CONTENTS

   Alexander W. Macdonald............................................................ 89

2. Plant Names in Khaling.
   A study in Ethnobotany and Village Economy
   Sueyoshi Toba............................................................................. 145

3. Short Reviews................................................................. 171

   Serta Tibeto - Mongolica
   Social Science in Nepal
   Heather Karmay: Early Sino - Tibetan Art
   Radhesyam Singh: Angami Vyakaran
   Braj Bhari Kumar: Angami-Hindi-English Dictionary
   N. Ravindran: Angami Phonetic Reader
   L. R. N. Shrivastava: Among the Wanchos in Arunachal Pradesh
   P. N. Luthra: Constitutional and Administrative Growth in the North-East Frontier Agency.

   — — Nagaland. From A District to a State.

   Resarum: Bulletin Published by the Research Department,
   Arunachal Pradesh Administration.

   J. F. Mitchell: The North-East Frontier of India (reprint)
   H. P. S. Ahluwalia: Higher than Everest.

   Corneille Jest: tarap. une vallée dans l'Himalaya.
KAILASH— An independent, interdisciplinary Journal of Himalayan Studies. Published three/ four times a year by Ratna Pustak Bhandar, Bhotahity, Kathmandu Nepal.

Editorial Board

Hallvard K. Kuloy (editor)
Box 1188
Kathmandu, Nepal.

Boyd Michailovsky
Dept. of Linguistics,
University of California, Berkeley, U.S.A.

Per Kvaerne
Relig. hist. Institutt
Blindern, Oslo, Norway.

Theodore Riccardi, Jr.
Kent Hall, Columbia University,
New York, N.Y. 10027, U.S.A.

Advisory Editorial Board

Alexander W. Macdonald,
Centre National de la Recherche Scientifique, Paris, France.

Dr. Prayag Raj Sharma,
Institute of Nepal and Asian Studies,
Tribhuvan University, Kathmandu, Nepal.

General Information

Authors retain copyright to their published material. The opinions expressed are those of the authors and do not necessarily reflect the views of the Editorial Boards.

* Material may be submitted to any of the editors (two copies), and should be typed in double space, with complete references as follows:
  a) References to books should include author’s name, complete and unabbreviated, title of the book, volume, edition (if necessary), place of publication, publisher’s name, year of publication and page number(s) cited.
  b) References to articles in periodicals should include author’s name, title of the article, name of the periodical, volume, issue number, year and page number cited.

* Material in Tibetan, Chinese and Russian as well as musical scores must be neatly and clearly prepared on white paper with black ink, and the size of the written area should be 5” x 7½”.

* The following diacritics are at the moment available [only 10 pt. light, not in italics or bold]:
 Ä ä Á á Ç ç Æ æ ß ß È è É é Ê ê Ë ë Ï ï Ì ì Î î Ù û Ú û Ū ū Ū ū Ź ź Ž ž Ź ę ö

* Authors will receive free thirty offprints of their published contributions. Additional copies at NRS. 0.30 per page must be ordered when submitting the material.

* All business correspondence should be addressed to the publisher. Books, periodicals, records etc., submitted for review should be sent to the Editor, Kailash, Box 1188 Kathmandu, Nepal.

* The subscription rates for surface mail are as follows:
  Nepal...........................................NRS. 40 per. year
  Bangladesh, Bhutan, Burma, India, Sikkim, Pakistan................IRs. 40 per. year
  Other countries................................the equivalent of US$ 10 per. year

Air mail: the equivalent of US $15 pr. year

* Advertising rates will be sent on request.

* * * * * * * * * * * * *
A LITTLE-READ GUIDE TO THE HOLY PLACES OF NEPAL

PART I

Alexander W. Macdonald

The manuscript, the transliteration of which the reader will find below, was loaned to me for a week in September, 1969, by 'Khrul-žig rin-po-čhe, when I was working at Ser-logs dgon-pa in Solu. 'Khrul-žig rin-po-čhe is already known to western readers through the book by Michael Oppitz, Geschichte und Sozialordnung der Sherpa, Innsbruck-München, 1968, p. 24.32, 43 n. 3, 99-100. The manuscript was in fairly legible 'khyug-yig. I should like to express here my gratitude for this opportunity to copy the Guide which, to my knowledge, has never appeared in a block-print form. In October 1970, the present Khams-sprul rin-po-čhe told me, at Bkra-čis rjon in the Kangra Valley, that he, too, would be pleased to see the manuscript published. He expressed astonishment at my knowledge of it, as it was he himself who lent the manuscript to 'Khrul-žig rin-po-čhe.

The second part of this study, which will contain an annotated translation, has been held up by my preoccupation with other tasks. See, for instance, "Sociology and Anthropology in Nepal" in Social Science in Nepal, Kirtipur, 1974, p. 27-38. What seems to me urgent meanwhile is to make the text available to Tibetologists interested in Nepal. I have appended a copy in dbu-čan so that the text can also be read by Tibetans. It is to be hoped that Part II will appear in the not too-distant future.

* * *

The first page of the manuscript (1a) bears only the title: yul chen-po če-ba'i chandho-ha bal-po'i gnas kyi dkar-čhag gaṅs-čan rna-ba'i bdud-rci žes-by-a-ba bzung-so
om svasti/ rjogs-saṅs gaṅ du bltams-pa daṅ/ gaṅ du byaṅ-čhub la reg
daṅ/ ži-ba'i 'khor-lo bskor-ba daṅ zag-med mya ŋan 'das-pa daṅ/ bde-
gčugs gaṅ du bzung-pa daṅ/ 'čhag-pa daṅ ni bžeṅs-pa daṅ/ sen-ge lta-
bur gzims-pa yi gnas de la yaṅ phyag 'chal-lo/ steṅ daṅ 'og daṅ bar-
dag daṅ/ phyogs dan phyogs-mchams rnam-su yaṅ/ skur-bbras sku-ni me-
pa-yi/ mchod-rten rnam-s la phyag 'chal-lo/ khyad-par drag-po khyo-
çugs dag/ 'dul-byed dpal-ladan he-ru-ka/ rdo-rje 'phags-mor
mñam gnas-pas/ dpa'-bo dpa'-mo'i sprin spros-te/ dag-pa ye-čes čhen-
po ru/ btul-nas lha yi 'khor lo yis/ buzñ-ba'i gnas daṅ Ňe-gnas daṅ/ žiṅ daṅ Ňe-žiṅ 'thun-čgod daṅ/ Ňe-ba'i 'thun-čgod 'du Ňer 'du/ dur-
khrod Ňe-ba'i 'dur-khrod kyi/ rten daṅ brten-par bbras la 'dud/ de-
'dra'i yon-tan sñan-pa'i gtam/ thos-pa'i mthu ni go-la bzin/ stobs
daṅ ldan-pas der draṅs-te/ čhos kyi Ňi-mas bgrod-pa'i gnas/ Ňe-ba'i
chandho na-pa-la'i/ gtam ni 'od-zer 'phren-ba ŋid/ čar gyi ri-bo'i
rce la bzin/ gaṅs-čan bod kyi
rna-ba la/ de yi yon-tan gsal phyir spro/ de yan yul čhen-po Ňe-ba'i
chandho'i Ňe-ba'i 'thun-čgod na-pa-la'i ljoṅs 'di ni gdoṅ-nas grub-
pa'i gnas-čhen dpa'-bo daṅ mkha'-'gro Ňan gis 'du-ba/ gnas skabs-su
yaṅ 'dod-pa thams-čad ster-ba daṅ/ mthar thug bla na med-pa'i dños-
grub pa'i sa phyogs-su rgyal-ba'i bka' mdo rgyud kyi dgoṅs-pa du-mas
bstan-pa/ lha daṅ bčas-pa'i 'jig-rtten thams-čad kyi mchod-pa'i gnas
draṅ-sron čhen-po bčom-ladan 'das kyi kyaṅ dños-su žabs kyi bčags-pa
la rcod-pa med-čiṅ/ sāṅs-rgyas kyi bstan-pa yaṅ sñon gyi dus na čhes
čher rab tu dar-bas mkhas-pa pan-či ta daṅ grub-pa thob-pa'i skyes-bu
yaṅ brgyud mar byuṅ-žiṅ/ dus da-lta'ani sāṅs-rgyas kyi bstan-pa'i čha-
čas cam ma-nub-par gnas-pa daṅ/ de las gzan-pa'i skye-bo-rnam kyi
rgya-gar 'phags-pa'i yul 'ga' žig bzin-du/ kla-člo'i du-ručka ŋan-pa-
rnam kyi dбаṅ du byed ma-nus-čiṅ so-so'i yul gyi rgyal blon 'bans daṅ
bčas-pa rnam kyi kyi raṅ-dbaṅ du spyod-čiṅ
grub-mthas blo ma-bsgyur-ba'i skye-bo rnam kyi kyi bram-že daṅ rgyal-rigs
daṅ rje-rigs daṅ dmaṅs daṅ gdol-ba la-sogs-pa'i rigs ma-'čhol-žiṅ
khrus daṅ gcaṅ-sbra daṅ lha mchod-pa'i las la rtag-tu brcon-čiṅ 'grus-
padma dkar dmar dañ utpa-la ku-mu-ta sogs kyis brgyan-čin/ de dañ de-
dag tu rgyal-po'i dpun yan-lag bži'i chogs kyis pho-bran gi mtha'
bskor-te gnas-pa dañ/ ḡzan yañ khye'u bu-mo rnams kyan glu gar dañ
rced 'jo'i bya-bas brel-čin mi yis bdag-gir bzuñ-ba'i rta dañ glaṅ-
po-che dañ ma-he rma-bya la-sogs-pa ji sned-pas gАН-ba'i groñ-khyer
gyi sran-kha dañ choñ-'dus na rgya-gar çar lho nub gsum gyi mi dañ
bal-po bod kha-che sogs mi-rigs dañ skad-rigs kyi khyad-par mi čig-pa
du-ma sprin-bžin du 'thibs-čin/ rgyal-khañ gi sgo dañ sgo-khañ them-
pa sogs gser las byas-pa'i 'od kyis snañ-bas ſe-ba'i khor-yug gi khyon
khyab-čin/ glo-skar la-sogs-pa'i sgo-čhung-rnams kyan ba-so las grub-
pa'i nân du ne-co dañ byi'u sogs mi skad 'byin-pa'i 'dab-chags kyan
kha-zas dañ bças-te gnas-pa de la-sogs-pa'i brtan g-yo'i bkod-pa no-
mchar-ba du-mas rab-tu brgyan-pa'i sa-gzi lag-mthil ltar mñam-pa ste
mdor-na ṣ ſe lo-ca-ba čhen-po mar-pa'i žal-sña nas/ 'on kyan ṣal-dub
bya rin-čhog/ yul lha las babs-pa'i bal-po mthön/ phyi 'dod-yon
lta-bas čhog mi-čes/ mi 'dod-khams kyi lha-phran yin-nam sñams/ žes
gsuñs-pa lta-bu'i yon-ta

4b dañ ldan-pa'i yul de yi lte-ba nas rgyan-grags cam gyen-du 'phags-pa'i
ri glaṅ-ru žes-bya-ba kham sna-chogs-pa du-mas rnam-par bkra-ba/ nā-
ga ge-sar dañ/ ba-ku-la dañ/ pi-čpa-la dañ/ ko-bi ḡa-ra dañ/ pla-
kça dañ/ tunna dañ/ ku-ba-la-ka dañ/ a-čva-ka dañ/ tā-lā dañ/ ta-
mā-la la-sogs-pa'i ljon-čin dañ 'khri-čin sna-chogs-pa bkram-pa ſin
mchen kun tu 'dab-čhags sna-chogs-pas skad sñan 'byin-čin spra dañ
spre'u ri-dvags-rnams kyis gañ-ba žig yod-do/ de yañ cam-pa-ka žes-
pa'i me-tog ni da-lta bod du 'byun-ba 'di yañ spyir bal-po nas 'byun
mod kyan/ de-nid cam-pa-ka dños ma-yin 'dir smos-pa ni ji bžin-pa'o/
de yañ/ me-tog cam-pa-ka ni žan gyur kyan/ me-tog phal-pa brgya yi
do-zla min/ žes-pa ltar/ kha-dog dañ dri bsun-gis khyad-par du byas-
pa'i yon-tan gyis me-tog ḡzan las khyad-par du 'phags-pa žig 'byun
dgos-pa la/ da-lta bod du 'byun-ba'i me-tog cam-pa-kar grags-pa 'di
la dri bsun dañ kha-dog khyad-par ba med-pas čes-so/ des na rgyan gyi
bstan-bchos me-loñ las/ cu-ta cam-pa-ka yi rdul/ reg-pa min kyan
g-yas g-yon du mchod-rten gnis dbus-su glan-ru'i ri yi žol nas rce-mor bgrod-pa'i rdo-skas čin-tu riṅ-ba'i rca-ba na de-bžin gclegs-pa'i rdo-sku dañ mgon-po'i sku yod/ rce-mor lte-ba la gser gyi rdo-rje yod-pa'i gser zaṅs kyi stegs


phag-mo mkha'-spyod-ma'i sku/ a-su-ra'i brag-phu/ mcho dkar nag/
dha-na da-ha žes-pa klu-rgyal karko-ṣa gnas-pa'i mcho-rnams ha-chen
mi-riṅ-ba'i phan-chun du yod/ de nas raṅ-byun mchod-rten gyi lho-nub
ñe-ba'i cha na ba-yu pu-ri daṅ/ 'gyaṅ cam na nas-spus kyi ri-bo la
mchod-rten čhen-po žig gsos kyi che rig-'jin che-dbaṅ nor-bur dkar-
phyogs kyi lha mthu-bo-če rnam-s kyis phul-ba'i rdo-gter 'thon-pa'i
čul daṅ chu-mig gsar-pa bčas yod/ yaṅ ri glaṅ-ru'i nub-phyogs 'jam-
dpal gyi ri-bo na 'jam-dpal mchod-rten daṅ/ rdo yi mchod-rten čhua-nu gcig
dbyig-gñen mchod-rten rnams daṅ/ de nas nub-phyogs-su phyin-pa'i ha-
chen mi-riṅ-ba na ri-bo 'bigś-byed du grags-pa'i rce-mo na saṅs-rgyas
kyi bžugs-khrī/ ri yi sked-pa na slob-dpon klu-sgrub kyi sgrub-phug/
ma-he saṅs-rgyas čul/ slob-dpon dbyig-gñen gyi sgrub-phub rnams yod/
yaṅ raṅ-byuṅ mchod-rten čhen-po'i nub-byang ņe-ba'i druṅ na gnod
sbyin-mo 'phrog-ma daṅ/ de-bžin gcēgs-pa'i bjeṅs-sku rdo las grub-pa
čin-tu sgros gcaṅ-ba/ gžan yaṅ phyi naṅ 'dres ma'i lha yi rdo-sku daṅ
mchod-rten maṅ-po/ a-gni pu-ri daṅ čanta pu-ri'i gcug-lag khaṅ byin-
rlabs čan/ yaṅ mchod-rten čhen-po'i byaṅ-phyogs čin-tu ņe-ba'i druṅ
na nā-ga pu-ri daṅ/ 'gyaṅ cam na klu gan-rgyal du grags-pa khyab-
'jug ņal-ba'i rdo-sku daṅ/ mchod-rten gnis/ rnal-'byor nam-mkha'
žes grags-pa'i ri-bo/ gžan yaṅ līṅgā daṅ bhai-ra-ba'i rdo-sku la-sogs-
pa ni phyogs kun-tu čin-tu maṅ-bar gda'/ gnis-pa ni bčad ma-thag-pa
de yi go rim ji-lta-bar re-re nas rim-pa bžin du phyi naṅ gi grub-
mtha'i dbyæ-bas 'dod chul tha-dad-pa daṅ/ de yi dbaṅ gis miṅ 'dogs
daṅ lo-rgyus kyi khyad-par mi 'dra-ba daṅ/ gžan yaṅ rgya bal bod
gsum gyi skad daṅ brda khyad kyi dbyæ-bas miṅ gi zur ņams-pa daṅ lo-
rgyus ma-dag-pa yaṅ ji sñed-pa žig 'dug-pa'i
phyīr de-rnams kho-bos rgya bal gyi mi kha-ṣig la dris-pa'i lo-rgyus
mi 'dra-ba dag daṅ gžan yaṅ mkhas-čin grub-pa brīṅs-pa'i skyes-bu dam-
pa yul 'di yi thugs rgyus čhes čhe-ba rnam-s kyis gsuṅ rgyun daṅ bčas
'dir čuṅ-zad čig bri-ba la/ daṅ-po mchod-rten čhen-po 'phags-pa čin-
kun 'di bod-rnams la grags-pa'i ņag-rgyun gyi dbaṅ du byas na bal-po
li-yul du 'dod-čiṅ mchod-rten go-ma sa-la gandha yaṅ 'di yin-pa daṅ/
de yaṅ rgyal-po bi-pa de-was bžeṅs-pa'i mchod-rten du byed/
miṅ gi sgra bdag kyiṅ slob-dpon klu-sgrub kyis dbu-skra btor-nas ri 'di la
ciṅ sna-kun chaṅs-pa skye-bar gyur-čig čes smon-lam btob-pa bzhin du
byun-bas 'phags-pa ciṅ-kun tu grags žes zer/
on kyiṅ de-lta-bu'i
miṅ daṅ lo-rgyus gñis-ka mi-'thad-par mnon-te/
či'i phyir že-na rgya
bal gyi skad la ciṅ-kun zer-ba'i skad-dod lo-rgyus de daṅ bstun-na
'byun dgos-pa la de mi-smaṅ-ziṅ/
da-lta bal-yul du yod-pa'i naṅ-pa
rnams la 'aṅ lo-rgyus de yi čha-ças cam yaṅ mi 'dug-pa'i phyir na mi-
'thad-do /
o na ji-ltar yin snām-na/
rje paṅ čhen dharmā ka-ra ni
bal-po li-yul du mi bžed-čiṅ li-yul la sbye-ba gsum du mjad/
rje 'di-ṅid kyis bsgyur-bar mjad-pa'i raṅ-byun gi snōn-rabs žes-pa bṣom
ldan 'das kyi

