

# Revue d'Etudes Tibétaines



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**Dan Martin**

## Zhangzhung dictionary

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# Zhangzhung Dictionary

by Dan Martin

(Jerusalem)

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

## *Introduction*

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

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

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

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

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

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

<sup>3</sup> For the best-written introduction to Bon religion, I recommend Per Kværne's introduction to his book *The Bon Religion of Tibet: The Iconography of a Living Tradition*, Serindia (London 1995). For a general bibliography of Bon, see Part Two of my *Unearthing Bon Treasures*, Brill (Leiden 2001), pp. 287-442, with additional items listed in an article — Bon Bibliography: An Annotated List of Recent Publications, *Revue d'Etudes Tibétaines* [Paris], vol. 4 (2003), pp. 61-77. The latter is available in the form of a freely downloadable PDF file at the following URL: [http://www.thdl.org/texts/reprints/ret/ret\\_4.pdf](http://www.thdl.org/texts/reprints/ret/ret_4.pdf). A combined listing has also been made available (in November 2009), but without the annotations that formed part of the 2001 bibliography. See this URL: <https://sites.google.com/site/tibetological/bon-bibliography>. This combined bibliography contains 1,230 items.

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

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

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

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

One more simple reason for interest in Zhangzhung language is because knowledge of it is essential for those with other, non-linguistic interests involving the western parts of Tibet. Although still not sufficiently appreciated, Zhangzhung language terms still live in these areas, not only in place names (this much is obvious in such names as Pu-hrang, Kh[w]a-tse, Gu-ge, Ti-[t]se and so forth<sup>8</sup>), but in vocabularies of areal dialects and languages as well. And considerations on Zhangzhung as a cultural and political entity can and do have large and weighty consequences for a whole range of ideas about Tibetan history as a whole.

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

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

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

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

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

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

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

While there are a few brief bilingual *gzungs* (Skt. *dhāraṇī*) texts that have hardly received any notice,<sup>12</sup> a tiny bit of epigraphic evidence,<sup>13</sup> and of

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

*Zhangzhung's textual transformations*

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

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

1. Homogenization

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

2. Tibetanization

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

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

### 3. Sanskritization

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

### 4. Differentiation

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

#### *Cognates or loans (or 'false cousins'?)*

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

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

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

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

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

### *Problems of grammar*

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

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

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

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

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

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

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

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

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

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

*zhis* ~ Tib. *gyi*, 'of' (genitive case).<sup>25</sup>

*cis* ~ Tib. *kyi*, 'of' (genitive case).<sup>26</sup>

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

*ci* ~ Tib. *sprul*, 'emanation' (?).<sup>27</sup>

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

*bstan* ~ *ni* (ditto?).<sup>28</sup>

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

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

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

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

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

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

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

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

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

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

<sup>29</sup> This is a conference handout, made available for internet download as a PDF here: [http://depts.washington.edu/icstll39/abstracts/icstll39\\_lowes\\_hdt.pdf](http://depts.washington.edu/icstll39/abstracts/icstll39_lowes_hdt.pdf). A map included in this handout (figure 4) shows in a graphic way that the use of *ni* as copula characterizes languages such as Lushai, Meithei, as well as Darmiya (i.e. Darma).

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

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

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

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

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

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

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

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



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

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

#### *Zhangzhung's connections with neighboring languages*

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

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

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

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

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

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

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

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

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

Darma // English // Zhangzhung (Tibetan):

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### Numbers:

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

I think it notable that the Darma language shares with ZZ the *hr-* initial (including the word *hrang* for 'horse') as well as the syntactical similarity of placing unmarked adjectives directly before the substantives they modify (just the opposite of Tibetan, which places unmarked adjectives after their substantives<sup>37</sup>). However, Darma does *not* have the initial 'n' in its words for 'fire' and 'human' like ZZ does. Darma also has pre-aspirated nasals *hn-* and *hm-*, which are apparently lacking in ZZ (see [Krishan](#)).

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

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

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

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

“Within Zhangzhung are several similar types of languages (or dialects), and among them what we have here [in the title of the *Mother Tantra* text] is the speech of Zhangzhung Smar, a very refined language, easily pronounced, with clear grammar, vocabulary and expressions. Apart from Smar we have the speech of Dar-ma, the speech of Dar-ba, the speech of Dar-ma-dir, the speech of Gu-ge, and the speech of the Common Cattle<sup>39</sup> and Ldem-ma.” [explanation of the Zhangzhung title of the *Mother Tantra* text follows]

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

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

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

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

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

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

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

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

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

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

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

<sup>43</sup> The following passage may be found in Pelliot Tibétain no. 1290 at the *Old Tibetan Documents Online* website, more specifically at the following webpage: [otdo.aatf.ac.jp/archives.cgi?p=Pt\\_1290](http://otdo.aatf.ac.jp/archives.cgi?p=Pt_1290) — *rgyal phan yul na / mkhar bu re re dang mchiste /*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### *On the use of the dictionary*

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

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

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

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

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

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

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

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

\* \* \*

#### *A Note of Thanks*

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



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

*More Resources*

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



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(and key to abbreviated references)

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

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Beyer, CT Lang:

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

Bon Dag:

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

Btsan-lha:

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

CBK:

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

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Chang, Kun

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Cobl:

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

CT:

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

DGD:

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

Ga-tsha:

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

GSB:

Gopāla Simha Boharā & Balarāma Prasāi, *Byāṃsi (Ram)-Nepālī-Amgrejī Ādharabhūta Śabdakosa (Byansi [Rang]-Nepali-English Basic Dictionary)*, Gopāla Simha Boharā (Lalitpur 2008). All Byangsi words drawn from this dictionary are my Romanizations of the Devanāgarī. Byangsi verbs are given in their actual infinitive forms, which regularly end in *-mo*.

Haarh, Erik

See ZZH.

Haarh, Yar-luñ:

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

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Hoff1: Žaṅ-žuñ, the Holy Language of the Tibetan Bonpo. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. 117, no. 2 (1967), pp. 376-381.

Hoff2: Several Žaṅ-žuñ Etymologies. *Oriens Extremus*, vol. 19, nos. 1-2 (December 1972), pp. 193-201.

Honda:

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

Hummel, Siegbert

Humm1: Materialien zu einem Wörterbuch der Žaṅ-žuñ-Sprache. *Monumenta Serica*, vol. 31 (1974-5), pp. 488-520.

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

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

Jamspal:

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

Kansakar:

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

Khro:

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

Khyung-sprul:

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

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

Laufer, Berthold

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2. Die Bru-za Sprache und die historische Stellung des Padmasambhava. *T'oung Pao* (1908), pp. 3, 7. On the Zhangzhung title: *Kong tse ling tse mer ma rol ma*.

LZ:

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

Ma:

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

Martin, Mandala Cosmogony:

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

Martin, Unearthing:

Dan Martin, *Unearthing Bon Treasures: The Life and Contested Legacy of an Eleventh-Century Tibetan Scripture Revealer, with a General Annotated Bibliography of the Bon Religion*, E.J. Brill (Leiden 2001). Reprinted by Vajra Publications (Kathmandu 2009).

Matisoff:

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Mdo-phran:

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

Mdzod:

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Mnyam:

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

MSB:

Mohan Simha Banagyāl, *Śabdakoṣa Raṃ-lvū: Kailāśa Vāsiyoṃ kī Bolī*, Aṃkita Prakāśan (Haldvānī 2007). I give my own transcriptions of the Devanagari script, in the Sanskrit manner, on those occasions when I do make reference to this quadrilingual dictionary. It has not been used very systematically, except to verify or supply variants for spellings found in other sources. Each page of the dictionary has seven columns: [1] Dāramā [i.e. Darma]. [2] Hindī śabda [i.e. Hindi 'sound' or word]. [3-5] the three tenses of the Darma verbs. [6] Byamkho [i.e. Bhyanku, meaning Byangsi]. [7] Bamba [i.e. Bungba Lo, which means Chaudangsi].

Namgyal Nyima's dictionary:

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

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Nine Ways:

David L. Snellgrove, *The Nine Ways of Bon: Excerpts from gZi-brjid*, Prajñā Press (Boulder 1980). References here are to the glossary at the end of the book. No entry is really marked as Zhangzhung, although there are a few that should have been.

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OTDO:

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

OZL:

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OZZ:

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

PSD:

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

S&K:

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

SBM:

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

Sgra:

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

Sgra 'grel:

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

Stein:

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

Tamot:

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

TH1:

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

## Thomas, F.W.

1. Two Languages from Central Asia. *Journal of the Royal Asiatic Society* (1926), pp. 505-507. [See also *Journal of the Royal Asiatic Society*, vol. 13 (1967), pp. 211-17, with 4 plates.]
2. The Zhang chung Language. *Journal of the Royal Asiatic Society* (1933), pp. 405-410. On the phrase: 'u ya 'ag tham.
3. The Zhang chung Language. *Asia Major*, vol. 13 (1967), pp. 211-217.

## T.N.

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

Tóth:

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

YN:

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

YT:

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

YTKC:

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

ZB:

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

Zhu:

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

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

ZZD:

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

ZZFC:

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

ZZH:

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

ZZQ:

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

ZZT:

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



## Abbreviations and Symbols

## Abbreviations:

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

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

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

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

## Symbols

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

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





**\*\*KA\*\***

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

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

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

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

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

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

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

KA BUNG See ku pung.

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

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

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

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

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

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

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

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

KA RU Stein 243.

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

## \*\*KHA\*\*

\*KHA See dmu kha mu. ZZH.

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

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

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

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

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

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

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

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

KHI TSANG (cir yang) by all means. When followed by a negative, [not] at all. Sgra 135. Mdzod, ch. 6, with ZZ vars. khi tsa & khi gtsang. (ci yang, gang yang) anything, everything, whatever, See LZ 20. See khu tsar.

KHI TSAN (sems can) sentient being. ZZH. ZB. This particular spelling does not occur in Zhu, where spellings khri tsan, khri tsan do occur. The most common spelling in Mdzod is khri tsan, although spellings khri tsug and khri tshar also occur. See especially khri tsan, khri tsen.

KHI TSE (thugs nyid) mind itself, the very mind. Sgra 126. Mdzod, one occurrence. Correct to khri tse, or khri tsa.

KHI ZHI (gsal ba) clear, bright, pure, visible. ZZH. Sgra 135. See LZ 21. The one time this spelling occurs in Zhu, it is as a correction (!) of khir zhi. The spelling khir zhi is far more common in Mdzod, although the present spelling does occur. Remove this entry. Correct to khir zhi. See khir, khir zhi.

KHI RI =kha ri. Humm1 518. OZZ 37.

KHIR [1] (gsal) clear, bright, pure, visible. ZZH. Sgra 136. Mdzod, ch. 5. [2] (gsal 'phel) increase [in] brightness. [3] ('od zer) light, ray of light. ZZH. =khi. Sgra 127 gives Tib. 'od. [4] ('char, shar) appear, dawn. Humm1 512. OZZ 29, 41, 91. Mdzod, ch. 5, with ZZ var. khor. [5] (rked pa) the waist. See LZ 21. OZZ 53. See khyir.

KHIR KYEB (gsal khyab) pervaded by clarity. Sgra 126. We do not find this in Zhu. It does occur

in Mdzod, with Tib. var. bdal khyab, ZZ vars. khir gyeb, khi ra kyib ba & khir kyib.

KHIR RKED ('od) light. ZB.

KHIR KHAR WEG ZHI Occurs in Mdzod, ch. 6. Evidently name of a type of divine being.

KHIR GYEB (khyab bdal) spread out pervasively. Sgra 134. clear, bright, pure, visible. ZZH. We do not find this in Zhu. ('od zer, chags, gsal) light ray or formation or clear. Humm1 500. (gsal la) for shining [?]. Sgra 127. ('char) dawn, shine. Sgra 127. (bdal khyab) a spread-out pervasion. Mdzod, once only (also, LZ 21).

KHIR TIB ('char ba dang nub pa) rise and fall, shining and declining. See LZ 21.

KHIR ZHI (gsal ba) clear, shining, appearing. (gsal ba [phywa sangs]) clear. ZB. In Mdzod, one finds mainly this spelling, but also ZZ khi zhi — as well as ZZ mu khir — as equiv. of Tib. gsal ba. In one place in Mdzod, it corresp. to Tib. rnam shes, 'consciousness.' In Mdzod, ch. 8, it corresp. in one place to Tib. chags pa, 'attachment,' and this was noticed in OZZ 41. See LZ 21, where five meanings are given: gsal ba, 'clear'; 'byed pa, 'divided'; rnam shes, 'consciousness'; 'od zer, 'light ray'; 'khor lo, 'wheel.' ('od zer) light ray. OZZ 14.

KHIR SANGS (gsal ba) clear, shining. ZB.

KHU (khams) the province of eastern Tibet. OZZ 41. This area name did not exist as such in the time of the Zhangzhung kingdom, But see OZZ 91, where Hummel [quite mista-



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

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

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

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

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

KHUNG See under khud.

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

KHUN See du khun. ZZH.

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

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

KHUM ZHI (khams) realm. See LZ 22.

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

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

- KHE TSAR (gtug rtsub, gdug rtsub) cruel, harsh. Mdzod, ch. 8, with ZZ var. khe tser. See LZ 22.
- KHE LA [1] (rogs) friend (?), black (?), child (?). ZZH. ZB. According to the context in Zhu, this must refer to a body part. My guess is that it means 'waist' (cf. Tib. ske rags??). Bru 291, line 4. Does not seem to appear as such in Mdzod. [2] (mthe'u chung) little finger. LZ 22. YN no. 170, 'black.'
- KHENG TSE (kha dog) color. See LZ 22.
- KHER ZHI (gsal ba) clear, bright, pure, visible. ZZH. This spelling only occurs once in Zhu. See khir zhi, which seems the more normal spelling.
- KHO SPYOD (lhun grub) self-created, miraculous {naturally arrived at}. ZZH. Sgra 124. ZB. This spelling occurs several times in Zhu. See khod spyod.
- KHO SPYID ZHI (lhun grub nyid) be self-created, miracle {self-createdness, naturalness}. ZZH. Zhu, twice.
- KHOG TSE (grod pa, drod pa) belly, stomach. ZZH. Zhu. Sgra 132. ZB. Stein 237. Matisoff 166. LZ 22. See OZL 56 & PSD 162, with the so-called "Old Zhang-zhung" equivalent given as rgwil. This does not seem to appear in the *Mdzod-phug*. I believe this word is closely related to Darma khagaco, Chaudangsi khaugaca, and Byangsi, khagaca, all meaning 'stomach,' here as an internal body part, which may make 'stomach' a better translation than 'belly.' Darma, Byangsi and Chaudangsi have a different word for the external body part, dana, 'belly.' MSB 211.
- Byangsi khokcai, 'abdomen.' GSB 38.
- KHOG RTSE (drod pa) belly. Bru II 291, line 6.
- KHONG LI KHAB (dar dkar gyi gur) white cloth tent. See LZ 23.
- KHOD ('dul ba) tame, convert. ZB. See LZ 23. [2] (rus ming zhig) a clan name. See LZ 23.
- KHOD TA (stobs mchog) supreme strength. Sgra 124. ZB. This occurs as such neither in Mdzod, nor in Zhu.
- KHOD SPYOD (lhun 'grub, lhun grub) naturally arrived at. Sgra 125. See LZ 23. OZZ 41. Mdzod, once only. This spelling not in Zhu. See kho spyod.
- KHOD MI (rang gi) of oneself. Sgra 131. This does not occur as such in Mdzod. We do not find it in Zhu.
- KHOD RTSAL (stobs, stobs chen, stobs ldan) strength, force, powerful. ZZH. (stobs chen) great strength. Sgra 123. ZB. (stobs ldan) having strength. Sgra 124; Mdzod. (rtsal) athletic energy. Mdzod, ch. 7. (stobs) strength. LZ 23. (mi 'jigs stobs) fearless strength. OZZ 41. If this were the Tibetan word khong rtsal, it might imply a energy contained in the cavity of the torso of the body. See the suspicions expressed in Stein 237. See she khod rtsal.
- KHOD RTSAL GYIN (mi 'jigs pa'i stobs) power of fearlessness. See LZ 23.
- KHOD RTSAL DHRA CI (stobs kyi rnam pa) aspect of strength. Humm1 512. OZZ 29. Mdzod. We do not find this in Zhu, where the ZZ corresp. to Tib. rnam pa is da ra.

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

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

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

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

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

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

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

KHRI RTSUG Mdo-phran 2, line 1.

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

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

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

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

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

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

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

KHRI SAG Mdo-phran 223, line 2.

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

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

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

\*KHRIL See til khiril. ZZH.

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

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

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

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

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

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

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



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

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

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

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

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

GU MU See under gu lu.

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

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

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

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

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

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

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

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

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

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

- OZZ 62 n.11. [3] ('khor, 'khor ba) circling, surrounding. Humm1 500. [4] (gzhan dbang) lack of independence, dependence on others. See LZ 34. In Mdzod, it occurs most frequently in meaning of Tib. 'du byed, less frequently Tib. 'khor ba, and least frequently Tib. yon tan. The four meanings given in LZ 34 are Tib. 'khor ba, gzhan dbang, 'du byed pa, and yon tan.
- GU RA TA KRA (yon tan grags pa) renowned for qualities, famous for talent or learning. Sgra 124. ZZ spelling da kra occurs for Tib. grags pa'i in Zhu, but the particular phrase does not occur there. This has the appearance of being a personal name.
- GU RI Occurs in Mdzod, ch. 5 with ZZ var. ku ri, as equiv. to Tib. kun khyab, and on the next line with ZZ var. ku ri, equiv. to Tib. kun gyi.
- GU RIB A clan among the people of Zhangzhung. See LZ 34. Gu rib Gyer rgyung, of *Zhang zhung Snyan rgyud* fame, belonged to this clan.
- GU RU (bla ma) teacher, spiritual master, monk incarnate. ZZH. ZB. Appears in Zhu spelled both gu ru and 'gu ru. In Mdzod, this appears only with the meanings 'du byed and 'du shes. An apparent Sanskritization. Stein 242. See 'gu ru. See also under gu ra.
- GU RUB [1] name of a clan. [2] a place name in Zhangzhung. See LZ 34.
- GU RO (kun 'dus) subsuming all. Sgra 127. Mdzod. Occurs once in Zhu. ZB. See go ro.
- GU RO TA CO GYANG (kun 'dus spyod pa yang) he even practiced the bringing together {I think Haahr's translation highly unlikely; given the context in Zhu... 'The practice subsuming all [actions]'?). ZZH. Zhu.
- GU LANG Also spelled gu la. (gser) gold. See LZ 34. YN no. 95.1. I do not believe this is really ZZ, although I suppose it could be. I think it is just a Tibetan version of some name of Shiva, also spelled gung lang. It is apparently [also?] a western Tibetan place where a superior type of gold was found, hence the equivalence? It's entirely possible that this name is Newar in its origin, although I haven't looked into this. No Tibetan etymology immediately recommends itself. The golden lingam at Pashupati in Nepal is called, by Tibetans Gu lang dbang phyug, and in this context the spelling Gu ling may also occur.
- GU LING (gling phran) minor continent, small island. See LZ 35.
- GU LU Also spelled gu mu. (kun la) to all, entirely. ZB.
- GU LU YA TOG (kun la dog med) completely without fear. ZZH. Seems to read gu mu ya tog in Zhu.
- GU LE (g.yu) turquoise. See LZ 35.
- GU SLIG (kun 'dus) subsuming all. Sgra 125. ZB. Gung slig in Mdzod. See Zhu, where one finds ju slig gu ru, with corresp. Tib. rdzu 'phrul kun 'dus, subsuming all miraculous displays.

- GU HI (dung) conch. See LZ 35.
- \*GUNG See sbu gung, mu gung, sang gung. ZZH.
- GUNG [1] (mdzod) store, treasury. ZZH. Zhu, several times. Sgra 125. The ZZ equiv. for Tib. mdzod in Mdzod is mu gung, which may be a synonym compound, or may rather corresp. to Tib. bang mdzod, 'treasury.' ZB says that Tib. mdzod is used in the sense of a dictionary. [2] (kun) all. OZZ 42. [3] YN no. 176, takes it as ZZ meaning 'to drink,' but this is based on LZ 35, where it is not marked as being ZZ.
- GUNG MIG [1] (brdal, bdal) spread out. ZZ var. gu mig. Mdzod, ch. 5. [2] (khang pa) house. LZ 35. YN no. 105.
- GUNG YIG (mdzod mig) storeroom. ZZH. Zhu, once only. Did not find this in Mdzod.
- GUNG YIG SMAR (mdzod mig bzang) good storeroom. ZB.
- GUNG SLIG [1] (phun 'tshogs, i.e. phun sum tshogs pa) perfect, perfectly complete, unity. Sgra 135. (phun tshogs) complete perfection. Sgra 136. We do not find this in Zhu, but we do find ZZ sam pad, a possible Sanskritism, as equiv. to Tib. phun tshogs. [2] (kun 'dus) subsuming all. Gung slig occurs only once in Mdzod, and there it corresponds to Tib. kun 'dus. (kun 'dus pa) combining all. See LZ 35. See gu slig.
- \*GUN See mu gun. ZZH.
- GUN SMAR (kun bzang) all-good. ZZH. Zhu, once only. ZB.
- GUB (zhum pa) to be timid, cowardly, weepy; to shrink back. See LZ 35.
- GUM (gsod) kill. But note well that this occurs as part of a larger phrase that corresp. to Tib. khyad du gsod, 'to have contempt for, depreciate, belittle, disdain.' Mdzod, ch. 8, with ZZ var. gyum. Of course, Tib. gum pa — or 'gum pa — can mean 'dying, death.' See under gu na.
- \*GE See gu ge, sgra ge, lon ge. ZZH.
- GE [1] (bdud) a group of gods or demons. ZB. LZ 35. [2] (gyen) erect, upright. See LZ 35. Humm1 514. OZZ 32.
- GE KHOD This is said to mean the same as *bdud 'dul*. We do not find this in Zhu. See LZ 35.
- GE KHRI (go 'byed) open the understanding. ZB. ZZH. See khri.
- GE GRAN (bdud) delusionary spirit. See LZ 35. Obviously just a variant spelling of gyi gran, q.v.
- GE TA (bdud) delusionary spirit. See LZ 36.
- GE TING SHAG (bdud mo, bdud bza') female delusionary spirit, or wife of a delusionary spirit. See LZ 36.
- GE DU (bdud) delusionary spirit. See LZ 36.
- GE DHIM (dpag tshad) a mile {actually, equiv. to Skt. yojana, a distance measurement equiv. to several miles, perhaps four and one half miles}. ZZH. Zhu. Mdzod. ZB. Various other spellings, including ge hrim, ga dhim, gye dhi, are found in Mdzod; the former spelling is not surprising given the regular variants "dh-" and "hr-." See LZ 36.

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

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

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

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

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

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

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

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

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

GYER DRUNG HRANGS See LZ 40.

GYER NI HRANGS See LZ 40.

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

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

GYER NO GU DUN See under *gyer no*.

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

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

GYER SPUNGS BTSAD PO See LZ 40.

GYER MAN TRA See LZ 40.

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

GLAB CE See *rlab che*.

\*GLING See *spre gling*. ZZH.

GHA RU Stein 243, argues that this is just *garuḍa*.

GHA HA (*glang po*) ox. ZB.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

\*\*NGA\*\*

\*NGA See phya nga. ZZH.

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

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

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

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

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

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

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

NGA RO See under ngo ra.

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

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

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

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

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

NGU TOG See du tog. ZZH.

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

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

\*NGE See sing nge. ZZH.

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

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

\*\*CA\*\*

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



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

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

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

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

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

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

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

\*COD GYIN See de cod gyin. ZZH.

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

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

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

\*\*CHA\*\*

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

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

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

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

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

CHAS PHRU See zham ze chas phru.

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

\*CHU See 'gir chu. ZZH.

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

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

CHU TIG (bcu gcig) eleven. LZ 66.

CHU RA See chu ra mur.

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

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

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

\*CHEN See glang chen, u chen. ZZH.

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

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

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

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

## \*\*JA\*\*

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

- Mdzod, the vars. are rdu ci & dzun ci.
- JU THIG (mo pra) divination. Humm1 500. Not in Zhu. Not in Mdzod. Nine Ways 296. I think this is probably best understood as being Tibetan and not ZZ.
- JU PHYI (rig pa) awareness. Humm1 500. Sgra 130. Mdzod. Not in Zhu.
- JU BO JU PHYI (rig pa, sems) awareness, mind. LZ 69.
- JU BO RDO ? Humm1 500.
- JU TSE [1] ('bru) grain, kernel. Humm1 500. For TB cognates of Tib. 'bru, see Beyer, CT Lang 86. [2] (long spyod, 'dod yon) leisure, earthly goods, desirable objects. LZ 69. We do not find this in Zhu.
- JU WER (? tshor ba) feeling. Mdzod. Not in Zhu. (tshor ba, lus kyi tshor ba) feeling, bodily sensations. LZ 69.
- JU SLIG [1] (rdzu 'phrul) miracle, delusion. ZZH. ZB. Zhu, once only, but then there are two other ZZ words given as equiv. for rdzu 'phrul. Sgra 127. Spelled ju lig, ju slis, in Mdzod. OZZ 14, 43. [2] Ju slig occurs once for Tib. lhun rdzogs, 'naturally complete,' in Mdzod, ch. 4. OZZ 43. [3] (rdo) stone. LZ 69. YN 136 & no. 89.
- JUD An alternative spelling for ju, q.v. It's likely its better reading would be jung.
- RJE =rnge. Humm1 518. OZZ 37. Mdzod.
- RJE CI See rngé ci.
- LJANG RA Name of a place in Zhangzhung. LZ 71. It bears a close resemblance to Tib. lchang ra, 'willow grove,' and is likely just a variant spelling. I do not accept that this place name is necessarily ZZ.
- LJI [1] (thog) top, above. ZZH. Zhu, only once. This seems doubtful. See ljon lji. [2] (gnyan) exalted, solemn. Mdzod, with one text reading lci.
- LJI LA (thog la) on top, at the tip. ZB.
- LJIS (ci) what, which. Mdzod. This seems doubtful. Not in Zhu.
- LJIS SAM LJIS (ci yang med pa) nothing whatsoever, absolute nonexistence. LZ 71.
- LJON LJI (thog) lightning. Mdzod, with vars. mol lji & mo lji. Not in Zhu. LZ 71. OZZ 43. See lji, mol lji.
- \*\*NYA\*\*
- NYA ZHI [1] (gna' ste) primordial. =nyang zhi. Humm1 518. OZZ 37. Mdzod. Not in Zhu. [2] (srid pa) existence. LZ 71, but this is based in a misinterpretation through misparsing of a line in Mdzod, where the form ZZ nya zhi only occurs twice.
- NYA LO SNGA [1] (ye thog ma, gdod ma) from the very beginning, from primordial time. [2] (sngon ma'i sngon ma) before the time before. LZ 71. This appears in the form nya zhi lo snga in Mdzod, ch. 1. It is also one of the few ZZ expressions that have been preserved in the Dzogchen texts belonging to the *Zhang-zhung snyan-rgyud*, at the beginning of the text entitled 'Khor-lo Bzhi-bsgrags (with thanks to Jean-Luc Achard, Paris, for this



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

- NYI RI TI PHYE (nyin phyed) midday, noon. LZ 73.
- NYI LO [1] (snyom 'jug) equanimity {meditative equilibrium}. ZZH. Zhu. [2] (mnyam nyid) evenness. Sgra 127, 128. Zhu. [3] (mnyam snyom) level evenness. Sgra 128. [4] (bsam gtan) contemplation. Sgra 133. [5] (mnyam por) equally. Mdzod. [6] (ye srid) primordial existence. Mdzod has this, and in another line soon after, Tib. ye srid for ZZ nyi mu, although this appears to be verbal (?). LZ 73. See nye lo, which seems to be the more correct spelling. But it is interesting that, in Zhu, the spelling ZZ nye lo is used to corresp. to both Tib. ting nge 'dzin & dgongs pa.
- NYIL (bstan) teach. Could not locate this, or even anything close, in Mdzod. Zhu, only once. ZB. It is possible this is a scribal transformation of ZZ shel, q.v., which is found in Mdzod.
- NYU NAR (mi bsnyel ba) not forgetting. ZZ vars. rku nar & snyu nar. Humm1 518. OZZ 37, 41, 52. Mdzod, where it occurs once. ZZ snyu nar is the spelling in Zhu. ZZ rnyu nar is the spelling in ZB.
- NYUG NOM (sbyor ba) attachment, connection. We find ZZ nyam nug for Tib. sbyor ba in Mdzod, but here the context pertains to sexual desire. This occurs once with this spelling in Zhu. See nyam nug.
- NYUG 'BRANG Name of a medicinal herb. LZ 73.
- NYUNG MEN This is one of the Tib. rtsa lnga, 'five channels.' LZ 73.
- NYUNG ZUG [1] (rkang pa) foot, leg. Bru II 291, line 4. Sgra 132. Zhu, once only. ZB. Could not find this in Mdzod. Stein 237, argues that this supposed ZZ is based on a *Tibetan* metaphor. Matisoff 173. Nishi 19. LZ 73. YN nos. 8, 263. [2] one of the rtsa lnga, five channels. LZ 73.
- NYUNG SA (rgan mo) old woman. LZ 73.
- NYUM NO (sbyor ngan) bad union. Zhu, only once, but see nyum nom.
- NYUM NO TI (sbyor ngan dran) lead to bad connections {recall the wicked plan, remember wicked sexual union?}. ZZH. (sbyor ngan) bad preparation, wicked plan. Sgra 132. The syllable nyum does not appear in Mdzod.
- NYUM NOM (sbyor bkur [?]; *I read*: sbyor ba ku ra) respect or acceptance of attachment (?). Zhu, only once, but see nyum no. I do not know what ku ra would mean in Tibetan, although I suppose it could be Tib. ku ra, also spelled ku re, meaning 'play.' (sbyor ba) connection, application or sexual union (?). ZB. See nyug nom.
- NYE LO [1] (ting 'dzin) Skt. samādhi, meditative absorption. Sgra 123, 127, 128. Zhu. ZB. [2] (dgongs pa) think, meditate. Sgra 130. Zhu. ZB. [3] (mnyam nyid) equality, impartiality. ZZH. LZ 74. [4] (snyoms 'jug, snyom 'jug) meditative equilibrium. Sgra 130. ZB. LZ 74. [5] ('dzin pa) grasping. Sgra 128, 131. [6] (bsam gtan) contemplation, Skt. dhyāna. Sgra 128, 131. LZ 73. [7] Also equivalent to Tib. *mdo*, scripture, Skt. sūtra. ZZ

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

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

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

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

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

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

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

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

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

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

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

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

\*\*TA\*\*

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

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

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

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

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

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

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

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

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

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

TAG Equiv. to ZZ ta. OZZ 91.

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

\*TANG See kyi tang, ti tang.

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

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

TANG NI (bden pa) truth. ZB. Byangsi has taŋgana, 'truth.'

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

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

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

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

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

\*TAR See dhe tar, dho tar.

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

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

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

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

TAL MAR (bzang po) good. LZ 80.

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

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

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

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

- TI [1] (legs pa) good, well. See under ti la. [2] Shortened form of ZZ tig, 'one.' [3] "Genitive" case ending, see ZZH 20. [4] Often used for ting, 'water,' q.v. Indeed I believe it is likely the more authentic form. Humm1 512. OZZ 30, 77. This syllable is identical to the reconstructed proto-Tib.-Burman word for water (Old Newar for 'water' or 'juice' is ti). See also Robert Shafer, Kakati and Foreign Loans in Assamese, *Journal of the American Oriental Society*, vol. 87 (1967) 580-581, which lists many Tibeto-Burman (but also Austroasian) languages with similar words for water. [5] (byang) north. Sgra 132. ZB. I believe that this is based on a misinterpretation of the *Mdzod-phug* phrase ti byang, q.v., mistakenly imagining that the second syllable could be a gloss on the first. See OZL 56, with the so-called "Old Zhangzhung" equivalent given as ti. [6] (dran) remember, memory. Sgra 133 [see under di, 'mind' and 'that']. [7] (gnyan) the argali, or the spirits of rocks (?). ZB. [8] ('di) this, the demonstrative pronoun. ZB. Perhaps the Gyalrong prefixed syllable "te" might act in a similar to the common prefixed ZZ syllable ti. It might seem to be either a demonstrative pronoun or definite article or both.
- TI KA [1] (don dam) true sense, liberation {[expressing the] ultimate meaning}. Zhu, twice. [2] (bden pa) truth. Sgra 130. Sga 151, line 6. OZZ 43. [3] (thams cad) all. Sgra 136. Compare ti ku, ti ga. [4] (mchod la) for worship, for offering. Sgra 136. [5] (mi 'da') not passing [beyond], not violating [a rule]. Zhu, once. ZB. [6] (phugs) innermost, [hence] most profound. Mnyam 15, but this is just his understanding of the ZZ title of Mdzod. (phug, sbug ma) interior, hollow, innermost part of the house where treasures are kept. LZ 80. A commentary on the title of Mdzod, Sga 153, says "It is called *phugs* because it is profound and difficult to understand." Zhangzhung phug[s] means Innermost Zhangzhung. Of the three Zhangzhungs, this one is likely to be located to the west of western Tibet, in northern Afghanistan perhaps. General meaning would seem to be 'absolute, inviolable, indubitable.' I hypothesize a relationship with Tib. bka' meaning 'Word' [of Lord Shenrab]. [7] I believe that one sense of the ZZ word that may not be explicit in the Tibetan translation [but see under ti ga] is the meaning of Tib. dang po, 'first,' or 'in the beginning.' I think this is the meaning of ZZ on its first occurrence in Mdzod where it is in fact the very first word of the text. It is very obvious that this ZZ word very closely resembles the Sanskrit word *ṭikā*, 'commentary.' This is probably coincidental. See under ti ga.
- TI KA GYER LZ 80.



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

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

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

- be short for *sems byung*, which stands for Skt. *caitta*, 'mental states,' often enumerated in lists of 51 or so. Occurs once in Zhu. ZB. [2] (*rnam pa*) aspect. Mdzod, which has other ZZ words for Tib. *byung tshor*, like ZZ *ra tshar*. [3] ('*phra ma* [i.e., *phra ma*]) slander. ZB. For this last meaning, see under *ti pra*.
- ~TI PAG (*bag chags*) inherent tendency, karmic formation or predisposition. Mdzod, ch. 5, with var. *gyi bag*.
- TI PAG MIN (*dpag med*) immeasurable, limitless. LZ 82.
- ~TI PAR ('*phar*) making two, making halves. Although this does appear in Mdzod, its status as a word is doubtful, even if accepted in OZZ 43. See the context of the one occurrence in Zhu.
- ~TI PUNG (*phung po*) *skandha*, heap, body. ZB, with added alternative spelling *ting pung*.
- ~TI PRA [1] (*phra ma*) slander. Zhu, once only. Mdzod, ch. 8. LZ 82. Tib. is spelled '*phra ma* in ZB. [2] (*gling phran*) minor continent[s]. Sgra 133. Mdzod. [3] (*phra rab [rdul]*) extremely small, minute [particle]. Mdzod. Zhu, once only. OZZ 43. [4] Occurs in Mdzod, ch. 4, with var. *di pra*, as equiv. to Tib. *yongs bral*, 'entirely without,' var. *yod bral*, 'without having.'
- TI PRA LGYAM (*phra rgyas, dug lnga*) minute-to-expanded, five poisons. Corresponds to Skt. *anuśaya*, in Tib. *phra rgyas*, the minute karmic seeds that grow, more-or-less equivalent to *kleśa*, the [five] emotional poisons, etc. This is a widely shared Abhidharmic concept, which is also found in Jainism, I am told. Humm1 501. OZZ 14. Mdzod. This particular spelling does not occur in Zhu, although it has other equivs. for Tib. *phra rgyas dug*, 'minute-to-expanded poison.' Mdzod, ch. 8.
- TI PHUNG (*phung po*) heap, aggregate, body. Mdzod. LZ 82. OZZ 43. The ZZ word *rko phung* is more usual in Mdzod. This spelling does not occur in Zhu, although it does, if only once, have ZZ *ting phung*, equiv. to Tib. *phung po*.
- TI PHYANG See under *ti byang*.
- TI PHYE (*phyed*) a half. Occurs once in Zhu. Mdzod, ch. 6. (*phyed ka*) half. LZ 82.
- TI PHYO (*phyi*) outside, external, [later?]. LZ 82.
- TI PHRA [1] (*phra rgyas*) *anuśaya* {see discussion under *ti pra lgyam*}. Sgra 129. This spelling also occurs several times in Mdzod. See *ti pra, ti pra lgyam*. [2] In ch. 8 of Mdzod, it occurs once for Tib. *phrin las*, 'activity.' This spelling not in Zhu. [3] (*gling phran*) island, isle, minor continent. LZ 82.
- TI PHRA LGYAM (*phra rgyas, nyon mongs je rags su song ba*) *anuśaya*, *kleśas* that have become progressively more and more coarse. See LZ 83.
- TI BANG (*bcud*) essence, sap, vitality, nourishment. See LZ 83.
- TI BAR (*bag chags*) habit, karmic traces, habitual tendencies. Zhu, twice. ZB. In Mdzod, ZZ *ti bar*, var. *ti par*, is for Tib. *bar*, 'interval,' and the ZZ equivs.

for Tib. bag chags are quite different,

TI BYA (byi'u zhig) a birdy, a small bird. See LZ 83.

TI BYANG (byang) north, northern. Zhu, once only. See LZ 83. Occurs in Mdzod, ch. 6, with var. ti phyang.

TI BYIB ('byung ba, dngos po'i gzhi) element, basis of things. See LZ 83. Mdzod.

TI BYUNG ('byung ba) [five] element[s], emerging, happening. Sgra 127. This spelling not in Zhu. Mdzod, ch. 6, with ZZ var. ti byib. ZZ ti 'byung occurs twice for Tib. 'byung ba in Zhu. See ting 'byung.

TI BYUNG NGA DUG ('byung ba lnga) five elements. Sgra 128.

TI BHIB ('byung ba) element. Sgra 135. I assume that this spelling, which does not occur in Zhu & Mdzod, is just an alternative reading of ti byib, q.v.

TI MIN (tshad med) measureless. Mdzod, ch. 6.

TI MU [1] (bar gnam) middle sphere of the universe. Zhu, once only. ZB. Mdzod does not have the equivalence with bar gnam. See ting mu. [2] (kun la) to all. Sgra 125. ZB. Mdzod. [3] (kun) all. See LZ 83. [4] (thugs nyid) mind itself, one's own mind. See LZ 83.

TI MUR (mang po) many, a lot, numerous. See LZ 83. YN no. 127.

TI TSA LHAN (bzhugs pa) to dwell, stay. See LZ 83.

TI TSAN (mtshan nyid) markedness, characteristic mark, philosophy. Sgra 127. ZZ ti tsin is the spelling found in Mdzod. We do not find this in Zhu. In

Mdzod, ch. 6, this seems to corresp. to Tib. tshad, 'measure.' See de shan.

TI TSAR (tha dod, i.e. tha dad) different, distinguished. Zhu, once only. Since as far as I am aware there is no Tibetan word tha dod, Tib. tha dad must be intended. ZZ ti tar is the spelling of the equiv. to Tib. tha dad in Mdzod. There is no Tib. tha dod, although there are several occurrences of ZZ tha dod, in Mdzod. (tha dad) different. ZB. Byangsi has tiichanna, 'different.'

TI TSIN (mtshan nyid) characteristic, mark, attribute. See LZ 83. This occurs once in Mdzod, in ch. 6.

TI TSUG GUNG See ti ga gung.

TI TSE [1] (gnyen mo, gnyan?) kinswoman or gnyan spirit? Humm1 513, 515. OZZ 32. There are other apparent occurrences of this word in Mdzod. We do not find this in Zhu. [2] (rtse) peak. In Mdzod, ch. 5, te tse and ti tse mean 'peak' or 'above that.' [3] (tshe) life span. In Mdzod, ch. 6, ti tse corresp. to Tib. tshe, 'life span.' This is one of the usual spellings for Mt. Tisé. See under Ti rtse & Ti se.

TI TSOG (sog par, sogs par) gathering, combining. Mdzod, ch. 5. See under ti ga gung.

TI TSOG GYIN (snod zad pa, 'jig pa) exhausted vessel, destruction, ruin. See LZ 83.

TI TSON (tshor ba) feeling, reaction. Mdzod, ch. 8. ZB. OZZ 43. See LZ 84.

TI RTSE (gangs ti se) Mount Tisé, [or more controversially] Mt. Kailash. See LZ 84.

- TI ZHAN (gzhan) other. Mdzod, ch. 6.
- TI ZHI [1] ('gyur med) unchanging. Sgra 127. Mdzod, with ZZ var. ti zhu. [2] (grangs kyi) of number. Sgra 134. Mdzod. (grangs ka) number. See LZ 84. [3] (g.yu zlum) turquoise circle. Zhu. [4] (rab tu) very. The meanings 3 & 4 are not in Mdzod.
- TI ZHIM (dang po) first. Zhu. This spelling not in Mdzod.
- TI YU (yud) a unit of time measurement. (yud gcig) one moment. See LZ 84.
- TI YE [1] (yongs su) entirely. Sgra 135. Yi yor, yi yod, are the spellings found in Mdzod. Yi yor, twice, and yang yong, once, are the spellings found in Zhu. This entry should probably be removed, but then again maybe not, since it does occur once clearly in Mdzod, ch. 6. Perhaps there is some connection to Tib. yong ye, which occurs with meaning 'all, whole' in the Rkong-po Inscription. See Cobl 37. [2] (thams cad) all. See LZ 84.
- TI YE ZLA SLIG See under zla slig.
- TI RA See ta rid.
- TI RANG TIG (thang gcig [dus tshod]) one moment [a time measurement]. ZB. See under ti tang tig.
- TI RE (sems ma yengs par gnas pa) dwelling with undistracted mind. See LZ 84.
- TI RO (kun 'dus) subsuming all, all-inclusive. Sgra 133. Spelled ZZ ti rog, with var. ti ro, in Mdzod. Note that there are several ZZ equivs. to Tib. kun 'dus in Mdzod. I find gu ro as equiv. for Tib. kun 'dus in Zhu.
- TI LA [1] (legs 'byung) good occurrence. Sgra 129. [2] (legs par) well, nicely, finely. Sgra 130. Occurs once, or perhaps twice, in Zhu. This does seem to have cognates in other TB languages. [3] (rnam dag) immaculate. ZB.
- TI LA DU YUG (legs pa) good, fine. ZB.
- TI LA YA (shing nags) forest, jungle. See LZ 84.
- TI LOD (tshe lo) years of one's life. See LZ 84. Mdzod, once only, with var. nyi yong.
- TI SHAN (shes rab) insight, wisdom. See LZ 84.
- TI SHIN (rnam shes) consciousness. Sgra 125, 135. Zhu, once. ZB. See shin.
- TI SANGS (dbang) power, force. Zhu, once.
- TI SE See te se. Note the attempt at an etymology of the name — and information on other attempts — in Leonard W.J. van der Kuijp, U rgyan pa Rin chen dpal (1230-1309), Part Two: For Emperor Qubilai? His Garland of Tales about Rivers, contained in: Christoph Cüppers, ed., *The Relationship between Religion and State (chos srid zung 'brel) in Traditional Tibet* (Lumbini 2004), pp. 299-339, at p. 324. Here it is said that the *ti* means 'river.' This is true enough, but it really means 'water' in general. See LZ 84.
- TI SRA (pra rab) extremely minute. ZB.
- TI SRA TUR (phra rab rdul) very fine and minute particle of

dust. The one occurrence in Zhu could also be read: ti pra tur. See ti pra sla tur.

TI SLAS (chu yi bcud, snying por gyur pa'i zla ba) essence of water, the moon that has become its heart. See LZ 84. I have doubts about this, especially since slas is usual for 'earth,' Tib. sa. "Ti slas" does occur once in Mdzod, but here the syllable slas does indeed correspond to 'earth,' Tib. sa.

TI SLES (chu yi bcud) essence of water. See LZ 85.

TI HAB (glang) 'ox,' but in a series of standard measurements. Mdzod, ch. 6, with var. ti hang.

\*TIG See to tig.

TIG (gcig, cig, gang) one, [one hand-]ful. For TB cognates, see Beyer, CT Lang 83 & Humm2 13. OZZ 77. Common with meaning 'one' in Mdzod, but also common as second element in compounds. ZB. The cardinal number one. See LZ 85.

TIG RKYAM (dran pa) recollection, memory, remembrance. ZB. De rkyam appears as equiv. to Tib. dran pa in Mdzod, but Tib. dran pa also corresp. to ZZ sha shen, shi shen. The spelling tig rkyal occurs once in Zhu.

TIG TA (rig pa) awareness. Mdzod, ch. 5, with ZZ var. tig ti.

TIG TI [1] (yang dag) actual, real, actually, really. Sgra 124. Appears once in Mdzod. ZB gives the equivs. as Tib. yang dag & rig pa. See LZ 85. [2] (rig pa) awareness. OZZ 43.

TIG TI DU PHUR (yang dag par spong ba) perfect abandonment. Sgra 129. Occurs once in

Mdzod, with vars. tig ti du pur, tig ti du bur.

TIG TIG (zHING) field. ZZ rig appears as equiv. to Tib. zHING in Sgra 'grel. ZZ rig tig, q.v., as equiv. of Tib. zHING, 'field,' appears in Mdzod, twice. Zhu, twice. Nishi 25. YN no. 102.

TIG TE KHRI TSAR DE KUN SHIN (rig pa sems kyi kun shes) the omniscience of knowledge and intellect. Zhu. Could not find this in Mdzod.

TIG MI MIN (skad cig ma) one moment. See LZ 85. Mdzod, with ZZ vars. ta tig min, ta tig ni.

TIG SMAR (zHING bzang) good fields. Zhu. ZB has also alternative spelling stig smar. YN no. 102. Could not find this in Mdzod.

TIG ZHI (zHING sa) ground. OZZ 44.

TIG ZHI NO (zHING sa yin) is the ground. Mdzod, ch. 8.

TING [1] (chu) water[s]. This is by far the most common spelling in Mdzod and Zhu, although the comparative TB evidence would seem to lend more credence to the form "ti". Humm2 13. OZZ 11. Sgra 127, 132. Matisoff 157. Nishi 23. LZ 85. [2] (rlan gsher) moisture. See LZ 85. (rlan) moisture. OZZ 44. Mdzod. [3] (sngo) blue. Zhu. OZZ 11. (sngon po) blue. ZB. Nishi 26. LZ 85. Darma for 'green' or 'blue' is tungnu, with the -nu element being a suffix for forming adjectives. We find Darma timgano, with Hindi harā, 'green' and Byangsi & Chaudangsi tinda with same meaning. MSB 96. [4] (g.yu) turquoise. ZB. LZ 85. OZZ 11, 53. [5] As part of a larger term, see for example mur ting.

- ZZH. [6] (khrag) blood. Sgra 'grel. ZB. See LZ 85. OZZ 53. [7] (gting) depth. Mdzod. [8] (lgang pa) bladder. See LZ 85. OZZ 54. [9] (dngul) silver. See LZ 85. Humm1 498 & OZZ 11, give the Tib. equivs. chu, lcam, g.yu & sngo. Humm1 512. For TB cognates, see Beyer, CT Lang 83. Discussion in Stein 235-6 where, bypassing all the TB cognates, he argues that it is artificially derived from Tib. mthing or mthing ga, 'deep blue.' This reasoning I cannot accept.
- TING KYA (chu gtsang) pure water. ZB.
- TING KYO (chu bo) river, stream. See LZ 85. YN no. 81. This does occur in Mdzod once, although problematic.
- TING KLUNG (chu ngogs) river bank. See LZ 85. This occurs a few times in Mdzod, once with ZZ var. ting rlung, but corresp. to Tib. chu klung, 'whirlpool' [?].
- TING SKRAS ('dab chags) winged one, bird. See LZ 85. YN no. 25, with the meaning 'wing.' Not in Mdzod.
- TING LGYU (thar lam) path of liberation. Sgra 128. Spelled ti lgyu in Mdzod, once. We find tha ru lgyum zhi for Tib. thar pa'i lam, 'path of liberation,' in Zhu.
- TING NGAN (spos ngad can gyi chu bo) river of the incense fragrance. See LZ 85. Perhaps the mountain Spos ri ngad ldan is intended here, or a river descending from that mountain.
- TING NGE (chu rngam) depth of water. See LZ 85.
- TING CU (rlan gsher, chu) moisture, water. See LZ 85.
- TING TING (ltas ngan) bad sign, ill omen. Zhu. ZB. See LZ 85. Mdzod. but only once, as part of a proper name.
- TING NAM [1] (chu'i lha mo) water goddess. [2] (rgya mtsho 'ching rnam) fetters of the ocean [?]. See discussion in Stein 236. See LZ 86. I think there are problems with the Mdzod passage on which this is based that need more study. It's likely that it's talking about the depths of the ocean. [3] (rlan byed) moisturizing. Mdzod.
- TING NI (sgang pe'u) highland tower [?]. ZB. Since this occurs in the comm. vocab. in a list of internal organs, it's very probable the Tib. sgang pe'u is a textual corruption of bsam se'u, an organ that has been identified in different ways in Tibetan medical traditions, often identified with the seminal vesicle and/or ovaries. But it's also entirely possible that Tib sgang here stands for the organ called Tib. lgang bu, 'the bladder.' In the list of internal organs, each is represented by one syllable only in the Tib., and given that this is so, Tib. sgang pe'u, corrected to lgang se'u, probably stands for both the lgang bu and the bsam se'u.
- TING NI SMAR (chu yi rba rlab) waves on the water. See LZ 86.
- TING NE (g.yu mdog) turquoise color. Zhu. ZB. Mdzod does have the Tib. word g.yu mdog, but the ZZ equivalent is problematic,



- TING NE RA (me tog gi rigs shig) a type of flower. See LZ 86.
- TING NE RA SHOG (me tog gi rigs shig) a type of flower. See LZ 86.
- TING PI LI (chu rlung 'dres pa) water and wind mixed. See LZ 86. Not in Mdzod.
- TING PHUNG (phung po) pile, heap, body. Seems identical to ZZ ti phung, which corresp. to Tib. phung po. Mdzod. This spelling occurs once in Zhu.
- TING PHYI (phyi) outside. Occurs once in Zhu.
- TING BUN (g.yu bun) mist, haze. See LZ 86.
- TING 'BYUNG ('byung ba) element. Zhu, twice. ZB. See ti byung.
- TING MU (bar snang) the middle sphere of the universe {the atmosphere}. Sgra 126. Zhu, once only. OZZ 105. See ti mu.
- TING MU LE Name of a constellation. See LZ 86.
- TING MUR [1] (klu) nāga spirit. Compare mur ti. Humm1 514. OZZ 33, 44. (chu bdag klu) nāga lord of water. Mdzod, once. Mur ting corresp. to Tib. klu btsan in Zhu. [2] (chu) water. See LZ 86. [3] (khrag) blood. See LZ 86. Bellezza in ZZFC 251, says it means "blood offerings."
- TING TSAR [1] (tshor ba) feeling. Mdzod (twice). This spelling not in Zhu. See ting tson, ti tson. [2] (khrag) blood. See LZ 86. YN no. 2. To judge from the instances in Mdzod, the meaning 2 is the correct one, although this may require more study. Certainly both meanings cannot be correct.
- TING TSWAR (myong tshor) sensing an experience. Sgra 130. Not in Zhu. This is evidently based on the same Mdzod passage as ZZ ting tsar, q.v. Occurs only once in Mdzod, but this line is lacking in the ZZ text, hence no actual ZZ equiv. is given.
- TING TSUG (mgo brnyan can gyi mi'am ci) a kinnara that has a mask (?). See LZ 86.
- TING TSON (tshor ba) perception [hearing]. Zhu, once. ti tshon, tha tshar, ting tsar, occur in Mdzod.
- TING WER (stobs chen) great strength. Sgra 133. Mdzod, once. See LZ 87. We do not find this in Zhu.
- TING ZHI [1] (g.yu zlum) turquoise form of color {turquoise circle}. ZZH. ZB. Ti zhi is the spelling in Zhu. [2] (g.yu, g.yu'i, dngul, dngul gyi) turquoise, of turquoise. Humm1 501. OZZ 14. [3] (dngul, dngul gyi) silver, of silver. Humm1 501. OZZ 14. YN 95. [4] (chu) water. Humm1 513. OZZ 30, 44. (chu yi, chu dang) of water, water and... Mdzod. See de zhi. [5] (stong pa) empty. Humm1 501, 513. OZZ 30, 44. (stong pa'i) empty. Mdzod. See de zhi. [6] Occurs as name of a minor continent in Mdzod, ch. 5. The minor island to the left of the western continent. See LZ 86, where, apart from the minor island, the other 3 meanings are Tib. dngul, 'silver,' Tib. chu, 'water,' and Tib. g.yu, 'turquoise.' I suppose if the general meaning of the word were to be 'watery,' or 'water-colored,' several of these further meanings could be explained.

- TING ZHUNG (khyung) garuḍa. Humm1 501, 515. OZZ 33. Could not find this equiv. in Mdzod, although ting chung does occur there, in passages that require study. We do not find this in Zhu. I suspect this entry may be mistaken. (khyung sngon) blue garuḍa bird. See LZ 86. See chung zhag.
- TING ZANGS (chu lcam) liquid lady. Zhu. Sgra 133. Mdzod. It is interesting that one version of Mdzod reads Tib. chu lcam, 'liquid lady,' where another reads chu lcags, 'liquid metal.' Certainly it is the latter that better fits the meaning of the ZZ. And this suggests that the Tib. was 'corrected' here without good reason. See the following entry.
- TING ZANGS WER (chu lcam rgyal mo) name of a goddess with an important role in the cosmogony. Mdzod. Ting zangs wer zhi lig mi sdum is her name in Zhu, corresp. to Tib. chu lcam rgyal mo srid pa'i yum.
- TING LANG SPUNGS (me tog cig) a type of flower. See LZ 87.
- TING LI (rlung sngon) blue wind. Mdzod, ch. 2. See LZ 87. We do not find this in Zhu.
- TING LING (rin po che zhiḡ) a type of precious substance, a jewel or the like. See LZ 87. Not in Mdzod.
- TING SHIN (rnam shes) consciousness. ZB. Not in Mdzod. See shin.
- TING SHEL (sman 'bras shig) a medicinal fruit. See LZ 87. Not in Mdzod.
- TING SHO [1] (chu bo) river. Zhu. ZB. YN no. 81. Mdzod, ch. 5, with ZZ var. nying sho. Nishi 24. [2] (gsher) moisture. Sgra 130. [3] (chu, chu rgyun, chu bdag, chu za, chu gzhung) water, water flow, water owner, water eater [in context, 'water wife' or 'wife of the Chu clan'], main river. Mdzod. (rgyun du 'bab pa'i chu) a stream that constantly falls. See LZ 87. (chu rgyun) water flow. OZZ 44. The equivalence with Tib. gsher likely results from misreading Mdzod.
- TING SHO GA LOG (chu bo gal du bsgyur ba) bend in the river course (to steer in the bend of the river?). See LZ 87.
- TING SHO WA TE (ri rab steng gi chu mig cig gi ming) a name of a spring on top of the cosmic mountain Ri-rab. See LZ 87.
- TING UN (g.yu 'brug) turquoise dragon. ZB.
- TIL KHRIL ('khrul pa) error, illusion. I find di khru, etc. for 'khrul pa in Mdzod, but not the present spelling. Occurs once in Zhu, but mun nom, and variants of the same, is the most common ZZ corresp. to Tib. 'khrul pa.
- TIL ZHI (reg srid) the life of touch. Sgra 134. I find the spelling ZZ jil zhi, var. hil zhi, for Tib. reg srid in Mdzod, once. We do not find this in Zhu.
- TIS (bar) intermediate space, among, between. Did not find this in Mdzod. Zhu, once. ZB. See under ces.
- TIS BYE (phyed phyed) half half. Mdzod, ch. 5, with ZZ var. dis bye.

- TIS YUL (yid shes) mental consciousness. Sgra 133 {consciousness of thoughts}. With ZZ var. dis yul, Tib. equiv. yid kyi rnam shes, in Mdzod. Did not find this in Zhu.
- TU “Terminative-locative” suffix. See ZZH 21.
- TU CI (de ni) that is. Mdzod, ch. 5.
- TU CO (lhag mthong) further vision, Skt. vipaśyanā. Sgra 127. I find spelling tur tse, var. tur co, in Mdzod. Spelling tur rtse also occurs in Zhu.
- TU TOG (dang po) first. See LZ 87.
- TU THOG See under ru tog.
- TUN [1] (‘bras bu) fruit, result. Zhu, once only. YN no. 75. [2] See thun, shin tun. In Mdzod, one finds nga bi mu tun — but note the var. reading given there — for rnam smin ‘bras bu.
- TUN BU (khug pa) crook [of the arm] etc. See LZ 87.
- TUN MO (drod) warmth. LZ 88.
- \*TUR See dhe tur, phro tur, he tur.
- TUR [1] (rdul) dust. Zhu. Nishi 24. Actually, the complete words ZZ slas dur and sla tur seem to be the equivs. for Tib. rdul in Mdzod. [2] (‘debs) scatter, throw [down] {in context, it means rather ‘planting [a seed]’}. Zhu, twice. Mdzod, ch. 8, with ZZ var. tung. (‘debs pa, btab pa) to throw, plant, establish, found. LZ 88. Darma t’ang, ‘to throw.’ DGD 584. [3] (gting) depths. LZ 88. [4] “terminative-locative” particle. See ZZH 21.
- TUR CI (‘bri ba) to diminish. LZ 88.
- TUR CUD [1] (‘jig rten) world, universe. Mdzod, ch. 5, with ZZ var. dur chud. [2] Name of a number. LZ 88.
- TUR CO See under tu co.
- TUR NI MIN (brjod du med) indescribable, inexpressible. Zhu. OZZ 6.
- TUR PHRUM =tur phrom, tur phram. Humm1 518. OZZ 38. (dbang po) sense faculty. Sgra 128, but noting that this meaning is probably based on mistaken reading of Mdzod, ch. 7. We do not find this spelling in Zhu. Seems to corresp. to Tib. spyod yul, ‘sphere of action,’ Skt. gocara, or longs spyod, ‘liesurely life,’ Skt. bhoga, in Mdzod, ch. 7.
- TUR MIN (brjod med) indescribable, inexpressible. Sgra 134. Mdzod, once. ZB.
- TUR TSE [1] (lhag mthong) further vision. Sgra 134. Mdzod, once. LZ 88. ZB has also the alternative spelling rur tse. [2] (rdul phran) minute particle. Zhu, once only. ZB. See under rgyur tse, tur rtse.
- TUR RTSE (lhag mthong) excellent perception {‘further vision,’ or insight meditation}. ZZH. Zhu. This spelling not found in Mdzod. See tu co.
- TUR LEN (brjod med) indescribable, inexpressible. Zhu, corrected from dur min. This spelling not found in Mdzod. See tur min.
- TUR SOM MUNG In Mdzod, ch. 8, seems to corresp. to Tib. ngan song gnas su ltung, ‘falling into the states of undesirable rebirths.’
- TUL (mnol grib) pollution due to the mnol type of impurity. LZ 88.

- TUL ZHI (bag chags) karmic inclinations, karmic imprints. LZ 88.
- TE [1] (de) relative-demonstrative pronoun. See ZZH 17. [2] particle of gerundive. See ZZH 23.
- TE KHIR (kun gsal) clarifying all, all illuminating. Sgra 128. Mdzod, once only, but we also found di kun, khi khar, ku khir, for Tib. kun gsal. We do not find this spelling in Zhu.
- TE KHUL (kun gsal) clarifying all, all-illuminating. Sgra 127. This spelling not found in Mdzod, and not in Zhu. See te khir.
- TE CI (bsgyur) to get transformed, translated. OZZ 44. See ti ci.
- TE CE (gter) treasure. LZ 88. See under de tse.
- TE TOR (sbyin pa) giving, gift. Sgra 131. ZZ he tor is the spelling we find in Mdzod, but even then only once, and once in Zhu. Correct to he tor, q.v.
- TE PU (sems) mind. Bru II 291. LZ 88. This does not seem to occur at all in Mdzod, where Tib. sems is almost always ZZ khri. The spelling ZZ she bu occurs once in Zhu.
- TE SPYOD (spyi mthun) general, generally applicable. Sgra 125. ZB. Spelled de spyod in Mdzod, occurring once only. De cu occurs for Tib. rgyu mthun in Zhu. The present spelling not in Zhu.
- TE TSE (rtse) peak. Mdzod, ch. 5, with var. hi co.
- TE ZUG See under de zur.
- TE SHEN (rnam shes) consciousness. LZ 88. OZZ 44.
- TE SE Acc. to Khro 80, is equivalent to Tib. gcan po. Perhaps this is a transformation of Tib. gnyan [po?], 'rough, fierce,' which is also sometimes given as an explanation of the name of Mt. Tisé. Could not find this in Zhu.
- \*TEL Notice its use in the phrase ZZ ne sum cu rtse tel sum: (sum cu rtsa sum) thirty-three. ZZH. Zhu, once only.
- TO Nominal[izing] suffix. See ZZH 16. See wi to, shim to, se to. Hummel in OZZ 70, 81. Hummel believes it corresponds in meaning to the Tib. endings pa, ba & po.
- TO KYON ('gyod pa) repentance, grief. ZB. ZZ ta kyon occurs once in Mdzod. Once corrected from ZZ do skyon in Zhu, where it appears twice, once with this spelling and once spelled ZZ to skyon. ZZ to kyon would seem to be the more authentic spelling. See to skyon.
- TO SKYON ('gyod pa) repentance, grief. See to kyon, ta kyon.
- TO TIG (yon tan) virtue {quality, talent}. Zhu, once. ZB. ZZ ti tin occurs once, and we also have ZZ gu ra, with the meaning Tib. yon tan, 'quality,' in Mdzod.
- TO TID PHRAN See ti ti phran.
- TO YO CHAS See
- TO YO CHAS See ZZT 430.
- \*TOG See khri tog, gu lu ya tog, ta tog, du tog, dmu tog ha ra zhi, rmu tog, ru tog gra jil, su tog.
- TOG (rtogs pa) understanding, realization. ZZH gives the unfortunate translation 'perception.' OZZ 13, 90. Discus-

sion in Stein 235. Hummel equates ZZ tog with Tib. bdag, but I have not noticed the evidence for this. OZZ 92.

TOG CI (skad tsam) a mere second, a unit of time 120th of a skad cig ma. Mdzod, ch. 6. LZ 88. See tog tse.

TOG TIG (skad gcig) a moment. ZB. LZ 88. See the following.

TOG TIG MA (skad gcig ma) one fifth of the time required for a snap of the fingers. Zhu. Tib. skad gcig ma corresponds to ZZ tig mi min, ta tig min, tog tig ma, tog tig ma min, in Mdzod.

TOG TSE (skad tsam) instant, moment. Zhu, once only. ZB. Spelled tog ci in Mdzod. 120 of them make up a 'moment,' or Tib. skad gcig ma. See tog ci.

TONG GYER RGYUNG Name of a realized one of Zhangzhung. LZ 89.

\*TOR See he tor.

TOR (nor) mistaking, making mistakes. Mdzod, ch. 8.

TOR CI (nor ba) mistaken, wrong. LZ 89.

TOR MEN ('chor med) not getting lost, not getting carried away. Mdzod, ch. 4, only once. We do not find this in Zhu.

TOR TSE (gzhan 'phrul) name of a divine realm. Mdzod, ch. 6.

\*TRA See ku tra, ru tra.

TRA BER (gdon) a type of spirit responsible for childhood mental disorders some of which resemble autism. Humm1 514. Mdzod, once. See the following.

TRA WER (gdon, the'u rang) gdon, or, the'u rang spirits. Humm1

514. OZZ 33. This spelling does not appear in Mdzod. It would appear that the "tra" is equiv. to Tib. gdon, while the "wer" is equiv. to Tib. rgyal... and rgyal here may be another type of spirit entity, making this a synonym compound. See trang wer.

TRAG SHA (bdud srin) a type of evil spirit. LZ 89. I believe it likely this descends from Indic Tryakṣa, 'Three Eyes,' an epithet of Rudra.

TRANG ('du ba, bsdus pa) assemble, compounded, gathered together. LZ 89.

TRANG WER (gdon) a type of spirit. Humm1 514. OZZ 33, 44. Seems rather to correspond to Tib. bgegs, or bgegs rum, in Mdzod. This spelling does not appear in Zhu. See under tra ber & tra wer.

TRI ('dra) like, similar. Mdzod, ch. 8, with ZZ var. hri. Note that tr- and hr- are frequently confounded because of their visual similarity.

TRI KI (skar ma smin drug) name of the star constellation of the Pleiades, or Skt. Kṛttikā. LZ 89.

TRI TRI (yid) intellect, mind. Zhu, once only. ZB uses the spelling tri ti. We do not find this or anything similar in Mdzod.

TRI SHAN (shes rab) insight, wisdom. Sgra 124. Find spelling ti shan in Mdzod. ZB also gives the alternative spelling tre shan.

TRI SHEN (shes rab) insight, wisdom. Sgra 131. Mdzod. LZ 89. Tri shen appears in Zhu with Tib. equiv. shes rab, but from the context it is clear that

- Tib. gshen rab, 'Shenrab,' was intended. See shin, tri shan.
- \*TRIG See ku trig, sa trig.
- TRU ZHI (rin chen) jewel. LZ 89. Stands for Tib. rin chen in Mdzod, ch. 5, which is the only occurrence, with ZZ var. dru zhi.
- TRES SAM (phye ma) flour, powder. ZB.
- GTANG LOD (lho lho) south, southern. Zhu, once only. Not in Mdzod.
- GTI (dmyal ba) hell. OZZ 44. This seems doubtful, although it does occur once, in Mdzod, ch. 1, while in other chapters Tib. dmyal ba is generally ZZ du ti.
- GTING See thi gting.
- GTO BU DOD DE (gti mug) gloom, darkness, ignorance. Tib. gti mug is usually ZZ ni dud (or similar spelling) in Mdzod. Not in Zhu, although we do find there ZZ ni dud for Tib. gti mug.
- BTEG (rgyob) Hit! Strike! ZZH. Zhu, once only. YN no. 196. This entry is highly doubtful, although it is used in Humm2 13, and in OZZ 6, 71, 77, 93. OZZ 65 n.30, supplies a Karlgren reconstruction.
- RTO NGES (mi 'da') not passing, not going beyond. ZB.
- STANG (stong) thousand. Mdzod, several times. Stein 235. See stong.
- STANG DBYAL (bza' tshang) family. Sgra 133. It rather means 'husband and wife,' or perhaps a concept similar to Chinese yin-yang, as Stein thought. It would seem to be OT, and not necessarily ZZ at all. In fact, in Zhu, it is clearly the Tib. meant to correspond to ZZ gan ti. This entry should be removed. As a Tibetan word, it may be old and unusual, but it isn't ZZ.
- STANG ZHI (stong phrag) thousand[s]. ZB.
- STANG ZHI PRA TA (stong phrag) thousand[s]. LZ 89.
- STANG RI ('du byed) compounder, imprint; one of the skandhas. Mdzod, ch. 8. ('du byed phung po) compounding aggregate. LZ 89. OZZ 44.
- STAN TRA (rgyud) tantra. A clear Sanskritism. Ma 212.
- STIG (dbus) center. ZB.
- STIG PI NI NAM (dbus kyi mi rnam) the people of Dbus. This seems to be something dreamed up by Zhu, but perhaps in order to illustrate the usage of real Zhangzhung? OZZ 6.
- STE (gcal) spread out, smooth out, pave. Mdzod, ch. 5.
- STE STO (grong khyer) village. LZ 89. See under se sto.
- STES DBANG (stabs legs) good style, fine manner. Sgra 133. This entry seems doubtful, and not found in Mdzod, and not in Zhu.
- STONG [1] (stong) empty, void, clear [but this is positively mistaken, since in the contexts it means 'thousand,' and when it does mean 'emptiness,' Tib. stong is glossed by some other ZZ words]. Zhu. Sgra 134. Mdzod. Stein 235. It is not certain that the words are in fact identical in the two languages, since it is also possible that a "real" ZZ spelling stang was Tibetanizingly 'corrected' to

stong. [2] (rtogs) Mdzod. [3] (gong) above. ZB.

