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SPOKEN TIBETAN TEXTS

Volume 1

by

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with the help of Nawang Nornang and Lhadon Karsip

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Mr. Nornang and Mrs. Karsip (Seattle, 1960)

Contents

| | |
|--|-----|
| Introduction | i |
| Texts | 1 |
| ṭɔ̣qpā Nomads | 1 |
| l̄ōpcō̄ò Education | 47 |
| ph̄ōṭāā The Palace (Potala) | 96 |
| thuql̄ō̄ò Clothing | 150 |
| chūqāā Bathhouses | 226 |
| saqāā Restaurants | 237 |
| nēētsāā Inns | 257 |
| šātōm Meat Market | 269 |
| chāāsā Weddings | 276 |
| Chinese Abstract | 294 |



Introduction

The texts presented here are a byproduct of our collaboration with Mr. Nornang and Mrs. Karsip on the writing of A Manual of Spoken Tibetan (Lhasa Dialect), Seattle: University of Washington Press, 1964. (Tapes of the Manual, made by Mr. Nornang in 1967, are available from the Language Laboratory of the University of California, Berkeley. The Manual itself is out of print.)

Nawang Nornang (ṅawāā lōṭōō noonāā) was born in Lhasa in 1927. At this time his father was governor of the province of qūnām tsōō in the region of thaaqō. For three years Mr. Nornang attended the yūqā qāā school in Lhasa; then, at the age of nine, he was entered in the šētūūīī monastery in thaaqō. The monastery had a number of college dormitories to which boys were assigned on the basis of regional origin. Mr. Nornang thus lived with other Lhasa boys and continued to speak the Lhasa dialect. In addition, he spent his vacations (two or three months each year) with his family in Lhasa. From the age of twenty-one until he left Tibet in 1959, he made trips throughout Tibet and to India for his monastery. He was also studying for the qešēè degree. In the fall of 1960, he and his niece, Mrs. Karsip, joined us in Seattle. At this time, Mr. Nornang knew no English; he and his niece lived together and, of course, continued to speak Tibetan. Mr. Nornang is now Lecturer in Tibetan Language and Literature at the University of Washington in Seattle.

Lhadon Karsip (nāmkēē lhāṭṭōō kārstī) was born to the Nornang family in Lhasa in 1940. From 1946 to 1952 she attended the pēēqōō school in Lhasa; from 1952 to 1957 she was a student at St. Joseph's Convent in Kalimpong, India. In 1957 she returned to Lhasa, where she studied Tibetan grammar privately until her marriage in 1958 to Norbu Karsip, a Tibetan official. After leaving the University of Washington in 1963, Mrs. Karsip taught for several years in the Tibetan program of the University of Minnesota. She is now living in Germany.

From 1960 to 1963 we worked continuously with Mr. Nornang and Mrs. Karsip. After using the customary techniques of linguistic field work to establish the phonemic system of the language, we began recording simple texts. At a more advanced stage, in order to obtain the most natural speech we could, we taught Mr. Nornang and Mrs. Karsip to use the tape recorder and adopted the following procedure. Mr. Nornang and Mrs. Karsip would make tapes by themselves, conversing on various areas of Tibetan culture or enacting little scenes of Tibetan life. We would then listen to the tapes together and ask for repetitions and translations; as we did this, we would elicit additional examples of lexical usage and grammatical structure. The texts we collected in this way will comprise two volumes.

As Mr. Nornang and Mrs. Karsip listened to the tapes and repeated them for us, they of course wanted to make corrections; their natural speech contains, as does ours, discontinuities, afterthoughts, and

occasional mispronunciations. We, on the other hand, were reluctant to give up any record of natural speech. The final versions of the texts, then, involve a degree of compromise. In some cases, we conceded that changes were necessary; in others, we have retained what we heard on the tape. We must apologize to Mr. Nornang for one such area of retention, aspirated initial stops with the low tone which he considered less acceptable than the corresponding unaspirated initials. For 'nomad', Mrs. Karsip has, for example, only t̚ɔ̄qpā ; Mr. Nornang has both t̚ɔ̄qpā and t̚h̄ɔ̄qpā , but would change the t̚h- of the latter to t̚- for the record. (Mr. Nornang regularly has th̄itsū 'these, those' where Mrs. Karsip has t̄̚itsō , but this aspirated initial he accepts as standard.) Written Tibetan voiced stops in absolute-initial position correspond to Lhasa Tibetan aspirated stop initials with the low tone (e.g. WT gur , ST qhuu 'tent'). Written Tibetan stops preceded by other consonants correspond to unaspirated stop initials with the low tone (e.g. WT mgo , ST qo 'head', WT sga , ST qa 'a saddle', WT N-di , ST t̚i 'this'). (For more on the correspondences of written and spoken Tibetan, see B. Chang 1971.X.1 ff.; on the transcription of preinitial a-chung as the nasal N-, see Chang and Chang 1976.) Written Tibetan has for 'nomad' N-brog-pa , to which the spoken Tibetan t̚ɔ̄qpā corresponds. Whether t̚h̄ɔ̄qpā , implying *brog-pa , points to an old doublet or rather to a modern shift of voiceless unaspirated stop initials with the low tone to their aspirated counterparts we cannot say; we do, however,

consider the preservation of such pronunciations of great enough linguistic value to overrule Mr. Nornang on this point.

Over the years we have returned to Mr. Nornang and Mrs. Karsip with requests to check material and answer questions. We should like to express here our appreciation to them for the patience and willingness to help which they have shown us in a kind of research where an answered question can only lead to an unanswered one. Their broad knowledge of Tibet and things Tibetan and their creativeness in improvising scenes of Tibetan life will be apparent to the reader of these texts. We did not expect them to speak with authority as scholars in the fields of history or anthropology, but we ask whether we could display equal knowledge of such a wide range of topics in our own cultures, and we are afraid we could not.

If we have tried to make as true a record of natural Tibetan speech as we reasonably could, we have standardized some features more than others. We have, for example, consistently given the stressed variant of reè in verb phrases ending in -pa reè. In fact, an unstressed re also occurs here. (The reè of -qā reè has more stress.) In deference to Mr. Nornang's preference for verb phrases with full stress in -qā yo reè, we have only enclosed the -ā y- in parentheses where these elements are missing on the tape. (In a narrow phonetic transcription, the sequence -qā yo- would be, at times, -quo-.) We have, however, done more to give the process of denasalization its due. The frequency

with which a nasalized second-syllable vowel is denasalized after nasalization in the first syllable depends on the particular form. Denasalization may be said to be regular in $\text{ch}\ddot{\text{u}}\text{c}\ddot{\text{u}}\ddot{\text{u}}$ 'small' (cf. the unreduplicated base in $\text{ch}\ddot{\text{u}}\text{ŋ} \text{t}\ddot{\text{h}}\ddot{\text{a}}\ddot{\text{a}}$ 'to be too small'). $\text{ph}\ddot{\text{e}}\text{t}\ddot{\text{s}}\ddot{\text{u}}\ddot{\text{u}}$ 'here and there' is common, but $\text{ph}\ddot{\text{e}}\text{t}\ddot{\text{s}}\ddot{\text{u}}\ddot{\text{u}}$ is also said. The reduplicated $\text{ch}\ddot{\text{u}}\ddot{\text{u}}$ 'to get' was repeated for us as $\text{ch}\ddot{\text{u}}\ddot{\text{u}}\text{c}\ddot{\text{u}}\ddot{\text{u}}$, but as spoken in extended discourse, was $\text{ch}\ddot{\text{u}}\ddot{\text{u}}\text{c}\ddot{\text{u}}\ddot{\text{u}}$, the form we give here (p. 8).

The acoustic phonetic work on Tibetan to which we shall refer here was carried out by Betty Chang in the Phonology Laboratory of the University of California (1967-8); the spectrograms of Mr. Nornang's taped speech were made on the Kay Electric Company Sona-Graph 6061-A.

We list below what we have published on the Tibetan language since 1964.

Chang, Betty Shefts. "The Tibetan Causative: Phonology." Taipei:

BIHP (Bulletin of the Institute of History and Philology, Academia Sinica) 42 (1971), 623-765.

Chang, Betty Shefts, and Kun Chang. "Gyarong Historical Phonology."

Taipei: BIHP 46 (1975), 391-524.

Chang, Kun. "The Tibetan Role in Sino-Tibetan Comparative Linguistics."

Taipei: BIHP 48 (1977), 93-108.

Chang, Kun, and Betty Shefts. "A Morphophonemic Problem in the Spoken

Tibetan of Lhasa." Journal of the American Oriental Society 85 (1965), 34-39.

Chang, Kun, and Betty Shefts, with the help of Nawang Nornang and Lhadon Karsip. A Manual of Spoken Tibetan (Lhasa Dialect). Seattle: University of Washington Press, 1964.

Chang, Kun, and Betty Shefts. "Spoken Tibetan Morphophonemics: p." Language 43 (1967), 512-25.

Chang, Kun, and Betty Shefts Chang. "Vowel Harmony in Spoken Lhasa Tibetan." Taipei: BIHP 40 (1968), 53-124.

Chang, Kun, and Betty Shefts Chang. "The Prenasalized Stop Initials of Miao-Yao, Tibeto-Burman, and Chinese: A Result of Diffusion or Evidence of a Genetic Relationship?" Genetic Relationship, Diffusion and Typological Similarities of East & Southeast Asian Languages: Papers for the 1st Japan-US Joint Seminar on East & Southeast Asian Linguistics. Tokyo: The Japan Society for the Promotion of Science (1976), 315-58. Also Taipei: BIHP 47 (1976), 467-502.

Some of the above-cited publications take the spoken Tibetan dialect of the present texts as their focus (e.g. "Vowel Harmony in Spoken Lhasa Tibetan"); our work on this dialect has, however, gradually led us farther afield, to comparative-historical studies, as in "Gyarong Historical Phonology". It is apparent that the synchronic and diachronic aspects of linguistic research are of mutual value. We look forward to comparative work on morphology and grammar, but have so far been concerned more with phonology.

Publication of a dictionary and grammar will follow that of the texts; we limit the following introductory remarks to those features of the phonology necessary to enable the reader to interpret the transcription we use.

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Berkeley, California

Vowels

Lhasa Tibetan has twelve vowels, which function in vowel harmony as six pairs:

| | 1 | 2 | 3 | 4 | 5 | 6 |
|-----|---|---|---|---|---|---|
| (a) | i | é | ʌ | ô | ü | u |
| (b) | e | ɛ | a | ɔ | ö | o |

The vowels of row a are high in contrast to those immediately below them in row b. Generally, but with exceptions as noted below, words of more than one syllable have only vowels of either series a or b. Vowel harmony of this sort may come naturally, as when two monosyllabic forms having vowels of the same series are brought together by composition or affixation; if it does not, it is achieved by either the raising or the lowering of one vowel. Adjective and verb bases and their affixes follow one rule: raising. That is, nonhigh vowels are raised to high when the vowel of either the preceding or the following syllable is high (e.g. so thūpa re' 'he could make it', suqT re'

'he will make it', sukū reè 'he has yet to make it'; mā 'low', māšöö 'lowest', riṅ 'long', riṅšüü 'longest'). Noun bases and their affixes and, more often than not, nouns in composition, follow the same rule of raising (e.g. ṭhi 'knife', tsē 'tip, peak', [mēt̪ēt̪] tsṭṭ 'bayonet'). Nouns in composition, on occasion, however, exhibit lowering in the first syllable (e.g. ri 'mountain', reṭ̪öö 'a mountain retreat; hermitage on a mountain').

Examples of raising:

1. e → i tēē 'to give', tṭṭqṭ yṭṭ 'I will give'
 tsē 'tip, peak', ri 'mountain', riṭṭ 'mountain peak'
2. ε → è ṭεè 'rice', šṭṭqṭ 'field', ṭèèšṭṭ 'a rice field'
 phεε 'wool', pū 'hair', pūpēē 'hair and wool'
3. a → ʌ ṭā 'five', ṭhuù 'six', ṭāṭṭuù 'five or six'
 lhā 'god', yüü 'country, place', yüüṭṭ 'a local god
 (who protects a certain area)'
4. ɔ → ó thōō 'a hammer', chūṅ 'small', thōōcūü 'a small hammer'
 thōò 'a roof', cṭq 'one', thōōsā 'a story (of a
 building)', cṭqtōò 'a one-story building'
5. ö → ü phöö 'Tibet', mi 'a person', phüümṭ 'a Tibetan'
 söö 'seeds', ṭu 'barley', ṭusüü 'barley seeds'
6. o → u so 'a tooth', ši 'four', supšṭ 'a five-year-old yak
 (that is, one with four teeth)'

ṭho 'bronze', kṭṭ 'center; central', kṭṭṭṭṭ 'a bronze container for hot water, kept on the central burner of a stove'

Examples of lowering:

1. i → e mṭi 'eye', ṣēēqō 'glass', mēqṣēē 'glasses'
2. ü → ö cūü 'to twist', see 'a nail', cōōsee, cūüsṭṭ 'a screw'
3. u → o cū 'ten', kēè 'eight', cōpkēè 'eighteen'

(For more on vowel harmony, see Chang and Chang 1968.)

There are two major exceptions to the operation of vowel harmony: (1) where the vowel of the second syllable is -aa or -āā; and (2) in external sandhi. (The pronominal forms thṭtsō [beside thṭtsū] 'these, those', thṭtsō 'to these, those' constitute additional exceptions in Mr. Nornang's speech; Mrs. Karsip has here tṭtsō, tṭtsō, with first-syllable lowering [cf. tṭ 'this'].)

(1) Neither -aa nor -āā is raised in a second syllable, and a high vowel in the preceding syllable is usually not lowered by -aa or -āā; forms such as toqāā beside tuqāā 'there is, is that right?', an interrogative to tu 'there is', are exceptional. Examples:

1. ṭhṭ '10,000', yāā 'yak', ṭhṭyāā '10,000 yaks'
2. mṭi 'person', māṭ 'the majority', mṭimāā 'the majority of the people, the common people'
3. lṭp 'to teach, study', lṭptāā 'the way of studying'

4. khū 'flock, swarm, herd', sāā 'new', khūsāā 'the new herd'

5. chū 'water', qhānpā 'building', chūqāā 'bathhouse'

(2) Before the sentence particle n̄ (which we write together with the preceding word only when there is tone sandhi and a falling tone changes to level) we find qhōmn̄ n̄ (from qhōmn̄ plus n̄), p. 195, but p̄ chēēn̄ (from p̄ chēē plus n̄), p. 8, and qhāšēēn̄ (from qhāšēē plus n̄), p. 61. Low vowels in the preceding syllable remain low even after external vowel sandhi has resulted in the merging of the -ā of -ñā 'if' and the sentence particle ē, é 'also' into the geminate high vowel -ēē. For example: q̄q̄n̄ēē, p. 263.

There are also morphophonemic alternations in which certain vowels (series b below) are central in relation to others (series a):

| | | | | |
|-----|----|----|----|----|
| | 1 | 2 | 3 | 4 |
| (a) | i | e | u | o |
| (b) | ēē | εε | öö | oo |

One source of these central, geminate vowels is sandhi in which, following the loss of a medial consonant, the noncentral single vowel combines with the vowel a or its unstressed alternant, ʌ (schwa). Where spoken Tibetan has in these cases a falling tone, there are forms to bases with either (1) geminate vowels or (2) closed syllables in spoken Tibetan which have unstressed vowels in the affix -pʌ (after 1) ~ -ʌ (after 2), implying lack of stress as the reason for the tonal fall. For example: phāā tshūū phēèp̄εε [genitive to phēèpʌ] qh̄uṭūū 'when they

*u-a → öö tūü, tu 'to collect', qhöȫ ðhēē tōō̄ reē 'he (usually) collects taxes'

*o-a → ɔɔ ðhō, ðhōpō 'warm', ðhōð 'warmer' (ðhōð ɣðð repēē? 'is it warmer?', p. 12)

For additional examples of this sort of sandhi, see Chang and Chang 1968.106 ff.

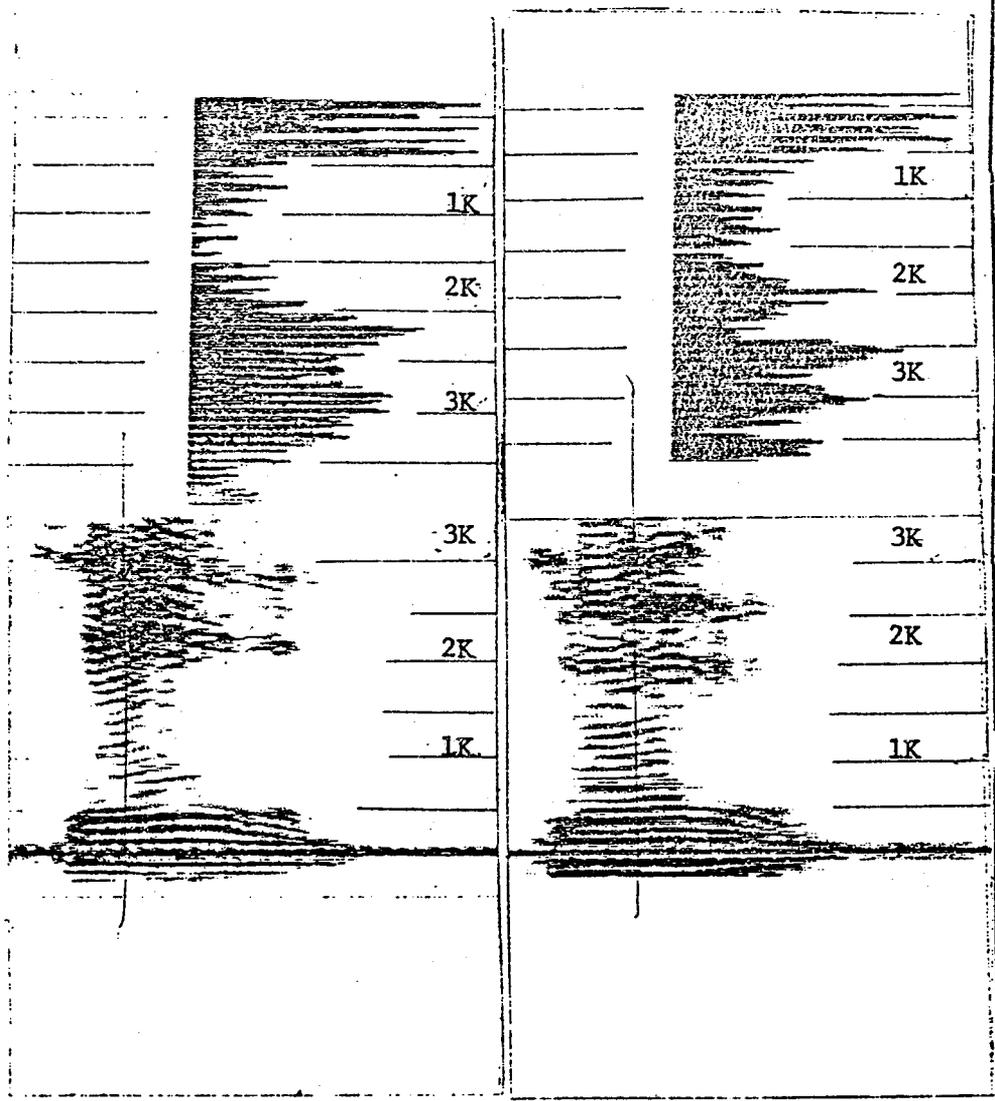
When Mr. Nornang visited Berkeley in the summer of 1967, we devised a perception test to verify the existence of the e : é contrast. After Mr. Nornang had agreed on a list of six minimal pairs illustrating the posited contrast, we taped fifty instances of these forms, chosen at random. The six pairs were these:

- (1) a. ceé 'to change'
b. cēé 'it's heavier' (adjective base c_i 'heavy')
- (2) a. šēé 'I think he's going to die' (verb base šT 'to die')
b. šēē 'it's fat (of e.g. a horse)'
- (3) a. qhēē (ñīqāā) 'day before yesterday'
b. (qhātūù) qhēē 'certain to meet'
- (4) a. (ra) sēé 'I think he's going to get drunk' (verb base s_i)
b. seé 'to get, receive'
- (5) a. ðhee 'a mule'
b. ðhēé 'to the knife' (More often, ðh_i ɿ is used.)
- (6) a. mee 'of the fire' (mē 'fire')
b. mēé 'to the person' (m_i 'person')

Acoustically and perceptually, e and è proved distinct. Spectrograms were made of the fifty taped vowels. (See, for example, Figures 1-4; K stands for thousand cycles per second.) Those with the same initials were made on the same day, since the calibration of the Sonagraph may drift. Measurements of narrow-band sections were made at a midpoint in the vowel. For each pair, èè had lower second and, generally, third formants, marks of a lower, more central vowel. The second formants are, for example, at 2200 cycles per second for cèè, at 1900 for cèè in Figure 1, at 2500 cycles per second for šèè, at 2100 for šèè in Figure 2, at 2300 cycles per second for seè, at 2100 for seè in Figure 3.

To test the perceptual authenticity of the contrast we played the tape to Mr. Nornang and three Sinologists. For Mr. Nornang we played the tape twice through but without any repetitions in the playback. In the following transcription of the tape we give in parentheses first the correct answer, than Mr. Nornang's first and second answers. Wrong answers, which were almost always in the direction of e perceived as è, are underlined.

- | | | |
|--|----------------------------|-----------------------------|
| 1. cèè (1b: b, b) | 6. šèè (2b: b, <u>a</u>) | 11. <u>thee</u> (5a: a, a) |
| 2. qhèè (3b: b, b) | 7. qhèè (3a: a, a) | 12. qhèè (3b: b, a) |
| 3. <u>thee</u> (5a: a, <u>b</u>) | 8. cèè (1b: b, b) | 13. qhèè (3a: <u>b</u> , a) |
| 4. <u>mee</u> (6a: <u>b</u> , <u>b</u>) | 9. <u>thee</u> (5b: b, b) | 14. cèè (1b: b, b) |
| 5. šèè (2b: <u>a</u> , <u>a</u>) | 10. <u>thee</u> (5a: a, a) | 15. cèè (1b: b, b) |



31. ceè

8. ceè

Figure 1

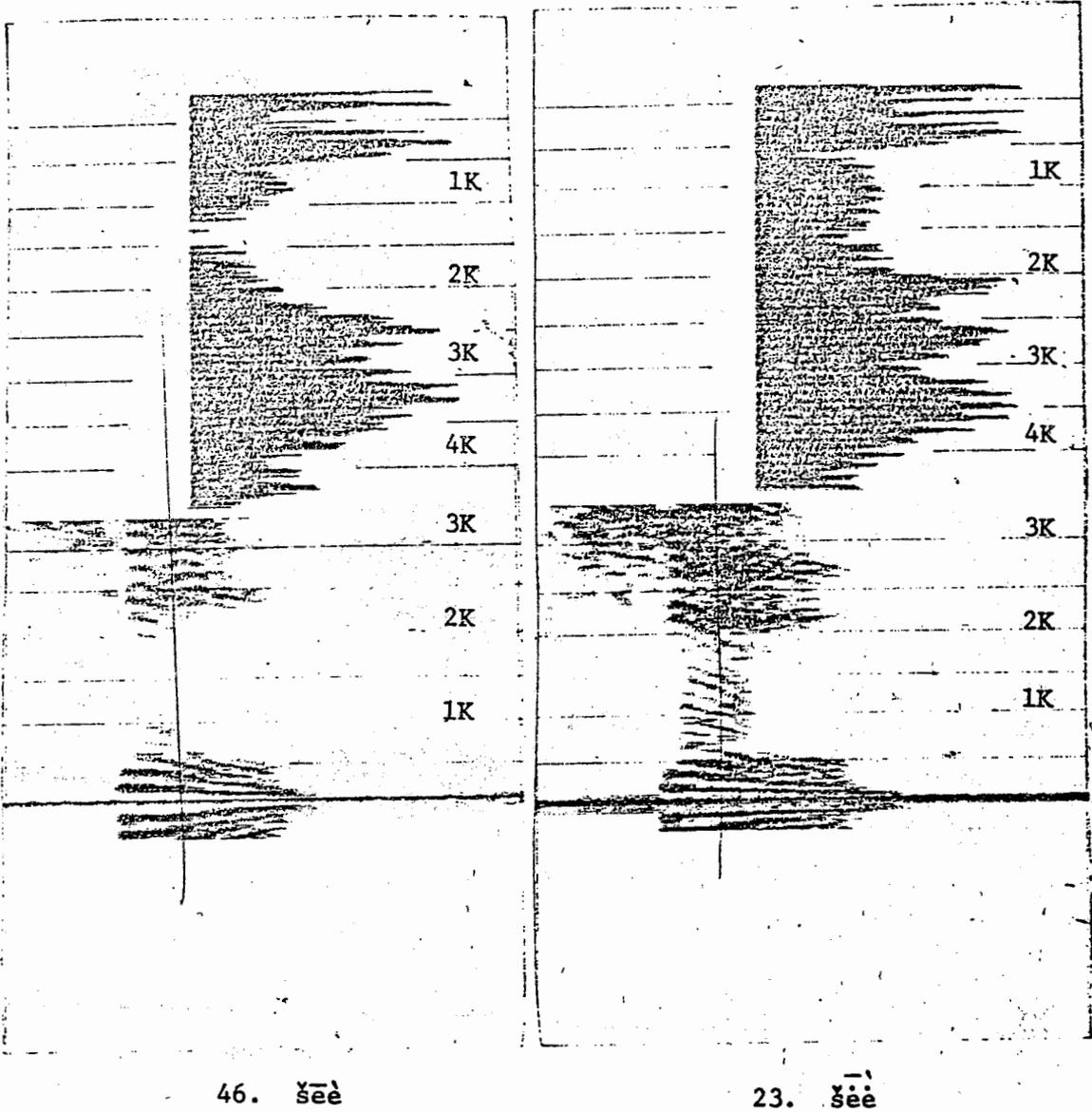
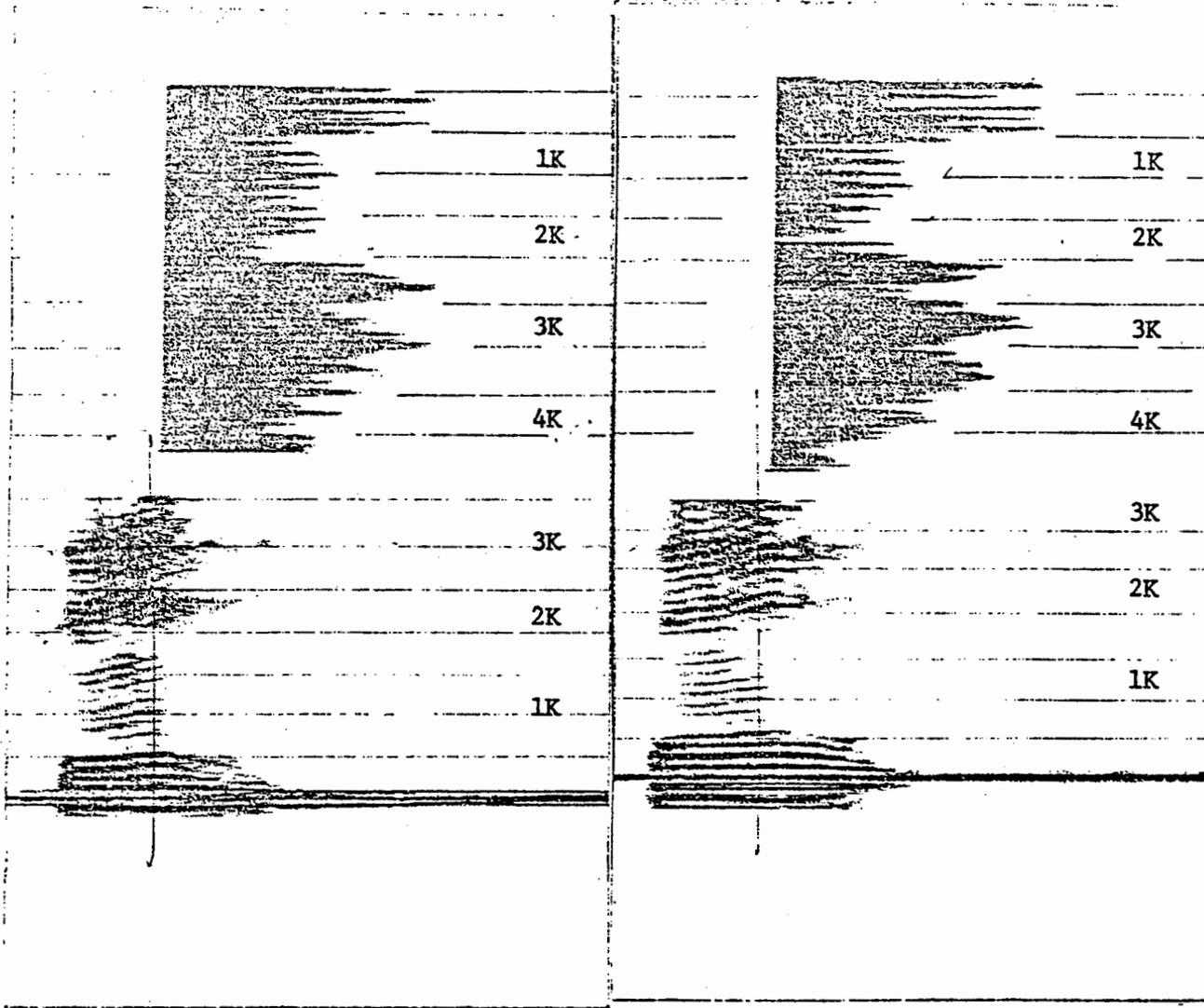


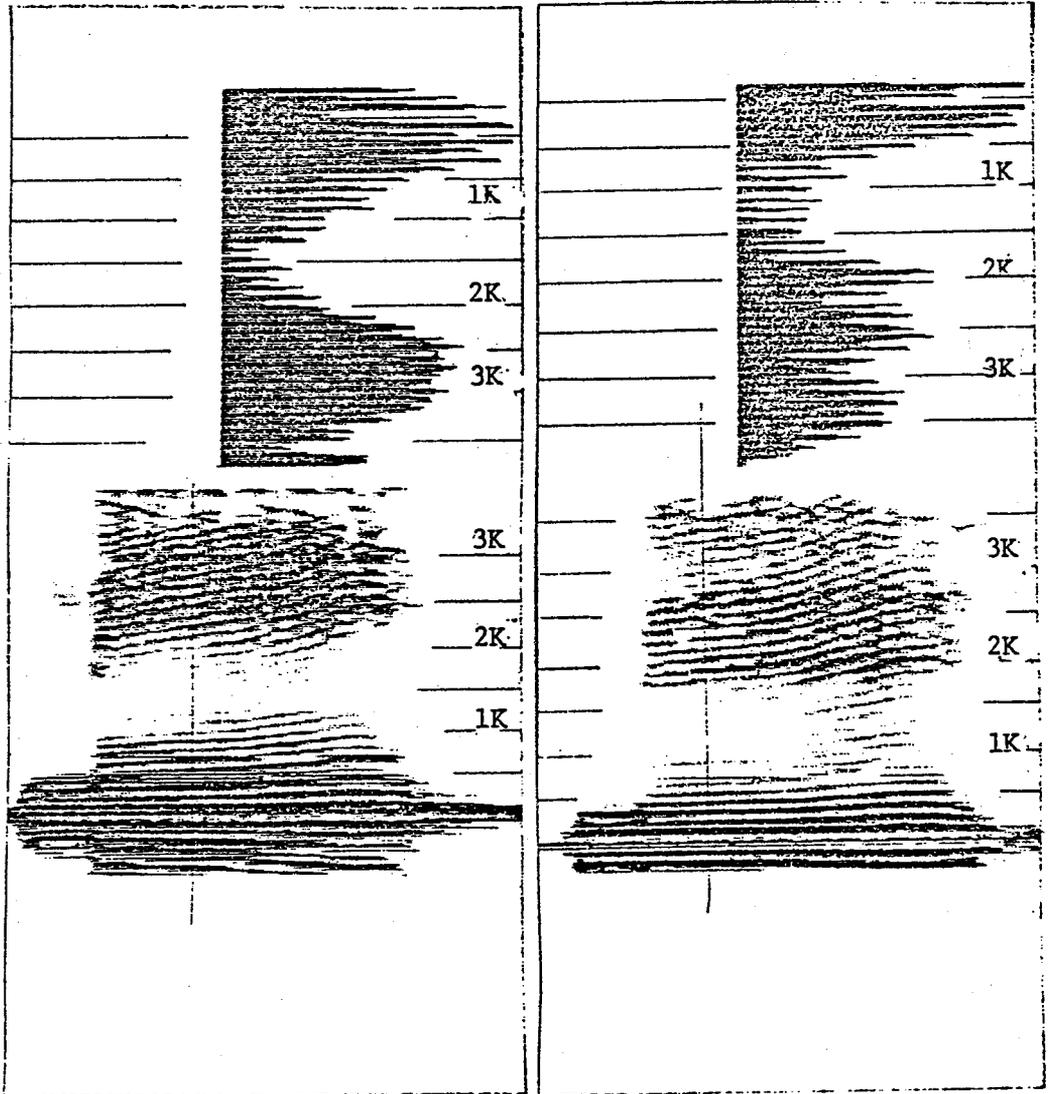
Figure 2



18. seè

32. seè

Figure 3



44. mee

34. mée

Figure 4

| | | | | | |
|-----------|------------|-----------|------------|-----------|------------|
| 16. qhēē | (3a: a, a) | 28. t̄hee | (5a: a, a) | 40. ǰēē | (2a: a, a) |
| 17. seē | (4b: b, a) | 29. ǰēē | (2b: b, b) | 41. cēē | (1b: b, b) |
| 18. seē | (4b: b, a) | 30. ǰēē | (2b: b, b) | 42. qhēē | (3b: b, b) |
| 19. t̄hēē | (5b: b, b) | 31. ceē | (1a: b, a) | 43. t̄hee | (5a: a, a) |
| 20. t̄hee | (5a: a, a) | 32. seē | (4a: a, a) | 44. mee | (6a: a, a) |
| 21. ǰēē | (2a: a, a) | 33. t̄hee | (5a: a, a) | 45. ǰēē | (2b: b, b) |
| 22. seē | (4b: a, a) | 34. mēē | (6b: b, b) | 46. ǰēē | (2b: b, b) |
| 23. ǰēē | (2a: a, a) | 35. mee | (6a: a, a) | 47. qhēē | (3a: a, a) |
| 24. ceē | (1a: a, b) | 36. t̄hee | (5a: a, a) | 48. cēē | (1b: b, b) |
| 25. ceē | (1a: a, b) | 37. qhēē | (3b: b, b) | 49. t̄hēē | (5b: b, b) |
| 26. cēē | (1b: a, b) | 38. qhēē | (3b: b, b) | 50. t̄hee | (5a: a, a) |
| 27. t̄hee | (5a: a, a) | 39. ǰēē | (2b: b, b) | | |

The Sinologist who had worked intensively with Mr. Nornang had no problems with the tape. The second Sinologist was an American who had done linguistic field work with Tibetans other than Mr. Nornang: one summer with a young man of peasant origin who had been a member of a troupe of dancers whose function it was to perform in Lhasa for the Dalai Lama; another summer with a young member of the Shakabpa family of Lhasa officials. We first asked him to listen to the tape to see if he could discern two different vowels; after listening to perhaps ten examples, he replied that he could. His technique of answering, if he was in doubt, was to wait for a clear contrast, and then go back and make several identifications at once. This method resulted in a slight

clustering of errors (numbers 4, 23, 27, 28, 36, 37, 38); again, as with Mr. Normang, the errors were predominately in judging e as é rather than the reverse. This Sinologist had not recorded the contrast for his informants and did not believe it was present in their speech. We now know the forms in which the é vowel may be expected, and we know its origin; it remains for further field work to uncover the extent of its occurrence in the various Tibetan dialects. The third Sinologist, a native speaker of Chinese who had never worked with Tibetans, first listened to the whole tape. He was not, however, told which examples contained which vowels. (In marking the answers, he was told that the transcription êê represented a more central vowel.) His errors, which were once again relatively few, occurred in the first half (1, 7, 13, 16, 17, 18, 23) and did not assume the pattern of e judged as é more than the reverse. By the time he had reached the second half of the tape, he had apparently mastered the distinction.

Tones

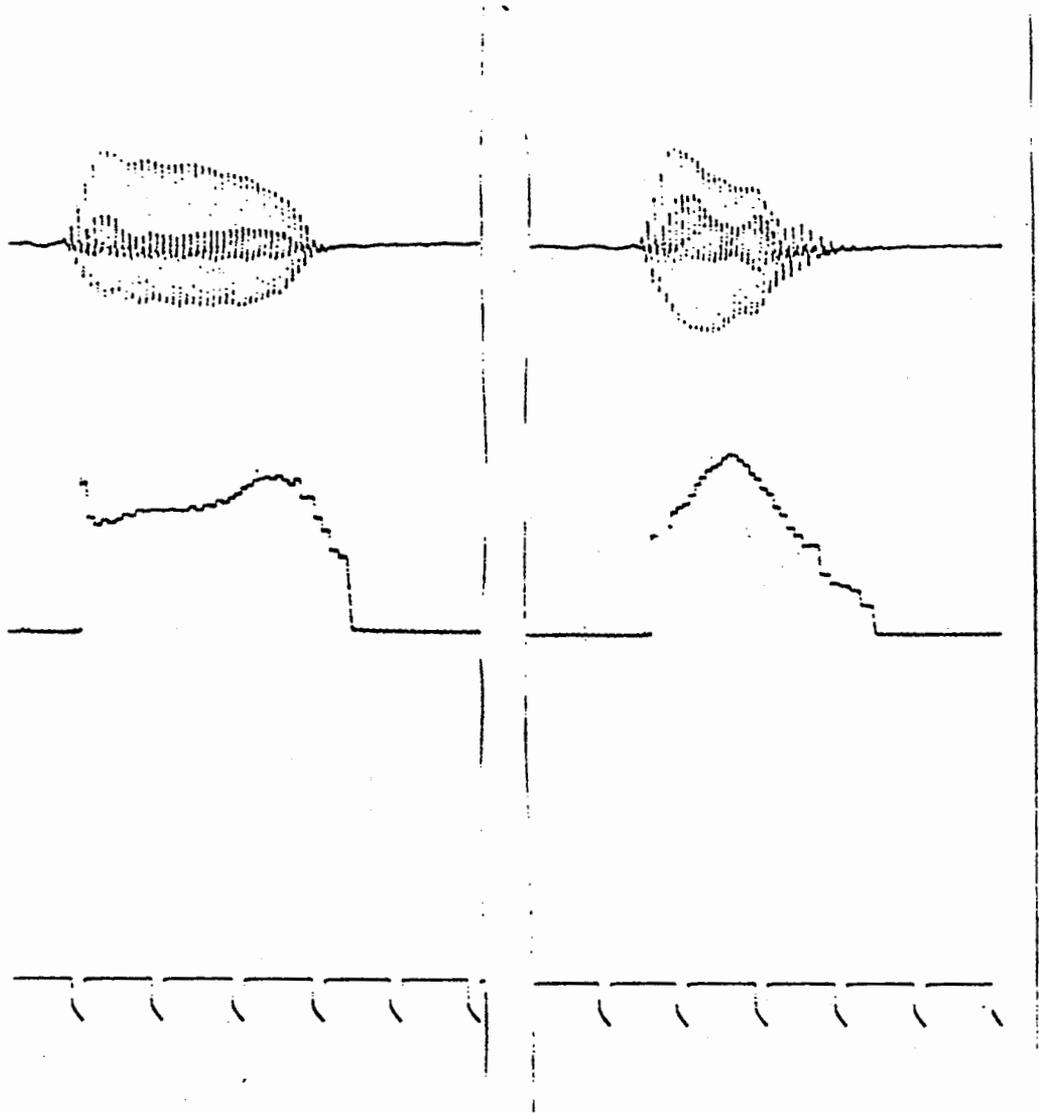
In A Manual of Spoken Tibetan (Chang and Shefts 1964), we showed two tones for single vowels: high and low (e.g. ā and a). For geminate vowels, either oral or nasal, and single vowels followed by ŋ or m we had four tones: high-high, high-falling, low-low, low-falling (e.g. āā, āà, aa, aà; ām, ām̄, am, am̄).

We perceived the 'falling' tone, in isolation or in final position,

as a released glottal stop (e.g. [šāʔa]), in other positions as a fall in pitch accompanied by some degree of glottal stricture. (Peter Ladefoged lists nine degrees of glottal constriction, ranging from voiceless to glottal stop. [Linguistic Phonetics 75: Working Papers in Phonetics 6: U.C.L.A., 1967]) Even though the high tone with single vowels perceptibly falls, it differs from the 'falling' tone in its absence of glottalization. The fall of the high tone and the rise of the low we considered secondary to the height contrast.

Pitch records made with the Oscillomink and Trans Pitchmeter verified the occurrence of four tones for oral vowels, nasalized vowels, and vowels followed by nasals. (Figures 5-7 are examples of these pitch records.) What we had not perceived was the fall which was recorded acoustically for all forms in isolation; for the high 'level' tone with geminate vowels or closed syllables in -ŋ or -m and the low 'rising' tone with either single or geminate vowels or closed syllables in -ŋ or -m this proportionately brief episode was perceptually insignificant.

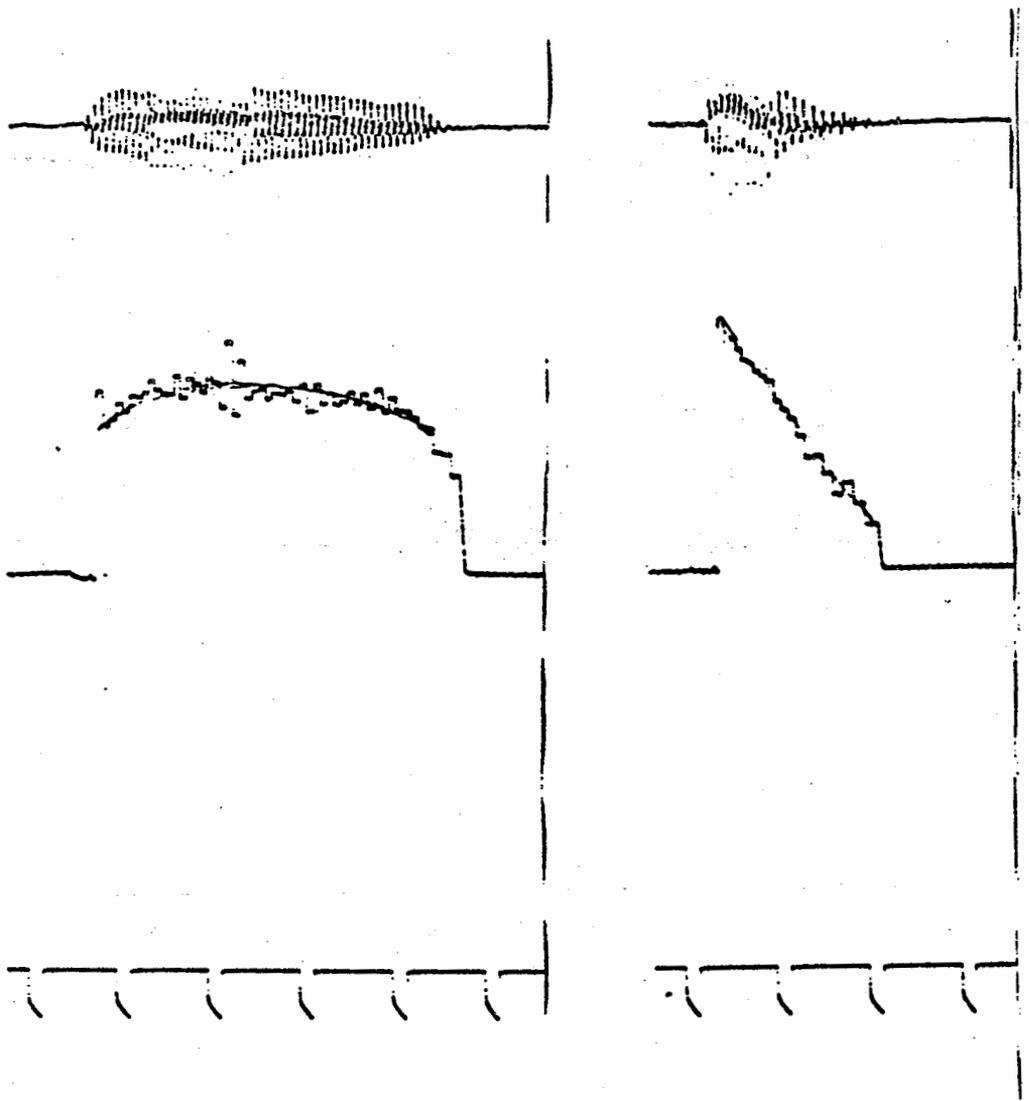
For geminate vowels or vowel-nasal sequences with low rising tones the proportion of the pitch record which rises is considerably greater than for those with low falling tones. (There is also a difference in length: level tones are regularly longer than falling tones, as low tones are longer than high tones.) The more balanced rise-fall of the low falling tone is graphically illustrated in the pitch record of ts_iŋ



tsiŋ 'a pit'

tsiŋ̃ 'a raft'

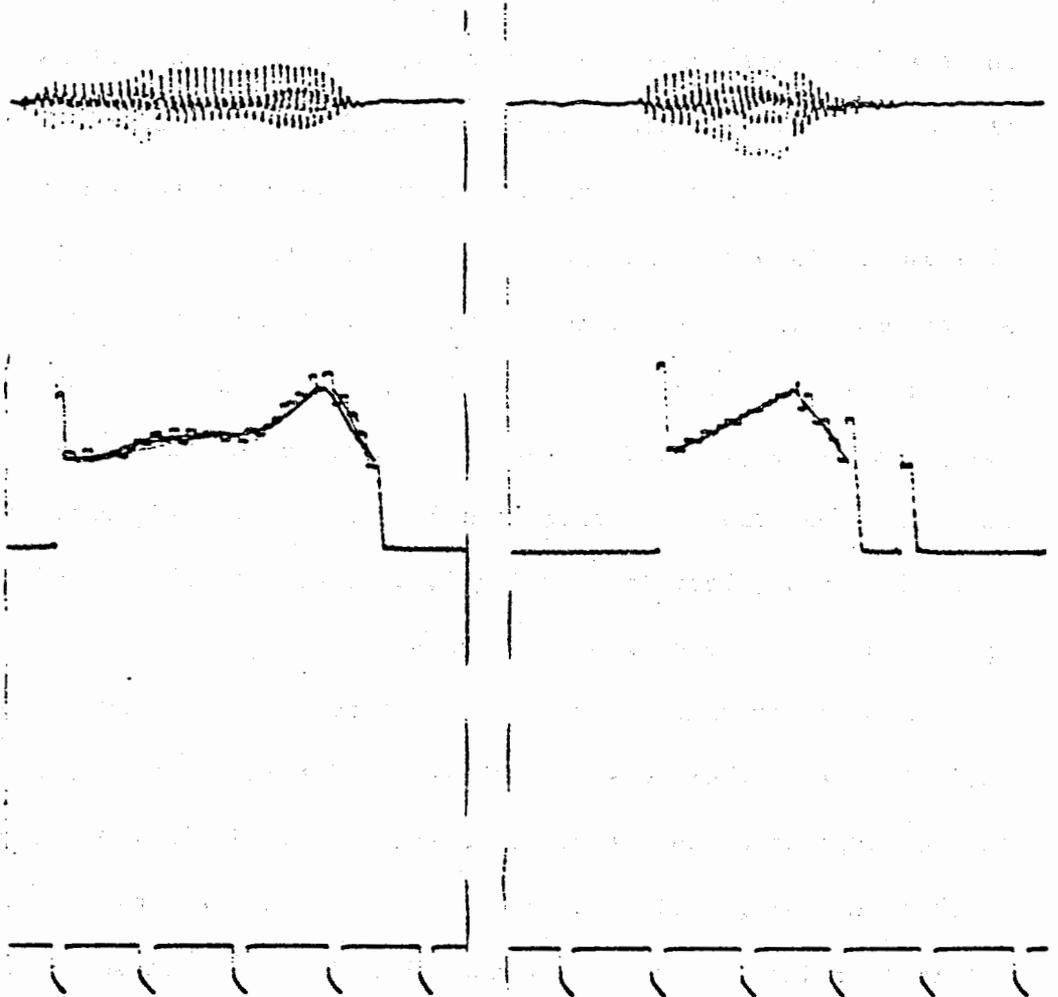
Figure 5



nām 'sky'

tshām 'meditation'

Figure 6



qam 'a box'

ñam 'dignity'

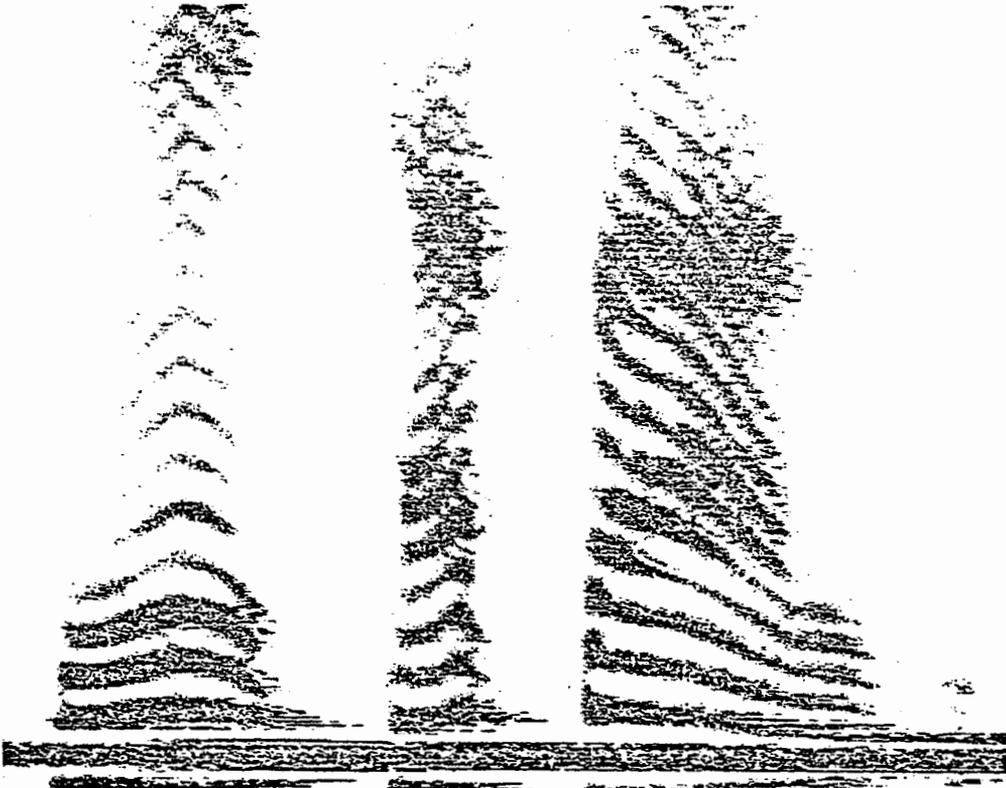
Figure 7

'a raft' (Figure 5), contrasting with the long rise of $tsiŋ$ 'a pit', and in the magnified narrow-band spectrograms of $ŋɛ̃$ in Figure 8.

In distinguishing in isolation single oral vowels with high tone and the 'geminate' oral vowels with high falling tones it is the nature of the fall which is significant. Here the characteristic contrast is of a steady, relatively slow fall with a sharp, often complex fall. (The latter is also descriptive of the high falling tone with $-Vŋ$, $-Vm$ syllables.) In one recording of $tshē$ 'life' and $tshē̃$ 'date (time)', for example, the pitch of $tshē$ fell for 55 cycles (from 140 cps. to 85 cps.) over a period of 0.14 seconds. After a relatively gentle initial fall in $tshē̃$, the pitch plummeted 35 cycles (from 135 cps. to 100 cps.) in 0.02 seconds, levelling off again to a gentle fall-rise-fall (to 90 cps.) over the remaining 0.09 seconds.

In other examples of the falling tone ($lō̃$ 'to read', $lē̃$ 'to get', $chā̃$ 'to bark') there was a break at a point in the fall corresponding to the endpoint of the precipitous fall in $tshē̃$, $šā̃$, after which the pitch made a slight rise before the final fall. We posit as the articulatory correlate of the precipitous medial fall in these cases a degree of laryngeal stricture less than a full stop.

In "A Note on Glottalized Consonants" (Phonetica 21 [1970], 65-74), Haruo Aoki described certain acoustic correlates of 'glottalized' continuants in his Nez Perce spectrograms: a lowering density of vertical striations in the vowels contiguous to the glottalized continuants and



ηεε cha tsā̀pa γῑῑ 'I strained the tea'

Figure 8

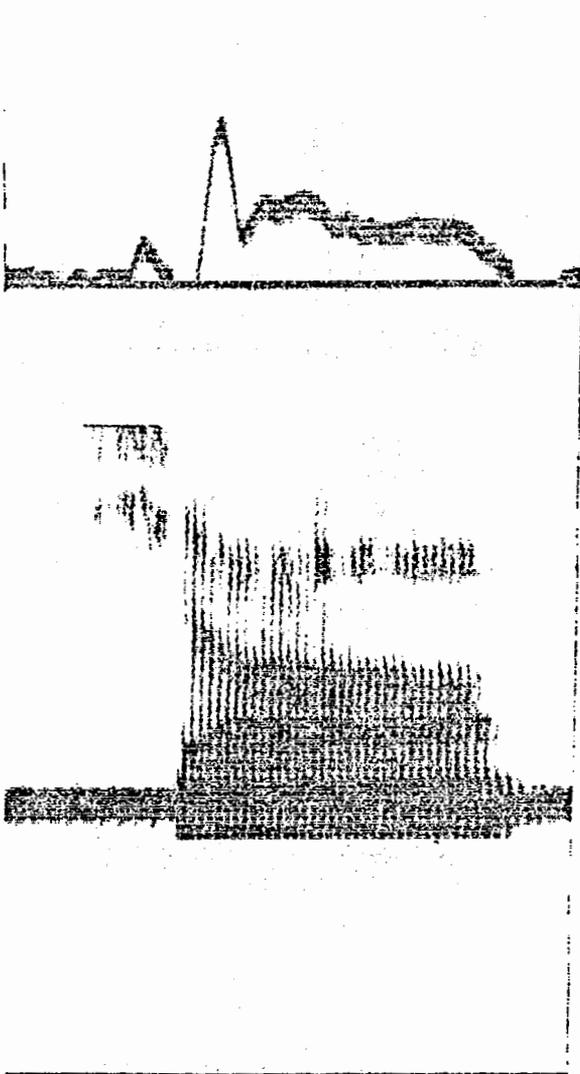


ηεε cha tsā̀lqῑ γῑῑ 'I will strain the tea'

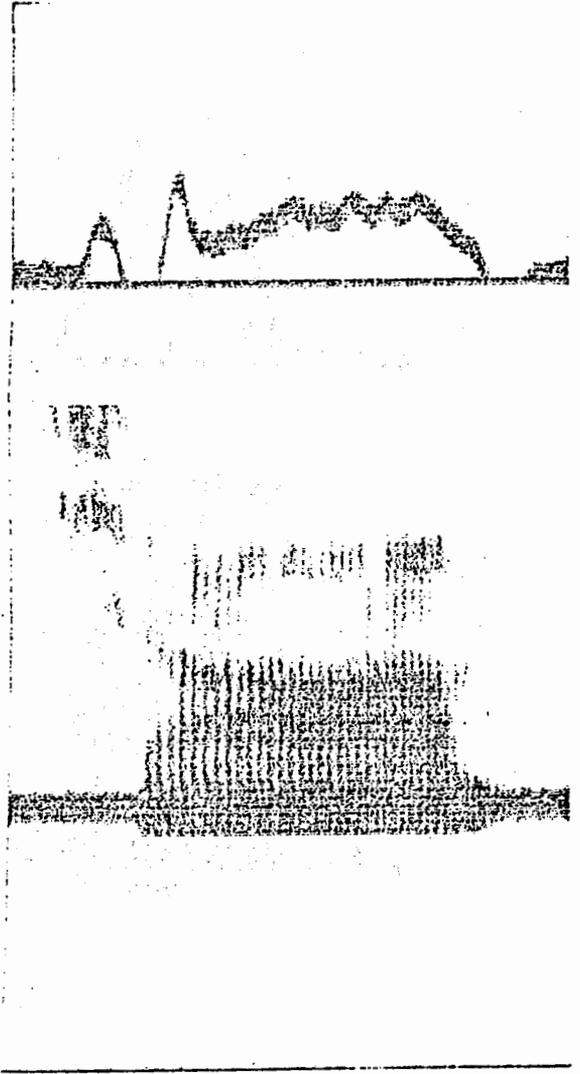
a marked decrease of total energy present in the amplitude display, indicating a lowering of pitch. The decrease in the amplitude display, which correlated with the glottalization, took the form of either a single, sharp dip or a repeated ("dramatic saw-tooth") fluctuation. In final position, there was no voice bar along the baseline.

Spectrograms of Tibetan 'glottalized' or falling tones show similar features. With geminate vowels and nonfalling tones (Figure 9: $\check{\text{š}}\bar{\text{a}}\bar{\text{a}}$ 'deer; east', $\check{\text{š}}\underline{\text{a}}\underline{\text{a}}$ 'brown veins in jade'), for example, the amplitude is fairly level and the fall to zero amplitude coincides with the end of the vowel. (The amplitude is recorded in the upper portion of the spectrograms in Figures 9-12.) With the single vowel ($\check{\text{š}}\bar{\text{a}}$ 'meat', Figure 10), the fall is shorter (the time span in which it must reach zero is shorter), but again the zero amplitude point coincides with the end of the vowel. In the case of the geminate vowel with high falling tone in $\check{\text{š}}\bar{\text{a}}\bar{\text{a}}$ 'to split' (Figure 11), on the other hand, the fall in amplitude occurs at roughly the midpoint of the vowel; also, beyond this point there is no voice bar along the baseline. In some instances, presumably where there is a full glottal stop (e.g. $\check{\text{š}}\bar{\text{a}}\bar{\text{a}}$ 'dwelling place', Figure 10), the vertical striations cease altogether before resuming. In other cases (e.g. $\check{\text{š}}\bar{\text{a}}\bar{\text{a}}$ 'to split', Figure 11), faint striations continue, particularly--and sometimes only--at the lower frequencies, i.e. below 1500 cycles per second.

