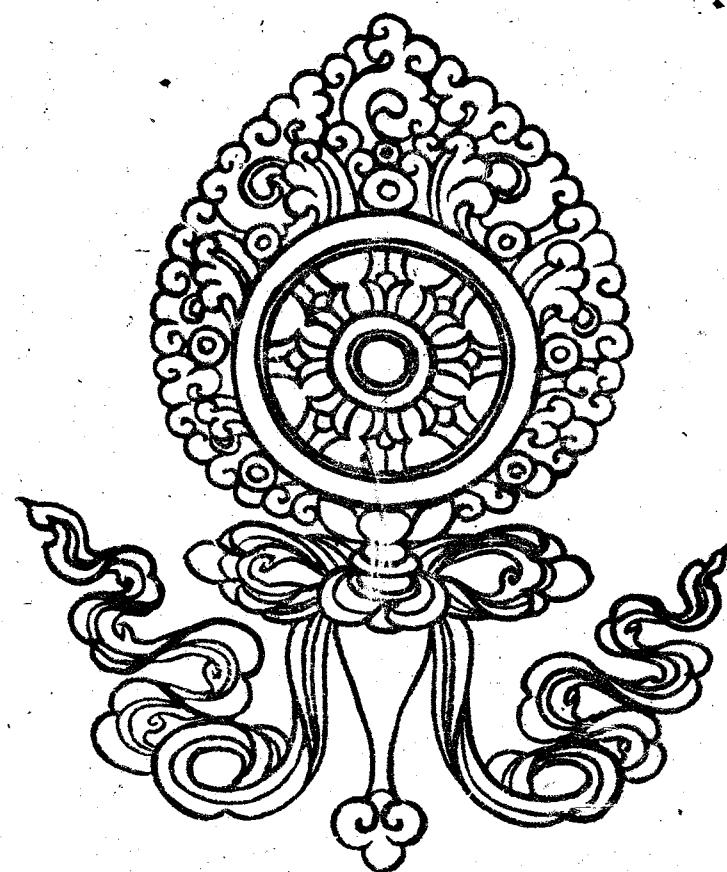


KAILASH

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KAILASH-- An independent, interdisciplinary Journal of Himalayan Studies.
Published three / four times a year by Ratna Pustak Bhandar, Bhotahity, Kathmandu
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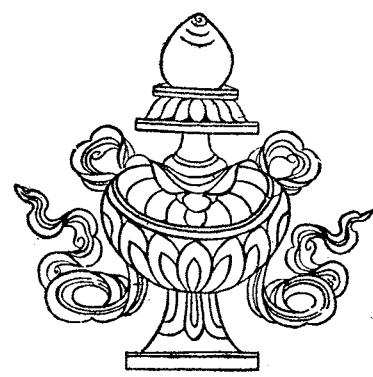
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A LITTLE-READ GUIDE TO THE HOLY PLACES OF NEPAL

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 rjoṇ 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 čhen-po ſe-ba'i chandho-ha bal-po'i gnas kyi dkar-čhag gañs-čan rna-ba'i bdud-rci žes-bya-ba bžugs-so

- 1b om svasti/ rjogs-saṁs gañ du bltams-pa dañ/ gañ du byañ-čhub la reg
 dañ/ ži-ba'i 'khor-lo bskor-ba dañ zag-med mya ñan 'das-pa dañ/ bde-
 gcegs gañ du bžugs-pa dañ/ 'čag-pa dañ ni bženś-pa dañ/ señ-ge lta-
 bur gzims-pa yi gnas de la yan phyag 'chal-lo/ sten dañ 'og dañ bar-
 dag dañ/ phyogs dan phyogs-mchams rnam-su yan/ skur-bčas sku-ni med-
 pa-yi/ mčhad-rten rnam-s la phyag 'chal-lo/ khyad-par drag-po khyo-
 çugs dag/ 'dul-byed dpal-ldan he-ru-ka/ rdo-rje 'phags-mor
- 2a mñam gnas-pas/ dpa'-bo dpa'-mo'i sprin spros-te/ dag-pa ye-çes čhen-
 po ru/ btul-nas lha yi 'khor lo yis/ bzuñ-ba'i gnas dañ ñe-gnas dañ/
 žin dañ ñe-žin 'thuñ-gčod dañ/ ñe-ba'i 'thuñ-gčod 'du ñer 'du/ dur-
 khrod ñe-ba'i 'dur-khrod kyi/ rten dañ brten-par bčas la 'dud/ de-
 'dra'i yon-tan sñan-pa'i gtam/ thos-pa'i mthu ni go-la bžin/ stobs
 dañ ldan-pas der drañs-te/ čhos kyi ñi-mas bgrod-pa'i gnas/ ñe-ba'i
 chandho nai-pā-la'i/ gtam ni 'od-zer 'phren-ba ñid/ çar gyi ri-bo'i
 rce la bžin/ gañ-čan bod kyi
- 2b rna-ba la/ de yi yon-tan gsal phyir spro/ de yan yul čhen-po ñe-ba'i
 chandho'i ñe-ba'i 'thuñ-gčod nai-pā-la'i ljoñs 'di ni gdoñ-nas grub-
 pa'i gnas-čhen dpa'-bo dañ mkha'-gro ñan gis 'du-ba/ gnas skabs-su
 yan 'dod-pa thams-čad ster-ba dañ/ mthar thug bla na med-pa'i dños-
 grub pa'i sa phyogs-su rgyal-ba'i bka' mdo rgyud kyi dgoñs-pa du-mas
 bstan-pa/ lha dañ bčas-pa'i 'jig-rten thams-čad kyis mčhad-pa'i gnas
 drañ-sron čhen-po bčom-ldan 'das kyis kyan dños-su žabs kyis bčags-pa
 la rcod-pa med-čin/ sañs-rgyas kyi bstan-pa yan sñon gyi dus na čes
 čher rab tu dar-bas mkhas-pa pañdi-ta dañ grub-pa thob-pa'i skyes-bu
 yan brgyud mar byuñ-žin/ dus da-lta'añ sañs-rgyas kyi bstan-pa'i čha-
 čas cam ma-nub-par gnas-pa dañ/ de las gžan-pa'i skye-bo-rnam-s kyan
 rgya-gar 'phags-pa'i yul 'ga' žig bžin-du/ kla-klo'i du-rúčka ñan-pa-
 rnam-s kyis dbañ du byed ma-nus-čiñ so-so'i yul gyi rgyal blon 'bañs dañ
 bčas-pa rnam-s kyan rañ-dbañ du spyod-čin
- 3a grub-mthas blo ma-bsgyur-ba'i skye-bo rnam-s kyan bram-ze dañ rgyal-rigs
 dañ rje-rigs dañ dmañs dañ gdol-ba la-sogs-pa'i rigs ma-'čhol-žin
 khrus dañ gcañ-sbra dañ lha mčhad-pa'i las la rtag-tu brcon-čin 'grus-

pa/ de yan bod-sogs yul-gru kha-čig bžin du yul-lha gži-bdag the-rain
 rgyal-bsen 'dre la-sogs-pa'i 'byun-po phra mo-ma mchod-pa dan blo gtad
 mi-'cha'-bar/ nañ-pa sans-rgyas-pa'i rin lugs 'jin-pa rnam ni lha
 dkon-mchog-gsum la mchod-čin/ bya-spyod rnal-'byor rnal-'byor bla na
 med-pa'i rgyud kyi dkyil-'khor gañ-run re la bsgom bzlas mchod bstod
 sogs ñin-re-bžin du ma-čag-par byed-pa yan snon gyi skyes-bu gsañ-
 snags la spyod-pa-rnam kyi lugs-srol bzañ-po'i rgyun ma-nub-par čin-
 tu gsañ-ba'i chul-gyis rañ-dan rigs mthun-pa'i gsañ-snags-pa las gžan-
 pa'i mi-rnam kyi chogs-su gsañ-snags khrom bsgrags-su 'gro-ba nam-yan
 mi-byed-čin/ bod kyi mi-rnam ma-ñi la-sogs-pa lha-yi sñiñ-po kun
gyis thos-par byun-rgyal du sgrog-čin 'don-pa mthon-ba na' an čin-tu
 mchar-bar 'jin-pa sogs mdor-na gsañ-snags rnam gsañ-bas 'jin-pa dan/
 de-dag kyan lag-len ma-nor-bas gcañ la/ gžan yan rgyud kyi rdo-rje'i
 glu dan gar-'khrab

- 3b pa dan/ gžon-nu ma'i mchod-pa dpa'-bo dpa'-mo'i ston-mo chogs kyi
 'khor-lo dan sbyin-sreg la-sogs-pa'i lag-len gyi rgyun ma-nub-čin
 chul-bžin du spyod-pa dan/ phyi rol-pa rnam kyan chañ-pa dan dbañ-
 phyug dan khyab-'jug dan u-ma de-wi chogs kyi bdag-po gdon-drug la-
 sogs-pa lha čhes čhe-ba rnam mchod-čin 'dre-phran dan 'byun-po'i
 chogs la nam-yan yid mi-brton-pas na yul-khams bkra čis-pa sogs dge-
 mchan du-mar bčas-čiñ phyi-rol gyi gnas dan yul gyi bkod-pa yan mthon-
 na mi mthun-pa med-pas yid du mchis-pa mya-ñan dan sdug-bsñal gyi
 gdun-bas yid skyo-ba dan dub-pa la-sogs-pa nam-yan mi 'byun-ba ste/
 yul čhen-po 'di-ñid kyi mtha'i 'kho-ra khor-yug gi khyon-rnam ni ljon
 čin sna chogs-pa sdon-po yal-ga lo-ma me-tog 'bras-bur bčas-pa'i
 nags-chal stug-po'i drva-bas yoñ-su bskor-ba la/ glañ-po stag-gzig
 phag-rgod dom dan ma-he la-sogs-pas gañ-ba'i ri dan ri-phran gyis
 yoñ-su bskor-ba'i nañ-du/ bal-po'i yul-ljons lte-ba ñid sa'i khyon
 lag-mthil ltar mñam-pas ñam-grog dan ri-sul chañ-chiñ sogs med-pa'i
 thañ yañ-čin rgya čhe-ba'i gžir mchod-rten dan gcug-lag-khan dan
 rgyal-po'i pho-bran gron dan gron-khyer gron-brdal skyed-mos chal
 4a khrus kyi rjin-bu de la ham-sa ste ñañ-pa dan ñur-ba'i khyu me-tog

- 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/ gžan yan khye'u bu-mo rnam kyan glu gar dañ rced 'jo'i bya-bas brel-žin mi yis bdag-gir bzuñ-ba'i rta dañ glaň-po-čhe dañ ma-he rma-bya la-sogs-pa ji sñed-pas gaň-ba'i groň-khyer gyi sraň-kha dañ chon-'dus na rgya-gar çar lho nub gsum gyi mi dañ bal-po bod kha-čhe sogs mi-rigs dañ skad-rigs kyi khyad-par mi gčig-pa du-ma sprin-bžin du 'thibs-čin/ rgyal-khan gi sgo dañ sgo-khan them-pa soqs gser las byas-pa'i 'od kyis snaň-bas ſe-ba'i khor-yug gi khyon khyab-čin/ glo-skar la-sogs-pa'i sgo-čhuñ-rnam kyan ba-so las grub-pa'i nañ du ne-co dañ byi'u soqs mi skad 'byin-pa'i 'dab-chags kyan kha-zas dañ bčas-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-gži lag-mthil ltar mñam-pa ste mdor-na rje lo-ca-ba čhen-po mar-pa'i žal-sna nas/ 'on kyan nal-dub bya rin-čhog/ yul lha las babs-pa'i bal-po mthon/ phyi 'dod-yon lta-bas čhog mi-čes/ mi 'dod-khams kyi lha-phran yin-nam sñams/ ſes gsuňs-pa lta-bu'i yon-tan
- 4b dañ ldan-pa'i yul de yi lte-ba nas rgyan-grags cam gyen-du 'phags-pa'i ri glaň-ru ſes-bya-ba khams sna-chogs-pa du-mas rnam-par bkra-ba/ na-ka ge-sar dañ/ ba-ku-la dañ/ pi-čpa-la dañ/ ko-bi dā-ra dañ/ plakça 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 mchan kun tu 'dab-čhags sna-chogs-pas skad sñan 'byin-čin spra dañ spre'u ri-dvags-rnam kys gaň-ba žig yod-do/ de yan cam-pa-ka ſes-pa'i me-tog ni da-lta bod du 'byuñ-ba 'di yan spyir bal-po nas 'byuñ mod kyan/ de-ñid cam-pa-ka dnos ma-yin 'dir smos-pa ni ji bžin-pa'o/ de yan/ me-tog cam-pa-ka ni žan gyur kyan/ me-tog phal-pa brgya yi do-zla min/ ſes-pa ltar/ kha-dog dañ dri bsuň-gis khyad-par du byas-pa'i yon-tan gyis me-tog gžan las khyad-par du 'phags-pa žig 'byuñ dgos-pa la/ da-lta bod du 'byuñ-ba'i me-tog cam-pa-kar grags-pa 'di la dri bsuň dañ kha-dog khyad-par ba med-pas čes-so/ des na rgyan gyi bstan-bčos me-loň las/ cu-ta cam-pa-ka yi rdul/ reg-pa min kyan

mgron-po yi/ sogs dañ/ rtogs-brjod dpag-bsam khri-čin las/ cam-pa-
 ka 'dab rlun gis bskyod-pa yi/ spriñs-yig gis ni byams-pa skyed byed-
 5a pa/ žes sog sgsuñs-pa yan/ cam-pa-ka ji bžin-pa 'di la dgoñs-te/
 me-tog ser-po dri-bsuñ žim-po rgyan riñ-por 'phro-ba žig yod-do/ ri
 'di la glañ-ru žes-bya-ba'i miñ mchuns-pa cam la brten-nas rañ-byuñ
 mchod-rten čhen-po ſnid go-ma sa-la gandha yin-par 'dod-čin/ mdo-sde
 glañ-ru luñ-bstan las 'byuñ-ba'i don-rnams 'di la sbyor-ba ni 'khrul-
 bar zad-do/ des na skyes-bu dam-pa 'ga 'i gsuñ las kyañ skabs 'gar
 bod kyi gtam rñin-pa de-ſnid skyar zlos su mjod-pa ni snañ mod/ dgoñs-
 pa čan gyi gsuñ cam las rañ bžed thun-moñ ma-yin-pa ni ri glañ-ru dañ
 go-ma sa-la gandha žes-pa li yul du yod-par bžed-do/ de lta-bu'i ri
 yi rce-mor sen-khri dañ bañ-rim la-sogs-pa med-pa'i 'phags-yul-pa'i
 lugs kyi mchod-rten bum-gdan gyi sten-nas bum-pa dañ de yi khar bre
 yod-pa ſnid da-lta žig gsos kyi skabs zañs gser gyis g-yogs-par mjad-
 pa'i phyogs re-re la yod-pa'i spyan-rnams kyañ gži-dñul dañ spyan-'bras
 çel smin-ma g-yu las grub-pa dañ/ de'i sten gi kha-khyer du padma la
 gser-zañs las grub-pa'i ston-pa sañs-rgyas sman-bla byams-pa gu-ru rin-
 po-čhe padma 'byuñ-gnas te phyogs-bžir gco-bo re dañ 'khor gyi chul du
 byañ-sems pañ-grub la-sogs-pa du-ma'i sku-gzugs phyogs
 5b re la bži bži yod-pa/ de yi nañ dbus nas gyen du rim-par brcegs-pa'i
 čhos-'khor ram gdugs bču-gsum gser zañs kyis 'khor-mor g-yogs-pa de yi
 khar čhar-kheb gañjira tog dañ bčas-pa bkal-ba'i rca-ba bum-gdan nas
 rce-mo'i bar gyi srid la gžu 'dom bčo-lña cam gyi chad čan-te/ 'di
 ſnid snon bañ-rim sen-khri dañ bčas-pa la phyis dgra bčom-pa rnams kyi
 bum-pa man-čhad sa 'og tu bsnubs-pa yin zer-ba ni bod kyi blun-po-rnams
 kyi ſnams snañ-ño/ mchod-rten gyi bum-pa'i logs-bži na bžugs-pa'i
 rgyal-ba rigs-lña'i sku ni rgyal-po'i bcun-mo dad-pa čan žig gis phyis
 bžeñs-par grags-so/ de nas de yi phyogs dañ phyogs-mchams kyi dbye-bas
 phyes-pa'i çar nas brcams rim-pas g-yas skor du phyin-pa'i cha na gnas-
 brtan rnams ji-ltar yod-pa'i chul bzuñ sla-ba'i phyir sa-bčad mdor
 bsdus-pa dañ/ slar yan de yi lo-rgyus rgyas-par bčad-pa gñis las dañ-
 po ni/ de-lta-bu'i mchod-rten de yi çar-phyogs çin-tu ſne-ba'i cha na

g-yas g-yon du mčhod-rten gñis dbus-su glań-ru'i ri yi žol nas rce-mor
bgrod-pa'i rdo-skas çin-tu riń-ba'i rca-ba na de-bžin gçegegs-pa'i rdo-
sku dań mgon-po'i sku yod/ rce-mor lte-ba la gser gyi rdo-rje yod-
pa'i gser zańs kyi stegs

6a 'jam-po la čhos kyi dbyińs gsuń gi dbań-phyug gi dkyil-'khor dań/ ri
mčhod-rten dań bčas-pa de yi čar-phyogs cha-lam cam bgrod-pa na mčhod-
rten bya-ri kam čva/ gu-lań/ go-ti čva-ra 'am phag-mo mnal-čhur
grags-pa dań/ gsuń ldan-ma dań/ skra čan-ma la-sogs-pa'i čhu-bo yań
'bab-čiń/ de-nas kyań rim-gyis čar-phyogs-su bgrod-pa'i lam na cań-
khuń gi khyuń dań/ lha-mo u-gra ta-ra'i lha-khań grub-čhen rnams kyi
gzims-phug/ ma-ńi línga/ ma-ńi lo-hi-ni/ rdo yi mčhod-rten rań-byon/
klu-sgrub kyi sgrub-khań dań rdo-sku/ rgyal-po'i dbu/ zańs kha-spub/
bskal-pa'i me dań bskal-pa'i čhur grags-pa rnams-so/ de-nas čar du
cha-lam cam phyin-pa'i sa na gñi-čań kur-ti dań/ kho-khom gyi groń-
khyer rgyal-po'i pho-bran dań bčas-pa/ de nas kyań čar-phyogs-su rta-
pa'i ſin-lam phyed-cam phyin-pa'i sar byań-čhub sems-dpa' stag-mo lus-
sbyin/ yań rań-byuń mčhod-rten čhen-po'i čar-lho ri glań-ru dań ſe-
ba'i čhar phag-mo dur-khrod lha-khań dań bčas-pa/ yam-bu'i groń-khyer
rgyal-khań dań bčas-pa na jo-bo 'ja'-ma-li dkar-po/ bod-thań mgon-po/
sthām bi-ha-ra'i gcug-lag-khań/ rgyal-po mya-ńan med kyis bžeńs-pa'i
mčhod-rten rnams phan chun du yod-čiń/ de nas čuń-zad lho ru phyin-
pa na ye-rań gi

