *tzang*).

of Mr. Jang Chyichyn all mention him but in a few words. European books accessible to me which give fuller accounts of him are; (1) G. Schuilemann's *Die Geschichte der Dalailamas*;⁵ (2) W. W. Rockhill's *The Dalailamas of Lhasa and Their Relations with the Manchu Emperors of China 1644-1909*,⁶ and (3) Sir C. Bell's *Tibet Past and Present*.⁷ Now I shall write a brief sketch about his life from the few books mentioned above;

Tshangs-dbyangs-rgya-mtsho, whose full name is *bLo-bzang-rig-hdins-tshungs-dbyangs-rgya-mtsho*, was born on the sixteenth day of the first moon in the year 1683 in an old and prominent family believing in the red-cap sect⁸, at Mon⁹, in the southern part of Tibet. His father was named *bKra-shis-bstan-hdein* and his mother was named *Tshle-dbang-lza mo*. He was born at a time when the fifth Dalailama *Ngag-dbang-blo-bzang-rgya-mtsho*¹¹ passed away not long ago. When he was still a child, he was found by *sDe-erid*¹² *Sangs-rgyas-rgya-mtsho*, and was recognised as the reincarnation of the Dalailama. His early education was carried on in *Nor-bu-klhang*¹³ near *Nye-thang*, less than a day's Journey from Lhasa on the road to Gyantse. When 13 years old he took the vows of the priesthood before the Panchen Lama *bLo-bzang-ye-dhes*¹⁴ at *Nor-bu-klhang*. According to the Dong-hwa-luh and Shenquwujih, at that time the death of the fifth Dalailama was still not known to the outside world, because the *sDe-erid* *Sangs-rgyas-rgya-mtsho*, unwilling to lose the great influence attached to the name of the deceased Lama among both Chinese and Mongols, kept it secret, and continued to rule in his name. Consequently the recognition of *Tshangs-dbyangs-rgya-mtsho* as the reincarnation of the Dalailama was also not announced. It was only until 1697 when the Emperor Kangshi sent an envoy to Lhasa and ordered the *sDe-erid* to let the envoy have an interview with the Dalailama, that he was obliged to divulge the truth to the Emperor secretly.

But Mr. Rockhill says in his book that this was a deliberate distortion on the part of the Chinese government at that time, and according to Tibetan records, the recognition of *Tshangs-dbyangs-rgya-mtsho* as the reincarnation of the Dalailama was not kept secret for so long. Tibetan histories tell us that when *Tshangs-dbyangs-rgya-mtsho* had attained in 1696 the proper age for ascending the pontifical throne, he was duly and regularly installed by the Panchen Lama *bLo-bzang-ye-shes* then aged 35, and that the Emperor of China was represented at the ceremonies by the *ICang-akya* Hutuktu *bLo-bzang-chos-ldan*¹⁵ whom he had sent to Lhasa for that purpose.

When *Tshangs-dbyangs-rgya-mtsho* reached adolescence he became a romantic unrestrained libertine. He did not care to observe the monastic rules, but spent his time in beautifying the palace and gardens of Potala, and indulging in the pleasure of wine and women. Sometimes he would disguise himself as a layman, assume another name, and go to the Lhasa city below to seek lovers¹⁶. Even in *rDzong-rgyab-klu-khang*¹⁷ a newly built garden on the north side of Potala, he played as the principal figure in more than one romantic stories of love.

Some years before, there were already people who doubted whether *Tshang-dbyangs-rgya-mtsho* was the real reincarnation of the Dalailama. It was said that this was one of the reasons why *Sangs-rgyas-rgya-mtsho* did not announce to the world earlier the fact that he had been taken as the reincarnation of the Dalailama. His worldly life and his wilfulness strengthened people's doubt. This caused special anxiety to prince *Lxa-bzang*¹⁸ and Emperor Kangshi of China, who feared for the future peace of Tibet, should he remained on the throne, therefore in the year 1701, they, together with *Tshe-dbang-rab-brtan*¹⁹ the Oelot prince of Ili, informed him that he could not be recognised as the true reincarnation of the Dalailama. Hereupon, without a word of protest, he renounced

in the presence of the Panchen Lama all his rights as supremé pontiff of the Yellow Church, while retaining all his temporal privileges. From thence he gave himself up to a life of pleasure, in which he persisted, notwithstanding the repeated admonitions of the Emperor of China, of prince *Lza-bzang*, and of the Mongol princes.

For several years the prince, *Lza-bzang* had been at variance with the *sDe-brid Sangs-rgyas-rgya-mtsho* over the instalment of the new Dalailama. *Sangs-rgyas-rgya-mtsho* attempted twice to poison the prince and once to drive him from Tibet by force, but all failed. So in the year 1705 prince *Lza-bzang* attacked the *sDe-brid* in his palace; whence, however, he was able to flee to a fortress not far from the city. He was finally persuaded to surrender, being assured the Dalailama so ordered it, but was forthwith put to death. The prince *Lza-bzang*, in the hope of bringing about the deposition of the Dalailama with peaceful means, appealed to the lamas of the great monasteries to pass sentence on him for violating all the rules of priesthood. A council was held, but no unanimous decision could be reached. The majority of the lamas gave it as their opinion that the sinful life of the Lama was due to there being no "spirit of enlightenment" (*byang chub*) in him, but none ventured to suggest his deposal, or declare that he was not the true Dalailama.

Peaceful methods failing, prince *Lza-bzang*, with the approval of the Emperor, determined to depose the young Lama by force and put him to death. He induced him, in the name of the Emperor, to take the journey to Peking under a Mongol escort, and in the company of one of his most trusted ministers, as the caravan passed before the *hBras-spungs*²⁰ lamasery, the lamas attacked it and rescued *Tshangs-dbyangs-rgya-mtsho*. This resulted in a sharp fight between the lamas and the Mongol escort, which finally captured the monastery, got back the Dalailama and brought him to *Nag-chu-ka*.^{*} In the year 1706, when *Tshangs-dbyangs-rgya-mtsho* was 25 years

old, he was put to death at *Nag-chu-kha* but the Chinese narratives say that he died of dropsy between *Nag-chu-kha* and *Koko-nor*

The above is what we can find out from books, and it represents more or less historical facts. Now, in the following paragraphs, I am going to narrate a few legends about this Dalailama which were told to me by the Tibetans in Beijing, as a supplement to the above sketch.

It is said that when *Tshangs-dbyangs-rgya-mtsho* reached *bKra-shis-hkhyil*,²² although he was in fetters and manacles, he suddenly disappeared. It is believed that he freed himself with his magic powers, and from thence he went to Wuutair Shan of Shanshi. He lived there for several years, and took Guan-in-donq—Avalokiteshvara's Cave—as his residence. Even now, so the Tibetans say, you can still find very many things in that cave which were consecrated by his touch. In that cave there is a picture of Avalokiteshvara, and it is said that it was a gift from the Bodhisattva Avalokiteshvara himself, who appeared before the Lama in the form of a Chinese girl. The legend runs like this :

One day he sat in the cave leisurely, a Chinese girl appeared before him, asking whether he wanted anything, and said if he wanted anything she would try to fulfil his wishes. He told her that he would be glad to have a portrait of Avalokiteshvara. The girl consented and went away. The next day she brought him an exquisitely painted portrait of that Bodhisattva. He thanked her, accepted the gift and hung it on the wall of the cave. But when he was going to perform the ceremony of consecration, he saw that the girl suddenly lifted herself up in the air, moved toward the portrait and disappeared in it. Then a voice issued forth from the portrait saying: "You have no need to perform the ceremony of consecration now, I am here in the portrait." Then

he began to understand that that girl was an emanation of Avalokiteshvara himself. Therefore that portrait is called *oSun-g-abyon-ma*—a one which has spoken human speech—to this day

Afterwards he went to Alashan from Wuutair Shan and became a shepherd for a Mongolian. A number of sheep were fared by wolves and he did not seem to give any attention to them. When this became known to his master he was roundly scolded. Then he went to the hills, found those wolves and led them to his master, saying: "Your sheep were devoured by these creatures, please dispute with them." This astonished his master greatly, and from that time the fact that he was not an ordinary mortal became known. Afterwards, when his identity was found out, the Alashan people regretted very much at what they considered such great disrespect toward their pontiff. It is said that from that time they subscribe more than 10,000 taels of silver every year to be sent to Lhasa and distributed among the various monasteries in order to "expiate their sins," and this practice²⁴ is still observed even now.

As to the place where he died, my informants were at variance. Some say that he died among those shepherds in Alashan, and some say that he went back to Tibet from Alashan and practised meditation in a cave south of Lhasa, and died there.

Although at first there were people in Tibet who doubted whether *Tshangs-dbyangs-rgya-mtsho* was the real reincarnation of the Dalai lama, because of his licentious life, when prince *Lsu-dzang* led his army to Lhasa and deposed him by force, the Tibetans in general sympathized with him. After he was carried away, the Tibetans all remembered him with affection. That is perhaps because, although he was unbridled in his conduct, so that he was disliked by those lamas

who strictly observed the monastic rules, still the ordinary people had nothing to complain against him. Moreover he was a youth of great intelligence, and from his 'Love Songs' we can see that he was a man who possessed literary talent. It is said by a Tibetan that he was one of the most learned men that has ever sat on the pontifical throne. Beside these 'Love Songs' he also wrote a number of "orthodoxical" works of great value which all show the erudition of their author. Therefore, when he was carried away by force from Lhasa, there was almost none in Tibet who still suspected that he was not the real Dalailama. There were even people who said that his apparent licentious conducts were but sports of a supernatural being, who in reality never spoiled his own chastity. A Tibetan told me that in one of his biographical works there is a verse saying "Without a girl, he never slept, be that as it may, he never defiled his chastity"²⁵ and many Tibetans believed in it. So when prince *Lza-bzang* deposed him, put him to death and put *Ye-she-s-rgya-mtsho* on the pontifical throne, he gained the intense dislike of the Tibetans. Afterwards when reports reached Lhasa that the Dalailama had reincarnated at Liitang, the Tibetans were overjoyed and greatly excited in Lhasa and throughout Tibet, recalling the verse in which he says "I will not linger at far away places, But shall make a trip to Liitang and come back" and thinking that the prophecy made in it had been fulfilled.

The love songs of *Tshangs-dbyangs-rgya-mtsho* are among the most popular songs in Tibet. Most of the Tibetans which I have met knew them by heart. That is because, in the first place, the language used in them is plain and simple, and intelligible even to the illiterate folks; in the second place they are mostly about love affairs and written in such a pleasant style, so their charm appeals

to every body. Therefore they have become widely circulated in Tibet.

Although the language used in these songs is plain and simple, we cannot expect that every phrase in them can be understood by every Tibetan. I have met a few Tibetans who could sing them with great fluency, but on being asked by me the meaning of what they were singing, could tell me but very imperfectly. Sometimes I asked them unexpectedly, at first they would think that they could understand everything, but when I pressed for exact and unambiguous explanations, they would gradually discover that they understood nothing at all of the passage I asked. I think such experience is not uncommon among us Chinese, who look down with contempt upon the study of the exact imports of words.

According to one of my Tibetan informants, songs in Tibet can be roughly classified into the following categories: (1) *gral-glu*, literally "row songs". They are so called because when singing such songs the singers are arranged into rows and sing together. The language used in them chiefly consists of auspicious remarks, and they are sung only in the new year or in marriage ceremonies and not at ordinary times. (2) *bzhad-chen*, literally "great songs". When farmers have finished their harvests and celebrate their good crops they would sing such songs in their celebration feast. They are so called because the sentences used in them are of great length. (3) *sgor-bzhad*, literally "circle songs" When singing such songs men and women will grasp each other's hands and stand in a circle walking now to the right and now to the left singing together. (4) *ka-bzhad*, literally "alphabetical songs" They are so called because each letter of the Tibetan alphabet is used in its alphabetical order at the beginning of each line, therefore each of such songs has only thirty lines. This kind of song is chiefly used for writing love letters by the Tibetans, (5) *gtang-thung-bzhad*, liter-

ally "short songs." Such songs usually consist of four lines with six syllables each. Most of the songs sung by the Tibetans in their every day life and during their dances belong to this class, and to which *Tshangs-dbyangs-rgya-mtsho's* 'Love Songs' also belong.

The text of these Love Songs which first brought to my notice and which I used for my Chinese translation was a booklet brought here from Lhasa by a Tibetan. There are altogether 237 lines in that booklet. These lines are separated into 110 groups by perpendicular strokes—called *shad* in Tibetan—and not divided into separate songs. For convenience's sake I have divided them into 54 separate song according to the sense. The first 54 songs in this book were all copied from the Lhasa text. But when I finished my Chinese translation from the Lhasa text I got a copy of "Introduction to the Grammar of the Tibetan Language" of S. C. Das. from a friend, and found that in the Appendix, page 33, there is also a text of these songs. I compared these two texts and found that they are slightly different. In the Lhasa text there are 237 lines while in Das's text there are 242. Now if we divide Das's text also into separate songs, then the Lhasa text has 54 while Das's text has 55 songs. But in the Lhasa text there are 6 songs entirely different from those in Das's book. The six songs numbered in this book 11, 23, 24, 26, 27, and 45 respectively are not to be found in Das's text, while the last seven songs in this book is missing in the Lhasa text. Now by combining these two texts we have altogether 61 songs. The Tibetans told me that the complete text has much more, at least one quarter more than either of these two texts. One of them said that after song 29 of this book there should be this song: "In the first place it is best not to see, so there will be no danger to fall in love. In the second place it is best

not to become intimate, then you will not be forlorn when you miss." Now I put this after song 61 as a supplement.

The Lhasa text is full of orthographical mistakes. Of the 54 songs only 7 are entirely correct. Sometimes there are seven or eight mistakes in a song, and this made the work of translation very toilsome. Although Tibetan is a language with an alphabet, it has an unusually large number of homonyms. For example: *hdre* 'demon', *hdrea* 'mixture', *hbras* 'fruit', *hbral* 'to be separated', *hbraul* 'to tear', *ebrel* 'to attach', *dgrad* 'to spread', *bgre* 'old', *hgre* 'to roll on the ground', *hprel* 'to beg', *egre* 'uncovered' are all pronounced 'dre'. Beside these, there are words which according to the grammar ought to be differentiated in pronunciation but in the Lhasa dialect are pronounced indiscriminantly. For instance, in song 44 the word *khü-byug* is misspelt as *khü-chug* would serve as a proof. If, therefore, I come across a mistake in the course of translation, I had to find out in the dictionary all homonyms and all those words which may possibly be pronounced the same in the Lhasa dialect, and see which one would suit the case, and then decide the meaning of the whole line. Because I did not have Das's text when I made the Chinese translation, I encountered a good deal of unnecessary trouble, and when I did get Das's book, I had already finished my translation with the aid of my Tibetan friends. Nevertheless from Das's book I corrected a number of mistakes. For instance, my Tibetan friends gave me only a very vague and unsatisfactory explanation of the second line of song 8, but when I got Das's book I learned that 'rkyang' is a mistake for 'kyang' and then the sense of the whole line became clear.

Now, although I have got Das's text which has very few mistakes, I still print the Lhasa text in this book, and only add a corrigenda after the text. For in this way, not only will the reader be enabled to get an idea how carelessly such popular literature is printed in Tibet, but from these orthographical mistakes one can also get valuable

materials for the study of the pronunciation of the Lhasa dialect.

So far as I know, only Sir C. Bell translated songs 1, 3, 4, 5, 6, 57, and four lines from song 50 into English and printed on pages 38, 39, in his book "Tibet Past and Present". I have not seen any other translation beside that. Mr. Bell says in his book that "Tibetan is so highly condensed that it can hardly be translated into English within similar limits", so in my translation I have only tried to present to the reader the sense of the original, as it would be quite beyond my scope to write also in good style.

NOTES TO THE INTRODUCTION

1) For instance the thoughts expressed in songs 45 and 54 seem to be unconnected with those in the other songs, So I doubt whether they were written by one and the same man.

2) See item 3 of the appendix. A Tibetan told me that the best biography of *Tshangs-dbyangs-rgya-mtsho* was published in Alashan Hoshio of Mongolia.

3) see appendix.

4) "On Tibetan Religion" is a treatise published as the first half of the booklet "Researches in Tibet", No. 11 of the "Oriental Series" published by the Commercial press, Shanghai.

5) Published at Heidelberg 1911 as No. 3 of Religionswissenschaftliche Bibliothek.

6) Published in T'oung pao of 1911, Serie II vol. XI.

7) Published at Oxford 1924.

8) In song 50 line 8 it is *ri-g-hsein*, but in some other books it is *rin-chen*

9) According to Shenqwuujih, in a memorial presented to Emperor Kangshi, prince *Tshe-dbang-rab-brtan* says that *Tshangs-dbyangs-rgya-mtsho* was a lama of the red-cap sect. Schulemann only says that he was born in a family believing in the red-cap sect.

10) The word *Mon* is pronounced *Moe* in the Lhasa dialect.

11) This Dalailama is generally known in Tibet under the title *Inga-pa-chen-vo* "The Great Fifth".

12) *se-erid* is an abbreviation of *se-pakt erid la hsein va*.

13) When translated means "Jewel House"

14) This was the author of *Shambhalahi lam yig*, which has been translated by

A. Grünwedel and published at München 1915, under the title *Der Weg nach S'ambhala*.

15) *ICang-kyin* is the name of a place in Koko-nor now used as a title of this incarnate lama, because his predecessor, which is regarded as the first of a series of incarnate lamas, was born at that place.

16) Comp. song 50 and the note thereto.

17) Literally means "the dragon mansion behind the fortress". It is so called because it is situated in the middle of a small lake. On page 168 of "Die Geschichte der Dalailamas", Schulemann gives Junkio-Lu [?] khang as its name and translated it by "Schloss der frischen Wasser"

18) In some European books he is called Latsang Khan. He was the great-grandson of Gushi Khan, a chief of Oeloet Mongols, who conquered Tibet and presented the Tibetan territory to the Dalai and Panchen Lamas.

19) In Chinese books, he is called 策妄那布坦 (Tse woang nah buh taan,) which must have been transcribed by a man from a place where n and r (orl) are not differentiated.

20) When translated means "heap of rice".

21) When translated means "ford of the black water".

22) When translated means the "auspicious whirlpool".

23). The Tibetans say that there are very many "*gyung-kyon-mas*" both among the bronze images and painted pictures in Tibet.

24) Called *gshags-ldom* in Tibetan.

25) In Tibetan; *gong re nang no med ya nyal na myong/ thig le gnyung dkar taan chig glong na myong/* It is rather indecent if translated literally, and I think it is not from his biography.

1-1

- 1 གནམ་ཕྱོགས་རི་ཐོག་རྩེ་ནས་ 2 དཀར་གསལ་ལྗང་བ་གསུམ་།
 3 མ་སྤྱོས་ཙམ་མཉེན་ལ་རས་ 4 ཡིད་ལ་འཁོར་འཁོར་བྱས་བྱས་།

1-2

1. གཟུར་ཁྱེ་འཁྱེ་མཉེན་ལ་རས་
 2. ཀའུར་སེལ་ཁྱེ་འཁྱེ་མཉེན་ལ་རས་
 3. མའུལ་ཁྱེ་འཁྱེ་མཉེན་ལ་རས་
 4. གཉེན་ལ་འཁོར་འཁོར་བྱས་བྱས་

1-3

1. 1)東 2)方 3,4)山的 5)尖 6)從
 2. 1)白 2)亮 3,4)月 5)出現 6)了
 3. 1)未 2)生 3,4)娘的 5,6)臉
 4. 1)心 2)在 3)形成, 4)形成 5)作 6)了。

1-4

1. 從東邊的山尖上
 2. 白亮的月兒出來了,
 3. 「未生娘」*底臉兒,
 4. 在心中已漸漸地顯現。

1—5

- 1: shar p̄iyōgs ri bohi rtse nās
- 2: dkar gsal zla ba shar byung
- 3 mā skyes a mahi zhal ras
- 4 yid la hkhōr hkhōr byās byung

1—6

- 1 sharchōk riwoē tze nae
- 2 garsel dahwa sharchung
- 3 madye amae shellrae
- 4 yi la korkor chaei c̄iūnq

1—7

- 1 1) east 2) side 3,4) mountain's 5) peak 6) from
- 2 1) white 2) bright 3,4) moon 5) appear 6) has ...ed
- 3 1) not 2) born 3,4) mother's 5,6) face. (hōn.)
- 4 1) mind 2) in 3,) to be formed, 4) to be formed. 5) been 6) has

1—8

- 1 From the mountain peaks in the east,
- 2 The silvery moon has peeped out.
- 3 And the face of that young maiden*,
- 4 Has gradually appeared in my mind.

2-1

- 1 ན་ནིང་སྐྱམས་ལས་ལྷན་ཚོན་ 2 དེ་ལོ་སོགས་མདེ་མོན་ལྷོག
- 3 མོ་གཞིན་ནས་ལས་ལུས་ལོ་ 4 ལྷོ་གཞུ་ལས་ལྷོང་ལོ་

2-2

1. na(o)lningr ta(o)[p]rp(b)ɛt tɕaŋɥlɕonɥr
2. t'allo(o)r sok(ŋ)rmeɾ p'o(o)nrɪɕokɥ
3. p'o'tɕo[n](õ)ɥr keɥrɕɛɥ ly(u)lpo(u)r
4. tɕoŋɥɥɥr lɛɥ t'oŋɥrɥɛɥ

2-3

1. 1,2)去年 3,4)種下的 5,6)幼苗
2. 1,2)今年 3,4)禾的 5,6)束
3. 1)男子 2)幼 3,4)老的 5,6)身體
4. 1)南 2)弓 3)比 4,5)彎曲

2-4

1. 去年種下的幼苗
2. 今年已成禾束
3. 青年老後的體軀
4. 比南方的弓*還要彎

2-5

- 1 na ning stabs pas* ijang zhon*
- 2 da lo sogs* mahi phon lcoq
- 3 pho gzhon rgas pas* lus po
- 4 lxo gzhu las gyong bahi

2-6

- 1 naning dapbae janqshoenn
- 2 talo soknae poenjok
- 3 poshoenn gaehbae liubo
- 4 hloshuh lae tyonqwae

2-7

- (1) 1,2) last year. 3,4) planted. 5) sprout 6) young
 (2) 1,2) this year. 3,4) of straw 5,6) bundles:
 (3) 1) male 2) young 3,4) aged 5,6) body
 (4) 1) south 2) bow 3) than 4,5) bent

2-8

- 1 The young sprouts planted last year,
- 2 [Have become] bundles of straw this year.
- 3 The aged bodies of [former] youths,
- 4 Are more bent than the bows from the south*.

3-1

- | | | | |
|---|------------------------|---|-----------------------------|
| 1 | རང་སེམས་སོང་བའི་མི་དེ་ | 2 | སྐྱེན་གྱི་མཉམ་ལུས་ལྷན་གཉེན་ |
| 3 | ལྷ་མཚོའི་གཏེན་འཕེན་ལེ་ | 4 | ལོན་པ་དང་མཉམ་ལྷན་ |

3-2

1. jaŋlsemŋ soŋwɛl mi(t)ɣt'e(t)ɔL
2. ton(p)ɣt' i(t)ɔL t(t')yn(m)ɔLma(o)ɣ,ɣ tɕ'uyɔL nat
3. taɔLts'ɔɣ tɨŋɣ net noɣ,ɣp' u*ɔL
4. lon(m)ɣp(b)ɔL t'a[ŋ]ɔL namɣ tɕ'uyɔL

3-3

1. 1)自己 2)心 3,4)去了的 5)人 6)那個
2. 1,2)永久的 3,4)伴侶 5)成 6)若是
3. 1,2)海的 3)底 4)從 5,6)寶貝
4. 1,2)得到 3)和 4)如同 5)是

3-4

1. 自己底意中人兒
2. 若能成移身的伴侶
3. 猶如從大海底中
4. 得到了一件珍寶

3-5

- 1 rang seims song bahi mi de
- 2 stan* gyi mdun* mar byung na
- 3 rgya 'mtshohi gting nas nor bu
- 4 lon pa dang mnyam byung

• 3-6

- 1 rangsem songwae miteh
- 2 dentyih dlunmar chung na
- 3 dyahtsoe ding nae norpuh
- 4 loenba tanq niyam chung

3-7

- 1 1) own 2) mind 3,4) gone 5) person 6) that
- 2 1,2) permanent 3,4) companion 5) become 6) if
- 3 1,2) of the sea 3) bottom 4) from 5,6) jewel
- 4 1,2) receive 3) with 4) same 5) would be

3-8

- 1 If the one in whom I have lost heart,
- 2 Can become my lifelong companion.
- 3 It would be just like getting a jewel,
- 4 From the bottom of the sea.

4-1

- 1 ལོ་ཚོར་ལམ་བུ་སྐོན་ཐུབ་ 2 ལུས་རྒྱུ་ཚིམ་པའི་བུ་མོ།
- 3 གཡུ་ཚུང་གྲུ་དཀར་ཉེ་དཔས་ 4 རྒྱ་རབ་དང་འབྲུལ།

4-2

1. t̪oŋl̪p̪oɿ,ŋ la(o)m̪l̪p''ʰoŋ pinɿɿi'upɿ
2. lylt̪p'i(i)ŋ p̪imŋp̪(b)ɛ(o)l̪ p'uŋl̪mo(ɔ)ɿ
3. juŋt̪p'uŋɿ t̪p'uŋlk(g)a(o)ɿ, no(i)ŋ nɛl
4. juɿ,ɿwat t'əŋŋ t̪ɛŋɿ t̪p'uŋɿl̪

4-3

- 1) 走 2) 招帶着 3,4) 路上的 5,6) 情人
- 2) 1) 身體 2) 氣味 3,4) 香的 5,6) 女子
- 3) 1) 松石 2) 小 3) 光彩 4) 白 5) 拾 6) 了
- 4) 1,2) 拋 3) 同 4) 相似 5) 是

4-4

1. 邂逅相遇的情人
2. 是肌膚帶香的女子
3. 猶如拾了一塊白光的松石*
4. 却又隨手拋棄了。

4—5

- 1 hgro zhor lam buhi snying thub*
- 2 lus drid* zhim pahi bu mo
- 3 g'yu chung gru dkar snyed* nas
- 4 skyur ba dang hdra byung

4—6

- 8 drohshorh lampoeh nhyintup
- 2 liutrih shimmbae pulmo
- 3 y'uchung truhgar nhye nae
- 4 dyurwa tanq drah chung

4—7

- 1 1) go 2) incidental 3,4) of the road 5,6) lover
- 2 1) body 2) smell 3,4) sweet 4,6) girl
- 3 1) turquoise 2) small 3) lustre 4) whitish 5) found 6) having
- 4 1,2) throw 3) with 4) like 5) would be

4—8

- 1 The lover from whom I met and parted by chance,
- 2 Is a girl with a perfumed body.
- 3 It is like picking up a turquoise* of whitish lustre,
- 4 And throwing it away off-hand.