STONG RGYUNG (dpon gsas) master. Sgra 124. Zhu. ZB. See under dpon gsas. Btsan-lha has it translated by Tib. rig 'dzin, 'knowledge holder' — Skt. vidyādhara. This is best, or perhaps only, known as part of the proper name Stong rgyung mthu chen.

STONG ZHI (stong pa) void, hollow. LZ 89.

STONG RI ('du byed) composite, compounder, imprint; one of the skandhas. Zhu, once only. ZB. This entry doubtful. Not in Mdzod.

STOS (phyogs) direction, side. ZB. This is based on a single occurrence in the comm. vocab. Chances are high that it is not the correct spelling, anyway.

\*\*THA\*\*

THA [1] (mthar) [at the, to the] end, limit, final, finally. This occurs only once as an independent word in Zhu. (mtha') end, limit. OZZ 44. [2] (thabs) way, manner, means. This does not really occur as an independent word in Zhu, and in fact it might be regarded as an initial syllable or prefix syllable of larger terms. OZZ 13, lists as equivs. Tib. mthar, thabs & thams. This syllable is listed in YN no. 82, but not for any good reason.

THA GI [1] (skad gcig) one moment. This meaning does not occur in Zhu. See LZ 96. See under tha gri. [2] (mthar

gyi) of the ultimate. Zhu, once only. ZB. Occurs in Mdzod.

THA GRI (skad cig) one moment. Sgra 127. Not in Zhu. This is a var. for ZZ tha gi found in Mdzod.

THA CI [1] (mthar phyin) ultimatized, maximized, taken to the limit, actualized. Sgra 125. Mdzod. See LZ 96. OZZ 44. [2] (gzhan don) altruism. Sgra 127, but this equiv. seems likely to be a mistake, to judge from the passage in Mdzod. Not in Zhu.

THA CI DI RUD (mtha' las 'das pa) passed beyond the end, passed beyond the limit. ZZ var. thi ci di tud. Mdzod. Not in Zhu.

THA CIL ('chal ba) profligacy, looseness, moral laxity. Mdzod, ch. 8, with ZZ var. tha chil. See LZ 96.

THA CU [1] (rgya che) wide, expanded, diffuse. ZZH. Zhu, once only. ZB. In Mdzod, we find ZZ dhe ci, dhe tur, etc., as equivalents to Tib. rgya che. The present spelling does occur there, with ZZ vars. the tshu & tha tse, but it stands rather for Tib. chung, 'small.' [2] (bden pa) truth. Sgra 131. The forms tha tsu, thad tsud, are the ZZ equivalents to Tib. bden pa in Mdzod, while ZZ thad tsur & ti ga occur in Zhu.

THA CE DE RGYU (rtog pa'i lta ba, rtogs pa'i lta ba) view that results from meditative realization; the 2nd spelling is the correct one. Sgra 129. See LZ 96. A realized view, meaning a view that comes from meditative realization, not just from intellectual philosophizing or logical construction. The Tib. equiv. is rtogs pa chen po'i lta

- ba, 'view of great realization,' in Mdzod. This spelling not in Zhu, where we find rather ZZ ta tse de kun, corrected to ZZ ta co de rku, corresp. to Tib. rtogs pa chen po, 'great realization.'
- THA CO (chen po) great. Sgra 124. ZZ tha tse, tha chab, are equivs. to Tib. chen po in Mdzod. Not in Zhu, where we find instead ZZ tha tshan [a few times], tha tse [over a dozen times] & tha tso. These spellings should probably all be 'corrected' to this one: tha tse.
- THA CHIL See tha cil.
- THA TAN (yan lag) limb, member, element. Zhu, once only. See LZ 96. YN no. 94, 'branch.' This correspondence occurs once in Mdzod, but note that the Tib. yan lag often occurs there without anything to correspond to it in the ZZ. ZB has the spelling tha dan.
- THA TIG (mtha' dbus) center and periphery. See LZ 96.
- THA TU LGYUM ZHI (thar pa'i lam) road to salvation {Path to Liberation}. The ZZ form tha thu may be a misspelling for ZZ tha ru, also spelled tha rud. Tha ru lgyum zhi is the spelling in the single occurrence in Zhu, and the spelling that appears in Mdzod. Hence this particular form would seem to be a result of Haarh's reading only.
- THA TOG Equiv. to ZZ tha tig, q.v. See LZ 96.
- THA DOD [1] (phung po) aggregate. See LZ 97. [2] (glo rtsa) lung vein. See LZ 97.
- THA MI DAD KE Proper name. Equiv. to Da mi Thad ke. See LZ 97.
- THA MIN (thabs zad) methods exhausted. (thabs zad yin) is the exhaustion of method. ZB. Mdzod, once only, in ch. 8, with vars. tha yin & thar min.
- THA TSAN [1] (thams cad) all. This occurs several times in Mdzod and four times in Zhu. Sgra 127, with the Tib. misspelled tham cad. [2] (mthar thug) touching or carried to its limit. Humm1 518. OZZ 38. Sgra 125. This word appears to possess still other meanings in Mdzod. See tha tson & tha tshon, which would seem to be the authentic spellings, and also tho tsor.
- THA TSU (bden) true. OZZ 44. = thad tsur.
- THA TSUR (tshor ba) feeling. This spelling occurs in Mdzod, ch. 9, with variants tha tsud, tsha tsar & tha dzar.
- THA TSE (chen po) great. ZZH. ZB, with additional spelling tha tso. Humm1 501. OZZ 14, 44. ZZ vars. the tse & the tshu. Humm1 518. OZZ 38. This spelling does occur in Mdzod, and in Zhu. It probably should be considered the most standard spelling, even though tha tsan is rather frequent. See LZ 97. Equiv. to tha tso, q.v.
- THA TSO (chen po) great. Sgra 123. See LZ 97. See tha tse.
- THA TSON [1] (mthar thug) touching or carried to its limit. Mdzod. This should probably be the authentic spelling, although it is spelled tha tsan, etc. See LZ 97. See ting mu. [2] In Mdzod, ch. 7, in its various



spellings, it seems to corresp. to Tib. *gcod pa*, 'cutting.'

THA TSHA HI SANGS SKYES (mang bkur rgyal po) 'King Honored by Many,' the original king in the cosmogony. See LZ 97. The original of the final syllable was probably ZZ rkya, which means 'king,' not skyes. Anyway, the syllable skyes appears to be Tibetan, or a Tibetanization, not ZZ.

THA TSHAN [1] (thams cad) all. Sgra 125. Humm1 501. OZZ 14. Mdzod. Zhu, three times. See LZ 97. See *tha tsan*. [2] (chen po) great. ZZH. Zhu, twice. ZB. See *tha tse*. [3] (mang tshig) plural marker (?). Humm1 501. [4] (mtshan nyid) characteristic[s], philosophy. Sgra 134. [5] (gtsang dag) purity. See LZ 97. [6] Appears in Mdzod with Tib. equiv. *mtshon med*, 'impossible to indicate,' one time only, in addition to Tib. *thams cad*, 'all.'

THA TSHAR [1] Seems to be equiv. to Tib. *tshor ba*, 'feeling, contact,' the first of the set of 51 mental states. We find *ting tson* & *zhil zhal* as the ZZ eqivs. to Tib. *tshor ba* in Zhu. [2] ('brel ba) link, connection. See LZ 97. =*tha thar*. Humm1 519 & OZZ 38, although this is just one var. reading in Mdzod among others.

THA TSHUL (tshor ba) feeling, [sense] contact. Sgra 135. This spelling not in Mdzod and not in Zhu.

THA TSHON [1] (mthar thug) touching or carried to its limit. ZZH. Zhu, once only. Humm1 501. OZZ 14, 44. Sgra 12. Ma 212. See LZ 97. ZB gives also alternative spelling *tha tsan*, and Tib. as *mthar thug* [ma

*g.yos*]. [2] (thams cad) all. Humm1 501. OZZ 44. Mdzod, twice. See also *tha tsan*, *tha tson*.

THA DZAR (reg pa) [bodily sense of] touch. Mdzod, ch. 9, with ZZ var. *tha jar*. Immediately after this, we find that ZZ *tsha tsar* corresponds to Tib. *tshor ba*, 'feeling.'

THA ZHI (mtha') edge, extreme. See LZ 97.

THA WER (pho mtshan) the 'male marker,' the penis. ZZH. Humm1 498. OZZ 11, where we find what I think to be an irrelevant discussion about 'arrows.' We do not find this in Mdzod. The spellings *the wer* & *tha wer* are found in Zhu. YN no. 29, with the spellings *ther ber*, *the'u ber*, & *sta*. This word appears in the list of 'signs' of Lord Shenrab in the *Khams-brgyad* scriptures, but with the spelling *the ber*. Byangsi for 'penis' is *tholi* or *ṭholi*. GSB 59. Perhaps related to some PIE form such as \**twen* (for 'tail'); on the latter see Douglas Q. Adams, *Studies in Tocharian Vocabulary IV*, *Journal of the American Oriental Society*, vol. 106 (1986), pp. 339-341, at p. 340. The Ao Naga language of southern Assam, according to Avery (reference below) has a word frequently used to indicate the male gender of persons, and that word is *tebur*, noting that a similar word, *tebong*, is used to indicate male gender of animals. See John Avery, *Ao Naga Language of Southern Assam*, *American Journal of Philology*, vol. 7, no. 3 (1886), pp. 344-366, at p. 347.

- THA YIN NI (thabs zad yin) is the exhaustion of method. ZB. See under tha min.
- THA YUD [1] (yid) intellect, mind, wish, intention. Humm1 519. OZZ 38. Sgra 131. ZB. [2] (yid dbang) mental faculty. Sgra 134. See LZ 97. Mdzod, ch. 11. Tha yud is by far the most common spelling for this word in Mdzod. [3] (srid pa) evolution, becoming, the world. See LZ 97. In one Mdzod passage corresp. to Tib. rig byed. Fifth of the 51 mental states in Mdzod. Occurs nine times in Zhu with corresp. Tib. yid & yid bzhin, 'as wished.' ZZ vars. include da yud, ta yid, tha rud. See under tha rud.
- THA YUD PU RAD (yid bzhin nor bu) the wishing gem. ZZH. Zhu, once only. ZB. We do not find this in Mdzod. See under pu rad.
- THA YUD RAD NA (yi bzhin rin chen, i.e. yid bzhin nor bu) the wishing jewel. ZZH. Zhu, once only. Did not find in Mdzod. The *rad na* element is a clear Sanskritism, corresp. to Skt. ratna, 'jewel.'
- THA RA (khad dang rim pa bzhin) gradually, one step at a time. See LZ 98.
- THA RI (thar pa) freedom, liberation. Humm1 501. OZZ 14. See LZ 98. We find this spelling neither in Mdzod nor in Zhu. The real spelling should probably be tha ru or tha rud, q.v.
- THA RU (thar pa) freedom, liberation. ZB, with variant spelling tha tu.
- THA RU LGYUM ZHI See tha tu lgyum zhi.
- THA RUD (thar pa) freedom, liberation. Sgra 129. See LZ 98. Occurs once in Mdzod as a var. for ZZ tha yud, but here clearly with the meaning of Tib. thar pa. This spelling not in Zhu.
- THA LE (chu gtsang ma) pure water. Humm1 501. OZZ 14. This is not in Mdzod, and not in Zhu. See LZ 98.
- THA SHAN (rnam par shes pa) consciousness. ZZ var. la shan. Humm1 519. OZZ 38. Hummel based himself on a particular occurrence in Mdzod, ch. 9. We do not find this in Zhu. See tha shen.
- THA SHEN (rnam par) an [ad]verbial prefix, often corresponding to Skt. vi-. Sgra 128. But actually, this stands for Tib. rnam par shes pa, 'consciousness.' See Mdzod, where there are other apparent equivs. of rnam par. Not in Zhu. See tha shan.
- THA HA (phrag dog) jealousy. See LZ 98.
- \*THANG See rkyan thang kun shes.
- THANG KUN (kun 'dus) subsuming all, combining all, all-inclusive. Sgra 133, 134. This appears in Mdzod, along with several other ZZ equivalents to Tib. kun 'dus. Occurs once, with ZZ var. thang gung, as equiv. to Tib. thams cad, 'all.' This is not in Zhu, but there we find instead that ZZ gu ro corresp. to Tib. kun 'dus.
- THANG KUN ZHI (phyin ci log) false, deceptive, mistaken. Occurs once in Mdzod, and once in Zhu. ZB.

- THANG GUNG (thams cad) all. Sgra 125. ZB. Not in Zhu. OZZ 44. Compare thad kun, thang kun.
- THANG GUNG SHE RI (thams cad mkhyen pa) all-knowing, omniscient. Mdzod. The only ZZ corresp. to Tib. thams cad mkhyen pa in Zhu is rkyan thang kun shes, which indeed does bear some resemblance to the present spelling.
- THANG BAB A technical term for a Tibetan translation that preserves the original Zhangzhung word order. See LZ 98. Compare thang log, below.
- THANG ZHI TSOG =tha tsi, tha tse. Humm1 519. OZZ 38. thang zhi tsag appears once in Mdzod, apparently equivalent to Tib. skye mched dang, 'and the [sense] enhancers.' This spelling not in Zhu.
- THANG LOG To translate from Zhangzhung using the opposite word order. See LZ 99. See under thang bab.
- THAD KUN [1] (thams cad) all. Sgra 126. [2] (rnam shes) consciousness. Sgra 133. Not in Mdzod, but perhaps a misreading for thang kun, q.v. Not in Zhu.
- THAD KE [1] (so sor) each individually, each its own. Zhu, once only. [2] (bdud bsgal ba) liberated the delusions or delusionary spirits. LZ 99. See thad ge.
- THAD KE PHYO CI See phyo ci. Note also the proper name Da mi thad ke, which of course has many var. spellings.
- THAD GE (so so) each. Sgra 131. (so sor) each its own. each distinctly. ZB. See thad ke.
- THAD GE DA DOD (so so'i 'du byed) each with its particular compounder, or its particular imprint. Mdzod.
- THAD DO [1] (brlag par byed pa'i brda) an exclamation that destroys. [2] (drag po) fierce, violent. LZ 99.
- THAD TSUD (bden pa) truth. Occurs, with var. ZZ thang tsu, in Mdzod, where it is 14th of 51 mental states. LZ 99. OZZ 44. See thad tsur.
- THAD TSUR (bden pa) truth. Zhu, once only. ZB. See tha tsu, thad tsud, thang tsu.
- THAR TSAR NE (rgya ma chad) undefined extent, impartial {unbelittled}. Zhu, once only. ZB. This is probably based on a misreading of Mdzod, where we do not find this equivalence at all. The usual ZZ word in Mdzod with this meaning is something like dhe ta, hre ta.
- THAR SHIN (phya, tshe, g.yang) lots, life, worldly blessings. LZ 100.
- THAL (dpyi) hip. Zhu, once only. ZB. Bru II 291, line 4. LZ 100. This syllable appears once in Mdzod, but not with this meaning, it seems.
- \*THI See i thi ya.
- THI TAM See thi thag.
- THI GTING (dbus) centre, middle. Zhu, once, but problematic. ZB. We find dthing, among other words, corresponding to Tib. dbus in Mdzod, but not this word.
- THI THAG (thams cad) all. Mdzod, ch. 5, with ZZ var. thi tam.
- THI MAR THAD KE A proper name. LZ 100.

THIS A ritual cycle. The type of ritual it contains is also called *this*. ZZFC 254.

THIS SO RUNG A proper name. LZ 100.

THU RI PRA TI (brjed med) unforgetten. ZB. Notice, however, the following two entries, which ought to be the 'same' word.

THU RI SRO TE (brjed nges) forgetting, forgetful, flighty. ZB. See following.

THU RU SRO TE (brjed nges) having his mind robbed {actually, quickly losing sight of one's purpose, flighty, forgetful}. Zhu, once, but I read: *thu ri sro te*. The Tibetan should read *brjed ngas*, although *brjed nges* is a common enough misspelling, and *brjed ngad* also occurs. This equivalence does not appear in Mdzod, where we find *ZZ bu ri bro ha*, Tib. equiv. *brjed nges* [i.e. *brjed ngas*], as 45th of the 51 mental states.

THUNG (thung) short [in stature]. Zhu, once only. We do not find this equivalence in Mdzod. I think there are reasons for doubt.

THUNG YUNG (gting rdo) 'depth stone,' anchor, weighting stone. Mdzod, ch. 8, with *ZZ* vars. *thung ung* & *phur thur*. The Tibeto-Burman word for 'stone' has been reconstructed as *lung*, while the Kinnauri word is *ung*. See A. Schuessler, *Kanauri am 'Path,' Linguistics of the Tibeto-Burman Area*, vol. 22, no. 2 (1999), pp. 73-74. Byangsi language has *wung* or *ung*, 'rock.' Darma has *phunglo*, 'rock.' DGD 582. Darma 7ong, 'rock.' DGD 588. Spelled *om* in

Darma and Byangsi, and *oñ* in Chaudangsi languages. MSB 15. Rong (Lepcha) has the word *uñ* that means 'water,' which may or may not be of any relevance here.

\*THUN Also, *tun*. As a second part of compounds, see ZZH 14. See *mang thun*, *reg thun*, *she thun*, *shin tun*.

THUN [1] (*khrag*) blood. LZ 100. [2] (*lus kyi rtsa*) veins of the body. LZ 100. [3] (*dgra bgegs srol byed kyi rdzas nyungs dkar gyi thun*, *rdo yi thun*, *dug gi thun sog*) various kinds of *thun* (magical doses) like white mustard, stone, poisons, substances that exorcise the impediment and opponent spirits. LZ 100. *Nota bene*, this is the Tibetan word *thun* that is being explained here, not the Zhangzhung. The Zhangzhung-hood of this word is very much in doubt. [4] (*dus yun*) a length of time. LZ 100. All these meanings of *ZZ thun* ought to be treated with much caution, being derived from an analysis of compounds, or understood in a 'Tibetanizing' way.

THUN RI This occurs in the *ZZ* phrase *srog ri thun ri*, with var. *sog ri thun ri*, in Mdzod, with corresp. Tib. *snang yor gzugs kyi*. Evidently, although this is uncertain, the *ZZ thun ri* corresponds to Tib. *snang yor*, the latter probably similar in meaning to Tib. *mig yor*, 'double vision,' a stock metaphor for illusion, and we may know from the context that this is held to correspond to the 'earth' element. This makes sense, since the initial stages of the death dissolution process,

as known in *The Tibetan Book of the Dead* [the popular English name of the *Kar gling zhi khro*] and similar works, include visual distortions which are associated with the earth element. Not in Zhu.

\*THUL See 'chig gu thul.

THE TSE (chen po) great. Occurs once in Mdzod as equiv. to Tib. rgya chen, 'extensive, expansive, vast,' but then see ca ce. This spelling not in Zhu. See ca ce, tha tse, etc.

THE TSHU (chung) small. Mdzod, with variants tha tse & tha chu. We do not find this in Zhu. See under de rme the tshu.

THE WER (pho mtshan) the male marker, masculine sign, penis. Sgra 132. ZB. This spelling does occur once in Zhu. Nishi 19. OZZ 11. See tha wer.

\*THEB See la theb.

THO THO See LZ 102.

THO THO'I YE YE See LZ 102.

THO THOR YON TSE Pr. n. of a king of northern Zhangzhung. See ZZT 430.

THO TSAR (mthar thog) first to the end (?). Mdzod, once only. This spelling not in Zhu. Chances are that Tib. mthar thog is just an accidental misspelling for mthar thug, 'actualized, ultimate.' See tha tson & the following entry.

THO TSOR (mthar thug pa) actualized. See LZ 102.

THO YE [1] (theg pa, bon sgo) vehicle, entrance way into Bon. See LZ 102. [2] (gnyen po) countermeasure, antidote. See LZ 102. [3] (sku rdzu 'phrul ldan pa) a magical body. See LZ 102.

THO SAD (yid kyi lha) deities of the mind. See LZ 103.

THON (stong) one thousand. See LZ 104. This does occur once in Mdzod, ch. 2, although problematic.

\*\*DA\*\*

DA [1] (ltar) like, as. [2] "terminative-locative" particle. See ZZH 21. I doubt any of this is correct.

DA KYO (rnam dag) immaculately pure, perfectly correct. Sgra 127, 128. The ZZ spelling ta kyo is the one actually found, but only once, in Mdzod. ZZ rkyo min kar corresp. to Tib. rnam dag in Zhu. Make note also in Zhu of ZZ a kyo for Tib. sgrib pa, 'obscuration, veil, defilement,' apparently an antonym, which is interesting, especially since prefixed 'a' is routinely used to make negatives in Sanskrit.

DA KRA (grags pa) known, famous. Sgra 124. Zhu, once only. ZB. This is not found in Mdzod. See ti kra, kra.

DA TI (mtsho) lake. Zhu, once only. This would seem to be based on a misreading of Mdzod, where one finds only the spelling ZZ dang ra as an equiv. of Tib. mtsho, 'lake,' or rgya mtsho, 'ocean.' Note Nishi 24, where the usual form dang ra is lacking.

DA DAN (lta ba) view, perspective, philosophical position. Sgra 131. The spelling found twice in Mdzod is ZZ ta tan, q.v. This spelling not in Zhu.

- DA DU (dus tshod) time, hour. See LZ 104.
- DA DOD [1] (de bzhin) like that, such, identity. Mdzod. Zhu, three times. [2] (de dag) those. Zhu, twice. ZB. [3] (sprul sku) incarnation {Emanation Body of the Buddha}. ZZH. Zhu, twice. Sgra 124. ZB. [4] (sprul pa) emanation. Sgra 126, 128. Zhu, twice. [5] (skye ba) birth, rebirth. Sgra 128, 135. OZZ 44, with a long list of Tib. equivs., including Tib. skye mched, '[sense] enhancer,' & chags pa, 'lust, formation [?].' Mdzod. [6] (mngon rtogs) evident or manifested realization, higher understanding. Sgra 134. Mdzod, ch. 11, many times. [7] (skye mched) [sense] enhancer. Sgra 134, 135. Mdzod. [8] (rang bzhin) nature. Mdzod. See LZ 104. [9] (de kho na nyid) suchness. See LZ 104. [10] (don la) in actual fact. Mdzod. [11] ('dod) desire. Mdzod. See thad ge da dod.
- DA DOD CI [1] (zhes bya ba, ces bya ba) thus called {a quote marker marking the end of a direct quote, or the end of a book title}. ZB. See LZ 104. [2] (sprul pa) emanation. See LZ 104. [3] (byung ba) emerged, appeared, happened. See LZ 104. YN no. 143. [4] (ni) is [the following, as follows]. Mdzod. Found once misspelled ZZ di ro ci, var. ti ro ci, in Mdzod. Also spelled ZZ da drod in Mdzod. We do not find this in Zhu.
- DA DOD SAD ('dod lha) gods of the desire realm. Mdzod, ch. 6, with ZZ var. da don sad.
- DA DROD (de bzhin) likewise, like that. Sgra 125. ZB. See LZ 105. Mdzod, ch. 5. This occurs once as equiv. to Tib. de bzhin in Zhu, but it is corrected to da dod, q.v.
- DA DROD CI (de bzhin du ston pa) teaching in that way. See LZ 105.
- DA DROD ZHI (rang bzhin nyid) nature, natural disposition. We do not find this in Zhu. See du drod, ru drod.
- DA BA (dgyes pa) delight. ZB gives an alternative spelling ZZ de ba, which does look very much like Tib. bde ba, 'comfort, happiness.'
- DA BA HO (dgyes par mdzod) enjoyment {Enjoy! Delight!}. This is a bad reading for "de ba ho" — but anyway, here I read de pa ho — as shown in Hoff2 194. We do not find it in Mdzod.
- DA BUR See under du bur.
- DA MI THAD KE Proper name. See LZ 105.
- DA MYI BYIL (ngo tsha med) without shame, shameless. Sgra 132. Mdzod reads dil byil, var. dim byil, but only once. The actually correct reading of Zhu is dmyi byil.
- DA MIN ('khrul pa) to stray, err, go wrong. See LZ 105.
- DA ZHI (stang zhi) ? Sgra 135 {?}. This appears in Mdzod, with ZZ vars. ru zhi & du zhi, but the stang zhi is probably a mistake for [or a ZZ version of?] Tib. stong zhing, 'empty and [without self],' since it appears as part of a Tibetan statement where this meaning fits. In Mdzod in another place, stang zhi is a ZZ (!) equiv. to Tib. stong gi, 'of empty.' Occurs as ZZ equiv. of Tib. rnam

- pa, 'aspect,' in Mdzod. This spelling not in Zhu.
- DA ZHING (de bzhin) like that. OZZ 44. Mdzod, where it has var. du zhi. We do not find this in Zhu.
- DA YA KAN (bdud rtsi) elixir, ambrosia. See LZ 105. The intended word is surely dar ya kan, which is anyway a foreign loan corresponding to Theriac, a famous medieval recipe for curing snake bite, as shown in an article by Christopher I. Beckwith, Tibetan Treacle: A Note on Theriac in Tibet, *Tibet Society Bulletin*, vol. 15 (June 1980), pp. 49-51. See under dar ya kan, the usual spelling.
- DA YUD (yid) mind. ZB. This spelling occurs once in Zhu. =dad dzul, dis dzul. Humm1 519. OZZ 38. We do not find this particular spelling in Mdzod. See tha yud.
- DA RA [1] (rnam pa) piece, part, section {aspect}. Zhu, once only. Mdzod, ch. 9, several times. See LZ 105. [2] (shes pa) knowledge, cognition. Sgra 128. Mdzod. [3] (rang la rang gsal ba) clarifying to oneself, self-clarifying. See LZ 105. [4] (yul) external sense sphere, objective realm of a particular sense organ.
- DA RA MA HA TI Proper name. See LZ 106.
- DA RANG See ta rad.
- DA RI [1] (bde ba) happy, comfortable. Sgra 135. In Mdzod, ch. 6, we find the spellings dan ci, ta ri, na ci. See da la. [2] (ra ba) middle [month of the season]. Mdzod.
- DA ROG Place name. See LZ 106.
- DA LA (bde ba) happiness, comfort. ZZH. Zhu, once only. ZB. Sgra 130. See da ri.
- DA LAD (blang dor) acceptance and rejection. Sgra 126, 128. See LZ 106. The spelling ZZ ta la, q.v., is found twice in Zhu. Spelled ZZ ta lang in Mdzod. Occurs in Mdzod, ch. 4, as equiv. to Tib. las sdud, 'finishing the work' [?], and again as equiv. to Tib. blangs dor.
- DA LAR (dal ba) slow, relaxed. See LZ 106. In the one occurrence of Tib. dal ba in Mdzod, no ZZ equiv. is supplied.
- DA LOD [1] (rnam rtog) disturbing or troubling thought, dualistic or discursive thinking. Sgra 129. Mdzod. See LZ 106. [2] (don gyi) of meaning, of purpose, purposeful, meaningful. Sgra 135. Mdzod. We do not find this in Zhu.
- DA SHA (lha dang mi) gods and humans. See LZ 106.
- DA SA HA TI A personal name. See LZ 106.
- DA SANGS GYIN (mngon sangs rgyas pa) manifestly Buddhized. See LZ 106. I doubt this ought to be considered Zhangzhung. But then again, it would appear to be from the title of a Mother Tantra.
- DANG [1] (dang) and; conjunctive particle, see ZZH 21. It seems that, more often than not in Zhu, the conjunction is not expressed in the ZZ. [2] (bde) happy, comfortable. ZB. See ji dang.
- DANG SKYED (g.yas kyi rtsa) the right vein. See LZ 106.
- DANG KHYUG appearance or clarity of the sense objects (the

sense faculties clarify or make to appear the sense spheres?). See LZ 106.

DANG RA [1] (rgya mtsho) ocean. "Pond, tank." It also means 'sea' or 'lake.' Humm1 513. OZZ 3, 30, 54, 61, 77, 98. Humm2 13. Sgra 123, 129. Zhu, several times. (mtsho) lake. See LZ 107. ZB gives the less satisfactory spelling dar ra. Hummel argues that the *dang* is for Tib. *mtsho*, while the *ra* is for Tib. *rgya*, although I'm not sure this is entirely convincing. A Persian word for 'sea' is *daryā*, as used in the proper name Amu Darya, although in this instance of course it has to mean 'river.' In any case, *ZZ* *dang ra* is the usual word for any ocean or lake or, perhaps, pond, and as such it is still preserved in Western Tibetan place names. See *tang ra*. [2] (rol mtsho) [cosmological] lake. Zhu, once only. [3] (mtshan chab) night water (?). Sgra 136. [4] (dpyad par, var. *gcad pa*) for investigation, determine. Mdzod. [5] (phyugs zog gi lhas ra) a cattle enclosure, corral. See LZ 107.

DANG RA NI TE See LZ 107.

DANG LE (rdzing bu) pond. See LZ 107.

\*DAD See *ji dad*, *de dad*, *se dad*.

\*DAN See *ha dan*.

DAN CI (bde ba) happiness, comfort. Mdzod, with vars. *ta ri* & *na ci*. See LZ 107. =*da ri*. Humm1 519. OZZ 38.

DAR (dpung pa) shoulder, upper part of the arm. Zhu, once only. ZB. Sgra 132. Bru II 291, line 2. Matisoff 174. See LZ 108. Does not appear with this meaning in Mdzod.

DAR CI JI (rdul phran) minute particle. See LZ 108.

DAR CE (rdul phran) small particle. Mdzod, ch. 6, with *ZZ* vars. *tar ci*, *ta ra tse*. Probably *tur ce* is the more authentic spelling.

DAR MA A place name to the south of Zhangzhung. See LZ 108. I think it would be less misleading to say that it was a significant region *in* the south part of Zhangzhung, although today located in India, with a language of its own known today by the exact same name, Darma, although sometimes spelled *Dāramā*, *Darmiya*, etc.

DAR MA KHRI TSE A name of a king among the gods. See LZ 108.

DAR MA DIR The upper and lower regions of Zhangzhung. See LZ 108.

DAR NI BKRA YE (lag pa'i 'phreng ba) arm-ring, or rosary of hands (?). Zhu. Not in Mdzod.

DAR YA KAN (bdud rtsi) nectar, ambrosia. ZB. But note that *dar ya kan* is also a "Tibetan" borrowing from *theriac*. It isn't really *ZZ*, or at least not in its origins. Notice the var. spelling *da ya kan*, q.v. See Christopher Beckwith, *Tibetan Treacle: A Note on Theriac in Tibet*, *Tibet Society Bulletin*, vol. 15 (June 1980), pp. 49-51.

DI [1] (yid) mind. Sgra 135. It would seem, on the face of it, to be related to Indic *dhi*, with similar meaning. This probably results from misreading Mdzod. [2] (de) that, demonstrative pronoun. Mdzod, ch. 5, with var. *ti*.



- DI RKYAL SHES RI (rgyun du gnas pa'i thugs rje) constantly abiding compassion, or compassion of the Stream Abider (?). See LZ 108. This does occur in Mdzod, with ZZ vars. ti rgyam shes ri, di rkyam shes ri.
- DI KHOR ('khor ba) sangsara. OZZ 44. = ti khor.
- DI KHYUD (dkyil smad) low center, lower middle. Mdzod, ch. 5, with ZZ var. de chu.
- DI KHRU ('khrul pa) error, bewilderment, delusion. Mdzod, ch. 8, with ZZ var. di 'khrul, although this seems like a Tibetanization. See LZ 108.
- DI KHRUL ('khrul ba) to err, become bewildered. ZB.
- DI GRU (yid) mind. See LZ 108.
- DI GUN (kun gnas) everywhere abiding. Sgra 128. The ZZ spelling ti gu is found in Mdzod. Not in Zhu.
- DI RGYAL (dran pa) memory, recollection. ZB. There is one problematic occurrence of this spelling in Mdzod, ch. 1, with ZZ vars. de rgya, di rkya, although here it definitely does not mean 'memory'.
- DI CU [1] (kun spang) complete renunciation. Sgra 128. Mdzod. [2] (bsgyur ba) transformed, translated, turned. Sgra 135. Mdzod, ch. 5, var. de kyu, as part of the name of the 'wheel turning king.' We do not find this spelling in Zhu.
- DI TUD See under tha ci di rud.
- DI PRA [1] ('phro 'du) sending out and taking in [as in the meditative process of emanation and absorption of the visualized deities]. Mdzod, ch. 4, with ZZ var. de pra. [2] In Mdzod, ch. 5, equiv. to Tib. 'phel byed, 'makes increase, causes to increase, multiplies.' See under ti pra.
- DI PHYI (phyi snod) external vessel world, the environment in which living beings dwell. See LZ 109. This is based in a passage in Mdzod, ch. 5, where we find the ZZ vars. ti phyi & de phyi.
- DI PHRUG (sprug, sprugs) shake out [dust]. ZZ var. ti phug. Mdzod, ch. 5.
- DI MA BYIL KU See dim byil.
- DI ZHI (stong pa) empty, hollow. See LZ 109. The spelling of the ZZ with this meaning in Mdzod is ting zhi, q.v. See also de zhi.
- DI RI CI (bskal ba'i sgra) sound of the Kalpa [aeon]? The word *bskal pa?* ZB. It has been said that Bonpos regard the Tib. word bskal pa as having the meaning of 'destruction and negation,' and this does indeed suit the original context in Mdzod, where one is sometimes tempted to translate it as a verb meaning 'is deprived of...' See Mdzod, opening words of ch. 2, which has the ZZ spellings di ro ci & ti ro ci, and not the present spelling. My guess is that it is onomatopoeic for the ripping and crunching sound of something getting demolished. There is just such a word in Tibetan: di ri ri, which means rattling or reverberation, in its form at least rather closely resembling this ZZ word.
- DI RUD See under tha ci di rud.
- DI RO ('gyur med) unchangeable. Sgra 123. Zhu, four times. ZB. ('gyur ba med pa) unchanging.

- See LZ 109. Occurs many times in Mdzod, with ZZ vars. such as di ri, de ro, ti ro, etc.
- DI LID (bde ldan) having happiness. Mdzod. De los is the spelling found in Zhu.
- DING OZZ 104, where it is said to mean the intermediate space between earth and sky. The Middle World, apparently.
- DING GTSUG (mi'am ci'i nang gses shig) 'one internal division of the kinnaras,' this being obviously an explanation and not a translation of the ZZ word, which anyway is not likely to actually be ZZ, despite what we find in LZ 109. This appears as deng gtsug in K. Mimaki, *A Preliminary Comparison of Bonpo and Buddhist Cosmology*, contained in: S. Karmay & Y. Nagano, eds., *New Horizons in Bon Studies*, National Museum of Ethnology (Osaka 2000), pp. 89-115, at pp. 106-107. There is nothing here to indicate that it is ZZ, and indeed, I think it is not. This entry ought to be removed.
- DING RA (skra) hair [of the head]. See LZ 109. YN no. 10.
- DING SA (da lta) now. See LZ 109. This looks very much like modern Tib. deng sang, 'these days, nowadays.'
- DIM BYIL (khrel med) without shame. Sgra 131. Appears in Mdzod with ZZ var. di ma byil ku.
- DIR MA A region of the north of Zhangzhung. See LZ 109.
- DIL (bya ba'i las) a deed performed. See LZ 109.
- DIL BYI (khrel med) immodest, shameless. See de byil, dil byil.
- DIL BYIL [1] (khrel med [i.e., khrel med]) without shame. Sgra 133. Zhu, once, and ZB, and ZL 109, which have the spelling khrel med. See dim byil, and a number of other spellings. [2] (ngo tsha med pa) immodesty, as 39th of the 51 mental states in Mdzod. See LZ 109. YN no. 146.
- DIS BYE (phyed ka) half. See LZ 109. This does occur in Mdzod with ZZ vars. tis bye, dis byi.
- DIS YUL (yid) mind. See LZ 110. This occurs in Mdzod with ZZ var. tis yul.
- DU [1] (sprin) cloud. Mdzod, where it is also spelled dul. Zhu, three times. There is good TB evidence for this — see Nishi 23, and compare Tib. du ba, 'smoke.' Discussed in ZZQ 5. Notice Old Newar, su, 'cloud.' Tamot 183. YN 136. [2] (bya) bird. Sgra 126. Matisoff 161. Nishi 21, 23. ZB. YN no. 53. This meaning is rather problematic in the single context of Zhu, where du ku ra corresp. to Tib. bya khyi {bird dog?}. Could not find this meaning in Mdzod. This does not fit with TB evidence I've seen so far. There would be much of interest to say about the Tibetan 'bird dog,' which is sometimes said to be a tiny dog found in the nests of cliff-dwelling birds. It is said to be useful for detecting poison in food. Others say that the 'bird dog' is a large bird of prey, and not a dog at all. [3] "Terminative-locative" suffix. See ZZH 21. [4] Wet offerings like beer, etc. See LZ 110. [5] ('dus) to unite. OZZ 90. I have not noticed the justification for these last two meanings.

- DU KHUN (nor ba) mistake. Zhu, once only, and therefore problematic. ZB. We do not find this exactly in Mdzod, although it does occur there once for Tib. 'khrul pa, 'delusion.' See dud khun, dud khrun.
- DU KHRI (gdug sems) viciousness. ZB. ZZ dus khri is the form that actually appears in Mdzod, with ZZ var. us khri, and the corresp. Tib. is either gdug sems or gnod sems, which both mean 'malevolence.' See khri.
- DU KHRUN ('jigs pa) fear. See LZ 110. YN no. 144. Mdzod.
- DU GI (gnas pa) abiding, dwelling. Sgra 129. This does not appear in Mdzod where ZZ nam lu is the most usual equiv. of Tib. gnas pa, and the same holds true for Zhu.
- DU GING (gnas pa) abiding, dwelling. Sgra 130. Not in Zhu. This spelling does appear in Mdzod with ZZ var. tu ging.
- DU GU (dgu) cardinal number nine. See LZ 110. YN 134. Not located in Mdzod, although it may be a result of misparsing this ZZ line: ri mu ta tu gu dun ni, reading du gu in place of tu gu.
- DU GUR (gti mug) ignorance. See LZ 110. Mdzod, with ZZ var. du gung.
- DU GYIL (sprin 'khyil) swirling cloud. Sgra 126. We do not find this in Mdzod. In the context in Zhu, du phang khyil, corrected to du phang gyil, corresp. to Tib. sprin rlung 'khyil, which might mean 'cloud whirling in the wind.'
- DU SNGA See under dub snga.
- DU CING (sdug bsngal) suffering. Seems to occur in Mdzod, ch. 8, where it might be read as ngu cing.
- DU CO (ma yengs) unwavering, undisturbed. ZB, with alternative spelling do tso. Unable to locate this exact equivalence in Mdzod, although ZZ du co, var. du tse, does occur once.
- DU COG (dus bzung) starting from the time [of...]. Mdzod, with ZZ vars. du tsog, go tshogs. We do not find this in Zhu. The var. ZZ gu tshogs occurs. Humm1 519. OZZ 38.
- DU TA (stong pa) empty, void. Mdzod, once only. Not in Zhu.
- DU TAN (stong pa) empty, void. In Mdzod, I failed to locate this exact spelling. Not in Zhu.
- DU TI [1] (dmyal ba) hell. ZZH. Sgra 134. Mdzod. Zhu, three times. ZB. See LZ 110. OZZ 53. [2] (sdug bsngal) suffering. See LZ 110.
- DU TI DU MUN (mun pa'i skal pa [i.e., mun pa'i bskal pa]) kalpa or aeon of darkness. See LZ 110.
- DU TOG [1] (stong pa) empty, void, vacuity. This spelling not in Mdzod. Zhu, once. Stein 234, based on Zhu. [2] (rtogs pa) understanding, realization. Sgra 127. [3] (rtog pa) thought, disturbing thoughts. Mdzod. Zhu, once. ZB. [4] (mthun par) harmoniously, in agreement. OZZ 44. Mdzod. (mthun pa) harmonious, agreeing. Stein 234, based on Mdzod. See LZ 110. [5] (dang po?) first, firstly. Mdzod, ch. 5. See LZ 110. [6] (de dag) those. Mdzod, ch. 5. [7] (rgyu mthun) concordant

- cause. Stein 234, based on Mdzod.
- DU TOG KU PUNG (phung po phra rgyas) minute-to-expanded aggregates. Mdzod.
- DU TOR ('du byed) compounder, imprint; one of the skandhas. Mdzod, ch. 9, with ZZ var. rdu tor. ZB uses the variant spellings du gtor and du dor. See LZ 110.
- DU THOG (nam mkha' nas byung ba'i thog) the lightning that came from the sky. See LZ 110.
- DU DANG PHANG (sprin khu rlang) cloud [&] fog. ZB. Mdzod, once only, but note that these are in fact ZZ words being used in what are otherwise Tibetan-language statements. I think the *dang* is an inserted Tibetan word here, an effect of Tibetanization. See under du phang, du pang.
- DU DUN [1] (theg chen) great vehicle. Sgra 127. Mdzod, with ZZ vars. ngu ngun, da dun. Ha dan is the spelling in the one occurrence in Zhu. [2] In Mdzod, ch. 5, with ZZ var. ngu ngun, it corresponds to Tib. 'du ba, 'gathered in, combined.'
- DU DOR ('du byed) composite, compound, imprint; one of the skandhas. ZZH. Zhu, once only. Sgra 135. ZZ du tor, var. rdu tor, is the spelling in Mdzod, where it occurs in at least two passages, but note also ZZ gu ra, which seems to be the more common corresp. to Tib. 'du byed. See du tor.
- DU DROD (rang bzhin) nature, natural disposition. See ru drod.
- DU DROD YE (rang bzhin sangs) nature purified. ZB, with alternative spelling du trod ye.
- DU PANG SPRI ZHI (sprin dang khu rlang) cloud and fog. Stein 235. See under du dang phang. ZZ du pang does occur once in Mdzod, and there is another passage which is certainly the source for this larger expression, but here the ZZ is dul pang spri zhi, with vars. du phang spri zhim, du phang sbri zham.
- DU PUR [1] (spar ba) handful. See LZ 110. But this is explainable as a simple misreading of the Tibetan word spang ba, which means 'to give up.' Mdzod, with ZZ vars. du phur, du bur. This particular meaning is very likely an error and ought to be eliminated. [2] (spong) renounce, get rid of. OZZ 44. = du bur. [3] (sprin tshogs) clumps of clouds. Mdzod.
- DU PHUNG [1] (sprin tshogs bsdud) multitude of clouds. Zhu, once. (sprin) cloud. See LZ 111. YN no. 71. [2] In Mdzod, ch. 5, ZZ du phung, var. ngu pud, corresp. to Tib. byed pa[s], 'doing, making.' See the following entry for du phud. See du min.
- DU PHUD [1] (byed pas) when doing. Sgra 135. This is probably mistaken. [2] ('khor lo) wheel. ZZ du phud is the corresponding term to Tib. 'khor lo used in ch. 1 of Mdzod, several times. See LZ 111. OZZ 44. CT 65. Compare tsa khri. There is an unusual & evidently rather archaic Tib. word 'phang lo, sometimes used for 'wheel' or possibly 'spindle.' I doubt if this is especially relevant here.

- DU BUR (spong ba) renouncing, rejecting. Zhu, once. Spelled da bur in ZB. See du pur.
- DU MIG (log par lta) wrong view. Mdzod, ch. 8. Later on in the same chapter, with ZZ var. du myugs, seems to corresp. to Tib. mya ngan, 'suffering.' (log lta) wrong view. See LZ 111.
- DU MIG NIG (log par lta) wrong or irrational doctrine, heresy {mistaken view}. Zhu, once. ZB.
- DU MIN (sprin tshogs) clumps of clouds Sgra 126. See du mun.
- DU MUN (sprin tshogs, sprin med) mass of clouds, cloudless. Mdzod. (sprin tshogs) mass of clouds. See LZ 111. Humm1 519. OZZ 38. See du min, above.
- DU MUN SLAS [1] (mdun spungs pa; possible reading: mdun spungs sa) heaped before, or possibly, earth heaped in front. Zhu. [2] In Mdzod, this is equivalent to Tib. mdun sa yod, which would more correctly according to more recent orthographic conventions be 'dun sa, 'meeting place [of the gods].'
- DU MUR (byol song) animals, beasts. Zhu, once. ZB. OZZ 54. This equivalency is misleading, since mur zang is the ZZ equiv. to Tib. byol song in Mdzod. Dud mur does, indeed, occur there as an equivalent to Tib. byol song, but this must be understood as a compound of ZZ dud, which is Tib. klu, and ZZ mur [zang], which is Tib. byol song — referring to both nāgas and wild animals.
- DU MYUGS See du mig.
- DU TSE (rnam pa) aspect. Sgra 129, but the reading is uncertain, could be du tso, du co, etc. Da ra is far more common in Mdzod as equiv. of Tib. rnam pa. Still, ZZ du tse, with var. du co, corresp. to Tib. rnam pa, does occur once. This spelling not in Zhu.
- DU TSO (ma yeng) not agitated, not flowing, undisturbed. Zhu, once, where it is a correction to something that is not legible. ZZ du tso does occur once in Mdzod with ZZ vars. da tsag, du tsog, but with a different meaning. See under du tse, du co.
- DU ZHI [1] (bdag nyid) self, itself, essence {personage, personification [of]}. Zhu. ZB. Occurs in Mdzod as possible equiv. to Tib. bdag nyid. [2] (bdag med) emptiness, not absolute {non-self}. Zhu, once, but notice also two other places where it is ZZ la shu that corresp. to Tib. bdag med, 'non-self.'
- DU YU (yon tan) quality, talent. Sgra 129. Du yu, du yud and du yung appear in Mdzod as variants of the same passage, but the Tib. equiv. is not exactly clear. The three-word passage reads, in Tibetan: legs par 'byung ba'i yon tan, which explains why we find all three meanings in the following entries. We do not find this in Zhu.
- DU YUG (legs par) well, finely. ZB.
- DU YUNG (yon tan) quality, talent. See LZ 111. See du yu, above.
- DU YUD ('byung ba) emerging, happening, occurring. Sgra 130. See under du yu.

- DU YE (mi 'khrul) unmistakable, without error. ZB. ZZ du se, corrected to du ye, occurs once in Zhu, as equiv. to Tib. mi 'khrul. Occurs with meaning of Tib. rnam pa in Mdzod, where ba krun occurs once as equiv. to Tib. mi 'khrul.
- DU RA (ser sna) avarice, greed. ZZH. ZB. Zhu. Sgra 131. See LZ 111. Occurs twice in Mdzod, where it is 34th of the 51 mental states.
- DU RA CO (lhag mthong) further vision. Sgra 128. This spelling, with ZZ vars. tur tse & tur co, occurs in Mdzod, where the ZZ term actually occurs only once. This is spelled tur rtse in Zhu.
- DU RA NI NAM (mtha'i dmag mi rnams) soldiers of the frontiers. Spelled du ru ni nam, corresp. to Tib. mtha' dmag mi rnams, in Zhu. Did not find this in Mdzod.
- DU RU (mtha' dmag) army amassed at the borders. ZB. Not in Mdzod.
- DU RE (phag pa) hog, swine, pig. See LZ 111. YN no. 63.
- DU LAD (bde ba) happiness, comfort. Mdzod, with var. ZZ nga lang. Spelled da la in Zhu.
- DU LOD (phyir yong ba, tshur log pa) to return, come back. See LZ 111.
- DU LOD MI (phyir mi ldog pa) not turning back, non-returner. Sgra 129. See following entry.
- DU LOD MI DUD (phyir mi ldog) without relapse or return {a nonreturner}. Mdzod, once. Zhu, once only. ZB.
- DU SAM (dro grang) warmth and cold, temperature. ZB.
- DU SE Occurs in Mdzod as textual var. for ZZ du ye. It occurs once in Zhu, but is corrected to du ye.
- DUG (dug) poison [in actual usage, primarily a metaphor for the afflictive emotions]. Even if, in Zhu, Tib. dug is ZZ dub, if we follow the evidence of Mdzod, ZZ dug and Tib. dug are identical in both spelling and meaning. See under dub.
- \*DUNG See bran dung.
- DUNG 'warm.' YN no. 165. This is supposed to be in LZ, but isn't. I doubt its validity. See du sam for a possible source of this form, ZZ du with a final 'ng.'
- DUNG NGA (stong pa) empty. Sgra 136. Occurs as such only once in Mdzod. Not in Zhu.
- \*DUD [1] (byol song) animal. See LZ 111. This looks like a reflex of Tib. dud 'gro, 'animal,' and therefore might merit suspicion. See dud mur, below. [2] (log pa, ldog pa) return, go wrong, reverse. See LZ 111. See gu dun, ta ki dun gu.
- DUD KHUN ('khrul pa) error. Mdzod, ch. 8. Dud khrun also occurs there, but without clear Tib. equiv. LZ 112. See du khun.
- DUD MUR (byol song) Humm 1 513. OZZ 30, 44. Resembles Tibetan dud 'gro. See Stein 234, 245. LZ 112. See du mur.
- DUD RA Equiv. to du re. LZ 112.
- \*DUN See gu dun, etc.
- DUN [1] (dgu) nine. ZB. I believe this equivalence is mistaken and a result of misparsing. The usual ZZ word for 'nine' is gu dun, and not just dun alone. [2] (lus kyi rtsa) bodily veins. LZ

112. [3] (gcan gzan) carnivore. LZ 112.
- DUN KHRUN (med pa, bskal pa) to be nonexistent. LZ 112. On Bon understandings of Tib. bskal pa, see the entry for di ri ci, above.
- DUN GU (dgu 'gyur) times nine. Zhu, once only. This may be based in an erroneous correlation between the ZZ and Tib. (dgu) nine. LZ 112. I think like the Tib., this word might mean 'a number, several' rather than the specific number nine.
- DUN GU HRUN (gus par 'dud) bow with respect. This spelling occurs in opening lines of Mdzod, and is discussed in Sga 152, where he says that it is gu dun hrun, literally corresp. to Tib. gus par 'dud. It also occurs in Mdzod, ch. 2, as equiv. to Tib. dgu, 'nine.' (phyag 'tshal ba, gus pas bdud pa) to prostrate, bow down in reverence. LZ 112. See gu dun hrun.
- DUN RTAGS (grub rtags) sign of accomplishment. LZ 112.
- DUN DUN (myur du za ba) eat quickly, gulp. LZ 112. Misspelled dung dung in YN no. 175.
- DUN TSE [1] (bandhe/ban de) lay-brother. {But this is not really justified in Zhu.} [2] (ban log, ban dhe dam nyams) the wrong or false Ban. {A polemical term against Chos monks and/or itinerant Chos teachers, Tib. dam nyams means 'with broken commitments.' The ZZ word is quite frequent, with this same meaning, in Bon writings of all time periods.} Zhu. Sgra 132. ZB. LZ 112. [3] (btsun pa) monk. Bru II 290, line 5. Not in Mdzod. Compare gyer tse.
- DUN TSHOGS (ston) autumn. Mdzod, ch. 5. See OZL 55 & PSD 163, with the "Old Zhangzhung" equivalent given as tog kha; Tib. ston kha.
- DUN ZHI ('dun pa) determination, zeal. Sgra 131. LZ 112. Occurs in Mdzod twice. 6th of the 51 mental states in Mdzod. We do not find this in Zhu.
- DUN HING A white-colored goddess. LZ 112.
- DUB (dug) poison. Zhu, once only. To judge from many occurrences in Mdzod, the ZZ for Tib. dug is dug. They are identical in both spelling and meaning. Matisoff 158 takes this dub spelling seriously. So does YN no. 48, although it hardly can go with the TB evidence given there. See under dug, above.
- DUB KHRUN See dus khrun.
- DUB SNGA (sdug bsngal) misery, distress {suffering}. Zhu, once only. ZB. This entry would seem to be based on a wrong reading of one occurrence in Mdzod. However, ZZ du snga does occur as a single-text var. corresp. to Tib. sdug bsngal in Mdzod.
- DUB DUB (nyon mongs) misery, distress {the afflictive mental states, those not conducive or counter to Enlightenment}. ZZH. Zhu, once only. ZB. Sgra 128. LZ 113. OZZ 6. Mdzod, where it seems to also occur once as equiv. of Tib. 'du shes, 'concept.'
- \*DUM See mu dum.
- DUM (dbyibs) shape. ZB. OZZ 44.

- DUM PA TSHAL Place name. Humm1 501. OZZ 15. I am sure it is a Tibetan place name, not ZZ. Not in Zhu.
- DUM PAD (dus tshod thung ngu zhig) [name of] a short period of time. LZ 113, but not marked there as being Zhang-zhung.
- \*DUR See kon dur min, rka dur. It often seems to have the meaning of 'depth' or 'lower part' in Mdzod vocabulary items. I suppose this in turn might go toward explaining the old meaning of Tib. dur, as a word for funerary interment practices.
- DUR CHUD See tur cud.
- DUR SHOD An island or region with carnivorous animals. LZ 113.
- DUL PANG (khu rlang) mist and fog. LZ 113. OZZ 44. The Mdzod passage on which this is based has ZZ var. du phang. It isn't certain if the passage was parsed correctly.
- DUS KHRI (gnod sems) thoughts of harming, malevolence. Mdzod, ch. 8, with var. us gri.
- DUS KHRUN =dub phyung. Humm1 519. OZZ 38. Occurs once in Mdzod with vars. dub phyung & dub khrun as equiv. to Tib. med pa bskal pa, 'aeon of non-existence,' or more probably just bskal pa, 'aeon.' We do not find this in Zhu.
- DUS TI (dmyal ba'i ngu sgra) the sound of hell's weeping and wailing. LZ 113. Perhaps the 2nd syllable is explainable not as ZZ ti, 'water,' but rather Darma tee, 'to cry, weep.' DGD 585. Byangsi timo, 'to weep.' GSB 63. One must also note the similarity to ZZ du ti, q.v., meaning simply 'hell.'
- DE [1] (bde) happiness. This occurs once in Zhu as an independent word, where ZZ da is corrected to de, corresp. to Tib. bde. This equivalence cannot as such be found in Mdzod, but see under de lad, etc. OZZ 13. [2] demonstrative-relative pronoun. ZZH 17. In this meaning, it would be identical in spelling and meaning to Tib. de, 'that.' [3] (dran) remember. ZB. See pa de smu ya.
- DE KUN (chen po) great. ZB.
- DE KYU See under di cu.
- DE KYO (gdod dag) primordially pure. Mdzod, ch. 4, with ZZ var. de khyo. Not in Zhu.
- DE RKYAM [1] (byams pa) love, loving kindness. ZB. This equivalency couldn't be located in Mdzod. [2] (dran pa) thought, memory. LZ 113. OZZ 44. Mdzod, with ZZ var. de rkyam.
- DE RKYEN (bdag nyid) personification, own nature. LZ 114.
- DE KHANG MA SER (de'i khang seng; i.e., de'i khong gseng) in its gaps, in the cracks. Mdzod, ch. 5, but in a later passage it seems to be ZZ di kong ser, corresp. to Tib. khong seng na, 'in the cracks.' Hummel seems to misuse this same evidence to come to conclusion that the ZZ syllable kong corresp. to Tib. khang, 'room' — actually the later means 'house,' and not just 'room.' OZZ 91.
- DE GA (mdog) color. LZ 114. This is based on a single passage in Mdzod, in which three of the four textual witnesses have instead ZZ cu de.



- DE NGED (bden pa) truth. LZ 114. Mdzod, with ZZ vars. de ded, de ngod. The spelling ZZ de nged occurs later on in the text, which increases the sense of its reliability over the other spellings. Still, Mdzod has other words for 'truth.'
- DE SNGO (dus kyi) of time. Sgra 134. Not in Zhu. (dus) time. LZ 114. Mdzod, once only, with ZZ var. de sngon.
- DE CI [1] (byas pa) done. Sgra 135. [2] Occurs once as equiv. of Tib. lhun grub in Mdzod, but there are other occurrences with different meanings. See under de cid, below. [3] (de la) to that. Mdzod. Not in Zhu.
- DE CI GYIN (byas pa yin) is made. Mdzod, ch. 5.
- DE CI DE RE (de'i ngos la) on the side of it. Mdzod, ch. 5.
- DE CID (lhun 'grub [lhun grub]) natural, naturally arrived at. Sgra 126. This particular spelling not found in Mdzod, and not in Zhu. In Zhu, we find ZZ de lod, corrected to de lhod, for Tib. lhun grub, but only once.
- DE CU [1] (rgyu mthun) in agreement with the cause, from the same cause[s], made of the same stuff. Zhu, once only. ZB. =de chu. Humm1 519. OZZ 38. Mdzod, where also occurs ri mu / di mu, and in some cases it corresponds simply to Tib. rgyu, and often has still other meanings. [2] (nyid la) to oneself. Zhu, once only. (rang du) to oneself. Mdzod, ch. 5. [3] (rim pa) gradual step, stage. LZ 114. OZZ 44 lists the Tib. equivs. as rang bzhin, 'own nature'; rang du, 'to oneself'; rgyu, 'cause'; rgyud, 'continuity, tantra'; & rgyu mthun, 'concordant cause.'
- DE CU NAM [1] (de rang du gnas pa) stay just like that, remain so. [2] (de bzhin) likewise, like that. LZ 114.
- DE COD GYIN (yod pa yin) it is really... Zhu, but note that Tib. yod pa yin — for reasons that are clearer in cursive script — might have to be read as spyod pa yin, 'is practicing.' The equivalent of Tib. yod pa yin in Mdzod is de cu ni, var. de tsu ni.
- DE TIG (bde chen) bliss, ecstasy. Mdzod. This spelling not in Zhu. Equiv. to de tog. LZ 114.
- DE TOG [1] (mdog) color. =de ga. Humm1 519. OZZ 38. De tog & de ga are variants in one Mdzod passage, although the Tibetan equivalent is not clear here & needs closer study. There is no clear ZZ equiv. to Tib. mdog in Zhu. [2] ('bras bu) fruit, result, effect. Stein 234, based on Mdzod. LZ 114.
- DE DAD (byams pa) love, loving kindness. Zhu, where it occurs once as a correction from ZZ de ngad, equiv. to Tib. byams pa['i], '[of] love,' as one of the mental states. Sgra 123. ZB spells this as de ngad. Did not find this in Mdzod, where the ZZ for Tib. byams pa seems to be tsha zhi, var. tsha zhing. This does seem to be a mistake. ZZ de ded, var. de nged occurs with Tib. equiv. bden pa in Mdzod, as 20th of 51 mental states.
- DE DAD RDO (byams pa'i mi 'da') not exceeding kindness, or, not violating the boundaries of kindness. ZZH. Did not find

- this in Mdzod. This seems unlikely. In fact, it is mistaken since it combines two separate names of 'mental states,' the one being Tib. byams pa, 'loving kindness,' the other being Tib. mi 'da'[i dam tshig], [vow that] cannot be violated. See Zhu.
- DE DED (bden pa) truth. Sgra 131. Occurs twice in Mdzod. This spelling not in Zhu. See under de dad.
- DE DOD (de bzhin) likewise, like that. ZB.
- DE DROD [1] (de bzhin) like that, such, so. ZZH. Zhu, once only. Sgra 128. [2] (rang bzhin) nature, own nature. ZB. Occurs many times in Mdzod, albeit with the ZZ spelling da drod [etc.]. There it may also stand for Tib. rang bzhin, although the ZZ for that is usually ru drod.
- DE PA See de ba.
- DE PA HO (gus pas 'dud pa) to bow down in reverence. LZ 114. Not found as such in Mdzod.
- DE PRA See under di pra.
- DE SPYOD See te spyod.
- DE PHYI (phyed ka) half. LZ 114.
- DE PHYIR (phyi rol) outside. ZB. In Mdzod the spellings are de phyi & de byi.
- DE PHRAN (che chung) large & small, size, of various degrees ranging from small to large. Mdzod, ch. 8. =de dran. Humm1 519. OZZ 38. De phran, de pra & de dran are variants in a single passage. We do not find this in Zhu.
- DE BA [1] (skye ba) birth, rebirth, production. Occurs as equiv. to Tib. skye ba once in Mdzod, with var de pa['i]. [2] (lha dbang) divine master, perhaps as an epithet for Indra. Sgra 133 {seems to be used as if identical to the Indic word deva, meaning the sangsaric gods in general}. Not in Zhu. See Mdo-phran 2, line 1.
- DE BU (mthe bong) thumb. LZ 114.
- DE BYIL (khrel med) immodest, shameless. See dil byil. ZZH. The var. readings that occur in Mdzod are ZZ dim byil, di ma byil. This spelling not in Zhu.
- DE MIN See under ta tso de min. Equiv. to da min. LZ 114.
- DE MIN DE ZHAN (de bzhin mnyam nyid) evenly-valued suchness. Mdzod, with ZZ var. de min di bzhin.
- DE RME [1] (de bzhin) like that, likewise. Mdzod. [2] ('du shes) imprint, concept, idea; one of the skandhas. LZ 114. This would seem to be the usual ZZ for Tib. 'du shes, but also occasionally Tib. 'du byed, in Mdzod, but now I think this to be very possibly mistaken. ZZ var. de rmhe. This is the 2nd of the 51 mental states. In Zhu, I find only ZZ kun shi for Tib. 'du shes, and the present spelling does not occur there.
- DE RME CA CI (rgya chung) small extent, not extensive. ZZ vars. de rme tha tse & de rme tha chu. Mdzod, with var. de rmhe ne ri. Note Old Newar cacā, 'small.' Tamot 172. See also de rme ni ri.
- DE SME ('du shes) imprint, concept, idea; one of the skandhas. Sgra 131. Did not find this spelling in Mdzod, but see de rme. Not in Zhu. This is based on a misreading of Mdzod.

- DE TSAN ('du shes) apperception, imprint, concept, idea; one of the skandhas. LZ 115. Mdzod with ZZ vars. de can, de tshan, ne tsan.
- DE TSUG [1] (rang bzhin) nature. LZ 115. [2] (de ga rang) just so, just like that. LZ 115. Not found with this spelling in Mdzod.
- DE TSE [1] (bden rtogs) realizing truth, realization of truth. Sgra 126. [2] Occurs once in Mdzod, with var. te ce, with the meaning of Tib. bden rtogs, but in other passages with meaning of Tib. tshes, date [of the month]. [3] Occurs once in Zhu, corrected to de tso, with corresp. Tib. de steng, 'the top of it, above it.'
- DE ZHAN See under de min de zhan.
- DE ZHI (stong pa) empty. Sgra 131. LZ 115. Stong pa, 'dus byas, de la, de las, are all Tib. equivs. of de zhi in Mdzod, where it is a common ZZ for Tib. stong pa, although stong pa has still other ZZ equivalents. This spelling not in Zhu. See ti ga de zhi, ting zhi.
- DE ZHUM [1] (bden pa) truth. Sgra 128. [2] (bde ba) happy, comfortable. Sgra 135. LZ 115. See Mdzod, where one Tib. passage has var. readings bde ba and bden pa, but the latter seems to be mistaken in that context. In another passage of Mdzod it seems to corresp. to Tib. chung, 'small.' This spelling not in Zhu.
- DE ZU (mi len) not receiving, not obtaining, not seizing, not taking. ZZH. Zhu, once only. Sgra 131. ZB. (mi len pa) not taking [without permission], not stealing. LZ 115. Occurs twice in Mdzod, where it is 13th of the 51 mental states.
- DE ZUR (gzer 'debs) strike a nail. Sgra 134. Occurs once in Mdzod, with var. te zug. Did not find this in Zhu.
- DE RUD ('bras bu) fruit. LZ 115. This spelling not in Mdzod.
- DE RED (bon) Bon. LZ 115. This is found in neither Mdzod nor Zhu. It could represent a reading of de nged, de ded, q.v., which mean 'truth.'
- DE RO ('gyur med) unchangeable. ZZH. Sgra 127. ZZ di ri, di ro & de ro occur as vars. in Mdzod. In the single occurrence in Zhu, ZZ di ro is corrected to de ro, with corresp. Tib. 'gyur med, but in three other places di ro remains uncorrected. See di ro.
- DE LAD (bde ba) happy, comfortable. Mdzod. Occurs once in Mdzod with ZZ variant reading de la. The spelling da la occurs in Zhu.
- DE LU (lhun 'grub) natural, naturally arrived at. Sgra 127. See the following entry.
- DE LUD (lhun grub) natural, naturally arrived at. Mdzod, once only, with ZZ var. de lu. LZ 115. OZZ 44. = de lod, de lhod.
- DE LO (dran pa) memory, remembering, thinking, recollection. Sgra 123. ZB. This does not occur in Mdzod.
- DE LOD (lhun grub) selfcreated, miraculous {natural, naturally arrived at}. ZZH. Sgra 124. This spelling does not occur in Mdzod with this meaning, but see under de lud. This spelling does occur once in Zhu, cor-

- rected to de lhod, but the usual ZZ for Tib. lhun grub is kho spyod. See de lud, de lhod.
- DE LOS (bde ldan) having happiness. ZZH. Occurs once in Mdzod, and once in Zhu. ZB.
- DE SHIN (mtshan nyid) characteristic marks, philosophy. Sgra 129. This equivalence does not appear in Mdzod, but see under ngo ra de shin. Not in Zhu. See ti tsan.
- DE SHO (dbang po'i spyod yul) range of activity of the sense faculty. LZ 115. Note the occurrence of this ZZ word in the ancient Tibetan emperor's name De sho legs. OZZ 107 n. 6.
- DE SUM (gnyis) two. Sgra 128. This spelling not in Zhu. The correct spelling ought to be ZZ ne sum.
- DE LHOD (lhun grub) selfcreated, miraculous {natural, naturally arrived at}. ZZH. Sgra 129. ZB. This spelling does occur once, with var. de ldong, in Mdzod. Occurs once in Zhu. The element lhod seems universal in Old Chinese and TB, with same meaning as Tib. lhod, 'loose, relaxed, unconcerned.' See Cobl 106. See de lod.
- DE LHOD PUR CI (lhun gyis grub pa'i phrin las) spontaneous [Buddha] activity. LZ 115.
- DENG GTSUG See ding gtsug.
- DO [1] as closing syllable of sentence, see ZZH 21. [2] see tso do. ZZH. LZ 116 lists it as ZZ, but when it is used in the meaning of 'island in a lake,' I think it is just Tibetan, which is not to say that a ZZ origin of the Tibetan is impossible... It may even be likely...
- DO BRDEG LZ 116.
- DO RA (rang gi) of its own, of oneself. Sgra 134. Occurs once in Mdzod with ZZ vars. ngo ra, to ra, equiv. to Tib. rang gis — i.e., rang gi. Not in Zhu.
- DO SLAS (dngos med) without substance, unreal. LZ 116.
- \*DOG See ne slas dog la. ZZH. It is discussed, supplied with proto-Altaic 'cognates,' and taken as a ZZ syllable — I think it is probably just Tibetan — in OZZ 123.
- DOG ZOM Humm1 519. OZZ 38. ZZ dog zom, hi zog and ti zog are var. readings of a single occurrence in Mdzod — Tib. equiv. unclear. Not in Zhu.
- DONG RI NI ('og 'di na) here below. Mdzod.
- \*DOD See da dod.
- DOD [1] (skye) be born. Zhu. [2] (skyed, bskyed) give birth, generate {but the 2nd translation makes much better sense in the context}. In the single occurrence of this equiv. in Zhu, dod is corrected to ngod. ZZH. Mdzod. ZB gives the Tib. as skyes pa, 'given birth,' and specifies that it is a verb. [3] (sprul) emanate. OZZ 44. But I think Tib. sprul corresp. to ZZ da dod, or da dod ci, and not to ZZ dod alone.
- DOD CI (skye med) unborn, unproduced. LZ 116. In Mdzod it once corresp. to Tib. skye med, 'not produced,' but in another place, Tib. skye ba, 'birth, production.'
- DOD PRI (skye 'phel) growth, increase. LZ 116. In Mdzod, once only, with ZZ var. dod bra.