8a bka' ŋo-ma la dbu daṅ gcam du paṅdi-tas byas-pa'i chigs bdag-čan de
las kyiṅ snōn sāṅs-rgyas gcug-tor čan gyi dus-su raṅ-byun du byun-bar
bdag kyi bzo-bo sogs byed-pa pas bžeṅs-pa'i mchod-rten du-ma grags/
de'i phyir na mchan yaṅ sva-yam-bhu te raṅ-byun mchod-rten du grags/
de-ṅid snōn-gyi bal-skad du sī hm angu-ma žes zer-ba de-ṅid rīm-pas
zur čhag-ste/ da-lta'i bal-po-chos sṅgu de-wo zer/
bod-rnams kyis
ni de yaṅ zur čhag-ste ciṅ-kun tu 'bod-par 'dug/
des na 'phags-pa
ciṅ-kun čes-pa'i 'phags-pa yaṅ sṅar bdag-pa'i lo-rgyus ma-dag-pa de
la brten-nas bod-rnams kyis bla-thabs-su bsnān-pa yin-nam sems/
de
bas na bal-po'i yul 'di-ṅid snōn gi dus na čhur rgyaṅ-grags bdun žeṅ
du daṅ ldan-pa'i mcho čhen-por yod čes bdag-pa la bal bod kyi lo-rgyus
mchuṅs-pa ltar snaṅ yaṅ/
bod rnams kyiṅ-rgyun ltar bris-pa'i
dkar-čhag la ni mcho de-ṅid ča-ri'i-bu daṅ kun-dga'-bos 'khar-sil daṅ
dbyug-tho thugs-nas bṣos-pa la lhag-ma cuṅ-zad čig lus-pa chogs-bdag
gis bṣos-nas chogs-bdag pha-waṅ gcig la thim-pa'i rdo glan-čhen 'dra-
ba de ye-raṅ gi phyogs dbu-khaṅ na da-lta yaṅ yod čes bris 'dug/
rgya
bal gyi

8b lo-rgyus la ni mcho de-ṅid las 'phaṅ-lo'i chad kyi rin-čhen sna-lña
las grub-pa'i padma 'dab-ma ston daṅ ldan-pa'i ze'u 'bru la de-bzhin

byon-pa'i dus na grön dañ grön-khyer la-sogs-pa 'di
rnams chags-par bcad/ yañ skye-dgu-rnams che lo stöń-phrag sum-čur

badus-te lha'i lus kyiš nam-mkha' la glog-bžin du soṅ-nas slar yaṅ 'jam-dpal gyi ri-bo rce-mo lna-par gčegs-so/ de-nas dus-gžan žig na rgya-gar go-go-ti'i yul du rdo-rje sems-dpa'i sprul-pa'i sku rgyal-po pra-canda de-wa ste rab chim lha žes-bya-ba byuṅ-ste de 'khor-ba'i bde-ba 'gyur-ba'i raṅ-bžin čan la yid 'byuṅ-nas raṅ gi bu čakti de-wa ste nus-pa'i lha žes-bya-ba rgyal-srid la bžag-nas 'ons-te/ mchod-rtan 'di'i druṅ du rab-tu byuṅ-nas rdo-rje sems-dpa'i bṛṭuṅ-bzugs bzuṅ-ste mchan yaṅ rdo-rje slob-dpon čaṅtí-čri ste ži-ba'i dpal žes-bya des čhos-dbyiṅs gsun gis dbaṅ-phyug raṅ-byuṅ mchod-rten de-Ńid rab-tu bṣruṅ-ba'i phyir steṅ-nas rdul gysi g-yogs-čiṅ phyi-rol du mchod-rten gyi gzugs-su byas-te/ raṅ-byuṅ gi rten ſiṅ de yi sņiṅ-por bžugs-su gsol/ de yi che na čanti-čri de-Ńid kyiš rdo-rje slob-dpon 'jam-pa'i lha gaṅ du yun riṅ-por bžugs-pa'i gnas dañ de yi mthu-stobs gsal-bar bya-ba-ba'i čhed du mchod-rtan brcigs-pa ni da-lta 'jam-dpal mchod-
rten du grags-pa 'di ŋid-do/ de nas kyaṅ ži-ba'i dpal gyis groṅ-khyer lña-po rnams kyaṅ byas-te çanta pu-ri ži-ba'i groṅ/ ba-su pu-ri nor gyi groṅ/ a-gni pu-ri me yi groṅ/ nā-ga pu-ri klu yi groṅ/ wā-u pu-ri rluṅ gi groṅ rnams-te/ de-rnams so-sor sa


med la 'on kyaṅ da-lta rgyan maṅ-pos gyogs-cīṅ bsgribs-pa dan 'khris-su 'gror mi-bčug-pas gas yod min ḷi-bzhin mi ces-pa 'dug/ des na dus de skabs kyi raṅ-byuṅ gi rten de no-ma'am de yī cul du byuṅ-ba gaṅ rigs čig yin-par byed dgos-cīṅ/ la-la dag gi zer-sgrus la dus den-saṅ yan sṅon grub-thob kyi dmod-pas 'jigs-te/ dus ņes-čan žig la naṅ-pa'i mchod-rten čin la byas-pas bsgribs-te 'jog-pa yin kyaṅ zer/ gaṅ ltar čin-tu grags čhe-ba'i gnas-rten yin-pas lo re-bzhin zla dus ņes-pa čan žig la rgya-gar-ba čin-tu maṅ-ba 'joms-nas mchod-pa byed-pa'i srol da-lta yan yod 'dug/ yam-bu


13a pa'i rgyu-mchung kyaṅ yul ni-cu rca-bzőr sṅon gyi dus drag-po 'jigs-byed daṅ lha-mo u-mas rten līṅga daṅ padma'i phyag-rgya re sprul-te bṣag-pa dpal he-ru-ka yab-yum 'khor daṅ rnam-sprul mtha'-yas-pas btul-te/ dkyil 'khor sprul bṣad mjad-pa'i skabs su de-dag he-ru-ka yab-yum gyi rten du byin-gyis brlabs-pa yin-pas so/ des na de-lta-bu'i
mkha'-ldin gi sku yin/ 'di yi min la'an ga-ru-¸ta na-r¹ yan te khyun ran-byun gi nor-bu žes grags/ de yan yul 'dir dbyar gyi dus-su cbhar-sprin 'khrigs-pa'i dkyil nas mkha'-ldin hos-su 'ons-nas mcho'i dkyil nas klu bton-te za-ba mi kun-gyis mthon-ba ni da-lta yan yod 'dug-pas de-'dra byun-ba'i dus-su mkha'-ldin-gi gzugs-brña 'di las kyan rnvul-chu thon-pa sog dnos-su 'byun-žin/ der ſid dar ras las sog-pas phyis-te mgul tu btags-pa da'n gzugs-brña 'di mthon-ba la-sogs-pas kyan klu gdon gyi gnod-pas mi chugs-par grags-cin de la brten-nas rgya bal bod gsum du skad-grags kyan cin-tu che-žin phyogs kyi mjal-mkhan yan ma'n du 'byun mod/ na-ni'n chun bal-por dmag 'khrugs lašs-pa'i stabs kyis rgyal-po gzan la çor gyi dogs-te yam-bu'i rgyal-khan du spyan drašs-nas de'i chab tu khyun gi gzugs-brña gzan-žig bžag yod kyan zer/ ga'n-ltar mkha' ldin gi gzugs-brña žans gser las byas-pa'i gsob-cig phyi nas bskor 'dug/ de yi 'og cam na ca'n-kha da-ha zer 14b ba'i khron-chu bal-po rnams gnas-su brcis-pa žig kyan yod/ de yan snon nam-mkha' ldin 'di dan klu'i rgyal-po du'n skyeyon gnis 'khon-par gyur-čin phyis glog-por byas-nas gnas-gcig tu sdod-pa'i čhad so byas-pa yin-pas mcho-'dir klu yi rgyal-po čaṅkha-pa-la gnas žes bal-po-rnams zer/ grub-thob brgyad-čur grags-pa'i gnas na brag-phug yid du 'ons-pa bți lna cam 'dug/ de ni bod-rnams kyis grub-thob brgyad-ču thams-čad bžugs-pa'i gnas yin zer kyan/ grub-chen de-rnams mkhas-cin grub-pa'i bdag-ñid rcod med du gyur-pas mchan ſi zla ltar grags-cin saṃs-rgyas kyi bstan-pa la bya-ba rlabs-po čhe byas-pa'i mjad-pa mnām-pa cam la brten-nas dus sia phyir byon kyan gran brgyad-čur 'dren-pa'i srol ni byun mod/ thog mnām žin dus mchun-pa dan/ de yan lhan-čig tu rgyu-žin gnas-pa'i chogs-pa lta-bu ga-la yin-pas de-ltar mi 'thad/ 'on kyan pañi ta 'jigs-med dpal dan mi-gna's lo-cā-ba gnis las brgyud-pa'i gtam nur-phyogs kañta-ma-ra'i rgyal-po kuñja'i lo-rgyus ltar yin na mtha' ma bkg run/ gnas 'dir de-ltar byun-ba'i lo-rgyus snar ma-thos/ klu-sgrub kyi sgrub-khan yin zer-ba žig ni yod/ der slob-dpon ran gi rdo-skhu yod 'dug-pa da-lta brag-phug gi phyi-rol 'gyan cam na bton
15a 'dug/ g\'zan brag-phug phal-\'che-ba ni dpal-\'chos kyi grags-pa'i rcod-zla sam-ga-r\'a cariya'i gnas yin-par 'dug-\'cin/ de \'nid gnas 'dir rgyun rin-po bsdad-pa'i skabs kyi rnam-thar da\'n lo-rgyus thor-bu ji s\'ned-pa rgya-gar-ba rnam kyi nag las 'byu\'n-ba thos/ gnas 'di'i rten gyi gco-bo ni kha\'n bza\'n gser gyi rgya-phubs \'can gyi na\'n du lha-mo u-gra t\'a-ra ste \'e-ka ja-ti sku-mdog dmar-mo \'jal-g\'cig phyog-b\'zi da\'n-po gnis thugs-khar gri thod/ lhag-ma gnis ral-gr\'i da\'n utpala 'jin-pa da\'n ste\'n-kha\'n la'a\'n u-gra t\'a-ra'i li-sku \'jal phyag-mchan da\'n b\'chas go\'n da\'n 'dra-ba la g-yon brgya\'n-gis b\'z\'ens-pa da\'n/ de yi g-yas g-yon du rgyal-po binti r\'a-ja'i dbu yin zer-ba da\'n za\'ns kha-sbubs b\'chas yod/ 'di yi lo-rgyus ltar sna\'n-ba ma\'n-po bal bod kyi mi ma\'n-po'i nag las thos mod kyi de-kun ma-dag-par 'dug-pas 'dir ma-bris/ ste\'n-kha\'n der bal-bza' khri-bcun gyi thags-khri ya\'n thog la bkai 'dug/ ya\'n kha\'n-pa g\'cig na rdo yi m\'chod-rten ra\'n-byu\'n ya\'n yod-do/ de-rnams b\'z\'ens-pa-po da\'n dus sna-phyis sogs ji-b\'zin ma-\'ces/ lha-mo u-gra-t\'a-ra ni phyi na\'n gnis-ka la so-so'i lugs kyi rgyud sgrub-thabs da\'n b\'cas-pa yod/ \'ces-rab kyi lha khyad-par-\'can du brci/ phyi rol-pa-chos ni

15b dam gyi a-rgham gyis kya\'n m\'chod-par byed/ de na bskal-pa'i me da\'n bskal-pa'i \'chur grags-pa ya\'n yod/ de yi rgyab-ri'i rce-mor ma-\'ni linga \'zes-bya-ba yod de/ ri de'i mi\'n ni nor-bu brcegs-pa'i ri \'zes-bya/ de'i rce-mor s\'non bya\'n-\'chub sems-dpa' nor-bu'i gcug ti\'n-\'ne-'jin la yun rin\'por b\'ugs-nas nam \'zig-na ra\'n gi gcug gi nor-bu phral-te sbyin-pa byin-pa niid rdo yi ra\'n-b\'zin du gnas gyur-pa ni da-lta ma-\'ni linga ste nor-bu'i mchan-pa \'zes-bya-ba 'di yin/ des na de da\'n mi-ri\'n-ba'i \'cha nas 'babs-pa'i \'chu-bo 'di bya\'n-\'chub sems-dpa' nor-bu'i gcug sbyin-pa la \'zugs-pa'i skabs kyi khrag da\'n 'dres-pas ma-\'ni lo-hi-\'ni ste nor-bu damar-ldan \'zes grags-so/ de da\'n ne-ba \'zig na brag-phug \'cig yod-pa'i nos la s\'a-ccha bstan na rdo khab-len gyis l\'cags len-pa b\'zin brag nos-su 'byar 'gro-ba \'zig kya\'n yod-par thos-so/ gni-\'can kur-ti ni rje-bcun b\'zad-pa rdo-rje'i bsti-gnas khyi-ra-ba mgon-pu rdo-rje ya\'n 'dir rjes-su bzun/ \'cva-ba'i \'zabs-rjes kya\'n brag la gsal-bar yod/ rje-bcun \'chen-po 'di'i mchan \'yi grags-pa ni bal-po'i phyogs su-
yaṅ čhe-bar yod mchan yaṅ ha-sa bajra du 'bod rnam-thar žib-pa ni mičes gsun mgur grags čhe-ba kha-ças samškrita'i skad du bsgyur-te 'dong-gyin yod 'dug/ gnas 'di

bzung-pa nam-mkha'i lam nas 'phur-ziṅ gcregs-nas bod-thaṅ du phebs-par grags/ de la bod-thaṅ zer-ba ni sūn chos-rgyal sroṅ-bcan sgam-po'i skabs blon-po 'gar sogs bod kyi gne'o rnam der bsdad-čiṅ bal-mo bza' khrigs-bcun la rgyal-po 'od-zer go-čhas rjon btab-pa'i gnas yin-pas bod-thaṅ du grags-so/ stham bi-ha-ra'i gcug-lag-khaṅ ni sūn jo-bo rje dpal-ldan a-ti-čas thog-mar btab/ de nas pāṇḍi-ta bi-bhu-ti candra mkhan-por yun-rin du bzung-čiṅ 'chad-pañ rgya čhen-po mjad dge 'dun sde yāṅ thug med du 'phel/ dpal ca-wa-ri dbaṅ-


žes bris-pa ni 'thad-par ma-mthon-žiṅ/ gal-te lo-rgyus de-ltar yin du čhug kyaṅ bal-skad la 'bu-khaṅ ga la zer/ bod-skad yin-par byas kyaṅ rgyu-mchan daṅ don či-yaṅ mi ston-pa'i mṅ btags de-'dra bod kyi mi kha-čig gis blun-gtam thol-byun du smas-pa'i naṅ nas 'thon-pa žig-go/ spyir jo-bo 'di gnis kyi thugs-rjes ye-raṅ rgyal-po'i rim-čan phyi-rol pa'i grub-mtha' la mos-run 'phags-pa 'žiṅ-ṛten dbaṅ-phyug la


19b gcug-lag-khaṅ ni paṅ-čhen nags-rin bod du lan bar ba byon-nas/ slar bal-por phebs-skabs gnas-mal du ye-rañ rgyal-pos phul/ de-nas brcamste sku mya ńan las ma-'das kyi bar du gžugs-pa'i gnas yin/ rdo-rje

20a gyi sgo gzig-pa las rje bcun-ma sgrol-ma'i gser-sku rgyan bzaṅ-po daṅ bčas-pa mchog-tu legs-pa snaṅ gyi rdo-rje 'chaṅ gi sku las čuṅ-zad dma' ba sñam byed-pa žig bžeṅs-nas de yi rab-gnas kyì che sku de bčom-ldan 'das-ma dṅos-su gzig-te bžad-pa'i sgras srid-pa gsum-po gaṅ-ba sñam byed-pa žig 'byuṅ-ba či yin-nam dgoṅs-pa-na bho-bho ku-la pu-tra čes-par gyis-čiṅ/ khyod kyi gžan gyi don ni gžan la rags ma las pa ŋid de khyod kyis dṅos-su yaṅ dag-pa'i lam la rjes-su bzuṅ-ba rnam s ni skye-ba bdun gyi mthar thug-pas 'dod-pa'i dṅos-grub la skal-ba bzaṅ-por 'gyur la lam daṅ 'brel-ba las kyaṅ yaṅ dag-pa'i skal-ba čan daṅ/ de yi don gys kho mo'i gzugs-brña 'di mthoṅ-ba cam gyis sems-čan de-dag kyaṅ ŋan sōn gsum du ltuṅ-bar mi 'gyur-ro/ kho mo'i gzugs-brña 'dis ma 'oṅs-pa-na yul'-dir sans-rgyas kyì bya-ba byed-par 'gyur-ro žes dṅos-su bka' scal-bar snaṅ-ste/ sku de mthoṅ-ba cam gyis snaṅ-ba 'gyur 'gro-ba žig-go/ žes paṅ-čhen ran gi rnam-thar las 'byun-ba de-rnams kyaṅ 'dir yod-pa 'dra na 'aṅ ye-raṅ gi rgyal-po sogs mi kun daṅ 'dris čhe-ba med-pas dṅos-su mjāl thub-pa ni ma-byuṅ/ spyīr paṅ-čhen nags kyì riṅ-

20b čhen 'di bal-por rgyun-rin bžugs-pa las thog-mar čanta-pu-ri na bžugs-

bzung ri 'dir bzung-par

21b 'dug/  des na de-yi min la'an bal-po'i skad du kim-to ste 'bras-spuñs
da'n da-lta ran-byun mchod-rten gyi žig gsos rdo gter thon-chin chu-mig
gsar-pa rdol-ba 'dir cho-to ste nas-spuñs/ da-duñ phyogs-gžan žig na
o'a to ste so-ba spuñs-pa žes gsum 'dug-pa'i nañ chan 'di 'bras-spuñs
yin/ bal-yul yañ-le-çod ni slob-dpon chen-po padma 'byuñ-gnas kyi
gnas yin-par bod gañs-čan gyi ljoṅs-su mkhas rmoṅs kun la rluṅ-ltar
grags-pa 'di yin/ bal-por yañ nañ-pa'i grub-mtha' 'jin-pa-rnams ni
o-ţi ya-na bajrā caryya padmā ka-ra'i gnas su 'dod-par snañ-bas bod
da'n mṭhun/ phyi rol-pa rnams ni çes nā-ranā te klu lhag-ma čan da'n
biçnu gnis-ka'i gnas su 'dod/ 'on kyañ 'dir nañ-pa saṅs-rgyas-pa'i
grub-mtha' da'n 'brel-ba'i gnas kyi lo-rgyus zur-cam ni slob-dpon chen-
po padma 'byuñ-gnas ſid gnas-der tiṅ-ne-'jin la bzung-skabs klu yi
čho-'phrul gyis steñ-nas mar dug-sbrul chen-po mañ-du byuñ-ste tho
bcams-par slob-dpon gyis lta-staṅs da'n bčas rdo-rje phur-bu klu yi
spyi-bor 'phaṅs-pas de-dag rdor-gnas 'gyur-te da-lta yañ steñ gi brag
la sbrul mañ-po thur-du sūṅs-pa'i dbyibs-su snañ/ sbrul dbus-ma'i
spyi-bor phur-bu'i čul