5-1

- 1 མི་ཚེན་དཔོན་པོ་ལོ་སྐུ་སྐུ་མོ་ 2 ཁམ་འབྲས་མཚན་ལྷགས་ལ་ལྟུ་ས་ན།
 3 ཁམ་སྐྱོང་མཚན་པོ་ལོ་སྐུ་སྐུ་ 4 འབྲས་ལུ་སྐྱིན་པ་དང་འདྲ་ལྷན།

5-2

1. mlitʃ'ent pθ(o)n(m)rɔr tʃetmor
2. k'amrtʃe(o)nr ts'a(o)ɿ, tɬukɿ laɿ tɛr nat
3. k'amroɪŋnr tʊn(m)rɔ(b)θr se(t)ɿ nɛɿ
4. tʃɛmlp'uɿnr min(m)ɿpat t'ɑŋɿɿ tʃɑnr tʃ'ɑŋɿɿ

5-3

1. 1)人 2)大 3,4)官的 5,6)女兒
2. 1)世間 2)果 3)美的 4)風度 5)在 6)看 7)若是
3. 1)果子 2)樹 3,4)高的 5)尖 6)從
4. 1,2)果實 3,4)熟的 5)和 6)相似 7)是

5-4

1. 偉人大官的女兒
2. 若打量伊美麗的面貌
3. 就如同高樹的尖上
4. 有一個熟透的果兒。

5—5

- 1 mi chen dpon pohi sras mo
- 2 khām* libras mshar lugs la itas* nā
- 3 kham sdong mthon pohi rise nas
- 4 libras bu smīn pa dang ldra byung

5—6

- 1 mīchen boenboe draemo
- 2 kandrach tsarluk la dae nā
- 3 kamdonq toenboe tze nae
- 4 draehpuh mhinba tanq drai chung

5—7

- 1 1) man 2) great 3,4) official's 5,6) daughter (hon.)
- 2 1) elements 2) fruit 3) beautiful 4) manner 5) on 6) look 7) if
- 3 1) apple 2) tree 3,4) tall 5) from
- 4 1,2) fruit 3,4) ripe 5) with 6) similar 7) has been

5—8

- 1 If one looks at the beautiful appearance of the daughter,
- 2 Of a great man and high official;
- 3 It is like looking at a ripened fruit,
- 4 On the top of a tall tree.

6-1

- | | | | |
|---|----------------------|---|-----------------------------------|
| 1 | སེམས་པ་ཡན་ལ་སྟོན་ནས་ | 2 | མཚན་མོའི་སྟོན་བྱེད་སེམས་གཅོག་གིས། |
| 3 | ཉི་མོ་ལ་གཏུ་མ་ལོན་ | 4 | ཡིད་མཇུག་ཚད་རྟོགས་ཡིན་པས། |

6-2

1. semt-pat p'as, t la l pax, t nel
2. ts'on(m)rmor pirt''e(t)pt tpoxtk''i-s
3. pin(m)rimot la(a:)[k]r tur mal lort
4. jilt'(d)an, r tɕ'et, ort jin(m)rpel

6-3

1. 1,2)心 3)那邊 4)在 5)丟失 6)自從
2. 1,2)夜間 3)睡 4)連續 5)斷 6)齊
3. 1,2)日間 3)手 4)裡 5)未 6)得到
4. 1)心 2,3)嘿 4) ? 5,6)了罷。

6-4

1. 自從看上了那人
2. 夜間睡思斷了
3. [因]日間未得到手
4. [想得]精神壞了罷。

6--5

- 1 sems pa phar la shor nas
- 2 mtshan mohi snyid* thebs gcog gis
- 3 nyin mo lag tu ma lon
- 4 yid thang chad rogs yin pas

6--6

- 1 semba par la shor nae
- 2 tsemroe nhyltep jokkih
- 3 nyinmo lak du ma loen
- 4 yltanq chaero yinbae

6--7

- 1 1,2) mind 3) thither 4) at 5) lost 6) having
- 2 1,2) night 3) sleep 4) order 5) break
- 3 1,2) day time 3) hand 4) in 5) not 6) receive
- 4 1) mind 2,3) tire 4)? 5,6) is it

6--8

- 1 Since I lost heart in that person,
- 2 I have suffered from sleeplessness during the night.
- 3 Is it because I was unable to get her in the daytime,
- 4 So I have become tired in spirit ?

7-1

- 1 མེ་ཏྲིག་ནམ་རྒྱ་ཡལ་ཤིང་ 2 གཡུ་སྒྲུང་སེམས་ལ་མ་སྐྱོ
3 བྱམས་པའི་ལས་འཕྲོ་ཐང་ལམ་ 4 ང་ནི་སྐྱོ་སྐྱུ་མི་འདུག

7-2

1. meutokt namt (d)am̄ jeltʳ soŋt
2. juŋtʃaŋm̄ soŋt-paŋ maŋ toŋ
3. tʃ'am̄pa(ə)t̄ lɛntʃə'(t̄)ŋ .seŋpa.ɔ̄t̄t̄
4. ŋaŋnt̄ toŋjuŋt̄ miŋnt̄(d)akm̄t̄

7-3

1. 1,2)花 3,4)時節 5)消失 6)了
2. 1)松石 2)蜂 3,4)心 5)不 6)悲傷
3. 1,2)愛人底 3,4)因緣 5,6)盡時
4. 1)我 2)一 3)悲傷 4)理由 2)沒 6)有

7-4

1. 花開的時節已過
2. 「松石蜂兒並未傷心
3. 同愛人的因緣盡時
4. 我也不必傷心

7—5

- 1 me tog nam zia yal song
- 2 g'yu sbrang sems pa ma skyo
- 3 byams pahf las hphro zad par
- 4 nga ni skyo rgyu mi hdug

7—6

- 1 medok namdala yel song
- 2 yudrang semba ma dyo
- 3 chamma laentro sachbar
- 4 nga ni dyodyuh mindukk

7—7

- 1 1,2) flower 3,4) season 5) disappear 6) has ...ed
- 2 1) turquoise 2) bee 3,4) mind 5) not 6) sad
- 3 1,2) lover's 3) work 4) consequence 5,6) being exhausted
- 4 1) I 2) ... 3) sad 4) reason 5) not 6) exist

7—8

- 1 The season of flowers has passed,
- 2 And the turquoise-colored bee* does not moan;
- 3 When fate has separated me from my lover.
- 4 I should [also] not moan.

8-1

- | | | | |
|---|-------------------------|---|-----------------------------|
| 1 | ཕྱི་ཐོག་ལ་མོ་གི་ལ་ལ་ | 2 | ཀྱང་སེམ་རྒྱུད་གིས་མོ་ལྟ། |
| 3 | མེ་ཉོག་སྤྲང་ལུ་གཉིས་ཀྱི | 4 | འཕྱལ་འཚམས་ཕྱེད་མཁན་ལོ་སྟེན། |

8-2

1. tsi(ɿ)rt'okr p'aɬmɔr k'arla(ə)ɬ
2. tanrseɿ,ɾ luŋɣk'fɬɬ p'otpat
3. mɛltokr tsa(ə)ŋɬp''n*ɣr niɣɬ fi
4. tʂol*(n)ɬts'a(ə)mr tʂ'ɔɬk'(ŋ)ɛnr lɔrɬɬɬ

8-3

- 1.* 1)草的 2)上 透 3,4)霜的 5)任务 6)一
2. 1,2,3) 寒風 4)底 5,6)使者
3. 1,2)花 3,4)蜂 5)兩 6)底
4. 1,2)分離 3)作 4)者 5)一定 6)是

8-4

1. 草頭上 嚴霜的 任務
2. 是作寒風底 使者。
3. 將花和蜂兒 拆散的
4. 一定就是[它]啊。

8--5

- 1 rtsi* thog ba mohl kha* la
- 2 rkyang* ser rlung gis po* nya
- 3 me tog sbrang bu gnyis kyi
- 4 hbral litshams* byed mkhan los yin

8--6

- 1 tzikok pahmae kala
- 2 dyangser lhungkh po-nya
- 3 medok dranqpuh nyi dyl
- 4 drelltsam chehken loeyin

8--7

- 1 1) grass 2) on 3,4) frost 5) business 6).....?
- 2 1,2,3) cold north wind 4) of 5,6) messenger
- 3 1,2) flower 3,4) bee 5) two 6) of
- 4 1) separate 2) partition 3) make 4) person 5) indeed 6) is

8--8

- 1* The business of Hoar-frost on the grass,
- 2 [Is to be] the messenger of the north-wind;
- 3 [He] is indeed the very person,
- 4 Which separates the bees from the flowers.

9-1

- 1 དང་མ་འདྲམ་ལ་ཚགས་ནས་ 2 རེ་ཞིག་སྒྲིབ་དགོས་ཤིང་མཉམ་པ་ལྡན་པ།
 3 མཚོ་མོ་དང་ཁ་པ་སྐྱེགས་ནས་ 4 རང་སེམས་ལོ་སྐྱེག་ཚོད་སོང་།

9-2

1. [ŋ]aŋLP(b)at tamAY lat tɕ'akr nel
2. ɣɛɕi(ɿ)[k]ɣt tɕɣt kɕɣt samt taŋL
3. ts'ohnot t'arɣk'(g)ar tɕi(ɿ)kɣɣ nɛt
4. taŋLsɔmt k'ot't'u(a:)[k]ɣtɕ'ɕt soŋL

9-3

1. 1,2)野 鵝 3)蘆 葦 4)在 5)生 成 情 6)了
2. 1,2)一 會 兒 3)住 4)要 5)想 6)雖
3. 1,2)湖 3,4)冰 屑 5)蓋 6)了
4. 1)自 己 2)心 3,4,5)失 望 6)了

9-4

1. 野鵝同蘆葦發生了感情。
2. 雖想少住一會兒。
3. 湖面被冰屑蓋了以後
4. 自己的心中乃失望

9-5

- 1 ngang pa hdam la chags nas
- 2 re zhlg sdod dgos bsams kyang
- 3 mtsho mo dar kha bsgrigs* nas
- 4 rang sems kho thag chod song

9-6

- 1 ngangba damm la chak nae
- 2 reshikk doeh goeh sam dyang
- 3 tsomo tarhka drikk nae
- 4 rangsem kotakchoe song

9-7

- 1 1,2)goose 3)reed 4)to 5)become attached 6)having
- 2 1,2) a little while 3)stay 4)should 5)think 6)although
- 3 1,2)lake 3,4)ice 5)to be covered 6)having
- 4 1)own 2)mind 3,4,5)disappoint 6)has ...ed

9-8

- 1 A goose having become attached to the reed,
- 2 And wanted to stay a little while;
- 3 But the lake froze all over,
- 4 Then he became quite disappointed.

10--1

- 1 ལྷ་ཅན་སེམས་པ་མེད་ཅང་ 2 རྩ་མགོས་ལྷི་མིག་ལྷས་ལྷང་།
 3 བེལ་གཞུང་མེད་པའི་ལྷ་མས་པས་ 4 བ་ལ་ལྷི་མིག་མི་ལྷ།

10--2

1. tʂ'uɳɿpɛnt seɳrɿp(b)ar mɛr tʂɿt-
 2. tʂɿrk(g)ɔɳr tʂ'iɿmi[k]ɿ tɛr tʂ''uŋɳɿ
 3. tʂ'o(t)lɿrɿɿɿ mɛrɿp(b)ɛr tʂ'amɳɿpɛr
 4. ɿar la(o)ɿ tʂ'iɿmi[k]ɿ mi(o)ɿ tɿ-

10--3

1. 1,2)渡船 3,4)心 5)沒有 6)雖
 2. 1)馬 2)頭 3)後 4)眼 5)看 6)了
 3. 1,2)信義 3,4)沒有的 5,6)愛人
 4. 1)我 2)向 3)後 4)眼 5)不 6)看

10--4

1. 渡船*雖沒有心
 2. 馬頭却向後看我
 3. 沒有信義的愛人
 4. 已不同頭看我。

10-5

- 1 gru shan sems pa med kyang
- 2 rta mgos phyi mig ltas* byung
- 3 khrel gzhung tshed pahi byams pas
- 4 nga la phyi mig mi lta

10-6

- 1 trushshen semba mae dyang
- 2 danggoch chimik dae chung
- 3 trelshung maebae chammbae
- 4 nga la chimik mi da

10-7

- 1 1,2;ferry boat 3,4)mind 4.has no 5;although
- 2 1)horse 2)head 3,behind 4;eye 5,look 6,has ...ed
- 3 1,2,3,4;unfaithful 5,6;lover
- 4 1:1 2;at 3)behind 4;eye 5;not 9;look

10-8

- 1 Although a ferry-boat* is heartless,
- 2 The horse-head turns its head and looks at me.
- 3 But that unfaithful lover [of mine,]
- 4 No longer turns her head to look at me.

11-1

- 1 བ་ནང་ཚོང་འདུས་ཕྱི་མོའི་ 2 ཚོག་གཞུང་དམ་འཇགས་འདུས་པ།
- 3 བླ་མོའི་གྲུལ་ལ་མ་རྒྱུར་ 4 བད་ནང་སལ་ལ་ལྲོལ་མོང།

11-2

- 1. qar t''aŋɣɛ ts'oŋɣɛɣɣ p'uɣɣmoɣ
- 2. ts'i(ɿ)krsumɣ t'amɣɣtɣɣɣɣ tɣɣɣp(b)ɣɣ
- 3. tɣ'arɣ'(b)ɣɣɣ tɣ'(dɣ)ɣɣɣɣɣɣ(o)ɣɣ ma(o)ɣɣɣɣ(o)ɣɣɣ
- 4. jaŋɣɣɣɣ sar laɣ tɣ'oɣɣɣɣ soŋɣ

11-3

- 1. 1) 2)同 3,4)市場 5,6)女子底
- 2. 1)字 2)三 3,4)誓約的 5,6)結
- 3. 1,2)堅固的 3,4)解錐 5)未 6)使用
- 4. 1,2)自己,自己 3)地 4)上 5)開 6)了

11-4

- 1. 我和市上的女子
- 2. 用三字作的同心結兒
- 3. 沒用解錐去解
- 4. 在地上自己開了。

11-5

- 1 nga dang tshong hdus bu mohi
- 2 tshig gsum dam beahi hdud* pa
- 3 khra bohi* hgrul la ma rgyab
- 4 rang rang sa la grol song

11-6

- 1 nga tanq tsongdiuh puhmoe
- 2 tsiksum tammjaeh diulba
- 3 trapoeh driullla madyapp
- 4 rangrang sa la troell song

11-7

- 1 1) I 2) with 3,4) market place 5,6) girl
- 2 1) word 2) three 3,4) of a promise 5,6) knot
- 3 1,2) hard 3,4) awl 5) not 5) apply
- 4 1,2) self self 3) ground 4) on 5) untied 6) has become

11-8

- 1 I and the girl of the market place,
- 2 Made that "true love knot" in three words.
- 3 I did not try to untie it with an awl,
- 4 It became untied of its own accord.

12-1

- 1 ལྱུང་ལྱུང་མཁོ་ལྱུང་བཞུད། 2 ལྱུང་མཁོ་ལྱུང་ལ་བཞུགས་ཡོད།
3 ལྱུང་ལྱུང་མཁོ་ལྱུང་བ། 4 ལྱུང་ལྱུང་ལ་བཞུགས།

12-2

1. tɕ''uŋtɕiɛr tɕ'amɕɕp(b)ɛr luŋɕtɕiɛr
2. tɕaŋrmer loktɕ laɕ tsukɕ jɕɕ
3. tɕaŋɕsɕŋtɕ ɕartɕ''o*ɕr ɕaɕɕɕɕɕɕ
4. toɕkɕar takɕɕɕɕɕɕ maɕnaŋɕ

12-3

1. 1)小 2)熟識 3,4)愛人底 5,6))福幡
2. 1,2)柳樹底 3)-邊 4)在 5)安臥着 6)有
3. 1)柳樹 2)看鑿岩 3,4)阿哥 5,6)親自
4. 1,2)石頭 3,4)拋 5)不 6)作

12-4

1. 從小愛人底「福幡」*
2. 睡在柳樹底一邊。
3. 看柳樹的阿哥自己
4. 請不要[向上]拋石頭

12-5

- 1 chung hbris* byams pahf rlung bskyed.
 2 lcang mahf logs la btsugs yod
 3 lcang srung a jo zha ngos*
 4 rdo ka rgyag pa ma gnang

12-6

- 1 chungdrih chammbae lhungdyi
 2 jangmae lok la tzuk yoe
 3 jangsung achoh shahngoe
 4 dolga dyakkba manang

12-7

- 1 1) small 2) intimate 3,4) lover's 5,6) fortune-bringing flag
 2 1,2) willow's 3) side 4) on 5) hoisted 6) is
 3 1) willow 2) keeper 3,4) brother 5,6) personally
 4 1,2) stone 3,4) throw 5) not 6)do (hon.)

12-8

- 1 The fortune-bringing flag* of my lover,
 2 Is hoisted on one side of the willow tree.
 3 Brother the willow keeper,
 4 Do not throw stones at it your-self I pray.

13-1

- 1 བྲིས་ལས་ཡིག་ནག་ཅུང་ 2 ཅུང་ཐིག་ལས་འཛིག་སོང་།
 3 མ་བྲིས་སེམས་ཀྱིས་དེའོ་ 4 ལུང་ལྲང་ལུང་ལྲུ་མི་འདུག་

13-2

1. tʃ'ɪɿpɛɪ ʃi.kɔnɛ na(ə)kɬɕ'ujɿ
2. tʃ'ur t''aŋɿ t'ikɕɛɪ tɕ(dɕ)ɬkɿ soŋɬ
3. ma(ə)ɬ tʃ'ɪɿɬ soŋɛ ʃɿɬ ʃɪ(ɪ)ɬmo(ɔ)ɪ
4. supɿ ʃaŋɪ supɪ ʃuɿ miŋɬu:(u:)(k)ɿ

13-3

1. 1,2)写的 3,4)字 5)黑 6)小
2. 1)水 2)和 3,4)滴 5)毁灭 6)了
3. 1)未 2)写 3)心 4)底 5,6)花枝。
4. 1)拭 2)雕 3)拭 4)物质 5)没 6)有

13-4

1. 寫成的黑色字跡
2. 已被水和[雨]滴消滅
3. 未曾寫出的心跡
4. 雖要拭去也無從

13--5

- 1 bris pás* ylge nag chung
- 2 chu dang thig pas h'ig song
- 3 ma bris sems k'yls* ri mo
- 4 sub kyang zub* rgyu ml h'dug

13--6

- 1 trihbae ylge nakchung
- 2 chu tanq tikbae jikk song
- 3 ma trih sem dyih rimo
- 4 sup dyang sup dyuh mindukk

13--7

- 1 1,2) written 3,4) words 5) black 6) small
- 2 1) water 2) and 3,4) with drops 5) spoil 6) has ...ed
- 3 1) not 2) written 3) mind 4) of 5,6) design
- 4 1) erase 2) although 3) erase 4) matter 5) not 6) exist

13--8

- 1 Words written with black ink,
- 2 Have been effaced by water drops..
- 3 Unwritten designs in the mind,
- 4 [You] cannot erase them even if [you] want to.

14-1

- | | |
|----------------------------|-------------------------------|
| 1 ལྷམ་ལས་ནག་ལྷུང་ཐེའུ་སྤུ་ | 2 གཤུང་ལྷན་ལུ་ཕྱོད་ནི་མི་ཤེས། |
| 3 ཐེའུ་དང་གཤུང་གི་ཐེའུ་ | 4 མི་ཤི་ནི་མེས་ལ་ཕྱོད་དང་། |

14-2

1. l(d)a(o)pɬɬp(b)ɕt nakr tɕ'ujr t''orwy(u)ɬ
2. sujr k(ŋ)ɕt tɕʊnɬr ni(o)ɬ miL pɕt
3. tɕ'ɕl*ɬ t''ajɬL pɬujɬr k'(ŋ)l(o)L t'ɬwɬr
4. sorsɕr sɕ(o)ɬɬt laL tɕ[n]ɬ t'ajɬL

14-3

1. 1,2)嵌的 3)黑 4)小 5,6)印章
2. 1)说的 2)話 3)來 4)一 5)不 6)會
3. 1)借 2)和 3)義 5)的 6)印
4. 1,2)自己底 3)心 4).t. 5)嵌 6)睛。

14-4

1. 嵌的 黑色的 的 印章
2. 話 是 不 會 說 的
3. 請 將 借 義 的 印 兒
4. 嵌 在 各 人 的 心 上。

14--5

- 1 rgyab pas* nag chung thehu
- 2 gsung skad lbyon ni mi shes
- 3 khrel dang gzlung gi thehu
- 4 so sohi sems la skyon dang

14--6

- 1 dyappbae nak chung tewiu
- 2 sung gae joem ni mi she
- 3 trel tanq shunq ki tiwu
- 4 sosoe sem la dyoen tanq

14--7

- 1 1,2 stamped 3 black 4 small 5 seal
- 2 1) spoken (hon.) 2) language 3) come 4) -- 5) not 6) know
- 3 1) modesty 2) and 3) prudence 4) of 5) seal
- 4 1,2) one's own 3) mind 4) on 5) apply (hon.) 6) please

14--8

- 1 The black seal printed with a stamp,
- 2 Does not know how to speak,
- 3 Please stamp the seal of faith,
- 4 On the heart of each of us.

15-1 A

- 1 ལྷོ་བས་ལྷན་ཅུ་ལོ་ལོ་ལོ་ལོ་ 2 མཚོན་རྫོང་ལ་ལོ་བས་ན།
 3 གཡུ་ལྷན་གཞིན་ལྷན་ལྷན་ 4 ལྷོ་བས་ལ་ལོ་བས་ན།

15-2A

1. top(m) + ten(də) + harlormector
 2. tɕ'ɔrtse + lal p'op(m) + nar
 3. ju-tɕ(d) + aŋ + ɕon + nur ɕar' jaŋ
 4. kark'ang lal tɕ'it t'aŋ

15-3A

1. 1)力 2)俱有 3,4,5,6)蜀葵花
 2. 1)供養 2)物品 3)到 4)去 5)若是
 3. 1)松石 2)蜂 3,4)少年 5)我 6)也
 4. 1)神佛 2)房子 3)到 4)帶 5)請

15-4A

1. 有力的蜀葵花兒
 2. [你]若去作供佛的物品
 3. 也將我年幼的松石蜂兒
 4. 帶到佛堂裡去

15--5 A

- 1 stobs klan xa lohi me tog
- 2 mchod rdsas la phebs na
- 3 g'yu sbrang gzhon nu nga yang
- 4 lxa khang la khrid* dang

15--6 A

- 1 dop denn haloemedo
- 2 choetzaeh la pep na
- 3 yudranq shoem-nu nga yang
- 4 hlakang la tri tanq

15--7 A

- 1 1) strength 2) possessed of. 3,4,5,6) mallow flower.
- 2 1) offering 2) articles 3) among 4) go (hon.) 5) if
- 3 1) turquoise 2) bee. 3,4) young 5) I 6) also
- 4 1) god 2) house. 3) into 4) bring 5) please.

15--8 A

- 1 That powerful mallow flower,
- 2 If you go and become an offering article,
- 3 Please also bring me, the youthful turquoise-colored bee,
- 4 To the temple of the gods.

