Two Folktales in Lhagang Tibetan (Minyag Rabgang Khams)
Three Birds and *Lark and Partridge*

SUZUKI, Hiroyuki
Universitetet i Oslo / National Museum of Ethnology

Sonam Wangmo
Universitetet i Oslo

This article presents two folktales narrated in Lhagang Tibetan, a dialect of Minyag Rabgang Khams, spoken in Lhagang Village, Lhagang Town, Darmdo Municipality, Kandze Prefecture, Sichuan Province, China, with interlinear glossing and English translation, followed by full English and Tibetan translations. The folktales are entitled *Three Birds* and *Lark and Partridge*.

Keywords: Lhagang Tibetan, Minyag Rabgang Khams, language material, folktale

1. Introduction
2. *Three Birds*
3. *Lark and Partridge*

1. Introduction

In this article, we present two folktales narrated in Lhagang Tibetan accompanied by interlinear glossing, followed by full translations in English as well as Tibetan. Lhagang Tibetan is a dialect of Minyag Rabgang Khams, a Tibetic language spoken in Lhagang Town, Darmdo County, Kandze Prefecture, Sichuan Province, China. Lhagang Village used to be a Khams Tibetan-speaking area; however, there are various languages spoken in the village, such as Khams Tibetan, Amdo Tibetan, and Lhagang Choyu, due to an influx of immigrants from the surrounding pastoral areas (Suzuki & Sonam Wangmo 2017a). According to Suzuki & Sonam Wangmo (2015), Khams Tibetan itself has at least two

sociolinguistic varieties called Lhagang-A (a Khams variety more influenced by Amdo; see Suzuki (2006)) and Lhagang-B (a Khams variety less influenced by Amdo). The language described in this article is Lhagang-B, which reflects the sedentary variety from Lhagang Village less influenced by the pastoralists' speech.

The two folktales are entitled *Three Birds* and *Lark and Partridge*. They were narrated by a woman in her fifties from Lhagang Village and were recorded in 2016 by Sonam Wangmo. The lark appears in both folktales; it is considered an ordinary bird in Lhagang Village. There is another folktale in Lhagang Tibetan mentioning a lark; see Suzuki & Sonam Wangmo (2017c).

We first provide interlinear glossing with a translation for each sentence. Footnotes regarding grammatical phenomena, etymological notes, and cultural background are also provided when necessary for parts of either a sentence, gloss, or interlinear translation. The line breaks within the story are primarily based on the content presented, and secondarily based on maintaining standard sentence structure. The numbering is presented as paragraph, then line. For example, (2.3) refers to the third line of text in the second paragraph. Due to the length of the story, the paragraph number is also provided in the full translation.

Our sound descriptions follow Suzuki & Sonam Wangmo (2016). However, the narrator of the folktales possesses additional phonological features, such as uvular sounds.[1] Our grammatical analysis of the folktales is based on Suzuki & Sonam Wangmo (2016, 2018). We employed a syllable-by-syllable method for the description of Lhagang Tibetan. The Tibetan translation provided in the article follows the Lhagang dialect, not Literary Tibetan. See Suzuki & Sonam Wangmo (2017b,c) for details about this practice. Note that due to the language structure, a hearsay evidential marker appears at the end of many narrations in Lhagang Tibetan; however, this feature is not reflected in the English translations.

The stories presented below were edited to some extent by the present authors. However, we took different approaches to each story. The first story, *Three Birds,* contains some confusion regarding the description of the protagonists, so the narration includes multiple self-interrogations. In the text with glossing, we include several of these self-interrogative expressions, indicated by square brackets, since they might function as examples of discursive strategies. However, in the full translations, we remove them and present the consistent plot points of the story. The second story, *Lark and Partridge,* is edited by omitting unnecessary repetitions and fillers from the text, and we provide a refined version of the story.

---

[1] The sound system of Lhagang Tibetan is as follows: Suprasegmentals: word-tone; ˉ : high level [55/44]; ´ : rising [24/35]; ` : falling [53/42]; ^ : rising-falling [243]; Consonants: /pʰ, p, b, tʰ, t, d, ʈʰ, ʈ, ɖ, kʰ, k, g, qʰ, q, ɢ, ʔ, tsʰ, ts, dz, tɕʰ, tɕ, dʑ, ɸ, ʂʰ, s, z, ʂʰ, ʂ, ɕʰ, ɕ, z, xʰ, x, ɣ, ʁ, h, ɦ, m, m̥, n, ɳ, ŋ, ŋ̊, ɲ, ŋ̊, l, l̥, r, w, j/. Preaspiration and prenasalisation can appear as a preinitial; Vowels: /i, e, ɛ, a, ɑ, ɔ, o, u, ɯ, ʉ, ɵ, ə/. Length and nasalisation are distinctive. The maximum syllable structure is ꟲCGVC.

2. *Three Birds*

2.1. Text with glossing[2]

(1.1)   ´ɕa ʰka: `ʰtɕiʔ          ´ⁿdʑo: mo          `ʰtɕiʔ   ´te
        grey duck[3]   one   lark   one   then

        ⁻qə tɕə rɯ   ´ze:-ɦdʑu   `ʰtɕiʔ   ^joʔ reʔ-zə reʔ
        PPN   say-NML   one   EXV-HS[4]

        'There was a grey duck, a lark and one that is called Qijiru.'

(1.2)[5]   ´ɕa ʰka:-ⁿdə   ⁻ʰsõ ᵐba   ´ze:-kʰa   ⁻ha ^ko-reʔ-mo ji: na
          grey duck-this   guard   say-when   understand-STA-CONFIRM[6]

          'This grey duck (was) a guard; you understand (the word) guard, right?'

(1.3)   ⁻ʰsõ ᵐba   ´ze:-kʰa   ⁻ʰsõ ᵐba   ´ze:-kʰa   ´ŋa-rɔ-tsʰo
        guard   say-when   guard   say-when   1-self-PL

        ⁻ʔə ⁿdə   ´ze:-ɦdʑu   `ʰtɕiʔ   ^reʔ-mo-ta
        this   say-NML   one   CPV-PART[7]-CONJ

        '(The word) 'guard', when we say 'guard', we mean someone like this:'

(1.4)   ⁻ʰpe ⁻ɦzɑʔ ⁻na   `ʔa ⁿɖa zə          ⁻tɕə          `ʔə-ɦo: `ʰta-ⁿ̥kʰɛ:-ʰtɕiʔ
        for example[8]   like that   what   Q-come   see-NML-NDEF

        `ʔə-ɦo:          `ʰta-ⁿ̥kʰɛ:-ʰtɕiʔ   ´ɕa ʰka: ´tə tsʰo
        Q-come   see-NML-NDEF   grey duck   those

        ´ɕa ʰka:-la   ⁻ʰsõ ᵐba   ^joʔ reʔ-zə reʔ
        grey duck-DAT   guard   EXV-HS

        'For example, like that, one who watches to see if someone is coming; (and) they,
        the grey duck (and other two), have the grey duck as a guard, who watches to see if
        someone is coming.'

(1.5)   ´ɕa ʰka:-ⁿɖa-ʰtɕiʔ   ´ji:-na   ⁻ʰpe ⁻ɦzɑʔ ⁻na   ´ji:-na
        grey duck-HUM-NDEF   CPV-CONJ   for example   CPV-CONJ

---

[2] In monologue parts, the whole form of Lhagang Tibetan will be in square brackets. See (2.3) and (2.5) for instance.
[3] This term denotes a specific species of the bird (cf. 1.11). The form can correspond to WrT *bya gag* 'duck, grey duck';
however, the spoken form seems to correspond to WrT *bya dkar* 'white-bird'.
[4] A voiceless form /-sə reʔ/ is also attested. However, this storyteller clearly uses the voiced counterpart.
[5] The story-teller posed a question to the audience (the second author) and explained what the grey duck was (1.2 to
1.5).
[6] The last utterance is oriented to the audience.
[7] The function with a gloss PART is still unclear.
[8] This is an idiomatic phrase denoting 'for example'. We do not provide a word-by-word translation for idioms.