- DOD MIN (skye med) no rebirth {unproduced, unarticulated}. ZZH. Occurs at least twice in Mdzod, with ZZ vars. don min, dong min, drod min, rgyong min.
- DOM CHOL [1] (brjed nges) forgetting, forgetful. Sgra 131. [2] (brjod nor) spoken jewel, wealth of expression (?). Sgra 131. This and tom chol, tom col, are simply var. readings of the same *Tibetan* passage of Mdzod, and they do not seem to be ZZ. See also the entry in Nine Ways 299. We do not find anything like this in Zhu. This entry should probably be removed, although there is some possibility it is a Zhangzhung term with some meaning or another.
- \*DOR See du dor. ZZH.
- DOS DRAG Marked as ZZ, although I have doubts. LZ 117. YN no. 171, with the meaning 'thick.'
- DWI See OZZ 55. This syllable appears in the comm. vocab.
- \*DRA See ma dra, zad dra. ZZH.
- DRAG SEG (mang po) many. LZ 117. Not found in Mdzod, and could not find it in Zhu.
- DRAL PO (ming po) brother. Sgra 133. Dral, which does indeed occur in Mdzod, appears to be Tib., as in the Tib. expression lcam dral, and not ZZ. We do have a perfect ZZ word corresp. to Tib. ming po, which is ZZ sa cis, also spelled pa cis. This entry probably ought to be removed.
- DRIN (dran) remember. OZZ 91. I think this may be based on a misreading.
- DRIN GYI (rjes su) after, following after. This equiv. does not appear in Mdzod, where ZZ drin gyi, var. drin ci, q.v., actually seems to stand for Tib. nye bar or nye bar bzhag pa. See under drin ci.
- DRIN CI [1] (nyer bzhag, i.e., nye bar bzhag pa) make use of, employ, earnest, earnestly. ZZH. Zhu, once only. ZB. OZZ 44. See under drin gyi. [2] (mnyam par bzhag pa, rtse gcig tu bzhag pa) meditative settling into even-toned or one-pointed. LZ 117.
- DRUG (drug) six. See nga drug. ZZH.
- DRUG CU (drug cu) sixty. ZZH.
- DRUG RNIS (drug pa) the sixth. Sgra 130.
- DRUG SNIS (drug pa) sixth, of six. ZZH. Zhu. (drug) six. LZ 117. In Mdzod, this often stands for Tib. drug or in one passage drug po, but in a few cases stands for Tib. bdun, 'seven.'
- DRUNG MAR MDZES (sa gzhi gser) golden ground; but this does not seem to be a literal translation of the ZZ. Mdzod, ch. 5. The syllable mdzes looks very much like it would be a Tibetanized form of something else.
- DRUNG MU [1] (g.yung drung) svāstika. The symbolic meaning of the svāstika is most often said to be 'gyur med, 'unchanging,' as in the 4th meaning that follows. ZZH. Zhu, seven times. Humm1 491. OZZ 4. Sgra 123. LZ 118. (g.yung) svāstika(?). ZB. [2] (rin chen) jewel, precious substance. Humm1 513. OZZ 30. [3] (shin tu) very, extremely. Humm1

513. OZZ 30. [4] ('gyur med) unchanging, immutable. Mdzod. Note that in fact all four meanings are in some degree attested in Mdzod.
- DRUNG ZAD (za ma) food, eatables. ZZH. Zhu, once only. ZB. Does not seem to occur in Mdzod. Nishi 28.
- DRUNG ZAD RI RANG (gtor ma) sacrificial cake, offering. LZ 118. It seems that ZZ ri rang ought to mean 'mountain,' or 'levels of a mountain,' or the like.
- DRE ('dre) spirit. Humm1 513, 515. OZZ 30, 33. This does not seem to occur in Mdzod, and neither do we find it in Zhu. This entry is doubtful, since it is evidently based on someone's analysis of a compound, such as the one in the entry that follows below, and not a word used independently.
- DRE GE (gnod sbyin) injury giver, a type of spirit. Humm1 514. OZZ 33. Occurs once in Mdzod. Not in Zhu. (gnod sbyin, bdud) harm giver spirit, delusionary spirit. LZ 118. The "ge" segment of the ZZ word is a generic word for 'spirit,' or 'delusionary spirit.' The ZZ would seem to translate into Tibetan as 'dre bdud, or possibly bdud 'dre, although this is questionable.
- \*DROD See da drod, du drod, de drod. ZZH.
- DROD MIN (skye med) unborn, unproduced. LZ 118. YN no. 128.
- DH- [1] The "dh" initial in ZZ is actually rather ambivalent, and should, at times with complete certainty, be read "hr". In my current opinion, the original spelling behind all occurrences of dh- is hr- or, less often, simply h-. This results from a 'Sanskritizing' re-interpretation of the cursive ligatures at the hands of scribes over the centuries. [2] There is also an early (12th century?) writing convention in which subscript 'h' is considered entirely equivalent to prescript 'a[-chung] or prescript 'm'. An example is the *gho* spelling for Tib. mgo, 'head.' I think this is more relevant to Tibetan-language mss. than to ZZ, however.
- \*DHA See bhar dha, bho dha, ye dha. ZZH.
- DHA (rgyu) cause, basic substance [of something]. Mdzod, ch. 5, but with ZZ vars. rgyu [!] & rkyu.
- DHA KI (mkha' 'gro) a group of gods or demons {sky goer, Skt. *ḍākinī*}. ZZH. Zhu. ZB. Sgra 123. We do not find this in Mdzod. It certainly looks like one of those Sanskritisms. Stein 242.
- DHA TUR NE (mnyam pa) equal, level. LZ 118.
- DHA DHU (ci skad) what language. ZB.
- DHA TSE (shugs ldan) possessing magic powers. ZZH. Did not find this in Mdzod. In the one occurrence in Zhu, har tse is corrected to dha tse.
- DHA YA (zhe sdang) hatred. ZZH. Zhu. ZZ dho ye, with var. hro ye, is the spelling found in Mdzod. See dho ye.
- DHA YE (zhe sdang) hatred. ZB. This spelling not found in Mdzod.

- DHA YE TSE (zhe sdang che) great antipathy. ZZH. Zhu. Not in Mdzod.
- DHA RU (ji snyed) however much, as much as, just about. ZZH. We do not find this in Mdzod.
- DHA SHAN (khro ba) anger. ZB.
- DHA SHIN [1] (nga rgyal) pride. Sgra 128. LZ 118. Byangsi has *ṭhārsimo*, 'to feel proud.' [2] (khro ba) wrath. Sgra 131. (khong khro) anger. LZ 118. Mdzod has both meanings. As equiv. to Tib. nga rgyal, it is 24th of the 51 mental states. As equiv. to Tib. 'khro ba, it is 30th. Zhu has the spelling dhi shin, corresp. to Tib. nga rgyal. In Mdzod, ch. 8, we find once the var. dhwo shin, although the present spelling is far more frequent.
- DHA SHEN ('khro ba) be angry, rage. ZZH. Zhu. Occurs only once as a var. of dha shin in Mdzod. The *shen* element of the word ought to mean 'mind.' In Darma, there is a word for anger, hri-suu, in Chaudangsi rusu. Byangsi rusū, 'anger, rage.' GSB 98. MSB 177, gives the Darma as *rīsa*, with the meaning given in Hindi as *krodha*, 'anger,' with Byangsi *rūsa* and Chaudangsi *rūsū*. This is interesting when we consider that the more correct reading of ZZ dha shen is likely to be ZZ hra shen, or, hra shin. See dha shin.
- DHANG RA OZZ 45. See hrang ra.
- \*DHI See si dhi. ZZH.
- DHI TUR (bdal pa, khyab pa) spread out, pervading. LZ 118.
- DHI DUD (bag med) shameless, careless. Sgra 131. This spelling does not occur in Mdzod. See dhe tar, dho tar, dho tor. Zhu has the spellings dha tar, dhe tar, dho tar, dhro tor.
- DHI MIN SAD Mdzod, ch. 6, in a rather long passage in Tibetan, but with undoubtedly ZZ phrases like this one included in it.
- DHI TSA (khye'u) child. Bru II 290, line 4. Compare hri tsa. In Mdzod, dhi tsa and hri tsa are simply variants, with no direct equiv. to Tib. khye'u. Zhu has the spelling hri tsa, corresp. to Tib. khye'u.
- DHI TSUM RTSE (rgyu ma) intestines. Bru II 291, line 6. Not found in Mdzod. Hri tsum is the spelling in Zhu.
- DHI LU (le lo) laziness. Mdzod, ch. 8, with var. dhri lu. See lhe lus.
- DHI SHIN (nga rgyal) pride, arrogance. ZZH. Zhu, once only. This particular spelling not found in Mdzod. Stein 237. See dha shin.
- DHING [1] (chags) lust, passion {but in the context in Zhu, it means 'formation,' the opposite of destruction}. ZZH. ZB. Zhu, once only. [2] Seems to occur for Tib. lcam, 'sister,' in Mdzod, where hring is a frequent var. {Note Tib. lcam sring which may have been pronounced identically at some time or another.} The spellings sring & hring seem better to fit with TB roots that mostly mean 'alive, living'; Cobl 104. See dhing ning.
- DHING NGA (rim gyis) by stages, gradually. Mdzod, ch. 6, once very clearly.
- DHING NING (sring mo) name of a goddess or demoness {sister}. ZZH. ZB. Zhu, twice. This probably should be read as ZZ

- hring ning, which would make it an actual cognate of the Tib. word for sister. See Beyer, CT Lang 86. Darma word for younger sister is hrin-cya, in DGD spelled xhingxa.
- DHIB (rtsib ma) ribs. Bru II 291, line 4. Compare hrib, q.v. Neither dhib nor hrib can be found in Mdzod, while hrib is the spelling found in Zhu.
- \*DHIM See ge dhim. ZZH.
- DHUM (gtor) scatter. Mdzod, ch. 2. Occurs in Mdzod, with vars. hrung & ju. We do not find this spelling in Zhu.
- DHE (rgya khyon) spread out area. LZ 118.
- DHE TAR (bag med) immodest, careless. ZZH. Zhu, once, where it is correction of dha tar. Sgra 132. This spelling occurs once in Mdzod, as var. for he tar. ZB spells this as dhe har. See dho tar, dhi dud.
- DHE TUR [1] (bdal pa) spread forth, expand, scatter. ZZH. Zhu. ZB. See he tur. [2] (khyab pa) pervading, covering [an area]. Sgra 134. OZZ 45. Has Tib. equivs. bdal pa and rgya che in Mdzod. Occurs in Mdzod with var. ZZ rlhe tur, and with Tib. equiv. khyab pa, and not bdal pa.
- DHE DUR (rgya che) very broad, extensive. Sgra 134. This particular spelling not in Mdzod & also not in Zhu. See under dhe tur.
- DHE HAR See dhe tar.
- DHO TAR (bag med) immodest, careless. ZZH. Zhu, once only. This particular spelling not in Mdzod. With spellings dhro tor & dho tor, it is 44th of the 51 mental states in Mdzod. See dhe tar, dhi dud.
- DHO TOR See dho tar.
- DHO YE (zhe sdang) hatred. Sgra 128. LZ 118. =hro ye. Humm 1519. OZZ 38. Occurs several times in Mdzod with vars. dho yi & dhwo ye in ch. 8. It is 22nd of the 51 mental states. The spellings in Zhu are ZZ dha ya & dha ye, once each.
- DHO HOR (bag yod) careful, conscientious, self-respecting. ZZH. ZB. Zhu, once only. This particular spelling not found in Mdzod, and Tib. bag yod was not found there. This could be \*hro tar or the like.
- DHOD Perhaps, equiv. to ZZ hrod. Seems to corresp. to Tib. chags pa, in the meaning of 'formation' in the single occurrence of this spelling in Mdzod, and this is noted in OZZ 45.
- DHRI LU (le lo) laziness. LZ 118. Mdzod, ch. 8, with var. dhi lu, q.v.
- DHRO TOR (bag med) careless. LZ 118. OZZ 45.
- GDU (gnyid) sleep or sleepiness. Sgra 131. The spellings gdub and gdung also appear in Mdzod, where it is 49th of the 51 mental states, but most likely correct is ZZ gdub, or possibly gdu ba. Not in Zhu.
- GDUNG MIN (gnyid) sleep. LZ 118. The spelling seems suspect, does not look like Zhangzhung.
- GDUB See under gdu.
- BDEN RKYE (gong ma) the above, the superior. Sgra 128. Gen rkye, var. rkan tse, is the actual spelling found in Mdzod — and since ZZ gen & ken occur



elsewhere with the same meaning, this would seem the more authentic spelling, while *bden rkye* would likely result from a Tibetanizing reading. In any case, *bden* looks far too much like the Tibetan word *bden*, 'truth,' and does not conform to what we know of ZZ orthography.

'DAR SHA [1] (*mtshon cha rnon po*) sharp pointed weapon. [2] (*dgra bgegs zlog pa'i drag sngags*) forceful mantra for turning back opponent and hindrance spirits. [3] (*sgo nga'i pags pa dang sgong chu'i bar gyi shun pa*) membrane of the egg, integument. LZ 122. The written Tibetan word with this last meaning is *gdar sha*, or *bdar sha*. I see no reason to regard it as ZZ. For the first and second meanings, one ought to compare the entry in Namgyal Nyima's dictionary. I strongly doubt that any of these words with initial 'd-, noting the following 3 entries, are really ZZ, or, if they are, that they are properly spelled.

'DAR SHA RA TSI (*bud med nag mo*) black woman. LZ 122. Apparently the Tibetan is descriptive, and not meant to translate the ZZ. See the entry for ZZ 'dha sha ra tsi in Namgyal Nyima's dictionary.

'DU (*gsol, rtsol*) ask or pray for, seek out. ZZH. ZB with Tib. given as *rtsol*. Zhu, six times, corresp. to Tib. *gsol*. I did not find these equivs. in *Mdzod*. The Darma (etc.) word for 'ask' is *rhu*, which seems to correspond to Tib. *zhu*.

'DOD In *Mdzod*, ch. 6, ZZ *mi 'dod*, with var. *mi dod*, corresp. to Tib. *mi skye*. OZZ 45. The

initial letter 'a seems completely unnecessary in ZZ, and is most likely explained as a Tibetanizing spelling of ZZ *dod*.

\*RDO See *de dad rdo, yor rdo*. ZZH.

RDO YI (*mi 'da'*) not passing [beyond], not violating, inviolable (?). Zhu. ZB. The original name of this mental state in *Mdzod* is Tib. *mi 'da'i dam tshig*, 'unviolated commitment,' or 'commitment that is not to be transgressed.' I doubt that the initial *rd-* represents a valid ZZ spelling.

LDAD KO KE (*rgyal mtshan*) victory banner. LZ 124.

LDE [1] (*shes pa, sems*) perception, mind, thought. LZ 124. [2] (*bon gyi gdung rus zhig gi ming*) name of a Bon clan. See LZ 124. [3] (*yul zhig*) name of an area. LZ 124.

LDE CUD ('*khrigs pa*) to have sexual relations. *Mdzod*, ch. 6, but with variant readings. ('*khrigs spyod*) sexual performance, sex act. LZ 124.

LDEN This is a mistake for something, although it isn't clear what. YN nos. 164 & 171, with the meanings 'heavy, thick.' Actually, it's a misspelling of *ldeng po* as found in LZ 124, which is there defined as 'thick, heavy, close.' It is not marked as ZZ and very probably shouldn't be.

LDEN (shing) wood, tree. Zhu, three times, although this could be a not-so-easily separable part of the word or compound *byung ldem*. ZZH. ZB. Humm1 498 & OZZ 11, says it is equivalent to Tib. *shing*. Note that Tib. *ldem po* means

'flexible, bending.' See byung ldem.

SDUM [1] Seems to occur in Mdzod with meaning 'wife' or 'spouse.' This needs more study. [2] May stand for the verb 'to be,' Tib. yin. I think sdum may be the more authentic spelling, but see under sngum. [3] In one place in Mdzod it appears to corresp. to Tib. rmug, 'befuddled, benighted [mind],' with ZZ vars. sun & sngun.

SDUN See lo sngun. ZZH.

SDO SE ('khon 'dzin) grudge. LZ 125. This particular spelling not found in Mdzod. See under sngo se, which would seem the better authenticated spelling.

SDOM See mi sdum. ZZH.

BRDEG (rgyob) beat! This seems mistaken, since brdeg is a form of the Tibetan verb rdeg pa meaning 'to beat.' The imperative ought to be spelled rdegs rather than brdeg. But then I suppose it could be the 'same' verb in ZZ...

\*\*NA\*\*

NA [1] "Locative" particle. See ZZH 20. [2] (khra [the color term, sometimes also spelled bkra]) variegated color. ZB.

NA GA (klu) nāga. Sgra 133. This does not appear in Mdzod, and neither does it appear in Zhu. This is a clear Sanskritism; the real ZZ word that corresp. to Tib. klu is rather ZZ mur, q.v.

NA NAM [1] (za 'og) glossy silk cloth. ZZH. Zhu, once only. [2] (sa 'og) underground. Humm1 501. OZZ 15. Nishi 21. Tib. za

'og appears once in Mdzod, but with a different ZZ equiv. Here it is obvious that the two Tibetan meanings result from confusion about the reading of the Tibetan, and not genuinely different meanings in the ZZ. Since only Tib. za 'og, not sa 'og, appears in Mdzod, it would seem to be the more authentic meaning of the ZZ, even if the ZZ na nam doesn't occur there. This ZZ form could have conceivably been a variant reading of the same passage.

NA NUB (sgrib pa) obscuration. Mdzod, ch. 5. Notice na hu, below.

NA MUR MDZE (nad mur 'dzeg). Khro 90, line 7. Not in Zhu. I'm not certain of it, but I believe the Tib. may be translated, 'disease climbing up to the temples [at the side of the forehead].' Perhaps the correct reading is nad mur 'dze (as I find in one version of the text), which could then be read as nad mur mdze, which probably means a particular form of leprosy. The syllable mur, q.v., is the usual ZZ for Skt. nāga, the spirit most frequently associated with leprosy.

NA MO (phyag 'tshal) revere, salute {to prostrate}. ZZH. ZB. Zhu, once only. Sgra 123. This is not found in Mdzod, which has the usual ZZ gu dun hrung, but even that only once, in its opening homage. This is a clear Sanskritism.

NA RA [1] (nar mo) oblong. ZB. [2] name of a country of nāgas. LZ 127. This is based in the comm. vocab.

- NA RA KAN (mna' bskyal ba) to swear an oath. LZ 127. Not found in Mdzod.
- NA SANGS KYIN (ye sangs rgyas) primordially Buddhaized. Ma 212. See under ma sangs.
- NA HU (sdig sgrib) obscurations due to sins. LZ 127. This spelling not in Mdzod. See na nub, above.
- \*NANG See ni nang. ZZH.
- NAN (yang dag pa) perfect, correct. LZ 128.
- \*NAM See na nam, nu nam, phyi nam.
- NAM [1] (rnams) a plural suffix. See ZZH 17. ZB. OZZ 13. Plurality seems rarely to be marked in ZZ. [2] In one place in Zhu this syllable stands for Tib. gnas, and might in that particular case be a shortened version of ZZ nam lu. ZB gives the Tib. as gnas, 'place.' [3] (byas) made. ZB. [4] (nang) inside. ZB. [5] (yul) country, sense sphere. ZB. ZZH. Zhu.
- NAM CI (gnas kyi) of the place. Mdzod ch. 2.
- NAM MU (gnas) place. ZZH. YN no. 199. Nam lu is the spelling that appears in Mdzod; always so in Zhu. Should be corrected to nam lu.
- NAM ZHI (rang bzhin) nature. Mdzod, where this equiv. occurs only once. Not in Zhu. LZ 129.
- NAM RAN [1] (spyod pa) deed, action. ZZH. Zhu, twice. ZB. [2] With Tib. equiv. dpyod pa, 'investigation, probing, researching, diagnosing,' it is 51st of the 51 mental states in Mdzod. (dpyod pa) investigation. LZ 129. OZZ 45. The two Tibetan homonyms suggest that the ZZ originally only had one of the two meanings, not both. I suggest that meaning 2, which anyway occurs twice in Mdzod, is the original.
- NAM LI [1] (rim pa bzhin) gradually, by stages. LZ 129. [2] (gnas pa) dwelling, abiding. LZ 129.
- NAM LU [1] (gnas) place, country. ZZH. Zhu, several times. Sgra 126. (gnas pa) dwelling, abiding. ZB. [2] (gnas yul) country of residence. ZZH. ZB. Zhu, once. (gnas yul, sdod gnas) area of residence, residence. LZ 129. OZZ 45. [3] (longs spyod) wealth and leisure, endowments, capital. Sgra 128. This equiv. does occur several times in Mdzod, ch. 7, but elsewhere, in ch. 1, it is ZZ li lo, q.v., that corresp. to Tib. longs spyod. [4] (spyod yul) sphere of activity. Sgra 128, 130. But observe that these last two meanings are based on inaccurate readings of Mdzod, ch. 7. In Mdzod we find Tib. equivs. gnas, 'place'; gnas skabs, 'opportunity'; grong, 'village'; yul (in sense of an objective realm of a sense faculty); dbang po'i yul (*ditto*).
- NAM LU SHEL (shes bya'i gnas lugs, rang bzhin) nature or way of abiding of knowable objects. LZ 129.
- \*NAR See snyu nar ju ci. ZZH.
- NAS Ablative suffix. See ZZH 20.
- \*NI See cug ni, ba ni ne ra, ming ni, lung ni, shin ni. ZZH.
- NI [1] (mi) man, human being, people. Humm2 13, *et passim*. Discussed in ZZQ 5. ZZH. Zhu. ZB. Matisoff 159. LZ 129. See OZL 56, with the so-called

- “Old Zhangzhung” equivalent given as mi. OZZ 77, 88. [2] (gnyis) two. See ne, which must be the more correct spelling when used with this meaning. OZZ 13, 77. [3] Genitive ending. See ZZH 20. OZZ 70-71, although at p. 92 its use as a suffix is explained differently. [4] Particle of emphasis. See ZZH 21. I believe this is a Tibetan way of understanding of the ZZ, one that is probably invalid. [5] (las) deed [?], from [?]. Sgra 129. [6] (bstan pa) teaching. Sgra 129. [7] (nas) the ablative ending. Sgra 129. [8] (gyis) instrumental suffix. Sgra 130. [9] (sdem) bundle [?]. Sgra 130. [10] (rgyu) cause [?]. ZB. [11] (nub) west. Sgra 132.
- NI CI (pe’u ste bsam se’u) the most mysterious internal organ in Tibetan medicine, the bsam se’u. It has been variously identified. LZ 129. This is based on a reading of the comm. vocab., where obviously pe’u and se’u are alternative readings of the same syllable, due to their close similarity in cursive script.
- NI CU (nyi shu) twenty. ZZH. Zhu, once. LZ 129.
- NI TUD Equiv. to ni mun. LZ 129.
- NI DU See ni dud.
- NI DUD (gti mug) gloom, darkness, ignorance. ZZH. Zhu, once only. Sgra 128. Also, ni du. Humm1 513. OZZ 30, 77. Humm2 13. Ni mun, ni tud, ni nud, ni dud, ni du are variants of this word, equiv. to Tib. gti mug, ‘basic ignorance,’ in Mdzod, but ni dud occurs with greater frequency than any of the others. It is 23rd in the list of 51 mental states.
- NI NA (nang) inside. ZB. See the following.
- NI NANG (nang snod) interior receptacle, vessel. ZZH. Zhu, once only. In Mdzod, ZZ ni nang spu gung seems equiv. to Tib. nang gi snod, although rather doubtful. Still, see LZ 129, which finds it to be correct.
- NI NAM [1] (mi rnam) people, humans. Sgra 133, 135. Zhu, several times, but in one passage of rather doubtful ‘authenticity.’ It does occur once, with var. ti nam, in Mdzod. [2] (mi yul) human realm. ZB. See under ni nub.
- NI NUNG =ni tud. Also, ni mun. Humm1 519. OZZ 38, 88. This particular spelling not found in Mdzod, and not in Zhu.
- NI NUB (nub) west, western. ZZH. Occurs a few times in Mdzod, once with var. ni nam. See also LZ 129. In Zhu, in one place the Tib. is nub, in yet another, nub nub.
- NI NE RA (nub padma) [in the] west [the] lotus. Sgra 136. This phrase not in Zhu, neither could I locate it in Mdzod. ZZ ne ra, q.v., has several distinct meanings.
- NI MIN (gnyis med) not two, nondual. ZZH. We do not find this in Mdzod, although ZZ ni min does occur there (with different meanings, twice).
- NI MUN (gti mug) ignorance. See LZ 129. Dark region, meaning the west. OZZ 45.
- NI WI TI (zhal zas) food [hon.], offerings [to gods], tormas. See LZ 130.

- NI YAR (mi min) a group of gods or demons; literally, the non-human ones. ZZH. ZB. In the single occurrence in Zhu, the Tib. is spelled mi men. Probably identical to Tib. mi ma yin, a rather vague term for all diembodied spirits/gods. Occurs once in Mdzod, but with somewhat doubtful equivalent. This needs closer study.
- NI YE Equiv. to ZZ rni par, q.v. See LZ 130.
- NI SUM (gnyis) two. See LZ 130. YN no. 120. Correct spelling ought to be ZZ ne sum.
- \*NIG See du mig nig, ma nig, shu nig. ZZH.
- NIG (rtogs pa) understanding, realization. See LZ 130.
- NIG ZHI ('khrig pa'i) of sex, sexual. Mdzod, ch. 8.
- \*NING See dhing ning, ma ning da ra, ma ning gzhi, ming ning, yo ning. ZZH.
- NING [1] (med khams) realm of nonexistence. ZB. [2] OZZ 88, takes it to be equiv. to Tib. ming, 'name,' or ming [po], 'brother.' The meaning 'brother' may at least be justified in some passages in Mdzod. See ming ning, hring ning.
- NIL (lding) float, soar. ZZH. Zhu, once only. We do not find this equiv. in Mdzod.
- \*NIS See cu nis. ZZH.
- NIS (gnyis) two. See LZ 130. YN 134.
- NIS CU TSE (nyi shu) twenty. ZZH. This is based on one problematic entry in Zhu, where ni shu is a correction to bcu gnyis, 'twelve.'
- NU (mu) boundary, border. Matisoff 159. OZZ 88.
- NU CI [1] (mu med) boundless, limitless. ZZH. ZB. Zhu, twice. Ma mig (with variants) is the ZZ equiv. to Tib. mu med found in Mdzod. OZZ 40, but her spelled ZZ mu ci, corresp. to Tib. mtha' yas. [2] (khyab pa) pervading, covering. See LZ 130. OZZ 45.
- NU NAM THI GTING (mtha' dbus) center and circumference. ZB, which also gives the alternative spelling ZZ nu nam zi gting.
- NU NIG (nang gi) of the inside, inner. Mdzod, ch. 5. OZZ 91.
- NU NING (nang) inside. See LZ 130. Occurs in Mdzod.
- NU NING HA TAN (nang stong) inner emptiness. OZZ 45. Mdzod, ch. 13.
- NU LA ('bum) one hundred thousand. See LZ 130.
- NU SHA Evidently corresp. to Tib. thigs pa, 'drop,' in the title supplied in Jean-Luc Achard, *Le Tantra des Vingt-Deux Perles de l'Esprit de Parfaite Pureté: Un exemple d'intertextualité entre les traditions Bon po et rNying ma pa*, *Cahiers d'Extrême-Asie*, vol. 15 (2005), p. 81. This spelling not found in Mdzod, neither is it in Namgyal Nyima's dictionary.
- NUNG NI (nub pa) setting [of the sun], decline. Sgra 127. Occurs once in Mdzod, ch. 5, perhaps explainable as a transposed version of ni nub? Not in Zhu.
- NUB See ni nub. ZZH.
- \*NE See khu ne, cu ne, ting ne, thar tse na, mu ne, rtsal ne, sum ne, ag ne. ZZH.

- NE [1] (me) fire. ZZH. Zhu. ZB. Sgra 132. Matisoff 159. Nishi 23. See LZ 130. YN no. 73. Discussed in ZZQ 5. OZZ 88, has a discussion on cognates. See OZL 55 & PSD 162, with the so-called “Old Zhangzhung” equivalent given as pu; Tib. me, meaning ‘fire.’ [2] (gnyis) two. ZB. See also ni. [3] (mi) man, human. Sgra 126. But the correct spelling for the word with this meaning should be ZZ ni, not ne. [4] (drod) warmth. OZZ 45. See ni. [5] In Zhu we may see that it sometimes serves for a genitive suffix, like ni, and may have still other usages.
- NE KHRI (‘bras bu) effect, fruit. See LZ 130. OZZ 45.
- NE GE REG SU (mi bdud khrag mgo) name of a god or demon. ZZH. ZB spells it ne ge reg pu. {Note that *reg* is probably connected to Sanskrit *rakta*, although it could also have genuine TB roots, I suppose.} The name might be glossed, ‘human deluder blood head.’ Not found in Mdzod, and ZZ ne ge does not appear there as a discrete word. In Zhu, the single actual occurrence of this name, it is possible to read ne ge reg pu — a reading it shares with ZB — which would certainly seem more correct.
- NE RGYUNG (me yi lha) fire god. The Tib. may of course also be spelled me lha, and could, in either form, be a calque of Skt. Agnideva. See LZ 130. See under ag ne.
- NE RGYUD AR (me dpung bsregs) burned in a bonfire. ZB.
- NE CU [1] (nyi shu) twenty. ZB. See LZ 130. YN no. 115. This is clear in several instances in Mdzod. [2] (me) fire. See LZ 130.
- NE CU SNIS (nyi su rtsa bdun) twenty-seven. See LZ 131. This occurs once very clearly in Mdzod.
- NE CU BING NGA (gnyis bcu bzhi) twenty-four. ZZH. The Tibetan supplied here is quite a strange version for what ought to be Tib. nyi shu rtsa bzhi, ‘twenty-four.’ Mdzod, with ZZ var. ne cu bi nga.
- NE CHUNG SAD Name of a queen of Zhangzhung. See LZ 131.
- NE NYI (me yi bcud las grub pa’i nyi ma) the sun that was made from the essence of fire, fire being the essence of the sun. See LZ 131. From the first lines of Mdzod, ch. 6.
- NE TING [1] (me tog) flower. Sgra 136. I do not find any ZZ equiv. for Tib. me tog in Mdzod. This spelling not in Zhu. [2] (sgron ma) lamp. OZZ 40. When ZZ ne ting occurs in Mdzod it corresp. to Tib. me chu, ‘fire [&] water.’
- NE TING PHYOD LAM (mar me’i ’od gsal ba) the light of the butter lamp. See LZ 131.
- NE TING SHAG (btsan gyi mo rigs, btsan bza’) the female of the btsan spirits, wife of a btsan spirit. See LZ 131.
- NE NUR TI CU (me ma mur) name of a hell, one characterized by blazing embers. Mdzod, ch. 5.
- NE SPUNGS (me tog gi rigs shig) a type of flower. See LZ 131. This spelling not in Mdzod.
- NE BAR (me ’bar) blazing fire. ZB. This spelling not in Mdzod.

- NE SBRAM TING (rin po che'i rigs shig) a type of jewel. See LZ 131.
- NE MIN (gnyis med) not two, nondual. ZB.
- NE TSHANGS (sgron me) lamp. See LZ 131.
- NE WER RO (btsan gyi rgyal po) king of the btsan spirits. See LZ 131.
- NE ZHI [1] (me drod) fire warmth. See LZ 132. [2] (srid pa chags pa) the coming into being of the universe, cosmogony. See LZ 132.
- NE RA [1] (me long) mirror. Zhu, once. ZB. OZZ 88. [2] (padma) lotus. Humm1 501. OZZ 15. Zhu, once, or perhaps twice. [3] (me tog) flower. Sgra 132, 136. ZB. Zhu, once, although problematic. See padma ne ra. [4] (me) fire. See LZ 131. In Mdzod, ZZ ne ra, var. ne ri, appears to be the genitive of Tib. me, i.e., Tib. me'i; it does not occur with any other meanings besides 'fire' — Tib. me, 'fire,' or, Tib. drod 'dzin, 'holding heat' — and there is no ZZ equiv. supplied therein for Tib. me long, 'mirror.' For use in larger expressions, see the following entries and also ba ni ne ra. ZZH.
- NE RA GANG (padmo'i gling) lotus island, lotus park. ZB.
- NE RA'I GANG (padma'i gling) lotus island. ZZH. Zhu, once only. Not in Mdzod.
- NE RAM (tsha zhing; i.e., tsha or tsha bo) hot. Sgra 130. We do not find this spelling in Mdzod, and not in Zhu. It's interesting, since ne ought to be ZZ for 'fire,' while ram would seem to be one of the heroic letters, or a seed syllable for fire...
- NE RAM SHAG Equiv. to ne ting shag. See LZ 132.
- NE RI (me'i drod) warmth of fire. See LZ 131.
- NE RU (me ri) fire mountain. See LZ 132.
- NE RUD (me dpung) fire heap. ZZH. Not found in Mdzod. Zhu, once only. ZB reads ne rung.
- NE LEN (sreg pa'i lcags kyu) a burning hook, a hook used in fire rite. See LZ 132.
- NE SA RA (me tog gi rigs shig) a type of flower. See LZ 132.
- NE SUM [1] (gnyis pa) second, of two. ZZH. Zhu. Sgra 130. [2] (gnyis yod) there are two. Sgra 128. [3] (gsum) three. Zhu, once. ZB. See LZ 132. YN no. 121. In Mdzod, this is quite complicated, sometimes meaning 'two, second' and at other times 'three,' with still other meanings. Of course, as is so often the case, the contradictions may well have resulted from scribal attempts to correct the manuscripts... I believe the meaning 'two' has the greater chance of being valid.
- NE SUM CU RTSE TEL SUM (sum cu rtsa gsum) thirty-three. ZZH. Zhu, once only. This exact spelling not in Mdzod, although we do find ZZ ne sum cu tse ti sum & ne sum cu tsi ti sum, with the meaning 'thirty-three.'
- NE SLA (sa) earth. We find this as equiv. of Tib. sra byed, 'make solid,' in Mdzod, but in one other passage that doesn't supply any Tib. equiv. it seems

- to mean 'earth' as one of the five elements. See *ne slas*.
- NE SLAS (sa) earth, ground. Zhu, once only. See LZ 132. See *ne sla*.
- NE SLAS DOG LA (sa yi gzhi ma; perhaps to be read: sa yi gzhi la?) earthly residence. But from the context in Zhu, it means '[on] the surface of the earth.' ZZH. Zhu, once only. This ZZ dog does remind us of the same syllable in Tib. sa dog, 'compacted earth,' although some interpret the Tib. phrase as meaning 'narrow earth.'
- NE SLAS SAD WER (sa yi rgyal mo) queen of earth. See LZ 132.
- NEL (ljang) green. ZZH. ZB. Zhu, once only. {Note *nira*, a Khotanese word meaning 'water' and *nil*, meaning 'river, lake'}. *Nīla* is Skt. for 'blue.' This would seem to be a Sanskritism, therefore. The word for 'green' in Mdzod appears to be simply "i", and neither nel nor nil occur there. This word does not seem to relate to vocabulary of other TB languages. Tamot 16, gives *vāngu* in Newar and \*ngow for Tibeto-Burman.
- NES SUM (bcu gnyis) twelve. Sgra 128. This occurs in Mdzod as a var. for *ne sum*, q.v., which means 'two,' and would seem be the more correct form. The correct ZZ meaning 'twelve' ought to be ZZ *ne chu*, or, *cu ne sum*, the latter form much better substantiated, to judge from passages in Mdzod.
- NO Nominal particle. See ZZH 16.
- \*NOM See *nyug nom*, *nyum nom*, *mung nom*. ZZH.
- \*NOL See *mung nol*. ZZH.
- GNAS (dmu dho, dmu rdo?) boundary stone (?). Sgra 133 {this entry extremely questionable}. [D]mu dho is rather the ZZ, while gnas should be the Tib. translation. However, nam lu is the usual ZZ word for 'place' found many times in Mdzod. We do not find anything like this in Zhu. Tib. dmu rdo is a wellknown name of a Bön holy place in Gyalrong. This place name is sometimes spelled Dmu to, or, Mur rdo.
- \*RNA See *ge rna ga min*. ZZH.
- RNA GA See *ran ga*.
- RNAM (rnams) part {plural ending}. OZZ 90. I have not noticed evidence for this elsewhere, so I doubt it very much.
- RNI GYAD [1] ('bras bu) goal, fruit {but this is mistaken, and should be removed}. Sgra 129. [2] (brgyad pa) eighth. Sgra 130. The equivalence with Tib. 'bras bu is a mistake, based on a reading of Mdzod, but *sni gyad*, *rni gyad*, is very frequent in Mdzod for Tib. *brgyad* [pa], 'eight[h].'
- RNI CE (bdun pa) seventh. Sgra 130. This particular spelling does not occur in Mdzod. ZZ *sni ci* and *sni tsi do* occur, but the "ci," like the "tsi," would seem to be an ending. ZZ *sni tse* is the spelling in Zhu.
- RNI PAR ('gro ba mi) the animate being [known as] human. See LZ 134.
- RNI MO (mchog ldan) having the supreme, possessed of the best. Sgra 132. We do not find this or any other equiv. of Tib. *mchog ldan* in Mdzod, and neither do we find it in Zhu.



- RNING CI See under hin ci. This spelling appears in Mdzod only once.
- RNIR Equiv. to rnil. See LZ 134. YN no. 80.1.
- RNIL (gangs) glacier. See LZ 134. YN no. 80.1.
- RNIL ZHI (gangs) glacier. See LZ 134. In the one occurrence in Mdzod, it surely appears that, the Tib. corresp. being gangs kyi, the syllable ZZ zhi would have to be a genitive suffix.
- RNIL RWANG (gangs ri) snow or glacier mountain. ZZH. YN nos. 79, 80.1. Zhu, where spellings rnil rang & snil rang also appear. ZZ rnil rbad, rnil rwang, are variants in the only Mdzod passage where this occurs. See snil rang, snil rwang.
- RNIL RANGS (gangs ri) glacier mountain. ZB. This spelling not in Mdzod.
- RNIS GYAD (bstan pa) teaching. Sgra 133. This is certainly a mistake, very probably based in a misreading of a passage in Mdzod. See sni gyad.
- SNA GA (dngos po) thing, substance, object. ZB. Compare rna ga, ran ga.
- SNI (bdun) seven. ZZH. ZZ snel, snes & snis are spellings in Zhu. Matisoff 164. In the Pyu inscriptions, hni may mean either 'seven' or 'two.' In Kachin, senit; Old Chinese \*shnyit.
- SNI GYAD [1] (brgyad, brgyad pa) eight, eighth, of eight. ZZH. YN no. 125. See rni gyad. [2] ('bras bu) fruit. Sgra 136. This 2nd meaning is certainly a mistake. See under rni gyad.
- SNI THA GYIN (tshe dpag med) immeasurable life, limitless life. Sgra 126. In Mdzod, this equivalence is problematic.
- SNI TSI See under sne tse.
- SNI TSE [1] (bdun pa) seventh, of seven. ZZH. Compare rni ce. OZZ 57. [2] (mdung) spear. ZB. See LZ 137. This 2nd meaning seems entirely based on the comm. vocab.
- SNI ZHI SLA SAD (sa bdag gnyan sde) community of gnyan & earth lords. ZZ var. sla zhi sla sad. Mdzod, ch. 5.
- SNI LA (bdun pa) seventh. See LZ 137.
- SNIL TSHIL (mi sngon po) blue person. See LZ 137.
- SNIL RANG (gangs ri) snow or glacier mountain. Same as rnil rwang & snil rwang, q.v. ZZH. Zhu. YN no. 79. (gangs ri, ke la sha) glacier mountain, Kailash. Sgra 126. This particular spelling not found in Mdzod.
- SNIL RWANG (gangs ri) snow or glacier mountain. ZZH. Zhu. See rnil rwang, snil rang.
- SNIS (bdun) seven. ZZH. Zhu. Humm2 13. OZZ 77. See LZ 137. YN no. 117. YN 134. Discussion in ZZQ 7, which says that among all the TB languages Tib. bdun is the eccentric word for 'seven'... a Tibetan innovation? See sni, snes.
- SNIS GYER (drug) six. See LZ 137. This does occur once in Mdzod, but only one of 4 different vars. This simply must mean seven, or eight, but most definitely not six.
- SNIS CU (bdun cu) seventy. ZZH. Zhu. ZB.

- SNIS TSE (bdun) seven. See LZ 137.
- SNU (snod) vessel, container. Matisoff 172 & Nishi 20, where we find the translation 'blood vessel,' have this spelling, as does ZB, but the true and well attested reading is most surely ZZ sbu, q.v.
- SNU KUN (phyi snod) external vessel [world]. See LZ 137.
- SNU TUR (sdig pa) sin, nonvirtue. See LZ 137.
- SNE TSE (mdung) lance, spear. ZZH. Zhu, where the reading is actually sni tse, q.v. Sni tsi in Mdzod, but only in the comm. vocab. Sni tse occurs in Mdzod, ch. 2, in a list of weapons, although it is odd that the Tibetan version of this line doesn't exist.
- SNE TSHIL (mi sngon po) blue person. See LZ 137, where it is not actually marked as being ZZ, although it must be if snil tshil, q.v., is ZZ.
- SNEL (bdun) seven. ZZH. ZB, also with variant spelling snes. This spelling not in Mdzod. See sni, snis, snes.
- SNES (bdun) seven. ZZH. Zhu. This is just an odd spelling of ZZ snis, and snis must be regarded as the normal spelling. See sni, snis, snel.

## \*\*PA\*\*

- of spirits... ZZ vars. are ba ci, sa ci, ba cis. ghosts, spirits. Mdzod. [2] This spelling not in Zhu, although we do find sa cis, for Tib. ming po, 'brother.' There is a word "pie," also spelled pye or pi, in Byangsi and another word "pu" in Darma, both meaning 'brother.' Darma pū, 'brother.' MSB 127. This ZZ pa ci does bear a general resemblance to the IE-related Tocharian words for 'brother' (A pracar, B procer). If related somehow, this would make the ZZ word of possible Indo-European origin.
- PA CI DHING NING (lcam dral) brother and sister. Mdzod. This exact phrase not in Zhu, where we find rather ZZ sa cis dhing ning for Tib. ming po sring mo. The more correct way of reading ZZ dhing ning would be ZZ hring ning.
- PA CI HRING (sku bltams pa) to give birth (to a child, son?). See LZ 139. I think it actually means 'to be born, to take birth' [hon.].
- PA CIM (ming po) brother. See sa cis. ZZH. ZB. This is simply a mistaken reading of Zhu, where we read ZZ sa cis, which of course could be ZZ pa cis. See under pa ci, above. This entry ought to be removed.
- PA TA GYI GRAN (lhan du skyes pa'i gdon) a dōn spirit that accompanied one from birth. See LZ 139. Not in Mdzod.
- PA TA MA NU (klu) nāga. See LZ 139. Not in Mdzod.
- PA TA YA (phyag 'tshal) revere, salute {prostrate}. ZZH. ZB. Not in Mdzod. Occurs four times in Zhu. See LZ 139. This
- PA [1] Nominal particle. See ZZH 22. [2] See u pa bhye ye he. ZZH.
- PA CI [1] (gshin bu, gdon bgegs, dri za, klu bdud, sa bdag) five names for five different types

is evidently Indic, from the Skt. root *pat*, meaning 'to fall down' [in prostration]. The 'true' ZZ for this action is *gu dun hrūn*, 'to bow down in reverence.'

- PA TA YE (*skar ma sa ga*) the Saga constellation. See LZ 139.
- PA TI YA (*skar ma me bzhi*) the Four Fires constellation. See LZ 139.
- PA DE SMU YA (*tshul khriṃs*) behaviour, moral law, monastic law. ZZH. Zhu. ZB. Compare *sa de tsu mu*. The readings in Mdzod are *sa de sma ye* and *sa de smra ye*, and they seem to corresp. to the Tib. phrase *tshul khriṃs nyams zhing*, which means a 'decline in moral discipline.' In the single occurrence in Zhu, it corresp. to Tib. *tshul khriṃs nyams*, with the same meaning.
- PA RI (*skar ma nam gru*) the Sky Boat constellation. See LZ 139.
- PA RU (*dmar po*) red. See LZ 139. YN no. 163. The ZZ word found in Mdzod with the meaning 'red,' is *mang*, q.v.
- PA SHANG (*dbang sdud*) connect or unite power and influence {gathering under [one's] power}. ZZH. Zhu, twice. ZB. Did not locate the particular spellings in Mdzod. This word occurs in the seal of the Zhangzhung king[s]. See Chögyal Namkhai Norbu, *The Light of Kailash*, tr. by Donatella Rossi, Shang Shung Institute (Merigar 2009), vol. 1, p. 163.
- PANG LGYUNG (*mngon rtogs*) clear understanding. See LZ 139.
- PAD (*lpags*) skin, fur, pelt. ZZH. Sgra 132, where the Tib. is spelled *pags*. Matisoff 171. (*pags pa*) skin. See LZ 139. YN 136 & no. 20. Not found in Mdzod. In Zhu, it seems that ZZ *pad* stands for Tib. *srog lpags* [corrected to *lpags*], meaning 'animal hide,' while ZZ *bad* corresponds to Tib. *pags pa*, which must mean 'human skin.' {In Hebrew, *bad* means '[woven] cloth, fabric, [painting] canvas.'} *Pad* [or *bad*] is the preferable spelling, not *sad*. *Byangsi* has *be*, 'skin,' spelled *bhai* in GSB 88. *Darma & Chaudangsi bai*, with *Byangsi bhai*. MSB 146, 212. See *bad*, *sad*.
- PAD MA [i.e. *padma*] (*mo mtshan*) the female gender sign. ZZH. ZB. Zhu, twice. Humm1 498. OZZ 11. Sgra 132. This is Tibetan, and even then no more than a borrowing from Sanskrit *padma* ['lotus'], is not really ZZ, and is not found in Mdzod as such. Stein 242. This entry ought to be removed.
- PANTA HRI TSE (*mkhas pa dpal chen*) the great and venerable wise man. ZZH. Zhu. This is not in Mdzod, and would seem, like the following, to be just a Tibetanized — or in this particular case in part Zhangzhung-ized — form of Indic *paṇḍita*, 'pundit.' The same holds for the following entries.
- PANTI (*mkhas pa*) wise, learned. ZZH. Zhu.
- PANTI TA (*mkhas pa*) wise, learned. ZZH. Zhu.
- PANTI TA YA (*mkhas pa'i tshogs*) assembly of sages. ZZH. Zhu.

\*PAD See *sam pad*. ZZH.

PANTRI (mkhas pa) wise, learned. ZZH. ZB, but here spelled pan tri. Zhu. Sgra 124. Stein 242.

PAN TRI TA PA (mkhas pa'i mchog) the best sage (the best among the learned ones). Zhu. ZZH.

\*PAR See ci par, ti par.

PAR NI KHA SHON (me tog rigs shig) a type of flower. See LZ 140. Not located in Mdzod.

\*PI See ra pi. ZZH.

PI [1] Genitive ending. See ZZH 20. [2] An alternative, but probably less correct, spelling for ZZ bi, 'four,' q.v.

PI COD (log spyod) wrong actions, counterproductive practices. Sgra 133. Although ZZ cod does correspond to Tib. spyod, this entry seems otherwise doubtful. It would seem to be based on a misconstrual of some alternative reading of this passage that appears in Zhu: ZZ wer som cod, which is glossed by Tib. 'dod log spyod, 'act on wrong desires.'

PING NGA (bzhi) four. Sgra 128. This is a slight misspelling for bing nga, evidently. It does occur once as a var. spelling in Mdzod. Not in Zhu.

\*PU See tha yud pu rad. ZZH.

PU [1] (mgo) head. Zhu, three times, or more. ZB. See LZ 140. See under reg su. ('go) cover, head [?]. Bru II 290, line 5. (mgo) head. Sgra 132. This seems to appear with vars. phud, bud, etc., at least twice in Mdzod. Occurs once as a var. for ZZ phu. On Sino-cognates of Tib. dbu, 'head,' see Cobl 92 and Stein 254. Matisoff 169. Rongpo for

'head' is pusu. Darma pixya, 'head.' DGD 583. Byangsi has pusyā, 'head.' See OZL 56, with the so-called "Old Zhangzhung" equivalent given as go; Tib. mgo, meaning 'head.' [2] (zangs) copper. See LZ 140. Darma pho, 'copper.' DGD 582. Byangsi phū, 'copper.' GSB 81 & MSB 135. Note pu tal, pu tho, pu mar, phu, below. [3] ('bum phrag) one hundred thousand. See LZ 140. Although I believe it is irrelevant here, the so-called 'Old Zhangzhung' word for 'fire' is pu. PSD 163.

PU TA RA (mgo) head. See LZ 140. YN no. 13, along with the very mysterious dung mtsho, which in fact is listed in LZ 111 as a *Tibetan* term for the brain, lit. 'conch lake.'

PU TAL Equiv. to pu mar, 'copper.' See LZ 140.

PU THO (zangs kyi mtshams tho) copper retreat marker [copper boundary marker?]. See LZ 140 where it is not actually marked as Zhangzhung, although I think it ought to be.

PU PHRO (do tsol) searching or looking for the pair (?). ZZH. YN no. 149. Could not locate in Mdzod. In Zhu, I find ZZ su phro, evidently corresponding to Tib. do tsam [perhaps to be read: mdo tsam, 'a little bit'?), but this is problematic, since it must in the context have a meaning that is close to the meanings of the preceding words, and these have meanings like 'lack of faith,' and 'uncertainty.' Therefore I am lead to suggest that the Tib. do tsol might be explained as a scribal deformation of Tib. the tshom, 'doubt.' Still, gyer shod

- is the ZZ for Tib. the tshom that occurs in Mdzod. See su phro.
- PU MAR (zangs) copper. See LZ 140.
- PU TSA (mchod pa) offerings. See LZ 140. I think this is a Sanskritism, for Skt. pūja.
- PU TSAM [1] (gtsug rgyan) crest ornament. ZB. (gtsug) crest. OZZ 45. [2] (spyi bo) top of the head. See LZ 141. See sbu tsam.
- PU TSUN = na chud. Humm1 519. OZZ 38. In a single passage in Mdzod, na cud and pu tsun & spu cu are variants, corresp. to Tib. gling chung, 'small continent,' apparently. The ZZ corresp. to Tib. gling chung in Zhu is spre cung.
- PU RAD (nor bu) jewel. ZB. Evidently a combination of one syllable from Tib. nor bu and one syllable from Skt. ratna; in Tibeto-ZZ, Skt. ratna may be spelled rad na.
- PU RI (kun gzhi) all basis. ZB. See LZ 141. See su ri.
- PU RI KA LA (kun gzhi ma g.yos) unmoved basis of all. OZZ 45. See under su ri ka la.
- PU LI (dbang thang) prosperity, flourishing, good fortune. See LZ 141. See phung ne.
- PU SHI (mgo skya rje) proper name meaning something like 'pale head lord.' It isn't certain if the passage is parsed correctly, so this requires more study. Mdzod. Name of a being. Not in Zhu.
- PU HANG (bsam legs) good thought. See LZ 141. This bears a close enough resemblance to the name of Purang, ZZ pu hrang, that it may actually be the 'same' word.
- PU HRI (lus g.yon gyi rtsa dmar po) the red vein on the left side of the body. See LZ 141.
- \*PUD See ung pud. ZZH.
- PUR CI See bur ci, sur ci.
- PUR LANG [1] (mgo bo) head. ZZH. Zhu, once only. Matisoff 169. [2] In Mdzod, ch. 5 and in still other works listed in Namgyal Nyima's dictionary, in the 'epithet' tsang ri pur lang, it seems to corresp. to Tib. mig, 'eye,' but perhaps this is a more or less metaphorical expression meaning something like 'head of the nerves.' And from context it ought to be, or at least contain, the name of an internal bodily organ. See LZ 141, which defines it as Tib. mig rtsa, 'eye vein,' or Tib. klad pa'i rtsa, 'brain vein.'
- PUS PAM (me tog cig) a flower. See LZ 141. A clear Sanskritism, from puṣpaṃ.
- PE BRAG (srog gcod) take life, kill. ZZH. YN no. 188. ZB spells it pa brag. In Zhu, this might be read se brag. This is doubtful. ZZ prag se, var. brag se [note the inversion of syllables], is the spelling found in Mdzod, in the single occurrence in ch. 8. Discussion in ZZQ 5.
- PO YO [1] (glang) ox. Appears in Khro bo rgyud drug. See LZ 141. [2] From the context, one really must read the Tib. as klad, 'brain,' instead of glang, 'ox.' Thereby the first meaning is entirely invalidated.
- \*PRA See ti pra, a pra. ZZH.
- PRA [1] (bral) lacking, divorced from, separated from, disconnected {without}. Zhu, once

only. OZZ 89. ZB. [2] (phra) small, minute. This is not attested as an independent word in Zhu. [3] (phrag) a syllable that serves a function in numerical expressions. OZZ 89. It is used in Mdzod, with var. phra, in numeric contexts, to correspond to Tib. phrag. This syllable has many usages in Mdzod, but in most cases it is just part of a larger 2-syllable word.

PRA GYIN (khrag) blood. See LZ 142.

PRA SGYUM DUB (phra rgyan dug [i.e., phra rgyas dug]) minute to expanded poison. ZB.

PRA TAG (rmaḍ byung) amazing, miraculous. Sgra 125. ZB. This does not occur in Mdzod with this spelling, but bu tog, pra tog & bra tog do occur with this same meaning. ZZ su tog is the once-only occurring spelling in Zhu.

PRA TI SI RA Or, pra ti sa ri (?). A place in Zhangzhung. See LZ 142.

PRA TOG See under pra tag.

PRA PHUD [1] (dbyug pa) brandish, swing. It may also be a noun, meaning 'club, stick, staff.' ZZH. Zhu. ZB. [2] In Mdzod, ch. 5, with var. bra phung, it seems to correspond to Tib. dbyug thogs, 'wielder of the club,' name of a being on the second level of the cosmic mountain. [3] (sku) body; this obviously a slight error for ZZ pra phung, q.v. ZZH. Zhu, once only. Humm1 501. OZZ 15. See LZ 142. [4] (rdo rje) vajra. See LZ 142. [5] (dbu rgyan zhig) a head ornament, crown. See LZ 142. See under mu khyung bra phud.

PRA MA (tshad med) immeasurable. ZZH. This would seem to be a devolved form of Skt. āpramāna, 'immeasurable,' but in fact ZZH misread Zhu, where it in reality corresp. to Tib. tshad ma — 'logic, epistemology, syllogistic reasoning, measure, standard, authority, etc' — which is in Sanskrit pramāna. ZB has the misreading Tib. tshang ma, 'all' instead of Tib. tshad ma. Does not occur in Mdzod, and in any case appears to be another of those Sanskritisms in Zhu.

PRA MA HA (shig) louse. ZB.

PRA MI (sro ma) nit of a louse. See LZ 142.

PRA MIN (sro ma) nit of a louse. OZZ 45. See bra min.

PRA MO [1] (shig) one single {but this is mistaken}. ZZH. In the context in Zhu, it clearly means 'louse,' but there it is a standard unit of measure, and not the creature. Occurs in Mdzod with no other meaning than 'louse' which is also a unit of measure. [2] (phra ba) fine, minute. See LZ 142. See the following entry.

PRA MO HA (shig) one single {but this is a mistake; it means louse}. ZZH. Zhu, once only. Khro 90, line 3. (shig, phra mo, pra mo {this is quite misleading}) — Humm1 501. OZZ 15. See LZ 142. YN no. 56. This word truly means 'louse.' The ZZ word does not fit with Tibeto-Burman names for this creature. It may appear to be Indic, but I could not come up with any remotely similar Skt. word for 'louse.' See under sra mo ha.

- PRA TSE (sor tshigs) finger joint as a unit of measure. Mdzod, ch. 6, with ZZ var. phran tse. See LZ 142. OZZ 45. For related words in TB, which support the pr- initial over the sr-, see Honda 108. YN no. 98, spelled ZZ sra tse.
- PRA ZHI [1] (sgom gyi skabs lha spro ba dang bsdu ba) to emanate and absorb the deities in the context of meditation. See LZ 142. [2] (phra mo) fine, tiny. See LZ 142.
- PRA SHA (shig gi sha) meat of a louse. See LZ 142. I think it more likely it means lousy meat, but anyway...
- PRA SE (srog gcod pa) to take life. See LZ 142. See the following.
- PRAG SE (srog gcod) kill. Mdzod, ch. 8, where a ZZ var. brag se is also to be found. This could very well be read as srag pe, or, srag se. See under pe brag.
- PRADZNYA (shes rab) absolute wisdom {transcendent insight}. ZZH. ZB. Sgra 124. (shes pa) knowledge. ZZH. (shes rab, shes pa) transcendent insight, knowledge. Zhu, three times. Stein 242. This is one of those abundantly clear Sanskritisms, the Skt. being prajñā. Not found in Mdzod.
- PRAN (sor po) ? ZB. Perhaps Tib. sor po is here a mistake for Tib. sor mo, 'finger.' Byangsi lak-pun or lakpan, 'finger.' GSB 99. See the following.
- PRAN TSE (sor tshigs) finger joint. ZB. I could not locate this precise spelling in Mdzod, but there is a passage with ZZ vars. pra tse, phran tse & bran tse. See pra tse, above.
- PRI ('phel) increase. Mdzod, ch. 6, with var. bra.
- PRI KHRAM MA (dam sri mo) a female oath vampire. See LZ 142.
- PRI DI (yi dwags) hungry ghost. See LZ 143. This, like the following, does bear a reasonable resemblance to Skt. preta, 'hungry ghost.'
- PRI DRI (mi ma yin gyi rigs shig) a type of non-human. See LZ 143.
- PRI TI (phrin las) activity [of an Enlightened One]. Sgra 125. See LZ 143. Occurs once very clearly in Mdzod. ('phrin las) with same meaning. ZB. There is only one ZZ word for Tib. 'phrin las in Zhu, and that is su ci, corrected to sur ci, but we also find in Mdzod, pur ci, with var. bur ci.
- PRI PAR Equiv. to pri di. See LZ 143.
- PRI TSAN (sems can) sentient being. Sgra 134. Khri tsan is the most frequent equiv. of Tib. sems can, 'sentient being,' in Mdzod, while the present spelling is not to be found there. Neither is it in Zhu. See khri tsan, sri tsan, etc.
- PRING RGYUD [1] (yi dwags) a group of demons {hungry ghosts}. ZZH. Zhu, once. See LZ 143. Mdzod, ch. 12, with ZZ vars. phri rgyung, pri rgyud. [2] (brang) chest. ZZH. Zhu, once, but see under sring rgyud. The ZZ spelling pri rgyung is also found in Mdzod, with vars. spreng rgyud & bring rgyud, and with Tib. equiv. yi dwags; the equivalence with Tib. brang is not found there. Nishi 18. Both

- meanings are found in ZB. See under bring rgyud, sring rgyud.
- PRING RGYUS (rtsa, rgyud pa) vein, ligament {vein *and* ligament?}. See LZ 143.
- PRING DUD (dud 'gro) animal. See LZ 143.
- DPON GSAS (stong rgyud) ? ZZH. But I read the one occurrence in Zhu as Tib. stong rgyung, of uncertain meaning. (slob dpon, stong rgyud, ston rgyud?) ? Humm1 501. OZZ 14. (stong rgyung) ? Sgra 124. Not found in the text of Mdzod. This word dpon gsas is very much Tibetan, and as a ZZ term entirely doubtful. As part of this argument we ought to note that, except for the Tib./ZZ syllable dmu, the prescript 'd' is practically nonexistent in ZZ spellings. See under stong rgyung.
- SPA (spa) hairdressing. ZZH. YN no. 10. Highly questionable. In fact, this is simply a mistake. In Zhu, ZZ & Tib. Spa is a family name, as is quite clear from the context. It was a very important family in Bon history. This syllable does not occur in the ZZ text of Mdzod.
- SPU [1] (gser srang gcig la lo gsum bsgrubs pa'i dzwa) a magical 'bomb' that takes three years to prepare from a *srang* measure of gold. [2] See LZ 145, which also gives the meaning of 'animal hair,' that being precisely what the *Tibetan* means. This is then used in YN no. 11, and see also no. 11.1, where spu is repeated with the meaning 'feather.'
- SPU NI (yi dam) divine image of human perfection. See LZ 145.
- SPUNG [1] (sdud) combine. OZZ 45. [2] (spungs) to unite, collect {piled up}. OZZ 90. [3] At OZZ 92, it is equated with Tib. dbang, 'importance, power.' I am thinking that 1 and/or 2 might be correct, or 3 might be correct, but not all three.
- SPUNG KHOD (drug bstan) teach six. Sgra 128. Intuitively, this seems based on a misreading of Mdzod, where it often seems to corresp. Tib. bstan pa. We do not find it in Zhu.
- SPUNG GYIN (ston pa) teacher. Sgra 124. This spelling does not occur in Mdzod. Spungs kyin occurs once in Zhu, with Tib. equiv. ston pa, but a copyist introduced the mistaken ZZ ston kyin. See spungs gyin.
- SPUNG SHE (dbang po) sense faculty, power. See LZ 145.
- SPUNG SE (gcod byed) cut making. Humm1 513. OZZ 30. Spung she[s], spungs shes are the spellings found in Mdzod.
- SPUNGS [1] (spungs) heaped up. ZZH. But this equivalence does not actually occur in Zhu, so I do not know on what basis we ought to believe it. [2] (ston pa) the Teacher Gshen rab {but it corresponds to "ston [pa]" only, and does not stand alone in the text of Zhu}. ZZH. See LZ 146.
- SPUNGS KYIN (ston pa) teacher. See LZ 146.
- SPUNGS KYIN NO (ston pa) teacher. Mnyam 15.
- SPUNGS GYIN (ston pa) teacher. Zhu. ZB. See spung gyin.
- SPUNGS ZHI (dgongs pa) thought, intention, etc. Sgra 135. This occurs in Mdzod, ch. 5. Nye lo



is the only ZZ corresp. to Tib. dgongs pa in Zhu.

SPUNGS SO (ston pa) teacher. Sgra 123. Zhu, twice. ZB. See LZ 146. This could not be found in Mdzod.

SPUNGS SO SAD LA (ston pa lha la) to the teacher deity. Sgra 136. Not found in Mdzod. We do not find this phrase in Zhu.

\*SPYOD See kho spyod. ZZH.

SPRI LING (gling bzhi) four continents Sgra 133. But this is misleading, since in Zhu, the fuller ZZ phrase spre ling bing nga corresp. to Tib. gling bzhi. Hence, spri ling is for Tib. gling alone. Occurs, with the spelling spre ling, in Mdzod.

SPRIN (spros) emanated. Mdzod, ch. 6, with ZZ var. brin.

SPRIN PHYO SANGS TI (brtan ma dgungs btang) name of a goddess or demoness. ZZH. This should not be relied upon, since the line of Zhu on which it is based is quite confusing. Did not find this in Mdzod.

SPRE (gling) island, continent. ZZH. See LZ 148. This syllable does not normally stand alone, except in names of particular continents. Generally spre ling, spre gling, corresp. to Tib. gling, 'continent.'

SPRE GLING (gling) island, continent. ZZH. Zhu. ZB.

SPRE RGYU (gling phran zhig) a minor continent/island. See LZ 148. Compare spre lgyu.

SPRE LGYUM (lho gling gi g.yon gyi gling phran zhig) a minor continent located to the right of the southern continent. See LZ 148.

SPRE CUNG (gling chung) minor continent. Zhu, once only. See pu tsun.

SPRE TANG (gling chung) minor continent. Mdzod, ch. 6. See LZ 148.

SPRE ZHI (sprin pa) cloud. See LZ 148. YN no. 71.

SPRE LING (mtsho gling) island in a lake. ZZH. But this equiv. is based on a mistaken reading of Zhu; spre ling is equiv. to Tib. gling only, and not to mtsho gling. Occurs several times in Mdzod with Tib. equiv. gling bzhi, but this is slightly incorrect. OZZ 45, says it is equiv. to Tib. 'dzam gling.

SPRE LING BING (gling bzhi) the four continents. See LZ 148.

SPRE LENG (gling gi) of the continent, continental. Sgra 135. See spre gling, spre ling. This entry could be omitted.

SPREL RGYU Name of one of the minor continents in Mdzod, ch. 5. Compare spre rgyu.

SPROS 'BAR (zab mo) deep, profound. ZZH. Zhu, once only. This does not occur in Mdzod, and it looks quite suspiciously 'Tibetan,' or a result of Tibetanizing tendencies. See Stein 238.

\*\*PHA\*\*

PHANG (khu rlangs, rlang) rainy mist, drizzle. ZZH. YN no. 80. Probably should always be read as Tib. rlang[s], based on the testimony of ZB and the several occurrences in Zhu, even though one of them reads

- as *rlung*, and one *might* be read *khu rlangs*. Contrary to ZZH, it must mean 'steam,' or in order to better fit the context, 'fog, mist,' that might be thick as 'soup,' Tib. *khu ba*. Occurs in Mdzod. It also occurs in the comm. vocab. as some unspecified atmospheric phenomenon. Stein 235. OZZ 54, has it as an equiv. for Tib. *gzha' tshon*, 'dza' tshon, 'rainbow,' although this would seem to result from misparsing a passage in Mdzod.
- PHANG ZHI (ma sgrib) undefiled, unveiled, unobscured. Mdzod. See LZ 149, although not marked as a Zhangzhung word here, as it ought to be.
- PHAM KA (slag chen) great [fur] cloak. With ZZ var. *phan rka*, in Mdzod, ch. 5.
- PHAL CIS (gyen thur) steep incline, ups and downs. ZB. The source of this is in the comm. vocab.
- PHAL MAR KHO CHAR (za 'og ber khyim) [Jambu Island is like] a brocade 'sitting bag.' Mdzod, ch. 2, with ZZ var. *bam ling kha char*.
- PHU [1] ('gegs) impede, stop up. Mdzod, ch. 8, with var. *pu*. [2] (zangs) copper. ZB. The Darma word for 'copper' is exactly *phu*, but spelled *pho* in GDG 582. See *pu*.
- PHU TAL (zangs dang lcags) copper and iron. See LZ 148. See *phu*.
- PHU WER See *dkiyel phu wer*.
- PHU LI (klu) *nāga*. See LZ 150.
- PHU LU (khur shing, khur rwa) a carrying stick, carrying basket. See LZ 150.
- \*PHUNG See *rko phung*, *ring phung*, *du phung*, *ti phung*. ZZH.
- PHUNG (phung po) aggregate, body. Sgra 132. (tshogs) assembly, group. ZB. Could not justify this equiv. in Zhu, and it seems suspicious.
- PHUNG NE (dbang thang) prosperity, general wellbeing, luck. See LZ 150. See *pu li*.
- \*PHUD See *pra phud*, *li phud*.
- PHUN ('thung) drink. Mdzod, ch. 9, with ZZ var. *kung*.
- PHUR THUR See *thung yung*.
- PHUR HRIM (phur pa) ritual peg, stake. See LZ 151.
- PHO YANG (tho ba) hammer. ZZH. ZB. Zhu, once. Not in Mdzod. See *pho yi*.
- PHO YANG KHA RTSE (mi kha dog dkar po) a white colored person. See LZ 151. The Tib. doesn't seem to be a direct translation of the ZZ.
- PHO YI (tho ba) hammer. See LZ 151.
- PHO LONG (gshang gi rigs shig) a type of the flat bell. See LZ 152, where it is not marked as being Zhangzhung. This word *pho long* has meanings as a Tibetan word, also.
- PHYA [1] (yang, mkha') wide-open, space. Humm1 513. OZZ 30. [2] (phyed) half. ZB. I have doubts, especially about meaning 1. Darma has the word *phov[-mol]*, '[to] open,' and *phyai*, 'half.'
- PHYA NGA (phyir 'ong) come back, return. ZZH. ZB. Zhu, once only. ZZ var. *phung ngo*. Humm1 519. OZZ 38. Occurs

once in Mdzod with this spelling. Nishi 27.