15-1 B

- | | | | |
|---|---------------------|---|------------------|
| 5 | སེམས་སོང་མི་བཞུགས་ | 6 | ལྷ་ཚོས་ལ་ལེབས་ན། |
| 7 | ལོ་གཞིན་ཡང་མི་སྤོང་ | 8 | དེ་ལོ་ལ་ཐོག་འགོ |

15-2B

5. semrsong mi t'ukst
6. tsarp'or la p'ep(m)-* nat
7. p'orgom nar jayt mi(o)- tost
8. sl(o)ltse''or la t'ekt t'ost

15-3B

5. 1)心 2)去了 3)不 4)住
6. 1)神佛 2)法 3)到 4)去 5)若
7. 1)男子 2)少年 3)我 4)也 5)不 6)住
8. 1,2)山洞 3)到 4)去 5)要

15-4B

- 5*. 我底意中人兒
6. 若是要去學佛
7. 我少年也不留在這裡
8. 要到山洞中去了。

15—5 B

- 5 sems song mi bzluqs
 6 lxa chos la phebs na
 7 pho gzlon nga yang mi sdod
 8 ri khrod la theg* lgro

15—6 B

- 5 semsong mi shukk
 6 hlachoe la pep na
 7 poshoen nga yang mi doeh
 8 ritroe la tek droh

15—7 B

- 5 1) mind 2) gone. 3) not 4) stay (hon.)
 6 1) god 2) religion. 3) into 4) go (hon.) 5) if
 7 1) male 2) young 3) I 4) also 5) not 6) remain
 8 1) mountain 2) cavern 3) to come to 5) going

15—8 B

- 5 If the one in whom I have lost heart* do not stay,
 6 And goes in for the religion of the gods,
 7 Neither I, the youth, will remain here,
 8 But will go to the hermit's cavern in the hills,

16-1

- 1 མཚན་ལྟན་སྐུ་མཉེན་རྒྱུ་བྱུ་ 2 ལོ་མས་ལ་ཐོན་ལྷན་ལྷན་ལས་ལ།
3 ལོ་མས་ལ་སྐོན་ལྷན་ལྷན་ལ། 4 ལྷན་ལ་ལྷན་ལྷན་ལྷན་ལ།

16-2

1. ts'on+te[n](ð)མེ laɣmer tɕ'uŋɣɣ t''uɣɣ*
2. semɿ tɕ(ɕ)lɣɿ ɕuɣɣwa(ɔ)ɣɿ tɕ'in(m)ɿ p(b)ɕl
3. semɿp(b)ar koɣɣɣ ɕajɣɣ miɿ t'uɿɿ
4. tɕ'amɣɣper tɕ'okɿ laɿ ɕoɿ soɣɣ

16-3

1. 1)相 2)俱有 3,4)喇嘛底 5,6)在前面
2. 1)心 2)傾慕 3,4)懇求 5,6)去
3. 1,2)心 3)轉 4)但是 5)不 6)能
4. 1,2)愛人底 3)方面 4)到 5)失足 6)了

16-4

1. 我往有道的喇嘛面前
2. 求他指我一條明路
3. 只因不能回心轉意
4. 又失足到愛人那裡去了。

16--5

- 1 mtshan ldan bla mahi drung du
- 2 sems hkhrid zhu bar pbyin pas
- 3 sems pa sgor kyang mi thub
- 4 byams pahi pbyogs la shor song

16--6

- 1 tsendem lhamae trun q tuh
- 2 sem drih shuhwar chin bae
- 3 semba gorh dyang mi tup
- 4 chammbae chok la shor song

16--7

- 1 1) signs 2) possessed of 3,4) lama's 5,6) presence
- 2 1) mind 2) guidance 3,4) to ask 5,6) having gone
- 3 1,2) mind 3) turn 4) even 5) not 6) be able
- 4 1,2) lover's 3) side 4) to 5) lost 6) have

16--8

- 1 I went to a holy Lama,
- 2 And asked for spiritual advice,
- 3 But I was unable to change my mind,
- 4 So again I drifted to [my] lover's side.

17-1 A

- 1 མོ་མ་སྐྱ་མའི་ཞེ་ལ་རྣམས་ 2 ཡིད་ལ་ཚན་རྒྱ་མི་འདུག་
 3 མ་སྐྱ་མ་རྣམས་མའི་ཞེ་ལ་རྣམས་ 4 ཡིད་ལ་ལྷ་ལེ་ལྷ་ལེ།

17-2 A

1. komʌp(b)al laɳmeŋ ɕol*ʌliɕɔ
2. jir la(ə)ɫ tɕ'a(ɔ)ɾ tuɳɔ minɫ(d)u(k)ɳɔ
3. maɫ komʌɔ tɕ'amʌp(b)ɛŋ ɕol*ʌliɕɔ
4. jir la(ə)ɫ wɔɫɛɾwɔɫɛɾ

17-3 A

1. 1,2)默想 3,4)喇嘛底 5,6)臉
2. 1)心 2)裡 3)顯現 4)物質 5)沒 6)有
3. 1)不 2)想 3,4)愛人底 5,6)臉
4. 1)心 2)裡 3,4,5,6)清清楚楚

17-4 A

1. [我]默想喇嘛底臉兒
2. 心中[却]不能顯現
3. [我]不想愛人底臉兒
4. 心中[却]清楚地看見

17—5 A

- 1 sgom pa bla mahi zhal ras
- 2 yid la char* rgyu mi ldug
- 3 ma sgom byams pahi zhal ras
- 4 yid la wa le wa le

17—6 A

- 1 gomnba lhamae shellrae
- 2 yi la char dyuh mindukk
- 3 ma gomin chammbae shellrae
- 4 yi la walewale

17—7 A

- 1 1,2) meditate 3,4) the Lama's 5,6) face (hon.)
- 2 1) mind 2) in 3) appear 4) matter 5) not 6) exist.
- 3 1) not 2) meditate 3,4) lover's 5,6) face (hon.)
- 4 1) mind 2) in 3,4,5,6) distinct, distinct.

17—8 A

- 1 The Lama's face which I try to meditate upon,
- 2 Does not appear in my mind.
- 3 The lover's face which I do not meditate upon,
- 4 Appears in my mind clear and distinct.

17-1 B

- 5 མེས་པ་འདི་ལ་འགྲོ་འགོ་ 6 དམ་པ་འོ་ཚོས་ལ་ཕྱིན།
7 ཚོ་གཅིག་ལུས་གཅིག་ཉིད་ལ་ 8 བངས་རྒྱས་ཐོབ་པ་འདུག་གོ།

17-2 B

5. som+p(b)ar ti(t)ny lal tɕ(ɕ)onɤltɕ(ɕ)onɤ
6. t'amɤp(b)erɪp'ɔn lal tɕ'inɪ nar
7. ts'er tɕikɪ lyl tɕikɪ jɪr lal
8. saɲtɕɔn t'opɤpal tu[k]ɤ k'(g)onɤ*

17-3 B

5. 1,2)心 3)道 4)在 5,6)相似
6. 1,2)無上的 3)法 4)在 5)去 6)若
7. 1)生 2)一 3)身 4)一 5)自己 6)在
8. 1,2)佛 3,4)得到 5,6)有

17-4 B

5. 若以這樣的[精誠]
6. 用在無上的佛法
7. 即在今生今世
8. 便可肉身成佛

17--5 B

- 5 sems pa ldi la hgro hgro*
 6 dam pahi chos la phyin na
 7 tshe gcig lus gcig nyid la
 8 sangs rgyas thob pa hdug go

17--6 B

- 5 semba dih la dromdroh
 6 tammbae choe la chin na
 7 tse jik liu jik nyi la
 8 sangdyaeh topba dukk koh

17--7 B

- 5 1,2) mind 3) this 4) to 5,6) similar, similar
 6 1,2) sublime 3) religion 4) toward 5) go 6) if
 7 1) life 2) one 3) body 4) one 5) the very 6) in
 8 1,1) Buddha 3,4) obtain 5,6) to be

17--8 B

- 5 If one's mind is so [inclined]
 6 Toward the sublime doctrine.
 7 He could with this very body
 8 Obtain Buddhahood in this very life.

18-1

- 1 དག་པ་གེལ་འི་སྒང་རྒྱ་ 2 ལྷ་འདུད་དོ་རྗེ་བེལ་ཡ།
 3 བདུད་རྩི་སྒྲན་གྱིས་པག་རྒྱན་ 4 ཚད་མ་ཡེ་གེས་མཁན་འགོ་
 5 དམ་ཚིག་གཙུག་ཅན་མས་བསྐྱུང་ན་ 6 དན་སོང་གྲུང་དགོས་མི་འདུག་

18-2

1. t'akALpa+ pəl'rar ka(o)ŋALTə'ut
2. lu'rtynrto*ALTəi+r si(i)lALpa+
3. t(d)yALTsi(1)+ men+r ti+r p'a(o)p+r yn+r
4. tə'anrmar jelpir k'anrtə(d)o+r
5. t'a(o)mALts''i k)[i:]təsanrmer tuŋt nat
6. ŋ(p)entsoŋr jaŋt k(g)ut mi(n)lt(d)u+r

18-3

1. 1,2)潔淨的 3)水晶 4)山 5)雪 6)水
2. 1,2,3,4)鈴蕩子 5,6)露
3. 1,2)甘露 3)藥 4)的 5)醇 6)加入
4. 1,2)酒家女 3,4)智慧 5,6)空行女
5. 1,2)盟誓 3,4)聖潔 5)飲 6)若是
6. 1,2 不幸 3)經歷 4)必須 5)沒 6)有

18-4

1. 潔淨的水晶山上的露水
2. 鈴蕩子上的露水
3. 加上甘露藥的醇[所釀成的美酒]
4. 智慧天女當爐
5. 若用聖潔的誓約去渴
6. 即可不遭災難。

18—5

- 1 dag pa shal ri sgang* chu
- 2 klu hdud* rdo rje zil pa
- 3 bdud risi sman gyis* phab rgyun*
- 4 chang ma ye shes mkhah hgro
- 5 dam tshig gtsang mas bstung na
- 6 ngan song myong dgos mi hdug

18—6

- 1 takkba shelri ganqchu
- 2 lhudihdohjih sillba
- 3 diulitzi mhen dyih papdyiunn
- 4 changma yeshikandroh
- 5 tamuntsik tzangmae dung na
- 6 ngensong nyang goe mindukk

18—7

- 1 1,2) pure 3) crystal 4) mountain 5) snow 6) water
- 2 1,2,3,4) klu-bdud-rdo-rje 5,6) dew
- 3 1,2) elixir 3) drug 4) of 5) yeast 6) add
- 4 1) wine 2) woman 3,4) wisdom 5,6) sky-goer
- 5 1,2) solemn vow 3,4) pure 5) drink 6) if
- 6 1,2) misfortune 3) experience 4) have to 5) not 6) do

18—8

- 1 The snow water from the pure Christal Mountain,
- 2 And dew drops from the klu-bdud-rdo-rje* grass,
- 3 When elixir is used as yeast, [and brewed into wine],
- 4 [And let the] wine seller be the Goddess of Wisdom*.
- 5 So if we drink such wine) with a sacred vow.
- 6 We shall never have to taste the waters of bitterness.

19-1

- 1 ལྷན་རྒྱལ་ཡན་འགྲོའི་ཕྱི་ལམ་ 2 ལྷན་བསྐྱེད་དཔ་ལྷོ་གུ་རྩུ་གསལ་ལས
- 3 འཛེང་མ་མ་མཐུང་བུ་མོ་འི་ 4 འགྲོ་མོ་ལ་མོས་ལྱང་།

19-2

1. lɯŋsɾi(d)ar ja:ɬ tʃ(ɕ)ɔt tʰyɤ lo(ɔ)-
2. lɯŋsɾi tʰa:ɬtʃokt tsukpɛt
3. ts(ɕ)ɑŋɬmat malsɑŋs pʰuɬmɔt
4. tʃ(ɕ)ɔ(ɔ)n(m)ɬp(b)ɔt lat pʰɔ ɤtʃʰɑŋɬ

19-3

1. 1,2)幸運之馬 3)向上 4)去的 5)時候 6)在
2. 1)幸運 2)生長 3,4)播 5,6)豎了
3. 1,2)女子 3)母親 4)好 5,6)女子的
4. 1,2)宴會 3)在 4)召請 5)了

19-4*

1. 當時來運轉的際會
2. 我豎上了祈禱的寶幡
3. 就有一位名門的才女
4. 請我到伊家去赴宴

19—5

- 1 rlung rta yar hgrohi dus la
- 2 rlung bskyed dar lcog rtsugs pas
- 3 ldsang* ma ma bzang bu molhi
- 4 hgron* po la bos byung

19—6

- 1 lhungda yar droe tiuh la
- 2 lhungdyi tarhjok tzukbae
- 3 tzanqina masanq puhnoe
- 4 droembo la poeh chung

19—7

- 1 1,2) horse of fortune 3) up 4) go 5)time 6)at
- 2 1) fortune 2) producing 3,4)flag 5) establish 6)since
- 3 1,2) a woman 3) mother 4) good 5,6) of the daughter
- 4 1,2) feast 3) to 4) called 5) has been

19—8*

- 1 When fortune smiles at me,
- 2 I hoisted a fortune-bringing flag.
- 3 Then I am invited to the feast
- 4 By a girl of a good family.

20-1

- 1 ལོ་དཀར་ལྷ་གསལ་མཁོ་ལོ་རྒྱུ་མཚན་ 2 བུ་ལྷ་གསལ་སྤྱི་ལ་བལྟས་ན།
 3 མི་རྒྱ་ཁྲོ་མོ་ལོ་རྒྱུ་མཚན་ 4 གཞོན་མཁོ་གདོད་ལ་བལྟས་ཐུང།

20-2

1. soŋka(o)ར་པཀ་ཤེར་ཚུམ་ལའི་(d)གྲུ་མ
 2. ཕུ་ལའི་ཆེ་ལོ་ལ་ཚེའི་ལའ་ཚེ་མཚན་
 3. མི་སུ་ར་ལ་ཆེ་མཚན་ལ་ཆེ་(ལ་)འི་(ལ་)ལ་ཆེ་(ལ་)མཚན་
 4. ཕེན་(མ)ལའི་(མ)ཚེར་ལ་ཚེར་ཚེར་ལ་ལའི་ལའི་

20-3

1. 1)齒 2)白 3,4)皮的 5)微笑 6)顏色
 2. 1)座 2)排 3)普遍 4)向 5)看 6)以後
 3. 1)眼 2)角 3,4)羞澀的 5)轉 6)時
 4. 1,2)少年底 3)臉 4).上 5)看 6)了

20-4

- 1* [我向]露了白齒微笑[的女子們底]
 2. 座位間普遍地看了一眼
 3. [一人]羞澀的日光流轉時,
 4. 從眼角間射到了[我]少年的臉上

20—5

- 1 so dkar lpags palil ldsuims mdangs
- 2 bzhugs bral* spyl la bltas na*
- 3 mi zur khra mohi sgril mtshams
- 4 gzhon palil gdong la bltas byung

20—6

- 1 sogar bakbae tzummdanq
- 2 shukktrell ji la dae na
- 3 misurh tramoe drill tsam
- 4 shoembae donq la dae chuup

20—7

- 1 1) teeth 2) white 3,4) skin 5) smiling 6) look
- 2 1) sit (hon.) 2) row 3) all 4) at 5) looked 6) having
- 3 1) eye 2) corner 3,4) bashful 5) rotate 6) when
- 4 1,2) the youth's 3) face 4) at 5) look 6) ---ed

20—8

- 1 I cast a glance at a bevy of sitted lasses,
- 2* With white teeth and smiling looks,
- 3 [One of them] looked at my face bashfully,
- 4 From the corner of her eyes.

21-1

- 1 ལྷ་ཅན་སེམས་ལ་སོང་ནས་ 2 འགྲོག་འབྲིས་ཨེ་ཡང་བྲིས་པས།
 3 འཚིགས་ཕྱེད་ན་མི་ལ་ 4 བསོན་བྲལ་མི་ཕྱེད་གསུངས་ཕྱུང་།

21-2

1. ha+tp(ལྷ)ayr semr laL songr nel
 2. tʃ'okALtʃiAY ʔetʃoyL tʃ'i(i)AYp(b)eL
 3. tʃ'irʃe'el*AY tʃ'e*AL na(o)r min(m)L p(h)at
 4. sɔnrʃe'el*AY mi(i)L tʃ'e(i)AY songr tʃ'ayAL

21-3

1. 1,2)十分 3)心 4)在 5)去 6)以後
 2. 1)伴侶 2)親密的 3,4)是否要作 5,6)問了
 3. 1)死 2)別 3)作 4)若 5,6)不是
 4. 1)生 2)離 3)不 4)作 5)說 6)了

21-4

1. 因為心中熱烈的愛慕
 2. 問[伊]是否願作[我底]親密的伴侶
 3. [伊]說：“若非死別，
 4. 決不生離”

21—5

- 1 xa cang seims la song nas
- 2 hgrog hbris*e yang bris* pas
- 3 hchi bral byed na min pa
- 4 bson* bral mi byed gsungs byung

21—6

- 1 hajang sem la song nae
- 2 trokkdrih eyong trihbae
- 3 chitrell chae na min ba
- 4 soentrell mi chaeh sung chung

21—7

- 1 1,2) very much 3) mind 4) into 5) gone 6) having
- 2 1) companion 2) intimate 3,4) whether or not 5) asking 6) on
- 3 1) death 2) separation 3) make 4) if 5,6) unless
- 4 1) living 2) separation 3) not 4) make 5) said (hon.) 6) has

21—8

- 1 Because [I] desperately fell in love with [her,]
- 2 [I] asked whether [she] would care to become [my] intimate companion.
- 3 "Unless we are separated by death,
- 4 We should never part alive." was [her] answer.

22-1

- 1 འདྲེན་མའི་ཐུགས་དང་བསུན་ན་ 2 མོ་འདྲི་ཚོས་སྐལ་ཚད་འགྲོ་
- 3 དཔེན་མའི་ཕྱི་ཐོན་འགྲུལ་མ་ན་ 4 ལུ་མོ་འདྲི་ཐུགས་དང་འགྲུལ་འགྲོ་

22-2

1. ts(dx)an_{ML}mer t'uk_r t'an_{ML} tynt nar
2. ts'er fi(l)_{ML} tɕ'ɔ+k(g)ol_r* tɕ'ɕt tɕ(dx)_{OL}
3. ʔen(m)-p(b)ɕt xi(l)-tɕ'ɔ_r tɕi(l)_{ML} nat
4. p'u_{ML}mor t'uk_r t''an_{ML} k(g)_{an_r} tɕ(dx)_{OL}

22-3

1. 1,2)女子底 3)心意 4)和 5)隨和? 6)若是
2. 1)生 2)遺 3)佛法 4)分 5)斷 6)要
3. 1,2)空 3,4)山嶺 5)漫遊 6)若是
4. 1,2)女子底 3)心 4)和 5)違背 6)要

22-4

1. 若要隨彼女底心意
2. 今生與佛法的緣分斷絕了
3. 若要往空寂的山嶺間去雲遊
4. 就把彼女底心願違背了

22—5

- 1 hdsang* mahi thugs dang bstun na
- 2 tshe hdi chos skal chad hgro
- 3 dben pahri ri khrod hgrims na
- 4 bu mohi thugs dang hgah* hgro

22—6

- 1 izanqmae tuk tanq diun na
- 2 tse dih choegel chae droh
- 3 enbae ritroe drimm na
- 4 puhmoe tuk tanq gell droh

22—7

- 1 1,2) woman's 3) mind (hon.) 4) with 5) reciprocate? 6) if
- 2 1) life 2) this 3) religion 4) share 5) stop 6) would
- 3 1,2) solitary 3,4) mountain ranges 5) wander 6) if
- 4 1,2) the girl's 3) mixed 4) with 5) contradictory 6) would be

22—8

- 1 If I reciprocate with the feelings of the girl,
- 2 My share in religion during this life will be deprived.
- 3 If I wander among the solitary mountain ranges,
- 4 It would be contradictory to the wishes of the girl.

23-1

- 1 རྒྱ་བྱ་བུ་ལ་བུལ་འབྲེན་ 2 གོ་བུ་གོ་བུ་ལ་ལོ་སྒྲིལ་
 3 རྒྱ་གར་ལ་ལོ་སྒྲིལ་འབྲེན་ 4 རྒྱ་གར་ལ་ལོ་སྒྲིལ་འབྲེན་

23-2

1. tsa(o)ŋaLP'(b)na* ɬaŋ laɪ tpuŋ tɕ(ɔ)a(o)a-
 2. kɔŋtɕ'(ɔ)uk- ɕənaŋpɕL loŋnaŋ
 3. ɕa(o)kaLsɔmt- jɕl*ɬo[k](o:)ɪ tɕ'ənaŋ(b)ɕɪ
 4. p'ukɾjyl* ɬartɕ''ɔɪ tɕ'ənaŋ tɕ'ɔŋaL

23-3

1. 1,2)蜂 3)網 4)在 3)放 6)相似
 2. 公布 2)少年 3,4)年輕的 5,6)心情
 3. 日 2)三 3)宿 4)伴 5,6)作了
 4. 1,2)將來 3)神佛 4)法 5)想起 6)了

23-4*

1. 公布 少年 底 心情
 2. 好似 拿 在 網 裡 的 蜂 兒
 3. [同我] 作 了 三 日 的 宿 伴
 4. 又 想 起 未 來 與 佛 法 了

23—5

- 1 sbrang bu brgya* la'bcug ldra
- 2 kong,phrug gzlon pah! blo sia
- 3 zhag gsum nyal rogs byas pah!*²
- 4 phugs yul lxa chos dran byung

23—6

- 1 drauqpuh dyah la juk drah
- 2 gongtruk shoembac lho-nha
- 3 shaksum nyelrok chaehbae
- 4 pukyul hlachoe trenn chung

23—7

- 1 1,2) bee 3) net 4) into 5) put 6) like
- 2 1) Kong 2) boy 3,4) youth's 5,6) mind
- 3 1) day 2) three 3) sleep 4) companion 5) been 6) having
- 4 1,2) future 3) god 4) religion 5) thinking 6) has become

23—8*

- 1 The mind of the young man from Kong-po ,
- 2 Is like a bee captured in a net.
- 3 He has been [my] sleeping companion for three days,
- 4 [And now he] is pondering about the future and religion.

24-1

- 1 བསྟན་ཐོག་ལ་ཁྱད་ལ་བསམས་པའི་ 2 ཁྱེད་དང་འོ་ཚེ་མེད་ན།
3 མགོ་ལ་རྒྱབ་པའི་གཙུག་གཡུས་ 4 སྐད་ཚིག་སྐུ་མི་མེད་ལ།

24-2

1. fonrte(ck)okar fe(1)r lal samtp(b)el
2. fe'o[ɿ](1)r faɣal ɣout'sar mel nar
3. kora lal ta(c)[p]ar p(b)el tsukryr
4. k tse'ar m ɣr ni(i)r mi(i)l po(i)r

24-3

1. 1,2)終身伴侶 3)你 4)在 5,6)想到
2. 1)信義 2)和 3,4)羞恥 5)沒有 6)若是
3. 1)頭 2)在 3,4)帶的 5)帶 6)松石
4. 1,2)話 3)說 4)呢 5)不 6)會

24-4*

1. 終身伴侶阿[我]一想到你
2. 若沒有信義和羞恥
3. 頭帶上帶的松石
4. 是不會說話的啊

24--5

- 1 bstai* grogs khyad* la bsams pah!*
- 2 khrel dang ngo tsha med na
- 3 mgo la rgyab pah! gtsug g'yus
- 4 skad cha smas* ni mi shes

24--6

- 1 dendrokk tyael la sambae
- 2 frel tanq ngo'tsa mae na
- 3 goli la dyappbae tsukyiu
- 4 gaecha mhae ni mi she

24--7

- 1 1) permanent 2) companion 3) you 4) about 5) think 6) when
- 2 1) modestly 2) and 3,4) shame 5) have not 6) if
- 3 1) head 2) on 3,4) wear 5) top of the head 6) turquoise
- 4 1,2) spoken words 3) speak 4) — 5) not 6) know

24--8*

- 1 [When I] think about you, [my] permanent consort,
- 2 If [you are] unfaithful and shameless,
- 3 The turquoise [which you] wear on your head.
- 4 Does not know how to speak.

25-1

- | | | | |
|---|-------------------------|---|-----------------------------|
| 1 | མཇུས་དང་སོ་དཀར་ལྷན་ཚོག་ | 2 | གཞོན་པའི་སྒོ་ཁྲིན་ཡིན་འདུག་ |
| 3 | སྒྱིད་ནས་ག་ཚེ་ཡོད་མེད་ | 4 | དུ་ལྷན་ཞེས་འགྲེས་གནང་དང་། |

25-2

1. tsumuɣɿ i'(d)auɣɿ sorɿk(g)u(o)ɿ,ɿ tonɿ tɕ'okɿ
2. ɕon(m)ɿlp(b)c(l) lo(u)ɿɿ tɕ'ɿ jinɿ i'(d)u[k]ɿɿ
3. jinɿɿ u l ɕarts''ar jɕl meɿ
4. ɿutnaɿɿ ɕoɿɿ ɿo[k]ɿɿ naɿɿɿ i'(d)auɿɿɿ

25-3

1. 1)微笑 2)和 3)齒 4)白 5)露出 6)可?
- 1,2)少年底 3,4)誘惑 5,6)是正在
- 1)心 2)從 3,4)熱情 1)有 6)沒有
- 1,2)替 3)發 4,5,6)請

25-4

1. [你]露着白齒兒微笑
2. 是正在誘惑我呀
3. 心中是否有熱情
4. 請發一個替兒

25-5

- 1 mdsun* dang so dkar stan* chog
- 2 gzhon pahf blo khrid* yin ldug
- 3 snying nas sha tsha yod med
- 4 dbu sna* zhes rogs guang dang

25-6

- 1 izumun tanq sogar den chok
- 2 shoembael lho tri yin dukk
- 3 nhyin nae shatsa yoe mac
- 4 u-nha shch rok nhang tanq

25-7

- 1 1) smile 2) and 3) teeth 4) white 5) show 6) allowable?
- 2 1,2) youth's 3) mind 4) seduce 5) being 6) is
- 3 1) heart 2) from 3,4) warmth 5) have 6) have not
- 4 1,2) oath (hon.) 3) make 4,5,6) please (hon.)

25-8

- 1 [You are] smiling with your teeth shown out,
- 2 And is enticing [me] the youth.
- 3 Whether you have warmth in your heart,
- 4 Please prove it by an oath.

26-1

- 1 ལྷོད་ཐུབ་ཕྱི་དོན་ལམ་ལམ་ནས་ 2 ལམ་མ་ཚད་མས་སྐྱུ་ཕྱུད་།
3 ལམ་ཚགས་ལུ་ལོན་ཕྱུད་ན་ 4 ལོ་སྤྱོད་ལོན་པས་གནད་ལྷན་།

26-2

1. niyart⁶upr tɕ'a⁵ni⁵to⁵ŋ⁵lamliɕ⁶(ɕ)er
2. ɣarmar tɕ'a⁵ŋ⁵ru⁵er tɕ(ɕ)as⁵ni⁵ tɕ'a⁵ŋ⁵ni⁵
3. le(ɛ)ni⁵tɕ⁶(ɕ)akr t⁵'a⁵ni⁵lɔ⁵[n](ɔ)ɣ tɕ'a⁵ŋ⁵ni⁵ nar
4. ts'or⁵to⁵ŋ⁵ t⁵'ɔ⁵ɣ⁵er ni⁵ŋ⁵ɣ⁵ ɕu⁵ni⁵

26-3

1. 1,2)情人 3)鳥 4)石頭 5)路 6)相會
2. 1,2)母親 3,4)酒家婦 5)撮合 6)了
3. 1,2)是非 3,4)債務 5)出 6)若是
4. 1,2)生活費 3,4)你 5)給 6)請

26-4

1. 情人邂逅相遇
2. 被當爐的女子撮合
3. 若出了是非或債務
4. 你須担負他們的活生費阿。

26—5

- 1 snying thub* bya rdo lam lphrad
- 2 a ma chang mas sbyar byung
- 3 lan chags bu lon byung na
- 4 litsho skyong khyod ras gnung zlu

26—6

- 1 nhyingrup chahdoli-lamtrae
- 2 ama changmae jarh chung
- 3 lenjak pulloen chung na
- 4 tsodyong tyoerae nhang shuh

26—7

- 1 1,2) lovers 3) bird 4) stone 5) road 6) meet
- 2 1,2) mother 3,4) wine seller 5) united 6) have been
- 3 1,2) troubles 3,4) debts 5) come into existence 6) if
- 4 1,2) maintainance 3,4) you 5) give 6) should

26—8

- 1* Lovers who met each other by chance,
- 2 Are united by mother the wine seller,
- 3 If troubles and debts should result from this,
- 4 You must take care of them.