22a da'n de las dus-bzan 'ga'-ter čhu 'byuñ gi yod čes nañ-pa'i gurpa-rnams
zer/ phyi-pa rnams las rig-byed kyi gtam da'n 'brel-ba'i lo-rgyus maṅ-
du thos kyañ blor mañes/ 'on kyañ phur-bu'i čul las čhu 'byuñ-ba de
ni 'jug-pa bçu yi nañ gi parçu-ram ste dgra sta rā-ma-na'i gtam-rgyud
kyi nañ-nas 'byuñ-ba'i 'dod-jo'i ba yin-par bal-po rnams gleṁ žes
dpal rig-pa 'jin-pa gsun̄s-so/ rgya-gar pham-thin du grags-pa ni klu
tyi rgyal-po lhag-ma čan nam ce-ça žes grags-pa sa chen-po 'di yañ de
yi gdeṅs-ka la brten-nas yod-par bcad-pa'i klu yi rgyal-po de yi gnas
yin-pas miñ yañ pha-na thingu ste gdeṅs-ka dgu-pa žes grags-par snon-
rabs mkhas-pa'i lo-rgyus las 'byuñ-ba ltar yañ kyañ sgra zur čhag-pas
pham-thin du grags-čin/ dpal na-ro-pa'i thugs-sras pham thin-pa sku-
mched kyi 'khruns-yul da'n rje mar-pa yañ yun-riṅ du bzung-pa'i gnas de
yin/ groṅ-khyer de yi dkyil na rgya-phubs gser g-yab čhen-po bkals-
ba'i lha-khaṅ na bhi-ma se-na te 'jigs-sde'i sku čin-tu gnañ-par grags-
pa de yod/ yaṅ-le-ṇod raṅ du ni da-lta phyi-pa'i lha-khaṅ gi gi rnam-pa' logs kyi pa-ṭa'i gseb-nas bltas-na naṅ thams-čad mthoṅ-yoṅ sgo sgo-lchsags kyis


bsnak skyon gi skabs-su/ rgya-gar yul gyi chu-rol na/ bal-po yul gyi pha-rol na/ a-su-ra yi brag-phug na/ slob-dpon padma 'byun-gnas dañ/ glan-chen dpal gyi senge yis/ žin-chen


la'an yin lugs dan rten-'brel gyi khyad-par man-po zig yod-par thos/
'jam-dpal gyi mchod-rten ni snar bcad zin-pa ltar dan/ de'i 'khris-su bod-rnams chin-kun gnis-pa 'zes 'bod-pa'i


dbaṅ-po daṅ klu-sgrub kyi rdo-sku yod-pa ŋig 'dug/ de daṅ ñe-bar bod-rnams kyis ma-he sāns-rgyas cul yin zer gnas bskor-ba kun mjal-bar 'gro 'dug/ bal-po rnams la de yi lo-rgyus dris-pas/ snon slob-dpon klu-sgrub brag-phug der bzung-pa'i che/ yam-bu'i
sāns-rgyas kyi sku rdo las grub-pa m'i-chad ŋis 'gyur cam daṅ gzan phyi-pa'i lha-sku 'dra thar-cam yod-pa ŋig 'dug/ gnod-sbyin mo 'phrog-ma'i sku 'di dus čin-tu sṅa-ba nas yod 'dug-čiṅ grub-mthas phyi naṅ gnis-kas mchod-par 'dug kvaṅ dus-sṅa phyis 'di cam la byun-ba daṅ bzeṅs-pa-po 'di yin gyi aes-pa ma-thos/ bod-rnams kyis 'di ni gnod-sbyin mo'i gzugs-brṅan yin-pas 'gaṅ chuṅ-ṅo sṅam mjal-žin mchod-pa 'bul-ba sogs mi-byed-par brṅas-pa mthoṅ mod/ de ni blun-žiṅ thos-pa chuṅ-bas lante/ spyir sāns-rgyas byan-sems b-la-ma yi-dam la-sogs-pa'i sku gzugs daṅ mām-pa'i skyabs su 'gro-ba'i yul min kyaṅ/ yul-lha gzi-bdag tu grags-pa'i dre phran rnams mchod-pa daṅ mi-'dra-ba ma-zad/ sāns-rgyas kyi žal mthoṅ-ba'i dkar-phyogs kyi lha mthu-bo che mchod 'os-su gyur-pa rnams kyi naṅ nas kyaṅ čhes khyad-par du gyur-pa ni/ čhos 'dul-ba
la-sogs-pa la'an 'chos-skyon dan sruñ-ma'i brda dan tha-sna'd-ma grags-'cin mi-'dogs-kya'n don gyis 'di ni sruñ-mar gyur-pa yan la/ de yi phyir ston-pa de-bzin bcogs-pa ra'i gin kya'n/ na ston-par khas 'che-ba rnams kyis gnod-sbyin mo 'phrog-ma la las kyi phud/ cha'n bu re byin 'ches bka' scal-

pa-da'n ku-ru kulle'i rtogs-pa sogs las kya'n 'di yi lo-rgyus da'n bs'angs-pa ji sna'd-pa dnos da'n chugs las 'byuñ-zi'n ston-pas na/ de-bzin gcogs-pa'i lu'n gin kya'n 'di-ñid mchod-par ya'n ya'n bstan-pa'i phyir na sa'n-gyas kyi zal mtha'n-zi'n bstan-pa'i sruñ-mar gyur-pa da'n dam-pa'i chos las kya'n mchod 'os-su bcad-pa'i yon-tan-rnams yid la dran bzin-pas rab-tu mos-pa da'n dva'ns-pa'i blos mchod-par byed 'os-pa ya'n go dgos/ rgyu-mchan de-rnams kyis phyir bdag-ñid chen-po sa-skya pa'di-tas kya'n de'n-sa'n bod 'di na sa'n-gyas kyis gsu'ns-pa'i gtor-ma cha'n-bu la-sogs-pa mi-byed-par bcan mchod-pa'i yas-stags ltar 'bra'n-gyas da'n gru-gsum la-sogs-pa byed-pa mtha'n-st/ sa'n-gyas kyis bstan-pa yin min the-chom za'o ze bka' bkyon-par mjad-pa ya'n gnad 'dis yin-no/ des na sku-gzugs 'di ya'n ra'n-byuñ mchod-rt'en chen-po'i sruñ-mar bka' bgos-pa yin-'ci'n mchod-rt'en chen-po'i mdun gyi rten gsar-ba 'di gnis bzen-pa'i che ya'n 'di-ñid ma-dga'-ba'i cho-'phrol man-po byuñ-ba yin-no/ de-bzin gcogs-pa'i bzen's sku rdo-las grub-pa 'di ni zi'n-las kyi skabs zi'n-pa gcig gin rned-de sa 'og nas byuñ-ba yin zer-ba'i nag-sgron 'khyams-po žig

thos-pa ji-ltar-ma des/ ga'n-ltar chin-tu sgron gca'n-zi'n byin-rlabs da'n ldan-pa žig ni 'dug-go/ gzan ya'n phyi na'n 'dres-ma'i lha-sku da'n mchod-rt'en man-po che chu'n sna-chogs de-rnams ni yam-bu'i gro'n-khyer na yod-pa'i rgyal-po bram-ze khyim-bdag nor gyis phyug-pa sogs dad-pa čan man-pos snon-nas da-lta'i bar-du bzo-bo la yon byin-te bzen's su bcug-pa rnams phal-cher der bsgrigs-pa yin zer/ agni pu-ri ni gro'n lña yi ya-rgyal me-lha gnas-pa yin/ de-bzin du čanta pu-ri ya'n snon rdo-rje slob-dpon ži-ba'i lhas bka' bsgos-te/ bstims-pa'i lha 'dir gnas-pa na čanta pu-ri stè ži-ba'i gro'n žes-bya/ phyis slob-dpon nag-
dbaṅ grags-pa 'ja' lus-su gcęgs-nas da-lta'i bar du 'an bzung-pa'i gnas ni 'di-ran yin-čiṅ gcug-lag-khaṅ yāṅ de yi che na btab-pa yin/ 'di la mdo sbug gnis yod-pa'i sbug-mar dpal 'khor-lo sdom-pa'i sku dkyil-'khor daṅ bčas-par bzung-par thos 'on kyaṅ sgo naṅ-ma 'di lo re 'am lo bču-gnis la lan-re las mi 'byed kyaṅ zer mod kyi zla-ba ńo re'i ńi-ču lṅa 'am drug gaṅ rigs la sgo 'byed-pa'i srol yod 'dra yaṅ/ de-skabs kyaṅ rod-rje slob-dpon daṅ dkon gṅer-pa las gžan-pa'i bal-bod kyi mi drag-žan


28b sgra zur chag-pas jo-ki a-'bar du soṅ-ba yin/ gnas 'di ni dpal rdo-rje gdan bzi'i gnas su yan grags kho-bos kyan gnas 'dir phyin-pa'i che rgya-gar-ba'i mi ṝig la/ i hā tirthi kuṇa de-va-ta ko ko nā-he Žes dris-par/ jña-ne çva-rī he zer-ba'an grags chod kyi gtam de daṅ mthun-te rdo-rje gdan bzi'i yum ye-ços dbaṅ-phyug-ma yin-pas so/ spyīr gnas 'di dpa'-bo daṅ rnal 'byor-ma maṅ-po naṅ gis 'du-ba ṝig yin 'dug čiṅ/ naṅ-pā-la'i ljoṅs 'di kun na ṝin skyes kyi mkha'-'gro-ma mi mo'i rnam-par snaṅ-ba yan ṝi sṅed-pa yod 'dug/ de-rnams kyan mi mṇon-pa'i chul du gnas 'dir dpa'-bo dpa'-mo'i gral du chogs kyi 'khor-lo la 'gro-ba naṅ-mi phal-gyis mthoraṅ-ţin Žams 'og-tu ěhūd kyan gžan la gsaṅ-ţin smra mi-nus-pa'i rigs-čan de-dra maṅ du yod-par go/ phyi rol-pa rnam-s ni gnas 'di la 'an dmar gyi argham gyis mchod-par byedo/ gžan yaṅ gron-khyer-rnams su naṅ-pa'i lha-khaṅ ni čin-tu maṅ-bar yod-pa 'dug kyan 'ji-bžeṅ maṅs-par ma-zad 'dir brjod kyis mi-laṅs-pas ma-bris la/ gžan bal-po glin gsum gyi sa yi čhar yod-pa'i gnas daṅ rten grags đhe-ba raṅ gis thos chod gaṅ yin-pa ni de cam-mo/ des-na bal-po'i yul 'di gnas daṅ rten khyad-par du 'phags-pa'i don gyis sños rgya-gar gyi paṅ grub čheś čhe-ba rnam-s kyan

29a bal-po'i gnas Ṉjal-bar phebs-pa daṅ/ dus da-lta 'an bod gaṅs-čan gyi ljoṅs 'di'i čiṅ-ṛta čhen-po mkhas-čiṅ grub-pa brñes-pa rnam-s kyan dka'-ba khyad-du bsad-nas dag-pa'i gnas 'di kho-na don-du gñer-nas


30a gnas 'ga'-žig-na phyi rol-pa'i ma-mo Žhen-mo 'ga' yan gnas-par thos/

3la dañ/ čog-ro 'bri 'chams kyi ras čhuṅ-ma la 'aṅ/ de sīa bskor-ba don-
med yin/ da bskor-na 'phags-pa wa-ti skor/ čes gsuṅs-pa sogs kyis
ces nus-so/ rten de yī 'khor gyi chul du bţugs-pa'i sku byin rlabs-
čan dpag-tu med-pa yāṅ bţugs-so/ de nas gţan yāṅ čhos-rje sa-paṅ
gyis mu-stegs 'phrog-byed dga'-bo rcod-pas char gčod-pa'i dus kyi
bţugs-khri/ ma-bdun gyi gnas dañ rdo yī mchod-rten/ rigs-gsum mgon-
po'i rdo-sku/ ra-sa 'phrul-snaṅ gi mtha' dul gcug-lag-khaṅ bţi'i ya-
gyal byams-pa sprīṅ gyi gcug-lag-khaṅ/ naṅ du čhos-rgyal mya-ńan-med
kyis bţeṅs-pa'i saṅs-rgyas kyi li-sku/ sprul-pa'i dge-sloṅ a-kar ma-
tis bod yul du spyan draṅs-pa dañ/ gu-ru rin-po-che'i sku slob-dpon
raṅ gi phyog bzos-ma dañ/ gţan yāṅ sīṅ-dus bţeṅs-pa'i sku byin-
rlabs-čan maṅ-du bţugs/ de dañ ņe-bar dge-sloṅ bţi la dṅos-grub
gnaṅ-ba'i gnas dṅos-grub phug tu grags-pa dañ/ de nas kyaṅ maṅ-yul
gyi ri-bo dpal 'bar/ rje-bcun čhen-po'i sgrub-gnas rag-ma byaṅ-čhub
rjoṅ/ rkyaṅ-ban nam-mkha' rjoṅ/ brag-dkar rta-so/ smin-'khyug
grib-ma rjoṅ/ 'khruns-yul skya rna rca/ rkaṅ-chugs phug/ liṅ da
brag-

3lb dmar rjoṅ/ roṅ gyi 'od-gsal phug ra-la'i za 'og-phug rnams rim-čan
du yod-čiṅ/ phyi-ma 'di ni 'ja' chon rdo-rje'i sku čan rje-bcun ras-
čhuṅ rdo-rje grags-pa'i 'khruns-yul rje ras-pa yab-sras mkha'-'gros
luṅ bstan-čiṅ thog-mar mjal-ba nas rcam thugs-sras ras čhuṅ-pas rgya-
gar 'phags-pa'i yul kun bskor-nas bsṅun-las groṅ/ gdam-pa khyad-par
čan maṅ-po bsnams-nas slar yaṅ bar-čhad med-par bod du phebs-te rje-
bcun čhen-po dañ žal 'joms-pa'i gnas čhes khyad-par du gyur-pa yin-no/
de-lta-bu'i gnas kyi lo-rgyus phyogs cam bris-pa 'di yaṅ kho-bo čag
mi-gţan sus-kyaṅ bgro-rmi-nus-pa'i gnas-su bgro-rpa dañ/ gţan-
gyis ma-mjal-ba'i gnas mjal-čiṅ ma-thos-pa'i lo-rgyus go-ba ni ga-la
yin te/ da-lta bal-po'i yul-khams thams-čad bod kyi mis yoṅs-su
kheṅs-pa ṭar yod-pa de thams-čad kyis kyaṅ gnas 'di-dag mīon-sum-du
mjal-čiṅ gnas-chul gyi gtam či yaṅ sgrogs bţin-pa la yi-ger bris-pa'i
nał-ba 'di-'di na lgos-pa ltar snaṅ-mod/ 'on kyaṅ dus ma-'oṅs-pa na
gnas 'dir bgod-par 'gyur-ba de-dag-gis grub-mtha' phyi nañ thun-moñ
dañ khyad-par gyi gnas-rnams jì-bzin dbye-ba çes-pas rcad gchod-par
sla-zin

32a lo-rgyus cha-cam thos-pas dad-pa 'phel-ba'i rkyen du 'gyur-pa 'añ
srid snam bla-ma dam-pa mañ-po'i gsun dañ rgya-bal gyi ñag-rgyun bças
phyogs-gčig tu btus-nas yi-ger bkod-pa'o/ 'dir smras-pa/ gañ žig
'byor-bas mñon phyug kha zas bzañ-pos 'cho ba yis/ lus ni stobs-ldan
gyur-pas rnam-rtog chu-bo'i rlabs 'khrugs-pa'i/ rkyen gyis ñer drañs
bgrod dka'i lam la žugs-nas cha grañ gi/ gnod-pa du-mas ñam ñes gyur
che gnas la dad pa yi/ dkar-po'i sa-bon de yañ sdug-bsñal skyin thañ
drag 'babs-pas/ rmeg-med bčoms-te yun riñ dus nas sniñ la brnak-pa
yi/ gnas dad rten la'añ smod-čiñ rab tu gce-ba'i blun-po'i khyu/ ma-
dad mi 'dod bžin du 'jug-pa'i rmoñs-pa la bltos-na/ ji-ltar padma'i
mcho la dañ-mo bžin/ dga'-bas phyin-te gañ gi yon-tan gyi/ bdud-rcis
sniñ gi bum-pa rab bkañ-nas/ gžan la sgorgs 'di skal bzañ či phyir
min/ žes-pa 'añ čhos kyi ſi-mas so/
སོགས་ཀྱི་རིག་ལྟེས་བཞི་ནི་དོན་དུ་དེ་དུ་མི་ཤེས་སོགས་ཐོབ་ཀྱི་བོད་ཡི་སོགས་དེ་བོད་སྤྱོད་ལྷུག་ཡི་སོགས་ཀྱི་མི་ཤེས་སོགས་པར་ཐོབ་ནི་དོན་ཅིག་སྤྱོད་ཀྱི་ཁྱབ་པ་ཡི་མི་ཤེས་སོགས་ཡོད་པའི་ཐོབ་པར་ཐོབ་བྱ།

གུང་ནས་བསྟོན་པའི་ཤེས་སྤྱོད་ཀྱི་ཁྱབ་པ་ཐོབ་དཔའི་ལྷུག་ཡི་མི་ཤེས་སོགས་ཀྱི་མི་ཤེས་སོགས་སྤྱོད་པའི་ཁྱབ་པ་དེ་དུ་མི་ཤེས་སོགས་ཡོད་པའི་ཐོབ་པར་ཐོབ་བྱ།