6b groń-khyer čhen-po rgyal khań dań bčas-pa la jo-bo a-kam dań bhu-kham
rdo-rje gdan gyi gandho-la'i bkod-pa/ go-bi candra'i gcug-lag-khań/
rdo-rje 'čań dań sgrol-ma'i sku dań bčas-pa/ e yi gcug-lag-khań hum
ka-ra'i lha-khań ko-ko mu-di'i khron čhu/ groń-khyer de gñis kyi bar
du dur-khrod čhen-po ra-ma do-li yod/ yań rań-byuń mčhod-rten gyi lho-
phyogs çin-tu ſe-ba'i druń na bā-su pu-ri dań/ čar-phyogs ji-lta-ba'i
rdo-skas ri glań-ru'i žol nas rce-mo'i bar du yod-pa'i rca-ba na dpal-
chogs kyi bdag-po'i rdo-sku/ 'bras-spuń gi gcug-lag-khań nań du lha-
sku dań sgo druń-na nań-pa'i mčhod-rten byań-čhub čiń dań bčas-pa/ de
nas ſin-lam gčig bgrod-pa'i sa na yań-le-čod/ rgya-gar pham-mthiń/

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-ṭa gnas-pa'i mcho-rnams ha-čan
 mi-riñ-ba'i phan-chun du yod/ de nas rañ-byuñ mčhod-rten gyi lho-nub
 ſe-ba'i čha na ba-yu pu-ri dañ/ 'gyan cam na nas-spuñs kyi ri-bo la
 mčhod-rten čhen-po žig gsos kyi che rig-'jin che-dbañ nor-bur dkar-
 phyogs kyi lha mthu-bo-čhe rnams kyis phul-ba'i rdo-gter 'thon-pa'i
 çul dañ čhu-mig gsar-pa bčas yod/ yañ ri glañ-ru'i nub-phyogs 'jam-
 dpal gyi ri-bo na 'jam-dpal mčhod-rten dañ/ rdo yi mčhod-rten čhuñ-
 īnu gčig

- 7a dbyig-gñen mčhod-rten rnams dañ/ de nas nub-phyogs-su phyin-pa'i ha-
 čan mi-riñ-ba na ri-bo 'bigs-byed du grags-pa'i rce-mo na sañs-rgyas
 kyi bžugs-khri/ ri yi sked-pa na slob-dpon klu-sgrub kyi sgrub-phug/
 ma-he sañs-rgyas çul/ slob-dpon dbyig-gñen gyi sgrub-phub rnams yod/
 yañ rañ-byuñ mčhod-rten čhen-po'i nub-byañ ſe-ba'i drun na gnod
 sbyin-mo 'phrog-ma dañ/ de-bžin gčegs-pa'i bženš-sku rdo las grub-pa
 çin-tu sgros gcañ-ba/ gžan yañ phyi nañ 'dres ma'i lha yi rdo-sku dañ
 mčhod-rten mañ-po/ a-gni pu-ri dañ çanta pu-ri'i gcug-lag khañ byin-
 rlabs čan/ yañ mčhod-rten čhen-po'i byañ-phyogs çin-tu ſe-ba'i drun
 na nā-ga pu-ri dañ/ 'gyan cam na klu gan-rgyal du grags-pa khyab-
 'jug ſal-ba'i rdo-sku dañ/ mčhod-rten gñis/ rnal-'byor nam-mkha'
 žes grags-pa'i ri-bo/ gžan yañ liṅga dañ bhai-ra-ba'i rdo-sku la-sogs-
 pa ni phyogs kun-tu çin-tu mañ-bar gda'/ gñis-pa ni bçad ma-thag-pa
 de yi go rim ji-lta-bar re-re nas rim-pa bžin du phyi nañ gi grub-
 mtha'i dbye-bas 'dod chul tha-dad-pa dañ/ de yi dbañ gis miñ 'dogs
 dañ lo-rgyus kyi khyad-par mi 'dra-ba dañ/ gžan yañ rgya bal bod
 gsum gyi skad dañ brda khyad kyi dbye-bas miñ gi zur ſams-pa dañ lo-
 rgyus ma-dag-pa yañ ji sñed-pa žig 'dug-pa'i
- 7b phyir de-rnams kho-bos rgya bal gyi mi kha-čig la dris-pa'i lo-rgyus
 mi 'dra-ba dag dañ gžan yañ mκhas-čiñ grub-pa brñes-pa'i skyes-bu dam-
 pa yul 'di yi thugs rgyus čhes čhe-ba rnams kyis gsuñ rgyun dañ bčas
 'dir čuñ-zad čig bri-ba la/ dañ-po mčhod-rten čhen-po 'phags-pa čiñ-
 kun 'di bod-rnams la grags-pa'i ñag-rgyun gyi dbañ du byas na bal-po

li-yul du 'dod-čin mčhod-rten go-ma sa-la gandha yañ 'di yin-pa dañ/
 de yañ rgyal-po bi-pa de-was bžeñs-pa'i mčhod-rten du byed/ miñ gi
 sgra bçad kyañ slob-dpon klu-sgrub kyis dbu-skra btor-nas ri 'di la
 čin sna-kun chañs-pa skye-bar gyur-čig čes smon-lam btab-pa bžin du
 byuñ-bas 'phags-pa čin-kun tu grags žes zer/ 'on kyan de-lta-bu'i
 miñ dañ lo-rgyus gñis-ka mi-'thad-par mñon-te/ či'i phyir že-na rgya
 bal gyi skad la čin-kun zer-ba'i skad-dod lo-rgyus de dañ bstun-na
 'byuñ dgos-pa la de mi-smañ-žin/ da-lta bal-yul du yod-pa'i nañ-pa
 rnams la 'añ lo-rgyus de yi čha-ças cam yañ mi 'dug-pa'i phyir na mi-
 'thad-do/ 'o na ji-ltar yin sñam-na/ rje pañ čhen dharmā ka-ra ni
 bal-po li-yul du mi bžed-čin li-yul la dbye-ba gsum du mjad/ rje
 'di-ñid kyis bsgyur-bar mjad-pa'i rañ-byuñ gi sñon-rabs žes-pa bčom
 ldan 'das kyi

8a bka' no-ma la dbu dañ gçam du pañdi-tas byas-pa'i chigs bčad-čan de
 las kyañ sñon sañs-rgyas gcug-tor čan gyi dus-su rañ-byuñ du byuñ-bar
 bçad kyi bzo-bo soghs byed-pa pas bžeñs-pa'i mčhod-rten du-ma grags/
 de'i phyir na mchan yañ sva-yam-bhu te rañ-byuñ mčhod-rten du grags/
 de-ñid sñon-gyi bal-skad du sī hm angu-ma žes zer-ba de-ñid rim-pas
 zur čag-ste/ da-lta'i bal-po-chos singu de-wo zer/ bod-rnams kyis
 ni de yañ zur čag-ste čin-kun tu 'bod-par 'dug/ des na 'phags-pa
 čin-kun čes-pa'i 'phags-pa yañ sñar bçad-pa'i lo-rgyus ma-dag-pa de
 la brten-nas bod-rnams kyis bla-thabs-su bsnan-pa yin-nam sems/ de
 bas na bal-po'i yul 'di-ñid sñon gi dus na čhur rgyañ-grags bdun žen
 du dañ ldan-pa'i mcho čhen-por yod čes bçad-pa la bal bod kyi lo-rgyus
 mchuñs-pa ltar snañ yañ/ bod rnams kyi nág-rgyun ltar bris-pa'i
 dkar-čhag la ni mcho de-ñid ča-ri'i-bu dañ kun-dga'-bos 'khar-sil dañ
 dbyug-tho thogs-nas bços-pa la lhag-ma čuñ-zad čig lus-pa chogs-bdag
 gis bços-nas chogs-bdag pha-wam gčig la thim-pa'i rdo glañ-čhen 'dra-
 ba de ye-rañ gi phyogs dbu-khan na da-lta yañ yod čes bris 'dug/ rgya
 bal gyi

8b lo-rgyus la ni mcho de-ñid las 'phan-lo'i chad kyi rin-čhen sna-lña
 las grub-pa'i padma 'dab-ma ston dañ ldan-pa'i ze'u 'bru la de-bžin

gçegs-pa rnams kyi thugs čhos kyi dbyińs kyi rań-bžin gyi rten rnam-pa
 çel gyi mčchod-rten khru gań-ba žig sańs-rgyas gcug-tor-čan gyi dus-na
 rań-byuń du skyes-pa yin-par bçad/ mcho de yi miń yań bod kyi lo-rgyus
 la ni mcho go-ma de-wi zer/ rgya bal gyi bstan-bčos la ni klu'i gnas
 žes-bya-bar grags-so/ de-lta-bu'i mcho de-ñid sa-gžir gyur-ba'i chul
 yań bod kyi lo-rgyus rñin-pa ni goń du bçad ma-thag-pa de yin la 'phags
 yul-pa rnams ni/ de-nas skye-dgu rnams che-lo ston-phrag drug-čur
 'cho-ba sańs-rgyas thams-čad skyob 'jig-rten du byon-pa'i dus kyi che
 na rgya-nag ri-bo rce-lňa nas 'phags-pa 'jam-dpal gyi sprul-pa rdo-rje
 slob-dpon 'jam-pa'i lha žes-bya-ba mñon-čes lňa dań 1dan-pa dań/ skra-
 čan-ma'i sprul-pa mčhog sbyin-ma žes-bya-ba dań/ ñe-ba'i skra-čan-ma'i
 sprul-pa gzugs-thar sbyin-ma žes-bya-ba rnams lhan čig tu čhos-kyi-
 dbyińs kyi mčchod-rten lta-ba'i phyir nai-pā-la'i yul du gçegs-pa'i che
 na 'di sñam-du dgońs-te/ rten no-mchar-ba 'di ñid da-lta rju-'phrul
 dań 1dan-pa ma-yin-pa'i skye-bos bgrod-par mi-nus-pa'i mcho 'di-ñid
 rań gi las kyi

- 9a nus-pas skems-par byas-te sa-gžir gyur-nas thams-čad kyis čhos-kyi-
 dbyińs kyi mčchod-rten la mčchod-pa dań bkur-sti rim-gro bya-ba du-mas
 dños-su mčchod nus-par bya'o sñam du dgońs-te/ de'i phyir çin-tu rno-
 ba'i ral-gris ri dral-te čhu'i rgyun-lam du byas-nas ñin mchan bži cam
 gyis mcho čhen-po de'i čhu thams-čad legs-par skams-čin/ 'on-kyan de
 yi lhag-ma mcho čhun-ńu žig lus-pa ni mā-dhā-ra ste kun 'jin žes-bya-
 ba'i mcho 'di gčig-pu gnas-so žes-grags/ mcho de yi miń la da-ltar
 bod-rnams kyis ni mcho ral-gri zer/ bal-po-rnams dha-nā da-ha žes
 rjod kyin 'dug/ de'i che rdo-rje slob-dpon čhen-po de yi mthus rań-
 byuń mčchod-rten čhen-po grub-pa'i gži rin-po-čhe'i rań-bžin gyi padma
 de gnas gyur-pa las da-lta'i čin-kun gyi ri 'di byuń-bar bçad/ de'i
 phyir na ri de-ñid kyi miń yań dań-por padma ri žes bya/ de nas rdo-
 rje'i ri dań/ glań-ru'i ri dań/ ri-bo glań-mjug čes bya-ba la-sogs-
 par rjogs-ldan gsum-ldan ñis-ldan rcod-ldan te dus-bžir miń yań rim-
 pas 'gyur-bar bçad-do/ de nas kyan yun riń-por lon-pa mi rnams che-
 lo ston-phrag bži-bčur 'cho žiń sańs-rgyas 'khor-ba 'jig 'jig-rten du

byon-pa'i dus na grōn dañ grōn-khyer la-sogs-pa 'di

9b rnamS čhags-par bçad/ yañ skye-dgu-rnamS che lo stoñ-phrag sum-čur
 'cho-ba sañs-rgyas gser-thub 'jig-rten du byon-pa'i che bi-krā-ma ci-
 la'i gcug-lag-khañ du dge-slōn čhos-dpal bçes-gñen žes-bya-ba'i mkhā-
 pa čhen-po žig gis mchan yañ-dag-par brjod-pa'i don rnam-par bçad-čin
 gžan la ston-par byed-do/ 'on kyañ yi-ge bču-gñis-po'i don ni ma-çes-
 čin bçad-par ma-nus-so/ de-bas de yi dogs-pa gčod-pa'i phyir rgya-nag
 ri-bo rce-lñar 'phags-pa 'jam-dpal gyi drun du bgrod-par brcams-pa las
 gnas-'di'i 'jam-dpal gyi ri-bor phyin-pa'i che na rdo-rje slob-dpon
 'jam-pa'i lha ñid 'phags-pa 'jam-dpal dños-su ñes-pa rñed de gsol-ba
 btab-pas rañ-byuñ mčhod-rten ñid čhos kyi dbyiñs gsuñ gi dbañ-phyug gi
 dkyil-'khor du bženS-te dbañ bskur mchan yañ-dag-par brjod-pa rgyud
 bçad yi-ge bču-gñis kyi man-nag kyañ byin-pas na de phyin mčhod-rten
 gyi mchan yañ čhos-dbyiñs gsuñ gi dbañ-phyug tu grags/ de-nas kyañ
 yun çin-tu riñ-ba 'das-pa mi-rnamS che-lo stoñ-phrag ñi-çu 'cho-ba
 sañs-rgyas 'od-sruñ 'jig-rten du byon-ba'i dus cam na rdo-rje slob-
 dpon 'jam-pa'i lha žes-bya-ba des kyañ gnas de dañ de'i bya-ba rnamS
 byas zin-nas rdo-rje slob-dpon gyi čha-lugs mi-snañ-bar

10a bsdus-te lha'i lus kyis nam-mkha' la glog-bžin du soñ-nas slar yañ
 'jam-dpal gyi ri-bo rce-mo lñia-par gçegs-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 byuñ-ste de 'khor-ba'i
 bde-ba 'gyur-ba'i rañ-bžin čan la yid 'byuñ-nas rañ gi bu çakti de-
 wa ste nus-pa'i lha žes-bya-ba rgyal-srid la bžag-nas 'oñs-te/ mčhod-
 rten 'di'i drun du rab-tu byuñ-nas rdo-rje sems-dpa'i brtul-bžugs
 bzun-ste mchan yañ rdo-rje slob-dpon çanti-cri ste ži-ba'i dpal žes-
 bya des čhos-dbyiñs gsuñ gi dbañ-phyug rañ-byuñ mčhod-rten de-ñid rab-
 tu bsruñ-ba'i phyir steñ-nas rdul gyis g-yogs-čin phyi-rol du mčhod-
 rten gyi gzugs-su byas-te/ rañ-byuñ gi rten ñid de yi sñin-por bžugs-
 su gsol/ de yi che na canti-cri de-ñid kyis rdo-rje slob-dpon 'jam-
 pa'i lha gañ du yun riñ-por bžugs-pa'i gnas dañ de yi mthu-stobs gsal-
 bar bya-ba'i čhed du mčhod-rten brcigs-pa ni da-lta 'jam-dpal mčhod-

rten du grags-pa 'di ŋid-do/ de nas kyañ ži-ba'i dpal gyis groñ-khyer
 lna-po rnamS kyañ byas-te çanta pu-ri ži-ba'i groñ/ ba-su pu-ri nor
 gyi groñ/ a-gni pu-ri me yi groñ/ nā-ga pu-ri klu yi groñ/ wā-u
 pu-ri rluñ gi groñ rnamS-te/ de-rnamS so-sor sa

10b yi lha dañ čhu-yi lha me-yi lha rluñ gi lha ste lha lna yan gnas-par
 byas-pas dus riñ-po'i bar du yan bal-po'i yul-du lo legs 'bru 'phel-ba
 sogS bkra çis-pa'i dge mchan du-ma dañ ldan-pa la/ lan-gčig lo-bdun
 gyi bar du yan čhar ma-babs-pas lo-ñes čhen-po byuñ-ba la bal-po'i
 rgyal-po gu-ña kā-ma de-wa ste yon-tan 'dod-pa'i lha žes-bya-bas
 çanta-pu-rir grub-pa'i slob-dpon ži-ba'i dpal gyis spyan-snar 'oñS-nas
 čhar 'bebs-par gsol-ba btab des kyañ der klu bsgrubs-nas grub-pa'i
 mthar klu yi rgyal-po rnamS snags-kyis bkug-nas čhar 'bebs-par byas-
 so/ des na lo-rgyus de las 'khrul-nas da-lta bod-rnamS kyis çanta
 pu-rir klu-sgrub kyis klu bsgrubs-pa'i bžugs-khri yod zer-ba dañ/ de
 yi skabs kyi phyag-phren gi mdo 'jin la khyuñ rañ-byon byuñ-ba da-lta'i
 cañ-khuñ gi khyuñ 'di yin zer-ba sogS ñag-sgros 'phyugs-pa mañ-po 'dug
 na 'añ lo-rgyus 'di-bžin go-na de thams-čad bye-ma'i čhañ-bu bžin du
 hrul-gyis 'jig-par 'gyur-ro/ des na da-lta-bu'i lo-rgyus kyañ žib-par
 çes 'dod-na pañ čhen si-tus bsgyur-bar gnañ-ba'i ciñ-kun gyi dkar-čhag
 tu blta-bar bya-žiñ/ spyir de la 'añ rgyas bsdus 'brin gsum yod 'dug-
 pa'i nañ nas da-lta bod du 'gyur-ba 'di lo-rgyus bsdus-pa rañ yin-par
 'dug/ rgyas-pa 'añ

11a da-lta pañ-čhen dharmā kā/ ra'i phyag tu yod-par thos/ 'brin-po'i
 rgya-dpe bal-po'i pañdi-ta rnamS kyi lag tu 'dug/ rgyas 'brin de-gñis
 gañ ruñ žig la slob-dpon ñag gi dbañ-phyug grags-pa'i rnam-thar thor-
 cam yan yod zer/ 'on kyañ slob-dpon ñag gi dbañ-phyug grags-pa ni ma-
 ga-dha'i mkhas-pa sgo-drug gi nañ-chan de-ñid yin phyir mthar 'jal-lus
 brñes-nas da-lta 'añ bžugs-pa'i gnas ni 'di rañ yin-par 'dug/ goñ du
 bçad-pa'i groñ-khyer lna yi ya-gyal kyañ yin/ çar-phyogs ñe-ba'i čha
 na yod-pa'i mčhod-rten gñis ni/ kha-čig gis phyi rol-pa'i mčhod-rten
 yin-čiñ gter luñ 'ga' las kyañ bal-yul rañ-byuñ mčhod-rten gyi mdun du
 rten mčhe-ba lta-bu gñis 'byuñ-ba'i dus žes 'byuñ-bas 'di lta-bu čin

tu mi çes-pa yin zer/ la-la ni mčhod-rten de yi sgo-khaṇ sogs dños-su mthon̄-ba'i gnas na'an nañ-pa'i lha sku yaṇ yod-čin̄ dbyibs phyi-pa'i mčhod-rten lta-bur yod kyaṇ rdo-rje gdan gyi gandho-la yi bkod-pa rnams la 'an̄ phyi nas bltas-na 'di daṇ 'dra-rūṇ du yod-pas nañ-pa'i mčhod-rten yin̄ zer-ba sogs bçad-srol mi-'dra-ba maṇ-du 'dug-pas re-žig brtag-par bya'o/ mčhod-rten bya-rūṇ kha-çor la ni/ rgya bal gyi phyogs- su bod la gaṇ grags-pa de cam las lo-rgyus kyi gtam gsar-