27-1

- 1 ལྷིང་གཏུམ་ལ་མཚམ་པའོད་ 2 ལུང་འབྲིས་བྱམས་ལན་པའོད་པས།
 3 བྱམས་ལན་ལོ་མཚནས་ 4 བམང་གཏུམ་དག་ལོས་གོ་སོང།

27-2

1. pŋɿɿ(d)a(o)nr p'arɿmaɿɿ mal pət
 2. tɕ'anjɿɿɕ(ɕ)l(i)nr tɕ'amɿɿp(b)a(o)ɿɿɿ pət pɕ
 3. tɕ'amɿɿp(b)al pətɿɿ'or maɿɿ nr
 4. saɿɿtɿnr tɕ(ɕ)aɿɿp'(b)ɿɿɿ* k'oɿɿ saɿɿ

27-3

1. 1)心 2)話 3)父 4)母 5)不 6)說
 2. 1)小 2)熟 3,4)愛人 5,6)說了
 3. 1,2)愛人底 3,4)牝鹿 5)許多 6)從
 4. 1)秘密的 2)話 3,4)被仇人 5)聽 6)了

27-4

1. 心腹話不向父母說
 2. 却在愛人面前說了
 3. 從愛人底許多牝鹿*之間
 4. 秘密的話被仇人聽去了

27--5

- 1 sayng glam pia mar ma bshad
- 2 chung hbris* byams par bshad pas
- 3 byams pa* sha plo mang nas
- 4 bsang* glam dgra bos go song

27--6

- 1 nyngdam pamar ma shae
- 2 chungdrih chamubar shae bae
- 3 chaumba shapo mang nae
- 4 sangdam dralpoeh ko song

27--7

- 1 1) heart 2) words 3,4) to the parents 5) not 6) tell
- 2 1) small 2) intimate 3,4) to the lover 5) tell 6) because
- 3 1,2) lover's 3) deer 4) male 5) many 6) from
- 4 1) secret 2) words 3,4) by the enemy 5) heard 6) have been

27--7

- 1 One does not confide his secrets to his parents,
- 2 But tells them to his lover.
- 3 And from the lover's many "stags,"*
- 4 His secret sayings are heard by his enemy.

28-1

- 1 ལྷིང་ལྷུ་ཡི་དེ་ལྟོ་ལྟོ་ལྟོ་ 2 རྩོམ་པ་ལ་ལས་ཟེན་ལྟར།
3 དབང་ཆེན་མི་ཡི་སྲིད་ལོ་ལོ་ 4 རྩོམ་པ་ལྟོ་ལྟོ་ལྟོ་སྲིད་ལོ་ལོ་།

28-2

1. niŋɣɿtʰ(d)upr̥ jilɿtʰ(ɕ)okr̥tʰa+mo(ɕ)ɿ
2. (ŋ)ɕ(o)n(m)ɿpɿt ɣaɿtɿ si(l)mɿɿ taŋl
3. [ʔ]waŋɿtʰɿt mi(l)ɿ jil pɕn(m)ɿp(h)ɿt
4. noɿɿɿsaŋɿtʰ(ɕ)n(o)ɿɿɿtʰ tʰokʰɿ soŋl

28-3

1. 1,2)情人 3,4,5,6)燕 掉 拉 菜
2. 1,2)獵人 3,4)我 5)捉住 6)雌
3. 1)權勢 2)大 3)人 4)底 5,6)官
4. 1,2,3,4)納 桑 嘉 魯 5)奪去 6)了

28-4*

1. 情人 燕 掉 拉 菜*
2. 雌是被我獵人捉住的
3. 却被大力的長官
4. 納桑嘉魯奪去了。

28-5

- 1 snying thub* yid lphrog lxa mo
- 2 rugon pa nga ras zin kyang
- 3 dbang chen mi yis* dpon po
- 4 nor bzang rgya lus lphrog song

28-6

- 1 nhyingtup yitrokhlamo
- 2 nghoen ba ngarae sinu dyang
- 3 wangchen mi yi boenbo
- 4 norsanqdyah liu trok song

28-7

- 1 1,2) lover 3) mind 4) captivating 5,6) goddess
- 2 1,2) hunter 3,4) by me 5) captured 6) although
- 3 1) power 2) great 3) men 4) of 5,6) officer
- 4 1,2,3,4) Nor-bzang-rgya-lu 5) robbed 6) has

28-8*

- 1 My lover Yid-lphrog-lxa-mo,
- 2 Was captured by me the hunter.
- 3 [But she] was robbed from me,
- 4 By Nor-bzang-rgya-lu the powerful officer.

29-1

- 1 རྗོད་བྱ་རང་ལ་ཡོད་ལུས་ 2 རྗོད་བྱའི་རྗོད་ཉམས་མཚོན།
3 རྗོད་བྱ་མི་ལ་རྗོད་ལུས་ 4 རྗོད་ལྟུང་ལྟོད་ལ་ཚང་བྱུང་།

29-2

1. noɿ,ɛp'(b)uɿ* ɲajɿ laɿ jɔɿ t''y(u)ɿ
2. noɿ,ɛp''y(ɔ)ɿ* noɿ,ɛpɿns ma(ɛ)ɿ tɕ'ɔɿ
3. noɿ,ɛp''uɿɿ* mi(t)ɿ laɿ ɕoɿ,ɿ t'yɿɿ
4. niɿɿɿ laɿɿɿ tɔɿ laɿ ts'ajɿ tɕ'ajɿɿ

29-3

1. 1,2)寶具 3)自己 4)在 5)有 6)時
2. 1,2)寶具的 3)寶具 4)觀念 5)不 6)盡
3. 1,2)寶具 3)人 4)在 5)丟失 6)時候
4. 1)心 2)氣 3)上邊 4)在 5)翻 6)了

29-4

1. 寶具在手裡的時候
2. 不拿它當寶具看
3. 寶具丟了的時侯
4. [却又急的]心氣上頭

29—5

- 1 nor bu rang la yod dus
- 2 nor bui nor nyams ma chod
- 3 nor bu mi la shor dus
- 4 snying rung stod la tshang byung

29—6

- 1 norpuh rang la yoe tiu
- 2 norpiuh nornyam ma choe
- 3 norpuh mi la shor tiuh
- 4 nhyingthung doe la tsang chung

29—7

- 1 1,2) jewel 3) one's own 4) in 5) have 6) the time
- 2 1,2) the jewel's 3) jewel 4) idea 5) not 6) to be fixed
- 3 1,2) the jewel 3) man 4) to 5) lost 6) the time
- 4 1) heart 2) wind 3) upper part of the body 4) into 5) pressed 6) would be

29—8

- 1 When the jewel is in one's own possession,
- 2 One does not appreciate it as a jewel.
- 3 But when the jewel has passed into other hands,
- 4 Then one's heart aches with distress.

30-1

- 1 རང་ལ་དགའ་བའི་བྱ་མཁུ་བ་ 2 གཞན་གྱི་མ་རྒྱུ་མ་རྒྱུ་དཔེ་སོང་།
 3 བོ་ནོ་མོ་སེམས་པའི་ཚིང་གིས་ 4 ལྷན་པོ་འོ་གཡང་རྒྱུ་སོང་།

30-2

1. jaŋt̚ laɪ kaŋwɛɪ tɕ'a(m)ɤlp h)at̚
 2. ɕənɤrtɕ(dɤ)ɪ(ɪ)ɤt̚ tɪn(m) ɤɬma(o)ɪt̚t̚ laŋɤt̚ soŋt̚
 3. k'oktɕɕɛr sɛmɕp(b)ɛr tɕoŋt̚ k'ɪɤɬ
 4. ly(u)ɛp(b)ɔr ɕar jaŋt̚ ka(o)mɤt̚t̚ soŋt̚

30-3

1. 1)自己 2)在 3,4)喜歡 5,6)愛人
 2. 1)別人 2)底 3,4)伴侶 5)去 6)了
 3. 1)肚子 2)病 3,4)心的 5)辦 6)被
 4. 1,2)身子底 3)肉 4)都 5)瘦 6)了

30-4

1. 愛我的愛人兒
 2. 被別人娶去了
 3. 心中積思成癆
 4. 身上的肉都消瘦了

30--5

- 1 rang la dgah bahl byams pa
- 2 gzhan gyl mdun* mar blangs song
- 3 khog nad sems pali cong* gis
- 4 lus polil sha yang rgam* song

30--6

- 1 rang la gahwae chammba
- 2 shennjih diunmar lhang song
- 3 koknae sembae jong kih
- 4 liuboe sha yang gamm song

30--7

- 1 1) one's self 2) at 3,4) love 5,6) lover
- 2 1,2) another's 3,4) to become companion 5) gone 6) has
- 3 1) trunk of the body 2) inside 3,4) of the mind 5,6) consumption
- 4 1,2) of the body 3) flesh 4) even 5) emaciated 6) has become

30--8

- 1 The lover who loves me,
- 2 Has gone to become another's companion.
- 3 So I became sick of consumption,
- 4 And my body has become emaciated.

31-1

- 1 ལྷིང་ལྷུང་རྒྱལ་ལོན་ལོང་ 2 མོ་ཚལྱི་སཱ་ཀའལྷུང་ལྷིང་།
 3 ལྷུང་ལྷིང་ལོམས་ཅན་མ་ 4 ལྷིང་ལྷུང་ལོམས་ལོང་།

31-2

1. juŋɣɿt'upɿ kuɿ lat ɕoɿɿ soŋɿ
 2. mo'ð, lɿɕ'a(o)ɿ tsi(ɿ)ɿp(h)y(u)ɿɿɿ jenɿ soŋɿ
 3. p'uɿɿmo(ð)ɿ t'auɿɿlso(ɿ)ɿmɿɿɕen(m)ɿɿmar
 4. miɿɿlamɿ lat k'oɿɿɿ soŋɿ

31-3

1. 1,2)情人 3)蓋 4)在 5)尖 6)了
 2. 1,2)籤 3)卜 4)燈 5)應 6)了
 3. 1,2)女子 3,4)天真 5)俱有 6)女子
 4. 1,2)夢 3)在 4)形成 5)了

31-4

1. 情人被人偷去了
 2. 我須求籤問卜去罷
 3. 那天真爛漫的女子
 4. 使我夢寐不忘

31—5

- 1 snying thub* rku la shor song
- 2 mo cha rtsis hbul ran song
- 3 bu mo dung sems can ma
- 4 rmi lam la hkhor song

31—6

- 1 nhyingrup guh la shor song
- 2 mocha tzibiull ren song
- 3 puhmo tunqsenjenma
- 4 mhillam la kor song

31—7

- 1 ,1,2) lover 3) theft 4) in 5) lost 6) has been
- 2 1,2) lot 3) fortune-telling 4) offer 5) to be the right time
6) has become
- 3 1,2) girl 3,4) candid-mind 5) possessed of 6) women
- 4 1,2) dream 3) in 4) to be formed 5) has become

31—8

- 1 [My] lover has been stolen and lost,
- 2 It is time for me to draw lot and consult fortune tellers.
- 3 That candid-minded girl,
- 4 Has haunted my dreams.

32--1

- 1 ལུ་མེན་ཀ་ཚི་བ་མེད་ན་ 2 ཚད་ལ་མཚན་མ་མི་འདུག་
 3 ཀའཚོན་མའི་མཚན་མེད་ཀྱི་སྐབས་ཀའན་ 4 འདི་ལ་བཙུག་མཁའ་ལོ་ས་ཚོག་

32--2

- 1 p'u(o)ɿlmo(ð)ɿ tɕ'ir war mel nar
 2 tɕ'arɿ lal tseɿlpɿ minli(d)ukɿɿ
 3. ɕut(m)ɿlp(b)ɿɿ tenɿ tɿɿl tɿ(ə)p(m)ɿneɿɿ
 4. t(d)ɿɿɿ lal tɕul*ɿweɿ lɿ tɕ'okɿ

32--3

1. 1,2)女子 3,4)死 5)沒有 6)若是
 2. 1)酒 2)在 3,4)盡 5)沒 6)有
 3. 1,2)少年底 3,4)永久的 5,6)寄身所
 4. 1)這裡 2)在 3,4)寄放 5)實在 7)可以

32--4*

1. 若[當地的]女子不死
 2. 酒是[渴]不盡的
 3. [我]少年寄身之所
 4. 的確可以在這裡

32—5

- 1 bu mor lichi ba med na
- 2 chang la mdsad* pa ml hdug
- 3 gzhon pah! bstan^w gyis skyabs gnas
- 4 ldi la beol bas los chog

32—6

- 1 pulmo chi wa mae na
- 2 chang la tzaehba mindukk
- 3 shoembae den dyih dyapuhne
- 4 dih la joelwae loe chok

32—7

- 1 1,2)in the girl 3,4)death 5)not to have 6)if
- 2 1)wine 2)in 3,4)exhaustion 5)not 6)exist
- 3 1,2)of the youth 3,4)permanent 5)refuge 6)place
- 4 1)this 2)in 3,4)to make 5)indeed 6)allowable

32—8*

- 1 If that girl does not die,
- 2 Then wine is inexhaustible.
- 3 So it is indeed possible for {me} the youth,
- 4 To make this a place of refuge.

33-1

- 1 ལུ་མ་ཞུ་མཁན་མ་སྐྱེས་ 2 ལུ་མ་སྐྱེས་མཁན་མ་སྐྱེས་སམ།
 3 ཞུ་གསལ་བཟང་པོ་ལུ་མ་སྐྱེས་ 4 མེ་ཉོག་ལས་མཚོན་གསལ་བས།

33-2

1. f'u²mo(ø) f'ar²ma(ø) ma² let
 2. k'a(ø) m²p²y(u) ²ci² let la² let sam²
 3. f'ar²sa(ø) ²se²pa² k'am²p²y(u)²
 4. mo²tok² let tok²pe²

32-3

1. 1,2)女子 3,4)母親 5)不 6)生
 2. 1,2)桃底 3)樹 4).上 5)生 6)的能
 3. 1,2)暫時的愛 3,4)消失 5,6)桃底
 4. 1,2)花 3)比 4,5)快

33-4

1. 彼女不是母親生的
 2. 是桃樹上長的罷?
 3. [伊]對一人的愛情
 4. 比桃花凋謝得還快呢。

33—5

- 1 bu mo a mar ma skyes
- 2 kham buhi shing la skyes sam
- 3 a gsar zad pa kham bu'hi
- 4 me tog las mgyogs pas

33—6

- 1 pu'imo amar ma dye
- 2 kampiuh shing la dye sam
- 3 aksar sachba kampiuh
- 4 medok lac dyokkbae

33—7

- 1 1,2) girl 3,4) in the mother 5) not 6) born
- 2 1,2) peach's 3) tree 4) on 5) produced 6) is not?
- 3 1,2) love towards a new acquaintance 3,4) exhaust 5,6) peach's
- 4 1,2) flower 3) than 4,5) quicker

33—8

- 1 Is that girl not born from a mother,
- 2 And was produced on a peach tree?
- 3 [Her] love towards a man withers up,
- 4 Even quicker than those peach-flowers.

34-1

- 1 ལུ་མོ་ལྷུང་འབྲིས་བྱམས་ལ་ 2 ལྷུང་གི་འི་རིགས་ལྷུང་མཛེན་མ།
 3 སྒ་འབྲིས་སྒྲག་འབྲིས་བྱང་བྱང་ 4 རི་ལ་ཡན་གྲུབ་མཛེན་གིས།

34-2

1. p'u₁mo(ō) + tɕ'əŋtɕ(ɬ)l(i) ₁ tɕ'am₁lɿ(b)a₁
 2. tɕa(ō)ŋrki₁ + ʂ(i)kɿy₁ mi(ō)nr na(ō)ml
 3. ɕa(ō) + tɕ(ɬ)l(i) ₁ pa(ō)krɕ(ɬ)l(i) ₁ tɕ'əŋ₁ tɕ(ɬ)əŋ₁
 4. ʂɿ(l) la₁ ja[ɿ](ō)l tɕa(ō)p₁ tsaŋ₁ k'əi₁

34-3

1. 1,2)女子 3)小 4)熟識 5,6)愛人
 2. 1,2)狼底 3,4)種類 5,6)是不是
 3. 1)肉 2)堆 3)皮 4)堆 5)有 6)雖
 4. 1)山 2)上 3)向上 4)預備 5,6)作者

34-4*

1. 我自小相識的愛人
 1. 莫非是與狼同類
 3. [狼]雖有成堆的肉和皮給它
 4. 還是預備住山上去

34—5

- 1 bu mo chung hbris* byams pa
- 2 spyang khih* rigs rgyud min nam
- 3 sha hgris* spag hgris* byung kyang
- 4 ri la yar grab* mdsad gis*

34—6

- 1 puhmo chungdrin chamma
- 2 janggi rikdyiuh min nam
- 3 shadrin bakdrin chung dyang
- 4 ri la yar drapp tzae khi

34—7

- 1 1,2)girl 3)small 4)intimate 5,6)lover
- 2 1,2)wolf's 3,4)race or lineage 5,6)is not
- 3 1)meat 2)heap 3)skin 4)heap 5)produced 6)even
- 4 1)mountain 2)to 3)up 4)preparations 5,6)make

34—8*

- 1 Is my sweetheart whom I know from my boyhood,
- 2 Not of the same species with the wolf?
- 3 [The wolf] would make preparations for running up to the mountain,
- 4 Even if heaps of meat and skin are given to it.

35-1

- 1 ཏཱ་ཤོད་རྩི་ཡན་ཀླུ་མ་ 2 ཏཱ་ཤོད་ལྷན་ས་པས་ཟེན་གསེ།
 3 ཀླུ་མ་པ་འོ་ལོག་ཀླུ་མ་པས་ 4 མཐུ་ཚོ་ཟེན་པ་མེད་ལུག་

35-2

1. taŋk(g)ŋer ni||ɿ jaɿ,ŋ la(o)p(b)ɿp(b)aɿ
 2. niŋŋ i'(d)ajɿɿ pakɿp(b)ɿŋer sin(j)ɿɿ k'(g)iɿɿ
 3. tɕ'amɿp(b)aɿ ŋɒlokŋja(e)p(b)ɿɿp(b)ɿŋer
 4. tʃurŋɒŋ sinɿɿ paɿ minɿɿɿ(d)uŋɿɿ.

35-3

1. 1)馬 2)野 3)山 4)向 上、5,6)去
 2. 1)陷阱 2)和 3,4)繩索 5,6)捉
 3. 1,2)愛人 3,4)反抗 5,6)起了
 4. 1,2)神通力 3,4)捉拿 5,6)不住

35-4

1. 野馬往山上跑
 2. 可用陷阱或繩索捉住
 3. 愛人起了反抗
 4. 用神通力也捉拿不住

35—5

- 1 rta rgod ri yar rgyab pa
- 2 snyi dang zhags pas zin gis
- 3 byams pa ngo lo rgyab pas
- 4 mthu ngo zin pa mi ldug

35—6

- 1 dagoe ri yar dyappa
- 2 nhyi tshiq shakbae sinu kilu
- 3 chammba ngolokdyappa
- 4 tu-ngo sinu ba mhdukk

35—7

- 1 1) horse 2) wild 3) mountain 4) up 5,6) to go
- 2 1) snare 2) and 3,4) by lasso 5,6) capture
- 3 1,2) lover 3,4) rebel 5,6) when make
- 4 1) magic powers 2) —? 3,4) capture 5) not 6) exist

35—8

- 1 When a wild horse goes up a mountain,
- 2 It can be captured with a snare or lasso.
- 3 But when a lover has become rebellious,
- 4 She cannot be captured even by supernatural powers.

36-1

- 1 བག་དང་རྒྱུ་ལོ་སྤྲོ་བས་ནས་ 2 རོད་ལོའི་དྲུག་ལ་བཞག་ཕྱད།
 3 གཡོ་ཅན་རྩེ་བག་ཅན་གྱིས་ 4 ང་ལ་བཞག་ལོས་ཕྱས་ཕྱད།

36-2

1. tʃ'akʌr t''aŋʌl luŋʌp(b)o(u)r tɛp(m)ʌr nɛt-
2. kθ(o)ʌlp(b)θ tʃoʌr lal sɛnʌr tʃ''uŋʌl
3. joŋʌtʃɛnɛr tsuʌlp(b)akr tʃɛnɛr tʃɛt
4. ŋar lal sɛn(m)ʌlp(b)o(u)r tʃ'ɛʌr tʃ'aŋʌl

36-3

1. 1)操急 2)和 3,4)暴怒 5)聯合
2. 1,2)鷹底 3)羽毛 4)在 5)谷亂
3. 1,2)詭詐 3)和 4,5)憂慮 6)被
4. 1)我 2)在 3,4)憔悴 5)作 6)了

36-4

1. 操急和暴怒聯合。
2. 將鷹底羽毛弄亂了。
3. 詭詐和憂慮的[心思]。
4. 將我弄憔悴了。

36—5

- 1 brag dang rlung po sdebs nas
- 2 rgod pohi dgro^m la zan byung
- 3 g'yo can rdsu bag can gyis
- 4 nga la zan pos^m byas byung

36—6

- 1 trakk tanq lhungbo depp nae
- 2 goehboe droh la sem chung
- 3 y'ojen tzuhbak jen dyih
- 4 nga la sembo chaeh chung

39—7

- 1 1)anger 2)and 3,4)ill-humour 5)combined 6)having
- 2 1,2)the vulture's 3)feathers 4)to 5)consumed? 6)has
- 3 1,2)craft 3)pretence 4,5)care 6)by
- 4 1)me 2)in 3,4)worn out 5)made 6)has

36—8

- 1 Anger and ill humour combined,
- 2 Have made the feathers of the vulture dishevelled.
- 3 Intrigues and worldly cares,
- 4 Have completely worn me out.

37-1

- | | | | |
|---|-----------------------|---|----------------------------|
| 1 | ལྷན་པ་ཁ་ལེན་གཉིད་ནག་ | 2 | སད་ལེན་དཔེ་ཞི་མ། |
| 3 | བན་རྗེ་གྲུ་མན་ལེན་མན་ | 4 | སངས་རྒྱས་འཕྲུན་པའི་དབྱ་ལོ། |

37-2

1. tʂi(ɿ)n(m)ɸpat k'ar se(ɿ)ɿr fiŋt naki.
2. ser t''aŋɿL serɿ,er ɕiɿLmat
3. p''enɿLteɿt ɿa(ə)ɿ menɿ se(ɿ)[ɿ]ɸ ment
4. saŋ(j)ɸɿ(ɿ)ɿ ten(m)ɸp(b)er tʂaɿLwɸ

37-3

1. 1,2)雲 3)邊 4)黃 5)心 6)黑
- 1)霜 [2)和] 3,4)筵的 5,6)張本
- 1,2)班第 3)俗人 4)非 5)僧人 6)非
- 1,2)佛 3,4)教法底 5,6)仇讎

37-4

1. 黃邊黑心的[濃]雲
2. 是嚴霜和英筵底張本
3. 非僧非俗的「班第」*
4. 是[我]佛教法底仇讎。

37—5

- 1 sprin pa kha ser gting nag
- 2 sad ser*rahi zhi³ ma
- 3 ban dlic škya man* ser man*
- 4 sangs rgyas bstan pahi dgra bo

37—6

- 1 drinba ka ser ding nak
- 2 sae tanq serae stihma
- 3 penndeh dya men ser men
- 4 sangdyach denbae drohwo

37—7

- 1 1,2) cloud 3) brim 4) yellow 5) center 6) black
- 2 1) frost [2) and] 3,4) hail's 5,6) abode
- 3 1,2) *ban-dhe* 3) layman 4) is not 5) monk 6) is not
- 4 1,2) Buddha 3,4) of the Teachings 5,6) enemy

37—8

- 1 The cloud which has a yellow brim and a black center,
- 2 Is the foreboding of frost and hail.
- 3 A *ban-dhe** which is neither monk nor layman,
- 4 Is an enemy of the Teachings of Buddha.