PHYA SANG (yangs pa) wide, extensive. ZZH. Zhu, once only. ZB Occurs once in Mdzod, but with different spellings phyo sang and phyo sangs.

PHYA SANGS (gsal, gsal ba) clear, bright, pure. ZZH. ZB. Zhu, twice. ZB gives the Tib. as sangs, 'purified'; bar snang, 'atmosphere'; and yangs pa, 'wide open.' This equiv. occurs in a few places in Mdzod, with reference to the 'clarity' of space/sky. In Mdzod, ch. 5, we find ZZ phya sangs equiv. to Tib. 'jigs cing.

\*PHYI See ca ris cu phyi, ting phyi. ZZH.

PHYI CI (phyi ma) later, after. See LZ 153.

PHYI NAM (phyi) outer, outside. See LZ 154. Here ZZ nam must correspond to ZZ nam lu, 'place.' See phye nam.

PHYI NU (phyi nang) outer and inner. See LZ 154.

PHYING (klong) centre, middle. ZZH. Zhu, twice, although once spelled phyings, where it applies particularly to the 'midst' of the ocean; elsewhere in Zhu, Tib. klong corresp. to ZZ mu le. This does not appear in Mdzod. See phyings.

PHYINGS (glong) centre, middle. ZZH, but this is just a bad reading of Zhu. Not in Mdzod. This entry should be removed. See phyings.

PHYINGS LA (klong la) in the centre. ZB.

PHYIR de phyir: (phyir rol [I read phyi roll]) outside. ZZH. Zhu,

once only, and therefore lacking much basis.

\*PHYE See ti phye. ZZH.

PHYE NAM (phyi nang) outer and inner. ZB. See phyi nam.

\*PHYO See sprin phyo sangs ti. ZZH.

PHYO [1] ('byam, 'byams) spread out. Humm1 513. OZZ 30. [2] (phyogs) side, direction. OZZ 90, although I have not noticed evidence for this elsewhere. Does not seem to occur in Zhu as an independent word. See phyo ye.

PHYO CI (don 'byor) investigate, find out {a close attention to the meanings of the words one uses}. ZZH. Zhu, twice. This might be based on mistaken reading of Mdzod passage where phyo ci in fact corresponds to Tib. 'du byed, 'composite, compound, imprint'; one of the skandhas.

PHYO NYIL (brda sprod) [correct] use of words. Bon Dag 402, line 2. Did not find this in Mdzod, and not in Zhu. (brda sprod, brda sbyor ba) to make [correct] use of words. See LZ 154. Tib. brda' sprod pa corresp. to Skt. vyākaraṇa.

PHYO YE ('byams yas) widely diffused {spread out to the limit}. ZZH. ZB. Zhu, once only. Sgra 125. Occurs many times in Mdzod, at least once with var. phyod ye. ('byams yas, mtha' med pa) spread out to the limit, without end, with no horizon. See LZ 154. See phyod ye.

PHYO RI (med pa) is no, is not, has not. Sgra 126. Found, with var. phyi ri, in Mdzod, but only once; ma min is by far the more

- usual ZZ equiv. for Tib. med pa. Not found in Zhu.
- PHYO SANG (gsal ba) clear, clarifying. See LZ 155.
- PHYO SANGS [1] (yangs pa) vast, expansive, wide open. Sgra 125. See LZ 155. [2] (gsal rdzogs) full clarity. Sgra 126. [3] (nam mkha') sky. See LZ 155. [4] (rtse mo) peak. See LZ 155. Tib. yangs pa, gsal ba, gsal byed, gsal rdzogs & phyogs bcu, 'ten directions,' all occur as its equivs. in Mdzod. Occurs only once in Zhu, in a very problematic passage. See phya sang.
- PHYOG =phyo. Humm1 519. OZZ 38. This is just a var. reading, and does not need to be taken too seriously.
- PHYOD YE ('byams yas) spread out to the limit. Sgra 125. This spelling not in Zhu. See phyo ye, of which this is a simple, and much less frequent, textual var. in Mdzod.
- PHRAN TSE See under pra tse.
- \*PHRU See tshas phru. ZZH.
- \*PHRUG See ci phrug. ZZH.
- PHRUM (dkar) white [as in the 'three white foods']. ZB. This occurs in the comm. vocab. in a list of foodstuffs, corresp. to Tib. kar, which may just as well be Tib. ka ra, 'sugar.' It certainly is not the usual ZZ word for 'white.'
- \*PHRO See pu phro. ZZH.
- PHRO TU (g.yeng ba) being distracted. See LZ 155. Phro tur, q.v., seems to be the more valid spelling.
- PHRO TUR (g.yeng ba) turn off the attention, diversion, pleasure {restlessness, distraction}. ZZH.
- Zhu, once only. Sgra 131. This equivalence occurs 3 times in Mdzod, where it is 46th of the 51 mental states. Spelled phro hur in ZB.
- PHRO THUN (las sbyor ram mtha' 'jug gi cho ga'i las) the rite of concluding a ritual. See LZ 155. I think this could very well be Tibetan, not Zhangzhung. The meaning of Tib. 'phro thun could be understood as 'continuation session,' or even, 'concluding session.'
- PHRO SANGS (rtse mo) peak. See LZ 155.
- PHRONG TSE ('khor ba) cycle of existence, vicious circle. See LZ 155.
- 'PHANG (rlung) air, wind. ZB.
- 'PHYO SMIN (mtha' bral) without end. See LZ 156.
- 'PHYO SANGS SANG (sems kyi gnas lugs rtogs pa) realizing the nature of mind. See LZ 156.

\*\*BA\*\*

- BA [1] (pha) father. ZZH. Zhu, only once, in a citation of Mdzod [see under ba sdum]. ZB. Darma language *ba*, 'father.' [2] Nominalizing suffix. See ZZH 22.
- BA KHRUN (mi 'khrul pa, 'khrul med) not mistaking, un mistaken. See LZ 157.
- BA KHRUN I KHRUN (mi 'khrul mi snyel) not erring & not forgetting. ZZ var. pa khrun mi khrun. I suspect that Tib. mi snyel is a mistake for Tib. mi snrel, a mostly archaic word,

meaning 'not reversed [in order].'Mdzod.

- BA GA RA (srog chags sdom) the creature called the spider. See LZ 157, where it is not, in fact, marked as Zhangzhung. It may seem to be Indic, but I know of no similar Sanskrit word for 'spider.'
- BA THAG (rtsa ba) root. ZB. This spelling does not occur in Mdzod. This bears an odd and truly remarkable resemblance to the Brokskat word for 'root,' *pat'taq*. See S&K 272 no. 167. However, this may be an entirely Tibetan word, meaning 'cobweb,' the substance spider webs are made from, or 'rhizomes,' the small roots that go horizontally under the ground.
- BA DA YA According to Sga 152, this would be the exact ZZ word for prostration, Tib. phyag 'tshal. The spelling is not absolutely certain. It doesn't seem to occur in any of its spellings in Mdzod. See under pa ta ya, a spelling that appears to be more Indic.
- BA SDUM (pha) father. See the ZZ line in Mdzod, ba sdum mi sdum lig ne sum, var. ba sum mi sum lig ne sum, which reads in Zhu as ba sum mi sum leg zhi sum. According to Mdzod, this line's Tib. translation is pha dang ma dang srid pa'o. According to Zhu, it corresp. to Tib. pha gsum ma gsum srid pa gsum. (pha, a pha) father, papa. See LZ 157.
- BA NAM SKYOL PO A personal name for a siddha of Zhangzhung. See LZ 158. Perhaps it is coincidence that Darma banama is a word for 'uncle' (mother's brother). MSB 140
- has Darma banama, defined using Hindi sasurāla, the latter meaning the father-in-law's house.
- BA NI (padma) lotus. Sgra 132. ZB. This, with variant reading ba ning, occurs in Mdzod. Stein 242. Zhu, once, where the context is ZZ ba ni ne ra, equiv. to Tib. pad ma me tog.
- BA NI NE RA (padma me tog) lotus flower. ZZH. Zhu, once. There is a Burmese form pan, which means 'flower' (OC ban, petals of a flower), acc. to Cobl 81.
- BA NING (padma) lotus. OZZ 45.
- BA BA DE (bdud rtsi) elixir. See LZ 158.
- BA TSIS (skyes bu) person. Sgra 126. Occurs once, with ZZ var. pa tsis, in Mdzod. Not in Zhu.
- BA WA LI SEG (rlung lha'i rgyal po) king of the wind gods (a proper name?). See LZ 158. The Tib. here seems descriptive, and not a direct translation of the ZZ. See also be ba leg seg.
- BA ZHU (zhabs) foot. OZZ 40.
- BA RI NI (skar ma bra nye) name of a constellation bra nye. See LZ 158.
- BA LA SHO (zan nam rtsam pa za mkhan) an eater of zan or tsampa. See LZ 158.
- BA LI YA (skar ma nag pa) name of one of the constellations. See LZ 158.
- BA LE (dung) conch. See LZ 158.
- BA GSUM (pha gsum) three fathers. ZB.
- BAG (phye) open. OZZ 45. See ka ya bag. ZZH.
- BAG RTSE ('bol ldan) soft, smooth {cushiony}. ZZH. Zhu, once only. YN no. 168. Note that 'bol

- ldan should fairly clearly be read 'bol gdan, 'cushioned seat' as it is in ZB. See gab rtse.
- BANG (dbang po) controller, [sense] faculty, owner. Sgra 134. Not in Zhu. This seems doubtful. In Darma, *bang* means 'place.'
- BANG KHA This is believed to be a ZZ word for the master of the mandala, Tib. dkyil 'khor gyi bdag po. See Tsering Thar, Bonpo Tantrics in Kokonor Area, *Revue d'Etudes Tibétaines*, vol. 15 (November 2008) [Tibetan Studies in Honor of Samten Karmay], pp. 533-552, at p. 544.
- \*BAD See kha bad.
- BAD (pags pa) skin, hide. ZZH. Sgra 132. Bru II 292, line 1. (pags pa, shun pa) skin, peeling [of a fruit]. See LZ 158. YN no. 141. See pad, sad.
- BAB RANG (ma yams) not vague (?). ZB.
- BAM YING (gling bzhi) four continents. Sgra 134 {probably not correct}. Not in Zhu. Seems to be explainable as a textual corruption of ZZ spre ling, q.v. This entry doesn't bear much weight.
- \*BAR See ti bar. ZZH.
- BAR ('bar) burn, blaze. ZB. The ZZ and Tib. are spelled identically, acc. to the evidence of Mdzod. On one occurrence in Zhu, ZZ 'bar is translated by Tib. shar. Matisoff 161. I would think that both the Tib. and the ZZ are likely to be Indo-European in origin, with Tokharian A por, B puwar, Greek pyr (English pyre), and Hittite pahhur... See 'bar.
- BI [1] (bzhi) four. OZZ 57. ZZ bing nga, q.v., is the usual word for 'four' in Mdzod, although ZZ bi, with vars., also occurs. [2] as a "genitive" ending, see ZZH 20.
- BI RGYA (yan lag) limb [of human or tree], appendage. Sgra 130. Not in Zhu. The line in which this occurs is found in one text only of Mdzod, and then only once.
- BI LGYAM (mngon rtogs, mkhyen pa) full understanding, knowledge. See LZ 159. OZZ 45 gives equivs. as Tib. rnam par rgyas, mngon rtogs. This might seem to bear a 'suspicious' resemblance to Turkic bilga, which means wisdom or understanding.
- BI NGA (bzhi) four. See LZ 159. YN no. 122. See under bing nga.
- BI CI ('gong po) a shape-shifting spirit. See LZ 159. This could also be the Tibetan borrowing of a Persian word for 'doctor.'
- BI CI TA (zhi ba'i gar) peaceful dance. See LZ 160.
- BI CU (bzhi bcu) forty. ZZH. Zhu, once only. Not found in Mdzod.
- BI NI [1] (rnam par) in its [various] aspects. Sgra 124. ZB. Zhu, once only, as a reading of ZZ be ni. This particular spelling not in Mdzod. There is hardly enough evidence to be confident in this. [2] (yul gyi rnam pa'am gnas tshul) the aspects of a sense sphere, or its conditions. See LZ 160.
- BI NI WER YA (rnam par rgyal ba) the Complete Victor [epithet of Lord Shenrab]. ZZH. Zhu, once only. Not in Mdzod.
- BI RA (chags med) without attachment, with no love. ZZH. ZB. Zhu, once only. {Note: Khota-

nese *brī*, 'dear, beloved'; Khotanese *briya*, 'beloved, dear, treasured.' As equivalent of 'dod chags, =*priya* in Sanskrit. Related to the "fr" in 'friend'? Most likely related to Sanskrit *virāga*, 'lack of attachment, dispassion.' This equivalence is not found in Mdzod, however, and it may well be a 'Sanskritization' of some kind.

- BING (bzhi) four. ZZH. Humm2 13. OZZ 77. PSD 162. YN no. 122. Bing nga is the more frequent form in Zhu, and is also most common in Mdzod.
- BING NGA [1] (bzhi, bzhi pa) four, fourth, of four. ZZH. ZB. (bzhi ba [bzhi pa]) fourth. Sgra 130. Has var. ZZ spelling bi nga in Mdzod, ch. 5. [2] (mi) human. Sgra 134 {very probably mistaken}.
- BING CU (bzhi bcu) forty. ZB. This spelling not in Mdzod.
- BIR PRA (brgya phrag) one hundred. See LZ 160. YN no. 119. Very probably based on a misreading for something like ZZ \*bi ra pra, the syllable ra standing for 'hundred.' I believe the bi ra part might very well be cognate to Old Chinese \**prak* and Tib. *brgya*.
- \*BIL See ri bil.
- \*BU See she bu.
- BU TOG (rmad du byung ba) wonderful, marvelous. See LZ 160.
- BU NA SU (skar ma nabs so) name of one of the constellations. See LZ 160. Not in Mdzod.
- BU RI BRO HA (brjed ngas) flighty, forgetful. Mdzod, where it is 45th of the 51 mental states. ZZ *thu ri sro te*, q.v., is the form found in the single occurrence in Zhu.
- BUG RA (skar ma lha mtshams) name of one of the constellations. See LZ 160.
- \*BUR See du bur.
- BUR CI (phrin las) activity. Sgra 129, 130. With ZZ var. reading *pur ci*, this does seem to occur once in Mdzod, but with some doubt. ZZ *su ci*, corrected to *sur ci*, is the form in Zhu. See *sur ci*.
- BE [1] (spang kha) ? ZB. Perhaps this is supposed to be one of the eight *spar kha* (?), or perhaps it really means 'meadow surface.' [2] (*rdo g.ya' ma*) slate. See LZ 161.
- BE BA LEG SEG (*rlung gi lha*) god of wind. See LZ 160. See *ba wa li seg*, obviously the "same" term.
- BE YIG ('dor du mi rung ba) not appropriate for discarding. See LZ 161.
- BE LING (*rlung*) wind, air. See LZ 161. YN 93.
- BER ZHI (*rgyal po*) king. Humm1 514. OZZ 33. This particular spelling does occur once in Mdzod, but the true spelling is obviously *wer zhi*, q.v. This spelling not in Zhu.
- BO LA (*ri bong*) rabbit. OZZ 45. See *bho la*.
- BOG RA (*lham chings*) boot strap. ZB.
- BONG NGE [1] (*zhal zas*) [hon.] food, victuals. Sgra 136 {food offering for worship}. [2] Occurs in the comm. vocab. as apparent equiv. of Tib. *zan*. (*zan*) fodder. ZB. Do not find this in Zhu. [3] (*gtor ma*) offering cake. LZ 162. [4] (*spyan gzigs*)

- stuffed animal, zoo specimen.  
LZ 162.
- BYA GI (mngon par) clearly, manifestly, publicly. ZB.
- \*BYANG See ti byang.
- BYANG YUG (ljags bde ba'am myur ba) fluent or fast tongue.  
LZ 166.
- BYI KU (sgog pa) garlic. See LZ 166.
- BYI SNU (sems can) sentient being. See LZ 167. The usual ZZ in Mdzod for 'sentient being' is khri tsan.
- \*BYIL See dil byil, de byil, dmyi byil.
- BYUNG LDEM (rtsi shing, rtsis shing) fruit tree. ZZH. YN nos. 75, 91. (rtsi shing) fruit tree. Sgra 126. Zhu reads rtsis shing in one place, but rtsi shing in two other places, which I suppose it could be also translated either, 'plant, vegetation' or 'sap [and] tree.' Byung ldem occurs once in Mdzod, ch. 8, but without supplying any Tib. equiv. There is a ZZ word corresp. to Tib. rtsi shing in Mdzod — skye rtsa, var. skye mon.
- BYUNG SEG SKYE (dpag bsam shing) the wishing tree, corresponding to Skt. kalpavṛkṣa. ZZH. Zhu, once only. Note ZB, which also has the spelling 'byung seg skye. ZZ ag sho mu tsug is the equiv. to Tib. dpag bsam shing in a single occurrence in Mdzod.
- \*BYED See gso byed sad. ZZH.
- BYO In one place in Mdzod, seems to corresp. to Tib. gtsang, 'pure,' but the reading in Zhu that corresponds to this is ZZ kyo, instead. (gtsang ma) pure. See LZ 168.
- BYO BYO (drag po'i 'phrin las kyi brda) a symbol of forceful action {a word used [in the course of] forceful activities}. See Namgyal Nyima's dictionary.
- BRA PHUD A var. for pra phud, q.v. See under mu khyung bra phud.
- BRA MIN (sro ma) nit. Sgra 126. Nit, as in the nit of a louse, used as a standard unit of measurement. Occurs once, together with var. reading pra min, in Mdzod. Zhu has ZZ sra min, but also the preferable reading, pra min.
- BRA YANG (dkyil 'khor) disk, circle, mandala. Mdzod, ch. 5, with var. ZZ brang yang.
- \*BRAG See pe brag.
- BRANG NGA (stod khebs) an upper garment. See LZ 168.
- BRAN [1] (g.yog, bran) servant, slave, subject. ZZH. Zhu, two times, once tr. by Tib. g.yog, once by Tib. bran. We do not find this in Mdzod, and its Tibetan-ness makes it seem rather doubtful, although not impossible, as a ZZ word. [2] (sor) finger. In Mdzod, ch. 6, is ZZ bran for Tib. sor, 'finger,' as a unit of measure. See sran.
- BRAN DU ('brang 'khor) ? ZB. I believe the Tib. phrase 'brang 'khor may be a clipped form of pho brang 'khor, a word for courtiers.
- BRAN DU RKYES (g.yon tu skos) appointed to the left (?). ZB.
- BRAM ZE Khug-pa Lhas-btsas, in his 11th-century Guhyasamāja commentarial work, p. 18, line



7, says that bram ze — Skt. Brāhmaṇa, English ‘Brahmin’ — is a Zhang zhung word. “Bram ze zhang zhung skad yin.” It is indeed difficult to explain the second syllable, and it is possible that what we have here is a Zhangzhung-ization of the Indic word.

- BRI (bri) diminished. Mdzod, ch. 5. Later in the chapter, we find ZZ bru. OZZ 54, has it as alternative reading to pring, with Tib. equiv. yi dwags, ‘preta.’
- BRI CI (‘bral med) not separated. See LZ 168.
- BRI NGAM See under bring ma, of which bri ngam would seem to be the more correct spelling.
- BRI BREL See bre byel.
- BRI ZHAL (‘ja’ tshon) rainbow. ZZH. Zhu. We do not find this in Mdzod. ZB gives the spellings bri zha and bri zhal. See sri zham.
- BRING RGYUD [1] (pi wang gi sgra) sound of the lute. See LZ 168. [2] (glu dbyangs) melody. See LZ 168. [3] (ngu sgra) sound of weeping, crying. See LZ 168. See pring rgyud.
- BRING NGAM [1] (bang rim) step, level. See LZ 169. OZZ 45. This spelling occurs in Mdzod once, with ZZ vars. brang ma, bra ngam. See bri ngam. [2] (mngon rtogs) clear understanding. See LZ 169. [3] (lam) path. See LZ 169.
- BRING TUD (yid dwags, i.e., yi dags) hungry ghost. Sgra 134. Tib. yi dwags is of course used to translate Skt. preta. See pri rgyung, pring rgyud, of which this seems to be just a less well substantiated textual var. ZZ pring rgyud is the spelling of the single occurrence in Zhu.
- BRING MA (bang rim) storey, step, terrace {exclusively in the description of the central mountain in the cosmology}. ZZH. ZB. Zhu, twice. With var. bri ngam, this occurs in Mdzod, ch. 5. Bri ngam appears to be the more valid spelling. Both spellings seem to be constructions based on rearranging the elements of the Tibetan word (i.e., they are not genuinely any language at all). See under bring ngam.
- BRIN See sprin.
- BRU (bru) grain, letter? ZZH. This is based on a misunderstanding of Zhu, where it is clearly the family name Bru, an important family in Bon history. This entry should be removed.
- BRUM (‘gug pa) to summon, call. See LZ 169.
- BRE BYEL (‘brel ba) connection. Mdzod, ch. 8, with vars. bri brel, bre brel, bre bral, bye bral, dre byel. It seems that either bre byel or bye brel would be the more authentic spelling.
- BRE BREL (‘brel ba) connection, link. See LZ 169.
- BHA (‘bum) a hundred thousand. ZZH. Zhu. We do not find this equivalence in Mdzod. Note that the ‘bh’ initial generally seems interchangeable with the “b-” or “ba” initial. I believe that all “bh” initials are the result of Sanskritization.
- BHA KI (gsung rab) sacred sayings or writings. ZZH. Zhu. ZB, with spelling of the Tib. as gsung rabs. (rgyal ba’i gsung rab) sermons of the Victor. See

- LZ 171. Did not find in Mdzod. Possibly related somehow to Indo-European term similar to Skt. *vac* (Tokharian [A] *wak*, [B] *wek*, "voice").
- BHA GI (mngon par) visibly. ZZH. Zhu. We do not find this in Mdzod.
- BHA TA ('bum phrag) one hundred thousand. ZZH. Zhu. OZZ 6. The ZZ equivs. of Tib. 'bum phrag that occur in Mdzod are 'ba' ri, 'ba' bra and 'ba' phra, 'bab pra, etc. The present spelling does not occur. Note the Tibetan-language 'place-name' Bha-ta Hor-gyi Yul, although I imagine this bha-ta might somehow be explained by Skt. *bhaṭa*, 'mercenary.'
- BHA WA (rnams kyi) of [something] plural. ZB.
- BHA RA [1] In Zhu, 'bar ra, corrected to bha ra, corresp. to Tib. 'bum brgya, 'hundred[s] of hundred-thousands.' [2] ('bum phrag) hundreds of thousands. ZB. [3] ('phro ba) emanating, radiating outward. OZZ 45.
- BHA RA MU GUNG Name of a place in Zhangzhung. See LZ 171.
- BHA RA HRIM See under na ra kan. See LZ 171.
- BHAR DHA (gsal ba) clear, bright, visible. ZZH. Zhu, once only. ZB. We do not find this in Mdzod.
- BHU DHHA (sangs rgyas) Buddha. Sgra 125. ZB. Clearly a Sanskrit form, even a slight *over*-Sanskritization, I would say.
- BHO DHA (sangs rgyas) Buddha. ZZH. Zhu, twice. ZB. Sgra 125. Clearly a Sanskrit form. Mu sangs is the only ZZ equiv. to Tib. sangs rgyas found in Mdzod. Stein 242.
- BHO LA (ri bong) hare, rabbit. ZZH. Nishi 21. In Zhu, 'bol la is corrected to bho la. Sgra 126. 'Bo la is the spelling found once in Mdzod, and probably the more reliable one, since the "bh" anyway looks like a Sanskritization. Bola is a word in several TB languages, including Darma, for 'thumb' (and 'thumb' in Tib. is mthe bong...). The spelling for the Byangsi word for 'thumb' is bawalā in GSB 215, and it is used to label a drawing of a 'toe' on p. 216. In MSB 149, the Darma word for 'thumb' is spelled baulā, and the Byangsi word, bolā.
- BHYA YE HE (brten pa yi) that depends [on]. ZB. Compare u pa bhye ye he.
- \*BHYE See u pa bhye ye he.
- BHYO (las la bskul ba'i brda) a word [or exclamation] for exhorting someone to work. See LZ 171. This imperative form (?) used in mantras is actually of Sanskrit origins, and not ZZ at all in my opinion.
- DBYIG MAR (nor bu) gem, jewel, precious object. Note that dbyig is a little used, somewhat dated Tibetan word for 'wealth.' Mar is ZZ for 'gold.' ZZH. ZB. Zhu, once only. We do not find this in Mdzod, and it seems doubtful it could be a truly or purely ZZ expression.
- 'BA' In ch. 5 of Mdzod, for Tib. 'bum, "100,000."
- 'BA' PRA ('bum phrag) one hundred thousand. LZ 174. Occurs once in Mdzod with ZZ vars. 'ba' bra, 'ba' phra.

- 'BA' RA =bha ra, q.v. Humm1 519. OZZ 38. In Mdzod, with var. ZZ 'bar ra, this seems to be equiv. to Tib. bar, 'intermediate [world].' Not in Zhu.
- 'BA' RI Equiv. to 'ba' pra, q.v., that occurs in Mdzod.
- \*'BAR See spros 'bar. ZZH.
- 'BAR (shar) rise [of the sun], shine. ZZH. Zhu, once only. ZB. See bar.
- 'BAR RA ('od zer) light ray. LZ 174. This spelling does occur once in Mdzod, but with Tib. equiv. bar, 'intermediate [world].'
- \*'BAL See sha 'bal.
- 'BO LA (ri bong) rabbit, hare. LZ 174. See bho la, which would seem to be the less correct spelling.
- 'BO LA STI rabbit. See Dagkar Geshe Namgyal Nyima's comment in *Tibet Journal*, vol. 23, no. 4 (1998), p. 16. See also the entry in his dictionary. See bho la.
- 'BYUNG See ting 'byung.
- 'BRUG ('bab) fall [the verb]. Humm1 498. OZZ 12. In the single occurrence in Zhu, ZZ 'brum is corrected to 'brug. As such, this is not in Mdzod, and seems somehow doubtful, since it is not well attested. Not found as a ZZ word in Mdzod, although of course it is found as a Tib. word meaning 'thunder.'
- RBA [1] (bdud) deluding spirit. Humm1 515. OZZ 33. ZZ rba, var. rwang, does occur once in Mdzod, but its Tib. equiv. is problematic. [2] It seems to corresp. rather to Tib. ri, mountain; therefore the equiv. with Tib. bdud seems to stem from a misreading of this line in Mdzod. This spelling not in Zhu. [3] (chu gnas sbal pa) water dwelling frog. LZ 176. YN 134, 136 & no. 58.
- RBA CI (bdud) delusionary spirit. LZ 176. This comes from the same line of Mdzod as ZZ rba, q.v., only parsing the words differently.
- RBANG A frequent spelling for rwang in Mdzod.
- RBAD [1] as a verb. (bcad, chod, snun, 'bug, sod) beat, prick into, bore, pierce, cut, cut off, kill {but these should all be in the imperative}. ZZH. YN nos. 188, 200.2. ZB gives in one place the Tib. equiv., bcad, 'cut,' and in another the Tib. equiv. gsod, 'kill.' Humm1 501. (chod) Cut! Chop! OZZ 6, 7, 15, 65 n.30, 71, 77. Humm2 13. [2] This occurs only for 'mountain' — i.e., as a var. of ZZ rwang — in Mdzod. Aside from this, it seems not to be ZZ necessarily, but rather a syllable often encountered in 'Tibetanized' versions of Indic mantras. The source of Zhu would most likely have been a Phur-pa work. Stein 236. (gsod pa'i brda) sign of slaying, exclamation meaning 'Kill.' LZ 176.
- RBING =rang. Humm1 519. OZZ 38. This is just a var. reading for ZZ rang, rbang & rwang in Mdzod. This spelling not in Zhu.
- LBANG (pho ba) the stomach. LZ 176. This is based on the comm. vocab.
- SBAD (sil bur gtub pa) to chop to pieces. LZ 177. Compare rbad.
- SBU (snod) vessel. Compare Matisoff 172, with the unreliable spelling/reading snu.

- SBU GUNG (mdzod) store[house], treasury. ZZH. Mdzod. This exact spelling occurs only once in Zhu, where it corresp. to Tib. snod mdzod, snod kyi mdzod. Mu gung is the ZZ equiv. of Tib. mdzod in some passages in Mdzod. Sbu gung, var. sna gung, appears several times there as equiv. to Tib. snod, 'vessel.' (snod) vessel. OZZ 45. The spellings ZZ spu gung & mu gung also occur in Zhu.
- SBU GUNG SMAR (snod du bzang) good vessel. Sgra 127. Zhu. These are two separate words. This and ZZ sbu gung du smar, also, occurs in Mdzod.
- SBU TSAM (gtsug rgyan) head ornament. ZZH. This seems to be based on the ZZ pu tsam, var. dbu tshangs, that occurs as equiv. of Tib. gtsug phud in Mdzod. In Zhu, it would seem that the correct way of reading should be spu tsam — and note that ZZ pu is a word for 'head.'
- SBO (mtsher pa) spleen (?), or a depression and lack of enthusiasm for one's job. ZB. Compare lbo ka in the comm. vocab., which means spleen. Spelled sbo ka, Tib. mtsher pa, in LZ 177. Byangsi for 'spleen' is bāruv, in Nepali phiyo. GSB 84.
- SBYIB (mid pa) gullet, food tube, oesophagus. ZZH. ZB. Sgra 132. LZ 177. See sgyib, which is evidently only Hummel's unreliable reading. Does not appear in Mdzod. In Zhu, Tib. rmig pa, 'hoof,' is corrected to Tib. mid pa, 'gullet.' (myid pa) 'oesophagus.' Bru II 291, line 5. Matisoff 174. Nishi 18.
- SBRON PA [1] (rjes gcod gtong ba / dper na ra mda' sbron) to chase after, for example [of its usage], pursue helpers. LZ 177. [2] ('gug pa, 'bod pa) call, summon. LZ 178. [3] (rogs byed pa) to do something to help. LZ 178.

\*\*MA\*\*

\*MA See tog tig ma, pad ma, pra ma, bring ma, sma ma, ya ma, e ma hi sa. ZZH.

MA Negative particle, see ZZH 24. To judge from evidence in Zhu, it would be dangerous to *always* see, following Tibetani- zing ideas, the initial syllable ma- as a negation, since it may be an integral part of the word. The negative verb ma min is, however, quite common in Zhu.

MA KUNG (mi 'gag) not stopping. Sgra 135. Occurs once, with var. mu kud, in Mdzod. The ZZ reads mi kung in Zhu. ('gag pa med pa) unobstructed. LZ 178.

MA KHYI BI (bdag med pa) with- out self, without owner. LZ 178. Not in Mdzod with this spelling. See ma gyi, below.

MA GAL (shing khar, shing kha'i) on [or of] a tree limb [or in the upper branches of the tree?]. Mdzod, ch. 9, once only.

MA GYI (bdag med) lacking self, no self. Sgra 135. Occurs once, with var. ma min, in Mdzod. One line in Mdzod, ZZ a kye mi kye, seems to corresp. to Tib. bdag dang bdag gi, 'me and mine,' but the latter would

have to be mistaken for bdag dang bdag med, 'lacking I and mine.' Not in Zhu. ZZ la shu is the word corresp. to Tib. bdag med in Zhu.

MA TANG [1] ('bad rtsol med pa'i 'phrin las) effortless activity. LZ 178. [2] Name of a place. LZ 178.

MA TI [1] (ma bcos) artless, unaffected, genuine. ZZH. Occurs four times in Zhu, once spelled mi ti, q.v. Occurs once, but with spelling ma hi, in Mdzod. [2] (blo gros) intellect. Sgra 123, 132. ZB. This latter equiv. does not appear in Mdzod, and neither is it in Zhu. It is an evident Sanskritism for Skt. mati, generally translated into Tib. as blo gros, 'intellect'.

MA TING (ming) name, word. ZB gives alternative spelling ma ning.

MA TONG See under mi stong.

MA TRA (ma rgyud) Mother Tantra. Ma 212. ZB also has variant spelling ma dra. LZ 178.

MA THAR (mthar phyin pa) actualized, carried to the finish. LZ 179.

MA THUN (sha) flesh, meat. Sgra 132. This spelling does not appear in Mdzod. It occurs twice in Zhu, but with the spelling mang thun, q.v.

MA DOD (mi skye) not reborn, not produced. ZZH. Zhu, once only. Mi dod and mi 'dod, the latter a victim of Tibetanization, are the spellings that occur in Mdzod. ZB gives also the alternative spelling mi dod, and the Tibetan as either mi skye or ma skyes. See dod, mi dod.

MA DRA (ma rgyud) Mother Tantra. ZZH. ZB. Not in Mdzod. The reading in Zhu is ma tra. The ultimate source for this is the title at the beginning of the Three Basic Mother Tantras, which was discussed in my master's thesis.

MA NI (ming) name. OZZ 45. See ma ning.

MA NIG (mi 'gags) not stopped, incessant. ZZH. ZB. Zhu, once only. This spelling appears in Mdzod, but with the Tib. equiv. ma rtogs, not understood, not realized. Ma ning, q.v., seems to be the actual spelling for the ZZ word corresp. to Tib. mi 'gag.

MA NING [1] (ming) word, name. ZZH. Zhu, once. Matisoff 159. Discussed in ZZQ 5. [2] (mi 'gag) not stopping up. Sgra 125. LZ 179. [3] (mi bde) unhappy. Zhu. ZB gives Tib. equiv. as mi bden, 'not true,' or mi 'gag pa, 'not stopping up.' OZZ 45. All three of these Tib. equivs. are to be found in Mdzod. See ma ming.

MA NING ZHI (mi bde gzhi) basis for unhappiness. ZZH. Zhu, once only. (mi bde ba'i gzhi) basis of discomfort. LZ 179. The reading of the Tib. in ZB, in which the Tib. appears to be a victim of Zhangzhungization but nonetheless intelligible as Tibetan, is mi bde zhi, 'unhappiness assuaged.' This does occur in Mdzod, ch. 8, along with var. ma ni zhi. Tib. mi bde['i] gzhi occurs elsewhere in Mdzod, but with no ZZ equiv. given.

MA NE YE (skar ma skag) the constellation named skag. LZ 179.

- MA PANG See LZ 179, where it is not marked as ZZ, although perhaps it should be. Of course it is part of the western Tibetan lake name Ma pang, which has a number of other spellings, including Ma 'phang, Ma pham, etc.
- MA MA (sman mo) the female sman mo spirit. Humm1 515. OZZ 33. This equiv. not in Mdzod, and seems doubtful. It seems to be based on a very problematic line in Zhu, where ma ma is corrected to sa ma, sma ma. (mi ma yin gyi rigs shig) a class of non-human being. LZ 179.
- MA MIG [1] (dmigs med) independent {without object or objective, without focus, without preference, impartial}. ZZH. ZB. Ma lig is the spelling in Zhu that has this meaning. [2] (mu med) without limit. Sgra 134. LZ 179. OZZ 45. Nu ci is the ZZ corresp. to Tib. mu med in Zhu. [3] (mig med) eyeless, blind. Zhu, once only, where ZZD reads ma lig. [4] (mig dbang) eye faculty. Mdzod, ch. 11. LZ 179. Mdzod gives Tib. equivs. mu med (frequently); rtse mo, 'peak'; long ma, 'blind woman'; mig dbang; mig, 'eye'; ring po, 'long'; ma dmigs, unobjectified.' [5] (mig shes) eye perception. LZ 179. [6] A name of a place in Zhang-zhung. LZ 179.
- MA MIG GYIN (mig long) blind eye[s]. LZ 179. We find this in one passage in Mdzod, but in another we find it corresp. to Tib. rtse mo na[s], 'upon [from] the peak,' but with ZZ var. ma mig ci.
- MA MING (ming dang) name and. Sgra 135. (ming) name. LZ 180.
- YN no. 46. Mdzod gives Tib. equiv. as ming, 'name,' with var. ZZ spellings ma min, ma mig. Byangsi mhin, 'name.' GSB 91. We do not find this spelling in Zhu. See ma ning.
- MA MIN [1] (med pa) there is no, without. Negation {or rather, a verb of negation}. See ZZH 24. ZZH. Zhu, several times. LZ 180. [2] (mi 'byung) does not happen, does not occur. Sgra 134. Zhu, once only. [3] (bdag med) non-self. In a passage in Mdzod, ch. 6, ZZ ma min, var. ma gyi, stands for Tib. bdag med, 'non-self.' [4] (mi ldan) not having. ZB gives Tib. equiv. as mi ldan, 'not having [something].' Compare OZZ 45. [5] (ma nges) uncertain. Med pa, mi ldan, ma yin & mi 'byung, ma nges, 'uncertain,' are given as Tib. equivs. in Mdzod. ZB gives Tib. equiv. as med pa or mi 'byung. See ma ming.
- MA MUG (mu khyud 'dzin) holding the circumference, rim, name of a mountain range. Mdzod, ch. 5. In Abhidharmakośa cosmology, Mu khyud 'dzin is one of the seven golden mountain chains that circle Mount Meru, and the Sanskrit for this is Nimindhara.
- MA MUNG (ma mo) a group of goddesses or demonesses, grandmother, matrix, a kind of spirit. ZZH. Zhu, once. Humm1 498. Humm1 515. Humm2 13. ZB. OZZ 6, 12, 33, 65 n.30, 78. We do not find this equiv. in Mdzod. See mi sngum.
- MA MEN ('phel 'grib) flourish & become obscure, increase and become shadowed; as for example in the waxing and

- waning of the moon... LZ 180. This does occur in Mdzod, once only, with ZZ vars. no min, ma min.
- MA RMYI (ra gan dang zangs ma) brass and copper. LZ 180. Not found in Mdzod.
- MA TSA (mtshan ma) mark, token, symptom {sign}. ZZH. ZB. Zhu, three times. Sgra 134. This equivalence is found once in Mdzod. (dge mtshan) mark of virtue. OZZ 40.
- MA TSUG ('gyur med) unchanging. ZB. This spelling not found in Mdzod.
- MA TSE (mi bslu) not steering wrong, not misleading. Sgra 134. This is found twice in Mdzod, ch. 4, once with ZZ var. mi cer. Not in Zhu. (mi bslu, bslu ba med pa) not misleading, authoritative, without misleading. LZ 180.
- MA TSO (mtshon pa) leader, sign {indication, signification}. Zhu, once. ZB. This does occur once, with ZZ var. reading ma co, in Mdzod.
- MA YE (dbyings) space, sphere. Zhu, once. This spelling not in Mdzod. See mu ye.
- MA RA MA TOG ('khrul med rtog pa) perception without mistake. ZZH. Stein 243. The phrase in Zhu reads ma ra mu tog gi, with corresp. Tib. 'khrul med rtag pa'i, which in ZZD reads as 'khrul med rtog pa'i. It is part of the colophon composed by Zhu himself, so it is not surprising that we do not find this in Mdzod.
- MA RANG (sgo ra) corral, pen for animals. ZB. This is based on the comm. vocab.
- MA LA (gser) gold. LZ 180. YN no. 95.1.
- MA LA NA (skar ma mon gru) the constellation mon gru. LZ 180.
- MA LIG (bla med) supreme. ZZH. {This does very much resemble malik, Arabic for 'king,' which has proto-Semitic roots.} We do not find this equivalence in Mdzod. Darma language word malik, meaning 'master,' is attested. TH1 33. See under khri ce ma lig.
- MA LIG MIN (mig med pa) without eyes, blind. ZZH. ZB. We do not find this in Mdzod. I believe this is just a bad reading of the ZZ phrase in Zhu, which actually reads ma mig min, q.v. Ma lig min is the reading in ZZD.
- MA SANG (ser po) yellow. ZZH. Zhu. Matisoff 162. Nishi 26. The spellings mar sang & ma sang occur once each in Zhu. See mar sang.
- MA SANGS [1] (don rtogs) realize the significance. =ye sangs, which means stong zhing. Humm1 519. OZZ 38. But note Ma 212, which has na sangs kyin, q.v., for Tib. ye sangs rgyas, 'primordially buddhized.' [2] (blo gsal) clear mind. Sgra 123. ZB. One Mdzod passage has three different ZZ readings: ye sangs, ma sangs and yi sad, all corresp. to Tib. don rtogs. Not in Zhu.
- MA SU TI (skar ma bre) the constellation bre. LZ 180.
- MA GSUM (mngar gsum) three sweet [foods]. ZB. Not in Mdzod.
- MA HA SWA (skar ma mchu) the constellation called, in Tib., mchu. LZ 180.

- MA HI (ma bcos) unconstructed, uncontrived. This spelling not in Zhu, although it occurs once in Mdzod, ch. 4. Spelled ma ha in ZB. Equiv. to ZZ ma a, q.v., which is the form found in Mdzod, ch. 3. LZ 180. See under ma ti, mi ti.
- MA A (ma bcos) without artifice. Sgra 125, 126. Occurs once in Mdzod, ch. 3. (ma bcos pa, bcos pa med pa) not constructing, not contriving, without contrivance. LZ 181. See ma ti.
- MANG [1] (dmar) red. ZZH. Occurs a few times in Mdzod. Zhu, once. ZB. YN no. 163. (dmar po) red. LZ 181. YN 136. See OZL 56, with the so-called "Old Zhangzhung" equivalent given as mar. Darma mangnu, 'red,' noting that the *-nu* element here is an adjective-forming suffix. Darma mung, 'to be red.' DGD. Byangsi māndai, 'red.' GSB, also spelled mangde. [2] (chu snying) literally meaning 'water heart,' as a 'seed syllable,' the heart mantra of water. Sgra 136. [3] (sha) meat, flesh. LZ 181. OZZ 45, 54, with Tib. equivs. sha, 'meat,' & zan, '[animal or human] feed, edibles.'
- MANG KHAR (dmar po) red. LZ 181.
- MANG THUN (sha) flesh. ZZH. ZB. Zhu, twice. Bru II 290, line 2. Stein 243. Matisoff 168. Has Tib. equivs. sha & sha 'dzin, 'meat holder [fork],' in Mdzod. LZ 181. Discussion in ZZQ 5. OZZ 12. See ma thun.
- MANG BER [1] (skyang ldem; rkyang ldem?) ? Bru II 291, line 3. We do not find this in Mdzod. This spelling not in Zhu. It is likely that skyang ldem ought to be read instead as skya ldan, 'pale white, gray, layperson.' See mang wer, below. [2] (gung mdzub) middle finger. LZ 181. YN no. 27.
- MANG TSA (rlan pa) wetness, moisture. Sgra 130. ZZ var. ma tsa. Humm1 519. OZZ 38. I guess that this must be equiv. to Tib. khrag, 'blood,' based on a Mdzod passage. The ZZ syllable mang suggests 'red' and 'flesh.' Not in Zhu.
- MANG TSE (lus ngan pa'i sems can) creature with an awful body. LZ 181.
- MANG WER [1] (skya ldan) pale white, grey, layman. ZZH. YN no. 169. OZZ 78, 93. Zhu, once, but it is not clear from the context which of the above meanings would be appropriate; it would seem rather to be a body part. Compare mang ber, q.v. [2] (mo gdon) female spirit {perhaps a spirit that possesses women?}. Humm1 513, 515. OZZ 31, 33. Humm2 14. Occurs twice, with Tib. equiv. mo gdon, in Mdzod, and ZZ var. reading ma wer. See mang ber. [3] (thugs ka, brang) region of the heart, chest. LZ 181. YN no. 14.
- MANG RUM (g.yon rtsa) left channel [of the body]. LZ 181.
- MANG LI (rlung dmar) red wind. Mdzod. Not in Zhu. This is one of many examples, but an especially clear one, of the reverse order of syllables in ZZ and Tib. In ZZ, unmarked adjectives may precede the nouns they modify.
- MANG SA [1] (sha) meat, flesh. LZ 181. YN no. 52. An evident Sanskritism, the Skt. being māṃsa, pronounced exactly



like the ZZ. [2] (mtsher pa) spleen. LZ 181. For different ZZ words with this meaning, see lang rko & lbo ka. [3] (khrag) blood. LZ 181. This spelling not in Mdzod.

MAN Negation. See ZZH 24. This is justifiable in Zhu only in the ZZ word sad man for Tib. lha min. This entry should probably be removed, since no other evidence could be found for it.

MAN DZI a ritual tripod. I really have no idea what language this ought to be. Nine Ways 305.

\*MAR See kha mar, dbyig mar. ZZH.

MAR (gser) gold. Sgra 124. This ZZ word may explain how Mar yul might be equivalent to the fabled Gold Country. See Humm1 491. Stein 254. OZZ 3, 15. PSD 162. For an extended discussion, see Honda 103-104. Mar yul is an infrequent and rather old name for the valley of the Indus as it flows through Ladakh. Or, we could just say that it is an old name for Ladakh. But it is often confused in the Tibetan-language sources with, or 'corrected' to, Mang yul, which is far to the east of Ladakh.

MAR KHU GE RU (yi ge'i sgra yi ngo bo'am rang bzhin) the nature or essence of the sound of a letter. LZ 181. It is very difficult to imagine how these syllables could go together to create this meaning.

MAR NGOR PRA PHUD Name of a learned and accomplished one of Zhangzhung. LZ 178.

MAR PANG GYIN (gser du 'gyur) turning to gold. ZZ var. mang bang gyen. Mdzod, ch. 5.

MAR MAR (gser) gold. LZ 181. YN no. 95.1. This spelling not in Mdzod.

MAR MU ('khrul med) unbewildered, without confusion. ZB. Not in Mdzod.

MAR TSA (gser nya) golden fish. Sgra 126. Zhu. ZB. Matisoff 162. Did not find this in Mdzod.

MAR ZHI [1] (gser gyi) of gold, golden. ZZH. Zhu, twice. Nishi 25. (gser) gold. LZ 182. OZZ 15. [2] (gser zlum) golden orb. ZZH. Zhu, once. Sgra 124. ZB has both meanings 1 and 2. ZZ mar zhi occurs in Mdzod, but not with these meanings. [3] Occurs in Mdzod, ch. 5, as name of a lesser continent. (nub gling gi g.yas kyi gling phran) the minor continent located to the right of the western continent. LZ 182.

MAR RWANG (gser ri) golden mountain. ZB. LZ 182.

MAR SANG (ser po) yellow. ZZH. Zhu, once. ZB spells it mar srang. See ma sang.

\*MI See tshul mi. ZZH.

MI [1] (ma) prefix of negation, not. ZZH 24. ZB. [2] Possible a genitive ending, but apparently only attested as such in ZZ lig mi rgya, equiv. to Tib. srid pa'i rje, 'lord of [the] living.'

MI KUNG (mi 'gag) not stopped, incessant. ZZH. Zhu, once. See ma kung.

MI KHOM (gzhan don) benefit of others, altruism. ZZ var. mi kho. Mdzod, ch. 4. LZ 182. Not in Zhu.

MI GA CI A variant reading in Mdzod for ZZ mig ci, q.v.

- MI RNGAM See mi sdom.
- MI SNGA (rten 'brel) interdependent connection, interdependence. Sgra 126. Found in neither Mdzod nor Zhu. Compare mu snga, mu sngo. ZZ mu snga is the form frequent in Mdzod.
- MI SNGUM (ma mo) grandmother, matrix, a type of spirit. Humm1 515. OZZ 33. Found in neither Mdzod [unless misread] nor Zhu. See rad na mi sngum, lig mi sngum. See ma mung.
- MI SNGOM See mi sdom.
- MI CER See under ma tse.
- MI TI (ma bcos) artless, unaffected, genuine. ZZH. ZB. Zhu, once, but see under ma ti. Did not find this spelling in Mdzod.
- MI TIG (rang bzhin) nature. Occurs once in Mdzod. Not in Zhu.
- MI STONG (mi rtogs) not understanding, not realizing. With ZZ var. ma tong, occurs in Mdzod, ch. 4. Not in Zhu.
- MI DING (ngom du med pa) insatiable. LZ 182. Not in Mdzod.
- MI DUD See du lod mi dud.
- MI DOD (mi skye) not reborn {not produced}. ZZH. Zhu, once. Sgra 125. LZ 182. See dod, ma dod.
- MI SDUM [1] (man ngag) esoteric instruction. Sgra 126. This equiv. occurs once in Mdzod. LZ 182. The "mi" seems to be a genitive in lig mi rgya, and possibly also here. See also Stein 234. See under ba sdum. [2] (a ma) mother. LZ 182.
- MI SDOM [1] (ma dad, mi dad) not believing, regardless {lack of belief, lack of trust}. ZZH. ZB. Zhu, once. In Mdzod passage with ZZ vars. mi sngom & mi rngam, the Tib. equiv. is ma dad, 42nd of the 51 mental states. [2] Occurs twice in Mdzod, once with Tib. equiv. dngos med, 'non-thing, non-entity.' [3] (ma cig) unique woman, lady. ZB.
- MI SNUM (a ma) mother. LZ 182. This spelling does occur once in Mdzod, with ZZ vars. mi sum, mi sdum. There it seems to corresp. to the larger Tib. phrase bskyed pa'i yum, 'woman who gave birth [to the earth's surface].'
- MI MIG (med pa) not be, not have, be without. LZ 183. Occurs in Mdzod with ZZ vars. ma mig, ma min.
- MI G.YOR See under ig yor.
- MI LING TIL TAL (klu rgyal gtsug na rin chen ming) name of the Nāga King Crest Jewel. LZ 182.
- MI SIM (ma chags) not attached, without lust. Sgra 131. This spelling occurs once in Mdzod. This spelling not in Zhu. See mi som, which is the frequent form.
- MI SOM [1] (ma chags) not attached. Occurs in Mdzod with var. mi sos, and Tib. equiv. ma chags. It is 12th of the 51 mental states. Humm1 519. OZZ 38, 45. ZB also gives alternative spelling mi sol. (chags pa med pa) without lust, without attachment. LZ 183. [2] (ma spangs) not renounced. Occurs in Mdzod, ch. 4, as equiv. to Tib. ma spangs. OZZ 45.
- MI SOL (ma chags) without attachment. ZZH. In the one occurrence in Zhu, ZZ mi som is equiv. to Tib. mi chags. Ob-

viously just a var. spelling for ZZ mi som, q.v., it does not occur in Mdzod. The spelling mi som in Zhu is read as mi sol in ZZD.

\*MIG See gyim mig, du mig nig, ma mig, u mig. ZZH.

MIG [1] (mig) eye. Sgra 134. [2] (dmigs) object, focus, aim. OZZ 13, 90. Zhu has twice the equiv. between ZZ mig and Tib. mig, but in another place it equates ZZ dmig to Tib. mig. This is example of a word identical in both ZZ & Tib. There really are not very many. It occurs in Mdzod, ch. 6, for Tib. mthong ba, 'seeing.' TB cognates in Cobl 76. Matisoff 167. See OZL 55 & PSD 162, with the "Old Zhangzhung" equivalent given as myig or mig. See dmig, yig.

MIG CI (mig) eye. LZ 183. YN no. 6. This does occur with the meaning of 'eye' in Mdzod, but it has other meanings as well. Needs further work.

MIG YOR See under mi g.yor, of which it is a possible reading. This spelling not in Zhu, and neither is it in Mdzod.

MIG SOM (dmig) imagination, thought, idea. ZZH. See the context in Zhu, where it occurs once, and either simply means 'eye,' or the 'objects of vision.' This spelling does occur in Mdzod, but only as a unique variant reading in one particular passage.

MIG SOL [1] (sryan med) eyeless. Mdzod, with Tibetanizing ZZ var. mi gsol. Not in Zhu. [2] (sha mig, chu sbur gyi mig) flesh eye, water blister eye. LZ 183.

MING TIG CI (ma bcos pa) uncontrived, unconstructed, un-

feigned, genuine. Sgra 135. In Mdzod one does find ming tog, var. ma rtog, as ZZ equiv. to Tib. ma bcos, but not this particular spelling. ZZ ma ti is the usual spelling in Zhu, although mi ti occurs once.

MING TOG (ma bcos pa, bcos pa med pa) unconstructed, without contrivance. LZ 183.

MING NAM (med khams) negative sphere, realm of nonexistence. LZ 183.

MING NI (med khams) negative or nonexistent sphere. ZZH. Humm2 14. OZZ 78. See ming ning, ming nam.

MING NING [1] (med khams) sphere of nonexistence. ZZH. ZB gives also the alternative spelling ming ling. Occurs in Mdzod. (med pa, stong pa) nonexistent, hollow. LZ 183. See under gu mun ming ning. See ming ni. [2] (mi bde) unhappy, uncomfortable. In one passage in Mdzod, ch. 8, it does corresp. to Tib. mi bde, 'unpleasant, unhappy.'

\*MIN See kyo min, rkyo min, tshu min, dzad min, sra min. ZZH.

MIN [1] Negation. See ZZH 24. To judge from Zhu, when it stands alone, or as the second element of a word, it is glossed by Tib. med, and so does not exactly correspond in its usage with the Tib. form min. See the interesting comment in PSD 158. [2] In a few ZZ compounds such as lo min, she min, sra min, it serves as a second element, in which it seems to mean 'small,' and so corresponds with a Darma word for 'small,' mino, in Changsi, mīde or mīdai. MSB 160. [3] (mi) human, man. LZ

183. Equiv. to ZZ ma min. LZ 183.
- MIN ZHI (phyogs med, mtha' med) without direction, without end. LZ 183.
- \*MU See kha mu, khar mu, drung mu. ZZH. Matisoff 164. In Darma etc., this is an infinitive-forming suffix.
- MU [1] (mkha', gnam, dbyings, gnas) heaven, sky, area, place, region, space, sphere, universe. Humm2 14. In Zhu, this syllable occurs as an independent word with the meanings of Tib. gnam, dbyings, kha, and mkha'. (nam mkha') sky. LZ 184. OZZ 8, 12, 78, 93, finds a cognate in Tangut *mo*, and discusses it further on p. 9. Discussion in ZZQ 6. Byangsi *mū*, 'sky.' GSB 92. [2] (kha) snow {not 'face' or 'surface?'}. ZZH. Zhu, once. For a bit of TB evidence, see Nishi 23. [3] Humm1 498 & OZZ 12, says it may also be equivalent to (ngan) 'bad,' although I have not found verification for this. OZZ 45, says it is equiv. to Tib. mthar, 'to the end, ultimately,' & stong, 'empty.' ZB gives Tib. equiv. as klong. YN 136, where it is said to mean 'snow,' which is very likely mistaken.
- MU KHA PHYE (nam phyed) midnight. LZ 184. Mdzod, once only. It might actually mean just the 'night half' of a full day, and not 'midnight,' to judge from the context in Mdzod. This needs more thought.
- MU KHIR [1] (gsal ba) clear, shining. Sgra 128. OZZ 41. [2] ('khor yug) circumference. Sgra 133. ('khor yug, mu khyud) circumference. LZ 184. [3] (gzhong) wood basin, trough. Occurs in Mdzod as part of the ZZ name for lag na gzhong thogs. [4] (nam mkha'i 'od) light of the sky. LZ 184. In one case in Mdzod, ch. 6, mu khir, var. dmū khir, is very clearly equiv. to Tib. nam mkha'i 'od.
- MU KHU (mtshan nyid) characteristic mark, philosophy. Sgra 134. This is a mistake, based on a reading of a passage in Mdzod, for ZZ mu khyu, which does not corresp. to Tib. mtshan nyid, but rather to Tib. khams gsum 'khor ba, 'the sangsara of the three realms.' Not in Zhu. See mu khyu.
- MU KHOR (rdza mkhan) potter. ZB.
- MU KHYU (mtshan nyid, ngo bo, mtshon byed) characteristic mark, essence, indicator. LZ 184. To see how this is mistaken, see mu khu, above.
- MU KHYUNG [1] (nam mkha') heaven, sky. ZZH. Zhu, once. [2] Occurs only once in Mdzod, where it seems to corresp. to Tib. 'gyur med. ('gyur ba med pa) unchanging. LZ 184. OZZ 46.
- MU KHYUNG BRA PHUD ('gyur med sku) immutable body. Sgra 129. This ZZ phrase reads mu khyung pra phud, this being the preferable reading, in Zhu, with corresp. Tib. nam mkha' lta bu'i sku, 'sky-like body.' Likewise in ZB.
- MU KHRI [1] (nam mkha') sky. LZ 184. [2] (ngan sems) bad thought, bad mind. Sgra 125. But this is slightly mistaken, for the following reasons. In Mdzod, corresp. to Tib. mngan sems, and appears with ZZ var. mung khri. In Zhu, cor-

- resp. to Tib. mngan sems, which might also be spelled brngan sems, a rather obsolete form which seems to mean 'faultfinding thoughts,' or, 'thoughts of defamation.' ZB gives the ZZ for Tib. mngan sems as mung mu or mung khri. (mngan sems, sems) fault-finding mind, mind. LZ 184. [3] Name of the 2nd Tibetan Emperor. See khri.
- MU GI SHI SHIN In Mdzod, ch. 7, seems to corresp. to shes pa, or to shes pa'i dbang po.
- MU GUNG (bang mdzod, mdzod khung) storeroom, treasury. ZZH. ZB. Zhu. Hoff2 193. Appears very frequently in Mdzod as equiv. to Tib. mdzod. Only find this once in Zhu, where it corresp. to Tib. bang mdzod, and once where it corresp. to Tib. mdzod khung. (mdzod) treasury. LZ 184.
- MU GUN (nag po) black. ZZH. ZB. YN no. 170. Appears to be a mistake, through transposition of the syllables, for ZZ gu mun, which is what appears in Mdzod for 'black.' Or perhaps Tib. 'thib or mun, but in any case meaning 'darkness.' In one place in Zhu, ZZ mu gun is corrected to gu mun, with corresp. Tib. bdun sa [?? perhaps to be read as mun sa, 'dark place' or mun pa, 'darkness'??]. In another place mu gun is corrected to gu mun, with corresp. Tib. nag po.
- MU GE (mthar gyi) of the final, of the ultimate. Sgra 130. Has this and other meanings in Mdzod. Not in Zhu. In Mdzod, ch. 7, ZZ mu ge mu tog, var. mu khi mu tog, seems to corresp. to Tib. rtogs pa. It is surely just an accident that there is an identically spelled word in Tib. mu ge, which means 'hunger, famine.'
- MU GRA ZZ var. dmua gral. Occurs once in Mdzod without a clear Tib. equiv., but seems to refer to a kind of weapon. We do not find this in Zhu.
- MU RGYANG (smon lam) aspiration prayer. Sgra 127. ZZ mu rgyang, var. mu rgyad, occurs in Mdzod as equiv. of Tib. smon lam. Once gyer mu appears as equiv. to Tib. smon lam, but this would after all appear to be an inversion of mu rgyang. See under mor lgyum.
- MU RGYUNG [1] ('jig rten gyi khams, stong pa'i khams) the worldly realm, or a way of referring to the 'thousand realm.' LZ 184. [2] (bskal pa zhig gi ming) name of an aeon. LZ 184. [3] (thugs sems nyid kyi rgyu) mind that forms the basic stuff, or cause, of Mind Proper. LZ 184. [4] Pr. n. of a god of Zhangzhung. ZZT.
- MU SNGA YE (rten 'brel dbyings) realm of interdependent connections. Mdzod, ch. 3.
- MU SNGO (rten 'brel) dependent link[s]. LZ 185.
- MU CE (chen po) big, large. LZ 185.
- MU CHO (cho rabs) ancestral narrative, account of ancestral descent. Humm2 10. OZZ 84 n.6. Hoffmann derived it from Sogdian. This is problematic, being derived from a name, Mu cho ldem drug, with the two syllables of ZZ mu cho interpreted as meaning cho rabs by no one other than Hummel. Not in Zhu.

- MU TAL (gnam lcags khol ma) molten meteor metal. LZ 185.
- MU TI (klu) serpent spirit. Equivalent to ZZ mur ting. Humm1 515. OZZ 33. Mu ti occurs in Mdzod, but it is not clear whether it corresponds to Tib. klu or not. It would seem that this is more correctly mur ti, q.v. Ting mur has the same meaning.
- MU TI HA (klu yi rgyal po zhig gi mtshan) name of a nāga king. LZ 185. This likely originated from a ZZ line in Mdzod, ch. 1, which actually reads mu ti rkyā, var. mur ti rkyā.
- MU TIG (lan gcig) once, one time. ZZH. ZB. (lan cig) once. Zhu, once only. This spelling not in Mdzod. See mur ti.
- MU TING [1] (nam mkha') sky. Sgra 125. ZB. [2] (ma rig, ma rig pa) ignorance, nescience. The spelling dmū ting is the most frequent in Mdzod. When mu ting occurs there, it corresp. to Tib. ma rig, or is a var. spelling for dmū ting, q.v. (ma rig pa) nescience. LZ 185. [3] (mang po) many. LZ 185. Compare ti mur, which also means 'many.' Byangsi has *mathai*, 'much, many.' GSB 88. This spelling not in Zhu.
- MU TUR (mi ldog) not reverting, not turning back. Mdzod, ch. 4. ZZ mi dud & rmad du are the words for Tib. mi ldog in Zhu.
- MU TOG [1] (rtogs pa) perception {understanding, realization}. ZZH. Zhu, three times, once spelled dmū tog, q.v. Sgra 128. [2] (phrag dog) jealousy. Appears in Mdzod, and sometimes stands for a misspelling (?) of the ZZ word corresp. to Tib. phrag dog. It is twice spelled rmu tog in Zhu. [3] (ngo bo nyid) essence. In Mdzod, ch. 7, it seems to corresp. to Tib. ngo bo nyid.
- MU TOR (mtho ris) heaven. LZ 185. YN no. 85.
- MU THAR (mthar phyin) gone to the limit, maximized, actualized. Sgra 128. Occurs together with ZZ var. spelling ma thar in Mdzod, ch. 6. We do not find this in Zhu.
- MU THUG PA (mtha' thug pa) to reach the ultimate, maximalize, actualize. LZ 185.
- MU DUN (ma rig) ignorance, nescience. Sgra 131. Spellings mu dum & mu dun both occur in Mdzod as equiv. to Tib. ma rig.
- MU DUM [1] (dbyibs) shape, figure, form, dimension. ZZH. Zhu, once, although slightly problematic. Dum alone seems to be the equiv. to Tib. dbyibs in Mdzod. [2] In the list of 51 mental states, in which it is the 17th, it corresp. to Tib. ma rig. (ma rig pa) nescience. LZ 185.
- MU DUR See under mu tur.
- MU DHO Occurs in Mdzod, ch. 6.
- MU NI GYER SHUD ('khrul pa'i the tsom, i.e., 'khrul pa'i the tshom) hesitation [on account of] mistake. {bewildered doubt}. ZZH. Zhu, once. Gyer shud does stand for Tib. the tshom, 'doubt.' See mu no, mung nom.
- MU NE [1] (nam mkha') heaven, sky. ZZH. Zhu, once. YN no. 85. [2] (mnyam pa nyid) evenness. LZ 185.
- MU NE SHE THUN (nam mkha' lta bu'i thugs) sky-like mind. ZB.

- MU NER (mnyam nyid) evenness, levelness. Sgra 129. In the Mdzod line on which this is based, it may be that mu ne, with ZZ var. mu nir, corresponds rather to Tib. 'khrul pa. This spelling not in Zhu. See mu ne.
- MU NO ('khrul pa) bewilderment, error. Sgra 131. The spelling mu nom, var. mung nom, occurs in Mdzod. Mung nom & mu ni occur in Zhu. ZZ mung nom & mung nol occur in ZB. This variety of spellings is indeed bewildering. See mu ni.
- MU PUR MA MIG (srung du med pa'i dam tshig, srung mi dgos pa'i dam tshig) a samaya that has no need to be protected, an unkeepable promise. LZ 186.
- MU SPUNG GSAL TANG Name of a Zhangzhung sage. LZ 186.
- MU PHYA DUM PA Name of a land of Zhangzhung. LZ 186.
- MU PHYO (mkha' la lding ba'am 'phur ba) hovering in the sky or flying. LZ 186.
- MU BUN TSA RI Occurs in Mdzod, ch. 7, where ZZ mu bun tsa ri seems to corresp. to Tib. dmigs pa ston, 'indicate the objectives.'
- MU MAR [1] (gser rgod) wild or unprocessed gold. Khro 90, line 2. Gold in the sky?? Occurs in Mdzod, ch. 6, in name of a group of divine beings, mu mar rkyel sad. Not in Zhu. [2] (gser) gold. LZ 186. gold used in magical practices of Zhangzhung, like the gold 'bomb' or Tib. dzwa. LZ 186. YN no. 95.1. [3] (thog) lightning. LZ 186.
- MU MAR TSHAL CHIL (gser dzwa khol ma) molten bomb gold. LZ 186.
- MU MI (drod 'dzin pa) holding warmth. LZ 186.
- MU MIN (nang du) inside. LZ 186.
- MU MUN (mi ma yin gyi rigs dmu) the Dmu spirits. LZ 186.
- MU ME (kun spang) complete renunciation. Sgra 127. This is probably a misreading or copyist error for gu med, which does occur in Mdzod as equiv. to Tib. kun spangs, 'completely renounced.' Not in Zhu.
- MU MED (skye ba med pa) unborn, unproduced. LZ 186.
- MU TSAN [1] (rtsal med) unskilful {without effort}. ZZH. ZZ mu rtsan, corrected to mu tsan, occurs once in Zhu. [2] (btsal med) without searching, not seeing. Sgra 134. Mu tsan, var. mu rtsan, occurs as equiv. to Tib. brtsal med, 'without effort, unsought,' in Mdzod. See mu rtsan.
- MU TSU (nam mkha') sky. LZ 187. Mdzod, once only, with ZZ var. dmu tsu.
- MU TSUG [1] (bkra shis) auspiciousness. Sgra 125. Zhu, three times. Mdzod. LZ 187. [2] ('gyur med) unchanging, unchangeable. Sgra 123, 130. Mdzod. Zhu, once. ('gyur ba med pa) without change. LZ 187. ZB gives meanings 1 and 2 both. [3] (dmu thag) the heavenly rope. ZZH. Zhu, once. [4] (skye ba) birth, production. Humm1 513. OZZ 31. Mdzod. [5] (srid?) life. Mdzod. This word discussed in Stein 247-8.
- MU TSE [1] (rtsed sa) playground. ZB. The Tib. passage in Mdzod actually reads rtse sa, with var. rtsis, which corresp. to ZZ mu tse, with var. mu rtse. [2] (rtse

- mo) peak. LZ 187. This occurs once clearly in Mdzod and once not so clearly.
- MU TSO [1] (rtsed pa) play, game, playground. ZZH. Zhu, once. We do not find this in Mdzod, but compare ZZ mu tse, above. [2] (klong) space, receptive center. Mdzod. LZ 187. [3] ('khyil ba) swirl. With ZZ var. mu tsa. Mdzod.
- MU RTSAN (rtsal med) without energy. ZB. See mu tsan.
- MU ZHI [1] (lto phye che) great snake. Humm1 515. OZZ 33. (lto phye) snake. Mdzod, ch. 5. Discussion in ZZQ 6. [2] (snyom 'jug, i.e., snyoms 'jug) [formless] meditative absorption, sexual union. Sgra 131. [3] ('du byed?) composite, compound, imprint; one of the skandhas. Mdzod.
- MU ZE (gong ma) past master, earlier one, superior one. LZ 187. In the one usage in Mdzod, ZZ mu ze corresp. to Tib. gong, 'superior, above.'
- MU YA (gtor ma'i mnyam du bsham rgyu'i mchod rdzas) an offering substance to be displayed together with the tormas. LZ 187. Not found in Mdzod. Compare kha ste mu ya & smu ya.
- MU YANG KHANG (bsgyur ba) to transform, as for example to translate. LZ 187. Not in Mdzod.
- MU YE [1] (nam mkha', mkha' dbyings, dbyings) heaven, space, sphere, realm, region. In Zhu, it corresp. to Tib. mkha' dbyings three times [likewise in ZB], Tib. dbyings four times, and Tib. nam mkha' twice. ZZH. Humm1 491. YN no. 85. See ma ye. [2] (bla med) supreme. Sgra 130, 136. This meaning not given in LZ 187. [3] (nam mkha', dbyings, mi g.yo dbyings) sky, real, unmoving realm. Sgra 125. ZZ mu ye is by far the most common equiv. to Tib. dbyings in Mdzod, although ZZ mu snga ye, which may corresp. to Tib. rten 'brel dbyings, also occurs. [4] (gsung rang bzhin med pa) speech without nature. LZ 187; but look under mu ye glang chen, below. Note: This word is contained in the famous 8-syllable mantra of Bon. Notice the odd discussion of this mantra in OZZ 62 n.12, where Hummel parses the mantra differently.
- MU YE KHIR ZHI (mkha' dbyings gsal ba) clear sky realm. ZB. Occurs in Mdzod, once only, in ch. 3.
- MU YE GUNG SANGS Name of one of the Lamp Aeons [Tib. sgron bskal]. LZ 187. Not in Mdzod.
- MU YE GLANG CHEN (rang bzhin med gsung) speech without nature. Sgra 129. This occurs in Mdzod, once only. In Zhu, it has the translation Tib. nam mkha' lta bu'i gsung, 'sky-like speech'; likewise in ZB.
- MU YE GYUN TI TIG NI (nam mkha' lta bu'i 'bras bu gcig) one sky-like goal. ZB.
- MU YE THIN SANGS Name of one of the Lamp Aeons. LZ 187. Not found in Mdzod.
- MU YE PHYA SANGS Name of one of the Lamp Aeons. LZ 188. This entire expression not found in Mdzod.
- MU YE MU TOG (bla na med par phyin pa, pha rol tu phyin pa) going to the ultimate, going to the far side. LZ 188.