དཔོན་དུ་གཉེན་པའི་ཤེས་སྤྱོད་ཀྱི་ཁྱབ་པ་དེ་དུ་མི་ཤེས་སོགས་ཡོད་པའི་ཐོབ་པར་ཐོབ་བྱ།

བོད་གྲངས་གསུམ་བཞི་ནི་དོན་དུ་དུ་མི་ཤེས་སོགས་ཐོབ་ཀྱི་བོད་ཡི་སོགས་དེ་བོད་ལྷུག་ཡི་སོགས་ཀྱི་མི་ཤེས་སོགས་པར་ཐོབ་ནི་དོན་ཅིག་སྤྱོད་ཀྱི་ཁྱབ་པ་ཡི་མི་ཤེས་སོགས་ཡོད་པའི་ཐོབ་པར་ཐོབ་བྱ།
西藏文化、风俗、历史等。
གནུབ་སྤྲིས་བུང་དུ་བཤེཤོས་བཞིན་བཞིན་ལ་བསྡུས་པ་ལེགས། བདེ་ལེགས་ནི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན། གནུབ་སྤྲིས་བུང་དུ་བཤེཤོས་བཞིན་བཞིན་ལ་བསྡུས་པ་ལེགས་ཀྱིས་བདེ་ལེགས་ནི་ཞི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན། གནུབ་སྤྲིས་བུང་དུ་བཤེཤོས་བཞིན་བཞིན་ལ་བསྡུས་པ་ལེགས་ཀྱིས་བདེ་ལེགས་ནི་ཞི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན། གནུབ་སྤྲིས་བུང་དུ་བཤེཤོས་བཞིན་བཞིན་ལ་བསྡུས་པ་ལེགས་ཀྱིས་བདེ་ལེགས་ནི་ཞི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན། གནུབ་སྤྲིས་བུང་དུ་བཤེཤོས་བཞིན་བཞིན་ལ་བསྡུས་པ་ལེགས་ཀྱིས་བདེ་ལེགས་ནི་ཞི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན། གནུབ་སྤྲིས་བུང་དུ་བཤེཤོས་བཞིན་བཞིན་ལ་བསྡུས་པ་ལེགས་ཀྱིས་བདེ་ལེགས་ནི་ཞི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན། གནུབ་སྤྲིས་བུང་དུ་བཤེཤོས་བཞིན་བཞིན་ལ་བསྡུས་པ་ལེགས་ཀྱིས་བདེ་ལེགས་ནི་ཞི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན། གནུབ་སྤྲིས་བུང་དུ་བཤེཤོས་བཞིན་བཞིན་ལ་བསྡུས་པ་ལེགས་ཀྱིས་བདེ་ལེགས་ནི་ཞི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན། གནུབ་སྤྲིས་བུང་དུ་བཤེཤོས་བཞིན་བཞིན་ལ་བསྡུས་པ་ལེགས་ཀྱིས་བདེ་ལེགས་ནི་ཞི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན། གནུབ་སྤྲིས་བུང་དུ་བཤེཤོས་བཞིན་བཞིན་ལ་བསྡུས་པ་ལེགས་ཀྱིས་བདེ་ལེགས་ནི་ཞི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན། གནུབ་སྤྲིས་བུང་དུ་བཤེཤོས་བཞིན་བཞིན་ལ་བསྡུས་པ་ལེགས་ཀྱིས་བདེ་ལེགས་ནི་ཞི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན། གནུབ་སྤྲིས་བུང་དུ་བཤེཤོས་བཞིན་བཞིན་ལ་བསྡུས་པ་ལེགས་ཀྱིས་བདེ་ལེགས་ནི་ཞི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན། གནུབ་སྤྲིས་བུང་དུ་བཤེཤོས་བཞིན་བཞིན་ལ་བསྡུས་པ་ལེགས་ཀྱིས་བདེ་ལེགས་ནི་ཞི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན། གནུབ་སྤྲིས་བུང་དུ་བཤེཤོས་བཞིན་བཞིན་ལ་བསྡུས་པ་ལེགས་ཀྱིས་བདེ་ལེགས་ནི་ཞི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན་གྲུ་གྱུར་གྱུར་ཞེས་པ་ལེགས་ཀྱིས་བདེ་ལེགས་ནི་ཞི་བོད་ལྗོངས་བཅད་སྒྲིག་ཚེ་སྲེལ་བའི་གཞོན་ལ་བཅས་པ་ན།
廓尔喀的国王为了抑制国内的叛乱，派使者前往西藏请求支援。使者说，西藏曾援助廓尔喀，现在廓尔喀也愿意帮助西藏。使者还说，请求援助的目的是为了防止廓尔喀的叛乱分子向印度边境渗透。国王很高兴，立即派遣一支军队前往廓尔喀，援助廓尔喀的国王。
PLANT NAMES IN KHALING
A STUDY IN ETHNOBOTANY AND VILLAGE ECONOMY

Sueyoshi Toba
Kathmandu

INTRODUCTION

Nepal has a rich contribution to make in the botanical world. Since the time of Sir Joseph Hooker, flowers and other plants of the Himalayas have attracted the scientific attention of people around the world, but unfortunately, names in local dialects or languages are not widely known. This paper attempts to list some of the plant names recorded as a by-product of linguistic studies. Khaling, one of the Rai Languages spoken in Solu-Khumbu, Sagarmatha Zone, is the language in which we have recorded the names of plants here. The technical works we have consulted in the preparation of this paper are cited in the references given below. The following individuals I wish to thank for their contributions in identifying plants: Mr. T.B. Shrestha and Mrs. P. Pradan of the Department of Medicinal Plants, HMG, Thapathali, Kathmandu; Professor Dr. D.D. Bhatt of the Department of Botany at Tribhuvan University, Kirtipur; Mr. Ch.B. Khaling, our language assistant who supplied the Khaling names and many of the Nepali names. All plants were found in Khaling territory, at altitudes between 1300 to 3500 meters above sea level.

PART I
THE UTILIZATION OF NATURAL RESOURCES
1. CULTIVATED PLANTS.
1.1. FOOD GRAINS.

The principal staple for the Khaling people is black millet (Eleusine coracana). It is sown in seed beds during the months of May and June. These seed beds are prepared with great care. The ground is plowed and then with the hand broken into very fine particles and mixed with cow, buffalo or goat dung. The plot is then sown quite densely with seed. The seed beds are weeded twice before the millet shoots are transplanted to the fields where they will grow to maturity. Millet shoots are generally transplanted into fields which had barley as the preceding crop. Millet is
harvested in the months of November and December. Only the ears are cut. The stalks are left for the cattle to eat. Since the cattle go to the fields to feed on the millet stubble, the dung produced by the cattle need not be transported to the fields as is necessary with the Sherpa who keep their cattle in stables by their houses.

Millet, as a staple of Khaling diet, is served usually as the mid-morning meal in the form of porridge. It is accompanied by either a spinach or lentil soup. Leftover millet porridge becomes firm like a piece of bread and is eaten as a snack by children. Sometimes millet flour is mixed with soybeans and prepared as soup. The Khaling do not, as a rule, eat millet pancakes, but they do prepare millet pancakes for the Kamis who work for them. Millet is also used to make beer and liquor (takshi). Millet beer is considered the best quality homemade beer and preferred at festivities such as weddings.

Corn (Zea mays) is second only to millet as a staple food. Like millet, corn has a Khaling name which suggests that it has long been known to the Khaling. But whereas the Khaling normally use their own name when referring to millet, they tend rather to use the Nepali name when referring to corn. Corn is planted in the month of March and harvested at the beginning of the rainy season in June. It is eaten as a porridge in alternation with millet. But almost more important is its use as snack food when it is popped. “Tortillas”, the South American kind of corn pancakes prepared from corn mush are completely unknown. Recently we had good response to instruction in how to make corn bread from the fine flour which is not used for corn porridge, but sifted out and fed to the dogs while the coarser meal is used in making porridge. In lean years the people may not be able to afford feeding the fine flour to the dogs and the knowledge of how to make corn bread may prove beneficial. Corn bread can be baked entirely from locally available ingredients. Locally available bicarbonate of soda can be used as a leavening agent. Corn is of course also used in making beer and liquor.

Rice (Oryza sativa) is planted only in small quantities on fields located lower than the actual Khaling villages. Rice is the food reserved for festivities such as weddings. It is only rarely used to make liquor.

Buckwheat (Fagopyrum esculentum) is planted during the months of August and September. Buckwheat is eaten as a porridge either by itself or mixed with millet. It is harvested in late December. Buckwheat is ground into fine flour and cooked into a porridge either by itself or mixed with millet flour. It is also very good in pancakes which are baked on a hot slate without any grease. Because it rises without any leavening agent, it would also be suited for baking bread.

1. Kami is the name of an ethnic group whose mothertongue is Nepali. They are blacksmiths, gold—and silversmiths, or field labourers.
Wheat (Triticum vulgare) is planted during the months of September and October. It is harvested during April and May and eaten especially during the rainy season when the millet has been used up and corn has not yet been harvested. Wheat is often parched and mixed with parched soyabeans for a snack food. Parched wheat may also be ground and cooked as porridge. Wheat flour is used to make pancakes (chapati) or dumplings.

Barley (Hordeum Vulgare) is planted especially for making beer. The time for planting is during September and October, harvesting time are the months of February and March.

Cop (Triticum sp.) is a kind of rye, planted in small quantities and used for snacks, puffed and mixed with other puffed grains.

1.2. OTHER EDIBLE PLANTS.

Potatoes (Solanum tuberosum) are not planted at the level of Khaling villages, but Khaling people usually own patches of potato fields in higher altitudes where the soil as well as the climate are favorable.

Around each house in a Khaling village one finds a clump of banana trees (Musa paradisiaca), the fruit of which ripens during the warm and rainy months. Also common in the gardens around the houses is a very useful plant of the gourd family (Momordica charanta). Its fruit is eaten from November till December. After that, the leaves fall off, and then part of the root is dug out and cut off and eaten boiled like potatoes. It is delicious when it is roasted in the ashes. Tomatoes (Lycopersicon esculentum) grow as big as marbles in the gardens around the houses. Indispensable is the patch of very hot red chilli (Capsicum frutescens) near each house. As in other parts of Nepal, both black lentils and soyabeans (Glycine max.) are grown around the houses. Also mustard greens are seen in every garden. They are cooked like spinach or dried and eaten in soup during early spring before the wild buckwheat leaves appear. When these appear they are also prepared and eaten like mustard greens. As yet, few people plant cabbage or cauliflower in their gardens. Recently, tea bushes are being grown in Khaling gardens. But the Khaling have yet to learn how to process tea leaves.

So-called sweet potatoes (Ipomoea batatas) grow in the red soil below the villages.

Taro (Alocasia indicum) is another starchy plant - root planted in fields near the village. In June, its leaves are cooked like spinach. The roots are dug out in January and boiled like potatoes. They can be kept raw for several months.
Appreciate the beauty of the rhododendrons, orchids, and other wild flowers. When we clean their golden and rose bushes, we notice that the Kalathing people often pick the flowers of these bushes which are spread by the flies and wasps. These flowers are a source of beauty which grows in the jungle. They are often picked by the young folk who watch the cows and goats. From the stem of one particular kind, Dendrobium Pteris, a strong brown fibre is obtained which is used to weave dec- The plants mentioned thus far fall into the category of semi-cultivated plants. A plant which falls into the category of semi-cultivated plants is bamboo (Cylindrocladium), once it has been planted it is left to grow on its own. Bamboo has a very wide range of uses. Dan. 2. SEMI-CULTIVATED PLANTS

3. WILD PLANTS

Decoration.

All kinds as well as for little musical instruments which are pinned to clothing as

An important semi-cultivated plant is bamboo (Cylindrocladium), once it has been planted it is left to grow on its own. Bamboo has a very wide range of uses. Dan.
4. RELIGIOUS AND MEDICINAL USE OF PLANTS.

Some plants listed in Part III below are utilized for both religious and medical purposes, these purposes being inseparable. Some of these plants do have healing properties, serving to fight infection or stop diarrhea, while others are useful mainly for their ritual significance. One example is the betelnut (Piper betle). It is not, as is common among other ethnic groups in Nepal, chewed habitually, but serves exclusively a religious purpose in a ceremony held in the jungle in order to ward off evil spirits.

PART II

BARtering and trading.

Khaling economy is largely based upon agriculture. Though every family also owns livestock, consisting of cattle, water buffalos, goats and sheep, it is grain that is used to figure prices of goods bought by Khaling people. Until a few years ago, there were only a few items that needed to be bought in a Khaling household. Such items included metal tools for field work, cooking pots made of metal, some kinds of baskets, and clothes sewn by the local tailor. In each case, payment was made not in cash or cattle but in grain. That was still so until quite recently, because even nowadays people will often tell us the price of something, e.g. a basket, in terms of the quantity of grain required for the payment. Thus, bartering of goods for grain was the form of trade observed by the Khaling. Of course, nowadays, there is a market only one day's walk away from any Khaling village. Goods purchased in the market must be paid for in cash. But how do Khaling people earn cash? They do not have a large surplus of grain to sell for cash in any given year. It is just enough to account for expenses as mentioned above, or in addition for paying voluntary workers at house building or feeding a large number of guests at a feast. Apart from trying to sell small quantities of grain in order to have the necessary cash for items bought at the market, the Khaling people resort to buying products produced in the lowlands, such as rice, and transporting them to highland markets and selling them at a profit. But this is a slow and strenuous way to earn cash.

Grains that bring good prices in the market are millet, corn, rice and wheat. Mandarin oranges, grown at lower elevations within the Khaling area, bring a good profit when sold in Namche. Rice is in great demand in Namche, but the Khaling do not have a large surplus to sell. Wheat, since it grows better at higher altitudes and is cultivated by the Sherpa, is not very profitable as a cash crop for the Khaling. Corn is in demand by Sherpas, therefore it is a good item for bartering with Sherpas.
Trading in the strict sense of the word is not practised by the Khalings. No shops are found in the five panchayats in which Khaling villages are located. There are only occasional fairs held at irregular intervals. They are held at night time and are connected with religious observances.

Table 1 shows the places where Khalings buy and sell, the items which are marketed, and the approximate range of prices for each item. Except where specified, the prices given are for one pathi of the named commodity. The pathi is a unit of volume equivalent to approximately one gallon. In the case of chili pepper, the unit specified is the mana. There are eight mana to the pathi. The chart was recorded in March, 1974. Namche and Dorpu are weekly markets in Sherpa villages, Tumshe is in the Thulung area. Namche is three to four days walk north of the Khaling area, Tumshe is one day south, and Dorpu, where Khaling sell and buy most frequently, is one day east. Prices are given in Nepal rupees.

<table>
<thead>
<tr>
<th>Item</th>
<th>Namche</th>
<th>Tumshe</th>
<th>Dorpu</th>
</tr>
</thead>
<tbody>
<tr>
<td>corn</td>
<td>7.50—8.00</td>
<td>5.00</td>
<td>4.00—500</td>
</tr>
<tr>
<td>rice</td>
<td>14.00—16.00</td>
<td>13.00—14.00</td>
<td>10.00—12.00</td>
</tr>
<tr>
<td>millet</td>
<td>7.50—8.00</td>
<td>4.00</td>
<td>6.00</td>
</tr>
<tr>
<td>potato</td>
<td>4.00</td>
<td>4.00</td>
<td>3.00</td>
</tr>
<tr>
<td>wheat</td>
<td>12.00</td>
<td>8.00</td>
<td>6.00</td>
</tr>
<tr>
<td>sweet potato</td>
<td>—</td>
<td>2.00</td>
<td>—</td>
</tr>
<tr>
<td>soyabeans</td>
<td>—</td>
<td>6.00—8.00</td>
<td>—</td>
</tr>
<tr>
<td>chili (mara)</td>
<td>2.00</td>
<td>1.00</td>
<td>1.00</td>
</tr>
<tr>
<td>pounded rice</td>
<td>14.00</td>
<td>8.00</td>
<td>8.00</td>
</tr>
<tr>
<td>salt</td>
<td>16.00</td>
<td>10.00</td>
<td>8.00</td>
</tr>
</tbody>
</table>

**PART III**

**PLANT NAMES.**

The following Khaling plant names were collected during linguistic field research in January through May 1974. The list as it stands has been checked carefully to ensure that the Khaling and Nepali names match. About ten Khalings cooperated with me in the identification of each plant, and Mr. Purne P. Dhungana checked the Nepali names twice, for which I am very grateful. A great deal of time and effort was invested in checking the accuracy of the botanical names and descriptions given here.
We have restricted the list of plant names to those which are specifically useful to the human inhabitants of the area. While some of the Khaling names for plants given here are descriptive, others have no special meaning other than as plant names. There are surely names for many other plants which we have not included in this list. Many of the plants which we have included here have no Nepali names. This may be due in part to our limited knowledge of Nepali plant names.

The order of listing follows the Khaling Roman orthography. The description following the botanical names is not given in detail. For this the reader is invited to refer to the technical books that are listed in the references. I consulted them for each plant name. Doubtful names are followed by (?). We excluded in this list plants that have only Nepali names: exceptions are names which are completely incorporated into the Khaling phonological system. The Nepali equivalent is given in a slash line following the Latin name. A blank between slash lines indicates that either we did not know the Nepali name or that no Nepali name exists. Local variation in Nepali names may also be observed. In describing plant usage, fire wood is not listed, because practically all dry trees and shrubs can serve that purpose.

ækpa

_Zanthoxylum oxyphyllum_ Edgew. /Timbur/

a shrub with edible seeds

asalam

_Castanopsis indica_ (Roxb.) A. DC. /dhale kaTus/

a tree. The leaves are used for fodder and in religious healing ceremonies.

‘aap

_Pinus Roxburghii_ Sargent /khoTo sallaa/

a lowland pine with long needles. It is used for timber.

‘baalsam

_Aristolochia Griffithii_ Hook. /f. Thom.

a creeper. The inner strings are used to make ropes to tie domestic animals.

‘barsu

_Cucumis sativus_ Linn. /kààkro/

cultivated climbing herb with edible fruit

bæysu

_Castanopsis tribuloides_ (Sm.) A. DC. /masure kaTus/

a tree about 30' tall with edible fruit.

belemae

(?) /halhale/

an herb with edible leaves

belembu

_Photinia integrifolia_ Lindl. /gaj phul/

a tree, used as support and beams in cattle shelters

2. Tha Khaling Roman orthography system is described in Toba and Toba, 1972.
'beljwaana
(?)  /  /  
an herb

'bisuwaa
*Alnus nepalensis* D. Don /utis/  
a tall riverside tree, usually planted on land-slide areas to stop further erosion. It is also used as timber.

blenggam
(?)  I bagale cyau/  
an inedible fungus

bokomaes  
*Garuga pinnata* Roxb. /dabade/  
a tree. Its leaves are used for fodder.

bokote-sang  
*Maesa macrophylla* (Wallich) A. DC. /  /  
a small highland tree. The leaves are used for fodder and the rrunk for timber.

'bokto  
*Engelahreria spicata* Lech ex Bl. /maiwa/  
a large tree

'bosu  
*Boehmeria rugulosa* Weddell /dar/  
a lowland tree. It is used for making all kinds of containers.

brapjem  
*Arundinaria sp.* /kharuki/  
an herb, or bamboo grass which animals are very fond of

bubuyem  
*Anaphalis contorta* (D.Don) Hook. f. /buki jhaar/  
tan herb wi white flowers

'buplaaceu
(?)  /paani cyau/  
an edible fungus

bhendekekepeci  
*Cyathula tormentosa* (Roth) Moquin /  /  
a shrub. Monquin in fruit. Its seeds adhere to animal hair and are thus distributed.

bhenderæni  
*Lycopersicon esculentu* Mill. /golbheDa/  
tomato, cultivated and eaten

bhek-apraa  
*Arisaema costatum* Wal Mart. /baankro/  
a tuberous herb which looks like the head of a snake

bhonggolsi  
*Pouzolzia hirta* (Bl.) Hassk. /ciple laharo/  
a creeping plant with edible fruit

'bhøp  
*Arundinaria Hookeriana* Munio /malingo/  
a bamboo, used to make baskets
‘bhô  
_Panicum italicum_ /kaagunu/
a millet, cultivated and eaten as a cereal.