The same general pattern of acoustic features is seen in the spectrograms of the low falling tone (Figure 12). Although the voice

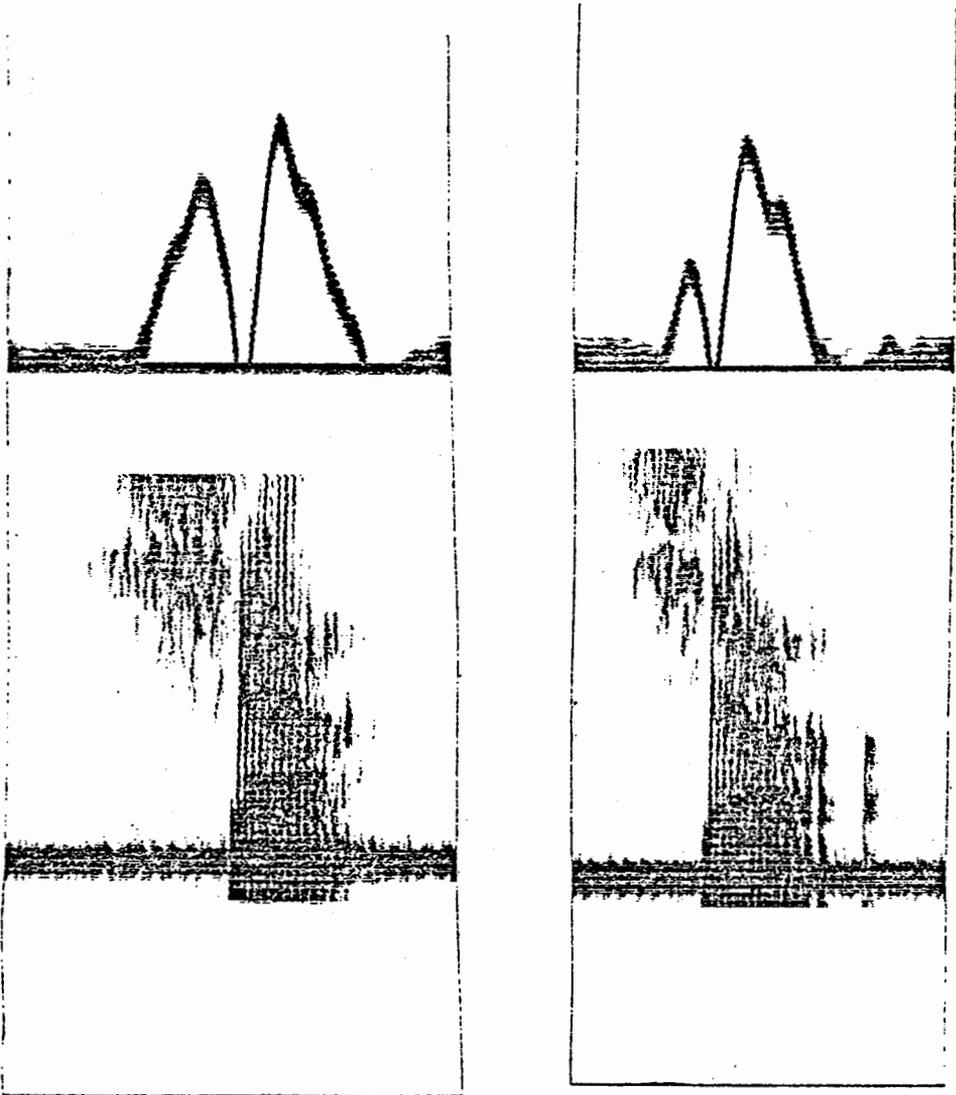


šaa 'deer; east'



šaa 'brown veins in jade'

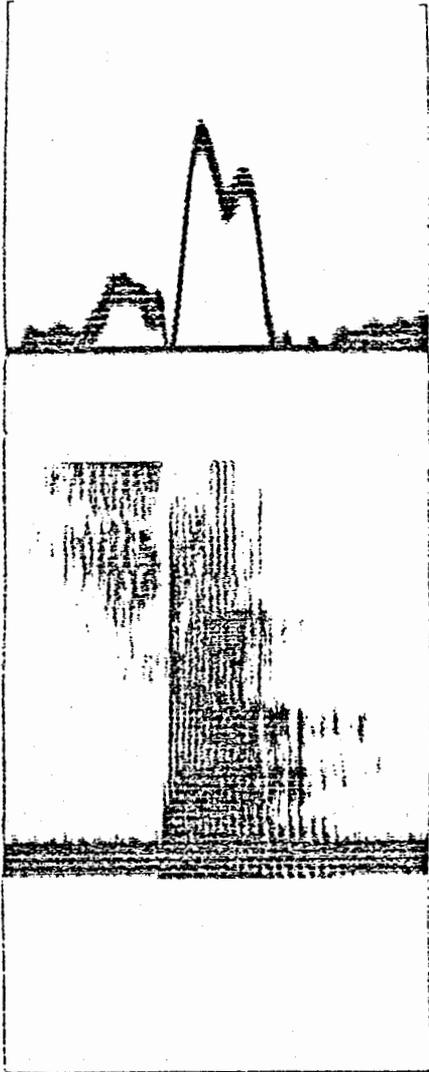
Figure 9



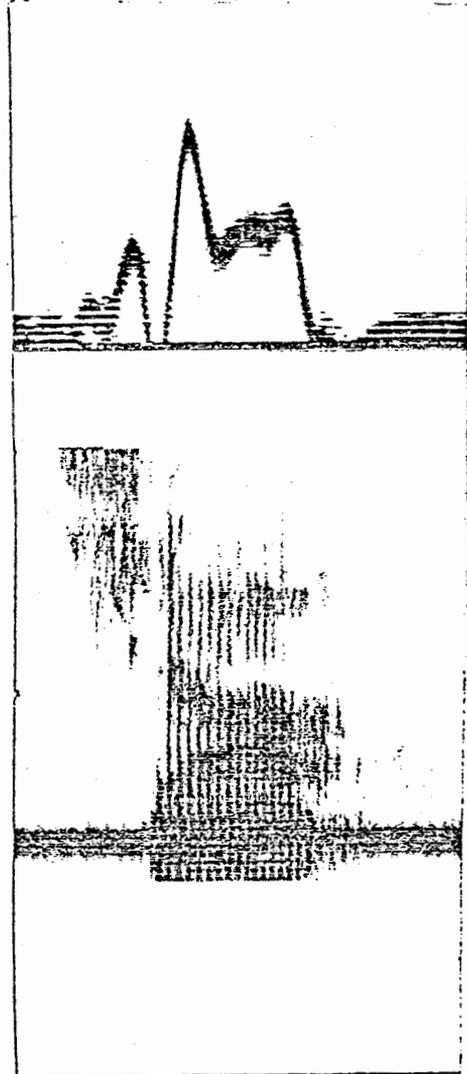
šā 'meat'

šāà 'dwelling place'

Figure 10

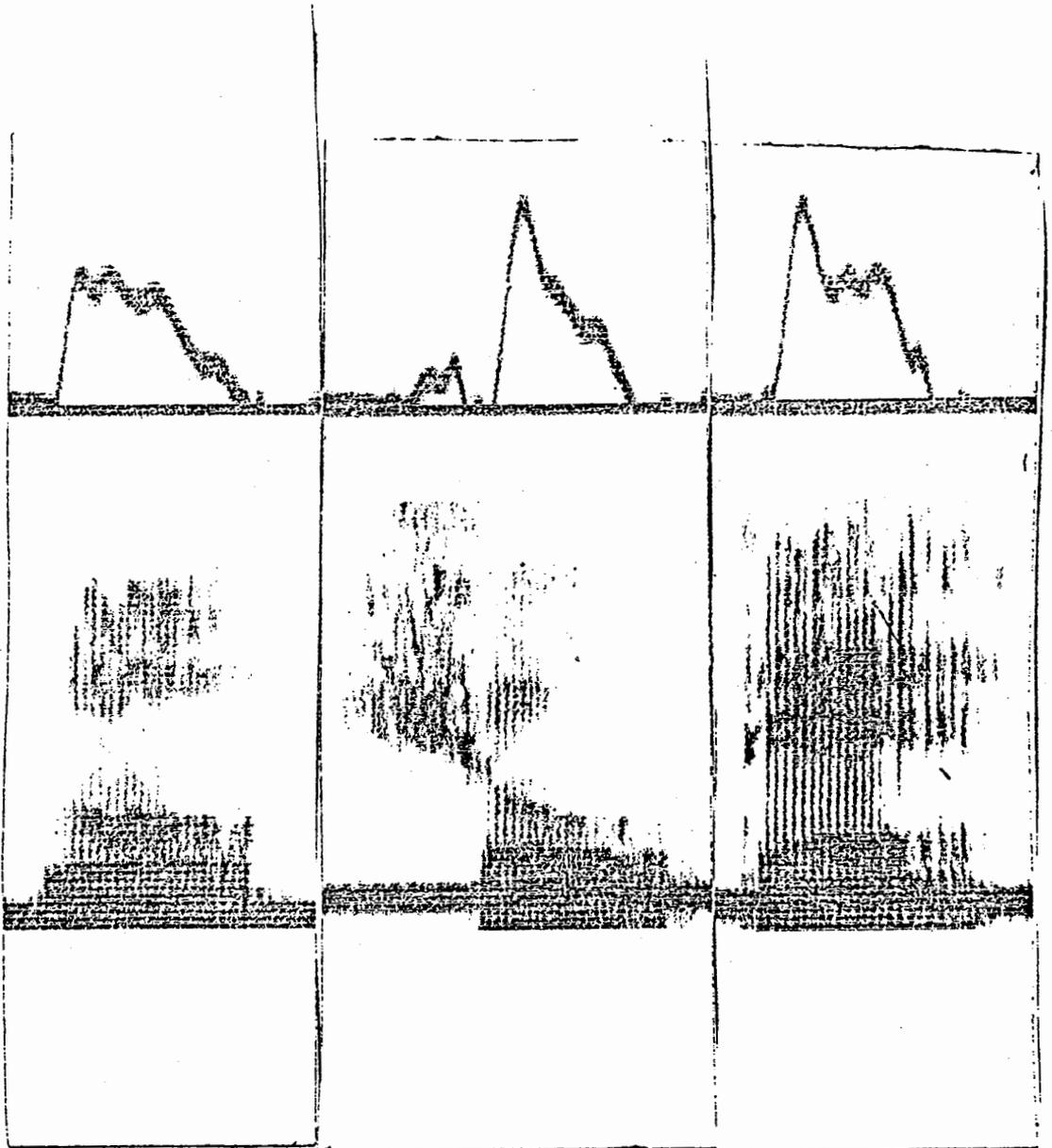


šāà 'to split'



šāà 'oily film'

Figure 11



lòò 'to return'

şuù 'to stay'
(honorific)

tèè 'to stay'

Figure 12

bar along the baseline is present in some cases, the absence of vertical striations at the higher frequencies is striking. It may be noted in the case of šuù 'to stay' even before the amplitude reaches zero.

Stress

There are three regular degrees of stress in this dialect of Tibetan: primary, secondary, and tertiary. Tone contrasts are found with both primary and secondary stress; absence of a tone mark in our transcription indicates tertiary stress. With tertiary stress, vowels are in some cases shortened and denasalized; an example of this sort is th[̄]o[̄] chu 'I've seen' (p. 181), where the auxiliary chu is an unstressed variant of the stressed verb base ch[̄]u 'to get'. Where the vowel may be shortened but nasality is retained, we have adopted the convention of merely omitting the tone mark, as in t_o n[̄]u 'I've gone', t_o m[̄]u 'I haven't gone' (p. 44). Before a suffix with tertiary stress, as before a pause, level and falling tones contrast (e.g. š[̄]aàp[̄] reè 'he put it down', š[̄]aap[̄] reè 'he shaved'); before a suffix with primary stress, this contrast is neutralized (š[̄]aaq[̄] reè 'he will put it down; he will shave'). (See also ts[̄]aàp[̄] y[̄], ts[̄]aaq[̄] y[̄], Figure 8.)

In our transcription, we do not distinguish between primary and secondary stress, since the environments in which these stresses occur are largely definable. And then, it is more practical to list the exceptions than it is to attempt to mark each and every stress.

The first word in a phrase has primary stress. A word in second position, typically the position of, for example, adjectives and auxiliary verbs, may have secondary stress. (We shall reserve the discussion of longer sequences for another occasion.) Secondary stress is accompanied by a lowering of pitch and loudness.

Stress correlates, however, with style as well as with grammatical structure. Deliberate, emphatic, or pensive speech is, for example, interrupted by more pauses than a quick, casual style. (Our transcription shows actual, not potential pauses; a comma denotes a brief pause, three dots a more extended one.) Before these pauses, vowels may be lengthened and stress heightened. So, for example, in $\tilde{n}\tilde{i}m\bar{\lambda}$ $\tilde{n}\tilde{t}\tilde{t}$ $\bar{s}\bar{u}\bar{m}$ 'two or three days' (p. 6), $\bar{s}\bar{u}\bar{m}$ has secondary stress; in $l\bar{o}$ $c\bar{t}q$, $\tilde{n}\tilde{t}\tilde{t}$, $\bar{s}\bar{u}\bar{m}$ 'one year, two, three' (p. 74), $c\bar{t}q$, $\tilde{n}\tilde{t}\tilde{t}$, and $\bar{s}\bar{u}\bar{m}$ all have primary stress.

The third syllable in a word of three syllables has either secondary or tertiary stress. If the tone is marked, it follows that the stress is secondary. Examples of this sort are $qh\bar{a}\bar{a}q\bar{a}|\bar{c}\bar{o}$ 'all', $\tilde{n}\tilde{t}q\bar{a}\bar{a}|\bar{c}\bar{o}$ 'both', $m\bar{a}\bar{n}\bar{a}\bar{a}y\bar{a}\bar{a}$ ($ph\bar{\lambda}c\bar{u}\bar{u}$ | $\bar{\lambda}q\bar{o}\bar{o}$ $m\bar{a}\bar{n}\bar{a}\bar{a}y\bar{a}\bar{a}$ $qh\bar{a}r\bar{e}$ $y\bar{i}n\bar{a}$ 'I wonder why they don't keep cows or oxen', p. 16), as contrasted with $\check{s}\check{i}q\bar{\lambda}tse$ 'Shigatse' or $m\bar{a}ts\bar{o}\bar{o}\bar{n}\bar{e}\bar{e}$ ($\check{s}\check{i}p\bar{u}$ $m\bar{a}ts\bar{o}\bar{o}\bar{n}\bar{e}\bar{e}$ $ts\bar{o}\bar{o}$... 'those who don't sell much ...' p. 27).

In the following examples of secondary stress, we use a vertical line to indicate that the next word or morpheme has secondary stress.

I. Subordination.

A. Nouns followed by modifiers.

thēmā 't̥hāṭā 'multicolored thēmā (p. 164), chū 'tshāpō 'hot water' (p. 227), chā 'ṅāāmō chi 'some sweet tea' (p. 242), phāmā 'n̄n̄ 'both parents' (p. 279)

Words denoting colors form a consistent exception to the rule that adjectives may have secondary stress. Such words apparently form a closed set, all other members of which contrast with any given member of the set. In the case of phōṭāā māapō 'the Red Palace' (p. 96), the primary stress of māapō might be viewed as due to the contrast with phōṭāā qāapō 'the White Palace', but this would not explain the primary stress of the other examples. Contrastive stress may be the reason for the long or geminate aa of naaqō 'black' (WT naq-po; cf. yaqō 'good', WT yag-po).

The plural particle has secondary stress except in the nominative, where it has tertiary: ṭṭqpā 'tsōō 'the nomads' (instrumental), ṭṭqpā 'tsōō 'the nomads' (genitive), tshōmceē 'tsōō 'the assembly halls' (dative), chaṅṭṭō tshu 'the northern nomads' (nominative; p. 1). Before another word with tertiary stress, the tertiary stress of the nominative may be replaced by secondary stress: k̄mēē 'tsō ni 'the women ... ' (p. 32), ṣ̄ṅp̄ 'tsō taa ... 'the farmers and ... ' (p. 10), but qūṭāā tshu th̄ 'and the officials' (p. 141). In this

the noun-particle sequences act like three-syllable words (for which we have, however, standardized the transcription with tertiary stress in the texts); cf. $\xi_{i\bar{q}\bar{\Lambda}tse}$ 'Shigatse', $\xi_{i\bar{q}\bar{\Lambda}}t\bar{s}\bar{e}$ $n\bar{e}\bar{e}$ 'from Shigatse' (p. 267), or $tsh\bar{e}c\bar{o}\bar{o}l\bar{i}\bar{i}\bar{i}$ $n\bar{e}\bar{e}$ 'from $tsh\bar{e}c\bar{o}\bar{o}l\bar{i}\bar{i}\bar{i}$ ' (p. 100).

B. Nouns which are either semantically or semantically/formally in case relation to each other.

$n\bar{\Lambda}p\bar{u}\bar{u}$ $!ch\bar{u}p\bar{\Lambda}$ $!th\bar{u}p\bar{u}$ $!t\bar{i}\bar{i}\bar{t}\bar{e}\bar{e}$ 'this sort of thick robe of $n\bar{\Lambda}p\bar{u}$ wool' (p. 152), $ts\bar{a}$ $!t\bar{a}y\bar{a}\bar{a}$ 'the taking of pulses' (p. 82), $ph\bar{o}\bar{o}p\bar{\Lambda}$ $!c\bar{u}\bar{u}$ - $s\bar{\Lambda}$ 'a place to put a cup (or bowl)' (p. 221), $s\bar{i}m\bar{c}\bar{u}\bar{u}$ $!qh\bar{e}\bar{e}p\bar{a}$ 'reception-hall sweepers' (p. 130), $qh\bar{a}\bar{n}p\bar{a}$ $!ch\bar{i}c\bar{u}\bar{u}$ 'the size of the buildings' (p. 143)

C. Verb bases followed by auxiliary verbs.

$p\bar{e}\bar{e}$ $!s\bar{\Lambda}\bar{\Lambda}q\bar{T}$ $re\bar{e}$ 'they bury it and leave it' (p. 4), $s\bar{i}$ $!tsh\bar{a}\bar{a}p\bar{\Lambda}$ $rep\bar{a}\bar{a}?$ 'they've finished studying, haven't they?' (p. 71), $n\bar{a}\bar{m}$ $!ph\bar{e}\bar{e}qo$ $re\bar{e}$ 'they must carry them' (p. 78) ($n\bar{a}\bar{m}$ 'to carry', $ph\bar{e}\bar{e}$ 'to come, go [honorific]'), $s\bar{a}\bar{a}$ $!n\bar{a}\bar{a}p\bar{\Lambda}$ $re\bar{e}$ 'it was erected (honorific)' (p. 96), $kh\bar{T}\bar{T}$ $y\bar{o}\bar{o}$ qo 'I'll bring [it] for you' (p. 268), $ch\bar{u}\bar{u}$ $!m\bar{a}s\bar{o}\bar{o}$ 'you didn't get [it]' (p. 269), $ch\bar{T}\bar{T}$ $!ch\bar{o}\bar{o}q\bar{T}$ $mar\bar{e}\bar{e}$ 'we aren't allowed to go in' (p. 226).

II. Coordination.

A. Verbal alternation.

t̥hapēè t̥i̥i̥ 'mā̃t̥t̥i̥ 'whether the monks behave properly or not' (p. 66), qhanēè chūū 'mācūū 'where they got it [i.e. where they did or didn't get it]' (p. 99), yāā šāā 'māšāā cēē 'as for whether you get up or not' (p. 267), ch̥t̥q̥p̥l̥ c̥t̥t̥āā t̥i̥i̥ 'mā̃t̥t̥i̥ chūūn̄l̄ n̄t̄ 'if you can arrange for the horses or not' (p. 292).

B. Non-verbal alternation.

š̥i̥ 'ŋā chi 'four or five' (p. 123), š̥i̥pcū 'ŋāpcū chi 'forty or fifty' (p. 101), t̥hụù 't̥ūū chi 'six or seven' (p. 240), s̄ān̄t̄t̄ 'n̄ān̄t̄t̄ 'tomorrow or the next day' (p. 236).

III. Reduplication (either partial or total).

tsharē 'tshorē 'messy things' (p. 114), qharē 'qharē? 'what things?' (p. 112), tsāq̄t̄ 'ts̄t̄q̄t̄ 'small, miscellaneous items' (p. 265), nāmēē 'nātsōō 'a variety' (p. 106, but nāmēē nātsōō, p. 282).

In another reduplication stress-type, the first word has extra stress and its reduplicate tertiary. If the vowel of the form in isolation is geminate or long, it is shortened in the reduplicate; if it is single or short, it is lengthened in first position.

Examples: n̄t̄t̄ 'two', n̄t̄t̄ n̄ī 'two each, twice' (p. 55), š̥i̥ 'four', š̥i̥i̥ š̥i̥ 'four each' (p. 54), ree re 'each' (ree re ree re ree re,

p. 103), genitive: ree ree (tawā ree ree nāā |Λ 'every month', p. 55), dative: ree rēē (maa qhēē ree rēē 'for each qhēē of butter', p. 2).

Consonants

The contrast of aspirated and unaspirated plays a major role in the consonantal system of this dialect in initial position:

| | Unasp. | Asp. | Unasp. | Asp. | Unasp. | Asp. | |
|-----------|--------|------|--------|------|--------|------|---|
| Postvelar | q | qh | ŋ | ŋh | | | h |
| Prevelar | k | kh | | | | | |
| Palatal | c | ch | ñ | ñh | | | ʃ |
| Retroflex | ʈ | ʈh | | | r | rh | |
| Dental | t | th | n | | l | lh | s |
| | t | tsh | | | | | |
| Labial | p | ph | m | mh | | | |

There are two semivowels in initial position: y- and w-.

Aspiration is not realized identically for all of the sounds in which we perceive this phonological feature. Spectrograms, for example, clearly show lh- to be both preaspirated and postaspirated; a more graphic transcription would be hlh-. (On the definition of preaspirated sounds as those "in which a period of voicelessness occurs before and during the formation of a stricture" see Ladefoged, op. cit. 9.) The

stops and affricates are solely postaspirated. The perceived identity of the feature of aspiration across stops, affricates, nasals, rh- and lh-, is, however, confirmed by phonetically conditioned allomorphs of the negative prefix.

Verb bases with unaspirated initials and the high tone have the negative prefix $m\bar{a}- \sim m\bar{\lambda}-$, e.g. $p\bar{\tau}\bar{i}$ 'to pitch a tent (qhuu)', qhuu $m\bar{\lambda}p\bar{\tau}\bar{i}p\lambda$ $re\bar{e}$ 'he didn't pitch a tent'. Before bases which have the low tone, the negative prefix has the low tone ($m\bar{a}- \sim m\bar{\lambda}-$); in the noninitial bases, as in all noninitial syllables, the low tone is raised and aspiration lost, e.g. $p\bar{e}\bar{e}$ 'to hide', negative $m\bar{a}p\bar{e}\bar{e}p\lambda$ $re\bar{e}$, $ph\bar{e}\bar{e}$ 'to scratch', negative $m\bar{a}p\bar{e}\bar{e}p\lambda$ $re\bar{e}$. Bases with aspirated initials and high tones have the negative prefix $m\bar{h}\bar{a}- \sim m\bar{h}\bar{\lambda}-$. For example:

1. Stops. Base: $ph\bar{e}\bar{e}$ 'to come'
 Neg.: $m\bar{h}\bar{a}p\bar{e}\bar{e}p\lambda$ $re\bar{e}$
2. Affricates. Base: $ch\bar{a}\bar{a}$ 'to bark'
 Neg.: $m\bar{h}\bar{a}c\bar{a}\bar{a}p\lambda$ $re\bar{e}$
3. Nasals. Base: $\tilde{n}h\bar{e}\bar{e}$ 'to get tanned (of leather)'
 Neg.: $m\bar{h}\bar{a}\tilde{n}\bar{e}\bar{e}p\lambda$ $re\bar{e}$
4. rh-. Base: $rh\bar{e}p$ 'to get dry, withered (or, of cooked food, tough)'
 Neg.: $m\bar{h}\bar{a}r\bar{e}p\lambda$ $re\bar{e}$
5. lh-. Base: $lh\bar{a}\bar{a}$ 'to be left over'
 Neg.: $m\bar{h}\bar{a}l\bar{a}\bar{a}p\lambda$ $re\bar{e}$

In final position, there are only five consonants:

q ŋ

r

p m

The occurrences of even these few are limited in varying degrees. Best preserved are the labial endings. Corresponding to written Tibetan -m, spoken Tibetan has medial -m- and final -m in both monosyllabic and disyllabic forms. For example:

| | WT | ST | | |
|---------------|-------|------------------------|-----|-----------------------------------|
| 1. 'a box' | sgam | qΛmcūū | qam | yiiqām |
| | | 'a small box' | | 'a letter box, filing cabinet' |
| 2. 'oil' | snum | nūmtsūŋΛ | nūm | sānūm |
| | | 'one who sells oil' | | 'kerosene' |
| 3. 'a carpet' | rum | rumtāà, rumtāqΛ | rum | kΛrūm |
| | | 'a carpet weaver' | | 'a Chinese carpet' |
| 4. 'dignity' | nyams | | ñam | quñam (honorific) |

The reduplicated $\overline{s\bar{a}ms\bar{a}\bar{a}}$ 'thought, feeling', with its final nasalized vowel, is exceptional.

The final labial stop is generally preserved in monosyllables; in words of more than one syllable, there are frequent doublets in -Vp, -V \bar{v} (with the falling tone a reflex of the stop). For example:

| | WT | ST | | |
|-----------------------|-------|---------------------------------------|--------------------------------------|--|
| 1. 'a book' | deb | th \bar{h} pš \bar{u} p | th \bar{e} p | ch $\bar{a}\bar{a}$ t \bar{e} p |
| | | 'bookcase' | | (honorific) |
| 2. 'replace- ment' | tshab | | tsh \bar{a} p | s \bar{u} ts \bar{a} p |
| | | | | 'a false tooth' |
| | | | | ph \bar{u} ph \bar{u} ts \bar{a} p |
| | | | | 'an adopted son' |
| 3. 'a stove' | thab | | th \bar{a} p | n \bar{u} m \bar{t} \bar{a} p 'an oil/ kerosene stove' |
| | | | | s \bar{u} \bar{u} t \bar{a} p, s \bar{u} \bar{u} t \bar{o} |
| | | | | 'kitchen' |
| 4. 'a case' | šubs | | š \bar{u} p | th \bar{h} pš \bar{u} p |
| | | | | th \bar{h} pš \bar{u} \bar{u} |
| | | | | 'a bookcase' |
| 5. 'west' | nub | n \bar{u} p $\bar{c}\bar{a}\bar{a}$ | n \bar{u} p, n \bar{u} \bar{u} | l $\bar{h}\bar{u}$ n \bar{u} |
| | | 'northwest' | | 'southwest' |

In the case of the velar endings, it is again the nasal which is more often retained. Both -ŋ and nasalized vowels are common corre-

spondences to written Tibetan -ŋ; loss of the consonantal ending is, for example, frequent among verbs with the vowel u, e.g. WT byuŋ, perfect to N-byuŋ-ba, ST chũũ 'to get', WT N-khruŋs, ST ʧhũũ 'to be born', but -ŋ is also found (e.g. WT brduŋs, perfect to rduŋ-ba, ST tuŋ 'to beat', WT ruŋ, ST ruŋ 'to be allowed'). Even forms which have the -ŋ in monosyllables have nasalized (or, with denasalization, oral) vowels in second-syllable allomorphs. The spoken Tibetan falling tone correlates so well with a written Tibetan s following the ŋ that where we find a written Tibetan nasal ending without s and a spoken Tibetan falling tone we may reconstruct an *-s for at least a doublet form.

Examples:

A. WT -ŋ : ST -ŋ in monosyllabic forms:

| | WT | | ST | |
|-------------------------|--------|------------------------|---------|---|
| 1. 'a pit for water' | rdziŋ | | tsiŋ | chāptsĩĩ 'swimming pool' |
| 2. 'a raft' | rdziŋs | | tsiŋ | ʧhutsĩĩ 'a ship' |
| 3. 'old' | rnyiŋ | ñŋpā | ñŋ ʧhaà | khũñŋ 'to be too old' 'old herd' |
| 4. 'a handle' | luŋ | luntāà | luŋ | thāpiũũ thŋpiũũ 'a button loop' |
| | | 'rope for a handle' | | |

| | WT | ST | | |
|---------------|-------|---|------|---------------------------------|
| 5. 'majority' | dməŋs | māŋtsō | māŋ | mimāã |
| | | 'of the majority, democratic' | | 'the majority of the people' |
| 6. 'a chisel' | gzoŋ | sũŋrTT, | soŋ, | tosõõ |
| | | sũũrTT | sõõ | 'a stone chisel' |
| | | 'a cutter for making holes in iron' | | |

| | | | | |
|-----------|------|--|-------|--|
| 7. 'loss' | gyoŋ | | khon, | |
| | | | khõõ | |

B. WT -ŋ : ST \tilde{V} in monosyllabic forms:

| | | | | |
|------------|-------|-----------------------------|------|--|
| 1. 'time' | thəŋs | thəŋmā cTì | thēē | sũũtũm tēē |
| | | 'one time' | | chõõtēē sũm |
| | | | | tũ 'This meat is enough for three meals' |
| 2. 'full' | khəŋs | | qhāã | |
| 3. 'north' | byaŋ | chanŋtõõ | chāã | nupcāã |
| | | 'a nomad from the north' | | 'northwest' |

| | WT | ST | | |
|-------------------------|-------|--|------|--------------------------------------|
| 4. 'day after tomorrow' | gnəŋs | nāŋtā | nāā̃ | sāānāā̃ |
| | | 'an invitation for the day after tomorrow' | | 'tomorrow and/or the day after' |
| 5. 'copper' | zaŋs | sānsēē | sāā̃ | qārsāā̃, qāāsāā̃ |
| | | 'a copper nail' | | 'a copper pan used for boiling milk' |
| 6. 'face' | gdoŋ | tuntū̀ kʌp | tōō̃ | phōtōō̃ |
| | | 'to meet face to face' | | 'a masculine face' |

Velar stop endings which are preserved in monosyllables have second-syllable allomorphs with vowel endings; here, and in monosyllables where the stop is not preserved, the tonal reflex is always falling (as it is with vowel reflexes of labial and dental stops). For example:

A. WT -g : ST -q in monosyllabic forms:

| | WT | ST | | |
|---------------|-------|--------------|-----|----------------|
| 1. 'strength' | šugs | šūqtsēē | šūq | qūšū̀ |
| | | tseenēē | | (honorific) |
| | | 'a wrestler' | | |
| 2. 'a bag' | N-beg | | peq | chūpēē̃ |
| | | | | 'a cheese bag' |

| | WI | ST | |
|---------------------------|---------|-------|------------------------------------|
| 3. 'difficult' | khaq | qhāqō | qhāq ʈhāà 'to be too difficult' |
| 4. 'hard' | mkhregs | ʈhāqō | ʈhāq ʈhāà 'to be too hard' |
| 5. 'to will, bequeath' | | | mṯq |

B. WI -g : ST -VṲ in monosyllabic forms:

| | WI | ST | | |
|---------------|--------------------------------|------------------------------|-----|----------------------------------|
| 1. 'to throw' | dbyugs, pft. to dbyug-pa | | yū̀ | |
| 2. 'to split' | bšags, pft. to bšog-pa | | šā̀ | |
| 3. 'to die' | gšegs | | šā̀ | |
| 4. 'eye' | mig | mṯqpā̀ 'eyelid' | mṯì | qhā̀mṯì 'eye of a needle' |
| 5. 'iron' | lṯšags | cāqtā̀ 'an iron chain' | cā̀ | šṑcā̀ 'a metal plowshare' |

| | WT | ST | | |
|------------|-------|-------------------|------------|--------------------------|
| 6. 'pig' | phag | phāqpā | phāà | ri_pāà |
| | | 'pig' | 'pig year' | 'mountain pig' |
| 7. 'sheep' | lug | luqtsāā | luù | phüü lüü |
| | | 'a sheep barn' | | 'Tibetan sheep' |
| 8. 'help' | grogs | rōqpā | rōò | sarōò |
| | | 'a helper' | | 'an eating companion' |

For written Tibetan -r, spoken Tibetan has in some instances -r in monosyllables. Such forms have finally in words of more than one syllable allomorphs with geminate vowels and the level tone. In other cases, the -r- is found only medially, and not always there.

Examples:

A WT -r : ST -r in monosyllabic forms:

| | WT | ST | | |
|-------------|-----|-----------------------|------|--------------|
| 1. 'photo' | par | pār ^q qāā | pār | qēēpāā |
| | | 'printing house' | | 'phonograph' |
| 2. 'middle' | bar | phar ^s ūū | phar | |
| | | 'neutral' | | |
| | | phatsāā | | |
| | | 'filling for a quilt' | | |

| | WT | ST | | |
|------------------------------------|------|--|-----|-----------------------------|
| 3. 'a sharp pain' | gzer | | ser | qūseē, qōseē (honorific) |
| 4. 'meat, blood, fish, eggs' | dmar | māakōō 'an eater of mār' mālātūù 'a thick, meat soup' | mār | |

B. WT -r : ST -VV in monosyllabic forms:

| | WT | ST | | |
|-------------|------|--|-----|--|
| 1. 'butter' | mar | marqōō 'a skin container for butter' | maa | chīmāā 'New Year's offering of flowers made of butter, etc.' |
| 2. 'red' | dmar | mārīūù 'the Red (Communist) way' | māā | laqmāā, laqmāā 'murderer' kamāā 'Red (Communist) Chinese' |

| | WT | ST | | |
|--------------|---------|---------------|--------------------|-----------------------|
| 3. 'a ladle' | gzar-bu | s <u>l</u> rū | | šepsāā (honorific) |
| 4. 'new' | gsar-ba | sāra | l _o sāā | l _o ōōsāā |
| | | 'newer' | sāā reè | 'New Year' |
| | | sāāpā | 'the year | |
| | | 'new' | has just | |
| | | | begun' | |

Spoken Tibetan has none of the dental endings of written Tibetan (-d, -n, -l, -s) as such. It does, however, have (a) the front vowels ü, ö, ε where written Tibetan has nonfront u, o, a and dental endings; (b) falling tones where written Tibetan has -d and -s; (c) nasalized vowels where written Tibetan has oral vowels followed by -n; and (d) geminate oral vowels where written Tibetan has single vowels followed by -l. Examples:

(1) Written Tibetan -d.

WT rgyud, ST küü 'tantra'; WT mtšhod, ST ch_oö 'to eat' (honorific);
 WT brgyad, ST keè 'eight', WT N-gyed, ST keè 'alms'; WT srid, ST sTl
 'to occur'.

(2) Written Tibetan -n.

WT bdun, ST t_üü 'seven'; WT tshon, ST tsh_oö 'paint'; WT sman, ST m_eē

'medicine'; WT len, ST lēē̄ 'to get'; WT mkhyen, ST khēē̄ 'to know' (honorific); WT rin, ST rīī̄ 'the price paid'; WT phyin, ST chīī̄ 'to go'.

The falling tone of lēē̄, khēē̄, and chīī̄ implies *-ns. This is a sequence not found in written Tibetan; note, however, the common -s perfect suffix of written Tibetan and the asymmetry of, for example, phyin when grouped with semantically similar verbs:

| | | | |
|----------|------|---------|-----------------------|
| pheb-pa | pft. | phebs | 'to come' (honorific) |
| yon-ba | pft. | yons | 'to come' |
| phyin-pa | pft. | *phyins | 'to go' |

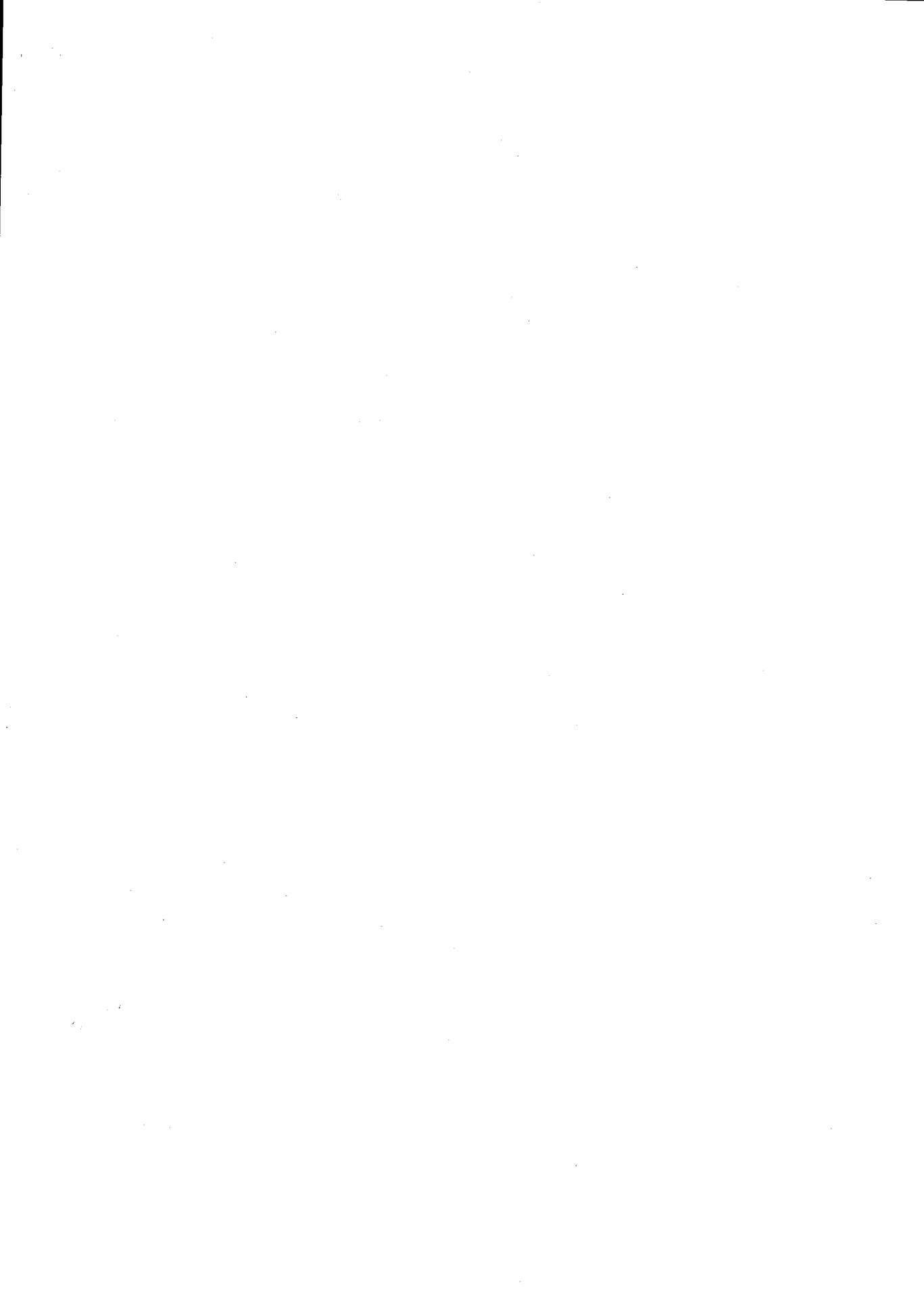
Other examples of *-ns: WT gyon, ST yōō̄̄̄̄ (*gyons) 'left', as opposed to WT gyas, ST yēē̄ 'right' [but yēē̄yōō̄̄̄̄ 'here and there ("right and left")']; WT yan, ST yēē̄̄̄̄ 'more than, above (of numbers)'; WT man, ST mēē̄̄̄̄ 'less than, below'.

(3) Written Tibetan -l.

WT dḡul, ST ḡūū̄ 'silver'; WT khol, ST qhōō̄̄̄̄ 'to boil'; WT bal, ST phēē̄ 'wool'; WT N-brel, ST ṭeē 'to be joined, connected'; WT dkyil, ST kTT 'center'.

(4) Written Tibetan -s.

WT dus, ST thūū̄̄̄̄ 'time'; WT sus, instrumental to su 'who', ST sūū̄̄̄̄, instrumental to sū; WT nyos, pft. to nyo-ba, ST ṅōō̄̄̄̄ 'to buy'; WT ḡas, inst. to ḡa 'I', ST ḡēē̄̄̄̄; WT skyes, pft. to skye-ba, ST kēē̄̄̄̄ 'to be born'; WT rtsis ST tsT̄̄̄̄ 'mathematics'.



tɔqpa

Nomads

K: phȫȫ lɔ tɔqpā tsȫȫ tōqȫȫ
qh̄l̄t̄ēēs̄ kēēq̄T rēē?

How do the nomads in Tibet
earn their living ("food and
clothing")?

N: chan̄t̄ȫ tshu, t̄h̄l̄ taa l̄ū
q̄h̄l̄ m̄l̄l̄c̄ū th̄l̄ p̄ ph̄ē,
tshā cētāā, š̄in̄p̄l̄ taa
tshō̄np̄ā qhāā lɔ tsȫȫ n̄l̄,
t̄h̄ū n̄ȫ cētāā ch̄l̄q̄T rēē.

As for the northern nomads,
they sell the butter and cheese
of yaks and sheep, hair, wool,
salt, and so forth to various
farmers and merchants, and
then buy barley and so forth.

K: tɔqpā tshu, š̄in̄l̄ēē ch̄l̄q̄T
m̄arep̄ēē?

Don't the nomads farm?

N: chan̄t̄ȫ ph̄ēēc̄ēē lɔ ...
s̄l̄š̄T̄T̄ ȳȫ m̄ar̄ēē.

Most of the northern nomads
... don't have fields.

K: mm ... qh̄ȫtsȫȫ sayāā q̄h̄l̄
tsāpā cētāā qh̄l̄n̄ēē n̄uq̄T
ȳȫ rēē?

Mm ... where do they buy the
tsāpā (barley flour) and so
forth that they eat?

N: tōqā̄ tawā̄ k̄epā̄ q̄p̄ēē n̄āā
lɔ, m̄aā taa ch̄ūr̄l̄ cētāā
yāā lɔ k̄ēē n̄l̄, t̄h̄ȫs̄ēē
ph̄l̄ts̄ǖ lɔ tshȫȫ k̄aaqāā.

In the fall, in the eighth and/or
ninth months, they load butter,
cheese, and so forth on their
yaks and go to sell/trade them

tuqT reè.

K: maa taa chuurl tu ll tsoona,
qhoò qhltseè rllqT reè?

N: maa taa chuurl thu ll tsoona,
maa qheè ree ree, thu qheè
nll ni tsl taa, chuurl qheè
ree ree, thu qheè nlltsl
tlleè yuqT reè.

K: maa thl chuurl nuu ll tsuqT
marepeè?

N: maa thl chuurl nuu leè
tsoota tsuqT reè.

K: nuu ll tsoona, qhoò qhltseè
rllqT reè?

N: nuu ll tsoona, thesaà totseè
thultsl rllqT reè, maa qheè
ree ree.

K: qheè cl ll naqa qhltseè
yoò reè?

in villages here and there.

If they trade butter and cheese
for barley, what price do they
get?

If they trade butter and cheese
for barley, they get something
like this: for each qheè of
butter, about two qheè of barley,
and for each qheè of cheese,
about two qheè of barley.

Don't they sell butter and cheese
for money?

As for selling butter and cheese
for money, too: yes, they do sell
them (like this).

If they sell for money, what price
do they get?

If they sell for money, these days
they get about six totseè for each
qheè of butter.

How many naqa does a qheè have?

N: qhēē cTī lA ñaqā ñiṣū thāpā
γᶇᶇ reè.

A qhēē has twenty ñaqā.

K: ānT, qhōtsōō pū thA phēē
cTtāā tsūqT repēē?

And then, do they sell/trade
hair and wool, and so forth?

N: pū thA phēē cētāā è tsōqāā
tūqT reè.

Yes, they go to sell hair,
wool, and so forth, too.

K: qhōrāā tsōō nāā lA thāā
tālqT repēē? pūpēē qhi thāā

Do they do weaving in their
homes? That is, weaving of
hair and wool.

N: qhōrāā tsōō nāā lēē thāā
tālqT reè.

Yes, they do weaving in their
homes, too.

K: māηA chT lA tsūqT repēē?

Do they sell it outside [of
the nomads' area], for the most
part?

N: māηA chTlōō lA tsūqT reè.

Yes, they sell it outside, for
the most part.

K: qhōtsōō māa, γālqūū ñTcōō
tᶇᶇyāā γᶇᶇ repēē?

As for their butter, do they
have something to churn in both
summer and winter?

N: māa γālqūū ñTqāā tᶇᶇkū γᶇᶇ
reè. γāaqā tēētsA mālqT reè.

Yes, as for butter, they have
something to churn in both summer

K: maa t̄ɔ̀ɔ̀ ni, ʒaasā qhapāā
ʒʌʌq̄T rɛ̀ɛ̀?

and winter. I suppose there's
a little more in the summer.

After they churn the butter,
where do they put/keep it?

N: maa t̄ɔ̀ɔ̀ ni, "maacāā" señɛɛ
t̄ii nāā t̄ɛ̀ɛ̀ l̄ù; ʌn̄T, qhāšɛ̀ɛ̀
qhi sɛ̀ɛ̀ ɔ̀ɔ̀ l̄ ʌ pɛ̀ɛ̀ ʒʌʌq̄T rɛ̀ɛ̀.

After they churn the butter,
they put it there in this thing
called a "maacāā" [a bamboo
container for butter]; and then,
some bury it underground (and
leave it).

K: sɛ̀ɛ̀ ɔ̀ɔ̀ l̄ ʌ qhʌt̄ɛ̀ɛ̀s p̄ɛ̀ɛ̀q̄T
rɛ̀ɛ̀?

How do they bury it underground?

N: s̄ā ŋɔ̀ɔ̀; ʌn̄T, t̄ii ɔ̀ɔ̀ t̄ɛ̀ɛ̀
l̄ù; ʌn̄T, t̄ii qhā t̄ɛ̀ɛ̀ s̄ā
yɔ̀ɔ̀ c̄ɛ̀t̄āā chɛ̀ɛ̀ cɛɛ ʒʌʌq̄T
rɛ̀ɛ̀.

They dig up the dirt, and then,
they put it under there; and
then, they put dirt there on the
opening ("mouth"), and so forth,
and leave it.

K: ʌn̄T, r̄üüq̄T marɛ̀ɛ̀?

And then, doesn't it get
rotten?

N: r̄üüq̄T marɛ̀ɛ̀.

No, it doesn't get rotten.

K: qhōrāā tsöö sayāā t̄Tw̄

What do they eat as their main

ra thi qharē s_ΛqT rēè, namkūū?

food, usually?

N: qhōrāā tsōō sayāà tēwā pāā
taa šā s_ΛqT rēè.

As their main food they eat
pāā [a mixture of tsāpā and
butter or tea] and meat.

K: ānT, tsāpā taatāpā nūqT rēè,
t_u nōō ni, qhōrāā tsōō t_uqsāā
t_ΛqT rēè?

And then, do they buy barley
flour that is already ground,
or do they buy barley and then
grind it in the nomads' place?

N: t_u nōō ni, qhōrāā tsōō
t_ΛqT rēè. rāātāā l_Λ t_ΛqT
rēè. chūqōō y_uò marēè,
qhōtsōō.

They buy barley and then grind
it themselves. They grind it
on hand-operated millstones.
They don't have water-driven
millstones, those ones.

K: qhōtsōō tēesā qhāāqā qhuu
nāā l_Λ tēēqT repēè?

As for the places where they
stay, do they all stay in
[flat-topped] tents?

N: qhōtsōō tōōsā qhuu nāā l_Λ
šētāā tūūqT rēè.

Yes, as for the places where
they stay, they stay only in
tents.

K: ānT, qūqā nām t_Λnmūū qhāā
l_Λ qharē chiqT rēè?

And then, in the winter, what
do they do during the cold
weather?

N: nām ṭhḷḷūū qāā lēè qhūu
 qhōrēē nāā |ḷ tūūqṭ reè.
 cōō qhī me raa tāā chēè
 cēē tūūqṭ reè.

Even during the cold weather
 they just stay in their tents.
 They may make a fire of yak
 dung and stay (there).

K: qhāā šitāā phḷḷḷ, sēmcēē
 |ḷ tsā rḷḷqṭ repēè?

If a great deal of snow falls,
 do the animals get grass?

N: qhāā šetāā kḷḷḷ, ṅimḷ ṅṅṅ
 sūm sēmcēē |ḷ tsā rḷḷqṭ
 marēè. .

No, if it snows a great deal,
 the animals don't get (any)
 grass for two or three days.

K: ḷḷṭ qhāḷpā, seqo rēē qhūu,
 pūqṭ rēē ... ?

And then, do they move their
 houses--should I say tents?--
 or ... ?

N: yāā qhāā chuḷḷsāā maa pūqṭ
 reè.

Yes, they move down again to
 a place where there is little
 snow.

K: yāā qhāā šur sona, yaa sōsō
 tēēsā taqāā yūqṭ repēè?

When the snow melts again, do
 they all go back up to their
 own places where they stay?

N: qhāā šur sona, yaa pōō,
 tītēē chiqṭ reè. sōsō
 tēēsā, thī phāā tshūū

When the snow melts, they do
 like this, that is, they move
 (back) up. But they move the

pūqT reè māt̄ṣṣ. "ti reè" s
sācā cTī ʌ tūūqT marēè.

places where they stay here
and there. They don't stay
in one place so that you can
say "This is it".

K: āā ʌḗ. phāā tshūū, tsā
qhāpāā yōōsā cTī ʌ pōō; ...

Oh, I see. They move here
and there, wherever there's
grass; ...

N: tsā qhāpāā yōōsāā phātsʌ
pōō, tshūtsʌ pōō chiqT reè.

Yes, they move a little that
way, a little this, to wherever
there's grass.

K: tsā qhāpāā yōōsāā phāā
tshūū pōsā tēt̄ṣṣ, tsā
taa cTāā ʌ taqō yōō rēḗ,
qhāpāā pōōnēē qhēē sēnēē
yōō marēè?

In the places which have grass,
to which they move here and
there, does anyone own the
grass, and so forth, or is
there no one who says anything
wherever they move?

N: ōō, tēētsʌ sō sōsōō, qhūū
rʌ chī yōō reè.

Well, each one has his own
little sort of section.

K: āā ʌḗ ... ānT, t̄q̄pēē
nāāṣṣ ʌ chāāsā k̄aptūū,
t̄q̄pā t̄q̄pā nāātsāā cTqōō

Oh, I see ... And then, when
they marry among the nomads,
do the nomads only marry within

kΛΛqT rεε, š̄inrā thλ qhāāqā
qhāpāā chūūcūū kΛΛqT rεε?

N: š̄inrā thλ kaāñēē yōb̄ rēè,
ṭhōqpā qhōrāā tshu nāātsāā
kaāñēē yōb̄ rēè. nāmēē nātsōb̄
rēè. pā chēēnT, ṭhōqpā qhōrāā
tshu nāātsāā kΛΛqT rēè.

K: ṭhōqpā, m̄itsāā cT) lλ, nλnmT
m̄anlōō yōnaa.

N: ṭhōqpā m̄itsāā rēē rēē nλnmT,
thλ m̄anñūū nātsōb̄ yōb̄ rēè.
qhāšēē lλ nT, m̄itsāā rēē rēē
m̄l cTq chēēpλ t̄t̄ēē yōb̄ rēè.
qhāšēē lλ nT, cūp̄t̄āā chēēpλ
é yōb̄ rēè.

K: tshōō kaāqāā khōqā thl ṭuqT
repēē?

N: tshōō kaāqāā pā chēē khōqā

the nomads, or do they marry
farmers and everyone, wherever
they (can) get (someone)?

There are those who marry
farmers, and there are those
who marry within the nomads
themselves. It varies. For
the most part, they marry
within the nomads themselves.

I wonder how many members a
nomad family/household has.

Now, the number of members in
each nomad family/household
varies. In some, each house-
hold is of a sort with one
person; in some/others, they
have between ten and twenty,
even.

Is it the men who go to do
trade?

Yes, for the most part it's

šētāā tuqT rēè.

K: kTmēē, lēeqā qharē chiqT rēè?

N: kTmēē, omā šōō, sēmcēē tshōqāā
tukū tītēē chiqT rēè.

K: ānT, nāqmT māqū mēēnā, pūqū
chūcūū yōōnā, nāā lā tānēē
qōō marepēè?

N: nāqmT māqū mēēpā tsōō yāā
sēmcēē cētāā è šētāā yōō
marēè, lēeqā è šipū rāā yōō
marēè.

K: sēmcēē māšōō lā qhātšēē
yōōnā.

N: sēmcēē māšōō, qhāšēē lā
"t̥hT̥iūū t̥hT̥yāā" señēē tītēē
yōō rēè. lūū, t̥hT̥, t̥l̥, yāā,
t̥t̥sū t̥hT̥ cheēpā tītēē yōō
rēè.

just the men who go to do trade.

What work do the women do?

The women have such things
as milking and going to look
after the animals to do.

But then, if there aren't many
members in the family, and if
they have small children, don't
they need someone to look after
them at home?

Those who don't have many in the
family don't have many animals
and so forth, either, nor do
they have a great deal of work.

I wonder what's the largest
number of animals they have.

As for the largest number of
animals, some have of the order
called "t̥hT̥iūū" ("10,000 sheep")
and "t̥hT̥yāā" ("10,000 yaks").
Sheep, t̥hT̥, female yaks, male

K: $\bar{n}u\bar{n}\bar{s}\bar{u}\bar{u}$ | \wedge $q\bar{h}\bar{a}t\bar{s}\bar{e}\bar{e}$ $y\bar{o}n\bar{a}a$.

N: $\bar{n}u\bar{n}\bar{s}\bar{u}\bar{u}$ | $e\bar{e}$ $\bar{n}i\bar{s}\bar{u}$ $s\bar{u}m\bar{c}\bar{u}$ $y\bar{u}k\bar{T}$
 $r\bar{e}\bar{e}$.

K: $\bar{a}n\bar{T}$, $q\bar{h}\bar{o}r\bar{a}\bar{a}$ $tshu$, $ph\bar{a}\bar{a}$ $tsh\bar{u}\bar{u}$
 $t\bar{u}t\bar{u}\bar{u}$ $ts\bar{a}$ nee , $thop\bar{o}$ $q\bar{h}ar\bar{e}\bar{e}$
 $k\bar{e}\bar{e}q\bar{T}$ $r\bar{e}\bar{e}$?

N: $thop\bar{o}$ $y\bar{a}\bar{a}$ | \wedge $k\bar{e}\bar{e}q\bar{T}$ $r\bar{e}\bar{e}$.

K: $lot\bar{a}\bar{a}$, $\bar{n}op\bar{c}\bar{a}$ $kaaq\bar{a}\bar{a}$ $toqo$
 $rep\bar{e}\bar{e}$?

N: $lot\bar{a}\bar{a}$, re $\bar{s}i$ $q\bar{h}\bar{o}t\bar{s}\bar{o}$ $ch\bar{a}\bar{a}$ | \wedge
 $ph\bar{a}\bar{a}$ $ch\bar{T}\bar{T}$; $ch\bar{a}\bar{a}$ nee $tsh\bar{a}$
 $\bar{n}\bar{o}\bar{o}$; "tsh\bar{a} $\bar{n}\bar{o}\bar{o}$ " $cheen\bar{e}\bar{e}$,
 $th\bar{a}$ $tsh\bar{o}q\bar{a}$ nee , $tsh\bar{a}$ $l\bar{e}\bar{e}$;
 $tsh\bar{a}$ thi $tsh\bar{u}\bar{u}$ $kh\bar{T}\bar{T}$ $y\bar{o}\bar{o}$;
 $\bar{a}n\bar{T}$, $tsh\bar{u}\bar{u}\bar{s}\bar{o}\bar{o}$, $n\bar{a}\bar{a}$ | \wedge $y\bar{o}\bar{o}p\bar{e}\bar{e}$
 maa taa $ch\bar{u}\bar{u}r\bar{a}$ $t\bar{i}q\bar{e}\bar{e}$ $kh\bar{T}\bar{T}$;
 $\bar{a}n\bar{T}$, $\bar{s}i\bar{n}p\bar{a}$ $ts\bar{o}$ taa $tsh\bar{o}n\bar{p}\bar{a}$
 $t\bar{i}ts\bar{o}\bar{o}$ $ts\bar{o}q\bar{a}\bar{a}$ $t\bar{u}q\bar{T}$ $r\bar{e}\bar{e}$.

yaks--these they have in the
tens of thousands.

I wonder what's the fewest they
have.

Even the fewest may be twenty
or thirty.

And then, when they go here and
there, on what do they pack
their loads?

They pack their loads on yaks.

Do they have to go to buy
(things) every year?

Every year they go north; they
buy salt in the north. Now, I
said "buy salt", but (actually)
they get salt from the banks of
lakes. They bring the salt
here; and then, on the way here,
they bring along the butter and
cheese that they have at home;
and then, they go to trade with

ʌnT, t_inēē, t_u taa tshōō
 kʌp; t_u thi phāā khTT;
 ʌnT, rāātāā ʌ tāā; ʌnT,
 qhōtsōō tsāpā thi t_uqs
 suq(T y)ɔ̀ɔ̀ rēè.

K: āā ʌɛɛ. ʌnT ... qhōtsō
 tēsēē tʌqūū nāā ʌ cālāā
 qharē qharē yɔ̀ɔ̀ rēè?

N: qhōtsō tēsēē tʌqūū nāā ʌaa
 ... sāā taa tonmō, tītēē
 māṭṭ, šēē šetāā yɔ̀ɔ̀ marēè.

K: qōōtāā űēē cētāā chesēē tēē
 cētāā yɔ̀ɔ̀ repēè?

N: tēē yɔ̀ɔ̀ rēè. tsTTpēē tēē
 tītēē yɔ̀ɔ̀ rēè.

the farmers and merchants.

And then, they trade for barley.

They take this barley away; and

then, they grind it on hand-

operated millstones. And then,

they make their tsāpā like this.

Oh, I see. And then ... in the

tʌqūū [tents made of a thick,

black, yak-hair fabric] where

they stay, what (kinds of)

things do they have?

In the tʌqūū where they stay

... except for things like

copper pots and (butter) churns,

they don't have very many things.