- MU YE SA Taken as equiv. to Tib. g.yung drung, but based on an eccentric parsing of the ma tri mantra. See OZZ 62 n.12.
- MU RA [1] (kun la) to all. Sgra 130. [2] (rnam pa) aspect. Mdzod. This spelling not in Zhu, and neither does it appear in Mdzod. YN 136 & no. 85, where it is said to mean 'sky.'
- MU RI [1] (mkha' gsal) clear sky, bright sky. Sgra 125. ZB, where the Tib. equiv. is spelled kha gsal, 'clear surface'[?]. (mkha' la) in the sky. Sgra 126. Occurs, with ZZ var. dmu ri, in Mdzod, Tib. equiv. mkha' gsal. Do not exactly find it in Zhu. [2] (drwa gur) tent with lattice-work awnings or hangings. LZ 188.
- MU RI PHYOD (dbyings su bskyod pa) traversing the realm. LZ 188. This does occur in Mdzod, ch. 4, but there seems to be some misparsing, and the Tib. bskyod pa does not appear there at all.
- MU RIL (sgo nga) egg. LZ 188. YN no. 5. This does occur in Mdzod in one of those passages that are overall in Tibetan, but employing ZZ expressions. It isn't certain if the meaning is 'egg,' but it does occur in a context concerned about various modes of birth.
- MU LA [1] (mkha', nam mkha') heaven, sky. ZZH. ZB. Zhu, seven times. Sgra 133. LZ 188. YN no. 85. (gnam) the heavens. Zhu, once. Mdzod. [2] (drod) warm. ZZH. Zhu, once. Sgra 123. YN no. 165. Seems to occur in Mdzod. [3] (de bzhin) likewise, like that. Mdzod.
- MU LA GRAM Name of one of the worlds. LZ 188. This spelling not in Mdzod.
- MU LA CI (dbyings la 'byor) attain the realm. ZB. This spelling not in Mdzod.
- MU LA TSA MED Name of a goddess of Zhangzhung. LZ 188. This spelling not in Mdzod.
- MU LA MA HOS Name of one of the siddhas of Zhangzhung. LZ 188. This spelling not in Mdzod.
- MU LA ZER THANG Goddess[es] of the sky. LZ 188.
- MU LA YE (skar ma chu smad) name of the constellation Chu smad. LZ 188.
- MU LA HA RGYAL Name of a siddha of Zhangzhung. LZ 189.
- MU LA HA RA (nam mkha' ye shes) space full knowledge. This appears to be a personal name. Sgra 124. Not in Mdzod, and not in Zhu.
- MU LI (rlung dmar) 'red wind,' a strong gale. LZ 189. Occurs, with ZZ vars. mang li, ma li, in Mdzod, ch. 2.
- MU LE [1] (klong du) in the middle, inside, in. ZZH. Zhu, twice. Did not find this meaning in Mdzod. [2] (sngon mo) blue [adjective with feminine ending]. Mdzod has this, but it could be a mistake due to the differences in syntax between the ZZ and the Tib. — the varying meanings might be ultimately based on different interpretations of the very same Mdzod passage. Did not find this meaning in Zhu. [3] (mtsho sngon po) blue lake. LZ 189. [4] (g.yang 'gug pa'i brda')

- an exclamation used in the ritual for the hooking of good fortune. LZ 189.
- MU RLAB (mkha' lding) sky soarer. Hummel thinks it equivalent to rlab rtse {but I think this mistaken}. Humm1 515. OZZ 33. ZZ mu rlab does occur once in Mdzod as equiv. to Tib. mkha' la lding, 'soaring in space.' Not in Zhu.
- MU LE DRUM SHUR SHING ZZT.
- MU SA TA (skar ma chu stod) the constellation called in Tib. Chu stod. LZ 189.
- MU SANGS (sangs rgyas) Buddha. ZZH. Zhu, once only. Sgra 125. LZ 189. OZZ 3.
- MU SANGS RKYEN (sangs rgyas rje) Buddha Lord. ZB. The syllable rkyen here would seem to be a Tibetanization of ZZ skya, q.v.
- MU SAD (gnod sbyin) harm-bringing spirit. Humm1 515. OZZ 33. Actually, this corresponds to Tib. gnam gyi lha, 'god of the heavens,' in Mdzod, but it also does appear twice as possibly corresponding to Tib. gnod sbyin. Not in Zhu.
- MU SI (so sor) each its own, individually. ZB.
- MU SU SKYI (so sor skyes) born differently. ZZH. I find ZZ mu si skyi in Zhu, once. YN no. 128. In Mdzod, one finds dmu se rkyel as equiv. to Tib. so sor skye.
- MU SUR MA MIN (bsrung du med pa) not [necessary] to defend, [vow] not [necessary] to keep. ZZH. ZB. Zhu, once. ZZ mu pur ma mig, var. mu par mi mig, is what we find in Mdzod, but it apparently corresponds to the longer phrase in Tib. bsrung du med pa'i dam tshig, 'vows that are not for keeping' [i.e., an 'ultimate' vow].
- MU HA (mchod rdzas) offering substance[s]. LZ 189. Not found as such in Mdzod.
- MU HAR (stong pa) empty, hollow, void. Mdzod. Zhu, once. ZB. ZZ var. mu khar. Humm1 519. OZZ 38. Also spelled dmu har.
- MU HAR TSE (stong pa nyid) emptiness, voidness. ZB.
- MU HAR RTSER (stong pa nyid) emptiness, voidness, non-existence. ZZH. Zhu, once. ZZ dmu har dmu tse is the spelling that appears in Mdzod, and it seems to correspond to Tib. stong pa nyid ni stong pa, the emptiness of emptiness.
- MU HE [1] (dbyings nyid) the very realm. LZ 189. [2] (dkar gsum mngar gsum) the three white and three sweet foods. LZ 189. This spelling occurs as var. of ZZ mu ye in Mdzod. Not in Zhu.
- MU UN ('brug) dragon. ZB. LZ 189; OZZ 46, where it is spelled ZZ mu ur as well as mu un. While this particular spelling is not found there, the readings in Mdzod are mu ur, mu ud & mu ung. See the discussion of words for 'dragon' in Beckwith, OC Loans 181-185.
- MU UN RGYUNG (gnam 'brug klog [i.e., glog]) the heavenly dragon's lightning. ZZH. Zhu, once. ZZ mu ur rgyung, var. mu ud rgyung, in Mdzod, corresp. to Tib. 'brug dang glog. See mu un, dmu un.
- MUG KHOR (rdza mkhan) potter. ZZH. (rdzas mkhan) chemist [?], apparently, but in fact this

is just a var. for Tib. rdza mkhan, 'potter.' Zhu, once. Occurs in Mdzod, ch. 9. LZ 189.

MUG CU (btang snyoms) equanimity. Sgra 129. In Mdzod ZZ mug chu, var. mug cu, surely refers not to the positive quality of equanimity, to a negative form of apathy — 'apathy turns into an anchor of the vicious circle' — and this equiv. only occurs once, in ch. 8. Not in Zhu.

MUNG [1] (nag) black. Humm1 498 & Humm2 13, says it is equivalent to Tib. nag, 'black.' See ma mung, re hab kha mung. This same syllable might, it appears, form a part of Darma dumumung, 'all night long,' and it appears from MSB 162, that Darma mun, i.e. mung, means 'night.' Byangsi mun-chai, 'night.' GSB 91. It does resemble Tib. mun pa, 'darkness.' DGD 577. [2] (snod) vessel, vessel world. ZB. [3] (mo) female. ZB.

MUNG KHOR ('khor) attendant[s]. Mdzod, ch. 7, in the context of an analysis of sense faculties. It might seem to refer to the potter's wheel if we rely on OZZ 46.

MUNG GI (snod) vessel. LZ 190. See following.

MUNG GI JI DANG (snod kyi 'jig rten) the world of receptacles {environmental world, environment}. ZZH. Zhu. ZZ mung gi ci tan is spelling that occurs in Mdzod, with ZZ var. mud gi ji tan. The authentic spelling of the first syllable would seem to be *mong*, which also occurs in Mdzod, and seems to be identical to an OT word.

MUNG NOM ('khrul pa) mistake, error, illusion. ZZH. ZB. LZ 190. In one place ZZ mung nom of Zhu is mung nol in ZZD, but is spelled mung nom in three other instances. Occurs, with ZZ variants mung na, mu nom, in Mdzod, where it is 47th of the 51 mental states.

MUNG NOL ('khrul pa) mistake, error, illusion. ZZH. ZB, here also spelled ZZ mung nom. This spelling does not occur in Mdzod. This entry should probably be removed, it being a simple mistaken reading for mung nom, q.v.

MUD GI (snod kyi) of the vessel, of the environmental world. Sgra 127. See under mung gi ji dang.

\*MUN See kun mun, gu mun, du mun, leg mun.

MUN (dmu) horizon, sky. ZB.

MUN TI (bden) truth. ZZ ti may by itself mean 'truth,' which suggests this could be a synonym compound. Mdzod, ch. 6.

MUN MA (nor ba) mistaken. ZB. Not in Mdzod.

\*MUR See kan mur, kha mur, du mur.

MUR [1] (sbrul) snake. For TB cognates, see Humm2 14. OZZ 78, 100 n. 7. Discussion in ZZQ 6. Burmese for 'snake' — mrwe. See discussion in Beckwith, OC Loans 188-189, with mention of a reconstructed Early Old Chinese form \*mer-. Apparently there was a Sumerian word for snake, muš. Tóth no. 31 [2] Most of the time it seems to corresp. to the spirit being called in Tib. klu, for Skt. nāga, rather than precisely the animal 'snake.' (klu) nāga. ZB.

- LZ 190. [3] (thur) downward slope. LZ 190. [4] ('og) below. OZZ 46. I think it probable that the most general meaning of this ZZ word is 'down, below' — compare Tib. ma & mar when the latter are used in this sense.
- MUR KHIR (gsal ba) clear, shining. LZ 190.
- MUR TI [1] (klu, klu rabs, klu btsan) a group of gods or demons {the klu and the btsan, spirits of the netherworld and upper world}. ZZH. Zhu, once. [2] (sbrul) snake. LZ 190. I can imagine how this might mean more specifically 'water snake.' [3] (kun grub) all attained. See under mur ti slas. [4] (lan cig) one time, once. [5] (bden pa) truth. LZ 190. [6] (btang snyoms) equanimity. LZ 190. See under mur ti phyung ngo cu tig nam. See also mu ti, mur ting.
- MUR TI PHYUNG NGO CU TIG NAM (lan cig phyir 'ong ba) once returner. Sgra 129. Actually, this whole line corresponds to the longer phrase in Tib., lan cig phyir 'ong 'bras bu yi, 'of the fruit [goal] of the once returner.' Zhu has ZZ mu tig phyang nga with corresp. Tib. lan cig phyir 'ong.
- MUR TI SLAS (kun grub sa) ground of all attainment. Mdzod, with ZZ var. mor ti slas. Not in Zhu.
- MUR TING (klu) a group of gods or demons. ZZH. In Zhu, this seems to corresp. to Tib. klu btsan. Stein 234, says it means 'animal.' See also Stein 245. Compare mur ti, which anyway is probably the more authentic spelling.
- MUR NE (gser zhags) golden noose. LZ 190. The meaning 'gold' here suggests the real spelling ought to be ZZ mar ne.
- MUR MDZE (mdze nad) the disease of leprosy. LZ 190. Not in Mdzod.
- MUR ZHAG [1] (mi kha dog dmar po can) a red colored man. LZ 190. [2] (zhags pa) noose, lasso. LZ 190. This spelling not in Mdzod.
- MUR ZANG (klu rgyal) nāga king. Sgra 133. (klu) nāga. Sgra 134. OZZ 46. Occurs many times with problematic meanings in Mdzod. In the discussion of Sga 305, they are definitely nāga-type beings. See mu zangs. See the discussion in ZZT 435, where the form hur zangs is also mentioned.
- MUR ZANGS (klu) nāga. Zhu, once only. LZ 190. OZZ 33. See Stein 232, 234, 245.
- MUR SON (bzod pa) forgiveness, pardon {patience, tolerance, longsuffering}. ZZH, noting the misleading translations. ZB. Zhu, once only. Sgra 124. Appears with variants dmur song and dmur son in Mdzod. See dmur son.
- MUL ZHI (drod 'dzin) warmth bearer. Mdzod, ch. 8, twice. (drod) warmth. LZ 190. YN no. 165, but misspelled mur zhi.
- MED Negation. See ZZH 24.
- MED RKANG (med cing) not having. ZB.
- MEN (med) negation, not having, is not, lacks. See ZZH 24. This equiv. only occurs once in Zhu.
- \*MO See na mo, pra mo pra mo ha, tsa mo.

- MO LJI CHEM (nam mkha' nas thog 'babs pa) thunderbolt from the sky. LZ 191.
- MO SME (yod med) being and non-being, existence. LZ 191. This occurs, once only, in Mdzod, ch. 12.
- MOG CI (ma rig) ignorance. ZZH. ZB. Zhu, twice. Sgra 135. LZ 192. Occurs in Mdzod, but only in chaps. 8 & 9; other words corresponding to Tib. ma rig are used in the other chapters. Chapter 1 reads ZZ mu ting, var. mung ting; ch. 2 reads mu yung, var. dmu g.yung; ch. 10 reads mu dum; ch. 13 reads mi dun, var. mu dun. See log ci.
- MONG See under mung gi ji tan.
- MONG NUNG (mtha' dag) the furthest reaches, horizons, all without exception. Mdzod, ch. 5, with ZZ var. mong ning.
- MOD (yod) is [really]. ZZH. We do not find this in Zhu.
- MOR ('grub, grub) accomplish, complete, attain. ZZH. Could not exactly find this in Mdzod. Occurs once or twice in Zhu. ZB gives the Tib. as sgrub, 'strive for, work toward, do the practice.'
- MOR LGYUM (smon lam) aspiration prayer. This spelling does not occur in Mdzod. In Sgra 124, it seems to be equated in a footnote with ZZ mu rgyang, q.v. ZB spells it mor rgyum. Not in Zhu. In one passage in Mdzod, I find the ZZ that corresp. to Tib. smon lam to be mu rgyad, with vars. mu rgyang, mu brkyad.
- MOR TI SLA See under mur ti sla, of which it is a var. reading.
- MOL LJI GRA MIN (thog dang ser ba) lightning and hail. Mdzod, ch. 5. See also ru tog gra jil.
- MYI CI (mi chen) great man. Sgra 133. Not in Zhu. Does not seem likely. Perhaps ZZ \*ne tse or \*tse ne would mean Tib. mi chen.
- MYUNG ZHI (ro yi) of flavor, of taste. Sgra 133. This occurs once in Mdzod. We do not find it in Zhu.
- MYUR RI (ro srid) the life of taste. Sgra 134. ZZ myu ri, var. dmu ri, occurs for Tib. ro srid in Mdzod. Not in Zhu.
- DMIG (mig) eye. ZZH. Zhu. ZB. Sgra 132. Bru II 290, line 6. "eye". Kuijip (1986) 34. This exact spelling does not occur in Mdzod. See mig, yig.
- DMU [1] (dbyings) area, sphere {realm}. See mu. [2] (nam mkha') sky. Equivalent to dmu kha. Humm 1 513. OZZ 15, 30. LZ 192. There is a lengthy discussion in Stein 246-7. [3] It also may mean, as LZ 192 says, the clan of Lord Shenrab or the class of non-human beings or spirits, but I think these are Tibetan-language usages, and not necessarily Zhangzhung.
- DMU KHA MU (nam mkha'i dbyings) heavenly sphere {space realm}. ZZH. Dmu ri mu ye is the form that actually appears in Mdzod.
- DMU TAN (rten pa) rely upon. LZ 193.
- DMU TIG (rtogs) understand, realize. OZZ 46.
- DMU TING (nam mkha'i g.yu mdog) the turquoise color of sky. LZ 193. See dmu tor. See mu ting.

- DMU TOG [1] (rtogs pa) perception {understanding, realization}. ZZH. Zhu. Stein 235. See mu tog. [2] (phrag dog) jealousy. Sgra 128. LZ 193. OZZ 46. But with this meaning, the ZZ spelling in Zhu is rmu tog. [3] (mtho ris) heaven. Sgra 130. The 1st and 2nd meanings are found in Mdzod.
- DMU TOR =dmu ting. Humm1 519. OZZ 38. This occurs with a number of meanings, and as a var. for dmu tog, in Mdzod. [1] It is 26th of the 51 mental states. We do not find this spelling in Zhu. Phrag dog is one of the meanings in Mdzod. See dmu tog, etc. [2] (nam mkha') sky. LZ 193.
- DMU THUG (dug) poison. LZ 193. YN no. 48.
- DMU DUG (dug) poison. Mdzod, ch. 8, with var. dmu dag.
- DMU DHO See under gnas, mu dho.
- DMU NIR DU TA (mtha' las 'das pa) passed beyond limits. LZ 193.
- DMU PUN ZZ vars. dmu bun & dmu sun. Humm1 519. OZZ 38. (dbang po) sense faculty. Mdzod. We do not find any of these spellings in Zhu.
- DMU MAR (gser gyi tog) golden finial, gold tip. LZ 193.
- DMU MAR RKYEL SAD ('og min gnas kyi lha) god of No Higher. LZ 194. In Tib., 'Og min is name of the Akaniṣṭha heaven.
- DMU TSUG (dmu thag) sky rope. ZB.
- DMU TSHA (garuḍa) the mythic garuda bird. =mu char. Humm1 519. OZZ 38. Occurs as equiv. to Tib. mkha' lding in Mdzod, with ZZ variants mu tshar & dmu tshang. The usual ZZ equiv. of mkha' lding in Mdzod is dmu zhag. The usual Tib. translation for Skt. garuḍa is khyung, or bya khyung. Not in Zhu.
- DMU ZHAG (mkha' lding) the sky-soaring one, the garuḍa. ZZH. ZB. Zhu, once only. Humm1 501. OZZ 4, 33. Stein 250. See dmu tsha.
- DMU ZHIR (mtha' 'das) beyond limits. Sgra 131. Occurs in Mdzod, with var. dmu nir. Not in Zhu.
- DMU ZAG ('od 'khor, 'od 'khyil can), light wheel, with swirling lights. LZ 194.
- DMU YAD Stein 247, identified this word in both an OT document and in Mdzod, although he could not explain it. [1] (mar khu) ghee. LZ 194. [2] (zas bcud) nutritive essence. LZ 194. [3] (bdud rtsi) elixir. LZ 194. [4] (dngos grub) spiritual attainment. LZ 194. This word actually occurs twice in a divination text among the Dunhuang documents, P.t. no. 1047 (which may be seen on the OTDO website). It seems that the ZZ glossary makers have all derived their meanings from the context of the autobiographical account by Gshen-chen Klu-dga' (see Martin, Unearthing, p. 59), where meanings 1, 3 & 4 are all indicated. See also ZZT 430 for reference to Dunhuang document usages, which he believes to agree with the Bon text usages, both corresponding to *phya g.yang*, 'wealth and fortune.'

- DMU RA [1] (gshen rab) Lord Shenrab, the founder of Bon religion. ZZH. ZB. Zhu, three times. Sgra 123, 125. See the argument in Humm1 490. OZZ 2. Gyer dod seems to be the standard ZZ term corresp. to Tib. Gshen rab in Mdzod. ZZ dmu ra does occur in Mdzod, but only as a var. for the word for 'sky.' However, in one passage the ZZ phrase tri shen mu ra corresp. to Tib. shes rab rnam pa, 'aspects of insight,' in which case the Tib. shes rab could have been confounded, as it sometimes is, with Tib. gshen rab... LZ 195. [2] (nam mkha') sky. Sgra 125. (mkha', dbyings) sky, realm. LZ 195.
- DMU RA TA HAN (gshen rab mi bo) Lord Shenrab. LZ 195. I think this is likely a misreading of dmu ra ha tan.
- DMU RI [1] (ro srid) the life of taste. Mdzod, ch. 11, with var. myur ri. (ro) taste. LZ 195. [2] (mkha') sky. LZ 195. [3] (gzha' tshon) rainbow. Mdzod. See dmu ru rgyud, below.
- DMU RI PHYOD (sems nyid kyi rang bzhin la sgrib pa med pa) nature of Mind Proper without obscurations. LZ 195. Doesn't occur in Mdzod with exactly this spelling.
- DMU RU ('khor lo) wheel. LZ 195. There are several words for 'wheel' in Mdzod, but this is not among them.
- DMU RU RGYUD (gzha' tshon) rainbow. LZ 195. ZZ dmu ri rgyud is the spelling in Mdzod.
- DMU SLAS (srid pa 'greng bu / dper na mi lta bu) an erect [walking] being as, for instance, a human. LZ 195. This does come from a line in Mdzod, ch. 1, although I am not sure if the line was parsed correctly. See the entry for 'greng bu in Nine Ways 294: "upright creature,' viz. man, ape, etc." This word is familiar to more people as a name for the Tibetan script's vowel 'e', which stands at an oblique angle, and not exactly upright.
- DMU HAR (stong pa) empty. LZ 195. OZZ 46.
- DMU HING NING (nam mkha'i lha mo) goddess of the sky. LZ 195.
- DMU HENG ? Sgra 131, where the ZZ word dmu heng is defined as dmu heng (!). See the following.
- DMU HER (dngos med) unreal. One occurrence in Mdzod, ch. 13. Not in Zhu. (dngos po med pa) without reality. LZ 196.
- DMU UN [1] (mkha' 'brug, mkha'i 'brug, 'brug mo) the heavenly dragon, dragoness. ZZH. Zhu, where it occurs twice with this spelling. ('brug) dragon. LZ 196. [2] (nam mkha') sky. ZB. Mu ur & mu ud are the spellings actually found in Mdzod. It's possible the two syllables are to be interpreted to mean 'sky conch,' which would be a poetic metaphor for thunder, 'brug sgra, the 'dragon's cry.' All speculation, really.
- DMUR SONG (bzod pa) patience. Sgra 135. LZ 196. See mur son.
- DMUR SON (bzod pa) patience. Sgra 131. See mur son.
- DMYI BYIL (ngo tsha med) shameless. ZZH. ZB. Zhu, once only. YN no. 146. ZZ dil byil & dim byil are the spellings actually found in Mdzod.

RMA [1] (ya mchu) upper lip. ZZH. ZB. Zhu, once only. Sgra 132. Matisoff 174. Lower lip called ZZ rme, q.v. [2] See LZ 196, where it is also given as name of a clan, although I do not believe this is really Zhang-zhung in its origins, since anyway it is much used in Tibetan language contexts; perhaps it preserves Chinese family name Ma, and/or Syriac Mar? We do not find this in Mdzod.

RMA CI ('thib pa, 'thoms pa) to thicken [clouds], to confuse. LZ 196. This occurs in Mdzod with ZZ var. rmha ci.

RMA 'DANGS (me) fire. LZ 196. YN no. 73. I doubt this entirely. I think the word is Tibetan where it has a different meaning. I think it is used of a fierce storm, perhaps one with hail, which 'raises wounds.' There is a similar Tib. word skyi 'dang.

RMA NI (rma mi) wound[making] men. Mdzod, ch. 5. See OZL 56 & PSD 162, with the so-called "Old Zhangzhung" equivalent of ZZ rma given as rma; Tib. rma, meaning 'wound.' In other words, according to this, all three languages share the same word rma.

RMA LIG =mi ga. Humm1 519. OZZ 38. Also, ma mig. These are var. readings in Mdzod passage where they appear to corresp. to Tib. med pa. Not in Zhu.

\*RMAD See ti ka rmad du.

RMAD DU [1] (mi 'da') not passing beyond, not violating. Sgra 131. Sma du & smad ca are readings in Mdzod, as 21st of the 51 mental states, where the

corresponding Tib. would seem to be the entire phrase mi 'da'i dam tshig, 'inviolable vow.' In another passage is the reading ZZ rma du, var. rmad du. [2] (mi ldog) not turning back. Zhu, once. See under rdo yi, and see also under sma du.

RMAN TANG ZAL LHA For this phrase, of doubtful Zhang-zhung nature, see ZZT 435.

RMI NI (rma mi) Rma man? {Wound man? Person of the Rma clan?} ZZH. Zhu, once only. ZZ rmi ni, with vars. rma ni, rmha ni, occurs in the corresponding passage in Mdzod. This line might be translated, 'seven villages of wound men live there.' See under rma ni, rme ni.

RMU OZZ 63 n.16.

RMU TOG (phra dog, phrag dog) envy, jealousy. ZZH. Zhu. Stein 235. See under dmu tog, the most frequent spelling in Mdzod, but mu tog does occur there once. Perhaps the present spelling should be preserved, however, since it could differentiate this from other meanings falling under the spelling dmu tog.

RMU TOG TSE (phrag dog che) great jealousy. Sgra 133. This does not occur in Mdzod.

RME (ma mchu) lower lip. ZZH. ZB. Zhu, once only. Sgra 132. Did not find this in Mdzod. See rmha.

RME'U (rme'u) horoscope? ZZH. Did not find this spelling in Mdzod. OZZ 15. This is Haarh's mistaken reading of the word, which is in fact simply a family name. Name of a very important family in Bon history. Dr. Samten G. Karmay



of Paris, for example, belongs to it.

RME NI (rma mi) ? wound man? or perhaps mistake for rma mig, opening of a wound? ZB. See rmi ni.

RME'U TSHANG RUS Humm1 501. This is not really ZZ, and should be removed.

RMHA [1] (ma mchu) lower lip. Bru II 290. [2] This ZZ syllable does occur in Mdzod, but corresp. with Tib. 'thibs, 'to get thick, become gloomy.' See rme.

SMA DU (dam tshig) vow, commitment. LZ 197. See under rmad du, smad du, etc.

SMA MA (me lha) the god of fire. ZZH. ZB. Zhu. Actually as Hoff2 194, argues, this must stand for Tib. gshin rje, and is a corrupt reading for "ya ma." Stein thinks it is the goddess Māmaki. Stein 243. One might argue against these ideas by pointing out that various forms similar to *sma*, with meaning 'fire,' are in fact deducible in TB; Cobl 79. Could not find this equiv. in Mdzod, and Tib. me lha occurs there only as a misreading.

SMAD DU (mi ldog) not turning back. ZB. This spelling not in Mdzod. See under sma du, rmad du.

SMAR [1] (bkra, bzang, bzang ba) good, happy, beautiful. ZZH. Zhu, many times. Hoff2, interprets ZZ smar to mean 'lower Zhangzhung.' (bzang) good. Sgra 127. ZB. (bzang po) good. LZ 198. [2] (mtho po) high. LZ 198. [3] (smin pa) ripe, mature. LZ 198. YN no. 167. OZZ 46. See OZL 56, with the so-called "Old Zhangzhung" equivalent given as rmin. [4] (zhang

zhung gi yul zhig) a land of Zhangzhung. [5] (gsal) clear. In Mdzod it appears to correspond with Tib. smin, mtho, gsal, ston, bzang.

SMAR ZHI [1] (bzang po) good, beautiful. Sgra 123. Spelled rmar zhi in ZB. LZ 198. [2] (mdzes) beautiful. OZZ 40.

SMAR RO [1] (bzang po) good. Humm1 501. OZZ 15. (bzang shog) the best [?]. Sgra 125. [2] (dge'o) it is virtuous. Sgra 132. We do not find this spelling in Mdzod. Appears, but only in the final colophon, in Zhu.

SMAR LA (sku) body. Mnyam 15.

\*SMU See pa de smu ya.

\*\*TSA\*\*

\*TSA See ge tsa, ma tsa. ZZH.

TSA [1] (nya) fish. ZZH. Zhu. Humm1 513. OZZ 31, 78, 93. Humm2 14. Matisoff 162. YN no. 55. This seems not to fit well with either Chinese or Tibeto-Burman words for 'fish' ... in fact, it would seem to fit better with Indic matsya, 'fish.' See Tamot 16. See tsa mo. [2] Derivative suffix. See ZZH 16. OZZ 65 n.26, 81, gives the alternative endings tsa, tsu & tse, and says that they stand for either Tib. nyid or ldan. [3] (btsan) powerful, mighty, a kind of spirit. ZB. [4] Hummel finds correspondences with this syllable as it occurs in longer words that have to do with human beings... OZZ 78, 93.

TSA KA [1] (rten 'brel bcu gnyis kyi brgyad pa srid pa) life or

- becoming, the eighth of the 12 interdependent links. LZ 201. To judge from Mdzod, Tib. srid pa, 'life,' has here been confounded with Tib. sred pa, 'thirst, addiction,' which is the correct meaning here. [2] ('khor lo) wheel. OZZ 46. [3] (srid pa) life. OZZ 46. This originates in a mistaken reading of sred pa, 'thirst, addiction.' See tsa ga.
- TSA KA SHA RA (sram mam phag gi snying) heart of otter or pig. LZ 201.
- TSAKRA (ral gri) knife, dagger. ZZH. Zhu. We do not find this spelling in Mdzod. Seems to be a Sanskritism, deriving from the cakra, or 'throw star.'
- TSA KHRI ('khor lo) wheel. Sgra 135. OZZ 46. This spelling found once in Mdzod, ch. 5, with var. co khri; in another passage, in ch. 16, with spelling tsa kor. This is one of the rare examples of clear Sanskritisms — the Skt. is cakra — that may be identified in Mdzod. In ch. 1 of Mdzod the ZZ is du phud, as equiv. of Tib. 'khor lo, several times. Note that rtsa 'khor, although a shortened form of rtsa'i 'khor lo, 'wheel of channels,' may be a Tib. equiv. meant to sound similar to Skt. cakra.
- TSA GA [1] (srid pa) life. {correct to sred pa, 'thirst' [for sensual enjoyments]?} Sgra 135. Occurs in Mdzod with spellings tsa ka, tsa ge. (srid pa, sred pa) life, thirst. Mdzod. It is very likely that the equiv. with Tib. srid pa is just mistaken, but this needs study. [2] See OZL 55 & PSD 163, with the "Old Zhang-zhung" equivalent given as skams, Tib. skams pa, meaning 'dry.' See tsa ka, tsa ge.
- TSA GE (sred pa) thirst, addiction. Mdzod. ZZ var. tsa ka. Humm1 519. OZZ 38.
- TSA NA (klad pa) brain. LZ 201. YN no. 31.
- TSA MA RA (g.yag, 'brong) yak or wild yak. LZ 201. An obvious Sanskritism for Skt. camara. I strongly doubt if anyone in the past considered it to be ZZ. See under yag.
- TSA MUN TA (khrag) blood. LZ 201. YN no. 2. Is this a Sanskritism? It appears as if it were one.
- TSA MED [1] (bu med, i.e. bud med, bu mo) woman, girl. ZZH. ZB. (bu mo) girl. LZ 201. (bu mo) daughter. Bru II 290, line 5. (bud med) woman. Sgra 132. This is frequently paired with the word hri tsa, 'boy' or 'male.' Hummel, in Humm2 14, thinks the "tsa" in this word means 'man' with an added negative, 'not man' therefore 'woman.' I cannot and do not follow this argument, since there is no other evidence that ZZ tsa means 'man.' NN gives literary evidence that this means any woman age 13 and up. This has close cognates in Kinnauri, Bunan and Tinan. See Nishi 15. In Darma language, tsemê; DGD spells it ceme. In Byangsi, cheme, 'wife of elder brother.' GSB 50. MSB 60 spells the Darma camem and defines it with Hindi laḍakī, 'girl.' There is at least one occurrence in a Dunhuang document; see ZZT. [2] (srin, srin mo) sister. Humm1 515. OZZ 34 & PSD 163, although there seems to be a slight misspelling making it conform to the so-called 'Old Tibetan' form tsha med. (sring, lcam

mo, srin mo) sister. Mdzod. Stein 251-2, 254.

TSA MO (nya mo, nya) fish. See tsa. Zhu, twice. Sgra 126. ZB. We do not find this in Mdzod. (nya yi rigs shig) a species of fish. LZ 201. Similar words for 'fish' are found in Shina languages: chumu, chubo, chimi, chumo, chimo. See S&K 270 no. 138. OZZ 8, finds a cognate in Minyag zö. Byangsi word for 'fish' is nyā. GSB 73. The same holds for Darma and Chaudangsi. MSB 109. Although it may not be directly relevant, note that Tib. nya ma was often used to mean 'female disciple' in the *Songs* of Milarepa, and other early Bka' brgyud pa literature Even if not entirely obsolete; it seems to be from some local southern or western dialect.

TSA RA [1] (lag ngar) forearm. Bru II 291, line 4. [2] (btsan) a type of spirit. LZ 201.

TSA RANG [1] (lag pa, lag ngar) hand, arm, forearm. ZZH. Zhu. ZB. LZ 201. (lag ngar) forearm. Sgra 132. PSD 162. Darma rāñ, 'arm.' Byangsi roñ, '[fore]arm,' or, rauñ, 'shoulder.' GSB 98, 163, 216. Persian word for 'hand' is *dasta*. [2] (khru) cubit. OZZ 46. Tsa rang, variant rtsa rang, occurs in Mdzod as equiv. of Tib. lag, khru (?), as a unit of measure, a cubit. Nishi 16. See OZL 56, with the "Old Zhangzhung" equivalent given as la; Tib. lag, meaning 'hand.'

TSA RANG MU KHIR (lag na gzhong thogs) name of a being dwelling on first level of the cosmic mountain, 'Holding Basin in Hand.' ZZ var. rtsa rang mu khir. Mdzod, ch. 5. The Skt. for this being, or type

of being, is karotāpāni, sometimes understood to mean 'Pitcher in [their] Hand[s],' or the like.

TSA RI [1] (ma nges) indefinite, not reliable {uncertainty}. ZZH. Zhu, once. [2] (dmigs pa) objective, intention, focus. Sgra 128. Mdzod. But see under mu bun tsa ri.

TSA LA (lus kyi rtsa) bodily channel[s]. LZ 201. Not marked as being Zhangzhung.

TSAG [1] (skyed) give rise to, grow. Sgra 135. Appears to stand for Tib. bskyed, 'generate' in one place in Mdzod. [2] Corresponds to Tib. tsha, 'fever' in another place in Mdzod. Not in Zhu. See OZL 55 & PSD 163, with the "Old Zhangzhung" equivalent given as tshad; Tib. tshad, 'fever.' [3] (phyed ka) half. LZ 201.

TSAG KOR ('khor lo) wheel, circle. ZZH. ZB. Zhu, once. LZ 202. This spelling occurs once in Mdzod. Stein 242. Matisoff 156. CT 65. See under tsa khri. In "Zhang-zhung Skad Yig-gi Grub-cha'i Rang-bzhin Skor" zhes-par Dpyad-pa, *Bon-sgo*, vol. 12 (1999), pp. 67-86, at p. 77, a Newar word for 'wheel,' there spelled in Tibetan letters as tsag kol, is brought forward. Robert Bauer, Sino-Tibetan \*kolo 'Wheel,' *Sino-Platonic Papers*, no. 47 (1994). Proto-S-T for 'wheel' is \*kolo, which is in turn a loan from Indo-European — Greek kirkos, Skt. cakra & gola etc. OZZ 71, brings forward Sumerian *kurkur*, 'circle.'

\*TSANG See kyo tsang ma min.

TSANG ZHI (sregs pa) burnt, incinerated. Sgra 130. Seems to

- corresp. to Tib. *drod*, 'warm,' in *Mdzod*.
- TSANG RI (*rtsa*) vein, root {but in the context in *Zhu*, it is a body part, and so must mean 'veins, channels, nerves,' not 'root'}. *ZZH*. *ZB*. *Zhu*, once. *Matisoff* 172. Occurs once in *Mdzod*, but apparently with no Tib. equiv. supplied. (*klad pa'i rtsa zhi gi ming*) name of a channel of the brain. *LZ* 202. *YN* no. 83, mistakenly taken to mean 'root.'
- TSANG RI PUR LANG (*mig dbang, mig gi dbang snod*) eye faculty, vessel of the eye faculty. *LZ* 202. *Mdzod*.
- TSANG RI TSA NA (*klad pa*) brain. *LZ* 202.
- \*TSAN See *khi tsan, khri tsan, tha tsan, mu tsan*. In the *ZZ* words *ti tsan* and *rko tsan*, the syllable *tsan* seems to mean 'measure.'
- \*TSAM See *sbu tsam, i tsam spre*.
- \*TSAR See *khri tsar, ti tsar, thar tsar ne*.
- TSAR CI (*brtson 'grus*) industriousness, perseverance, diligence. *ZZH*. This particular spelling is apparently based on a misreading of *Zhu* found in *ZZD*. This particular spelling does not occur in *Mdzod*. See under *tshar ci*, which must be considered the more authentic spelling, as well as *char ci*.
- TSAR RI (*brtson 'grus*) industry, diligence. *ZB*. See *tsar ci*.
- ~TSAL (*rgya mtshal*) vermilion. *LZ* 202.
- \*TSI See *ku shu tsi sing*.
- \*TSI COD See *has ti tsi cod*.
- TSI TA (*snying, i.e. snying po*) heart, mind, quintessence. *ZZH*. *ZB*. *LZ* 202. *YN* no. 14. In *Zhu*, once, spelled *tsitta*. An obvious Sanskritism — in *Skt. citta*. We do not find this in *Mdzod*. *Stein* 242. *Nishi* 19.
- TSI TSI DZA LA (*mdze nad*) leprosy. *LZ* 202.
- TSI SING (*ma g.yos*) unbudged. *ZB*.
- TSU [1] (*khrus*) bath, ablution. *ZZH*. *Zhu*. *Nishi* 30 gives possible TB cognates. Tib. *khrus* does occur once in *Mdzod*, but its *ZZ* equiv. is problematic, perhaps *tshu*, var. *tshul*. See under *tshu*. [2] Derivative particle. *ZZH* 16.
- TSU CI See under *snyug khro tsu ci*.
- TSU CI KHYIL (*khrus kyi rdzing bu*) bathing pond. *ZB*.
- \*TSUG See *mu tsug, u tsug, u tsug ma min*.
- TSUG NO ('*dod chags*) passion, lust. *ZZH*. In *Zhu*, it is actually spelled *cug ni* and *cug no*, q.v. We do not find this exact spelling in *Mdzod*, but rather *cug no*, vars. *cu ga nod* [?] & *ci snog*. *Cug no* does seem to be the better attested spelling.
- TSUG TSE ('*phrul 'khor bsgyur ba*) to perform yantras, 'khrul 'khor type yoga. *LZ* 202. This spelling not in *Mdzod*.
- \*TSUM See *hri tsum*.
- \*TSUR See *thad tsur*.
- TSUR NI *Stein* 242, where he argues that it is Sanskrit. This spelling not in *Mdzod*.
- \*TSE Derivative suffix. See *ZZH* 16. Suggested meanings include: great, time, period, collective, little, body. *ZZH*. *Humm2* 14. *Hummel* thinks it is a diminutive like Chinese *tzu*. *OZZ* 5, 58. I think that, as a second

syllable of a two-syllable word, it most often corresponds to Tib. -po and -nyid (in the same position in the word). See *rtse*, and see also under *gyer tse*, *dun tse*. In *PSD* 159-160 we find a rather convincing argument that it, with var. *tshe*, ought to be an ablative ending in so-called 'Old Zhangzhung.'

~TSE [1] (*tshe*) life span, time. *LZ* 202. [2] (*gna' ba*) Tibetan blue sheep. *LZ* 202. [3] (*rtse*) peak. Old Newar co, 'peak.' Old Newar ce, 'roof.' *Tamot* 172.

TSE TA (*rtse nas*) from the peak. *Mdzod*, ch. 5.

TSE BRAN (*sor gang*) one full finger-measure. *LZ* 202.

TSE ZE (*mna' ba*) oath [?]. *ZB*. (*rna ba*) ear, Tibetan blue sheep [the latter more correctly spelled *gna' ba*]. *OZZ* 46, 78. Probably *mna' ba* is just a misspelling for *rna ba* [generally, 'ear'], which is in its turn a common spelling for *gna' ba*, 'Tibetan blue sheep.' *Sga* identifies the *ZZ tse ze* in *Mdzod* to mean the *rna ba* sheep. (*ri dwags rna ba*) the wild Tibetan blue sheep. See under *tse* & *rtse ze*.

TSE SHAN (*rna*) ear. *OZZ* 30. *Mdzod*. See *tse shen*.

TSE SHEN (*rna yi rnam shes*) ear consciousness. *Sgra* 133. Appears in *Mdzod*, with var. *tse shan*. This seems to refer to the sense of hearing, while the ear, Tib. *rna*, is usually represented by *ZZ ra* & *ra tse*.

TSE SWE (*rna ba*) ear, antelope. *ZZH*. *LZ* 202, here spelled *tse se*, with cross-reference to *tse ze*. In *Zhu*, *ZZ rtse se* is corrected to *rtse ze*, while in another place it is spelled *tse swe*. *Sgra* 126. *Stein* 248. Possible, though

not certain, that this is based on a misreading of *Mdzod*. See *rtse ze*.

TSEG [1] (*nyi shu*) twenty. *ZZH*. This particular spelling does not occur in *Mdzod*. It seems to be based on a misreading of *Zhu*. [2] (*tsheg*) the punctuation mark in the form of a dot used to divide syllables. *LZ* 203.

\*TSEN See *khri tsen*.

TSEN TSEN (*gdod ma, ye srid*) primordial, since beginningless time. *LZ* 203. Not in *Mdzod*.

\*TSO See *tha tso, du tso, de tso, ma tso, mu tso*. As an alternative spelling for *dzwa*, q.v. *LZ* 203.

TSO DO (*kha dog*) colour. *ZZH*. We do not find this in *Mdzod*. Seems to be based on a misreading of *Zhu*, where we find *ZZ kher*, corrected to *ZZ tso*, corresp. to Tib. *kha dog*.

TSO MEN GYER CHEN Name of a siddha of Zhangzhung in 8th century CE. *LZ* 203.

TSO SHEN (*rnam shes*) consciousness. *Sgra* 134. Occurs in *Mdzod* with spellings *tse shan, tse shen, lke shin, lko shi, shi shen, she tse, she tsen, te shen, ti shen, ti shan, ti shin*. The spellings *ting shin* & *ti shin* are found in *Zhu*.

\*TSOG See *yu tsog*. *ZZH*.

TSOG [1] (*sog, sog pa*) shoulderblade, scapular bone. *ZZH*. *Zhu*. [2] (*phyogs*) direction. With var. *pogs*. *Humm1* 519. *OZZ* 38. *Matisoff* 171. These meanings appear to be based on *Mdzod*, but the passages are rather unclear; in one place it corresp. to Tib. *steng*, 'zenith,' rather than Tib. *phyogs*, direction. "Toksa:" is

- 'direction' in Byangsi. [3] (mngar) sweet. ZB.
- TSOG MU (sog pa) shoulderbone. ZB.
- TSOG MU DUM (sog pa'i dbyibs) shape of a shoulderbone. ZB.
- TSOD (rtsod) argument. ZB.
- \*TSON See ting tson, tha tson.
- TSON [1] (sgra) sound, language, word. Sgra 132. We do not find this equiv. in Mdzod, where rlang is the usual ZZ corresponding to Tib. sgra. [2] (skra) hair. I find the reading ZZ con in Zhu, but here the Tib. sgra, may actually be intended to be skra, 'hair.' See con. Cobl 90 finds S.-T. root to be \*\*sram. Old Newar, ca-sam, 'hair.' Tamot 172.
- RTSA [1] (khru) a cubit, the distance from the elbow to the tip of the middle finger. ZZH. Matisoff 173. Ti khru is the ZZ for Tib. khru in Mdzod, but ZZ tsa, var. rtsa, does occur once, and so does ZZ tsa ring (evid. = rtsa rang). See rtsa rang. [2] (dka', var. rka) is difficult. Mdzod.
- RTSA KRAD ('khor lo) wheel, circle. ZZH. Zhu, once only. ZB. Stein 242. See under tsa kra.
- RTSA KRAD KHYU WER ('khor lo bsgyur rgyal) wheel turning king. ZB.
- RTSA RKYA Mdo-phran 2, line 1. We do not find this spelling in Mdzod. Not in Zhu.
- RTSA NE (mthu chen) great [magical] power. ZB.
- RTSA RANG (khru) a cubit. ZZH. ZB. See rtsa, tsa rang.
- RTSA RANG MU KHIR See tsa rang mu khir.
- RTSA GSUM (srin mdzub) the ring finger, fourth finger. LZ 205. Doubtful. Not in Mdzod.
- \*RTSAL See khod rtsal, she khod rtsal. ZZH.
- RTSAL [1] (mtshal) forest {Haarh's mistake that must be corrected to 'vermillion'; 'forest' is rather Tib. tshal}. Zhu, once. Occurs twice in Mdzod, in the name 'Vermillion Mountain.' [2] (tshal) forest. Zhu, once. Mdzod. [3] (rtsal) energy, athletic vigor, energy manifestation. Mdzod. [4] (dngul) silver. In the comm. vocab., it seems to corresp. to Tib. dngul, 'silver.' ZB. [5] (skye tshal [i.e., skyed tshal]) park. [6] Hummel, and probably he alone, believes it is an instrumental case suffix meaning 'with the power of,' and corresponding to a Chinese ending. OZZ 5.
- RTSAL NE (mthu chen) great powers and abilities. See she khod rtsal. ZZH. Zhu, several times. Sgra 124. We do not find this in Mdzod. Stein 237. Acc. to ZB, dpon gzas rtsal ne is ZZ for Tib. stong rgyung mthu chen, the proper name.
- RTSAL RANG (mtshal ri) vermillion mountain. Mdzod, ch. 5. In ZB spelled rtsal rwang.
- RTSAL GSUM (srin lag) the ring finger. ZZH. YN no. 27. Zhu, once only. ZB. Bru II 291, line 3. Matisoff 173. This appears doubtful, since rtsal gsum does occur in the *Tibetan* text of Mdzod, but in a context where the meaning Tib. srin lag is hardly possible.
- RTSI See OZL 55 & PSD 163, with the "Old Zhangzhung" equivalent given as tsis; Tib. rtsi, as in

rtsi ba, meaning counting, or medicine [?].

RTSI RI (ma nges) uncertain, unestablished. ZB.

RTSU NGA DRUG (bcu drug) sixteen. ZZH. ZB. This looks like a 'mistake' for ZZ cu nga drug, sixteen. The latter is in fact the spelling in Zhu.

RTSE [1] (rtsal) powerful. Zhu, once. ZB. [2] (che) is great, greater. Zhu. [3] Derivative particle or ending — see ZZH 16 — with meanings of great, little [?]. [4] (dbal) sharp point. OZZ 46. ZZ rtse, var. rtsi, corresp. with Tib. dbal, 'sharp point,' in Mdzod, ch. 1.

RTSE TEL See ne sum cu rtse tel sum. Zhu. We do not find this spelling in Mdzod.

RTSE 'DU HED (drag po'i gar) a fierce or wrathful dance. LZ 206.

RTSE ZE (rna ba) antelope. ZZH. OZZ 78. My suspicion is that this is from a misreading of Mdzod, in a passage where Tib. rna ba means 'hearing,' not 'antelope'; but this may in turn be mistaken, since in Sga 325, it clearly refers to an animal. Needs closer study. This point discussed in Namgyal Nyima's dictionary under "ra tse se." See tse ze, tse swe.

\*RTSER See mu har rtser, ag rtser.

RTSO (steng) above. Humm1 498. OZZ 12. This is a doubtful entry. It is based on a reading of Zhu, where ZZ de tse — in ZZD spelled de tso — corresp. to Tib. de steng, 'above that.'

RTSOD (gcod) cut, cut off, define [a verb]. ZZH. YN no. 200.2. ZB. Zhu, once only. We do not find this in Mdzod, and it seems

doubtful. However, it is an interesting example for showing the existence of ZZ verbs.

\*\*TSHA\*\*

TSHA (mkhris pa) bile, gall. ZB. LZ 203. This actually must mean the gall bladder, in a list of internal organs in the comm. vocab.

TSHA TSIL (tsha grang) temperature. LZ 207.

TSHA ZHI (byams pa) love, loving kindness. ZZH. Zhu, once. Sgra 131. With variant readings tsha zhing, tshad zheng, it is 19th of the 51 mental states in Mdzod. Occurs in Mdzod with ZZ vars. tsha zhing, tshad zheng. See de ded, de nged.

TSHA ZHI TSE (byams pa che) great love, loving kindness. ZB.

TSHA LA RGYUNG Name of a siddha of Zhangzhung. LZ 207.

TSHA LA RGYUNG NE Name of a deity of Zhangzhung. LZ 207.

TSHANG (me) fire. Sgra 127. We do not find this in Zhu.

TSHANG SLA (zla ba) moon, month. Mdzod. Not in Zhu.

TSHANGS TING (sa yi go la 'dzin pa'i rlung) the wind that holds the orb of the earth. LZ 208.

TSHANGS STANG ZZ for 'fire,' acc. to A-khrid 291. Humm1 504. It does occur once in a list of elements in Mdzod, although no Tib. equiv. is given, although from context it surely must mean 'fire.' It occurs again in Mdzod with Tib. equiv. gsal byed, 'clarifying, making visible.' Not in Zhu.

- (me) fire. LZ 207. YN no. 73, spelled tshang stang.
- TSHANGS STANG NE RAM (me yi lha) god of fire. LZ 208. See ne ram.
- TSHANGS STANG RING MO (gsal byed 'bar ma) that which blazes and makes visible, an epithet or description of fire or of bodily heat. Mdzod. Not in Zhu.
- TSHANGS STANG SAD WER (me lha'i rgyal po) king of the fire gods. LZ 208.
- TSHANGS PA GTSUG PHUD Name of a disciple of Lord Shenrab. LZ 208.
- TSHAD MIN (rtsal med) without energy, or without pushing or striving. Sgra 128. Occurs once, with ZZ var. dzad min, as equiv. to Tib. brtsal med, in Mdzod. ZZ mu [r]tsan also occurs in same work as equiv. to Tib. brtsal med. Not in Zhu.
- TSHAN T.N. says it is ZZ for 'pure water.' In Bon texts it seems usually to mean a kind of specially prepared water for ritual use, which might contain herbs, saffron, etc. Namkhai Norbu, Drung Deu & Bon, p. 262, n. 57. Tib. chu tshan, 'hot water' does occur in the Tib. text of Mdzod, but not in the ZZ, where *tshan* only occurs as 2nd syllable of ZZ tha tshan, q.v. Not in Zhu. I am not certain this not a Tibetan word. There is indeed a Tib. word tshan, but as far as I know it mainly has meaning of an administrative unit in the time of the empire.
- TSHAR (reg bya) touchable object. LZ 209. ZZ tshar corresp. to Tib. reg, 'touch,' in the comm. vocab. In general in Mdzod this syllable is interesting and problematic, which means it ought to be studied more.
- TSHAR CI [1] (brtson 'grus) industry, diligence. ZZH. Zhu, twice. Sgra 124. Occurs once in Mdzod with variants char ci & tshar tsir. [2] (mtshan ma) mark. ZB. LZ 209. This corresp. does occur once in Mdzod, with var. ZZ tshwar ci. See the following entry.
- TSHAR CI MA MIN (mtshan ma med pa) without defining mark, without [any] characteristic trait. See also tsar ci. ZZH. Zhu, once. Occurs once in Mdzod, with ZZ var. tshwar ci ma min.
- TSHAR CIR (brtson 'grus) effort, assiduity. Sgra 136. See tshar ci.
- TSHAR TSI (brtson 'grus) exertion, diligence. ZB.
- TSHAR ZHI (bya ba) work, action, deed. Sgra 127. Occurs in Mdzod with an evidently mistaken var. wer zhi. Not in Zhu.
- TSHWAR ZHI (brtson 'grus) effort, exertion. Sgra 131. See tshar ci.
- TSHAR SHIN (tshe) life, life span, time. LZ 209. Not marked as Zhangzhung, although I guess it should be.
- TSHAL (tsi lu) fat, grease. LZ 209. YN no. 7. See the following.
- TSHAS (tshil) fat. ZZH. ZB. Zhu, once only. Sgra 132. Appears as ZZ tshos in the comm. vocab. (tshil bu) fatty tissues. Bru II 292, line 1. Matisoff 167. Nishi 19. (sha yi tshi lu) animal fat. LZ 209. YN 134 & no. 155.
- TSHAS PHRU (rkang pa) foot, leg. ZZH. YN no. 8. Zhu, once. Occurs in with variant ZZ



forms tshas phrum & tshas bru in Mdzod. Stein 237. Matisoff 173. Nishi 17, with close cognates given. See tshas brub, chas phru.

TSHAS PHRUM (rdzu 'phrul) miraculous power. LZ 209, but here obviously the context was the "feet of miraculous power," Tib. rdzu 'phrul rkang pa, which resulted in sometimes taking the "feet" and sometimes the "miraculous power" to be the corresponding meaning... This sort of confusion is not at all uncommon... In Mdzod this corresp. occurs only once, in the larger ZZ phrase zhan ze tshas phrum, in Tib. rdzu 'phrul rkang pa.

TSHAS BRUB (rkang pa) leg. Sgra 129. This exact spelling not in Mdzod, although we do find the ZZ spelling tshas bru as a one-time variant. See tshas phru.

TSHU [1] (tshe) life span. ZB. [2] (khrus) bathing. OZZ 46. Although these meanings are derived from Mdzod, they are problematic. See under tsu.

TSHU MI (tshul khrims) moral discipline. Sgra 124. ZZ variants tshul min, tshu min, appear in one line of Mdzod. This spelling not in Zhu. See the following entries.

TSHU MIN (tshul khrims) behaviour, moral law, monastic law. ZZH. ZB. Zhu, once only. Sgra 131. See tshul mi.

\*TSHU MU See sa de tshu mu.

TSHUL MI (tshul khrims) behaviour, moral law, monastic law. ZZH. ZB. Zhu, once only. See tshu min, tshul min.

TSHUL MIN (tshul khrims) moral discipline. LZ 209.

TSHUL SHAG (reg bya'i lha mo) goddess of touch. LZ 209.

TSHEL RKYA (mkhal ma) kidneys. LZ 210.

\*TSHON See tha tshon.

TSHOS [1] (tshil) fat, fatty tissue. ZB. LZ 210. YN no. 7. [2] See under tshas.

MTSHO RO (g.yu) turquoise. LZ 211. I am not convinced that we ought to regard this word as ZZ. If read as Tib., it would mean 'lake corpse,' I suppose.

\*\*DZA\*\*

\*DZA See rko dza.

DZA (gza') planet, eclipse. OZZ 46.

DZWA Bönpo 'bomb.' I am not sure how we are supposed to know if it is Zhangzhung or not. It is spelled in many different ways, and treated as a Tib. word. See LZ 213, where it is not marked as being ZZ.

DZA GAD (chang phud) first offering of chang beer. LZ 211. It seems conceivable that Darma ceki or mar'cekti, 'beer,' is somehow connected. DGD 578. It may also appear in the Byangsi word jagāt, which would anyway be pronounced 'dzagat,' and means 'a [type of] tax.' GSB 52. However, this might be considered as a Tibetan form, sometimes spelled dza ga ta, as well as dza gad, with very similar meaning.

DZA GE (gza' bdud) eclipse demon. LZ 211.

- DZA CI (bla ma sprul pa'i sku) a reincarnate spiritual teacher. LZ 211.
- DZA TANG TA MIN (gza' gtad med pa) without give and take. With ZZ vars. 'dza' dad ta min & 'dza tang ta min, occurs in Mdzod, ch. 4.
- DZA DUR (lhag ma) leftovers. ZZ var. 'jo tur. In ch. 5 of Mdzod, corresp. to Tib. lhag ma, 'left-over part, remainder.' (lhag ma) leftovers. LZ 212.
- DZA NAM DA DOD (rdzu 'phrul ldan) with miraculous displays. OZZ 46.
- DZA YE (brjed par byed pa'i gdon) a spirit that makes you forget things. LZ 212.
- DZA RA (mkha' 'gro) sky goer. ZB. See hri ho dza ra.
- DZA LA (thar bar byed pa'am gcod par byed pa'i brda) an exclamation that causes liberation or that cuts. LZ 212.
- DZAG [1] (zhag) a [calender] day. ZZH. ZB. Zhu, once only. This equivalence appears once in Mdzod. This is lacking in Nishi 24. Darma jya, 'day.' Darma jyala, 'date.' Darma, jyar'i, 'daily.' DGD 579. Spelled jyā, for all three languages, in MSB 74. Old Newar cā, 'night.' Tamot 16. [2] (zag pa) outflow, defilement. OZZ 46.
- DZAG CI (zag pa'i) of the outflows. Mdzod, ch. 8. (zag pa) outflow, defilement. LZ 212. ZZ zag ci or zad ci seem more common in correspondence with Tib. zag pa in Mdzod, although dzag ci does occur there.
- DZAG MED ('dzin med / sgom gyi skabs su blo la 'dzin pa med pa) not holding, in meditation context not holding anything in thought. LZ 212. Mdzod, once only, has ZZ dzag men, var. dzag min, as corresp. to Tib. 'dzin med, 'not holding.'
- DZAD (zad pa) exhausted, used up, extinguished. LZ 212.
- DZAD MIN [1] (btang snyoms) equanimity, impartiality, neutral — neither pleasant nor unpleasant. ZZH. ZB. Zhu, once. [2] (zad med) not consumed, inexhausted. ZZH. Zhu, once. Mdzod. [3] (btsal du med pa) unsearchable. [4] (dpag tu med pa) immeasurable. LZ 212. OZZ 46. In Mdzod it seems in a few places to corresp. to Tib. dpag med, but with the clear contextual meaning of Tib. btang snyoms, while the other Tib. equivs., btang snyoms & zad med, are found there as well, the latter with greater frequency.
- DZAN [1] (rdzun) falsehood, lie. Mdzod, once in ch. 8. LZ 212. [2] (tshad gzhi) measure, standard for measure. LZ 212. Dzin is the spelling in Zhu. [3] (rims) contagion, epidemic. Mdzod, ch. 2.
- DZAN KYI DA DOD (rdzu 'phrul) miraculous display. OZZ 46. Occurs in Mdzod with ZZ var. dzan ci da dod.
- DZAN CI (rdzu 'phrul) miraculous power. Sgra 128. Spelled dzwan ci in ZB. Occurs with variants dzi ci, dzan kyī in Mdzod, chaps. 5 & 6.
- DZWAN CI (rdzu 'phrul) miracle, delusion {miraculous ability}. ZZH. Zhu, once only. This particular spelling not in Mdzod. See zham ze.
- DZAN SLIG [1] (sprul ba) emanation. Sgra 128. Occurs in

Mdzod: in one passage are the ZZ readings sa slig, za slig and zla slig; in still another passage slig tso; slig ci also occurs. (sprul pa) manifested, emanated. LZ 212. [2] (rdzu 'phrul) miraculous display. OZZ 46.

\*DZAM OZZ 46 thinks it means Tib. chags, 'attachment.' See ci dzam.

DZAR (gza') planet. The ZZ vars. jar, dzar & dzwa occur in Mdzod. It appears as ZZ ja in the comm. vocab.

DZWAR WAG (gza' skar) planets and stars. ZZH. Zhu, once only. YN no. 87. In Mdzod are found the variants jar wag & dzwa ra weg, while the comm. vocab. reads ja weg. See 'dzar wag.

DZI NA (rdzun) lie. ZB.

DZI RA (rig 'dzin) comprehension, clever {tantric sage, 'knowledge holder'}. ZZH. Spelled dzi ra in ZB. Zhu, twice. Sgra 124. This particular spelling not found in Mdzod, and although rig 'dzin does occur once in the Tib. text, it seems to have another meaning. One line does have the variants ji ra, dzar, but the Tib. equiv. is not clear. See hri to. See also hri ho dza ra, a yu dzi ra rkya.

DZIN ZAD CI (rdzun ser sna) falsehood and avarice. ZZH. Zhu, once. There is really no reason to have the two different words together here in one entry. Could not find this combination in Mdzod, although zang ci, for Tib. ser sna, 'miserliness', does occur. Likewise, separately, ZZ dzan for Tib. rdzun, 'lying.'

DZUNG (gzungs) instruction. OZZ 90. I see this as entirely mis-

leading, likely based on a misreading of a passage in Mdzod — where ZZ dzun, with vars. rdu & ju corresp. to Tib. gzungs — along with a mistranslation of Tib. gzungs, dhāraṇī.

DZUN ('dzug) set down, plant, institute. ZZH. Zhu, twice. Tib. equiv. spelled 'dzugs [the verb] in ZB. ZZ var. dzu. Humm1 519. OZZ 38. Occurs once in Mdzod. This is an excellent instance of a ZZ verb. ('dzug pa) instituting. LZ 212. See ta ca dzun.

DZE (tshe) life, lifespan. OZZ 46. LZ 213, says it is the same as ZZ tse. See tse.

DZO MEN GYER CHEN Name of a siddha of Zhangzhung. LZ 213.

DZNYA See pra dznya.

DZNYA NA (ye shes) perfect wisdom, Skt. jñāna. Occurs only once in Zhu, whereas the usual ZZ ha ra occurs several times. ZB spells it dznyan. This entry appears to be quite Sanskrit in nature, and probably should be removed, especially since the genuinely ZZ word, ha ra, is so well established. It does not occur at all in Mdzod.

DZRAD MIN (zad med) not exhausted, not used up, endless. ZB. Mdzod very many times reads ZZ dzad min, so the spelling here seems unnecessarily eccentric.

BDZAR (gza') planet. ZB.

\*'DZA See slas 'dza.

\*'DZWA See slas 'dzwa.

'DZAR (gza') planet. Sgra 126. See dzar

'DZAR WAG (gza' skar) planets and stars. ZZH. We do not find

this spelling in Zhu, neither is it in Mdzod. See dzar, dzwar wag.

RDZWA CI (rdzu 'phrul) miraculous power. Also spelled dzwan ci. OZZ 54, 55.

RDZA CI LDE RMI ('phrul gyi lde mig) miraculous key. ZB. Evidently, lde rmi is ZZ for 'key' here, identical to Tib. lde mig, a word that ought to, but does not, yield a clear etymology through analyzing the two syllables. Perhaps distantly related to Darma tarom, 'key,' and to Byangsi taram, which is found in early Tibetan texts, and especially in Bon texts, in the form of Tib. tha rams, 'lock' or 'binding chain, restraint,' etc.

\*\*WA\*\*

WA (ra) goat. ZB. Nota bene: In Tibetan, wa means 'fox.' Note, too, that Darma wa means 'lion' ('tiger' in DGD). The Darma word for 'wild goat,' is ya-pho. I know of no source that would verify this word, so it probably ought to be removed.

WAG (skar) star. Also spelled ZZ weg, which may be the more correct spelling(?). (skar ma) star. Sgra 126. OZZ 46. See dzwar wag, 'dzar wag.

WANG [1] (sku) body. ZZH. ZB. Zhu, several times. Sgra 128. LZ 214. OZZ 46. [2] (dbang) power. OZZ 13. This seems doubtful. [3] (bcud) nutritive essence. OZZ 46. Occurs in Mdzod, with ZZ var. wangs. Occurs there in the ZZ phrase ha ra wang, which is usually

Tib. ye shes sku, although once, probably mistakenly, Tib. ye shes bcud.

WANG KAR The female of a type of bird. LZ 214.

WANG NI (dbang gi) of power. Sgra 136. Burmese: ang; Cobl 89. This is not in Mdzod, and is not in Zhu, and seems doubtful, as do the following 2 entries.

WANG WER (dbang rgyal) powerful king. Sgra 136. Not in Zhu. Not in Mdzod.

WANG YA (dbang ldan) mighty, powerful. ZZH. Zhu, once. Not in Mdzod. Spelled wang yā in ZB. Sgra 130. OZZ 15.

WANGS (sku) hon. body. Sgra 125. OZZ 46. This spelling not in Zhu, although it is found in Mdzod. See under wang.

WAD KYA Said to be ZZ. Mdo-phran 2, line 1. We do not find this in Mdzod. Not in Zhu.

WI TIG See wi to.

WI TO (gzhu 'dom) a span, the length of a bow, a standard unit of measurement. ZZH. ZB. Occurs in Zhu, with spelling wi tog, in ZZD with spelling wi to. Occurs once in Mdzod, only with variants weg ti & wi tig, which may corresp. to Tib. gzhu gang, 'one span.' But note that in Chaudangsi, wi means 'bow.' YN no. 106. In Darma, bini means 'bow,' as does yi. There seems to be something akin to what the TB linguists call 'genital flipflop' in the switching around of such concepts as bow and arrow, or lock and key, although I am not sure of it.