'A grey duck is, for example;'

(1.6)　´ɕa ʰka:　　　` ʰtɕiʔ　　　⁻ʰsõ ᵐba　　　` ʰtɕiʔ　　　^joʔ reʔ-mo ʔə reʔ

　　　grey duck　　　one　　　　guard　　　　one　　　　EXV-PART

　　　'one grey duck was being a guard.'

(1.7)　⁻ʰsõ ᵐba-tə　　　　´ʰduʔ po　　　^ji:-reʔ-zə reʔ

　　　guard-DEF　　　　　miserable　　　CPV-STA-HS

　　　'The guard was miserable.'

(1.8)　⁻za-ʰdʑɯ　　　　⁻tɕə ʈə lɛ:　　　´rɑʔ ^ma-reʔ-zə reʔ

　　　eat-NML　　　　　anything　　　　get NEG-CPV-HS

　　　'He (the guard) did not get anything to eat.'

(1.9)　` ʔa ⁿɖa zə nə　　　⁻ʰtɕõ ma-ⁿɖa　　　　⁻ʰtɕõ ma-ⁿɖa

　　　like that　　　　　hardwoods-like　　　　hardwoods-like

　　　⁻ɕʰĩ pʰõ-ʰtɕiʔ　　　　⁻ᵑgo　　　ⁿdʑɑʔ-nə　　　⁻ʔa ⁿɖa

　　　coniferous tree-NDEF　　　top　　　climb-CONJ　　　like that

　　　'In that manner, he climbed to the top of trees such as hardwoods and a coniferous
　　　tree.'

(1.10)　´ta rə　　　　´ma lu: ´ja: la　　　´mə-ⁿɖa　　　` ʔə-ɦo:

　　　and then　　　　from there to here[9]　　　person-HUM　　　Q-come

　　　` ʰta-nə　　　` ɕʰĩ ɕʰĩ　　　⁻ʰta　　　^ⁿduʔ-ʰgo:-zə reʔ

　　　see-CONJ　　　always　　　see　　　sit-need-HS

　　　'And then he (the guard) always needed to watch to see if someone came from there
　　　to here.'

(1.11)[10]´ɕa ʰka:　　　´ze:-nə　　　´te　　　` qo ᴺɢo　　　´riʔ　　　` ʰtɕiʔ

　　　grey duck　　　say-CONJ　　　then　　　chicken　　　kind　　　one

　　　^joʔ-mo ji na　　　⁻ɦŋo ma tɕiʔ　　　^joʔ-mo　　　⁻ʰka: po-tɕiʔ

　　　EXV-PART　　　very similar one　　　EXV-PART　　　white-NDEF

　　　^joʔ-mo　　　´ri: ` ʔə-ŋõ

　　　EXV-PART　　　see Q-experience[11]

---

[9]　This is an idiomatic phrase denoting 'from there to here'.

[10]　The story-teller again explained to the audience (the second author) what the grey duck was.

[11]　This question is oriented to the audience.

'That which is called a grey duck is, then, a kind of chicken, very similar to one (to a chicken), and a white kind; have you seen it?'

(1.12) ´tə-la   ´ɕa ʰkaː   ^zeː-reʔ
        that-DAT   grey duck   say-STA
        'That is called a grey duck.'

(2.1)   ´ɕa ʰkaː   `ʰtɕiʔ   ^joʔ reʔ-zə reʔ
        grey duck   one   EXV-HS
        'There was a grey duck.'

(2.2)   ´te   ⁿdzoː mo   `ʰtɕiʔ   ^joʔ reʔ-zə reʔ
        then   lark   one   EXV-HS
        'Then, there was a lark.'

(2.3)   [´ta   ´tə   ´ɕa-la   ˉtɕə   ´mĩ   `ʰtɑʔ-ɦgo reʔ]
        then   that   bird-DAT   what   name   call-FUT
        'Then, which name is that bird called...'

(2.4)   ˉqə tɕə rɯ   ´zeː-ɦdzɯ   `ʰtɕiʔ   ^joʔ reʔ-zə reʔ
        PPN   say-NML   one   EXV-HS
        'There was one (bird) called Qijiru.'

(2.5)   [´ta   ˉqə tɕə rɯ   ^zeː-tu-pa]
        then   PPN   say-SEN-INFR
        'Then, it was called Qijiru, probably.'

(2.6)   ´te   `ʰsɯ̃ tɯ   ´te   ´ɕa ʰkaː   ˉʰsõ ᵐba
        then   the three   then   grey duck   guard
        ^reʔ-mo jiː na
        CPV-CONFIRM
        'Then, of the three (birds), the grey duck was the guard.'

(2.7)   ´kõ-la   `ʰta-nə   ⁿduʔ-joʔ reʔ-mo ʔə reʔ
        top-LOC   see-CONJ   sit-CONT-PART
        'He (the grey duck) sat watching on the top (of the tree).'

(2.8) ´kõ-la   `ʰta-ⁿduʔ-nɛː

top-LOC   see-sit-CONJ

'He sat watching, and'

(2.9) [´te   ⁿdʑoː mo-la   `tɕə tə   ⁻ʱzu-kʰa ʰtɕuʔ-zə reʔ

then   lark-DAT   what   do-CAUS-AOR

´ʱgɵː   ^zeː-tu-ta]

need   say-SEN-CONJ

'then, I am wondering what the lark was made do, and'

(2.10) [⁻ʔo   ´ɕa ʰkaː   ⁻ʰsõ ᵐba   ⁻ʱzu-sʰa ^ma-reʔ]

INTJ   grey duck   guard   do-NEG.EPI

'oh, the grey duck might not have been as a guard.'

(2.11) ⁿdʑoː mo-la   ⁻ʰta-kʰa ⁻ʰtɕuʔ-zə jiː-na

lark-DAT   see-CAUS-AOR[12]-CONJ

'If the lark had been made watch (someone coming),'

(2.12) ⁿdʑoː mo   ´kõ-la   `ʰta-nə   ^ⁿduʔ-zə reʔ

lark   top-LOC   see-CONJ   sit-AOR

'the lark sat on the top, watching.'

(2.13) ⁻ʔo   ´ɕa ʰkaː   ´kõ-la   `ʰta-nə   ⁿduʔ

INTJ   grey duck   top-LOC   see-CONJ   sit

'Oh, the grey duck sat watching on the top.'

(2.14) ⁿdʑoː mo   `ʰta-nə   ´tə   ´ʱa kʰe tə   ´tɕa ma

lark   see-CONJ   then   other   cook

⁻ʱzu-kʰa ʰtɕuʔ-zə reʔ-zə reʔ

do-CAUS-AOR-HS

'The lark watched, and then the other (Qijiru) was made to serve as a cook.[13]'

(2.15) ´ta   ´tə   ⁻qə tɕə ɯɯ   ´zeː-ʱdʑɯ   ´tə-la

then   that   PPN   say-NML   that-DAT

---

[12] The morphological feature is related to 'egophoric'; however, in a subordinate clause closed by a conjunction /-na/ 'when, if', the egophoric form does not mean egophoric but neutral from an evidential perspective.