11b pa mi snañ-žiṇ mchan yaṇ kha-çva caitya žes bal bod kyi skad 'dra 'dres-su lab-kyin 'dug/ rdo-rje slob-dpon čhen-po ma-hā bi-dya dhā-ri'i gsuṇ 'ga' las bya-ri kam-çva-ma žes bris-pa mthon̄/ spyir mčhod-rten 'di-ñid sñon gyi bar-skabs rnams su žig-ral ñams-čhag gi rnam-pas bye-ma la-sogs-pa'i sa'i rdul gyis g-yogs-čiṇ nubs-nas mi mñon-par yod-pa la gu-ru rin-po-čhe'i lun̄-bstan dus la babs-pas sprul-pa'i skyes-mčhog rig-'jin yol-mo-pa çāk-ya bzaṇ-pos bton-te žig-gsos mthun rkyen chul-bžin du bsgrubs-čiṇ rgya čher bsñags-pas/ slar yaṇ mčhod-rten čhen-po'i mchan ñi zla ltar grags-pa yin/ des na yol-mo çākya bzaṇ-po ñid daṇ de yi sku 'phren gsum-pa yol-mo-ba bstan-'jin nor-bu bčas kyi bzed-pa la ni mčhod-rten brgyad/ čiṇ brgyad/ dur-khrod brgyad rnams kyi ya-gyal gčig 'di yi mčhod-rten daṇ/ lhun-grub brcegs-pa'i dur-khrod čiṇ soqs yin/ mdun-du yod-pa'i sruṇ-ma 'di 'an̄ gnas kyi ma-mo brgyad kyi nañ-chan pućka dmar ser rgyu-ma 'dren-čiṇ za-ba žes-pa de yin-par 'dod mod/ de yaṇ khuṇs čhod-pa'i gtam raṇ yin-par bla-ma rnams mi-bžed/ gžan slob-dpon čhen-po'i žal gsuṇs-mar byed-pa'i dkar-čhag gter-ma spar la 'khod bžin-

12a pa ni yod ltar la/ 'dir rtog-dpyod kyi yul du ma-byas/ gu-laṇ gi groṇ-khyer dbus na pā-çu pa-ti ste phyugs-bdag čes dbaṇ-phyug čhen-po'i linga raṇ-byuṇ gdoṇ-bžis mchan-pa'i lha-khaṇ čin-tu mthon̄ čhe-ba rgya-phubs-čan mčhod-rjas sna-chogs kyis gaṇ-ba daṇ/ de yi ños gčig na lčags kyi tri-çu la thogs-so do lhag cam-pa yod/ gu-ti-çva-ri daṇ 'di gñis-kar dmar gyi argam gyis mčhod-čiṇ cin-tu gñan-par-grags/ linga 'di ni sñon grub-thob ja-landha-ri-pas nus-pa bstan-pa'i čho-phrul gyis chal-bar gas yod-čes bçad-pa de gnas 'dir yin-pa ni rcod-pa

med la 'on kyañ da-lta rgyan mañ-pos gyogs-çin bsgribs-pa dañ 'khris-su 'gror mi-bčug-pas gas yod min ji-bžin mi ces-pa 'dug/ des na dus de skabs kyi rañ-byuñ gi rten de no-ma'am de yi çul du byuñ-ba gañ rigs çig yin-par byed dgos-çin/ la-la dag gi zer-sgros la dus deñ-sañ yañ sñon grub-thob kyi dmod-pas 'jigs-te/ dus nes-čan žig la nañ-pa'i mčhod-rten çin la byas-pas bsgribs-te 'jog-pa yin kyañ zer/ gan ltar çin-tu grags čhe-ba'i gnas-rten yin-pas lo re-bžin zla dus nes-pa čan žig la rgya-gar-ba çin-tu mañ-ba 'joms-nas mčhod-pa byed-pa'i srol da-lta yañ yod 'dug/ yam-bu

- 12b ye-rañ kho-khom gsum gyi dbus sa-mchams kyañ yin-pa čhu-bo bču-gñis kyi nañ-chan gsuñ ldan-ma'am wak-ma-ti yi 'gram-na sam-skrita'i skad du gu-hya-çva-rī ste gsañ-ba'i dbañ-phyug-ma dañ/ sgra de zur čhag-pas da-lta'i rgya-gar-ba dañ bal-po rnames gu-ti çva-ri bod-rnames kyis phag-mo mnal-čhu žes 'bod-pa de yod/ de yañ spyir rgyal-ba yañ dgon-pa čhen-pos kyañ gnas gañ-žig gnas-čhen yin-na de yin-pa'i rtags su rañ-byuñ du byuñ-ba'i linga dañ skye-gnas kyi dbyibs su grub-pa'i rten re nes-par yod dgos-par gsuñs-pa dañ/ phyi-ma'i dus 'dir byon-pa'i mkhas-grub čhen-po dpal he-ru-ka'i go-'phan la gnas-pa kha-čig gi gsuñ 'ga' las kyan ba-da-ra'i gnas de na rañ-byuñ gi mčhod-rten bču-drug dañ/ linga čhen-po ſi-çu dañ padma'i phyag-rgya ſi-çu bži soñs gnas-čhen yañ mañ du yod čes 'byuñ-ba ltar/ me yi rtags du-ba dañ/ čhu yi rtags čhu skyar bžin du gdod-nas grub-pa'i gnas-čhen yin-pa'i rtags su 'an linga dañ skye-gnas kyi mchan-ma rañ-byuñ re yod-çin/ yod-pa de yañ gdul-bya'i dbañ du byas-na lha čhen-po'i linga dañ lha-mo u-ma'i mchan-ma/ 'dul-byed kyi dbañ du byas-na dpal he-ru-ka dañ rdo-rje phag-mo yab-yum gyi mkha' gsañ-ste/ gnas-čhen rnames la de-ltar yod dgos
- 13a pa'i rgyu-mchan kyañ yul ſi-çu rca-bžir sñon gyi dus drag-po 'jigs-byed dañ lha-mo u-mas rten linga dañ padma'i phyag-rgya re sprul-te bžag-pa dpal he-ru-ka yab-yum 'khor dañ rnam-sprul mtha'-yas-pas btul-te/ dkyil 'khor sprul bčad 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

- rten rañ-byuñ da-lta-rañ čag bod-yul gyi gnas-čhen gañs-ri ti-se dan
 pre-ta pu-ri cā-ri-tra la-sogs-pa rnames su'añ 'byuñ-ba bžin du bal-
 po'i yul 'di-ñid kyañ yul čhen-po ñe-ba'i chandho-har grags-pa'i
 sñiñ-po'i rten rañ-byuñ ni pā-çu pa-ti dan gu-hya çva-ri žes-pa'i
 rten 'di gñis yin/ de bas na da-lta'i skabs su'añ phyi-rol-pa rnames
 ni rañ-gi grub-mtha' la mnion-par žen-pas drag-po khyo-çugs kyi rten
 yin-par sems-nas mčhod-pa dan/ rañ-re sans-rgyas pa rnames ni gdul-
 bya 'dul-byed kyis btul zin-pa'i gnas-chul ji-bžin du çes-pa'i sgo
 nas mčhod-par byed-pa yin mod/ gžan ibañ-phyug la-sogs-pa'i gnas dan
 rten du 'du çes-pas skyabs-su 'gro-ba dan phyog-mčhod 'bul-ba sogs
 byas-na skyabs-'gro 'dor-ba' am/ yañ na de yi yan-lag la gnod-pa'i
 skabs yod-do/ rgyu-mchan de yi phuir
- 13b gu-ti çva-rir grags-pa'i gnas 'di yañ yin lugs don dam-pa'i dbañ du
 byas-na snar yañ yañ bçad-pa ltar yum rdo-rje phag-mo'i bha-ga 'am
 yañ-na sa la spyod-pa'i dpa'-mo'i dbañ-phyug bya gdon-ma 'khor grans
 med-pa dan bčas-te dgyes-par rol-pa'i gnas-su rañ-byuñ mčhod-rten gyi
 dkar-čhag las bçad, gnas de na da-lta yam-bu rgyal-po 'di yan rim-
 čan gyis legs-par bsgrubs-pa'i lha-khañ çin-tu khad gsar-žin dvan la
 spro-ba sgo 'khyud la thod skam phren-ba dan phyi-pa lugs kyi lha sna-
 chogs rdo brkos kyis mjes-pa seinges phyi-rol brgyan-pa'i nañ du rdo
 las grub-pa'i rañ-byuñ gi rten ñid skye-gnas kyi dbyibs-čan de'i sñiñ-
 po nas chva-ba'i čhu gyen-du 'phyur-bas rim gyis kheñs yoñ-ba yod/
 de yi steñ nas dus-phyis zañs gser gyi padma 'dab-ma brgyad-pa žig gis
 g-yogs-pa'i kha-bkab čhuñ-du de sñiñ-po'i čhu yi çugs-kyis gyen du
 ldeg yoñ-gin 'dug/ yañ de dan ñe-ba'i čha na çin-brgyad kyi nañ-chan
 du grags-pa'i çin dan/ grub-thob go-go rakça'i rdo-sku sna-chogs yod/
 de nas bal-skad du cañ-khun dan bod-rnames kyis zur čhag-pas sa-'go žes
 'bod-pa'i groñ-khyer čhen-po'i dbus-su khyuñ rañ-byon yod/ de ni klu-
 sgrub kyi mdo-'jin las byuñ-ba sogs bod la grags-pa'i gtam rñiñ-pa ñid
- 14a mi-'thad-pa'i rgyu-mchan goñ-du bçad-zin/ 'dir dños gnas yin lugs
 rgya bal gyi phyogs-su grags-pa'i gtam ni spyir rten 'di-ñid rgyu nor-
 bu padma rā-ga yin nes las rañ-byuñ du grub-pa'i khyab-'jug gi bžon-pa

mkha'-ldin gi sku yin/ 'di yi min la'an ga-ru-ta na-ra-yan te khyun
 rañ-byun gi nor-bu žes grags/ de yan yul 'dir dbyar gyi dus-su čhar-
 sprin 'khrigs-pa'i dkyil nas mkha'-ldin nos-su 'oñs-nas mcho'i dkyil
 nas klu bton-te za-ba mi kun-gyis mthon-ba ni da-lta yan yod 'dug-pas
 de-'dra byuñ-ba'i dus-su mkha'-ldin-gi gzugs-brñan 'di las kyan rnul-
 čhu thon-pa sogz dños-su 'byuñ-žin/ der ñid dar ras la-sogs-pas
 phyis-te mgul tu btags-pa dan gzugs-brñan 'di mthon-ba la-sogs-pas
 kyan klu gdon gyi gnod-pas mi chugs-par grags-čin de la brten-nas
 rgya bal bod gsum du skad-grags kyan čin-tu čhe-žin phyogs kyi mjäl-
 mkhan yan man du 'byuñ mod/ na-niñ chun bal-por dmag 'khrugs lans-
 pa'i stabs kyis rgyal-po gžan la çor gyi dogs-te yam-bu'i rgyal-khan
 du spyan drans-nas de'i chab tu khyuñ gi gzugs-brñan gžan-žig bžag
 yod kyan zer/ gañ-ltar mkha' ldin gi gzugs-brñan zans gser las byas-
 pa'i gsob-čig phyi nas bskor 'dug/ de yi 'og cam na can-kha da-ha zer
 14b ba'i khron-čhu bal-po rnamz gnas-su brcis-pa žig kyan yod/ de yan
 sñon nam-mkha' ldin 'di dan klu'i rgyal-po dun skyon gñis 'khon-par
 gyur-čin phyis grog-por byas-nas gnas-gčig tu sdod-pa'i čhad so byas-
 pa yin-pas mcho-'dir klu yi rgyal-po çankha-pā-la gnas žes bal-po-
 rnamz zer/ grub-thob brgyad-čur grags-pa'i gnas na brag-phug yid du
 'oñs-pa bži lna cam 'dug/ de ni bod-rnamz kyis grub-thob brgyad-ču
 thams-čad bžugs-pa'i gnas yin zer kyan/ grub-čhen de-rnamz mhas-čin
 grub-ča'i bdag-ñid rcod med du gyur-pas mchan ñi zla ltar grags-čin
 sañs-rgyas kyi bstan-pa la bya-ba rlabs-po čhe byas-pa'i mjad-pa mnām-
 pa cam la brten-nas dus sña phyir byon kyan gran brgyad-čur 'dren-pa'i
 srol ni byuñ mod/ thog mnām žin dus mchunz-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 pañdi-ta 'jigs-med dpal dan mi-gñags lo-cā-ba gñis las brgyud-
 pa'i gtam nub-phyogs kañta-ma-ra'i rgyal-po kuñja'i lo-rgyus ltar yin
 na mtha' ma bkag run/ gnas 'dir de-ltar byuñ-ba'i lo-rgyus snar ma-
 thos/ klu-sgrub kyi sgrub-khan yin zer-ba žig ni yod/ der slob-dpon
 ran gi rdo-sku yod 'dug-pa da-lta brag-phug gi phyi-rol 'gyan cam na
 bton

- 15a 'dug/ gžan brag-phug phal-čhe-ba ni dpal-čhos kyi grags-pa'i rcod-zla sam-ga-rā caryya'i gnas yin-par 'dug-čin/ de ſid gnas 'dir rgyun riñ-po bsdad-pa'i skabs kyi rnam-thar dan lo-rgyus thor-bu ji sñed-pa rgya-gar-ba rnams kyi ſag las 'byuñ-ba thos/ gnas 'di'i rten gyi gco-bo ni khañ bzañ gser gyi rgya-phubs čan gyi nañ du lha-mo u-gra tā-ra ste ē-ka ja-ti sku-mdog dmar-mo žal-gčig phyog-bži dan-po gñis thugs-khar gri thod/ lhag-ma gñis ral-gri dan utpala 'jin-pa dan ſteñ-khañ la'añ u-gra tā-ra'i li-sku žal phyag-mchan dan bčas goñ dan 'dra-ba la g-yon brgyañ-gis bžeñs-pa dan/ de yi g-yas g-yon du rgyal-po binti rā-ja'i dbu yin zer-ba dan zañs kha-sbubs bčas yod/ 'di yi lo-rgyus ltar snañ-ba mañ-po bal bod kyi mi mañ-po'i ſag las thos mod kyi de-kun ma-dag-par 'dug-pas 'dir ma-bris/ ſteñ-khañ der bal-bza' khri-bcun gyi thags-khri yañ thog la bkal 'dug/ yañ khañ-pa gčig na rdo yi mčhod-rten rañ-byuñ yañ yod-do/ de-rnams bžeñs-pa-po dan dus ſna-phyis sogš ſi-bžin ma-çes/ lha-mo u-gra-tā-ra ni phyi nañ gñis-ka la ſo-ſo'i lugs kyi rgyud sgrub-thabs dan bčas-pa yod/ çes-rab kyi lha khyad-par-čan du brci/ phyi rol-pa-chos ni
- 15b dmar gyi a-rgham gyis kyañ mčhod-par byed/ de na bskal-pa'i me dan bskal-pa'i čhur grags-pa yañ yod/ de yi rgyab-ri'i rce-mor ma-ñi linga žes-bya-ba yod de/ ri de'i miñ ni nor-bu brcegs-pa'i ri žes-bya/ de'i rce-mor ſnon byañ-čhub sems-dpa' nor-bu'i gcug tiñ-ñe-'jin la yun riñ-por bžugs-nas nam žig-na rañ gi gcug gi nor-bu phral-te ſbyin-pa byin-pa ſid rdo yi rañ-bžin du gnas gyur-pa ni da-lta ma-ñi linga ſte nor-bu'i mchan-pa žes-bya-ba 'di yin/ des na de dan mi-riñ-ba'i čha nas 'babs-pa'i čhu-bo 'di byañ-čhub sems-dpa' nor-bu'i gcug ſbyin-pa la žugs-pa'i skabs kyi khrag dan 'dres-pas ma-ñi lo-hi-ñi ſte nor-bu dmar-ldan žes grags-so/ de dan ſe-ba žig na brag-phug čig yod-pa'i nos la sā-ccha bstan na rdo khab-len gyis lčags len-pa bžin brag nos-su 'byar 'gro-ba žig kyañ yod-par thos-so/ gñi-çañ kur-ti ni rje-bcun bžad-pa rdo-rje'i bsti-gnas khyi-ra-ba mgon-pu rdo-rje yañ 'dir rjes-su bzun/ çva-ba'i žabs-rjes kyañ brag la gsal-bar yod/ rje-bcun čhen-po 'di'i mchan ſyi grags-pa ni bal-po'i phyogs su-

yañ čhe-bar yod mchan yañ ha-sa bajra du 'bod rnam-thar žib-pa ni mi-
čes gsuñ mgur grags čhe-ba kha-ças samskrita'i skad du bsgyur-te 'don-
gyin yod 'dug/ gnas 'di

- 16a yi miñ bal-po rnames kyis wa-gi çva-ri zer/ stag-mo lus-sbyin du
grags-pa ni skyes-rabs sogz las 'byuñ-ba'i dños gnas rañ yin min slar
brtag dgos-çin/ skye-bo spyi la grags chod kyi dbañ du byas-na bčom-
ldan-'das sñon byañ-čhub sems-dpa'i spyad-pa spyod-pa'i che na stag-
mo bkres-pas ñen-te r̄jes-su 'brañs-pa'i phrug-gu za-bar brcams-pa la
sñin-r̄jes kun nas bslans-te lus sbyin-par btañ-ba'i dbu-skra dañ rus-
pa sogz la mčhod-rten du byas-pa ñid yin/ gnas 'dir stag gi jigs-pa
čhe-bas dños miñ nas ma-smos-par sañs-rgyas kyi mchan brjod-na 'jigs-
pa las skyob-pa'i dgos-pa yod-pa'i phyir da-lta yañ grub-mtha' phyi
nañ gañ yin kyan 'dra ste bal-po thams-čad kyis 'di yi miñ la na-mo
bu-ddha-ya zer/ der 'gro-ba'i lam dri na yañ stag-mo lus-sbyin gañ-
na yod čes dris-na mi-go na-mo bud-dha-ya gañ-na yod čes dris-na go-
ba žig 'dug-go/ phag-mo dur-khrod ni dños-grub 'byuñ-ba'i gnas khyad-
par čan yin-te/ de yañ dur-khrod čhen-po 'jigs-su ruñ-ba ñin-mo bya-
rgod dañ dur-byia 'khor-žin ldiñ ba mchan-mo lče-spyañ gi nu-sgra di-
re-ba žig gi dbus na gcug-lag khañ bkod-pa legs-po'i nañ-du/ rten gyi
gco-bo de ni r̄je-bcun bčom-ldan-'das rig-pa 'jin ma rnam-par rcen-ma
16b žes-pa phyag-g-yas rdo-rje žabs g-yas dañ lhan-čig phyir brkyans-pa
dañ/ g-yon pad-sdon dañ bčas žabs-g-yon gyi sgyid-khuñ nas btag-pa
kha-tvam phrag la bkal-nas nam-mkha' la 'phur-ba'i chul-čan gyi sku-
gzugs li-ma byin-rlabs çin-tu čhe-ba/ mña'-bdag mai-tri-pa'i thugs-
dam yin ñes-pa/ rgya-gar phyag-na dañ ston-ñid tin-'jin la-sogs-pa'i
rten-skal du byon-pa yin-nam bsam/ gañ ltar ye-čes pa dños-dañ mi
gnis çin skyes-bu dam-pa rnames kyi gzigs-dor bžad khro čhags-pa dañ
dgyes-pa'i rnam-'gyur žal gyi mdañs byad las 'byuñ-ba spyan gsum yañ
res 'ga' gzigs-stañs ñi-ma dañ zla-ba'i 'od-čan du ston-pa dañ/ gsuñ
gi snañ-bas lun du ston-pa sogz ño-mchar-ba'i cho-phrul du-ma čan žig
bžugs de yi g-yas g-yon du phag-mo gnam žabs-ma 'di žabs ya-gčig chañs-
pa'i 'jig-rten du brkyans-çin ya-gčig dbañ-čhen gser gyi sa-gži la