- WI SIM ('khrigs chags) sexual lust. Sgra 132. Mdzod, with var. spellings wer som & wi som.
- WI SOM [1] (sbyor log) wrong application, connection or analogy {unethical sexual relations}. ZZH. Zhu, once only. ZZ var. tso som. Humm1 519. OZZ 38, 46. See wer sol. [2] ('dod chags) lust. Mdzod, with ZZ var. khri som. [3] (log par g.yem) wrong sexual activity. Mdzod, with ZZ var. tso som. LZ 214. [4] ('khrigs chags) desire for sex, sexual lust. Mdzod, ch. 9. LZ 214. ZZ wi som seems to be the best spelling.
- WIG ZHI (skar ma) star. LZ 214. See under weg.
- WIG YA LZ 215. See under weg.
- WIR ZHI (gsal ba) clear, shining, visible. Sgra 126. Is this my misreading for khir zhi? The particular spelling was not found in Mdzod.
- WIR SOM [1] ('dod log) wrong desire or wish. ZZH. ZB. [2] (pho mo) male and female, gender. Sgra 132, but this is mistake based on a reading of Mdzod. In a Mdzod passage, it corresponds to 'khrigs chags, 'sexual lust,' but here it is spelled wer som. This would seem to bear a resemblance to Tokharian A wrasom, although this latter means 'person, creature.' See wi som.
- WIL KHYOM (khyim) house, household. ZB.
- WEG (skar) star. This would seem to be the correct ZZ form with the meaning 'star.' ZB gives an alternative spelling wag. One occurrence in Mdzod has ZZ weg, var. wag. Another Mdzod passage, in a Tibetan-language part, reads rather confusingly "skar dang weg," which we would have to translate '[Tib. word] star and [ZZ word] star.' ZZ weg also occurs in the comm. vocab. (skar ma) star. LZ 215. OZZ 54. See wag.
- WEG TI ('dom pa) a measure of a span. LZ 215. (gzhu 'dom) bow span. OZZ 46. See wi to.
- WEG SHING (skar ma chung ngu) small star. LZ 215. YN no. 87, but misspelled wak shing.
- \*WER See tha wer, the wer, mang wer. ZZH.
- WER [1] (rgyal, rgyal ba, rgyal po, rgyal mo) conqueror, victor, king, queen, ruler. ZZH. Zhu, several times. See Humm1 498, 501. Humm2 14. OZZ 4, 71, 79, where it is linked to Canarian, etc. Hummel's etymology is rejected in ZZQ 2. LZ 215. This syllable stands for the Tib. syllable rgyal, in all its several usages. See under wer ro. [2] (mda') arrow. Zhu, once, but see also wer hri. OZZ 54. YN no. 103. See OZL 55, with the "Old Zhangzhung" equivalent given as ma. Old Newar barā, 'arrow.' Tamot 178. This has a possible Iranian connection with hwar as in hwarna and/or Tokharian walo, 'king,' which in turn is related to IE root wal-, as also found in Latin valere, English valiant, valor, value...
- WER GYER (gshen rgyal) Shen king, priest king. LZ 215.
- WER THANG (gar gyi rigs shig) a type of dance. LZ 215. Evidently a 'royal dance' or the like. Perhaps the *thang* element is connected to Byangsi tham-mo, or Darma rthung [?], both meaning 'to dance.' Actually, MSB 181 has Darma ṛ-thoñ

defined by Hindi *kathā kahānī*. The Byangsi is spelled *thimmo* in GSB 58, a spelling seemingly confirmed in MSB 86.

WER MA Humm1 491. This does not appear in Mdzod, and I think it might rather be regarded as Tibetan. Not in Zhu. LZ 215, not marked as Zhangzhung. Nine Ways 307.

WER ZHI [1] (*skar ma*) star; but presumably the constellation *puṣyā*, *skar ma rgyal*. ZZH. YN no. 87. The correct spelling for the ZZ word for 'star' would appear to be *weg*, q.v. [2] (*rgyal po*) king. Humm1 514. Zhu, twice. Mdzod, ch. 5. LZ 215. [3] (*rgyal chen*) great king[s]. Zhu, once. Sgra 134, 135. [4] (*bya ba*) deed, action. Sgra 135. Although this appears in Mdzod, the other reading, ZZ *tshar zhi*, is probably preferable. [5] (*rgyal mtshan*) victory banner. Sgra 123. LZ 215. Sgra 136. This equivalence does not appear in Mdzod. [6] (*rgyal mo*) queen. Zhu, once. [7] (*zhi*) peace. ZB. In Mdzod, it occurs in one place for Tib. *rgyal po*, 'king,' but with ZZ var. spellings *ber zhi* & *ler zhi*; in other lines it stands for Tib. *rgyal mo*, 'queen'; a ZZ var. *weg zhi* appears; several times standing for *rgyal chen*, 'great kings,' the deity-kings of the four quarters. See *wag*.

WER ZHI SKYA (*rgyal po rje*) the king, the lord. ZZH. Zhu. We do not find this in Mdzod.

WER ZE RA TSA (*srog la dbang byed pa'i rgyal po*) king who has power over life. LZ 215. This spelling not in Mdzod.

WER ZER A type of non-human spirit. LZ 215 (not marked as

Zhangzhung). This spelling not in Mdzod.

WER YA (*rgyal ba*) the Victorious One. ZZH. Zhu, three times. Sgra 124, 136. We do not find this in Mdzod.

WER RO [1] (*rgyal po*) king. Sgra 123, 136. ZB. Zhu, twice. LZ 216. [2] (*rgyal mtshan*) royal banner. ZZH. Zhu, twice. Occurs only once in Mdzod, as part of a deity name. The Tokharian B word for 'king' is *walo*, the Tokharian A, *wäl*. See Alexander Lubotsky, *The Original Paradigm of the Tocharian Word for 'King,'* contained in: B. Schlerath, ed., *Tocharisch. Akten der Fachtagung der Indogermanischen Gesellschaft, Berlin September 1990, Tocharian and Indo-European Studies, Supplementary Series no. 4* (Reykjavik 1994), pp. 66-72.

WER RO NYI PANG Divine being dwelling in the southeast of the cosmic mountain. Mdzod, ch. 5.

WER LANG Occurs in Mdzod, ch. 8, with var. *wa lang*. Seems to corresp. to Tib. *gdung ba*.

WER SUNG (*rgyal 'gong*) a group of gods or demons. ZZH. ZB. Zhu, once only. We do not find this in Mdzod.

WER SOM See *wer sol*, *wir som*, *wi som*.

WER SOL ('*dod log*) wrong application, connection or analogy {wrong desire, sexual depravity}. ZZH. OZZ 46, spelled *wer som*. This particular spelling does not appear in Mdzod. Occurs twice in Zhu, but I read it as *wer som*, or possibly *wir som*, *lbir som*. See *wi som*.

WER HRI (mda' kha) arrow {arrow notch}. ZZH. Zhu, once. We do not find this in Mdzod. YN no. 103.

WER HRI SKYE (mda' kha skyen) fast [?] arrow notch. ZB.

WER HRIM (mda' gzhu) arrow and bow. ZZH. ZB. YN no. 103. Zhu, once only. (mda' dang gzhu) arrow and bow. LZ 216. YN no. 106. Appears in the comm. vocab. as dwi hrim, spelled da'wi hrim. The hrim might somehow appear reminiscent, assuming metathesis, of written Burmese hmrā — Old Burmese mlāh. See TB words for bow & arrow in Nishi 25. Quite remarkably, Chaudangsi wi means 'bow,' while Chaudangsi rim means arrow, which would mean that the meanings are switched around.

\*\*ZHA\*\*

\*ZHAG See dmū zhag, zhung zhag.

ZHANG ZHAG (bya khyung) the bird khyung. This bird is customarily identified with the Indic garuḍa. Sgra 126. (khyung chen) great khyung bird. Mdzod, where this spelling occurs once, with var. zhung zhag. This spelling not in Zhu. OZZ 34. See zhung zhag.

ZHANG ZE (rdzu 'phrul) miraculous ability. Sgra 129. Occurs in Mdzod, with var. zham ze. This spelling not in Zhu. See zham ze, dzan ci.

\*ZHAM See sri zham.

ZHAM [1] (tshon) paint, pigment, index finger. ZB. But I doubt

this is valid, since it seems to derive from a Mdzod passage that includes the word for 'rainbow,' in Tib. gzha' tshon. [2] (reg) touch. ZB. There are other usages of this syllable in Mdzod that ought to be studied more closely. One corresp. is to Tib. gzhan, 'other.'

ZHAM GE (ngo bo, mtshan nyid) nature, defining characteristic. LZ 218.

ZHAM 'DU (reg pa) touch. Appears as 4th of the 51 mental states in Mdzod.

ZHAM ZU [1] (reg bya'i) of tactile objects. Sgra 133. (re bya, i.e., reg bya) touchable. Sgra 134. Mdzod, one occurrence. [2] (rang bzhin) nature. Mdzod, one occurrence. LZ 218. ZZ zhal ze is the spelling in Zhu. The ZZ var. zham zur occurs in Mdzod, ch. 11.

ZHAM ZE [1] (rdzu 'phrul) miracle, delusion. See dzwan ci, zhang ze, dzan ci. ZZH. Zhu, once only. Sgra 123. The 'ze' and 'ci' both seem to act as diminutives (?). [2] Occurs in Mdzod as equiv. to Tib. reg bya, 'touchable.' See zham zu. (reg bya) tactile object, tangible. ZB. LZ 218. [3] (rkang pa) foot. LZ 218. YN no. 8, but misspelled. See zhang ze.

ZHAM ZE CHAS PHRU (rdzu 'phrul rkang pa) miraculous feet. ZB.

ZHAM ZER (reg) touch. Sgra 131. Occurs once in Mdzod with var. zhal ze. This spelling not in Zhu.

\*ZHAL See bri zhal, zhil zhal.

ZHAL 'DU (thub pa, reg pa) reach, touch. LZ 218.

- ZHAL ZE (reg) feeling, sensation {touch}. ZZH. Zhu, once only. Sgra 132. Occurs only once in Mdzod, with var. zham zer.
- ZHI [1] (bzhi) four. Zhu. OZZ 57, with discussion on why this 'Tibetan' (and Chinese and Japanese) form is used in place of the usual ZZ bi. I suspect it's just another example of Tibetization. [2] (bzhin) like, as. Zhu. OZZ 12. [3] (gzhi) basis, foundation. Zhu. (rten gzhi) ground that provides basis. LZ 218. OZZ 12. [4] (gnas) place. LZ 218. [5] (bzung) held, grasped. Zhu. [6] (bar) interval, intervening space. Sgra 129. [7] (lo) year, harvest. Sgra 136. Darma r'ee xir', 'harvest,' but noting that the first syllable r'ee means 'field.' DGD 583. In GSB 97, the Byangsi word for 'farm' is spelled riha, but transcribed as "hri" and defined by Nepali/Hindi kheta, 'farm, field.' [8] (nyid) the reflexive marker. ZB. This syllable most frequently appears as a more-or-less inseparable second component of two-syllable words. On its use as a nominal suffix, see ZZH 23. Humm1 498 & OZZ 12, says it is equivalent to Tib. gzhi, 'basis'; bzhin, 'like'; & zlum, 'circular.' There is discussion in ZZQ 6, where we find the idea that it corresponds to Tib. chen, 'great,' although I doubt this is valid.
- ZHI KHUD ('khor ba) cycling, circulating, sangsara, the 'vicious circle.' Sgra 134. Occurs once in Mdzod with var. zhi khang, but here it may corresp. to Tib. mtshan nyid (?). Not found in Zhu. See ti khor.
- ZHI NI (bzhugs so) herein lies. Sgra 132. Ignore this entry, it is simply confusing without leading anywhere. Not in Zhu.
- ZHI NE (bzhugs so) herein lies. Sgra 132. Not in Zhu. Ignore this, too. These two entries should be removed.
- ZHI SNI (dpag med) immeasurable. LZ 218. While based in a passage in Mdzod, this is not a word, but a product of misparsing. This entry should be removed.
- ZHI WER (spyi yi rgyal po kun gyi rgyal po) king in general, king of all. LZ 218. This form does occur once in Mdzod with Tib. corresp. spyi rgyal, with its meaning not immediately clear from the context.
- ZHI RI See zhing ri.
- ZHI LA [1] (mnyam nyid) evenness, equality. Sgra 127. Not in Zhu. [2] (myang 'das, mya ngan las 'das pa) passed beyond suffering. LZ 218. This entry ought to be removed, since it probably is a ms. corruption of nye lo.
- ZHING (gnas) place. Sgra 134. Zhi rngu?? This entry should not be taken too seriously.
- ZHING RI (zlum po) round, circular. ZZH. Zhu, once. Occurs in Mdzod, ch. 5, with var. zhi ri. LZ 219. YN no. 166. OZZ 15.
- ZHING RI GYIN (zlum bu yin) is circular, is round. ZB. The Tib. spelling zlum bu doesn't seem likely, and I assume the intended form is zlum po.
- ZHIN [1] ('dzin) take, seize, fasten. ZZH. ZB. Zhu, four times. Humm1 501. OZZ 15. ZB 50.



Occurs with Tib. equiv. 'dzin in Mdzod. ('dzin pa) holding. LZ 219. [2] (bzung) held, grasped. ZB. [3] (bzhin) like, as. ZZH. Zhu, once. OZZ 13.

\*ZHIM See ti zhim.

ZHIM TSE (dri srid) sense of smell [smelling potential, smelling possibility?]. ZZ vars. zhim ri & shim tse. Humm1 519. OZZ 38. Occurs in Mdzod with variants zhim ri & shim tse, with Tib. dri srid. This spelling not in Zhu. (dri) smell. LZ 219. OZZ 46.

ZHIM TSHE (rtsi mar) 'essence butter,' meaning butter from the 'bri, the female counterpart of the g.yag or yak, that graze in meadows. See LZ 219.

ZHIM ZHA (tshor ba) sensing, feeling. Sgra 131. Occurs once in Mdzod as var. for zhil zhal. This spelling not in Zhu. Nishi 28 ('to hear'). See zhil zhal.

ZHIM ZHAN (gzhan pa, pha rol po) other, opposing side. See LZ 219.

ZHIM ZHAL [1] (bde sdug) happiness and sorrow. Sgra 130. [2] (tshor ba, lus kyi tshor ba) feeling, bodily sensation. See LZ 219. OZZ 46. Var. reading for ZZ zhum zhal in Mdzod, with corresp. Tib. tshor ba. [3] (gzhal ba) measuring. See LZ 219. OZZ 46. This spelling not in Zhu. This is based on misreading of Mdzod, and should be removed. See zhil zhal, etc.

ZHIM ZHAL STO (gzhal med khang) divine palace. ZZ var. zhib zhal stong. Mdzod, ch. 5.

ZHIL ZHAL [1] (tshor ba) perception, hearing {feeling, sensation}. ZZH. ZB. Zhu, once only. See zhim zha, of which it is a

var. in a Mdzod passage. [2] ('jam) soft. OZZ 46.

ZHU [1] (zhu) request, address. ZZH. This is a mistake. In Zhu, this is clearly the family name Zhu, an important family in Bon history. Naturally we do not find this equiv. at all in Mdzod. [2] ('og) below. OZZ 54.

ZHU KLANG (sgra) sound, language, grammar. Sgra 130. The second syllable should probably be spelled glang (q.v.). This spelling does occur once, with var. zhu klud, in Mdzod. Not in Zhu. Spelled zhu klung in OZZ 47.

\*ZHUG See bsngal zhug.

ZHUNG [1] (nub) setting [of the sun, etc.]. ZZ var. nung. Humm1 519. OZZ 38. There are variant readings in a passage in Mdzod, where it corresp. to Tib. nub, setting [of sun, etc.], and still another problematic passage which has nung, var. nu nga. Not in Zhu. [2] (khyung) garuḍa bird. ZB. See LZ 220.

ZHUNG ZHAG (bya khyung, khyung chen) the bird garuḍa, great garuḍa. ZZH. Zhu. See Namdak, History 37. Humm1 491. Humm1 501. OZZ 15. OZZ 4. Stein 250. ZB gives Tib. equiv. as khyung chen. See LZ 220, which gives Tib. equiv. as simply khyung. See also ting zhung, zhang zhag.

ZHUN [1] (zhum) to shrink back, shirk (?). Mdzod, once only. [2] (rmog) helmet. [3] (rus pa'i nang du yod pa'i rkang) bone marrow. Tib. rkang, although it generally means 'leg, foot,' may also be short for rkang mar, which means 'bone

marrow.' See LZ 220 & YN no. 38, but really, I think this may be a Tibetan meaning. Not in Zhu.

ZHUM [1] (khams) realm, element. Sgra 133 {but perhaps this word should be read khum}. [2] (rkang) foot. ZB. See LZ 220, but Tib. rkang is here defined as bone marrow. ZZ khum appears in Mdzod a number of times with var. spelling khams, but the latter may be simply a mistaken Tibetani- zation of the ZZ. YN no. 38, 'marrow.' Not in Zhu. This entry should probably be ignored or deleted.

ZHUM ZHAL (khrag 'dzin) blood holding. Sgra 128. This is a mistake, and ZZ zhum zhal must rather corresp. to Tib. tshor ba, 'feeling.' Var. ZZ zhim zhal, in Mdzod. Not in Zhu. This entry should not be taken too seriously.

ZHUM ZHI (zhen pa'i) of attach- ment. Mdzod, ch. 8.

ZHUR ('jig[s], 'dzigs) fear, apprehension. ZZH. YN no. 144, 'fear.' Zhu, twice, though one occurrence is questionable. The correct translation is 'des- truction.' ZB gives Tib. equiv. as 'jig, 'destruction.' ('jig pa) destruction. See LZ 220. But OZZ 47 finds the equiv. in Tib. *chag*. The explanation for all this confusion is to be known by looking under the entry lig zhur, below. Darma has jer, 'to be afraid.' Darma jernu, 'co- ward.' DGD 579.

ZHUR STONG ('jig stong) empty destruction. Sgra 133. This is based on mistaken reading of Mdzod, and should be ignored.

ZHUR MIN [1] ('jig med) without destruction. Zhu. [2] ('jigs med) without fear, fearless. ZZD. ZB. The first meaning is very likely the correct one.

ZHOG Bellezza, in ZZFC 241, believes this is a ZZ word, although on what basis I do not know. He goes on to find an Iranian etymology for it in various Iranic language words meaning 'helmet,' which would be, in Tib., rmog.

BZHU ('og) below, nadir. Zhu, once only. ZZ zhu is the spelling found in the the comm. vocab., although the equivalence does not seem to occur in the text proper.

\*BZHUG See bsngal bzhug.

\*\*ZA\*\*

ZA [1] "Locative" ending. See ZZH 20. OZZ 81. [2] Humm1 499 & OZZ 12, says it is equivalent to Tib. 'du, but I cannot find any justification for this in the text of Zhu. A Mdzod passage, the one upon which this is likely based, in fact reads ZZ zu, not za, corresp. to Tib. 'du. See under zu.

ZA 'GRAM (seg brdar) metal file. See LZ 222.

ZA ZI (zla gam gyi dbyibs) half moon shape, semi-circle. See LZ 223. See the following.

ZA ZI KHAM See za ra kham.

ZA RA (rdzas nor) possessions, wealth. Mdzod, ch. 9. See LZ 223.

ZA RA KHAM (zla gam) semicircle, semicircular shape.

ZZ var. za zi kham. Humm1 519. OZZ 39. This is in Mdzod, ch. 5, with vars. za zi kham and zhwa ri kham, corresp. to Tib. zla gam. The corresp. passage in Zhu reads ZZ zla ri gam, equiv. to Tib. zla gam khams. The syllable khams in this last phrase is added unnecessarily.

ZA RU (zhal du btab pa, mchod pa) to offer or place at the mouth [of the deity]. See LZ 223. I doubt this one, since it looks so Tibetan.

ZA SLIG (sprul) emanate. OZZ 47. See under ju slig.

ZAG [1] (zag pa, zag pa'i) impure, of impure. Mdzod. [2] (--) multiply? ZZH. This last meaning may be mistaken. Problematic in Zhu. [3] (nas) barley. In this case, a variant spelling of zad. ZB.

ZAG CI (zag pa) outflow, defilement. In Mdzod, with var. zad ci. See LZ 223. (zag pa'i) of defilement. ZB. Once in Zhu seems to refer to Tib. nas, 'barley corn,' a standard unit of measurement. Spelled zag tsi in Mdzod, ch. 6.

ZAG TSI (nas 'bru) barleycorn. See LZ 223. See preceding entries.

ZANG CI (ser sna) miserliness. Mdzod, ch. 8, with ZZ var. zad ci.

\*ZANGS See ting zangs wer. ZZH.

ZANGS [1] (klu) a group of gods or demons {nāga}, but the full word would seem to be mur zangs, q.v. ZB. [2] (lcags) iron, metal. Humm1 513. OZZ 30, 79, 93. ZB. YN no. 101. Zhu, once. Matisoff 163. Nishi 26. OZZ 8, finds a cognate in Tangut *shang*. As a Tib. word,

zangs of course means 'copper.' Occurs in Mdzod in context of measurement terms, in still another place, as well as in the comm. vocab., in a list of metals. Humm2 14. [3] (lcam) lady. ZB.

ZANGS YAG (byi ru) coral. ZZH. Zhu, once. Not in Mdzod. Spelled ZZ zang yag in ZB. Darma jir'u, 'coral,' corresponds to the sound of the Tib. word.

\*ZAD See dzin zad ci, drung zad. ZZH.

ZAD (nas) barley. Zhu, once very clearly. Spelled ZZ zag in Mdzod, ch. 6. Matisoff 161. Nishi 25. ZZ var. zag. ZB. YN no. 51.31. Byangsi *jai*, pronounced 'dze' meaning 'barley.' GSB 55.

ZAD CI (ser sna) avarice. ZB. Frequent in Mdzod, with ZZ var. zang ci.

ZAD TI (ser sna) avarice, stinginess. See LZ 223. This spelling not found in Mdzod.

ZAD DRA (sa bon) seed. ZZH. ZB. Zhu, once only. Occurs in Mdzod, with var. zad tra, this same var. recorded in OZZ 47. For other ZZ words for 'seed,' see zla zur, sla zur, sa zug.

ZAD DRUNG ('bru rigs) type of grain. ZB. OZZ 54. In the comm. vocab., this seems to corresp. to Tib. 'bru tshogs, 'groups of grains.'

ZAD SMAR SRUNG (nas bzang 'khrungs) birth of good barley. ZB.

ZAR NAM (mchod pa) offering, worship. Sgra 136. We do not find this in Mdzod, and not in Zhu.

- ZI Here said to be the perfect form of zin, which is Tib. 'dzin. OZZ 7. I don't find the justification for this, and doubt it very much.
- ZIN TSU (mu ge) famine. See LZ 224.
- \*ZU See de zu.
- ZU ('du) unite, assemble. ZZH. Zhu, once very clearly. See under za. Although irrelevant here, the so-called 'Old Zhang-zhung' word for 'earth' is *zu*. PSD 163.
- ZU TSE [1] (rdzu 'phrul) miraculous ability. Sgra 126. Mdzod. [2] (zang zang, with variants Tib. ze ze, zer zer, zong zang) ? Mdzod. Apparently this is part of a proper name of a female spirit being. This spelling not in Zhu. See discussion of the name Khyung po Spung sad zu tse, in ZZT.
- ZU ZU ('du byed) composite, compound, imprint; one of the skandhas. Mdzod, ch. 8, with var. zu us. ZZ var. zu zus. OZZ 47.
- ZU RA Occurs in Mdzod, ch. 6, with no corresp. Tib. Evidently name of a divine being. In ch. 9, it corresp. to Tib. gzugs, 'form.'
- \*ZUG See nyung zug.
- \*ZUR See zla zur, sla zur.
- ZUR (brag) rock. Zhu, four times quite clearly. ZB. See LZ 224. Occurs in the comm. vocab., and in Mdzod itself. This form seems alien to TB.
- ZUR KYA (brag btsan) rock *tsen* spirit. ZB.
- ZUR KYA RA GA (brag btsan dmar po) a god or demon {red rock *tsen* [spirit]}. ZZH. Zhu, once. Did not find this in Mdzod.
- ZUR KLUNG (dbang po) the [five] organs of sense. ZZH. ZB, with variant spelling zur rlung, q.v. Zhu, twice. Sgra 129. OZZ 47. This is by far the most common spelling in Mdzod, but see also zur rlung.
- ZUR NAM (dbang po) faculty, sense organ. See LZ 225.
- ZUR RLUNG (dbang po) the [five] organs of sense; power, powerful, ruler. ZZH. Zhu, eight times. Sgra 124. OZZ 15. General name for the five sense organs. See LZ 224. See zur klung.
- \*ZE Derivative particle. See ZZH 17. See especially under bram ze.
- ZE GYER (bon) Bon. ZB. I doubt this.
- ZOM SHANG (lcags) iron, metal. See LZ 225. YN no. 101. YN 134. This spelling not in Mdzod.
- ZOR TIR (sngon po) blue. See LZ 225. YN no. 163.1. See Namgyal Nyima's dictionary.
- ZLA ZUR (sa bon) seed. ZZH. *Sla zur* is the spelling in Zhu, and this latter spelling seems more reliable. We do not find this particular spelling in Mdzod. See *zad dra, sla zur*.
- ZLA RI (zla, zla ba) moon, month. ZZH. Zhu. ZB. Sgra 123, 126. Stein 254. Matisoff 163. OZZ 15. See LZ 226. YN no. 78. Occurs several times in Mdzod, once with var. reading *sla ri*. Compare the "ri" element in ZZ *nyi ri*, 'sun.' Compare *sli*.
- ZLA RI GAM (zla ba'i kham) realm of the moon. ZB.

- ZLA RI THU ZHI (zla ba nya gang) full moon. See LZ 226.
- ZLA SLIG (rdzogs pa) completion, perfection. Sgra 135. See LZ 226. Appears in one place in Mdzod with var. spellings sa slig & za slig, and with Tib. equiv. apparently yongs su sprul, 'emanate entirely.' In another place, ZZ ti ye zla slig stands for Tib. yongs su rdzogs pa. This spelling not in Zhu.
- ZLI with meaning 'moon.' I suppose it could be a contracted form of ZZ zla ri? OZZ 54.
- ZLI LTA (bkam bzhi [dbyibs]) ?? ZB.
- \*\*'A\*\*
- 'A MO 'a mo nyid occurs sometimes in Tibetan texts as a supposed equivalent of Tib. stong pa nyid, 'emptiness.' I doubt this is really Zhangzhung, but it is at least notable that Byangsi has hemo, 'to make empty.' GSB 113. LZ has 'a mo nyid, meaning gzhi'i gnas lug, 'the manner of abiding of the basis.' It is not there marked as being Zhangzhung. I've noted the occurrence of this term very few times, in Thu'u-bkwan's famous *grub mtha'* text, and in the *Gal mdo*.
- 'AR SHI (ye shes spyen) eye of full knowledge. Sgra 126. Actually, in Mdzod, this is ZZ 'ar zhi mi, with var. rang she mig, which may correspond to Tib. ye shes spyen, but needs more thinking. This spelling not in Zhu.
- 'I Genitive suffix. See ZZH 20. Since this is a Tib. genitive suffix, and isn't frequently encountered in ZZ, it provokes suspicion it might be a product of Tibetanization.
- 'I CU (yi dwags kyi rigs shig) a type of hungry ghost. See LZ 228.
- 'IG GAR (grangs med) without number. ZZH. ZB. This is a misreading of Zhu by both Harh and ZB, evidently. 'Gi gar seems the correct spelling in Mdzod, where it occurs once. This entry probably should be removed. See 'gi gar, ghi gar.
- 'U "Terminative-locative" suffix. See ZZH 21. This is not reliable, since it is based on a single passage, in Mdzod, where ZZ spre'u lgyu is equiv. to Tib. gling du lam.
- 'U KLUNG (sgra [yi]) [of] sound, word. Mdzod, occurring once. See LZ 228. This spelling not in Zhu. Spelled 'u glung in OZZ 47.
- 'U GLANG (rgyang brag) the reach of hearing, a standard measurement equal to about 2 miles. ZZH. ZB. Zhu, twice. Occurs twice in Mdzod, once with ZZ var. ur glang, and once in ch. 6. ZB spells it bu glang. Spelled 'ur glang in OZZ 47. See under glang.
- 'U SANGS Name of a locality in Zhangzhung. See LZ 228.
- 'UNG (sgra) sound. Sgra 132. Not in Mdzod with this spelling. See the following.
- 'UNG GLANG (sgra) sound, voice. ZZH. ZB. Zhu, once only. Not in Mdzod with this spelling.
- 'UD (khur ba, i.e., mkhur ba) cheek. ZZH. Zhu, once only. (mkhur

- ba) cheek. ZB. See LZ 228. Not in Mdzod with this spelling. ('khur pa) cheek. Bru 290, line 6. (mkhur) cheek. Sgra 132. Matisoff 173. Nishi 18. Not in Mdzod.
- 'UB SHA This word occurs in Mdzod, ch. 6, but in a place where the ZZ & the Tib. do not correspond.
- 'UR GLANG (rgyang grags) "a furlong." See LZ 228. See 'u glang.
- 'OL MO Place name. Humm1 501. OZZ 15. Not in Mdzod. Not in Zhu. I believe this is more likely to be a Tib. word, as part of the place name 'Ol mo lung ring.
- \*\*YA\*\*
- \*YA Derivative suffix. See ZZH 23. See ya ma, ka ya, ka ya bag, gu lu ya tog. ZZH. OZZ 6. OZZ 81, says it means 'so being,' and is a "present and participle perfect" verbal auxiliary.
- YA [1] (yang) also. Zhu, once, where yar is corrected to ya. [2] ('bug) [the verb] perforate, burrow out a hollow in something. [3] (zor) [the verb] ?? ZB. Humm1 499 & OZZ 12, says it is equivalent to Tib. zor, but this does not occur in Mdzod, and is based on a misreading of Zhu.
- YA GUNG (mdzod sgo) treasury door. ZB. This is from the ZZ title of the *Mdzod phug*. Compare sbu gung, mu gung, gung.
- YA TIG (dogs med) without doubt. With alternative spelling ya tog. ZB. See yar tog.
- YA BA (rlung lha) wind god. See LZ 231.
- YA BA HO (mtshar) beautiful. ZZH. Zhu, once only. The "ho" stands for Tib. mtshar, or Tib. mdzod [impv. of mdzad], as shown in Hoff2 194, where he also believes that ZZ ya ba is Tib. rlung lha. This does not exist in Mdzod. ZB gives the Tib. equiv. as rlung lha mtshar.
- YA BAG SHA RA Name of Mount Ti-se before Lord Shenrab went there. Not certain if this is supposed to be Zhangzhung or not. See Namgyal Nyima's dictionary.
- YA MA (g.yas g.yon) right and left. Mdzod, ch. 5, several times. CT 49. It might very possibly be a Sanskritism; cf. Skt. yama, Yama. It does not seem to have TB cognates. ZB gives the Tib. equivs. as gshin rje, 'lord of death,' and g.yas g.yon, 'right and left.' Both these possibilities could be accounted for through the translation of Skt. yama. See under sma ma.
- YA MA YI (g.yas g.yon) right and left. See LZ 231.
- YA MIG (yams nad) epidemic. See LZ 231.
- YA MIN (log par) wrongly. Mdzod, ch. 8. (log 'khrul) wrong confusion. ZB. (log pa) backward, wrong, reversed. See LZ 231. This may be connected to Darma yanu, 'bad, dirty, wrong,' in which the element -nu is used to form adjectives. DGD 588. Byangsi has a word or word element *yā*, meaning 'bad,' as in yāmī, 'bad man,' although perhaps more accurately meaning 'poor man.' See GSB 94, which also has the word yālvu, 'bad man.'

- YA ME (sman) medicine, herb. Also, yar me, q.v. Humm1 515. OZZ 34. Occurs in Mdzod with ZZ vars. ma ma & ya ma, but the spelling yar me does not occur there. Not in Zhu.
- YA TSA [1] (ral gri) sword. See LZ 231. [2] (mdung) spear. See LZ 231. See ZZFC 242.
- YA YID See yang yeng.
- YA YONG See yang yong.
- \*YAG See zangs yag.
- YAG (g.yag) yak. ZB. OZZ 13, 54. The Tibetan word g.yag is probably of Indo-European origins — Tokharian for ‘horse’ is [A] yuk or [B] yakwe — and rather distantly related to Latin equus.
- YAG GYAD (g.yag) yak. ZZH. Zhu, once only. Sgra 126. This form occurs in the comm. vocab., but not in Mdzod. See LZ 232.
- YANG ZZH. We do not find this in Zhu. As a ‘seed syllable,’ this is the heart mantra of air. (rlung snying) heart mantra of wind. Sgra 136. (phyi rlung) outer wind. See LZ 232. See pho yang & ‘phang.
- YANG RGYU (‘khor yug) circumference, surroundings. ZZ var. yang lkyu. Mdzod, ch. 5. See LZ 232.
- YANG CI (spyod pa, spyad pa) action, activity, conduct. See LZ 232. This appears once in Mdzod as equiv. to Tib. spyad pa, but with ZZ vars. lcar ci, sngar ci.
- YANG NI LI (nang rlung, dbugs) inner wind, breath. See LZ 233.
- YANG NE (‘du shes) conception, imprint, concept, idea; one of the skandhas. See LZ 233.
- YANG YE (yengs pa) distracted, wandering [attention]. See LZ 233. See the following.
- YANG YENG (yengs pa) wavering. Mdzod, ch. 6, with var. ya yid.
- YANG YONG (yongs su) completely, entirely. ZZH. ZB. Zhu, once only. This spelling does not occur in Mdzod, although OZZ 47 records the ZZ spelling ya yong.
- \*YAR See ni yar.
- YAR TOG (dog po med pa) without crowding, not squeezed in, without confinement. See LZ 233. This might actually mean Tib. dogs med, ‘without doubt.’ In the context in Mdzod, I think it would be more meaningful to translate Tib. dog med, var. dogs med, as ‘No strictures on...’ See ya tig.
- YAR RNI (mi ‘am ci) ‘human or what,’ a type of spirit being. Compare ni yar. OZZ 47.
- YAR SNE (tshad med pa) without measure. See LZ 234. Also, yar snem. In Mdzod, ch. 6.
- YAR ME [1] (sman) herb, medicine. Also, ya me, q.v. Humm1 515. OZZ 34. This spelling not in Mdzod & not in Zhu. I wonder to myself if this might be a Tibetan (!) contraction of something like Tib. \*yar gyi me tog, ‘highland flowers.’ [2] As a Tibetan proper name, this is a common abbreviation of the name of the early Bon teacher Yar-‘brog Me-ston Shes-rab-‘od-zer (1058-1132 CE). This entry may not belong here, since I believe it could be based on an unnecessarily assumed ZZ etymology of a Tib. proper name. This requires more thought.

- YAR LANG (dbang chen) great power. Sgra 133. Occurs in Mdzod, with ZZ var. yar lung, corresp. to Tib. dbang chen, but in next verse it seems to corresp. to Tib. rkyen, or dbang po'i rkyen. Not in Zhu. This is interesting for supplying a possible ZZ etymology for the Yarlung Valley.
- YI (g.yon) left. YN 136, but doubtful, based on misreading the syllable *ya* of ZZ *ya ma* as *yi*.
- YI KUN (kun 'byung) font of all. Mdzod, with ZZ var. yi gun. Not in Zhu. (kun 'byung ba) source of all. See LZ 234.
- YI MU [1] (yaksha, gnod sbyin) injury giving spirits. Humm1 515. OZZ 34. In another place it stands for "Tib." yag sha, which is of course Skt. yakṣa. [2] ('bras bu) fruit, result, goal. In one place in Mdzod, ZZ yi mu, with var. pi mu, corresp. to Tib. 'bras bu. [3] (yon tan) quality, talent. See LZ 234. In another place in Mdzod, it has ZZ var. ye mu, and appears to corresp. to Tib. yon tan. [4] (yod pa) existent. LZ 234. [5] In ch. 5 of Mdzod, Tib. 'khor yug (?), 'environs.' This spelling not in Zhu. See also ye mu.
- YI MU GYIN (yod par ston) teach to exist. ZZ var. yi yu gyin. Mdzod, ch. 5, but on another line we read ZZ yo ci gyin, with var. yo ba gyin, for Tib. yod par ston. This spelling not in Zhu.
- YI YONG (yongs kyi) of all, entirely. Sgra 127. ZB. OZZ 27. Not this spelling, but the var. ZZ spellings yo yong & yi yod appear in one Mdzod passage; ZZ *ya yong* & *ya yod* occur in another. ZZ *yi yor* is the only spelling for this in Zhu. (yongs rdzogs) all entirely. LZ 234.
- YI YOR (yongs su) entirely. Sgra 134. Zhu, twice. Appears in Mdzod, with ZZ var. yi yod. (yongs kyi) of all. Zhu, once.
- YIG (mig) eye. ZZH. Zhu, only once. This does not occur in Mdzod. See mig.
- YIN (yin) to be. ZZH. Cannot find any justification for this equivalence in either Mdzod or Zhu, and generally if yin does occur in a ZZ text it should be treated with some suspicion of being a Tibetanization.
- \*YU See a yu, a yu dzi ra, a yu si ti.
- YU COG (ro) taste. OZZ 47.
- YU TI (chang) wine, barley beer. LZ 235. This often appears in Bon ritual literature. Many examples are given in Namgyal Nyima's dictionary. The syllable *yu* may be explained by the Shina languages' word for 'barley,' which is *yoo*. See S&K 271 no. 156. Following this logic, ZZ *yu ti* would just mean 'barley liquid,' a fair way to characterize Tibetan barley beer. Nine Ways 308.
- YU TSEG (ro) taste. Sgra 131. Did not find this particular spelling in Mdzod. This spelling not in Zhu. Compare *yu tsog*.
- YU TSOG [1] (ro, ro mngar) taste, agreeable taste {sweet flavor}. ZZH. ZB. Zhu. Sgra 132 (myang bya'i ro) tastable taste. See *yu cog*. [2] (ro mchog) supreme taste. Mdzod, once only.
- YU YE (mi g.yo) unwavering, immovable. Sgra 135. ZZ *mu he*, var. *mu ye*, occurs in Mdzod, *mu ye* in yet another



passage, and *yu ye* does occur once, with var. *mu ye*. The better attested spelling therefore seems to be *mu ye*. This spelling not in Zhu.

YUG [1] (*mgyogs*) quick, quickly. ZZH. Zhu, five times. OZZ 13, 89. [2] In the phrase *ti la du yug* it would seem to corresp. to Tib. *legs pa*, 'good.' ZZH. We do not find these equivs. in Mdzod. ZB has the Tib. equiv. *mgyogs*, 'quick,' & 'phyo, 'surging, soaring.'

YUNG See its use in the ZZ phrase *thung yung*, q.v., where it evidently means 'stone,' because (1) it does seem to corresp. to Tib. *rdo*, 'stone,' and (2) there are TB cognates. I suggest that ZZ *zur*, q.v., might be a manuscript corruption of this word, although this word itself may have to be read as ZZ *ung*.

\*YUD See *tha yud*, *da yud*.

YUD [1] (*yin*) to be. ZZH. This seems to be based on a misreading of a single passage in Zhu. We do not find this equiv. in Mdzod. [2] (*yud*) the duration of a breath. ZB. [3] (*yid*) mind. OZZ 47.

YUN ('*dod*) consider {want, desire}. ZZH. Zhu, once only. Does occur in Mdzod, though a bit problematic. There, *da yun ci*, var. *nga yun ci*, corresp. to Tib. *yin par 'dod*.

\*YE Derivative particle. See ZZH 23. See *mu ye*, *u ye*. ZZH. See also PSD 159, where the comment about this being a form of final 'e' — in so-called 'Old Zhangzhung' used not only as instrumental marker, but to mark ends of subordinate clauses — used imme-

diately after vowels may be valid for Zhangzhung also.

YE [1] (*yas*) without, from {from above, from before [in time]}. Zhu, once clearly, perhaps twice. [2] (*sangs*) awake or awakened. ZB. [3] (*dbyings*) realm. ZB. This is not an independent word in Mdzod. LZ 235, but not marked as Zhangzhung. OZZ 47, 97, with the suggestion that it is a possible emphatic corresponding to Tib. *rgyas* (?). It does appear that the interpretation of the ZZ syllable has in the past relied heavily on an understanding of the Tib. syllable, which certainly confuses matters.

YE SNGA See under *ye sangs*.

YE SNGA LA SHU (*stong zhing bdag med pa*) empty and void of self. LZ 236.

YE THUN (*nyon mongs 'joms pa*) overcome *klesas*. LZ 236.

YE THUM (*shangs*) nose [hon.]. (*sna*) nose [non-hon.]. LZ 236. YN no. 19. This doesn't occur in Mdzod, and even the ZZ syllable *thum* only occurs there as part of a proper name. Not in Zhu.

YE DHA (*mnga' ba*) own, possess, have. ZZH. Zhu, once, where it might be read as ZZ *ye dhu*. We do not find this in Mdzod.

YE DHU (*mang ba*) more. ZB. This equiv. surely results from a misreading of Tib. *mnga' ba* in the single occurrence in Zhu. See *ye dha*. This entry is eligible for removal, except as a var. for ZZ *ye dha*.

YE MIG (*ye shes, gsal mthong?*) full knowledge, clear seeing. Mdzod. Not in Zhu. OZZ 47, spelled *ye dmigs*.

- YE MU [1] (yaksa) injuring-bringing spirit. Skt. yakṣa. Humm1 515. OZZ 34. See under yi mu. [2] (yon tan) good quality, talent. Sgra 125. ZB. Not in Zhu.
- YE SANGS [1] (stong) empty, void. ZZH. Zhu, twice. (stong pa) empty, void. ZB. [2] (don rtogs) realizing the meaning. Sgra 125. Occurs in Mdzod with ZZ vars. ma sangs & yi sad, corresp. to Tib. don rtogs. This same spelling ye sangs is also frequent in the *Tibetan* text of Mdzod. However, in one passage that corresponds to one in Zhu, Mdzod reads ZZ ye snga.
- YE A (yang dag) perfect, correct. Sgra 125, 127. Occurs once in Mdzod, ch. 4. LZ 237. Not in Zhu.
- YEL MO (gnam yol) canopy. LZ 238. I am doubting this is really Zhangzhung.
- YO (yongs) entire. Humm1 513 & OZZ 13, 31, but do not rely on this. Nine Ways 309, says it means 'all.' See yo yong.
- YO CI GYIN (yod par ston) teach to exist. Occurs with var. yo ba gyin in Mdzod.
- YO NING (yod khams) positive sphere. ZZH. Zhu, once only. Not in Mdzod, where the only occurrence of Tib. yod khams is in ch. 1, where the ZZ is sang rgyung, var. sangs rkyung. See yod ling.
- YO ZE [1] (rgan mo) old woman. Sgra 132. [2] Occurs as equiv. to Tib. bu mo, 'girl,' in the comm. vocab. OZZ 54. The "yo" element could correspond to TB words for 'old'; Nishi 27.
- See yo se, yog ze, which are the spellings found in Zhu.
- ~YO YONG (yongs kyi) of all, entire. With ZZ var. yi yod in Mdzod. This spelling not in Zhu. OZZ 27, where it is spelled yo yongs. OZZ 47, spelled yo yongs. See yi yor.
- YO SA RU TRA (pho sri) male vampire spirit. LZ 238. Reading this as Sanskritic, which it surely is, it really must mean Tib. mo sri, female vampire spirit.
- YO SE [1] (rgan mo) old woman. ZZH. Zhu, twice. This spelling does not appear in Mdzod. [2] (bud med) woman. LZ 238. This does appear to be a borrowed version of a Sanskrit word for young girl, or females in general, yoṣit. See yo ze, yog ze.
- YOG ZE (rgan mo) old woman. ZZH. Zhu, once. Acc. to comm. vocab., 'old woman' (rgan mo) should be shang mo in ZZ. ZB has the Tib. equiv. skye sman, i.e. skye dman, and rgan mo. OZZ 5. Discussion in Honda 107. YN no. 152. See yo se.
- \*YONG See yang yong, yi yong. OZZ 90.
- \*YOD See rgyu yod.
- YOD LING (yod khams) positive sphere. ZZH. Zhu, once. See yo ning.
- ~YOR (yongs su) completely. ZZH. This is a misreading of Zhu. ZZ yi yor, q.v., is the form in Mdzod.
- YOR RDO (yongs su bdal) completely scattered, spread all over. ZZH. This results from a misreading of Zhu. See yi yor.

YOS SE (bud med) woman. Surely connected with Skt. *yoṣit*, with like meaning. Bru II 290, line 4. The Tib. word bud med does not occur in Mdzod, and it is somewhat more likely this word means 'girl' rather than 'woman.' This spelling not in Zhu. See yo ze, yo se.

G.YA (g.yas) right-hand. OZZ 90. I do not know the evidence for this.

G.YU 'BRANG (bdud rtsi) elixir. LZ 240. In this source marked as Zhangzhung, although I very strongly doubt this. Not every unusual word used in Bon texts is necessarily Zhangzhung.

\*\*RA\*\*

\*RA Derivative particle or part of loanwords. See ZZH 15. In second syllable position, it is discussed in OZZ 6.

RA [1] (dmar) red. Zhu, once. ZB. Nishi 26. OZZ 54. YN no. 163. See ra ga. [2] (brgya) a hundred. Zhu, four times. ZB. LZ 243. This form seems close to Burmese a-ra [inscriptional rya]. Cobl 96. Darma *rā*, 'hundred.' Kinnauri word for 'hundred' is also *ra*. Byangsi word for 'three hundred' is *sumarā*. GSB 108. See also Stein 253 for more cognates. For whatever the reason, ZZ ra may be imagined as a reduction of Tib. *brgya* or *rgya*. OZZ 98, equates to Tib. *rgya* or *rgyas*. Note Old Newar *sara*, 'hundred.' Note also Pyu *hra*, 'eight,' which would corresp. to Tib. *brgyad*. [3] (nub) west {would this be

because the sunset is red? or because the west direction of the mandala is red?}. Found in the comm. vocab. It also seems to occur in Mdzod, ch. 5. OZZ 54. Darma r'ee, 'set sun.' DGD 583. Byangsi *rhenam*, 'west.' GSB 96. [4] (lag) arm. Found in the comm. vocab. (lag pa) arm. ZB. LZ 243. YN no. 12. Darma *la*, 'hand, arm.' DGD 580. [5] (rna) nose. Found in the comm. vocab. OZZ 54. See ra tse. [6] (mang) many [?]. Humm1 501 & also OZZ 15; but this is mistaken, since ZZ mang is equiv. to Tib. *dmar*, acc. to the comm. vocab., and I could not find any equivalence of ZZ ra with Tib. mang in Mdzod.

RA KHUG Khro 92, line 3. Could not find this spelling in Mdzod. Not in Zhu.

RA GA (dmar po) red. ZZH. ZB. Zhu, once. YN no. 163. Note that Khotanese words for 'red' are *rrvana* and *rrūna*. This does not appear in Mdzod. It could well be a Sanskritism, since Skt. *rāga* often means 'redness.' See ra. Stein 242.

RA CUD [1] (dka' thabs) difficulty [?]. ZZH. This is very evidently based in Haarh's miscopying of the word in Zhu. [2] (dka' thub) endurance of hardship, asceticism. Zhu, once only. ZB. Could not justify this in Mdzod, and it seems doubtful, although there is one place, in ch. 6, where ZZ cud does seem to corresp. to Tib. thub.

RA TRA Very apparently a misreading for ru tra, q.v. OZZ 16.

RA NI NUB (nub dmar) red west [sunset?]. ZB.

RA NI KHIR (pad 'khor) lotus circle, lotus wheel. ZB.

- RA PI (ma legs) not good, bad. ZZH. Zhu, twice. Occurs in Mdzod as var. for ZZ ra bing, but not with the meaning of Tib. ma legs. It also seems to occur once for Tib. 'du byed, 'composite, compound, imprint' — one of the skandhas. Note the alternative reading ZZ ra si.
- RA MIG (gnam lcags zhun ma) smelted meteoric iron. LZ 243. Not found in Zhu & Mdzod.
- RA TSA (rgyal po) rāja, king. Humm1 501. OZZ 16. This occurs in the *Tibetan*, and not in the ZZ, text of Mdzod. Not in Zhu. LZ 243. Quite doubtful, and in any case seems to be a Tibetanized form of the Sanskrit word, with nothing to suggest its usage in ZZ. This entry ought to be removed.
- RA TSUG ('on pa) deaf person. LZ 243. This occurs in Mdzod, but with the corresp. Tib. being 'on can, var. 'on chen.
- RA TSE [1] (rna ba) nose {Haarh's mistake, but not only his; it very definitely means 'ear' and not 'nose.' YN 133 states the exact opposite of this, but evidently without intending it.}. ZZH. ZB. Zhu, twice. LZ 243. Sgra 132. Bru II 290, line 6. OZZ 54. Occurs in Mdzod with vars. rwa tse & ra co, although ra tse is by far more frequent. YN nos. 4, 19. [2] (rna dbang) ear faculty. Sgra 134. Mdzod, ch. 11. Stein 253, gives cognates, as does Matisoff 167. Nishi 17. The Chaudangsi word for 'ear' is ratse; in Byangsi, hrace; in Darma, reju. The Byangsi word is spelled rachi in GSB 95, and is used to label an ear in a drawing of a face in GSB 215. In MSB 171, the Darma is spelled rajo, the Byangsi race, and the Chaudangsi rajai. See the listing of western Tibetan words in YT 22.
- RA TSE DE RKU (rtogs pa chen po) great realization. ZB. This spelling not in Mdzod.
- RA TSE DZA (rna ba la gzer ba) nail in the ear. LZ 243. This spelling not in Mdzod. A Byangsi word for 'nail' is jar, pronounced, 'dzar.' GSB 53.
- RWA TSHAR =cha tshar {rather, ca tshar}. Humm1 519. OZZ 39. One Mdzod passage has variants ca tshar, ra tshar & rwang tsha ra, and they seem to corresp. to Tib. gdung ba, 'getting beaten, afflicted,' or perhaps byung tshor, 'observer of mental events'? For this last term, see under ti pa, above. This spelling not in Zhu. This needs more study.
- RA YAN (me tog cig) a kind of flower. LZ 243.
- RA YO ('deng) [a verb] ?? ZB. This comes from the comm. vocab., but there are problems parsing the line in which it occurs. Not located in Zhu & not in Mdzod itself.
- RA YO DZA (myur du byon pa'i brda) an exclamation that means Come quick! LZ 243. Byangsi rāmo, the verbal root being rā, means 'to come.' GSB 97.
- RA SI (ma legs) not good. ZB. See ra pi, above.
- RA SROG (brgya) 'hundred.' Khro 89, line 1. This spelling does not occur in Mdzod. Not in Zhu. I think the syllable ra, q.v., alone means 'hundred.'
- RA UN (og mdud) adam's apple. LZ 244.

- \*RANG See tsa rang, rtsa rang. ZZH.
- RANG (ri) mountain. ZZH. Zhu, many times. Matisoff 163. Nishi 25. YN no. 79. See rwang, just below.
- RWANG (ri) mountain. ZZH. Zhu, many times. The reconstructed Proto-TB for 'high' is m-rang, in Pai-lang, ran. Beckwith 107. Byangsi rung, 'mound, hillock, peak.' GSB 98. See rang.
- RANG SNEL (ri bdun) seven mountains. ZB. See the following.
- RANG SNIS (ri bdun) seven mountains. Sgra 133. Spelled rwang snis in LZ 250. This particular spelling not in Zhu, where we do find rang snel.
- RWANG MAR (gser ri) gold mountain. LZ 250.
- RWANG WER (ri rgyal, ri yi rgyal po) king of mountains, Mount Meru. LZ 250.
- RANG SHE (ye shes) full knowledge. LZ 245. This occurs in Mdzod, once only, with ZZ var. 'ar zhi.
- RANG SHEL (ri dwags) large game animals, deer and the like. Sgra 126. We do not find this spelling in Mdzod. ZZ rwang sher is the spelling found in Zhu & Mdzod.
- RWANG SHER (ri dwags) large game, wild animal. ZZH. Zhu, once. Stein 234. OZZ 47, based on one passage in Mdzod, spelled ZZ rang sher, with corresp. ri bdag, which would mean 'mountain owner, mountain lord.' In the passage in Mdzod, Tib. ri bdag has the var. ri dags. It isn't certain which is the correct reading, really.
- RWANG SHOR (ri dwags) large game, wild animal. ZB.
- RANGS [1] (skyon med) faultless. LZ 245. [2] (dwangs ma) pure or refined essential form of something, chyme. LZ 245.
- RATNA CI (rin po che) precious, highly valued substance. Sgra 125. We do not find this in Mdzod, and it looks extremely doubtful. A probable product of Sanskritizing tendencies in the manuscript transmission. In Zhu rad na ce, corrected to rad na ci, equiv. to Tib. rin po che, occurs once.
- RATNA TIG (gser gyi) golden. Sgra 124. We do not find this in Mdzod, and it looks extremely doubtful. See radna tig, below.
- RAD See tha yud pu rad.
- RAD (dmar) red. ZB.
- RAD NA [1] (rin chen) gem, precious thing. [2] (rin po che) precious, precious substance. A definite Sanskritism, from Skt. ratna. ZZH. ZB. Zhu. LZ 245. Not in Mdzod. Stein 242.
- RADNA TIG (rin chen dang po) the first precious substance. Sgra 124. Not in Mdzod.
- RADNA DE RO (rin chen 'gyur med) unchanging precious substance. Sgra 124. Not in Mdzod, except for de ro, q.v.
- RAD SLA WER MA As an example of a neo-ZZ word that occurs in a proper name, see Charles Ramble, A Nineteenth-Century Bonpo Pilgrim in Western Tibet and Nepal: Episodes from the Life of dKar ru grub dbang bsTan 'dzin rin chen, *Revue d'Etudes Tibétaines*, vol.

- 15 (November 2008), pp. 481-502, at p. 486. I suppose it might a Zhangzhung form made on the basis of Tib. Rin chen rgyal ba, or the like.
- \*RAN See nam ran.
- RAN (ldan) having, possessing, with. ZB.
- RAN GA (dngos po) real, object, thing. Sgra 125. ZB. Occurs in Mdzod with var. reading ZZ rmag, but only once. ZZ rna ga, q.v., is the spelling that appears in Zhu, and see also sna ga.
- RAN BU Occurs in Mdzod, ch. 6, with no Tib. corresp. supplied, but with ZZ var. run bu. Evidently name of a divine being.
- \*RAM See la ram.
- RAM As a 'seed syllable,' the heart mantra of fire (me snying). Sgra 136.
- RAM ME (drod) warmth. LZ 246. YN no. 165.
- RAM LO (thabs dang) method and. Sgra 124. ZB. Zhu, once only; in other cases Tib. thabs, 'method,' corresp. to ZZ rgyu yod. ZZ rgyu yod corresp. to Tib. thabs in Mdzod, and ram lo does not occur there.
- RAM LO KA TA (thabs dang shes rab) means and contemplation {method and insight}. ZZH. ZZD. Zhu, once only, where we read ram lo ki ti. We do not find this in Mdzod.
- \*RI [1] For use in second syllable position, see ZZH 15. [2] "Genitive" ending. See ZZH 20. [3] In Mdzod, ch. 5, it seems to stand for Tib. phrag, as used in numbers, but in a following line we find the ZZ vars. bra, phra & pra.
- RI (bstan) teach, indicate, show. Sgra 135. Hummel, in OZZ 89, connects ZZ ri to Tib. rig, 'to know,' although I see no justification for this.
- RI TA (skar ma snron) the constellation called, in Tib., snron. LZ 246.
- RI TAN Occurs in Mdzod, ch. 8. Seems to corresp. to Tib. 'khor ba (?)
- RI BIL [1] (zhag) clot [of blood]. ZZH. YN no. 2. ZB adds the Tib. explanation that it is one of the lus zungs, 'bodily constituents.' Zhu, once. Sgra 132, but here it must mean '[small] intestines'... see the following. This part of the entry ought to be removed. [2] (bzhag) [small] intestines. Bru II 291, line 6. Could not find this in Mdzod. (bzhag pa ste rgya gzhung gi sha [I read as: bzhag pa ste rgyu gzhung gi sha]) intestine, the flesh of the central part of the intestines. LZ 246.
- RI RANG [1] (ri rab) the central world mountain. ZZH. Zhu, once only. Spelled ZZ rwi rang in ZB. Spelled ZZ ri rwang in LZ 247. [2] (ri bdun) the seven mountain chains surrounding the central world mountain. ZZH and Zhu, once; but this only works if the number 7 is in some way present in the ZZ text, even if unexpressed. In Mdzod, ri rang sometimes occurs as a Tib. textual var. with Tib. ri rab; in these cases the ZZ is ri rwang. Since both *ri* and *rang* may mean 'mountain,' it would seem that this is a synonym compound. See rwi rang, rwi rwang.

- RI RWANG [1] (ri rgyal) mountain king. Sgra 127. [2] (tshang rgyung) part of a particularly deity's name. Sgra 127. [3] (ri rab) best mountain, the cosmic mountain. Sgra 133. Zhu, once. Nine Ways 306, with the translation 'universe.'
- RWI RANG (ri rab) the central mountain in the cosmology. ZZH. ZZ ri rang is the spelling in the corresponding place in Zhu. Stein 234. See ri rang, rwi rwang.
- RWI RWANG (ri rab) the central world mountain. Zhu, twice. See ri rang, rwi rang, etc.
- RI SHAN (rnam shes) consciousness. ZB.
- RIG [1] (zhing) field. ZB. Darma language has the word *re*, 'field,' spelled r'ee in DGD 583. Surely the closest correspondence is with Bunan rig, 'field.' YT 22. See the chart in TH1 16. See under zhi, above. [2] Hummel, in OZZ 90, says this corresp. to Tib. rigs, 'way, manner {caste?},' although I do not know the evidence for it. For more confusion, see OZZ 99.
- RIG TIG See under tig tig. This spelling occurs in Mdzod, ch. 2, with ZZ var. ri tig. With Tib. equiv. zhing dang sa, 'field and earth.' OZZ 47. But this results from misparsing the passage in Mdzod. I think ZZ rig tig must corresp. there to zhing, 'field,' alone.
- RING (ring) long. Zhu, once only. ZB. This does not seem to me especially likely, but needs more study. We ought to take into consideration that it seems to be a very old and general TB form. See Beckwith 107.
- \*RIS See ca ris cu phyi.
- \*RU See gu ru, 'gu ru, ngu ru, dha ru.
- RU Note YN no. 15, where it is mistakenly given as ZZ for 'horn.' It is indeed Tib. for 'horn.' Byangsi also has *ru* for 'horn.' GSB 98. I believe this entry ought to be removed.
- RU TOG (thog) lightning. ZB.
- RU TOG GRA JIL (thog ser ba) lightning [and] hail. ZZH. Zhu, once only. Tu thog gra jil occurs in Mdzod, where it corresp. to Tib. thog dang ser ba; but another occurrence in Mdzod, ch. 5, has ZZ mol lji gra min for Tib. thog dang ser ba, 'lightning and hail.' Khotanese *rrūḍai* means 'flashing' [of lightning].
- RU TRA [1] (srin po) a group of gods or demons. Zhu, once only. ZB. Discussion in Humm1 499 & OZZ 12. [2] (log lta) wrong view. Humm1 501. [3] (srin rum) ? Occurs with ZZ var. ru dra, in Mdzod. [4] (za byed, srin po) devourer, troll. Stein 243. An evident Sanskrit word and one of about six examples of such in Mdzod.
- RU DROD [1] (rang bzhin) nature. Sgra 125, 131. OZZ 47. [2] (dbus, dkyil ma) center, central one. LZ 248. OZZ 47. This spelling occurs many times in Mdzod, but not in Zhu. See du drod & da drod.
- \*RUD See ne rud.
- RUD ('bri ba) to write, draw, paint. LZ 249. Note Darma language's *r'i*, 'to write.' DGD 583. Byangsi rihmo or rīmo, 'to write.' GSB 97, 98.
- RUN BU See ran bu.

RUR TSE See tur tse.

RE [1] (khra bo) piebald, multi-colored. LZ 249. [2] (ro) taste; but note that this Tib. syllable may also mean 'corpse.' ZB. (ro / dper na ro mngar ba) taste, for example sweet taste. LZ 249.

RE 'DAB (lto phye, sri) stomach goer, snake, vampire spirit. Humm1 515. OZZ 34, 47. This looks like it could be a corruption of ru dra, and corresp. to Tib. srin rum, although this is problematic, and it could after all corresp. to Tib. lto phye. The ZZ also occurs in forms re hrab, re dha, etc. See under re hab, which is the spelling found in Zhu.

RE RDZA (reg pa) touch. Mdzod, ch. 9.

RE LO (dran pa) recollection, conscious {memory, thought}. ZZH. ZB. Zhu, once only. This is a mistake, based on a reading of Mdzod. See under re long.

RE LONG =nye lo. Humm1 519. OZZ 39. ZZ re lo & nye lo are vars. in Mdzod, where it corresp. to Tib. 'dzin pa, 'holding,' 9th of the 51 mental states. This spelling not in Zhu.

RE SRI (lto phye, sri) serpent, vampire. Humm1 515. We do not find this in Mdzod, and not in Zhu. Compare re 'dab.

RE HAB (lto phye) serpent. Zhu, once. ZB. OZZ 34. YN no. 57. See under re 'dab.

RE HAB KHA MUNG GU DUN (lto phye mo nag dgu) the nine black female snakes. ZZH.

RE HRAB (lto phye, sri) serpent, vampire spirit. Humm1 515.

OZZ 34. See under re 'dab, re hab.

REG KUN (khrag) blood. Mdzod, ch. 8.

REG THUN (khrag) blood. ZZH. ZB. Zhu, twice. Sgra 132. Stein 243. Matisoff 166. Nishi 20, which misreads: reg thum. ZZ ting, also meaning 'water,' and thun are words for 'blood' in Mdzod, but reg thun is not found there. The ZZ syllable reg suggests some connection with Skt. rakta.

REG PU See reg su.

REG RDZU (reg pa) touching. Sgra 135. We do not find this spelling in Mdzod, although the spelling re rdza is found there. Not in Zhu. It seems doubtful.

REG SU (khrag mgo) blood head. Probably more correctly read as reg pu. ZZH. Zhu, once. Not in Mdzod.

\*RO [1] nominal particle. See ZZH 16. [2] closing particle of sentence. See ZZH 21.

ROL (shog) Come! [imperative form]. ZB.

RLANG (sgra) sound, noise. LZ 250. This occurs in the comm. vocab. See klang.

RLAB CHE (rgyag pa) fat. With var. reading ZZ glab ce, it stands for Tib. rgyag pa in Mdzod, where it is 37th of the 51 mental states. This spelling not in Zhu. (rgyags pa) fat, inflated, conceited, haughty. LZ 250, but here it is not marked as being ZZ. YN no. 155, where it is taken to be ZZ, & no. 157, where it is defined as 'full.' OZZ 47, spelled ZZ rlab ce.



RLAB RTSE ('tshe ba) damage, injure, haunt. ZZH. Spelled rlab tse in ZB. Zhu, once. This seems to be a mistake based on misreading Mdzod.

RLU 'KHOR (rnam grol) liberated. Sgra 128. ZZ rnyu khor, q.v., is a var. reading in Mdzod. Spelled ZZ nyu khor in Zhu, and rnyu khor in ZZD.

RLUG (lug) 'sheep' in a list of standard measurements. ZZH. ZB. In Zhu, rlug is corrected to lug, with corresp. Tib. lug. Sgra 126. In the Mdzod list of measurements, ZZ lug corresp. to Tib. lug. Nishi 21. It seems more likely that the word is shared between the two languages, and that the correct ZZ spelling is lug.

\*RLUNG See zur rlung. ZZH.

RLE MIN In Mdzod the ZZ phrase rle min rle zhur, var. rlhe men rlhe zhur, corresp. to Tib. mnyam med ngang las, 'out of the continuity of the unequalled.' This spelling not in Zhu.

RLE ZHUR (ngang las) out of the continuity. Sgra 135. This is problematic, but it is possible that rle zhur, var. rlhe zhur, corresp. to Tib. ngang las in Mdzod. This spelling not in Zhu.

RLE THUR See under dhe tur.

RLHE ZHUR See rle zhur.

RLE LUS (le lo) lazy. OZZ 47. Occurs in Mdzod with ZZ vars. rlihi lus, rmhe lus. See lhe lus, lhe lung, dhri lu, etc.

\*RLON See kha rlon.

\*\*LA\*\*

\*LA See se ki la ya, khe la, ta la, da la, bho la, mu la, su ri ka la.

LA [1] "Dative" suffix. See ZZH 20. (la don gyi phrad) particle of the class of particles with the meaning of *la*. ZB. OZZ 65 n.26, 71, which gives the alternative endings la, lu & le. [2] (ra) goat. ZB.

LA SKYUD MU HI (ku ma ra tsa) This Tib. definition is in the form of a Sanskritism, which would seem to correspond to Kumāra Rāja, which probably has the meaning of 'crown prince.' Name of the divine inhabitants of the 3rd level of the cosmic mountain. Mdzod, ch. 5, with ZZ var. la sgyud mu ti. They are, in the Tib., rtag myos, 'always intoxicated.' See the following.

LA THEB (rtag myos) permanently intoxicated, always drunk. ZZH. {This is in the name of the inhabitants of one of the terraces of the cosmic mountain.} ZB specifies that this is one of the four types of the great kings (rgyal chen rigs bzhi). Zhu, where the Tib. is actually spelled rtag myo. Tib. rtag myos, var. rtag myong, does occur in the Tib. text of Mdzod, ch. 5, but it is difficult to see what the corresponding ZZ should be. The Skt. would be Sadāmatta.

LA BI Occurs in Mdzod, ch. 1, with ZZ var. la be, where it may corresp. to Tib. nags tshal, 'forest,' although problematic.

LA RAM (stag) tiger. ZZH. ZB. Zhu, where it is actually spelled la ral. Sgra 126. We do

- not find this in Mdzod, where there does not seem to be any word at all for 'tiger.' OZZ 16, 79, 93, 100 n. 7, although Hummel — probably based on the comm. vocab. — takes the ZZ syllable la alone to mean 'tiger.' Humm2 14. Matisoff 165. See Michael Knüppel, Zu managirisch *lavu* und birare *lawda* ~ *lawda* "Tiger," *Central Asiatic Journal*, vol. 50, no. 2 (2006), pp. 70-74. I'd say the at least partial similarity between the ZZ and these Tungusic words (from dialects of Evenki) merits further consideration. See now also the discussion in Beckwith, OC Loans 178-181. See la sad, la he.
- LA LONG (lhun gyis) naturally. Sgra 127. This spelling not in Mdzod, but see la lod.
- LA LOD (lo) year. ZZH. Zhu, once. In Mdzod, ch. 6, ZZ la lod, with vars. da lod & ma lod, would seem to corresp. to Tib. lhun gyis, 'naturally'; in other passages, Tib. lo, 'year'; de bzhin, 'likewise'; dang po, 'first' {but this last equiv. seems mistaken}.
- LA SHAN See tha shan.
- LA SHU (bdag med) emptiness, not absolute {non-self}. ZZH. ZB. Zhu, twice. Sgra 126. In one Mdzod passage that corresponds to one in Zhu, the ZZ phrase ye snga la shu corresp. to Tib. stong zhing bdag med, 'empty and devoid of self.'
- LA SHUG (dpag med) without limit. OZZ 47. See la shu (the same or a separate word?).
- LA SHUM (mtha' ma) the final, ultimate. LZ 252.
- LA SHEN (rnam par shes pa) consciousness. Sgra 133.
- Mdzod, ch. 10. This spelling not in Zhu.
- LA SAD (stag) tiger. ZZH. In the single occurrence in Zhu, we can see that ZZ la sad is equiv. to Tib. stag la, as part of the proper name Stag-la-me-bar. Stein 254 gives cognates. It seems more likely that only the la segment is here meaning 'tiger,' while the sad means 'god' ([h]a). See la ram. See the following.
- LA SAD NE BER (stag la me 'bar) Blazing Tiger God. Humm1 501. OZZ 16. Also spelled la sad ne bar. Zhu, once. ZB. Not in Mdzod, where ZZ ne ber & ne bar also are not to be found.
- LA SONG (so sor) each individually. Sgra 127, 135. Occurs once in Mdzod. Not in Zhu. (so so ba) individual, separate. LZ 252.
- LA HE [1] (stag) tiger. See la ram. [2] (g.yag, 'brong) yak, wild yak. LZ 252.
- LA A (lugs 'byung?) along with the grain, in the usual direction of things. Mdzod, ch. 9, once only, and problematic.
- \*LANG See ta lang, pur lang.
- LANG [1] ('byung, or, dus kyi[s] 'byung) emerge, happen, occur over time. Mdzod, ch. 2, with ZZ var. long. [2] ('bab) fall [the verb]. ZB. Occurs, although problematic, in Mdzod, ch. 2.
- LANG RKO [1] (mtshar pa) beautiful {but this is hardly possible, since it is in a list of body parts; should remove this meaning}. ZZH. [2] (mtsher pa) spleen. Zhu, once. ZB. LZ 252, but here spelled lang lko. ('tsher pa) spleen. Bru II 291, line 6. (mtsher ba) spleen. Sgra 132. ZZ

lbo ka seems to be the word for 'spleen' in the comm. vocab. According to MsB 211, the Darma, Byangsi and Chaudangsi word for 'spleen' is loṃ khom, which appears to be a close match to the ZZ.