[13] The story-teller confused which bird (the lark or the grey duck) was a guard. The rest refers to Qijiru, who has not been described in the story; therefore, /´ʱa kʰe tə/ 'the other' here denotes Qijiru. See (2.15).

'Then, that was the (bird) called Qijiru.'

(3.1) ´te   ^zeː-nə   ´ma lu   ´kaː ɕʰiʔ
       then   say[14]-CONJ   from there   somewhere
       ´jaː la   [`tɕə tə   ´jiː-ʰgoː   ´ŋa-rə-tsʰo-gə][15]
       upwards   what   CPV-FUT   1-self-PL-ERG
       'Then, one said: "somewhere upwards from there...," how should we say it? ...'

(3.2) ´ʔə ⁿdə   ^ɦoː-tə   ^zeː-zə reʔ-zə reʔ
       this[16]   come-CMPL   say-AOR-HS
       'One said: "that (person) is coming".'

(3.3) ⁻ʰmõ ᵐba   ^ɦoː-tə   ^zeː-zə reʔ-zə reʔ
       hunter   come-CMPL   say-AOR-HS
       'One said: "a hunter is coming".'

(3.4) ⁻ʰmõ ᵐba   ´zeː-kʰa   ⁻ʰmõ   ´ʰda-ⁿ̊kʰɛː   ´ta
       hunter   say-when   game   hunt-NML   then
       ⁻kʰo tsʰo   `tʰoʔ-la   ´ʰda   ´ʈɛː mɛ   ^ɦoː-reʔ-mo ʔə reʔ
       3.PL   top-LOC   enemy   a few   come-STA-PART
       '(The word) 'hunter' means one who hunts game; sometimes they (the three birds)
       have a few enemies who come upon (their heads).'

(3.5) ´ta   ´tə ⁻tɕɛ̃ po   ^reʔ-mo ʔə reʔ   ⁻hpe ⁻ʰzɑʔ
       then   like this   CPV-PART   for example
       'Then, it was like this, for example.'

(3.6) ⁻ʰmõ ᵐba   ^ɦoː-tə   ´zeː-kʰa-la   ´te
       hunter   come-CMPL   say-when-LOC   then
       'When he (the grey duck as a guard) said that a hunter was coming,'

(3.7) ´te   ⁿdzoː mo-gə   ⁻tɕə tɕə   ^ɦoː-tu   ´zeː-kʰa-la
       then   lark-ERG   someone   come-SEN   say-when-LOC
       'Then, when the lark said: "Someone is coming",'

---

[14] This verb's agent is not described in the course of the story; however, it is not a hearsay evidential marker, but a action verb.

[15] This part is a monologue.

[16] This demonstrative denotes /⁻ʰmõ ᵐba/ 'hunter' in (3.3). The narrator just forgot the word when she uttered the sentence (3.2).

(3.8)　´te　　　　　　´ɕa ʰka:　　　　　^ji:-nə　　　　　⁻tɕiʔ-gə　　　　　´kã ⁿdə
　　　　then　　　　　grey duck　　　　CPV-EPI　　　　one-ERG　　　　　how

　　　　´reʔ-ɦə　　　　　´ze:-kʰa ɕʰiʔ
　　　　CPV-SFP　　　　　say-when

　　　　'then, it could have been the grey duck..., anyway, when one said: "Who is it?"'

(3.9)　`ʰtɕiʔ　　　　　^ɦdʑɑʔ-nə　　　　´ɕa ʰka:　　　　　⁻qʰoʔ
　　　　one　　　　　　hit-CONJ　　　　grey duck　　　　poor

　　　　`ʰsɛʔ-ɦʑɑʔ-zə reʔ-zə reʔ
　　　　kill-put-AOR-HS

　　　　'(the grey duck) was hit, and the poor grey duck was killed (by the hunter).'

(3.10)　`ʰsɛʔ-ɦʑɑʔ-kʰa　　　　´te　　　　　´ɦa kʰe tə qə　　　⁻ɦmõ ᵐba
　　　　kill-put-when　　　　　then　　　　the other　　　　　hunter

　　　　`ʰsɛʔ-ɦo:-reʔ-mo ʔə reʔ
　　　　kill-come-STA-PART

　　　　'When he (the grey duck) was killed, the hunter would come to kill the other (bird).'

(4.1)　´te　　　⁻qə tɕə rɯ-gə　　　´tɯ tɯ ʁe:　　´tɯ tɯ ʁe:　　^ze:-zə reʔ-zə reʔ
　　　　then　　PPN-ERG　　　　　INTJ　　　　　INTJ　　　　　say-AOR-HS

　　　　'Then, Qijiru crowed: "Tutughe, tutughe".'

(4.2)　´ta　　　⁻kʰo-rɔ-gə　　　　´tɕa[17]　　　`ʰke:-ɦgo:- ^ma-reʔ-mo
　　　　then　　3-self-ERG　　　　meal　　　　make-need-NEG.STA-SFP

　　　　'Then, he did not have to make a meal.'

2.2. Full translations

2.2.1. English[18]

(1) Once upon a time, there was a grey duck, a lark, and a bird named Qijiru. The grey duck served as a guard for the three birds. [When we say 'guard', we mean, for example, someone who serves as a lookout.] Thus, the three birds use the grey duck as a guard, a lookout. The grey duck was miserable as a guard. He did not get anything to eat. Even so, he climbed to the top of trees, including hardwoods and a coniferous tree, from which he

---

[17] The role of Qijiru is a cook (see 2.14). /´tɕa/ (derived from Literary Tibetan *ja* 'tea') does not denote 'tea' but 'meal'.
[18] Narrative asides or commentary are indicated with square brackets.

always needed to watch to see if someone approached. [The kind of bird known as a grey duck is, then, a kind of chicken, or very similar to the chicken, and a white bird. Have you seen such a bird? That is called a grey duck.]

(2) There was a grey duck. Also, there was a lark and a bird name Qijiru. Anyhow, of the three birds, the grey duck was the guard. He sat watching on the top of the tree. The lark was watching also, and so the other bird, Qijiru, was made to work as a cook.

(3) Then, one of the birds said: 'Somewhere over there, there is a hunter coming!' [Sometimes, the three birds have a few enemies who come upon their heads.] When the grey duck, or perhaps it was the lark, said: 'There is a hunter coming', the other one of them said: 'Who is it?', but the poor grey duck was hit and killed by the hunter. After the grey duck had been killed, the hunter killed the other bird as well.

(4) Then, Qijiru crowed: 'Tutughe, tutughe', for he did not have to cook a meal anymore.