'jigs dus brjis-te bžugs-pa/ phyag-mchan ni gon 'dra'i li-sku dan/
 rdo-rje phag-mo žal-gñis-ma yoñs-grags kyi li-sku bčas gsum-gar sku
 khru-do lhag cam re yod/ g-yon logs-su rdo-rje rnal-'byor-ma nā-ro
 m̄kha' spyod-ma žes bod du grags-pa gañ ltar 'khor-lo'i dbañ-phyug-
 ma'i chul du bžugs-pa yoñs-grags de'i li-

- 17a sku/ bu-mo lo bču-gñis kyi na-chod cam bčas bžugs/ de-dag 'dis
 bžeñs žes lo-rgyus čha-ma'i chal byin-rlabs-čan ca-stag rañ du 'dug/
 jo-bo 'ja'-ma-li dkar-po ni 'phags-pa mčhed-lña'i ya-gyal yin-čin
 mčhed-lña-ga lha yi no-bo ni spyan-ras-gzigs yin-par 'dug kyañ ye-
 rañ na bžugs-pa'i jo-bo gñis-ka sku-mdog dmar-po dan 'di dkar-po yin-
 pas/ kha-čig 'ja'-ma-li 'jam-dbyañs yin-nam sñam-pa ni nor-ba'o/
 spyir jo-bo 'di gsum-ga'i lha-khañ gi nañ-du bod kyi mi mi-thar-bas
 žal phyag sog sji bžin-pa rcad ma-chod/ žal ras kyan dños-su mthoñ-
 ba de ni phyi nas sku 'bags g-yogs-pa yin 'dug/ bod-thañ mgon-po ni/
 la las rañ-byuñ du byuñ-ba yin-par byed/ kha-čig gis slob-dpon klu-
 sgrub kyis nag-po čhen-po'i sku brgya-rca brgyad bžeñs-nas bstan-pa
 spyi dan/ khyad-par rdo-rje gdan la-sogs-pa gnas-čhen rnam kyi sruñ-
 mar bskos-pa'i nañ-chan rañ-byuñ mčhod-rten čhen-po'i sruñ-mar bskos-
 pa'i sku yin-čin klu-sgrub rañ gi phyag bzos yin yañ zer/ gañ-ltar
 byin-rlabs kyi chan-kha mčhog dan ldan-čin bzo khyad kyañ phul du
 phyin-pa/ lhan-čig skyes-pa'am rca-ba'i mgon-po sku rgyu rdo-nag las
 grub-pa žal-gčig phyag-gñis gri-gug dan thod-khrag thugs-kar yin-čin

17b kha-tvam-ga phrag-pa la bkal-ba žabs mñan-pa'i stabs su bam-ro'i
 steñ-na bžens-pa žig yod/ sñon-dus bar-skabs čig yul-'dir kla-klo'i
 dmag byuñ-ste sku 'di bçig-par brcams-pas bçigs ma-nus-pa ma-zad bal-
 po'i yul kun-na kla-klo'i bstan-pa da-duñ yañ ma-byuñ-ba 'di yin/
 'on-kyan de-skabs ro-gdan gyi čha-ças 'ga' dan sku-dños rañ-gi 'an
 çans kyi rce-mo sog s la ñam čhag phran-bu byuñ 'dug/ sku-gzugs 'di
 'an rañ-byuñ mčhod-rten čhen-por žal bstan-nas yod/ čin-tu gñan-pas
 žal-bstan phyogs kyi gdon-der groñ-khyer sñar čhags-pa rnam la'an
 mi-çes-pa sna-chogs byuñ-nas yul stoñs-pa yin zer da-lta groñ med/
 sku 'di sñon ye-rañ dan ſe-ba'i ri-bo phu-lla-ṭo žes-pa'i rce-mor

bžugs-pa nam-mkha'i lam nas 'phur-žin gcegs-nas bod-than du phebs-par grags/ de la bod-than zer-ba ni snon čhos-rgyal sroñ-bcan sgam-po'i skabs blon-po 'gar soxs bod kyi gñe'o rnam-s der bsdad-čin bal-mo bza' khri-bcun la rgyal-po 'od-zer go-čhas rjoni btab-pa'i gnas yin-pas bod-than du grags-so/ stham bi-ha-ra'i gcug-lag-khan ni snon ſo-bo rje dpal-ldan a-ti-čas thog-mar btab/ de nas pañdi-ta bi-bhu-ti candra mkhan-por yun-riñ du bžugs-čin 'čhad-ñan rgya čhen-po mjad dge 'dun sde yañ thug med du 'phel/ dpal ca-wa-ri dban-

- 18a phyug las sbyor-drug ſe-brgyud kyan gnas 'dir gsan/ de rjes pañ-čhen nags-riñ yan čuñ-zad bžugs da-lta de yi gcañ-khan na sans-rgyas-pa'i lha-sku mañ-po mchod-pa dan bčas-te yod/ steñ-khan na čes-rab kyi pha-rol tu phyin-pa ston-phrag brgya-pa'i glegs-bam lañca'i yi-ger byas-te gser gyis bris-pa'i rgya-dpe yod/ de yañ bod kyis byas-pa'i dkar-čhag na/ slob-dpon klu-sgrub kyis klu-yul nas gdan drañs-pa'i dpe no-ma ran yin zer-ba ni mi-'thad kyan/ bi-bhu-ti'i skabs cam la byuñ-ba yin-par mñon-no/ čhos-rgyal mya-ñan med kyis de-bžin gcegs-pa'i riñ-bsrel gyi sñiñ-po čan gyi mchod-rten bye-ba phrag gčig bžens-pa'i ya-gyal rcod med du gyur-pa žig yam-bu'i groñ-khyer du lta nañ-pa'i gur-ba rnam-s kyis slob-dpon du byed-pa bajrā-ca-rjya sa-manta bha-dra žes-bya-ba'i bsti-gnas khan-pa'i dkyil du yod/ ye-rañ gi ſo-bo a-kam dan bhu-dkam du grags-pa 'di yañ snar bçad-pa-bžin lha yi no-bo ni spyan-ras-gzigs ran yin kyan dkon-gñer ma-gtogs nañ du mathar-bas žal phyag bžugs-stañs phyag-mchan soxs žib-pa cha ma 'chol gñis-ka bžens-sku yin/ 'di la bal-po'i nag-rgyun yin zer bod kyi dkar-čhag 'ga' las ſo-bo a-kam gi thugs-ka nas 'od-zer 'bu-cam žig 'phros-pa las ſo-bo 'di 'khruñs-pas na bu-kham zer-ba yin/
- 18b žes bris-pa ni 'thad-par ma-mthon-žin/ gal-te lo-rgyus de-ltar yin du čhug kyan bal-skad la 'bu-kham ga la zer/ bod-skad yin-par byas kyan rgyu-mchan dan don či-yan mi ston-pa'i miñ btags de-'dra bod kyi mi kha-čig gis blun-gtam thol-byuñ du smas-pa'i nañ nas 'thon-pa žig-go/ spyir ſo-bo 'di gñis kyi thugs-rjes ye-rañ rgyal-po'i rim-čan phyi-rol pa'i grub-mtha' la mos-ruñ 'phags-pa 'žig-rten dban-phyug la

mčhad-pa gcer 'don byed dgos-pa dañ/ gžan yañ glin-gsum gyi rgyal-po
 rabs-nas rabs-su byun-ba dañ 'byun 'gyur mtha'-dag phyi rol-pa la mos-
 pa cam čhe-run nañ-pa'i čhos dañ gañ-zag rten gsum rnames la gus-pa
 čha-mthun 'dor mi nus-pa 'di ni snon gyi dus slob-dpon čhen-po padma
 'byun-gnas žabs kyis bka' bsgos-čin de-ltar bgyid-par bro bor-ba'i
 dam-chig gñan-po la 'jigs-pa yin čes nañ-pa'i gurpa chad-ma rnames
 mgrin-gčig tu glen-bar gda'/ gžan yañ ye-rañ gi phyogs-su grub-mtha'
 phyi nañ gañ yin kyan thams-čad kyis 'phags-pa 'jig-rten dbañ-phyug
 gi sku bžens srol čhe-ba dañ/ ye-rañ gi rgyal-po snon-ma žig mi-ma-
 yin mthu-bo čher skyes-pa'i gnod-pa la 'jig-te rgyal-po či-nas yun-
 riñ lon kyan da-lta'i rgyal-po rnames ji-bžin du de-yi min yig dañ
 bčas

- 19a pa'i par-gsar du rgyag-čin kha-non gyi chul-du log-sa gčig la źo-bo
 akham gi mchan spar la rgyab bžin-pa'i tam-ga yañ da-lta ye-rañ gi
 phyogs nas ji sñed-pa 'thon bžin-pa 'di yin/ yañ 'phags-pa a-kham
 gi sku-mdun phyi khyams-su mčhad-sdon gi rce ra ma-hā rā-ja'i gzugs-
 brñan zañs gser las grub-pas skyabs-su 'dud-pa'i chul čan žig 'dug-pa
 de yañ ye-rañ gi rgyal-po snon-ma žig gis byas-žes grags/ gañ-ltar
 dus da-lta bal-po'i phyogs-su rgyal-po dañ bram-ze dmañs phal-pa la-
 sogs-pa'i 'gro-ba thams-čad phyi rol-pa'i grub-mtha' la mos-čin 'jug-
 pa ni nam-mkha'i skar-chogs bžin-du mañ na'an/ źo-bo mčhed-gsum gyi
 thugs-rje ſi-ma dañ zla-ba ltar gsal-bas zil gyis gnon nus-pa žig
 'dug-go/ rdo-rje gdan gyi gandho-la'i bkod-pa 'di ni da-lta'i bram-
 ze pañdi-ta rā-ma-nanda žes grags-pa 'di yi pha-mes bram-ze žig mna-
 than dañ 'byor-ba rgyas-pa'i skabs yul dbus rdo-rje gdan du rañ-gis
 dños-su phyin-nas de yi dri-gcañ-khañ gi bkod-pa 'di yañ slar 'khor-
 nas bžens/ rdo-rje gdan rañ nas spyan-drañs-pa'i sañs-rgyas kyi rdo-
 sku byin-rlabs čan 'di yañ byañ-čhub čhen-po'i chul du bžugs-su gsol-
 ba'i/ go-bi-candra'i
- 19b gcug-lag-khañ ni pañ-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 brcams-
 te sku mya ñan las ma-'das kyi bar du gžugs-pa'i gnas yin/ rdo-rje

gدان du paṇ-čen rān gi bla-ma saṇs-rgyas dbyāns kyi sku bžens-pa'i dgoṇs-pa thog tu ma-khel-bas de yi chab tu bžens-pa'i rdo-rje 'čhaṇ gi gser-sku mtho-lna'i chad čan la khri-rgyab 'bur-ma'i rgyab yol gyi nos sbyor-drug gi bla-ma brgyud rim-rnams daṇ sku gi g-yas g-yon du čhos-rgyal grags-pa daṇ pad-dkar gyi sku gñis daṇ bčas bžens-pa la rab-gnas mjad-pa'i dus nam-mkha' na gžal-med khaṇ čhen-po dvaṇs-čin sgrib-pa med-pa žig gzigs/ 'di či yin dgoṇs-pa na niçpanna maṇḍalam žes-pa'i sgra byuṇ-nas rten de la dṇos-su thim-pa'i snaṇ-ba byuṇ gsuṇs/ des na byin-rlabs kyi čho-'phrul čhen-po daṇ ldan-pa'i don gyis lo re-bžin mčhod-pa'i dus-ston bzaṇ-po žag-bču ças cam sbrel-ba mjad-nas yul-mi phal čhe-ba mžal-du 'jug/ thams-čad kyis kyaṇ bajra dhā-ra ma-hā bi-ci-tra zer-nas no-mchar du 'jiṇ-par snaṇ-no/ žes rnam-thar las byuṇ-ba de daṇ/ yaṇ gžan don phun-sum chogs-pa'i rten-'brel

- 20a gyi sgo gzigs-pa las rje bcun-ma sgrol-ma'i gser-sku rgyan bzaṇ-po daṇ bčas-pa mčhog-tu legs-pa sñar gyi rdo-rje 'čhaṇ gi sku las čuṇ-zad dma' ba sñam byed-pa žig bžens-nas de yi rab-gnas kyi che sku de bčom-ldan 'das-ma dṇos-su gzigs-te bžad-pa'i sgras srid-pa gsum-po gaṇ-ba sñam byed-pa žig 'byuṇ-ba či yin-nam dgoṇs-pa-na bho-bho ku-la pu-tra çes-par gyis-čig/ khyod kyi gžan gyi don ni gžan la rags ma las pa ñid de khyod kyis dṇos-su yaṇ dag-pa'i lam la rjes-su bzuṇ-ba rnams ni skye-ba bdun gyi mthar thug-pas 'dod-pa'i dṇos-grub la skal-ba bzaṇ-por 'gyur la lam daṇ 'brel-ba las kyaṇ yaṇ dag-pa'i skal-ba čan daṇ/ de yi don gyis kho mo'i gzugs-brñan 'di mthoṇ-ba cam gyis sems-čan de-dag kyaṇ ñan soṇ gsum du ltuṇ-bar mi 'gyur-ro/ kho mo'i gzugs-brñan 'dis ma 'oṇs-pa-na yul-'dir saṇs-rgyas kyi bya-ba byed-par 'gyur-ro žes dṇos-su bka' scal-bar snaṇ-ste/ sku de mthoṇ-ba cam gyis snaṇ-ba 'gyur 'gro-ba žig-go/ žes paṇ-čhen rān gi rnam-thar las 'byuṇ-ba de-rnams kyaṇ 'dir yod-pa 'dra na 'aṇ ye-raṇ gi rgyal-po sogṣ mi kun daṇ 'dris čhe-ba med-pas dṇos-su mžal thub-pa ni ma-byuṇ/ spyir paṇ-čhen nags kyi rin-
- 20b čhen 'di bal-por rgyun-riṇ bžugs-pa las thog-mar çanta-pu-ri na bžugs-

pa'i che lhan-čig skyes-pa'i ye-čes ji bžin-pa mn̄on-du mjad/ slob-dpon ḥag-dbañ grags-pa dañ mjal dpal ca-wa-ri dbañ-phyug kyan çanta-puri dañ go-bi-candra'i gcug-lag-khañ la-sogs-pa bal-po'i yul 'di kun na bžugs-pa'i che yañ yañ žal gzigs-čin sbyor-drug ſe-brgyud kyan gsuñs/ gnas-bdag ha-ri-siddha yañ bran du bkol/ phyis mya-nan las 'das-nas kyan sku-gduñ yam-bu ye-rañ gñis kyi bar dur-khrod ra-ma do-li žes bya-ba na žugs la gžan-par bçad-pa de ni da-lta 'an bal-po'i dur-khrod du byed-čin miñ yañ ra-ma do-li rañ zer/ e bi-ha-ra'i gcug-lag-khañ ni bal-yul e yi gcug-lag-khañ du grags-čin sñon slob-dpon čhen-po padma 'byun-gnas kyis bal-mo ku-sa-li la dmyal-ba bstan-pa'i lo-rgyus sog s than-yig gter-ma 'ga' las 'byun-ba'i gnas de yin-par 'dug/ ko-ko mu-di'i khron-čhu ni nañ-pa rnam s la miñ cam yañ ma grags čin gnas su-yañ mi-brce/ phyi rol-pa rnam gnas-čhen yin-par byed-čin de dañ mthun-pa'i lo-rgyus gtam-rgyud čig kyan thos mod-do gal-du ma-byas-pa da-lta blor ma-nes-čin dgos-pa med-pas 'dir yañ ma bkod-do/ ba-su pu-ri ni rdo-rje