Do the places where they go to

bed at night, and so forth, have

cushions, and so forth?

Yes, there are cushions. There

are cushions of the yak-hair

sort.

K: "t₁Δqu" señēē thī, qharēē
sōōp₁ rēē?

What's this thing called a
"t₁Δqu" made of?

N: yāā qhī tsT₁p₁l, cTqōō qhī
sōōp₁ rēē.

It's made only of yak hair.

K: yāā qhī tsT₁p₁ēē sōōnā,
t₁hōō yōō repēē?

If it's made of yak hair, is
it warmer?

N: yāā qhī tsT₁p₁ēē sōōnā, t₁hāq₁
yōō rēē. m₁l₁rūūp₁ taa cētāā
qhī khēē yōō rēē.

If it's made of yak hair, it's
stronger. The difference is
that it doesn't get rotten,
and so forth.

K: t₁ōqpā tsōō chūp₁l, yūūp₁l
tsō taa mētāā yōō repēē?

Do the robes of the nomads
differ from those of the non-
nomads [i.e. non-nomad laymen:
farmers, merchants, city
dwellers, officials, soldiers,
but not monks]?

N: t₁hōqpā tshu yūūp₁l taa pēē
t₁lq₁ mārēē. qhōtsō l₁uū qhī
pāqpā, šētāā, qhūūq₁ rēē.

The nomads aren't exactly the
same as the non-nomads. They
(the nomads) wear just sheep-
skin.

K: l₁uū qhī pāqpēē chūp₁l

How do they make robes of

- qh^hl^te^es suq(T γ)ɔ̀ɔ̀ r^ee?
- sheepskin?
- N: lù qhi pāqpa nēè; l̄nT,
chūp̄l̄ n^hl̄š^tī maa phaà chee,
tsēm̄ chee, suqT r^ee.
- They tan the sheepskin; and
then, they make it just like
(other) robes; they cut it
out and sew it.
- K: nāā^lɔ̀ɔ̀ l̄ pū yōō^opa ch^ee
ēè? pāqpa cTqōō ...
- Do you mean they make them
with hair on the inside? (That
is) only (with) hide ...
- N: nāā^lɔ̀ɔ̀ l̄ pū yōō^opa šetāā
suqT r^ee. qhōtsō t^hl̄nū
yōō^o tsāā.
- Yes, they just make them with
hair on the inside. Since
they are cold.
- K: āā l̄eē. n̄p̄ū chūp̄l̄ qhūqT
marēpēè?
- Oh, I see. Don't they wear
robes of n̄p̄ū [a woolen fabric]?
- N: n̄p̄ū chūp̄l̄ ē qhōōtā qhūqT
r^ee ... yāaqā tⁱtēè.
- As for wearing robes of n̄p̄ū,
too: yes, they do wear these
... like in the summer.
- K: n̄p̄ū chūp̄l̄ qhōtsōō qhōōpa
thi yūp̄ēē tsāā nee n̄ōōpa
r^ee, sōsōō tāapa r^ee?
- Do they buy these robes of
n̄p̄ū that they wear from non-
nomads or do they weave them
themselves?
- N: qhōrāā tsōō tāapa, tⁱtēè
- They have some of the sort

é yɔ̀ɔ̀ rɛ̀è; yũũpēē tsāā nɛɛ
 ñōōpɾɾ é yɔ̀ɔ̀ rɛ̀è.

that they weave themselves,
 and they have some that they
 buy from the non-nomads.

K: ʌnɾ, ʈɪɾɪũũ thɾ ... yāā
 thɾ cɾɾtāā ʈɪɾ chɛ̀ɛpɾ tɛ̀tsɔ̀ɔ̀,
 omā ʂōō, ʈɔ̀ɔ̀ chɛ̀ñɛ̀ɛ mi mɾqũ
 ʂɪpũ chi qɔ̀ɔ̀ mɾɛpɛ̀è?

And then, don't those with ten
 thousand sheep ... and ten
 thousand yaks, and so forth,
 need a great many people to
 milk them and do the churning?

N: mi mɾqũ ʂɛɾtāā yɔ̀ɔ̀ rɛ̀è,
 qhōtsɔ̀ɔ̀.

They have a very great many
 people, those ones.

K: lɪũ ʈɪɾ cɾq taa yāā taa ʈɪ
 ʈɪɾ cɾq yōōnā, mi qhɾtsēē
 quqɾ yōnaa, omā ʂōō, ʈɔ̀ɔ̀
 chɛ̀ñɛ̀ɛ.

If they have ten thousand sheep
 and ten thousand male yaks and
 female yaks, I wonder how many
 people they need, to milk them
 and do the churning.

N: mi kaqɔ̀ɔ̀ quqɾ yōō ʈɪhu.

They might need about a hundred
 people, I suppose.

K: qhuu cɾɾɾ qhi nāā ɪɾ mi
 qhɾtsēē chuuqɾ rɛ̀è?

How many people does one tent
 hold? [How many people can fit
 in one tent?]

N: qhuu chɾcũũ nāmēē nātsɔ̀ɔ̀

The tent size varies. There

ḡḡḡ ḡḡḡ. qhuu ḡḡḡ ḡḡḡ nāā
 | ʌ nT, mi ḡḡḡ tsāḡḡḡ chuḡḡḡḡ
 ḡḡḡ ḡḡḡ; ḡḡḡ qhāḡḡḡḡ | ʌ nT,
 cūḡḡḡḡ ḡḡḡ tḡḡḡḡ chuḡḡḡḡ ḡḡḡ
 ḡḡḡ; qhāḡḡḡḡ nāā | ʌ, ḡḡḡḡ
 tḡḡḡḡḡ mātḡḡḡ mhḡḡḡḡḡḡ é ḡḡḡ
 ḡḡḡ.

K: qhuu chēḡḡḡḡ nāā | ʌ, mi qhḡḡḡḡḡ
 chuḡḡḡḡ ḡḡḡ?

N: qhuu chēḡḡḡḡ nāā | èè, mi sūḡḡḡ
 ḡḡḡḡ chuḡḡḡḡ ḡḡḡ.

K: qhōḡḡḡḡ qhāḡḡḡḡ khōḡḡḡḡ ḡḡḡ
 māḡḡḡḡḡ?

N: qhōḡḡḡḡ qhāḡḡḡḡ kḡḡḡḡḡ ḡḡḡ
 māḡḡḡḡ, ḡḡḡḡḡ ḡḡḡḡḡ mātḡḡḡḡ.

K: qhuu tēḡḡ mātḡḡḡḡ ḡḡḡ ḡḡḡ,
 ḡḡḡḡḡ ḡḡḡḡḡ cḡḡḡḡḡ ḡḡḡ?

N: qhuu qhāḡḡḡḡ ḡḡḡḡḡ ḡḡḡ. ḡḡḡ
 sōḡḡḡḡ mātḡḡḡḡ tēḡḡḡḡḡ ḡḡḡḡḡ ḡḡḡ
 chi mēḡḡḡḡ, ḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡḡ

are those which hold in each
 tent between twenty and thirty
 [20-29] people; again, there
 are some which hold on the
 order of between ten and twenty
 [10-19]; some don't hold more
 than perhaps five.

How many people does the biggest
 tent hold?

And the biggest tent holds
 thirty or forty people.

Don't they ever have houses?

No, they never have houses,
 only yak-hair tents.

Is there any difference among
 the tents, or are they only
 just yak-hair tents?

All the tents are yak-hair
 tents. Now, they may differ
 a little in shape, but aside

reè. reè qhi qhuu cētāā
yòò marēè.

K: ānī, qhōtsōō sēmcēē māηλ,
tī, yāā, luù, tī mēpλ yòò
marepēè?

N: tī, yāā, luù mātōō, šēē
šāpēē sēmcēē qhēè yòò marēè.
tā yòò reè. tā retsλ nītsλ
yòò reè.

K: phΛcūū lāqōō yòò marepēè?

N: phΛcūū lāqōō kūnēè yòò
marēè.

K: phΛcūū lāqōō māñāāyāā
qhārē yīnaa.

N: phΛcūū lāqōō sā ṭhānsāā
tōō thūūqī marēè.

from that, they are just yak-
hair tents. They don't have
cotton tents, and so forth.

And then, generally, don't
they have any animals aside
from these, that is, the
female yaks, male yaks, and
sheep?

No, except for the female yaks,
male yaks, and sheep, they don't
have any animals at all. They
do have horses. They have
perhaps one or two horses.

Don't they have cows or
oxen?

No, they never have cows or
oxen.

I wonder why they don't keep
cows or oxen.

Cows and oxen can't stay in
cold places.

K: āā lɛɛ ... ānT, qhōtsō
 tshā lēqāā tūtūū tsā nee,
 yāā t̄hT̄l̄ ni l̄T̄qT̄ rɛɛ,
 l̄uù t̄hT̄l̄ ni l̄T̄qT̄ rɛè?

Oh, I see ... And then, when
 they go to get salt, do they
 take the male yaks and get it,
 or do they take the sheep and
 get it?

N: l̄uù t̄hT̄l̄ chee l̄ēqāā t̄oqo
 rɛè.

They have to take their sheep
 to go to get salt.

K: l̄uù qh̄atsēets̄ t̄hT̄l̄ ni
 l̄ēqāā t̄uqT̄ rɛè, m̄aŋɛɛ?

About how many sheep do they
 take to go get it, those who
 have the most (sheep)?

N: th̄a, m̄āqū šet̄āā t̄hT̄T̄qT̄
 m̄ɛè t̄o

Now, they must take a great
 number.

K: ānT, l̄uù qhi š̄iṭāā khōōqT̄
 rep̄ɛè?

And then, can the sheep carry
 very much?

N: l̄uù qhi š̄ipū khōōqT̄ mar̄ɛè.

No, the sheep can't carry very
 much.

K: "tshā" señēē thi š̄iṭāā
 c̄ipū ȳò ret̄āā?

Salt ["This thing called 'salt'"]
 is very heavy, isn't it?

N: tshā c̄ipū šet̄āā ȳò rɛè.
 l̄uù qhi khōōñēē, t̄he š̄i
 ŋā t̄i lhāā khōōqT̄ mar̄ɛè.

Yes, salt is very heavy. Even
 though sheep carry it, they
 can't carry more than four or
 five t̄he.

K: āā |εε ... tɔqr̄εε |ōōsāā
 tāātāā taa sōnāp̄εε |ōōsāā
 tāātāā cTqr̄ r̄εp̄ε̄?

Oh, I see ... Is the nomads' way of celebrating New Year's the same as the farmers' way of celebrating New Year's?

N: |ōōsāā tāātāā cTqr̄ y|kT
 r̄ε̄.

I suppose their way of celebrating New Year's is the same.

K: chāā |λ tshā |ēqāā tāqpāā
 t̄uqT r̄εp̄ε̄?

Do they always go north to get salt?

N: |otāā r̄ε š̄i t̄oqo r̄ε̄.

Yes, they have to go every year.

K: yūūp̄ε̄ t̄uqT m̄ar̄ε̄?

Don't non-nomads go?

N: yūūp̄ε̄ t̄uqT m̄ar̄ε̄.

No, non-nomads don't go.

K: ch̄anpā cTqōō?

Only the northerners?

N: ch̄anpā cTqōō t̄uqT r̄ε̄.

Yes, only the northerners go.

K: tshā |ēēs̄εε ph̄lq̄ēē t̄h̄ēē
 t̄ēēqo r̄εε, sōsōō |ēē
 thūūp̄λ qh̄lts̄ēē |ēēn̄ēē
 t̄iqt r̄ε̄?

Do they have to pay the taxes of the place over there where they get salt, or is it all right if each one gets as much as he can?

N: ph̄lq̄ēē t̄h̄ēē qh̄ēē t̄ēēqo
 m̄ar̄ε̄. sōsōō qh̄āā |ēē
 thūūtūū |ēēnā t̄iqt r̄ε̄.

They don't have to pay any taxes at all over there. It's all right if each one gets as much as he can.

K: $\bar{\lambda}n\bar{T}$, tshā yūūpāā tsūūtūū,
 qhōtsōō qhōō chēlōō rλλqT
 rēè?

N: tha tsom tsom lλ, tshā qhēē
 ree ree tu qhēē ree re ē
 chiqT reè. tsom tsom lλ
 "tsēēηā qōrtāā" s cheè chee
 tshā qhēē ree ree tu qhēē
 cTq taa t̄he ηāā ηa cheè ni
 è yāā tsūqT reè.

K: $\bar{\lambda}n\bar{T}$, "qēēsāā qōrtāā" señēē
 chi yōō repēè?

N: qēēsāā ... "qēēsāā qōrtāā"
 cheēnēē, "qēēsāā thλḡšT"
 saà; tēè, tshā taa tu qutūū
 reè.

K: āā lēē. tshā t̄he qhāā lλ
 tu t̄he qhāā.

N: $\bar{o}ō$.

K: $\bar{\lambda}n\bar{T}$, yūūpā tshu tshā lēqāā

And then, when they sell/trade
 the salt to the non-nomads,
 how big a price do they get?

Now, sometimes for each qhēē
 of salt they charge one qhēē
 of barley. Sometimes, on the
 other hand, using the (exchange
 ratio called) "tsēēηā qōrtāā",
 they trade by charging for each
 qhēē of salt one qhēē and five
 t̄he of barley.

And then, do they have a thing
 (ratio) called "qēēsāā qōrtāā"?

As for qēēsāā ... though you
 said "qēēsāā qōrtāā", it's
 called "qēēsāā thλḡšT"; under
 that, salt and barley are equal.

Oh, I see. A t̄he of barley for
 a t̄he of salt.

Yes.

And then, the non-nomads don't

tuqT yob̄ marepāā?

N: yüüpā tshu küneè tuqT mareè.

K: āā lee.

N: toqpēē tsāā nee šetāā ñoqo
reè.

K: ānT, toqpā, teseēē sacā cTī
ll qhoraā tshu nlqmT titeè
qhltseètsl teèqT yonaa.

N: sacā cTī ll nlqmT thlcTī
nlqšT reè: tha, mlqñüü
nameē natsob̄ tüüqT reè.

K: mareè. tha, luqpā cTī qhi
nāā ll tsho, qhltseè teèqT
reè?

N: ti luqpā chTcüü reè.

K: chešo ll qhltseè yonaa.

N: chešo ll tl, kaqo yükT reè.

go to get salt, do they?

No, non-nomads never go.

Oh, I see.

They just have to buy from the
nomads.

And then, I wonder about how
many family members stay in a
place where the nomads stay.

As for the family members in
one place, it's just as (I
said) a little while ago: that
is, the number that stays
(there) varies.

No, that's not it (what I meant).

Now, how many groups stay in one
place?

That is (depends on) the size
of the place.

I wonder how many there are in
the biggest.

In the biggest there may be around

tshēēqī ē marēè. kēè
tshēēqī marēè.

K: ñuñšūū lλ cūpṭāā rλrλ
tītēè?

N: ǒǒ thā cū cōōṅā rλrλ tītēè
yòè reè, luṅpā chūcūū tītsūū
nāā lλ.

K: āā lεε ... λnṭ, tṵōmō tētsoō,
thuqlōō, yūūpā taa cṭqpā
marepēè?

N: tṵōmō tītsūūē kuqpāā qhī
chūpā qhōrā qhōō tūūqṭ reè.

K: yūūpā taa cṭqpā mareṭāā?

N: cṭqpā marēè.

a hundred. It would be even
more than that. It would be
more than a hundred. ["It
wouldn't be measured by a
hundred."]

The fewest (may be) on the
order of between ten and twenty?

Well, as to that, they may
have on the order of ten or
fifteen, that is, in those
small places.

Oh, I see ... And then, aren't
the clothes of those nomad
women the same as (those of)
the non-nomads?

No, those nomad women also
[like the nomad men] wear only
sheepskin robes.

They aren't the same as the
non-nomads, is that right?

No, they aren't the same.

K: kĕcā cTq̄p̄l̄ rēp̄ēè?

Are the ornaments the same?

N: kĕcā ē cTq̄p̄l̄ mārēè.

No, the ornaments aren't the same, either.

K: kĕcā qhārē qhūq̄T̄ rēè?

What ornaments do they wear?

N: qhōtsōō cTq̄ nūū qhī tūū
 šaàp̄ēē tīṭēē khētsāā r̄p̄l̄
 tīṭēē γò rēè. γū tha
 chT̄rū p̄l̄tsa tīṭēē, γāā
 ṭēē l̄ò l̄a maa p̄ēē caa
 šaàp̄l̄ r̄p̄l̄ tīṭēē, tīṭēē
 nāmēē nātsōò γò rēè,
kĕcā.

They have strange sorts of things that they have beaten out of silver. Things like turquoise and very large (chunks of) coral, and things that are stuck right down on their hair: they have a variety of things, that is, ornaments.

K: ṭōq̄ēē taa γūq̄ēē cTq̄p̄l̄
 mārēp̄ēè?

Aren't the speech of nomads and the speech of non-nomads the same?

N: ṭōq̄ēē taa γūq̄ēē cTq̄p̄l̄
 mārēè.

No, the speech of nomads and the speech of non-nomads aren't the same.

K: khēē šit̄āā γò rēē ... ?

Is there a great difference (or not) ... ?

N: khēè šipū rāā tā yòò marēè.

No, there isn't really a great difference.

K: phāā tshūū hā qhūqT repēè?

Do they understand each other?

N: hā qhūqT reè.

Yes, they do understand (each other).

K: ṭoqpā šT sona, r̄o sūū
kēēqT rēè?

If/when a nomad dies, who takes away the corpse?

N: ṭoqpā šT sona, yāā qhōrāā
tsōō kēēqT mēè ṭoo.

When a nomad dies, I suppose they must take the corpse away themselves.

K: thoṭōō r̄ap̄a t̄t̄ēē, yūkt
marēè.

I suppose they may not have anything like a thoṭōō [place where corpses are cut into pieces].

N: ōō, thoṭōō yūkt reè. tho-
ṭōō yòò reè, qhōtsō.

Yes, I suppose they may have thoṭōō. They have thoṭōō, those ones.

K: ānT, qhōtsō yūp̄ā, šitāā
thūūqT yūkt marēè, kTmēē
tēt̄sōō.

And then, I suppose they may not meet non-nomads very often, that is, those women.

N: kTmēē t̄tsūū tsom tsom |ā

No, except for now and then,

māt̄ṣṣ, yū̄p̄l̄ thū̄q̄T̄ mar̄ē̄.
 pha chē̄ q̄hī t̄ā phē̄cē̄
 yū̄p̄l̄ thū̄q̄T̄ ā yō̄.

Those women don't see non-nomads. For the most part, I doubt that there is much probability of their seeing non-nomads.

K: p̄ē̄ thī nā̄ | ʌ t̄ē̄q̄T̄ rē̄p̄ē̄?

Do they (always) stay at home?

N: nā̄ | ʌ t̄ē̄t̄ē̄p̄l̄ chē̄, nā̄-
 l̄ē̄ š̄ēt̄ā̄ t̄l̄q̄T̄ rē̄.

Yes, they just stay at home and do the housework.

K: "chan̄ṣṣ" sēn̄ē̄ t̄i, t̄ṣṣp̄ā
 yā̄p̄ā taa mē̄t̄ā̄ ȳṣṣ r̄ē̄,
 c̄T̄q̄p̄l̄ r̄ē̄?

Are those called "northern nomads" different from the other nomads or the same?

N: t̄ē̄t̄s̄l̄ t̄l̄q̄T̄ mar̄ē̄. q̄ē̄
 q̄hō̄r̄ā t̄l̄q̄T̄ mar̄ē̄. š̄ē̄ yā̄
 yam̄ṣṣq̄l̄ cēt̄ā̄ ȳl̄l̄n̄l̄, q̄ē̄
 q̄hō̄ ē̄ tsā̄n̄p̄ē̄ q̄ē̄ k̄l̄l̄q̄T̄
 ret̄ā̄? yam̄ṣṣ t̄ō̄p̄ā ts̄ō̄
 tsā̄n̄p̄ē̄ q̄ē̄ k̄l̄p; ...

They're a little different. Their very language is different. On the other hand, however, the yam̄ṣṣ ones use the same language as the Tsang people's language, is that right? (That is) the upper yam̄ṣṣ ones use the Tsang people's language; ...

K: kh̄ē̄ q̄har̄ē̄ ȳṣṣ r̄ē̄?

What difference(s) is/are there?

N: mē̄p̄ā t̄l̄ts̄ū̄ l̄hō̄q̄ā̄ q̄hī q̄ē̄

[N does not answer, but completes

kΛp; tītēē chiqT rēè.

the sentence he had begun.]

These lower (yamṭṭṭ) ones use the lhōqā people's language; they do like this.

K: khēè qharē yṭṭ rēè?

[K repeats her unanswered question.] What difference(s) is/are there?

N: qhōtsō tshā, lītqT marēè.

They don't get salt.

K: chanṭṭṭ qeē ēè?

Do you mean the northern nomads?

N: ōō, yamṭṭṭ qΛ tsōō.

No, the yamṭṭṭ ones.

K: āā lēē.

Oh, I see.

N: tshā cētāā tsōōyāā yṭṭ marēè. ānT, yāā mḷqū yṭṭ marēè. qhōtsō yāā luṭ mḷqT rēè.

They don't have any salt and so forth that they sell. And then, they don't have many yaks. On the other hand, I should say they have more sheep.

K: ōō. qhōtsōō šā maṅΛ tsūqT rēpēè, chanṭṭṭ qeē?

Oh. Do they sell more meat, that is, the northern nomads?

N: šā maṅṅūū tΛ, phēēcēē yamṭṭṭ qeē maṅΛ tsūqT mēè ṭṭ, ḷtōō.

As for the amount of meat, probably the yamṭṭṭ nomads must sell more, still.

K: mm, aa lɛɛ. "yamɬɔ̀ɔ̀ qamsāā"
señēē thi, yamɬɔ̀qee tɔ̀qpā
tsṑ tsūqɬ yɔ̀ɔ̀ repēē?

N: yamɬɔ̀qee tɔ̀qpā tsṑ tsūqɬ
yɔ̀ɔ̀ reè.

K: ʌnɬ, semcēē seētūū tsā nee,
seētāā cɬqpʌ repēē?

N: semcēē seētūū, ʌʌ, yūpʌ
taa ēè? tɔ̀qpā qhōrāā tshu
nāātsāā ēè?

K: tɔ̀qpā qhōrāā tshu nāātsāā.

N: tɔ̀qpā qhōrāā tshu nāātsāā,
cɬqpʌ šētāā reè. qhāāqā
pōr tam cee šētāā seēqɬ reè.

K: aa lɛɛ. pōr tam cee seēqɬ
y)ɔ̀ɔ̀ repēē?

N: pōr tam cee seēqɬ reè.

Mm, I see. As for this thing
called "yamɬɔ̀ɔ̀ dried meat",
do the yamɬɔ̀ɔ̀ nomads sell it?

Yes, the yamɬɔ̀ɔ̀ nomads sell
it.

And then, when they kill
animals, is the way of killing
the same?

When they kill animals, mm, do
you mean compared to non-nomads?
(Or) do you mean among the
nomads themselves?

Among the nomads themselves.

Among the nomads themselves,
it's just the same way. They
all just kill them by tying
up the muzzle.

Oh, I see. So they kill them
by tying up the muzzle?

Yes, they kill them by tying
up the muzzle.

K: qhōwāā t̄l̄qT m̄arep̄ēē?

Don't they pull out an artery from the stomach and cut it?

N: t̄z̄qp̄ēē qhōwāā k̄ūnēē t̄l̄qT m̄arēē.

No, the nomads never pull out an artery from the stomach and cut it.

K: ānT, t̄z̄qp̄ēē sēē t̄āml cTq
l̄, m̄ts̄āā chēē t̄t̄s̄ōō,
ȳl̄ql̄ūū qh̄l̄ts̄ēēts̄l̄ sēēqT
ȳōnaa.

And then, when the nomads slaughter, I wonder about how many yaks and sheep those larger families kill at one time.

N: tha q̄ūq̄l̄ t̄op̄āā q̄āms̄āā s̄ōō
cēē, ts̄ōōn̄ēē t̄ts̄ūūnT š̄et̄āā
sēēqT ret̄āā? š̄ēē, š̄ip̄ū
m̄āts̄ōōn̄ēē ts̄ōō, s̄ōs̄ōō
saȳāā m̄āt̄ōō, š̄ip̄ū sēēqT
m̄arēē, ȳāā.

Now, in the winter time, those who make dried meat and sell it kill a great deal, is that right? Otherwise, those who don't sell much don't kill much, either, except for what they themselves eat.

K: mm, qh̄ōr̄āā tshu phāā tshūū
t̄ut̄ūū tsā nēē, tā š̄ōō t̄uqT
rēē, yāā qh̄i š̄uq̄ōō yāā taa

Mm, when they go here and there, do they ride horses or do they go by yak, slowly, one yak

- chācāā chāā | ʌ t̪uqT r̪èè?
- N: qhāšēè yāā šōō ē t̪uqT r̪èè.
qhāšēè tā šōō ē t̪uqT r̪èè.
- K: qhōtsōō tā š̪it̪āā yōō
m̪aretāā?
- N: tā yōōyāā qhāšēè yōō r̪èè.
m̪āqū š̪et̪āā yōō m̪arēè.
- K: mm. qhōrāā tshu, ʌnT,
q̪ūq̪ʌ, t̪ōq̪p̪ēē q̪uu nāā | ʌ
yāā š̪it̪āā t̪hʌŋū y̪ūkT r̪èè,
qhāā phʌp ch̪it̪ūū.
- N: t̪hʌŋū yōō r̪èè.
- K: qhōrāā tshu qhōm̪ t̪ēè tsāā,
qhēè ā yōō.
- N: qhōm̪ t̪ēè tsāā, t̪ēètsʌ t̪hʌqʌ
y̪ūkT r̪èè. ch̪ēēnēē, qhōtsōō
m̪erqōō t̪ūqT r̪èè.¹
- K: āā | ʌ. qhōtsōō q̪uu nāā
| ʌ cōqtsē thʌ cTq ch̪ēè
- behind the other?
- Some ride yaks. Some ride horses.
- They don't have very many horses, do they?
- As for having horses, they have some. They don't have very many.
- Mm. They may be very cold, then, in the winter, in the nomads' tents, when the snow falls.
- Yes, they're cold.
- I don't suppose they feel it at all, since they're used to it.
- Since they're used to it, it may be a little better. However, they start a fire.
- Oh, I see. Do they have what you call tables, and so forth,

- señēē rʌʌ tēt̥sō ɣɔ̀ɔ̀ rēē,
 ɣɔ̀ɔ̀ marēē?
- N: cōqt̥sē ɣṑɔ̀pʌ ē ɣɔ̀ɔ̀ rēè. qhā-
 šēē ts̥i̥q̥ū šet̥āā ɣɔ̀ɔ̀ rēè,
 t̥ɔ̀q̥pā ē.
- K: mm. ʌn̥T, t̥ɔ̀q̥pā qhāāq̥āā khT
 ɣɔ̀ɔ̀ repēē?
- N: khT ɣɔ̀ɔ̀ rēè. thā, qhāāq̥āā|ɔ̀ɔ̀
 ʌ khT ɣɔ̀ɔ̀ rēè.
- K: tṑok̥T repēē?
- N: tṑok̥T ... t̥i̥t̥ēē ɣɔ̀ɔ̀ rēè.
 c̥l̥q̥ū t̥ū̥yāā rēè, c̥l̥q̥ū.
- K: āā ʌēē. c̥l̥q̥ū m̥l̥t̥ū̥n̥l̥, qharē
 ch̥i̥q̥T rēè?
- N: c̥l̥q̥ū̥, ʌn̥T, sēm̥c̥ēē s̥l̥q̥T rēè.
- K: ɣāā ē s̥l̥q̥T repēē?
- N: t̥i̥ cēt̥āā ē s̥l̥q̥T rēè. t̥i̥ ū̥

in their tents, or not?

There are those who have
 tables, too. Some are very
 wealthy, that is, (some)
 nomads, too.

Mm. And then, do all nomads
 have dogs?

Yes, they have dogs. Now,
 they all have dogs.

Are they watchdogs?

Watchdogs ... yes, they have
 this kind. Wolves, they are
 to guard against wolves.

Oh, I see. If they didn't
 guard against the wolves, what
 would they do?

The wolves, then, would eat
 the animals.

Do they eat yaks, too?

Yes, they eat female yaks and

kɔ̀, t̄itsū c̄l̄q̄ū s̄lq̄T r̄è.

K: mm. c̄l̄q̄ū m̄ɛp̄ɛ s̄m̄c̄ɛ̄ɛ̄ q̄n̄ar̄è
... γ̄l̄q̄iū s̄lq̄T γ̄ōnaa.

N: ph̄ar̄è s̄lq̄T r̄è, s̄ī q̄hi
s̄lq̄T r̄è. l̄n̄T, thom t̄heem̄ō
t̄itsū s̄lq̄T r̄è.

K: l̄n̄T, q̄h̄ōts̄ō γ̄ōs̄ā t̄op̄ā, n̄am
t̄h̄l̄n̄ū š̄T̄n̄ā m̄ɛn̄ā, s̄ī th̄l̄
thom c̄īt̄ā γ̄ūq̄(T) ā γ̄ō.

N: s̄ī γ̄ō r̄è. th̄a thom t̄ā
γ̄ūk̄T m̄ar̄è. š̄ēē ph̄ar̄ā th̄l̄
t̄itsū γ̄ō r̄è, c̄l̄q̄ū.

so forth, too. Wolves eat
the weak female yaks.

Mm. Aside from wolves, I
wonder what ... would eat
yak and sheep.

The ph̄ar̄ā would eat them,
leopards would eat them. And
then, these black bears with
white spots around the ears
and big brown bears would eat
them. [ph̄ar̄ā "a reddish, wild
animal the size of a small dog"]

But then, in that place where
they are over there, in the cold
weather, if there's no forest,
I doubt leopards and bears, and
so forth, would come.

Yes, there are leopards. Now,
as for the black bears with
white spots around the ears,
I shouldn't suppose they would

be (there). However, there are phārā and these ones, that is, wolves.

Oh, I see ... And then, are there those who are called "sāmā t̲ɔ̀ɔ̀"?

Yes, there are those who are called "sāmā t̲ɔ̀ɔ̀".

What is this (thing/person) called "sāmā t̲ɔ̀ɔ̀"?

As for this, one who is neither completely a farmer nor completely a nomad is called a "sāmā t̲ɔ̀ɔ̀".

If you compare real nomads with sāmā t̲ɔ̀ɔ̀, the sāmā t̲ɔ̀ɔ̀ must be happier.

As for the amount of happiness, I doubt there's what you'd call a real difference. There are some very happy nomads, too.

K: āā |εε ... Ḅnṽ, "sāmā t̲ɔ̀ɔ̀"
señēē chi γɔ̀ɔ̀ repēē?

N: "sāmā t̲ɔ̀ɔ̀" señēē chi γɔ̀ɔ̀ reē.

K: "sāmā t̲ɔ̀ɔ̀" señēē thi qharē
reē?

N: t̲i sḄṽṽpḄ ē pēē mētsḄ, t̲ɔ̀q̲pā
ē pēē mētsḄ tēē "sāmā t̲ɔ̀ɔ̀"
siqṽ reē.

K: sāmā t̲ɔ̀ɔ̀ taa t̲ɔ̀q̲pā, rāā
cheēnā, sāmā t̲ɔ̀ɔ̀ kṽpḄ mēē
t̲ɔ̀ɔ̀.

N: kṽpḄlūū, "khēē" s ṽetāā ā
yōō. t̲ɔ̀q̲pā ē kṽpū ṽetāā
(γ)ɔ̀ɔ̀ reē. sayāā yaqō
(γ)ɔ̀ɔ̀ repāā? qhōtsō.

K: qhōtsōō yāāqūū tūcTì mēèpēē,
lēēqā qhāāqā, omā šōō, maa
tōō, taqā šTtāā repēè?

N: taqā šētāā reè. kTmēē tsō
ni taqā šētāā chiqT reè. khōqā
titsū tshōō kaaqāā tōyāā šētāā.

K: tshōō, lotāā kaaqT repēè?

N: lotāā kaaqT reè.

K: thūūtsūū qhāTēē cTì lA
kaaqT reè?

N: qhōtsōō phānēē tshūū qūqā
thōō yūqT reè. tawā qurā,
cūpēē nāā lA, phānēē tshūū
thōō yūqT reè. ānT, phāā
tōō qhī qhūtūū, cūqcTpa

They have good things to eat,
is that right? Those ones.

Is their work, regardless of
whether it's summer or winter,
fall or spring, all just the
same, (that is) doing the
milking and churning butter?

Yes, it's just the same. The
women do just the same things.
As for these men, it's just
going to do trade.

Do they engage in trade every
year?

Yes, they do it every year.

At what time do they do it?

They come out here from over
there in the winter. They
come here from over there around
the ninth or tenth month. And
then, when they go there, they

riŋʌ tsōō thēē ree re māṭōō
to thūuqṭ marēē.

perhaps two or three times;
those who are farther away
can only go once each (year).

K: maa thʌ cṭtāā qhāāqā laqrēē
ṭōōqo repēē?

Do they have to churn all the
butter and so forth by hand?

N: maa cētāā qhāāqā laqrēē ṭōōqo
reē.

Yes, they have to churn all
the butter and so forth by
hand.

K: maa ṭōōsā qharēē nāā ʌ ṭōōqṭ
reē?

As for where they churn the
butter, in what do they churn it?

N: toŋmōō nāā ʌ ṭōōqṭ reē.

They churn it in a churn.

K: maa ṭōōtūū tsā nee, kṭmēē
qhāāqā pāā ṭiṭ cēē ṭōōqṭ
reē, qhāṭēē chiqṭ reē?

When they churn the butter,
do all the women line up and
churn, or how do they do it?

N: maŋʌ tshu pāā ṭiṭ cēē ṭōōqṭ
reē. ŋuŋʌ tshu sōsō cṭqōō
ṭōō cēē tūūqṭ reē.

Those who have more (animals)
line up and churn. Those who
have fewer churn by themselves.

K: khōqēē ṭōōqṭ marepēē?

Don't the men churn?

N: khōqā yūūtūūtʌ, ṭōōqṭ yūkt
reē, tee, lēqā maŋʌ kṭmēē
qhi chiqṭ reē.

When there are men around, they
may churn, but the women do
most of the work.

K: khōqā nāā | ʌ tētūū tsā nēē,
qharē | ēēqā chiqT rēè?

When the men stay home, what
work do they do?

N: khōqā nāā | ʌ tētūū, γοο|ēē
raa chiqT rēè. tsTTp̄ ʌ γοο-
yāà th ʌ cT̄ | t̄ʌquū thāyāā
qhi γapcēē t̄tsū qhōtsōō
γōōqT rēè.

When the men stay home, they
may do the work of spinning.
Things such as are spun from
yak hair, and so forth, and
material for weaving yak-hair
tents: these they spin.

K: āā | ēē. "t̄ʌquū" señēē thi
qhōrāā tshu rāā qhi suqT
γōō yīp̄ ʌ rēè.

Oh, I see. I suppose they
make this thing called the
"yak-hair tent" themselves.

N: qhōrāā tsōō t̄ʌqT rēè.

Yes, they weave it themselves.

K: mm. ʌnT, t̄ʌquū yaa pTTūū
tsā nēē, qh̄t̄ēēs pTTq(T γ)ōō
rēè?

Mm. And then, when they set
up the yak-hair tent, how do
they set it up?

N: t̄ʌquū yaa pTTūū tsā nēē,
q̄ʌrkūū t̄t̄ēē chēē, yaa | āā;
ʌnT, t̄ | qāā | ʌ t̄ʌquū kēē
cētāā chēē cēē pTTqT rēè.

When they set up the yak-hair
tent, they erect a tent pole
like this; and then, they
set it up by putting the yak-
hair tent on this, and so forth

K: ʌnT, t̄ʌquū qhi thā | ʌ yaa,

And then, do they put earth

sā rλ chi γṓṓ ni, nāāṓṓ Ḳ
 lhāqpā mṓtsūūyāā qhi thṓpšṓṓ
 rλ chi chiq(ṓ γ)ṓṓ rēē, taqāās
 tṓ cheēpλ rēē?

N: ṓṓqū qhi thā Ḳ sā γṓṓ γṓṓ
 rēē. tsāā qhāāqā maa lēm
 šāā γṓṓ rēē.

K: sēē lēm cheē ...

N: ṓṓ.

K: ṓṓṓ, lhāqpā chēpō šipū tṓṓēē
 kṓpṓṓ, qhuu riiqṓ mēē ṓṓ.

N: qhuu rii thūuqṓ marēē. "ṓṓqū"
 señēē thi tēpō šetāā γṓṓ rēē.

K: āā lēē ... ṓṓṓ, sēmēē Ḳ tsā
 kūnēē mēētūū tsā nēē, qhōrāā
 tshu tsā qāpō tṓṓēē ṓāā tēyāā
 ā γṓṓ.

along the edge of the yak-hair
 tent, to use as a sort of way
 to keep the wind from getting
 inside, or do they just leave
 it like that?

They put earth along the edge
 of the yak-hair tent. They
 press all the bottom down.

They press it down with earth ...

Yes.

But then, if this sort of very
 big wind blows, the tent may
 fall over.

The tent can't fall over. These
 things called "yak-hair tents"
 are very firm.

Oh, I see ... And then, (for)
 when the animals don't have any
 grass, I don't suppose they
 have anything like dry grass
 that they store.

N: ǝǝ, tsā qāpō ñaayāà yǝḅ
marēè, tǝqrēē luyāā.

No, they don't have dry grass
that they store, in the nomads'
place.

K: tshām̄rē sēm̄cēē l̄ yaa
nēyām̄ tītēē šitāā yūq̄T
retāā?

Sometimes these sorts of epi-
demics occur many times among
the animals, don't they?

N: yūq̄T reè.

Yes, they do.

K: tītēē qāp̄ l̄ yaa, ānT,
qhāḷtēēs thāp̄šTī chiq̄T yōnaa,
māšTiyāà qhī.

At such times, then, I wonder
what means they use, so they
won't die.

N: tha māšTiyāà, nēyām̄ tuqr̄.
tha phōḅ qhī nāā l̄, sēm̄cēē
pūnāà tēē nēyām̄ tuqšūū thi,
ḡarāā tsōḅ lhāḷtūū qhī s̄
r̄ chi nākū yǝḅ reè, qhōḷtsōḅ
"qaapō" señēē chi.

Now, so they won't die when
there is a bad epidemic. Now,
in Tibet, as for this worst
epidemic among the pūnāà
animals [that is, the yaks--male
and female--and the progeny of
female yaks and bulls], they
can get sick with something like
our smallpox, called among them
qaapō ("white").

K: qharē, min̄ l̄ qharē saà?

What? What's it called?

N: "qāapō" saà, mīḡ ἰλ.

It's called qāapō ("white").

K: "Ihāl̄tūū qāapō" sīq(T γ)Ϸò
repēè?

Is it called "white smallpox"?

N: Ihāl̄tūū qāapō. thā Ihāl̄tūū
qhi tshōò rλ chī reè. thā
"Ihāl̄tūū qāapō" tλ sīqT
mēèpλ t̄aà.

As to "white smallpox". Now,
it's a sort of smallpox. But
it seems it isn't called "white
smallpox".

K: āā ἰεε. "qāapō" cTqōō
sīq(T γ)Ϸò repēè?

Oh, I see. Is it called only
qāapō ("white").

N: qhōrēē mīḡ ἰλ "qāapō" sīq(T
γ)Ϸò reè. tī, manāyāà yāā
Ihāl̄tūū tsūpλ nλḡšT̄ cēē;
cTī na tēèpλ cTī nēē tshūū
t̄hāà tsāà; cTī ἰλ phāā ἰūù;
tītēēs Ihāl̄tūū tsūpλ nλḡšT̄
cēē, thāapā sukū γϷò reè.

Yes, it's called qāapō ("white").
To keep them from getting sick
with this, they do exactly the
same as in vaccinating against
smallpox: they take blood from
one who is sick; they put it in
another. In this way, by doing
exactly the same as in vacci-
nating against smallpox, they
can be made immune.

K: āā ἰεε.

Oh, I see.

N: tī thāanā, λnT̄ nλqT̄ marēè,

If they become immune to this,

kūnéè.

K: t_i sūū chiqT rēè?

N: t_i qhōrāā tsōō chiqT rēè,
təqpa qhōrāā tsōō.

K: qhōrāā tsōō nāā |λ, λmcT
γə̀ rēpēè?

N: qhōrāā tsōō nāā |èè, λmcT
šēpλ γə̀ rēè.

K: t_itēè na ni, sēmcēē š_itāa
š_itūū, λnT təqpa kōpō š_itāa
chλλqT mēè təə.

N: mm. λnT, kōpō š_etāa chλλqT
rēè. sēmcēē š_inλ, qhōtsəə
qhaà qhèè γə̀ marēè.

K: sēmcēē š_itāa š_ipλ t_itēè
γūqT rēpēè?

N: γūqT rēè.

K: mm. λnT, λmcT t_itēè chēè
ni, thāa thū̀pλ mλqū γūqT
rēpēè?

N: "qaapo" sēñē qho lū̀ ni,

then they don't get sick, ever.

Who does this?

They do this themselves. That
is, the nomads themselves.

Do they have doctors among
them?

Among them, too, they have those
who know medicine.

If they get sick like this and
very many animals die, then the
nomads must become very poor.

Mm. And then, they become very
poor. If the animals die, they
don't have anything at all.

Does it happen that very many
animals die like this?

Yes, it happens.

Mm. But then, if the doctor
does like this, can many become
immune?

If they put in (inject) that

anT cTì é n_lqT marēè. šuù
 IΛ "qāapō" señēē qho n_lqT
 marēè. yāā natsā qhāšēè y_o
 reè. "hōō" señēē tītēè,
 tītēè hōp hōp IΛ yōōnā, yāā
 m_lqū šTqT reè.

K: "qāapō" señēē thi phāa tshūu
 qh_ltēēs IūuqT reè?

N: cTì nee t̄hāa tsāa; yāā cTì
 IΛ phāa Iūu: tītēè chikū reè.
 na tēēp_l cTì nee tshūu t̄hāa
 tsāa; yāā cTì IΛ phāa Iūu;
 qhō phāa Iūup_l taqāa, qhō
 n_lqT reè. ñim_l ñTT sūm chi
 n_lqū cētāa ...

K: Iūutūū, qh_ltēēs IūuqT reè?

thing called "qāapō", then not
 even one gets sick. (That is)
 afterwards they don't get sick
 with that thing called "qāapō".
 But there are several diseases.
 If something like (the one)
 called "hōō" comes along,
 suddenly like this, bang bang,
 again many die.

How do they inject this thing
 called "qāapō" from one to the
 other?

They take blood from one; again
 they put it in another: they
 can do like this. They take
 blood from one who is sick;
 they put it in another; as soon
 as it is put in him, he gets
 sick. For two or three days
 his nose, and so forth ...

When they inject it, how do they
 inject it?

N: ʈhāā qhōrā tī chīkū rēè, tsāu
kʌp ní.

They can do it with that same
blood, using a tsāu [a metal
instrument with a tube, used
for both taking out and in-
jecting fluids].

K: tsēē nāā | ʌ maa lūū; ...

The inject it down into the
vein; ...

N: ǒǒ.

Yes.

K: āā | ɛɛ ... ʌnT, qhōrāā tshu
nanā, ʌmct ɣɔ̀̀ rēpēè?

Oh, I see ... And then, if they
themselves get sick, do they
have doctors?

N: tɔ̀̀q̄pā qhōrāā tshu nanā?

If the nomads themselves get
sick?

K: ǒǒ.

Yes.

N: ɣɔ̀̀ rēè, ʌmct.

Yes, they do have them, that
is, doctors.

K: mēcōō, chetāā, ɣūūpʌ taa
khēè ɣɔ̀̀ marēē, qhōrāā tsōō
chetāā mētāā ɣɔ̀̀ rēè?

As for the medical treatment,
is there no difference compared
with non-nomads, or do they
have a different way of doing
it?

N: māṭāā qhēē yūkT marēē. qhōtsō
lāpṭā yāā tshuū yōqo retāā?
āmcT lāpqaā cētāā, mētsTl
qhāā thaa cōqō rī topāā
yōqo reē.

I shouldn't suppose there would be any difference. They have to come here to school, is that right? To study medicine, and so forth, they have to come around here to mētsTl qhāā and cōqō rī [the schools of medicine].

K: ānT, qhōtsō yūūl thā cTtāā
šitāā sōōyāā yōnaa, qhēē
mēnaa.

And then, I wonder whether they have many local gods [who protect certain areas] and so forth that they worship, or whether they don't have any.

N: thā yūūl sōōyāā, yūkT reē.
chāā ḡō lā yīīnānT, pa
chēē tī retāā? nēēcēē
thāālā sūūqT retāā?

I should suppose they have local gods that they worship. In the north, it's mostly this, is that right? That is, they worship nēēcēē thāālā, is that right?

K: mm. "nēēcēē thāālā" s
qhare reē?

Mm. What is "nēēcēē thāālā"?

N: qhāālrT reē, qhāālrT yīīyāā.

It's a snow mountain, that is,

K: tɔqpa māḡA tɛsā, yēyōō,
ri qhāḡrT yīpA tītēē māḡA
repēē?

N: tɔqpa, nēēcēē thāālēē kūū
topāā mātōō, šāpāā qhāḡrT
yōō marēē. pē thi theētēē
reē. ri qhōrā yōō marēē.
ḡōnēē ṭhanēē chanṭōō titsōō
ri yōō marēē.

K: ḡō thṭḡT tēē yōō repēē?

N: ōō ... paṅtēē šētāā reē.

K: mm, kṭmṭōō lA.

(superficially) a (mere) snow mountain is what it is. [To Tibetans it is the home of gods and hence sacred.]

As to the place where the nomads mostly stay, are the mountains round about ("to left and right") mostly of the snow mountain sort?

As for the nomads, except for the area around nēēcēē thāā-lā, the others don't have snow mountains. It's completely flat. There aren't any mountains at all. Those northern nomads really don't have mountains.

Does it stay all green?

Yes ... it's just level grassy land.

Mm, how pleasant!

N: kṭpū šeṭāā yṅò reè.

Yes, it's very pleasant.

K: tṅq̄p̄ēē lṅp̄āā thēē nṅṅēē?

Have you ever gone to the nomads' area?

N: ṅēē tam p̄ātōō tṅ nṅū. tṅ
mātōō, šēē tṅ m̄ñūū. šāp̄āā
phāā tṅṅēē yṅò reè sṅq̄ṅ.

I've gone as far as tam.
Except for this, I haven't
gone (there). I've heard
it said it's like this in
the other places over there.

K: "tam" seṅēē tṅ, qhāp̄āā yṅò
reè?

Where is this (place) called
"tam"?

N: "tam" seṅēē tṅ, r̄ṅṅṅ nēē
phāā l̄ñṅṅ k̄ṅp; ṅñṅ, phāā
chṅṅñṅ, tam l̄ lēēq̄ṅ reè.

As for this (place) called tam,
you go from [the monastery of]
r̄ṅṅṅ and cross l̄ñṅṅ [a moun-
tain pass]; and then, if you
go there, you come to tam.

K: lhēēsā nēē n̄im̄ qh̄ṅtsēē?

How many days (is it) from
Lhasa?

N: lhēēsā nēē n̄im̄ ṅātsṅ chṅ
tṅq̄o reè, kuq̄ū chṅṅñṅ,
ṅātsṅ chṅ.

You have to go about five days
from Lhasa, that is, if you go
quickly, about five.

K: "tam" seṅēē tṅ, lṅp̄āā ṅō

As for this (place) called tam,

N: ǒǒ, [N laughs] tam qhi nǎǎ
 lɿ. tɔqpɛɛ lɯnpɿ "tam" señɛɛ
 chi ɣɔ̀ retǎǎ? lɯnpɿ "tam"
 señɛɛ chi [K: ɔ̀] tii sǎcǎ
 qhō naqā pōtɔ̀ chi qhǎǎ
 [K: ɔ̀] tɛ̀ɛpɿ chi ɣɔ̀ reè.
 ɿnɿ yǎǎ tam ciqū thi maretaǎ!
 ŋǎtsǒǒ sɛɛ tam, ti marèè.

K: mm, tam lɿ yaa, tshōnpǎ
 šitǎǎ tuqɿ repɛè?

N: tam lɿ, tshūūtūū rɿ chi ɣɔ̀
 reè. qhūtūū yǎǎ tam lɿ
 tuqɿ reè. lɛɛsǎ ŋɔ̀
 neɛ tɔñɛɛ šetǎǎ yūqɿ reè.

K: tɔqpǎ yūpɿ qhǎǎqǎ tsumqɿ
 repɛè?

N: tsumqɿ reè.

Yes, [N laughs, realizing K's confusion], in tam. There's a nomad place called "tam", is that right? This place called the place of "tam" [K: oh, yes] is full of lumpy grass [K: oh, yes]. But now, this isn't the other tam! This isn't our tam of the ground.

Mm, do many traders/merchants go to tam?

There are times when they trade in tam. At those times they go to tam. There are many who go from Lhasa.

Do the nomads and non-nomads all get together?

Yes, they get together.

lōpcōō

K: khērāā lA phōō qhī lāpṭēē
qōr qhī sūūyāā yōpēē?

N: ōō, lāpṭāā tēetsA tō nūū.
qhāšēē šūūkū yōō, ḡaa.

K: phōō lA lāpṭā šōkēē lāpṭā
qhāā tōm ni, qhṭsēē yōō
rēē?

N: šūqēē qhī lāpṭā qhāā tōm ni,
tha lhēēsā rāā qhī nāā lA
sūmcū šlpcū chī yūkt rēē.

K: lāpṭā thētsōō nāā lA lāpṭāā
yṭsū maqēē qhī qhṭsēē yōnaa.

N: yṭsū maqēē qhī chēēnā, tha
katsA katsA rA chī tsTī
šaanā, tṭqT mēē tōō. yāā

Education

Do you have something to say
about Tibet's schools?

Yes, I went to school for a
little while. I have some
things that I can say, I do.

As for the government and
private schools in Tibet, if
you add all the various schools
together, how many are there?

If you add all the various
government and private schools
together, then there may be
thirty or forty in Lhasa
itself.

I wonder how many students there
are in those schools, on the
average.

If you count on the average, if
you calculate about a hundred
in each (school), it may be all

qhāšēē l̥ n̥k̥l̥ts̥l̥ γ̣ò rēè;
 qhāšēē l̥ k̥ạq̣ɔ̣ γ̣ò rēè;
 qhāšēē l̥ ŋ̣ḷp̣c̣ụ̄ ŋ̣ạṭạ̄ạ̄ cḥẹ̄ẹ̀p̣ḷ
 è γ̣ò rēè.

K: ṣ̌ụŋ̣ qḥi ḷạ̄p̣ṭạ̄ qḥạ̄ qḥḷṭṣẹ̄ẹ̄
 γ̣ò rēè?

N: ṣ̌ụŋ̣ qḥi ḷạ̄p̣ṭạ̄ tḥạ qḥạ̄ ŋ̣ạ̄
 ṭḥụụ̀ cḥi γ̣ò rēè.

K: ṣ̌ụŋ̣ qḥi ḷạ̄p̣ṭạ̄ "tṣḷḷq̣ạ̄ạ̄" ṭạa
 "tṣẹ̄ ḷạ̄p̣ṭạ̄" "ỵịq̣tṣạ̄ạ̄" ṣẹ̄ṇẹ̄ẹ̄
 tḥẹ̄tṣō̄ō̄ n̄ā̄ l̥ ỵạa q̣ụ̄ṭā̄ā̄
 qḥi ạ̄w̄ā̄ ṭḷṭē̄ē̄ ṣ̌ḷṭā̄ā̄ ỵḷn̄āa,
 n̄ā̄m̄ē̄ē̄ n̄ā̄ts̄ò̄ ỵl̄n̄āa.

N: ŋ̄ē̄ē̄m̄ā̄ā̄ ȳl̄l̄n̄l̄, tṣḷḷq̣ā̄ā̄ n̄ā̄
 l̥ q̣ụ̄ṭā̄ā̄ qḥi ā̄w̄ā̄ ṣ̌ē̄t̄ā̄ā̄ ȳū̄q̄t̄
 rēè; t̄l̄n̄ē̄ē̄ ṣ̌ūù̄ l̥ t̄l̄, tṣḷḷ-
 q̄ā̄ā̄ n̄ā̄ l̄ē̄ē̄ q̣ụ̄ṭā̄ā̄ qḥi ā̄w̄ā̄

right. On the other hand,
 some have about two hundred;
 some have about one hundred;
 and there are also some that
 have in the fifties.

How many government schools
 are there all together?

There are, all together, five
 or six government schools.

As for the government schools,
 I wonder if in those (places)
 called the "Finance Office"
 and the "Peak School" and the
 "Secretariat", there are just
 these officials' children, or
 if there are various sorts (of
 children).

Formerly, there were only
 officials' children in the
 Finance Office; then, after-
 ward, there weren't just

šētāā marēè. tī šāpā tsē
lāpṭāā taa yīqtsāā lāpṭāā
cētāānṭ, pa chēè qūṭāā qhī
āwāā marēè.

K: tsṭṭqāā lāpṭā thōpa tshu
chāālēè qharē nḷqṭ rēè?

N: tsṭṭqāā lāpṭā thōpa tshu
tsṭṭqāā nāā | ʌ yīqṭ taa
tīqēè | ʌp; ʌnṭ ... āā ...
sṭṭtūū | ʌpṭ rēè. sṭṭ-
tūū taa tīqēè | ʌp; ʌnṭ,
tīqēè yaqō chūū sona,
ʌnṭ ṭhūqōō šūqu rēè.

officials' children even in
the Finance Office. As for
these others, the students
of the Peak School and the
Secretariat School, and so
forth, they weren't officials'
children, for the most part.

What work do the graduates of
the Finance Office School do?

The graduates of the Finance
Office School study [have
studied] writing [especially
grammar] and these things
[e.g. mathematics] in the
Finance Office; then ... mm
... they study political
affairs. They study political
affairs and these things; then,
if these come along well, then
they are supposed to serve as
lay officials.

K: mm, tsē lāpṭāā tshu taa
yiqtsāā lāpṭāā tshu?

N: tsē lāpṭāā taa yiqtsāā
lāpṭāā è thaqā reè: yiqṭ
taa tiqēè thi lāp; ānṭ,
sṭṭtūū tiqēè thi lāp;
sṭṭtūū sēēnā nṭ ... tsṭ-
tūū šuqu reè, tiqēè thi.

K: ānṭ, yiqṭṭi mēṭāā lāpṭ
repēè? "lēṭsā" señēè
rāpā thētsō?

N: āā, yiqṭṭi māṭāā lāpṭ reè:
hūryṭi taa lēṭsā, tha, ānṭ
yāā yiqṭ cṭq yòè reè. ṇāa
yaqō kūū s mēè ... tii min
thi ... "sāmā tuqṭā" sāā

Mm, (how about) the students
of the Peak School and the
Secretariat School?

It's the same for the students
of the Peak School and the
Secretariat School. They study
writing and these things. And
then, they study political
affairs and these things. When
they know about political
affairs ... they are supposed
to serve as monk ("Peak")
officials, these ones.

And then, do they study various
scripts? That is, those such
as (the one) called "Lantsa"?

Mm, yes, they study various
scripts. The Hor (Phags-pa)
script and Lantsa, and then,
there's still another writing
system. I don't really know

cTq siqTì tītēē chi tuù.

... it's name ... it's called
"sāmā tuqt̪ā" or something
like that.

K: tīkēē qhāāqā tsT̪ūū qhi n̄qT
repēē?

Do monk officials do all these
things?

N: tsT̪ūū tsōō n̄qT rēē. tsT̪-
ūū thā thūqōō qi é n̄qT rēē.

Yes, the monk officials do.
Both the monk officials and the
lay officials do.

K: ānT, lāptā ... ker qhi lāptā
tsōō nāā lā t̪iqiām qhāTēēs
rēē?

And then, in the schools ... in
the private schools, what is the
regimen like?

N: qer qhi lāptā tsōō nāā lā
šɔɔqēē nāpō nee yaa lāā; phāā
chT̪ī, chōtsōō thūqprāl tsa
topāā nee; ānT, phāā lēē sona,
līēē qātēē lhākā thā qhā qhi
lōtōō thā cāpēē tshēcōō thā
tītēē thā sōsō r̪iqpā yā ru
toyāā qhi ... āā ... šēētōō
tītēē yāb retāā? t̪tsū qhāāqā-
lōb šɔɔqēē n̄qT rēē. šɔɔqēē.

In the private schools they get
up early in the morning; they
go there [to school] at around
six o'clock; and then, when they
arrive there, there are first
such prayers as will improve
their minds as qātēē lhākā and
qhā qhi lōtōō and cāpēē tsē-
cōō, is that right? They recite
["do"] all these in the morning.

nāā tshāapʌ taa, ʌnT ...
 lōqtāā lōōqT reè. lōqtāā
 lōò tshāā sona, ʌnT, sōsōō
 ʒōōqēè qhi qhālāā saqāā ṭuqT
 reè. ṭinēè qhālāā saqāā
 chīT ni ... ʌnT ... tshūū
 yōō; tshūū yōō ni, ʌnT, yiqT
 ṭhiqu reè. yiqT ṭhi: n̄iqūū
 p̣ʌtōō yiqT ṭhiqu reè. n̄iqūū
 qhʌtūū tēè yāā n̄iqūū qhi qhā-
 lāā saqāā ṭuqT reè. n̄iqūū
 qhi qhālāā saqāā phāā chīT;
 yāā tshūū yōō ni, yiqT ṭhi:
 qōōtāā p̣ʌtōō yiqT ṭhi: ṭuqs
 tōōqo reè.

K: āā lēē. ʌnT, lāp̣tā qhōrēē
 nāā lʌ yaa kētāā thʌ yāpā
 ṭītēē cTq chēē señēē ṭītēē?

N: ōō, yōò reè. qētāā chēē,

As soon as they have finished
 reciting in the morning, then
 ... they read ["read readings"].
 When they have finished reading,
 they go to eat their morning
 food/meal. Then, after going
 (home) to eat their meal ...
 then ... they return (to school);
 after returning, then, they must
 write. They write: they must
 write until noon. Around noon
 they again go (home) to eat their
 noon meal; after coming back
 again, they write: they have to
 go on writing like this until
 early evening.

Oh, I see. And then, how about
 the student leaders and others
 of this sort and so forth in
 those schools?