2.2.2. Tibetan

བྱ་གསུམ།

༡ བྱ་དཀར་མ་ཅིག འཆོལ་མོ་མ་ཅིག དེ་གི་ཇི་རུ་ཟེར་རྒྱ་མ་ཅིག་ཡོད་རེད་ཟེར་རེད། དཔེ་བྱ་དཀར་འདི་གསོན་པ་བ་ཟེར་ཁ་ལག་ཏག་གི་རེད་མོ་ཡིན་ན། གསོན་པ་བ་ཟེར་ན། གསོན་པ་བ་ཟེར་ཁ་རང་རང་ཚོ་ལྱུ་འདི་ཟེར་རྒྱ་ཅིག་རེད་མོ། དད་པ་བ་ཤགས། ཨ་འདུ་ཟིན་ན་ཅི་ལུ་ལོ་ལྱ་སྨན་ག་ཅིག ཤུ་ལོ་ལྱ་སྨན་ག་ཅིག བྱ་དཀར་འདི་ཚོ་ལ་གསོན་པ་ཡོད་རེད་ཟེར་རེད། བྱ་དཀར་འདུ་མ་ཅིག་ཡིན་ན། དཔེ་བ་ཤགས། བྱ་དཀར་ཚོ་ལ་པ་མ་ཅིག་ཡོད་རེད་མོ་ད་ལྱུ་རེད། གསོན་པ་བ་ཡི་སྐྱག་པོ་ཡོད་རེད་ཟེར་རེད། ཐུ་རྒྱུ་ཙི་དེ་ལ་ས་མ་ཁས་མ་ཟེར་ཟེར་རེད། ཨ་འདུ་ཟིན་ན་ས་ལྱང་མ་འདུ་ཧོང་ལྱང་མ་ཅིག་འགྲོ་འཆགས་ལ་འདུ་ལྱོ་ང་ལྷུ་ས་བི་ལི་འདུ་ག་གོ་རེད་ཟེར། བྱ་དཀར་ཟེར་ན་ས་རེ་གོང་གོང་རེ་གས་ཅིག་ཡོད་པོ་ཡིན་ན། དཀོས་མ་ག་ཅིག་ཡོད་པོ་ད། དཀར་པོ་རེ་གས་མ་ག་ཅིག་ཡོད་པོ་ད། རེ་ག་ལྱོང་ད། དི་ལྱ་དཀར་ཟེར་རེད་པོ་ཡིན་ན།

༢ བྱ་དཀར་མ་ཅིག་ཡོད་རེད་ཟེར་རེད། དེ་འཆོལ་མོ་མ་ཅིག་ཡོད་རེད་ཟེར་རེད། གི་ཇི་རུ་ཟེར་རྒྱ་མ་ཅིག་ཡོད་རེད་ཟེར་རེད། དེ་གསུམ་དུ་དེ། བྱ་དཀར་གསོན་པ་རེད་པོ་ཡིན་ན། གོང་ལ་ལྷུ་ས་འདུ་ག་ཡོད་རེད་པོ་ལྱུ་རེད། གོང་ལ་ལྷུ་འདུ་ནས། འཆོལ་མོ་ཁོང་ལ་ལྷུ་ལ་རྒྱ་ཟིན་ཡིན་ན། འཆོལ་མོ་ཁོང་ལ་ལྷུ་ས་འདུ་ག་ཟིན་རེད། ཨེ། བྱ་དཀར་གོང་ལ་ལྷུ་ས་འདུ་ག འཆོལ་མོ་ལྱུ་བི། འན་ཁི་དི་ལ་ཟ་མ་བྱུང་ལ་རྒྱ་ཟིན། ཟེར་རེད། དད། གི་ཇི་རུ་ཟེར་རྒྱུ་དེ་ལ།

༣ དེ་ཟེར་ནས་མ་ལྱང་ག་ས་ཁག་ཡར་ལ་ལྱུ་འདི་ཡོད་དུ་ཟེར་ཟིན་རེད་ཟེར་རེད། ཆོན་པ་ཡོད་དུ་ཟེར་ཟིན་རེད་ཟེར་རེད། ཆོན་པ་ཟེར་ཁ་ཆོན་བ་འབས་བ། དཀོ་ཚོ་ག་ཁ་ལ་བསྒྲུ་ས་མས་ཁོ་རེད་མོ་ལྱུ་རེད། དཔེ་བ་ཤགས། ཆོན་པ་ཁོང་ད་ཟེར་ཁ་ལ་བི། དེ་འཆོལ་མོ་ཅུ་ཙི་ཙི་ཁོང་ད་ག་ཟེར་ཁ་ལ། དེ་བྱ་དཀར་ཡིན་ན་མ་ཅིག་ག་གི གང་འདི་རེད་ ཟེར་བགས་ཁིག ག་ཅིག་བ་རྒྱ་ནས་བྱ་དཀར་ཁོག་བས་བ་ཤག་ཟིན་རེད་ཟེར་རེད། བསད་བ་ཤག་ལ་དེ། འན་ཁི་དི་ལྱུ་ཆོན་པ་བསད་ལོ་རེད་མོ་ལྱུ་རེད།

༤ དེ་གི་ཇི་རུ་ཐུ་ཐུ་འི། ཐུ་ཐུ་འི་ཟེར་ཟིན་རེད་ཟེར་རེད། དཀོ་རི་ཆུང་བ་སྐོར་དགོས་མ་རེད་མོ།

3. *Lark and Partridge*

3.1. Text with glossing

(1.1)	´ŋi ma ⁻ɦna: ɦna-la	ⁿdzo: mo	`ʰtɕiʔ	^joʔ reʔ
	old time-LOC	lark	one	EXV

'Once upon a time, there was a lark.'

(1.2) ´te   ⁻ʰsɔʔ qa   `ʰtɕiʔ   ^jo reʔ
   then   partridge   one   EXV
   'Then, there was a partridge.'

(1.3) ⁿdʑoː mo-gə   ⁻tsʰõ-ⁿdə   ^ʑɑʔ-la   ^ɦʑɑʔ-zə reʔ-pa
   lark-GEN   nest-this   under-LOC   put-AOR-INFR
   'The nest of the lark was possibly built down low.'

(1.4) ⁻ʰsɔʔ qa-gə   ⁻tsʰõ-ⁿdə   ⁻tsʰe ᵐbo-gə   `tʰoʔ-la
   partridge-GEN   nest-this   bush-GEN   upper-LOC
   'The nest of the partridge (was) on the bush.'

(1.5) ´ta   `ʰtɕiʔ          ^ʑɑʔ-la          `ʰtɕiʔ   `tʰoʔ-la
   then   one   under-LOC   one   upper-LOC
   ^ɦʑɑʔ-reʔ-mo ʔə reʔ
   put-STA-PART
   'Then, one was lower, and the other was higher.'

(1.6) ´te   ⁿdʑoː mo-la   ^zeː-nə   ⁻ʰsɔʔ qa-gə   ^zeː-nə
   then   lark-DAT   say-CONJ   partridge-ERG   say-CONJ
   'Then, the partridge said to the lark:'

(1.7) ⁻tɕʰoʔ   ⁻ʰtɕõ ʰtsa-la   ⁻ᵑgeː ɕiʔ ´ma-ⁿduʔ   ´mə tsʰɛ
   2   root of the bush-LOC   move always NEG-ROOT   otherwise
   ' "You, don't keep moving the root of the bush, otherwise," '

(1.8) `kʰõ-gə          ⁻ʈʰɯ ɣɯ          `tʰã tɕeʔ   ⁻ɦla ´ɦbiː-tu
   3-GEN   child   all   frighten and lose the soul[19]-SEN
   ^zeː-zə reʔ-zə reʔ
   say-AOR-HS
   ' "all of my children will be so frightened they'll lose their souls.", (the partridge) said.'

---

[19] This is an idiomatic phrase denoting 'become frightened and lose the soul'.

(1.9)   ¯ʔa ⁿɖa   ′ŋge: zɑʔ-kʰa-la   `ʰʈɑʔ-reʔ-mo ^ji: na
       like this   move-when-LOC   fear-STA-PART
       'When someone moved (the bush) like this, one would be frightened, and'

(1.10)   ′te   ⁿdʐo: mo-gə   ^ze:-nə
       then   lark-ERG   say-CONJ
       'then, the lark said:'

(1.11)   ¯tɕʰoʔ   ′ʈaʔ rε: ¯ʔa ɣa ma   ^ɦduu-nə   ′ma-ɦo:
       2   piece of cloth   bad   collect-CONJ   NEG-come
       ′mə tsʰɛ
       otherwise
       ' "You, don't pick up bad pieces of cloth (and bring them home), otherwise," '

(1.12)   `kʰõ-gə      ′ŋa: ŋoʔ      `tʰã tɕeʔ   ¯ɦmiʔ ɦdoʔ ′lõ-tu   ^ze:-zə reʔ-zə reʔ
       3-GEN   child   all   be blind-SEN   say-AOR-HS
       ' "All of my children will be blind", (the lark) said.'