21a slob-dpon ži-ba'i dpal gyis nor gyi lha der gnas-par byas-pas miñ yañ nor gyi groñ žes-bya'o/ çar dañ lho'i rdo-skas riñ-po 'di-gñis kyi rca-bar mgon-po dañ chogs-bdag gi rdo-sku yod-pa srñ-ma'i chul du byas-pa yin kyan bžen-pa-po su yin čha-ma-'chal/ bod-rnam kyis yul 'di dañ rgya-gar rca-mčhog groñ gñis-kar na bya-rgod spuñs-ri yod zer-ba ni miñ cam mam btags-pa yin gyis/ čer-phyin gsuñs-pa'i gnas ni ma-yin te rgyu-mchan rgyal-po'i khab bya-rgod phuñ-po'i ri la žes yul dbus yin-par gsal-bžin rdo-rje gdan gyi lam-yig sog las 'byun-ba de'o/ miñ cam de 'an bod-rnam kyis btags-pa'i brda khyad las rgya bal du de-ltar ma-grags/ 'on kyan gnas 'di na da-lta yam-bus bdag-'jin du byas-pa'i gcug-lag-khañ nañ-pa'i lha-sku dañ rten bzañ-po yod-pa sgo druñ du 'an nañ-pa'i mčhod-rten dkyil na bo-dhi bri-kça ste byañ-čhub ljon-čin brtol skyes-su yod-pa byin-rlabs čan žig kyan yod/ gcug-lag khan 'dir rje karma-pa žva dmar nag/ 'brug-pa rin-po-čhe/ kun-mkhyen si-tu/ rig-'jin čhen-po sog dus-phyis bod-yul gyi bla-ma rim-byon rnam kyan bsti-gnas su mjod-čin/ bal-por ji cam

bžugs rin 'dir bžugs-par

- 21b 'dug/ des na de-yi miñ la'añ bal-po'i skad du kiñ-to ste 'bras-spuñs dañ da-lta rañ-byun mchod-rten gyi žig gsos rdo gter thon-čin čhu-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 čhen-po padma 'byuñ-gnas kyi gnas yin-par bod gañs-čan gyi ljoñs-su mkhas rmoñs kun la rluñ-ltar grags-pa 'di yin/ bal-por yañ nañ-pa'i grub-mtha' 'jin-pa-rnams ni o-ti ya-na bajrā caryya padmā ka-ra'i gnas su 'dod-par snañ-bas bod dañ mthun/ phyi rol-pa rnams ni čes nā-rana te klu lhag-ma čan dan biçnu gñis-ka'i gnas su 'dod/ 'on kyan 'dir nañ-pa sañs-rgyas-pa'i grub-mtha' dañ 'brel-ba'i gnas kyi lo-rgyus zur-cam ni slob-dpon čhen-po padma 'byuñ-gnas ñid gnas-der tiñ-ne-'jin la bžugs-skabs klu yi čho-'phrul gyis sten-nas mar dug-sbrul čhen-po mañ-du byuñ-ste tho bcams-par slob-dpon gyis lta-stañs dañ bčas rdo-rje phur-bu klu yi spyi-bor 'phañs-pas de-dag rdor-gnas 'gyur-te da-lta yañ sten gi brag la sbrul mañ-po thur-du sñegs-pa'i dbyibs-su snañ/ sbrul dbus-ma'i spyi-bor phur-bu'i çul
- 22a dañ de las dus-bzañ 'ga'-ter čhu 'byuñ gi yod čes nañ-pa'i gurpa-rnams zer/ phyi-pa rnams las rig-byed kyi gtam dañ 'brel-ba'i lo-rgyus mañ-du thos kyan blor ma-ñes/ 'on kyan phur-bu'i çul las čhu 'byuñ-ba de ni 'jug-pa bču yi nañ gi parcu-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 glen žes dpal rig-pa 'jin-pa gsuñs-so/ rgya-gar pham-thin du grags-pa ni klu yi rgyal-po lhag-ma čan nam ce-ça žes grags-pa sa čhen-po 'di yañ de yi gdens-ka la brten-nas yod-par bçad-pa'i klu yi rgyal-po de yi gnas yin-pas miñ yañ pha-na thingu ste gdens-ka dgu-pa žes grags-par sñon-rabs mkhas-pa'i lo-rgyus las 'byuñ-ba ltar yin kyan sgra zur čhag-pas pham-thin du grags-čin/ dpal nā-ro-pa'i thugs-sras pham thiñ-pa sku-mched kyi 'khruñs-yul dañ rje mar-pa yañ yun-riñ du bžugs-pa'i gnas de yin/ groñ-khyer de yi dkyil na rgya-phubs gser g-yab čhen-po bkal-ba'i lha-khan na bhi-ma se-na te 'jigs-sde'i sku çin-tu gñan-par grags-

pa de yod/ yañ-le-çod rañ du ni da-lta phyi-pa'i lha-khañ gi gi rnam-pa logs kyi pa-ṭa'i gseb-nas bltas-na nañ thams-čad mthon-yon sgo sgo-łcags kyis

- 22b bsdams-pas nañ-du mi-thar-ba žig 'dug-pa la/ dkon-gñer pas sgo nin-rer lan-re 'byed-čin nañ-du rdo las grub-pa'i klu çe-ça'i rten khyad-par-čan du byed-pa 'di-yi miñ la çe-çā ra-nā zer-ba žig 'dug-pa la mčhod-pa 'bul/ gžan yañ ſe-khor gyi mi thams-čad ſin-re bžin ſi-ma ſna-goñ la mčhod-pa 'bul-bar yon/ dus-bzañ sogs kyi skabs-de la cha gser gyi gdens-ka dgu dañ sbrul-mjug sogs rgyan mañ-pos brgyan-pa'i srol yod-'dug/ lha-khañ de yi sgo phyi-logs na khyab-'jug gi 'jug-pas stobs-ldan la sa ſlon-ba'i chul gyi rdo-sku brkos-ma yod/ de bas 'di ni grub-mtha' phyi nañ gñis-kas gnas-čhen du byed-čin/ khyad-par ſnags rñin-ma'i lugs la/ slob-dpon čhen-po padma 'byun-gnas kyis/ ſnon dur-khrod rnams-su brtul-žugs kyi spyod-pas ſul-ba'i che rdo-rje phag-mos dbañ bskur-te rnam-par ſmin-pa'i rig-'jin brñes phuñ-po'i bdud bčoms/ brag-phug ma-ra-ti kar-che la dbañ-ba'i rig-'jin brñes 'chi-bdag gi bdud bčoms/ yañ-le-çod du phyag-rgya čhen-po'i rig-'jin brñes ſon moñš-pa'i bdud bčoms/ dpal rdo-rje gdan du lhun-gyis grub-pa'i rig-'jin brñes lha'i bu'i bdud bčoms-pa ste rig-'jin bži
- 23a bçad-pa'i nañ nas mthar thug bla-med mčhog tu gyur-pa phyag-rgya čhen-po'i grub-pa ſid slob-dpon padma 'byun-gnas kyis gañ du brñes-pa'i gnas yin-pas rañ-re gsañ-ſnags rñin-ma-pa'i lugs la ni rdo-rje gdan dañ mñam-mo žes rig-'jin kah-thog-pas kyañ ſnags-pa rañ mjad-kyin yod-par thos/ gnas 'di-ſid rañ du mcho dkar nag čes bya-ba khron-čhu lta-bu žig 'dug-pa gnas-čhen du brci-ba'i srol ni 'dug ji-ltar yin ma-thos-čin ma-čes/ yañ rgya-gar pham-thin gi groñ dañ ſe-ba'i čha na lha-khañ žig tu rdo-rje rnal-'byor-ma'i sku yod-pa de ni phas rgol 'joms-pa'i indra mkha'-spyod-ma yin-par 'dug/ 'on-kyan sku-mdog dkar-mo yin dgos-pa 'di dmar-mor 'dug/ pham-thin-pa rañ gi dus kyi yin-par byed kyañ phyis-žig gsos byas-čin nañ-pa'i rdo-rje slob-dpon gčig gis rab-gnas mjad-pa yin čes dpal 'brug-pa rin-po-čhe'i bka' las thos/ de-nas a-su-ra'i brag-phug ni rñin-ma lugs kyi ſnags-čhog-rnams la čhad mdo

bstan 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
 dan/ glan-chen dpal gyi senge yis/ zin-chen

- 23b bsnol-pa'i gdan sten-du/ dmar gyi argham mchod bcams-nas/ lag tu
 rdo-rje btañ-nas kyan/ dban bskur gsan-ba'i mchan nas brjod/ rdo-
 rje 'chan gi gral-tu bzag/ ces 'byun-ba ltar/ bod-skyon bstan-ma
 bchu-gnis dam la bzag-pa'i gnas dan/ gzan yan snon gyi rgya bal bod
 gsum du byon-pa'i grub-thob ches che-ba man-pos zabz kyis btags-çin
 chogs kyi 'khor-lo la-sogs-pa bskor-ba'i gnas de spyi-khyab yons-
 grags la 'di ran yin-par bçad 'dra run-ba'an yod mod/ 'on kyan rgya
 bal gyi sa-mchams la da-run ñin lam gçig gnis cam yod ar/ dpal
 'brug-pa rin-po-che ni su-ra lha dan a-su-ra lha-min la 'jug-pa'i
 phyir 'di nas lha-min gyi yul du bgrod-pa'i lam dpal gyi sgo rig-pa
 'jin-pa rnams kyi snañ nor yod-pa yin-nam sñam žes gsüns-pa thos/
 phyi rol-pa rnams ni 'di 'an khyab-'jug gi gnas-su byed/ 'on kyan
 brag sen lta-bu'i phug-pa chun-nu žig las nañ-du sku-gzugs dan lha-
 rten ni či-yan med/ sgo phyi-rol gyi 'gags-der rdo-žig gi sten na
 khyab-'jug gi zabz-gnis dan 'khor-lo ral-gri sogs phyag-mchan yons-
 rjogs rdo la brkos 'dug/ rje ran rig-pa'i slob-ma nas lun
- 24a nag-dbañ rdo-rjes bod kyi gtam rñin-pa rnams phyogs-gçig tu bsgrigs-
 pa'i çin-kun sogs bal-po'i gnas kyi dkar-čhag der/ a-su-ra nas lho-
 nub tu žag-gçig phyin-pa'i sar čhu-mig byan-čhub bdud-rci yod ces
 'dug-pa don la'an yod ni yod-par 'dug-ste ji-bzin rcad ma-čhod-pas
 gnas-der ma-phyin/ mcho ral-gri žes-bya-ba ni/ snon bal-po'i yul
 thams-čad mcho čhags-pa'i čhu-rnams rdo-rje slob-dpon 'jam-pa'i lhas
 bços-pa'i mcho'i lhag-ma lus-pa ni de ñid yin-te 'di la klu-rgyal kar-
 ko-ṭa gnas-par bçad-do/ wā-yu pu-ri ni çanti-çris rlun lha gnas-par
 bka' bsgos-pa'i sa yin-pas wā-yu pu-ri ste rlun gi gron žes-bya/ bod
 kyi dkar-čhag las bi-na-ya-ka gnas-par yan bçad/ bal-pos dmar mchod
 byas-pa'i çul kyan yod/ nas-spuñs kyi ri-bo ni/ gnas-chen ran yin-
 par ma-grags/ mchod-rten čhen-po žig gsos kyi skabs snar med-pa'i rdo
 dan čhu-mig bčas byun-bas skye-bo kun ya-mchan du byed-pa de ñid don

- la'añ yin lugs dañ rten-'brel gyi khyad-par mañ-po žig yod-par thos/
 'jam-dpal gyi mčhad-rten ni sñar bçad zin-pa ltar dañ/ de'i 'khris-
 su bod-rnams çin-kun gñis-pa žes 'bod-pa'i
- 24b rdo yi mchod-rten čhuñ-nu žig 'dug-pa ji-ltar yin ma-çes/ dbyig-gñen
 mchod-rten ni/ 'jam-glin rgyan-drug tu grags-pa'i nañ-chan 'phags-pa
 thogs-med kyi gčuñ slob-dpon čhen-po dbyig-gñen-te de-ñid kyis 'phags-
 pa'i yul du sañs-rgyas kyi bstan-pa gsal-bar mjad-pa'i 'phrin-las
 mthar-phyin nas slob-ma ston-gis bskor-te bal-yul du byon čhos-gži
 mañ-po bcugs dge 'dun thug-med du 'phel-bar mjad/ dus lan-čig khyim-
 bcun čhos-sku byon-te žin rmod-pa gzigs-pa'i rkyen-gyis thugs skyo
 nas rig-sñags dañ sku che la dbañ thob-pa yin-pa'i phyir gcug-tor
 rnam-'rgyal gyi gzuñs mgo. žabs bzlog-pa lan-gsum bzlos-pas de-ñid du
 sku 'das-pa'i çul na slob-ma-rnams kyis mchod-rten byas-pa ni 'di yin/
 'on kyañ slob-dpon 'di ni bod-yul du čhos kyi dbu rñes-pa'i rgyal-po
 lha-tho tho-ri gñan-bcan dañ thog mñan-pa'i phyir dus kyi bkal-bas
 rjes su žig gsos sogz yan yan byas-pa ni yin-nam sñam-mo/ ri-bo
 'bigs-byed du grags-pa 'di yan bod-rnams kyis btags-pa yin mod/ de
 yan min cam ni rnam-rtog gi rjes 'gro yin-pas ji-ltar btags kyan run
 ste 'gal-ba med/ ri-bo 'bigs-byed dños ni lho-phyogs na
- 25a yod phyir 'di yin-par bsam-na mi-run/ bal-skad du jā-ma-cho zer-gyin
 gda'/ de ñid bod-skad du gañ yin ni čha ma-'chal/ ri-bo 'di yi rce
 na rdo brcegs pa'i khri sañs-rgyas kyi bžugs-khri yin-par grags-pa de
 yod/ spyir de yan yin-pa dañ min-pa'i mtha' gñis-kar kha chon gčod
 mi-nus mod/ 'on kyañ yul-'dir sañs-rgyas kyi žabs-kyis bčags-pa ni
 nes-pa ñid kyi phyir yin yoñ sñam bdag-gis kyañ mjal-bas bžugs-khri'i
 mdun du rdo-stegs çig 'dug-pa la bal-po'i mi ci-ba phal-čher gyi phuñ-
 po dur-khrod du bsregs zin-pa'i rjes-su mi-thod kyi rus-pa 'dir rdo-
 stegs de'i khar brduñs-pa'i thal-ba rluñ la 'phyar-nas de gyen la soñ-
 na gçin-po de yan mtho ris dañ 'og tu soñ-na ñan-soñ du 'gro-ba'i ltas
 yin zer-nas brtags-pa'i srol kyañ yod-par snañ/ ri-bo de yi mdun gyi
 phyogs-gčig na nags-chal stugs-po'i dbus-su/ slob-dpon klu-sgrub kyi
 gzims-phug çin-tu legs-çin spro-ba 'phel-ba'i gnas nañ na thub-pa'i

- dbań-po dań klu-sgrub kyi rdo-sku yod-pa žig 'dug/ de dań ſe-bar bod-rnams kyis ma-he ſańs-rgyas çul 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 bžugs-pa'i che/ yam-bu'i
- 25b groń-khyer nas ma-he'i rji-bo blun-po žig gis slob-dpon la çin-tu dad-nas yań-yań mjal-žin žo dań o'-ma la-sogs-pas kyań mčhod-par byed-pa la/ dus lan čig slob-dpon groń-khyer du 'byon-par žu-ba la žal-gyis ma-bžes-nas khyod-rań yań dag-pa'i don la mňam-par 'jog nus-na 'dir-sdod gsuńs-pas/ des kyań de-bžin du byas-pa la ma-he skyon-ba'i las la çin-tu goms-pa'i bag-čhags kyis ma-he rań dran-žin 'dug-pa la/ slob-dpon gyis khyod-rań ſnid ma-he yin-par sgoms-čig gsuńs-nas/ des kyań da-lta ma-he ſańs-rgyas çul yin zer-ba'i brag-phug der bsgoms-pas je-žig na ma-he dňos-su ſoń-ste/ phug-pa la rva-thogs da-lta'i žabs-rje 'di yań byuń/ yań slob-dpon gyis khyod-rań gi lus rnal-mar sgoms gsuńs/ de-bžin bsgoms-pas lus ſna-ma ltar ſoń-bas dbań rnon-du mkhyen nas dbań bs gdams-pa byin-te bsgrubs-pas/ lus de-žnid kyis brag-phug brtol-nas mkha'-spyod du byon-pa yin zer/ gnas de na žabs-rjes dań brag-phug brtol-ba'i çul ni da-lta 'an gsal-bar 'dug-go/ yań de dań ſe-bar slob-dpon čhen-po dbyig-gňen gyi bžugs-gnas-su grags-pa'i brag-phug çin-tu ſnams dga'-ba nań na gco-bor ston-pa
- 26a ſańs-rgyas kyi sku rdo las grub-pa mi-chad ſnis 'gyur cam dań gžan phyi-pa'i lha-sku 'dra thor-cam yod-pa žig 'dug/ gnod-sbyin mo 'phrog-ma'i sku 'di dus çin-tu ſna-ba nas yod 'dug-čin/ grub-mtha' phyi nań gňiskas mčhod-par 'dug kyań dus-ſna phyis 'di cam la byuń-ba dań bžeńs-pa-po 'di yin gyi nes-pa ma-thos/ bod-rnams kyis 'di ni gnod-sbyin mo'i gzugs-brňan yin-pas 'gań čhuń-ño ſnám mjal-žin mčhod-pa 'bul-ba sogš mi-byed-par brňas-pa mthoń mod/ de ni blun-žin thos-pa čhuń-bas lan-te/ spyir ſańs-rgyas byań-sems bla-ma yi-dam la-sogs-pa'i sku gzugs dań mňam-pa'i skyabs su 'gro-ba'i yul min kyań/ yul-lha gži-bdag tu grags-pa'i 'dre phran rnams mčhod-pa dań mi-'dra-ba ma-zad/ ſańs-rgyas kyi žal mthoń-ba'i dkar-phyogs kyi lha mthu-bo čhe mčhod 'os-su gyur-pa rnams kyi nań nas kyań čhes khyad-par du gyur-pa ni/ čhos 'dul-ba

la-sogs-pa la'añ čhos-skyoñ dañ sruñ-ma'i brda dañ tha-sñad-ma grags-
 çin mi-'dogs-kyan don gyis 'di ni sruñ-mar gyur-pa yañ la/ de yi
 phyir ston-pa de-bžin bçegs-pa rañ gis kyan/ na ston-par khas 'che-
 ba rnam-s kyis gnod-sbyin mo 'phrog-ma la zas kyi phud/ čhañ bu re
 byin čes bka' scal-

- 26b pa-dan ku-ru kulle'i rtogs-pa sog-s las kyan 'di yi lo-rgyus dañ
 bsñags-pa ji sñed-pa dños dañ çugs las 'byuñ-žin ston-pas na/ de-
 bžin gçegs-pa'i luñ gis kyan 'di-ñid mčhod-par yañ yañ bstan-pa'i
 phyir na sañs-rgyas kyi žal mthoñ-žin bstan-pa'i sruñ-mar gyur-pa dañ/
 dam-pa'i čhos las kyan mčhod 'os-su bçad-pa'i yon-tan-rnam-s yid la
 dran bžin-pas rab-tu mos-pa dañ dvans-pa'i blos mčhod-par byed 'os-pa
 yañ go dgos/ rgyu-mchan de-rnam-s kyi phyir bdag-ñid čhen-po sa-skya
 pañdi-tas kyan deñ-sañ bod 'di na sañs-rgyas kyis gsüns-pa'i gtor-ma
 čhañ-bu la-sogs-pa mi-byed-par bcan mčhod-pa'i yas-stags ltar 'brañ-
 rgyas dañ gru-gsum la-sogs-pa byed-pa mthoñ-ste/ sañs-rgyas kyis
 bstan-pa yin min the-chom za'o že bka' bkyon-par mjad-pa yañ gnad 'dis
 yin-no/ des na sku-gzugs 'di yañ rañ-byuñ mčhod-rten čhen-po'i sruñ-
 mar bka' bgos-pa yin-čin mčhod-rten čhen-po'i mdun gyi rten gsar-ba
 'di gñis bžen-s-pa'i che yañ 'di-ñid ma-dga'-ba'i čho-'phrul mañ-po
 byuñ-ba yin-no/ de-bžin gçegs-pa'i bžen-s-sku rdo-las grub-pa 'di ni
 žin-las kyi skabs žin-pa gčig gis rñed-de sa 'og nas byuñ-ba yin zer-
 ba'i ñag-sgros 'khyams-po žig
- 27a thos-pa ji-ltar-ma des/ gañ-ltar çin-tu sgros gcañ-žin byin-rlabs
 dañ ldan-pa žig ni 'dug-go/ gžan yañ phyi nañ 'dres-ma'i lha-sku dañ
 mčhod-rten mañ-po čhe čhuñ sna-chogs de-rnam-s ni yam-bu'i groñ-khyer
 na yod-pa'i rgyal-po bram-ze khyim-bdag nor gyis phyug-pa sog-s dad-pa
 čan mañ-pos sñon-nas da-lta'i bar-du bzo-bo la yon byin-te bžen-s su
 bčug-pa rnam-s phal-čher der bsgṛigs-pa yin zer/ agni pu-ri ni groñ
 lña yi ya-rgyal me-lha gnas-pa yin/ de-bžin du çanta pu-ri yañ sñon
 rdo-rje slob-dpon ži-ba'i lhas bka' bsgos-te/ bstims-pa'i lha 'dir
 gnas-pa na çanta pu-ri ste ži-ba'i groñ žes-bya/ phyis slob-dpon ñag-

dbań grags-pa 'ja' lus-su gčegs-nas da-lta'i bar du'an bžugs-pa'i
 gnas ni 'di-ran yin-čin gcug-lag-khań yań de yi che na btab-pa yin/
 'di la mdo sbug gñis yod-pa'i sbug-mar dpal 'khor-lo sdom-pa'i sku
 dkyil-'khor dan bčas-par bžugs-par thos 'on kyań sgo nań-ma 'di lo re
 'am lo bču-gñis la lan-re las mi 'byed kyań zer mod kyi zla-ba no
 re'i ňi-ču lna 'am drug gań rigs la sgo 'byed-pa'i srol yod 'dra yań/
 de-skabs kyań rod-rje slob-dpon dan dkon gñer-pa las gžan-pa'i bal-
 bod kyi mi drag-žan