‘bhraem  
_Fagopyrum esculentum_ Moench /latte/
buckwheat, cultivated in the highland
_F. tataricum_(L.) J. Gaertner /kaun/
buckwheat, ground and eaten as porridge or pancakes

‘bholung  
_Dryopteris filixmas_ Schott. /uniu/
a fern with edible shoot

bhülüsi  
_Agapetes serpens_ (Wight) Sleumer /gaadar/
a parasitic plant with edible fruit

‘bhündũwæ-sang  
_Clematis grevaeflora_ DC. /juge lahara/
woody climber. Its roots are used as medicine for headache.

bhwaam  
(?) /jhyau/
a kind of white lichen used to stop bleeding

bhwaarnæm  
_Buddleia asiatica_ Lour. /bhimsing paat/
a tall shrub, used as fodder

‘caakcaramsi  
(?) /ghaangghaa okaargo/
a thorny tree with white flowers. It is used for fences and as goat fodder.

cemö  
_Arundinaria sp._ /phurke/
a bamboo which is used by village shamans in healing ceremonies

‘ceri  
_Cynodon Dactylon_ (L.) Pers. /seto dudo/
an herb used for fodder

cerlæm  
_Maesa chisia_ Buch. – Ham. ex. Don /bilaune/
a small lowland tree used for fodder

‘ces  
_Viburnum mullaha_ Buch /cyasi amilo/
a tree used as fodder

‘cinwaam  
_Chenopodium album_ Linn. /beThu/
an edible herb. Its fruit is used in beer-making

‘comphæræm  
_Berberis aristata_ DC. /cutro/
barberry. Thorny shrub with yellow flowers. _It is used for_ fencing in fields.
'congki  (?)/bhaisisure/
an herb used for fodder

cop  
*Triticum sp.* /uwaa/
a cultivated grain, used as cereal, in pancakes, and in bee\n
cos  *Ficus glaherrima* Bl. /kaabho/
a tree with edible leaves. Its trunk is used for timber.

cökaasi  *Quercus glauca* Thunb. /phalaDh/
a tree, used to make agricultural tools, e.g. plough parts

cuksu  *Picea spinulosa* (Griffith) Henwy /Thigure/
White spruce, used as timber

curbu  (?)/
a thorny tree with dark green leaves which are eaten by goats. It is also used to fence in fields.

curbham  *Cirsium aryclanthum* DC. /suguay kaaDo/
a thistle, used for fodder

chæmcu  *Bauhinia variegata* Linn. /koiraro/
a tree used for fodder

chænuwærsi  (?)/paani lahara/
a creeper with sap which is used as eye medicine

chebar  *Saccharum officinarum* Linn. /ukhu/
sugar cane. It is cultivated, but the Khaling do not produce sugar from it, they only chew it.

chörkwaay  (?)/mirge cyau/
an edible fungus which grows on old trees

daamdaa  *Arundinaria sp.* /raato nigaalo/
a thin bamboo, used for making baskets

daenciki  *Leycesteria formosa* Wall. /paDpaDe/
an aromatic shrub, which sometimes takes parasitic form. It is used as an anthelmintic.

delki  *Dioscorea alata* L. /ghar tarul/
cultivated yam with edible fruit and root

dodikhæm-saang  *Gentiana capitata* Buch /
a small edible herb used as fodder
dokosi  
*Zea mays* L. /makai/
corn. Together with millet, corn is the most important crop for the Khalings. Dry, empty cobs and stalks are used as fuel in the making of rakshi (liquor, because they give the low heat required for distilling. Dry stalks also are fed to water buffalos during the dry winter season.

dongdang pungmæ  
*Primula ianthina* Balfour P. ex. Cave / /  
primula, it blooms in dark blue flowers in the highland. It is picked and worn as decoration on clothes or headwear.

dūlimas  
*Vicia hirsuta* (L) GAY /aakura/  
an herb used for fodder

dhæbatam  
*Bergenia ciliata.* (Maw.) sternb. /pakhanaa bhed/  
a poisonous herb

'dhæru  
*Prunus cerasoides* D.Don /paiyung/  
Himalayan cherry tree. It is planted for the beauty of its flowers.

'dhenggaṣi  
*Magnolia Campbellii* Hook. f. et. Thom. /ghoge çàp/ (?)  
a tree. Its leaves provide fodder, its trunk is used for timber.

'dhocer  
*Triticum vulgare* Vill. /gau/  
wheat. It is cultivated and eaten whole and roasted or ground into fine flour and used in porridge or pancakes.

dhosnær  
*Carey beceans* Nees, /harakeTo/  
herb-like grass used for fodder

dhumri  
*Ficus foveolatus* Wall. ex. Mig. /dude lahara/  
a creeper with edible fruit. It also provides fodder.

'dhupsi  
Piper betle Linn. /paan/  
betelnut. Its fruit is edible. Its leaves are used at a religious ceremony of the Khalings called *thunæm mosi* 'jungle purification'. It is performed to keep the evil spirit that brings sickness from coming to the village. This is done by a shaman called *sele nokco*.

elsi  
*Sterculia coccinea* Roxb. /cirui/  
a tree. Its leaves are used as food containers at feasts. The trunk is used for timber.
'gipsi  \textit{Glycine max} (L) Merrill /bhaTomaas/
a soyabean. It is cultivated and either roasted for snacks or
made into a fermented paste which is cooked as soup.

'glombe  \textit{Machilus Gamlei} King /kaaulo/
a tree. Its bark is used for leavening sel roTi (Nepalese
doughnut). The Khaling shaman uses the leaves when he
performs an exorcism.

'goldo  \textit{Symloros ramosissima} Wall. ex. Gr. Don /khaataane/
a tall tree. Its leaves provide fodder. Its fruit is processed
for edible oil and its trunk is used as timber.

'ghamaalam  \textit{Zingiber Mioga} Rosc. (?) /ghokapaa/
a wild edible ginger root

ghraktam  (?) /gharaghoti/
a tree. Its black fruit is processed for edible oil.

'ghremsi  \textit{Quercus spicata} /phaalaame/
oak. Its leaves are used for fodder.

ghrenaa  \textit{Uritica dioica} Linn. /sisnu/
nettle. It is semi-cultivated and eaten like spinach.

ghruksu  \textit{Bombax malabaricum} D.C. /simbal/
a large tree, used as timber

ghrus  \textit{Rubus ellipticus} Smith /ààiselu/
golden evergreen raspberry, uncultivated, edible

'hip  \textit{Arundinaria Maling} Gamble /setio nigaalo/
a small and thin bamboo, used in making baskets and
rainwear

'holo  \textit{Duabanga sonneratioides} Hamilt. /laampaate/
a lowland tree, used as timber, mainly for the house beams

'jaasu  \textit{Bauhinia puplea} L. /Tààki/
a tree, used as fodder. Its flowers are eaten as a vegetable
substitute.

jiijile  \textit{Albizzia sp.} /seto siris/
a tree, used for fodder
<table>
<thead>
<tr>
<th>Khaling Plant Names</th>
<th>Scientific Name</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>'jilesi</td>
<td><em>Cannabis sativa</em> Linn.</td>
<td>/bhàago/ true hemp. Its seeds are eaten as a sedative to soothe restlessness</td>
</tr>
<tr>
<td>'jörnis</td>
<td><em>Rhus succedanea</em> Linn.</td>
<td>/raani bholaayo/ cashew, edible nut, not cultivated</td>
</tr>
<tr>
<td>'uju-jur-saang</td>
<td><em>Oxalis corniculata</em> Linn.</td>
<td>/cari amilo/ a medicinal herb</td>
</tr>
<tr>
<td>'jharbu</td>
<td><em>Eurya acuminata</em> DC.</td>
<td>/jingguni/ a tree, used for fodder</td>
</tr>
<tr>
<td>'jhaalaabu</td>
<td>(?)</td>
<td>/tilke/ a tree, used for fodder</td>
</tr>
<tr>
<td>'jheremsi</td>
<td><em>Myrica esculenta</em> Buch.</td>
<td>– Ham. ex. D. Don. /kaaphal/ evergreen tree, its bark is used as medicine for fever and cough</td>
</tr>
<tr>
<td>jhes-bhünduwae</td>
<td><em>Clematis montana</em> Buch.</td>
<td>– Ham. ex. D. Don. / a woody climber with a white flower</td>
</tr>
<tr>
<td>jhes-kanaasi</td>
<td><em>Calanthe plantaginea</em> Lind</td>
<td>/ a highland orchid</td>
</tr>
<tr>
<td>jhes-khaltap</td>
<td><em>Daphne bholua</em> Buch.</td>
<td>Ham. ex. D. Don /lek ko aalgeli/ a tree. Its bark is used to make ropes. The Sherpas make paper out of it.</td>
</tr>
<tr>
<td>jhes-khæpra</td>
<td><em>Arisaema Wallichianum</em> Hook. f.</td>
<td>/lek baako/ a tuberous herb, used for making rope</td>
</tr>
<tr>
<td>jhes-lamcaasi</td>
<td><em>Gaultheria pyroloides</em> Hook. f. et Thom. ex. Mig.</td>
<td>a highland shrub with edible fruit. Its leaves are used for fodder.</td>
</tr>
<tr>
<td>jhes-næpcibem</td>
<td><em>Viburnum cordifolium</em> Wall.</td>
<td>/ghode khari/ a highland shrub with white peduncled corymb flowers</td>
</tr>
<tr>
<td>jhes-rangkhiæm</td>
<td><em>Lyonia villosa</em> (Hook. f.) Hand.</td>
<td>/ a tree, used for fodder</td>
</tr>
<tr>
<td>jhes-taaktibung</td>
<td><em>Rhododendron dalhousiae</em> Hook. f.</td>
<td>/cimaal/ a rhododendron</td>
</tr>
</tbody>
</table>
jhes-yasu  
*Prunus nepalensis* (Ser.) Steudel  /arupaate/ plum

'jhesu  
*Terminalia myriocarpa* Heurck et Muell. –Arg. /paani saas/ a lowland tree.

'kanasi  
*Coelogyne corymbosa* Lindley  /kaarine/ an epiphytic orchid with short rhizomes

kat  
*Rubia manjith* Roxb. ex. Fleming  /majiTo/ a creeper, used as fodder, also used as medicine by shamans

'kaanter  
*Dendroca lannus* sp.  /coya bâå/ a bamboo, used for making containers and ladders

kaatwaalam  
*Rubia sikkimensis* Kurz.  /majiTo/ a climbing herb

kæmcülem  
*Pouzolzia viminea*  /ciple/ an herb with a bag-like fruit containing a sticky juice which is used for paste. The red fruit is also used for washing hair. Some Khaling call this plant *ngelemæ*. 

kæphæm  
*Lagenaria leucantha* Rusby (Dvc.)  /loki/ bottle gourd. The fruit can be used as a container after the juice is taken out. Khaling priests, *nægi nokco*, use it filled with beer which is offered to ancestor gods.

'kekepci  
*Triumfetta pilosa* Roth.  /kuro/ a sharp pointed grass. The seeds are distributed when their burrs attach themselves to clothing and animals.

'kerpungme  
*Primula atrodentata* W.W. Smith  / a highland primrose

ki  
*Solanum tuberosum* L.  /aalu/ potato. Cultivated above 6,000'. Another variety is grown in the lowland where it ripens earlier.

kokcalapkhæpra  
*Arisaema Jacquemontii* Blume  /chepato. baako/ an herb

'kole  
*Boswellia serrata* (?)  /saala/ a tree, used for making boxes
'kongkoci  Linderia nessiana Benth. /silTimbut/
a tree. Its leaves and seeds are used as medicine.

'korosi  Emblica officinalis Gaertn. /amala/
a deciduous tree with an edible fruit which is dried and
used as diarrhea medicine.

'kursi  Juglans regia Linn. /okhaar/
walnut. It is used for timber, its edible fruit is used in beer
making.

khaktam  Plygoun runcinatum Buch.- Ham. ex. D. Don /ratnaulo/
an herb, used for fodder

'khawaa  Stercuria villosa (?) /odaala/
a lowland tree. It provides a fibre which is used to make
headbands and rope.

khaakcalap  Holarrhena antidysenterica Wallich ex DC /khirro/
a large tree. Its leaves are only eaten by goats. It is planted
for shade or kept as a hedge around fields.

'khænæmbu  Heynea trijuga (Roxb.) Kurz. /àakhaa taruwa/
a lowland tree

khrbwaasmi  Melothria maderaspatana (L.) Coginax /kàakro jhar/
a creeping herb with edible red fruit

khik  Scurrula elata (Edgew.) Danser /aaijeru/
a woody parasitic plant, poisonous

'khisaa  Pinus Griffithii McClelland /sallo/
tall pine tree with long cones, used for timber

khlus  Mahonia napaulensis DC. /jamane mardro/
a tree with edible fruits

khorsane  Osmanthus fragrans Loui. /silingge/
a tall tree with white flowers. Its trunk is used to make ploughs
and handles of other agricultural instruments including
axes.

khos  Alocasia india Schott /pinDalu/
taro, cultivated and eaten
khörsæy  
*Capsicum frutescens* var. /khursaani/  
chilli, used for seasoning

khöwel  
*Mechelia champaca* Linn. /cààp/  
a tall tree with yellow flowers. Its trunk is used for timber.

'khukwaay  
(?) /bagale cyau/  
an edible fungus

'khup  
*Ficus clavata* Wall /khuniu/  
a fig tree with edible fruits. Its leaves as well as its fruits are fed to animals.

'khurbu  
*Albizia mollis* Boiv. /siris/  
a tree with pinnated leaves, flowering in April. Its trunk is used for timber.

'khüpli  
*Swertia angustifolia* Buch.—Ham. ex D. Don /ci aito/  
a medicinal herb used on wounds

lahaaajjur  
*Rheum spiciforme* Royle / /  
a highland herb with edible fruit

'lamcassi  
*Gaultheria fragrantissima* Walli h /macino/  
a tree with edible fruit, its leaves are used for fodder.

'lamlam saang  
*Tithymalus sikkimense* Boiss. Hurusawaet Ya. Tamaka /hirimbe/  
a poisonous highland shrub. Its leaves are yellow and look like a flower, but the actual flower emerges from the top leaves.

leldhamkhos  
*Gonatanthus pumilus* (D.Don) Engter et Krause / /  
a tuberous herb on mossy rocks. It has no flower and is poisonous.

'lemgaasi  
*Musa paradisiaca* L. /kera/  
banana, edible, cultivated below 700'

'lömæsi  
*Rubus calycinus* Wall. /bhui aaiselu/  
highland strawberry, wild, with edible fruit

'lujaa  
*Eleusine indica* (L) ex D. Dor /kodo/  
finger millet. Together with corn, it is the most important crop for Khalings.
'lungkupæ \(\textit{Amaranthus caudatus}\) L. \(/\text{laTTe}/\)
amaranthus, cultivated and eaten for snacks.

lusam \(\textit{Imperata arundinacea}\) Cyrill. \(/\text{khæ}/\)
a thatch grass

'makhaa \(\textit{Codonopsis viridis}\) Wallich \(/\text{}/\)
a creeper which emits a peculiar odor, used as fodder

'mal saapham \(\textit{Bauhinia Vahl}\) Wight \(/\text{bhorlo}/\)
a creeper with large leaves which are used for umbrellas

matikhala \(\text{(?)}\) \(/\text{}/\)
a fern, used for fodder

maacaram \(\textit{Inula cappa}\) DC. \(/\text{gaaiteware}/\)
a shrub, used for fodder.

'maaræ \(\textit{Callicarpa arborea}\) Roxb. \(/\text{}/\)
a tree with red flowers. Its leaves are used for fodder.

'maassang \(\textit{Myrsine semiserrata}\) Wall. \(/\text{kaabikaaten}/\)
a tree, used for fodder.

nangkayem \(\textit{Bucklandea populnea}\) R. Brown ex Griffith \(/\text{pipiro}/\)
a shrub, used to make walls in the animal shed.

'nampææ \(\textit{Selaginella involvens}\) Spring \(/\text{banmaaræ}/\)
a club-moss, used for the Hindu ceremony \textit{satta naran} and
for decoration of gates.

'næpcibæm \(\textit{Viburnum erubescens}\) Wall. ex DC. \(/\text{}/\)
a shrub with white flowers. The wood is used in mattock handles.

'nörë \(\textit{Chenopodium ambrosioides}\) L. \(/\text{taato laTTe}/\)
an edible herb which grows in the highland. It is used for fodder.

'ngææbu \(\textit{Ficus sarmentosa}\) Buch. –Ham. ex. J.E. Smith \(/\text{ban timilaen}/\)
a climber, used for fodder.

'ngæleme \(\textit{Pouzolzia hirta}\) (Bl.) \(/\text{ciple}/\)
an edible herb, the stem of which yields a slippery substance
used for paste. The leaves are used for fodder.
'ngoroci  *Nardostachys jatamansi* DC. /jatamansi/
spikenard, used for its medicinal properties. Its flowers are worn as decoration on the blouse.

'packci  *Arundinaria Hookeriana* Munro /khasre nigalo/
a bamboo, It is planted near farmland and used for weaving mats.

'paktasi  *Holboellia latifolia* Wallich /gupla/
a creeper with edible fruit. It is used for fodder and to make ropes.

'pasam  *Phaseolus aureus* Ham. /mungi/
bean, cultivated for vegetables

pataarangkhi  *Cinnamomum tamala* Nees /tel paaT/
cinnamon bark. Because of its aroma it is used for preventing nausea.

'pæb  *Dendrocalamus sikkimensis* Gamble /b. as/
a bamboo, used for weaving mats and baskets and for tying together ladders.

'pimæs  *Emblica offi inalis* Gaertn. /amala/
emblc myrobalan, a tree with edible fruits which are dried and used in diarrhea.

'plemci  *Dolichos biflorus* L. /gahat/
a pulse. This is the most important pulse in the hills of Nepal. *Pisum arvense* /kerau/ kerong (Khaling) is also grown and eaten raw.

'pokalpung  *Luculia gratissima* (Wall.) Sweet /ragate/
a tree, used as fodder

'pomer  *Epuisetum diffusum* D. Don /sunggure jhar/
an herb, used as fodder

'popwaap  *Rubus reticulatus* Wallich ex Hook f. /boksi kaaD/
a thorny creeper, used as fodder

'pore  *Machilus Duthieie* King /kaaTe kaaulo/
a tree, used as fodder. Khaling shamans use the leaves to wave over sick people.
'porongku  
_Equisetum diffusum_ D. Don /sunggure jhar/
This is another name for 'pomer above.

'prehprewæ
(?) /ancuto/
an herb, used as fodder

'puysu  
_Prunus napaulensis_ (Ser.) Stendel /aru paate/
a poisonous tree. Its wood is used in making agricultural tools.

'püyü saang
(?) /phusre jhar/
an herb, used for fodder

phakaltim sang
(?)
a tree.

p'haram  
_Zingiber officinale_ Rosc. /aauuwa/
ginger. It is used as spice in vegetable dishes. The Khaling shaman bites it for purification before his work, so that spirits cannot trouble him when he exorcises them from the sick. Other priests also use it to the same effect before they officiate in ceremonies.