38-1

- 1 ལ་དེ་ལ་ལྷུ་གཏིང་ལྷན་ 2 ལྷ་ལོ་གཏིང་ས་མ་ལོད།
 3 ལང་སྐྱོག་ས་བྱམས་ལ་ལོ་ལྷོག་ས་སུ་ 4 ལྷོད་གཏམ་གས་ས་མ་ལོད།

38-2

1. sar tel k'a(ə)ŋ ɕuɣ.ɳŋ tɕjɣ t'(ɕ)a[k](a:)
 2. tɑp'(h)ɔŋ tɔŋsar maɬ ɬ(ə)
 3. saŋtɕ(ɕ)ɔ[k]ɳ tɔ'amɳɬ(h)ɛŋ tɔ'okɣ suɬ
 4. jɔŋɣta(ə)ɳŋ ɕɛ(ə)ŋ sa(ə)ŋ maɬ ɣɕ(ə)

38-3

1. 1)地 2)那 3)表面 4)化 5)底 6)凍
 2. 1)馬 2)社 3)透 4)地 5)不 6)是
 3. 1)秘密 2)伴侶 3,4)愛人底 5)方面 6)在
 4. 1)心 2)話 3)說 4)地 5)不 6)是

38-4

1. 表面化水的水地
 2. 不是騎牡馬的地方
 3. 秘密愛人的面前
 4. 不是酸心的地方

38—5

- 1 sa de kha zhur gting khyag
- 2 rta pho'gtong sa ma red
- 3 sang sgrogs* byams pahi phyogs su
- 4 snying gnam shas* sa ma red

38—6

- 1 sa de ka shurh ding tyak
- 2 dapo dongsa ma rae
- 3 sang drokk chammbae chok su
- 4 nhyingdam shac sa ma rae

38—7

- 1 1) ground 2) that 3) surface 4) melted 5) bottom 6) frozen
- 2 1) horse 2) male 3) send 4) place 5) not 6) is
- 3 1) secret 2) companion 3,4) paramour 5) side 6) at
- 4 1) heart 2) words 3) tell 4) place 5) not 6) is

38—8

- 1 The ground which is melted on the surface and frozen at the
bottom,
- 2 Is not a place to send a mare,
- 3 In the presence of a secret paramour,
- 4 Is not prudent to express one's heart.

39-1

- 1 ཚོས་ཚེན་གཙོ་ལྟའི་ལྷ་ས་ 2 ཡིན་ལ་འདྲ་ས་འདུག་སྟེ།
 3 ལྷ་ས་འདི་དྲུག་ལྱི་རི་ཤོད་ 4 ཚོ་བད་འཚོད་ས་ནས་འདུག་གོ།

39-2

1. ts'ehi(ɕ'int- tɕor*ɲɕ(ɛ)ɾ taɳlwaɳ
 2. jiv laɳ tɕ(ɳ)ɑɳɳwaɳ lukɳɳ te(ɳ)ɳ
 3. t(ɳ)ɑɳlweɳ tɳɳr* k'(g)ɳɳɳ si(ɳ)ɳp'(b)ɳɳɳɳ
 4. ts'eh, sɛɳɳ ts'ɑɳɳɳ nɛɳ tu[k]ɳɳ k'(g)ɳɳɳ

39-3

1. 1)日子 2)大 3,4)十五的 5,6)月
 2. 1,2)是 3,4)相似 5,6)是
 3. 1,2)月亮底 3)中心 4)底 5,6)兔兒
 4. 1)壽命 2)消磨 3)盡 4)了 5,6)是

39-4*

- 1*. 初六和十五日的明月
 2. 倒是有些相似
 3. 明月中的兔兒
 4. 壽命却消磨盡了

39—5

- 1 tshes chen geo* lngahi zla ba
- 2 yin la* hdra ba hdug ste
- 3 zla bahi dkyil gyi ri bong
- 4 tshé zad htshangs* nas hdug go

39—6

- 1 tsechin joe-ngae dalwa
- 2 yi la drahwa dukk de
- 3 dalwae dyil kih rigonq
- 4 tse saeh tsang nae dukk koh

39—7

- 1 1) day 2) great 3,4) of fifteenth 5,6) moon
- 2 1,2) to be 3,4) alike 5) exist 6) as
- 3 1,2) moon's 3) center 4) of 5,6) hare
- 4 1) life 2) exhausted 3) finished 4) having 5,6) is

39—8^m

- 1 The moon of the sixth^m and the fifteenth day,
- 2 Appear very much alike.
- 3 And the life of the hare in the center of the moon,
- 4 Has become completely exhausted.

40-1

- 1 ལྷ་བ་འདྲིན་ལ་མ་འགྲོ་ 2 གཏིང་མའི་ལྷ་བ་རྒྱུ་ཡོད་སམ།
 3 བཟ་གིས་ལྷ་བ་དཀར་མོའི་ 4 ལྷ་བ་སྟོང་ཕྱག་ས་ལ་མཐུལ་ཡོད་།

40-2

1. taɬLwa(ɔ)ɬ i(ɬ)i(n)ɤr ne(ɔ)ɬ p'aɬ(n)ɬ tʃ(ɬ)ɔɤɬ
 2. tɕɤrmeɣ taɬLwa(ɔ)ɬ ts'u(ɬ)ɬ joŋɬ
 3. tʃa(ɔ)ɣpɪntaɬLwaɬ kaɪɬɬpθɬ
 4. i(ɬ)aɬLɬθɬ tʃ'okɬ laɬ tʃ(ɬ)ɔɬɤɬɤɬɤɬ joŋɬ

40-3

1. 1,2)月 3)這 4)從 5)向 那 6)去
 2. 1,2)後 3,4)月 5)向 這 6)來
 3. 1,2)吉祥 3,4)月 5,6)白的
 4. 1)月 2)初 3)方面 4)在 5)會 面 6)要

40-4*

1. 這月去了
 2. 下月來了
 3. [等到] 吉祥白月的月初
 4. 我[們]即會可面

40--5

- 1 zla ba hdi na^m phar hgro
- 2 gting mahi zla ba tshur yongs
- 3 bkra shis zla ba dkar pohi
- 4 zla bstod phyogs la mjal yong

40--6

- 1 dahwa di nae par droh
- 2 dingmae dahwa tsur yong
- 3 drashidaliwa garpoe
- 4 dahdoe chok la jell yong

40--7

- 1 1,2) month 3) this 4) from 5) away 6) go
- 2 1,2) the following 3,4) month 5) here 6) comes
- 3 1,2) auspicious 3,4) month 5,6) light half
- 4 1) month 2) beginning 3) side 4) at 5) visit 6) will

40--8^m

- 1 This month passes away,
- 2 And the next month comes.
- 3 [I] will come to visit you at the beginning,
- 4 Of that auspicious "light half of the month"*.

41-1

- 1 དབུས་ཀྱི་རྒྱལ་ལྷན་པོ་ 2 མ་འབྲུན་བསྟན་པར་བཞུགས་དང་།
 3 ཉི་མའུ་བའི་བསྐོར་ཕྱོགས་ 4 རྫོང་ཡོང་བས་མས་ཡ་མེ་འདུག་

41-2

1. ʔy(u)ɸ hi(l)ɸ ji(l)li(d)el*ɳɸ ʔy(u)n(m)ɸp(b)ot
 2. ma(ə)l i(d)uɳɸɳɸ ten(m)ɸpa(ə)ɳɸɸ ʔukɳɸ tʰaɳɸɳɸ
 3. pitmaɳɸ taɳɸlwe(ə)ɸ koɳɸɳɸ tɸ'okɸɸ
 4. noɳɸɳɸ joɳɸɳɸ samɸp(b)at mi(n)li(d)ukɳɸɳɸ

41-3

1. 1)中間 2)的 3)山 4)王 5,6)彌 盧
 2. 1)不 2)動 3,4)牢穩地 5)站着 6)請
 3. 1,2)日 3,4)月底 5)旋轉 6)方向
 4. 1)錯 2)要 3,4)想 5)沒 6)有

41-4

1. 中間的彌 盧 山王”
 2. 請牢穩地站着不動
 3. 日月旋轉的方向
 4. 並沒有想要走錯

41—5

- 1 dbus kyi ri rgyal lxun po
- 2 ma lgyur bstan* par bzhuqs dang
- 3 nyi ma zla bahi bskor phyogs
- 4 nor yong bsams pa mi ldug

41—6

- 1 iu dyi ridyell hliunbo
- 2 ma dyurh denbar shukk tanq
- 3 nyima dahwae gor chok
- 4 nor yong samba mindukk

41—7

- 1 1) the middle 2) of 3) mountain 4) king 5,6) Méru
- 2 1) not 2) change 3,4) firmly 5) remain (hon.) 6) please
- 3 1,2) sun 3,4) moon's 5) round 6) direction
- 4 1) wrong 2) will be 3,4) intention 5) not 6) exist

41—8

- 1 Meru* the king of mountains in the middle,
- 2 Please firmly stands there without swerve.
- 3 The sun and moon have no wish
- 4 To go astray in their course of revolving around.

42-1

- 1 ཚོས་གསུམ་སྐྱབ་དགའ་བ་ 2 དགའ་གོས་ནང་ནས་ཚོད་སོང་།
 3 བཙོ་ལྷོ་ཉི་མའ་དང་མཉམ་པའི་ 4 ལལ་བཞེས་གཅིག་ཡང་གནང་ལྷོ།

42-1

1. ts'e(i) + sum + f(d) aLwar kaJ, + war
 2. kaJ, + k''oL + naŋr ne(ɛ) + f'ɔL + soŋL
 3. fɔ''ŋŋɛŋ namr f''aŋL namr + (b)ɛL
 4. ɛel* + ɛe(i) + fɛikr jaŋL naŋr + ɔuL

42-3

1. 1)日 2)三 3,4)月 5,6)白
 2. 1)白 2)任务 3)内裡 4)從 5)盡 6)了
 3. 1)十 2)五的 3)夜 4)和 5,6)一樣
 4. 1,2)誓約 3)一個 4)可是 5)作 6)請

42-4*

1. 初三日的明月發白
 2. 它已盡了發白的能事
 3. 請你[對我]發一個
 4. 和十五日的夜色一樣 的誓約

42—5

- 1 tshé gsum zla ba dkar ba
- 2 dkar gos nang nas chod song
- 3 bco lngabi nam dang mnyam pahi
- 4 zhal bzhes gcig yang gnang zhu

42—6

- 1 tse sum dahwa garwa
- 2 gar koeh nang nae choe song
- 3 joe-nghae nam tanq nhyambae
- 4 shellsheh jik yang nhang shuh

42—7

- 1 1) day 2) three 3,4) moon 5,6) white
- 2 1) white 2) duty 3) inside 4) from 5) done 6) has
- 3 1) ten 2) of five 3) night 4) with 5,6) same
- 4 1,2) promise 3) one 4) but 5) make (hon.) 6) please

42—8*

- 1 The moon on the third day is bright,
- 2 And it has done its best to be bright,
- 3 [I] beg that you make [me,]
- 4 A promise like the night of the 15th. day.

43-1

- 1 ས་བརྩའི་དབྱིངས་སུ་བརྟུགས་པའི་ 2 དམ་ཅན་དོན་ཚོས་སྒྲོང་།
3 མཐུན་དན་ལྷ་ས་པ་ཡོད་ན་ 4 བསྐྱུར་པའི་དགའ་བོ་སྒྲུལ་དང་།

43-2

1. sa(o)r tɕ(ɕ)yr jiŋɣr sut ɕukɣrpeɣ
2. t'amɣɣtɕ(ɕ)enrtɔ^oɣɣ tɕ(ɕ)ɔɣr tɕ'ɔɣtɕɔŋɣ
3. t'ur t'(d)ɑŋɣɣ ny(u)ɣp(b)ɑr jɔɣ nar
4. ten(m)ɣp(b)ɣr tɕa(o)ɣwo(u)r tɕɔɣɣr t'ɑŋɣɣ

43-3

1. 1,2)十地的 3)界 4)中 5,6)住的
2. 1)誓 2)俱有 3,4)金剛 5,6)護法
3. 1)神通 2)和 3,4)力 5)有 6)若
4. 1,2)教法底 3,4)冤家 5)驅逐 6)請

43-4

1. 住在「十地」*界中的
2. 有誓約的金剛護法
3. 若有神通和威力
4. 請將佛法底冤家驅逐

43—5

- 1 sa bcuhi dbyings su bzlhugs pahi
- 2 dam can rdo rje chos skyong
- 3 mifu dang nus pa yod na
- 4 bstan pahi dgra bo sgröl dang

43—6

- 1 sa jiu y'ing su shukkbæ
- 2 tammjen dorhjih choedyong
- 3 tu tanq niuba yoe na
- 4 denbæ draiwo droell tanq

43—7

- 1 1) ground 2) of ten 3) realm 4) in 5,6) one living (hon.)
- 2 1,2) bound with an oath 3,4) diamond 5,5) religion-protector
- 3 1) magic power 2) and 3,4) ability 5) have 6) if
- 4 1,2) of the teaching 3,4) enemies 5) expel 6) please

43—8

- 1 The oath-bound Diamond Protector of religion,
- 2 Who lives in the realm of the "Ten stages."*
- 3 If you have supernatural powers,
- 4 Then please get rid of the enemies of the Teaching.

44-1

- 1 རྩུག་ལྷན་པོ་ལོ་ལོ་ལོ་ 2 ལྷན་པོ་ལོ་ལོ་ལོ་ལོ་
 3 ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ 4 ལྷན་པོ་ལོ་ལོ་ལོ་ལོ་

44-2

1. k'urɿɕ''ukɿ my(ɔ)nr̥ nɕɿ jonɿp(b)ɿɿ
 2. namɿɿɿ sa(ɔ)r̥ ɿɕ(ɿɿ)ɿɿ ɿ'e(ɿ)ɿɿ* soŋɿ
 3. ŋar̥ ɿ''aŋɿɿ ɿɕ'amɿɿɿɿɿ ɿɿ'eɿ nɕɿ
 4. ɿɿ(u)ɿ se(ɔ)mɿ ɿɔɿɿɿɿɿɿɿ laŋɿ soŋɿ

44-3

1. 1,2)杜鵬 3)冀 4)從 5,6)來
 2. 1,2)適時的 3)地 4)精計 5)來 6)了
 3. 1)我 2)和 3,4)愛人 5)相會 6)以後
 4. 1)身 2)心 3,4)舒暢 5)去 6)了

44-4

1. 杜鵬從冀地來時
 2. 適時的地氣也來了
 3. 我同愛人相會後
 4. 身心都舒暢了。

44—5

- 1 klu chug* mun* nas yongs pah*
 2 nam lahi* sa bcud phebs song
 3 nga dang byams pa pirad nas
 4 lus seims lxod por lang song

44—6

- 1 kuchuk miun nae yongbae
 2 namlae sa jiu pep song
 3 nga tanq chammba trae nae
 4 liu sem hloebor lang song

44—7

- 1 1,2) cuckoo 3) *Mon* 4) from 5,6) come
 2 1) time 2) year's 3) soil 4) essence 5) come 6) has
 3 1) I 2) and 3,4) lover 5) met 6) have
 4 1) body 2) mind 3,4) relaxed 5) gone 6) has

44—8

- 1 When the cuckoo comes from the country *Mon*,
 2 Then the seasonable essence of the soil also comes.
 3 Since I have met my lover,
 4 My body and mind have become relaxed.

45-1

1 མི་མཉམས་འཛིན་སྟེ་ནས་མ་རྩེ་ན།

2 ལྷ་རྒྱུ་འདྲོམས་ལྱང་ 3 རྣམ་མཁུག་མ་དང་འབྲུང་།

45-2

1. mi(འ)ktak- tɕ'i wa(ཅ)ɾ niŋɣɿ ncl mal tɕ'emɿ nat

2. tɕa(ཅ)ŋɾtɕ(ཅ)u(ŋ)ɿ tɕomɿ tɕaɿ

3. tɕnɿ lal kukɾpaɿ t'ɑŋɿ tɕaɿ tɕ'uŋɿ

45-3

1. 1)無 2)常 3,4)死 5)心 6)從 7)不 8)想 9)若是

2. 1,2)聰明 3)豐富 4)雖

3. 1)意識 2)在 3,4)呆子 5)和 6)相似 7)是

45-4

1. 若不常想到無常和死

2. 雖有絕頂的聰明

3. 照理說也和呆子一樣

45—5

- 1 mi btags* lchi ba snying nas ma drem* na
- 2 lchang* drung hdsoms kyang
- 3 don la bkug* pa dang ldra byung

45—6

- 1 midak chiwa nhying nae ma tremm na
- 2 jangdrunq tzomm dyang
- 3 toenn la gukba tanq drah chung

45—7

- 1 1) not 2) permanent 3,4) death 5) heart 6) in 7) not
8) think of 9) if
- 2 1) cleverness 2) sagacity 3) be united 4) although
- 3 1) sense 2) in 3,4) fool 5) with 6) similar 7) would be

45—8

- 1 If a man does not think of transience and death,
- 2 Even if he be exceedingly clever,
- 3 He is like a fool in a sense.

45-1

- 1 ལྱི་དེ་སྤྲུག་ལྱི་གཞིག་སྤྲུག་ལྱི་ 2 མདུག་ཁ་གཏེར་ནས་འགྲིམ་སོང་།
3 བད་གིས་སྤྲུག་མོ་རྩམ་མཛོམས་ 4 འགྲིམ་ནས་བྱུ་རུ་ལང་སོང་།

46-2

1. tʰir tʰʰe(ɿ)ɿL ta(ɔ)ktʰʰir si(ɿ)ɿtʰ
2. ta*ɿLk'(g)ar forɿ ne(ɛ)ɿ tʰiɿɿ sonL
3. naɿr k'(g)i(ɿ)ɿL ta[k](a:ɿ)ɿmo(ɔ)ɿr ɿe(n)ɿts(ɿk)omɿɿ
4. tʰi(ɿ)ɿɿ neɿ tʰuɿɿɿɿ laɿr sonL

46-3

1. 1)狗 2)那 3)虎 4)狗 5)豹 6)狗
2. 1,2) 香的食物 3)给 4)以後 5)熟 6)了
3. 1)家裡 2)的 3,4)母老虎 5)毛 6)多
4. 1)熟 2)以後 3,4)更壞 5)去 6)了

46-4

1. 不論虎狗豹狗*
2. 用香美的食物喂他就熟了。
3. 家中多毛的母老虎*
4. 熟了以後却變的更要凶惡。

46—5

- 1 khyi de stag khyi gzigs* khyi
- 2 ndah* kha gter nas lgris song
- 3 nang gis* stag mo ras* mdsoms
- 4 lkhiris* nas thu ru lang song

46—6

- 1 tyl teh daktyl sityl
- 2 dahka der nae drlh song
- 3 nang ki dakmo renzom
- 4 drlh nae turu lang song

46—7

- 1 1) dog 2) that 3) lion 4) dog 5) leopard 6) dog
- 2 1,2) delicious things 3) given 4) having 5) tamed 6) has become
- 3 1) home 2) of 3) lion 4) female 5) hair 6) abundant
- 4 1) tamed 2) having 3) wicked 4) more 5) gone 6) would have

46—8

- 1 [No matter whether] it is a "lion dog" or "leopard dog."*
- 2 We can tame it by giving delicious things to it.
- 3 But the "lairy lioness"* [which we keep] at home.
- 4 Would become more malicious after she has been tamed.

47-1

- 1 གྲུམས་ལུས་ལོ་འབྲེས་ལྱང་། 2 རྒྱམས་པའི་ལྷིབ་ཚོད་མི་ལོ་སྒྲི།
 3 ས་ལ་ནི་མོ་གྲིས་པའི་ 4 རྣམ་མཁའ་འདི་དཀར་མཚོ་དམག་གྲུང་།

47-2

1. ɕo(n)ɲɛ tɕ(ɕ)amɲɛ ly(u)ɕp(b)o(u)r tɕɛɲɛ tɔŋɕ
 2. tɕ'amɕɕp(b)ɛr tɕŋɕɕ ts'ɔr mi(ɕ)ɕ lɔŋɛ
 3. saɛ ɭal ɕɭ(ɭ)ɕmo(ɔ)ɛr tɕ'iɲɕɕp(b)ɕɕɕ
 4. namɕk'ɛr kaɕ,rɭs'ɔɛ t'ikɛr tɕ'uŋɕɕ

47-3

1. 1)肉 2)軟 3,4)身體 5)熟 6)雖
 2. 1,2)愛人底 3)底 4)深淺度 5)不 6)得到
 3. 1)地 2)上 3,4)圓形 5,6)畫
 4. 1,2)天上的 3)星 4)度 5)算準 6)了

47-4

1. 雖軟玉似的身兒已抱慣
 2. [却]不能測知愛人心情的深淺
 3. 只在地上畫幾個圓形
 4. 天上的星度却已算準,

47-5

- 1 sha hbyams^w lus po hgres^w kyang
- 2 byams pah^l lding^w tshod mi lon
- 3 sa la ri mo gris palit^{*}
- 4 nam mkhahl dkar mtshod^{*} thig byung

47-6

- 1 shan jamm liubo draeh dyang
- 2 chamm^{bae} dinq tsoe mi loen
- 3 sa la rimo trihbae
- 4 nangkae gartsoc tik chung

47-7

- 1 1) flesh 2) soft 3,4) body 5) acquainted 6) although
- 2 1,2) the lover's 3) bottom 4) measure 5) not 6) receive
- 3 1) ground 2) on 3,4) figures 5,6) by writing
- 4 1,2) the heaven's 3) star 4) measure 5) hit the mark 6) has

47-8

- 1 Although [I have become] familiar with [her] tender body,
- 2 [I am] unable to fathom the heart of [my] lover.
- 3 [But we only have to] scratch a few figures on the ground,
- 4 And the distances of the stars on the skies are correctly computed.

48-1

- 1 ང་དང་བྱམས་པའི་སྡེ་བ་སེམ་ 2 ལྷོ་སྡེ་དེ་ལྷོ་སྡེ་པའི་སྡེ་བ་པའི་བཞེས།
 3 ལྷོ་སྡེ་མཁའ་མེད་ལྷོ་སྡེ་ལྷོ་སྡེ་ 4 ལྷོ་དང་གང་གིས་མ་གསུམ།
 5 ལྷོ་སྡེ་མཁའ་མེད་ལྷོ་སྡེ་ལྷོ་སྡེ་ 6 གསུང་ཁ་མེད་ལ་མ་གསུང།

48-2

1. ŋar t¹¹aŋ²¹ tɕ'am²¹LP(b)ɕɿ tɕ(ɿ)P²¹ sat
 2. ɕɿɿ ɿ,ŋɿ my(i)n(m)LP(b)ɕɿ nol^{*}so(ɿ)Pɿ
 3. meɿk'(ɿ)ɔn^{*}ɿ nol^{*}(n)ɿts(ɿ)ɿ²¹ mal²¹ɿ
 4. sar t¹¹aŋ²¹ k'aŋ²¹ k'(g)ɿ²¹ mal ɕɿɿ
 5. meɿk'(ɿ)ɿ²¹ɿ²¹ nol^{*}(n)ɿts(ɿ)ɿ²¹ wok²¹ɿ
 6. suŋk'(g)ɿ(ɿ)ɿ²¹ ɿ²¹ɿ²¹ lal mal naŋɿ

48-3

1. 1)我 2)同 3,4)愛人底 5)相會 6)處
 2. 1)南方 2)山缺 3,4)黑的 5,6)樹林
 3. 1)說話 2)者 3,4)鸚鵡 5,6)以外
 4. 1)誰 2)和 3)何人 4)彼 5)不 6)知
 5. 1)說話 2)者 3,4)鸚鵡 5,7)請了
 6. 1,2)說話 3)十字路 4)在 5)不 6)作

48-4

1. 我同愛人相會的地方
 2. 是在南方山缺黑林中
 3. 除去會說話的鸚鵡以外
 4. 不論誰都不知道
 5. 會說話的鸚鵡請了
 6* 請不要到十字路上去多話

48—5

- 1 nga dang byams pahI sdeb sa
- 2 lxos* rong mun pahI nal bseb*
- 3 smas* mkhan nel dso* ma tog*
- 4 su dang gang gis ma shes
- 5 smas* mkhan nes dso* wogs shes
- 6 gsung kha indo la ma gnang

48—6

- 1 nga tanq chammbae depp sa
- 2 hloe rong miunbae naksep
- 3 mhae-ngen netzoh madok
- 4 su tanq kanq kih ma she
- 5 mhae-ngen netzoh wokshe
- 6 sungka doh la ma nang

48—7

- 1 1) I 2) and 3,4) lover's 5) unite 6) place
- 2 1) south 2) valley 3,4) dark 5,6) forest
- 3 1) talk 2) person 3,4) parrot 5,6) except
- 4 1) who 2) and 3) whichever 4) by 5) not 6) known
- 5 1) talk 2) person 3,4) parrot 5,6) pray
- 6 1) speak 2) —? 3) cross-road 4) at 5) not 6) make (hon.)

48—8

- 1 The place of rendezvous of me and my lover,
- 2 Is inside the dark forest in the Southern Valley.
- 3 Except Parrot the talker,
- 4 There is no one who knows [the fact.]
- 5 Parrot the talker I beg you,
- 6* Do not tell [people] on the cross-road.

49-1

- 1 ལྷ་ས་མི་རྗོལ་ས་བྱུག་ལ་ 2 རྒྱུ་རྒྱལ་མི་སྤྱུལ་དག་ལ།
 3 ར་ལ་ཡོངས་པའི་རྒྱུ་རྗེས་ 4 རྒྱུ་རྒྱལ་གཞུང་ན་ཡོད་དོ།

49-2

1. ʔarsar mi(ɿ)ɿ ts(dx)okr t'ukr ial
 2. tɕ'ungɾɿ(dx)ol^mnr mi(ɿ)ɿp(b)y(θ)ɿ t'ak^{nr} k'al
 3. ŋar ial jonɾ wɿt tɕ'ungɾɿɿ(dx)ɿnr
 4. tɕ'ungɾɿ(dx)ol^m p^{nr}nar nal jθɿ t'ɿ'ol.

49-3

1. 1,2)拉薩 3)人 4)群 5)厚的 6)在
 2. 1,2)瓊結 3)人 4)模樣 5,6)俊秀
 3. 1)我 2)向 3,4)來的 5)小 6)相識
 4. 1,2)瓊結 3)中間 4)在 5,6)有

49-4*

1. 在拉薩擁擠的人群中
 2. 瓊結*人的模樣俊秀
 3. 要來我這裡的愛人
 4. 是一位瓊結人哪

49—5

- 1 lxa sa mi rdsogs* thug* la
- 2 chung rgyal mi sbul* dag kha*
- 3 nga la yongs pahi chung bris*
- 4 chung rgyal gzhung na yod do

49—6

- 1 hlasa mi tzok tuk la
- 2 chungdyell mibiu takk ka
- 3 nga la yong wae chungdrih
- 4 chungdyell shunq na yoe to

49—7

- 1 1,2) Lhasa 3) man 4) multitude 5) thick 6) in
- 2 1,2) *Chung-rgyal* 3) man 4) man 4) type 5,6) immaculate
- 3 1) me 2) to 3,4) come 5) small 6) intimate
- 4 1,2) *Chung-rgyal* 3) among 4) from 5,6) have

49—8*

- 1 Among the crowded multitude of Lhasa,
- 2 Those from *Chung-rgyal** are handsome in appearance.
- 3 My lover who is coming to me,
- 4 Is one of those among the *Chung-rgyal* people.