(1.13)   ′te   `ɦŋi: ka   ^ⁿdzi: re   ^tʰuʔ-reʔ-mo ^ji: na
       then   the two   quarrel   encounter-STA-PART
       'Then, the two commenced quarrelling.'

(1.14)   ′riʔ tɕa   ^ⁿdzi: re   ′te   `ⁿdzi:-nə te   ^ze:-nə
       everyday   quarrel   then   quarrel-CONJ   say-CONJ
       ⁿdʐo: mo-gə   ^ze:-nə
       lark-ERG   say-CONJ
       '(They) quarrelled every day and quarrelled; the lark said (in this manner).'

(2.1)   ⁿdʐo: mo   ^ŋĩ-ʰtɕiʔ   ⁿdʐo: mo   ^reʔ-ɦo
       lark   day-one   lark   CPV-SFP
       'One day, the lark... yes, the lark,'

(2.2)   ^ŋĩ-ʰtɕiʔ   ¯ŋ̃õ la   `ʰtse:-zə reʔ-zə reʔ
       day-one   earlier   arrive-AOR-HS
       'One day, (the lark) came back home earlier (than the partrigde).'

(2.3)   `ʰtse:-zə      ¯ʰsɔʔ qa ¯ʈʰɯ ɣɯ    `tʰã tɕeʔ   ^ɦdõ-zə reʔ   ′tə nə
       arrive-CONJ   child of partridge   all   strike-AOR   or

ˋʰsɛʔ-zə reʔ-zə reʔ
kill-AOR-HS
'After (the lark) arrived, (she[20]) hit the partridge's children, or (maybe) killed them.'

(2.4) ˋʰtɕiʔ   ˋʱzũ-nə   ˉʰtsa ɦa ˉʰtsa ɦgɛ:-zə-nə
       one   do-CONJ   be beaten black and blue-AOR-CONJ
       '(The lark) did one (of these things, hit or killed them), and they were beaten black
       and blue.'

(2.5) ´te   ˉkʰo-rɔ   ^ma: la   ˉʔo   ˋʰsɛʔ-joʔ sʰa reʔ
       then   3-self   downwards   INTJ   kill-CONT.EPI
       'Then, she (the lark) (went) downwards... Oh, she might have killed [the partridge's
       children].'

(2.6) ˋʰsɛʔ-nə   ´te   ˉkʰo-rɔ   ^ma: la   ˋtʰe:-zə reʔ-zə reʔ
       kill-CONJ   then   3-self   downwards   go.PF- AOR-HS
       'After killing [the partridge's children], she (the lark), went downwards.'

(3.1) ´te   ⁿdʐo: mo-tə   ˉkʰa ´ɦde mo-tɑ
       then   lark-DEF   have the gift of gab-ASS
       ´mə ʰʈʉ: ´ɦgɯ ʰʈʉ:-ʰtɕiʔ   ^ji:-reʔ-zə reʔ-mo ji: na
       full of cunning tricks-NDEF   CPV-EPI-HS-PART
       'Then, the lark might have the gift of gab and be full of cunning tricks.'

(3.2) ´te   ˋʔə ⁿdə   ^ze:-zə reʔ-zə reʔ   ´te:
       then   this   say-AOR-HS   then
       'Then, she (the lark) said this, and then...'

(3.3) ˉti ɦɯ   ˉti ɦɯ   ˉpʰa: rʉ: ´kɔ̃ tɕʰɯ   ´zã ba
       INTJ   INTJ   thither   mountain river   bridge
       ´lɛ:-ŋ̊kʰɛ: ˉti ɦɯ   ˉti ɦɯ
       make-NML   INTJ   INTJ
       ' "Tiwu, tiwu! You who are making a bridge (on) the mountain river over there,[21]
       tiwu, tiwu!" '

---

[20] Seeing (4.9), we know that the lark is female.
[21] This noun phrase functions as a vocative.

(3.4) ⁿdzo: mo   ^ma: la   ˋʔə-tʰe: ´ze:-na   ^ma-tʰe:
       lark   downwards   Q-go.PF   say-CONJ   NEG-go.PF
       ´ze:-roʔ   ^ze:-zə reʔ-zə reʔ
       say-SFP   say-AOR-HS
       ' "If someone asks whether (you have seen[22]) a lark going down, please say that she
       did not go (down)", (she) said.'

(3.5) ´te: ´tə nõ   ^ma: la   ´ɦo: ⁻ʰsɔʔ qa   ´reʔ-mo ji: na
       then   from there   downwards   come   partridge   CPV-PART
       'Then, it was the partridge who came down from there.'

(3.6) ⁻ʰsɔʔ qa   ´te
       partridge   that
       '(It was) that partridge.'

(3.7) ´pɯ ʈe ʈe: ´pɯ ʈe ʈe: ⁻pʰa: rʉ: ´zã ŋɛ: ´lɛ:-ŋ̊kʰɛ:-tsʰo
       INTJ   INTJ   thither   bad bridge   make-NML-COL
       ⁿdzo: mo-ⁿɖa   ^ma: la   ˋʔə-tʰe: ^ze:-zə reʔ-zə reʔ
       lark-HUM   downwards   Q-go.PF   say-AOR-HS
       ' "Putretre, putretre! You who are making a bad bridge over there, have you seen the
       lark going down?" (the partridge) said.'

(3.8) ´te   ⁻tsʰiʔ ka ´za-za   ⁻ŋ̊ĩ ka
       then   get angry-RDP   get angry
       'Then, (the bridge-makers) got very angry.'

(3.9) ´zã ŋɛ: ´ze:-kʰa-la   ⁻tsʰiʔ ka ´za-zə reʔ-mo ji: na
       bad bridge   say-when-LOC   get angry-AOR-PART
       'Since (the partridge) said a 'bad bridge', they got angry.'

(3.10) ´tə   ´ma-riʔ-zə ji:-ɦo: ^ze:-zə reʔ-zə reʔ
       that   NEG-see-AOR.E-SFP   say-AOR-HS
       ' "(I) indeed did not see that (the lark going down)", (one of the bridge makers) said.'

(4.1) ´te   ´jõ   ^ma: la   ⁿɖo-kʰa   ⁻kʰa ´ɦde mo-ʰtɕiʔ
       then   again   downwards   go.NPF-when   have the gift of gab-NDEF

---

[22] The verb /ˊʔə-tʰe:/ is considered to contain a sensory evidential sense.

ˊjiː-kʰeː-ɦoː

CPV-PFT.NSEN-SFP

'Then, when she (the lark) went downwards again, she indeed had the gift of gab.'

(4.2) ⁿdzoː mo-ⁿɖa-ⁿdə   ˊte   ⁻pʰaː rʉː   ˊɕɯ rɯ   ⁻ɦdɔ̃ ᵐbo

lark-HUM-this   then   thither   coral   tree

ˋʰtɕeʔ-ŋ̊kʰɛː   ⁻ʔo

cut-NML   INTJ

'This lark then said: "You who are cutting coral trees[23] over there."'