LANG NGE (g.yo rtsol) deceitful effort {I think it means 'motion and exertion'}. LZ 252, where it is marked as ZZ. Occurs in Mdzod, with ZZ vars. lar de, lang de.

LAN BRGYAD (sgrol ma) savioreess, Tārā. Sgra 127. As *Tibetan* as this looks, perhaps meaning 'eight braids' or 'eight times' or 'eight answers,' this does occur once in the ZZ of Mdzod. Perhaps this could have something to do with the 'eight fears' from which Tārā provides protection? Perhaps it could be interpreted as 'eight responses' to the eight fears? The subsequent two lines in Mdzod do in fact have Tibetan words at the same corresponding locations within the lines, so I guess we should take it as Tibetan. Perhaps this entry ought to be removed. I am unsure about it.

LAM ZHI ('gyu ba) move quickly to and fro. ZZH. ZB. In the single occurrence in Zhu, the reading is 'gyur ba, 'becoming.' We do not find this equivalence in Mdzod.

LAS "Ablative" suffix. See ZZH 20. (las) from. ZB. The equiv. of the ZZ ending las with the Tib. ending las is only attested once in Zhu, and I could not locate any instance of it in Mdzod.

LAS SANGS (las) action, work, deed, karma. ZZH. ZB. Zhu, once only. This occurs once,

with the spelling ZZ las sang, in Mdzod.

LI (rlung) wind {air, [nervous or blood] pressure, one of the five elements of traditional physics}. ZZH. ZB. Zhu, twice. LZ 253. Sgra 127, 132. Humm2 14. PSD 162. OZZ 47, 71, 79, 93, supplying among other things a Sumerian "cognate" *lil* with identical meaning. However, Tóth gives the Sumerian "cognate" *lu* (<\*lung), 'to blow [of wind],' but here compared to Tib. *rlung*. Tóth no. 183. Matisoff 165. Nishi 23. Discussion in ZZQ 6. May also be spelled ling. See under its alternative ZZ spelling le. See OZL 56, with the so-called "Old Zhangzhung" equiv. given as lang; Tib. *rlung*, 'air, pneumatic force, motility.'

LI KA ('phrul gyi rdzas cha) a magical substance. LZ 253. This spelling not in Mdzod.

LI GLANG (rlung sgra) wind sound. LZ 253. Occurs with ZZ var. li klang in Mdzod, but in this context we would have to translate as 'sound, the essence of the element air.'

LI LGYUM (rlung gi 'khor lo) wind-wheel, whirlwind [?]. See LZ 253. The Tib. expression occurs in Mdzod, but without a ZZ equiv. This Mdzod passage might be translated, 'sun and moon are steered by the wheel of pneumatic force.'

LI CI (rlung) wind, air. LZ 253.

LI TA (rlung gi) of air. Mdzod, with ZZ var. li rta.

LI TI [1] (byang) north. ZB. [2] (ljang) green. ZB.

LI TI RA (byang byang) north, northern {north of the north?}.

- ZZH. Zhu, once. We do not find this in Mdzod.
- LI THUN (nang rlung) inner wind. LZ 253.
- LI SPUNG (rlung) wind. LZ 253.
- LI PHUD [1] (bye ba) ten millions. ZZH. ZB. Zhu, twice. [2] In a Mdzod passage this corresponds to rlung [gi], 'of air,' with var. ZZ li phung. (rlung) wind. LZ 253.
- LI PHYA HA RA (lha dbang brgya byin) Indra, master of the gods. LZ 253.
- LI MU [1] (ku ma ['a dākinr']) a proper name. Humm1 516. OZZ 34. Also, khi mu. =khi mu. Humm1 519. OZZ 39. I think it corresp. to "Tib." ku ma re, i.e., kumari, Indic for princess. Not in Zhu. The original context in Mdzod has ZZ var. khi mu, and the reading of the Tib. is very problematic, difficult to parse, and part of a proper name in any case. [2] (rkyen) condition, secondary cause, incidental cause. LZ 254.
- LI MUN ('degs byed) elevator [something that elevates], an epithet of wind. Sgra 126. Also corresp. to Tib. rlung in Mdzod, and appears in a list of elements without any Tib. supplied. Not in Zhu. (rlung) wind. LZ 254.
- LI TSAKKRA (byang 'khor lo) north wheel. Sgra 136. This is not found in Mdzod, and not in Zhu.
- LI ZHI (sna yi rtsa) channel of the nose. LZ 254. YN no. 19. This spelling not in Mdzod.
- LI WER (rlung gi rgyal po) wind king. LZ 254. Not in Mdzod in this form.
- LI YANG [1] (phyi rlung) external wind. LZ 254. [2] (phying ba) felt. LZ 254. Not in Mdzod.
- LI YU See lig mu, which must be the more correct spelling. This spelling does occur as a unique var. in Mdzod.
- LI LO (longs spyod) attainment, enjoyment, pleasure. ZZH. ZB. Zhu, twice. Occurs once in Mdzod. LZ 254.
- LI SHAG (gzugs kyi lha mo) goddess of form. LZ 254. Not in Mdzod.
- LI SIG Wind, air. Humm1 504. OZZ 19. We do not find this spelling in Mdzod, and not in Zhu either.
- LI SING (ngang nyid) nature, character, sphere. ZZH. Zhu, once only. See li seng, si la.
- LI SENG (ngang nyid) nature, character, sphere. ZZH. ZB but also with the alternative spelling ling seng. Zhu, once. In Mdzod we find ZZ si la, var. si lang, for Tib. rang nyid. Obviously there has been some misreading or metathesis here. See li sing.
- \*LIG See ma lig, ma lig min. ZZH.
- LIG [1] (srid, srid pa) existence, to be, world, sphere. Corresponds to Tib. srid in both its nominal and verbal usages. ZZ var. ltag. Humm1 519. OZZ 12, 39, 105. (srid pa) coming into being, becoming. LZ 254. Darma lee, 'to be.' DGD 581. See leg. [2] (skye dgu) all creatures. OZZ 40. [3] ('jig) destruction. See Sgra 134, but here the meanings of lig and khur have been switched around; lig should instead be defined by the Tibetan word chags, 'for-

- mation.' See under lig zhur. [4] (chags pa) formation. LZ 254.
- LIG RKYE BER ZHI (srid pa'i rgyal po, sangs po 'bum khri) king of existence, Sangs po 'bum khri. Humm1 516. OZZ 34. Occurs in Mdzod, with spelling lig rkyel ber zhi, var. lig rkyel ler zhi, i.e., lig rkyel wer zhi. The spelling that appears in Zhu is legs skyel wer zhi, corresp. to Tib. srid skos rgyal po, 'possibility allotment king,' an epithet of Sangs po 'bum khri.
- LIG RKYEL (srid rje, dbang byed) lord of potential, power giver. Mdzod. ZZ vars. lig rgyal & lig rkya. Humm1 519. OZZ 39.
- LIG SKYA SHIM (mi ma yin srid rje 'brang dkar) the non-human Srid-rje 'Brang-dkar. LZ 254. Mdzod, ch. 1.
- LIG KHUR See lig zhur, which is the preferable reading.
- LIG RGYA (dbang byed) power giver. Sgra 134. In the one occurrence of this equivalence in Mdzod it is spelled lig rkya. Not in Zhu.
- LIG RGYAL See under lig rkyel. (srid pa) becoming, potential. LZ 254.
- LIG TUR (snang srid) the phenomenal world of becoming, phenomenal potential. LZ 255. See also lig zur, etc.
- LIG MI (srid pa) becoming, evolution, existence. ZB.
- LIG MI SKYA [1] (zhal phyé nas) after opening the mouth. Sgra 136. This equivalence is based on a reading of the title of Mdzod, and apart from that it makes little sense, and is probably itself a result of some confusion. [2] (srid pa'i rje) lord of existence. ZB. This is a well-known equivalent of Tib. srid pa'i rje, and is the title of the kings of Zhangzhung. See LZ 255, where it is spelled lig mi rkya. There is much discussion of this and related forms that are encountered in Dunhuang documents, including Leg snya shur, Lig snya shur, Lig myi rya & Lig myi hya, in ZZT 430-431.
- LIG MI SNGUM (srid pa'i yum) mother of existence. ZZH. The spelling lig mi sdum is in Mdzod, although this could very easily be read lig mi sngum.
- LIG MI SDUM (srid pa'i yum) mother of existence. Zhu, once. Mdzod, ch. 1.
- LIG MIN According to Sga 151, line 6: It seems possible that this might be the word for 'window, latticework' [Tib. dra mig] ('dra mig yin snang srid).
- LIG MIN RKYA (srid pa zhal phyés) open up [reveal] becoming. Mnyam 15. This is taken from the ZZ title of Mdzod. See LZ 255. See under lig mi skya.
- LIG MU (srid pa, yod pa srid pa) existence, life. Mdzod, with ZZ vars. li yu, leg mu. This spelling not in Zhu, although we do find ZZ lig zhi, var. leg zhi, for Tib. srid pa. =li yu. Humm1 519. OZZ 39. See LZ 255.
- LIG MUN =li yul. Humm1 519. OZZ 39. (srid pa) life, becoming, potential. Mdzod, with a number of var. ZZ spellings including li yul, leg mu, lig mu. This spelling not in Zhu.
- LIG MUR (snang srid) phenomenal existence. Stein 234, based on Mdzod.

- LIG ZHI [1] (srid pa) existence, becoming. Sgra 129. Zhu, twice. Mdzod. ZB. See LZ 255. [2] (skye mched) [sense] generator-enhancer. Sgra 134. Mdzod, ch. 11, with vars. lig zhis, lig zher, lig zhir & lig gzhir. [3] (lte ba, lte rtsa) navel, navel channel. See LZ 255. [4] (bzang po, legs cha) good, excellent. See LZ 255.
- LIG ZHI WER (srid pa'i rgyal) king of existence. ZB.
- LIG ZHING (chags gnas) formation [and] abiding. Sgra 133, but do not rely on this source. ZZ lig zhing is just a var. reading for lig zhur, q.v., and corresp. to Tib. chags pa dang 'jig pa, 'formation and destruction,' occurring only once in Mdzod. This spelling not in Zhu.
- LIG ZHUR ('jig chags) formation [and] destruction. Mdzod. This phrase does not occur in this form in Zhu. (chags pa, grub pa) forming, arriving at, coming about. See LZ 255. OZZ 47, spelled leg zhur.
- LIG ZUR (srid pa) existence, becoming. With ZZ var. leg zur. Mdzod. See under lig thur, a different reading of the same word no doubt.
- LIG SAD (snang srid) phenomenal existence. Sgra 127. This equiv. occurs in Mdzod along with some more problematic occurrences. Not in Zhu.
- \*LING See spre ling, yod ling. See li.
- LING [1] (med khams) realm of nonexistence. ZB. [2] (long) blind [?]. ZB. (long kha) entrails, intestines {but I think technically speaking this ought to be Tib. long ga, which means the caecum}. See LZ 255. YN no. 9. [3] This occurs as a variant reading for ZZ li, 'wind, air.' Mdzod.
- LING KHRI BING (gru bzhi) four cornered, square. Mdzod, ch. 5, with var. wi khri pi. See LZ 255.
- LING LANG (rlung sgra) wind sound. See LZ 255. This spelling not in Mdzod. See the discussion under li glang.
- LING SENG See li seng.
- LIN See OZZ 54.
- \*LU [1] "Dative-allative" suffix. See ZZH 20. There is not even one clear occurrence of this in Zhu. Well, perhaps one. [2] See nam lu.
- LU [1] (yul) country, objective sphere of a sense organ. ZB. [2] Hummel, in OZZ 89, connects ZZ lu to Tib. lug, 'sheep,' although I see no good reason for this.
- LUG (lug) 'sheep,' but in a series of standard measurements. Mdzod, ch. 6. ZB. A rare example of identity between the ZZ and Tib. vocabulary.
- LUG TI (lug) sheep. See LZ 255. Mdzod.
- LUNG (glo ba) lungs. ZZH. ZB. Zhu, three times. LZ 256. Bru II 291, line 5. Sgra 132. Stein 254. Matisoff 170. Nishi 19. An obvious corresp. with the English word 'lung.' This occurs in the comm. vocab. as well in Mdzod, ch. 5, in the phrase lung dun seg 'dzin, name of a 'vessel organ' connected in some way with the tongue and sense of taste. Darma longbar', 'lungs.' DGD 581. Byangsi luñbara in GSB 101, spelled luñbara in GSB 216. See lung ni.

- LUNG RGYUNG SAD (glo ba dbugs) respiratory breath {lung breath}. ZZH. Zhu. YN no. 39. Can not find this in Mdzod.
- LUNG TUR (mchin rtsa) liver channel. LZ 256. This seems highly unlikely given that ZZ lung means lungs! Not in Mdzod.
- LUNG THUN Occurs in Mdzod, ch. 11, with evident meaning of 'lung.' Looks similar to the ZZ lung dun in Mdzod, ch. 5. LZ 256.
- LUNG DUN With ZZ vars. lud pu & shin tun, it ought to simply mean 'the lungs,' although there is no actual Tib. to corresp. with it in the text of Mdzod, ch. 5.
- LUNG DUN SEG (lce dbang, lce yi dbang po'i snod) the tongue faculty, taste, the vessel for the tongue faculty. LZ 256. There is a careless misparsing here. The complete Tib. line in Mdzod translates, 'Indicated as the vessel [organ that corresponds to] the tongue [sense-]organ.' Here the Tib. doesn't actually translate the ZZ, which is a problem... This entry should be removed.
- LUNG NI (glo ba) lungs. ZZH. Zhu, once. We do not find this in Mdzod. See lung.
- LUNG SEG [1] (rlung) wind. LZ 256. [2] (lus kyi rtsa) bodily channel. LZ 256. To judge from the two syllables, this ought to mean 'breath of the lungs.'
- LUM (zlum) round. ZB. This is based in the comm. vocab.
- LUMS (zhwa) hat. ZB. This is based in the comm. vocab.
- \*LUS See lhe lus.
- \*LE "Dative-allative" particle. See ZZH 20, although to judge from the evidence to be found in Zhu, this is not especially clear. Humm1 513.
- LE (rlung) wind. OZZ 8, 31, finds a cognate in Tangut *lō*. See li.
- LE LO (mthu rtsal che ba) great in magical skills. LZ 256. This is odd, since the identical spelling in Tib. means 'lazy.' Note that this word is suspiciously close to ZZ li lo, q.v.
- LEG (srid, bsrid) exist, to be. ZZH. Zhu. See lig.
- LEG MU With ZZ var. li yu. Humm1 519. OZZ 39. This spelling occurs once in Mdzod, and not at all in Zhu. See lig mu.
- LEG MUN (bka') word {scripture}. ZZH. Zhu. ZZ var. li yu. Humm1 519. OZZ 39. Could not find this particular spelling in Mdzod; and in fact could not find there any ZZ equiv. to Tib. bka'. (gshen rab kyi bka') the Word of Lord Shenrab. LZ 256.
- LEG ZHI (srid pa) exist, to be, existence. ZZH. Zhu, twice. We do not find this spelling in Mdzod. See lig.
- LEG ZHUR See lig zhur.
- LEG ZUR (ye srid) primordial existence. LZ 257. This does occur in Mdzod, but the more correct reading there must be lig zur.
- \*LEN See tur len.
- LEN GE (las dang spyod pa) karma [or action] and behavior. LZ 257. Mdzod. Compare lon ge.
- \*LO As the second part of a compound word, see ZZH 15. Hummel in OZZ 81, says it is

- “used to express characteristics from verbs.” I have no idea what this means.
- LO (sgom) imagination, meditation. ZZH. ZB spells the Tib. equiv. as bsgom. But this equiv. is not found in Mdzod, and would seem to stem merely from an attempt at an interpretive analysis of ZZ nye lo, q.v.
- LO RGYU MA YIN (lung ma bsten) not adhering to the instruction {not prophesied, out of order, disordered, unclassifiable}. ZZH. Zhu. Could not find this in Mdzod. Stein 235. The following is obviously just a different reading of the same thing.
- LO RGYU MA MIN (lung ma bstan) not predicted, not in order, unclassified. ZB.
- LO LNGA (dmigs med) without objective. ZB, with the alternative spelling lo snga.
- LO SNGA [1] (gna' snga mo, srid pa dang po) the ancient past, the first stages of development [of the world]. LZ 257. Mdzod, where it often serves in sentences where it has to mean something like ‘primordial, first.’ (sngon) previous. [2] (dmigs med) independent {without an object/objective, without any specific focus}. ZZH. Zhu, once. Sgra 128. OZZ 47, 108 n. 9, supplies the surely forced meaning “independent lord, prince.” Here Hummel benefitted from and developed upon Haarh's unfortunate choice of translation for Tib. dmigs med. See lo lnga.
- LO SNGUN (blo rmug) stupid, stupidity {gloomy, depressed}. ZZH. ZB also has the var. spelling lo sngon. Zhu, once.
- Occurs once in var. spellings lo sun, lo sdum, in Mdzod, ch. 8. See lo sun.
- LO SNGON See lo sngun.
- LO TAR (dus mtha') end of time, i.e., end of the kalpa. Mdzod, ch. 6. (dus kyi thung mtha') the smallest division of time (?). LZ 258.
- LO TI (lo re re nas) each and every year. LZ 258. This is probably based on a passage in Mdzod, ch. 2.
- LO PAN (mkhas dbang) scholar. Sgra 124. ZB. This does not appear in Mdzod, and it certainly is not ZZ. It is a characteristic Tibetan abbreviation of the two words lo tstshā ba, ‘[the Tibetan] translator’ and pandi ta, ‘[the Indian] pundit.’
- LO MIN [1] (blo chung) small mind, stupidity. ZZH. ZB. Zhu, once. Occurs once in Mdzod, ch. 8. See LZ 258. [2] (blo ldan) with mind, with intellect {intelligent}. Sgra 136. We do not find this meaning in Mdzod. It is interesting that the two meanings we have here are exact opposites.
- LO SANG ('jug sgo) entry door, way of introduction, access [to something]. Sgra 128, 135. Occurs once in Mdzod, ch. 4. We do not find it in Zhu. See long sang.
- LO SUN (blo rmug) gloomy, depressed. LZ 258. OZZ 47. See lo sngun.
- LOG As var. of lod, q.v.
- LOG CI (ma rig) ignorance. ZZH. Where Zhu reads mog ci, ZZD reads log ci. This spelling not in Mdzod. See mog ci.



- LOG ZHI (sred pa) thirst [for sensual enjoyment]. Sgra 135. This is found once, with var. lig zhi, in Mdzod, ch. 9. We do not find it in Zhu. Thirst, hankering, desire. LZ 258.
- LOG YEM (phred pa, sred pa?) ? Sgra 135 [in fact, this is a Tibetan word, even if slightly misspelled, for illegitimate sexual lusts, and very likely not ZZ]. The phrase log par g.yem does occur in the *Tibetan* text of Mdzod. This entry should be removed.
- LONG See under lang.
- LONG SANG ('jug sgo) door of entry, access. Sgra 125. ZB. This spelling not in Mdzod, and not in Zhu. See lo sang.
- \*LOD As a second part of compounds, see Zhu 15. In some usages, it *seems* to represent the terminative case ending. Example: ZZ de lod, var. de log, equiv. to Tib. de la, in Mdzod, ch. 5.
- LOD [1] (lho) south. Sgra 132. There is only one possible place in Zhu where this syllable might mean 'south,' and even there it looks more like it means 'direction,' or in Tib., phyogs. This meaning is likely to be invalid. [2] (lo) year, harvest. ZB. OZZ 47. Seems to occur in Mdzod only as part of the word di lod, and var. spellings. See la lod. In so-called 'Old Zhangzhung,' it has been found that lod is a verb meaning, 'to speak.' See PSD 157.
- LOD GU GE (lo tho) calendar, almanac. ZB.
- LOD RATNA (lho rin chen) southern jewel, jewel in the south. Sgra 136. Not in Mdzod.
- LON GE (nyams len) to survey, explore {practice}. ZZH. ZB. Zhu, once only. We do not find this in Mdzod. It seems likely, despite the different Tib. translations, this word would be the 'same' as len ge, q.v.
- \*LOS See de los.
- \*\*SHA\*\*
- SHA [1] (bshags) explain {confess}. ZZH. Zhu, twice. (bshags) to extinguish, confess. OZZ 90, although I do not know the evidence for the meaning 'extinguish.' Could not find this in Mdzod. See sha ya. [2] (shar) rise, east. OZZ 47.
- SHA BHAR See sha 'bal.
- SHA 'BAL (sta re) axe. ZZH. ZB. LZ 259. OZZ 16. Zhu, where the Tib. reads sta res. A small axe or hatchet held in the hands of *Spyi spungs* deities — oral information from Dagkar Geshe Namgyal Nyima. See now Namgyal Nyima's discussion in *Tibet Journal*, vol. 23, no. 4 (1998), p. 16. This appears, with Tib. equiv. sta gri, in the vocab. comm. Once it occurs in Mdzod itself, with var. ZZ spelling sha bhar, albeit without a clear Tib. equiv., as noted in OZZ 47. Brief discussion in ZZQ 6. In Byangsi, sām̐bal (Nepali bhampal) means 'an iron rod for digging.' GSB 107.
- SHA MA HA (skar ma mgo) the constellation known in Tib. as mgo. LZ 259.
- SHA ZUR (g.ya' brag) mountain-side and rocks {slate and rock}. ZZH. ZB. Occurs in Mdzod

- with spellings shang zur & shing zur. The ZZ shang corresp. to Tib. g.ya'. See shang zur.
- SHA YA [1] (bshags) confession. Humm1 501. OZZ 16. Zhu, once. This is not found in Mdzod. (bshags pa) confess. LZ 259. See under sha. [2] (dag pa) pure. LZ 259.
- SHWA YA (bshags pa) confessing, confession. ZB.
- SHA YA GYIN (bshags pa yin) it is explained {it is confessed}. ZZH. Zhu, once only.
- SHA RI (dpal ldan) glorious. Obviously this is the Sanskrit word Śrī. ZZH. ZB. Zhu, once only. Sgra 124. Not found in Mdzod. This form occurs in the proper name Sha ri bu chen, however, where it apparently does not have this meaning.
- SHA SHAN (dran pa) memory. LZ 260.
- SHA SHIN (rnam shes, shes pa) consciousness, knowing. Similar to shan, shen, shi shan, shi shen, she shen, shi shin. Humm1 513. OZZ 30, 31, 47-48, 98. This should properly corresp. to Tib. shes pa, and Tib. rnam shes should be ti shan, ting shin, etc. This particular spelling does not appear in Zhu.
- SHAG [1] (bud med, bza') woman, wife. LZ 260. [2] (rus rigs shig) a clan name. LZ 260.
- SHAG SHAG (gshog pa'am dum bur gtong ba'i brda') a word signifying sawing things up or putting them into pieces. See LZ 260.
- \*SHANG See pa shang.
- SHANG [1] (g.ya') slate. ZB. [2] (spang, rtsa thang) meadow, grassy plateau. LZ 260.
- SHANG BE (spang g.ya') meadow and slate (?). OZZ 54.
- SHANG MO (rgan mo) old woman. This is found in the comm. vocab. OZZ 54. ZB. LZ 260. Shang ze is the spelling in Zhu. Perhaps the syllable shang corresp. to the first syllable of Darma adjectival form xyang-nu, 'being old, rich.' Byangsi has the adjective syanthai, 'old.' GSB 109.
- SHANG ZUR [1] (g.ya' brag) mountainside and rocks {slate and rock, or simply, 'slate'}. ZZH. Zhu, twice. Sgra 126. Mdzod, with var. shing zur. [2] (nags tshal) forest. LZ 260. See sha zur.
- SHANG ZE [1] (rgan po, rgan mo) old person. ZZH. ZB. (rgas po) 'old person' Bru II 290. OZZ 5, 48, 54. To judge from Zhu, there must be a mistake in glossing it with Tib. rgan po, 'old man,' and the "ze" ending of shang ze should make it the feminine form, hence 'old woman,' but this is not so sure, except in Mdzod, ch. 9 where it is very clear. [2] (rgas pa) old age, the aged. Mdzod. [3] (rga shi) old age and death. LZ 260. This does occur in Mdzod. For a similar form with this 3rd meaning, see shing sha. See shang se.
- SHANG ZE GYAG TI (rga shi) old age & death. Mdzod, ch. 9. Evidently, from usage in Mdzod, the ZZ gyag ti alone may mean 'death' or something similar.
- SHANG LANG Supposed to be ZZ for a type of sword. ZZFC 242.

- SHANG SE [1] (rgan po) old person ZZH. Zhu, once. [2] (rgas po) aged, the aged. Sgra 132. ZZH. Zhu, once. See shang ze.
- SHAD PU RA KHUG Name of a siddha of Zhangzhung. LZ 261.
- \*SHAN OZZ 30. See sha shin.
- SHAN [1] (rnam shes) consciousness. LZ 261. Based on evidence in Mdzod, the normal form of the ZZ word is ti shan, or ti shen, although shan, or shen, may appear alone in compounds like tse shan, 'ear consciousness,' or mig shan, 'eye consciousness.' [2] (gru gzings) ship, boat. LZ 261.
- SHAMBHA LA (rtag gzigs 'ol mo gling) Shambhala. Humm1 502. OZZ 16. Not in Mdzod & not in Zhu. This entry ought to be removed, since anyway it is based on a very recent identification made by followers of 'new Bon.'
- \*SHI See kun shi.
- SHI KHON See she khon. This spelling occurs once in Mdzod, ch. 5.
- SHI TING ZZ var. shing. Humm1 520. OZZ 39. ZZ shing & shi ti are var. readings in Mdzod, Tib. equiv. unclear, although it must contain the notion 'white.' We do not find this spelling in Zhu.
- SHI NIG (shu nig) (?). =bgegs. Bru II 155, line 2. The spelling shu nig occurs in Zhu. Not found in Mdzod.
- SHI NOM (dkar) white. Mdzod. ZZ shim, var. shim to, is the word for 'white' in Zhu. Darma words for 'white' are si-nu, çi-no; DGD spells it xinu. Byangsi śīdai, 'white.' GSB 105.
- SHI BI (dgun) winter. With ZZ var. shi pi, appears in Mdzod, ch. 5, but the parsing may be questionable. See OZL 56 & PSD 162. with the so-called "Old Zhangzhung" equivalent given as gun kha, Tib. dgun kha.
- SHI MUN (spre'u) monkey. Mdzod, ch. 9, with var. shi myug. LZ 261. YN no. 62.
- SHI ZI (zer) ray. LZ 261. The parsing questionable, this form appears in Mdzod with ZZ vars. ti zi, ti ze.
- SHI SHAN [1] (shes pa) perception, cognition, knowledge. Entirely equivalent to shi shin, q.v. [2] Equiv. to ZZ khir zhi. LZ 261. This is based on confusion resulting from a line of the ZZ dropped from a passage in Mdzod, ch. 10, and therefore not valid.
- SHI SHIN [1] (shes pa) knowledge, intelligence. ZZH. YN no. 145. Zhu, twice. Sgra 127, 130. [2] (dran pa) recollection, consciousness. ZZH. Zhu, once. Sgra 124, 130. LZ 261. Humm1 503. OZZ 17, 48, spelled shi shen. Stein 237. See she shin. ZZ vars. sha shan, shi shon, etc. occur in Mdzod, where it is 8th of the 51 mental states corresp. to Tib. dran pa, and also the 10th, corresp. to Tib. shes pa. Stein 237. [3] (mchog) best. ZB. See also shi shan, shi shen, she shin, etc.
- SHI SHIM (dri zhim) agreeable scent, sweet smell, fragrance. ZZH. ZB. YN no. 150. Zhu, once. Cannot find this in Mdzod. Nishi 29.
- SHI SHON [1] (dar ras, na bza') cotton cloth, clothing. LZ 261. [2] (g.yas rtsa) right channel.

- LZ 261. [3] one of the main variant readings for ZZ shi shin, with the meanings of 'consciousness' and 'memory.' This spelling isn't frequent in Mdzod, but it only has this usage there, and does not have meanings 1 & 2.
- SHING (shing) tree. This is very likely mistaken. YN 134 & no. 91.
- SHING ZUR See under shang zur.
- SHING SHA (rga shi) old age and death. Sgra 135. This equiv. not found in Mdzod. Dubious entry. Did not find it in Zhu. Compare shang ze, meaning 3.
- \*SHIN See shi shin, she shin. See under the main entry for shin.
- SHIN [1] (shes pa) know, perceive. ZZH. Zhu, once very clearly, but anyway extremely common in compounds. It is used in the following words & compounds: kun shin (kun shes) omniscience; ti shin, ting shin (rnam shes) memory, mind, intellect; dhi shin (nga rgyal) pride, arrogance; nges de shin (rang rig) consciousness, self-recognition, reflexive awareness. Discussion in ZZQ 6. OZZ 12. YN no. 145. Old Newar seye [etc.], 'to know.' Tamot 183. [2] (mchin pa) liver. ZZH. Zhu, two or three times. LZ 262. YN no. 16. Bru II 291, line 5. Sgra 132. Note that the initial "m" of Tib. mchin pa is believed to be a 'body-part prefix'; of the TB cognates, the ZZ seems closest to the Kinnauri & Miri. See Beyer, CT Lang 95 & Cobl 44. Old Newar for 'liver' is sem. Tamot 16. MSB 211 gives the Darma as chiṅgasyā, the Byangsi and Chaudangsi chinsā, 'liver.' This appears in the vocab. comm. Discussion in Stein 237. See shin tun, shin ni.
- SHIN TUN (mchin pa) liver. ZZH. Zhu, once. Stein 237. Matisoff 170. Nishi 19. Discussion in ZZQ 7. This spelling does occur in Mdzod, but without any explicit corresp. in the Tibetan. See shin, shin ni.
- SHIN NI (mchin pa) liver. ZZH. ZB. Zhu, once. Stein 237. See shin, shin tun.
- SHIN SNIS (bdun) seven. ZB. Something is wrong with this. Only the 2nd syllable means 'seven.'
- SHIN SBO (mchin pa) liver. OZZ 54.
- SHIN TSA (dri) smell. Sgra 132. Zhu, once only. YN no. 150. (dri [yi]) [of] smell, scent. Mdzod, with var. ZZ shin rtsa, shin tse.
- SHIN RTSA (dri) smell, fragrance. ZZ var. shin tse. Humm1 520. OZZ 39, 48. This spelling not in Zhu, although it does occur once as a var. in Mdzod.
- SHIN RTSE (tri; i.e. dri) scent, smell. Sgra 130. Should read Tib. dri rather than Tib. tri.
- \*SHIM See shi shim. ZZH.
- SHIM [1] (dkar) white. Occurs in this exact form only once in Zhu. ZB. YN no. 169. Mdzod. Compare shim phod (=spos dkar?). Humm1 499 & OZZ 12. For ex. of Tibeto-Burman words for 'white,' which seem not to be related to the ZZ, see Beyer, CT Lang 17 and Nishi 26, but note Bunan *shi*. In the vocab. in the comm. to Mdzod, the ZZ word for 'white' is *she*. See shi nom, shim to, shim ri. [2] (zhim) tasty, sweet. ZB. [3]

- (dri) scent, smell. LZ 262. OZZ 54.
- SHIM TO (dkar po) white. ZZH. ZB. Zhu, once only. This particular spelling not in Mdzod. See shim, shim ri.
- SHIM PHOD (spos mchod) incense offering. Sgra 136. This is a cosmographical place name in Mdzod, shim phod ngad ldan. Not in Zhu. (spos dri, spos ngad) incense scent, incense fragrance. LZ 262. Zhim spos is the Tibetan word with same meaning.
- SHIM PHOD NOM PA (spos ri ngad ldan) Name of a mountain. Mdzod, ch. 5, where it is not explained, however.
- SHIM TSE [1] (dri yi) of smell. Sgra 133. Mdzod, ch. 11. [2] (dri srid) the life of smell. Sgra 134. Mdzod, once only, with ZZ vars. zhim tse, shin tse, zhim ri. This particular spelling not in Zhu.
- SHIM RTSE (gshin rje) death lord. See Hoff2 194. Could not find justification for this in Mdzod. This spelling not in Zhu. Tib. gshin rje does occur once in a problematic passage in Zhu. LZ 262, but here spelled shim tse.
- SHIM RI (dkar po) white. ZZH. Zhu, once. Did not find this spelling in Mdzod. See shim, shim to.
- SHIS (phyogs, kha phyogs) direction, orientation. LZ 262.
- SHU (bgegs) impediment, obstacle spirit. Humm1 516. OZZ 34, 54. This equiv. appears in the vocab. comm., but not in Mdzod. This syllable does not appear independently in Zhu. Hummel, in OZZ 89, connects
- ZZ shu, 'reason for existence,' to Tib. shug, with no meaning suggested, although I see no good reason for this. See ku shu tsi sing, la shu.
- SHU NIG (bgegs la) to the geg, a group of gods or demons. ZZH. Zhu. (bgegs) impediment [spirits]. ZB. We do not find this spelling in Mdzod. (gnod byed kyi bgegs) impediment spirits that are harm bringers. LZ 262.
- \*SHUD See gyer shud.
- SHUD KE ZA STSAL THING SHAGS Pr. n. of a consort of Lig mi rhya. ZZT 430.
- SHUN (shing kun) asafoetida. LZ 262.
- \*SHE See kang she, ag she. ZZH.
- SHE [1] (snying) heart. Occurs independently with this meaning, but more common in compounds, where it may also stand for Tib. thugs. Bru II 291, line 5. Zhu. ZB. LZ 263. YN no. 14. Matisoff 169. Darma word for 'heart' is shisho [si sjo]; spelled xixyo in DGD, while the Byangsi is śisyav in GSB. MSB 211, supplies these spellings: Darma syīsyā, Byangsi and Chaudangsi syīsyō, all meaning 'heart.' OZZ 71, 79, 90, 93, finds Sumerian & other alleged cognates. [2] (shar) rise, east. Sgra 132. Humm2 14. Zhu. Evidently shortened form of she lod, q.v. ZB. [3] (dkar po) white. LZ 263. (dkar) white. ZB. OZZ 54.
- SHE RKYA (thugs rje) noble mind, generosity, compassion {'compassion' is the correct translation}. ZZH. Zhu, twice. LZ 263. We do not find this equiv. in Mdzod. See also she skyā. Stein 233. (bka' drin) kindness. OZZ

40. Spelled shes rgya, with Tib. thugs rje, compassion, in Ma 212.
- SHE SKYA (thugs rje) noble mind, generosity, compassion ('compassion' is the correct translation). ZZH. ZB. Zhu, once. Sgra 123. (thugs rje che) thank you very much. Humm1 503. OZZ 17. We do not find this equiv. in Mdzod. See she rkya.
- SHE SKYA SHIM (rje ring dkar) lord long white. Humm1 514. This is cut out of a line in Mdzod, being part only of a divine name. This entry should probably be removed.
- SHE KHOD (mthu stobs) [magical] power. Sgra 123. ZB. We do not find this equiv. in Mdzod.
- SHE KHOD RTSAL (mthu stobs kyis) through inherent [magic] abilities and power. ZZH. Zhu, once only. Not in Mdzod.
- SHE KHON (phywa bskos) appointed lot or destiny. ZZH. ZB with the Tib. spelling phywa skos. Zhu, once. OZZ 47, spelled ZZ shi khon. This is based on a line in Mdzod, with difficult readings.
- SHE KHOR (shar) eastern direction. Mdzod, ch. 6, with var. she long. LZ 263. See she lod.
- SHE TING SHAG (phywa yi mo, phywa yi bza') female phywa deity, or the spouse of a phywa deity. LZ 263.
- SHE TU ('bras bu) fruit, result, goal. Sgra 136. This equivalence occurs once in Mdzod, but it seems the correct reading should be she tum. This particular spelling not in Zhu. See she ru, shes tshun.
- SHE THUN [1] (snying, snying rtsa, thugs) heart, mind. ZZH. ZB. See LZ 263. YN no. 14, but misspelled she tung. Stein 237. In Zhu, equiv. with Tib. snying occurs twice, with Tib. snying rtsa, 'heart channel' [where the pulse for diagnosing heart problems is felt], once, with Tib. thugs, 'mind,' once. (snying, yid) heart, mind. Humm1 50. OZZ 17, 48. [2] ('khrul med thugs) unbewildered mind, unconfused heart. Sgra 129. (snying) heart. Sgra 132. [3] Probably refers to mnyam nyid, 'evenness, equality,' in one Mdzod passage, but in the text generally it is for Tib. yid [kyi].
- SHE THUN RTSA 'DZIN A half-ZZ expression, the first half only being ZZ, apparently referring to the heart organ as connected to thought. Mdzod, ch. 5.
- SHE PO (dkar po) white. LZ 263. YN no. 169. Not in Mdzod.
- SHE BU (sems) mind, thought. ZZH. ZB. Problematic in its one occurrence in Zhu, it might be read she shu. Sgra 132. We do not find this in Mdzod.
- SHE BHYE (bsam gtan) meditative absorption. Sgra 124. ZB. Tib. bsam gtan is always represented by ZZ nye lo in Mdzod. Does not occur with this spelling in Zhu, neither is there any other equiv. there for Tib. bsam gtan. Note that Tib. bhai sometimes occurs in 14th-15th cent. works to stand for Tib. sgom, meditate, meditation. I do not know if this is relevant here.
- SHE MIN (shed med) without strength, feeble. Mdzod, ch. 8.
- SHE TSU [1] (phywa tshe) appointed lot of lifetime. We do not find this meaning in

- Zhu. ZZH. ZB. LZ 263. [2] (bsod noms) merit. LZ 263. Zhu, three times. In Mdzod it seems that she tsu corresp. only to Tib. phywa, and in one other place to Tib. bsod noms. [3] (shes rab) insight. LZ 263. It occurs in ch. 6 with no Tib. corresp.
- SHE TSU DRUNG MU (bsod noms g.yung drung) unchanging merit. Sgra 124. We do not find this in Mdzod. This phrase is not in Zhu. It rather looks more like a personal name than a likely expression.
- SHE TSE (rnam shes) consciousness. LZ 263.
- SHE TSHU [1] (phywa tsha) hot fate [?], nephew or grandchild of the Phywa [?]. ZB. [2] (khrag) blood. LZ 263. YN no. 2. Darma xi, 'blood.' Darma xi-the, 'exsanguinate.' DGD. Darma śī, 'blood.' GSB 105. Spelled syī, 'blood,' in Darma, Byangsi and Chaudangsi. MSB 194.
- SHE WER (phywa yi rgyal po) king of the phywa. LZ 263.
- SHE RI (mkhyen pa) knowing, knowledge. Sgra 125. Occurs once, with ZZ var. shes ri, in Mdzod. Not in Zhu. (mkhyen pa, shes pa) knowledge, cognition. LZ 264.
- SHE RU [1] ('bras bu) fruit, result, goal. Sgra 130. See she tu. We do not find this spelling in Mdzod, and nothing like it in Zhu. [2] (rna ba) ear. LZ 264. YN no. 4.
- SHE LE (lug gi snying) heart of the sheep. LZ 264.
- SHE LOD (shar gyi) of the east, eastern. ZZH. Zhu, once only. (shar) east. ZB. LZ 264. (shar nyo) ?? {perhaps Tib. shar lho, 'southeast,' was intended}. ZB. Occurs in Mdzod, where we also find the spelling ZZ she khor.
- SHE SHIG (dran pa) memory. ZB. Not in Mdzod.
- SHE SHIN [1] (shes pa) knowledge, intelligence. ZZH. ZB. Zhu, three times. Sgra 124. [2] (dran pa) memory. ZB. [3] (shes rig) culture. Sgra 124. This spelling not in Mdzod. See shi shin.
- SHE SHEN (shes pa, blo) knowledge, perception, mind. LZ 264. This spelling does occur in Mdzod, with ZZ vars. like shi shon, shi shin, etc.
- SHEG SHAG (yid kyi lha mo) mind goddess. LZ 264. Not in Mdzod.
- \*SHEN See tri shen, dha shen.
- SHEN (shes pa) cognition, perception, knowledge. Sgra 134. Humm2 15. OZZ 71, 79, supplying suspected Sumerian etc. "cognates."
- SHEN TSI (rnam shes) consciousness. Sgra 133. We do not find this spelling in Mdzod, and not in Zhu.
- SHEN TSE (dri) smell. LZ 264.
- \*SHER See rwang sher.
- \*SHEL See cu shel ni.
- SHEL [1] (bstan pa) teach, demonstrate, show. LZ 264. [2] (gsal) clear, make clear [here used as a verb]. OZZ 47. Mdzod.
- SHEL NI (bstan pa) teach, demonstrate, show. Sgra 127. Zhu, twice. ZB. (bstan pa'i) of the teaching. Sgra 136. (bstan pa, gsal) teaching, [making] clear. Mdzod.

SHEL ZHI (gsal ba) clear, lucid. LZ 264. This spelling not in Mdzod.

SHEL ZHIN (bstan 'dzin) holder of the doctrine. Sgra 123. We do not find this in Mdzod, and not in Zhu. Common component in ZZ names.

\*SHES See rkyan thang kun shes.

SHES TSUN ('bras bu) fruit, result, goal. Sgra 136. See she tu, she ru. Occurs once with var. she tum in Mdzod. This spelling not in Zhu.

SHES RI [1] (mkhyen pa) knowing, knowledgable. Sgra 126. Mdzod, with ZZ var. she ri. [2] (thugs rje) compassion. Sgra 130. Mdzod. Not in Zhu. See under she ri. See ti rgyam shes ri.

\*SHO See ting sho, a sho, ag sho. OZZ 105.

SHON (zhang zhung gi gar rtsed cig) a traditional dance said to be of Zhangzhung origins. LZ 265.

SHRIR (dpal) glory. Sgra 132. Not likely ZZ, and not in Mdzod. This spelling not in Zhu. An obvious Sanskritism, from Skt. śrī, 'glory.' This should be removed.

GSHEN LA PAN TRI (gshen la mkhas pa) expert in Bon, scholar {in the Gshen family, the scholar...}. ZZH. Zhu, once. In fact, not likely to be ZZ at all, but a combination of Tib. gshen with the Sanskrit pan tri, Skt. paṇḍita. This entry should be removed.

\*\*SA\*\*

\*SA See e ma hi sa.

SA RKED (skye rags [i.e., ske rags]) sash, girdle, belt. ZB. This is based on the comm. vocab.

SA CIS [1] (ming po) brother. ZZH. ZB. Zhu, twice. [2] Occurs with var. ZZ reading pa cis in Mdzod, where it seems to mean brother *and* sister. (lcam dral) brother and sister. OZZ 48. See pa cim.

SA TA PA RA (skar ma khrums stod) the constellation called, in Tib., khrums stod. LZ 269.

SA TI [1] (dngos grub) the highest perfection and acquisition of supernatural powers (i.e., siddhi). ZZH. This spelling does not actually occur in Zhu. Not in Mdzod. Probably just a misspelling of si ti, q.v. See si ti, si dhi. [2] (brtan ma) a proper name, or part of one. ZB. This is evidently the brtan ma of the brtan ma bcu gnyis, a class of female spirits. [3] (skar ma nag pa) the constellation known as nag pa. LZ 269.

SWA TI (lha mo) a goddess. ZZH. Stein 243. This is highly problematic in its single occurrence in the text of Zhu, and it is much more probable that it is ZZ sad za, not ZZ swa ti, that corresponds to Tib. lha mo. In Mdzod, we find ZZ sad mu as the ZZ corresp. to Tib. lha mo. We do not find this spelling in Mdzod. This entry probably should be removed.

SA TRIG [1] (shes rab) absolute wisdom {insight}. ZZH. ZB. LZ 269. This is the only meaning in Zhu, where it occurs seven times. Sgra 124, 125, 136. OZZ



4. [2] (ye shes) full knowledge. Sgra 132. Ti shan is the ZZ for Tib. shes rab, 'insight,' in Mdzod, while the word sa trig does not occur there at all.
- SA TRIG WER ZHI (shes rab rgyal mtshan) Sherab Gyaltsen, a personal name. Sgra 124. This combination does not appear in Zhu, where ZZ wer zhi mostly corresp. to Tib. rgyal po, *never* to Tib. rgyal mtshan.
- SA TRIG ER SANGS See LZ 269.
- SA THA (lha mo) goddess. ZB. This spelling not in Mdzod.
- SA DE RMA YA (tshul khrim) moral discipline. ZB. See the following.
- SA DE SMA YE (tshul khrim nyams pa) decline in moral discipline. LZ 269. In Mdzod, once only, with ZZ vars. sa de smra ye & sa da sma ye, it corresp. to Tib. tshul khrim nyams zhing.
- SA DE TSHU MU (tshul khrim) moral discipline. Sgra 128. See pa de smu ya, which is the spelling found in Zhu.
- SA MA YA (dam tshig, gsang ba'i brda) a vow or secret expression. LZ 269. Most obviously Sanskrit, Skt. samaya, and very definitely not Zhangzhung, however much it may be considered by some to be so.
- SA ME (lhun 'grub) natural, naturally arrived at. Sgra 125. Occurs once in Mdzod, ch. 4. Not in Zhu.
- SA ZUG (sa bon) seed. LZ 269. Mdzod, ch. 8, with ZZ var. sa zag. This is apparently the 'same' word as sla zur, q.v., albeit slightly Tibetanized.
- SA ZUG TUR (sa bon 'debs) plant the seed. Mdzod, ch. 8.
- SA RA SA SIL MA (me tog gi rigs shig) a type of flower. LZ 270.
- SA RI See su ri.
- SA LE (gsal ba) clear, lucid. LZ 270, here listed as ZZ, although I think it likely to be just Tib., even if it is used in the Matri mantra. This spelling not in Mdzod.
- SAG MU (dbugs 'dzin) breath holding, breath holder. Sgra 127. Seems to occur once in Mdzod, but the ZZ phrase sag mu gung corresponds to Tib. dbugs 'dzin mdzod, and ZZ mu gung corresp. to Tib. mdzod; here there is a ZZ var. seg mu gung. Not in Zhu. The sag segment is quite close to the reconstructed TB \*sak, 'breathe,' on which see Cobl 48. DGD 584 gives Darma sakt'ee, 'to breathe,' but adds that it is derived from an Indo-Aryan language. I rather doubt that. But still, there is supposed to be a PIE reconstruction \*seuk from which Germanic, including English, words meaning 'suck' descend. Byangsi sak, 'breath.' GSB 106. See under seg.
- \*SANG Seems to mean 'pleasant, clean, pure' in the following compounds: ka sang, klang sang, kha sang, phya sang, ma sang, mar sang, yor sang, ang sang. ZZH. Note: Hummel finds ZZ sang to be equiv. to Tib. sangs, 'pure.'
- SANG [1] (spang) abandon, renounce, leave. ZZH. Zhu, once. YN no. 187. We do not find this in Mdzod. [2] (ngag) speech. Sgra 135. Mdzod, ch. 5. [3] (dag) pure. Zhu, once, al-

- though the spelling *sangs* also occurs once. [4] (*dbyangs*) melody. Zhu, three times. ZB.
- SANG RKO (*gya nom pa*, *phun sum tshogs pa*) plenary, perfect, a *pleroma*, [dramatic] unity. LZ 270. We do find the equiv. of *ZZ sang rko*, with vars. *sang ko* & *sad kos*, with Tib. *gya nom*, in Mdzod, ch. 12. The Tib. word *gya nom pa* is rather uncommon, uncommon enough that one scribe wanted to 'correct' it to *gyad nom pa*.
- SANG GUNG (*sangs po*) [part of the] name of a god. ZZH. ZB. Zhu, once only. In Mdzod, *ZZ sangs rgyung*, q.v., corresp. to Tib. *sangs po*, var. *tshangs sgo*. We do not find this particular spelling, however.
- SANG GO (*seng ge*) lion. ZZH. ZB. LZ 270. Zhu, twice. Sgra 126. Occurs once, with var. *sad go*, in Mdzod. An evident Indic loan, but then so is the Tib. *seng ge*. Stein 242. Nishi 21. Byangsi *syāṅvā*, 'lion.' GSB 109.
- SANG RGYUNG [1] (*lam*) path. LZ 270. (*'gro ba'i lam*) path of animate beings, path for going; note that here the *rgyung* should probably be *lgyum*, the usual *ZZ* word for 'path.' *ZZ* vars. *sa rgyu*, *snga rgyu*. Humm1 520. OZZ 39. [2] (*yod khams*, *srid pa*) realm of existence, world of becoming. LZ 270. This occurs, with *ZZ* vars. *sa rgyu*, *sangs rgyung*, in Mdzod, while in another passage, with *ZZ* var. *sangs rkyung*, it corresp. to Tib. *yod khams*; in still other passages it corresp. to Tib. *sangs po*.
- SANG RGYUD (*lam*) path. LZ 272.
- SANG NGE (*dag pa*, *gtsang ma*) pure, correct. LZ 270, where it is marked as *ZZ*, although I feel sure it ought to be considered Tib. This entry ought to be removed.
- SANG CI (*dbyangs can*) pleasant {melodious}. ZZH. ZB. Zhu, once. Sgra 126. We do not find this in Mdzod.
- SANG TI (*dbang ba*) ?? ZB.
- \*SANGS May stand in compounds for Tib. *stong*, 'phags & *gsal*, etc. See *rko sangs*, *ti sangs*, *sprin phyo sangs ti*, *phyas sangs*, *mu sangs*, *ye sangs*, *las sangs*, *a kyo sangs*. ZZH.
- SANGS [1] (*dag*) purify, purified. Zhu, once. [2] ('phags) lofty, sublime, saintly. ZB. [3] (*ji snyed*) whatever there is. OZZ 40.
- \*SAD See *klang sad*, *la sad*, *lung rgyung sad*, *slas zhi sad za swa ti*, *gso byed sad*. ZZH.
- SAD [1] (*lha*) god. ZZH. ZB. Zhu, a dozen times. LZ 271. OZZ 4, 79, 93, 95 n. 6. *Darma se*, 'god.' DGD 584. In GSB 109, the Byangsi word is spelled *sai*. In MSB 204, it is spelled *sai* in *Darma*, *Byangsi* and *Chau-dangsi*. [2] (*dbugs*) breath. Zhu, once; more correct spelling for this would seem to be *sag/seg*. [3] (*pags pa*) outer skin, fur. Zhu, once. ZB. Nishi 20. When the syllable has this meaning, it ought to be spelled *pad*, q.v. [4] (*srog*) life. ZB. When this syllable stands alone it seems to nearly always corresp. to Tib. *lha*, but when the 2nd element of compounds it may have other meanings, or be confused with the *ZZ* syllables *sang*, *pang*, *pad*. Humm2 15.

- SAD KHUM (lha khams) divine realm. Sgra 133, 134. Tib. lha yi khams, frequent in Mdzod. Not in Zhu. (lha yi khams) god realm. LZ 271.
- SAD KHRI (lha sems) god mind. Sgra 125, 130. ZB. Zhu, once only. This occurs in Mdzod as 18th of the 51 mental states. (lha yi sems) a divine mental disposition[?]. See LZ 271. OZZ 65 n.32.
- SAD GE (lha ma bdud, lha dang bdud gnyis ka yin pa) every type of being from deity to demon, including both god and demon. LZ 271.
- SAD GYER (lha bon) a Bon priest of the gods. LZ 271.
- SAD TING SHAG (lha mo, lha yi bza') female deity or wife of a male deity. LZ 271.
- SAD DE (lha chen) great god. Sgra 133. Not in Mdzod, and not in Zhu.
- SAD DO (lha) god. LZ 271.
- SAD DO SPUNGS SO A personal name. LZ 271.
- SAD NI GYER (lha mi bon) gods, humans and Bon. ZB.
- SAD NI SPUNGS SO (lha yi ston pa) teacher of gods. ZB.
- SAD NI SAM PAD (lha yi phun tshogs) host of gods {but this is a mistake, the Tib. rather means 'divine perfection, completeness'}. ZZH. Zhu, once. Does not occur in Mdzod. The segment sam pad certainly looks like a Sanskritism; compare Skt. sampad, which may be translated into Tib. phun tshogs, or, phun sum tshogs pa. See under sam pad.
- SAD NE (lha yi gcen po) an elder brother among the gods. LZ 271.
- SAD NE GA'U A personal name. LZ 271.
- SAD NE GYER A personal name. LZ 271.
- SAD BAM (rab gnas) consecration. Occurs in the tantra *Thugs kyi yang gab nyi ma'i rgyud*. See Namgyal Nyima's dictionary.
- SAD MAN (lha min) group of gods or demons. ZZH. ZB. Zhu, once only.
- SAD MAR KAR ZZ name of a Tibetan-born queen of Gu ge. Analyzed as corresp. to Tib. Lha gser 'od in OZZ 8, 118.
- SAD MIN (lha min) non-god. LZ 272. OZZ 48. Sad min occurs once in Mdzod with Tib. equiv. lha min. See sad man.
- SAD MU [1] (lha mo) goddess. Humm1 516. OZZ 34. Occurs once in Mdzod with ZZ var. sad mur, Tib. equiv. lha mo. LZ 272, with the spelling sad mur. [2] (lha rnam) gods. Sgra 127. In the occurrence in Mdzod, ch. 5, it would seem that ZZ sad mu kad corresp. to Tib. lha rnam. We do not find this spelling at all in Zhu.
- SAD ZA (dkyil na) in the center. ZB. This seems doubtful.
- SAD WER (lha yi rgyal po) king of gods. LZ 272.
- SAD RU (lha gnas, lha yi zhing khams) divine place, divine realm. LZ 272.
- SAD LA (lha la) to the god. Sgra 128. This spelling occurs once in Zhu, but corresp. to Tib. lha'i, 'of the god.' (lha sras, lha yi bu) divine child, divine prince. LZ 272.

- SAD SLAS (lha sa) divine ground, the city Lhasa. ZZH. ZB. Zhu, once. We do not find in Mdzod. This ZZ form is evidently a creation of the author of Zhu.
- SAM [1] (grang) cold. ZB. The Darma word for 'cold' is senu, spelled seenu in DGD 584. [2] sam, spelled with *anusvāra* (skam gyi mchod pa ste zhal zas dang tshogs mchod) dry offering, food offering and gaṇa feast offering.
- SAM PAD (phun tshogs) host, mass {Haarh is mistaken here; it means 'perfection, perfect unity'}. ZZH. Evidently a Sanskritism. Zhu, once. Sgra 125. Stein 242. Given with alternative spelling sam pud in ZB. Spelled sam sed in ZB. See under sad mi sam pad.
- SAM PHUD (spyi gtsug) headcrest, top of the head. LZ 272. Not in Mdzod.
- SAM WER (sdom pa) vow, oath. LZ 272. An obvious Sanskritism, for Skt. samvara, 'vow,' although it has been 'Zhang-zhung-ized' with the ZZ syllable wer, 'king,' which doesn't, however, contribute to the meaning.
- SI "Genitive" particle. See ZZH 20. Cannot really substantiate this from the evidence of Zhu, especially since the few words in which this syllable does occur, like ZZ ha si, might better be read ha pi, etc.
- SI TI (dngos grub) the highest perfection and acquisition of supernatural powers. ZZH. Zhu. (dngos grub) feat, accomplishment. ZB. An obvious borrowing from Indic siddhi. See sa ti, si dhi. ZZH. Zhu. An obvious Sanskritism. Not in Mdzod. See the following.
- SI DHI (dngos grub) the highest perfection and acquisition of supernatural powers. ZZH. Zhu, several times. Sgra 124. An obvious Sanskritism. Not in Mdzod. See sa ti, si ti.
- SI LA (ngang nyid, rang bzhin) the way things are, suchness. LZ 272. Mdzod, with ZZ var. si lang, corresp. to Tib. ngang nyid. See si lang, li seng, etc.
- SI LANG See li seng, si la.
- \*SING See ku shu tsi sing, li sing, ag sing, un sing, e sing.
- SING [1] (snyan) nice sounding. ZB. This equiv. not found in Mdzod. [2] There is a Mdzod passage in which ZZ sing would seem to corresp. to Tib. 'byams, 'spread out.' See under ka ma ci sing.
- SING NGE (byams snyom[s]) regulate or arrange uniformly and affectionately. {??} ZZH. ZB. Zhu, three times. Although the Tib. term byams snyom, 'equal love' occurs in Mdzod, I could not find any ZZ equivalent, and the spelling sing nge does not occur there except as a var. reading corresp. to Tib. rnam pa, 'aspect.'
- SIM See the negative form, mi sim.
- \*SU See reg su.
- SU CI ('phrin las) [Buddha] activity. ZB.
- SU TOG (rmad byung) marvelous, admirable. ZZH. ZB, but with corresp. Tib. spelled once rmad phyung and once rmad byung. Zhu, once only. Sgra 124. We find the ZZ spelling bu tog in Mdzod, and in another passage ZZ pra tog, with var. bra tog,

but the present spelling is not found there. See pra tag.

SU PHRO This is the better reading for pu phro, q.v., and the spelling that occurs in Zhu.

SU RI (kun gzhi) all basis. Sgra 125, 126. ZB, with also the alternative ZZ spelling sa ri. Found with var. ZZ spelling pu ri, in Mdzod. The larger ZZ phrase is su ri ka la (kun gzhi ma g.yos) the unshakable and unwavering mind {unmoved from [never having left] the all basis}. ZZH. In Zhu, the Tib. equiv. is kun gzhi, twice, and gzhi ni, 'the basis is...,' once. See ta ka li.

SU RI MA TI (gzhi ni ma bcos) the genuine basis {the basis is unaltered, natural}. ZZH. Zhu, once. We do not find this in Mdzod.

\*SUNG See wer sung.

SUM (gsum, sum) three. ZZH. LZ 273. OZZ 13.

SUM CU (sum cu) thirty. ZZH. Zhu.

SUM NI (gsum pa) the third. ZZH. Zhu, once.

SUM NE (sum cu) thirty, possibly an error for 'of three' or 'the third.' ZZH. Occurs once as a correction in a problematic passage in Zhu.

SUM PA [1] (gsum) three. Sgra 128. [2] (gsum pa) third. Sgra 130. We do not find this spelling in Zhu.

SUM PI three. OZZ 57. The more correct spelling would be sum bi, since the number 'four' is correctly spelled bi in ZZ.

SUR [1] ('phrin las) action, work. Zhu, once, where su ci is corrected to sur ci, q.v. [2]

"Terminative-locative" suffix. See ZZH, p. 17. This latter usage is not really justifiable in Zhu. ZZH.

SUR CI ('phrin las) action, work. Sgra 124. Zhu, once, where su ci is corrected to sur ci. Occurs in Mdzod, although in one passage we find pri ti. See bur ci, pur ci.

SUR YA ('phrin las) [Buddha] activity. ZB. See LZ 273, where it is Tib. for a lung disease.

SE [1] (dpung pa) upper arm, shoulder. LZ 273. [2] Name of a clan. LZ 273.

SWE Derivative suffix. See ZZH 17. Since this occurs only once in Zhu, one can hardly attempt to generalize about its usage.

SE TANG See se tad.

SE TAD (khyim) house. In Mdzod, with ZZ vars. se tang, sad tad.

SE TAN ZZ vars. se stad, se tad. Humm1 520. OZZ 39. These are variants in a Mdzod passage, where the corresp. Tib. seems to be grong, 'village,' likewise in OZZ 48, although in another passage we find ZZ se tad, var. se tang, for Tib. khyim, 'house.' In still another passage Tib. grong corresp. to ZZ se sto, & also, ste sto; compare ZZ se lto for Tib. rdzong, 'fort,' in the comm. vocab.

SE TO (khang pa) house, building. ZZH. Zhu, three times. Nishi 25. OZZ 17, 48. YN no. 105. ZB gives the Tib. equiv. as khang pa and mkhar rdzong, 'fort.' This has a possible relation to Chaudangsi *sethom-beng* meaning 'place of worship,' in which the "beng" means 'place.' See se tan, se sto, se dad.

SE LTO Just a variant spelling for se to, q.v. OZZ 55.

SE STO (khang pa) house. LZ 274. YN no. 105. OZZ 48. This occurs several times in Mdzod, with ZZ vars. sad sto, sad do, se to, se stong,

SE THUN (nang rlung) inner wind. LZ 274.

SE DAD (khyim) house, home. ZZH. YN no. 105. ZB. Zhu, once. See se to, se tan.

SE BRAG (srog gcod) cutting off life, killing. ZB. See under pe brag.

SE MO (rgan mo) old woman. LZ 274. This spelling not in Mdzod.

SEG [1] (dbugs) breath. ZZH. LZ 274. Zhu, twice. Sgra 132. Matisoff 166. Nishi 19. OZZ 55, 79. See sag mu. [2] (bcud) nutritive or life essence. ZB. See seg ri, byung seg skye. [3] (yid) mind. LZ 274. OZZ 55. [4] (so phyi ru bstan pa'i khong khro'i rnam 'gyur) a dramatic expression of anger in which one bares one's teeth. LZ 274. [5] (gzugs, lus) body. OZZ 48.

SEG GI (dpe) example. LZ 274. This equiv. appears in Mdzod with ZZ vars. pig gi & sig ke, corresp. to Tib. dpe yi, 'of the example.'

SEG GE (phung po) heap, pile, aggregate. LZ 274. This occurs once only in Mdzod, with ZZ vars. sag ga, seng ge.

SEG 'DZIN It occurs in the part-ZZ phrase lung dun seg 'dzin, q.v. Its 2nd syllable is Tib., not ZZ.

SEG RI [1] (dbugs) breath. ZZH. LZ 274. YN no. 39. Zhu, once. (sems, dbugs) mind, breath. OZZ 30, 79, with suggested

cognates. (dbugs 'dzin) holding breath. Mdzod, where var. se ga'i occurs. See seg. [2] (sems) mind. Humm1 503, 513. Mdzod, ch. 8, with var. khri tse {but this is based on a mistake in one version of the text; even here it correctly corresp. to Tib. dbugs 'dzin}. [3] (yang zhing) spreading out, free-ranging. Sgra 130. [4] (theg chen) Great Vehicle. Sgra 133. But see under ha ging. [5] (pags pa) skin. ZB. See under sog ra. There seem to be a number of meanings in Mdzod, but the most usual and reliable is Tib. dbugs, 'breath.' Humm2 15.

\*SENG See li seng.

\*SO See spungs so.

SO TE SLANG BA (kha le stong 'byams) apparently a proper name, although the parsing is unsure. I suppose the Tib. means 'dangling spread-out void,' or the like. Mdzod, ch. 5, with ZZ vars. so de slang ba & sa di slang ba. The parallel place in the Abhidharmakośa is the divine playground to the northeast of the cosmic mountain. It is called in Skt. Pārijāta, Tib. Yongs 'du, apparently named after the tree that grows there, the coral tree. ZZ kha le stong 'byam occurs another time, in Mdzod ch. 1, but here the ZZ is given as ag sho mu kham, var. ag sho mu lam. See ZZI 425.

SO STE (khang bzang, gzhal yas khang) mansion, divine palace. LZ 275. I think this is very likely just a bad reading of se sto, or, se to, q.v.

SOG DZI (khams gsum) three realms. Sgra 130. Seems to be based on a misreading, or an unavailable variant reading, of

Mdzod, in a passage where ZZ seg ji mu khyu, var. sog ji mu khyu, seems to corresp. to Tib. khams gsum 'khor ba. Not in Zhu. In Mdzod we find seg ji mu khyu, with ZZ vars. sog ji mu khyu & seg kha mu khyu, corresp. to Tib. khams gsum 'khor ba.

SOG RA In Mdzod corresp. to Tib. gzugs [kyi]), with var. ZZ seg ri, the latter most likely mistaken, since it is the usual spelling for the word equiv. to Tib. dbugs, or, dbugs 'dzin. Sag ga and seg ge are variants elsewhere in Mdzod. Not in Zhu.

SOG RI See under thun ri. Compare sog ra.

\*SOD See em sod.

SOD DE (phul du phyin pa) perfected. LZ 275.

\*SON See mur son.

\*SOM See mig som, wi som, wir som. Hummel, in OZZ 48, believes this syllable corresp. to Tib. sbyor, 'to have sex.'

\*SOL See mi sol, wer sol.

\*SRA See ti sra tur. Mdo-phran 2, line 1.

SRA MIN (sro ma) small bubble {'nit'}. ZZH. Zhu, once only, where it might also be read pra min. I read the Mdzod passage as pra min, variant bra min. Tib. sro ma, by the way, means 'nit' of a louse, not 'small bubble.'

SRA MO I read pra mo, q.v., in Zhu.

SRA MO HA (shig ste) louse. Khro 90, line 3. See under pra mo ha. For TB relations, which support the Tibetan, but not the ZZ, see Cobl 106.

SRA MHO (shig) louse. Sgra 126. The 'mh' letter combination is quite unusual, although we do find it in ZZ rmha, q.v.

SRAN (sor) finger {but here as a standard unit of measurement}. ZZH. YN no. 27. ZB. Matisoff 168. Nishi 17. In the occurrence in Zhu, it might also be read pran. I read ZZ bran in the same Mdzod passage, on measurements, upon which this is based. The readings bran or, better, pran much better fit the TB evidence. See under pra tse. See also sran tse.

SRAN GA RA ('phreng ba) chain, wreath, garland {or rosary}. ZZH. We do not find this in Mdzod, although it may be based on a corrupted reading (?). It seems that Zhu has been misconstrued here; the ZZ corresp. to Tib. 'phreng ba is ga ra, although ZZ bkra ye occurs for Tib. 'phreng ba in another passage. This closely enough resembles Skt. sragdhara — meaning 'wearing a garland,' but also the name of a well-known poetic metre — that we may consider it to be a Sanskrit form.

SRAN TSE (sor tshig) an inch. ZZH. Zhu, once, as a standard unit of measurement. Occurs once in Mdzod, but with ZZ spellings pra tse & phran tse. Not exactly an 'inch,' perhaps, but close enough to serve as a 'cultural' translation, I suppose. See also sran.

SRAL (phag) pig. ZB. This is based in the comm. vocab. I know no other source for it.