- 27b su-yan mi-gton-bas žib-par ma-čes/ phyi-sgo'i nań der nam 'dod-du
 phyin-pas čhog 'dug-čin mi-kun gyis mčhod-pa yań der 'bul/ sgo nań-
 ma'i phyi logs kyi steń-du gser zańs las grub-pa'i rdo-rje rnal-
 'byor-ma'i sku dan/ sgo-sruń gi chul du lha-mo khra gdoń-ma dan 'ug
 gdoń-ma'i sku-gñis sgo 'gram g-yis g-yon du yod/ den-sań čin-kun gyi
 ňe-skor 'di-dag na mi phal-čher gyis mthon-ba'i stag-'dra glo-bur-du
 yoń žin/ mthar sems-čan la gnod-pa med-par čha med du yal 'gro-ba
 'di yań phal-čher slob-dpon īag-dban grags-pas sku yi rol-pa der
 bstan-par grags/ nā-ga pu-ri yań groń-khyer lna yi ya-gyal klu gnas-
 pa'i mcho yin/ des na ri glań-ru'i rce-mor rań-byuń mčhod-rten čhen-
 po la bskor-ba'i chul du groń-khyer lna-po rnams yod-čin/ de-dag gi
 bar bar du snar smos-pa'i sku-gzugs mčhod-rten rnams dan bal-bod kyi
 dkon-gñer sogs kyi khań-pa dan bča- pa'i groń gis 'khor-mor bskor-
 ba'i nań-na mčhod-rten čhen-po'i nań-skor gyi skor-lam na rgya bal
 bod gsum gyi skye-bo mań-po bar med du rtag-par rgyu-ba dan/ khyad-
 par nam lańs-nas ňi car gyi bar der bal-po rnams skor-ba byed-kyin
 'jam-dpal mchan brjod dan/ da-ča bā la žes-bya-ba'i sańs kyi bstod-pa
 28a khyad-par 'phags-bstod dan/ lha las phul byuń ltar mu-stegs kyi ston-
 pa čhen-po-rnams dan sańs-rgyas bcom-ldan 'das kyi yon-tan gyi khyad-
 par brjod-pa'i sgo nas bstod-pa de sogs skad gsań mthon-pos samskrita'i
 skad du 'don-gyin 'dug-pa dan/ ye-rań na jo-bo a-kham gi sku-mdun la
 'an nań-re bžin legs-sbyar gyi skad du yod-pa phags-pa'i bstod-pa-rnams
 īag-sňan-po'i dbyańs kyis čin-tu dag-par bklags-pa sogs kyis yid dga'-
 ba dan skyo-ba'i rnam 'gyur ji sňed-pa 'byuń-ba žig yod-do/ klu gan-

rkyal du grags-pa yan bod-rnams kyis btags-par 'dug yin lugs lo-rgyus
 kyi dban-du byas-na 'di yan klu çe-ça'i khrus kyi rjin-bu yin-par
 grags-pa la lha khyab-'jug gis khrus byed-pa'i chul du rdo-sku gañ-
 rkyal du ñal-ba 'di bžeñs-pa yin 'dug/ de-yi ri-gdon na yod-pa'i
 mchöd-rten gñis ni yab zas-gcañ dan yum sgyu-ma lha-mjes gñis kyi
 mchöd-rten yin-par bod-rnams la grags kyan ji-bžin yin-pa dga'/ 'on
 kyan nañ-pa'i mchöd-rten sñon bstan-pa dar-ba'i che bžeñs-pa žig ni
 yin 'dug-go/ yan bod-rnams kyis jom ki a 'bar du 'bod-pa'i ri de'u
 'di ni legs sbyar gyi skad du yo-gamba-ra ste rnal-'byor nam-mkha' žes
 grags-pa la rgya bal gyi snags bklags chul dan bod kyi go-phyogs tha-
 dad-du gyur-čin

- 28b sgra zur čag-pas jo-ki a-'bar du soñ-ba yin/ gnas 'di ni dpal rdo-
 rje gdan bži'i gnas su yan grags kho-bos kyan gnas 'dir phyin-pa'i
 che rgya-gar-ba'i mi žig la/ i hā tirthi kuña de-va-ta ko ko nā-he
 žes dris-par/ jña-ne çva-ri he zer-ba'an grags chod kyi gtam de dan
 mthun-te rdo-rje gdan bži'i yum ye-çes dban-phyug-ma yin-pas so/
 spyir gnas 'di dpa'-bo dan rnal 'byor-ma mañ-po ñan gis 'du-ba žig yin
 'dug čin/ nai-pā-la'i ljoñs 'di kun na žin skyes kyi mkha'-'gro-ma
 mi mo'i rnam-par snañ-ba yan ji sñed-pa yod 'dug/ de-rnams kyan mi
 mñon-pa'i chul du gnas 'dir dpa'-bo dpa'-mo'i gral du chogs kyi 'khor-
 lo la 'gro-ba nañ-mi phal-gyis mthon-žin ñams 'og-tu čhud kyan gžan la
 gsañ-žin smra mi-nus-pa'i rigs-čan de-dra mañ du yod-par go/ phyi
 rol-pa rnams ni gnas 'di la 'an dmar gyi argham gyis mchöd-par byed-
 do/ gžan yan gron-khyer-rnams su nañ-pa'i lha-khan ni çin-tu mañ-bar
 yod-pa 'dug kyan ji-bžin ma-nes-par ma-zad 'dir brjod kyis mi-lans-pas
 ma-bris la/ gžan bal-po gliñ gsum gyi sa yi čhar yod-pa'i gnas dan
 rten grags čhe-ba rañ gis thos chod gañ yin-pa ni de cam-mo/ des-na
 bal-po'i yul 'di gnas dan rten khyad-par du 'phags-pa'i don gyis sñon
 rgya-gar gyi pañ grub čheš čhe-ba rnams kyan
- 29a bal-po'i gnas mjal-bar phebs-pa dan/ dus da-lta 'an bod gañs-čan gyi
 ljoñs 'di'i čin-rta čhen-po mkhas-čin grub-pa brñes-pa rnams kyan
 dka'-ba khyad-du bsad-nas dag-pa'i gnas 'di kho-na don-du gñer-nas

rim-par byon žin/ de-dag kun kyan thugs kyi bžed don dan 'phrin-las thams-čad lhun-gyis grub-par gyur-pa ni mnon-sum-du mthoň-ba 'di'o/ da ni gnas 'di dan r̄jes-su 'brel-žin gaň du 'jug-pa'i sgor gyur-pa dan/ sñon slob-dpon čhen-po gu-ru padma 'byuň-gnas sog srgya-gar 'phags-pa'i yul gyi paŋ grub bod-yul du byon-pa rnam dan/ bod gaň-čan gyi ljoňs nas kyan gna'-dus kyi lo-cā-ba čhen-po de-rnam phal-čher kyan lam 'di kho-na nas 'byuň 'jug dan 'gro 'oňs mjad-pa yin phyir maň-yul gun-thaň gi bar gyi gnas-rten rnam rgyas-par mi 'čhad kyan mdor bsdus-pa'i sgo-nas mchan-cam smos-na/ bal-po rjōn du grags-pa 'di rgya-gar gyi dha-rma bodhi dan r̄je mi-la ras-pa mjal 'phrad du mjad-pa'i gnas dan/ gžan yaň mchan-don dan ldan-pa'i thams-čad mkhyen-pa čhen-po kun-mkhyen padma dkar-po'i gsuň las kyan/ gu-ru padma 'byuň gnas lta-bu ni skad-čig bskal-pa dan bskal-pa skad čig tu bsgyur nus-pa'i rju-'phrul gyis čho-'phrul čan yin-pas

- 29b kha-čig tu brjus-te skye-ba dan la lar mi'i mnal-nas skye-ba sog 'gal-ba ltar snaň-ba'i rnam-thar rgya-mcho lta-bu la ñes bzuň byar med-pas gaň dan gaň bçad-pa thams-čad 'thad-čin yin-par çes dgos žes yaň yaň legs-par bçad-pa ñid chad-mar gyur-pa yin mod/ des na rñin-ma raň gi gžuň kha-čig las/ slob-dpon čhen-po yaň gnas 'dir byon-nas mcho-rgyal gyis bdag bud-med 'di la dgra sdaň-ba yin-pas sruň-ba'i gdams-pa zab-mo žig gnaň-dgos žus-pa la phur-pa mgul khug-mar grags-pa gsuňs-pa'i gnas dan/ de-nas kyan mcho-rgyal la 'das r̄jes babs-te čhos-ñid zad-pa'i chul-gyis rnam-smin gyi lus bud-čin zad-pa'i me-bžin gyur-te ye-çes kyi sku mkha'-khyab tu bžugs-par bçad-pa dan/ yaň bçad-lugs gčig la gdul-byia spyi yi snaň-dor gun-thaň la thon-nas sruň-yul du gčegs-pa dan mcho-rgyal sog sags kyi dbaň du byas-na yaň gnas 'di kho-na'o/ gžan yaň sprul-sku ba mkhal-pa'i gter-ma gsol-'debs bar-čhad lam sel du grags-pa'i naň nas 'byuň-ba'i/ yul-ni cha-ba'i cha çod čes-pa dan/ caň-ga-la yi la thog kyan gnas-'dir yod/ phyi-ma 'di dan gžan yaň luň-pa 'di'i
- 30a gnas 'ga'-žig-na phyi rol-pa'i ma-mo čhen-mo 'ga' yaň gnas-par thos/

be-ko-ти žes grags-pa 'di ni bod gañ-čan cam na byuñ-ba la mkhas-pa
 dañ grub-pa'i yon-tan 'gran-zla bral-ba rgyal-ba'i sras-po kun-tu
 bzañ-po'i rnams-sprul sgra-sgyur gyi rgyal-po mar-pa lo-cā la dpal
 sa-ra-ha čhen-po dños-su žal bstan-nas do-ha rdo-rje'i glu gsuñs-pa'i
 gnas de yin/ singe-nags na slob-dpon čhen-po'i sku-rjes çig ni yod-
 par 'dug/ 'di lho-phyogs mon-kha'i brag la sku-rjes bžag čes-pa de
 yin-par nos 'jin-pa ni nor-ba'o/ bal-po'i gañ nī-la-kantha mcho dañ
 bčas-pa yan 'dir yod-čin/ 'di phyi rol-pa-rnams kyi gtam-rgyud la ni
 sñon lha-rnams kyis rgya-mcho srub-pa'i che 'thon-pa'i dug bum-pa gañ
 byuñ-ba des lha yi gco-bo gžan-rnams ni brgyal-čin 'gyel-nas 'chi-ba
 la thug/ dbañ-phyug mthu dañ stobs čhe-bas 'jigs-pa med-pa'i dpa'
 gden gis zos-pas mgrin-pa nag-por gyur-čin rab tu myos-nas thu na sim
 žes-pa'i ri yi rce-mor stag-lpags bskyur-te de-nas kyan yon-bas phyag-
 mchan tri-ču-la lag nas çor-ba čhur lhuñ-bas da-lta mañ-yul gun-thañ
 nas rgyugs-pa'i gcañ-po 'di la rgya-bal gyi mi-rnams tri-ču gañgā zer-
 ba'i rgyu-mchan de skad yin-par grags/ de nas gnas 'di'i

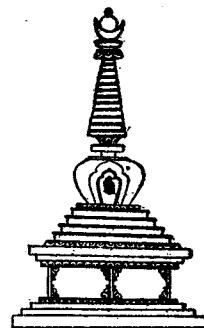
30b mcho la khrus dañ btuñ-ba la-sogs-pa'i bya-ba byas-pas dug-gis myos-
 pa'i nus-pa sañs/ mgrin-pa nag-po de yan kha-dog sñon-po çin-tu mjes-
 par gyur-pas/ dbañ-phyug gi min la 'an mgrin-sñon dañ gnas 'di la'an
 nī-la kantha ste mgrin-sñon du min čhags/ de yi phyir bal-po'i rgyal-
 po-rnams dañ rgya-bal gyi mi mañ-po gnas 'dir čhed-du sñegs-nas yon-ba
 yin-no/ se-thañ na phur sruñ ma-mo-bži yi nañ-chan rdo-rje se-sbyin-
 ma gnas/ le-1de'i phu na karma-pa rañ-byuñ rdo-rje'i khruñs-yul yod/
 skyid-gron du jo-bo mčhed-lña'i nañ-chan 'phags-pa wa-ti bzañ-po žes-
 mchan ſi-zla 1tar grags-čin sa-skya pañd-ita la rcod-pa las rgyal-ba'i
 sñags bslabs-pa dañ/ gžan yan skal-ba dañ 1dan-pa mañ-po la dños-su
 gsuñ byon-par rcod-pa med-par gyur-pa'i jo-bo de 'dir bžugs/ dpal
 bžad-pa rdo-rje yan gnas-skor phyag-mčhod sog lus ñag gi dge-ba'i
 las la čher bsnags-par mi-mjad kyan rten 'di la ni çin-tu bsnags-pa
 yin-te/ dper-na mgur 'ga'-žig las/ yul bal bod gñis kyi sa-mchams
 na/ 'phags-pa wa-ti bzañ-po bžugs/ phyag-mčhod skor-ba byas gyur-na/
 las-ñan 'jad-par čha mčhis kyan/ de skal-med phal gyi skor-mkhan ſuñ/

žes-pa

- 31a dañ/ čog-ro 'bri 'chams kyi ras čhuñ-ma la 'añ/ de sña bskor-ba don-med yin/ da bskor-na 'phags-pa wa-ti skor/ čes gsuñs-pa sogs kyis čes nus-so/ rten de yi 'khor gyi chul du bžugs-pa'i sku byin rlabs-čan dpag-tu med-pa yañ bžugs-so/ de nas gžan yañ čhos-rje sa-pañ gyis mu-stegs 'phrog-byed dga'-bo rcod-pas char gčod-pa'i dus kyi bžugs-khri/ ma-bdun gyi gnas dañ rdo yi mčhod-rten/ rigs-gsum mgon-po'i rdo-sku/ ra-sa 'phrul-snañ gi mtha' dul gcug-lag-khañ bži'i yagal byams-pa sprin gyi gcug-lag-khañ/ nañ du čhos-rgyal mya-nan-med kyis bžeñs-pa'i sañs-rgyas kyi li-sku/ sprul-pa'i dge-sloñ a-kar matis bod yul du spyan drañs-pa dañ/ gu-ru rin-po-čhe'i sku slob-dpon rañ gi phyog bzos-ma dañ/ gžan yañ sñon-dus bžeñs-pa'i sku byin-rlabs-čan mañ-du bžugs/ de dañ ñe-bar dge-sloñ bži la dños-grub gnañ-ba'i gnas dños-grub phug tu grags-pa dañ/ de nas kyañ mañ-yul gyi ri-bo dpal 'bar/ rje-bcun čhen-po'i sgrub-gnas rag-ma byañ-čhub rjoñ/ rkyañ-ban nam-mkha' rjoñ/ brag-dkar rta-so/ smin-'khyug grib-ma rjoñ/ 'khruñs-yul skya rña rca/ rkañ-chugs phug/ lin da brag-
- 31b dmar rjoñ/ roñ gyi 'od-gsal phug ra-la'i za 'og-phug rnames rim-čan du yod-čiñ/ phyi-ma 'di ni 'ja' chon rdo-rje'i sku čan rje-bcun ras-čhuñ rdo-rje grags-pa'i 'khruñs-yul rje ras-pa yab-sras mkha'-'gros luñ bstan-čiñ thog-mar mjal-ba nas rcam thugs-sras ras čhuñ-pas rgyagar 'phags-pa'i yul kun bskor-nas bsñun-las grol/ gdams-pa khyad-par čan mañ-po bsnams-nas slar yañ 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 yañ kho-bo čag mi-gžan sus-kyañ bgrod-par mi-nus-pa'i gnas-su bgrod-pa dañ/ gžan-gyis ma-mjal-ba'i gnas mjal-žiñ 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 yoñs-su kheñs-pa tar yod-pa de thams-čad kyis kyañ gnas 'di-dag mñon-sum-du mjal-žiñ gnas-chul gyi gtam či yañ sgrogs bžin-pa la yi-ger bris-pa'i ñal-ba 'di-'di jgos-pa ltar snañ-mod/ 'on kyañ dus ma-'oñs-pa na

gnas 'dir bgrod-par 'gyur-ba de-dag-gis grub-mtha' phyi nañ thun-mon
dañ khyad-par gyi gnas-rnams ji-bžin dbye-ba čes-pas rcad gčod-par
sla-žin

32a lo-rgyus čha-cam thos-pas dad-pa 'phel-ba'i rkyen du 'gyur-pa 'an
srid sñam bla-ma dam-pa mañ-po'i gsuñ dañ rgya-bal gyi ñag-rgyun bčas
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 čhu-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 sñiñ la brnag-pa
yi/ gnas dad rten la'an smod-čin rab tu gçe-ba'i blun-po'i khyu/ ma-
dad mi 'dod bžin du 'jug-pa'i rmoñ-s-pa la bltos-na/ ji-ltar padma'i
mcho la dañ-mo bžin/ dga'-bas phyin-te gañ gi yon-tan gyi/ bdud-rcis
sñiñ gi bum-pa rab bkañ-nas/ gžan la sgrogs 'di skal bzañ či phyir
min/ žes-pa 'an čhos kyi ñi-mas so//



५७

प्राणकेतुमन्दिरकुट्टीदामर्त्तिविश्वलग्निलक्षणात्मकमित्युक्तिविद्युत्यापाग्निराग्नि-

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अंगा

प्राणकेतुमन्दिरकुट्टीदामर्त्तिविश्वलग्निलक्षणात्मकमित्युक्तिविद्युत्यापाग्निराग्नि-
केतुमन्दिरकुट्टीदामर्त्तिविश्वलग्निलक्षणात्मकमित्युक्तिविद्युत्यापाग्निराग्नि-
केतुमन्दिरकुट्टीदामर्त्तिविश्वलग्निलक्षणात्मकमित्युक्तिविद्युत्यापाग्निराग्नि-
केतुमन्दिरकुट्टीदामर्त्तिविश्वलग्निलक्षणात्मकमित्युक्तिविद्युत्यापाग्निराग्नि-

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अंगा

प्राणकेतुमन्दिरकुट्टीदामर्त्तिविश्वलग्निलक्षणात्मकमित्युक्तिविद्युत्यापाग्निराग्नि-
केतुमन्दिरकुट्टीदामर्त्तिविश्वलग्निलक्षणात्मकमित्युक्तिविद्युत्यापाग्निराग्नि-
केतुमन्दिरकुट्टीदामर्त्तिविश्वलग्निलक्षणात्मकमित्युक्तिविद्युत्यापाग्निराग्नि-
केतुमन्दिरकुट्टीदामर्त्तिविश्वलग्निलक्षणात्मकमित्युक्तिविद्युत्यापाग्निराग्नि-

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三

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三

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दिन। उन्होंने उनकी साथी की मौत का असर बताया। वे अपनी दूल्ही की मौत का असर बताया। उन्होंने उनकी साथी की मौत का असर बताया।

ये लोकों की जाति की चुनौती है। वे अपनी दूल्ही की मौत का असर बताया। उन्होंने उनकी साथी की मौत का असर बताया।

PLANT NAMES IN KHALING

A STUDY IN ETHNOBOTANY AND VILLAGE ECONOMY

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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. Left-over millet porridge becomes firm like a piece of bread and is eaten as a snack by children. Sometimes millet flour is mixed with soyabeans 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 them¹. Millet is also used to make beer and liquor (rakshi). 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 soyabean 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 soyabean (*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.