(4.3) ⁻ti ɦɯ   ⁻ti ɦɯ   ⁻pʰaː rʉː   ˊɕɯ rɯ   ⁻ɦdɔ̃ ᵐbo

INTJ   INTJ   thither   coral   tree

ˋʰtɕeʔ-ŋ̊kʰɛː   ˊjiː na tɕiʔ

cut-NML   say like that

'"Tiwu, tiwu! You who are cutting coral trees over there", (she) said like that.'

(4.4) ⁿdzoː mo   ^maː la   ˋʔə-tʰeː   ˊzeː-na   ^ma-tʰeː

lark   downwards   Q-go.PF   say-CONJ   NEG-go.PF

ˊzeː-roʔ   ⁻ti ɦɯ   ⁻ti ɦɯ   ˊzeː-nə   ˋᵐboʔ-zə reʔ-zə reʔ

say-SFP   INTJ   INTJ   say-CONJ   call-AOR-HS

'"If someone asks whether (you have seen) a lark going down, please say that she did not go (down)", (she) said.'

(4.5) ˊte   ˊɦa kʰə tə gə   ˊjã   ⁻ʰsɔʔ qa   ⁻qʰo

then   the other   again   partridge   poor

ˊpʉʔ-ɦoː-reʔ-mo ʔə reʔ

come out-come-STA-PART

'Then, the other one, the poor partridge, again came out.'

(4.6) ˊpɯ ʈe ʈeː   ˊpɯ ʈe ʈeː   ˊtə nɔ̃   ^maː la   ⁻ʔo

INTJ   INTJ   from there   downwards   INTJ

' "Putretre, putretre!" Then, (he came) from there downwards, oh,'

(4.7) ˊpɯ ʈe ʈeː   ˊpɯ ʈe ʈeː   ˊɦdʑa ɦgoʔ   ˋkʰa tsʰa

INTJ   INTJ   wild onion   spicy

---

[23] This is understood as a nice expression.

ˋʰʨɛʔ-ⁿ̥kʰɛː   ´pɯ ʈe ʈeː
cut-NML   INTJ
' "Putretre, putretre! Those who are cutting spicy wild onions, putretre!" '

(4.8) ⁿʣoː mo-ⁿɖa   ⁿʣoː mo   ´ma wɯ-tsʰo-ⁿɖa   ˋʔə-tʰeː
       lark-HUM   lark   mother and child-COL-HUM   Q-go.PF
       ´zeː-zə reʔ
       say-SFP
       ' "Have you seen a mother-lark with child-larks going (down)?" (he) said.'

(4.9) ¯tsʰiʔ ka ´za-zə reʔ-zə reʔ
       get angry-AOR-HS
       'They (wild onion collectors) got angry.'

(4.10) ´ɦʣa ɦgoʔ   ˋkʰa tsʰa   ^zeː-tu   ˋʰsã-nə   ^ma-tʰeː
        wild onion   spicy   say-SEN   think-CONJ   NEG-go.PF
        ´zeː-zə reʔ-zə reʔ
        say-AOR-HS
        'They were thinking that he (the partridge) said spicy wild onion and said that they have not seen them (the larks) going (down).'

(5.1) ⁿʣoː mo   ´te   ⁿʣoː mo   ´jã   ^maː la   ⁿɖo-nə
       lark   then   lark   again   downwards   go.NPF-CONJ
       'The lark, then, she went downwards again, and'

(5.2) ¯tɕʰɯ   ´leː-ⁿ̥kʰɛː   ˋʰtɕiʔ-la   ˋtʰuʔ-zə reʔ-zə reʔ
       water   fetch-NML   1-DAT   meet-AOR-HS
       'she met one who is fetching water.'

(5.3) ´te   ¯ti ɦɯ   ¯ti ɦɯ   ¯pʰaː rʉː   ˋtɕʰɯ ɲiː ´maː kʰɯ
       then   INTJ   INTJ   thither   butter-like water
       ´leː-ⁿ̥kʰɛː   ¯ti ɦɯ   ¯ti ɦɯ
       fetch-NML   INTJ   INTJ
       'Then, "Tiwu, tiwu! You, that are fetching butter-like water,[24] tiwu, tiwu!" '

---

[24] This is understood as a nice expression.

(5.4) ⁻tɕʰoʔ   ⁿdʐoː mo   ^maː la   `ʔə-tʰeː   ´zeː-na
2   lark   downwards   Q-go.PF   say-CONJ

^ma-tʰeː   ´zeː-roʔ   ⁻ti ɦɯ   ⁻ti ɦɯ   ´zeː-kʰa-kʰa ɕʰiʔ
NEG-go.PF   say-SFP   INTJ   INTJ   say-when-when

' "If someone asks whether (you have seen) a lark going down, please say that she did not go (down), tiwu, tiwu!"; when (she) said (in this manner),'

(5.5) ´teː   ´jã   ⁻ʰsɔʔ qa   ´pɨʔ-ɦoː-reʔ-mo ʔə reʔ
then   again   partridge   come out-come-STA-PART

'Then, again, the partridge came out, right?'

(5.6) ⁻ʰsɔʔ qa   ^maː la   ´ɦoː-nə   ^zeː-zə reʔ-zə reʔ
partridge   downwards   come-CONJ   say-AOR-HS

'The partridge came downwards and said:'

(5.7) ⁻pʰaː rɨː   `tɕʰɯ ɳiː ⁿdɑː qɯ   ´leː-ŋ̊kʰɛː   ^zeː-zə reʔ-zə reʔ
thither   muddy water   fetch-NML   say-AOR-HS

' "You who are fetching muddy water over there," (he) said.'

(5.8) ´lɛː   ^ŋɛ̃ ᵐba   ⁿdɑː qɯ   ´leː-ŋ̊kʰɛː   ´jiː na tɕiʔ
karma   bad   muddy   fetch-NML   say like that

'The guy with bad karma (the partridge) said "you who are fetching muddy (water)".'

(5.9) ´pɯ ʈe ʈeː   ´pɯ ʈe ʈeː   ´tə nə   ^maː la   ⁿdʐoː mo
INTJ   INTJ   then   downwards   lark

`ʰtɕiʔ-ⁿdа     `ʔə-tʰeː   ^zeː-zə reʔ-zə reʔ
one-HUM   Q-go.PF   say-AOR-HS

' "Putretre, putretre! Have you seen a lark going downwards?" he (the partridge) said.'

(5.10) ^ma-riː-ɦoː   ^zeː-zə reʔ-zə reʔ
NEG-see-SFP   say-AOR-HS

' "I did not see (the lark)", he (the water-fetcher) said.'

(6.1) ´teː   ⁿdʐoː mo   ´ma wɯ-tsʰo   ^maː la
then   lark   mother and child-COL   downwards

⁻tʰa tsʰa-reʔ-mo ʔə reʔ
escape-STA-PART

'Then, the mother-lark and the child-larks successfully escaped downwards (from the partridge).'

(6.2)[25] ´te   ⁻ʰtɕiʔ   ´ŋi ma   ´ɦgõ-la   ⁻ɕʰɛː
      then   happy   sun   sky-LOC   rise
      'Then, the happy sun rose to the sky.'

(6.3) ⁻ɦduʔ   ´pɛ ɦga   `tɕʰɯ-gə   ⁻kʰɯː
      sadness   stick   water-INS   flush
      'A stick of sadness was flushed by the water.'

(6.4) ´ʈo ma[26]   ´maː kʰɯː   `nə-la   ⁻ɦ̩tɕʰɵʔ
      silverweed   butter soup   sky-LOC   offer
      'Silverweed and butter soup were offered to the sky.'