Yes, there are (those). The

qēēyōḁ chēè ... ā ... "šīqū"
 sēñēē chi chēè, t̄hēēkāqɿ
 chēè: t̄īṭēē yōḁ rēè.

K: āā lēē. lāpṭā t̄īṅēē ... nāā
 lɿ yaa, lāpṭāā taa kētāā thɿ,
 šīqū, t̄hēēkāqɿ thɿ cṭtāā
 qhɿtsēē yōnaa.

N: mm, lāpṭā, mm, thɿ, mɿṅñūū
 t̄īṅɿ rɿɿ thitsūū nāā lɿ
 qētāā n̄t̄sūm rɿɿ, ḁnṭ t̄īnēē
 šīqū šitsɿ ḁātsɿ, t̄hēēkāqɿ
 cōōḁā n̄išū yūkt̄ rēè, t̄īṅɿ
 thitsōō. ḁnṭ yāā, lāpṭā
 chēè yīṭnḁ nṭ, qētāā è šitsɿ
 rɿɿ, yāā thaqā nṅšīṭ, qēē-
 yōḁ è šitsɿ t̄īl ḁḁ nēē maa,
 ḁnṭ, mṅ ru mṅ ru t̄uqṭ rēè.
 lāpṭā chūḅɿ tsōḁ ni, qētāā
 cṭqtsɿ chēèrɿ è yōḁ rēè,
 chūḅɿ qhāšēē lɿ.

student leader, the assistant
 student leader ... mm ... the
 one called "monitor", and the
 reader: there are such.

Oh, I see. In a medium-size
 school ... I wonder how many
 students, student leaders,
 monitors, readers, and so
 forth, there are.

Mm, in those medium-size schools,
 now, mm, there may be on the
 order of two or three student
 leaders, and then perhaps four
 or five monitors, and fifteen
 or twenty readers, that is, in
 those medium-size ones. On the
 other hand, if it's a bigger
 school, below the perhaps four
 student leaders and the assistant
 student leaders, of whom there
 are, in the same way, about four,
 they [that is, the monitors and

K: lāptāā tsōō tawā cTì qhi nāā

lA qhōōsāā qhātseē yōō rēē?

N: tawā cTì qhi nāā lA qhūūsāā

ñīmā šl yōō rēē: tshēpā cūpšT

taa cōōhā ñTT lA cēē; thīnēē

ñīšū qu taa nāqāā ñTT lA

qhūūsāā yōō rēē. tawā ree

ree ñīmā šll šl yōō rēē.

K: tawā cTì qhi nāā lA ylqtsēē

thēē qhātseē tāqT rēē?

N: ylqtsēē thēē ñTT yōō rēē,

tawā cTì qhi nāā lA. tshēpā

cōqsōm lA ylqtsēē thl; cūp-

šTT šōōqēē tī ylqtsēē tāā;

ānT, cūpšTT ñlqāā taa cōō-

readers] become more and more numerous. As for the smaller schools, there are some that have perhaps one student leader, that is, some of the smaller ones.

How many holidays (days off) do the students have each month?

They have four days off a month: there are two days off on the fourteenth and fifteenth, and then two on the twenty-ninth and thirtieth. In each month there are four days (off).

How many times a month do they give out grades on examinations?

They have two examinations a month. On the thirteenth they write the examination; on the morning of the fourteenth they give out the grades on the

η̄ε̄ε̄ ḡĩq̄āā thi qhūūsāā chēè;
 yāā ḡĩšū keè | ʌ yiq̄tsēè
 t̄hi|; ḡĩšū qūū š̄oq̄ēè yiq̄-
 tsēè tāā; ʌn̄T, t̄ii ḡĩq̄āā
 taa nāq̄āā ḡĩq̄āā thi qhūūsāā
 chēè; tawā ree ree nāā | ʌ
 yiq̄tsēè ḡn̄T ḡi t̄āqo reè.

K: yiq̄tsēè t̄i, ʌq̄T thāq̄o lēēēē
 ... tēè ... s̄ōrēè r̄ʌp̄ʌ t̄iṡēè
 yōò rep̄ēè?

N: s̄ōrēè r̄ʌp̄ʌ t̄iṡēè qhēè yōò
 marēè.

K: yiq̄tsēè t̄ʌʌt̄ūū, qhʌṡēè
 chiq̄T reè?

N: yiq̄tsēè t̄ʌʌt̄ūū, yiq̄T t̄iq̄ēè

examinations; and then the
 fourteenth and fifteenth are
 holidays; again on the twenty-
 eighth they write an examination;
 on the morning of the twenty-
 ninth they give out the grades
 on the examinations; then this
 day and the day of the thirtieth
 are holidays; every month they
 are supposed to give out grades
 on examinations twice.

As for this examination, does
 the one who gets the first (that
 is, the highest) grade ... have
 any sort of gift/prize?

No, there isn't any sort of
 prize.

When they give out the grades
 on the examinations, how do
 they do it?

When they give out the grades on

thi qhããqāiɔɔ tɛp lɔ qeqēē
 qeε l̄qT kllqT rēè. "thãqō
 tɪ rēè; ñTɾl̄ tɪ rēè; sūp̄l̄
 tɪ rēè" s chεè: chl̄qšT̄T̄ yT̄T̄-
 n̄l̄, chl̄qšT̄T̄ qãã lɔ šyū; šūqūū
 lɔɔ lɔ t̄hɪl̄ yōōnā, šūqūū lɔɔ
 lɔ chεè cεε, qeqēē qhɪ l̄qT
 klp̄ šōōqT rēè. thãqā n̄l̄qšT̄T̄
 l̄qT n̄l̄qšT̄T̄ chεè cεε, sōsō
 tɪnēè maa pãã cεε, tōōqo rēè.
 tεè nɪ, l̄nT̄ yaqšōō tɪl̄ sōsōō
 ɔɔmãà tɪ ñTɾl̄ nēe maa sūū
 nɪ, ñūqšãà šyū; ñTɾl̄ tɪ
 yãã yaa lãã; sōsōō ɔɔmãà tɪ-
 nēè maa sūū ñūqšãà šyū; tuqs
 chl̄qT rēè. l̄nT̄, qūūqūū qūū-
 qūū tēè tεèp̄l̄ qho ñūqçãà šus̄l̄
 yɔɔ m̄arɛpãã? qhōō šūqōō mɪ
 mεè tsãã, l̄nT̄, qhō m̄arqɔɔ cTq
 lɔ ñūqšãà šūqu rēè. m̄arqɔɔ
 tēè ñūqšãà tɔɔs̄ šyūp̄l̄ taa,
 l̄nT̄ qhããqēè qεεmō qēèqT rēè,
 ac̄ā klp̄.

the examinations, all those
 (examinations) that have been
 written are given grades at
 the same time by the teacher.
 "This is the first; this is the
 second; this is the third" he
 puts down: on a writing board
 if there is a writing board; on
 paper, if he is writing on
 paper, the teacher puts down
 the grades. And in just that
 way, just as he has put down
 the grades, everyone has to sit
 in a line. After they sit down,
 then the best one hits the ones
 below him, counting from the
 second on down, with a strip of
 bamboo; again, the second one
 gets up and hits the ones below
 him, counting from there down,
 with a strip of bamboo: this is
 the way they do it. Then, the
 last one sitting there has no

place [that is, no one] to hit with a bamboo, is that right? Since he doesn't have anyone after him, then, he has to hit a butter drum made of hide with a bamboo strip. As soon as he hits this drum with the bamboo strip, then everybody laughs, at the same time.

Is the place where both boys and girls are hit with the strips of bamboo the same, or are they hit in different places?

Mm, in some schools they hit the girls on the hand, mm, the boys, mm, they hit on the face. It seems this is the way they do it ... but, on the other hand, in some they slap both on the face. They blow [their cheeks full of air] and then they get slapped on the cheek.

K: phu th Λ phom \bar{o} n̄Tcōō | Λ
 n̄uqcāā šus $\bar{\Lambda}$ cTqp $\bar{\Lambda}$ rēē,
 šus $\bar{\Lambda}$ lōcqaā šuqT rēè?

N: mm, lāptā qhāšēè | Λ phomcō
 laqpāā šüü, mm, phu | Λ , mm,
 tōō | Λ šüü: tTtēē chiqT
 yōōp Λ taà ... šēē, qhāšēè
 | Λ nT yāā n̄Tqaaīcō | Λ
 tōō | Λ šuñēē yōō. phūū
 tīr, n̄nT t̄p̄rēē lōcō tēē šuqT
 reè.

K: $\bar{n}\bar{u}q\bar{c}\bar{a}\bar{a}$ $m\bar{e}p\bar{a}$ $y\bar{a}p\bar{a}$ $\bar{s}\bar{u}\bar{u}$ ni.
 $\bar{n}\bar{i}lq\bar{t}$ $r\bar{e}p\bar{e}\bar{e}$?

N: $th\bar{a}$, $qh\bar{a}\bar{s}\bar{e}\bar{e}$ $qh\bar{i}$ $c\bar{o}p\bar{a}$ $\bar{n}\bar{e}e\bar{p}\bar{o}$
 $\bar{s}\bar{e}t\bar{a}\bar{a}$ $ch\bar{e}e\bar{n}\bar{a}$ nT, $t\bar{e}e\bar{c}\bar{a}\bar{a}$ e
 $t\bar{e}\bar{e}t\bar{s}\bar{a}$ $t\bar{e}\bar{e}t\bar{s}\bar{a}$ $\bar{s}\bar{u}q\bar{t}$ $r\bar{e}\bar{e}$.

K: $\bar{a}n\bar{t}$, $q\bar{o}t\bar{e}$ $qh\bar{a}\bar{a}$ lA ... $k\bar{i}t\bar{u}\bar{m}\bar{a}$
 $tshu$... $l\bar{o}p\bar{c}\bar{o}\bar{o}$ $qh\bar{a}t\bar{e}\bar{e}\bar{s}$
 $n\bar{a}q\bar{t}$ $y\bar{a}$ $r\bar{e}\bar{e}$?

N: $\bar{o}\bar{o}$, $q\bar{i}t\bar{u}\bar{p}\bar{a}$ $tshu$, $l\bar{o}p\bar{c}\bar{o}\bar{o}$
 $n\bar{a}\bar{a}t\bar{a}\bar{a}$... $\bar{a}l\bar{e}\bar{e}$ $th\bar{a}q\bar{o}$ $q\bar{o}p\bar{a}$
 $y\bar{a}$ $ts\bar{u}\bar{u}p\bar{a}$ $t\bar{a}\bar{a}$, $th\bar{a}$ $tsh\bar{e}\bar{e}n\bar{t}\bar{i}$
 $s\bar{i}is\bar{e}\bar{e}$ $q\bar{o}p\bar{a}$ -- $s\bar{e}r\bar{a}$, $t\bar{e}\bar{e}p\bar{u}\bar{u}$,
 $q\bar{a}t\bar{e}\bar{e}\bar{e}$, $t\bar{a}st$ $l\bar{h}\bar{u}p\bar{u}$ $c\bar{e}t\bar{a}\bar{a}$ -- $\bar{a}n\bar{t}$
 $q\bar{a}r\bar{t}\bar{i}$ $t\bar{h}ats\bar{a}\bar{a}$ $ch\bar{e}\bar{e}$, "thaaqo
 $t\bar{h}ats\bar{a}\bar{a}$ " $s\bar{e}n\bar{e}\bar{e}$ rA $ch\bar{a}m\bar{t}\bar{o}$
 $tsh\bar{e}\bar{e}n\bar{t}\bar{i}$ $t\bar{h}ats\bar{a}\bar{a}$ " $s\bar{e}n\bar{e}\bar{e}$ rA
 $th\bar{i}ts\bar{o}\bar{o}$ $tsh\bar{e}\bar{e}n\bar{t}\bar{i}$ $s\bar{i}lq\bar{t}$ $r\bar{e}\bar{e}$.
 $th\bar{i}ts\bar{o}\bar{o}$ $y\bar{i}n\bar{a}$, $th\bar{a}q\bar{o}$ $y\bar{a}$
 $ts\bar{u}\bar{u}$; $ts\bar{u}\bar{u}p\bar{a}$ $t\bar{a}\bar{a}$, "t\bar{u}\bar{u}t\bar{a}"
 $s\bar{e}n\bar{e}\bar{e}$ $th\bar{i}$ $l\bar{a}p\bar{q}\bar{t}$ $r\bar{e}\bar{e}$. $\bar{a}l\bar{e}\bar{e}$

Do they hit them with anything
 other than a strip of bamboo?

Now, if there are some who are
 very naughty, they hit them
 just a very little with a whip,
 too.

And then, in the various monas-
 teries ... the monks ... what
 is their way of studying?

Well, as for the monks, as for
 their way of studying ... first,
 as soon as they enter a monas-
 tery, that is, a monastery where
 they study $tsh\bar{e}\bar{e}n\bar{t}\bar{i}$ [logic
 broadly viewed: comprising the
 study of $\bar{u}m\bar{a}$, $q\bar{o}p\bar{a}$, $ph\bar{a}rc\bar{t}\bar{i}$,
 $t\bar{u}\bar{a}$, and $tsh\bar{e}m\bar{a}$; included in
 $tsh\bar{e}m\bar{a}$ is $n\bar{a}m\bar{t}\bar{e}\bar{e}$]-- $s\bar{e}r\bar{a}$, $t\bar{e}\bar{e}$ -
 $p\bar{u}\bar{u}$, $q\bar{a}t\bar{e}\bar{e}\bar{e}$, $t\bar{a}st$ $l\bar{h}\bar{u}p\bar{u}$, and so
 forth--and then in $q\bar{a}r\bar{t}\bar{i}$ College,
 the one called "thaaqo College",

tüüt̄l̄ chūḡl̄ l̄p; t̄inēē t̄üüt̄l̄
 t̄lḡl̄ l̄p; t̄inēē t̄üüt̄l̄ chēē
 l̄p; t̄iqēē t̄l̄ yaqōo yūq̄
 tuunl̄, l̄n̄t̄, thl̄, tshēēñt̄l̄
 qh̄l̄ pēcā tēē chōōq̄t̄ reē ...
 tshēēñt̄l̄ āā ... phl̄rc̄t̄
 yīīnāā reē, nām̄t̄ēē yīīnāā
 reē. qh̄l̄nēē q̄ tsūuq̄t̄ yīī-
 nāā, t̄inēē chēē cēē, tēē
 chōōq̄t̄ reē. l̄n̄t̄ yāā t̄inēē
 r̄l̄q̄p̄l̄ yaqō rāā mēēnā, r̄l̄q̄p̄l̄
 tēētsl̄ tuq̄p̄l̄ r̄p̄l̄ t̄l̄t̄ēē
 yōōnā, t̄iqēē t̄l̄ s̄āwā t̄ūp̄l̄
 thl̄, tēcōō thl̄, c̄l̄q̄c̄t̄l̄ thl̄,
 chōōkēē lh̄āmō t̄l̄tsū sim ru
 cūū n̄l̄q̄t̄ reē. thl̄ ḡāā qh̄l̄
 t̄iqēē che ru cūūq̄t̄ reē.
 yāā t̄l̄ lēē tuq̄p̄l̄ t̄l̄t̄ēē yūq̄t̄
 retāā? āā r̄l̄q̄p̄l̄ tuq̄šūū
 t̄l̄t̄ēē, t̄l̄tsū n̄l̄mkūū tshōō
 l̄l̄ maa šēētōō nāāyāā thl̄,
 "mōlōm t̄l̄q̄" señēē r̄p̄l̄,

and the one called "chām̄tō
 tshēēñt̄l̄ College", in these
 they study tshēēñt̄l̄. In the
 case of these, you first enter;
 as soon as you enter, you study
 this thing called "t̄üüt̄l̄"
 [elementary logic]. First you
 study the Smaller t̄üüt̄l̄; then
 you study the Medium-size t̄üū-
 t̄l̄; then you study the Bigger
 t̄üüt̄l̄. If those go quite well,
 then you are allowed to study
 the tshēēñt̄l̄ texts ... tshēē-
 ñt̄l̄, ah ... whether it be phl̄r-
 c̄t̄ or nām̄t̄ēē. Wherever you
 start, you're allowed to study
 from there. On the other hand,
 at this time, if you aren't
 really intelligent, if you have
 a mind of the sort that's a
 little inferior, you are made
 to memorize these: the s̄āwā

yāā śaptēē qhāā rapa tītēē
 thā, ānī "nēētēē" señēē rapa
 thitsūū thee sim ru cūuqī
 reē. tītēēs cheqo reē.

tūpā, the tēcō, the cīqcī, and the chōōkēē lhāmō. That is, they are made to do these tantras. But there are some that are of an even worse sort than these (monks), is that right? Those like this, whose minds are of the worst sort, are usually made to memorize those prayers which are to be recited down at the assembly, the sort called "mōlōm tīqū", and various sorts of śaptēē prayers, and then those of the sort called "nēētēē". They have to do like this.

K: thāqō thapā sutūū, lo qhātseē
 tsā lā suqī reē? qōpāā cūu-
 tūū yaa.

At the time one is first made a monk, at about what age is one made (a monk)? That is, when one is put into a monastery.

N: qōpāa cūūtūū, tha lo tūū
 keè tītēè | ʌ cūūqT reè.
 yāā qhāšēè lo cōqsom cūp-
 šēè cūūñēè yɔ̀̀ reè. ʌnT,
 qhāšēenT mi qēē, yāā cūrqu
 ñīšōō lēè t̄hapā cheñēē
 yɔ̀̀ reè.

K: thāqō qōpāa tsūūtūū, qhāṭēēs
 tsūūqu reè?

N: thāqō qōpāa yaa tsūūtūū, ʌlēè
 sōsōō phāmēè yīīnāā reè, yāā
 mēēnā, sōsōō chīī ni, chūūnāā
 reè. qeqēē chi tshēēqo repāā?
 qōpēē nāā | ʌ. qeqēē chi tshēē;
 qeqēē tēè yaa, ʌnT, phāmā yīī-
 nā nT, "ñēē pūqū thi t̄hapā suqT
 yīī. khōrēè qeqēē cherōō chīī!"
 s cheè; pūqū sōsōō chīī yōō-
 nā nT, "ñā t̄hapā chīqT yīī.
 ʌnT, phāmā cētāā qi è 't̄hapā

As for the time one is put into
 a monastery, one is put in at
 seven or eight, something of
 this sort. On the other hand,
 there are some who are put in
 at thirteen or fourteen. And
 as for some, there are old(er)
 people who become monks even
 at nineteen or twenty.

When you first enter a monas-
 tery, how do you have to enter?

When you first enter a monastery,
 either you are with your parents
 or, if you don't have them, you
 go and do it by yourself. You
 have to look for a teacher, don't
 you? That is, in the monastery.
 You look for a teacher; then, if
 it's the parents, they say to the
 teacher: "I want to make this
 child of mine a monk. Please be
 his teacher!" If the child has

macēè!' sūqT mītū̀. ɲa
 ʃhapā chiqT yīī. khērāā
 qhī qeqēē nāārɔɔ naa!" s
 chēè; qeqēē tēè ɪΔp; ānT,
 qeqēē tiì "ṑ" s chēè; qhēè
 lēè sona, ānT, pūqū thi
 qōpāā yaa kēēqT rēè. ānT,
 qōpāā yaa lēēpɾ taa, qeqēē
 tiì pūqū ti ʃhTī, qōpēē
 qhēpō chēè, ɪɛɛnē, qeqṑ^ò
 taa cētāà qhī tsāā ɪɪ ʃuqT
 rēè. qhṑtsṑ tsāā ɪɪ chTī
 ni, ānT, pūqū tiì "qōpā tēè
 ʃiqšū̀ chēè chɔqɪ chi!" s
 ʃuqT rēè. ānT, qhēpō taa
 qeqṑ^ò cētāà qhī pūqū tēè
 qēcā ʃhīqT rēè: "khōrā ʃhapā
 chētṑ^ò yōpēè? khōrā taqāas
 chēè cεε, chṑtɔ̀ rɪpɾ tīʃēē
 ɪɪ mayṑ^ò tāā? ɪɛɛqā mɪkTīpɾ
 chēè mayṑ^ò tāā?" sēñē rɪpɾ
 tīʃēē qāʃT nāqT rēè. ānT,

gone by himself, he says: "I
 want to become a monk. Now, my
 parents and so forth don't say
 'Don't be a monk!', either. I
 want to be a monk. Won't you
 please be my teacher!" The
 teacher replies; and then, if
 the teacher says "Yes" and pro-
 mises (to be responsible), this
 child will be taken up to the
 monastery. Then, as soon as
 they arrive up at the monastery,
 this teacher takes the child and
 goes to the abbot of the monas-
 tery, the caretakers, the monk
 police, and so forth. When they
 have gone to them, then, the
 child says, "Permit me to stay
 under the regulations of this
 monastery!" Then the abbot and
 monk police and so forth ask the
 child (some questions): "Do

t₁q_{ēē}, pūqū t₁ "m_{ēē}" s l_{ap}-
nā, qōpā tēē t_hapā ch_{ēē} chōōq₁
r_{ēē}. ān₁, yāā pūqū t₁ "chōō
ch_iñ₁ tūūq₁ m₁tūū" señēē r_{ap}
l_{ap}nā n₁, qōpā tēē t_hapā ch_{ēē}
chōōq₁ m_{ar}ēē, ch_e ru cūūq₁ m_a-
r_{ēē}.

K: āā l_{ēē}. ān₁, pūqū t_{ēts}
t_{ēē}sā sōsōō q_{ēq}ēē q_hi t_{sāā}
l₁ t_{ēē}q₁ r_{ep}ēē?

N: ōō, th_a t_{ēē}sā t_{sō} y₁īnā,
q_{ēq}ēē q_hi t_{sāā} l₁ š_{ēt}āā
tūūq₁ r_{ēē}. q_{āts}ōō th_{aa}qō
t_hatsāā t_{aa} q₁r₁t₁ t_hatsāā
y₁īnā, q₁tūū q_hi r₁qāā
q_{ēq}ēē q_hi tōp_cēē th_i t_{ēē}qo

you want to be a monk? You
didn't just run away from some-
where, did you? You aren't just
lazy, are you?"--they ask ques-
tions like these. Now, if the
child says "I'm not" to these,
he is allowed to become a monk
at that monastery. Now, on the
other hand, if this child says
something like "I don't want to
do religion", he won't be allowed
to become a monk at that monas-
tery, they won't make him do it.

Oh, I see. And then, do those
children stay with their own
teachers?

Well, now, in the case of the
monastic seats [s_{er}ā, t_{ēē}pūū,
q_{āt}ēē], they just stay at the
teacher's. In the case of our
th_{aa}qō College and q₁r₁t₁
College, while one is a

reè ... tōpcēè ... taa
 thuqlōō yōōqo reè. [yōōqo
 reè is judged better.] t|
 mātōō šēē qltūù qhāāqāīōō
 pē thi tshōō rāā |∧ tōōqo
 reè. ñimēē qūū |∧ nT, tshōō
 šētāā |∧ tōqo reè. qōōtāā
 è ñēsā tuqāā nāā |∧ ñēqo
 reè. |āmā kūrā taa cTqrā
 reè.

K: āā |ēē. ānT, qōpēē |ēēnē
 tshu qhāāēēs qūqT yōō reè?
 ānT, qōpēē |ēēnē tsōō
 |ēēqā qharē qharē reè?

N: mm, qōpēē |ēēnē, qōpā chēè
 tshu ni, qhēpō tha ūmtsēè
 qe qōō qhāāqā šūñ nee qōšāā
 nāqo reè. tha thi |ēēnē
 chūñā thi qhāšēè mātōō šēē
 qhāāqā šūñ nee qōšāā nāqo

monk student, the teacher has
 to give one food ... food ...
 and put clothes on one [that
 is, give one clothes]. Except
 for this, all the monk students
 have to stay together in the
 assembly. During the day they
 must go just to the assembly.
 And as for where they sleep at
 night, they have to sleep in
 the assembly hall. It's the
 same as for the tantric lamas.

Oh, I see. And then, how do
 they select the caretakers of
 the monastery? And then, what
 are the tasks of the caretakers?

Mm, as for the caretakers of
 the monasteries, as for the
 bigger monasteries, the abbots,
 prayer leaders [those who,
 having the best voices, lead
 the chanting], and monk police

reè. yāā qōpā chūηλ tsu,
 qhēpō yāā šuη neε qōšāà
 nāā, qhēpō thλ tēpā. λnT,
 tī mēpεε, šāpā--λεεnē,
 ūm̄tsēè, qēqōō tshu--qōpā
 sōsōō nāā neε oō tūū nī,
 qōnēε γρò reè. λnT, qhēpōō
 λεεqā tī, thā, qōpēē nāā
 λ chōō tī cheyāā thī
 qhāāqāλò qhēpōō nλqT
 reè. chōōrāā phēè--thapāā
 māa--chōō λp nāā: nāāyāā
 thī qhāāqāλò nāqo reè.
 thā, "cTsu" señēε tī tōqō
 tōōyāā cTsoō cheqo reè,
 tōqō--cha taa cētāā tāāyāā
 thī. āā, "ñetsāā" señēε
 thī phòò kaayāā tīqēè cheqo
 reè, tu thλ cētāā kaayāā
 thī. āā, λnT, ūm̄tsēè tī,
 thλ, šēētōō nāāpεε qhutūū,
 thāqō ūqūū nāāñēε tī ūm̄tsēè

all have to be appointed by the
 government. That is, except
 for some minor caretakers, all
 have to be appointed by the
 government. On the other hand,
 as to smaller monasteries, it is
 (only) the abbots who are
 appointed by the government, or
 rather, the abbots and the supply
 chiefs. And then, except for
 these, the others--the care-
 takers, prayer leaders, monk
 police--are selected by collec-
 ting votes from ones own monas-
 tery. Now, as for the abbot's
 tasks, now the abbot does all
 the things that are to be done
 as to religion in the monastery.
 He comes to the chōōrā, to the
 monks, and teaches religion: all
 these things that are to be done
 the abbot must do. Now, as for

qhi nāqo reè. qeqöȫ tī
 qhātū̀ ɪ ʌ t̄, t̄hapēē t̄i
 m̄t̄T̄, tha, m̄T̄ t̄ēē cētā̀
 cheñēē thi reè. qeqöȫ
 thi reè. t̄inēē š̄ētā̀
 yò̀ reè. š̄ētā̀ nT̄, cha
 soñēē reè.

the one called "cTsu" (monas-
 tery treasurer or bursar), the
 disbursements that are made,
 these the bursar has to see to,
 these disbursements, of tea and
 so forth, that are made. Ah,
 what is called the "supply room",
 the salaries to be paid, these
 he has to take care of, that
 is, the barley and so forth
 that are to be disbursed. Ah,
 then, as for the prayer leader,
 now, when they recite the
 prayers, the prayer leader has
 to be the one who starts first.
 As for the monk police, they
 are the ones who watch (to see)
 whether the monks behave properly
 or not. Then there is the š̄ēē-
 tā̀. As for the š̄ētā̀, he's
 the one who makes the tea.

K: ā̄ ɪēē. ʌnT̄, k̄t̄ū̄m̄ tshu,

Oh, I see. And then, after the

chaapē sīi ni, āā, phāā
 tshuū tshēēñTī qhi tsōpā
 kūūtūū, qhāḷtēēs nāqT yōò
 rēè?

N: tshēēñTī tsōpā tsōōpēē qhu-
 tūū, cTī qhi lēē kaāñēē thi
 chēè, cTī qhi, ānT, qhōō
 yaa thi cheqo reè ... qharē
 seqo rēè? ... tha, ḥiḥwā
 ḥiñēē rāpā chi, ḥiḥwā ḥi-
 lēē rā chi reè. tītēēs
 chiqT reè.

K: ānT, tshēēñTī ti, ḥiḥwā
 yaa lēē kōōñēē thi, ānT,
 chaapē šitāā sīipā chi
 quqT mēè ḥōō?!

N: ōō, lēē kōōñēē thi chaapē
 qhāāqā sūūkū yōōpā chi qōò
 reè. ti mācūūñā, qhōō
 thamcāās chēè cee--lēē
 kōōñēē chēè cee, šūuqT

monks have studied the texts,
 mm, when they hold debates on
 tshēēñTī with each other, how
 do they do it?

When they hold debates on tshēē-
 ñTī, there has to be one who
 replies, and one who does this
 to him ... how should I put it?
 ... Now, there's one who asks
 the questions and one who
 answers the questions. They
 do it like this.

And then, as for this tshēē-
 ñTī, the one who gives the
 replies, now, must have had
 to study many texts?!

Yes, the one who gives the re-
 plies must be one who can discuss
 all the religious texts. If
 he can't, when he is answering--
 when he is giving the replies,

repāā? tēē pēcāā qhāāqā|ōō
 qhī tsōpā tsōqāā tūqT rēē.
 tūtūū, ʌnT, mī mʌqūū chTī
 tsāā, sūū qhʌqT tʰiwʌ yūqT
 yōōmēē, hā qhūqT maretāā?
 sōsōō qhāāqā šūūkū yōōpʌ
 qōō rēē. šūūkū mēēnā, yūqT
 marēē.

K: ʌnT, "qešēē" señēē tī qhʌtēēs
 yūqT yōō rēē? ... tshēē.

N: "qešēē" señēē tī, ātā nʌqšTī
 cheē cēē, thamcā šāā; "thamcā"
 señēē thi tha, tsōpā tsonēē
 tsōō lēē kaayāā tīqēē thi
 cheē; ʌnT, tīnēē, pēcā kù
 tēēqo rēē. qōōpēē nāā |ʌ kù
 tēēyāā yōō rēē. ūmʌ, phʌr-
 cTī, tūʌ, tsōō, nōpā, nāmṭēē
 ... tītū nāā nēē maa kù
 tōōyāā tītēē yōō rēē. tīqēē

he sits down, you know? All
 of the students of the religious
 texts go there to debate. When
 they go, then, since many people
 go, you don't know who will ask
 what questions, is that right?
 It requires someone who can say
 everything to each one. If one
 can't say it, it won't do.

And then, as for that which is
 called "qešēē", how does one
 get it? ... That is, the title.

As for that which is called
 "qešēē", now they do it in just
 the same way, by giving thamcā;
 now, that which is called "tham-
 cā" means these replies which
 are made to the debaters; and
 then they have to give an oral
 examination on [i.e. recite] the
 religious texts. This is an
 oral examination given in the

thi kuù t̄ēē; ānT, t̄itsū
 yaqō chūūnā, "qešēē" siqT
 reē. yāā "lhārāpā" sēñēē
 t̄ii, āā, pēcā kuù t̄ēēyāā
 t̄i qōpēē nāā |ā t̄ēēqT yōō
 reē. tsōpā tsōō ni, |ēē
 kaāñēē, nāāyāā t̄itsū, nōōpū
 |īqāā nāqo reē ... y|šT̄
 nōōpūū qūtūū |ā. qešēē
 yaqā šētāā qhi tsōpā tsūqT
 reē. tēē qešēē yaqā šētāā
 qhi tsōpā tsōō ni, ānT,
 yaqō chūūnā, ānT tēē lhā-
 rāpā āqT thāqō, t̄ii cōmāā
 n̄T̄pā, t̄ii cōmāā sūpā;
 ānT, m̄cūūnā nī, lhārāpēē
 m̄n̄ ē thōōqT marēē. t̄ii
 cōmāā "tsōqrāpā" sēñēē
 t̄itsū qōpā rāā qhi nāā |ā
 chiqT reē. yāā nōōpū |īqā
 cētāā |ā tōqo marēē. t̄ii
 m̄n̄ |ā "tsōqrāpā" siqT reē.

monastery. ūmā, phārcīT̄, t̄ūā,
 tsōō, nōōpā, nām̄t̄ēē ... on these
 (texts) which have been memo-
 rized there is an oral examina-
 tion of this sort which is
 given. They give these in an
 oral examination; and then, if
 these turn out well, one is
 called "qešēē". Also, the ones
 called "lhārāpā", ah, give this
 examination to be given on the
 religious texts in the monas-
 tery. After debating, the one
 who gives the answers must do
 these things which are to be
 done in nōōpū |īqā [the Summer
 Palace] ... before His Holiness
 [the Dalai Lama]. Only the
 better qešēē debate. After only
 the better qešēē have debated
 there, then, if it turns out
 well, this one is lhārāpā, first

N: lāmā kūpāl qhāāqā "qešēè" s
 sīqT marēè. lāmā kūpēè nāā
 l ʌ tī yòò rēè: lāmā kūpēè
 nāā l ʌ lhārāpʌ yòò rēè,
 tsəqrāpʌ yòò rēè, kTTrīpʌ
 yòò rēè.

K: "kTTrīpʌ" s qharē rēè?

N: "kTTrīpʌ" señēē thi tshēē^{ṽṽ}
 nTī sīi yòò marēè, thāqō
 neē. qāā qhi tīqēè thi--
 "chōōkēē lhāmō, cīqcTī, sāwā
 tūpʌ, tecōò" señēē tīqēè
 thi--sīpʌ tīqēè rēè. tīqēè
 tēè "kTTrīpʌ" sīqT rēè.
 tha, lhārāpʌ tha tsəqrāpʌ
 tshu, tshēēnTī qēē l ʌ sīi
 tshāpʌ repāā? sīi tshāā
 ni, tīi šuqōō, ʌnT, qāā qhi
 tīqēè sīiñēē tēè "lhārāpʌ"
 sīqT rēè. "lhārāpʌ" señēē
 thi qōyōō chēè yòò rēè.
 tsəqrāpʌ tshu tshēēnTī sūyāā

No, not all tantric lamas are
 called "qešēè". Among the
 tantric lamas there are these:
 among the tantric lamas there
 are lhārāpʌ, there are tsəq-
 rāpʌ, there are kTTrīpʌ.

What are "kTTrīpʌ"?

Those who are called "kTTrīpʌ"
 haven't studied tshēēnTī, that
 is, first. These tantras--
 these called "chōōkēē lhāmō,
 cīqcTī, sāwā tūpʌ, and tecōò"
 --they have studied. They are
 called "kTTrīpʌ". Now, the
 lhārāpʌ and tsəqrāpʌ have
 finished studying tshēēnTī
 before, haven't they? Those
 who finish studying (tshēēnTī)
 and, after this, study these
 tantras are called "lhārāpʌ".
 Those called "lhārāpʌ" possess
 greater knowledge. The tsəq-

yòḁ marēè ... "tsòqrāpλ" saà;
 tī kīTrīpλ tso. tsòqrāpλ
 tshēēñTī sūūkū yòḁ reè tee,
 lhārāpλ nλqšTī rāā, λnT, chūū
 yòḁ marēè, tsōpā thi.

K: λnT, "pētsāmλ" señēē thētsō?

N: òḁ reè. "pētsāpλ" señēē
 thi tha, lāmā kūū tōōmēè
 ñTī lλ yīInλ, tsūūqλ lhāmō
 tēè pēcā kūū tēèqo repāā?
 tītsū qhāāqā kūū tēè nī
 māḁḁ, tsūū chōōqT marēè.
 ηēē lλ sim nī, kūū tēè;
 λnT, yaa tsūū cheqo reè.
 cheè tsāā, tītsū simšūū
 rīqāā, pēcā sim tūūšūū
 rīqāā tīī mīn lλ "pētsāpλ"
 siqT reè. yāā pēcāā šāpā
 qešēè tāāñēē yīInλ, qešēè

rāpλ can't discuss tshēēñTī
 ... I said "tsòqrāpλ"; these
 are [I meant] the kīTrīpλ.
 The tsòqrāpλ can discuss tshēē-
 ñTī, but they aren't quite like
 the lhārāpλ when it comes to
 debating.

And then, as for those called
 "pētsāmλ"?

Yes. Now, as for those called
 "pētsāpλ", in the case of both
 the upper and the lower tantric
 (college) lamas, before they
 enter (the colleges), they have
 to give an oral examination on
 the religious texts, you know?
 Unless they have given an oral
 examination on all these (texts),
 they aren't allowed to enter.
 They memorize before, and then
 they give the oral examination;
 and then, they must enter.

qhi kuù t̄ēyāà pēcā tha, t̄i-
tsū lō l̄ maa simšūū r̄īqāā,
p̄l̄l̄rūū t̄ēē "p̄ētsāp̄l̄" siq̄T
r̄ēē.

K: āā l̄ēē. ān̄T, p̄ētsām̄l̄ chišūū
r̄īqāā, s̄ōs̄ōō t̄shōā t̄i ...
qhāq̄ō m̄ēē t̄ōō?

N: mm, tha, thāā ñēē t̄shō ni,
s̄ōs̄ōō nāā nēē c̄Tq r̄ōō chēē
c̄Tq chēē ni, ōōts̄l̄ yōō r̄ēē.

Therefore, while they are memo-
rizing these things, that is,
while they are memorizing the
pēcā, they are called "pē-
tsāp̄l̄". Furthermore, in the
case of the other students of
the pēcā, who are going to take
the q̄ēšēē (degree), during the
interval (time) when they are
memorizing those pēcā which are
to be used in the oral examina-
tion for the q̄ēšēē (degree),
now, they (too) are called
"p̄ētsāp̄l̄".

Oh, I see. And then, while one
is a p̄ētsām̄l̄, as for things to
eat and wear (ones livelihood)
... one might have a hard time
(difficulties)?

Mm, now, as for those who are
closer [to home], their families
may help them and so forth, and

tI mēpee thāà rḷḷḷ nT, pa
 chēè cētāà, thi cheqo reè.
 mītsāā thāqa tsōō ḥḷḷqT
 reè. lō cTq, ḥḷḷ, sūm,
 qhḷtsēè yīḥnaa, mī tI ḥāa;
 tI pēcā sim tshāā ni, ānT,
 kūū lA tsūū rēē sona, kūū
 lA chTḥ; tuqs chiqT reè.
 tēēsā tsōō lēè taqā rāā
 reè. pētsāpḷ tsōō yāā
 cētāà tshēēqāà ḥoqo reè.
 sōsō ōōtsḷ yōōnā nT, taqā
 retāā? sōsō yāā tshōā
 tāātsōō mēēpḷ thḥtsū
 qhāāqāḷō cētāà phāā
 tshēēqāà ḥoqo reè.

they have independent means.
 Aside from these, as for those
 who are farther away [from
 home], there must, for the most
 part, be those who act as
 patrons/sponsors. Wealthier
 households keep them. One year,
 two, three, however many it may
 be, they keep this person; when
 he has finished memorizing the
 religious texts, then, when he
 is ready to enter a tantric
 college, he goes to the tantric
 college; this is the way they
 do it. In the monastic seats,
 too, it's exactly the same.
 Again, the pētsāpḷ has to go
 look for a patron. If one has
 means oneself, it's all right,
 is that so? But all those who
 don't have enough for their
 food and clothes have to go
 look for patrons.

K: ʌnT, pētsāmʌ tshu, kṽṽ
 tōōmēè nTT ʌ ʌmsāā
 tsṽṽ chōcōò yōnaa.

N: mm, pētsāpʌ pēcā kuṽ
 mhāṽṽ pʌtōō ʌmsāā tsṽṽ
 chōcōò yṽṽ marēè, qṽṽpʌ.

K: mm, marēè ... aa ... pēcā
 cTtāā kuṽ ṽhōōnēè, yʌqēè
 ʌmsāā, ṽutēè taa tiqēè
 rʌʌqT yōnaa ... tshēè rʌ
 chi yōnaa.

N: ṽṽ, tshēè yṽṽ rēè. kṽṽ
 tōōmēè nTT ʌ.

K: tōō ʌ qhʌtsēè yōnaa. mēè

And then, I wonder whether the
 pētsāmʌ are allowed to enter
 the two tantric colleges, the
 upper and lower, right away.

Mm, the pētsāpʌ aren't allowed
 to enter right away, not until
 they pass the oral examinations
 on the religious texts, that is,
 the monks.

Mm, no, that's not it (not what
 I meant) ... aa ... even if they
 pass the oral examinations on
 the religious texts, and so
 forth, I wonder if they get
 seats and those things up there
 right away ... or if there is a
 sort of quota.

Yes, there is a quota. At both
 the upper and the lower tantric
 colleges.

I wonder how many there are in

lA qhatsēē yōnaa.

N: mm, ṅāpkā ṅāpkā yṑ rè ...

mm, ṅāpkā tīnēē yāā mēnā,

sōsō, tha, mm, kūū qhi nāā

lA sāvā tūpā tha tīqēē,

ṅāā qhi tīqēē thi ṅamlēē

tshāapā chi yūqT retāā?

šēē tshāapā chi, tīqēē ti

ānT, kūū nēē sōsō qōpā

yaa lōō nāānāā rè, yāā

reṭōō phētsūū lA phāā phē-

nāā rè. tīṭēē nāā sona,

ānT, qhōō qhi tshōō qhō

yaa tsūūkū yṑ rè, šūū

lA yaa.

K: lō cTī qhi nāā lA pētsāmā

chāapē sīi tūpnā, qhatsēētsā

tsūū thūūqT yōnaa. tsūūsā

the upper one. I wonder how many there are in the lower one.

Mm, there are five hundred at each ... mm, if, however, there are some of these five hundred who are not there, one, now, mm, there are some who have finished practicing sāvā tūpā and these things, that is, these tantras, is that right? Some who now know, that is, these things and have either returned to their own monasteries from the tantric colleges or gone away in this direction or that to some mountain retreat. When one has done like this, then, he (the pētsāpā) can enter in his place, that is, afterward.

If the pētsāmā finish studying the religious texts in a (given) year, I wonder about how many

raà nāqT yōnaa.

might be able to enter. I wonder whether they might get places to enter.

N: ōō, tha ti nāmēē nātsōō
chiqT reè. thōō nēē
phēēnēē qhātseē chūūnāā,
tīi tshōō thi manēē tsūūsā
yūqT reè, sāapā yaa.

Well, now, this varies. As many as come from above [that is, as many as graduate], this many have places to enter in their stead from below, that is, the new ones.

K: šipū rāā yūqT ā yōō.

I don't suppose there are exactly a lot (I doubt there are very many).

N: cāpcū rāpā yūqT yūkt reè.

There may be about ten.

K: kūūqāā |ā šitāā qūṭṭi thāpō
mēē ṭōō.

The tantric colleges must have many strict rules.

N: kūū tōōmēē nṭṭ |ā ṭhīi
thāpō yōō reè. phāā tshūū
phēēpēē qhūtūū cētāā chṭqpā
ē chṭp chōōqT māreè. šap-
tāṅā šētāā phēēqo reè. ānṭ,
sōsōō tshōēē yopceē yōō retāā?

Yes, there are strict rules in both the upper and the lower tantric colleges. When they go here and there, and so forth, they aren't even allowed to ride horses. They must just go on

lhūṅsēè, śōqāle, tṅḷ--tṅṣū
 qhāāqāṭṭò sōsōō kēpāā nām
 phēèqo reè.

K: āā |εε.

N: chōṭò |ḷ phāā tshūū phēèpēε
 qhutūū qhāāqāṭṭò śaptāṅḷ
 śētāā phēèqo reè ... kūū
 tōpā thḷ mēpā nṅqāā.

K: ḷnṅ, kūū tōpā thḷ mēpā
 nṅcōō "chōōtṭò" seṅēε cṅṅ
 |ḷ thēēkū ḡṭò marepēè?

N: ṭṭ, ṭṭ tṅ, phētsūū |ḷ phṅṅqṅ
 ḡṭò reè. "chōōtṭò" seṅēε
 tēē phēèpēε qhutūū, kūū
 tōōmēè nṅqāā nṅmḷ cōōṅātsḷ

foot. And then, they have the
 equipment for their livelihood,
 is that right? The begging
 bowls, the small bamboo book-
 cases, the thin square mats--
 all those they must carry on
 their backs.

Oh, I see.

When they go here and there on
 journeys, everyone must just
 go on foot ... that is, the
 monks of both the upper and the
 lower tantric colleges.

And then, don't the monks of
 both the upper and the lower
 tantric colleges have what is
 called "chōōtṭò" to go on?

Oh, yes, they do, they go here
 and there. When they go on
 what is called "chōōtṭò", the
 monks of both the upper and the

K: $\overline{s\ddot{o}n\ddot{o}m}$ $\overline{l\ddot{o}q\ddot{a}a}$ $\overline{ph\ddot{T}q\ddot{T}}$ $\overline{re\grave{e}}$.

They go to beg for food.

N: $\overline{\ddot{o}\ddot{o}}$, $\overline{s\ddot{o}n\ddot{o}m}$ $\overline{l\ddot{o}q\ddot{a}a}$ $\overline{ph\ddot{T}q\ddot{T}}$ $\overline{re\grave{e}}$.
 $\overline{ret\ddot{a}a}$? $\overline{t\ddot{o}p\ddot{a}}$ $\overline{\acute{s}ak\ddot{a}}$ $\overline{th\ddot{u}p\ddot{a}}$ $\overline{th\ddot{a}}$
 $\overline{c\ddot{e}t\ddot{a}a}$, $\overline{\ddot{o}\ddot{o}}$, $\overline{t\ddot{i}l}$ $\overline{tsh\ddot{o}\ddot{o}}$ $\overline{\gamma\ddot{a}\gamma\ddot{a}}$
 $\overline{ch\ddot{e}\grave{e}}$ $\overline{c\ddot{e}\epsilon}$, $\overline{ph\ddot{T}q\ddot{T}}$ $\overline{\gamma\ddot{a}\grave{e}}$ $\overline{re\grave{e}}$.
 $\overline{qhas\ddot{a}}$ \overline{qha} $\overline{l\ddot{a}}$ $\overline{ph\ddot{a}a}$ $\overline{tsh\ddot{u}u}$
 $\overline{ph\ddot{T}q\ddot{T}}$ $\overline{\gamma\ddot{a}\grave{e}}$ $\overline{re\grave{e}}$.

Yes, they go to beg for food, is that right? Lord Shakyamuni and so forth, well, they go in place of these. They go here and there, all over.

K: $\overline{\ddot{o}\ddot{o}}$.

Yes.

N: $\overline{\ddot{o}\ddot{o}}$, " $\overline{\acute{s}a\grave{a}}$ " $\overline{se\ddot{n}\epsilon\epsilon}$ $\overline{t\ddot{e}\acute{e}l\acute{e}\acute{e}}$
 $\overline{ph\ddot{e}\acute{e}q\ddot{o}}$ $\overline{re\grave{e}}$, $\overline{ph\ddot{e}p\ddot{o}}$. $\overline{t\ddot{i}n\acute{e}\acute{e}}$,
 $\overline{\lambda n\ddot{T}}$, $\overline{tec\ddot{e}\acute{e}}$ $\overline{l\ddot{a}}$ $\overline{ph\ddot{e}\acute{e}q\ddot{o}}$ $\overline{re\grave{e}}$.
 \overline{maa} $\overline{t\ddot{u}u\ddot{l}\ddot{u}u}$ $\overline{n\ddot{a}\acute{a}}$ $\overline{l\ddot{a}}$ $\overline{ch\ddot{e}\epsilon n\ddot{a}}$,
 $\overline{ch\ddot{T}m\ddot{T}\grave{I}}$ $\overline{\acute{s}\ddot{a}q\ddot{o}}$ $\overline{ph\ddot{e}\acute{e}q\ddot{o}}$ $\overline{re\grave{e}}$
... " $\overline{ch\ddot{T}m\ddot{T}\grave{I}}$ $\overline{\acute{s}\ddot{a}q\ddot{o}}$ " $\overline{sa\grave{a}}$;
 $\overline{ch\ddot{T}m\ddot{T}\grave{I}}$ $\overline{n\ddot{u}\grave{u}}$, " $\overline{ch\ddot{T}m\ddot{T}\grave{I}}$ $\overline{n\ddot{u}\grave{u}}$ "
 $\overline{sa\grave{a}}$... $\overline{ch\ddot{T}m\ddot{T}\grave{I}}$ $\overline{n\ddot{u}\grave{u}}$ $\overline{l\ddot{a}}$ $\overline{ph\ddot{e}\acute{e}q\ddot{o}}$
 $\overline{re\grave{e}}$. $\overline{t\ddot{i}n\acute{e}\acute{e}}$ $\overline{s\ddot{a}n\ddot{p}\ddot{o}\ddot{o}}$ $\overline{ph\ddot{e}\acute{e}q\ddot{o}}$
 $\overline{re\grave{e}}$. $\overline{ca\grave{h}}$ $\overline{q\ddot{u}c\ddot{u}\grave{u}}$ $\overline{l\ddot{a}}$ $\overline{ph\ddot{e}\acute{e}q\ddot{o}}$
 $\overline{re\grave{e}}$. $\overline{t\ddot{i}t\acute{e}\acute{e}}$ $\overline{ph\ddot{e}es\ddot{a}}$ $\overline{m\ddot{a}q\ddot{u}}$
 $\overline{\gamma\ddot{a}\grave{e}}$ $\overline{re\grave{e}}$, $\overline{ch\ddot{o}\ddot{o}t\ddot{a}\ddot{a}}$ $\overline{l\ddot{a}}$ $\overline{ph\ddot{a}a}$
 $\overline{tsh\ddot{u}u}$ $\overline{ph\ddot{e}\acute{e}}$ $\overline{q\ddot{o}y\ddot{a}\ddot{a}}$.

Yes, they have to go there to (the place) called " $\overline{\acute{s}a\grave{a}}$ ", too, that is, to $\overline{ph\ddot{e}p\ddot{o}}$ [$\overline{\acute{s}a\grave{a}}$ is in $\overline{ph\ddot{e}p\ddot{o}}$]. And then, they have to go to $\overline{tec\ddot{e}\acute{e}}$. When they go into $\overline{t\ddot{u}u\ddot{l}\ddot{u}u}$, they have to go to $\overline{ch\ddot{T}m\ddot{T}\grave{I}}$ $\overline{\acute{s}\ddot{a}q\ddot{o}}$... I said " $\overline{ch\ddot{T}m\ddot{T}\grave{I}}$ $\overline{\acute{s}\ddot{a}q\ddot{o}}$ ", but I mean ("it's") $\overline{ch\ddot{T}m\ddot{T}\grave{I}}$ $\overline{n\ddot{u}\grave{u}}$, it's called " $\overline{ch\ddot{T}m\ddot{T}\grave{I}}$ $\overline{n\ddot{u}\grave{u}}$ ". Then they have to go to $\overline{s\ddot{a}n\ddot{p}\ddot{u}}$. They have to go to $\overline{ca\grave{h}}$ on winter $\overline{ch\ddot{o}\ddot{o}t\ddot{a}\ddot{a}}$. There are many places of this sort where they go, where they have to go

K: $\overline{\text{AnT}}$, $\overline{\text{phö}} \overline{\text{nāā}}$ $\text{I} \overline{\text{h}} \overline{\text{LprTpa}}$
 $\overline{\text{I}} \overline{\text{r}} \overline{\text{ñēē}}$ qhi $\overline{\text{I}} \overline{\text{ap}} \overline{\text{tāā}}$ $\overline{\text{š}} \overline{\text{I}} \overline{\text{tāā}}$
 $\overline{\text{ā}}$ $\overline{\text{yö}}$.

N: $\text{I} \overline{\text{h}} \overline{\text{LprTpa}}$ $\overline{\text{I}} \overline{\text{r}} \overline{\text{ñēē}}$ $\overline{\text{q}} \overline{\text{L}} \overline{\text{rö}}$ $\overline{\text{y}} \overline{\text{ç}}$
 $\overline{\text{rē}}$. $\text{I} \overline{\text{h}} \overline{\text{LprTpa}}$ $\overline{\text{I}} \overline{\text{r}} \overline{\text{ñēē}}$ $\overline{\text{m}} \overline{\text{A}} \overline{\text{qu}}$
 $\overline{\text{y}} \overline{\text{ç}}$ $\overline{\text{rē}}$. $\text{I} \overline{\text{h}} \overline{\text{LprTpa}}$ $\overline{\text{q}} \overline{\text{e}} \overline{\text{q}} \overline{\text{ēē}}$
 $\overline{\text{t}} \overline{\text{I}}$ $\overline{\text{ē}}$ $\overline{\text{y}} \overline{\text{aq}}$ $\overline{\text{y}} \overline{\text{ç}}$ $\overline{\text{rē}}$. "I $\overline{\text{h}} \overline{\text{Lpr}}$ -
 $\overline{\text{rT}}$ $\overline{\text{chē}} \overline{\text{m}} \overline{\text{ç}}$ $\overline{\text{I}} \overline{\text{aa}}$ " $\overline{\text{s}}$ $\overline{\text{y}} \overline{\text{aq}}$
 $\overline{\text{š}} \overline{\text{e}} \overline{\text{tāā}}$ $\overline{\text{y}} \overline{\text{ç}}$ $\overline{\text{rē}}$.

K: $\overline{\text{AmcT}}$ $\overline{\text{I}} \overline{\text{r}} \overline{\text{psēē}}$ $\overline{\text{I}} \overline{\text{ap}} \overline{\text{tā}}$ $\overline{\text{m}} \overline{\text{e}} \overline{\text{tsT}}$
 $\overline{\text{q}} \overline{\text{hāā}}$ $\overline{\text{th}}$ $\overline{\text{c}} \overline{\text{ç}} \overline{\text{q}}$ $\overline{\text{r}}$ $\overline{\text{I}}$ $\overline{\text{t}}$ $\overline{\text{m}} \overline{\text{ē}} \overline{\text{pā}}$
 $\overline{\text{y}} \overline{\text{ç}}$ $\overline{\text{rē}} \overline{\text{ē}}$?

N: $\overline{\text{AmcT}}$ $\overline{\text{I}} \overline{\text{r}} \overline{\text{psēē}}$, $\overline{\text{AmcT}}$ $\overline{\text{I}} \overline{\text{r}} \overline{\text{psēē}}$
 $\overline{\text{th}}$ $\overline{\text{m}} \overline{\text{ē}} \overline{\text{qāā}}$ $\overline{\text{I}} \overline{\text{ap}} \overline{\text{tā}}$ $\overline{\text{r}} \overline{\text{L}} \overline{\text{r}}$ $\overline{\text{chē}}$
 $\overline{\text{t}}$ $\overline{\text{ñT}}$ $\overline{\text{mā}} \overline{\text{t}}$ $\overline{\text{ç}}$ $\overline{\text{y}} \overline{\text{ç}}$ $\overline{\text{m}} \overline{\text{arē}}$. $\overline{\text{yāā}}$
 $\overline{\text{s}}$ $\overline{\text{s}}$ $\overline{\text{ö}}$ $\overline{\text{m}}$ $\overline{\text{s}}$ $\overline{\text{m}} \overline{\text{ts}}$ $\overline{\text{š}}$ $\overline{\text{I}} \overline{\text{ts}}$
 $\overline{\text{r}} \overline{\text{L}} \overline{\text{r}}$ $\overline{\text{t}}$ $\overline{\text{I}} \overline{\text{tē}}$ $\overline{\text{ñāā}}$ $\overline{\text{cē}}$, $\overline{\text{I}} \overline{\text{r}}$
 $\overline{\text{t}}$ $\overline{\text{ē}} \overline{\text{ñēē}}$ $\overline{\text{š}} \overline{\text{e}} \overline{\text{tāā}}$ $\overline{\text{y}} \overline{\text{ç}}$ $\overline{\text{rē}}$. $\overline{\text{mā}} \overline{\text{ñē}}$

here and there on $\overline{\text{chööt}}$.

Now, I don't suppose there are
 very many students in Tibet
 who study to be painters.

There are quite a few who study
 to be painters. There are many
 who study to be painters. And
 there are good teachers for
 painters, too. There are very
 good "painting supervisors".

Are there any schools where one
 studies to be a (medical) doctor,
 aside from $\overline{\text{metsT}}$ $\overline{\text{q}} \overline{\text{hāā}}$ and
 $\overline{\text{c}} \overline{\text{ç}} \overline{\text{q}}$ $\overline{\text{r}}$?

Where one studies to be a doctor,
 where one studies to be a doctor,
 now, except for these two there
 is no hospital or school of any
 size. On the other hand, there
 are many individuals who keep

keè qu cū rλrλ tītēē fīaa
 ceè |āp. tōōhēē šetāa yōb
 reè.

K: āmcT |āpaa |o šītāā qōōqT
 yūkt reè.

N: āmcT |āpaa |o, āmcT rāā
 "tsā tāyāā tha, chāptāā tā-
 yāā thλ, mēē tāāyāā" cTī
 cheè sehēē ci yōb retāā?
 tīqēē |āpaa tλ šīpū qōōqT
 ā yōō.

K: tha mēēsūū simyāā thi.

N: mēēsūū thi pē thi simqu reè.
 mēēsūū ē šetāā mλqū yōb marēē.
 ... mēēsūū ... pēcā ... pūtT
 chūcūū rλrλ cTqtsλ chi ā yōō.

about three or four people with
 them and teach them. There are
 many who keep, at most, some-
 thing like eight or nine or ten
 and teach them.

To study to be a doctor may take
 many years, I suppose.

As for the years (it takes) to
 study to be a doctor, what medi-
 cine itself consists of is what's
 called "the taking of pulses,
 the examination of urine speci-
 mens, the giving of medicine",
 and so forth, is that right? I
 doubt it takes very long to study
 these things.

Now, how about memorizing medical
 books (manuals)?

They have to memorize the medical
 books thoroughly. But there
 aren't very many medical books
 ... medical books ... books ...

tha, mēē, cōrtā cheyāà chi
 yò retāā? tīqēē thi tha
 qhāāqāīcò lāpqu chūūnā nī,
 lo tēētsa maηa qōōqī mēē
 tō. thēsāā tha, mētsī
 qhāā nāā lā lāpīāā qhi
 kīī lēē qēpa qhāšēē lo
 nīšū tsāīāā chīpa ē tēē
 tuqāā?

K: mēqāā qhi qhōrā lāp nī ... ?

N: mēqāā qhi tīqēē lāp nī, ānī,
 šō lā tsī lāpqt rēē, ta.

K: āā lēē. ānī, phōō lā yaa,
 letō soñēē tshu yāā qhōrāā
 tshu lōqāā lāp ... lōpcōō
 chīqt mēē tō.

N: lotō ē mētsī qhāā nēē tūqt

I doubt that there's about one
 small volume. Now, as for the
 medicine, there's the mixing,
 is that right? If they have to
 study all of these things, it
 may take a little more than a
 year. These days, now, there
 are among the students staying
 in mētsī qhāā some older ones
 who are even in their twenties,
 is that right?

They study those hospital
 matters, and then ... ?

They study these hospital
 matters, and then, meanwhile
 they study astrology, now.