One plant outstanding for its beauty is the rhododendron tree (*Rhododendron borbonicum*), whose bright red blossoms are a spectacular sight in February and March. The young folk who watch the cows and goats from the stem of one particular kind (*Dendrobium Pierardii*) a strong strong fibre is obtained which is used to weave decorative patterns on the handles of little brushes which are carried by the girls and women to clean their golden nose rings. It is interesting to note that the Khasi people are known to provide a supply of fire wood in the future. In fact, deforestation is a serious threat to the Khasi people.

Fire wood is, unfortunately, not cultivated. Though different kinds of trees are known to provide good fire wood, nothing is done to cultivate these trees in order to guarantee a supply of fire wood in the future. In fact, deforestation is a serious threat to the Khasi people.

There are many shubs and trees in the forests the fruits of which are gathered seasonally and eaten raw. Many roots and leafy plants are also gathered. These add variety to an otherwise monotonous menu. One kind of nut (*Juglans regia*) is particularly used to make yeast needed to ferment beer. In their daily trips to the jungle for animal fodder, the Khasi cut branches and leaves to feed their animals. Certain trees provide wood for tools or for beams in the houses.

An important semi-cultivated plant is bamboo (*Cephaelostachyus*). Once it has been planted it is left to grow on its own. Bamboo has a very wide range of uses. During the monsoon season, the fresh shoots are cooked and provide a tasty vegetable dish. Bamboo provides material for water pipes to irrigate paddy fields (its stems are cut in half lengthwise for this purpose); scaffolds for house building and various kinds of step-ladders and fences are all made out of bamboo. Even kitchen utensils and containers are made out of this durable material. There is also a kind of bamboo with thin stems (*Arundinaria Hookeriana*) which provides material for baskets of all kinds as well as for little musical instruments which are pinned to clothing as decoration.

Nettles (*Urtica dioica*) are an example of a plant which falls into the category of semi-cultivated plants. Nettles are found near every house. The leaves are picked often, however, nettles are picked and cooked for the pigs.

2. SEMI-CULTIVATED PLANTS.

All the plants mentioned thus far fall into the category of cultivated plants.

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 1: Selling and Buying

	Namche	Tumshe	Dorpu
corn	7.50—8.00	5.00	4.00—5.00
rice	14.00—16.00	13.00—14.00	10.00—12.00
millet	7.50—8.00	4.00	6.00
potato	4.00	4.00	3.00
wheat	12.00	8.00	6.00
aweat potato	—	2.00	—
soyabeans	8.00	6.00—8.00	—
chili (mara)	2.00	1.00	1.00
pounded rice	14.00	8.00	8.00
salt	16.00	10.00	8.00

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 orthography². 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	<i>Znthonoxylum oxyphyllum</i> Edgew. /Timbur/ a shrub with edible seeds
asalam	<i>Castanopsis indica</i> (Roxb.) A. DC. /dhale kaTus/ a tree. The leaves are used for fodder and in religious healing ceremonies.
'aap	<i>Pinus Roxburghii</i> Sargent /khoTo sallaa/ a lowland pine with long needles. It is used for timber.
'baalsam	<i>Aristolochia Griffithii</i> Hook. /f. Thom. a creeper. The inner strings are used to make ropes to tie domestic animals.
'barsu	<i>Cucumis sativus</i> Linn. /kààkro/ cultivated climbing herb with edible fruit
bæysu	<i>Cstnopsis tribuloides</i> (Sm.) A. DC. /misure kaTus/ a tree about 30' tall with edible fruit.
belemæ	(?) /halhale/ an herb with edible leaves
belembu	<i>Photinia integrifolia</i> Lindl. /gaj phul/ a tree, used as support and beams in cattle shelters

2. The Khaling Roman orthography system is described in Toba and Toba, 1972.

'beljwaama	(?) / / an herb
'bisuwaa	<i>Alnus nepalensis</i> D. Don /utis/ a tall riverside tree, usually planted on land-slide areas to stop further erosion. It is also used as timber.
blenggam	(?) 1 bagale cyau/ an inedible fungus
bokomæs	<i>Garuga pinnata</i> Roxt. /dadabe/ a tree. Its leaves are used for fodder.
bokote-sang	<i>Maesa macrophylla</i> (Wallich) A. DC. / / a small highland tree. The leaves are used for fodder and the trunk for timber.
'bokto	<i>Engelahrdtia spicata</i> Lech ex. Bl. /maiwa/ a large tree
'bosu	<i>Boehmeria rugulosa</i> Weddell /dar/ a lowland tree. It is used for making all kinds of containers.
brapjem	<i>Arundinaria</i> sp. /kharuki/ an herb, or bamboo grass which animals are very fond of
bubuyem	<i>Anaphalis contorta</i> (D.Don) Hook. f. /buki jhaar/ tan herb wi white flowers
'buplaaceu	(?) /paan: cyau/ an edible fungus
bhendekekepcí	<i>Cyathula tormentosa</i> (Roth) Moquin / / a shrub. Monquin in fruit. Its seeds adhere to animal hair and are thus distributed.
bhenderæni	<i>Lycopersicon esculentum</i> Mill. /golbheDa / tomato, cultivated and eaten
bhek-apraa	<i>Arisaema costatum</i> Wal Mart. /baankro/ a tuberous herb which looks like the head of a snake
bhonggolsi	<i>Pouzolzia hirta</i> (Bl.) Hassk. /ciple laharo/ a creeping plant with edible fruit
'bhøp	<i>Arundinaria Hookeriana</i> Munro /malingo/ a bamboo, used to make baskets

'bhö	<i>Panicum italicum</i> /kaagunu/ a millet, cultivated and eaten as a cereal
'bhræm	<i>Fagopyrum esculentum</i> Moench /latte/ buckwheat, cultivated in the highland <i>F. tataricum</i> (L.) J. Gaertner /kaun/ buckwheat, ground and eaten as porridge or pancakes
'bhrolung	<i>Dryopteris filixmas</i> Schott. /uniu/ a fern with edible shoot
bhülüsi	<i>Agapetes serpens</i> (Wight) Sleumer /gaadar/ a parasitic plant with edible fruit
'bhündüwæ-sang	<i>Clematis grewiaeeflora</i> 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	<i>Buddleia asiatica</i> Lour. /bhimsing paat/ a tall shrub, used as fodder
'caakcaramsi	(?) /ghaangghaa okaaro/ a thorny tree with white flowers. It is used for fences and as goat fodder.
cemö	<i>Arundinaria</i> sp. /phurke/ a bamboo which is used by village shamans in healing ceremonies
'ceri	<i>Cynodon Dactylon</i> (L.) Pers. /seto dubo/ an herb used for fodder
cerlæm	<i>Maesa chisia</i> Buch. - Ham. ex. Don. /bilaune/ a small lowland tree used for fodder
'ces	<i>Viburnum mullaha</i> Buch /cyaasi amilo/ a tree use as fodder
'cinwaam	<i>Chenopodium album</i> Linn. /beThu/ an edible herb. Its fruit is used in beer-making
'comphæræm	<i>Berberis aristata</i> DC. /cutro/ barberry. Thorny shrub with yellow flowers. It is used for fencing in fields.

‘congki	(?) /bhaisisure/ an herb used for fodder
cop	<i>Triticum sp.</i> /uwaa/ a cultivated grain, used as cereal, in pancakes, and in beer
cos	<i>Ficus glaherrima</i> Bl. /kaabhi/o/ a tree with edible leaves. Its trunk is used for timber.
‘cökaasi	<i>Quercus glauca</i> Thunb. /phalaadH/ a tree, used to make agricultural tools, e.g. plough parts
‘cuksu	<i>Picea spinulosa</i> (Giffith) 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	<i>Cirsium arryracanthum</i> DC. /sugure kaaDo/ a thistle, used for fodder
‘chæmcu	<i>Bauhinia variegata</i> Linn. /koiraro/ a tree used for fodder
‘chænūwærsi	(?) /paani lahara/ a creeper with sap which is used as eye medicine
‘chebar	<i>Saccharum officinarum</i> 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	<i>Arundinaria sp.</i> /raato nigaalo/ a thin bamboo, used for making baskets
‘dænciki	<i>Leycesteria formosa</i> Wall. /paDpaDe/ an aromatic shrub, which sometimes takes parasitic form. It is used as an anthelmintic.
delki	<i>Dioscorea alata</i> L. /ghar tarul/ cultivated yam with edible fruit and root
dodikhæm-saang	<i>Gentiana capitata</i> Buch / / a small edible herb used as fodder

dokosi	<i>Zea mays</i> 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	<i>Primula ianthina</i> 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.
dülimas	<i>Vicia hirsuta</i> (L) Gray /aakura/ an herb used for fodder
dhæbatam	<i>Bergenia ciliata</i> . (Maw.) sternb. /pakhanaa bhed/ a poisonous herb
'dhærū	<i>Prunus cerasoides</i> D.Don /paiyung/ Himalayan cherry tree. It is planted for the beauty of its flowers.
'dhengga si	<i>Magnolia Campbellii</i> Hook. f. et. Thom. /ghoge càap/ (?) a tree. Its leaves provide fodder, its trunk is used for timber.
'dhocer	<i>Triticum vulgare</i> Vill. /gàu/ wheat. It is cultivated and eaten whole and roasted or ground into fine flour and used in porridge or pancakes.
dhosnær	<i>Carex beceans</i> Nees, /harakeTo/ herb-like grass used for fodder
dhumi	<i>Ficus foveolatus</i> Wall. ex. Mig. /dude lahara/ a creeper with edible fruit. It also provides fodder.
'dhupsi	<i>Piper betle</i> Linn. /paan/ betelnut. Its fruit is edible. Its leaves are used at a religious ceremony of the Khalings called <i>thunæm mosi</i> '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 <i>sele nokco</i> .
elsi	<i>Sterculia coccinea</i> Roxb. /cirui/ a tree. Its leaves are used as food containers at feasts. The trunk is used for timber.

'gipsi	<i>Glycine max</i> (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	<i>Machilus Gamlei</i> 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	<i>Symloros ramosissima</i> 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	<i>Zingiber Mioga</i> Rosc. (?) /ghokapaa/ a wild edible ginger root
ghraktam	(?) /gharaghori/ a tree. Its black fruit is processed for edible oil.
'ghiemsi	<i>Quercus spicata</i> /phaalaame/ oak. Its leaves are used for fodder.
ghrenaa	<i>Urtica dioica</i> Linn. /sisnu/ nettle. It is semi-cultivated and eaten like spinach.
ghruksu	<i>Bombax malabaricum</i> D.C. /simbal/ a large tree, used as timber
ghrüs	<i>Rubus ellipticus</i> Smith /ààiselu/ golden evergreen raspberry, uncultivated, edible
'hip	<i>Arundinaria Maling</i> Gamble /setio nigaalo/ a small and thin bamboo, used in making baskets and rainwear
'holo	<i>Duabanga sonneratoides</i> Hamilt. /laampaate/ a lowland tree, used as timber, mainly for the house beams
'jaasu	<i>Bauhinia pupurea</i> L. /Tààki/ a tree, used as fodder. Its flowers are eaten as a vegetable substitute.
jijile	<i>Albizia sp.</i> /seto siris/ a tree, used for fodder

'jilesi	<i>Cannabis sativa</i> Linn. /bhààgo/ true hemp. Its seeds are eaten as a sedative to sooth restlessness
'jörnis	<i>Rhus succedanea</i> Linn. /raani bholaayo/ cashew, edible nut, not cultivated
'jujur-saang	<i>Oxalis corniculata</i> Linn. /cari amilo / a medicinal herb
'jharbu	<i>Eurya acuminata</i> DC. /jingguni/ a tree, used for fodder
'jhaalaabu	(?) /tilke/ a tree, used for fodder
'jheremsi	<i>Myrica esculenta</i> Buch. -Ham. ex. D. Don. /kaaphal/ evergreen tree, its bark is used as medicine for fever and cough
jhes-bhündüwæ	<i>Clematis montana</i> Buch. -Ham. ex. D. Don. / / a woody climber with a white flower
jhes-kanaasi	<i>Calanthe plantaginea</i> Lind / / a highland orchid
jhes-khaltap	<i>Daphne bholua</i> Buch. Ham. ex. D. Don /lek ko aalgeli/ a tree. Its bark is used to make ropes. The Sherpas make paper out of it.
jhes-khæpraa	<i>Arisaema Wallichianum</i> Hook. f. /lek baako/ a tuberous herb, used for making rope
jhes-lamcaasi	<i>Gaultheria pyroloides</i> Hook. f. et Thom. ex. Mig. a highland shrub with edible fruit. Its leaves are used for fodder.
jhes-næpcibem	<i>Viburnum cordifolium</i> Wall. /ghode khari/ a highland shrub with white peduncled corymb flowers
jhes-rangkhilæm	<i>Lyonia villosa</i> (Hook. f.) Hand. / / a tree, used for fodder
jhes-taaktibung	<i>Rhododendron dalhousiae</i> Hook. f. /cimaal/ a rhododendron

jhes-yasu	<i>Prunus nepalensis</i> (Ser.) Steudel /arupaate/ plum
'jhesu	<i>Terminalia myriocarpa</i> Heurck et Muell. -Arg. /paani saas / a lowland tree.
'kanasi	<i>Coelogyne corymbosa</i> Lindley /kaarine/ an epiphytic orchid with short rhizomes
kat	<i>Rubia manjith</i> Roxb. ex. Fleming /majiTo/ a creeper, used as fodder, also used as medicine by shamans
'kaanter	<i>Dendroca laninus</i> sp. /coya bàà/ a bamboo, used for making containers and ladders
kaatwaalam	<i>Rubia sikkimensis</i> Kurz. /majiTo/ a climbing herb
kæmcülem	<i>Pouzolzia viminea</i> /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 <i>ngelemæ</i> .
kæphæm	<i>Lagenaria leucantha</i> Rusby (Dvc.) /loki/ bottle gourd. The fruit can be used as a container after the juice is taken out. Khaling priests, <i>naëgi nokco</i> , use it filled with beer which is offered to ancestor gods.
'kekepci	<i>Triumfetta pilosa</i> Roth. /kuro/ a sharp pointed grass. The seeds are distributed when their burrs attach themselves to clothing and animals.
'kerpongme	<i>Primula atrodentata</i> W.W. Smith / a highland primrose
ki	<i>Solanum tuberosum</i> L. /aalu/ potato. Cultivated above 6,000'. Another variety is grown in the lowland where it ripens earlier.
kokcalapkhæpraa	<i>Arisaema Jacquemontii</i> Blume /chepaø baako / an herb
'kole	<i>Boswellia serrata</i> (?) /saala/ a tree, used for making boxes

'kongkoci	<i>Lindera nessiana</i> Benth. /silTimbur/ a tree. Its leaves and seeds are used as medicine.
'korosi	<i>Emblica officinalis</i> Gaertn. /amala/ a deciduous tree with an edible fruit which is dried and used as diarrhea medicine.
'kursi	<i>Juglans regia</i> Linn. /okhaat/ walnut. It is used for timber, its edible fruit is used in beer making.
khaktam	<i>Polygonum runcinatum</i> Buch.- Ham. ex. D. Don /ratnaulo/ an herb, used for fodder
'khawaa	<i>Sterculia villosa</i> (?) /odaala/ a lowland tree. It provides a fibre which is used to make headbands and rope.
khaakcalap	<i>Holarrhena antidysenterica</i> 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	<i>Heynea trijuga</i> (Roxb.) Kurz. /ààkhaa taruwa/ a lowland tree
kh e bwaasmi	<i>Melothria maderaspatana</i> (L.) Cognax /kààkro jhar/ a creeping herb with edible red fruit
khik	<i>Scurrula elata</i> (Edgew.) Danser /aaijeru/ a woody parasitic plant, poisonous
'khisaa	<i>Pinus Griffithii</i> McClelland /sallo/ tall pine tree with long cones, used for timber
khlus	<i>Mahonia napaulensis</i> DC. /jamane mardro/ a tree with edible fruits
khorsane	<i>Osmanthus fragrans</i> Loui. /silingge/ a tall tree with white flowers. Its trunk is used to make ploughs and handles of other agricultural instruments including axes.
khos	<i>Alocasia india</i> Schott /pinDalu/ taro, cultivated and eaten

khörsæy	<i>Capsicum frutescens</i> var. /khursaani/ chilli, used for seasoning
khöwel	<i>Mechelia champaca</i> Linn. /cààp/ a tall tree with yellow flowers. Its trunk is used for timber.
'khukwaay	(?) /bagale cyau/ an edible fungus
'khup	<i>Ficus clavata</i> Wall /khuniu/ a fig tree with edible fruits. Its leaves as well as its fruits are fed to animals.
'khurbu	<i>Albizzia mollis</i> Boiv. /siris/ a tree with pinnated leaves, flowering in April. Its trunk is used for timber.
'khüpli	<i>Swertia angustifolia</i> Buch.—Ham. ex D. Don /ci aito/ a medicinal herb used on wounds
lahaajujur	<i>Rheum spiciforme</i> Royle / / a highland herb with edible fruit
'lamcassi	<i>Gaultheria fragrantissima</i> Wall. /macino/ a tree with edible fruit, its leaves are used for fodder.
'lamlam saang	<i>Tithymarus sikkimense</i> 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	<i>Gonatanthus pumilus</i> (D.Don) Engter et Krause / / a tuberous herb on mossy rocks. It has no flower and is poisonous.
'lemgaasi	<i>Musa paradisiaca</i> L. /kera/ banana, edible, cultivated below 7000'
'lömæsi	<i>Rubus calycinus</i> Wall. /bhui aaiselu/ highland strawberry, wild, with edible fruit
'lujaaj	<i>Eleusine indica</i> (L) ex D. Dor /kodo/ finger millet. Together with corn, it is the most important crop for Khalings.