'phöso sang  
_Homalium napaulense_ (DC.) Benth
an aromatic tree, used for fodder

'raakciki  
_Girardia palmata_ (Fors.) Gaud /allo/
Wild hemp. It yields a strong and durable fiber for clothing, bags and nets.

rangkhiłäm  
_Lyonia ovalifolia_ (Wall.) Drude /aanggeri/
a poisonous tree, used for making charcoal

'raawa  
_Tsuga dumosa_ (D.Don.) Eichler /gopre sallo/
a pine tree, used for timber, but mostly avoided for religious reasons

'rep  
_Quercus semicarpifolia_ Sm. /khasru/
oak. Its wood is used for hammers, ploughs etc. The leaves are used for fodder.

reskap sang  
_Osyris wightin_ Wall. ex Wight /nunDhiki/  
reskp means 'orphan'. The name describes the tendency of this tree to stand alone, and not in groves. The leaves are used as medicine.
Semecarpus anacardium Linn. Benth. ex Hook f. /kaag bhaayo/
a tree, used as fodder. A white sap runs when it is cut.

risku sang  (?)  /sikre/
a shrub used for brooms

robolsi  
Lindera pulcherrima  (Nees)  /phusure /
a poisorous tree

'rö  
Orzsa sativa  L.  /dhaan/
rice. It is not a staple in the hill area. Khaling people eat it
on special occasions only because it is relatively scarce.

rőjæ sang  
Thalictrum chelidonii  DC.
an herb, used as fodder

rōplæm  (?)  / /an edible fungus

'rumbu kwaay  
Ramalina himalayensis  Ræs  /thaakre cyau/
an edible fungus

rūys  
Mesua ferrea  Linn.  /naagesari/
iron wood. A tree, used for cough medicine and foot injuries.

sakacew  (?)  /giTT e cyau/
an edible fungus

sakaar  
Ipomoea batatas  (L.) Lam.  /sakar khanDa/
sweet potato. Cultivated and eaten.

'samsöri  
Anaphalis triplinervis  (Sims.)
an herb, used for fodder and to start fire

sapla  
Curcuma angustifolia  Roxb.  /kacur/
a shrub, used by Khaling shamans to divine and diagnose
disease

saankwaay  (?)  /kaanne cyau/
an edible fungus

saaphaa  
Thysanolaena maxima  (Roxb.) O. Kuntze  /amliso/
a shrub, used for fodder and for making brooms. The Khaling shaman also uses it in healing ceremonies.
sæmces  \textit{Sambucus hookeri} Rehder  /cari bhaago/  
a small odorous herb

'sæmkwaay  (?)  /maangnisag/  
an herb, eaten as a vegetable

sæmphræm  \textit{Gleichenia volubilis} Junghung  /uniu/  
a fern, used as a bed of straw in the cattle shed, also in beer making and for cleaning pots and pans

sæmsi  (?)  /likhi phul/  
a tree used for fodder. Its flower is used for decoration.

sereme  \textit{Lens culinaris} Moench  /musur/  
lentil

sib  \textit{Cedrela toona} Roxb. ex Rottl et Willd  /tuni/  
a lowland tree, used as timber

sibuyem  \textit{Artemisia vulgaris} /Linn.  /titepati/  
a woody herb, used for fodder and in a Khaling ritual called \textit{kommosi}

silaa  \textit{Taxus baccata} L.  /Denggro/  
a tree, used to make the frame of the shaman’s drum.

solubu  \textit{Casearia sp.}  /baarkure/ or  /harkaTo/  
a tree, used as fodder

sothwaap  \textit{Grewia vestita}  /syal phusre/  
a tree.

sököme  \textit{Triumfetta pilosa} Roth  /ban kurro/  
a bristly herb, ‘kekepci is another name for the same plant

sölam  \textit{Shorea robusta} Gaertn,  /saakuwaa/  
a large lowland tree, used for bridges because of its strength and durability

sôlemsi  \textit{Pentapanax Leschenaultii} Wight et Arn.  / singau To/  
a climber with edible fruit

sönme sang  \textit{Santalum album} Linn.  /sirkhanDaa/  
a tree, used for fodder and timber
söslem  

*Boehmeria macrophylla* D.Don /kaamle/  
a shrub, used for fodder and ropes

*Boehmeria phlayphylla*  
This is another species found in Khaling villages. See H. Hara 1966, *The Flora of Eastern Himalaya*, p. 56.

'surci  
(?)/
a large tree, used as timber

swaarsu  
*Quercus lanuginosa* (Lour.) D. Don /bâåjh/  
alrge tree, used as fodder.

swaarcep  
*Mucuna nigricans* Steud /kasuso/  
a lowland climber with pods covered with stingy hair. The large stem is used as part of tools.

'taaktibung  
*Rhododendron barbatum* Wall. ex G. Don /guraas/  
a rhododendron with poisonous buds

taaktinggur  
*Rhododendron lindleyi* T. Moore /cimaal/  
a highland rhododendron with white flowers. It provides very good fire wood.

'tæmwæ  
*Musa sapientum* L. /ban Kera/  
wild banana. Its leaves are used to make plates at feasts.

terti  
*Butea frondosa* Roxb. /palas/  
a large tree with red flowers which bloom before the leaves appear. Khaling people like to wear these flowers as decoration on their clothes.

teraa  
*Saurauja nepalensis* DC. /goguna/  
a tall tree with edible fruit. Its leaves are used for fodder

tokol pungme  
*Cardiocrinum giganteum* (Wall.) Makino /gyu paat/  
a plant with a white actinomorphic flower, which is worn for decoration on clothing

'toplemsi  
*Cinnamomum glanduliferum* Meisson. /maligiri/  
an edible berry

'tukusi  
*Sorbus Hedlundi* C.K. Schneid. /mel/  
a tree, used for fodder
Khaling plant names / 167

'tur

*Cephalostachyum* sp. /dhungro bààz/
cylinder bamboo, used to make water containers and a liquor
container particular to the Khaling which is called thöklaa.
It is beautifully decorated and only very few Khalings make
it.

thaktilem

*Berberis asiatica* Roxb. /culctro/
a tree with thorny stem, used for fodder

'thaansi

*Quercus lamellosa* Smith /
an oak, used for fodder. Its trunk and branches provide wood
for tool handles.

theprip

*Arundinaria Hookeriana* Munro /tite/
a thin bamboo, used for baskets and raingear. Reported to be
less durable than hip.

'thocipolu

(?)/soli cyau/
an inedible cup fungus

thunæm-wæsep

*Polystichum lentum* (D.Don.)
a fern, used as a bed of straw in the cattle shed

'thusu

*Machilus* sp. /liso kaula/
a tree. The shaman uses its branch which he sharpens at
one end in exorcisms to ascertain the cause of the sickness
by divination. He also uses the leaves to stab the evil spirit
that causes the sickness.

waarmæ

*Dendrobium Pierardi* Roxburgh /sunikhari/ ex Hook. f. an
orchid with yellow flowers. The stem provides a strong fiber
which is used to weave decorations on little brushes carried
by women and girls.

'waayaa bharæm

*Leucoscéptrum canum* Sm. /bhusure/
a tree with sweet smelling flowers. The leaves are used for
fodder

waayaa khatlap

*Edgeworthia Gardeneri* (Wall). Meisner /algesir/
a bush with bark used for making ropes

wælbe

*Michelia velutina* DC. /cââp/
a very tall tree, used for timber. It is scarce nowadays
because of indiscriminate use in the past.
'wæsep  Gleichenia linearis (Burm.) Clarke /niguro/
a large inedible fern

wös  Ficus Hookerii (?) /mehaaroo/
fig tree with edible fruit. The leaves are used for fodder.

yaangyaas  Prunus persica Batch. /aaruu/
peach. Cultivated

yaasu  Schima wallichii (DC) Korth /cilaune/
a tall tree with irritating bark. Its shoots are good for fodder.

yocam  Polygonum molle D.Don. /ThoDne/
a shrub with edible shoots

yongki  (?) / / an herb, used for making ropes

yor  Ischaemum rugosum Salish. /baabiyo/
a grass growing on cliffs, used for making ropes and brooms.

Acknowledgements

I wish to thank Mr. T.B. Shrēstha and Mrs. P. Pradan of the Department of Medicinal Plants, HMG, Thapathali, Kathmandu, Nepal for their kind help in making sure about botanical names of species mentioned in this paper. Thanks also go to Professor Dr. D.D. Bhatt of the Department of Botany at Tribhuvan University, Kirtipur, Nepal, for his encouragement and interest in this paper. Among colleagues at the Summer Institute of Linguistics, I also received valuable help from Mr. L.O. Troyer who read the first draft, Mrs. K. Caughley who checked the section on plant names for accuracy of English names and descriptions. Dr. E.A. Hale read the final draft and gave many helpful suggestions. My wife participated in the collection of plants and made comments throughout the work on this paper.
References

Bhatt, Dibya Deo. *Natural history and economical botany of Nepal.* Department of Information, Ministry of Information and Broadcasting. HMG Nepal 1970


*Photo-Album of plants of Eastern Himalaya.* Inoue Book Company. Tokyo. 1968


Suwal, P.N. et al. *Flora of Phulchoki and Godawari.* Department of Medicinal Plants, Ministry of Forests HMG of Nepal. 1969

— *Medicinal Plants of Nepal.* Department of Medicinal Plants, Ministry of Forests HMG of Nepal. 1970

— *Keys to the Dicot Genera in Nepal.* II. Department of Medicinal Plants, Ministry of Forest, HMG of Nepal, 1968.


— *A Vocabulary of the Khaling Language.* SIL, 1972 (mi)


***
SHORT REVIEWS


As the bibliography at the beginning of this volume (p. 1—14) bears witness, Walther Heissig has been strenuously active in the field of Mongolian studies since 1940. His most considerable work is doubtless the astonishing Geschichte der mongolischen Literature of 969 pages published at Wiesbaden in 1972. As Professor Charles Bawden said of these two massive volumes: “nowhere, not even in Mongolia itself, is there any connected account of Mongol literature which approaches this one in comprehensiveness, thoroughness, and, one must say, in insight and imaginative interpretation. Little enough of the raw material lay conveniently to hand in anthologies and text editions. Most has had to be found, identified, and classified, the hard way, without ‘oo much guidance. Behind the skilful narrative and the smooth-running translations we glimpse, in the bulky apparatus, the years of hard work whose results will be familiar to those readers who have followed Heissig’s learned research, and above all, his painstaking Catalogues of the Mongol collections of many libraries.” (B.S.O.A.S. vol XXXVI Part 2, 1973, p. 484). So it was most fitting that this energetic pioneer’s sixtieth birthday be honoured worthily by his colleagues and admirers. The contents of this fine volume are as follows: C.R. Bawden, A Tibetan-Mongol bilingual text of Popular Religion (p. 15-32); F.A. Bischoff, The first chapter of the legend of Padmasambhava - a translation (p. 33-46); Helmut Eimer and Pema Tsering, Theu ran mdos ma (p. 47-96); Herbert Franke, Ein mongolisch-chinesisches Buchfragment der Yüan-Zeit (p. 97-103); Matthew M. Halod and Klaus Sagaster, “Der Siebziglügner”. Ein mongolisches Lustspiel von Tsch. Oidow (p. 105); Rudolf Kaschewsky, Die Lehr-worte des Pha dam-pa (p. 171-204); R.O. Meiszahl, Zwei alttibetische Ratna-gunasar-caygāthā-Handschriften und andere Prajnaparamita- Texte im Victoria and Albert Museum, London, (p. 205-236); Nikolaus Poppe, Zwei mongolische übersetzungen des Kūtāgara-Sūtra, (p. 237-254); Hans Roth, Zui Erfassung mongolischerer und tibetischer Sachkultur in europäischen Museen und Sammlungen (p. 255-294); Dieter Schuh, Die Darlegungen des tibetischen Enzyklopädisten Kon-sprul Blo-gros mtha'-yas über osttibetische Hochzeitsbrauche, (p. 295-350); Veronika Veit, Die Ermordung Dambijāncans, (p. 351-364); Michael Weiers, Das Verhältnis des Ligdan Khan zu seinen Völkerschaften (p. 365-379).

A.W.M.

The above two books fall outside the scope of reviews in Kailash, but some of our readers may be interested to know of their existence and availability.


Just before this issue of Kailash went to the press, the above book was released, and we wish to bring it to the attention of our readers. It is a report on a Seminar in Social Sciences held at the Institute of Nepal and Asian Studies in October 1974, and covers the following: Geography, Anthropology, Sociology, History, Political Science, Public Administration and Economics. The content consists of the papers presented in each of the above fields, one or two critiques of each paper, and the “Seminar Rapporteurs’ Report” of the discussions following the presentation of the papers. This is a most interesting panorama of contemporary scholarship and thinking in the field of social sciences in Nepal,
EARLY SINO-TIBETAN ART. By Heather Karmay.

×vi+128 pages, incl. 69 ill. in b/w, and frontispiece in colour.
Published by Aris & Phillips, Warminster Price: £12 (U.S. $ 27/-)

A major obstacle to the systematic study of the history of Tibetan art, is the rarity of pieces which can be dated with absolute precision. Thus analysis of style and origin is still largely a matter of subjective impression. The author puts the matter succinctly (p.1): “the severe lack of available dated pieces ...has led to a neglect of the question of stylistic developments in the study of Tibetan art history”.

The present volume represents an important contribution towards a surer foundation for the diachronic study of Tibetan art. A limited number of paintings, woodcuts, and bronzes are examined, all of which may be dated precisely. It thus becomes possible to establish certain definite chronological points d'appui which, in their turn, may be connected with characteristic elements of style.

The author has mainly utilised material originating from China. “Chronologically the most ancient Tibetan paintings... that can be dated with any certainty are among the famous “banners” from Dunhuang...Some of these bear Tibetan inscriptions which give a clear indication of their origin” (p.8). For example, a mandala of the Thousand-armed Avalokiteśvara, painted on silk, in the British Museum (Stein Coll. No. 32), is carefully analysed, and the Tibetan-Chinese bilingual inscription, made legible by means of infra-red photography has permitted the author to date it precisely, viz. to 836 A.D. Not only has this painting—interesting through its combination of two very distinct styles, Chinese and Tibeto-Nepalese—been dated, but the artist, too, is mentioned in the inscription as a certain dPal—dbyangs who may well be identical with a dPal—dbyangs referred to in other Dunhuang documents.

Several paintings from Kharakhoto, a frontier town in the Xixia (‘Tangut’) empire (1032—1226) destroyed in 1227 by Jenghiz Khan, are also examined, and the author concludes that stylistically they are derived from “the style of the Pala-Sena dynasty in its Nepalese expression, carried to Xixia by Tibetans, with whom they had close cultural ties” (p.20).

The author then passes on to discuss certain monuments in Beijing (Peking) and Hangzhou dating from the Yuan (Mongol) dynasty (1280—1368), all of which clearly witness Tibetan influence. This influence was indeed—at least as far as
the ruling Mongol classes were concerned—massive, and much material is assembled illustrating this.

Four chapters are devoted to woodcut illustrations from various sources: (1) The Xixia Tripitaka (compiled in 1302). Although the majority of illustrations are in Chinese style, a certain number are in a style which is clearly Tibetan. Ten of these are discussed in detail, three being hitherto unpublished woodcuts from the Institute of Oriental Studies in Leningrad. (2) The Jisha edition of the Chinese Buddhist Canon (engraved 1231—1322) in which certain woodcuts are executed in the same Tibetan-Nepalese style, including figures of monks dressed in distinctive garments which can only be Tibetan (p. 49—50). (3) The 1410 A. D. edition of the Tibetan Kanjur, "the first xylographic edition of the Tibetan canon to be printed in Beijing" (p. 55). (4) The "Marvellous Images, Names of Sutras and Dharanis" (Zhufopusa miaoxiang mingkao jingzhou) printed in Beijing in 1431, a collection of popular Buddhist texts and illustrations of the Mahayana pantheon as transmitted by 5th Black Hat Karma-pa De-bzhin-gshes-pa (1384—1415). This text, a copy of which is kept in the Musée Guimet (Paris), has not been published before, but is, for several reasons, of great interest: its iconographic and stylistic importance for history of lamaist art as an early, dated document, and the evidence it supplies for continued Tibetan religious influence in China, the donor who had it printed apparently having been Chinese.

Finally, there is a fine study of lamaist bronzes from the Yongle reign period (1403—1424), and the years immediately following, "probably the earliest known dated lamaist bronzes" (p. 1). As the other time limit is chosen the period of the construction of the Gyantse sku-bum, i.e. the early 15th century (the sku-bum was consecrated in 1427 A.D.).

The author’s selection of material has been dictated by two considerations: firstly, all the objects and illustrations discussed may be accurately dated; and secondly, they all reflect strong Tibetan influence, often to the extent of reproducing small but significant details characteristic of the contemporary Tibetan art. The author is consequently led to examine and discuss a number of Tibetan paintings, particularly the frescoes of the Gyantse sku-bum described by Tucci in Indo-Tibetica, as well as numerous other pieces which, while published elsewhere, are unfortunately not reproduced in the present volume, thus somewhat limiting the reader’s possibility of appreciating all the comparisons made by the author.

The Tibetan influence on Xixia, Yuan, and Ming art, covering a period
of six hundred years, is shown to have been both enduring and profound, thus fully justifying the statement (p.1) that "in Central Asia and China ... there was a two-way process, for Tibet, whilst absorbing foreign influences, left its own cultural imprint". Thus "the woodcuts and Yongle bronzes presented here, although produced in Xixia and China, should be visualised within the context of the lamaist tradition and being executed far from the Tibet itself, the centre of activity, demonstrate the widespread influence of Tibetan Buddhism" (p. 3.). Hence the interchange of cultural impulses which is studied by the author testifies in almost tangible manner to the exuberant vitality and innate dynamism of Tibetan civilization, a civilization which may still perhaps play a significant role as a cultural factor both in Asia and the West.

In an interesting sub chapter, the author discusses the existence of a Tibetan style at the time of the introduction of Buddhism in Tibet, i.e. the 7th-8th century A. D. The author examines both Chinese and Tibetan sources, showing that plastic arts, at least, were well developed at that time, and a passage from the 12th (or 14th ?) century sBa-bzhed, dealing with the construction of the temple of bSam-γas, is translated, indicating that "live Tibetan models were used in the making of images of Buddhist divinities" (p.4).