Oh, I see.. And then, in Tibet
 those who make calendars
 must study ... must make
 separate studies.

mētsī qhāā issues calendars,

reè. ñ̄l̄m̄t̄ō̄ l̄p̄q̄T̄ reè.
 m̄ēts̄T̄ì q̄h̄ā̄ q̄h̄i l̄āp̄t̄ā̄
 tshu l̄āp̄t̄ā̄ q̄h̄ā̄q̄ē̄ l̄ot̄ō̄
 soyā̄ tha cētā̄ š̄T̄q̄T̄ reè.

K: ā̄ l̄ē̄. mm, l̄ot̄ō̄ soyā̄
 t̄ēts̄ō̄ l̄āp̄t̄ū̄, q̄ā̄l̄ē̄ q̄h̄ā̄q̄ō̄
 yō̄naa, q̄h̄ā̄t̄ē̄ yō̄naa.

N: ō̄, th̄ā̄q̄ō̄ t̄l̄ q̄h̄ā̄q̄ō̄ m̄ē̄ t̄ō̄,
 t̄i. c̄ēemā̄, "t̄i ȳūq̄T̄ reè,
 t̄i ȳūq̄T̄ reè, tshēpā̄ t̄ē̄
 t̄ī̄t̄ē̄ ȳūq̄T̄ reè" cētā̄ q̄h̄ā̄q̄ā̄
 t̄i ch̄ēq̄ō̄ retā̄ā̄? n̄l̄m̄k̄ū̄
 ȳī̄l̄n̄, q̄ā̄ts̄ō̄ tawā̄ s̄l̄ts̄T̄
 th̄ā̄ ñ̄im̄ā̄ s̄l̄ts̄T̄ cētā̄ "tshēpā̄
 t̄ē̄ ȳūq̄T̄ reè" s̄ q̄h̄ō̄ts̄ō̄
 š̄ē̄k̄ū̄ ȳō̄ō̄p̄ā̄ q̄ō̄ retā̄ā̄? ā̄n̄T̄,
 "ñ̄im̄ā̄ t̄ē̄ ch̄ā̄pā̄ k̄l̄l̄q̄T̄ reè,
 ñ̄im̄ā̄ t̄ē̄ n̄ā̄m̄ yā̄q̄ō̄ t̄ē̄q̄T̄ reè,
 t̄iī̄ ñ̄ī̄q̄ā̄ thi l̄h̄ā̄q̄pā̄ k̄l̄l̄q̄T̄
 reè" s̄ē̄ē̄ r̄p̄ā̄ t̄ī̄t̄ē̄ q̄h̄ā̄-
 q̄ā̄l̄ō̄ s̄ē̄ē̄p̄ō̄ k̄l̄l̄q̄T̄ retā̄ā̄?

too. They study (this) together
 [with medicine]. The students of
 m̄ēts̄T̄ì q̄h̄ā̄, all the students,
 know how to make calendars, and
 so forth.

Oh, I see. Mm, when they learn
 to make calendars, I wonder if
 they find it difficult, or how
 is it?

Well, it may be difficult at
 first, this thing. Afterwards,
 they have to say all these
 things, don't they--"This will
 happen, that will happen, on
 this date such a thing will
 happen", and so forth. They
 usually have to be able to tell/
 foretell our moon eclipses and
 sun eclipses and so forth: "On
 this date it will occur"--is
 that right? And then, "On this
 day it will rain, on this day
 the weather will be good, on

K: tsTì lōpcōō cheñēē qhī mī
qh̄ltsēēt̄s̄l yōnaa.

N: tsTì lōpcōō cheñēē qhī mī
ñīk̄l s̄umk̄l yū̄kT̄ r̄èè ... chā-
cēē ... m̄etsTì qhāā l̄a.
š̄āpā tha yāā l̄āpñēē yū̄qT̄
retāā?

K: lhēēsāā m̄ēpaa, tsTì cT̄tāā
l̄āpñēē qhī l̄āp̄t̄ā ā yōō.

N: ōō, yōō r̄èè. "l̄āp̄t̄ā" s
cheē ni, m̄īñ thōō ni, yōō
marēē m̄ātōō, sōsōō tha mī
cū̄p̄t̄āā r̄l̄r̄l̄ k̄ēē qu r̄l̄r̄l̄
t̄ī̄t̄ēē l̄a l̄āp̄ ni, yāā l̄uñr̄l̄
qhasā qhā l̄a yōō r̄èè.

K: ānT, phōō l̄a yaa ... tsT̄T̄-
p̄ēē tsT̄T̄ k̄l̄p̄ ni, cT̄q sōsōō

this day it will be windy",
they put all such things down
clearly, is that right?

I wonder about how many people
study astrology.

There may be two or three hundred
people who study astrology ... on
the average ... at m̄etsTì qhāā.

But, now, there are also others
who study it, is that right?

I don't suppose there are schools
where they teach astrology and
so forth, aside from in Lhasa.

Yes, there are. Except that they
don't get the name "school",
there are also, in places all
over, individuals who teach some-
thing like between ten and
twenty, or eight or nine, people.

And then, in Tibet ... when
astrologers make astrological

ɲɛ̄ɛmā̀à kēwā̄ chí qhārē̄ chɛɛ-
 mḕè thλ cēemā̀à qhārē̄ yō̄mḕè
 thλ, λnT, tshē̄ tḕè qhārē̄
 yō̄mḕè thλ, cTtā̀à qhā̀āqā̄
 ... tāyā̀à thḕtsō̄ mḕtsTì
 qhā̀ā̄ nḕe tλqT rḕpḕè?

N: tìtsū̄ ē̄ tsTì tsTqT rḕè. ɔ̄ɔ̄,
 tìqḕè̄ thì mḕtsTì qhā̀ā̄ nḕe
 tsTì nλqT rḕè.

K: ā̀ā̄ lɛɛ.

N: yā̀ā̄ cōqō̄ rì la, tìtsū̄ letō̄
 tō̄yā̀à̄ taa tìtḕè̄ lλpqT mārḕè̄.
 λmcT cTqō̄ō̄ mātō̄. "mḕtsTì
 qhā̀ā̄" sλtū̀ū̄, λmcT taa tsTì
 ñTqā̀ā̄ lλpq(T γ)ɔ̀ɔ̀ rḕtā̀ā̄?
 chḕè tsā̀ā̄, "mḕtsTì qhā̀ā̄" s

readings about what one did or
 failed to do in a previous
 birth (incarnation), and what
 will or will not happen in a
 future one, and then, what
 will or will not happen in
 this life, and so forth, all
 these things ... these things
 which are forecast, does one
 forecast them at mḕtsTì qhā̀ā̄?

These, too, they divine by
 astrology. Yes, they make these
 astrological readings at mḕtsTì
 qhā̀ā̄.

Oh, I see.

On the other hand, at cōqō̄ rì
 they don't teach the issuing of
 calendars and things like this.
 Only medicine. When you say
 "mḕtsTì qhā̀ā̄" (you imply that)
 they teach both medicine and

ch_èèp_λ re_è.

K: λnT, t_l m_èp_λ qh_{èè} l_λp_qT
ma_{re}p_{èè}?

N: mm, m_ètsT_l qh_{āā} l_λ ē_è?
m_èē th_λ tsT_l th_λ, λnT,
y_lq_T l_λp_qT re_{tāā}? t_l
nT š_{oo} re_{tāā}? y_lq_T
l_λp_{yāā} th_l. š_{èè}, λnT,
š_{āpā} qh_{èè} l_λp_qT ma_{re}è.

K: mm, λnT, ph_{öö} l_λ chT_{kēē} qh_i
q_{èè} y_{öörēē} l_{āp}t_ā y_{oo} re_{pēè}?
cT_q "qh_{oo}q_ā l_{āp}t_ā" se_{nēē} qh_i
so r_λp_λ t_lt_{èè}.

N: mm, chT_{kēē} qh_i q_{èè} y_{öörēē}

astrology, is that right? That's
why they call it "m_ètsT_l qh_{āā}".
[That is, m_ètsT_l is a compound
made up of m_èē 'medicine' and
tsT_l 'astrology'.]

But then, don't they teach/study
anything aside from this?

Mm, do you mean at m_ètsT_l qh_{āā}?
They teach medicine and astro-
logy, and then, writing, is that
right? This is done along the
way (at the same time, inci-
dentally), is that right? That
is, the teaching of writing.
Otherwise, then, they don't
teach anything else.

Mm, and then, are there schools
in Tibet for foreign languages?
Say, something like one called
a "Gurkha School".

Mm, as for foreign languages

K: ōō reè. ānT, phōō lA kāmT
lāpṭā γṑṑ repēè, ḡēmāā?

N: ḡēmāā γṑṑ marēè. ḡēmāā
cTṭē γṑṑ marēè. tīnēè šūù
lA qhunṭēè yaa lēè nī, ānT
lāpṭā sāapā cTqñT chī tsūù
γṑṑ reè. "sēšT lāpṭā"
señēē rArA, ōō, "ṭhūcT
lTqēè lāpṭā" señēē rArA
tītēè tsūù γṑṑ reè. ānT,
qhāšēè lA nT; "cTtsōō lāpṭā"
señēē rArA tītēè γṑṑ reè.
tēè tā, "lāpṭā" s qhēè ā
γT. pā chēè lēēqā cheñēē
šētāā mēē ṭṑṑ, cTtsōō lāpṭā.

K: ānT, lēecēè lāpṭā?

that right?

Yes. And then, was there a Chinese school in Tibet, that is, before?

No, there wasn't before. Before, there wasn't even one. Then, afterwards, when the Communists came up, they established one or two new schools. They established such schools as the ones called "sēšT School" and "Official Community Park School".

And then, there were several of the sort called "public [adult] schools". As for those, I don't really suppose you'd call them "schools". For the most part, I suppose, they were just workers, the public schools.

And then, how about trade schools?

N: mm, "l̥ɛc̥ə̀è l̥ap̥t̥ā" saà
 rəp̥ɛ̀è? l̥ɛ̃ʂ̥ɔ̃ l̥ap̥t̥ā̀à ỹl̥l̥-
 nā̀ā thl̥ ɛ̀è? l̥ɛ̃q̃ā ch̥ɛ̀ɛ̀p̥ɛ̃
 ʂ̥ɔ̃ l̥ l̥ɔ̃p̥c̥ɔ̃ ch̥ɛ̃ñɛ̃ thl̥,
 "l̥ɛ̃ʂ̥ɔ̃ l̥ap̥t̥ā̀à" saà, l̥ɛ̃-
 ʂ̥ɔ̃ l̥ap̥t̥ā̀à tl̥ ɛ̀ ỹɔ̀ r̥ɛ̀.
 tl̥ ỹā̀ l̥ap̥t̥ā l̥ɔ̃q̃ā qh̥èè
 ỹɔ̀ m̥ar̥ɛ̀è, s̥ɔ̃s̥ɔ̃ l̥ɔ̃p̥c̥ɔ̃
 ch̥l̥k̥ū m̥ā̀t̥ɔ̃. th̥l̥ts̥ɔ̃
 "l̥ap̥t̥ā̀à l̥ap̥t̥ā̀à" s̥ ch̥ɛ̀ɛ̀p̥
 m̥ā̀t̥ɔ̃, "l̥ap̥t̥ā" s̥ qh̥èè
 ỹɔ̀ m̥ar̥ɛ̀è.

K: ʌn̥T, l̥ap̥t̥ā th̥ɛ̀ts̥ɔ̃ nā̀ā l̥
 yaa, ph̥ɔ̃ qh̥l̥ l̥ap̥t̥ā taa
 m̥ɛ̀t̥ā̀à qh̥l̥ t̥l̥q̃l̥m̥ qh̥ar̥ɛ̀
 ỹɔ̀ r̥ɛ̀è?

N: ɔ̃, ta, th̥l̥ts̥ɔ̃ nā̀ā l̥ ph̥ɔ̃
 qh̥l̥ l̥ap̥t̥ā taa m̥ā̀t̥ā̀à ... tha,
 l̥ap̥t̥ā̀à tl̥ p̥ɛ̀ r̥ā̀ā c̥Tq̃p̥
 m̥ar̥ɛ̀t̥ā̀à? n̥ā̀ts̥ɔ̃ ph̥ɔ̃ qh̥l̥
 t̥l̥l̥ nā̀ā l̥ ỹl̥l̥n̥, ʂ̥ɔ̃q̃ɛ̀è
 ʂ̥ɛ̃t̥ɔ̃ n̥ā̀l̥k̥ū taa, ʌn̥T, ph̥ɔ̃-

Mm, ones called "trade schools"?
 Do you mean those who are students
 while they work? Those called
 "working students" who study while
 they work--there are these, too.
 But they don't have a special
 school, they just have things
 they can study by themselves.
 They call them "students", but
 there's no "school" at all.

And then, what are the differences
 in the regimens in these schools
 and the Tibetan schools?

Well, now, as to the differences
 in these and in the Tibetan
 schools ... now, the way of
 teaching isn't quite the same,
 is it? In our Tibetan ones,
 there are morning prayers to be

yTī cTqōō māṭṭō IāpqT yṭṭṭ
 māretāā? thā, thēsāā yīīnā,
 ṣṭṭqēē āīēē ... Iūūtsēē chikū
 chēē; tīnēē ānT Iōpcōō; ānT
 tīnēē yāā tsēmō tsēyāā
 tsēnā thā nāmēē nātsṭṭ
 IāpqT yṭṭṭ retāā? phōpēē
 Iāpṭā tsēmō tsēyāā thīīēē
 IāpqT māṭṭṭ.

K: ānT, tī mēpēē Iōptsēē qhāā
 qhārē qhārē yṭṭṭ rēē?

N: ōō, Iōptsēē, thā, qhāšēē
 qhī nāā Iā "sTtūū Iōpcōō" s
 chēē nī, Iōptsēē, tī chēēē
 yṭṭṭ retāā? sTtūū qhī.
 qhāšēē Iā nT yāā sāpṭā
 rāpā tīīēē ē tī chēēē yūkt
 rēē. tīīēē nāmēē nātsṭṭ

recited, and then, teaching is
 conducted only in Tibetan
 writing, is that right? Now,
 these days, the first thing in
 the morning ... there are phy-
 sical exercises to do; and
 then, studies; and then, again,
 they teach a variety of various
 kinds of games, now, is that
 right? The Tibetan schools
 don't teach such playing of
 games.

And then, aside from these, what
 different sorts of lessons are
 there?

Well, as for lessons, now, in
 some there are those who have
 lessons in what is called "the
 study of political affairs", is
 that right? That is, (lessons
 in) political affairs. And
 then, again, in some there may

meè tɔɔ.

K: ʌnɪ, qhʉntɛ̃ɛ̃ rɪŋlɪw̃ ɪ ʌp
quqɪ meè tɔɔ.

N: ɔɔ, rɪŋlɪw̃ ɪ ʌpqu rɛè, qhʉn-
tɛ̃ɛ̃ rɪŋlɪw̃ ɪ ʌpqu rɛè. tha
pa chɛè "sɛ̃ʃɪɪ ɪ ʌpɪa" seŋɛɛ
thi t̄a pūqū chūŋʌ ʃɛt̄aà
ruurū s̄ɔɔ yɔɔ rɛè. pūqū
chūŋʌ pa chɛè sɛ̃ʃɪɪ ɪ ʌpɪa
ruurū s̄ɔɔ yɔɔ rɛè.

K: qɛ̃pa tshu?

N: qɛ̃pa tshu, ɔɔ, tha, t̄hūɪcɪɪ
ɪ ɪqaa yɔɔ rɛè. caa qɛ̃pa
tshu ... thitsū t̄ʌ, thɔ̄ ɛ̄
thāpō ʃɛt̄aà t̄hūɪcɪɪ ɪ ɪqaa
yɔɔ rɛè. chɪlɔ̄ ɪ ʌ ʃɪpū

be those who do geography and
the like. There must be a
variety of such (lessons).

And then, they must have to
study the principles of
Communism.

Yes, they have to study the
principles, that is, the princi-
ples of Communism. Now, for the
most part, the one called "sɛ̃-
ʃɪɪ School" gathers together
just the younger children. The
younger children are, for the
most part, gathered together at
sɛ̃ʃɪɪ School.

How about the older ones?

The older ones, yes, now, tney
are at Official Community Park.
The ones who are a little older
... as for these, Official Commu-
nity Park has very strict rules.

ɬoyāà ɣɔ̀ m̄arēè. qhōrāā
 tshu phāā tshū chTlṑ
 lA lɛɛqā cheqāà tsom tsom
 tāāpɛe qhutū̀ qhāāqā khū
 t̄l̄l̄ t̄l̄qT rēè m̄ātɔ̀, sō
 sōsō cheè, ɬoyāà š̄ipū m̄l̄-
 tū̀. ɣlqēè n̄ātsṑ t̄l̄ chi
 ɣṑ, ηo š̄ēpa chi, "lōsāā
 t̄ɔ̀cē" señēē n̄ātsṑ ...
 q̄ōpēē m̄l̄ ɣ̄l̄pA chi ɣṑ. qhō
 ɬhū̀cT l̄qēè l̄āp̄āā tsū̀p̄l̄
 rēè. š̄yù lA qhō k̄ūnēè
 thū̀yāà m̄l̄tū̀. thēè cTl̄
 lA qhōtsō khū rApl̄ th̄l̄
 cee ɣū̀tū̀, l̄nT, "qhāpāā
 ɬoqāà?" s̄ ηēè tsēè cēēpɛe
 n̄l̄, l̄nT, qhō "lɛɛqā cheqāà
 ɬuqT ɣ̄l̄l̄" s̄āà. "l̄nT, onā,
 p̄l̄l̄rū lA š̄ṑ aa! ... ηl̄ñTl̄
 thū̀ ɣṑ" s̄ cheēpɛe n̄l̄, "p̄l̄l̄-
 rū lA ɣṑyāà ɣɔ̀ m̄arēè.
 n̄ātsō phāā tshū̀ ɬutū̀, p̄è

They can't go outside very much.
 They don't go much by them-
 selves, just when they from time
 to time form a group when they
 are sent here and there outside
 to work. We have one of those
 up there that we know, called
 "lōsāā t̄ɔ̀cē", a man who is from
 our ... monastery. He entered
 Official Community Park's school.
 After that we didn't see ("meet")
 him. Once, when they formed a
 group and came (out), I inquired:
 "Where are you going?". And
 then, he said: "We're going to
 work." "Well, then", I said,
 "come over when you have some
 spare time ("in between")! ...
 Let's get together!" "We don't
 have any spare time", he said
 to me, "we can't go out alone;
 we have to just go out together

thi tuqs khū t̄ī ñ̄l̄p̄ōō š̄et̄āā
 t̄oqo reè m̄āt̄ō, c̄T̄q̄ōō t̄oyāā
 ȳōò m̄arēè" saà. qhāq̄ō ȳōōp̄a
 t̄aā, qh̄ōō set̄āā t̄ēē t̄ēēnā.

K: āā l̄ēē. ānT, ts̄ōō r̄a thi
 qh̄arē l̄āp̄qT ȳōnaa.

N: tha, ts̄ōō r̄a thi, l̄uqsūū
 saāpā t̄itsū l̄āp̄qT ȳōōp̄a
 t̄aā.

K: māñts̄ōō r̄iñl̄iū ...

N: qh̄unt̄ēē r̄iñl̄iū. ts̄ōō ts̄ōō
 qh̄ōrāā ts̄ōō l̄uqsūū r̄āā
 l̄āp̄qT ȳōò reè.

K: mm ... ānT, s̄ōs̄ō l̄āp̄t̄āā
 t̄ut̄ūū, ts̄ī̄t̄ā s̄ōs̄ō qh̄ēē k̄ap̄
 qoyāā r̄ap̄a t̄ī̄t̄ēē c̄ī̄t̄āā ȳūkT
 reè.

N: ōo, tha rem̄ōō k̄aā qoyāā ȳōò
 reè. ts̄ī̄t̄ā ree ree n̄āā l̄a
 m̄i c̄ūts̄a ȳōnā, t̄iq̄ēē ȳāā

in groups like this when we go
 here or there." It seems to
 be difficult, if we consider
 the way he talks.

Oh, I see. And then, I wonder
 what the main thing is that
 they study/teach.

Now, it seems these new customs
 are the main things they study/
 teach.

The principles of Socialism ...

The principles of Communism.

The main things they study/teach
 are the customs themselves.

Mm ... and then, when they go
 to school, I suppose they may
 have to sweep the classroom and
 do other such things.

Well, now, they have to take
 turns. If there are about ten
 people in each classroom, these

remöö́ cheè; ñimā cūtsaa yāā
 remöö́ cheqo reè. tītēēs
 cheqo reè.

take turns; each one has to
 take his turn again about
 every ten days. They have
 to do it like this.

phōṭāā

The Palace (Potala)

K: phōṭāā qhi kTT qhi simcūū
māamō thl qharē reè?

What is the red reception hall
in the center of the Palace?

N: phōṭāā qhi kTT qhi sim ...
ānT, phōṭāā māapō ēè?

The reception hall in the center
of the Palace ... oh, do you
mean the Red Palace?

K: ǒǒ.

Yes.

N: phōṭāā māapō yΛqT ēè?

Do you mean the Red Palace up
there?

K: ǒǒ.

Yes.

N: ǒǒ, yΛqT, tha pa chēè
qūtūū ṅāpēè šāā nāāpΛ reè.
simcūū šetāā yṽ marēè.
chōōqāā šetāā reè. tii
nāā tēè chōōqāā pa chēè
reè.

Well, now, that (Palace) up
there was erected for the most
part by His Fifth Holiness
(Presence, that is, Dalai Lama).
It doesn't have very many re-
ception halls. They are just
chapels. Inside it there are,
for the most part, chapels.

K: chōōqāā tētsoō nāā lΛ qharē
qharē yṽ reè?

What things are there in these
chapels?

N: chōōqāā nāā lΛ tha, qūtūū

Now, the things in the chapels

rimcūū qhi tuntēē tītēēē
 šeṭāā yṛò rēè. yḷqṭṭ nāā
 lḷ, qhāā sō sōsō sōsō chēè
 yṛò rēè. ḷnṭ, phāqṛā lṷqṭ
 šūrṭ yṛò rēè, qāā tēè.

K: phāqṛā lṷqṭ šūrṭ thāqō
 qhḷnēè šūūṛḷ rēè?

N: tēr nēē šēèṛḷ yṭṛḷ rēè.

K: ḷnṭ, tuntēē tētsōō nāā lḷ
 yaa ... qhārē qhārē lūū
 yṛò rēè? ḷnṭ, tuntēē
 tētsō qhārēē sōōṛḷ rēè?

N: tuntēē qhāāqāṭṭ sṭtūū
 šētāā rēè.

K: sēē qhi sōōṛḷ rēpēè?

N: sēē qhi sōōṛḷ rēè. sēē
 kāṅkāā qhi "cḷṅtūmḷ" s

include many tombs of the
 successive Dalai Lamas, things
 of this sort. In that (Palace)
 up there, each one has his
 section. And then, there is
 Avalokiteśvara, that is, there
 at the top [i.e. a little higher
 than the other chapels].

From where was the Avalokiteś-
 vara first brought?

I suppose they got it from
 underground.

And then, what things did they
 put ... into these tombs? And
 then, out of what did they make
 these tombs?

All the tombs are, without
 exception, gold tombs.

Are they made of gold?

Yes, they're made of gold. Of
 course, they're not of the sort

cheè cee yaa tɔqtɔ̀ sṑpɾa
 tɪ̄t̄ēē maretā̀! tòm cheè
 tòm ɪ̄ sēē yɔ̀pɾa rēē.

K: ā̄ ɪ̄ē. ā̄n̄, nā̄ā̄ɔ̀ ɪ̄
 qharē qharē yɔ̀ rēē?

N: nā̄ā̄ɔ̀ ɪ̄ sun̄šū̀ rɪ̄pū̄ chi
 nāmēē nātsɔ̀ yɔ̀ rēē.

K: ā̄n̄, tɪ̄ nā̄ ɪ̄, hā̄ ɪ̄ēpēē
 qētā̀ cheyā̀ tɪ̄t̄ēē qharē
 yɔ̀ rēē?

N: tha, khḕ tshā̄šṑ tɪ̄ yɔ̀
 rēē. ɪ̄yū̀ nēē yaa tēt̄ṑ
 šū̀pēē, "kaqpā̀ sāpēē thū̄t̄ū̀"
 señēē qhi nṑpū̄ chi yɔ̀ rēē,
 ɪ̄yū̀ nṑpū̄ šɪ̄pū̄ chi yɪ̄ señēē
 chi. tɪ̄ qū̄t̄ū̀ qū̄t̄ū̀ cō̄qsō̄pɾa
 thūt̄ēē katsṑ tunt̄ēē nā̄ tēē

that's built up solid of pure
 gold, called "cā̄ntū̄m!" They
 make a frame and put the gold
 on the frame.

Oh, I see. And then, what
 things are there inside?

Inside there's a variety of
 precious sun̄šū̀ [the precious
 stones, charms, and gold cups
 which are put inside tombs or
 statues].

And then, what is there among
 these of a sort that's astoni-
 shingly famous?

Now, there are these things
 that are extremely unusual.
 There's a jewel brought up from
 the land of the Nagas called
 "The Wish-fulfilling Stick",
 said to be one of the Nagas'
 many jewels. This is there in

K: āā |εε. tēēsā qhāà qhi
kītūma phēēqo marepēē?

N: tēēsā qhāà phTTqūū yḅò
marēè, tīī nāā |Λ. āā,
chūūpūū |Λ phēēyāà yḅò
reè. phāqpā luqT šūrTT
yΛqēē kamcōō phūū nāāñēē
tshēcōò|TT nēē phēēqo
reè. ānT, yāā topāà qāāsō
tāā nāāñēē tītēē qhāšēè
mōtōō|TT nēē phēè qoyāà
yḅò reè. qhāšēè qhōqaa
chōōtē nēē phēè qoyāà
tītēē yḅò reè.

of the Three [Deities]--san[wā
töpā], te[cōò], c|q[cTī], and
so forth, monks from nāmkeē
(College) must come.

Oh, I see. Don't the monks of
the various monastic seats
have to come?

The various monastic seats
don't have any reason to come,
that is, in here. Well, yes,
they may come to make religious
offerings. They have to come
from (the monastery of) ishē-
cōò|TT to make a hundred
religious offerings up there
to Avalokiteśvara. And then,
too, from (the monastery of)
mōtōō|TT there must come over
here some of the sort who
perform (the ceremony of) qāāsō.
There are also some of this
sort who must come from (the

K: chōōqāā khōō toṃ ni, qhΛ-
tsēetsΛ chi yṑò rēè?

N: ānT, šipcū ḡāpcū chi mēè
ṑṑ. ṑhāqā ḡaa tētēē šūūkū
mēè.

K: ānT, phōṑāā qhi tṑprTī ṑṑ
lΛ yaa, ḡēmēē lṑkūū cTtāà
šṑṑāā ṑhī yṑò retāā?

N: phōṑāā qhi tṑprTī ṑṑ lΛ
lṑkūū šṑṑāā yṑò rēè. ḡēē-
māà qhi kēērāp qhāāqā tṑp-
rTī ṑṑ lΛ yṑò rēè, phōṑāā
māapōō tṑprTī ṑṑ lΛ. ṑhā
phōṑāā qāapōō topāà yāā
šāpā tṑṑēē yṑò rēè.

monastery of) qhōqāā chōōtē.

If you add all the chapels
together, about how many are
there?

There may be about forty or
fifty. I can't tell you the
exact number.

And then, on the palace wall
paintings they've written a
great deal of ancient history
and so forth, haven't they?

Yes, on the wall paintings
there is a great deal of his-
tory. The whole history of
the kings of ancient times is
on the wall paintings, that is,
on the wall paintings of the
Red Palace. Now, over here at
the White Palace, there are,
again, other things of this
sort.

K: qharē yòb rēè?

What is there?

N: phōṭāā qaapōō topāā nāmēē
 nātsōō yòb rēè, tīprī.
 tsēkā, tha, ānī nātsōō
 topāā, qharē seqo rēè? tha
 topāā "tuptōō kacū" cī
 chēè sēnēē tītēē yòb retāā?
 tītēē qhi nāmāā tītēē thī
 yòb rēè. phōṭāā maapōō tī
 nāā 1, phōō qhi kēerāp
 kāṅkāā thī yòb rēè.

There's a variety of things
 over here at the White Palace,
 that is, wall paintings. The
 life of Buddha, now, and then,
 around us, how should I put it?
 Now, over here there's this
 thing called "the eighty
 arhats", and so forth, is that
 right? They've written a sort
 of biography of this kind of
 thing. In this Red Palace,
 they've written solely the
 history of the kings of Tibet.

K: ānī, āā, šaaqōō tētsoō nāā
 1, qharē nāānēē šuū yòb
 rēè?

And then, ah, what do the people
 do who stay in these rooms
 opening on the courtyards?

N: šaaqōō, tēyāā šaa qhi šaa-
 qōō thītsūū nāā 1, tha
 tsē lāpṭāā taa, ānī, tsīṭūū
 tha tītēē šuusā rēè.

As for the rooms opening on the
 courtyards, in these rooms
 opening on the courtyards in
 East tēyāā, now, this is where

K: t₁nēē, yū₁ts₁ nāpā n₁TT
qhapāā šuuq(T γ)ṽṽ reē?

N: yū₁ts₁ nāpā n₁TT taa, ān₁T,
topāā thā chāalēē nāānēē
γṽṽ retāā, yāā?

K: mm.

N: sū₁st₁m tsho thā cētāā, t₁
teyāā šāā qhī šāāqṽṽ nāā
lā marēē. thōō tēē tshōm-
cēē šāā qhī šāāqṽṽ nāā lā
γṽṽ reē.

K: ān₁T, sō sōsṽṽ šāā reē re
reē re reē re γṽṽ repēē?

N: γṽṽ reē. šāā chū₁cū₁, chū₁-
cū₁, chū₁cū₁ γṽṽ reē. yū₁-
ts₁ nāpā n₁TT lēē šāā chū₁-
cū₁ reē re γṽṽ reē, simšāā.

the students of the Peak School,
and, then, the monk (Peak) offi-
cials and the like stay.

Then where do the two tutors
stay?

There are the two tutors and,
then, those who work over there,
is that right?

Mm.

His Holiness's servants and so
forth aren't in East teyāā in
the rooms opening on the court-
yards. They are up there in
the East Assembly Hall in the
rooms opening on the courtyards.

And then, does each one have
his own living quarters?

Yes, he does; each has a small
living place. Each of the
two tutors has a small living
place, too, that is, a resi-

K: $\bar{\lambda}nT$, $tey\bar{a}\bar{a}$ $\check{s}\bar{a}\bar{a}$ qhi $t\bar{e}\bar{e}$
 $l\bar{o}r\bar{e}$ "ts \bar{e} $qut\bar{o}\bar{o}$ " $se\bar{n}\bar{e}\bar{e}$ chi
 $\check{t}h\bar{\lambda}p\bar{q}(T\ y)\bar{c}\bar{o}$ $rep\bar{a}\bar{a}$?

N: $re\bar{e}$. $c\bar{u}\bar{n}\bar{n}T\bar{p}\bar{e}\bar{e}$ $\check{n}\bar{i}\bar{s}\bar{u}$ $qu\ \bar{\lambda}$
 $qut\bar{o}\bar{o}$ $\check{t}h\bar{\lambda}p\bar{q}T$ $re\bar{e}$. $n\bar{a}m\bar{k}\bar{e}\bar{r}\bar{e}\bar{e}$
 $\check{t}h\bar{\lambda}p\bar{q}T$ $re\bar{e}$.

K: $t\bar{e}\bar{e}$ $t\bar{e}\bar{e}m\bar{o}$ $t\bar{a}n\bar{e}\bar{e}$ $\check{s}\bar{i}\bar{t}\bar{a}\bar{a}$ $y\bar{u}qT$
 $m\bar{e}\bar{e}$ $\check{t}\bar{c}\bar{o}$.

N: $t\bar{e}\bar{e}m\bar{o}$ $t\bar{a}n\bar{e}\bar{e}$ $\check{s}\bar{e}\bar{t}\bar{a}\bar{a}$ $y\bar{u}qT$ $re\bar{e}$.
 $ch\bar{a}m$ thi $t\bar{e}\bar{e}$ $t\bar{i}$ $k\bar{\lambda}\bar{\lambda}qT$ $re\bar{e}$.
 $th\bar{a}$, $\check{s}\bar{a}n\bar{a}\bar{a}$ $th\bar{\lambda}$ $l\bar{o}q\bar{c}\bar{o}$ $c\bar{u}\bar{n}\bar{n}T\bar{i}$
 taa $c\bar{e}t\bar{a}\bar{a}$ $k\bar{\lambda}\bar{\lambda}qT$ $re\bar{e}$. $th\bar{a}$
 "ts \bar{e} $qut\bar{o}\bar{o}$ qhi $p\bar{o}\bar{o}$ " $se\bar{n}\bar{e}\bar{e}$
 chi $th\bar{u}q(T\ y)\bar{c}\bar{o}$ $ret\bar{a}\bar{a}$? $p\bar{o}\bar{o}$.

dence [honorific].

And then, each year they perform
 (the dance) called the "Peak
 $qut\bar{o}\bar{o}$ " there at East $tey\bar{a}\bar{a}$,
 don't they?

Yes, they do. They perform the
 $qut\bar{o}\bar{o}$ on the twenty-ninth of the
 twelfth month. The monks from
 $n\bar{a}m\bar{k}\bar{e}\bar{e}$ (College) perform it.

There must be many who come to
 watch the show there.

Yes, many come to watch the
 show. They do the $ch\bar{a}m$ [a
 monks' dance] there. Now, they
 do the "Black Hat" [a type of
 $ch\bar{a}m$] and the "Twelve-year
 Cycle" [another type of $ch\bar{a}m$],
 and so forth. Now, one called
 "the Old Man of the Peak $qut\bar{o}\bar{o}$ "
 comes out, is that right? That
 is, the old man.

K: mm.

Mm.

N: t̄īī š̄ī̄t̄ō̄ō̄ taa cētāā pē thi
t̄ē̄cō̄m̄ t̄l̄q̄T̄ rēè. p̄ū̄ ni,
h̄l̄p̄t̄ō̄ō̄ kaà ru cūuq̄T̄ rēè.

He puts out everything, fruit
and so forth, for people to
jump for. He piles it up and
then lets them try to get it
(scramble for it).

K: ōō, l̄n̄T̄, t̄ē̄ē̄m̄ō̄ q̄h̄ā̄ā̄q̄ē̄ē̄
h̄l̄p̄t̄ō̄ō̄ k̄l̄p̄ chōōq̄T̄ rep̄ē̄ē̄?

Well, then, are all the spec-
tators allowed to try to get
it?

N: sū ch̄ī̄ī̄n̄ē̄ē̄, t̄īq̄T̄ rēè. h̄l̄p̄-
t̄ō̄ō̄ kaāñē̄ē̄ t̄īq̄ē̄ē̄ tēè th̄a
q̄h̄ō̄ō̄ k̄āq̄p̄ā̄ t̄um̄t̄ū̄ chī kh̄ī̄ī̄-
kū γ̄ō̄ rēè, q̄h̄ō̄ē̄ē̄ l̄āq̄p̄ā̄.
k̄āq̄p̄ā̄, q̄h̄ō̄ē̄ē̄ l̄āq̄p̄ā̄ γ̄ō̄ō̄p̄ē̄ē̄
k̄āq̄p̄ā̄ thī q̄h̄l̄t̄sē̄ē̄ š̄ū th̄ū̄-
nē̄ē̄, q̄h̄ē̄p̄s̄ā̄ rēè, ph̄l̄q̄ī̄ī̄
n̄ā̄ l̄, h̄l̄p̄t̄ō̄ō̄ kaāñē̄ē̄ t̄īq̄ē̄ē̄
tēè.

Yes, anyone can go. Those who
try to get it, now, they can
carry short sticks, in their
hands. Whatever (as much as)
they can hit with the sticks,
that is the profit (winnings)
of those over there who are
trying to get the things.

K: l̄n̄T̄, q̄h̄ar̄ē̄ q̄h̄ar̄ē̄ h̄l̄p̄t̄ō̄ō̄
kaayāā γ̄ō̄ rēè?

And then, what things are there
to try to get?

N: ḡār̄q̄ām̄ taa, l̄n̄T̄, ch̄īr̄ī̄ī̄ p̄ō-

There are various things:

qāā taa, šītōō āmā thλ, nāmēē
nātsōō yōō rēē. šītōō qūtūū
thλ.

K: phorōō qaamā yōō rēpēē?

N: phorōō qhaamā rāā ā yōō.
tha, šītōō qhi riq thi yōō
rēē.

K: āā |εε. λnT, qhāpsēē yōō
rēpēē?

N: qhāpsēē yōō rēē. qhāpsēē
pē thi tēqā kλp chee šλλqT
rēē.

K: λnT, chōōqāā qhāāqā nītāā
sēqō tōō šλλqT rēē ... chē
šλλqT rēē? qharē chiqT rēē?
tshēsāā thūūsāā cTqōō |λ
chTqT rēē?

N: qhāā qhāšēē tshēsāā thūūsāā
|λ mātōō, nλmkūū kōō šaayāā

apricots and, then, white candy-
balls and persimmons. And
raisins.

Do they have phorōō qaamā [a
candy made of boiled brown sugar
mixed with butter]?

I really doubt they have phorōō
qhaamā. Now, they have all
kinds of fruit.

Oh, I see. And then, do they
have qhāpsēē (fried pastries)?

Yes, they have qhāpsēē. He
stacks up all the qhāpsēē and
leaves them there.

And then, are all the chapels
left closed every day ... or
are they left open? What do
they do? Do they open them
only on auspicious days?

There are some sections of the
sort that are usually kept

tī[̄]tēē y[̄]ò rēè, tee, pa chēē
yāā n[̄]amkūū chē nāānāp[̄] rēè.
qh[̄]atūū chī[̄]nēē chōōcēē š[̄]ukū
y[̄]ò rēè.

K: sēqō chāpēē qāp l[̄] yaa, chōō-
cēē š[̄]uñēē š[̄]i[̄]tāā mēè t[̄]o.

N: sēqō ch[̄]tūū, tshēsāā thūū-
sāā l[̄] chōōcēē š[̄]uñēē m[̄]l[̄]qū
š[̄]etāā yūq[̄] rēè.

K: ān[̄]T, ts[̄]tūū tēt[̄]sō pē thi
tsē rāā l[̄] š[̄]uūšūp[̄] n[̄]l[̄]q[̄]
repēè? qōñēē tēt[̄]sō?

N: qōñēē tsho ḡōñēē cēēnā, qhō-
rāā tshu š[̄]uūšūp[̄] nāqo retāā?
qōñēē tshu. tēē yāā sōsō
tēè mh[̄]l[̄]tūūn[̄], ān[̄]T, m[̄] l[̄] yaa,
lācā tēè cheē, yāā m[̄] š[̄]āpā
chi: "tōōr[̄]ò chī[̄]!" s chēè,
tshāp tsūū š[̄]l[̄]l[̄]q[̄] rēè.

closed except on auspicious
days, but on the other hand,
for the most part, they usually
open them. One can visit (them)
whenever one goes (there).

At the times they open the doors
there must be many visitors.

When they open the doors on
auspicious days very many
visitors come.

And then, do all those monk
(Peak) officials stay at the
Peak itself all the time? That
is, those sacristans?

If you're really talking about
the sacristans, they have to
stay all the time, is that
right? That is, the sacristans.
On the other hand, if one can't
stay there oneself, then one
pays someone, says to another

K: tshāp tsū̀ Źaanā, t̄iqT repēè?

person, "Please stay!" and
(puts and) leaves a substitute.

Is it all right if they leave
substitutes?

N: tshāp tsū̀ ŹllqT rēè.

Yes, they leave substitutes.

K: tshāp Źaanā, qhllqTT qhū̀ qhi
kītūmll ŹllqT rēè?

If they leave substitutes, from
which section of monks do they
leave them?

N: tshāp Źaanā, tha nāmkēra
Źaanēè, t̄iqT rēè. ānT, tēē-
sāā Źaanēè, t̄iqT rēè: tshāp
sū Źaanēè, t̄iqT rēè.

If they leave substitutes, now
it's all right if they leave
nāmkēē monks; but then, it's
all right if they leave monks
from the monastic seats: as for
substitutes, whoever they leave,
it's all right.

K: ānT, tsē phōṭāā qhi ɔ̀ t̄iqēè
qharē rēè? phantsōō repēè?

And then, what are these things
under [i.e. in the basement of]
the Peak Palace? Are they
storerooms?

N: ɔ̀ topāā phantsōō Źetāā ɔ̀
rēè.

Yes, around here underneath
there are many storerooms.

K: phantsōō, qharē qharēē phantsōō yòò rēè?

As for the storerooms, of what things are they the storerooms?

N: phantsōō, tha, nāmēē nātsōō yòò rēè. chēē phantsōō tha, ʌnT yāā, rīpū chi kāḡkāā qhi phantsōō tha, tha mʌrūyāā tītēē, qhāāqā yʌqT ɔò ʌ yòò rēè, phantsōō.

As for the storerooms, now, they are of various sorts. Storerooms for tea, and again, storerooms for nothing but jewels, that is, things of the sort that won't get rotten, they are all under that (Palace) up there, that is, the storerooms.

K: nāmsēē phantsōō nāā ʌ qharē yòò rēè?

What's in the nāmsēē storeroom?

N: nāmsēē phantsōō nāā ʌ tha nōōpūū rīq rʌpʌ šētāā yòò retāā?

In the nāmsēē storeroom, now, there are just all kinds of jewels, is that right?

K: qharē rʌpʌ tītēē, khēē tshāā? ḡāmō ʌhʌyūū nec tētēē šūūpʌ rēè seḡēē rʌpʌ tītēē?

What kinds of things, very unusual things? Kinds of things said to have been brought from the land of the gods long ago?

N: cTī tētōō šūūpʌ rēè. ɔō, seyāā rʌpʌ tītēē. ɔō, ta

Some things were brought. Yes, something of this sort is said.

nóopū cētāà lūyūū nēe yaa
 tētōō šū̀pʌ rēè, señēē rʌpʌ
 tītēè, tītēè šētāà yɔ̀ rēè.

K: mīn hā qhoyāà qharē qharē
 yɔ̀ rēè?

N: mīn hā qhoyāà, thā, qharē
 yīnaa.

K: nóopū qōtōō pūcūū tēè?

N: ōō thā, "qōtōō pūcūū" thā
 "sāpēē" señēē thitsū tʌ,
 tēè yɔ̀ retāā? chṑ qhi,
 sunšū̀ lʌ yɔ̀ rēè.

K: āā lēē.

N: lhēsāā, chṑ qhi sunšū̀
 lʌ yɔ̀ rēè, qōtōō pūcūū taa
 sāpēē ṅṅ, ṅṅ ... ti yɔ̀
 retāā? "tsūqkēē nṑpūū

Yes, now, jewels and so forth
 of the sort said to have been
 brought from the land of the
 Nagas, there are just things
 of this sort.

What are the names that we
 know?

The names that we know, now, I
 wonder what they are.

How about the qōtōō pūcūū jewel
 there?

Well now, as for those called
 "qōtōō pūcūū" and "sāpēē", they
 are there, is that right? They
 are among the sunšū̀ in the
 (statue of the) Lord (Buddha).

Oh, I see.

Yes, they are in Lhasa, among
 the sunšū̀ in the (statue of
 the) Lord (Buddha), that is,
 both the qōtōō pūcūū and the

tošēē" señēē chī, tī nT yāā
 chōō qhī śuqṭT yōtāā? chōō
 qhī śuqṭT thōō yāqēē śuqṭT
 kēcāā kAp śāà yōō reè.

K: "tsūqkēē nōōpūū tošēē" señēē
 thi ... qharē reè?

N: mutṭī qhī ṭhānā chī yōō
 reè. yīṭōō qhī ṭhānā reè.

K: āā |ēē. ṅāmō kēepō noosāā
 qhī tsūmū thi.

N: ṭōō, yīṭōō qhī ṭhānā.

K: ānT, tī ṅarāā tshu chṭīnā,
 cēeyāā yōō rēpēē?

N: cēeyāā yōō reè. tī qhāāqēē
 cēēqT reè.

K: āā |ēē. ānT, phantsoō tātsoō

sāpēē, and then ... there is
 this, is that right? A thing
 called the "tsūqkēē nōōpūū
 tošēē", and also there is this,
 the throne of the Lord (Buddha),
 is that right? Up there, above
 the throne of the Lord (Buddha),
 they have placed it for a
 throne ornament.

This thing called the "tsūqkēē
 nōōpūū tošēē" ... what is it?

It's a pearl rosary. It's
 (Queen) yīṭōō's rosary.

Oh, I see. The long-ago queen
 of King noosāā.

Yes, yīṭōō's rosary.

And then, as for this (rosary),
 if we go, can we see/visit it?

Yes, it can be seen. Everyone
 sees it.

Oh, I see. And then, do they

tāqpāā qo chTqT rēē, ... ?

always open the doors of these storerooms, or ... ?

N: phant̄sōō, t̄l tāqpāā qo chTqT marēē.

No, they don't always open the doors of the storerooms.

K: ānT, cTtāā qo n̄l̄l̄t̄ūū, qo chēqo repēē?

And then, when they need things, do they have to open the doors?

N: qo n̄l̄l̄t̄ūū ... qo n̄l̄l̄t̄ūū mā̄t̄ōō, chTqT marēē. qh̄t̄ūūnT, l̄ēēq̄ūū qhāā qh̄āāqēē th̄ūūmT yūqT rēē.

When they need (things) ... except when they need (things), they don't open them. At those times (when they do open them), representatives of all the various Departments come.

K: mī qh̄l̄tsēē t̄s̄l̄ chī t̄s̄m̄ nī, chē quqT yōnaa.

I wonder about how many people have to get together and open them.

N: ānT, mī cū cōōnā t̄l̄t̄ēē t̄s̄m̄ cēē, qo chTqT rēē. ānT, n̄āmō š̄l̄pūū t̄l̄t̄ēē l̄l̄ yaa cūū š̄āāl̄ th̄l̄tsū nT š̄ōōyāā yōō marēē, qh̄arē qh̄arē yōōmēē.

And then, on the order of ten or fifteen people get together and open the doors. But then, as for the sorts of things that were put in there a very long time ago, about them nothing can be said, that is, as to what things are or are not there.

K: thō rapa tītēē yòò marepēē?

N: thō t̄l̄ yūkt̄ reè tee, ānT̄
... qhapāā qhayōō cētāā
šōōyāā yòò marēē ... šl̄ nēē
tshēē qoyāā tītēē.

K: ānT̄ yāā thāqō cūūtūū nēē,
"qhāñpā t̄l̄ suu tītēē cTq
l̄ yōō" s chēē nī, "tītēē
āñtāā rapa kap!" cheyāā
tītēē yòò marepēē?

N: tītēē qhāšēē chi chēē yūkt̄
reè tee, yāā mī qhāšēē qhī
yūqT̄ maretāā? qhō cheñēē
qhācūū mācūū šāā cēē.

K: ānT̄, t̄l̄ nāā l̄, nāmsēē
phantsoō nāā l̄ qhāāqā, pé
thī r̄l̄pū chēē thā cTq šTtāā
repēē?

Isn't there some sort of list?

As for a list, there may be one,
but then ... as to where and
which and so forth nothing can be
said ... this sort of search from
the beginning which is required.

But then, when they were first
put in, didn't they say "It's in
such and such a corner of this
building" and then say something
like "Give it such a number!"?

Some people may have done some-
thing of this sort, but other
people wouldn't come [and do
this], is that right? Those
ones leaving things here and
there, everywhere.

And then, in this [storeroom],
that is, as for all the things
in the nāmsēē storeroom, are
they all just jewels and so
forth?

N: ɔ̀, tĩtēē sētāà rēè. ʌnT,
 cha thʌ cTì tĩtēē tsharē
 tshorē cTĒ yɔ̀ marēè.

K: chēlōō yɔ̀ rēè?

N: thā, chēpō šetāā mēè tɔ̀.
 tĩ ɲaa kũũ mēè: tɔ̀ mʌñũũ.

K: mm, chTlōō nēe tēēnā, chT-
 cūũ hā qhuqT mēèpʌ rēè.

N: hā qhuqT marēè.

K: thāà qhí ɔ̀ ʌ yaa tĩtēē
 thũũ šaàpʌ rēpēè?

N: ɔ̀tā, thāà ʌ phāā thũũ
 šaàpēē sɔ̀ rʌpʌ tĩtēē rēè.

K: mm, nʌʌqũũ šipū chí yũkT
 rēè.

N: nʌʌqũũ yɔ̀ rēè. thā thē-

Yes, there are just these kinds
 of things. And then, as for
 tea and so forth, there's
 nothing at all of these sorts
 of messy things.

How big is it?

Now, it must be very big. I
 don't know this: I've never
 gone there.

Mm, I suppose if you look at it
 from outside, you don't know
 (can't tell) the size.

No, you don't know.

Did they dig it out under the
 rock like this?

Well, now, over there at the
 rock it looks as if they had
 dug it out.

Mm, I suppose it's very dark.

Yes, it is dark. Now, except

- sāā lōō yōō tsāā, mā̄tōō.
these days, since there is electricity.
- K: thēsāā lōō ʔhT̄l̄l̄ yōō retāā,
yāā?
These days they've brought electricity, is that right?
- N: thēsāā phō̄ʔāā l̄l̄ p̄ē th̄l̄
lōō yōō rēē.
Yes, these days the Palace has electricity all over.
- K: mm, lōō qh̄l̄n̄ēē ʔhT̄l̄l̄l̄ yīnaa,
āmā.
Mm, I wonder where they brought the electricity from, that is, the source.
- N: lōō, tōōt̄ēē nāā n̄eē ʔhT̄l̄l̄l̄
rēē.
They brought the electricity from inside tōōt̄ē [a mile or so north of Lhasa].
- K: āā l̄ēē. tōōt̄ēē nāā qh̄l̄
lōōqāā, t̄l̄l̄ nāā n̄eē maā
ʔhT̄l̄l̄ n̄l̄, ēē?
Oh, I see. Do you mean they brought the electricity down from inside the electric plant/building in tōōt̄ē?
- N: ōō.
Yes.
- K: mm, l̄n̄T̄, qū̄t̄ū̄ū̄, nōōp̄ū̄ l̄T̄q̄l̄
taa, tsē l̄l̄, qh̄l̄q̄ēē mā̄ŋl̄
šuuqT̄ rēē?
Mm, and then, in which does His Holiness stay more, nōōp̄ū̄ l̄T̄q̄l̄ or the Peak (in the Potala)?
- N: nōōp̄ū̄ l̄T̄q̄āā mā̄ŋl̄ šuuqT̄ rēē.
He stays more in nōōp̄ū̄ l̄T̄q̄l̄.

K: tsē lʌ qũq̃l̃ tʰl̃ŋũ šl̃t̃aã yɔ̀̀
rɛp̃ɛ̀ɛ̀?

Is it very cold in the Peak
in the winter?

N: tsē lʌ qũq̃l̃ tʰl̃ŋũ yɔ̀̀ rɛ̀
tɛ̀, yãã qũq̃l̃ šut̃ɛ̀ɛ̀ caasā
tsē lʌ yaa, šut̃ɛ̀ɛ̀ caàqo rɛ̀.
yaaqaã mã phɛ̀ nòòrũ l̃t̃qaã
mã.

It's quite cold in the Peak in
the winter, but on the other
hand, as for the place he stays
in the winter, he has to stay
in the Peak. He comes down in
the summer, that is, down to
nòòrũ l̃t̃q̃l̃.

K: tsē šl̃t̃aã chɛ̀p̃õ tũ̀. ph̃l̃c̃õ
šɔ̀̀ yɛ̀ nòò t̃l̃q̃ɛ̀ qh̃ar̃ɛ̀ rɛ̀?

The Peak is very big. What are
those things over there on the
right side?

N: yɛ̀ nɔ̀ tɔ̀p̃aã, ñm̃k̃ɛ̀r̃ taa
cɛ̀t̃aã qh̃i t̃i yɔ̀̀ rɛ̀ ...
t̃h̃ãš̃aã. ʌñt̃, ph̃õt̃aã mãap̃õ
t̃h̃t̃i qh̃i k̃ap̃t̃i yòòp̃ɛ̀ yãã
c̃t̃i t̃uq̃aã? mãap̃õ c̃t̃q̃.

Around there, on the right,
there's this (thing) of the
ñm̃k̃ɛ̀ monks, and so forth ...
that is, the monks' quarters.
And then, near the Red Palace,
there's also something with a
Chinese roof, is that right?
Something red.

K: ɔ̀ tũ̀.

Yes, there is.

N: ǒǒ, tɪ qūtūū thūtēē k̄atsōō
 t̄untēē šuù ɪ ʌ saapā šāā
 nāāpɪ tɪ rēè.

K: āā ɪɛɛ. qūtūū thūtēē k̄atsōō
 t̄untēē qhɪ ɔ̀ tēè, ʌnɪ, khēè
 tshāpō chɪ ɔ̀ rēè sɪqɪ.
 tɪ qharē yīnaa.

N: t̄untēē qhɪ ... k̄atōō qāā nēè
 šāārēē sɔ ɪ ʌ chɪ kēè ɔ̀
 rēè, thā.

K: mm.

N: tɪ ātā thēsāā qām ɔ̀ marēè.
 ɣɪqēè tēè ɔ̀ rēè. šēeqōō
 nāā ɪ ʌ cēèkū ɔ̀ rēè.

K: šēeqōō nāā ɪ ʌ cūū šāā ɔ̀
 repēè?

N: rēè. šēētōm tɪq ɔ̀ rēè,
 qhōrāā. k̄atōō qāā nēè kēè

Well, this, the tomb of His
 Holiness thūtēē k̄atsō, was newly
 erected afterwards [that is,
 after the Red Palace was built].

Oh, I see. There, under His
 Holiness thūtēē k̄atsō's tomb,
 then, they say there's some-
 thing very unusual. I wonder
 what it is.

From the surface of the tomb's
 stone slab ... something like
 deer horns have grown, now.

Mm.

Even these days, now, they have
 not yet become dry. They've
 stayed up there. They can be
 seen in glass.

Have they been put in glass
 [that is, a glass box]?

Yes, they have. A glass frame
 has been constructed, that is,

γὰρ ρεῖ.

K: ὦ, κῆε̄ tshārλ λ! ληT,
ti mēpa qharē γὰρ ρεῖ?

N: ὦ, ὦ, qūtūū thūtēē katsōō
tuntēē, yōōsēē lhāqāā tii
nāā λ εῖ?

K: ὦ.

N: ὦ, tii nāā λ šāpēē qūsūū
thuūtēē šetāā γὰρ ρεῖ.

K: āā λεε. qūtūū tētso qūtsēē
chTcūū qhλqλtsλ γὰρ ρεῖ?

N: tuntēē tha chēsōō, qūtūū
ḡāpā taa, qūtūū thūtēē
katsōō, tuntēē ḡTT γὰρ ρεῖ.

for them. They have grown
from the surface of the stone
slab.

Oh, how unusual! And then,
aside from these, what is there?

Oh, now, do you mean in the
chapel where His Holiness thū-
tēē katsō's tomb is?

Yes.

Yes, in this (tomb) there are
many other things, statues,
books, and stupas. [qū(tēē)
sūū(tēē) thuūtēē: qū- ('body')
-tēē 'image, statue', sūū-
(('voice')) -tēē 'book, text',
thūū- ('mind') -tēē 'stupa']

Oh, I see. About how big are
these tombs?

Now, the biggest tombs are the
two tombs of His Fifth Holiness
and His Holiness thūtēē katsō.

tĩñṭĩ thōṣṣō šĩtsʌ šĩtsʌ
 ɣò reè. šēē, šāpā
 ɣāā thōṣṣō ñṭĩtsʌ cḕɛpʌ,
 sūmʌtsʌ cḕɛpʌ, rɛtsʌ cḕɛpʌ,
 nāmēē nātsōò ɣò reè.

K: mm, chūñšūũ thi sūũ ɣĩnaa.

N: chūñšūũ thi phḕɛcḕ luntṑò
 qhi mḕɛ ɬoo, kawā luntṑò
 qhi, chūñšūũ reè.

K: kawā luntṑò thi qūtṑò qharē
 rḕè?

N: kawā luntṑò qūtṑò, qūṭḕē
 tũ̀pʌ kɛpā topāà cṭĩ ɪʌ
 ɣĩpʌ ɣōtāà.

K: kawā qḕɛsāā katsṑò, tuntḕē
 ɣò repḕè?

N: ɣò reè. qḕɛsāā, kawā qḕɛ-
 sāā qhi tuntḕē "sṭũũ chēmō"

These two are each about four stories (high). Otherwise, on the other hand, the others vary, having perhaps two stories, perhaps three, perhaps one.

Mm, I wonder whose is the smallest.

As for the smallest, probably luntṑò's, that is, kawā luntṑò's, is the smallest.

What is kawā luntṑò's place in the sequence of Dalai Lamas?

As for kawā luntṑò's place in the sequence of Dalai Lamas, I think it's either the seventh or the eighth place, around there, in the sequence.

Is there a tomb for kawā qḕɛ-sāā katsṑ [the sixth Dalai Lama]?

Yes, there is. qḕɛsāā's, that is, kawā qḕɛsāā's tomb, is the

señēē thi reè.

K: āa lēē. ānT, sTtūū tēt̄sōō,
qūtūū lā yaa sTqūū ē šl̄ṭāa
yūkt̄ reè.

N: γῶḃ reè. sTqūū šet̄āa γῶḃ
reè.

K: sTqūū tēt̄sō šun rāā nee tuḥ
nāāp̄l̄ reē, k̄er qhāā qhi
phūūp̄l̄ reè?

N: q̄er qhi phūūp̄l̄ ē γῶḃ reè,
šun qhi tuḥp̄l̄ ē γῶḃ reè.
nāmēē nātsῶḃ γῶḃ reè.

K: qhāqT maḡl̄ γōnaa, k̄er qhi
phūūp̄l̄ taa šun qhi tuḥp̄l̄.

N: āu, q̄er qhi phūūp̄l̄ maḡl̄
mēè ṭῶḃ.

K: ānT, tuṅtēē ree re šl̄l̄tūū,
šēētēē phūūñēē šlp̄u chi

one called the "Big Gold Tomb".

Oh, I see. And then, the gold
tombs of the Dalai Lamas may
have many gold bowls, too, I
suppose.