50-1 A

- 1 ཁྱི་གློ་བ་རྒྱུ་ག་ཟེར་བ་ 2 རྒྱམས་གེས་མི་ལས་ལུང་བལྟི
3 ལྷོ་ལ་ལང་སོང་མ་ཟེར་ 4 རོ་འངས་ལོག་ལྱུང་མ་ཟེར།

50-2 A

1. t'itk(g)onའུ་ t'a(ə)འུའུར་ seɣ,ɳrwal
2. namɣpəp mi(t)ɣleɣ tɕaŋɳwɛɣ
3. sət la(ə)t laŋɳ soŋt mal seɣ,ɳr
4. t'orɳ,aŋt lokɳ tɕ'uŋt mal seɣ,t

50-3 A

1. 1)狗 2)老 3)有腮鬍的 4,5)黃
2. 1,2)神識 3)人 4)比 5,6)俗俚
3. 1)薄暮 2)在 3)去 4)了 5)不要 6)說
4. 1,2)破曉 3)回去 4)了 5)不要 6)說

50-4*A

1. 有腮鬍的老黃狗
2. 心比人都俗俚
3. 不要告訴人我薄暮出去
4. 不要告訴人我破曉回來

50-5 A

- 1 khyi rgan brgyahu* gzer* ba
- 2 rnams* shes mi las lcang bahl*
- 3 srod la lang song ma zer
- 4 tho rangs log byung ma zer

50-6 A

- 1 tyigenn dyah-uh serhwa
- 2 nham she mi lae jangwae
- 3 soe la lang song ma serh
- 4 torang lok chung ma ser

50-7 A

- 1 1) dog 2) old 3) bearded 4,5) yellow
- 2 1,2) mind 3) man 4) than 5,6) sagacious
- 3 1) nightfall 2) at 3) gone 4) has 5) not 6) say
- 4 1,2) daybreak 3) come back 4) has 5) not 6) say

50-8* A

- 1 [You] old bearded yellow dog,
- 2 [Who] is more sagacious than man in intelligence,
- 3 Do not tell [people] that I went out at nightfall,
- 4 Do not tell [people] that I came back at daybreak

50-1 B

- 5 ལྷོ་ལ་བྱམས་པ་རྩལ་བའི་ 6 མི་རངས་ཁ་བ་འབབ་བྱུང་།
7 མི་ཉ་ལ་རུ་ལྷན་དུས་ 8 རྒྱ་གཞི་ལོ་མཚན་དཔྱད་སྐབས་རྒྱ་མཚོ།

50-2 B

5. so+ la+ tɕ'amɿp(b)ar tsel'rwɕt
6. t'orɿ, aŋt k'arwar p(b)a(ɔ)pɿ tɕ'ung
7. portarlar ɿ, ut ɕukɿ t''yɿ
8. ɿ(l)k(n)ɿts(ɿ)ɿ(l)nɿ ts'angɿɿt(ɿ)anɿts'(ɿ)or

50-3 B

5. 1)傳暮 2)在 3,4)愛人 5,6)找
6. 1,2)破曉 3,4)雪 5)落 6)了
7. 1,2,3)布達拉 4)在 5)住 6)時
8. 1,2,3,4,5,6)瑞登倉洋嘉錯

50-4 B

5. 傳暮出去尋找愛人
6. 破曉下了雪了
7. 住在布達拉時
8. 是瑞登倉洋嘉錯

50-5 B

5. srod la byams pa rtsal bahi'
 6 tho' rangs kha ba hbab byung
 7 pa ta la ru zhuug* dus.
 8 rig hdsin mtshan* dbyangs rgya mtsho

50-6 B

- 5 soe la chammba tzelwae
 6 torang kawa bapp chung
 7 bodala ru shukk tiu
 8 riktzin tsang-yangdyahstso

50-7 B

- 5 1) night fall 2) at 3,4) lover 5,6) seek
 6 1,2) daybreak 3,4) snow 5) fallen 6) has
 7 1,2,3) Potala 4) at 5) live (hon.) 6) the time
 8 1,2,3,4,5,6) rig-hdsin-mtshan-dbyangs-rgya-mtsho.

50-8 B

- 5 I went to seek for lover at nightfall,
 6 and snow has fallen at daybreak.
 7 When I live at Potala
 8 I am rig-hdsin-mtshan-dbyangs-rgya-mtsho

50-1C

- 9 ལྷ་ས་ཞོལ་ཅུ་རྒྱུ་ཅུས་ 10 ཅས་མེད་དང་བཟང་དཔེ་བཟོ།
 11 བསའ་སྐད་མ་འཕྲུལ་མ་འཕྲུལ་ 12 ཞབས་རྗེས་གཏམ་ལ་ཞབས་ཀྱི།

50-2C

9. tsarsar pøɬɿ juɪ tɕAL tʰyɪɪɪ
 10. tɕ'ɛrpo(u)r tʰaŋɬsaŋɪɪ [ʔ]waŋɪɪ pøɪ
 11. saŋɪ tʰ'aŋɬɪ mat saŋɪ mi(n)ɬi[d]ukɪɪ
 12. pə'ɪɪpøɪɪ k'aŋɪɪ lat pəkrɪɪ nɪɪ

50-3C

9. 1,2) 拉薩 3)下面 4)在 5)住 6)時
 10. 1,2) 溝子 3,4,5,6) 岩桑汪波
 11. 1)秘密 2)和 3)不 4)秘密 5)沒 6)有
 12. 1)足 2)跡 3)印 4)上 5)放下 6)了

50-4C

9. 在 拉薩 下面住時
 10. 是 溝子 岩桑汪波
 11. 秘密也無用了
 12. 足跡已印在了母上

50-5C

- 9 lxa sa z'iof ru sdod du3
 10 chias* po dang bzang dbang po
 11 bsa_n_s* dang ma tsangs mi sdug*
 12 z'iabs rjes gang* la z'iag' ni

50-6 C

- 9 hlasa shoel ru doeh tiuh
 10 chaebo lanqsanq w'angbo
 11 sang tanq ma sang mindukk
 12 shappfeh kanq la shak ni

50-7 C

- 9 1,2) Lhasa 3) below 4) at 5) stay 6) the time
 10 1,2) libertine 3,4,5,6) *Dang-bzang-dbang-po*
 11 1) secret 2) and 3) not 4) secret 5) not 6) exist
 12 1) foot (hon.) 2) trace 3) snow 4) on 5) put 6) —

50-8 C

- 9 When I stay at the Lhasa city below,
 10 I am *Dang-bzang-dbang-po* the libertine,
 11 There is no use to keep it secret [now,]
 12 Footprints have been left on the snow.

51-1

- 1 གྲུམས་ཉ་ཟས་ནད་གིས་ 2 ལྷིང་ཐུབ་ཏུ་སེམས་ཅན་མ།
3 ལོ་ལོ་སྐྱོན་འབྲོག་པ་དེ་ 4 གཡོ་རྒྱ་འགྲོ་བ་མན་འབྲོག་ས།

51-2

1. ʦa(n)ɿ tɕ(ɕ)amɿ naʦɛɿ naŋɿ k'(g)ɿal
2. niŋɿɿi'ukɿ t'uiŋɿɿɛ(ɿ)m(n)ɿtɕɛn(m)ɿmat
3. ɿoʦɿɿ tuɿɿno(u)ɿɿɿ tɕ'okɿɿɛɿ
4. joɿɿi(ɕ)ɿɿɿ ʦɛɿɿ(b)ɿɿɿ menɿ tɕ(ɕ)okɿɿ

51-3

1. 1)肉 2)軟 3,4)被 5)裡邊 6)的
2. 1,2)情人 3,4)天真 5)俱有 6)女子
3. 1,2)少年 3)財 4)寶 5,6)搶奪
4. 1,2,3,4)行騙 5,6)是否

51-4

1. 被中軟玉似的人兒
2. 是我天真爛漫的情人
3. 你是否用假情假意
4. 要騙我少年財寶

51—5

- 1 sha lbyams^m nya zas^m nang gis^{*}
- 2 snying tlib^m dung sems can ma
- 3 o los^{*} rgyu^{*} nor hphrog pah
- 4 g'yo rgyu bshad pa man hgrog^{*}

51—6

- 1 shan jamm nyasach nang'kih
- 2 nhyingtuk tunqsemjenma
- 3 oloe dyubnor trokbae
- 4 y'odyuh shaeba men drok

51—7

- 1 1) flesh 2) soft 3) sleeping 4) shawl 5) inside 6) of
- 2 1,2) sweetheart 3,4) candid mind 5) possessed of 6) woman
- 3 1,2) boy 3) riches 4) treasures 5,6) to rob
- 4 1,2) trick 3,4) to play 5) not 6) whether

51—8

- 1 [You] tender skinned girl in the beddings.
- 2 Who is my candid-minded sweetheart.
- 3 Are you not playing a trick,
- 4 In order to rob my money and treasures?

52-1

- 1 དབུ་ལྗང་བྱ་ལ་ཞུས་པོད་ 2 དབུ་ལྗང་བྱ་བ་ལ་དབྱུགས་སོད།
 3 ག་ལེ་མེབས་ཕྱེད་ཀྱས་པའི་ 4 ག་ལེ་བཞུགས་ཕྱེད་གཟེན་གཟི།
 5 ཐུགས་སེམས་སྒྲིལ་དེས་ཀྱས་པའི་ 6 འགྲོགས་མོ་འཕྲད་ཡོད་པ་གསུང་བུད།

52-2

1. ʔuɮɑɳɯ ʔu(wu)ɳ la(ɔ)ɮ pɕɳɯ soŋɮ
 2. ʔuɮɕ(ɬ)ɑŋɯ ʔa(e)p(b)ɳɯ laɮ juŋɯɣ soŋɮ
 3. k'a(ɔ)*ɳɮɮet p'eɣ(b)*ɣ 'ɕ'(ɬ)ɑ(ɮ)ɳɮ ɮɕ'ɕɳɯ p(b)ɕɮ
 4. k'a*(ɔ)ɳɮɮet ɕɳkɳɯ ɮɕ'(ɬ)e(ɮ)ɳɮ seɮɣɳɯ k''ɮɮɮ
 5. t'uɣɣɕe(ɮ)mɳɮ ʔoɣʔoŋɮ ɮɕ'ɕɳɯp(b)ɕɮ
 6. ʔokɳɮɣ(b)ɔ(u)ɣ ɮɕ'ɕɮ ʔoŋɮ suŋɳɮ[ɮɕ'ugɳɮ]

52-3

1. 1,2)帽子 3)頭 4)在 5)戴 6)了
 2. 1,2)髮辮 3)後面 4)在 5)掛 6)了
 3. 1,2)慢慢地 3)走 4)請 5,6)說
 4. 1,2)慢慢地 3)住 4)請 5,6)說
 5. 1,2)心 3)難過 4)要 5,6)問
 6. 1,2)快 3)相會 4)要 5)說 6)

52-4*

1. 將帽子戴在頭上
 2. 將髮辮掛在背後
 3. [他]說“請慢慢地走”
 4. [他]說“請慢慢地住”
 5. [他]問“你心中是否悲傷”
 6. [他]說“不久就要相會”

52-5

- 1 dtu z:wa dtu la zhes* song
- 2 dtu lcang nyab la dlyug* song
- 3 ga le phebs byed* lyas palit*
- 4 ga le bzugs byed gzer gis*
- 5 tlugs sems skyo yongs lyas palit*
- 6 lgyogs* po hphrad yongs gsung byung

52-6

- 1 ushah u la shaeh song
- 2 ujang dyapp la y'uk song
- 3 kahle pep cheh chaeh bae
- 4 kahle shukk cheh serh kila
- 5 tuksem dyoyong chaehbae
- 6 dyokkbo trae yong sung chung

52-7

- 1 1,2) hat (hon,) 3) head (hon,) 4) on 5) put 6) has
- 2 1,2) queue (hon,) 3) back 4) on 5) thrown 6) has
- 3 1,2) slowly 3) go (hon,) 4) please 5,6) having said
- 4 1,2) slowly 3) stay 4) please 5,6) says
- 5 1,2) mind (hon,) 3) sad 4) will be 5,6) having said
- 6 1,2) quickly 3) meet 4) will be 5) said (hon,) 6) has

52-8*

- 1 [He] put his hat on [his] head,
- 2 And threw [his] queue on [his] back,
- 3 "Go slowly please"* said [the one,]
- 4 "Stay slowly please"* said [the other.]
- 5 "Will you not be sad"? asked [the one,]
- 6 "[We shall] soon come together" answered [the other.]

53-1

- 1 ཐུད་སྒོ་རྒྱུད་སྐད་ཀྱི་ལོ་ 2 ང་ལ་སྐོག་ས་ཚེ་གྲུ་ཡན་དང་།
3 ཐག་པོ་ལེ་མུ་དཔལ་ནས་མི་ལོ་ 4 ལོ་ཐང་མཐོན་ནས་བསྐྱེད་སྐྱོད་ལོ་ལོ་

53-2

1. tɕ'aɳt'i'oɳ tɕuŋtɕ(ɕ)uŋr kar-pot
2. ŋar laɳ ɕokriser ja[ɳ]ɳ t'auɳɳ
3. t'a(o)kɳiŋr tɕuɳ nɕɳ mi'o(n)ɳ tɕ(ɕ)ɳɳɳ
4. liɳt'auɳ koɳɳ nɕɳ lɔp(b)*ɳɳ ɳɳɳ

53-3

1. 2)鳥 1)那個 3,4)鷓 5,6)白的
2. 1)我 2)在 3,4)飛的本領 5)借 6)請
3. 1,2)遠 3)耽擱 4)在 5)不 6)去
4. 1,2)裏塘 3)總得 4)以後 5)來 6)要

53-4*

1. 白色的野鷓啊,
2. 請將飛的本領借我一用。
3. 我不到遠處去耽擱。
4. 到裏塘去走一遭就回來。

53—5

- 1 bya de skro dkrungs* dkar po
- 2 nga la shogs rtse* g'yar dang
- 3 ihag ring bskyangs nas* mi hgro
- 4 li thang bskor nas bslebs yongs

53—6

- 1 chahteh drungdrung garpo
- 2 nga la shoktze y'ar tairi
- 3 takring dyang nae min droh
- 4 litang gor nae lhiep yong

53—7

- 1 1) bird 2) that 3,4) crane 5,6) white
- 2 1) me 2) to 3) wing 4) power 5) lend 6) please
- 3 1) distance 2) long 3) delay 4) at 5) not 6) go
- 4 1,2) Liitang 3) traversed 4) having 5) come 6) will

53—8*

- 1 Oh you white crane,
- 2 Please lend me your power to fly
- 3 I will not linger at far away places
- 4 But shall make a trip to Liitang and come back

64-1

- 1 རྗེ་དཔལ་འགྲོ་བུ་ལྟོས་ 2 ཚོས་རྒྱལ་ལས་ཤི་མེ་ལོ་དག
- 3 འདི་ཉེས་ཁྱིད་ཁྱིད་མི་འདུག་ 4 རྗེ་ཉེས་ཁྱིད་ཁྱིད་གྲན་དུ་ རྗེ་ལ་སྐྱོ།

64-2

- 1. pɿrɿ''ɔɯ ɲɔɿɿwɔɿ* jɿ[ɿ]ɿ ʃiɯ
- 2. tɕ'ɔɿɿ(ɕ)ɔɿ*ɯɿ ɿɔɿɿ(ɕ)ɿɿmɔɿɿ[ɿ](ɕ)ɿ
- 3. t(d)ɿ(ɿ)ɿ ɱɔɿ tɕ'ɿɿtɕ'ɿɿ mi(n)ɿɿ(d)ɿ[ɿ]ɿ
- 4. t'ɔɿɿ ɱɔɿ tɕ'ɿɿtɕ'ɿɿ ɱɔɿɿɿɿɿɿɿ
- || ts(dɿ)ɿɿɿɿɿɿɿɿɿɿɿɿɿ

64-3

- 1. 1)死 2)那 3,4)地狱的 5)境 6)的
- 2. 1)法 2)王 3)業 4)的 5,6)鏡子
- 3. 1)這裡 2)從 3,4)準則 5)沒 6)有
- 4. 1)那裡 2)從 3,4)準則 5)作 6)請
7,8)讓他們得勝啊。

64-4*

- 1. 死[拔]地獄界中的
 - 2. 法王*有善惡業底鏡子*
 - 3. 在這裡雖沒有準則
 - 4. 在那裡須要報應不爽。
- 讓他們得勝啊*

54—5

- 1 shi de dmyal bahi yul gyis*
- 2 chos rgyal las kyl me long
- 3 hdi nas khrid khrid mi hdug
- 4 de nas khrid khrid gnang zhu.
dsa yantu

54—6

- 1 shiteh nhyelwae ylul dyih
- 2 choedyell lae dyl melong
- 3 di nae tritri mirdukk
- 4 teh nae tritri nhangshuh.
tzah yendu

54—7

- 1 1) death 2) that 3,4) hell 5) realm 6) of
- 2 1) law 2) king 3) deeds 4) of 5,6) mirror
- 3 1) this 2) from 3,4) certain 5) not 6) exist
- 4 1) there 2) from 3,4) certain 5) make (hon.) 6) please
7,8) Let them be victorious.

54—8*

- 1 [After] death in the realm of hell
- 2 The "king of law"* has a "mirror of deeds"
- 3 [Retribution] is not certain here
- 4 But there you must make it certain
Let them be victorious*

55-1

- 1 མདུག་མོ་འབྲེན་ལ་མོགས་སོང་ 2 མདེའུ་ས་ལ་འཇུ་སོང་།
 3 ལུང་འདྲིས་བྱམས་ལ་འབྲད་བྱུང་ 4 སེམས་ཉིད་རྗེས་ལ་འབྲད་སོང་།

55-2

1. ta.ɬ.moɥ pe[n](ə)ɣ lat p'okɥ soɣɬ
 2. to^h.ɬ.lu.ɣ sar lat tsy(ə)l^hɣ soɣɬ
 3. tɕ'uyɥtɕ(ɬ)ɣ tɕ'am.ɬp(b)ar tɕ'ɛɥ tɕ'uy.ɬ
 4. so(ɬ)mɥpiɥ tɕ(ɬ)ɛɥlat tɕayɣ soɣɬ

55-3

1. 1,2)卦箭 3)鴿的 4)上 5)中 6)了
 2. 1)箭頭 2)地 3)中 4)鑽大 5)了
 3. 1)小 2)相識 3,4)愛人 5)相會 6)了
 4. 1,2)心 3)後面 4)在 5)跟 6)了

55-4

1. 「卦箭」*中*了鴿的以後
 2. 箭頭鑽到地裡去了。
 3. 我同愛人相會以後
 4. 心又跟伊去了。

55-5

- 1 mdah mo hben la phogs* song
- 2 mdelu sa la hdsul song
- 3 chung hdris byams pa hphrad byung
- 4 sems nyid rjes la hbrang song

55-6

- 1 dahmo bem la pok song
- 2 deh-uh sa la tziull song
- 3 chungdrhi chaimba trae chung
- 4 semnyi jela dranq song

55-7

- 1 1,2) arrow of luck 3) mark 4) at 5) hit 6) has
- 2 1,2) arrow-head 3) earth 4) into 5) penetrated 6) has
- 3 1) small 2) intimate 3,4) lover 5) met 6) has
- 4 1,2) mind 3) behind 4) at 5) followed 6) has

55-8

- 1 After the "arrow of luck"* has hit the mark,
- 2 It penetrated into the earth,
- 3 After I have met my lover,
- 4 My mind has [gone and] followed [her.]

- 1 ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་ 2 ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་
 3 ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་ 4 ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་

56-

1. ia:k'(g)u(u)ɿɿ* parr i''iɿɿ maɿ*ɿɿ'aɿɿ
2. koŋɿjɿɿ* r'i(i)ɿɿ i''iɿɿ ne(n)ɿɿɿɿɿɿɿɿɿɿ
3. ɿɿ'uyɿ sa(ɿ)ɿ ɿɿ'uyɿ jɿɿɿ* mɿɿ ɿɿɿɿɿɿɿɿɿ
4. ɿɿɿɿɿɿɿɿ sar ɿɿ'ɿ(u)*ɿ k'(g)ɿɿɿ ɿɿɿɿɿɿ

56-3

1. 1,2)印度 3)東方 4)的 5,6)孔雀。
2. 1)公布 2)地方 3)底下 4)底 5,6)鸚鵡
3. 1)生 2)地 3)生 4)地方 5)不 6)一
4. 1)聚 2)處 3)法 4)輪 5,6)拉薩。

56-4

1. 印度 東方的孔雀
2. 公布[谷]底底鸚鵡
3. 生地各各不同
4. 聚處在[法輪]*拉薩

56--5

- 1 rgya gar shar gyi tma bya
- 2 kong yul mthil gyi ne tso
- 3 khkrungs sa khkrungs yul mi gcig
- 4 ldsoms sa chos khkor lxa sa

56--6

- 1 dyahgar shar tyih mhaphah
- 2 gongyul til tyih netzo
- 3 trung sa trung yul mi jik
- 4 tzomm sa choenkor hlasa

56--7

- 1 1,2) India 3) east 4) of 5,6) peacocks
- 2 1) *Kong* 2) country 3) bottom 4) of 5,6) parrot
- 3 1) birth (hon,) 2) place 3) birth (hon,) 4) country 5) not 6) same
- 4 1) come together 2) place 3) religion 4) wheel 5,6) Lhasa

56--8

- 1 Peacocks from the east of India,
- 2 Parrots from the valley of *Kong-yul*,
- 3 Their birth places are not the same,
- 4 [But] their meeting place is Lhasa [called] the "Wheel of Religion."*

57-1

- 1 མི་ཚོ་དེ་ལ་ལབ་པ་ 2 དགོངས་སུ་དག་མཁུག་གི་གཞུང་།
3 ཚོ་ལོ་ཉི་ཤེས་གསུམ་ལྟ་ཚོ་ 4 གནས་ཚུལ་དེ་དེ་ལ་བཤམ་སོང་།

57-2

1. mi{t}r ts'(d)or nar lat la(o) (b)rp(b)al
2. ko{ŋ}(ō)or sut t'akɔpət k'akr t'okl
3. ɣorlor k''o[im](ō)al sumr tɕ'armor
4. nɛɣrɔr nar lat t'el*ɔ sonl

57-3

1. 1)人 2)們 3)我 4)關於 5,6)說的
2. 1)心 2)裡 3,4)對的 5,6)敢保
3. 1,2)少年 3)脚步 4)三 5,6)細小的
4. 1,2)女店東 3)家 4)裡 5)去 6)過

57-4*

1. 人們說我的話
2. [我]心中承認是對的
3. [我]少年瑣碎的脚步
4. 曾到女店東家裡去過

57—5

- 1 mi tsho nga la lab pa
- 2 dgongs su dag pa khang theg
- 3 o lohi gom gsum phra mo
- 4 gnas molit nang la tha song.

57—6

- 1 mi tso nga la lapba
- 2 gonq su takkba kak tek
- 3 oloe komin sum tramo
- 4 nhaemoe neng la tel song

57—7

- 1 1,2) people 3) me 4) about 5,6) say
- 2 1) mind (hon.) 2) in 3,4) right 5,6) guarantee
- 3 1,2) the boy's 3) paces 4) three 5,6) small
- 4 1,2) hotel-mistress 3) home 4) to 5) gone 6) has

57—8*

- 1 What people say about me,
- 2 [I] privately admit it to be true
- 3 [I], the youth, with my graceful steps,
- 4 Indeed went to the house of the hotel-mistress.

58-1

- 1 ལྷང་མ་བྱི་ལུ་སེམས་གོ་བོ་ 2 བྱི་ལུ་ལྷང་མ་སེམས་གོ་བོ་།
3 སེམས་གོ་བོ་མཐུན་པ་བྱུང་ན་ 4 ལྷ་ཁ་གོ་བོ་པས་མི་བྱུང་།

58-2

1. tʃaŋtʃmar tʃ'iɬwɪɪ,ɾ semt ʃoɪɪL
2. tʃ'iɬwɪɪ tʃaŋtʃmaɪɪɾ semt ʃoɪɪL
3. se(t)ɪnt ʃoɪɪɾ t'yɪn(m)ɔp(h)a(o)ɪ tʃ'uŋɪL na(o)ɪɾ
4. ɪartʃ'ar h(x)ɔɪɪɾpɛɪ mit t''uɪɾ

58-3

1. 1,2)柳樹 3,4)小鳥 5,6)愛上了。
2. 1,2)小鳥 3,4)柳樹 5,6)愛上了。
3. 1,2)愛上了。 3,4)和諧 5)是 6)若
4. 1)灰色? 2)鷹 3,4)鷹 5)不 6)能

58-4

1. 柳樹愛上了小鳥
2. 小鳥愛上了柳樹
3. 若[兩人]愛情和諧
4. 鷹即無隙可乘

58-5

- 1 lcang ma byi hur sems shor
- 2 byi hu lcang mar sems shor
- 3 sems shor mihun pa byung na
- 4 skya khra xor pas mi thub

58-6

- 1 jangma chihwur sem shor
- 2 chiwu jangmar sem shor
- 3 sem shor tiunba chung na
- 4 dyatra horbae mi tup

58-7

- 1 1,2) willow 3,4) in the small bird 5) mind 6) lost
- 2 1,2) small bird 3,4) in the willow 5) mind 6) lost
- 3 1) mind 2) lost 3,4) harmoniously 5) become 6) if
- 4 1) grey? 2) falcon 3,4) hawk 5) not 6) able

58-8

- 1 The willow fell in love with the small bird,
- 2 The small bird fell in love with the willow.
- 3 If [they] love [each other] in harmony,
- 4 The hawk will be unable [to get a chance].