SRI TSAN (sems can) sentient being. ZZ sri tsan occurs once

- as var. for khri tsan in Mdzod. We do not find this particular spelling in Zhu. See khri tsan, pri tsan, etc.
- SRI MEN (rtag myong, rtag myos?) always drunk. Mdzod, ch. 5, with ZZ vars. sring men, srid men.
- SRI ZHAM ('ja' tshon) rainbow. ZZH. ZB. Zhu, once only. Compare zham ze. Humm1 499. OZZ 12. Nishi 24. See bri zhal.
- SRI ZHU LZ 275 marks this as ZZ, but really, it is just a relatively old and somewhat obsolete Tibetan word meaning 'reverence' [for elders, for parents].
- SRING RGYUD (brang) chest, as part of the human body whether male or female. Bru II 292, line 1. Sgra 132. Matisoff 173, where the reading is pring rgyud. We do not find this in Mdzod with this spelling, but see under pring rgyud. Pring rgyud is my reading of the occurrence in Zhu, which seems not to be attested elsewhere. It could also be possible to read it in a 'Tibetanizing' way as srid rgyud, 'line of existence.' Darma xime, 'breast.' DGD 586. Byangsi simyi. GSB 216. Darma chayokato, Chaudangsi syamai, and Byangsi syime. MSB 212.
- SRUNG ('khrung) be born. ZZH. Zhu, once only. ('khrungs) born. ZB. Matisoff 166. We do not find this equivalence in Mdzod.
- \*SRO See thu ri sro te.
- SROG RI See under thun ri.
- SLA (zla) moon. ZZH. ZB. This equiv. occurs only once in Zhu, where it is surely a mistake. This syllable ought to mean 'earth' or something 'firm.' See zla ri.
- SLA KYAD (mkhregs pa) hard, impenetrable. Sgra 130. The spelling ZZ sla gyad occurs in Mdzod, ch. 13. Not in Zhu.
- SLA TUR [1] (rdul) dust, particle. Mdzod, ch. 6. [2] (dong) pit. Mdzod, ch. 6. [3] (gter 'dzin, var. gnyer 'dzin) treasure holding, trust holding or custodian. Mdzod, ch. 1, with ZZ var. sla dur. [4] See slas dur. LZ 276.
- SLA DRUNG (nam mkha') sky, space. Sgra 127. ZZ sla drung occurs in Mdzod, but to equate it with Tib. nam mkha' in this passage is a mistake, and the same holds for still another passage. ZZ sla means 'earth' and drung probably means 'jewel.' These appear together in the *Mother Tantras* in a set of elemental correspondences. See Martin, Mandala Cosmogony 57.
- SLA NAN ('og ma) lower, below, younger. LZ 276.
- SLA TSOG (sog pa) scapular bone {used in divination and games}. ZZ var. sla cog. Mdzod, ch. 5. LZ 276. See under tsog.
- SLA ZHI [1] (sa bdag) soil owner, lord of the soil, a class of spirits. Mdzod, with ZZ var. sni zhi. Sgra 127. [2] (dang po) first. Sgra 130. Mdzod. [3] In one Mdzod passage, ZZ sla zhi seems to corresp. to Tib. sra zhing, 'being hard [and],' but problematically. In another passage it clearly corresp. to Tib. sa dang, 'earth and.' In yet another, sa gzhi, 'ground.' In Zhu, it only occurs once, where it corresp. to Tib. sa la, 'on the earth.' (sa) earth. LZ 277.



- SLA ZHI KHANG MU (sa yi bdag mo) land lady of the earth. Humm1 516. OZZ 34. In a Mdzod passage, ZZ sla zhi khang mu, var. sla zhi khang mung, has Tib. equiv. sa yi nag mo, 'woman of the earth,' and it seems difficult to decide between nag mo and bdag mo as the 'correct' reading. We do not find this in Zhu.
- SLA ZHI KOD (sa la 'khod) dwell upon the earth {being posited or positioned on the ground}. ZZH. Zhu, once only. We do not find this in Mdzod.
- SLA ZUR (sa bon) seed. Zhu, twice. This particular spelling not in Mdzod. See zad dra, zla zur, sa zug.
- SLA SAD (sa yi lha) god of the earth. LZ 277.
- SLANG DRUNG (sa bcud las grub pa'i skar ma) star derived from the earth essence. LZ 277.
- SLAD (brla, brla') thigh. ZZH. ZB. Zhu, once only. Sgra 132. Matisoff 174. Nishi 19. This syllable does occur in Mdzod, as var. with ZZ slas, but the present equivalence does not occur there; instead it seems to corresp. to Tib. las, 'from,' or Tib. la, 'to.'
- SLAR ZUR TUR (sa bon 'debs) planting seeds. ZB.
- \*SLAS See du mun slas. ZZH.
- SLAS [1] (sa) earth, the earth. ZZH. ZB. LZ 277. Zhu, many times. Sgra 132. Humm2 15. OZZ 80, 94, with cognates listed. [2] (gnas) place. OZZ 48. [3] (zla) moon Sgra 127. [4] (brla) thigh. Bru 291, line 4. (rkang pa'i brla) the thigh of the leg. LZ 277. Byangsi laksyā, 'thigh.' GSB 99, but see also MSB 212. Compare
- slad. [5] OT equiv. of classical Tibetan btsun mo'i 'khor, 'entourage of the queen.' See Sde-srid Sangs-rgyas-rgya-mtsho, *Blang dor gsal bar ston pa'i drang thig dwangs shel me long* [plus 16 other texts], Sonam Drakpa (Dolanji 1979), p. 299. For closely related words in Sino-Tibetan, see Benedict in Yoshio Nishi, et al., eds., *New Horizons in Tibeto-Burman Morphosyntax* (Osaka 1995), pp. 68-69.
- SLAS DUR (sa rdul) earth dust. LZ 277. This is evidently based on a single occurrence in Mdzod, where it appears as a var. for ZZ sla tur. See sla tur.
- SLAS DRUNG Sga 320, line 1. This would seem to result from a misparsing of passages in Mdzod.
- SLAS 'DZA (sa ya) one million. ZZH. ZB, but here spelled slas 'dzā. This spelling occurs once in Zhu. ZZ slas dza, var. slas 'dza', is the form in the Mdzod passage. LZ 277, here spelled slas dza. See slas 'dzwa. Stein used this word as a proof of the constructed nature of the language as a whole. See Hummel in OZZ 65 n.27, and note that this does indeed appear in Mdzod, at the very beginning of ch. 5. (One would need to understand well the etymology of Tib. sa ya to be very sure about Stein's argument, which anyway seems to be a good one.)
- SLAS 'DZWA (sa ya) one million. ZZH. This spelling occurs once in Zhu. See slas 'dza. Stein 234.
- SLAS ZHI (sa, sa gzhi) earth, the earth. Zhu, several times. ZB. LZ 277. Occurs in Mdzod. There are a few passages in

- Mdzod where the Tib. equiv. is problematic.
- SLAS ZAG (sa bon) seed. Stein 234. LZ 277. Mdzod, once only. See sla zur, zad tra.
- SLAS SAD (sa bla, sa bdag) earth owner, earth spirit. Humm1 516. OZZ 34. Mdzod. Not in Zhu.
- SLI (zla ba) moon. LZ 277. There are TB cognates for this, discussed in ZZQ 7. OZZ 48. The source for this is in the comm. vocab., but it also occurs in Mdzod. Although this may be a correct form in compounded or shortened statements. I think ZZ zla ri is the more authentic form. See sla, zla ri.
- SLI BLO (lang shor te dred pa) to get into a bad habit, indulge, be spoiled, and then become disgusted. LZ 277. The Mdzod passage upon which this is based has ZZ vars. gli klo, sli sla, sli slo, and it is a lot more problematic, and needs study. It actually occurs in a Tib. line that forms part of a discussion of negative mental states, and may not be ZZ at all.
- \*SLIG See ju slig. In most cases carries some notion of fullness, completion, perfection, miraculousness. It could be related to the Bunan verb 'to do. to make,' which is lig (infinitive form: ligcum). It is surely related to the ZZ noun lig, 'life.'
- SLIG TSO (kun rdzogs) entirely completed, perfected. Mdzod, ch. 6. (rdzogs so) is hereby completed, finis. LZ 277. (mngon rdzogs, kun rdzogs, sprul) visibly complete, generally complete, emanated. OZZ 48.
- SLIG SAD Occurs in Mdzod, ch. 6. Probably translatable into Tib. as 'phrul lha, 'miraculously exalted deity.'
- SLUNG SE (bu pho) male child, boy, son. ZZH. YN no. 43. ZB, but here spelled slungs se. In the single occurrence in Zhu, this actually occurs for Tib. bu mo, 'girl, maiden.' The ZZ spelling slungs se, for Tib. bu, 'son, boy,' occurs in Mdzod comm. vocab. See under klung se.
- SLUNGS SE (pho) male. LZ 278. See slung se.
- SLE SE (gzhon nu) youth. LZ 278. This spelling not in Mdzod.
- GSAS See dpon gsas. Humm1 503. OZZ 17. See LZ 279, where it is marked as ZZ, although I do not believe there is sufficient reason to think so. Compare the position of Namgyal Nyima in ZZT. It is notable that this syllable does not appear in Mdzod, but as a Tibetan word it probably is indeed 'related' to ZZ sad, which is quite common there. Being a Tibetan word, it probably should be removed.
- \*GSUM See rtsal gsum.
- GSO BYED [1] (drod pa; i.e., grod pa) belly, stomach. ZZH. Zhu, once only. Gso byed does occur in the *Tibetan* text of Mdzod, although the present equiv. does not occur, and as a ZZ term it is suspect, to say the least. In Mdzod, ch. 5, as part of the phrase gso phyed gog co bang, with vars. g.yo byed gog tse, gso phyed gog co, gso byed kog tse, apparently referring to the stomach as having some connection to the body and its sense of touch.

Stein 237. Matisoff 173. [2]  
(dbugs) breath. ZB.

\*\*HA\*\*

- \*HA Derivative suffix. See ZZH 22.  
OZZ 48.
- HA With the supposed meaning 'ox,' see OZZ 90. In the set of measurements in Mdzod upon which this is no doubt based, the ZZ reads hab, var. hang.
- HA KE (rmaḍ du byung ba, mchog tu gyur pa) amazing, superb, supreme. LZ 283. This comes from misreading, or an unavailable variant reading, of the ZZ ta rkyo in the phrase pra tog ta rkyo, Tib. rmaḍ 'byung khyad par. It corresp. to khyad par, 'especially, exceptionally,' and not to rmaḍ 'byung.
- HA KYANG See ha gyang.
- HA GING ('degs stobs chen po) a great uplifting force. LZ 283. Mdzod, once only, with ZZ var. ha gid, corresp. to Tib. theg chen, which we would be tempted to translate as 'Great Vehicle,' but in context, the syllable theg must, as LZ suggests, be a form of the Tib. verb 'degs, meaning 'uplift.' In 'official' lists of verb forms, theg is given only as the imperative of 'degs pa. In context, we must understand that it is the earth itself that is the 'great lifter.' This is also the conclusion suggested by Namgyal Nyima. See his dictionary, p. 429.
- HA GID See under ha dan. This spelling not in Zhu. It is but a var. of ZZ ha ging found in a Mdzod passage. See ha ging.
- HA GYAG (skye shing) birth tree (?). Perhaps this means a tree that is planted when a child is born, a custom in many countries. But then see also the following entry. ZB, with alternative spelling ha kyang.
- HA GYAG DZUN (skye shing 'dzug) live and settle {but this is not the contextual meaning... Perhaps it means to plant a growing tree, or a tree to commemorate the birth of a child}. ZZH. Zhu, once. In Mdzod, one finds ta gya dzun, variant ta ca dzun, as equiv. to Tib. [b]skyed shing 'dzug, to generate and establish, but from the context, 'to establish the generation tree [of hell]' or better, 'to plant the tree of hell birth.' The same holds true for the occurrence in Zhu.
- HA CI (theg pa'am grub mtha'i blo stobs) the thought power of a philosophical position or a Vehicle. See LZ 283. Cannot find this in Mdzod.
- HA TA (bud med) woman. See LZ 283. The 't' should have a dot beneath it here, representing the reversed Tibetan letter 't' used to represent retroflex 'ṭ' of Indic languages. As far as I know there is no legitimate usage of it in ZZ, except perhaps to represent Sanskrit words. Did not find this in Mdzod.
- HA TAN [1] (ye nyid) wisdom {the very beginning, totality}. ZZH. Zhu, once only, but see also ha dan. OZZ 48. [2] (theg chen) great vehicle. Humm1 503. OZZ 17. Sgra 125. ZB, with also the alternative spelling ha dan, q.v. (theg pa chen po) Great

- Vehicle. See LZ 283. We may need to translate this 'great elevator.' See especially ha ging. [3] (thams cad) all, everything. Sgra 128. Mdzod. The few occurrences of this spelling in Mdzod are problematic, and one may assume a goodly measure of confusion with ta tan, q.v.
- HA TI (glang po) ox, or from the context, rather elephant. Zhu, once only with this spelling. The spelling has ti occurs in the Tib. name of continent ba glang spyod. The ZZ spelling ti hab, var. ti hang, occurs in the list of standard measurements in Mdzod. This is evidently derived 'ultimately' from Skt. hastin, 'elephant.' See has. In Byangsi, 'elephant' is ha:thi:. In Rongpo, hati.
- HA TING SHAG (srin mo, srin gyi bza') female srinpo, or wife of the same. See LZ 283, where it is not marked as being ZZ, although it probably should be. This spelling not in Mdzod.
- HA DAD (bde ldan) having, or accompanied by, happiness. Sgra 127. Occurs once in Mdzod, ch. 5, with var. ta han. Not in Zhu. ZZ de los is the ZZ equiv. of Tib. bde ldan in Zhu.
- HA DAN [1] (ye nyid), from the very beginning. Mdzod, once only. [2] (theg chen) the Great Vehicle. ZZH. Zhu, once only. The reading for the ZZ found for Tib. theg chen in Mdzod is du dun, and here the var. Tib. reading thig chen, 'great [singular] drop,' would seem to make better sense here than does theg chen, 'Great Vehicle.' In another Mdzod passage, ZZ ha ging, var. ha gid, corresp. with Tib. theg chen. See ha tan, ha ging.
- HA DAM (ye nyid, ye nas stong pa) primordial, primordial void. See LZ 283.
- HA PI (nyams dga' ba'i) in a happy mood. OZZ 48, with alternative spellings he pi, has pi. The pi element might be a genitive case suffix.
- HA PI RTSAL (dga' ba'i tshal) happy grove. Sgra 135 {would seem to corresp. to English 'happy'}. See hi pa, ha si. This equiv. is found in Mdzod, but in Zhu is spelled like this: has pi rtsal.
- HA BROM (zab chen) great depth. Sgra 128. Occurs once in Mdzod, with ZZ vars. da zom & zab mo, but the latter var. is a crystal-clear example of a 'Tibetanizing' scribal emendation. Not in Zhu.
- HWA MA [1] (srog ldan nam skye 'gro) a living thing, animate being. LZ 288. [2] (spang bya'am sgrib pa) something to be renounced or cleared away, or, [an] obscuration. LZ 288.
- HA YAS Mdo-phran 273, line 5. We do not find this in Mdzod, and not in Zhu.
- HA RA [1] (ye shes) wisdom {total knowledge}. ZZH. See LZ 283. Zhu, thirteen times. Sgra 128. Humm1 503. ZB gives the Tib. equiv. as both ye shes and shes rab. [2] (gsal) clear. Humm1 503, 513. OZZ 30, 48. Sgra 124, 125. [3] (shes rab) insight. Sgra 124. [4] (mkhyen pa) knowledge. Sgra 136. In Mdzod, the predominant meaning is Tib. ye shes, although Tib. gsal does occur. YN no. 14, where it is mistakenly listed among words meaning 'heart.'

- HA RA CI PAR Name of a person. See LZ 283.
- HA RA DZNYA NA (ye shes) full knowledge. Sgra 124. This is obviously a synonym compound of ZZ ha ra with Skt. *jñāna* — ordinary Tib. transcription: *dznya' na*; in OT, *gnya' na*. Or perhaps one is an explanatory gloss on the other, since such things do occur. We do not find this in Zhu and neither is it in Mdzod.
- HA RA WANG (ye shes sku) full knowledge body. Humm1 513. Zhu, twice. Sgra 126. Frequent in Mdzod.
- HA RI SING NGA Evidently corresp. to Tib. *byang chub sems*, 'thought of awakening,' in the title given in Jean-Luc Achard, *Le Tantra des Vingt-Deux Perles de l'Esprit de Parfaite Pureté: Un exemple d'inter-textualité entre les traditions Bon po et rNying ma pa*, *Cahiers d'Extrême-Asie*, vol. 15 (2005), p. 81.
- HA LA GE (bdud 'dul ba) convert demons, civilize delusions. See LZ 284.
- HA LA RA TSA Name of a very jealous king who lived in 'Ol mo lung ring in time of Lord Shenrab. See LZ 284.
- HA SI Stein 242.
- HA SI GA (dga' ba'i stod, corrected to dga' bas rgod) laugh of joy {wild with joy; the whole sentence translates, 'People of broad-minded insight go wild with joy'}. Zhu, once, where it might be read ha pi ga. ZZH. YN no. 131. (dga' ba'i dgod) laugh of joy. ZB. Although completely plausible, this does not occur in Mdzod. Nishi 28.
- See discussion in the article "Zhang zhung skad yig gi grub cha'i rang bzhin skor" zhes par dpyad pa, *Bon sgo*, vol. 12 (1999), pp. 67-86, at p. 78. The word for 'to laugh' in Brokskat is haazis. See S&K 274 no. 188. See ha pi.
- HA SIG (gad mo bgad pa) laugh out loud. See LZ 284. YN no. 131. Not in Mdzod.
- HA HIG (dga' ba) to be happy, like, enjoy. See LZ 284. This occurs in Mdzod, but as a unique var. of ZZ he har.
- HA HE MA (dbyangs kyi lha) god of melody. See LZ 284. This spelling not in Mdzod.
- HA LHA (rtogs ldan) realized one, yogi. See LZ 284. Not in Mdzod. This appears to be unlikely.
- \*HANG See ti hang.
- \*HAB See re hab, ti hab.
- HAB (ba glang) ox, cattle. See LZ 284. OZZ 48. See has.
- \*HAR See mu har rtser, he har.
- \*HAS See rko has pi rtsal. ZZH.
- HAS (glang) ox, cattle. Sgra 126. ZB. Zhu, twice. This spelling occurs in the comm. vocab. See also ha ti, has ti.
- HAS TI (klong chen) great receptive center {but this is a mistaken reading}. Sgra 126. This does not occur in Mdzod, and looks very doubtful, probably based on a misreading of the Tib. word glang chen, for 'elephant.' In Zhu, this spelling occurs once for Tib. ban glang, 'ox,' and twice for Tib. glang chen, 'elephant.' See under ha ti as well as the following entry. This is very evidently derived from Skt. *hastin*, 'ele-

- phant.' Stein 242. Nishi 21. CT 49. ZB misspells this as has ri. (nub ban glang spyod) the western continent in the world system. See LZ 284.
- HAS TI TSI COD (ban glang spyod, ba glang spyod) the western world continent. ZZH. ZB. In Zhu, in the one occurrence, ti ci cod is corrected to has ti tsi cod. Occurs in Mdzod with spellings has ti ci cod, nyas sti ci cod, has sti ci tsang.
- HAS PI (dga' ba) happy, delighted. ZB. See ha pi.
- HAS BI ('dod 'jo) the cosmogonic wish-granting cow. Obviously related to the ZZ form has ti. Mdzod, ch. 1, with ZZ var. has bing. (ba lang) ox, cattle. See LZ 285.
- \*HI See e ma hi sa.
- HI CO See under te tse.
- HI PA [1] (nyams dga') a good time, pleasant experience. Sgra 127, 135. Compare ha pi. Occurs once in Mdzod, ch. 5, with ZZ var. hi pi. The spelling is hi si in Zhu, hi sa in ZZD. [2] ('phang, dpangs) height, elevation. See LZ 285. In Mdzod ch. 5, ZZ hi pa occurs for Tib. 'phang du, 'in height, elevation.'
- ~HI PAG ('phags pa) raised up, exalted. Sgra 127. Occurs once in Mdzod, with ZZ var. hi pang. We do not find this in Zhu.
- ~HI PANG (dpag med) unlimited, limitless. See LZ 285. See under hi pag, hi phang, hi pa.
- HI PANG PHYO RI (dpag tu med pa) unlimited, immeasurable. Mdzod, ch. 4. Not in Zhu.
- HI PI See hi pa.
- ~HI PHANG (dpag tu [med pa]?) unlimited, immeasurable. Sgra 126. We find the spellings hi pang & ha bing in a Mdzod passage. Hi pang seems more usual in Mdzod, although the present spelling, hi phang, does occur once. Not in Zhu.
- ~HI BANG (dpag med) unlimited, immeasurable. Sgra 125. Find spellings ti pag, ti bag in Mdzod. Tib. dpag med has an unusual meaning in Mdzod, generally, except in the cosmological passages, meaning something more like 'neutrality.' Not in Zhu.
- HI MA (mi 'ong) will not come, will not be. Sgra 127. Not in Mdzod & not in Zhu.
- HI ZHI Occurs in Mdzod, ch. 6, its meaning unclear, although it seems to corresp. to Tib. sa de yi, or, de yi.
- HI ZOG (khyad du) in particular. But here part of a larger phrase corresp. to Tib. khyad du gsod, 'depreciate, disdain, hold in contempt.' Mdzod, ch. 8, with ZZ vars. dog zom & ti zog.
- HI SA (nyams dga') happy feeling, good experience. ZB.
- HI SI See hi pa.
- \*HING See 'gyu hing.
- HIN CI (ldeng chen, rding chen) ? ZZ var. rning ci. Mdzod, end of ch. 4, with ZZ var. rning ci, and Tib. vars. rding chen & rdeng chen. I suppose from the context that the Tib. ought to be read as gdengs chen, 'great confidence.' Not in Zhu.
- HUM HRI (lha zer du 'du ba'am sdud pa'i brda) a call for gathering together or dissolving the deities into rays [of

light]. See LZ 285. I do not think it is ZZ. Both syllables are well known mantra syllables from Sanskrit, although missing the diacritics: hūṃ hrīḥ.

- HE [1] (bdal) spread forth, expand, scatter. We do not find this equivalence in Mdzod. Where Zhu reads rje corrected to he or rhe, ZZD reads simply he. It is curious to note that an Old Tibetan text uses the ethnonym He-bdal for the Hephthalites, evidently. Of course, this could just be a coincidence, you think? [2] Derivative particle. See ZZH 22. There is not sufficient evidence of this latter usage in Zhu. See he tur, dhe tur.
- HE KHYAB TE KHYAB (mi g.yo khyab chen) unwavering [and] greatly pervading. Mdzod, ch. 5, with ZZ var. ha khyab de khyab.
- HE BCU (hub kyis 'thung ba'am rngub pa) to glug down [a drink], to gulp. See LZ 285. Not in Mdzod.
- HE TAN (stong pa, stong pa nyid) empty, hollow, emptiness, voidness. See LZ 285.
- HE TAR This may be the more correct spelling for dhe tar, q.v. (btang snyoms) equanimity. LZ 285. Mdzod, ch. 10, with ZZ vars. dhe tar, hre tar, but without any Tib. equiv., since anyway it occurs as part of a Tib. statement.
- HE TUR (bdal ba) spread forth, expand. ZZH. ZB. Where Zhu has rle tur, corrected to ha tur [?], ZZD has the spelling he tur. We do not find this spelling in Mdzod. The 'original' spelling would perhaps be either this or rle tur or dhe tur, q.v.
- HE TOR (spyin pa [i.e., sbyin pa]) gift, present {rather, the act of giving or 'generosity' as a transcendental virtue}. ZZH. Note Khotanese *hadāra*, 'favor,' *hamdār*, 'to favor, support.' From Khotanese *has/he/hei*, 'send, give.' (sbyin pa) to give, donate. ZB. LZ 285. YN no. 177. Sgra 124 & 135, clearly read Tib. sbyin pa. This is not a ZZ word with any clear Tibeto-Burman roots (Old Burmese *piy*, Old Newar *bi*). On this, see Beyer, CT Lang 13; Nishi 30; Beckwith 106. The proto-TB has been reconstructed as \*bay, although Bodo seems to have he & hor with similar meaning. This spelling occurs once in Mdzod. See under te tor.
- HE DU CU (phyi yi gar) outer dance {or dramatic stance or 'attitude'?). LZ 285.
- HE BAG (go phye ba) to open the understanding. LZ 285. Mdzod, with ZZ var. he pag.
- HE BANG (dpag med) limitless, immeasurable. ZB. See hi bang.
- HE MA (yid 'ong) charming, enticing. Mdzod, ch. 5. See under e ma. See hi pa.
- HE HAR (dga' ba) joy, happiness, rejoice. ZZH. Khotanese *hahāls*, 'incline to, be struck, rejoice.' Note that the *ls* may contain IE 'r' or 'l'. Zhu, once. Mdzod has it corresp. with both Tib. bde dga' & dga' ba. (bde ba'i dga' ba) enjoyment of comfort, happiness of bliss. LZ 286.
- HE HAR CI (bde dga' las, bde dga'?, dga' ba la, dga' ba?) joy, happiness. Sgra 135. This is just ZZ he har with an ablative (?) ending.

HE HAR DOD (dga' ba skyed) give rise to joy. Sgra 133. Zhu, once. We do not find this exact phrase in Mdzod.

HE HE PHYOD (rab tu dga' ba'i brda) exclamation of extreme happiness. LZ 286. Not in Mdzod.

\*HO [1] Derivative particle. See ZZH 22. There does not seem to be enough evidence for this in Zhu. [2] (mdzod dang gsol la 'jug pa'i skul tshig) an imperative form of the verbs [that mean in Tibetan] mdzad, 'do,' & gsol, 'request.' ZB. [3] (bkod) arrange, put in order. ZB.

HO PHYI ('khrul pa) error, delusion. Mdzod, ch. 8, with ZZ var. ho phye.

\*HOR See dho hor.

HOS The reading in Sgra [see the following entry] is interesting, given the idea that Hos might be an ancient and secret name for Bon. On this, see the entry in Namgyal Nyima's dictionary, and notice *hō* as a word for *dharma* in Japanese. See LZ 286.

HOS DOD LGYUG ZHI (gshen rab lam) path of Shenrab[s]. Sgra 129. Something very like this occurs in Mdzod, but with spellings gyer ngor lgyum zhi, gyer 'ong lgyum zhi, gyer dod lgyum zhi. We do not find this in Zhu.

HR- Note here that the "hr" initial in ZZ is often written as "dh", but the "hr" must be more authentic. The hr- initial is often encountered, for example, in Darma, which even has hrang as a word for 'horse,' although DGD 586 spells it

xhang. Byangsi, rhañ, 'horse.' GSB 183. For a possibly relevant discussion see Walter Simon, "Tibetan lh- and hr- in Alternation with Other Consonant Clusters..." *Asia Major*, vol. 17, pt. 2 (1972).

HRANG (rta) horse. ZZH. ZB. See LZ 287. This exact equiv. occurs twice in Zhu. The ZZ is so much closer to the TB roots — srang / mrang — than the strange Tibetan word rta. See Stein 153. The Tib. equivs. cang shes, 'thoroughbred,' & rta, 'horse,' occur in Mdzod. The comm. vocab. lists names for the horse and related animals. Humm2 15. Matisoff 163. Nishi 21. W. South Coblin, An Early Tibetan Word for 'Horse,' *Journal of the American Oriental Society*, vol. 94 (1974), pp. 124-5. See also Beckwith, OC Loans 171-178. Discussion in ZZQ 7. Hummel, in OZZ 48, misreads can shes, 'thoroughbred,' as the unintelligible "tsan ses." See OZZ 80, 94, with lists of cognates. Old Newar has the interesting cognate sarham.

HRANG TI [1] (rta) horse. ZZH. ZB. Sgra 126. [2] (rta po) horseback rider. ZZH. ZB. Each of these two Tib. corresp. occurs once in Zhu. ZZ variant spelling hrangs sti. OZZ 55.

HRANG RA Evidently the correct reading for what appears in Mdzod, ch. 5, as dhang ra, with Tib. equiv. rta rna 'dzin, name of a mountain in the divine city Lta na sdug on Mount Ri rab. In ch. 6, however, dhang ra is equiv. to Tib. rta brgya, 'hundred horses.' In Abhidharmakośa cosmology, Lta na sdug appears in one place as one of the seven golden moun-



tain chains that circle Mount Meru, while Rta rna is yet another of these mountain chains.

HRANGS MIN (drel) mule. ZB.

\*HRI See wer hri.

HRI See tri.

HRI TO (rig 'dzin). Sgra 123. We do not find this in Mdzod. ZZ dzi ra corresp. to Tib. rig 'dzin in Zhu. Not in Mdzod, although Tib. rig 'dzin occurs once. See hri ho.

HRI DO ('phen pa, g.yugs pa) toss, throw away. See LZ 287. This is in neither Zhu nor Mdzod.

HRI TSA (khye'u) baby, child. ZZH. ZB. In Zhu, occurs once with Tib. equiv. khye'u, and once with Tib. equiv. bu tsha, both meaning 'child.' (bu, khye'u) child, boy. See LZ 287. YN 136 & no. 43. Sgra 132. (ming po) brother. OZZ 48. Compare dhi tsa. Exact meaning problematic in Mdzod, where it often is not represented by anything directly in the Tib. It is generally paired with ZZ tsa med, 'girl' — see the following entry — in which cases ZZ hri tsa most definitely means 'boy.' Note that Darma has hr- initials on some relationship terms like hrin-cya (younger sister, sister in law), hrithi (husband). DGD has Darma xir'i, 'boy, son'; xir'imang, 'male' (the *mang* element here is probably a plural ending); & r'ithi, 'husband, owner, boss.' GSB 97 has Byangsi rhinskyā, 'younger sister.' GSB 105 has Byangsi śiri, 'son.'

HRI TSA TSA MED (lcam dral, bu dang bu mo) brother-sister pair, boy and girl. See LZ 287. OZZ 48, 55, with the spelling hri tsa med, evid. dropping

one syllable. Frequent in Mdzod.

HRI TSUM (rgyu ma) entrails, intestines, bowels {from the context, it more specifically means 'large intestines'}. Sgra 132. ZB. LZ 287. YN no. 9. Zhu, once. Matisoff 169. Nishi 19. We do not find this in Mdzod. Darma jyama, 'small intestine,' goes with the Tibetan. Darma word for 'large intestines' is 7ar'jya. DGD 588. MSB 211, has Darma jyā jyamā, 'small intestines,' and Darma arjyā, 'large intestines.' According to the same source, the Byangsi word for 'large intestines' is chār choṅg. There is a brief discussion in Honda 108-109. See under ri bil.

HRI TSE [1] (bu tsha) son, boy. ZZH. OZZ 5. [2] (dpal chen) great and glorious, Sanskrit Śrī. ZZH; see under panta hri tse. ZB. The spelling only occurs with Tib. equiv. dpal chen in Zhu. We do not find this spelling in Mdzod. See hri tsa.

HRI SHEN (shes rab) transcendent insight. OZZ 48. See tri shen.

HRI HO (rig 'dzin) ancient sage, vidyadhāra. ZB. See hri to.

HRI HO DZA RA (rig 'dzin) comprehension, clever {ancient sage, vidyadhāra}. ZZH. We do not find this in Mdzod. Zhu, once. ZZ dzi ra is the word that corresp. to Tib. rig 'dzin in Zhu in all other cases.

HRIG (dul ba, zhi 'jam) civilized, gentle and peaceful. See LZ 287, where it is marked as ZZ, although I think it is not. Of course, as a Tibetan word, it is likely to mean something like 'clarity' or 'close attention.'

HRING NI MUR TING A name of a person. See LZ 287.

HRID GRED NI (rgod 'dzum sdebs) laughing and smiling [?]. ZB.

HRIB (rtsib ma, rtsibs ma) rib, ribs. ZZH. Zhu, once only. See LZ 287. Sgra 132. This is, in the truest sense of the word 'obvious,' an obvious correspondence with the English word 'rib,' even if Matisoff thinks it is an 'accident.' I think he may want to rethink what accidents are. Surely it is a coincidence, in the strongest sense of *that* word. See Matisoff 171, where it fits well with TB evidence — Kinnauri rib, for example, and Darma hrup. We do not find this in Mdzod. The Byangsi word is spelled hriba in GSB 112.

\*HRIM See wer hrim.

HRIM bow, as in bow and arrow. YN no. 106. Byangsi rhim, 'bow' and 'tree trunk.' GSB 97. Byangsi hrime, 'bow.' GSB 112

HRIL PHYOD (gyen du 'gro ba'i brda) an exclamation while going upward, 'Upward ho!' (??). See LZ 287.

HRIS PA GYER MED Name of a person. Marked as ZZ, although I'm not entirely convinced.

HRUN [1] ('dud) salute [respectfully], bow [the verb]. ZZH. Zhu, three times. Mdo-phran 194, line 4. ZZ var. rgyun. Humm1 520. OZZ 39, 55. [2] (phyag 'tshal) prostrate. Sgra 136. (gus pas 'dud pa, phyag 'tshal ba) bow in veneration, prostrate. LZ 288. In the comm. vocab. it seems to corresp. to Tib. sdod. This syllable gene-

rally seems to occur only in the phrase corresp. to Tib. phyag 'tshal lo or to Tib. gus par 'dud. See gu dun hrin, dun gu hrin. [3] (sdod) to stay [the verb]. ZB. But OZZ 55 reads the Tib. as stod, 'high, upper.'

HRUN ZHI (phyag 'tshal lo) [I] prostrate, pay homage. ZB.

HRE GRED (rgod 'dzum) laughter, merriment. Sgra 133. Occurs with ZZ spelling hred gred in the comm. vocab. Not in Zhu. Tib. rgod 'dzum does occur once in Mdzod, but without ZZ equiv.

HRO YE [1] ('jig byed) causing destruction. Not in Zhu. Mdzod, with ZZ var. dho yi. ('jig byed dam stong byed) to cause destruction, or to make empty. LZ 288. [2] In one passage in Mdzod, the ZZ is dho ye, with vars. dho yi & hro yi, corresp. to Tib. zhe sdang, 'hatred.'

LHA SME (mtha' yas pa) limitless. LZ 289. In Mdzod, once only, in a passage difficult to parse, we find ZZ lta sme, vars. lde sma & lda me, corresp. to Tib. mtha' yas.

LHAG (lding) float, soar, hover. ZZH, but do not find this spelling in Zhu. ZZ var. lha. Humm1 520. OZZ 39. In the Mdzod passage in ch. 1, the syllable variously reading lha, lhag & lhab, seems obviously to correspond to Tib. 'phyo, 'soar up,' as also noted in OZZ 48. Another passage has ZZ rlab corresp. to Tib. lding, 'soar.' Probably identical to the zhag in ZZ dmu zhag, the latter corresponding to Tib. mkha' lding. Byangsi lhak'simo, 'to climb.' GSB 102.

- LHAN (bzhugs so) here is, herein lies, there abides, this is. ZB. Doubtful entry.
- LHAN NE Marked as ZZ in LZ 289, but this is mistaken. The same is true of lham me.
- LHAB (lding) hover, soar. ZB.
- LHE LUNG (le lo) lazy. LZ 289. OZZ 48. This spelling occurs in Mdzod, with ZZ vars. lhi lus, lhe lus. See lhe lus.
- LHE LUS (le lo) lazy. ZZH. ZB. Zhu, once only. With spellings lhe lung, q.v., & lhi lus, this is 43rd of the 51 mental states in Mdzod. See also dhe lu, dhre lu, and still other odd and interesting spellings.
- \*LHOD See de lhod.
- \*\*A\*\*
- A As a 'seed syllable,' equiv. to Tib. mkha' gsal, 'shining space.' Sgra 136. In Darma, Byangsi and Chaudangsi, *ā* means 'mouth.' MSB 212.
- A KYE With variants a ke, a skye, would seem to mean 'existent self' (bdag) in a passage in Mdzod. Not in Zhu.
- A KYO (gtsang ma) pure. LZ 291.
- A KYO SANGS (sgrib pa dag) cleansed of obscuration, darkness. ZZH. ZB. Zhu, once only. We do not find this in Mdzod.
- A DKAR (yid dam sems) mind or mind. LZ 291, here marked as ZZ, although this is mistaken.
- A DKAR SHAG (sdig pa dag ces pa'i brda) an exclamation meaning 'Cleansed of sin!' LZ 291. I strongly doubt there is any ZZ here.
- A SGA (sman chang) medicinal beer {or beer with added herbs}. LZ 291. Most likely this is a slight misspelling for a rga, which means arak or arrack, a distilled liquor. In Tib., a rag. See Namgyal Nyima's dictionary under *a rga*.
- A CI ('byung) happen, occur, emerge. Mdzod, ch. 9, once only and problematic.
- A TI [1] (sangs rgyas) Buddha. ZZH. Zhu, once only. In Mdzod the only ZZ corresp. to Tib. sangs rgyas is this: mu sangs. Stein 242. [2] (rdzogs chen nam bla med kyi theg pa) Great Completedness or Ultimate Path. LZ 292. [3] (don nam snying po) purpose or essence. LZ 292. This spelling not found in Mdzod. I believe it is simply the Skt. prefix ati taken from Atiyoga, both used to refer to Dzogchen, although I could be mistaken. See Namgyal Nyima's dictionary, where a number of names and phrases beginning with this *a ti* are supplied.
- A TI MU WER (sangs rgyas mkha' rgyal) a deity. Humm1 503. OZZ 17. Humm1 516. OZZ 34. Not in Zhu. LZ 292. In Bon ritual texts, he is one of the three main deities associated with Mount Tisé, often known as Kailash.
- A TI LIG (sangs rgyas bka') Buddha Word [scripture]. ZB.
- A TU See a ru.
- A TO LZ 292, where it says to see a tho.
- Ā THA (sangs rgyas) Awakened One. LZ 299. This resembles Skt. atha, although the length-

- mark on the initial 'a' tends to ruin this idea.
- A THUN [1] (bon sku) Bon Body. LZ 292. [2] (yi dam gtso mchog gi yig 'bru sa bon) seed syllable of the meditational deity (yi dam) Gtso mchog. See LZ 292. Namgyal Nyima's dictionary supplies a source for the first meaning.
- A THO (sna gcig gam gang yang rung ba) one type, or, any old which one. LZ 292, not here marked as ZZ, although *a to*, q.v., is so marked. Neither form is found in Mdzod.
- A DA RA (lhad med pa'am dag pa) uncontaminated or pure. LZ 292.
- A DHA RWANG (ri rab kha khyer) the rim of Mount Meru. LZ 292.
- A 'DAN See under a 'dran rbang.
- A 'DRAN (rab tu) very. OZZ 17. Note the syllable *rab* in Tib. Ri rab, name of the cosmic mountain.
- A 'DRAN RBANG (ri rab) Mount Meru, the cosmic mountain. Humm1 513. OZZ 30. In Mdzod, we find the phrase a 'dran rbad dmar, variant a 'dan rwang mar, as equiv. to Tib. gser gyi ri rab.
- A 'DRAN RWANG (ri rab lhun po) Kailash. Humm1 503, 514. OZZ 17. See LZ 292. See preceding entry.
- A NU [1] (lha'i gcung po) younger brother of a god. LZ 292. Byangsi for 'younger brother' is nunu. GSB 72. [2] (rus rigs shig) name of a clan. LZ 292.
- A NU PHRAG THAG Name of a siddha of Zhangzhung. LZ 293.
- A PAR (gsang ba'i dam tshig) secret vow, commitment. LZ 293, but not marked as ZZ.
- A PRA (nyams phra) corrupt and small. This is according to ZZH, but do not rely on it, since it is based on a mistaken reading, due to misparsing, of ZZD. ZB, also with the alternative spelling *a phra*. In Zhu, this occurs only once for Tib. phra rgyas, the minute and developed seeds of afflictive states. In Mdzod, the one-time occurrence of the ZZ spelling a pra lgyam, with ZZ var. i bra lgyam, stands for phra rgyas dug. The usual spelling of the ZZ is, however, ti pra lgyam, q.v.
- A PRA LGYAM See under a pra.
- A BYI ('phrul gyi ngag) magic word. LZ 293. See Namgyal Nyima's dictionary for the source text.
- A MU YE (nam mkha') sky. LZ 293. See Namgyal Nyima's dictionary for the source text.
- A MO See 'a mo. LZ 293.
- A ZHING (bstan 'dzin) holder of the teachings. Humm1 503. We do not find this in Mdzod, and not in Zhu.
- A ZHIN (bstan 'dzin) bearer of the teachings. LZ 293. OZZ 17. Not in Mdzod and not in Zhu.
- A YA [1] (dge sdig) virtue and sin, morality. Sgra 128. Occurs in one Mdzod passage, with ZZ var. a ye. Neither spelling is found in Zhu. [2] (sdig pa'i 'bras bu) result of sin. LZ 293. [3] ('gyod pa'i brda) expression or exclamation of regret. LZ 293. [4] On this as a title or as part of a proper name, like the name of the Bon figure A ya

Lha 'bum, see Charles Ramble, *The Aya: Fragments of an Unknown Tibetan Priesthood*, contained in: B. Kellner, *et al.*, eds., *Pramāṇakīrtiḥ: Papers Dedicated to Ernst Steinkellner on the Occasion of his 70th Birthday*, Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien (Vienna 2007), pp. 683-720.

- A YU [1] (tshe) life, lifetime. ZZH. Zhu, three times. LZ 294. [2] (tshe dbang) life mastery, power to prolong life, long life initiation. Sgra 124. Zhu, once. ZB. We do not find this equiv. in Mdzod. A very obvious Sanskritism based on Skt. āyus, 'live, vigour, long life.' See Stein 242. This along with the following two entries are not really and entirely Zhangzhung, and we would argue for their removal, except that they have been regarded as such...
- A YU DZI RA RKYA (tshe dbang rig 'dzin rje) a proper name {or title}. ZZH. Zhu, once. See hri ho dza ra.
- A YU SITI (tshe yi dngos grub) a name? {It is not a name, but means the 'boon of [long] life,' as a religious aim.} ZZH. Zhu, once. It is clearly Sanskritic, for Skt. āyusiddhi.
- A YUG (blo gros) intellect. LZ 298. Not in Zhu, and not in Mdzod, and it is notable that the Tib. word blo gros is also not to be found in them.
- A YE See a ya.
- A RU (mi 'chol) not confusing (?). Sgra 128. This appears in Mdzod with spellings a tu, a du. The larger passage would seem to say, 'the Full Know-
- ledge Body unconfused by virtue and sin.'
- A RE (yud tsam) a moment. LZ 294.
- A SHO (ngag) word, speech. ZZH. Zhu, once only. We do not find this in Mdzod, although it is possibly based on a reading of the ZZ ag sho, corresp. to Tib. zhal ngad, 'mouth fragrance' [or perhaps 'fragrance of fresh greenery?'], var. zhal dang. 'face and.' Note the apparent occurrence of this ZZ word in the name of the emperor A sho legs. OZZ 107 n. 6.
- A SA (sa gzhi) surface of the earth. LZ 294. This is definitely based on a misparsing of a problematic passage in Mdzod, ch. 1. In this passage, it is ZZ sla zhi that corresp. to Tib. sa gzhi.
- A SANG (dbyangs, skad) melody, language. Humm1 503. OZZ 17. (dbyangs, ngag) melody, word. LZ 294. This spelling not in Zhu. Not in Mdzod, unless this is a corruption of ka sang, Tib. gsung dbyangs, hon. 'melody.' Compare also ang sang, kha sang.
- A SAD (dbyangs) melody. LZ 294.
- \*AG See ga ag.
- AG [1] (srin) rākṣasa. Humm1 503. OZZ 17. (sha za, srin) cannibal, rākṣasa. Humm1 516. OZZ 34. We do not find this in Zhu. [2] (mgrin pa) neck. LZ 294. YN no. 18. [3] (ngag, dbyangs) word, melody. LZ 294. OZZ 71 finds a correspondence in Sumerian word *ag*, 'give orders.' It's interesting that this ZZ syllable, which likely has the basic meaning of 'mouth,' has entered into the Written Tibetan word ag tshom, 'goatee [beard],' which could be etymologized as meaning 'mouth

- cluster' or the like. This was noticed in PSD 161. It is conceivable that the Written Tibetan word is a borrowing. We find it in Byangsi as akchama. GSB 22. MSB 212. See under ag par, below.
- AG KYO [1] (gtsang dag) inhabitants of Gtsang province, according to Humm1 503 & OZZ 17, but note that in the one occurrence in Zhu, the corresp. Tib. is gtsang gi, 'of Tsang [Province].' [2] (gtsang ma) pure. Sgra 128. LZ 294. Occurs in Mdzod with var. ag kyod, Tib. equiv. gtsang ma'i, although in another passage it is clearly spelled ag kyo. See a kyo. See the following entry.
- AG KYO NI NAM (gtsang gi mi nams) the people of Gtsang province. ZZH. Zhu, once only. ZB.
- AG KHAR (kha gsal) clear or explicit pronouncement. Humm1 503. OZZ 17. We do not find this in Mdzod, and not in Zhu. (kha gsal po, go bde po) clear explanation, easy to understand. LZ 294.
- AG GYAM GYER (zhal gtsang ma nas gsung ba'i bon) Bon [teaching] taught from a pure face/mouth. LZ 294.
- AG CE (ngag zhi) peaceful speech, calm quiet voice. Sgra 131. This spelling does occur once in Mdzod. Ce ci is the spelling in Zhu, and the present spelling does not appear there. See ag tse.
- AG TOR See under u tsur ag tor.
- AG THAM (ngag dam pa'am smra ba bcad pa) reserved or silent. LZ 295. We find this rather frequently among the 'sealing' (Tib. tham) expressions at the end of a text that is considered to be in some way secret. The longer phrase ZZ u ya ag tham also occurs.
- AG NE (rlung lha) the god of the wind. ZZH. Of course this looks very much like Sanskrit Agni, god of fire [not wind]. Zhu, once only. See Hoff2 194, where it is argued that it does in fact corresp. to Tib. me lha, 'fire god.' Stein 243. We do not find any of this in Mdzod, and it does indeed seem Sanskritic and suspiciously un-ZZ.
- AG PAR (kha bye) open the mouth. ZB. LZ 295, here spelled "a par," although "ag par" seems to have been intended. Darma 7akpe, 'lips.' DGD 588. Byangsi akpalyā, 'gossipper.' GSB 22. Byangsi akcyā, explained as meaning a weapon, a piece of gold placed in the mouth of a deceased person. GSB 22. Byangsi ākpalhi, 'lip.' GSB 215. MSB 212 gives the Darma āk pai, the Chaudangsi akapalī, and the Byangsi akapule, all meaning 'lips.'
- AG TSIR Same as ag rtser, q.v. Humm1 503. OZZ 17. Namgyal Nyima's dictionary.
- AG TSE (ngag zhi) peaceful speech, 16th of the 51 mental states in Mdzod. LZ 295. OZZ 48. See ag ce, ce ci. de la khos spyang snga na ag tser byed nas. 'Jig-rten-mgon-po, *Bka' 'bum* (2001 edition), vol. 5, p. 420, line 5. I am not certain, but this may be an example of a Zhangzhung word used by an early Kagyü teacher. It needs more study.
- AG TSER See ag rtser.
- AG RTSER (ngag 'khyal) foolish talk, ravings. ZZH. Zhu, once only. ZB spells it ag tser. LZ

295, with spelling ag tser. (ngag 'chal) confused speech, nonsense, ranting, raving. Mdzod. This particular spelling not in Mdzod, which has, in ch. 8, ZZ ag tser, var. ag tsir. See ag tsir.

- AG WER (rnam par rgyal ba) all victorious. LZ 295. This is odd, since the ZZ would seem to corresp. rather to Tib. ngag rgyal, 'victorious speech' [?]. This spelling not in Mdzod. My suspicion is that it represents a misreading of ZZ ag rtser along with a misreading of ngag 'khyal... But see ang wer.
- AG SHING (ngag snyan) pleasant sound or voice. ZZH. Could not locate this in Zhu, however. Not found in Mdzod. ZB spells it ag sing.
- AG SHE [1] (smra bsam) talking [and] thinking. ZZH. ZB. Zhu, once only. [2] (smra) talking. Humm1 503. OZZ 17. (smra ba'am bshad pa) telling or explaining. LZ 295. [3] (kha khyer) circumvalation. Humm1 503. LZ 295. In Mdzod, when it corresp. to Tib. kha khyer, it must mean the circumference, or circling wall, of the universe.
- AG SHO [1] (kha) mouth. ZZH. Occurs only once in Zhu, with corresp. Tib. kha yi. Tib. equivs. ngag, kha, sgra & zhal ngad are all supplied in Humm1 503 (also OZZ 17, 49). Stein 254. Matisoff 171. Nishi 17. YN no. 17. A Chaudangsi word for 'mouth' is ak. In Darma language, 'a. DGD spells it 7a, with the '7' standing for the glottal stop. MSB 212 gives ā, 'mouth.' for Darma, Byangsi and Chaudangsi all three. This may be Indo-European in its origins. For nice examples of similar words in Shina languages, see no. 25 in S&K 259: aay, aazi, aazu, aazo, and in Brokskat, 'uzi. See a sho. [2] (ngag) talk, speech. ZB. LZ 295. [3] Occurs many times in Mdzod with many different meanings. In Mdzod, ch. 5, with ZZ var. eg sho, it stands for Tib. gnya' shing 'dzin, 'bearing the yoke,' name of a being on Mount Ri rab. In Abhidharmakośa, it's one of the seven golden mountain chains that circle Mount Meru. In one place in Mdzod, ch. 1, Tib. sgra, var. smra, has equiv. in ZZ ag sho.
- AG SHO NE RA (me tog cig gi ming) name of a type of flower. LZ 295.
- AG SRIN [1] (lkugs pa) dumb, mute. LZ 295. This meaning may be a result of misparsing a line in Mdzod, ch. 2, although it is difficult to be sure. [2] (lde mig) key. LZ 295. This spelling not in Zhu.
- ANG ('bab) fall, fall down. ZZH. In Zhu, occurs once, where lang is corrected to ang. We do not find this in Mdzod.
- ANG WER (rnam rgyal) overcome, conquer. Humm1 503. OZZ 18. This spelling is found in neither Mdzod nor Zhu. (rnam par rgyal ba) overcome, conquer. LZ 295. This spelling, "ang ver," appears in Namgyal Nyima's dictionary, which also supplies a source for the word. See discussion above under ag wer.
- ANG SANG (skad dbyangs) pleasant sound or voice. ZZH. Zhu, once only. Not found in Mdzod. See a sang.

- AR (bsregs) burned [the verb]. ZZH. ZB. Zhu, once only. We do not find this in Mdzod. Matisoff 161. Notice the similar meaning, and somewhat similar spelling, of ZZ bar.
- AR MO (rdo leb) stone slab. LZ 296. For the source of this equiv. see Khro 285. I believe this is a Tibetan deformation of Skt. — see Mahāvvyutpatti no. 7127, with the spelling ar mo nig — usually encountered in Bon sources in the form ar mo lig. This whole question of the stone seating cushion of Indra deserves more space than this context can afford. I suppose ar mo lig, and ar mo nig, could really be a ZZ word, which makes it all the more interesting that it would have been included in the Mahāvvyutpatti in the early 9th century... Note the entry for ar mo'i mdo in Nine Ways 312.
- AR SANGS (smra) speaking. Humm1 503. OZZ 18. (smra ba) speaking. LZ 296. We do not find this spelling in Mdzod, and neither is it in Zhu. Compare ang sang.
- I [1] (ljang ku) green. LZ 296. According to the comm. vocab., this is the word for 'green,' although Zhu has ZZ nel with this meaning. [2] See i ljang in N. Namgyal's dictionary, where the 'i' seems to stand for 'north,' as in 'the north [side] is green.' (byang) north. ZB. OZZ 55 takes it to mean both 'green' — albeit with mistaken Tib. spelling lcang in place of ljang — and 'south.'
- I CAM ('dzam pu, i.e., 'jam bu, dzam bu) Jambu [Island]. Sgra 134. This particular spelling not in Mdzod. ZZ i tsam is the spelling in Zhu. Mdzod has the ZZ spellings i dza, i jam, i tsam, a dzam, i dzam. See under i tsam spre, i dza spre ling, etc.
- I THA (gsang ba) secret. ZB.
- I THI (snying po) heart, essence. LZ 296.
- I THI YA (gsang bar bya) make clear, explain {keep secret}. ZZH. Zhu, once only. Haarh evidently read gsal bar bya, 'make clear,' rather than gsang bar bya, 'keep secret.' See OZZ 108 n. 6.
- I TSAM See i cam.
- I TSAM SPRE ('dzam bu gling) the southern world continent, Jambu Island. ZZH. ZB. Zhu, twice. 'dzam spre ling, (= 'dzam pu gling), Sgra 127. Occurs in Mdzod with spellings i tsam spre leng, i dzam spre ling, e tsam spre leng, i tsam spri ling. Stein 234.
- I DZA ('dzam bu) rose-apple, Jambu. LZ 296.
- I DZA SPRE LING ('dzam bu gling) Jambu Island. LZ 296.
- I DZAM ('dzam pu, i.e., 'dzam bu) Jambu [Island]. Sgra 127.
- I SHI (dga' ldan) Joyful, name of a Buddha Field. Sgra 134. In the one occurrence in Mdzod, it seems that i shi de min corresp. to Tib. dga' ldan. Not in Zhu. Dga' ldan is the usual Tib. translation for Skt. Tuṣita, which is regarded by Buddhists in general as the Buddha Field of Maitreya. Mahāvvyutpatti, no. 3081.
- I SHO DA NA Name of a place in Zhangzhung. LZ 296. This source of this place name,



actually, a ‘country’ (yul), is very probably in Sgra, ch. 1.

- I SENG (snying rje) compassion. Sgra 131. OZZ 49. Occurs once with ZZ var. i sing in Mdzod, ch. 13. ZZ e sing is the spelling in Zhu. See Stein 233-4 for a discussion. See e sing.
- I HO (mi g.yo) unwavering. Mdzod, ch. 5, once only.
- IG YOR (tho yor, var. tho lor) a human-shaped monolith — one that is naturally occurring? Or perhaps a scarecrow? Mdzod, ch. 2, with ZZ vars. mi g.yor, mig yar. The correct Tib. spelling is tho yor, or sometimes mtho yor. Not in Zhu.
- IN TAG (rtog pa) think, cogitate {but perhaps rtogs pa, ‘realize, understand,’ was intended}. Sgra 126. This occurs with ZZ var. in tog in Mdzod, where it corresp. to Tib. ma rtogs, ‘did not understand, did not realize,’ but note how the Tib. variant reading lacks the negative. I do not know if I understand the context well enough — see Namgyal Nyima’s dictionary, p. 239 — but it’s possible that Tib. ma rtog[s] ought to be read as ma gtogs, ‘not included.’ This spelling not in Zhu.
- IN TING (sgra) sound, language. LZ 296. See Namgyal Nyima’s dictionary, the only other reference I could find for this.
- U (blo) mind, thought. LZ 297.
- U CHEN (gsang chen) great secret, great and secret, esoteric. ZZH, except that dbu chen [‘big head’] is the Tib. equiv. that actually occurs in Zhu. This is not in Mdzod, and it looks suspiciously like a ZZ-Tib. combination.
- U TRA SEG (gsang rgyud srog) secret tantra life. OZZ 18. We do not find this in Mdzod & not in Zhu. ZZ seg more likely means ‘breath’ than ‘life.’ The syllable tra looks like a reduction of Skt. tantra, which is translated by Tib. rgyud.
- U DUG See glang u dug. [1] (sgra mi snyan pa’am skad mi snyan pa) unpleasant voice, unpleasant sound. LZ 297. Equivalent to Tib. mi snyan, ‘unpleasant.’ Humm1 499, 514. OZZ 12, 31. Stein 235. Nine Ways 312. [2] (sgrib pa’am nyon mongs) obscuration or kleśa. LZ 297. [3] (dug) poison. LZ 297. Sumerian udug, ‘demon,’ is recorded in Tóth no. 74.
- U DUG GLANG See glang u dug.
- U DUG GLANG RA (byang sgra mi snyan gyi gling) the northern continent Unpleasant Sound. LZ 297. OZZ 49.
- U DUR (rte’u) colt, small horse. Mdzod, ch. 6, with var. ud tur.
- U PA (man ngag) esoteric instruction. Humm1 503. OZZ 18. Not in Mdzod, and seems quite doubtful; a very probable Sanskritization, based on a reduction of the Skt. word upadeśa. Tib. man ngag is normally used to translate Skt. upadeśa. Mahāvvyutpatti, no. 1366. See Stein 242.
- U PA BHYE YE HE (bka’ la rten pa yi) founded on instruction {relying on scripture}. ZZH. Zhu, once only. Not in Mdzod. It looks very Indic.
- U MIG (dmu long) blind, blinded. ZZH. ZB. Zhu, once only. (dmus long) blind. Humm1 503. OZZ 18. LZ 297. Occurs in Mdzod with ZZ var. a mig.

- U MU TA a species of flower. LZ 297, not here marked as being ZZ. Appears to be Indic.
- U MUNG GLANG RA (sgra mi nyan; i.e., sgra mi snyan) the northern continent in the cosmology. Mdzod, ch. 6. Usually spelled u dug glang.
- U MUN (blo rmongs) deluded thought. Humm1 503. OZZ 18. LZ 297, 'dull-witted, confused.' YN no. 171, 'thick.' We do not find this in Mdzod. Not in Zhu. Compare gu mun, du mun, mu mun.
- U TSA TA YA PHAṬ See LZ 297. Appears to be Sanskritic. Apparently the first four syllables represent some derived form of the Sanskrit root ut + √caṭ. Its causative form is uccāṭaya[ti], meaning 'to expel, exorcise.' The syllable phaṭ is of course a well known ancient Indian mantric syllable.
- U TSAG (tshad med) immeasurable, without measure. Sgra 129. The ZZ phrase u tsug ma min, corresp. to Tib. tshad med, occurs once in Mdzod, but the present spelling does not appear there. See u tsug, u tsug ma min.
- U TSUG [1] (gso ba) train, bring up, repair {nurture, restore, heal}. ZZH. Sgra 131. LZ 297. OZZ 18. Eleventh of the 51 mental states in Mdzod. A Chaudangsi word for 'medicine' is wo-so (uso in Byangsi). [2] (gsol ba'i) of requesting, accepting. ZB. This would seem to be a mistaken reading based on the Tib. equiv. in meaning 1. [3] (tshad) measure. Sgra 130, gives Tib. equiv. tshad med, but do not rely on this. In Zhu, this occurs once for Tib. gso ba, and once for Tib. tshad. [4] (dus kyi thang / dper na thang gcig) a unit of time, for example, a moment. LZ 297.
- U TSUG MA MIN (tshad med) immeasurable. ZZH. ZB. Zhu, once. Occurs once in Mdzod. See u tsag.
- U TSUR AG TOR (gtar tshan chu tig) a drop from a hot phlebotomy. Mdzod, ch. 9, with ZZ var. ug tsu a gtor. I fail to understand the ZZ syllable by syllable. Notice the entry for Tib. gdar tshan, 'hot metal,' in Nine Ways 299.
- U YA [1] (gsang ba) secret. Humm1 503. OZZ 18. LZ 297. Occurs in the comm. vocab., as well as once when it is used in the Tibetan text — which, by the way, does not necessarily mean it is not ZZ. Possibly a Sanskritic form, based on Skt. guhya. This possibility was pointed out long ago in Nine Ways 312. Not in Zhu. (gsang ngo) it is secret. ZB. [2] (dngos grub) siddha. LZ 297. [3] (mchod rdzas) offering substance. LZ 298.
- U YA AG THAM A 'sealing expression' which might be calqued, 'Secret! Speech seal!' Example in Namgyal Nyima's dictionary.
- U YAG AG (ngag gsang ba'am dam pa) secret or restricted speech. LZ 298. This seems to be a deformation of u ya ag tham, a frequent 'sealing expression' at the ends of works regarded as secret.
- U YUG (blo gros, blo can, dus) intellect, with a mind, time. Humm1 503, 514. OZZ 18, 31. (blo can) having mind. Sgra 125. ZB. Occurs in Mdzod with

ZZ var. a dug, Tib. equiv. blo can; but did not find a way to justify the other meanings in text of Mdzod. This spelling not in Zhu. LZ 298, with the spelling ZZ a yug, although apparently u yug was intended.

- U YE [1] (gsang mchog) esoteric and best {supreme secret}. ZZH. ZB. Zhu, once only. Sgra 125. We do not find this spelling in Mdzod. [2] (gsang chen) great secret. Ma 212. (gsang ba chen po) great secret. LZ 298. See u ya.
- U SING (grags snyan) good fame, celebrity. LZ 298. The source for this is supplied in Namgyal Nyima's dictionary. See un sing. Compare i sing.
- UG TSU See under u tsur.
- UNG PUD (dung phyur) one hundred million. ZZH. ZB. In Zhu, ung phyud is corrected to ung pud. The spellings ung bud & ud bud are found in Mdzod.
- UD TUR See u dur.
- UN [1] (grag, grags) sound. Zhu, twice. [2] ('brug, 'brug mo) dragon, dragoness. ZZH. Zhu, five times. Sgra 126. [3] (dung) conch. Zhu, once. ZB. Humm1 504. Occurs in the comm. vocab. This syllable does occur in Mdzod, but problematic. In Giuseppe Tucci's *Tibetan Painted Scrolls*, pp. 677, 763, is an inscription on a conchshell which begins: un hing 'dza leng. These are quite apparently ZZ words, including the word for 'conch.' This conch shell was kept at Spos-khang (see *ibid.*, pp. 202-3).
- UN GI ZLA RI (dung gi zla ba) conch moon. ZZH. Zhu, once only. We do not find this in Mdzod.
- UN GRAG (g.yu 'brug) turquoise dragon. This is a mistake of ZZH. We do not find this in Mdzod. In Zhu, it corresp. rather to Tib. 'brug sgrogs. See the entry ang drag, "unknown word describing a conch," in Nine Ways 312. I would simply translate it as 'dragon's roar' or 'thunderclap.'
- UN TING (sgra dbyangs) melody. Humm1 504. OZZ 18. LZ 298. We do not find this in Mdzod, and not in Zhu.
- UN ZHI [1] (grags pa) wellknown, renowned, proclaimed. ZZH. ZB. Zhu, once only. Sgra 136. (grags, dung) proclamation, conch. Humm1 504. OZZ 18. [2] (dung) conch. LZ 298. We do not find this in Mdzod.
- UN SING [1] (grags snyan) sweet and pleasant sound. ZZH. ZB. Zhu, once. (grags pa'am snyan pa) fame, celebrity. LZ 298. OZZ 18. YN no. 159. [2] (kun sangs) entirely awake. Sgra 134. Occurs once, with ZZ var. yun seng, with corresp. Tib. kun gsang, 'entirely secret,' var. kun sangs, 'entirely awake,' in Mdzod. See u sing.
- UR GLANG See under 'u glang. This particular spelling not in Zhu.
- UR MO (gnam lcags) thunderbolt or meteorite. Humm1 504. OZZ 18. LZ 298. Not in Mdzod & not in Zhu. See Namgyal Nyima's dictionary.
- US GRI See dus khri.
- E NA YA (sha ba gla ba) musk deer. Humm1 504. OZZ 18. A Sanskritic loanword, evidently, from some form of Skt. eṇa.

This is used in Bon works, including the *Khams-brgyad*, when describing the 32 marks of Lord Shenrab. In the signs of the Buddha, also, the calves of his legs are compared to those of the black antelope called eṇeya. For a good reference on this word, with various spellings, see Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar & Dictionary*, Motilal Banarsidass (Delhi 1977), vol. 2, p. 155. I discussed the topic of the marks of Lord Shenrab in a still-unpublished part of my 1991 doctoral dissertation. Not in Zhu. I do not believe this belongs in a listing of Zhangzhung words.

E POD See under e ma. Hummel says it is alternative spelling for em sod, with Tib. equiv. yid 'ong, 'pleasing, attractive.' See the following entry.

E MA [1] (ngo mtshar) amazing, astounding. Humm1 499. OZZ 12. Stein 242. ZB. This would seem to be in actuality "Tib." e ma and e ma ho. In the single occurrence in Zhu, e la is corrected to e ma, with Tib. equiv. ngo mtshar. This spelling not in Mdzod [and neither does the Tib. word ngo mtshar appear there], but in the corresponding passage, the spelling is he ma, and the corresp. Tib. is rather yid 'ong. [2] (yid 'ong) attractive, charming. Sgra 133. For Tib. yid 'ong, we find in Mdzod ZZ e pod, var. em phod, evidently the source of this reading; it might seem that *em* came to be read as *e ma*.

E MA HI SA (ngo mtshar nyams dga') wonderful and charming. ZZH. In the one occurrence in Zhu, this is a correction from e

la hi si. Not in Mdzod with this spelling, but we do find ZZ he ma hi pi, with vars. he ma hi pa & he ma he pi, corresp. to Tib. yid 'ong nyams dga', 'attractive and charming.' Probably the substitution of *Mdzod-phug's* yid 'ong with ngo mtshar in Zhu is an artificial *correction* to better translate *e ma* as a Tib. rather than as a ZZ word {and of course the *e ma* itself could be a Tibetanizing reading of *he ma*}.

E MA HO Exclamation of astonishment. Humm1 504. OZZ 18. Not in Zhu. I think this is Tibetan, not ZZ. In origins, probably a Tibetanization of the Skt. vocative word aho {to be more precise about what I think, the originally Tibetan word, e ma, was used to translate the 'a' of Skt. aho, while the 'ho' syllable of aho was simply transliterated}. This entry probably should be removed. But is it not possible that the *e ma* is a genuinely ZZ word after all? See the examples of usage in Namgyal Nyima's dictionary.

E YU (dgongs pa) mind, thought, intention. Sgra 127, 128. This occurs once in Mdzod, with ZZ var. e yud. The only ZZ that occurs for Tib. dgongs pa in Zhu is nye lo. This and the following entry are not well attested, being ultimately based on a single Mdzod passage.

E YUD (dgongs pa) intention, thought. Sgra 134. LZ 299. Not in Zhu. This spelling occurs once only in Mdzod as a var. for ZZ e yu, corresp. to Tib. dgongs pa. The final 'd' of this form might belong to the word that comes after it.

E LA HI SI See under e ma hi sa.

E SING (snying rje) kindness, compassion. Zhu, once only. Spelled ee sing in Sgra 124. This particular spelling not in Mdzod. ZB gives three spellings, e sing, e sang & ai sing. See i seng.

E SONG See e sor.

E SOR (gsang ba) secret. LZ 299. Occurs in Mdzod as a var. for ZZ e song.

EM PHOD See under e ma, em sod.

EM SOD (yid 'ong) handsome, charming, pleasing. ZZH. ZB. Zhu, once only. This particular spelling not in Mdzod, where the spelling em phod does however occur. See under e ma, he ma.

ER SANGS (byams ma) loving mother. LZ 299. Not in Mdzod & not in Zhu. See sa trig er sangs.

O LO (ngo mtshar) amazing. Humm1 504. OZZ 18. Not in Mdzod. The spelling e la occurs in Zhu, e ma in ZZD. This entry should be removed.

OG (mdud) knot {but do not take this seriously}. Humm1 504. OZZ 18. We do not find it in Mdzod. This looks suspiciously like a misreading of Tib. og mdud, 'throat knot,' or 'Adam's apple.' This entry should probably be removed. According to one source, ra un, q.v., ought to be the actual ZZ word for this. It is interesting that Darma has a verb "7ok dung," 'to choke,' since this is something done to the neck, and it resembles the Tib. word og mdud, esophagus.

ONG DO ('phan, 'phang) silk hanging, buttock [?]. Humm1 504.

OZZ 18. We do not find this in Mdzod & not in Zhu. 'Phan is Tib. for a silk hanging, but the problem of tracing the error goes even deeper than this. Ong do is in fact Tib. corresponding in meaning to Tib. rkub pa and 'phongs & ong sha, all of them words for 'buttocks.' This entry should be removed, since there is not any particular reason to think it has anything to do with ZZ. Hummel sometimes took Tibetan words, especially those beginning in vowels, and awarded them Zhangzhung status with neither comment nor justification.

OD (glang) ox. Humm1 504. OZZ 18. We do not find this in Mdzod, not in Zhu, and have no idea where Hummel got it, but see the following entry for a clue. This entry should be removed.

OD GLANG (gsung) speech. LZ 299. I think the glang, or rather ZZ klang, by itself means 'speech,' and have no idea where the first syllable came from.

OM (song) gone. Humm1 504. OZZ 18. We do not find this in Mdzod, and not in Zhu. This entry should be removed.

OM SONG (gsung) speech. LZ 299.

OS KO (ma le'i gshang[s]) esophagus [see below]. Humm1 504. OZZ 18. This is not ZZ, but rather Tibetan ol sko, for esophagus or 'Adam's apple' (compare Tib. ko sko, 'chin'; Tib. ol mdud, 'Adam's apple'). Ma le is Tib., a regional dialect word equivalent to Tib. ol sko. We do not find this in Zhu. This entry should definitely be removed. ❖

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