Yes, they do. They have many
gold bowls.

Were these gold bowls made by
the government itself, or did
private individuals offer them?

Private individuals offered
some, and the government made
some. It varies.

I wonder which are more numerous,
those offered by private indi-
viduals or those made by the
government.

Laymen, that is, private indi-
viduals may have offered more.

And then, when each tomb was
erected, I suppose there were

yükt̄ reè.

N: šet̄aā yɔ̀ɔ̀ reè, šēēt̄ēē phūū-
ñēē.

K: ʾn̄T̄, phōt̄āā̄ t̄i, mʾš̄T̄ qhōrā
nēē, šāā̄ n̄i, lo qhʾt̄sēēt̄sʾ
t̄uq(T y)ɔ̀ɔ̀ reè?

N: th̄a, sūmk̄ʾ lhāqtsʾ chi t̄uqT̄
mēē t̄ɔ̀ɔ̀.

K: kawā qūṭ̄T̄T̄ qhʾqT̄T̄ th̄ɔ̀ɔ̀ ʾʾ
šāā̄pʾ reè?

N: qūṭ̄T̄T̄ ṅāpēē th̄ɔ̀ɔ̀ ʾʾ. phōt̄āā̄
māapō ṅāpēē th̄ɔ̀ɔ̀ ʾʾ šāā̄pʾ
reè. t̄ii šù ʾʾ, ʾn̄T̄, th̄a,
yēemēē topāā, ʾn̄T̄, t̄ii šù
ʾʾ, šāā̄pʾ repāā? phōt̄āā̄
māapō, ṅāpēē th̄ɔ̀ɔ̀ ʾʾ šāā̄pʾ
reè.

a great many who made donations
[of e.g. gold, silver, jewelry,
money, barley].

Yes, there were many, that is,
who made donations.

And then, since this Palace was
originally erected, about how
many years have passed?

Now, a little more than three
hundred (years) must have passed.

In which Dalai Lama's time was
it erected?

In the time of the fifth Dalai
Lama. The Red Palace was erected
in the time of the fifth. And
then, afterward, now, (these
buildings) above and below over
there, then, were erected after-
ward, weren't they? The Red
Palace was erected in the time
of the fifth (Dalai Lama).

K: tii ηεε ΙΑ qhaà qhèè γοδò
ma_{re}pεε?

Before this, wasn't there any-
thing at all?

N: tii ηεε ΙΑ qhèè ā yōō. tii
qāā ΙΑ ηεεmaā phōtāā maapōō
γλqTT qāā tēè Ιαp_{ts}εε chi
cēékū yōtāā? tii qhātūū
tēè Ιhāqāā chi γοδò reè s_lqT_l
... "chōōkēē t_upūū" s. chōō-
kēē sūnt_sēē qh_i t_lqū yōōpēē
t_upūū chi yōpāā? Ιαp_{ts}εε
yōōsēē tshūcōō ηγω tēè.
οδò, t_l Ιhāqāā t_l γοδò reè
saà, ηTηp_l thi mēē t_o.

Before this, I doubt there was
anything. Above this, before,
that is, there above the Red
Palace you can see the top of
a mountain pass, is that right?
In the vicinity of this, I've
heard it said, there was a shrine
... called the "Royal Meditation
Cave". It was a meditation cave
with a statue of King sūnt_sēē,
you know? Over this way from
where the top of the mountain
pass is. Yes, as for this, I
was told there was this shrine,
it must have been this old one.

K: āā Ιεε. šēē mēēp_l reè.

Oh, I see. Otherwise, I suppose
there was nothing.

N: šēē mēēp_l t_lā.

Otherwise, it seems there was
nothing.

K: ḁnṽ, qũtũũ tĩnēē yaa chũ
 nḁḁtũũ, tɔpkāā qhĩ šām
 tĩnēē chṽqṽḁ ṽḁḁ nĩ, chũ
 nāqo rēpēē?

And then, when His Holiness
 goes up from here, does he have
 to get down from his horse below
 the stone steps and go up?

N: ɔ̄ɔ̄ rēē. tha kḁṽṽōō nēē
 ṽhēēnā, tālām qhōḁmā nēē,
 ḁnṽ, chṽqṽḁ ṽḁḁ nḁkũ rēē.
 tālām qhōḁmā nēē yaa chṽqṽḁ
 chṽṽḁḁ ṽḁḁ ṽḁḁ.

Yes, he does. Now, if he comes
 from behind, then, he can get
 down at tālām qhōḁmā [the name
 of a road]. There's no place
 to ride a horse up from tālām
 qhōḁmā.

K: "tālām qhōḁmā" seḁēē thi
 qhḁḁṽṽ qhḁḁtũũ tĩnēē, ḁnṽ,
 ṽḁḁḁḁ rēē?

At which place does this (road)
 called "tālām qhōḁmā", then,
 end?

N: ṽḁṽṽā qhĩ qũkḁṽ ṽḁḁḁḁ ...
 tha yaa ṽḁṽṽā rāā ḁḁ ḁḁ
 ṽḁḁḁḁ cṽṽ nēē ṽḁḁ ṽḁḁ.

Over there behind the Palace
 ... now, it stops just short
 of the Palace itself.

K: tĩnēē šaaqōm kũũkũ šĩṽā
 ṽḁḁ rēpēē?

Does he have far to walk from
 there?

N: šĩṽ rāā ṽḁḁ ṽḁḁ. thōḁḁḁ
 ḁṽṽ, šĩ ḁā chi ā ṽḁḁ, thōḁḁḁ

It's not very (far). I doubt
 it's two stories, or four or

ṣ̌i n̄ā chi.

K: āā l̄ēē.

N: tshōō r̄p̄l̄ chēēnā, t̄ī̄t̄ēē
c̄T̄i q̄h̄i t̄op̄k̄āā yaa ts̄āā
n̄āānā, ān̄T̄, phō̄t̄āā l̄ā yaa
ph̄T̄T̄q̄T̄ r̄ēē.

K: ān̄T̄, ts̄ēē n̄āāl̄ōō l̄ā l̄ēēq̄ūū
tshūūs̄l̄ ṣ̌īt̄āā yōō r̄ep̄ēē?

N: l̄ēēq̄ūū tshūūs̄l̄, q̄l̄r̄ōō yōō
r̄ēē. ȳl̄q̄ts̄āā, q̄āš̄āā, ts̄ē-
c̄āā, ts̄ē n̄ēts̄ā̄l̄: th̄īts̄ū
yōō r̄ēē.

K: ȳl̄q̄ts̄āā k̄ū̄ thu ts̄ē l̄ā ṣ̌T̄t̄āā
tshōōq̄T̄ r̄ep̄ēē?

N: ȳl̄q̄ts̄āā ... ȳl̄ṣ̌T̄T̄ n̄ōōp̄ū ts̄ē
l̄ā ṣ̌t̄ēē c̄l̄l̄ṣ̌ūū r̄īq̄āā, ts̄ē
l̄ā ṣ̌ēt̄āā tshōōq̄T̄ r̄ēē. ān̄T̄
ȳāā n̄ōōp̄ū l̄īq̄āā m̄āā p̄ōō n̄āā-

five, that is, four or five stories.

Oh, I see.

If you make an estimate (as a rough estimate), when he has climbed up stone steps of this sort (number), then, he comes up to the Palace.

And then, are there many department offices inside the Peak?

As for department offices, there are quite a few. The Secretariat, the Cabinet, the Peak Treasury, the Peak Supply Official: there are these.

Does the Secretariat always meet only at the Peak?

The Secretariat ... while His Holiness is staying at the Peak, it meets only at the Peak. On the other hand, when he moves

nā, yāā nōōpū līqāā tshōōqT
reè.

K: qāšāā tshuūsāl taa yiqtsāā
tshuūsāl qhāqT chTqT reè?

N: qhānpā chēēnā, yiqtsāā chTqT
reè.

K: mī qhāqT mālqT reè? šuuñēē.

N: mī ē yiqtsāā mālqT reè. qā-
šāā nāā lā šīpū yōō marēē.

K: yiqtsāā nāā lā yiqtsāā lāpṭāā
qhāāqā šuūqu rēpēē?

N: yiqtsāā nāā lā yiqtsāā lāpṭāā
ē yōō reè, ānT, yiqtsāā lēēcā
ē mālqū yōō reè, nēēpā thā.

down to nōōpū līqāā, it meets at
nōōpū līqāā.

Which is bigger, the Cabinet
Office or the Secretariat
Office?

If you're talking about the
building, the Secretariat is
bigger.

Which has more people? That
is, those who stay there.

The Secretariat has more people,
too. There aren't very many
in the Cabinet.

Do all the students of the
Secretariat School have to stay
in the Secretariat?

In the Secretariat there are
the students of the Secretariat
School and, then, many Secre-
tariat workers, as well as the
administrator in charge of the
workers.

K: y_iqtsāā̄ tshōōsā qh_ΛqTT nāā
 l_Λ rēè?

Where is the place in which the Secretariat meets?

N: y_iqtsāā̄ phōtāā̄ maapō rāā
 qh_i nāā l_Λ y_o rēè.

The Secretariat is in the Red Palace itself.

K: qāšāā?

(How about) the Cabinet?

N: qāšāā phōtāā̄ maapō y_o
 marēè. šāā ḡōō tēè, y_išTT
 nōōpūū simcūū qh_i o rēè
 y_o rēè.

The Cabinet isn't in the Red Palace. It's there to the east, just below His Holiness's reception hall.

K: mm, ḡḡ, t_hūūc_Λ tshōōsā
 qhapāā y_o rēè?

Mm, and then, where is the place where the officials meet for tea [in the morning]?

N: t_hūūc_Λ tshōōsā, phōtāā̄ māā-
 pōō šāā qh_i qāapō ch_i tuqāā?
 y_Λqēē teyāā̄ šāā qh_i kūū
 qh_i qāapō ch_i.

As for the place where the officials meet for tea, there's something white east of the Red Palace, is that right? Something white up there next to East teyāā̄.

K: ōō.

Yes.

N: ōō, t_il_Λ k_Λplōō topāā y_o
 rēè. tshōm_cēē šāā qh_i

Well, it's over there, behind this. There, in the vicinity

qhātū̀ tḕ, "sīmcū̀ n̄eyṑ"
sā̀ tḕ, t̄hū̀c̄ tshṑsā̀ tḕ.

of the East Assembly Hall, there
(in the place) called the "n̄eyṑ"
Reception Hall", there's the
place where the officials meet
for tea.

K: t̄hū̀ts̄ t̄shā̀mā̀ chūr̄ tshṑ-
sā̀ yṑ r̄ēē ... ?

Is it a meeting place which
holds all of the officials, lay
and monk, or ... ?

N: yṑ r̄ēē. qhā̀qā̀ chūr̄ yṑ
r̄ēē.

Yes, it is. It is one which
holds them all.

K: n̄mkū̀ tā̀ thu ts̄t̄ū̀ š̄tā̀
m̄ētṑ, t̄hū̀qṑ ph̄t̄q̄ m̄arep̄ē?

Isn't it always just the monk
officials, not the lay officials,
who come?

N: n̄mkū̀ ts̄t̄ū̀ m̄ētṑ, t̄hū̀qṑ
ph̄ḕqo m̄ar̄ē.

Yes, usually the lay officials
don't have to come, just the
monk officials.

K: ān̄, n̄ṑpū̀ l̄q̄ēē n̄ā̀ l̄ yaa
... ph̄ḕn̄ēē tā̀qā̀ š̄uus̄ yṑ
retā̀? ts̄t̄ū̀ qhā̀qā̀.

And then, when they go to n̄ṑpū̀
l̄q̄ēē ... they have, in the same
way, a place to stay, is that
right? That is, all the monk
officials.

N: reè. nòopū līqāā lèè, qēē-
sāā phōṭāā qhi ṭhṭī lλ.

Yes, they do. At nòopū līqāā,
too, near qēēsāā Palace.

K: ānṭ, phōṭāā, tsē phōṭāā qhi,
tiqēē qhāāqā ṣalā retāā?
ānṭ, ṭhṭṭṭṭī tshu ṣuusā
qhāāqā yaa ṣutēē tōō yòò
repēè?

And then, these (floors) of the
Palace, that is, the Peak Palace,
are all polished floors inlaid
with pebbles, is that right?
And then, do all the places
where the officials sit have
cushions placed on them?

N: ṣutēē yòò reè.

Yes, there are cushions.

K: ānṭ, sōsōō tūū tēè sōōcōò
chēè?

And then, they put a table in
front of each one?

N: tha, sōōcōò, yòò marēè.

Now, they don't have tables.

K: āā lēē.

Oh, I see.

N: sōōcā lēēnā, qhātūū qhātūū
lλ chūūkū reè. ṣutēē māṭcōò,
sōōcōò yòò marēè.

When the tea comes, they can
only drink it when and where it
comes. They don't have tables,
just cushions.

K: ānṭ, qūṭūū ṣuuseē sīmcūū
qhāā mēṭāā yōō tsāā, ṅīmā
cṭq tēè ṣuū, yāā phāā tshūū

And then, since His Holiness has
various different reception
halls where he stays, if he

ṛōō nāqT mēè t̄c̄c̄.

stays there (in one reception hall) one day, he must also move back and forth.

N: t̄īṭēè nāqT marēè. t̄īṭēè
kūnēè nāqT marēè.

No, he doesn't do (it like) this. He never does (it like) this.

K: cTqrāā Iḷ šuukāā nāqT rēpēè?

Does he stay in just one place?

N: cTqrāā Iḷ šuukāā nāqT rēè.

Yes, he stays in just one place.

K: ānT, yāpā tētsō qhagē chēè
šāqT rēè? thaqāas qhēcTī
chēè, tōṇpāā šāqT rēpēè?

And then, what do they do with those others? Do they just sweep and dust them and leave them empty?

N: šāpā thitsūū nāā Iḷ qūsūū
thuūtēē yōō tsāā, chōōcēē
Iḷ ṭosā yōō rēè.

Since there are in these others images, books, and stupas [representing Buddha], they are places to which people go on pilgrimages.

K: ōō, chōōcēē Iḷ chTīnā, ṭīqT
rēpēè?

Oh, is it all right to go on pilgrimages there?

N: chTīnā, ṭīqT rēè.

Yes, it's all right to go (there on pilgrimages).

K: āā Iēē. ānT, qūtūū qhī sim-

Oh, I see. And then, those who

cūū tēt̄sōō ... chōōcēē l̄
tāāñēē yāā ... tsT̄ūū mēē t̄ōō.

N: tsT̄ūū, taa, l̄nT̄, qhēēpa yōō
retāā? s̄mcūū qhēēpā. qhēē-
pēē, t̄l̄qT̄ reē.

K: s̄mcūū qhēēpā tēt̄sō t̄hapā
marēpāā?

N: s̄mcūū qhēēpā t̄hapā marēē.

K: l̄nT̄, s̄mcūū nāā l̄ yaa s̄ap-
tēē cT̄tāā yaqō š̄it̄āā yūkt̄
reē.

N: tha, yaqō yūkt̄ reē, s̄mcūū
nāā l̄.

K: phōō rāā l̄ tāāp̄a rēpēē?

N: phōō rāā l̄ tāāp̄a t̄t̄ēē

let people in ... to go on
pilgrimages to His Holiness's
reception halls ... must be
monk officials, too.

There are monk officials and,
then, there are sweepers/
janitors, is that right? That
is, reception-hall sweepers.
The sweepers let one (in to
visit).

Those reception-hall sweepers
aren't monks, are they?

No, the reception-hall sweepers
aren't monks.

And then, I suppose the carpets
and so forth in the reception
halls are very good.

Now, I suppose they are good,
in the reception halls.

Were they woven in Tibet itself?

Yes, they were, without excep-

šetaā yɔ̀ rēè.

K: ʌnT, "qāpēē" taa cTq chēè
ni señēē tētsō ḡāmō šipū
tītēè qhI yIkt rēè.

N: ǒǒ, yɔ̀ rēè. qāpēē tha
chūpū tha thitsū qhāāqā,
yaqō yɔ̀ rēè. tha, simcūū
nāā ʌ tha tītēè šipū yɔ̀
marēè. pa chēè lhācāā
tsō mātō. simcūū nāā ʌ
šetāā qhI kēèr qhēè yɔ̀
marēè. šutēē cētāā māāpōō
chūcūū chI mātō, kūqT
marēè, qhēè. t̄lptōō cTī
lèè, šuqT chēè "thōpō" s
qhēè yɔ̀ marēè.

K: ʌnT, cēēqā cTtāā nāātūū,

tion, of this sort, woven in
Tibet itself.

And then, I suppose the things
called "pillar decorations" and
so forth are of a sort that is
from a very long time ago.

Yes, they are. The pillar deco-
rations and beam decorations,
all these things are very good.
Now, in the reception halls
there aren't very many things
of this sort. Just for the
most part in the shrines. In the
reception halls there isn't any-
thing very extravagant. As for
cushions and so forth, they
don't put out anything except
a small red cushion and so forth.
Only a thin one, and the throne
isn't at all what you'd call
"high".

And then, when he grants an

yāā šuq̄t̄TT qhāā́ IΛ šuuq̄T
rəp̄ēè?

N: cεεq̄ā nāāxt̄ūū, šuq̄t̄TT qāā́ IΛ
šut̄ēē cλλq̄T rēè.

K: šuq̄t̄T thōp̄ō rət̄āā́?

N: šuq̄t̄T tha tɛɲcēē qāā́ IΛ κλρ
tsāā, thōt̄ō qhāp̄ō chēēpa
māt̄ō, šuq̄t̄T qhōrā "thōp̄ō" s
qhēē yṑ mər̄ēè.

K: ānT, cεεmāā́ tāā́ nāāp̄ee qhāā́
IΛ, tha, n̄īq̄āā́ šuū quq̄T
yūkt̄ rēè.

N: cεεmāā́ m̄aɲee qut̄ūū "n̄īq̄āā́" s
cεεnēē, tha, chōtsōō n̄l̄t̄ūū
šuuqu n̄l̄q̄T rēè, šut̄ēē cāāqo
rēè.

K: ānT, šīq̄āā́ qū n̄TTq̄T yūkt̄
rēè.

audience and so forth, does he
sit on the throne?

Yes, when he grants an audience
he sits on the throne.

The throne is high, is that
right?

Now, since the throne is placed
on a platform, it seems high,
but the throne itself isn't at
all what you'd call "high".

And then, when he grants group/
public audiences, now I suppose
he may have to sit there all day.

At the time of the larger group
audiences, though you say "all
day", it's five or six hours he
has to sit, has to remain
sitting.

And then, I suppose he gets
very tired.

N: "qū n̄ee n̄āā" s qh̄éé n̄l̄qT
 m̄aretāā? n̄arāā tshu r̄l̄p̄l̄
 c̄ēé, "qū n̄eeγāā" s qh̄éé
 γ̄ò m̄aretāā?

K: ḅnT, th̄āācāā t̄l̄, qh̄atāā
 n̄ām̄ēē n̄āts̄ò qh̄i s̄ōōp̄l̄
 rep̄ēē?

N: ōō reè. th̄āācāā, th̄a ...
 th̄a, n̄ēēmāā ȳīn̄l̄, th̄āā-
 cāā qh̄i n̄āp̄l̄ rep̄āā? th̄ē-
 s̄āā th̄āācāā γ̄ò m̄aretāā!
 th̄ēs̄āā ch̄āā qh̄i n̄l̄qT reè.
 n̄ām̄ō th̄āācāā qh̄i n̄l̄q(T
 γ̄)ò reè siqT t̄uq̄l̄, n̄aa
 nT "kūū" s m̄ēé.

K: šl̄ n̄éé ... th̄āācāā qh̄i n̄āā
 γ̄oḅāā?

N: n̄āts̄ōō nT n̄āā m̄l̄h̄ūū.

He doesn't act "tired" at all,
 is that right? There's no such
 thing as his getting "tired"
 like us, is that right?

And then, are the th̄āācāā
 [tassels used to touch a person
 in giving a blessing] made of
 a variety of qh̄atāā [ceremonial
 scarves]?

Yes, they are. The th̄āācāā,
 now ... now, formerly, they gave
 it with th̄āācāā, you know?
 These days, there are definitely
 no th̄āācāā! These days he gives
 it with his hand. Before, they
 say, don't they, that they gave
 it with th̄āācāā, but I don't
 really know about that.

In the beginning ... they gave
 it with th̄āācāā, didn't they?

It was never given to us.

K: ṭhapāā chāā qhī nālq(T γ)ṽṽ
repēē?

Does he give it to monks with
his hand?

N: ṭhapā mēpēē, thā thēsāā tāl,
khīpāl ē qhāāqāā nālq tūqā.
chāā qhī šētāā nālq(T γ)ṽṽ
reè.

Not only to monks, now these
days he gives it to laymen, too,
to everyone, doesn't he. He
gives it just with his hand.

K: āā |ēē.

Oh, I see.

N: ṅāmō nālq t mēè ṭṽṽ, thāā-
cāā yīīnāā cīī qhī, nālq(T
γ)ṽṽ reè saā. ṅāā kūū mēè.

They may have given it long ago,
that is, I was told they gave
it with thāācāā or something.
I don't know (myself, by first-
hand knowledge).

K: ānī, cēēqā qhāā tīīēē, qū-
tūū |ā šaptēē phūū cheñēē
tīīqēē qhāāqāā yāā qūtūū
rāā qhī simcūū nāā |ā tōōsā
γṽṽ retāā?

And then, as for these various
sorts of audiences, all those
who offer prayers to His Holiness
have places to sit in His
Holiness's own reception hall,
is that right?

N: tōōsā γṽṽ reè.

Yes, they have places to sit.

K: ānī, sōōcā cīītāā nāā nālq
repēē?

And then, are they given tea
and so forth?

N: nālq t reè, |hēkēē.

Yes, they are, together.

K: $\bar{\lambda}\bar{n}\bar{T}$, $\bar{s}\bar{i}\bar{m}\bar{c}\bar{u}\bar{u}$ $\bar{n}\bar{a}\bar{a}$ $\bar{l}\bar{\lambda}$ $\bar{y}\bar{a}\bar{a}$ $\bar{t}\bar{a}\bar{q}\bar{p}\bar{a}\bar{a}$
 $\bar{t}\bar{e}\bar{e}\bar{n}\bar{e}\bar{e}$ $\bar{s}\bar{i}\bar{q}\bar{a}\bar{a}$ $\bar{q}\bar{h}\bar{\lambda}\bar{t}\bar{s}\bar{e}\bar{e}$ $\bar{y}\bar{c}\bar{o}$ $\bar{r}\bar{e}\bar{e}$?

And then, how many guards are there who stay in the reception halls all the time?

N: $\bar{s}\bar{i}\bar{q}\bar{a}\bar{a}$ $\bar{s}\bar{i}$, $\bar{t}\bar{s}\bar{o}\bar{m}$ $\bar{t}\bar{s}\bar{o}\bar{m}$ $\bar{s}\bar{u}\bar{m}$, $\bar{t}\bar{h}\bar{a}$
 $\bar{n}\bar{a}\bar{m}\bar{e}\bar{e}$ $\bar{n}\bar{a}\bar{t}\bar{s}\bar{o}\bar{c}$ $\bar{y}\bar{c}\bar{o}$ $\bar{r}\bar{e}\bar{e}$.

Now, it varies: there are sometimes four guards, sometimes three.

K: $\bar{s}\bar{i}\bar{q}\bar{a}\bar{a}$ $\bar{t}\bar{i}\bar{t}\bar{s}\bar{u}$ $\bar{t}\bar{a}\bar{q}\bar{p}\bar{a}\bar{a}$ $\bar{t}\bar{e}\bar{e}\bar{t}\bar{e}\bar{p}\bar{\lambda}$
 $\bar{c}\bar{h}\bar{e}\bar{q}\bar{o}$ $\bar{r}\bar{e}\bar{t}\bar{a}\bar{a}$?

Those guards have to go on staying there all the time, is that right?

N: $\bar{t}\bar{e}\bar{e}\bar{t}\bar{e}\bar{p}\bar{\lambda}$ $\bar{c}\bar{h}\bar{e}\bar{q}\bar{o}$ $\bar{r}\bar{e}\bar{e}$.

Yes, they have to go on staying there.

K: $\bar{s}\bar{u}\bar{u}\bar{s}\bar{t}\bar{m}$ $\bar{q}\bar{h}\bar{\lambda}\bar{t}\bar{s}\bar{e}\bar{e}$ $\bar{y}\bar{c}\bar{o}$ $\bar{r}\bar{e}\bar{e}$?

How many servants to His Holiness are there?

N: $\bar{s}\bar{u}\bar{u}\bar{s}\bar{t}\bar{m}$, $\bar{s}\bar{o}\bar{o}\bar{p}\bar{o}\bar{o}$ $\bar{q}\bar{h}\bar{e}\bar{p}\bar{o}\bar{o}$, $\bar{c}\bar{T}\bar{q}$
 $\bar{c}\bar{h}\bar{e}\bar{e}$, $\bar{s}\bar{i}\bar{p}\bar{o}\bar{o}$, $\bar{q}\bar{h}\bar{e}\bar{p}\bar{o}\bar{o}$ $\bar{n}\bar{T}\bar{T}$
 $\bar{c}\bar{h}\bar{e}\bar{e}$, $\bar{\lambda}\bar{n}\bar{T}$, $\bar{c}\bar{h}\bar{o}\bar{o}\bar{p}\bar{o}\bar{o}$ $\bar{q}\bar{h}\bar{e}\bar{p}\bar{o}\bar{o}$
 $\bar{c}\bar{T}\bar{q}$ $\bar{c}\bar{h}\bar{e}\bar{e}$, $\bar{s}\bar{u}\bar{m}$, " $\bar{s}\bar{u}\bar{u}\bar{s}\bar{t}\bar{m}$ $\bar{c}\bar{h}\bar{o}\bar{o}$
 $\bar{s}\bar{u}\bar{m}$ " s: $\bar{s}\bar{u}\bar{m}$ $\bar{y}\bar{c}\bar{o}$ $\bar{r}\bar{e}\bar{e}$.

As for the servants to His Holiness, the $\bar{s}\bar{o}\bar{o}\bar{p}\bar{o}\bar{o}$ $\bar{q}\bar{h}\bar{e}\bar{p}\bar{o}$ [tea master] makes one, the $\bar{s}\bar{i}\bar{p}\bar{o}\bar{o}$ $\bar{q}\bar{h}\bar{e}\bar{p}\bar{o}$ [personal attendant, in charge of, for example, cleaning] makes two, and then, the $\bar{c}\bar{h}\bar{o}\bar{o}\bar{p}\bar{o}\bar{o}$ $\bar{q}\bar{h}\bar{e}\bar{p}\bar{o}$ [in charge of the servants who make $\bar{t}\bar{o}\bar{c}\bar{m}\bar{a}$

K: ʌnT, phōṭāā qhi tsē tinēè
 tshām̄rē tamā rʌ chi tūqT
 tuqʌ. tsē topāà cTʌ ʌ
 tūq(T y)ṽò rēε, qhapāā
 tūq(T y)ṽò rēè?

N: ǒǒ, ǒǒ, tamā tūūyāà thi tʌ
 reè: qūtūū tsōō, thə,
 qōōtsṽò qhi, tshēṭāā tsṽṽ,
 ʌnT, tamā tūū; qōōtāā chūū-
 pūū chεè cētāā cheqo rēè.
 ʌnT, yāā, chTpkūū cētāā
 nāāpεε qutūū é yāā yṽò rēè.

K: ʌnT, phōṭāā qhi tsē rāā

offerings] makes three: there are three, called the "sūūst̄m chōō sum".

And then, sometimes they beat the kettle drums from the Palace's Peak, don't they. Do they beat them over there somewhere at the Peak, or where do they beat them?

Yes, yes, the beating of the kettle drums is this: on the dates (anniversaries) of the deaths, now, of the Dalai Lamas, then, they beat the kettle drums; at night they have to make offerings and so forth. And then, again, when he [His Holiness] arrives or departs, and so forth, they also have it [the beating of the kettle drums].

And then, as for the Palace's

γ_Λqēē thōōqā lēplēē rēē,
qharē rēē?

N: lēplēē rēē. thā, κ_Λπ_Γ
yōōsā tshō ni, lēplēē ma-
retāā? šēē mi, thōōqā
qhāāqā lēplēē rēē.

Peak itself, is the rooftop
up there flat, or what is it?

It's flat. Now, as for those
places with Chinese roofs,
they aren't flat, is that right?
Otherwise, of course, the roof-
tops are all flat.

K: āā lēē ... λ_Λπ_Γ, thōōcēē taa
c_Γtāā tāāñēē γ_Λq_Γ qhāā l_Λ
thēēqo rēpēē?

Oh, I see ... and then, do those
who blow the big trumpets and
so forth have to go on the top
of that (Peak) up there?

N: phōtāā māapōō qāā nēē šētāā
rēē, thōōcēē th_Λ κ_Λl_Γ qhāā-
qā.

They are only from on the top
of the Red Palace, that is, all
the big trumpets and Chinese
(horizontal) flutes.

K: λ_Λπ_Γ, qh_Λtūqēē c_Γtāā, t_hl_πq_Γ
y)ōō rēp_Λ. t_ll qhāā tēē
t_hl_πq_Γ y)ōō rēē, qharē rēē?

And then, the secular boy
dancers perform some things,
don't they. Do they perform
there on top of this, or what?

N: qh_Λtūqēē t_hl_πyāā thi, tēyāā
šāā l_Λ t_hl_πq_Γ rēē. lōōsāā

As for the secular boy dancers'
performance, they perform at

K: $\bar{\text{a}}\bar{\text{n}}\bar{\text{T}}$, mm, $\bar{\text{c}}\bar{\text{h}}\bar{\text{o}}\bar{\text{o}}\bar{\text{k}}\bar{\text{o}}\bar{\text{o}}$ $\bar{\text{t}}\bar{\text{i}}\bar{\text{t}}\bar{\text{e}}\bar{\text{e}}$ $\bar{\text{n}}\bar{\text{e}}\bar{\text{e}}$ -
 $\bar{\text{c}}\bar{\text{u}}\bar{\text{u}}$ $\bar{\text{c}}\bar{\text{h}}\bar{\text{o}}\bar{\text{o}}\bar{\text{k}}\bar{\text{o}}\bar{\text{o}}$ taa $\bar{\text{c}}\bar{\text{i}}\bar{\text{T}}\bar{\text{a}}\bar{\text{a}}$, $\bar{\text{q}}\bar{\text{u}}\bar{\text{p}}\bar{\text{T}}\bar{\text{i}}$
 $\bar{\text{s}}\bar{\text{u}}\bar{\text{q}}\bar{\text{u}}$ $\bar{\text{y}}\bar{\text{o}}\bar{\text{o}}\bar{\text{n}}\bar{\text{a}}$, $\bar{\text{p}}\bar{\text{h}}\bar{\text{o}}\bar{\text{t}}\bar{\text{a}}\bar{\text{a}}$ $\bar{\text{n}}\bar{\text{a}}\bar{\text{a}}$ | \wedge
 $\bar{\text{t}}\bar{\text{e}}\bar{\text{t}}\bar{\text{e}}\bar{\text{e}}$ $\bar{\text{s}}\bar{\text{u}}\bar{\text{q}}\bar{\text{T}}$ $\bar{\text{r}}\bar{\text{e}}\bar{\text{e}}$, $\bar{\text{s}}\bar{\text{u}}\bar{\text{q}}\bar{\text{T}}$ $\bar{\text{m}}\bar{\text{a}}\bar{\text{r}}\bar{\text{e}}\bar{\text{e}}\bar{\text{?}}$

And then, mm, as for this sort of oracle ("guardian of religion"), the $\bar{\text{n}}\bar{\text{e}}\bar{\text{e}}\bar{\text{c}}\bar{\text{u}}\bar{\text{u}}$ oracle and so forth, if they want to summon the spirits/deities, do they bring them [i.e. the oracles] into the Palace itself, or not?

N: $\bar{\text{p}}\bar{\text{h}}\bar{\text{o}}\bar{\text{t}}\bar{\text{a}}\bar{\text{a}}$ $\bar{\text{n}}\bar{\text{a}}\bar{\text{a}}$ | \wedge $\bar{\text{t}}\bar{\text{e}}\bar{\text{t}}\bar{\text{e}}\bar{\text{e}}$ $\bar{\text{s}}\bar{\text{u}}\bar{\text{q}}\bar{\text{T}}$
 $\bar{\text{r}}\bar{\text{e}}\bar{\text{e}}$.

Yes, they bring them into the Palace.

K: $\bar{\text{p}}\bar{\text{h}}\bar{\text{o}}\bar{\text{t}}\bar{\text{a}}\bar{\text{a}}$ $\bar{\text{n}}\bar{\text{a}}\bar{\text{a}}$ | \wedge $\bar{\text{s}}\bar{\text{u}}\bar{\text{q}}\bar{\text{T}}$ $\bar{\text{y}}\bar{\text{a}}\bar{\text{b}}$
 $\bar{\text{r}}\bar{\text{e}}\bar{\text{p}}\bar{\text{e}}\bar{\text{e}}\bar{\text{?}}$

Do they have thrones in the Palace?

N: $\bar{\text{t}}\bar{\text{s}}\bar{\text{h}}\bar{\text{o}}\bar{\text{m}}\bar{\text{c}}\bar{\text{e}}\bar{\text{e}}$ $\bar{\text{t}}\bar{\text{s}}\bar{\text{a}}\bar{\text{a}}$ $\bar{\text{s}}\bar{\text{u}}\bar{\text{q}}\bar{\text{T}}$ $\bar{\text{t}}\bar{\text{o}}\bar{\text{o}}$;
 $\bar{\text{a}}\bar{\text{n}}\bar{\text{T}}$, $\bar{\text{q}}\bar{\text{o}}\bar{\text{s}}\bar{\text{o}}\bar{\text{o}}$ $\bar{\text{s}}\bar{\text{u}}\bar{\text{q}}\bar{\text{T}}$ $\bar{\text{r}}\bar{\text{e}}\bar{\text{e}}$.

They put thrones in the assembly halls; and then, they (the oracles) go into trances.

K: mm, $\bar{\text{p}}\bar{\text{h}}\bar{\text{o}}\bar{\text{t}}\bar{\text{a}}\bar{\text{a}}$ $\bar{\text{t}}\bar{\text{e}}\bar{\text{p}}\bar{\text{o}}$ $\bar{\text{s}}\bar{\text{i}}\bar{\text{t}}\bar{\text{a}}\bar{\text{a}}$ $\bar{\text{m}}\bar{\text{e}}\bar{\text{e}}$
 $\bar{\text{t}}\bar{\text{a}}\bar{\text{a}}$, $\bar{\eta}\bar{\text{a}}\bar{\text{m}}\bar{\text{o}}$ $\bar{\text{n}}\bar{\text{e}}\bar{\text{e}}$ $\bar{\text{k}}\bar{\text{a}}\bar{\text{p}}$ $\bar{\text{t}}\bar{\text{s}}\bar{\text{a}}\bar{\text{a}}$.

Mm, the Palace must be very firm/solid, since it was built a long time ago.

N: $\bar{\text{t}}\bar{\text{e}}\bar{\text{p}}\bar{\text{o}}$ $\bar{\text{s}}\bar{\text{e}}\bar{\text{t}}\bar{\text{a}}\bar{\text{a}}$ $\bar{\text{y}}\bar{\text{a}}\bar{\text{b}}$ $\bar{\text{r}}\bar{\text{e}}\bar{\text{e}}$.

Yes, it's very firm.

K: $\bar{\text{m}}\bar{\text{a}}\bar{\text{n}}\bar{\text{a}}$ $\bar{\text{t}}\bar{\text{u}}\bar{\text{t}}\bar{\text{s}}\bar{\text{T}}\bar{\text{i}}$ $\bar{\text{s}}\bar{\text{T}}\bar{\text{a}}\bar{\text{a}}$ $\bar{\text{r}}\bar{\text{e}}\bar{\text{p}}\bar{\text{e}}\bar{\text{e}}\bar{\text{?}}$

For the most part, does it have just stone walls?

N: $\bar{\text{t}}\bar{\text{u}}\bar{\text{t}}\bar{\text{s}}\bar{\text{T}}\bar{\text{i}}$ $\bar{\text{m}}\bar{\text{a}}\bar{\text{t}}\bar{\text{o}}\bar{\text{o}}$ $\bar{\text{t}}\bar{\text{a}}$, $\bar{\text{p}}\bar{\text{h}}\bar{\text{a}}\bar{\text{q}}\bar{\text{t}}\bar{\text{s}}\bar{\text{T}}\bar{\text{i}}$

It doesn't even have one mud-

cTṭē̄ yṑḁ marē̄.

brick wall--just stone walls.

K: qhāāqā tutsṭī̄ repē̄?

Are they all stone walls?

N: qhāāqā tutsṭī̄ rē.

Yes, they are all stone walls.

K: tsṭqšāā chēlōō̄ yōnaa.

I wonder what the width of
the walls is.

N: tsṭqšāā t̄, tōpā sūmtsA
mē̄ t̄ṑṑ.

The width of the walls must
be about three fathoms.

K: āa mA lA! qhṭsē̄tsA qṑṑ
yōnaa. lo šipū̄ chi qṑṑ
yōō̄ ṭhu.

Oh, my! I wonder about how
long it took. It must have
taken a great many years.

N: tha, lo mṭqū̄ qṑṑ yū̄kṭ̄ retāā̄?
laqpē̄ kṭp tsāā ... tha,
yṭqṭ̄ nāā lA thēsāā qhōlōō̄
chē̄pē̄, šē̄qō̄ thṭsū̄ yū̄kṭ̄
retāā̄? chṭkē̄ nē̄ thōō̄ tsāā.
šē̄, qhāāqā lṑḁ laqpē̄ sōō̄pA
šētāā yṑḁ rē.

Now, I suppose it did take many
years, is that right? Since
they built it by hand ... Now,
these days they may have these
glass things [windows, boxes]
in that (Palace) up there, is
that right? Since they come
from abroad. Otherwise, every-
thing was, without exception,
made by hand.

K: ṭnṭ, teyāā̄ šāā nē̄, tē̄

And then, when the qutōō̄ (dance)

qutōō cītāā thūūtūū, qūtūū
 šuusēē tīnēē maa siimū sii-
 sēē simcūū yòò retāā?

and so forth come out there
 from East tēyāā, the place
 where His Holiness stays has
 a reception hall from which
 he can look down on the per-
 formance, is that right?

N: yòò rēē. qūtūū thā qūtāā
 tshu thā qhāāqā šuū; topāā
 šuuqT rēē. nāmkēēē thapā
 thā, tsē lāpāā thā, mīmāā
 tshu, pā chēē rāpā, tā šāā-
 qōō yēēēē tsōō tēēqT rēē.

Yes, it does. His Holiness and
 the officials and everybody
 stay; they stay over there.
 The monks of nāmkēē (College),
 the students of the Peak School,
 and the common people, for the
 most part, now, stay up and
 down the rooms opening on the
 courtyards.

K: ānT, qūtāā tshu qhāāqā tēē
 qūtūū šuusā tēē chūūqT repēē?

And then, does that, the place
 where His Holiness stays, hold
 all the officials?

N: qūtūū Ihēkēē maretāā! šuusā
 lōōqāā yòò rēē.

They aren't together with His
 Holiness, you know! They have
 a separate place where they
 stay.

K: āa |εε.

Oh, I see.

N: y|šīī nōōpū lhēkēè, tha,
yūūtsīī nāpā tshu, tshēē-
šāp tshu, tīītēè lhēkēè lhē-
kēè šuuqT rēè.

Together with His Holiness, now,
stay the tutors, the debaters
[who debate with His Holiness]--
such (people) stay together
[with His Holiness].

K: ānT, simcūū šuqTā chē cεε,
sīī šuuqT rεε ... ?

And then, do they open the win-
dows in the reception hall and
watch [from there], or ... ?

N: chē cεε, sīī šuuqT rēè.

Yes, they open them and watch
[from there].

K: ānT, tīī qāā |λ yaa, qūṭāā
tsōō sōōcā taa cTtāā šuṅ
nεε kālqT rēpēè?

And then, during this, are the
officials served tea and so
forth by the government?

N: yōō rēè: sōōcā cētāā.

Yes, they are: tea and so forth.

K: ānT, tēēmōō yāpā tēēsā tēè,
qharē seqo rēè? thōōcāā
seqo rεε, qharē rēè?

And then, what do ("should")
you call that place where the
other spectators stay? Do you
call it a platform, or what?

N: šāaqōō ēè?

Do you mean the rooms opening
on the courtyards?

K: šaaqɔɔ. ɔ̃ɔ̃.

The rooms opening on the courtyards. Yes.

N: šaaqɔɔ tɛŋsɔ̃ɔ̃ sɔ̃m rɛɛ chi
yɔ̃tɔ̃ɔ̃? mɪ mɔ̃qɔ̃ chɔ̃uɔ̃qɪ yɔ̃ɔ̃.

There are perhaps three stories of rooms opening on the courtyards, is that right? They should hold many people.

K: mɪ qhɔ̃tsɛ̃ɛtsɔ̃ chɔ̃uɔ̃qɪ yɔ̃naa.

I wonder about how many people they hold.

N: mɪ qhɔ̃cɛ̃ɛ chɔ̃uɔ̃qɪ yɔ̃ɔ̃ tɪhu.
tɔ̃ŋtɔ̃ɔ̃ qhɔ̃sɛ̃ɛ qhɔ̃sɛ̃ɛ chɔ̃uɔ̃qɪ
yɔ̃ɔ̃ tɪhu, šaaqɔɔ nɔ̃ɔ̃ ɪɔ̃.

They must hold quite a few people. They must hold in the thousands, that is, in the rooms opening on the courtyards.

K: chɔ̃ɔ̃qɔ̃ɔ̃ chɛ̃sɔ̃ɔ̃ tɪ qhɔ̃qɪ
rɛ̃ɛ? tsɛ̃ɛ nɔ̃ɔ̃ ɪɔ̃.

Which is the largest chapel?
That is, in the Peak.

N: chɔ̃ɔ̃qɔ̃ɔ̃ tha, chɔ̃ɔ̃qɔ̃ɔ̃ chɛ̃ɛ-
nɔ̃ ... qhɔ̃npɔ̃ chɪtɔ̃ɔ̃ ɛ̃ɛ,
qhɔ̃rɛ̃?

The chapels, now, when you say chapels ... do you mean the size of the buildings, or what?

K: chɔ̃ɔ̃qɔ̃ɔ̃ rɔ̃ɔ̃.

The chapels themselves.

N: chɔ̃ɔ̃qɔ̃ɔ̃ rɔ̃ɔ̃ ɛ̃ɛ? chɔ̃ɔ̃qɔ̃ɔ̃
chɛ̃sɔ̃ɔ̃ sɪtɔ̃ɔ̃ chɛ̃mɔ̃ɔ̃ tɔ̃ tɛ̃ɛ,
cɪq yɔ̃ɔ̃ rɛ̃ɛ tha ... tɪ chɛ̃-

You mean the chapels themselves?
As for the largest chapel, there is one there in front of the Big

šöö reè. tshōmcēē chi yɔ̀
reè. "tshōmcēē chēmō" saà.

Gold Tomb, now ... this is the largest. It's an assembly hall. It's called the "Big Assembly Hall".

K: qāa qh_ltsēē ts_l chi qhi sā
yɔ̀ reè?

About how much space does it have, in terms of pillars?

N: qāa šipcū šet_lāā chi yɔ̀ reè.
nāmkēr_l pē thi tshṑ tshūū-
nēē pē thi tii nāā tēē chuūq_l
reè.

It has between forty and fifty [40-49] pillars. Even when all the nāmkēē monks hold an assembly, it holds them all inside there.

K: ǒǒ, thṑsā qh_ltsēē yɔ̀ reè?

Mm, how many stories does it have?

N: phō_lāā l_l ēè?

Do you mean the Palace?

K: mm.

Mm.

N: thṑsā cūrqū ts_l chi yɔ̀
reè.

It has about nineteen stories.

K: ḷn_l, thṑsā thāq_l qharē
yɔ̀ reè?

And then, what's on the first floor?

N: qhānpā rāā l_l, thṑsā thā-
q_l, thā, topāā qūcēē, cūus_l

In the building itself, on the first floor, now, over there

tīṭṭēē mātōō, šēē šeṭāā yōō
 marēē. thōōsā ṭhuqpāl tsāl
 nee mātōō, šēē ɔō pa chēē
 tī rēē: tī tha, qūcēē
 cūūsāl pa chēē rēē.

there's nothing much except for
 the sort of places where you
 put (store) things [such as
 furniture]. Except for about
 the sixth floor and up, other-
 wise, below, this is all there
 is, for the most part: that is,
 for the most part, now, this
 is, now, a place to put (store)
 things.

K: ɔō l ʌ ēē?

Do you mean below?

N: ōō.

Yes.

K: qhāā l ʌ?

And above (on top)?

N: qhāā l ʌ, ʌnṭ, chōōqāā taa
 cētāā yōō rēē, pa chēē.

Above, then, there are chapels
 and so forth, for the most part.

K: qūcēē, cūūsāl qhāāqā, sō
 sōsō sōsōō nāā l ʌ qhūū chee,
 cūū nḷqṭ yōō repēē?

As for the places where one puts
 (stores) things, is everything
 put in according to its proper
 section?

N: yōō rēē.

Yes, it is.

K: qūtūū rāā qhi cṭtāā chee?

Including His Holiness's own
 things?

N: qūtūū rāā qhi qūcēē, "qūtūū
qūqīī qhi qūcēē" s šetāā
yòò maretāā! tha "šun",
seqo repāā, mi?

K: ānī, qūtūū rāā qhi namsā taa
cītāā, cūyāā namsā qhāā
ra chi yòò rēē ... ?

N: yòò rēē. namsā qhāā chi
yòò rēē.

K: ānī, tīnēē ti mēpa, qharē
qharē yòò rēē?

N: phōtāā nāā |ā ēē?

K: mm.

N: phōtāā nāā |ā, tha, tsūūpūū
tshu, chēē, ānī, chōōqāā
tshu, simcūū thā, šēē tītēē

As for the things belonging to
His Holiness himself, there
isn't very much of what you'd
call "His Holiness's own things",
you know! Now, you should, of
course, say [belonging to the]
"government", you know?

But then, as for the clothes
and so forth of His Holiness
himself, is there some sort of
place (room) to put clothes in,
or ... ?

Yes, there is. There is a
place for clothes.

And then, aside from this, what
things are there?

Do you mean in the Palace?

Mm.

In the Palace, now, aside from
the storage places for precious
things and, then, the chapels

chi marēē? nāmkēreē ...

ṭhaśāā, tuqāā.

K: šēē yāpā qhēē yōò marēpēē?

N: šāpā yūkt repāā? yūkt reē
tee, ḡaa yaqō šūūkū mēē.

K: ānT, mm, phōṭāā qhi thōōqēē
kḡpTī tētsō, ānT, cTī qhi
cTī lḡ pē thi ṭiq šaāpḡ rēē,
qhḡṭēēs sōōpḡ rēē?

N: qhḡṭēēs?

K: kḡpTī tētsō.

N: ōō. āā lēē, ōō, thāqō
šTḡōm yaa lāā; šTḡ qhi
tōm sōō; tll qāā lḡ, ānT,
sēsāā māa qḡp šaā yōò reē.

and reception halls, isn't there something of this sort? That is, nāmkēē monks' ... monks' quarters, (and) assembly halls.

Otherwise, isn't there anything else?

I suppose there are other things, you know? I suppose there are, but I can't tell it well.

But then, mm, as for those Chinese roofs among the Palace's roofs, then, were they all stuck together, one thing to another, or how were they made?

How?

Those Chinese roofs.

Yes. Oh, I see, yes, first they put up a wooden frame; they made a frame of wood; on top of this, then, they put down a layer of brass covered with gold.

K: $\bar{\lambda}n\bar{T}$, $t\bar{i}n\bar{e}\bar{e}$ $\check{s}l\bar{t}\bar{a}\bar{a}$ $s\bar{u}\bar{y}\bar{a}\bar{a}$
 $m\bar{e}p\bar{e}\bar{e}$? $ph\bar{o}t\bar{a}\bar{a}$ $n\bar{a}\bar{a}$ $l\bar{\lambda}$.

And then, don't you have many things to tell about? That is, what's in the Palace.

N: $ph\bar{o}t\bar{a}\bar{a}$ $n\bar{a}\bar{a}$ $l\bar{\lambda}$ $\check{s}e\bar{t}\bar{a}\bar{a}$ $\check{s}\bar{o}\bar{o}y\bar{a}\bar{a}$
 $m\bar{e}\bar{e}$.

No, I don't have many things (left) to tell about what's in the Palace.

K: $u\bar{n}\bar{\lambda}$, $\check{n}i\bar{m}\bar{\lambda}$ $c\bar{T}i$ $ch\bar{o}\bar{o}c\bar{e}\bar{e}$ $l\bar{\lambda}$
 $ph\bar{e}\bar{e}$ $c\bar{e}\bar{e}$, $\bar{\lambda}n\bar{T}$, $q\bar{o}h\bar{e}\bar{e}$ $l\bar{\lambda}$ yaa :
 "n\bar{e}\bar{e}\check{s}\bar{e}\bar{e} $t\bar{a}\bar{a}r\bar{o}$ chi !" $\check{s}\bar{u}\bar{u}h\bar{\lambda}$,
 $y\bar{a}q\bar{\lambda}$ $m\bar{e}\bar{e}$ $t\bar{o}$.

Well, then, it might be better if we went (there) to visit those religious places one day and, then, asked the sacristan to "Please tell (us) some stories!"

N: $\check{o}\bar{o}$ $re\bar{e}$. "n\bar{e}\bar{e}\check{s}\bar{e}\bar{e} $t\bar{a}\bar{a}r\bar{o}$ chi !"
 $ch\bar{e}e\bar{n}\bar{a}$, $re\bar{t}\bar{\lambda}$ $\check{s}i$ $n\bar{e}\bar{e}$ $t\bar{\lambda}q\bar{T}$
 $re\bar{t}\bar{a}\bar{a}$? $h\bar{e}\bar{e}p\bar{\lambda}$ $y\bar{u}q\bar{T}$ $re\bar{t}\bar{a}\bar{a}$?
 $\check{s}\bar{e}\bar{e}$, $t\bar{i}n\bar{e}\bar{e}$ yaa , $\bar{\lambda}n\bar{T}$ $t\bar{i}$, $y\bar{a}q\bar{o}$
 $ch\bar{e}\bar{e}$ $\check{s}\bar{o}\bar{o}$ $s\bar{e}$ $\check{s}\bar{T}q\bar{T}$ $m\bar{i}t\bar{u}\bar{u}$.
 $q\bar{h}\bar{o}r\bar{a}$ $m\bar{T}i$ $q\bar{h}i$ $th\bar{o}\bar{o}n\bar{a}$, $m\bar{a}n\bar{\lambda}$
 $l\bar{\Delta}p$ $th\bar{u}\bar{u}q\bar{T}$, $re\bar{t}\bar{a}\bar{a}$?

That's right. If you say, "Please tell (us) some stories!", he will tell them, one by one, from the beginning, is that right? We will remember (better then), is that right? Otherwise, from here, then, you can't tell these things really well. If you see them with your own

eyes, you can tell more, is
that right?

Yes, that's right.

K: oo reè.

thuqlṑ

Clothing

N: lhēēsēē nāā lʌ, t̥hō̄sēē
phēt̥sū̄ taa ... thuqlṑ
mā̄tāā khēē yɔ̀ rēpēē?

Is there a difference ... be-
tween the clothing in Lhasa and
in the villages here and there?

K: thuqlṑ mētāā khēē yɔ̀ rē.
qhō̄tāā é tē̄tsʌ t̥ʌqT mārē.

Yes, there is a difference in
the clothing. The way of
dressing is a little different,
too.

N: mm, qhō̄tāā, yāaqā thʌ qūq̄
cētāā sō sōsō mā̄tāā lɔ̀qāā
mā̄tāā rʌ chi qhūqT yɔ̀ rē,
qhā̄tēēs chiqT yɔ̀ rē?

Mm, as for the way of dressing,
in summer and winter, and so
forth, do they dress differently
in each [of the seasons], or
how do they do it?

K: yāaqā taa, qūq̄, qhā̄qā sō
sōsō mētāā qhūqT rē, nʌm-
tū̄ tshē̄tāā qhī.

Yes, in summer and winter, in
each they dress differently,
because of the temperature of
the season.

N: ʌnT, qūq̄ qhā̄tēē chi qhūqT
rē?

And then, how do they dress in
the winter?

K: qūq̄ ... pāqtsāā qhūqT rē,
khōqā kTmēē n̄Tcōō qhī.

In the winter ... they wear fur
(or fur-lined) robes, both men

N: ḅḅḅ, pāqtsāà tḅḅ kapšā yōōḅḅ
 tḅḅḅḅḅ rēḅḅ, qhōrā pāqḅḅ cḅḅḅḅ
 chēḅḅ qhūḅḅḅ rēḅḅ?

K: pāqtsāà ḅḅ, ḅḅḅḅḅḅ nāā ḅḅ
 "kapšā" sḅḅ chēḅḅ, mēḅḅḅ qhōō-
 ḅḅḅḅ cḅḅḅḅḅ yōḅḅ mārēḅḅ. qhāāqā
 kapšā kḅḅḅ ḅḅḅḅḅ qhūḅḅḅ rēḅḅ.

N: mm, ḅḅḅ, pāqtsāà kapšā kḅḅḅ
 taa mākḅḅḅḅ ḅḅḅḅ ḅḅ, mḅḅḅ mātāà
 ḅḅḅḅḅ yōḅḅ rēḅḅ, mārēḅḅ?

K: mḅḅḅ mātāà yōḅḅ rēḅḅ. pāqtsāà
 kapšā mākḅḅḅḅ tēḅḅ "kātsāà"
 saà.

N: ḅḅḅ, qūḅḅḅ, nāḅḅḅḅḅ chūḅḅḅ thūḅḅḅ

and women (do).

And then, are these fur robes
 the sort with an outer cover,
 or do they wear just the fur
 alone?

In Lhasa there's no one who
 wears a fur robe without what
 is called an "outer cover".
 They all wear only those for
 which outer covers have been
 made.

Mm, and then, do those for
 which outer covers have been
 made and those for which they
 have not have different names
 or not?

Yes, they have different names.
 Fur robes for which outer covers
 have not been made are called
 "kātsāà".

And then, in the winter, do they

tĩtĩēē qhũqT rēē, marēē?

K: qũqā nāpũũ chũpā thũpũ tĩtĩēē
qhũqT rēē. nāpũ "pōcēē"
sēñēē tĩi chũpā ...

N: "pōcēē" sēñēē thĩ thũpũ šetāā
γò repēē?

K: "pōcēē" sēñēē thĩ thũpũ qāroō
γò rēē.

N: tĩ tāasā lũpā qhasā qhā lā
tālqT rēē, yāā lũpā rāpā
qhāā cTq nĩ nēē, mātoō matōpā
tĩtĩēē chĩqT rēē?

K: nāpũ, "pōcēē" sēñēē thĩ thā
lũpā qhāšēē rāā lā tālqT
yũkT rēē, tālqT yōōpā t̄āā.
tēētsā mētāā mētāā rā chĩ
thũqT mēē t̄ōō.

or don't they wear this sort of
thick robe of nāpũ wool?

Yes, in the winter they wear
this sort of thick robe of nāpũ
wool. Robes of this nāpũ called
"pōcēē" ...

Is this one called "pōcēē" very
thick?

Yes, this one called "pōcēē" is
quite thick.

As for where they weave it, do
they weave it just anywhere, or
is it produced in (does it come
from) only one or two different
places?

As for this nāpũ called "pōcēē",
now, I suppose they may weave
it in quite a few places, that
is, it seems they weave it [in
several places]. They may
produce slightly different ones.

N: ྲོ, thūpa qhanēē thūqT yōnaa.

Mm, I wonder where the thicker one comes from.

K: thūpa ... lhēsēsē thōō topāà
nēē thūqT reè saà.

The thicker one ... I was told, comes from the area above (up-river from) Lhasa.

N: ྲོ, tha lhēsēsē thTì topāà
nēē thūqT yūkt reè.

Well, now, I suppose it comes from the area near Lhasa.

K: ྲོ, ḁḁ, qōqō nēē thūqT reè,
yaqa.

Yes, and then, it comes from qōqō, that is, the better one. [qōqō is below, or down-river from, Lhasa.]

N: ྲོ, qōqō ḁḁ nēē thūqT yḁḁ
yīpa reè. qōqōō pōcēsē tēē
mīḁ māḁāà ḁḁḁ yḁḁ reē, ma-
rēsē?

Mm, I suppose it comes from the qōqō area. Does the pōcēsē of qōqō have a different name, or not?

K: yḁḁ reè.

Yes, it does.

N: ḁḁḁḁḁḁ yaqa ḁḁḁ tsḁḁāà.

That is, the one that's usually considered better.

K: ྲོ, yaqa tsḁḁāà, mīḁ mēḁāà
yḁḁ reè ... "qōqō, tsḁḁḁḁ"
saà.

Yes, the one that's considered better has a different name ... It's called "qōqō tsḁḁḁḁ".

N: mm, qōqō tsētēē.

K: ǒǒ, "qōqō tsētēē" saà.

N: ānT, pāqtsāà taa nāpū cētāà,
mm, khōqā kTmēē nTqāā lōò
cTqpā qhūqT rēē, qhāṭēē rēē?
qūqā.

K: pāqtsāà taa, nāpū nTcōò,
khōqā kTmēē qhī, cTqpā qhūqT
rēē. yīīnēē, sōptā, khōqā
taa kTmēē, thūqlōò, cTqpā
marēē.

N: ǒǒ, sōptā mētāà qhāṭēē chi
γòò rēē?

K: sōptā mētāà tīī ... qūqā
qhōōyāà nTcōò phōyōò chēē
nī ... "hā lēēpēē mētāà,
tī tūù", samsāā rā chi chūpā
qhōrā cTqōò lā tēēnā, γòò
marēē. yīīnēē, kTmēē qhī
tēē sōtē nTt tūū; phūtūū

Mm, qōqō tsētēē.

Yes, it's called "qōqō tsētēē".

And then, as for the fur robes
and nāpū, and so forth, do the
men and the women dress the
same, or how is it? That is,
in the winter.

As for both fur robes and nāpū,
the men and the women dress the
same. However, in design, the
men and women's clothing aren't
the same.