Another interesting aspect of the present volume are the numerous documents—translated by the author from Chinese and Tibetan—illustrating the various aspects of the commissioning and execution of this ‘Sino-Tibetan’ art, as well as certain passages from Tibetan sources analysing the various schools and styles of Tibetan art. The present reviewer cannot judge the Chinese translations; the Tibetan translations appear to be careful and accurate. In translating a Sanskrit invocation (p 69), however, the author makes a mistake: om namä sri gu-ru-be sarba buddha bo-dhi-sa-tve-bhya (Sanskrit: om namah sri-gurave sarva-buddha-bodhisattvebhya) should be translated "Om! Salutation to the glorious Guru and to all the Buddhas and Bodhisattvas!", bhya being the dative plural ending, and not, as the author translates, a mantra.

Early Sino-Tibetan Art has secured for the author the position as an eminent authority on Tibetan art. Her mastery of a wide range of sources, many of them of extremely difficult access, is impressive indeed. In certain respects one may perhaps feel that the present volume has been assembled somewhat hastily; in particular, it is difficult to see what significant relationship there is between the excursus on the 21 Taras in Appendix I and the rest of the book. But this in no way alters the impression of careful scholarship which characterizes the entire work. The book is truly indispensable for any student of Tibetan art; it may well serve as a model for future work, and the author as well as the publishers are to be warmly congratulated.

P.K.
ANGAMI VYAKARAN (Angami Grammar). By Radheshyam Singh Gautam. In Hindi. 118 pages. Published by Nagaland Bhasha Parisad, Kohima, Price: I. Rs. 5/-

ANGAMI--HINDI--ENGLISH DICTIONARY. Edited by Braj Bihari Kumar. 152 pages. Published by Nagaland Bhasha Parisad, Kohima. Price: I. Rs. 5/-

ANGAMI PHONETIC READER. By N. Ravindran. xii+66 pages. Published by Central Institute of Indian Languages, Mysore 1974. Price: I. Rs. 7/-

Over the past several years the Tibeto--Burman languages of India have received a good deal of attention from Indian scholars. The three books under review here are studies of the Angami Naga language, which this reviewer has had some opportunity to study; each, however, may be taken as representative of the series in which it appears. Other works in each series will be mentioned below.

Angami Naga is spoken by some 40,000 people concentrated in the Kohima district of the state of Nagaland. It is one of the many languages making up the Kukish (or Kuki--Naga) division of the Tibeto-Burman family of languages. Until 1970, the only significant studies of Angami by non-Angamis were a brief grammar and vocabulary by R. B. McCabe (1887) and a short phonemic summary and word-list by Robbins Burling (1960). Between these two studies, a most important event was the standardization of Angami orthography by a committee of Angami scholars in 1939. The standard orthography represents a great advance on McCabe's imprecise notation (even allowing for dialectal differences), and it has made the work of later scholars easier. However, it has one glaring deficiency for the linguist or language-learner seeking a guide to Angami pronunciation: it totally disregards the tonal distinctions, which had at least been remarked upon, if not transcribed, by McCabe. The tonal system of Angami plays a most important functional role in the phonology, since the morphemes of the language are largely monosyllabic, and the repertoire of syllables is reduced by the absence of final consonants. As in Mandarin Chinese, homonyms abound even if the tones are taken into account. Although the Angamis themselves are apparently not inconvenienced by their toneless written language, they are clearly taken aback and confused by toneless spoken Angami (which of course is never really 'toneless' but rather has incorrect tones). The first attempt to indicate Angami tones in writing was made by the editors of a fragment of a dictionary by an Angami named Haralu (1933). Tonal indications were given for about 10 per cent of the entries, where
they were needed to distinguish otherwise homonymous words. The first systematic modern treatment was Burling’s brief description of the five-tone system and his use of diacritical marks to indicate the tone of every word in his short Angami vocabulary.

The grammar and dictionary of Angami under review are published by the Nagaland Bhasha Parishad, whose goals are the propagation of Hindi in Nagaland and the development of local languages. The Parishad has made itself the most prolific source of information on Naga and related languages, with at least 14 grammars in Hindi and 15 trilingual dictionaries to date. The Parishad uses both the standard Angami orthography, and a devanagari transcription which is essentially a transliteration of the standard orthography, but which corrects its main segmental defect, namely its use of the graph ‘ch’ for both an aspirate and an unaspirate affricated consonant. Thus it is useful to refer to the devanagari as well as the roman transcription. (The Parishad has also set a good precedent in not hesitating to add symbols to the devanagari syllabary where necessary for the transcription of Angami.) But it is disappointing that neither of the Parishad’s books, coming ten years after Burling’s study, makes any reference whatsoever to the tones. The grammar notes (on p. 11) that although the Angami pronouns ‘we (inclusive)’ and ‘they’ are spelled identically (uño), they can be distinguished by their pronunciation. This is the only hint of the tonal system.

The Parishad’s Angami grammar is far more complete than McCabe, and covers in one way or another most of the Angami constructions and most words that have grammatical functions. The preface attempts to demonstrate a non-existent genetic relationship between Angami, Indo-Aryan, and English. The grammar itself is divided into 23 chapters. There is one chapter for each of 8 loosely defined parts of speech, and then there are chapters for semantic notions like gender, number, case, and voice (in which it is reported that Angami has no distinction of voice), and for formal categories like prefixes, suffixes, etc. Each chapter is further subdivided either semantically or by lexical item discussed, and each grammatical point is illustrated, usually by a verse from the Angami version of the New Testament with its translation into Hindi. This is the standard form of a translation grammar, certain of whose categories (e.g. voice) may not be relevant directly to the language under study, but will be helpful to the student who is accustomed to them. A defect of this type of organization is that the same Angami construction or particle may be treated in several different places according to
its Hindi translations, obscuring its underlying general meaning, or, worse, it may be ignored if it has no obvious Hindi translation. An example of the latter danger is the failure of the grammar to recognize the important definite article \( a \) of Angami. Another example of the dangers of the translation format may be taken from the treatment of the ‘eight cases’ in the grammar. The marker of the ‘subject case’ is said to be the postposed particle \( a \), even though most of the example sentences throughout the grammar have subjects without any marker. Several pages later, \( a \) is also identified as the marker of the ‘genitive case’, but it is noted this \( a \) is most often omitted. Actually, if all the occurrences of \( a \) had been considered together, it might have been possible to reach correct conclusion, which is that \( a \) is not a syntactic case marker at all, but a rhetorical topicalizer, which may mark subjects, possessor nouns, temporal expressions, etc. It is especially frequent where a new subject is introduced in discourse. In fact, the syntactic functions of subject and possessor nouns in Angami are marked only by word order. In spite of these problems, however, the Parishad’s grammar remains a useful book, especially for its hundreds of classified examples illustrating the use of Angami words and constructions. In this it complements the Parishad’s dictionary, which gives no examples of the use of words.

The Parishad’s Angami-Hindi-English dictionary is the first Angami dictionary ever published. It will certainly be useful to Angami speakers as a guide to orthography, and may help them with Hindi and English as well. It will also be useful to students of Angami, whose needs will be considered in more detail here. The dictionary consists of some 3500 entries arranged in A to Z alphabetical order according to the first letter of the Angami word in the standard orthography. The entries, which rarely exceed one line, consist of the Angami word in both standard and devanagari transcriptions, its part of speech, a Hindi gloss, and an English gloss. Nouns are generally listed only in their full prefixed form e.g. \( \text{thedze} \) ‘story’, \( \text{mithu} \) ‘cow’. This will not inconvenience Angami speakers, but it may give difficulty to students of the language, since the prefixes are often dropped. For example, the student reading a text who runs into the syntagm \( a\text{-dze} \) (‘my story’) will know that \( a \) is the first person singular pronoun (or he can look it up), but he will have no way of knowing that he must look up \( dze \) under \( \text{thedze} \). A related problem arises from the listing of items like \( \text{mhathedeketuhuleshû} \) ‘record’ as single words without analysis. The student, mindful of the fact that Angami morpheme are most often monosyllabic
and rarely more than disyllabic, will be tempted to analyse such an item by looking up its elements. He will find six entries spelled *mhatho*, all glossed ‘work’, more or less, but again no *dze*. (The item glossed ‘record’ is in fact made up of a noun, *leshū* ‘paper’, with a three-word relative clause ‘work story writing’.) Thus in a language like Angami it would be useful to have the nouns alphabetized by their roots in cases where the first syllable may be dropped. The fully prefixed form would be given under the root-entry, and then might or might not have a separate alphabetical entry of its own.

The number of entries in the dictionary reflects more accurately the number of Hindi translations than the number of Angami words treated. For example, all 9 entries spelled *meho* are in fact the same Angami word ‘to look’. (The nine are glossed ‘visit’, ‘peep’, ‘care’, ‘test’, ‘examine’, ‘inspect’, ‘keep’, ‘look’.) Similarly, *medzi* ‘follow’ has six entries. On the other hand, the 13 entries spelled *se* include several different lexical items, which would be much easier to sort out if the tones were recorded. Thus, at least the entries ‘use’, ‘three’ (from the appendix on numbers), ‘plant’ and ‘very’ would all have different tones, reducing the problem of homonymy to manageable proportions. (Another *se*, on still another tone, is the word ‘liver’ listed in the dictionary with its prefix *u-* , although some body parts, e.g. *ru* ‘bone’, are listed without the prefix.) The five entries *kra* turn out to represent four different words (‘white’, ‘earn’, ‘many’, ‘cry/weep’) all, conveniently, on different tones. Perhaps we may hope that the Parishid will give attention to tone in continuing its useful work on Tibeto-Burman languages.

As of 1974, The Nagaland Bhasa Parishad had published the following works on Tibeto-Burman languages:


The CIIL Phonetic Readers are designed to introduce language students to the phonology and correct pronunciation of the languages covered. Each
reader in this well thought-out series has a similar organization of chapters, of which the present volume may be taken as a model:

1. (pp. 5–12) The Speech Organs. A brief introduction to acoustic phonology and terminology.

2. (pp. 13–44) The Speech Sounds of Angami. The articulation of each Angami sound is described. Occurrence or non-occurrence of the sound in word initial, word-medial, and word-final positions is noted. About 10 examples are given for each sound.

3. (pp. 45–54) Phonetic Drill. Further examples, concentrating on the differentiation of closely related sounds by the use of minimally different pairs of words.

4. (pp. 55–60) Angami Phonemic Inventory. Demonstrates the ‘phonemic status’ of speech sounds by the use of minimal pairs.

5. (pp. 61–66) The Writing System. Describes the standard orthography, proposes alternatives, and illustrates both the standard orthography and a slightly modified version using tone-letters with short texts.

The reader will certainly be very helpful to any student of Angami and to linguists as well. Ravindran gives particular attention to the tonal system, using Burling’s diacritical marks to represent the tone of every Angami word cited. An exemplary practical feature of Burling’s system is that there is no unmarked tone typographically: thus, when a diacritic is inadvertently omitted, as inevitably happens occasionally, the error is obvious and no confusion can result. Presumably the tonal alternations of Angami will be dealt with in the further, more technical works on Angami phonology, morphology and syntax promised by the author.

One area of Angami phonology that is not covered entirely satisfactorily for the linguist is the distribution of the phonemes. For example, it is not mentioned that /r/ (and only /r/ among consonants) may follow an initial consonant, giving the clusters /pr/, /phr/, /kr/, and /xhr/. (Because of the large number of examples, however, words containing each of these clusters may be found in the reader.) In addition, the co-occurrence of initial consonants and vowels, an interesting (if puzzling) study in Angami, is neglected, or perhaps postponed. In Ravindran’s system, the vowel /a/ occurs only after fricative, affricated, or trilled initial consonants (plus the dental and palatal nasals), never after non-affricated
Short Reviews/181

stops. (Two occurrences of /pa/ in the reader appear to be errors: /ruopa/ (low and low-falling tones), p. 17, is given by the Parishad’s dictionary as ruopru ‘smallpox’; and /pa/, p. 46, is given on p. 21 as /pe/ (low tone) ‘slope’.) The labio-dental affricated initials (/pf/ etc.) never occur before the vowels /ie/, /a/, /o/, or /uo/. Such asymmetries will be of interest mainly to linguists, but language learners as well should be relieved to learn that they will not need to distinguish /ts/ from /c/ or /dz/ from /j/ before all vowels.

In the chapter on orthography, Ravindran describes the standard orthography and proposes the one necessary segmental modification. He also proposes an ungainly, but typographically practical and scientifically adequate system of tone letters. However, five tones are rather too many to be represented conveniently by large and small final q’s and x’s, and Ravindran is wise to use diacritical marks himself. An alternative for scientific purposes could be the use of tone numbers, as in the Wade-Giles Chinese transcription: the advantage would be that the tones could be numbered in order of descending pitch and so more easily remembered. But if the Angamis themselves ever adopt a system of tonal notation perhaps they will follow the Vietnamese and the Chinese pinyin (at least in its pedagogical uses) in adopting diacritics and equipping typewriters and printing presses with them. The Burling-Ravindran system would be a good candidate for use. Incidentally, if there must be an unmarked tone, it should be the low tone (which appears on phonologically reduced prefixes) and not the mid tone as in Ravindran’s tone-letter system. Ravindran’s proposed devanagari transcription is defective in its representation of /a/ as zero, which seems impractical, e.g., for the word ‘to draw water’, whose only segment is /a/. (The devanagari short a is used for /a/: perhaps this is a typographical mixup with the short a intended for /ə/ and long a for /a/, the simplest solution.)

The few inadvertencies mentioned here do not alter the fact that the Angami Phonetic Reader is a book of both practical and scientific value. The prospect of having similar books on a large number of languages is an exciting one for students of Tibeto-Burman. As of 1974, the following had already appeared: Phonetic Reader Series No. 5:Tripuri; 6:Thaadou; 7:Ao—Naga; 10: Angami.

REFERENCES:


B. M.
AMONG THE WANCHOS IN ARUNACHAL PRADESH
By L. R. N. Srivastava. ii+188 pp., 8 plates.
Published by The Research Department of Arunachal Pradesh Administration, Shillong, 1973. Price: I Rs. 7/50.

The publication of a book on the Wanchos, a Naga tribe of over 23,000 persons living in thirty-eight villages in the southern part of the Tirap District in Arunachal Pradesh, is indeed a welcome event. L. R. N. Srivastava, previously a Research Officer the Research Department in the NEFA Administration, is a not unknown ethnologist who has already written a short monograph on the Gallongs of the Siang District under the guidance of the late Verrier Elwin.

Data concerning the Wanchos have been scarce to date, and based mainly on administrative reports, topographical surveys, tour diaries and explorers' notes written in the last or the beginning of this century. C. von Führer-Haimendorf, who came here for a three-week tour in the early sixties in the company of the author, has been the only foreign anthropologist to visit the area in recent times.

Among the Wanchos of Arunachal Pradesh is a tour diary written in the style of books like Naked Nagas by C. von Führer-Haimendorf or Across the golden heights of Assam and NEFA by J. D. Baveja. During a period of two years, the author visited and collected information in all the thirty-eight Wancho villages situated in the Cis-Patkoi Range on the Indo-Burma border.

The book is divided into twelve chapters which are followed by notes and references. The latter are rather scanty and inconveniently placed at the end of the book. Certain other additions such as an index, a map indicating the location of the villages mentioned in the text, an exact itinerary of the author's journey, and diagrams explaining the interdependency between villages belonging to the various confederations, would have been much appreciated by the informed reader.

Although L. R. N. Srivastava has undoubtedly collected an important mass of information, one feels he is being overambitious in his preface when he claims that "the present book gives an account of the geographical and ecological settings of the Wancho area, the economic condition, social systems, political institutions and religious beliefs and practices of the
people”. In fact, this book oscillates between being a monography of the Wancheos and a travel diary. Also the material collected therein, though rich and interesting, suffers somewhat from a lack of organisation.

One would have liked to see the author develop more fully certain aspects of his book, such as inter—village trade, village relations within a confederation, the former custom of head hunting, life in the bachelor dwellings (morungs), finally, the reasons why the British did not intervene in inter—village feuds, but allowed the chiefs to settle their problems. One cannot tell from the reading of this book, what differentiates a Wancheo from a Tangsa or a Konyak. What is more, the author seems to have paid surprisingly little attention to Nagas and neighbouring populations. Would it not have been more pertinent for most readers if ethnographic comparisons [e.g. the wealth of the paramount chief of Wanu (p. 90), or the two main social classes of the Kamnu-am and the Thoakd-am of Thamko (pp. 143-146)], had not systematically been made with examples borrowed from African literature, but rather with examples taken from important works on this part of Asia such as Political Systems in Highland Burma by E.R. Leach or The Structure of Chin Society by F.K. Lehman? Mr. Srivastava has given several descriptions of important rituals (pp. 14-16; 25 30; 32-37; 42; 56-59; 64; 73; Chapter V11; 164-165; 178-180;) but the roles and functions of the different religious leaders: the Gampa; Dingpa; Bapa (Gapa); Napa; Dingpa; are not clearly defined at the outset. which makes it impossible to distinguish one from another. There is on mention, for example, of a shaman but only of a diviner.

One of the most interesting passages (pp. 39-41) concerns a particular example of social change among the Wancheos of Longphong. Some time in the past, a chief of Longphong village decided to allow only the eldest son of every family to marry, in order to check the increasing population and consequent division of land, “the younger sons are to remain in the same house with their eldest brother and land is owned and cultivated jointly”, however, “the unmarried sons of the family are allowed sex rights over their eldest brother’s wife” and “with the wives of other men also the village”. Unmarried girls on the other hand, may marry outside the village or become the wives of younger chiefs or of rich men inside the village: this is only case of polyandry among the Wancheos. The population of Longphong has not noticeably increased since that time. It was also a pleasure to read Mr. Srivastava’s criticisms of the intolerance, priggishness or ethno-
centrism of certain officers towards the people among whom they are working (pp. 4-6; 10;)

Despite the author's praiseworthy efforts, more work still needs to be done to further our knowledge of the Wanchos and of other tribes living in the Tirap District. The Research Department of Arunachal Pradesh should publish or encourage publication of complete reports written by Research Officers familiar with this area such as the author, Parul Dutta, or P. N. Luthra, each accompanied where possible with footnotes, maps, a bibliography and a detailed index.

CONSTITUTIONAL AND ADMINISTRATIVE GROWTH OF THE NORTH-EAST FRONTIER AGENCY.
By P. N. Luthra. 173 pp., 5 maps.
Published by the North-East Frontier Agency Administration, Shillong, 1971. Price: 1. Rs. 18/

NAGLAND. FROM A DISTRICT TO A STATE.
By P. N. Luthra. iv +118 pp., 3 maps.
Published by Shri M. P. Hazarika, Director of Information and Public Relations, Arunachal Pradesh, Shillong, n. d. (1975?). Price: 1. Rs. 8/25.