59-1

- 1 དུག་པོ་ཚོའི་འབྲུང་འདི་ལ། 2 དེ་ལ་ཙམ་ཞིག་ལྷུས་ནས།
 3 གཏི་ལོ་མ་བྱིས་པ་ལོ་ལོ་ལ། 4 མཇུག་འདྲིམ་ཅེ་ཡོང་བལྟོད།

59-2

1. tal*ter ts'e(i)ŋ t'ang t(d)i(i)ŋ la
 2. t'oŋk'ar tsa(o)mŋpi[k]ŋ ŋyŋ nɛl
 3. tɪŋmat tɕ'i(o)ŋpɛt loŋ la
 4. tɕ(d)el*(n)ŋ ts(d)omŋ tɕeŋŋɛ tarfiɛl

59-3

1. 1,2)現在的 3)生 4)短 5)選 6)在
 2. 1,2,3,4)這麼多 5)求 6)了
 3. 1,2)後來 3,4)小孩子的 5)年歲 6)在
 4. 1)會面 2)相逢 3,4)是否 5)了

59-4

1. 在極短的今生之中
 2. 選得了這些福幸
 3. 在來生重生的時候
 4. 看是否能[再]相逢

59—5

- 1 da ltahi tshe lthung* hdi la
 3 de kha tsam zhiḡ zhus nas
 3 gting ma byis pahi lo la
 4 mjal hdsòm e yong bltaho

59—6

- 1 tamdae tse tung dih la
 2 tehka tzamshikk shiuh nae
 3 dingma chihbae lo la
 4 jell-tzomm eyong da-oh

59—7

- 1 1,2) of the present 3) life 4) short 5) this 6) in
 2 1,2) just this 3) much 4) somewhat 5) asked 6) having
 3 1,2) later 3,4) the children's 5) year 6) at
 4 1) meet (hon.) 2) come together 3,4) whether 5) let us see

59—8

- 1 I have asked so much [favour],
 2 During this short lifetime,
 3 [We] will see whether [I shall] have the honor to meet [you,]
 4 During our childhood in the next life.

60-1

- 1 བྱེ་སྐྱེ་མཁའ་མེ་ཚོ་ 2 ཁ་མོ་གི་བུ་ལྷན་པ་ལྟོ་མ་མཛོད་དང་།
 3 ལུང་སྐྱིད་ཨ་ལྷེ་འདྲི་མོ་ 4 གསུང་སྐྱེ་སྐྱུ་དགོས་བྱས་བྱས་།

60-2

1. tɕ'aɳɯ t''oɳɯ ma(ɛ)ɳrk'(ŋ'ɛnr* ne(n)ɮts(dx)ɔɳ
2. k'aŋɳ,okrɕu[k](u:ɳ)ɳ,okɳ tsɔɳɯ t'aŋɳɯ
3. tɕa(ɔ)ŋɳɳɳɳɳɳ ɳarɳɳ(dx)ɛɳ tɕ(dx)ɔɳɳɳɳmo(ɔ)ɳ
4. suŋɳ penɳɳ tuɳ,ɳ kɔɳɳ tɕ'ɛɳɳ tɕ'uŋɳɳ

60-3

1. 1)鳥 2)那個 3)說話, 4)者 5,6)鸚鵡
2. 1,2,3)靜默 4,5,6)請
3. 1)柳 2)林 3,4)阿姐 5,6)畫眉
4. 1)聲 2)好聽的 3)拋擲 4)必須 5)作 6)了

60-4

1. 會說話的鸚鵡兒
2. 請[你]不要作聲
3. 柳林裡的畫眉姐姐
4. 要唱一曲好聽的調兒

60—5

- 1 bya de smra mkhan ne tso
 2 kha rog bzhiugs rogs mdsod dang
 3 lcang gling a lce hjol mo
 4 gsung siyan skyur dgos byas byung

60—6

- 1 chah fel mha-ngen netzo
 2 karok shuk rok tzoeh tanq
 3 jangling aje joellmo
 4 sung nhyen dyur goeli chaeli chung

60—7

- 1 1) bird 2) that 3) talk 4) person 5,6) parrot
 2 1,2) silent 3 remain (hon.) 4,5,6) please (hon.)
 3 1) willow 2) grove 3,4) elder sister 5,6) thrush
 4 1) voice (hon.) 2) sweet 3 to cast 4) necessary 5) made 6) has

60—8

- 1 [you] parrot the talker,
 2 Please hold your tongue.
 3 Sister Thrush in the willow grove,
 4 Is going to sing a sweet song.

61-1

- | | | | |
|---|-----------------------------|---|-----------------------------|
| 1 | ལྷ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ | 2 | འདིགས་དང་མི་འདིགས་མི་འདིགས་ |
| 3 | མདུག་ལྷོ་ལྷོ་ལྷོ་ | 4 | ཐོགས་སུ་དགོས་པ་ལྷོ་ལྷོ་ |

71-2

1. i(d)a(o)p(b)ལ་ i(d)ལའ་ luvty(u)ཏ་ tsamrp(b)ལའ་
2. tɕ(ɕ)kལའ་ t''aŋལའ་ mi(t)ཏ་ tɕ(ɕ)kལའ་ mi(n)ལའ་(t)kལའ་
3. lynལའ་ t''iལའ་ karj,ar kurpur
4. t'okɾ sul kəŋpaɾ tɕ'ɛལའ་ soŋɬ

61-3

1. 1)後面 2)的 3)龍 4)魔 5,6)凶惡的
2. 1)利害 2)和 3)不 4)利害 6)沒 6)有
3. 1)前 而 2)的 3,4)糖 5,6)蘋果
4. 1)摘 2)在 3,4)必須 5)成 6)了

61-4*

1. 後面凶惡的龍魔
2. 不論怎樣利害
3. 前面[樹上]的蘋果
4. [我]必須摘[一個吃]

61-5

- 1 rgyab gyl klu bdud btsan po
- 2 ljigs dang mi ljigs mi ldug
- 3 mdun gyl ka ra ku shu
- 4 thogs su dgos pa byas song

61-6

- 1 dyapp dyih lhudiu tzambo
- 2 jikk, tanq mi jikk mindukk
- 3 dlunn tyih gara gushu
- 4 tok su gochiba chaeh song

61-7

- 1 1) behind 2) of 3) dragon 4) demon 5,6) violent
- 2 1) fearful 2) and 3) not 4) fearful 5) not 6) exist
- 3 1) front 2) of 3,4) sugar 5,6) apple.
- 4 1) plucking 2) at 3,4) necessary 5) made 6) has

61-8*

- 1 No matter how terrible,
- 2 Is the powerful dragon-demon* behind.
- 3 I have determined to pluck.
- 4 An apple [hanging on the] front of the tree.

62-1

- 1 དང་པོ་མ་མཐོང་མཚོག་པ་ 2 བེམས་པ་ཚོན་དོན་མི་འདུག་
 3 གཉིས་པ་མ་འདྲིས་མཚོག་པ་ 4 བེམས་འདུག་ལས་དོན་མི་འདུག་

62-2

1. t'əŋ²ɬp(b)ə¹ ma¹l'əŋ¹ tɕ'ok¹ka(ə)¹
 2. se(ɿ)mɪ¹paɪ¹ ɕoɿ¹t''o[n](ə̃)¹ mi(n)lɪ(d)u[k]¹
 3. pi¹ɪp(b)a(ə)¹ ma(e)(n)l tɕ(dz)ɿ¹ tɕ'ok¹ka(ə)¹
 4. se(ɿ)mɪ¹tɕ(dz)ə¹ la¹t''əŋ¹ mi(n)lɪ(d)u[k]¹

62-3

1. 1,2)第一 3)不 4)見 5,6)最好.
 2. 1,2)心 3)丟尖 4)事 5)沒 6)有
 3. 1,2)第二 3)不 4)熟 5,6)最好
 4. 1,2)心 3)忘在別處 4)事 5)沒 6)有

62-4*

1. 第一最好是不[相]見
 2. [如此便可]不[至][相]戀
 3. 第二最好是不[相]識
 4. [如此便可]不用和思

62—5

- 1 dang po ma mthong mchog pa
- 2 sems pa shor don mi hdug
- 3 gnyis pa ma hdris mchog pa
- 4 sems hjah las don mi hdug

62—6

- 1 tanqbo matong chok-ka
- 2 semba shortoem mindukk
- 3 nhyiba man dri chok-ka
- 4 semjah laetoem mindukk

62—7

- 1 1,2) first 3) not 4) see 5,6) best
- 2 1,2) mind 3) lose 4) affair 5) not 6) exist
- 3 1,2) second 3) not 4) intimate 5,6) best
- 4 1,2) mind 3) to be left 4) affair 5) not 6) exist

62—8*

- 1 In the first place it is best not to see,
- 2 [Then there] is no chance to fall in love.
- 3 In the second place it is best not to become intimate,
- 4 [Then you will] not be forlorn [when you] miss,

譯文附註

- (1) 3 「未生娘」係直譯藏文之 *ma-skyes-a-ma* 一詞。據西藏人云係「少女」之意。
- (2) 4 製弓所用之竹，乃來自西藏南方布丹等地。
- (4) 3 「松石」乃是西藏人最喜歡的一種寶石，好的價值數千元。在西藏有許多人相信最好的松石有避邪護身的功用。
- (7) 2 據西藏人說在西藏有兩種蜜蜂，一種黃色的叫作「黃金蜂」*gser-sbrang* 一種藍色的叫作松石蜂」*g'yu-sbrang*。
- (8) 1 這一句意義不甚明了，原文中 *rtai-thog* 一字乃達斯氏藏英字典中所無，在庫倫印行的一本藏蒙字典中有 *rtai-tog* 一字，譯作蒙文 *tuemuesue* (禾)。按 *thog* 與 *tog* 本可通用，故 *rtai-tog* 或即 *rtai-thog* 的另一拼法。但是將 *rtai-thog* 解作「禾」字，這一行的意義還是不明。最後我將 *rtai* 字當作 *rtswahi* 字的誤寫，將 *kha* 字當作 *khag* 字的誤寫，乃勉強譯出。這樣辦好像有點過於大胆，不過我還沒有別的辦法能使這一行講得通。
- (10) 1 在西藏的船普通有兩種：一種叫作 *ko-ba* 是皮作的，只順流下行時用。因為船身很輕，到了下游以後撐船的可以走上岸去，將船背在背上，走到上游再載着客或貨往下游「航行」。另一種叫作 *gru-shan* 是木頭作的，專作擺渡用。這樣的擺渡船普通都在船頭上安一個木刻的馬頭，馬頭都是安作向後看的樣子。
- (12) 1 在西藏各處的屋頂和樹杪上邊都豎着許多印有梵

藏文咒語的布幡，叫作 *rlung-bkyed* 或 *dar-tcog*。西藏人以為可以借此祈福。

(15) 5 遠斯本作“意中的女子”。

(18) 2 「鈴蕩子」藏文為 *klu-bdud-rdo-rje*。因為還未能找到它的學名，或英文名，所以不知道是什麼樣的一種植物。

4 「智慧天女」原文為 *ye-she-mkhah-hgro*。乃 *ye-she-kyi-mkhah-hgro-ma* 之略。*ye-she* 意為「智慧」。*mkhah-hgro-ma* 直譯為「空行女」。此處為遷就語氣故譯作「智慧天女」。按 *mkhah-hgro-ma* 一詞在藏文書中都用它譯梵文之 *ḍākinī* 一字，而 *ḍākinī* 在中國佛經中譯音作「荼吉尼」，乃是能盜食人心的夜叉鬼（參看丁氏佛學大辭典 1792 頁，中）而在西藏傳說中「空行女」却多半是絕世美人，在西藏故事中常有「空行女同世人結婚」的事，和中國故事中的狐仙頗有點相似。普通西藏人常將「空行女」與「救度母」（*sgrol-ma*）相混。

(19) 這一節乃是極言寶幡效驗之速。

(20) 1 在這一句中藏文有 *lpags-pa* 「皮」字頗覺無從索解。

(23) 這一節是一位女子譏諷伊底愛人公布少年的話，將傘在綉裡的蜂兒之各處亂撞，比公布少年因理欲之爭而發生的不安的心情。

1 公布 *Kong-po* 乃西藏地名在拉薩東南。

(24) 這一節是說女子若不貞，男子無從監督，因為能同女子到各處去的，只有伊頭上戴的松石。

(26) 1 這一句乃是西藏人常說的一句成語，直譯當作「情人猶如鳥同石塊在路上相遇」；意思是說鳥落在某一塊石頭上，不是由鳥的計劃，乃係天緣。以此比情人的相遇全

係天緣。

- (27) 3 此處的牡鹿，係指女子底許多「追逐者」。
- (28) 有一個故事，藏在這一節裏邊，但是講這個故事的書在北平找不到，我所認識的西藏人又都不知道這個故事，所以不能將故事中的情節告訴讀者。
1. 此名意譯當作「修人心神的仙女」
- (32) 西藏的酒家多係娼家，當爐女多兼操神女生涯，或撮合痴男怨女俾在酒家相會。可參看第26節。
- (34) 這一節是一個男子以自己底財力不能買得一個女子永久的愛，怨恨女子的話。
- (37) 3 藏文爲 *ban-dhe* 據 葉式客 (Yäschke) 的 藏英字典 有二義 (1) 佛教僧人；(2) 本波 *bon-po* 教出家人。按「本波教」爲 西藏 原始宗教，和 中國 的道教極相似。在 西藏 常和佛教互相排斥。此處 *ban-dhe* 似係作第二義解。
- (39) 這一節的意義不甚明了。據我看，若將這一節的第1, 2兩行和第42節的第1, 2兩行交換地位，這兩節的意思，好像都要較爲通順一點。
- 據一位 西藏 友人說這一節中的明月是比爲政的君子，兔兒是比君子所娶幸的小人。
- 1 這一句 藏文 原文中有 *tohes-chen* 一字爲 達斯氏字典 中所無，但此字顯然是翻譯 梵文 *mahātithi* 一字。據 威廉斯氏梵英字典 796頁翻係陰曆初六日。
- (40) 這一節據說是男女相約之詞。
- 3 印度 曆法自月盈至月滿謂之「白月」。見 丁氏佛學大辭典 904頁下。

- (41) 1 「彌盧山王」藏文爲 *ri-rgyal-tzun-po*, *ri-rgyal* 意爲「山王」*tzun-po* 意爲「積」, 乃譯梵文之 Meru 一字按 Meru 普通多稱作 Sumeru, 中國佛經中譯意爲「善積」譯音有「須彌樓」「修遠樓」「蘇迷盧」等, 但世人熟知的, 只有「須彌山」一名。在西藏普通稱此山爲 *ri-rab*。

古代印度人以爲須彌山是世界的中心, 日月星辰都繞着它轉這樣的思想雖也曾傳入中國却不像在西藏那樣普通。在西藏沒有一個人不知道 *ri-rab* 這個名字。

- (42) 這一節意義不甚明了。
- (43) 1 菩薩修行時所經的境界有十地: (1) 歡喜地 (2) 離垢地 (3) 發光地 (4) 焰慧地 (5) 極難勝地 (6) 現前地 (7) 遠行地 (8) 不動地 (9) 善慧地 (10) 法雲地。見丁氏佛學大辭典 225 頁中。護法亦係菩薩化身, 故亦在十地界中。
- (46) 1 虎狗, 豹狗係各種狗的名字。
3 「多毛的母老虎」係指家中的悍婦。
- (48) 6 這一句在達斯本中作“不要洩漏秘密”。
- (49) 據貝爾氏說西藏人都以爲若是這位達賴喇嘛娶了他那從瓊結來的愛人, 他的子孫一定要強大起來, 使中國不能統治, 所以中國政府乃早把他去掉了。(西藏之過去及現在 39 頁)
- 2 據貝爾氏說瓊結 *Chung-rgyal* 乃第五代達賴生他, 但是他却沒有說是在什麼地方。據西藏人說是在拉薩東南, 約有兩天的路程。我以為它或者就是 *ΔPhyong-rgyas* (達斯氏字典 852 頁) 因爲這兩字在拉薩方言中韻音是相似的。
- (50) 當倉洋嘉錯爲第六代達賴時在布達拉宮正門旁

逸又開了一個旁門，將旁門的鑰匙自己帶着。等到晚上守門的把正門鎖了以後，他就戴上假髮，扮作在家人的模樣從旁門出去，到拉薩民間，改名叫作宕桑旺波，去過他底花天酒地的生活。待破曉即回去將旁門鎖好，將假髮卸去，躺在牀上裝作老實人。這樣好久，未被他人識破；有一次在破曉未回去以前下了大雪，回去時將足跡印在了雪上。宮中的侍者早起後見有足跡從旁門直到倉洋嘉錯的臥室，疑有賊人進去。以後根究足跡底來源，直找到葛姆的家中；又細看足跡乃是倉洋嘉錯自己底，乃恍然大悟。從此這件秘密乃被人知道了。

- 52) 這一節據說是倉洋嘉錯預言他要被拉藏汗擄去的事。

3.4 “慢慢地走”和“慢慢地住”乃西藏人離別時一種通常套語，猶如中國人之“再見”。

- 53) 據說這一節是倉洋嘉錯預言他要在裏塘轉生的話。西藏人還告訴了我一個故事，也是講這位達賴要在裏塘轉生為第七代達賴的預言。現在寫它出來。據說倉洋嘉錯去世以後，西藏人急於要知道他到那裡去轉生，先到箭頭寺去向那裡的護法神請示，不得要領。乃又到噶瑪沙(*akar-na-shay?*)去請示。那裡的護法神附了人身以後，只拿出了一面銅鑼來敲了一下。當時人都不明白這是什麼意思，等到達賴在裏塘轉生的消息傳來以後，乃都恍然大悟。原來作響的銅鑼西藏文叫作II(裏)若把鑼一敲就發(塘)的一聲響，這不是明明白白地說達賴要在裏塘轉生麼！

(54) 這一節是倉洋嘉錯向閻羅說的話。

「法王」有三義：(1) 佛爲法王；(2) 護持佛法之國王爲法王；(3) 閻羅爲法王。(見達斯氏字典 430 頁)。此處係指閻羅。

「善惡業鏡」乃冥界寫取衆生善惡業的鏡子。(可參看工氏佛學大辭典 2368 頁,上。)

4 “讓他們得勝啊”原文爲 *du-mutu* 乃是一個梵文字。藏文書在卷終常有此字。

(55) 1 係用射的以占卜吉凶的箭。(參看達斯氏藏英字典 673 頁b)

(56) 4 「法輪」乃拉薩別號,猶如以前的北京稱爲「首善之區」。

(57) 據說這一節是倉洋嘉錯底秘密被人曉得了以後,有許多人背地裡議論他,他聽到了以後暗中承認的話。

(61) 這一節是灣子底話。枝上的蘋果是指灣子意中的女子。後面的毒龍是指女子家中的父親或丈夫。

1 龍在西藏傳說中有兩種:一種叫作 *lu*, 讀作「盧」是有神通,能興雲作雨,也能害人的靈物。一種叫作 *hbrug*, 讀作「來」,是夏出冬伏,只能隨同 *lu* 行雨,無害本領,而也與人無害的一種動物。西藏人都以爲下雨時的雷聲即係 *hbrug* 底鳴聲,所以「雷」在西藏文中叫作 *hbrug-skad*。*lu* 常住在水中,或樹上。若住在水中,他底附近就常有上半身作女子身等等的怪魚出現。若是有人悞在他底住處捕魚,或拋棄不乾淨的東西,他就使那人生病。他若在樹上住時,永遠是住在「女樹」(*mo-shing*)上。依西藏傳說,樹也分男女,凡結鮮豔的果子的都是女樹,因爲他有神通。所以他住在樹上時我們的

肉眼看不見他。不過若是樹上住着一個 *ku* 人只可拾取落在地下的果子，若是摘樹上的果子吃，就得風濕等病，所以風濕在西藏文中叫作 *ku* 病 (*ku-nad*)。

(62) 這一節據西藏人說應該放在 29 節以後。

附 錄

(隆德喇嘛著作集中關於倉洋嘉錯之記載)

隆德喇嘛著作集藏文名為 *klong rdol bla ma ngag dbang blo bzang gi gsung khum*, 直譯當作隆德喇嘛聲自在菩薩十萬語國立北平圖書館藏有此書一部, 係北平當祝寺天清番經局板。本所近中亦自拉薩購得一部。按隆德喇嘛乃康熙乾隆年間人, 和倉洋嘉錯是同時, 那麼他底書中關於倉洋嘉錯的記載大半是可靠的; 而且他底書中所載的幾件事都是西文書中所未有, 所以我譯了出來作參考。因為北平板中的錯字非常多, 下邊是以拉薩板為主, 而將北平板中不同的字句註出。

(1)

在“ca”字卷印度西藏所出維持教法者人名錄第20頁下自第6行起(北平板係第19頁下自第2行起), 有下列一段:

“第五十六代勝者倉洋嘉錯, 生地為三窟地(*hog-yul-gsum*) , 或以三湖著名之寔湖地(*Mon-mtsho-na* 北平板此處缺一 *Mon* 字), 父名吉祥持教(北平板為吉祥妙堅), 母名命自在天女。於癸亥年[制哩糶]月之初一日生, 蒙古曆十月十日死於蒙古之普喜湖(*Kun-dgah-nor*) 時年二十五歲”。

(1) 上文中以倉洋嘉錯為第五十六代者, 乃以親自在菩薩為第一代, 復將印度西藏神話中和歷史上許多認為親自在化身者都算在內; 如此則第一代達賴乃親自在底第五十代化身, 故倉洋嘉錯乃第五十六代。(2)「勝者」乃佈菩薩尊號之一, 在西藏多用以稱達賴喇嘛, (3)「制哩糶」, 藏文

爲 *nag-pa* 乃譯自梵文 *caitra* 一字。中國佛經中多譯作「制囉羅」，或「質多羅」。按 *caitra* 乃印度之第一月，與中國陰曆正月十六至二月十六之三十日相當（見日本龍谷大學出版之佛學大辭彙第二卷204頁上）(4)普喜湖，藏文爲 *Kun-dgah-nor*，*kun-dgah* 意爲「普喜」，*nor* 乃蒙古語，意爲湖；此湖究在何處無從考證。達斯氏藏英字典第22頁謂或即雞蛋湖 (*sgo-nga-nor*)，但亦未言雞蛋湖在何處。按青海之蒙古文名爲 *kueke-nor*；*kun-dgah-nor* 或即 *kueke-nor* 之轉音亦未可知。

(2)

在“ra”字卷隱達木與蓋魯革爾派重嬰喇嘛著作集目錄第39頁下，自第3行起（北平板係第37頁上，自第7行起）爲倉洋嘉錯著作之目錄。惟其中有數處極覺費解，今只將大意勉強譯出如下：——

“勝者倉洋嘉錯著作：(1)依法華經所作色拉寺大法會中獻茶時所誦之讚「根本」及釋文。(2)色拉蓮院馬頭觀音供養法及成就訣。(3)濟南方西藏人 *A-pon-mgo* (北平板作 *A-ron-mgo*) 所問之馬頭觀音供養法。(4)無生之「顯喇」法。(5)信札歌曲等。(6) *Sangs-rgyam-ja* 所輯故事黃金穗「(北平板作「趣聞選)」”。

(1) 色拉蓮院乃色拉寺之一院 (2)馬頭觀音乃六觀音之一 (佛學大辭典 1732 頁中)。(3)「顯喇」乃阿彌陀如來之種子咒，據云能滅貪瞋癡三毒（見佛敎大辭第一卷 779 頁上）。

在同卷第59頁，第4行後（北平板係54頁下頁第4行起）
節巴桑精著作目錄中，有下列各書：——

“(1) 五代勝者傳生爲第六代之要聞選計110頁。(2) 勝者倉洋嘉錯傳「黃金穗」，第19與第503。*(3) 倉洋嘉錯侍者說法方式逸聞「諸天鼓」計221頁。”

*). 上文中「第19與第503」一語不可解，疑原文中有錯悞。

NOTES TO THE TRANSLATION

- (1) 3 'Young maiden' in Tibetan is *ma-skyes-a-ma*, which literally means "not born mother" My Tibetan friends said that it means a young maiden.
- (2) 4 The bamboos from which bows are made, grow in Bhutan and other countries south of Tibet (Bell's Tibet Past and Present p. 38).
- (4) 3 Turquoise is a thing very much appreciated in Tibet. The best kind is worth thousands of dollars, and they are believed by some Tibetans to possess the magic power of protecting their owners against evil spirits and accidents.
- (7) 2 According to the Tibetans, there are two kinds of bees in Tibet. One yellow in colour called *gsar-sbrang* "golden bee", and one blue in color called *g'yu-sbrang* "turquoise bee".
- (8) 1 The sense of this line is not quite clear to me. The word *rtai thog* is not to be found in Das's Tibetan-English Dictionary. A Tibetan-Mongolian Dictionary published in Urga has the word *rtai tog* and gives the Mongolian word *tuemuesue* (crop) as its equivalent. As *tog* is interchangeable with *thog* in many words, so *rtai tog* may be another way of spelling *rtai thog*. But to translate the word by crop does not give any clue to the sense. At last I solved the problem by making *rtai* as a mistake for *rtuachi* (of the grass) and *kha* as a mistake for *khaq* (bushes). It may seem too bold to suppose that there are two mistakes in both the Lhasa and Das's texts, but it is so far the only way for me to make any sense out of this line.