Well, how is the design diffe-
rent?

As for the difference in design
... what they both wear in the
winter has sleeves, and ... if
you just look at the robe itself
you don't have any sort of fee-
ling that "this is an astoni-
shing difference". However,

... thλ cTāā r₁ntūū khēē
 γ₂ò marēē. chēēnēē, sotē
 nTT tūū; khōqēē tēē qūpsūū
 tūū, ch₁qT rēē.

there on the women's they gather
 two side-folds [at the back];
 as for the sleeves ... and so
 forth, there isn't any difference
 in length. However, they
 gather two side-folds; there
 on the men's they gather many
 folds on the back.

N: ōō, taa, qhōpēē qhūtūū māṭāā
 chēēpλ māṭōō s₂ptā qhōrā
 cTqpλ repēē?

Well, now, aside from the
 difference the time one wears
 things makes, is the design
 itself the same?

K: s₂ptā qhōrā ē tēētsλ ch₁
 cTqpλ marēē.

Even the design itself is a
 little different.

N: chā chTcūū rλ ch₁ γ₂ò rēē
 ... ?

Is there any difference in the
 width, or ... ?

K: chā chTcūū γ₂ò rēē.

Yes, there's a difference in
 the width.

N: λnT, chūpλ māṭōō, šēē qūqλ
 "qūcēē γ₁TT" s chēē n₁, šamō
 thλ cētāā šāpēē qhēē khēē

And then, aside from robes, is
 there, otherwise, any difference
 in the winter in other things,

γὰὸ ρεε, μαρεε?

K: šamō cTtāà khēè γὰὸ ρεε.
 qūqā ... "pāqšā" s chēè ni,
 šamō pāqpā tāāpλ chl γὰὸ
 ρεε, t| qhūqT ρεε. λnT,
 pāqšēē nāā lēè mētāà γὰὸ
 ρεε. "tshTri kīqōō" señēē
 rλpλ tītēē, "ñāqšā" señēē
 rλpλ tītēē nāmēē nātsōō
 γὰὸ ρεε.

N: thitsū qhāāqā, nāā|ōō |λ
 pāqpā tāāpλ šētāà yīpλ ρεε,
 qūqā qhōōyāà thī.

K: qūqā qhōōyāà qhāāqā pāqpā
 tāā γὰὸ ρεε.

N: λnT, yāāqā qhātēē rλ chl

such as hats and so forth, so
 that one says, "They're winter
 things"?

Yes, there's a difference in
 hats and so forth. In the
 winter ... there are hats with
 fur put on them, called "fur
 hats", they wear these. And
 then, even among the fur hats
 there are differences. There
 are various kinds, such as the
 sort called "tshTri [stressed
 form: tshTrīī] kīqōō" or the
 sort called "ñāqšā".

I suppose these all, without
 exception, have fur put on
 them inside, that is, the ones
 worn in the winter.

Yes, they put fur on all the
 ones worn in the winter.

And then, how do they dress in

qhũqT rēè? tha n̄mkũũ ...
qhõõ t̄õõyāā.

K: yāāqā, kTmēē qeε ... tawā
ñTTp̄l̄ sūp̄l̄ neε phōmēē qhũqT
rēè. "phōmēē" senā, phūtũũ
mεèpeε chūp̄l̄ chi yōò rēè.
ānT, t̄i, maŋaa ... thēmēè
suqT rēè. ānT yāā n̄lp̄
t̄lp̄rēē sōñēē yōò rēè. phōmēē,
qhõõ; ānT, t̄ii yōò l̄a yaa
õõcũũ t̄lp̄rũũ t̄t̄ēē ... qhõõ
... chiqT rēè.

N: õõ šamō. šamō, yāāqā m̄t̄āā
yōò rēε, maŋēè?

K: mm, šamō, yāāqā m̄t̄āā yōò
rēè. šamō, yāāqā, šamō
"yanšā" señēē ch̄i yonāā?

the summer? That is, the things
... they usually wear.

In the summer, the women ...
wear phōmēē from the second or
third month. When you say "phō-
mēē", it's (you mean) a sleeve-
less robe. And then, these,
for the most part ... they make
of thēmā [a thin, woolen fabric].
But then, again, there are also
those who make them of thinner
n̄lp̄. They wear sleeveless
robes; and then, under these,
they ... wear ... quite thin
blouses.

Mm, hats. As for hats, are
they different in the summer,
or not?

Mm, yes, in the summer, the hats
are different. As for hats, in
the summer, there's a hat called

"yaŋmɔɔ" seŋeɛ chi, ti qhũqT
reè.

N: āā, chTŋpēē sōō šaàpA tītēē.

K: chTŋpēē sōō šaàpA reè.

N: ānT, nAmküü lɛɛqā chitūū,
thuqlōō taa, ānT yāā, thōōtō
rA pA tītēē lA phāā tshūū
tutūū, thuqlōō ... tītēē
māṭāā yɔ̀ rɛɛ, marēē? nāā
qhi nāā lA tūūtūū qhi thuq-
lōō thA cētāā.

K: "sɔptā mēṭāā" s qhēē yɔ̀
marēē. yIInēē, kypcā pūū
thaqlōō qhi khēēpāā šitāā
yɔ̀ reè.

the "yaŋšā" [Chinese yang
"foreign", Tibetan -šā "hat"],
is that right? That is, they
wear this one called the "yaŋ-
mɔɔ" [Chinese yang-mao "foreign
hat"].

Mm, the kind made of felt.

Yes, they're made of felt.

And then, as for the clothes one
usually (wears) when working
and, again, the clothes (worn)
when going here and there to
parties and the like ... is
there a difference of this sort
or not? That is, the clothes
(worn) when one stays at home,
and so forth.

There isn't what you'd really
call any "difference in design".
However, as for the fabric,
there's a great difference in
quality.

N: tha, thoōtō raḥa tītēē
cētāā la tūtūū yaḥa šetāā
qhūqT retāā?

Now, when one goes to parties
and the like, one wears better
things, without exception, is
that right?

K: thoōtō raḥa tītēē la tūtūū
tsā neē, yaḥa, šetāā qhūqT
reē. thēmā, yaḥa raḥa tītēē,
ānT qhocēē raḥa tītēē cītāā
qhūqT reē.

Yes, when one goes to parties
and the like, one wears better
things, without exception. One
wears better thēmā and the like,
and brocade and the like, and
so forth.

N: ānT, kTmēē qēpa yīīnā,
"pāātēē", señēē thi yīcTī
mīcTī kīqT reē, qhāḥēē
chīqT reē?

And then, in the case of adult
["older"] women ["eighteen or
over"], are they sure to wear
this thing called an "apron",
or how do they do it?

K: kTmēē qēpēē pāātēē yīcTī
mīcTī cīpa reē. pāātēē
cītī; ānT, kēcā chātsāā
qhōō chīqT reē.

Yes, adult women are sure to
wear aprons. They wear aprons;
and then, they wear sets of
ornaments.

N: kēcā tītsū, tāqpaā qhōō
tūūqT reē, ānT yāā thūūtūū

As for these ornaments, do they
always wear them or, then again,

chōōcōō rapa tītēē |a qhōō;
 šēē namkūū maqōōpa chēē cēē,
 šāāqT rēē?

K: nāmō mītsāā nāā |a amēē tāq-
 pāā qhūqT yōō rēē sesōō rā
 chī tuū. yīīnēē, chTī su,
 qhōōñēē nēē thōō māñūū. nāā
 |a qhōōpa marēē. chTīōō |a
 thūūtūū chōōcōō rapa tītēē
 |a tutūū qhōōpa rēē. ānT,
 phāā tshūū tēmēē rapa tī-
 tēē tutūū, yīcTī mīcTī qhōōpa
 rēē, sāāsōō rapa tītēē cītāā
 |a yaa.

N: qhōōtāā, qhāīēēs qhūqT yōō
 rēē? thāqōō, mm ... thāqōō
 rapa thi, qharē qhōōqo rēē?

K: kēcā ...

do they wear them for special occasions and the like and otherwise not wear them?

Formerly, they say, the mother always wore them in the household/family. However, these days I haven't seen anyone wear them. That is, they don't wear them at home. They wear them when they go out for special occasions and the like. And then, when they go here and there for celebrations and the like they are sure to wear them, that is, for incense-offering and the like, and so forth.

As for the way they put them on, how do they put them on? First, mm ... what is it that they have to put on first?

The ornaments ...

N: qh_Λū ηεε Ιλ τᾱᾱqo rεε, γᾱᾱ
 εεqᾱᾱ ηεε Ιλ τᾱᾱqo rεε?
 qh_Λṭēēs chIqT rεε?

Do they have to put on the charm
 box first, or, on the other
 hand, do they have to put on the
 εεqᾱᾱ [turquoise and gold pen-
 dants attached to the hair at
 the sides of the face] first?
 How do they do it?

K: κ῔cā, chātsāā t_Λḷtūū ...
 thāqō, "I῔tsē" señεε chi γᾱᾱ
 rεε. ṭā tsūūm_Λ chi ... tI,
 qh_ΛqT rεε. tII qhāā Ιλ γaa,
 p_Λṭūū qhōō; ḷnT, εεqᾱᾱ t_Λḷ-
 qT rεε. εεqᾱᾱ τᾱᾱ ni, εε-
 qᾱᾱ qhi c_Λqkū tI, ṭā tsūūm_Λ
 tII, qh_Λtūū tēē cTq γᾱᾱ rεε.
 qōōsā chi. c_Λqkū kaasā chi,
 tēē, c_Λqkū thi k_Δp; ḷnT,
 εεqᾱᾱ τᾱᾱ tshāā ni, kēṭāā
 t_ΛḷqT rεε. ḷnT, qh_Λū th_Λ
 ṭhūūṭūū τᾱᾱ; ...

When they put on a set of orna-
 ments ... first, there's a thing
 called a "I῔tsē". An artificial
 hair(-piece) ... they put this
 on. On top of this, they put
 the p_Λṭūū [the crown-like
 support for the hair]; and then
 they put on the εεqᾱᾱ. They
 put on the εεqᾱᾱ and, as for
 the metal hook of the εεqᾱᾱ,
 there's something ["a piece of
 black felt"] there around the
 artificial hair(-piece). That
 is, a place to hook onto. They
 attach the metal hook there on

a place for attaching the metal hook; and then, after they've finished putting on the $\overline{\text{ēēqōō}}$, they put on the necklace [usually of jade]. And then, they put on the charm box and the long, dangling chain [of pearls, onyx, jade]; ...

N: $\overline{\text{ānT}} \overline{\text{yāā}} \overline{\text{pāṭiūū}} \overline{\text{māṭāā}} \overline{\text{yōō}} \overline{\text{mā-}}$
 $\overline{\text{repēē}}?$ $\overline{\text{qhāśēē}}$ " $\overline{\text{mutTī}} \overline{\text{pāṭiūū}}$ "
 $\overline{\text{señēē}}$ $\overline{\text{rāpā}}$ $\overline{\text{tīṭēē}}$.

And then, aren't there also different $\overline{\text{pāṭiūū}}$? Some of the sort called "pearl $\overline{\text{pāṭiūū}}$ ".

K: $\overline{\text{pāṭiūū}} \overline{\text{mēṭāā}} \overline{\text{yōō}} \overline{\text{rēē}}$... mm,
 $\overline{\text{lhēēsēē}} \overline{\text{nāā}}$ $\overline{\text{Iā}}$ $\overline{\text{mutTī}}$ $\overline{\text{pāṭiūū}}$
 $\overline{\text{taa}}$ " $\overline{\text{yūpkāā}}$ " $\overline{\text{señēē}}$ $\overline{\text{cTī}}$ $\overline{\text{qhi}}$
 $\overline{\text{ñTT}}$ $\overline{\text{yōō}}$ $\overline{\text{rēē}}$.

Yes, there are different $\overline{\text{pāṭiūū}}$... mm, in Lhasa there are two, the pearl $\overline{\text{pāṭiūū}}$ and one called "just turquoise".

N: $\overline{\text{ānT}}$, $\overline{\text{tsāṅpā}}$ $\overline{\text{taa}}$, $\overline{\text{tha}}$, $\overline{\text{ūūpēē}}$
 $\overline{\text{pālāṅūū}}$ $\overline{\text{lēē}}$ $\overline{\text{thuqlōō}}$ $\overline{\text{māṭāā}}$
 $\overline{\text{yūkt}}$ $\overline{\text{rēē}}$.

And then, I suppose, there may be a difference between the clothing of the Tsang people, now, and the $\overline{\text{Ū}}$ people, too.

K: $\overline{\text{āā}}$, $\overline{\text{tsāṅpā}}$ $\overline{\text{taa}}$ $\overline{\text{ūūpēē}}$ $\overline{\text{pāārāā}}$
 $\overline{\text{lēē}}$, $\overline{\text{tha}}$ " $\overline{\text{sōptā}}$ $\overline{\text{hācāā}}$ $\overline{\text{mēṭāā}}$ "

Mm, now, there isn't what you'd call any "amazing difference in

s qhèè yòò marèè. yīīnēē,
 qhōtāā, ṭlqT marèè. ʌnT,
 tshūūšT pērtāā rʌ tēṭsō.

N: tsan̄pēè qhā̄tēēs qhūqT rēè?

K: tsan̄pēē ... kTmēē qhi qhōō-
 yāā rʌ tēṭsō tā, tshūūšT ē
 tēētsʌ mētāā rʌ chi chēè,
 ʌnT ... sɔptā rʌrʌ thēṭsō ē
 cTq, Ih̄lqT Ih̄uqT tshāā rʌ
 chi, yōō. ʌnT, tshūūšT thi
 qhūtūū, pēnā ōōcūū tshēēqā
 rʌ chi qhōōnā, chūp̄l c̄lqū
 rʌ chi qhōō, chē qn̄ēē rʌ
 chi yòò rēè.

N: ōō, chūp̄l c̄lqūū yòò lʌ ōōcūū
 tshēēqā qhōō chiqT yòò yīp̄l
 rēè. ʌnT, qhāāqā l̄sō yāā
 tī chūp̄l cētāā thātā rʌrʌ

design" between the Tsang people
 and the Ū people, too. However,
 the ways they dress are diffe-
 rent. And then, their ways of
 combining colors and these
 things.

How do the Tsang people dress?

As for these things the Tsang
 ... women wear, the colors are
 sort of a little different, and
 then ... as for these designs,
 there's something sort of too
 loose about them. And then,
 when they wear these colors,
 if, for example, they wear a
 sort of orangish red blouse,
 they are the sort that has to
 wear a sort of green robe.

Mm, I suppose it's true that
 they wear orangish red blouses
 under green robes. But then,
 does or does not everyone else

tīṭṭṛē qhōōñēē yṑḅ rēē, mā-
rēē? lhēēsā thā tsāā ḡṑḅ
topāā.

K: āā, chṭī su lhēēsā ḡōō lā
ṭhāṭā qhōōñēē rīñṭī yūḱṭ
rēē. yīīnēē, ṭhāṭā, ṭhā-
kāā qhōōñēē šīṭāā yṑḅ mā-
rēē. ṭhāṭā, thēmā ṭhāṭā
sūḡṭ rēpēē?

N: mm, mēpēē, nāpū tīṭṭṛēē yūḡṭ
tuḡḷ! phōō nēē thōpēē ṭhāṭā
tīṭṭṛēē.

K: āā lēē. yṑḅ rēē, tīṭṭṛēē.
phōō rāā nēē thōpēē. nāpū
ṭhāṭā ḡṭḡ cepō tīṭṭṛēē yṑḅ
rēē. kantsēē tīī ṭhēē šīṭāā
tāḷḷḡṭ (y)ṑḅ rēē.

wear these things, that is,
robes and so forth which are
multicolored? That is, around
(both) Lhasa and Tsang.

Oh, these days there may be a
few around Lhasa who wear multi-
colored things. However, there
aren't very many who wear only
multicolored things. By multi-
colored do you mean ["say"]
multicolored thēmā?

No, aside from this, there is
a nāpū of this sort, you know!
That is, this sort of multi-
colored one produced in Tibet.

Oh, I see. Yes, there is some-
thing of this sort. Produced
in Tibet itself. There's a
beautiful multicolored nāpū of
this sort. In Gyangtse they
weave a great deal of this sort.

N: ōō. tī[̄]tēē qhī chūp̄l̄ suq̄T
repēè? ṭhāṭā qhōrēē chūp̄l̄.

Yes. Do they make robes of this sort? That is, robes of that multicolored sort.

K: suq̄T rēè, ṭhāṭā qhōrēē chūp̄l̄.

Yes, they make them, that is, robes of that multicolored sort.

N: qhōō ṭhā tōōtāā: "pāātēē"
señēē thī taa, cTq̄p̄l̄ rēē,
qhāṭēē rēè?

As for the way they make its stripes: is it the same as (in) the thing called an "apron", or how is it?

K: marēē. ṭhā ... tōōtāā:
"ṭhā šūmTī" señēē chi kllkū
γᶜᶜ rēè. tī cTī kllq̄T rēè.
ānT, "qēērTī" señēē qhī remō
chi kllq̄T rēè. ānT, tīnēē
tīl qhāā l̄ yaa yāā, šī cTq̄
chēēp̄l̄ cTī l̄ yaa, ānT, tī-
nēē mā l̄aiṅ r̄l̄ chi chēē,
thTī r̄l̄ chi, chēē chīq̄T γᶜᶜ
rēè.

No, it isn't. As for the ... way they make the stripes: there's one called "square-check stripes" they can make. They make this kind. And then, they make a design called "qēērTī". And then, on top of this, that is, on something with one base [that is, of one color], they make it by making a sort of line down from here and a sort of line [up; as in a series of linked V's].

N: ǒǒ, tsāā taa lhēēsēē pāl-
 rūu lA mātōō lnpāl šāpaa
 tha thuqlōō šetāā mātāā
 qhēē ā yōō, qhōtāā.

K: mm, thā lnpāl šāpā tshōō
 thuqlōō qhōtāā mētāā, yōō
 reē. pēnā ... qōqō qhī
 kTmēē tētsō nT, pē thi nā-
 tsō, lhēēsā nōcōō taa mētāā
 reē.

N: ǒǒ, qhōtsō hāqōō cētāā ē
 qhāāqā chā reē, ... ?

K: hāqōō ē cTqpāl mītūū. hāqōō
 yāpā chī qhūqTī. tīl mīn
 tīl nēē šTqT mēē.

N: ǒǒ, "qhaalō" señēē thi mēē tōō.

K: āā lēē. onā, "qaalō" señēē
 tīl yīpā tāā; tīl qhōō; ānT,
 tīl qhāā lA šāmō taa tīqēē

Mm, except for that between
 Tsang and Lhasa, I don't suppose
 there's any great difference in
 the clothing of other places,
 that is, in the way they dress.

Mm, now, there is a difference
 in the way they wear clothes in
 other places. For example ...
 the qōqō women are completely
 different from us in the Lhasa
 area.

Mm, are their shoes and so forth
 all the same, or ... ?

The shoes aren't the same,
 either. They wear other shoes.
 I don't know their name.

Mm, they must be the ones called
 "qhaalō".

Oh, I see. Well, now, it seems
 they're the ones called "qaalō";
 they wear these; and then, in

qhāāqā, pē thi, thaaqō
 qhi kTmēē thλ, khōēē rāā
 cTqpλ marēè.

addition to this, the hats and
 absolutely all these things are
 never at all the same as those
 of the thaaqō women.

N: mm, tsānpā taa, lhēēsāà nTT
 lλ, šetāā rāā khēè mēèpλ
 reè.

Mm, I don't suppose there's a
 very great difference between
 the Tsang people and the Lhasa
 people.

K: ǒǒ, thaaqō qhi tsTī cheenā,
 šitāā qhi khēè chūqT reè.

No, if you consider the thaaqō
 people, the difference is much
 smaller.

N: λnT, pλtūū chā reē, marēè?
 tsānpā taa, lhēēsāà.

And then, are or are not the
 pλtūū the same? That is, as
 for the Tsang people and the
 Lhasa people.

K: tsānpā taa, lhēēsāà pλtūū
 chā marēè.

No, in the case of the Tsang
 people and the Lhasa people,
 the pλtūū aren't the same.

N: tsānpā pλtūū qhλtēē chi
 qhūqT (γ)ǒ reè?

What sort of pλtūū do the Tsang
 people wear?

K: tsānpēē pλtūū qzqz cTī

As for the Tsang people's pλ-

taa, yāā yaa rīqū rā chi
qhūqī.

N: ǝǝ, mīŋ lā qharē sīqī (y)ǝǝ
rēē, pāl̄tūū qhōrā sīqī (y)ǝǝ
rēē?

K: mīŋ lā yaa, cīq lā ni "pāā-
qǝǝ" sīqī. tī qhāqī yī-
naa, ŋēē šīqī mēē. šēē,
"tsāŋmōō pāl̄tūū" s, chēē ni
se yōō. mamō mīŋ mēṭāā chi
yūkt rēē.

N: tsāŋ ŋǝǝ lā, tsāŋmō pāl̄tūū
qhōpēē qhutūū, ṭā kaatēā
qhāṭēēs kllqī yǝǝ rēē?

K: ǝǝ, pāl̄ō kllqī rēē.

N: "pāl̄ō" s chēēnā, lhēmā kll-
qī yǝǝ rēē, qhāṭēēs rēē?

K: "pāl̄ō" sēnā, ṭā tēētsā tēē-

tūū, they sometimes wear a
round one, but also a sort of
tall one.

Mm, what do they call them, or
do they call them simply pāl̄tūū?

As for the names, one is called
"pāāqǝǝ". I don't know which
one it is. Otherwise, it's
called the "Tsang woman's pāl̄-
tūū". I suppose there may be
a basically different name.

In Tsang, when the Tsang women
wear the pāl̄tūū, how do they
fix their hair?

Well, they make pāl̄ō ["two
hundred pāl̄ō"].

When you say "pāl̄ō", (do you
mean) they make braids, or how
is it?

When you say "pāl̄ō", (you mean)

tsʌ tʰīt̄ēē tʰim̄ kʌp; ...

they twirl a tiny, tiny bit of
the hair, like this; ...

N: ɔ̄ɔ, t̄ā mʌt̄īpʌ cʰīt̄ē mɛ̄ɛpʌ
tʰīt̄ēē rɛ̄ɛ, yāā qhāš̄ɛ̄ qhā-
š̄ɛ̄ tʰim̄, qhāš̄ɛ̄ qhāš̄ɛ̄
lhūŋmāā šāapʌ tʰīt̄ēē rɛ̄ɛ?

Mm, is it so that not even one
hair isn't twirled, or is it
so that some are twirled and
some are left loose?

K: rhʰtq thi qhā lʌ t̄imqʰ rɛ̄ɛ,
pūraa.

They twirl them completely,
all.

N: mm, qhāāqā t̄imqʰ rɛ̄pɛ̄ɛ?

Mm, they twirl them all?

K: ɔ̄ɔ.

Yes.

N: ʌnʰt, t̄ā t̄i, t̄i r̄īqū š̄ipū
chi so quqʰ mɛ̄ɛ t̄ɔɔ, ʌnʰt,
pʌt̄īū ch̄ɛ̄pō ȳīnʌ.

And then, as for this hair, they
must have to make this very long,
then, if the pʌt̄īū is big.

K: ɔ̄ɔ, t̄ā r̄īqū s̄ɔ̄ɔ; ʌnʰt, t̄ā
th̄ūt̄ū̄ ȳīnʌ, th̄ū̄ cū̄ chiqʰ
rɛ̄ɛ. th̄ū̄m̄ɛ̄ pɛ̄ɛ chɛ̄ɛ, t̄ā
lʌ ... tshāmr̄ē qūpʌ nāaqō
pɛ̄ɛ rʌpʌ tʰīt̄ēē qɛ̄ɛ th̄ū̄m̄ɛ̄
pɛ̄ɛ chiqʰ(ʰ γ)ɔ̄ɔ rɛ̄(è) s̄ā.

Mm, they make their hair long;
but then, if their hair is short,
they put on an extension. They
put on an extension, that is,
on the hair ... sometimes they
put an extension of black thread
or wool or the like on their
hair, I was told.

N: ʌnT, pāā ... pāl̥t̥u̥ qhōrēē
 sɔptā rʌpʌ thi th̥, ɲarāā
 tsōō tēē šūū sɔ rʌpʌ t̥t̥ēē
 yɔ̀ rēē, qhar(ə) rēē? ta
 kʌl̥t̥ūū qh̥i šu yɔ̀ retāā?
 t̥t̥i sɔ rʌ chi.

K: ɔ̄, ɔ̄, šūū sɔ rʌ chi yɔ̀
 rēē.

N: ʌnT, t̥t̥i lɔ̀ lʌ chirū taa
 yū th̥, t̥t̥ēē yɔ̀ rēē, ... ?

K: chirū, yū, mut̥t̥i, pōšēē ...
 yɔ̀ rēē.

N: ʌnT, qētāā, tsan̥mōō qētāā
 taa lhēēsāā qh̥i qētāā n̥t̥t̥
 mḁ̄t̥āā yɔ̀ rēē, ... ?

K: ɔ̄, mḁ̄t̥āā yɔ̀ rēē. lhēē-
 sāā yaa tshūū tʌl̥qT rēē,

And then, as for the pāā ...
 as for the shape of that pāl̥t̥u̥,
 now, does it have the sort of
 shape of our bow's arrow, or
 what is it? There's a bow when
 you shoot an arrow, is that
 right? Sort of the shape of
 this.

Mm, yes, it has sort of the
 shape of a bow.

And then, does it have coral
 and turquoise and this sort of
 thing on it, or ... ?

Yes, there are ... coral, tur-
 quoise, pearls, and amber.

And then, as for the necklaces,
 are the two necklaces, the Tsang
 women's and the Lhasa people's
 different, or ... ?

Yes, they're different. In
 Lhasa they wear tshūū [Chinese

kētāā. ʌnT, tshām̄rē "nīIT"
 señēē rʌrʌ tītēē qeē sōō
 yōō. pā chēē thi, tshūū rēē.

ts'ui; green jade], that is, for
 the necklaces. But then, some-
 times they also make them of
 this sort of thing called
 "sapphire". For the most part,
 they're (of) green jade.

N: tsan̄mōō qētāā qhʌtēēs rēē?

What are the necklaces of the
 Tsang women like?

K: tsan̄mōō kētāā chirū taa ..
 pōšēē rēē.

The Tsang women's necklaces are
 (of) coral and ... amber.

N: ʌnT, hʌqōō, ōō, chā rēē,
 qhʌtēē rēē? yāāqā taa qūqʌ
 yāā lōqāā yōō rēē, ... ?

And then, are the shoes, mm,
 the same, or how are they? Are
 they different in the summer
 and in the winter, or ... ?

K: yāāqā taa qūqʌ lōqāā yōō
 rēē. qūqʌ, "qōtō" señēē chi
 qhūkū yōō rēē. yāāqā, "sōpā
 lhāmō" señēē chi qhūkū yōō
 rēē. thTñTmʌ, sōpā lhāmō,
 ñTcōō, yāāqā cTqʌ, qhūqʌ
 rēē. tōqā taa qūqēē rīqāā

Yes, they're different in the
 summer and in the winter. In
 the winter, they have ones called
 "qōtō" to wear. In the summer,
 they have ones called "sōpā
 lhāmō" to wear. They wear both
 thTñTmʌ and sōpā lhāmō in the

thi, mm, qōtō rA chi qhōō
tēēqT rēè.

N: ǒǒ, qōtō tī, qharē, t̥hɔ̀ɔ̀ rA
chi ɣɔ̀ɔ̀ rēē, qharē rēè?

K: ǒǒ, š̥l̥t̥aa qhi t̥hɔ̀ɔ̀ ɣɔ̀ɔ̀ rēè;
t̥hɔpō, ɣãqō, t̥ɛpō.

N: ʌnT, l̥hēēsāā qhi, t̥ʌp̥tsūū
chi ɣɔ̀ɔ̀ r̥epaa? tī n̥ʌŋš̥T̥T̥
tsaŋmō, qhōōqo rēē, marēè?

K: mm, tsaŋmōō, qhōōqo marēè.
tsaŋmōō t̥ā tī ɣaa thēē chēè,
qhōrāā tsōō p̥ʌt̥ūū qhi suu
t̥opāā cTq lA t̥āā š̥ʌʌqT̥T̥.
t̥ā tī š̥ɔ̀ɔ̀ ɣʌcT̥T̥ rA, cTq lA
t̥āā; ɣʌcT̥T̥ cTqū tēè t̥āā
chīqT̥T̥.

summer and spring. During the
autumn and winter, mm, they
keep on wearing the qōtō sort.

Mm, as for these qōtō, what is
it, are they sort of warmer,
or what is it?

Yes, they're much warmer; warm,
light, and comfortable.

And then, there's the artificial
hair(-piece) of the Lhasa people,
you know? Do the Tsang women,
similarly, have to wear this, or
not?

No, the Tsang women don't have
to wear it. As for the Tsang
women's hair, they pull it up
and fasten it there somewhere
around the corners of the p̥ʌ-
t̥ūū. They fasten the hair on
one of the two sides; (and then)
they fasten it there on the
other.

N: ἄντ, κἔῆρα γαῖα cheyāà γῶ
 ρἔε, μαῖῆῆ? γᾱᾱ, τἰ, χᾱῆῆ
 qhī thī mēpēe.

And then, are there more elab-
 orate things that they wear,
 or not? Aside from these usual
 sorts of things.

K: ὄῶ, κἔῆρα ἰῶῶ?

Mm, do you mean the ornaments?

N: ὄῶ, κἔῆρα tha, qhōōyāà qhāāqā.

Yes, the ornaments, and every-
 thing that is worn.

K: κἔῆρα taa qhāāqā, κἔῆρα che-
 yāà γῶ ρἔῆ.

Yes, as for the ornaments and
 everything, there are more
 elaborate things that they wear.

N: ὄῶ, qharē γῶ ρἔῆ? pḷṭū̀,
 qāā topāà cTq kaayāà γαῖα
 tītēē γῶ ρἔε, ... ?

Well, what are they? Are they
 things of the sort that are put
 somewhere around on top of the
 pḷṭū̀, or ... ?

K: pēnā, κἔῆρα κἔῆρα, "κεῆσᾱᾱ"
 señēē chī γῶ ρἔῆ. τἰ qhū̀qT
 ρἔῆ: "qhḷū̀ sūmṭū̀ᾱ" señēē
 γαῖα tītēē tha, ἄντ, qharē
 saà, tἰ mīn tēē, mm, pḷṭū̀
 tha, ἄντ, τἰ qhū̀qT ρἔῆ: mutTī
 thū̀qōō tha tsTyū̀ thāqpa,

For example, as for more elab-
 orate things, there's a (woman)
 called "κεῆσᾱᾱ". [To the annual
 mōlōm-festival procession, each
 of the two yaasō families sent
 one of its women, called a κεῆ-
 sᾱᾱ, who wore a great deal of

t|qr̄l̄ l̄om̄ṭāā, l̄n̄T, āsā p̄l̄t̄T̄
 ... cT̄tāā qh̄ūq̄T r̄ē. š̄iṭāā
 k̄εεp̄o γ̄oḅ r̄ē.

[jewelry.] She wears these: a thing of the sort called the "sūm̄ṭūm̄l̄ charm box" [three charm boxes forming one unit], and then, what's it called, its name, mm, and the p̄l̄ṭū, and then, she wears these: the pearl thūūq̄ō and the rope of the [turquoise and gold] tsT-yū, the t|qr̄l̄ l̄om̄ṭāā, and then, the āsā p̄l̄t̄T̄ [pearls attached to the p̄l̄ṭū and worn on the forehead] ... and so forth, she wears these. It's very elaborate.

N: "t|qr̄l̄ l̄om̄ṭāā" cT̄ c̄εε s̄ēñēē
 t̄iṭsū qh̄āāq̄ā m̄āṭāā š̄ētāā
 r̄εε, qh̄l̄ṭēē r̄ē? k̄ēpāā
 tāayāā t̄iṭēē r̄εε, k̄ē l̄
 tāayāā t̄iṭēē r̄ē?

Are all these things called "t|qr̄l̄ l̄om̄ṭāā" and so forth without exception, different, or how is it? Are they of the sort that's put on/worn at the waist, or are they of the sort that's put on/worn at the throat?

K: qhāāqā mētāā reè. "t|qrā
lōmṭāā" señēē thi, kēpāā
taayāā chi yḡò reè. chirū
taa cṭtāā cheèpa chi.

They're all different. The one
called "t|qrā lōmṭāā" is a thing
which is worn at the waist [like
a long rosary suspended from
the belt at the front]. A thing
which has coral and so forth
[pearls and turquoise].

N: ānṭ, ṭēē lḡò lā yāā šāpā
mutṭl rāpā t|ṭēē cētāā kūyāā
yḡò reē, marēè?

And then, are there also other
things like pearls and so forth
which are threaded on the hair,
or not?

K: ṭēē lḡò lā, yāpā mutṭl
cṭtāā kūū yḡò marēè.

No, there aren't other things,
pearls and so forth, which they
thread on their hair.

N: "ṭākṭṭ" señēē rāpā t|ṭēē?

Something of the sort called
"ṭākṭṭ"?

K: āā lēē. yḡò reè. ṭā
tsūūmā tll lḡò tēè "ṭākṭṭ"
señēē chi kūū yḡò reè.

Oh, I see (what you mean). Yes,
there is. There is something
called a "ṭākṭṭ" which they
thread there on the artificial
hair(-piece).

N: t̄ā qhōrēē lɔ̀b̄ l̄.

On that hair itself.

K: mut̄T̄i taa ... mut̄T̄i taa
chirū.

Pearls and ... pearls and coral.

N: ānT̄, yāāqā, ȳȳcūū cētāā
t̄l̄p̄l̄ qhōqo chūūn̄l̄, n̄l̄p̄ū,
qhōrā qhōqo rēē, yāā šāpā
nēē thōpēē rēē r̄p̄l̄ t̄t̄ēē
cT̄i t̄l̄p̄l̄ t̄t̄ēē qhūqT̄ rēē?

And then, in the summer, if one has to wear thinner blouses and so forth, does one have to wear that n̄l̄p̄ū, or does one also sometimes wear thinner things of a sort like the cotton fabric produced elsewhere?

K: yāāqā, chūp̄l̄ t̄l̄p̄l̄ qhūūū,
ānT̄, sT̄iT̄i r̄l̄ t̄t̄ēē cT̄tāā
kaqāā nēē thōp̄l̄ t̄t̄ēē yɔ̀b̄
rēē. t̄t̄ēē, ānT̄, qarāā
tsōō phōpā tshōp̄rēē, phāā
phēē taa cT̄tāā kēē; ānT̄,
tshūū tshōōsɔ̀b̄ t̄p̄ yūqT̄
rēē. rēēcā nāmēē nātsɔ̀b̄
t̄t̄ēē. ānT̄, t̄l̄m̄t̄ūū nātsɔ̀b̄
ñukū yɔ̀b̄ rēē. ānT̄ t̄inēē
t̄l̄p̄l̄ t̄t̄ēē tam̄ cēē ȳȳcūū
suqT̄ rēē. ānT̄, sap̄t̄ōō

In the summer, when you wear thinner robes, then, there are such things as silk and so forth produced in India. Like this, then, our Tibetan merchants load wool and so forth and take it there; and then, they bring back merchandise. Like various cotton fabrics. And then, you can buy a variety of thicknesses. And then, from these, after you have chosen a thinner one, you make

qhi qhãã lɿ nT, t̥huutsT
qhũqT reè.

the blouse. But then, when
you're dressing up, you wear
t̥huutsT [Chinese ch'ou-tzu;
a fine, thin silk].

N: ʌnT, chaŋpā yãã māṭāà yōō
t̥hu.

But then, the northerners must
be different, I suppose.

K: āpō hōō ēè?

Do you mean the Apo Hor?

N: ǒǒ.

Yes.

K: yōō reè.

Yes, they are (different).

N: hōōmō tsōō, p̥l̥t̥uū qhũqT
rēē, māṭēè?

Do the Hor women wear p̥l̥t̥uū
or not?

K: hōōmō tsōō p̥l̥t̥uū qhũqT
m̥t̥uū. hōōmō tsōō, qo lɿ
yaa, t̥āqā qāapō t̥t̥ēē thɿ
cTq m̥l̥qū chi t̥ā qhōraa tāà
ni yũqT. t̥i taatāpɿ t̥ēēqT
yōōpɿ t̥āà, phēēcēē.

No, the Hor women don't wear
p̥l̥t̥uū. On their heads the Hor
women come wearing many things
like white t̥āqā [old Tibetan
silver coins] and so forth on
the hair itself. It seems they
wear them all the time, that
is, probably (they do).

N: ʌnT ɔnā, hōōmōō thuqlōō lōō-
qāā yōō reē, qh̥l̥t̥ēē reè?

Well now, then, are the Hor
women's clothes different, or

K: hōmōō thuqlōō, yllqūū
 mēpa, pāqtsāā, kātsāā
 rλ chi, qhōō tēēñēē rλ chi
 thōō chu, ηēē, taqā yīrλ
 taā.

N: λnT, khōqā tshōō yāaqā, āā,
 chūpλ mēpa cēē rhāgrāā
 rλrλ cheē tūūqT rēē, yāā
 yīcTī mīcTī chūpλ qhūqT rēē?

K: chTī su rhāgrāā cheē tēēñēē
 qhāšēē yōō. šēē, pa chēē
 qhī chūpλ qhūqT rēē.

N: šēē, lēēqā chitūū, chūpλ
 mēnā, λnT, tum tēpō rλ chi
 yōō retāā? tee, chūpλ qhōō-
 qōpλ tōō quqT yōōpλ nōō?

how are they?

As for the Hor women's clothes,
 regardless of whether it's
 summer or winter, I've seen
 them wearing fur robes of the
 sort which doesn't have a cloth
 cover, I have, that's the way
 it seems to be.

And then, in the summer do the
 men, ah, dress simply, without
 robes, or do they wear robes
 regardless [of the weather]?

These days there are some who
 dress simply [wearing shirts
 and trousers]. However, for
 the most part, they do wear
 robes.

Otherwise, when they work, if
 they don't have robes, it's
 kind of more convenient and
 comfortable, is that right?

lɛɛqā chēñēē tshu, ʃɪqā
t̄l̄pñēē tshu cētāā.

K: qhāšēē qhī chūpā qhōō; qhā-
šēē qhī chūpā p̄tī chiq̄T rēē.

N: āā, ānT, ʃɪqā t̄l̄pñēē t̄itsūū
c̄tī, "u|āā" taa c̄tī cεε señēē
t̄itsūū thuqlōō, chūpā qhōō-
qōp̄Λ tōōqo retāā?

K: ōō, thā, qhōō q̄b̄ seṙΛ qhēē
ȳb̄ marēē. qhāšēē qhī qhōō;
qhāšēē qhī maqōp̄Λ chēē chī-
q̄tī. nātsō̄ rΛ chī tuū.

N: ānT, qūṭāā tsōō, namsā,
yāacēē qūcēē cētāā, tēētsΛ
l̄oqāā ȳb̄ retāā?

But I wonder if they have to
wear robes all the time? That
is the workers, those who cul-
tivate the fields, and so forth.

Some wear robes; some take off
their robes.

Ah, but then, as for those who
cultivate the fields, they al-
ways have to wear the clothes,
that is, the robes, of those
called "u|āā" (corvée laborers,
tenant farmers) and so forth,
is that right?

Well, now, there isn't (any
rule) saying they have to wear
them. Some wear them; some
don't wear them. It varies.

And then, as for the clothes of
the officials, the summer
things, the winter things, and
so forth, are a little diffe-
rent, is that right?

K: ǒǒ, tēētsʌ lɔɔqaa yɔ̀ɔ̀ rēè.

Yes, they're a little different.

N: ūšʌ, māṭaa ɾʌ chi mātɔ̀ɔ̀,
namsā qhōrā tʌ khēè šipū
ā yöö.

Except for the difference in hats, as for the clothes themselves, I doubt there's very much difference.

K: namsā qhōrā, khēè šitaa
mēèɾʌ ɬaa.

No, as for the clothes themselves, they don't seem very different.

N: ʌnɿ, kũnēè thə, kɿmēè yĩĩ-
nēè, qūṭaa thə māṅ qhɿ pʌʌ-
rūū ʌ thūqlṑō māṭaa yɔ̀ɔ̀
rēè, marēè?

And then, is there or isn't there ever, even in the case of women, a difference in clothing as between officials and the common people?

K: ku yaañēè ɾʌ chi mētɔ̀ɔ̀, sɔ̀p-
tā khēè yɔ̀ɔ̀ marēè.

There's no difference in design, just in the quality of the material.

N: ǒǒ, cɿqɾʌ yĩɾʌ rēè, tɿqēè
... ʌnɿ ɔ̀nā, šʌɾcɿ thɿtsūū
qhṑō yṑoyāà šamō māapō ɾʌ chi
tūqʌ. qɔ̀ɔ̀qɔ̀ɔ̀ pʌʌtsʌ chi.

Yes, I suppose they're the same, these (things) ... Well now, then, there's a sort of red hat these servants wear, you know. A very large, round one.

K: tii miŋ ɪa "sɔqʂā" saà.

It's called a "Mongolian hat".

N: mm, "sɔqʂā" señēē thi yīpa
reè, ti.

Mm, I suppose it's called a "Mongolian hat", this one.

K: reè.

Yes, it is.

N: ti yʌʌqūū n̄Tqaa ɪa qhūqT
yöörpa taà. ηēē tāqpaa
qhōō tōōnēē qhi so ra chi
thōō chu.

It seems they wear these in both the summer and the winter. I've seen some who seemed to wear them all the time.

K: ti yʌʌqūū n̄Tcōō qhūqT reè.
qūṭāà tshōō šʌpcTī qhūqT
reè. ʌnT, tsē ɪāpṭāà qeē
sɔqʂā qhūqT reè.

Yes, they wear these in both the summer and the winter. The officials' servants wear them. But then, the students of the Peak School also wear the Mongolian hats.

N: öō, šamō ti, āā, ṭhapā taa
... ʌy n̄Tqaaɪɔṑ qhi qhūqT
yṑṑ yīpa reè.

Yes, as for these hats, ah, I suppose both monks and ... laymen wear them.

K: qhūqTī.

Yes, they do wear them.

N: ʌnT, tsṭṭūū tsōō, yāā
"sētēē" s chēē sēepō chi

But then, the monk officials, on the other hand, come wearing

chōō phTṭqṭ tuql. tṭ qūqṭ
 ē taqā chūūqṭ rēē, yāāqā
 cṭqōō chūūqṭ rēē?

K: ōō, qūqṭ chūūqṭ rēē. marēē,
 yāāqā.

N: ōō, yāāqā yṭṭ rēē.

K: yāāqā.

N: chēē tsāā, ḡēē yāāqā thōōḡēē
 qhṭ sṭ ṭṭ chṭ chēē chu.
 qūqṭ, chūūqṭ yōḡāā mēḡāā
 sām chu. phēēcēē chūūqṭ
 mēḡṭṭ yṭṭ rēē ... ṭṭ, ṣāpā
 māṭāā qhēē ḡōō mārēpēē? ...
 āā lē(ē), thā qūṭāā tsōō
 namsā tṭqēē thṭ, ḡēē thā-
 qāas tṭṭ ṭṭṭṭ tēē qēcā
 thṭṭ su ... āā, ḡātsōō,
 phōpēē thā thūqṭōō, nāpū
 taa tṭsū sotāā thṭ qhāṭēēs
 suq(ṭ ḡ)ōō rēē?

yellow ones called "sētēē",
 you know. Do they wear these
 same ones in the winter, too,
 or do they just wear them in
 the summer?

Yes, they wear them in the
 winter. No, in the summer.

Yes, I suppose it's the summer.

The summer.

That's why I seem to have seen
 them in the summer. I wondered
 whether or not they wear them
 in the winter. I suppose they
 probably don't wear them ...

And then, aren't there any other
 different things? ... Oh, I see,
 now, as for these clothes of the
 officials, I just asked this
 casually now, in passing ... ah,
 now, as for our Tibetans' clo-
 thing, how are nāpū and these
 things made?

K: phōpēē nāpū, sotāā thi tha,
 nāpōō lēē mētāā šitāā γὰρ
 reè. nāpū "šēēmā" señēē
 thi nT, šitāā qhi, kypcā
 yaqō pūū thaqō, ānT, sutūū
 è qhāqō, mī ē māqū ñimā
 māqū šitāā qōōqT reè. ānT,
 cTq sōō tshāānā nT, tōō
 thāqaa. ānT, yaqa, šitāā
 γὰρ reè. yaqō γὰρ reè.
 ānT, qhōō è chēpō reè.
 kaqāā neē thōpēē "thēmā"
 señēē rāpā kanāā neē thōpēē
 "qhōcēē" señēē rāpā tētso,
 taa, chēēnā, šitāā qhi,
 qhōō chTqT reè, šēēmā.

N: tha, yaqšōō thi "šēēmā"
 señēē thi γīpā reè.

K: reè. "šēēmā" señēē thi
 tātūū tsā neē, ānT ...

As for the Tibetans' nāpū, as
 for the way it's made, now,
 there are many different nāpūs,
 too. As for the nāpū called
 "šēēmā", a fabric which is of
 very good quality, then, they
 have a difficult time making it
 and it takes many people very
 many days. But then, once it's
 finished, it's more durable and
 stronger. And then, it has many
 good qualities. It's good. But
 then, the price is high, too.
 If you compare it to the sorts
 (of fabrics) called "thēmā",
 which comes from India, or "bro-
 cade", which comes from China,
 the price is much higher, that
 is, for šēēmā.

Now, I suppose the best one is
 the one called "šēēmā".

Yes, it is. When they weave
 the one called "šēēmā", then ...

phüüluü, qhi phēē yṑ^ò
retāā?

N: mm.

K: phēē tiqēē, ānT, yaqa šTtāā
ñaa cēē; ānT rēerēē šI thu,
ānT, phēēsēē kḶp; phēēsēē
kḶp cēē, ānT, tiqēē ti,
tsharē tshorē tiqēē thi
tōō; ālēē mātoō qhōō Ḷ,
ṭhūqT retāā? ṭhūū; qām;
tiqēē phēēsēē kḶp; ānT,
phāpō šipūū chi qhēēqT rēē.
ānT, ṇātsōō Ḷṇpāā yaa,
cTq "mišTī" señēē ḶḶḶ
tītēē yṑ^ò māretāā? qhōiōō
Ḷēēqā cheñēē Ḷ tītēē.
chēē tsāā, thantōō chēē ni,
qhāāqā Ḷaqpēē qhēē ni, pūū
thaqō šipū chi yōō.

they have the wool of Tibetan
sheep, is that right?

Yes.

As for these (strands of) wool,
then, they keep just the better
ones, and then, one by one, then,
they comb the (strands of) wool;
they comb them, and then, these
things, these messy things (sand,
dirt, wood, and the wool adhering
to them] they remove; first, be-
fore they remove them, they wash
[the strands of wool], is that
right? They wash them; they dry
them; they comb them; and then,
they spin them very fine. But
then, our country doesn't have
anything of the sort called "ma-
chines", is that right? Of the
sort that does the work of the
wheel. Therefore, they spin
everything by hand, with care,

N: mm, laqpeè qheè; anT, thalT
qhlTèè chi yò reè?

K: āā, thalT thi t̄hup̄ST rA chi
yò reè.

N: šTŋ qhi reè, qhlTèè reè?

K: šTŋ qhi reè. ɔ̀ t̄èè mi
tesā chi cheè ... anT,
qanp̄èè lem̄ t̄īt̄èè q̄l̄t̄āp
chesā rA chi cheè; q̄l̄t̄āp
cheyāā rA chi, phāā, ku,
qhā chē ni ... anT, t̄l̄qT
reè.

N: ōō, n̄p̄ m̄p̄ā, t̄itsū, yāāqā
qh̄ōōyāā t̄itsū, l̄up̄ā, kaqāā
m̄p̄ā n̄e th̄ōp̄ā t̄īt̄èè qh̄ūqT
reè, mar̄èè?

K: kaqāā m̄p̄ā n̄e, th̄ōōsā, kanāā
n̄e th̄ūqT reè. tha, kanāā

and it is of very good quality.

Mm, they spin by hand; but then,
what sort of a loom do they have?

Ah, this loom is a sort of
quadrangle.

Is it of wood, or how is it?

It's of wood. With a place
for a person to sit there below
[at one end] ... and then a
sort of place where you operate
a treadle like this, by pressing
with your foot; operating the
treadle, you open the warp
there, and ... then, you weave.

Mm, aside from n̄p̄, as for
these things [fabrics], that
is, these things worn in the
summer, does one wear sorts
imported from any places aside
from India, or not?

As for places they're imported
from aside from India, they're

nee thö^öyāā pa chēē ... qho-
 cēē t̥huuts̥ r̥aɾa t̥i̥t̥ēē mēt̥ɔɔ,
 r̥eɛcā, phö^ö l̥a thöpa maŋa,
 ʌn̥T, kaqāā thāā ñepō chēē
 cēē, kaqāā nee, tshoŋpēē
 nāmēē nātsɔɔ kh̥T̥T̥ yūq̥T̥ rēē.

N: ɔɔ, n̥ʌpū, "šēemā" señēē t̥i,
 taa, ʌn̥T̥ yāā pūrūū šāpā
 th̥i̥ts̥ō, tāātāā, mḁ̄t̥āā khēē
 yɔɔ r̥eɛ, khēē yɔɔ marēē?

K: ɔɔ, "šēemā" señēē tēē, tāā
 l̥ɔɔqāā yōōɾa t̥aā ... ʌn̥T̥,
 nēē c̥T̥tāā mēt̥āā r̥aɾa t̥i̥t̥ēē
 k̥ū quq̥T̥ mēē t̥ɔɔ. ʌn̥T̥, "pū-
 rūū" señēē t̥i, yaq̥l̥ chūūn̥l̥,
 š̥i̥t̥āā yaq̥ō yɔɔ rēē. ʌn̥T̥,
 pūrūū q̥h̥i̥ ɔɔmāā "ch̥T̥ŋt̥sē"

imported from China. Now, as
 for things imported from China,
 for the most part ... except for
 things like brocade and t̥huuts̥T̥,
 as for most cotton fabrics
 which are imported to Tibet,
 well then, since India is near-
 by, merchants bring a variety
 from India.

Well, as for n̥ʌpū, is there a
 difference, or not, in the ways
 they weave this one called
 "šēemā" and, then, on the other
 hand, pūrūū [a woolen fabric]
 and the others?

Well, for the one called "šēemā",
 it seems it (the loom) has
 a different (bamboo) reed ...
 And then, they may have to
 thread it with various different
 sorts of heddles, and so forth.
 And then, as for this one called

señēē chi yɔ̀ɔ̀ rēè. nāpū
 "chTḡtsē" señēē chi.

"pūrū̀", if you get a better one, it's very good. But then, there's one below pūrū̀ (in quality) called "chTḡtsē". That is, a nāpū called "chTḡtsē".

N: āā, "chTḡtsē" s chēnā, qhā-
 tēè rā chi yɔ̀ɔ̀ rēè?

Ah, if you say "chTḡtsē", what sort of a thing is it (that you are referring to)?

K: "chTḡtsē" senā, ta, nāpū̀
 nāā nee tuqā rā chi chā šllqT
 (y)ɔ̀ɔ̀ rēè ... "nāpū chTḡtsē"
 senā, tsūpā è tsūpā rā chi
 cTī taa cTq yɔ̀ɔ̀ rēè. yāā
 cāpō sōñēē, qhōrā, yaqō rā
 chi yōō. ānT, pūqū cTtāā
 ḡātsōō lūnpāā, pūqū kēepāā
 khTḡT rēè, phāā tshūu tu-
 tūū.

If you say "chTḡtsē", now, among the nāpūs it's considered sort of an inferior one ... If you say "nāpū chTḡtsē", it's coarser and so forth. On the other hand, if they make it smooth, too, that thing, it's sort of good. And then, as for children and so forth, in our country they carry children on their backs, that is, when they go here and there.

N: mm.

Mm.

K: ̄anT k̄εpāā khTtūū, ̄anT,
 n̄āpū ... pūrūū r̄ar̄a t̄ītēē
 chT̄ŋtsē r̄ar̄a t̄ītēē cTāā
 qεε, ̄anT ... pūqū k̄εpāā
 khT̄īyāā suqT rēè, t̄hupšt
 chεè; ̄anT, t̄ii k̄ap̄lōō
 tēè yaa, ̄anT, ñim̄ taa
 tawā r̄a chi k̄llqT rēè,
 qhāšēē qεε. qhāšēē qεε
 nT, ̄anT, cTq, k̄Tqōō r̄ar̄a
 t̄ītēē, t̄hupšt ŋōpō r̄a chi
 taa tshēēqā r̄a chi, ̄anT,
 tsāqtō k̄ap̄ cεε sōō yōō.
 pūqū k̄εpāā khT̄T cheyāā,
 tuqs chiqT rēè.

N: āā, chūp̄l cētāā, ̄anT,
 tshūūšt qh̄l̄tēē chi qh̄ūqT
 γōō rēè?

And then, when they carry them
 on their backs, then, with this
 sort of n̄āpū ... pūrūū, this
 sort of chT̄ŋtsē, and so forth,
 then ... they make something
 for carrying children on their
 backs, that is, they make a
 quadrangle and, then, there on
 the back they put something like
 a sun and a moon, that is, some
 do. Some, then, may make it
 by superimposing diagonally,
 one across the other, then, a
 sort of blue and a sort of
 orangish red quadrangle of this
 sort of brocade [imported from
 India, Japan, Russia]. In this
 way they make something for
 carrying children on their backs.

Ah, as for robes and so forth,
 then, what sorts of colors do
 they wear?

K: mm, tha pēnā ḡātsōō lūḡpāa
yaa ... "nāpū šēemā" seḡēē
ḡḡḡ tētsoō, tshūūšT, naaqō
mētso, "ḡōpō, cāqū, māamō"
seḡēē ḡḡḡ tītēē, cTtāa
šitāa ḡō marēē. tha, māamō
ḡō rēē tee, qharē seḡo rēē?
āā, kītūmḡ tso, chōōyāā tētso
māamō suqT retāā? šēē, mikā
qhōōyāā, cTq "cāqū" seḡēē
ḡḡḡ tītēē tshūūšT ta mētāa
nātsō, šitāa suqT marēē.
cheē tsāā, tshōō, tī naaqō
kḡḡḡḡ rēē. sōō tshāapḡ ta-
qāā lamsāā tshōō naaqō kḡḡ;
ōō, qharē saā, līēē nāpū
tāā; nāpū tāā tshāa nī, ānT
"chāā" seḡēē chi cāḡkū ḡō
rēē. chūū nāā lḡ lūū cheē,
"chāā chāā chāā chāā" s mī
ḡTḡ tēē cheē, "chāā" seḡēē
thi cāḡḡḡ rēē. chāā cāā

Mm, now, for example, in our
country ... as for the colors
of this sort (of material)
called "nāpū šēemā", there isn't
much of (these sorts "called")
blue, green, red, and so forth,
there's just black. Now, there
is red, but, how should I put
it? Ah, as for the monks, they
make these things they wear red,
is that right? Otherwise, as
for the things the laity wear,
they don't make a great variety
of colors, like (the sort
"called") green. So, as for the
dye, they make this black. Just
as soon as they've finished
making it, they dye it black;
mm, what did I say? First, they
weave the nāpū; then, they have
a thing called "chāā" [soaking
and rubbing in water] that they

tshāā ni, ānT nārpū tii kllqT
 reè. nārpū tii klp; tīnēè
 nārpū, ānT qām sona, ānT,
 nārpū tēè, pūcāā rλ chī klp;
 ānT, qaapōō šaanā, qaapō
 taqā cheè; ānT naaqō sōōnā,
 tshōō lλ cūūqu reè. ānT
 tshōō klp tshāā ni, nārpū,
 phup phup phup phup qhōrā,
 ānT lhēēsāā lūnpλ yēyōō
 nee yūqT reè. qhōpōō kāā
 ni yīīnēè, qharē cheenēè,
 tsōqāā yūqT reè, tītēēs.
 qhōpōō nāā lλ lūū; ānT, qam
 rλrλ tītēè nāā lλ lūū cee,
 tsōqāā yūqT reè. ānT tētso
 tuqs rōō cee, ānT tshīpōō
 qee tsīmqt reè. ānT, tshī-
 pōō qee tsīmtūū tsā nee,
 nλmkūū, sōsōō soqōō tshēè
 klpqt reè. yāā sōsōō soqōō
 tshēè mλkārnl, yāā sōsōō

do. They put it in water, and
 two people stay there [making
 a sound like] "chāā chāā chāā
 chāā", and this is called "chāā".
 After they've finished soaking
 and rubbing it in water, then
 they roll the nārpū [on a stick].
 They roll the nārpū; then, when
 they've dried the nārpū, then,
 they rub off the (loose) hair
 from the nārpū; then, if they
 leave it white, they just keep
 it white; but then, if they
 make it black, they have to put
 it into a dye. And then, when
 they've finished dying it, that
 nārpū comes to Lhasa, then, roll
 after roll ("rolls, rolls, rolls,
 rolls"), from places all over
 ("from places right and left").
 They fill leather bags, or what-
 ever it may be, with it,

chūp̄l̄ tēè rλ chi t̄ēè šaanā,
 ānT tēè tshēè k̄p; tshēè
 k̄p̄yāà t̄i, ānT, "thTqšT̄T" s
 cTq yòò rēè, šT̄ŋ chi. tshēè
 kaayāà qhi tshēēšT̄T rλ chi,
 t̄i k̄p; aa, t̄hēetsē, t̄i
 tshēè k̄p; ānT, mm, phāā
 tshōō qāāpō rλ chi, thT̄i
 qāāpō rλrλ t̄i t̄ēè k̄p; thT̄T-
 kēè thλ cTtāà yòò rēè,
 qhōtsōō. t̄i, qāāpō rλrλ
 t̄i t̄ēè qhi thT̄i k̄p; ānT,
 chimt̄sēè phāà; ānT, laqtsēm
 thλ qhōrtsēm nātsōō chiqT
 rēè.

and come to sell it, like this.
 They put it in leather bags; and
 then, they put it in boxes and
 the like and come to sell it.
 And then, they buy it like this,
 and then, tailors sew it. And
 then, when the tailors sew, they
 usually measure your body. On
 the other hand, if they don't
 measure your body, if you give
 them a sort of quite comfortable
 robe of yours, then they measure
 that; as for this measuring,
 then, they have a "yardstick",
 that is, a (stick of) wood. A
 sort of measuring stick for
 taking a measure, they use this;
 ah, they measure with this yard-
 stick [t̄hēetsē = tshēēšT̄T]; and
 then, mm, they make something
 white here and there, white
 lines and the like; they have

bags (containing powder) for marking lines, and so forth, they do. As for this, they make these sorts of white lines; and then, they cut it (the robe) out with scissors; and then they sew it, either by hand or by machine.