'lungkupæ	<i>Amaranthus caudatus</i> L. /laTTe/ amaranthus, cultivated and eaten for snacks.
lusam	<i>Imperata arundinacea</i> Cyrill. /khar/ a thatch grass
'makhaa	<i>Codonopsis viridis</i> Wallich / / a creeper which emits a peculiar odor, used as fodder
'mal saapham	<i>Bauhinia Vahlii</i> Wight /bhorlo/ a creeper with large leaves which are used for umbrellas
matikhala	(?) / / a fern, used for fodder
maacaram	<i>Inula cappa</i> DC. /gaaiteware/ a shrub, used for fodder.
'maaraa	<i>Callicarpa arborea</i> Roxb. / / a tree with red flowers. Its leaves are used for fodder.
'maassang	<i>Myrsine semiserrata</i> Wall. /kaabikaaT/ a tree, used for fodder.
nangkayem	<i>Bucklandea populnea</i> R. Brown ex Griffith /piro/ a shrub, used to make walls in the animal shed.
'nampiængmæ	<i>Selaginella involvens</i> Spring /banmaaraa/ a club-moss, used for the Hindu ceremony <i>satta naran</i> and for decoration of gates.
'næpcibem	<i>Viburnum erubescens</i> Wall. ex DC. / / a shrub with white flowers. The wood is used in mattock handles.
'nöri	<i>Chenopodium ambrosioides</i> L. /iaato laTTe/ an edible herb which grows in the highland. It is used for fodder.
'ngærbu	<i>Ficus sarmentosa</i> Buch. -Ham. ex J.E. Smith /ban timila/ a climber, used for fodder.
'ngeleme	<i>Pouzolzia hirta</i> (Bl.) /ciple/ an edible herb, the stem of which yields a slippery substance used for paste. The leaves are used for fodder.

'ngoroci	<i>Nardostachys jatamansi</i> DC. /jatamansi/ spikenard, used for its medicinal properties. Its flowers are worn as decoration on the blouse.
'packci	<i>Arundinaria Hookeriana</i> Munro /khasre nigalo/ a bamboo, It is planted near farmland and used for weaving mats.
'paktasi	<i>Holboellia latifolia</i> Wallich /gupla/ a creeper with edible fruit. It is used for fodder and to make ropes.
'pasam	<i>Phaseolus aureus</i> Ham. /mungi/ bean, cultivated for vegetables
pataarangkhi	<i>Cinnamomum tamala</i> Nees /tel paaT/ cinnamon bark. Because of its aroma it is used for preventing nausea.
'pæb	<i>Dendrocalamus sikkimensis</i> Gamble /b. as/ a bamboo, used for weaving mats and baskets and for tying together ladders.
'pimæs	<i>Emblica officinalis</i> Gaertn. /amala/ emblic myrobalan, a tree with edible fruits which are dried and used in diarrhea.
'plemci	<i>Dolichos biflorus</i> L. /gahat/ a pulse. This is the most important pulse in the hills of Nepal. <i>Pisum arvense</i> /kerau/ kerong (Khaling) is also grown and eaten raw.
'pokalpung	<i>Luculia gratissima</i> (Wall.) Sweet /ragate/ a tree, used as fodder
'pomei	<i>Equisetum diffusum</i> D. Don /sunggure jhai/ an herb, used as fodder
'popwaap	<i>Rubus reticulatus</i> Wallich ex Hook f. /boksi kaaD/ a thorny creeper, used as fodder
'pore	<i>Machilus Duthieae</i> King /kaaTe kaaulo/ a tree, used as fodder. Khaling shamans use the leaves to wave over sick people.

'porongku	<i>Equisetum diffusum</i> D. Don /sunggure jhar/ This is another name for 'pomer' above.
'prehprewæ	(?) /ancuto/ an herb, used as fodder
'puysu	<i>Prunus napaulensis</i> (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	<i>Zingiber officinale</i> Rosc. /aaduwaa/ 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.
'phösö sang	<i>Homalium napaulense</i> (DC.) Benth an aromatic tree, used for fodder
'rakciki	<i>Girardia palmata</i> (Fors.) Gaud /allo/ Wild hemp. It yields a strong and durable fiber for clothing, bags and nets.
rangkhilæm	<i>Lyonia ovalifolia</i> (Wall.) Drude /aanggeri/ a poisonous tree, used for making charcoal
'raawa	<i>Tsuga dumosa</i> (D.Don.) Eichler /gopre sallo/ a pine tree, used for timber, but mostly avoided for religious reasons
'rep	<i>Quercus semicarpifolia</i> Sm. /khasru/ oak. Its wood is used for hammers, ploughs etc. The leaves are used for fodder.
reskap sang	<i>Osyrис wightii</i> 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.

	<i>Semecarpus anacardium</i> Linn. Benth. ex Hook f. /kaag bhlaayo/ a tree, used as fodder. A white sap runs when it is cut.
risku sang	(?) /sikre/ a shrub used for brooms
robolsi	<i>Lindera pulcherrima</i> (Nees) /phusure/ a poisonous tree
'rö	<i>Orzva sativa</i> 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.
röjæ sang	<i>Thalictrum chelidonii</i> DC. an herb, used as fodder
röplæm	(?) / / an edible fungus
'iumbu kwaay	<i>Ramalina himalayensis</i> Ræs /thaakre cyau/ an edible fungus
rüys	<i>Mesua ferrea</i> Linn. /naagesari/ iron wood. A tree, used for cough medicine and foot injuries.
sakacew	(?) /giTTe cyau/ an edible fungus
sakaar	<i>Ipomoea batatas</i> (L.) Lam. /sakar khanDa/ sweet potato. Cultivated and eaten.
'samsöri	<i>Anaphalis triplinervis</i> (Sims.) an herb, used for fodder and to start fire
sapla	<i>Curcuma angustifolia</i> Roxb. /kacur/ a shrub, used by Khaling shamans to divine and diagnose disease
saankwaay	(?) /kaanne cyau/ an edible fungus
saaphaa	<i>Thysanolaena maxima</i> (Roxb.) O. Kuntze /amliso/ a shrub, used for fodder and for making brooms. The Khaling shaman also uses it in healing ceremonies.

sæmc̥es	<i>Sambucus hookeri</i> Rehder /cari bhaago / a small odorous herb
'sæmkwaay	(?) /maangnisag/ an herb, eaten as a vegetable
sæmphræm	<i>Gleichenia volubilis</i> 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	<i>Lens culinaris</i> Moench /musur/ lentil
sib	<i>Cedrela toona</i> Roxb. ex Rottle et Willd /tuni/ a lowland tree, used as timber
sibuyem	<i>Artemisia vulgaris</i> /Linn. /titepati/ a wormweed herb, used for fodder and in a Khaling ritual called <i>kommosi</i>
silaa	<i>Taxus baccata</i> L. /Denggro/ a tree, used to make the frame of the shaman's drum.
solubu	<i>Casearia sp.</i> /baarkure/ or /harkaTo/ a tree, used as fodder
sothwaap	<i>Grewia vestita</i> /syal phusre/ a tree.
sökome	<i>Triumfetta pilosa</i> Roth /ban kurro/ a bristly herb, 'kekepc̥i' is another name for the same plant
sölam	<i>Shorea robusta</i> Gaeitn, /saakuwaa/ a large lowland tree, used for bridges because of its strength and durability
sölemsi	<i>Pentapanax Leschenaultii</i> Wight et Arn. / singau To/ a climber with edible fruit
sönme sang	<i>Santalum album</i> Linn. /sirkhanDaa/ a tree, used for fodder and timber

söblem	<i>Boehmeria macrophylla</i> D. Don /kaamle/ a shrub, used for fodder and ropes
	<i>Boehmeria phlayphylla</i> This is another species found in Khaling villages. See H. Hara 1966, <i>The Flora of Eastern Himalaya</i> , p. 56.
'surci	(?) / / a large tree, used as timber
swaarsu	<i>Quercus lanuginosa</i> (Lour.) D. Don /bààjh/ alrge tree, used as fodder.
swaarcep	<i>Mucuna nigricans</i> Steud /kasuso/ a lowland climber with pods covered with stingy hair. The large stem is used as part of tools.
'taaktibung	<i>Rhododendron barbatum</i> Wall. ex G. Don /guraas/ a rhododendron with poisonous buds
taaktinggur	<i>Rhododendron lindleyi</i> T. Moore /cimaal/ a highland rhododendron with white flowers. It provides very good fire wood.
'tæmwæ	<i>Musa sapientum</i> L. /ban Kera/ wild banana. Its leaves are used to make plates at feasts.
terti	<i>Butea frondosa</i> Roxb. /palas/ a large tree with red flowers which bloom before the leaves appear. Khaling people like to wear these floweris as decora- tion on their clothes.
teraa	<i>Saurauja nepalensis</i> DC. /goguna/ a tall tree with edible fruit. Its leaves are used for fodder
tokol pungme	<i>Cardiocrinum giganteum</i> (Wall.) Makino /gyu paat/ a plant with a white actinomorphic flower, which is worn for decoration on clothing
'toplensi	<i>Cinnamomum glanduliferum</i> Meissn. /maligiri / an edible berry
'tukusi	<i>Sorbus Hedlundii</i> C.K. Schneid. /mel/ a tree, used for fodder

'tur	<i>Cephalostachyun</i> sp. /dhungro bààz/ cylinder bamboo, used to make water containers and a liquor container particular to the Khaling which is called <i>thöklaa</i> . It is beautifully decorated and only very few Khalings make it.
thaktilæm	<i>Berberis asiatica</i> Roxb. /culetro/ a tree with thorny stem, used for fodder
'thaansi	<i>Quercus lamellosa</i> Smith / / an oak, used for fodder. Its trunk and branches provide wood for tool handles.
theprip	<i>Arundinaria Hookeriana</i> 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	<i>Polystichum lentum</i> (D.Don.) a fern, used as a bed of straw in the cattle shed
'thüsü	<i>Machilus</i> sp. /liso kaaula/ 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.
waaimæ	<i>Dendrobium Pierardi</i> 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 bharnæm	<i>Leucosceptrum canum</i> Sm. /bhusure/ a tree with sweet smelling flowers. The leaves are used for fodder
waayaa khaltap	<i>Edgeworthia Gardneri</i> (Wall). Meisner /algeri/ a bush with bark used for making ropes
wælbe	<i>Michelia velutina</i> DC. /càâp/ a very tall tree, used for timber. It is scarce nowadays because of indiscriminate use in the past.

‘wæsep	<i>Gleichenia linearis</i> (Burm.) Clarke /niguro/ a large inedible fern
wös	<i>Ficus Hookerii</i> (?) /mebhaaro/ fig tree with edible fruit. The leaves are use for fodder.
yaangyaas	<i>Prunus persica</i> Batch. /aaru/ peach. Cultivated
yaasu	<i>Schima wallichii</i> (DC) Korth /cilaune/ a tall tree with irritating bark. Its shoots are good for fodder.
yocam	<i>Polygonum molle</i> D.Don. /ThoDne/ a shrub with edible shoots
yongki	(?) / / an herb, used for making ropes
yor	<i>Ischaemum rugosum</i> Salish. /baabiyo/ a grass growing on cliffs, used for making ropes and brooms.

Acknowledgements

I wish to thank Mr. T.B. Shrestha 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.

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SHORT REVIEWS

SERTA TIBETO-MONGOLICA Festschrift für Walther Heissig zum 60. Geburtstag am 5.12.1973. Edited by Rudolf Kaschewsky, Klaus Sagaster and Michael Weiers. Published by Otto Harrassowitz, Wiesbaden 1973. Price not indicated.

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 Literatur* 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 too 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 rāñ mdoś ma* (p. 47-96); Herbert Franke, Ein mongolisch-chinesisches Buchfragment der Yüan-Zeit' (p. 97-103); Matthew M. Haltod and Klaus Sagaster, "Der Siebzliglägner". Ein mongolisches Lustspiel von Tsch. Oidow (p. 105); Rudolf Kaschewsky, Die Lehr-worte des Pha dam-pa (p. 171-204); R.O. Meisezahl, Zwei alttibetische Ratna-gunasam-caygāthā-Handschriften und andere Prajñparamita- 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 mongolischer und tibetischer Sachkultur in europäischen Museen und Sammlungen (p. 255-294); Dieter Schuh, Die Darlegungen des tibetischen Enzyklopädisten Koñ-sprul Blo-gros mtha'-yas über osttibetische Hochzeitsbrauche, (p. 295-350); Veronika Veit, Die Ermordung Dambijžancans, (p. 351-364); Michael Weiers, Das Verhältnis des Ligdan Khan zu seinen Völkernschaften (p. 365-379).

GEMS FROM THE GITA: vii 128 pp. (IRs. 6/-). **MYSTIC APPROACH TO THE VEDA AND THE UPANISHAD,** ii 125 pp (IRs. 10/-) By M.P. Pandit. Published by Ganesh and Company, Madras, 1974.

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.

SOCIAL SCIENCE IN NEPAL. Edited by Prayag Raj Sharma. xiv, 218 pp. Published by the Institute of Nepal and Asian Studies, Tribhuvan University, Kathmandu, 1974. Price : n.a.

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.

Xvi+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—dbyans* who may well be identical with a *dPal—dbyans* 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 wood cuts are executed in the same Tibeto—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, Namesü Sutras and Dhāranis” (*Zhufopusa miao xiāng míng hào jīng zhōu*) 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-gshegs-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 nether 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—bžed*, dealing with the construction of the temple of *bSam—yas*, 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 na-ma sri gu--ru--be sarba buddha bo-dhi-sa-tve-bhyah* (Sanskrit: *om namah śri-gurave sarva-buddha-bodhisattvebhyah*) should be translated "Om! Salutation to the glorious Guru and to all the Buddhas and Bodhisattvas!" —*bhyah* 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 , Paice:I. Rs. 5/-

ANGAMI--HINDI--ENGLISH DICTIONARY. Edited by Braj Bihari Kumar. 152 pages. Published by Nagaland Phasha Parishad, 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 repertory 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 descriptson 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 af 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 Praishad 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 ("ko), 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 distincition 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 'ransaltion 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 *u* 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 constuctions. 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. *thedze* 'story', *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 syntagma *a-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 *thedze*. A related problem arises from the listing of items like *mhatodzekethuleshü* '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, *leshü* '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 Parishad 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:

Grammars (in Hindi): 1.Ao 2.Angami 3.Lotha 4.Sema, Outline Grammars (in Hindi): 5.Konyak 6.Chakhesang 7.Pochury 8.Phom 9.Sangtam 10.Yimchungrü 11.Chang 12.Zeliang 13.Rengma 14.Kuki.

Dictionaries (Tibeto-Burman-Hindi-English): 1.Ao 2.Angami 3 Lotha 4.Sema 5.Liangmai. (Hindi-Tibeto-Burman-English): 6.Chakhesang 7.Konyak 8.Pochury. 9.Kuki 10.Sangtam 11.Yimchungrü 12.Phom 13.Zeliang 14 Rengma 15.Chang.

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 /khr/. (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 /ə/ occurs only after fricative, affricated, or trilled initial consonants (plus the dental and palatal nasals), never after non-affricated

stops. (Two occurrences of /pə/ in the reader appear to be errors: /ruopə/ (low and low-falling tones), p. 17, is given by the Parishad's dictionary as *ruoprū* 'smallpox'; and /pə/, 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 remembred. 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 transcripiion is defective in its representation of /ə/ as zero, which seems impractical, e.g., for the word 'to draw water', whose only segment is /ə/. (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.

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[A—*kemie* only. Edited by J. H. Hutton and J. E. Tanquist.]

McCabe, R. B. 1887. Outline Grammar of the Angami Naga Language with a Vocabulary and Illustrative Sentences. Calcutta.

Spelling and Word Divisions in Angami Naga. Fourth Edition. Kohima, 1973.
[Contains the conclusions of the committee that established the Angami orthography. The first edition was published in 1939.]

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 Admistration, is a not unkown 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 Fürer-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 Fürer-Haimendorf or *Accross 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 Wanchos 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 Wancho 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; 58-59; 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 distnguish 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 Wanchos 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 Wanchos. 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: I. 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: I. 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.

R E S A R U M

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

Vol. I, n°—1 (Jan. 1975; n°—2 (Apr. 1975);) n°—3 (Jul. 1975).

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 Sherdukpens".
5. "Language and Culture". (among the Miju Mishmis, Daflas, Gallongs, Monpas, Tangsa, and Singphos).

In the second number are published;

1. "A note on Mishmi tita". (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".
6. "Burial in a Miniyong Village" (a Miniyong Adi village in Karang).

In the third issue. seven articles have been devoted to the women of Arunachal Pradesh in honour of 'International Womens' Year':

1. "Women of Arunachal and their status in socio-cultural life".
2. "Tsewang Lhamo: Mother of the Sixth Dalai Lama" (a Monpa born in Berkhar, 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".
6. "From some Monographs on the Tribes of Arunachal" (V. Elwin, *A philosophy of NEFA*; Raghuvir Sinha, *The Akas*; Shukla, *The Daflas*).
7. "Representation of Lakshmi 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 T'aos of Cambodia and Vietnam must in fact be the Yaos, who have never entered Cambodia, and only settled in Laos and Thailand 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 Hiussos (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, Meyois, 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 EARY 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 Noath—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 Sherdukpens and Bhutias, Akas (Hruссос), Mijii (Kdammais), Dhawas (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 Digarus (Taorans), Mijus (Kamans), Chulikatas (Idus) and Rebejiyas as well as the Khamptis, Tibetans, Zakhriungs and Singphos living in Lohit; and the Noctes and other Naga groups commonly known as Rangpangs (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 Bhalukpong 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.

THE NORTH-EAST FRONTIER OF INDIA (A topographical, political and military Report). Compiled by Capt. John F. Mitchell.
 [Reprint of "Report (topographical, political and military)
 on the North-East Frontier of India" published in Calcutta, 1883.]
 ××+374 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 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 Daflas. 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. x + 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,

TARAP. UNE VALEE DANS L'HIMALAYA. By Corneille Jest.
160 Pages. Published by Seuil, Paris, 1974. Price: Softcover: 40 F.

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 colourful 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 Droga in Tibet; the religious ceremonies of the summer, like the collective pilgrimage to the holy places of Tarap or the *yartön*, 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, Jest'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 *rüche*, the upper bones, the *rü—barma*, the middle bones and the *rü—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 attemptd. 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