The publication of these two books by the North-East Frontier Agency Administration and by Shri M. P. Hazaritka greatly increase our knowledge of these two regions of North Eastern India: Arunachal Pradesh which was previously the North-East Frontier Agency and Nagaland. The author, P. N. Luthra, has served in both these territories, first as Political Officer in the Tirap Frontier Division (Arunachal) and later as the first Commissioner of the Nagaland Administration. He is undoubtedly one of the persons best suited to write these works which are outlines of the different phases which have taken place in the transformation of these regions from 'restricted areas' into a territory and a state within the Union of India.
As these two books are set out in much the same manner, the reviewer has not thought it necessary to treat them separately. They are divided into four parts, an Introduction and three Appendices. The first section gives us a brief summary of the political, administrative and constitutional evolution under British and later under Indian rule. Appendix I comprises a glossary of special terms and a tabulated chronological list of events indicating the landmarks of administrative and political change. Appendix II gives the complete texts of all the Rules, Acts, Regulations, Notifications and Orders from 1874 to 1967 in the case of NEFA, and from 1874 to 1962 in case of Nagaland. The last Appendix is composed of maps illustrating the different changes of administration and alterations to the names of the various Tracts, Divisions or Districts. In each book, a welcome map in colour shows the distribution of the diverse ethnic groups.

Useful additions to each book would have been a bibliography and an index. There is however, every reason to congratulate Shri P. N. Luthra as well as the publishers for having produced these two informative little books which give not only students of political science, but also the general public, the possibility of consulting many hitherto inaccessible legal documents and a large number of explanatory maps.

RESARUM
Bulletin published by the Research Department,
Arunachal Pradesh Administration, Shillong.

In recent years, interest in social change has been stimulated all over the world and particularly in India. It is a pleasure to welcome the publication of a new bulletin devoted to Arunachal Pradesh, previously known as the North-East Frontier Agency, which concentrates on the socio-cultural life—traditional or modern—of several populations inhabiting the Eastern Himalaya and the Cis-Patkoi Range.

The bulletin, printed in cyclo-style, and about fifty pages in length, will be published every quarter. It has been distributed to date, free of charge.
In the first three issues, the contributors are Research Officers, Directors, Deputy Directors and Assistant Directors of Research, District Research Officers, Language Officers, Registering Officers, and the Librarian or Curator of the Central Museum of Arunachal Pradesh: all of whom are continuing the valuable work started by the late Verrier Elwin who created a research department in the NEFA Administration in the mid-fifties.

In the first number are to be found an editorial and five articles:

1. “Malinithan” (description of the ruins of Malinithan in the Siang District).

2. “The Loku Festival (harvesting) of the Nocte”.

3. “Two rare ornaments from Lower Siang”. (a Badam (adis) amulet and a miniyong (adis) bead necklace with pendant).

4. “Introduction of Buddhism among the Monpas and the Sherdukpons”.


In the second number are published:

1. “A note on Mishmi titi”. (the cultivation and trade of the coptes teeta, a medicinal plant belonging to the ranunculaceae family).

2. “The Adis, their origin and migrations”.

3. “Evidence of caste-like features in some Arunachal tribes”.

4. “Tangsa folk legends” (the origins of the Mol festival and of sacrifice).

5. “Adi invocations, spells and chants”.


In the third issue, seven articles have been devoted to the women of Arunachal Pradesh in honour of ‘International Women’s Year’:


2. “Tsewang Lhamo: Mother of the Sixth Dalai Lama” (a Monpa born in Bbrkhar, six miles to the south—west of Tawang).

3. “The place of Women in Khawa (Bugun) Society”.

4. “From The Descriptive Ethnology of Bengal by E. T. Dalton” (a Khamti lady, a hill Miri belle, a Padam woman).

5. “Women artists of Arunachal”.


7. “Representation of Laksmi among the female sculptures at Malinithan”.
Although these articles are unequal in quality, certain of them are particularly interesting and throw a new light on certain aspects of the different societies living in Arunachal Pradesh. Among those that deserve particular mention are: “Malinithan”; “The Introduction of Buddhism among the Monpas and the Sherdukpen”; “Language and Culture”; “A Note on the Mishmi Tita”; “The Adis, their origin and migrations”; “Evidence of castelike features in some Arunachal tribes”; “Women of Arunachal and their status in socio-cultural life”; “Tsewang Lhamo: the mother of the Sixth Dalai Lama”; “The place of women in Khawa (Bugun) Society”.

Certain articles could be discussed in detail, such as “The Adis, their origin and migrations”, whose author seems to be ignorant of the writings of Sachin Roy (the Taos of Cambodia and Vietnam must in fact be the Yaos, who have never entered Cambodia, and only settled in Laos and Thail and in the early nineteenth century). One could argue also with the views of the article “Evidence of caste-like features in some Arunachal tribes” who, victim of his own ethnocentricity, seems to confuse ‘social classes’ with ‘castes’. Perhaps he should have consulted works such as Political Systems in Highland Burma or Structure of Chin Society. Furthermore, he might have pointed out the division existing between the Hrusos (Akas) and the Kromes) or among the Khamptis and Noctes, see Democracy in NEFA by Verrier Elwin.

Finally, it would have been preferable, in the number dedicated to the role of women in Arunachal society, if the reader could have been given the possibility of reading the unpublished notes of Research Officers working among little known ethnic groups like the Bangrus, Membas, Khampas, Meyors, Zakh-rings, Morans, Chutias or Yobins, rather than being obliged to re-read extracts from the works of Dalton, V. Elwin, R. Sinha and B. K. Shukla, pleasant though they are.

If RESARUM continues its present trend of publishing issues based on a single theme, perhaps one may hope in the future, for articles on shamanism and useful plants, political systems, religious rituals etc. In the meantime, the Research Department is to be congratulated for their enterprising start. I. M. Simon recalls that twelve years have passed since the publication of the last bulletin. It is to be hoped that this very promising bulletin will have a long life, and that one day it will be printed in offset, and illustrated with photographs, drawings and maps.
GLIMPSES OF THE EARLY HISTORY OF ARUNACHAL
By L. N. Chakravarty, ii + 167 pp., 16 plates.
Published by The Research Department of Arunachal Pradesh Administration, Shillong, 1973. Price: I. Rs. 7/25

Glimpses of the Early History of Arunachal by L. N. Chakravarty, at present a Director of Research in the Arunachal Pradesh Administration, fills an important gap in our knowledge of the early history of the North-Eastern part of India. The book records the history of Arunachal Pradesh, better known under the name of NEFA (North-East Frontier Agency), from the inception of British rule in Assam in 1826 up to 1960.

With the exception of the works of A. Mackenzie: History of the Relations of the Government with the Hill Tribes of the Noakh—East Frontier (1884); E. Gait A History of Assam (1906); L. W. Shakespear: A History of Upper Assam, Upper Burmah and the North—East Frontier (1914); and R. Reid: History of the Frontier Areas bordering on Assam from 1883–1941 (1947); no detailed account of the history of Arunachal Pradesh existed, previously.

As the title suggests, the author reviews, a little too sketchily perhaps, the history of the five districts of Arunachal Pradesh: Kameng, Subansiri, Siang, Lohit, and Tirap, before dwelling in the last three Chapters on the historical ruins, the history of Posa and the raids on the plains.

The book is divided into eight chapters. In the first three chapters, the author speaks of different populations inhabiting Kameng, Subansiri and Siang: the Sherdukpons and Bhutias, Akas (Hrussos), Mijii (Kdammais), Dhaivas (Buguns) Daflas (Bagni Nissis) and Monpas in Kameng; the Apa–Tanis, Tagins and Hill Miris in Subansiri; the Adis (Abors) in Siang. Whereas the subject matter is treated fully and methodically in the first three chapters; in chapters four and five, the information given about the diverse populations living in the Lohit and Tirap Districts, is rather meagre. The author mentions the various Mishmi groups such as the Dgarus (Taorans), Mijus (Kamans), Chulikatas (Idus) and Rebejiyas as well as the Khamptis, Tibetans, Zakhrians and Singphos living in Lohit; and the Noces and other Naga groups commonly known as Rangphans (Tangsas) in Tirap. It is a pity that most of the ethnic names are given in Assamese which only leads to confusion, rather than the names by which they designate themselves in their own languages, accompanied by the various pseudonyms by which they are known. In chapter six, himself a historian and well
known archeologist, the author gives an account of the historical ruins discovered to date in Arun Achal and some legends surrounding them, such as Bhalukpung in Kameng; Ita and Sivalinga in Subansiri; Malinithan in Siang; Tawreswari temple, Brahmakunda and Pasuramkunda, Sivalinga temple and Bhismaknagar in Lohit. According to legend, the most ancient temples date from the early Christian era: a more precise historical verification of these dates of construction would have been welcome. The following chapter concerns the history of the posa. The posa is an “allowance paid to certain hill tribes (Bhutias, Akas, Daflas, Hill Miris, Abors) inhabiting the hills on the northern frontier of Assam.....in consideration of the abandonment of their claims with regards to certain duars”. This policy was started by the Ahoms and partially continued by the British till the independence of India. The last chapter is composed of tables enumerating the raids undertaken by different ethnic groups from NEFA, on the Assamese plain, from the time the British occupied Assam until 1951.

Regrettably, there are no supporting maps, bibliography or index. A list in chronological order, of the Commissioners, Officers and Agents responsible for the improvement of relations with the hill tribes, or for the organising of military expeditions or missions, as well as a list of the various journeys made by travellers, missionaries, botanists, officers, surveyors, tea planters etc., stating the time, place and ethnic group visited would have been valuable additions to this book. Nonetheless, Shri L. N. Chakravarty and his publishers are to be thanked for having given us a “glimpse” of the history of this fascinating new states and hopefully we will be given a wider view at a future date.

Alain Fournier.


874 pp., 8 maps, 22 illustrations. Published by Vivek Publishing House, Delhi. 1973. I. Rs. 80/-

A welcome reprint indeed. This has been one of the most unobtainable books on the North—Eastern frontier of India. Published on March 21, 1883,
the 250 copies printed were distributed to Government offices and officials dealing with the area, and was never really publicly available. Mitchell's introduction succinctly sums up the content of each report:

"1. The geographical position and topographical history of each tribe.

2. A chronicle containing all important events connected with each tribe for the last 100 years, showing their military history and political relations.

3. Warlike operations against the tribes.

4. Routes into the territories by occupied the tribes"

This information is divided into three chapters in each report: 1. Topographical, 2. Political, 3. Military.

There are seven reports covering Upper Assam (mainly the present Lakhimpur and Sibsagar districts), Eastern Naga country (North Cachar), Miri areas, and the area inhabited by the Dassais. Although the primary objective of compiling these reports was to provide the military with relevant facts, one must still rely on parts of these reports for historical and anthropological facts due to the inability of many scholars to visit the areas. Unlike most reprint publishers, Vivek has taken care to include all the original illustrations and, more importantly, all the original maps.

A somewhat limited index has been added to the reprint edition. The paper is good, printing is fair, the binding adequate and the price rather high.

**HIGHER THAN EVEREST. Memoirs of a Mountaineer.**
By H. P. S. Ahluwalia. × +188 p.p., 34 b/w plates, endpaper maps.
Published by Vikas Publishing House, New Delhi, 1973. I. Rs. 20/-

The 1965 Indian Expedition put nine climbers on the summit—a feat not yet repeated. The official account of this expedition was published long ago ("Nine atop Everest", New Delhi, 1966), and this book is the autobiography
of one of those who reached the summit. It may seem pretentious of a young man in his thirties to write "memoirs of a mountaineer", but shortly after the Everest triumph Maj. Ahluwalia was nearly killed in Kashmir during the Indo-Pakistan war in 1965. He became paralyzed from the hip down, and his career as an active mountaineer ended there and then.

The book is a modest and simple but moving story of the author's fight, not only to the top of Everest, but the much tougher fight to restore his self-confidence and to carry through an extensive rehabilitation programme in England. The book is pleasantly readable.

H,K,K,


Beautiful regions, as a rule, produce equally beautiful books, like the Sahara, the Yemen, the Xingu or Nepal. As for Nepal, examples are the table books by Tichy, Hagen, Seemann, Frank, and Peissel. Such products may kindle a momentary sensual thrill: the kick of the picturesque. Naturally, their element is the picture; scarce in their textual parts. They try to attract the reader visually, with blown-up photographs, splendidly displayed over the pages. Their verbal poverty is drowned in retinal loquacity. Quickly, however, these beautiful books become a bore. And the lavish pictures of such showpieces wear out soon after one has thumbed them through. Stolen from a rich sociological context, such pictures have, apart from a colhurful make-up, nothing to convey; they are not telling. At most they advertise the personality of their author in the fashion of a snap.

At first sight the work: tarap. une vallée dans l'Himalaya by C. Jest seems to fall into this category of books. It is, without doubt, a beautiful book. In size and make-up it is a table book. Printed on mat velvet offset and arranged in a harmoniously balanced and generous layout, the book is very rich in pictures. From a total of 80 mostly full size photographs, 28 are in colour and 17 on double pages. A number of Tibetan woodcuts and drawn maps, plus a series of over 30 smaller drawings by the Dolpo painter Chogya
Tondrup add to the visual splendour of the volume. In words, on the other hand, Jest's book is very modest. Besides the constant captions which accompany the lavish photographs, *tarap* contains not more than a 14-page essay by the author on the Tibetan cultural background of the Dolpo region in North West Nepal—Tarap being one of the four valleys of Dolpo—, plus 10 pages of appendix, including a postface by A. Leroi-Gourhan, a glossary of Tibetan terms, a chronological chart on Tibet's history and selected discographies, filmographies and bibliographies on Tibet and Nepal—all quite useful, but not very telling.

And yet, the present work of Jest differs considerably from the standard picturesque books characterized above. First of all, Jest has lived with the people of Dolpo long enough to be their anthropological witness. He has stayed with them more than a year; he has learnt their language, a Tibetan dialect; he has revisited his hosts on various trips; and he has travelled extensively in other parts of the Himalayas to be able to distinguish the characteristics proper to the Tarap region. This intimacy of the author with his subject comes out in the sequential arrangements of his photographs. The succession of the chosen pictures transforms the book into a visual narrative. This narrative runs along three major threads: along the annual cycle of life amongst the population of the Tarap valley, along the stories of the author's main informant, Kagar Rinpoche, and along a rough display of classical subjects of the monograph type.

The book depicts more or less systematically the course of one year in the community of Tarap. The inhabitants of this high altitude region north of the Dhaulagiri Range recognize basically two annual seasons, a long and heavy winter and a sudden, shortlived summer. As the reader flips through the pages he encounters first the various activities of the winter: the homebound works like spinning, weaving, and stitching done by women; or tanning and cutting, executed by men; the religious ceremonies of the winter like New Year festival and the *nyungne*, the collective fast; and the trade voyages to the south on the grain route. In April activities of the summer start: the preliminary works on the fields, bringing the irrigation system in order, ploughing, dunging and sowing; driving the herds up to the summer pastures; trade voyages to the north, on the salt route to the neighboring Dropra in Tibet; the religious ceremonies of the summer, like the collective pilgrimage to the holy places of Tarap or the *yartōn*, the midsummer ceremony, with its resuscitation of the energies of life; finally, the hard work of the harvest, cutting, threshing and sieving.
The second thread, along which the narrative of the book runs, is the repeated appearance of the old Lama Kagar Rinpoche, Jesty’s major informant, on the Tarap way of life. The pictures of the book start and end with this sage, with his wise and friendly face. Throughout the book he is seen here and there again, presiding over various ceremonial acts. But he also speaks. One half of the explanatory captions, which accompany the photographs, are transcriptions of his own words. This has been made typographically evident by the author, setting his own annotations in normal roman letters and those of the old Lama in italics. This trick changes the whole text of the captions into a kind of dialogue.

Finally, there is an arrangement of the photographs along the line of ethnographical subjects. Like the table of contents in a classical monograph, the pictures hint at a patterned sequence of material exposure: natural environment first,—the geographical setting,—then the population, its mythical origin, its social stratification and institutions, then various aspects of religion, then astrology, economics, medicine, ergology, and technology, and finally religion again. This principle of presentation is the weakest, naturally, because the different subjects flash by in mere glimpse. For example: A double page picture, showing adorned and dressed up men on horses, photographed in colour; next page: another group of men, squatting on the floor and looking with curiosity into a tent, presented in black and white. The caption in between speaks of the social hierarchy amongst the Tarap people, of the primeval residents, the shimmi who are the highest groups in rank; of the chogmi, those of the exterior who have a lower social status; of the even lower gara, the black smiths; and of the bera, those without a lineage, who are lowest. In the adjoining essay one finds an additional specification concerning this social stratification. It is said that the patrilineal clan groups of the Tarap people are divided into three social layers, the vuche, the upper bones, the ru—barma, the middle bones and the ru—chung, the lower bones, just like the upper, middle and lower topographical layers in a valley. I don’t find such hints very satisfying for a social anthropologist, nor for a layman whose aspirations surpass the normal level of pop anthropology. One would, for instance, like to know, how the social classification which is built on the model of a topographical one—the threefold stratification—fits into or works parallel to the historical one, the twofold classification of old and new settler groups. At such points the shortness of the explanatory texts becomes a real shortcoming.
What makes Jest's contribution more than a beautiful picture book is the simultaneous interplay of the mentioned three threads of arrangement. By bringing his photo-book into a rather complicated narrative form, he has escaped the arbitrariness of the snap. His book carries the factor of time (a quality of the novel) as perceived by the population of Tarap. And, not to forget, all his pictures remain with this one population, a restriction not found amongst the usual picturesque books, which need to expand their sensations constantly.

The book is an experiment in the visual presentation of ethnographical knowledge. It raises, without mentioning it expressly, the question: How much can photographs tell? Simple as it may sound, this is a question of considerable methodological range. It is not a new one, it is only newly attempted. Ever since G. Bateson and M. Mead published their programmatic visual study of Bali in 1942, *Balinese Character—A Photographic Analysis*, have anthropological writers contemplated the problem of how to translate best their knowledge to their readers in the West, with the help of pictures. Jest's book is an esthetically pleasing, an elegant solution. The central problem, however, has not been touched by it: How to present the invisible reality of mental expressions, the reality that lies behind that of the senses?

For things visible, pictures may be good, even better than long verbal descriptions, more penetrating, more objective, more economical. And one may always start with pictures, as baits. But for things invisible, the *hau*, the picture has to be replaced in the end by verbal explanation. And the more concrete this verbal explanation is in detail, the better for the explanation in general. To return to one example in the Tarap book: On five consecutive pages the author exposes a series of photographs, dealing with a marriage. One can see the bride, the bridegroom and other people, all involved with certain stages of the marriage ceremonies. It is a vivid picture, as if one were there oneself. But the essential thing is missing, both in the pictures and in the verbal captions: Missing is the *spirit of the institution of marriage in Tarap*, the system of exchange it involves, the style of tying together social groups. This cannot be photographed, this can only be understood and then be told. It is a matter of meaning. Understanding and presenting what the visible things actually mean and how they relate to other domains of meaning seems to me the raison d'être of anthropological investigation.

But I did not want to knock at a butterfly with a hammer. Michael Oppitz