- (10) 1,2 There are two kinds of boats in Tibet: One is called *ko-ba*, which is made of hide, and is used only when going down-stream. As the body of such a boat is not very heavy, so when the boatman has got to the lower part of the river, he would carry his boat on his shoulders and go up-stream to pick up other passengers or cargo for the down-stream "Voyage". One is called *gru-shan*, which is made of wood and used only as a ferry-boat. Such a ferry-boat in Tibet is generally adorned with a wooden horse head on the front, with its face turning backward.
- (12) 1 In Tibet flags inscribed with charms in Tibetan and Sanskrit are erected on the tops of houses and trees everywhere. They are called *rlung-bknyed* or *dar-tcog* in Tibetan, and people think they can bring good fortune to the erector.
- (15) 5. Das's text is "the girl in whom I have lost heart".
- (18) 2. *klu-bhul-rdo-rje* is the name of a medicinal plant called 'lingdanq' tzyy' in Chinese. But so far I have not been able to find out its English or Latin name. It seems to be the translation of a Sanskrit word, but Monier-Williams' Dictionary only gives the word *nāgamāra* (p. 533 b), and says that it is a species of pot-herb.
4. The "goddess of wisdom" is a free translation of *ye shes mkhah hgro*, which is an abbreviated form of *ye shes kyi mkhah hgro ma*. In Tibetan *ye shes* means 'wisdom' and *mkhah hgro ma* literally means 'the sky-going-woman'. Now *mkhah hgro ma*, according to all dictionaries and books is an equivalent of the Sanskrit word *dākīnī*, which is generally known to Indians and Chinese Buddhists as the name of a

kind of female imps feeding on human flesh. But in Tibetan stories, they are usually in the form of women of rare beauty, and are often confounded with Tārā (*sgrol-ma* in Tibetan) by the ordinary people.

(19) 1 This song speaks about the efficacy of the "fortune bringing flag".

(20) 1 In this line the Tibetan text has the word *lpags-pa* "skin" which seems to be out of place, and is quite unintelligible to me.

(23) In this song, a girl is ridiculing her lover, a boy from *Kong-po*, and is comparing his perplexed mental state in which 'love and religion' are fighting for mastery of power, to a bee captured in a net.

1 *Kong-pö* is the name of a province lying to the south east of Lhasa (see Das's Dict. p. 36 b).

(24) This song says that if the wife is unchaste, her husband can do nothing to check her conduct, as the only thing which could go everywhere with her is the turquoise on her head.

(26) 1 This line in Tibetan is '*nyin-g-ridug bya rdo lam hphrad*' which is a very common saying in Tibet. It means literally "lovers met each other like a bird and a piece of stone met on the road". For when a bird alights on a certain stone, it is never because it planned to alight on that one, but only by chance. So this is compared with lovers who met each other also by chance.

(27) 3 Here the word "stags" alludes to the pursuers of a woman.

(28) A story is epitomized in this song, but as the book of this story is not to be found in Beelpyng and none of my Tibetan acquaintances know it very much, so I cannot give its details.

1. This name, if translated, means "the mind-captivating-goddess"

- (32) Wine-sellers are often brothels in Tibet. Sometimes the waitresses themselves are courtezans, and sometimes they can introduce other girls to their customers. (comp. song 26).
- (34) In this song, a man is complaining against his avaricious lover, because although he has spent much money on her, he is still unable to get her permanent love.
- (37) 3 *lun-dhe*, according to Yäschke's Tibetan English Dictionary, means both a Buddhist and a *Don-po* priest. Here it seems to mean the latter.
- (38) The sense of this song is not quite clear. It seems to me that if the first two lines of this song change place with the first two lines of song 42, both will give better sense.

A Tibetan friend told me that the moon here alludes to a great man whom the people love, and the hare alludes to an evil-doer who is a favorite of the great man.

1 The Tibetan word *shes-chen* is not to be found in Das's Dictionary, but it is evidently the equivalent of the Sanskrit word *mahātīthi*, which means the 6th day of a lunation (M. W's. Sk. Eng. Dict. p. 796a).

- (40) In this song, two lovers are making an engagement of rendezvous. 3 "light half of the month" in Tibetan is *la-ba-dkar-po*, which is an expression translated from the Sanskrit word 'shuklapakṣa'. It means the 15 days of the moon's increase.
- (41) 1. "Meru" in Tibetan is *lun-po*, but this mountain is better known in India under the name *Sumeru*, and in Tibet under the name *Ri-rab*. In China it is usually known by the name *Shiumi Shan*.

According to ancient Indian cosmology, Sumeru is the center of the world; the sun, the moon, and all the constellations revolve around it. This idea has also entered China, but not so popularized as in Tibet, where every body knows the word *Ri-rab*.

- (42) The sense of this song is not quite clear to me.
- (43) 1 According to Mahāyāna Buddhism, a Bodhisattva has ten stages of saintly perfection, which are: 1) beatitude, 2) spotless purity, 3) enlightenment, 4) illumination, 5) unconquerable, 6) salvation, 7) far reaching, 8) immovable, 9) righteousness, 10) spiritual cloud. A protector of Religion is also a Bodhisattva, so he is in the realm of the ten stages.
- (46) 1. Lion dog and leopard are names of different kinds of dogs.
3 The hairy lioness at home alludes to a shrewish wife.
- (48) 6 This line in Das's text is "Please do not reveal the secrecy".
- (49) Mr. Bell tells us that the Tibetans believe that if this Dalailama had married his lover from *Chung-rgyal*, his descendants would have proved too powerful for the Chinese, and therefore the latter removed him before this could happen (Tibet Past and Present p. 39.)
2 *Chung-rgyal* is the birth place of the fifth Dalailama, according to Mr. Bell (ibid.), who however does not say where the place is. Tibetans told me that it is a place of two days journey south-east of Lhasa, and I suspect that it is a mistake for, or another name of *hPhyong-rgyas* a district of *lAo-kha* (Das's Dict. p. 852 b), as they are pronounced the same in the Lhasa dialect.
- (50) When *Tshung-s-dbyangs-rgya-mtsho* was on the the pontifical throne

as the sixth Dalai-lama, he opened a small door on the side of the gate of Potala, and kept the key of that door in his own hands. So when the porter had locked the gate, he would put on wigs, disguise himself as a layman, and go out by that side-door to the Lhasa city below and there he would change his name to *Dang-bzang-dbang-po*, and pass the night in debauchery. At daybreak he would go back, lock the side-door, take off his wigs, lie down on the bed and pretend to be innocent. He acted in this way for a long time and was not identified. But one day there had been heavy snow at daybreak before he went back, so his foot-prints were left on the snow. When a servant of Potala got up in the morning and saw the foot-prints from the side-door leading to the bedroom of *Tshangs-dbyangs-rgya-mtsho*, he suspected that a thief had come in. So he traced backwards to make inquiry about the origin of these foot-prints, and found that they led to the house of a courtesan, and when those foot-prints were closely examined, they were found to be *Tshangs-dbyangs-rgya-mtsho's* own. Then the whole story became clear to him, and from that time this secret was made known.

- (52) It is said that this is a prophecy made by *Tshangs-dbyangs-rgya-mtsho*, about the fact that he was going to be carried away by the prince *Lsu-bang*

3, 4. "Go slowly" and "stay slowly" are ordinary salutations like "good-by" in English.

- (53) According to the Tibetans this song is a prophecy made by *Tshangs-*

lbyangs-rgya-mtsho predicting his rebirth at Liitang. There is an interesting anecdote about his rebirth told me by the Tibetans. It is said that after *Tshangs-dbyangs-rgya-mtsho's* death the Tibetans were anxious to know where was he going to be reborn, so first they went to the *gNas-chung* monastery and asked the *Chos-skyong* (religion-protector) for an oracle, but got no definite answer, then they went to the monastery *sKar-ma-shag* (?) to seek for information. There, when the priest became possessed by the *Chos-skyong*, he only took a bronze gong and struck it. At that time no one understood what it meant. But afterwards, when reports saying that the Dalailama had been reborn at Liitang reached Lhasa, people began to understand the oracle. Now bronze used for making a gong is called "li" in Tibetan, and when one strikes the gong it will make a sound "liang". The oracle told them clearly that the Dalailama was going to be reborn at *Li-thang!*

- (54) In this song *Tshangs-dbyangs-rgya-mtsho* is enjoining Yama, the king of Hades.
2. The "king of the law" is an appellation of: 1) Buddha, 2) those kings who uphold Buddhism and, 3) Yama the king Hades. Here evidently Yama is meant.
3. "Let them be victorious" in the Tibetan text is *Da-yantu* which is a transliterated Sanskrit word often found at the end of Tibetan books.
- (55) 1. Literally means "arrow-lot" a kind of fortune telling by shooting of arrows. (see Das's Dict. p. 673 b.)

- (56) 4 The "Wheel of Religion" is an appellation of Lhasa.
- (57) In this song *Tshangs-dbyangs-rgya-ntsho* acknowledges what people was talking about him after his secret misconducts were disclosed.
- (61) In this song, a libertine is speaking of his mischievous intention. The apple on the front alludes to the lady whom the libertine is thinking of, and the dragon-demon behind alludes to the father or husband of that lady.

1 There are two kinds of dragons in Tibetan tradition. One is called *klu* which is a supernatural being who can make rain, but can also make mischief to men. One is called *hbrug* which is a sort of animal hibernating in the winter and coming out in the summer, which can only help the *klu* to make rain, but has not much power, nor do any mischief to men. The Tibetans believe that thunder is the roaring of the *hbrug*, so the word thunder in Tibetan is *hbrug-skad* which means literally "the sound of the *hbrug*". A *klu* usually takes his abode in the water or on a tree. If he lives in the water, strange water animals such as mermaids, etc. will appear on the surface of the water near his abode from time to time. If a man, through his ignorance, catches fish from or throws impure objects into the water where he lives, he will inflict disease on that man. If he lives on a tree, he always live on a "female tree." (*mo-shing*). According to the Tibetans, trees can also be divided according to sexes. All those trees which bear attractive fruits are "female trees". Because a *klu* has supernatural powers, he is invisible to our human eyes when he lives on a tree, If there lives

a *lu* on a tree, one can only pick those fallen fruits on the ground, and if any man plucks fruits from the tree, he will get rheumatism; so rheumatism is called *lu nal* (*lu* disease) in Tibetan.

(62) This song ought to be put after song 29. according to my Tibetan informant.

CORRIGENDA OF THE TIBETAN TEXT

Text	Read	Text	Read
(2) 1 stabs pas	blab pali	3 zha	zhal
zhon	gzhon	(13) 1 pas	pahi
2 sogs	sog	3 kyis	kyi
3 pas	pahi	4 zub	sub
(3) 2 stan	brtan	(14) 1 pas	pahi
mdun	bdun	(15) 4 khrid	lkhrid
(4) 1 thub	sdug	8 theg	thal
2 drid	dri	(17) 2 char	hchar
3 snyed	nyed	5 hgro hgro	hdra hdra
(5) 2 kham	kham	(18) 1 sgang	gangs
ltas	bltas	2 hdud	bdud
(6) 2 snyid	gnyid	3 gyis	gyi
(8) 1 rtsi	rtswahi	rgyun	skyon
kha	khag	(19) 3 hdsang	mdsang
2 rkyang	skyeng	4 hgron	mgron
gis po	gi pho	(20) 2 bral	bral
4 htshams	mtshams	na	nas
(9) 3 bsgrigs	bsgrigs	(21) 2 hgrog hbris	grogs hbris
(10) 2 ltas	bltas	bric	dri
(11) 2 hdud	mdud	4 bson	gson
3 khra boli	khrag poli	(22) 1 hdsang	mdsang
(12) 1 hbris	hdric	4 hgali	hgali

Text	Read
(23) 1 brgya	rgya
3 pahi	pas
(24) 1 bstan	brtan
khyad	khyod
pahi	pas
4 smas	smra
(25) 1 mdsun	hdsun
stan	ston
2 khrid	hbrid
4 sna	mnah
(26) 2 thub	sdug
(27) 2 libris	hdris
3 pa	pahl
4 bsang	gsang
(28) 1 thub	sdug
3 yis	yi
(30) 2 mdun	hdun
3 cong	gcong
4 rkam	skam
(31) 1 thub	sdug
(32) 2 mdsad	hdsad
3 bstan	brtan
(34) 1 hbris	hdris
2 kihi	kyihi
3 hgris	hgril

Text	Read
spag hgris	lpags hgril
4 grab	grabs
gis	kyi
(35) 2 gis	gyis
(36) 2 dgro	sgro
4 pos	po
(37) 2 ser	dang se
zhi	gzhi
3 man	min
(38) 3 sang sgrogs	gsang grogs
4 shas	bshad
(39) 1 gco	bco
2 la	pa
4 litshangs	tshar
(40) 1 na	nas
(41) 2 bstan	brtan
(44) 1 chug	byug
mun	mon
pahi	pas
2 nam lahi	gnam lohi
(45) 1 blags	rtag
drem	dran
2 lcang	gcang
3 bkug	lkugs
(46) 1 gzigs	gzig

Text	Read	Text	Read
2 mdah	bdah	7 zhug	bzhugs
3 gis	gi	8 mtshan	tshangs
ras	ral	10 chas	lchal
4 hkhris	hgris	11 bsangs	gsang
(47) 1 lbyams	ljam	sdug	ldug
hgres	hgris	12 gang	gangs
2 lding	gting	zhag	bzhag
3 gris pahi	bris pas	(51) 1 lbyams	ljam
4 dkar mtshod	skar tshod	nya zas	nyal gzan
(48) 2 lzos	lxohi	gis	gi
nal bseb	nags gseb	2 thub	sdug
3 smas	smra	3 los	lohi
nel dso	ne tsa	4 rgyu	sgyu
5 smas	smra	man hgrog	min hgro
nes dso	ne tso	(52) 1 zhes	bzhes
tog	gtogs	3 byed	cig
(49) 1 rdsogs	tshogs	pahi	pas
thug	mthug	4 byed gzer gis	cig zer gyl
2 sbul	sbus	5 pahi	pas
kha	pa	6 hgyogs	mgyogs
3 bris	ldris	(53) 1 skro dkrungs	khrung khrung
(50) 1 brgyahu	rgyahu	2 shogs rtse	gshog rtsal
gzer	ser	3 bskyangs nas	lgyangs la
2 mams	rnam	(54) 1 gyis	gyl
lcang bahi	gcang bas	(55) 1 phogs	plhog
5 rtsal	bitsal	(59) 1 lithung	thung
bahi	bas		

REMARKS ABOUT THE PRONUNCIATION
RECORDED IN THIS BOOK

The pronunciation recorded in this book does not represent the pronunciation used by Mr. *hLo-bzang-sangs-rgyas* in his ordinary speech. It is a habit of the Tibetans, probably of people in general, to pronounce a word in one way when used in the ordinary speech, and in another way when the word is read from a book; and this habit is very marked in this Tibetan gentleman. I have marked all such words with asterisks in Dr. Jaw's transcribed text and in the following table, I give the transcription of those words as they are pronounced in the ordinary speech.

Song	Line	Transcribed Text	Ordinary Pronunciation	Song	Line	Transcribed Text	Ordinary Pronunciation
(1)	2	sol	so	(17)	1,3	ʦol	ʦo
	3	ʦol	ʦo	8		k'(g)o	k(g)o
(3)	3	p''u	pu	(18)	1	ʦol	ʦo
(7)	1	jol	jo	2		to	toɿ
(8)	3	p''u	pu	(20)	2	tʂ'ol	tʂ'o
	4	tʂol	tʂo	(21)	3,4	tʂ'ol	tʂ'o
		k'(y)on	yon	(22)	2	k(g)ol	k(g)o
(10)	3	tʂ'e(t)l	tʂ'e(t)	(23)	1	p'(h)u	p(h)u
(11)	4	tʂ'ol	tʂ'o	3		ɲol	ɲo
(12)	3	tʂ''o	tʂo	4		ɲyl	ɲy
(14)	3	tʂ'e'l	tʂ'e	(27)	4	p'(h)o	wo
(15)	6	p'ep(m)	p'e	(28)	4	tʂ'ok	p'ok
(16)	1	t''u	tu	(29)	1,4	p''(h)u	p(h)u

Song	Line	Transcribed Text	Ordinary Pronunciation	Song	Line	Transcribed Text	Ordinary Pronunciation
	2	p'y(ø)	py(ø)	(54)	1	wε	le
(32)	4	tɕø1	tɕø		2	t(ɕ)el	t(ɕ)ø
(33)	2,3	p''y(u)	py(u)	(55)	2	te	ti
	3	a	ak			tsyl	tsy
(39)	1	tɕo	tɕø	(56)	1	k'(g)u(o)ɹ	k(g)uɹ
	3	ʃil	ʃi			ma	map
		p'(b)onj	k(g)onj		2,3	jyl	jy
(40)	4	tɕ(ɕ)el	tɕ'(ɕ)e	4	tɕ'o(u)	tɕ'oŋ	
(41)	1	t(ɕ)el	t(ɕ)ø	(57)	4	t'el	t'o
(42)	3	tɕo	tɕø	(59)	1	t'a	t'an
	4	ɕel	ɕø	4	tɕ(ɕ)el	tɕ(ɕ)ø	
(43)	2	to	toɹ				
	4	tɕø1	tɕø				
(44)	2	p'o(ɿ)p	p'o				
(46)	2	ta	taɹ				
(48)	2,3	nel	no				
	3,5	k'(ɿ)en	ɿen				
(49)	2,4	t(ɕ)el	t(ɕ)e				
(50)	5	tsel	tse				
	9	ɕø1	ɕø				
(52)	3,4	k'a(ø)	ka				
	4	p'ep	p'o				
(53)	4	lep	le				

WORDS AND PHRASES
NOT FOUND IN DAS'S TIBETAN-ENGLISH
DICTIONARY

- (1) 1. *ma skeyes a ma*. Lit. "not born mother" is said by the Tibetans to mean "young maiden"
- (5) 2. *khams hbras*. Lit. "world fruit" is said by the Tibetans to mean "appearance" or "feature." Perhaps this term comes from Buddhist philosophy in which the appearance of a man is considered to be the "fruit"—i. e. result—of the worldly deeds which he did in his former life]
- (9) 3. *dar kha*. Said to mean a sheet of ice by the Tibetans.
- (11) 3. *hgrul la*. Said to mean an awl used to untie knots.
- (20) 3. *khra mo*. A Tibetan Monglian Dictionary gives the Mongolian word "eriyeleque" (to be bashful) as its equivalent, and this sense suits here very well.
- (23) 1. *blo sna*. Seems to mean "mental state" here.
4. *phugs yul*. Said to mean "the future."
- (26) 1. *bya rdo lam hphrad*. Said to mean "to meet by chance."
- (42) 2. *gos..chod song*. Said to mean "has done one's duty"
-

WORDS AND PHASES WHOSE
MEANINGS GIVEN IN DAS'S DICTIONARY DO NOT SUIT
THE CONTEXT IN THESE SONGS.

Song	Line	
(2)	2.	<i>.cog.</i>
(6)	4	<i>chad rogs</i>
(20)	1	<i>lgyags rshi hdsuans midangs</i>
(22)	1	<i>bstun</i>
(35)	4	<i>ngo</i>
(38)	1	<i>zhur</i>

APPENDIX

(Records about *Tshangs-dbyangs-rgya-mtsho* in the Collected Works
of *kLong-rdol* Lama)

The 'Collected Works of *kLong-rdol* Lama' is called in Tibetan *klong rdol bla ma ngag dbang blo bzang gi gsung hbum*. The National Library of Beiping has a copy which was bought from the lamaist book-store near Songju-Syh, Beiping. This institute also got a copy from Lhasa recently. Now *kLong-rdol* lama was a contemporary of *Tshangs-dbyangs-rgya-mtsho*, his records about this Dalailama ought to be reliable, and because the few things recorded in his book are not found in European books, so I have copied down all of them and made a tentative translation from them. As the Beiping edition has numerous mistakes, I have followed the Lhasa edition and only mark those various readings of the Beiping edition below the texts and in the translations.

(1)

In division "a" which bears the title "A List of Names of the Upholders of the Teachings Appeared in India and Tibet" (*bsan hstsa gyi skyes bu rgya bol du byon pa'i ming gi grangs*) on folio 20b from line 6 in the Beiping edition it is on folio 19b from line 2) there is the following passage:

*nga drug pa rgyal ba tshangs dbyangs rgya mtsho ni/ khrungs yul la hog yul
gsun nam mtsho gsun du rgya pa'i mon mtsho wa/ yab bka' shis bsan hstsa/
yul tsho dbang ba moli eras su chu yhaq gi lo ng pa za bihi tsho geig la eku
bltams/ dgyung lo njer nga pa zor za bu pa'i tsho bur sog yul kun dyaq nor du
eku gshes.*

A tentative translation of the above would be:

The 56th¹ Victorious One² *Tshangpa-ibyangs-rgya-mtsho*'s birth place is *Hog-yul-gsum* the Three Low Lavs) or the moorish *Mon* which is noted for its three lakes. (in the Beeipyng edition the word *Mon* is missing here) His father's name was *bKra-shis-bstan-hlain* (*bstan-hlain* in the Beeipyng edition is *rab-brtan*) and his mother's name was *Tshu-ibang-tsa-mo*. He was born on the first day of the Caitra³ month of the water-pig year. When he was twenty five years old he died on the tenth day of the tenth month of the Mongolian calendar at *Kun-dgah-nor*⁴ (the Lake of Universal Delight) in Mongolia.

(1) In the above passage *Tshangpa-ibyangs-rgya-mtsho* is regarded as the 56th, that is counted from Avalokitesvara as the first, and then include all those mythological and historical personages which are regarded as emanations of Avalokitesvara. In that way, the first Dalailama was the 59th emanation, hence the 6th Dalailama was the 56th. (2) "The Victorious One" is an appellation of Buddhas and Bodhisattvas, and in Tibet people usually address the Dalailama as "The Precious Victorious One" (*rgyal-ba-rin-po-che*). (3) Caitra (in Tibetan *rag-pa*) is the first Indian month. (4) The location of *Kun-dgah-nor* is not known. Sir C. Das in his dictionary p. 22 says that it is probably *sGo-nga-nor*, (the Egg Lake) but he does not say where *sGo-nga-nor* is. I think it may be a Tibetan name of Koko-nor.

(2):

In the division "ra" which bears the title "List of Names of the Collected Works of the principal Lamas of the *bKah-gdams pa* and *dGe-lugs* Sects." (*bKah-gdams pa dang dge lugs bla ma rags rin gyi gsung hbum mtshan tho*) on folio 39b

from line 3 (in the Beepyang edition it is on folio 37^a from line 7) there is the following passage:

*rygal ba tshangs dbyangs rgya mshobé gsumgyé/ se ra tshangs chon la hdon pa ju
mchodé pad dleu ltur bangags pa¹ rtsa bu dang lgyel gyal se ra byas rta mgyin glor
sgrub pa² lso pa bod pa a gon³ ngos⁴ zhus pahi rta mgyin gtar khé/ srin⁵ chon
sku skye med ma⁶ chab shog⁷/ mgur ma⁸ ang donag/ sangs⁹ rgyam. pa bayrig¹⁰ pa
rnam thar gser gyi snye ma¹¹ rnam so/*

In the Beepyang edition. 1) *ma*; 2) instead of *pa* there is a perpendicular line; 3) *rkon*; 4) *mgo yis*; 5) *ari*; 6) no perpendicular line after *ma*; 7) no perpendicular line after *shog*; 8) there is *dbyangs* after *ma*; 9) *sangs*; 10) *bayrig*; 11) *gtam rna bhai* *bcud len* instead of *gser gyi snye ma*.

Some places in the above passage are unintelligible to me, so the following translation must be regarded more or less as conjectures;

~~~~~  
 "The works of The Victorious One *Tshangs-dbyangs-rgya-msho* are; (1) The text and commentary of a hymn written in accordance with the Saddharma-puṇḍarīka Sūtra and chanted in the Great Assembly of the *Se-ra* monastery when the offering of tea is made. (2) The way of propitiating and the making of offerings to Hayagrīva in the *Se-ra-byas* monastery. (3) How to make offerings to Hayagrīva—an answer to a southern Tibetan named *A-gon-mgo*. In the Beepyang edition it is *A-rkon-mjo* (4) The xix-dharma which is never born (5) Letters, songs etc. (6) Golden Ears of Corn (in the Beepyang edition it is "Selections of Interesting narratives)—stories compiled by *Sangs-rygam-pa*.

(3)

In the same division on folio 59a from line 4 (in the Beepyang edition it is on folio 54b from line 4) under the heading "List of Works of *sDe-srid Sangs-*

*rgya-r-gya-mtsho*, mostly books of great importance for those who want to become versed in science, kept in the printing house below the Potala (*side erid kang* *rgya-r-gya-mtsho'i gaung rnam* 'bhal cher rig gwas mkhas yar hlo'd pa rnam la mkho byed cho bas po ta la zhol yar khung wa bshugs pthi mtshen tho'), there is the following passage;

*rgyal ba sku lnga pa drug yar h'los pahi' b'kor gyi gtan rna bali beud len la brya dang bu/rgyal ba tshangs dbyangs rgya mtsho'i rna n ihar gasr gyi snye ma la beu dgu pa dang/ lnga brya dang gawa pa/ tshangs dbyangs rgya mtsho'i engon hgro chos bshad bya tsal byarig pahi' gtan tsahi' rnga chen la nyis brya dang gcig/*

In the Beelpyng editio. 1) *tshangs dbyangs rgya mtsho sku skye ngos h'tsin gwi skor gtan* instead of *rgyal ba sku lnga pa drug yar h'los pahi' b'kor gyi gtan*. 2) *pa* 3) *tra yi*.

A free translation of the above would be;

"(1) Selections of Interesting Narratives about the history how the fifth Victorious One was transmigrated as the sixth (in the Beelpyng edition it is "how *Tshangs-dbyangs-rgya-mtsho* was born and how he recognized the things which he used in his former birth") 110 (2) The Golden Ear of Corn—a biography of *Tshangs-dbyangs-rgya-mtsho* 19th. and 503rd\*. (3) The Great Drum of the gods —how *Tshangs-dbyangs-rgya-mtsho's* attendant performed his preaching 201

\* The expression 19th. and 503rd. are beyond my comprehension, and I think there is a mistake in the text.



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**Tshangs-dbyangs-rgya-mtsho**

TRANSLATED INTO CHINESE AND ENGLISH  
WITH NOTES AND INTRODUCTION  
BY

YU DAWCHYUAN

AND

TRANSCRIBED BY  
DR. JAW YUANRENN

(Y. R. CHAO)

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