3.2. Full translations

3.2.1. English

(1) Once upon a time, there was a lark and a partridge. The nest of the lark was down low, and the partridge's nest was in the bush, up above the lark's nest. Once, the partridge said to the lark: 'You, don't keep moving the root of the bush; otherwise, my children will be so frightened, they'll lose their souls'. Then, the lark said: 'You, don't pick up bad pieces of cloth and bring them back here; otherwise, my children will be blind'. Then, the two descended into quarrelling. They quarrelled and quarrelled every day, as the lark described it.

(2) One day, the lark came back home earlier than the partridge. After the lark arrived, she hit the partridge's children, or perhaps even killed them. The lark hit or killed them, and the partridge's children were beaten black and blue. Then, she came down from the partridge's nest... Oh, she might have killed the partridge's children! After killing them, the lark went downwards.

(3) Now, the lark just so happened to have the gift of gab and was full of cunning tricks, so she spoke this way: 'Tiwu, tiwu! You who are making a bridge on the mountain river over there, tiwu, tiwu! If someone asks whether you have seen a lark flying down, please say that you did not'. Next, the partridge flew down. 'Putretre, putretre! You who are making a bad bridge over there, have you seen the lark flying down?' the partridge asked.

---

[25] The last three sentences are one set of verses which mention three auspicious phenomena, and often appear at the end of a story. See also Suzuki & Sonam Wangmo (2017b).

[26] A.k.a. *Potentilla anserina*.

Then, the bridge-makers got very angry, since the partridge had called the bridge 'bad'. 'Indeed, I did not see the lark', one of the bridge-makers said.

(4) Then, when the lark went downwards again, she indeed had the gift of gab. The lark said: 'You who are cutting coral trees over there! Tiwu, tiwu! You who are cutting coral trees over there! If someone asks whether you have seen a lark flying down, please say that that you have not'. Then the poor partridge came down again, and said: 'Putretre, putretre! You who are cutting spicy wild onions, putretre! Have you seen a mother lark with her children flying down?' The gatherers became angry that the partridge had said spicy wild onions, and they said that they have not seen the larks flying down.

(5) The lark flew downwards again, and she met a person who was fetching water. She said: 'Tiwu, tiwu! You, that are fetching butter-like water, tiwu, tiwu! If someone asks whether you have seen a lark flying down, please say that you did not, tiwu tiwu!' After she had said this, the partridge flew out once again. He, the one with bad karma, flew downwards and said: 'You who are fetching muddy water over there. Putretre, putretre! Have you seen a lark flying downwards?' 'I did not see (the lark)', the water-fetcher said.

(6) Thus, the lark and her children successfully escaped downwards from the partridge. Then, the happy sun rose into the sky. A stick of sadness was flushed by the water. Silverweed and butter soup were offered to the sky.

3.2.2. Tibetan

བྱ་འཛོལ་མོ་དང་སྲེག་པ།

༡ ཉི་མ་གཉའ་གནའ་ལ། འཛོལ་མོ་གཅིག་ཡོད་རེད། སྲེག་པ་གཅིག་ཡོད་རེད། འཛོལ་མོ་གི་ཚང་འདི་ཞབས་ལ་བཞག་ཉིན་རེད་དང་ས། སྲེག་པ་གི་ཚང་འདི་ཚོ་རོ་སྒ་གི་རྒོ་ལ། དཀའ་ཅིག་བ་ཞག་ལ་མ་ཅིག་ཐོག་ལ་བ་ཞག་རེ་མོ་ཉི་རེད། དེ་རེ་ནས། འཛོལ་མོ་ལ་ཟེར་ནས། སྲེག་པ་གི་ཟེར་ནས་ཁྱོད་སྤུ་རུ་ཐབས་ལ་ཅ་ཐྲུ་ནས་དག་ཟེར་རེན་རེ་ཟེར་རེད། ཁ་འདུ་འགུ་ལ་ཞག་ཁ་ལ་སྐྲ་རེ་དོད་ཡོད་ན། དེ་འཛོལ་མོ་གི་ཟེར་ནས་ཁྱིང་རེག་རས་ལ་ཅ་བ་སྟུ་ནས་ཨོང་མི་ཚོ་ད། ཁ་གི་ཉག་ཉིག་ཐབས་ཅད་སྒོ་ཐོག་ལོ་དག་ཟེར་རེན་རེ་ཟེར་རེད། དེ་གཅིག་ག་འཇིང་རེ་ཐྲག་རེ་དོད་ཡོད་ན། རིག་འཇིང་རེ། འཇིང་ནས་དེ་ཟེར་ནས། འཛོལ་མོ་ལུ་ཟེར་ནས།

༢ འཛོལ་མོ་ཉིས་གཅིག་ འཛོལ་མོ་རེ་ཤོ། ཉི་གཅིག་གི་སྐྱོ་ལ་སྐྱབས་ཟེར་རེ་ཟེར་རེད། སྲེག་ནས་ས་སྲེག་ག་ཕྲུག་ཐབས་ཅད་ཧུང་ཟིན་རེད་དབག་ཟིན་རེ་ཟེར་མོ། གཅིག་ཟིན་ཉི་རྩ་ཡ་རྩག་ག་ཟིན་ནས་དེ་ཁོ་རོ་མར་ལ་ཤོ་བཞག་ཡོང་ས་རེད། བ་སད་ནས་དེ་ཁོ་རོ་མར་ལ་ཐབ་ཟིན་རེ་ཟེར་རེད།

༣ དེ་འཛོལ་མོ་ད་ཁ་མའི་མོ་དང་མི་སྐྱུ་དུ་ག་སྐྱུན་གཅིག་ཡིན་རེད་ཟེར་རེད་སྒོ་ད་ཡིན་ན། དེ་ཞི་འདི་ཟེར་ཟིན་རེ་ཟེར་རེད། ཅི་ལྱུ་ ཅི་ལྱུ་ པར་རོ་ལ་ཡིན་ན་ཚིག་ཚེ་ཟེར་དགོ་སད་ན། པར་རོ་ལ་རྟུ་དང་རོ་མ་ག་ས་རྒྱམ་ཟེར་རེ་ད་དག་ སྤར་རོ་ལ་ག་ས་རྒྱམ་པ་ལ་མ་མནས། ཅི་ལྱུ་ཅི་ ལྱུ། འཛོལ་མོ་མར་ལ་ཞེ་ཐབ་ཟེར་ན། མ་ཐབ་ཟེར་རོ་གས་ཟེར་ཟིན་རེ་ཟེར་རེད། དེ་དུ་ནར་ལ་འོ་སྐྱ་ག་རེ་དོ་ཡིན་ན། སྲེག་པ་དེ་ ཕུ་བེ། ཕུ་བེ། པར་རོ་ལ་ཟམ་འད་ལ་ས་མན་ཚོ་འཛོལ་མོ་འཇམ་པ་ལ་ཞེ་ཐབ་ལ་ཟེར་ཉི་རེ་ཟེར་རེད། དེ་འཚོ་ག་ཟ་སྐྱི་ག ཟས་ནད་ ཟེར་ཁ་ལ་ཚིག་ཟ་རེ་དོ་ཡིན་ན། དེ་ར་རི་ག་ཉིན་ཞི་ཟེར་ཟིན་རེ་ཟེར་རེད།

༤ དེ་ཡང་མར་ལ་འགྲོ་ག། ཁ་མ་དེ་མོ་གཅིག་ཡིན་མ་རེད་མོ། འཛོལ་མོ་འད་འདི། དེ་པར་རོ་ལ་རྒྱ་སྒྲོག་ཀ་ཚ་སྐྲེས་མ་རེ་ན། ད་ཨོ། པར་རོ་ལ་ བྱུ་སྐྱོང་པོ་སྐྲེས་མ་རེན། ཨོ། ཅི་ལྱུ་ཅི་ལྱུ། པར་རོ་ལ་བྱུ་སྐྱོང་པོ་སྐྲེས་མ་རེན་ཡིན་ན་ཚིག འཛོལ་མོ་མར་ལ་ཞེ་ཐབ་ལ་ཟེར་ན། མ་ཐབ་ཟེར་རོ་གས། ཅི་ལྱུ་ཅི་ལྱུ། ཟེར་ནས་འོད་ཉིན་རེ་ཟེར་རེད། དེ་འཇ་ཀི་དུ། དེ་རིང་ང་རོ་ཚོག་ཀ་ཡང་ སྲེག་ག་ཁོག་ཐུས་ལ་དང་དོ་ཞེ་རེ་ཉི། ཕུ་བེ། ཕུ་བེ

བྱེ། འདི་ནང་མར་ལ། ཨོ། ལུ་བྱེབྲེ། ལུ་བྱེབྲེ། རྒྱ་སྒྲོགས་ལ་ཆ་སྙེ་མ་མཁ། ལུ་བྱེབྲེ། འཚོལ་མོ་འདུ། འཚོལ་མོ་མ་ཏུ་ཚོ་འདུ་ཤེ་ཐལ་ཟེར་ཟིན་རེད། འཚོག་ག་ཟ་ཟིན་རེད་ཟེར་ཟིན་རེད། རྒྱ་སྒྲོགས་ལ་ཁ་ཟེར་དུག་ནས་ལ་མ་མཁ། མཐལ་ཟེར་ཟིན་རེད་ཟེར་ཟེར་རེད།

༥ འཚོལ་མོ། དེ་འཚོལ་མོ་ཡང་མར་ལ་འགྲོ་ནས། རྒྱ་ལིན་མ་མན་གཅིག་ལ་ཐུག་ཟིན་རེད་ཟེར་ཟེར་རེད། དེ་ཏེ་ལུ་ཏེ་ཤུ། ཕར་རོ་ལ་ག་ནས་ཨོ་ཁྱར་རོ་ལ་རྒྱ་ཉེ་ར་མ་ཏུ་ལེ་མ་མཁ། ཏེ་ལུ་ཏེ་ཤུ། ཆྱིད་འཚོལ་མོ་མར་ལ་ཨེ་ཐལ་ཟེར་ན། མཐལ་ཟེར་རོ་ག་ས། ཏེ་ལུ་ཏེ་ཤུ་ཟེར་ཀ་མ་ར་ཀིག དེ་ཡང་སྒྲེ་ག་ནུས་ཡོང་རེ་དོ་ཉེ་རེད། སྲེ་ག་མར་ལ་འོ་ན་ས་ཟེར་ཟིན་རེད་ཟེར་རེད། ཕར་རོ་ལ་རྒྱ་ཉེ་ར་འདུ་ག་ལུ་ལེ་ན་མ་ཁ་ཟེར་ཟིན་རེད་ཟེར་རེད། ལ་ས་འ་ནས། འདུ་ག་ལུ་ལེ་ན་མ་ཁ་ཡིན་ན་ཅིག ཏེ་ལུ་ཏེ་ཤུ། ཨོ། ལུ་བྱེབྲེ། ལུ་བྱེབྲེ། འདི་ནང་མར་ལ་འཚོལ་མོ་གཅིག་འདི་ཨེ་ཐལ་ཟེར་ཟིན་རེད་ཟེར་རེད། མ་རིག་ཨོ་ཟེར་ཟིན་རེད་ཟེར་རེད།

༦ དེ་འཚོལ་མོ་མ་ཏུ་ཚོ་མར་ལ་ཐར་ཚར་རེ་དོ་ཤེ་ཟེ་རེད། དེ་སྒྱིད་ཉི་མ་དགོང་ལ་ཡར། སྣ་སྲེ་ག་ཆུ་ཕུར་དྲོ་མར་ཁྲག་ནས་ལ་མ་ཚོད།

Abbreviations

-	morphological boundary		HUM	humilific
1	first person		INFR	inferential
2	second person		INS	instrumental
3	third person		INTJ	interjection
AOR	aorist		LOC	locative
ASS	associative		NDEF	nondefinite
CAUS	causative		NEG	negative
CMPL	complimentiser		NML	nominaliser
COL	collective		NPF	nonperfect stem
CONFIRM	confirmation		NSEN	nonsensory
CONJ	conjunction		PART	particle
CONT	continuous		PF	perfect stem
CPV	copulative verb		PFT	perfect
DAT	dative		PL	plural
DEF	definite		PPN	proper name
E	egophoric		Q	question marker
EPI	epistemic		RDP	reduplication
ERG	ergative		ROOT	verb root
EXV	existential verb		SEN	sensory
FUT	future		SFP	sentence final particle
GEN	genitive		STA	statement
HS	hearsay			

References

Suzuki, Hiroyuki. 2006. "Tibettogo Tagong [Lhagang] hoogen no hoogen tokutyoo to sono haikei [Dialectal features of Tibetan Lhagang dialect and their backgrounds]". *Nidaba* 35. pp.39–47. Online: http://ir.lib.hiroshima-u.ac.jp/00045547.

Suzuki, Hiroyuki and Sonam Wangmo. 2015. "Quelques remarques linguistiques sur le tibétain de Lhagang, «l'endroit préféré par le Bodhisattva»". *Revue d'études tibétaines* 32. pp.153–175. Online: http://himalaya.socanth.cam.ac.uk/collections/journals/ret/pdf/ret_32_05.pdf.

———. 2016. "Kamutibettogo Tagong [Lhagang] hoogen no bunpoo suketti [Grammar sketch of the Lhagang dialect of Khams Tibetan]". *Journal of Kijutsuken* 8. pp.21–90. Online: http://id.nii.ac.jp/1422/00000897/.

———. 2017a. "Language evolution and vitality of Lhagang Tibetan, a Tibetic language as a minority in Minyag Rabgang". *International Journal of the Sociology of Language* 245. pp.63–90. DOI: 10.1515/ijsl-2017-0003

———. 2017b. "*King's pig*: A story in Lhagang Tibetan with a grammatical analysis in a narrative mode". *Himalayan Linguistics* 16.2. pp.129–163. Online: https://escholarship.org/uc/item/07b6q1vz.

———. 2017c. "*Prince's wife become a lark* in Lhagang Tibetan of Khams". *Kyoto University Linguistic Research* 36. pp.71–91. Online: http://hdl.handle.net/2433/230688.

———. 2018. "Kamutibettogo Tagong [Lhagang] hoogen no zyutubu ni hyoozi sareru syookosei [Evidentiality in verb predicates in Lhagang Tibetan of Khams]". *Journal of Kijutsuken* 10. pp.13–42. Online: http://id.nii.ac.jp/1422/00002000/.

———. forthcoming. "Three folktales in Lhagang Tibetan of Minyag Rabgang Khams". *Language Documentation and Description* 16.

Suzuki, Hiroyuki, Sonam Wangmo and Lhamoskyid. 2015. "Tibettogo Tagong [Lhagang] hoogen no monogatari "Bosatu no aisuru ti Tagong" yakutyuu—Tagong hoogen no tasoo koozoo to monogatari no idoo ni kansuru koosatu wo soete— ["Lhagang, the place loved by the Bodhisattva" narrated in Lhagang Tibetan: Translation and annotation—With a description regarding the nature of multistratum of Lhagang Tibetan and varieties of the narrative]". *Journal of RIHN Descriptive Study Group* 7.pp. 111–140. Online: http://id.nii.ac.jp/1422/00000874/.