N: mm, q̄p̄l̄ q̄hō ē ph̄eē q̄hī s̄uq̄T
r̄eē, yāā q̄h̄l̄t̄ēē c̄T̄ī q̄hī s̄uq̄T
r̄eē?

Mm, do they make that thread of wool, too, or of what sort of thing do they make it?

K: n̄l̄p̄ōō yaa, ȳl̄c̄T̄ī m̄l̄c̄T̄ī q̄p̄l̄
ph̄eē q̄hī s̄uq̄T r̄eē.

For n̄l̄p̄ū, they are sure to make the thread of wool.

N: ph̄eē q̄hī m̄āt̄ōō, yāā r̄eē q̄hī
m̄āts̄ēp̄l̄ r̄l̄ chī ch̄ēq̄āā chīq̄T
r̄ep̄ēē?

Do they make a point of not sewing it with cotton, too, just with wool?

K: yāā r̄eē q̄hī ts̄l̄mq̄T m̄l̄t̄ū.
k̄up̄c̄l̄ r̄l̄ thī, th̄ūq̄T m̄ēēp̄l̄
t̄āā, ph̄āā t̄shūū ts̄āā nī.

No, they don't sew it with cotton, too. As for this sort of fabric, it seems they don't agree, that is, with each other, ever.

N: ḅnṭ, nḅpṭ, qaapṭṭ ṣaàpḅ tḅ-
tsū khṭqā taa kṭmēē nṭqaa
qḅḅ qḅḅqṭ rēē, yāā khṭqā
cṭqṭṭ qḅḅ mḅṭṭṭ, kṭmēē qḅḅ
maqṭṭpḅ ḅḅ chḅ chḅqṭ rēè?

K: mm. kṭmēē qḅḅ qḅḅqṭ mḅṭṭṭ.
tha, khṭqēè è, lhēēsā qḅḅḅ
ḅḅ, qaapṭ qḅḅḅḅḅ mēyṭṭṭ.
tshṭṭ ḅḅ chḅ kḅḅqṭ rēè.

N: ṭhṭṭṭṭṭ ḅḅ mḅṭṭṭ, lhēēsēē
nāā ḅḅ qaapṭ thḅ qḅḅqṭ
mēḅpḅ rēè.

K: qḅḅqṭ mḅṭṭṭ. yāā ḅḅḅḅ
qḅḅṣṣṣ ḅḅ nṭ qaapṭ thantṭṭṭ
chḅḅ ni, qḅḅḅḅḅḅ yṭṭ rēè.

N: ṭṭ, qḅḅqṭṭ qḅḅṭṭṭṭ topāà?
tsāā ḅṭṭ topāà qḅḅqṭ yṭṭṭṭṭ
nṭṭ, qḅḅṭṭṭṭṭ yḅḅnaa.

K: ṭṭ, maḅa tsāā taa ṭṭṭ ḅṭṭṭṭ

And then, as for the nḅpṭs which
are left white, do both men and
women wear these, or do just the
men wear them, but never the
women?

Mm. The women don't wear them.
Now, there aren't any men in the
Lhasa area who wear them, either.
They dye them.

I suppose they don't wear these
things in Lhasa, just in the
villages.

No, they don't wear them (in
Lhasa). But in some places,
there are those who take care
to wear white. (In some places,
it is fashionable to wear white.)

Mm, in which area? I wonder if
it's worn over there in the
Tsang area, or how is it?

Mm, they wear it, for the most

yīpλ cTī lλ, t̄l̄pū chi qhūqT
 reè. qhāšēè qhi phōyōō thλ
 phōmēē n̄Tcōō tsλλqT reè.
 phōyōō, t̄l̄pū chi qhōō; λnT,
 t̄l̄l qhāā lλ yaa, phōmēē
 tsāā; λnT, tōqā, phōyōō
 qhi, nāāl̄ō lλ, nāāšā qā-
 pāali tāāpλ, thūp paḡpāā
 rλ chi qhūqT reè. λnT,
 qūqλ rāā šλλtūū, λnT, pāq-
 tsāā qhūqT reè. "pāqtsāā"
 señēē t̄l, mamō lēēqā cheñēē
 lλ yaa šitāā tepō yōō māgēè.
 tha qhomnλ nT, tepō yūkt reè
 mētōō, šēē, qhōō khēēcōō
 tēwā rλ thi ... t̄hopōō, t̄l
 reè: t̄hopō yōōyāā reè.

robes with sleeves that they
 wear, they are thin ones. That
 is, some wear both robes with
 sleeves and sleeveless robes,
 one put on over the other. They
 wear thin robes with sleeves;
 and then, on top of these, they
 put on sleeveless robes; but
 then, in the fall they wear,
 inside the robe with sleeves,
 a woolen (blanket-like) lining,
 something sort of thick and
 soft. And then, when winter
 itself sets in, then, they wear
 fur robes. As for these (things
 "called") fur robes, they are
 basically not very comfortable
 for workers. Now, if you're
 used to them, they may be com-
 fortable, but otherwise, their
 main advantage ... is of being
 warm: they're to make you warm.

N: pāqtsāà lhāq̄pā k̄lātūū t̄l
 t̄hopō š̄l̄pū chi m̄è t̄oo.

The fur robes must be very warm
 when the wind blows.

K: "pāqtsāà" señēē thi š̄l̄tāā
 t̄hopō ȳò reè. "pāqtsāà"
 señēē thi l̄uqūū tshl̄rūū
 s̄öör̄l̄ reè.

Yes, these (things "called") fur
 robes are very warm. They make
 these (things "called") fur
 robes of lamb's fur.

N: öö, l̄uqūū tshl̄rūū.

Mm, of lamb's fur.

K: öö, l̄n̄t̄ yāā Trāā thl̄ öör̄pāā
 qhi s̄öör̄l̄ è ȳò reè.

Yes, and then, they're made of
 lynx fur and fox fur, too.

N: öö, l̄uq̄pāā qhi s̄öör̄l̄ t̄l̄tsū
 taa, Trāā öör̄pāā qhi s̄öör̄l̄
 tshu qh̄öö, ch̄t̄cūū kh̄ēē r̄l̄
 chi ȳò reē, c̄t̄q̄r̄l̄ reè?

Mm, as for those made of sheep
 fur and those made of lynx fur
 or fox fur, is the price diffe-
 rent or is it the same?

K: mm, qh̄öö ch̄t̄cūū kh̄ēē ȳò
 reè. Trāā taa öör̄pāā s̄öör̄l̄
 š̄l̄tāā qhi qh̄öö ch̄t̄q̄t̄ reè.

Mm, the price is different.

Those made of lynx fur and fox
 fur are much more expensive.

N: l̄n̄t̄, pāq̄pā yāā š̄āpā t̄l̄t̄ēē
 "t̄āpāā" señēē r̄l̄l̄ t̄l̄t̄ēē
 qhi, yaqa t̄l̄tsūū, pāqtsāà
 suq̄t̄ reē, mar̄ēē?

And then, do they or don't they
 also make fur robes of this
 other sort of fur, this better
 sort called "sealskin"?

K: mm, suq̄t̄ reè. "t̄āpāā" señēē

Yes, they do make them. That

qhi yaqa tiì é pāqtsāà suqT
 "reè. ḅnT yāā, "tsTtsTT pāq-
 pā ... reè" s chēè ni, phöö
 qhi tsTtsT nT, marēè. kaqāā
 qhi topāà cTì nee, thūqT mēè
 ཏོ་བོ. yāā, tshūūšT thūtōö
 རལལ་ཅུ་ཅུ་ཏི་ཏི་པེ་ཤི་ཤཱ
 lA, yaa, cTq qhi cTì lA tee
 ni tsem šaàpA tītēè yōö.
 tītēè qhi pāqtsāà é suqT reè.
 pāqpā yaañēè nātsōö qhi suqT
 reè. tha mañ chēè rA ti, lu-
 qūū tshārūū suqT reè. qaapō
 chēè; ḅnT, luqtūū qhi tshārū
 ti, pāqtsāà sōö cēè; ḅnT, yāā
 thūsāā, tii qhāā lA kapšā kA
 ni é, yāā thūpēē sōōyāā rA
 tītēè yōö reè. qarē yII se-
 nā, kapšā ḅTḅpA thi phāā qōö
 cēè, ḅnT, luqtūū qhi tshārū
 ti, chemēē kTT lA chipūū
 kapqu reè. chūū nāā lA yaa

is, they also make fur robes of
 this better one called "seal-
 skin". But, on the other hand,
 if they say "It's ... rat fur",
 they're not Tibetan rats. They
 must come from somewhere in
 India. But there is this kind
 where these little smoke-colored
 [that is, chocolate brown] sorts
 [of rat fur] have been joined
 together and sewn, one to the
 other, all over. They also make
 fur robes of this sort. They
 make them of furs of varying
 qualities. Now, for the most
 part, they make them of lamb's
 fur. It's white; and then,
 as for this lamb's fur,
 they make fur robes; and then,
 also, by again putting outer
 covers on them the next year,
 in this way they're made usable

pāqpā tūyāà yòb̄ maretāā?
 chēè tsāā, λnT, "chiptūū" s
 chēè cee, chemēè t̄hūū cee,
 kā s̄an̄t̄ī s̄ā l̄a p̄e thi s̄āp̄ēē
 so r̄λ chī, chēè nī, yaq̄o
 chāà yōō. λnT, "chiptūū"
 s̄ēn̄ēē t̄l̄ κ̄λp̄ cēē, λnT yāā
 t̄ēē yaa kap̄s̄ā s̄āp̄ā t̄āā
 t̄īt̄ēē chēn̄ēē ē̄ yōōp̄λ t̄āā.
 kap̄s̄ā s̄āp̄ā κ̄λp̄ cee q̄hōō;
 λnT, q̄hāšēē q̄hī nT, λnT,
 lot̄āā re šī s̄āp̄ā taa,
 λnT, th̄a q̄harē seqo rēē?
 mī s̄ōs̄ōō ... t̄ēē p̄āq̄p̄ēē,
 kū n̄ōōp̄ō th̄λ q̄hāāq̄āā p̄āq-
 p̄ēē, λnT, n̄āmēē n̄āts̄ōb̄ r̄λ
 chī chīq̄t̄ rēē. λnT th̄ōōt̄ō
 r̄λp̄λ t̄īt̄ēē l̄λ nT, q̄hōcēē
 c̄t̄āā š̄l̄t̄āā q̄hōō chēp̄ō
 t̄īt̄ēē q̄hōōn̄ēē yòb̄ rēē.
 thēma, th̄λ, n̄āmēē n̄āts̄ōb̄
 yòb̄ rēē. λnT, khērāā,
 āā, q̄ōp̄ā nēē phēēp̄ēē?

again. The reason is (if you
 ask why), they take off the old
 outer covers, and then, as for
 this lamb's fur, they have to
 give it a sand-washing in sand.
 You can't wash fur in water, is
 that right? So, then, they do
 a "sand-washing", and after they
 wash it in sand, it becomes com-
 pletely pure white and as good
 as new. And then, after doing
 this thing called a "sand-
 washing", then, again, it seems
 there are also those who put new
 outer covers on them [that is, on
 the robes]. After they put new
 outer covers on them, they wear
 them; and then, some, then, (do
 this) every year; that is, new
 ones (new outer covers), but,
 now, how should I put it?
 According to what each individual
 ... has, that is, according to

one's things and everything, then one does it sort of differently.

[That is, the individual's wealth determines the quality of both the fur and the outer cover.] And then, for parties and the like, there are those of the sort who wear very expensive things, brocades, and so forth. And they have, now, various thēmās. But then, you, mm, did you come from the monastery?

Mm, yes, I did. I came here from the monastery.

And then, as for the monks in the monasteries, I don't suppose there's a difference in the summer and winter clothing.

Yes, as for the monks, there is a difference in the summer and

N: āā, yīī. ɲa qōpā nɛ tshūu
yōōpɾɹ yīī.

K: ʌnī, qōrɛɛ nāā | ʌ yaa ʃhapāā,
yʌʌqūū qhɪ thɯqɪōō khɛē ā
yōō.

N: ʃhapā yʌʌqūū thɯqɪōō khɛē
yɔō rɛē.

K: khēè qharē yǎ̀b̀ rēè?

N: tha, sǒptā cētāà | ʌ n̄
 māṭāà, "khēè qhēè" s yǎ̀b̀
 marēè. šēè, yāaqā yīīnā
 n̄, sēšsam yīīnēè, tēètsʌ
 ṭāpʌ chi qhōō; qūqā yīī-
 nā n̄, tēètsʌ thūpʌ pʌ chi
 qhōō: tīṭēè chiqṭ rēè.
 šāmtōō yīīnēè, yāaqā ...
 thēmā ṭāpṭōō pʌpʌ yāqō
 tīṭēè qhūkū yǎ̀b̀ rēè. thī-
 ṭēè yǎ̀b̀ rēè. sēš, ōō,
 "thṭū" sēhēē pʌpʌ ṭāpṭōō
 tīṭēè qhūkū yǎ̀b̀ rēè. ān̄
 yāā, qūqā yīīnā n̄, ān̄,
 šāmtōō tī ē, tēètsʌ, "th-
 pāp" s chēè cēē, ān̄ yāā
 thēmā thūpʌ chi yǎ̀b̀ rēè.
 tīṭēè qhūkū yǎ̀b̀ rēè. sēš
 yāā pōcēē pʌpʌ, pūrū pʌpʌ
 tīṭēè qhī sēš qhūqṭ rēè.

winter clothing.

What is the difference?

Now, as for different designs
 and so forth, there isn't what
 you'd call any real difference.
 However, if it's summer, they
 wear slightly thinner outer and
 lower robes; if it's winter,
 they wear slightly thicker ones:
 they do like this. Even in the
 case of the lower robes, in the
 summer ... they have this sort
 of good, thin thēmā to wear.
 It's like this. As for the
 outer robes, well, they have
 this thin [woolen] sort called
 "thṭū" to wear. On the other
 hand, if it's winter, then, as
 for the lower robes, too, they
 again have a slightly thicker
 thēmā, called "thṭpāp". They
 have this sort to wear. As

for the outer robes, however, they wear outer robes of the pōcēē or pūrū̀ sorts [that is, robes made of heavy woolen fabrics].

And then, even in the winter, even when it's very cold, can't they wear sleeves?

No, they can never wear sleeves.

I wonder why this is.

As for "sleeves", now, with monks' clothes one is never, absolutely never, allowed to wear these things called "sleeves", if one acts correctly, in accordance with the Vinaya itself. Buddha stopped it, (saying) "One is not allowed to wear this thing called a 'garment with sleeves'".

But then, on the other hand,

K: ānT, qūqā ē nām ṭhḷḷu Śiṭāā
yōōnēē, phūtūū chōōyāā yṑ
marēpēē?

N: ōō, phūtūū qhōōyāā kūnēē
yṑ marēē.

K: ti qharē yīnaa.

N: "phūtūū" s tha, ṭhacēē
ñāpōō, "phūtūū" señēē thi
kūnēē pēē, ḡnēē chiqT yīT-
nā, tūā rāā ḷ chēnā;
kūnēē qhōō chōōqT marēē.
cōmtēē tēē qhi "'qhōō
phūtūū cēē' señēē thi,
qhōō chōōqT marēē" s qāā
nāāpā rēē.

K: ānT onā, qhāšēē yāā ṭhacēē

chōō ni, namsā phūtūū yōōpa
tītēē chōōñēē tuqa!

there are some of the sort who
wear monks' clothes and then
wear clothes with sleeves!

N: ōō, qhāšēē yāā ṭhacēē ɔ̀ ɪ,
phūtūū yōōpa tītēē é qhūqT
tuqāā? ti ē, "phūtūū" señēē
ti, tūā, rāā laa, ṇōō su
sūū ɔ̀ reè.

Yes, there are also some who
wear these sorts of things with
sleeves under their monks'
clothes, is that right? These,
too, that is, these things
called "sleeves" were clearly
stated [that is, prohibited] in
the Vinaya itself.

K: ānT onā, ti kamqēē yīpa reè.

Well now, then, I suppose it is
in contradiction [to the Vinaya].

N: "phūtūū" señēē thi, qhōpā
tsām qhi qhō tēētsa, tūā taa
nT mhātūū tshaāpa retāā?

Yes, he who just wears these
things called "sleeves" a little
(while; "even a minute") is
already in disagreement with
the Vinaya, is that right?

K: ōō reè. ānT, šapcāā ɪ khēē
ɔ̀ repēē?

Yes, that's right. And then,
is there a difference in shoes?

N: hāqōō, tha, sō sōsōō luqsūū

As for shoes, now, each

t_l, qōpā sō sōsōō cTī yṑ_ò
 retāā? l_uqsūū r_l chī t_ltēē_è
 qhī qhōtāā māṭāā šetāā yṑ_ò
 reè. ōō, ṭhasā sūm qhī nāā
 l_l yīīn_l nT, pa chēē qhī š_l-
 sūm_l qhūqT reè. "š_lsūm_l" s
 chēēnā, qōō qhī, sōōp_l chī
 yṑ_ò reè.

K: ōō, yōō.

N: qhāāqā_lōō qōō chēēp_l chī.

K: ōō tuù.

N: ōō t_l, pa chēē qhī š_ll_lqT
 reè. _lnT, t_l mēpēē, š_lapcāā
 yāā "qhaalō" s chēē, phēpō
 ṅōō nēē thōpēē yāā qhaalō
 cTq yṑ_ò reè. t_l chōōnēē
 šetāā yṑ_ò reè. _lnT, thaapō
 qōqō ṅōō nēē thōpēē yāā

monastery has its own, according
 to its own custom, is that
 right? There are many different
 ways of wearing them according
 to these sorts of customs.

Well, if it's in the three
 monasteries [sērā, ṭēēpūū, qā-
 tēē], they wear š_lsūm_l, for the
 most part. If you say "š_lsūm_l",
 you mean ("they are") those
 made of leather.

Yes, they have those.

Made of all leather.

Yes, they are.

Well, they get these, for the
 most part. But then, aside
 from these, there are also shoes
 called "qhaalō", that is, also
 some qhaalō that come from
 phēpō. There are many who wear
 these. And then, there are

qhaa|ō cTī yā̀bè rēè. t|
 chōōñēē šetāā yā̀bè rēè. ānT
 yāā, qhām̄ ḡāā nēē thṑpēē
 ... "t|T|ā̄m" señēē rλrλ,
 t|t|ēē yāā qhām̄lām̄ t|t|ēē
 yūqTī. t|t|ēē chōōñēē šetāā
 yā̀bè rēè, tēēsēē nāā |λ yīInλ.
 tha, šiiqūū qhāā |λ, qṑpā
 chūηλ tsāā cheēnā nT, qhā-
 šēē yāā sṑpā cTqōō qhōō
 tōōñēē yā̀bè rēè. ānT, ḡātsōō
 thaaqō t̄hatsāā taa, cētāā |λ
 nT, šā̄sūmλ cTqōō mātōō, šā̀pā
 kūñēē qhōō chōōqT marēē.

K: āā |εε.

N: ānT, "rēēsōm" ... señēē t|
 nT, qhēpō taa ... tēpā, ānT,
 chāātsōō, t| sūm qhi mātāā,
 rēēsōm kūñēē qhōō chōōqT

also some qhaa|ō that come from
 the thaaqō and qōqō areas.

There are many who wear these.

And then, again, there come from

the Kham area ... the sort

called "t|T|ā̄m" [from t|Tu] and

the qhām̄lām̄ sort. There are

many who wear these sorts, that

is, in the monastic seats. Now,

in the various local monasteries,

that is, if you consider the

smaller monasteries, there are

also some who wear only sṑpā.

But then, in our thaaqō Monastic

College and so forth, one is

never allowed to wear anything

except šā̄sūmλ.

Oh, I see.

But then, as for these (shoes)

called "cotton shoes" (shoes

made of cotton cloth) ... except

for the abbot and ... the supply

marēè, n̄ats̄ōō q̄ōp̄ēē n̄āā ǀǀ.
 ǀnT, t̄ēēsā ts̄ōō yīīnēē,
 "r̄ēs̄ōm" señēē ti, ǀēnē
 thūūsT̄ ǀǀk̄ǀpts̄ǀ r̄ǀ chi
 m̄āt̄ōō, t̄hap̄ā māñ ti qh̄ōō
 chōōqT̄ marēè, r̄ēs̄ōm.
 š̄iīq̄ūū qh̄āā ǀǀ qh̄ǀcūū
 m̄ǀcūū qh̄ūqT̄ reè, yāā.

chief and, then, the treasurer,
 (except for) these three, one
 is never allowed to wear cotton
 shoes, that is, in our monastery.
 And then, in the monastic seats,
 too, as for these things called
 "cotton shoes", only perhaps the
 retired caretakers and up are
 allowed to wear them, not the
 majority of the monks, that is,
 the cotton shoes. In the vari-
 ous local monasteries, they can
 wear anything at all, however.

K: āā ǀēē. m̄ǀšT̄ qh̄ōrēē, tha,
 t̄hac̄ēē r̄āā tēē, q̄ōp̄ā,
 ph̄ētsūū qh̄āā rhT̄q thi
 tha, ph̄ōō qhi n̄āā ǀǀ kh̄ēē
 yōò marēp̄ēē?

Oh, I see. Basically, now,
 aren't there differences in
 the monks' clothes themselves
 in all the various monasteries
 here and there in Tibet?

N: ph̄ōō qhi n̄āā ǀǀ, c̄otā
 qh̄āāqā ... tha, q̄ōp̄ā, ti
 yōò retāā? t̄ēēts̄ǀ m̄āṭāā
 t̄īṭēē qh̄ōōn̄ēē yūqT̄.

In Tibet, well now, all ... now,
 as for the monasteries, it's
 this way [as follows], is that
 right? There are those of the

K: āā |εε.

N: qhāšēè. tha, kilūqλ tshu
tā, qhāāqā cTqpλ šētāà reè.
thaqā nλqšTī sākāà yīTnēè
reè. tha, nTq māà qhi kTī
|λ, tēètsλ qhāšēè qhi šām-
tōō qaapō qhūqT tuqāā?
tshūūšT thi.

K: āā |εε. ǒǒ, qaapō qhōōyāà
thi qharē yīT chēèpλ yīnaa.

N: qaapō qhōōyāà thλ, tha, qhō-
rāā tsōō cTq lūqsūū cTī yīpλ
tāà.

K: āā |εε.

N: šēè, qhāāqā|ō šām tōō cētāà
è ... māapō tha, sēē tha
qhāāqā māapō qhōōyāà mā tōō,

sort who wear things which are
a little different.

Oh, I see.

(That is) some (do). Now, as
for the Gelugpa (monks), they're
all the same, without exception.
The same holds true for the Sa-
kyapa (monks), too. Now, among
the Nyingmapa (monks), some few
wear white lower robes, don't
they? That is, the color.

Oh, I see. Now, as for these
white things they wear, I wonder
if they say why.

As for the white things they
wear, now, it seems to be the
custom of some of them.

Oh, I see.

Otherwise, as for the red lower
robes and the other things, too,
they all ... otherwise, they

tīṭṭēē tēēqo reè. ānṭ, ōō,
 tīi ɔ̀ nèe, maa, cāā tīi
 ɔ̀māā qhi, thēmā rṗṗṗ tītsūū
 sōōnā nṭ, totsēē ñikṗṗṗ
 nēēqṭ reè. tīi ɔ̀ nèe, katsa
 nēēpa; tuqšūū qhi sōōhēē,
 totsēē cūṭṭāā mānēēpēe tha
 šṗṗṗṗ tsāā ni so šṭṭṭ
 marēē. ṭhapēē thuqṭṭōō šṭṭṭāā
 nēē chēpō reè; chēpō soqo
 repāā!

K: ōō reè.

N: ānṭ, tī ē nṗṗ kākāā yīī tsāā,
 šṭṭṭāā nēē chēpō reè. ānṭ,
 sēē yīīnēē, taqā rāā reè.
 tha sēē, ṭṗṗṗ rṗṗṗ, qhāšēē
 qhāšēē kaqāā nēe thōpēe thēmā

these, they cost a lot. For
 each lower robe one has to pay
 on the order of around four
 hundred totsēē. And then, mm,
 below this, if they make it of
 thēmā of a little lower grade,
 it costs about two hundred to-
 tsēē. As for (the grade) below
 this, it would cost about a
 hundred; even if they make it
 of the worst (grade), now, they
 can't ever make lower robes that
 don't cost from ten to twenty
 [10-19] totsēē. Monks' clothes
 cost a great deal; they have to
 be made large, you know!

Yes, that's so.

And then, too, they cost a great
 deal since they're made only of
 nṗṗ. And then, it's exactly
 the same in the case of the
 outer robes. Now, as for

tīṭṭṛṛṛ qhūṭṭṭ rēè, māṭṭṭ, šṛṛṛ
 pa chēēnṭ, phṛṛṛ qhi thēmā
 rāā qhūṭṭṭ rēè.

K: āā |εε. ḷnṭ, ūšḷ ḡṛṛ ṛṛṛṛṛ?
 ṭhapāā.

N: ōō, šamō ḡṛṛ rēè. kīlūqḷ
 yīīnḷ nṭ, šamō sēṛṛṛ ḡḷḷ
 tīṭṭṛṛṛ qhūṭṭṭ rēè. ḷnṭ, ṅṭṅ-
 māā taa tītsō ē ... šamō
 māṛṛṛ ḡḷḷ tīṭṭṛṛṛ qhūṭṭṭ,
 qhāšṛṛṛ qhi šamō māṛṛṛ tīṭṭṛṛṛ
 chṛṛṛ; qāmāṛṛṛ nī, qāṛṛṛ ...
 māṛṛṛ, ṛṛṛ, qāmāṛṛṛ ūšḷ thī
 cṭī, qhāā cṭī qhi, "qāmāpa
 ša nāaqṛ" s chṛṛṛ cεε, ūšḷ
 nāaqṛ chī chūṭṭṭṭ rēè. qhāā
 cṭī qhi, "qāmāpa ša māṛṛṛ" s
 chṛṛṛ, ūšḷ māṛṛṛ chī chūṭṭṭṭ
 rēè. tīṭṭṛṛṛ qhāā ṅṭṭ ḡṛṛ,
 ūšḷ, nāaqṛ chṛṛṛṛṛ cṭī taa

thinner outer robes, some wear
 those of a sort of thēmā pro-
 duced in India, but otherwise,
 for the most part, they wear
 just the Tibetan thēmā.

Oh, I see. And then, do they
 have hats? That is, the monks.

Yes, they have hats. In the
 case of the Gelugpa (monks),
 they wear this sort of yellow
 hat. And then, the Nyingmapa
 (monks) and these ([Karmapa]
 monks), too ... they wear this
 sort of red hat, that is, some
 wear this sort of red hat; as
 for the Karmapa (monks), white
 ... no, that's not it, rather
 ("yes"), as for the Karmapa
 monks' hats, some, that is, one
 group, wears a black hat, called
 "the Karmapa black hat". Another
 ("one") group wears a red hat,

māpō chōōñēē cīī.

K: ānī, ūśā thi, chōō phētsūū
 |ā phīītūū chūūqī rēē, nām-
 kūū qōpēē nāā |ā šuutūū nēē
 chōōcōpa rā chi rēē?

N: ōō, chōōcōpa šuū "qoyāā" s
 tā yōō māreē. tēēseē nāā
 |ā yīīnā nī, tshēēñī tsōō
 cētāā nāāpēē qhutūū ūśā thi
 chūūqī rēē. ānī yāā cīī,
 tīīñī rāpā tīīēē cētāā nāāqō
 retāā? šuqōō. tīīēē qhī
 qhutūūē, ūśā thi chūūqī
 rēē ... ānī, "tīīcēē" señēē
 tī khētsāā šetāā yōō rēē,
 tī. nāmō nāmō yīīnā nī,
 tōōqāā yōō māreē. "tōōqāā"

called "the Karmapa red hat".

There are thus two groups, one
 which wears black hats and one
 which wears red hats.

And then, as for these hats,
 do they wear them when they go
 different places here and there,
 or do they usually go on wearing
 them when they stay in the
 monastery?

Well, there's really no "need"
 to go on wearing them when one
 stays (there). In the (monastic)
 seats, they wear these hats when
 they hold debates on tshēēñī,
 and so forth [for example, when
 they pray or blow trumpets].
 And then, also, they do it for
 the tīīñī [good-luck prayer],
 this sort of thing, and so forth,
 is that right? That is, at the
 end. [The tīīñī prayer is

señeē ti kũnēē yab̄ marēē,
 ḡamō. tii šuù ɪ, ʌnT,
 "tōqāā" señeē ti ... sɔb̄
 nāāpɪ reē. tōqāā ti, ce
 rɪpū chēē phēē ni, sōō
 nāāpɪ reē. ce rɪpū chēē
 phēē ni ... phēpōō nāā ɪ ʌ
 phāā chɪkũū nʌʌtũū, ʌnT
 phēpōō phʌqēē mōō, qʌmū
 cTɪ qee qũqāā thi sōōpɪ
 reē, saā. qũqāā thi sɔptā
 mātāā chi yab̄ reē. cTɪ
 phūtũū, mēē tēēpee ... thə
 qhācēē ti lāācēē qhi tiqēē
 chātsāā yōō siqT (y)ɔb̄ reē.
 chʌquū ɔb̄ tinēē phāpō tɪtsōō,
 lāācēē qhi chēē yɪnāā cTɪ
 thə tinēē yāā "qhōōsɔɔ" s
 chēē cee cTq tʌqT tɔqāā ?
 pũpēē qāā tinēē maā lhēpiēē
 chi. ti phāā tɔqs tʌp šēē,
 yāā lāācēē qhi mTɪ qhi sɔptā

recited daily, after the other
 prayers.] They wear these hats
 at such times, too ... And
 then, these things called
 "monks' [or nuns'] clothes" are
 very unusual, these (things).
 A long, long time ago, there
 were no monks' vests. They
 never had this thing called a
 "monk's vest", that is, a long
 time ago. Afterwards, then,
 they made ... this thing called
 a "monk's vest". As for this
 monk's vest, it was made when
 Lord Tsongkhapa came. When
 Lord Tsongkhapa came, and ...
 went there into phēpō, then,
 I was told, an old phēpō woman
 over there, a really old woman,
 made this monk's vest. As for
 this monk's vest, it had a
 different design. Something

... tha, tii nää | ʌ tʰɛɛ
 sōō n̄lqT ȳkT reè.

N: ɔō, tha ɲɛè q̄lroō tʰɛɛ sūū-
 qT̄i. sam̄lō t̄l̄l̄t̄ūū, hā ma-
 qōpʌ t̄l̄qēè, tha ɲɛɛmāà ɲa
 tēè | h̄ɛsāā t̄ɛpɛɛ q̄h̄ut̄ūū
 q̄h̄i t̄l̄qēè, q̄lroō tʰɛɛ sūū-
 qT̄i.

K: q̄h̄lq̄l̄tsʌ?

N: mm, thʌ ... ts̄T̄t̄ūū tshu ȳT̄-
 n̄l nT̄, q̄h̄ūq̄l ȳT̄n̄l, ūšl̄ t̄l̄,
 t̄l̄ ch̄ūūqT̄ reè ... tāšā ch̄ūū-
 qT̄ reè. tha yāā t̄ɛɛc̄ēē
 q̄h̄āà | ʌ ȳT̄n̄l, ūšl̄ t̄l̄, "q̄h̄l-
 p̄ūū" s̄ɛ̄ɛ̄ ch̄i ch̄ūūqT̄ reè,
 ts̄T̄t̄ūū tshu. "q̄h̄l̄p̄ūū" s̄ɛ̄ɛ̄
 t̄l̄, āā, q̄h̄ūc̄ēē reè, t̄ɛɛc̄ēē
 q̄h̄i. ʌnT̄, q̄s̄ēē q̄h̄i t̄shōō
 tēè ... t̄l̄ ȳɔō reè: "ch̄āp-

now, you may remember about
 this interval of time.

Yes, now, I remember quite a
 bit. When I think, as for
 those things which I didn't
 know then [when I asked you
 before], now, I remember quite
 a bit about those things of
 the time when I stayed there
 in Lhasa.

About how much?

Mm, now ... in the case of the
 monk officials, if it's winter,
 as for the hats, they wear
 these ... that is, they wear
 tāšā. Now, on the other hand,
 in the case of the various big
 celebrations, as for the hats,
 they wear those called q̄h̄l̄p̄ūū,
 that is, the monk officials do.
 As for this thing called a

sēē" señēē chi yòò reè.
 sēē, chīṣā nāāśā chēē cēē,
 ānī tīi thā lā yaa qhōcēē
 taa cētāā tāā šāàpā chi yòò
 reè. ānī yāā, "qhōōtōō"
 señēē māapō chi chūūqī tu-
 qāā? tīi tshāp tēē yāā,
 "chāptōō" s chēē cēē, yāā
 māṭāā cīq yòò reè. qhōcēē
 qhō, tī taa, chā reè. chāp-
 sēē taa, chā reè.

K: āā lēē.

N: thīṭēē chēēpēē, qōtōō thī
 chūūqī reè. ānī yāā, yāāqā

"qhāpūū", mm, it's a winter thing,
 for big celebrations. And then,
 there, in place of the (ordinary)
 outer robe [a piece of cloth
 draped, not tailored, to make a
 robe] ... there's this: that is,
 there's a thing called a "chāp-
 sēē". As for the outer robe,
 they make an outer cover and a
 lining, and then, it's borders
 are trimmed with brocade and so
 forth. And then, also, they
 wear a red thing called a "qhōō-
 tōō" (jacket), don't they? In-
 stead of that, again, there's a
 different thing, called a "chāp-
 tōō". That brocade is the same
 as this. That is, it's the same
 as [matches] the chāpsēē's.

Oh, I see.

They wear this jacket [qōtōō
 is honorific to chāptōō] with

yīīnā, thaqā nāqšīī qhī qhō,
 chīnāā mēēpēē, yāā t̄l̄p̄t̄ōō,
 qhōcēē tāā šāàp̄l̄ t̄īīēē yōō
 reē. "chārū chāpsēē" señēē
 t̄īītsū, t̄īīēē qhī chēē, ūšl̄
 t̄ī, tsēēcēē qhāā l̄ yīīnā,
 "šaqāā" s yāā qāāpō l̄p̄l̄ēē
 chī (y)ōō reē. šāmō, ōō,
 t̄ī chūūq̄ī reē.

this sort of thing [that is, silk
 trimming]. And then, further-
 more, if it's summer, they have
 this same sort of thing which,
 regardless of whether it's the
 outside or the lining, is thin,
 and trimmed with brocade. As
 for these things called "chārū
 chāpsēē" [a costume consisting
 of chāpsēē, chāptōō, and chār-
 lū (traditionally, a container
 for water)], with these sorts
 of things, as for the hats, in
 the case of the various big
 celebrations, they also have
 a flat, white one called a
 "white hat". As for hats, yes,
 they wear these.

K: āā l̄ēē.

Oh, I see.

N: t̄hūqōō tshu yīīnā, qhūq̄l̄,
 ānT, rīm̄šī yāk̄l̄p̄ tsho nT,

In the case of the lay officials,
 in the winter, those of the

pa chēè óqTT šētāà chūūqT
 reè. yāaqā, ānT, cāntā
 chūūqT reè. ānT, tii ɔ̀ò
 neε maa, tha, rīpā nāpā
 mākāp, līh̄ tī pɔqtō šētāà
 chōō šuuqT reè.

K: āā lεε. ānT, "ūšā cāntā"
 thā cTq, "óqTT" thā nTT,
 ānT, "sētēè" thā cTī cεè
 māā cεè señēε rāpā tīqēè
 tī, tshān mā phōō lā sōōpā
 šTtāā yīpā nōō.

N: ɔ̀ō, thītsū qhāāqā phōō lā
 sōōpā šētāà reè. thā "óqTT"
 señēε tī, tuus chīqT yīīnā,
 phēεcēē, sōqō nōō topāā
 qhī luqsūū mēē tɔ̀, samsāā
 rā chī tuù.

fourth rank and above, for the
 most part, wear just the óqTT.
 In the summer, then, they wear
 the cāntā. And then, under
 this [that is, under the fourth
 rank], now, that is, those of
 the fifth rank and below, all
 these go on wearing just the
 pɔqtō.

Oh, I see. And then, as for
 those called the "cāntā hat"
 for one, the "óqTT" for another,
 and then, the "sētēè", and so
 on and so forth; I wonder
 whether they are all, without
 exception, made in Tibet.

Yes, these are, without excep-
 tion, all made in Tibet. Now,
 as for this one called the "ó-
 qTT", if I may venture a guess,
 I have a sort of feeling that
 it's probably a custom of the

K: tha yāā "ti reè" s cheè ni,
ḡarāā tsōō hā qhuqT marepāā?

N: "reè" s cheè ni, ti chiqT
mītuū. šēē qhāāqā lō phōō
 l ṣōōp repāā?

K: āā lee. ḡnT ... "cāḡtā"
señēē thi, qhāṭēēs ṣōōp
reè?

N: "cāḡtā" señēē ti, tha, ḡa-
rāā tshōō chTḡpēē šamō chi
yūqT tuqāā? "chTḡšḡ" señēē
chi.

K: ōō, tuū.

N: ōō. soptā qhōō so r ḡ chi
 (y) ḡ reè. qhōō so r p ḡ
cTī laa, chūpēē qhi thā tēē
cāḡtā chi tāā (y) ḡ reè ...
ḡnT, ḡlqT, qotsāā chi ḡ ḡ
retāā? qotsāā qhi qāā tinēē

Mongolian area.

Now, on the other hand, we don't
 know, do we, so that we can say
 (for sure) "It's so"?

No, we don't say "It's so".

However, they're all made in
 Tibet (now), aren't they?

Oh, I see. And then ... how is
 this one called the "cāḡtā"
 made?

As for this one called a "cāḡ-
tā", now, there's a hat of our
 felt, isn't there? That is,
 one called a "felt hat".

Yes, there is.

Yes. As for its shape, it's
 like that one s. There, along
 (that is, around) the edge of
 the brim which is like that
 one's, they have put a wire
 frame ... and then, up there

maa tūqūū māapō tītēē, lhūq-
 lūū cee šaà yòò reè. ānT
 tēē utōō ... sēē qhī tītēē
 chí κλπ yòò reè. šēē, sɔptā
 ραλ thi, ḡātsōō thā "chTḡšλ"
 sēñēē thi tapō yòò reè. ānT,
 tḡhūqōō tsōō namsā nT γλλqūū,
 thā, tām̄tūū ρλ chí mātōō,
 šēē khēē šetāā yòò marēē ...
 tsēēcēē qhāā lλ γīīnλ, thā,
 qhāšēē cTī qhocēē yāā ...
 "kēēšT", sēñēē ραλ tītēē
 chōōqo reè. qhāšēē yāā,
 tshūūñTμα chōō qoyāā ραλ
 tītēē yòò reè. tītēē māṭāā
 tēētsλ yòò reè ... ānT, tī-
 nēē, "κλīū chēē" sēñēē cTq
 thā tī γλλqūū nTqāālōō lλ
 chūūqT reè, "κλīū chēē" sēñēē
 thi, tḡhūqōō tsōō. qūsēē
 tḡhāṭā chí chēē; ānT, "phōtōō"
 sēñēē qho, tūūtūū chí (y)òò

it has a crown, is that right?
 (Hanging) down from the top of
 the crown there are these kinds
 of red silk threads, these loose
 things, which have been put
 there. And then, there [on top
 of the crown], as for the knob
 ... they've put this kind of
 gold thing. However, as for the
 shape, it's similar, now, to
 this (hat) of ours called the
 "felt hat". And then, as for
 the clothes of the lay officials
 in the summer and in the winter,
 now, except for the relative
 thickness or thinness, otherwise
 there's no very great difference
 ... In the case of the various
 big celebrations, however, now,
 some have to wear brocade ...
 of this sort called "kēēšT"
 [which has designs of dragons,

reè, tūūtūū thāṭā chi, tī
 cheè; ḅnṭ, šāmtōō so rḅḅ
 qūpsūū rhūrūū naaqō chi
 cheè; ... ḅnṭ, ūšḅ tī ē,
 "ārḅōō" s cheè, reè qaapō
 rḅḅ, tēetsḅ cṭī qhī sōō
 šaàpēē ūšḅ chi ḅḅ reè.
 qhō reè.

clouds, and water]. Some, on
 the other hand, have this sort
 of two-colored satin that they
 wear. There are little differ-
 ences of this sort ... And
 then, this thing called the
 "kḅḅ costume", now, they wear
 in both the summer and the
 winter, that is, this thing
 called the "kḅḅ costume", the
 lay officials (do). They wear a
 multicolored outer robe; and
 then, there's a jacket called
 a "phōtōō", that is, a multi-
 colored jacket, they wear; and
 then, they wear a thing like a
 monk's lower robe with many
 small gathers at the back ...
 and then, there's this hat, too,
 called an "ārḅōō", that is, a
 hat made of a little white
 cotton fabric. That's it.

K: āā lēē.

N: ānT, qhūtūū, ǒǒ, "kAlū
chēē" señēē thl chōōpēē
qhūtūū, yīcTl mīcTl, qōō-
kēē tēēlēē, thl rapa pītsa
chl see, tītēē rapa chlqTl.
qharē yīnaa, hā qhūqT
mītūū. thl rapa pītsa chl
see nāā.

K: āā lēē. tī chēē qhō taa
ñlmtōō toyāā chl yīqT retāā?
thl thl tīqēē tshān mā.

N: ǒǒ reē. ānT, ǒtōō, tī yǒǒ
retāā? thūqōō tsōō yīīnā,
"phūšūū" s chēē cēē, lǒǒqāā
cl, phōōpā cūūsā yīpā tǎā.
māapō, lhēplēē, chēpō chl
yǒǒ reē. ānT, "kAlT" señēē
tī tā kēpēē lǒǒ lā māa, lōō

Oh, I see.

And then, at those times, mm,
that is, when they wear this
thing called the "kAlū costume",
they are sure to do this sort
of thing: attach a kind of short
knife at the waist, too. I don't
know why this is. That is, that
they attach a kind of short
knife.

Oh, I see. I suppose it's some-
thing that goes with that cos-
tume, is that right? The knife
and all these things.

Yes, that's right. And then,
furthermore, there's this, is
that right? That is, in the
case of the lay officials, it
seems there's a thing called a
"cup bag", a special thing, a
place to put a cup (or bowl).

ǎ̀ɔ̀yā̀à thi rḕ. k̄anā̀ nēe
 thṑpēe ʈi chi ɣ̀ɔ̀ rḕ, ʈi
 "k̄l̄t̄" s. yā̀, q̄ɔ̀q̄ɔ̀ ɾɾɾ
 cT̄i ɣ̀ɔ̀ rḕ, "k̄l̄q̄ū" s ɾnT̄
 yā̀ k̄anā̀ nēe thṑpēe, ŋ̄ūq̄ū
 ɾɾ chi ɣ̄ɾpēē q̄hūū mēē ʈɔ̀,
 "k̄l̄q̄ū" s. t̄ɿt̄ēē q̄ɔ̀q̄ɔ̀
 ɾɾɾ chi ɣ̀ɔ̀ rḕ. t̄sēēq̄
 q̄hā̀ ɿ, ɔ̀t̄ā, m̄āṭā̀ ɾɾɾ
 tēētsɾ chi chūūq̄T rḕ. ʂēē,
 n̄ɾmkūū q̄h̄i yā̀cēē taa q̄h̄cēē
 q̄h̄i khēēpā̀ ɾɾɾ thi ūšɾ
 m̄āṭɔ̀, ʂeṭā̀ ɣ̀ɔ̀ m̄arḕ.

[The phūšū̀ is special to lay
 officials; monks don't have it.]
 It's a big, red, flat and flexi-
 ble thing. And then, as for
 this thing called a "Chinese
 knife", it's a thing that hangs
 down at the side of the waist.
 It's a knife that comes from
 China, a knife called a "Chinese
 knife". Also, there's something
 round, a "Chinese bag", and then,
 it must be a tradition that it's
 a money bag which has also come
 from China, the "Chinese bag".
 It's this sort of round thing.
 At the various celebrations,
 well now, yes, they wear slightly
 different things. Otherwise,
 the differences in the things
 they ordinarily wear in the
 summer and in the winter aren't
 very great, except for the hats.

K: āa lɛɛ. nōōs, ʃit̄āā nēepō
tuù. āa, ānT ... qharē saà,
namsā "k̄l̄iū chēè" señēē taa
t̄īt̄ēē ɣɔ̀ò retāā?

Oh, I see. Yes, that's very
good. Ah, and then ... what's
it called, they have the clothes
called the "k̄l̄iū costume" and
this sort of thing, is that
right?

N: ǒǒ.

Yes.

K: tēt̄sō ... ānT, phōō rāā l̄
suq(T ɣ)ɔ̀ò rēpēè? th̄irT
qhēēs̄.

As for these things ... then,
do they make them in Tibet it-
self? That is, these days.

N: phōō rāā l̄ suq(T ɣ)ɔ̀ò rēè,
qhāāqā.

Yes, they make them in Tibet it-
self, all (of them).

K: ānT, k̄p̄c̄l̄, qharē ɣ̄inaa,
thēt̄sō.

And then, as for the material,
I wonder what it is, that is,
as for these things.

N: "k̄l̄iū chēè" señēē ti nT,
pa chēè t̄ī rēè, tha: qhōcēē
taa t̄īt̄ēē qhi sōōp̄l̄ ʃētāā
rēè. ānT, ūʃl̄ ti nT, rēè
rēè. "ār̄qōō" s rēè qāapōō
sōōp̄l̄.

As for the one called the "k̄l̄iū
costume", for the most part,
it's this, now: it's made just
of brocade and the like. But
then, as for the hat, it's
cotton. That is, the "ār̄qōō"
made of white cotton.

K: tha, sōsō rāā qhī phōō rāā
 nee thōpa, šTtāā qhī kupa
 ra chī marepāā? tha qharē
 seqo rēè? "nāpū" señēē ra.

N: nāpū, suqT mītūū. tha, tī
 nāpū cētāā qhī, soqo chūūnā,
 nāpū thi thūpū yīī tsāā,
 tepō yūqT marepāā? tītēē
 qhī mēē tōō.

K: āā lēē. ōō yīra rēè. cTq
 cheenā, nāmō topāā cTī nāpū
 ra cTq qhī sōō; ānT, šuqōō
 kurpa è mēē tōō.

N: ōō, tītēē ra chī mēē tōō.

K: ānT, tī mēpēē, khēē šītāā

Now, the materials of every
 one of those aren't all, without
 exception, the sorts produced
 in Tibet itself, are they? Now,
 what should I say? Take the one
 called "nāpū".

They don't make them of nāpū.
 Now, if they had to make them
 of nāpū and so forth, since nāpū
 is thick, they wouldn't be com-
 fortable, would they? It must
 be like this.

Oh, I see. I suppose that's so.
 Perhaps, some time, a long time
 ago, they made them of a kind
 of nāpū; but then, afterwards,
 they may have changed [this
 practice], too.

Yes, it may have been something
 like this.

And then, aside from this, there

yoò maretāā?

N: šēē, šetāā qhī "khēē" s
qhēē yoò marēē.

K: āā lēē.

aren't any great differences,
are there?

No, otherwise, there isn't
what you'd call any great
"difference".

Oh, I see.

chūqāā

Bathhouses

G: Guest, a merchant from Kham (Mrs. Karsip); L: Local resident of Lhasa (Mr. Nornang); A: Attendant at the bathhouse (Mr. Nornang)

G: |hēēsēē nāā |Λ chūqāā qhāā
qhΛtsēē γᵛᵛᵛ rēè?

How many different bathhouses
are there in Lhasa?

L: chūqāā qhāā, ηēēmāā nēē γᵛᵛᵛ-
yōpΛ sūmτsΛ chi γᵛᵛᵛ rēè. thΛ
tīnēē šuù |aa, phΛqēē sāpā
chi γᵛᵛᵛ rēè. tsṽṽṽṽ |ṽṽṽṽ
tṽṽṽṽ tēè, chēèpēē šī γᵛᵛᵛ rēè.
sāpā tī nṽ, γᵛqō ē šēṽāā γᵛᵛᵛ
rēè. yāā tī qhāqō γᵛᵛᵛ rēè.

As for the different bathhouses,
there are three that are there
from before. Now, then, after-
wards, there was a new one
over there. With the one there
in front of Monk Officials' Park,
there are four. As for this new
one, it's very good, too. How-
ever, it has difficulties.

G: qhāqō γᵛᵛᵛ rēè |ōō?

Did you say it has difficulties?

L: m̄m̄.

Yes.

G: qharē chēè nī?

Why?

L: phΛqēē ηarāā tshu, tī mēè-
paa, |aqkēē mēèpaa, chṽṽ
chōōqṽ marēè. thēsāā phΛ-
qēē, tī tēè (γ)ᵛᵛᵛ rēṽāā?

Over there, if we don't have
this thing, that is, if we don't
have a pass, we aren't allowed
to go in. These days, they stay

qhuŋt̄ēē mālm̄. chē tsāā,
 thēsāā chīī chōōq̄ marēē.
 tha šāpā sūpū cīī māqēē
 lūqāātīī l̄ yāb̄ rēē. tī
 ē kīpū yāb̄ rēē. tēē, qāā-
 nēē yāb̄ marēē. ŋarāā tsōō
 cīīnī, ŋarōō šāā qhī nāā
 tēē yāb̄ rēē. cīī qāāmā šāā
 qhī līqēē nāā tēē yāb̄ rēē.
 kūnēē, l̄nī, chūqāā ... nāā
 l̄ yīcīī mīcīī thēēqo yōpēē?
 khērāā. šēē, ŋarāā tsōō
 ... chūqāā nāā l̄ chīpā lēē,
 chū kūq, chū, yaqō thītsōō
 qēēnā, šētāā kīpū yāb̄ rēē.

G: tha chūqāā nāā l̄ cīīq̄ tūqī
 yīī.

L: šēē, nīm̄ nī tshāpō tuū.
 yīcīī mīcīī chū tshāpō qo-
 yaanī mītūū.

over there, is that right? That
 is, the Communist soldiers. So
 we aren't allowed to go in, these
 days. Now, as for the other
 three, there's one down there in
 lūqāātīī (Park). This one's
 very pleasant, too. There,
 there's nobody who stops you.
One of ours is there in ŋarōō
 šāā [an apartment house]. One
 is there in qāāmā šāā's park.
 But then, do you still want to
 go into a bathhouse, regardless?
 You. Otherwise ... if we, rather
 than going into our bathhouses,
 bathe in running water, these
 good waters, it's very pleasant.

Now, I want to go into a bath-
 house.

But it's a hot day. You don't
 need hot water, regardless.

G: che^henēē, tuqT yīī.

Even so, I want to go.

L: tsāāqō rʌpʌ tīīēē | ʌ qeē
nāānā, ʃōpō ʃeṭāā yɔ̀ò
reè.

If you bathe in something like
the Tsangpo (River), it's very
pleasant.

G: ŋa chūqāā | ʌ tuqT yīī.

I want to go to a bathhouse.

L: chūqāā qhʌqēē thēēqaa, onā?

To which bathhouse do you want
to go, then?

G: qhʌqēē chūūnēē cTī yaqšōō
cTī | ʌ tuqT yīī.

I want to go to whichever is
the best we can find.

L: thāà tēētsʌ rīntʌ yɔ̀ò reè
mātɔ̀, ʃuqT | ʃqēē mʌqēē
thēēqēē?

It's a little far, but do you
want to go down there to ʃuqT
Park [= iūqāātT Park]?

G: chūqāā yɔ̀ò repēē, yāā?

Is there yet another bathhouse?

L: ɔ̀ò, mʌqēē kTɔ̀pū ʃeṭāā yɔ̀ò
reè.

Yes, there's a very pleasant
one down there.

G: ʌnT ʃi yɔ̀ò repāā.

But then there are four, you
know.

L: cheè tsāā, saāpā chi cheè
ceē, ʃi yɔ̀ò reè.

So, with the new one, there are
four.

G: ʌnT onā, khērāā qhī paqpāā

Well now, then, you drive the

thi tōō tha! na paqpāa kɿp
tēē šūūnTT tūūqTì.

L: ōō yonāa. nēē tì cheē qo.
kherāā maa, tì cheē. narāā
nTqaalṵò chū chi qeē tāqtāa
reē. mɿqēē cha ē špū chi
tsūqTì. narāā nTT sōōcā
chōō; ɿnT, qhāptṵò ē yaqō
tuù, qhōtsōō tēē, chūqāā
qhi to thaqāa.

G: ōō, tha tì yaqō yōōpɿ t̄aà
... tha paqpāa qhɿTT mā-
tāānā, yaqō meyoḅaa.

L: nāntāa meyoō, tshōpōō laa!
... na tinēē maa tāqpāa
thaqā šōō cee tuqT yōō.

motorcycle, will you! I'd like
to ride there at the back of
the motorcycle.

All right, I will. I'll do it
for you. You do this down here.
The two of us will bathe; that's
settled. They sell delicious
tea down there, too. We two'll
drink tea; and then, the snacks
are good, too, that is, theirs
there, right there in the outer
room of the bathhouse.

Mm, now, this sounds ("seems")
good ... Now, if you don't drive
the motorcycle slowly, it won't
be good.

Don't worry, merchant! ... I
always go down from here like
this.

At the Bathhouse

G: chūqāā ɿɿ chūrTT qhɿtsēē

What's the price of water at

reè?

A: chūqāā laa tha, chūrīī ...
 chāp qhāṭṭēē chi nāā ṭṭṭ?
 chāp tshāā cee maṇa nāā
 ṭṭṭ yāā? ṇātsōō tēē
 cāqṭīī chṭcūū nāmēē nā-
 tsṭṭ yōō.

G: tshāā, maṇa, yaqa chi.

A: ōō, lēs. maṇsōō nāānā nṭ,
 ṇūsāā ṇiṣū thāpā nāqo reè.

G: ṇiṣū thāpā lēē marepēē?

A: ṇiṣū thāpā māṭṭṭ, nāqo
 marēē.

G: ōō, onā, thaqā reè. thaqā
 ṇiṣū thāpā qhōrā qēēqṭ yīī.

A: ānṭ onā, tshōpōō laa, khērāā
 tīī, puṭ tēē ... chāpqaā nāā

the bathhouse?

As for the price of water at the bathhouse, now ... What kind of water would you like to bathe in? And would you like to bathe in quite hot water and more water? Our metal casks here vary in size.

Some that is hotter, more, and better.

Yes, certainly. If you use the maximum amount ("the most"), you have to pay twenty ṇūsāā.

It's only twenty?

Yes, you only have to pay twenty.

Well, then, so be it. I'd like to bathe in that twenty (ṇū-sāā) sort.

Well now, then, merchant, you stay here in the inner room ...

téè šuù! ʎnT ɲɛè, pʰʎqT
 sūūtōō nāā nɛɛ tshuu, chū
 lōō qo. ʎnT khērāā lʌ thūu-
 kūū yōpɛè? pʰʎqɛè, pōrtōō
 chl toqāā? tɪ cūūpūu tshūu
 tʰɪpʌ taa, ʎnT chū maā thūqT
 reè. tshōpōō laa, khērāā
 lʌ thūukūū yōpɛè?

G: thā tɪ tʎ, kūū yōō tʌ yōō.

A: ōō, lès. onā, cūūpūu thɪ
 tshūu, tʰɪm nāā; ʎnT, chʎp
 tɪɪ nāā téè nāā! yāā tshā
 tʰʎʎqT tuunʎ, ʎnT tɪnēè phāā
 tshā tʰʎʎqTɪ sūū šɪ! ʎnT
 pʰʎnēè yāā ɲɛè tʰan ru tāā qo.

here in the bathhouse! And then,
 I'll release the water for you
 here from the kitchen/room with
 a stove over there. [The water
 casks are in the thick wall
 between the inner room and the
 room with the stove.] And
 then, do you know (how it
 works)? Over there, there is
 a spout, is that right? As
 soon as you turn this knob this
 way, then the water will come
 (out and) down. Merchant, do
 you know (how it works)?

Now, I certainly know about
this.

Yes, certainly. Well now, turn
 this knob this way; and then,
 bathe here in this water! But
 if it's too hot, then tell me
 over there that it's too hot!
 And then, I'll cool it off for

šēē yāā nātsōō topāā tī,
 cētāā yòò māḡēē: chū, phānēē
 tshāpō sōō, cāqṭīī nāā |
 lūū chēēḡḡ māṭṭōō yāā, lōō
 ḡḡḡ tīīēē qhī tshāpō sōōsōḡḡ
 tīīēē yòò māḡēē.

you from over there, too. On the other hand, however, we don't have all these sorts of things around here: we just heat the water from there and pour it in metal casks; we don't have anything like electricity which keeps on heating it.

G: āā |ēē. nō nās. ānī, chū
 qēē tshāā ni ... māḡāī
 chēēḡḡ yòò ḡēē? cāqḡāā
 chēēḡḡ.

Oh, I see. Yes. And then, when one has finished bathing ... is there a masseur/masseuse? That is, someone who gives massages [māḡāī = cāqḡāā].

A: ōō thā, tī, ōō, chūqāā yāqō
 phāqēē yòò ḡēē māṭṭōō, thēsāā,
 qēē tēē mēē. ānī, khērāā
 chū, qēē nāā tshāā sona,
 ānī, chīlōō tēē ḡēēṭī tōqāā?
 tīī qāā tēē yāqō chēē sīm šu!
 ṭōpō yòò ḡēē.

Well now, as for this, yes, over there in that good bathhouse [the one in front of Monk Officials' Park] they have one, but these days I don't have anyone here in my place. But then, when you have finished bathing, then, there is a bed there out-

G: anT onā, na chū chī qééqT
yīī. chū qεε tshaapA ta-
qāā, anT na, ñīqūū qhi qhā-
lāā, phöösēē tsaṅmā cTī
taa, anT, šo chī chēē, mm,
phaatāā chī chēē, maa kēēqāā
tāārōō naa!

A: ōō, lēs. söocā chöōqaa,
mhācöōqaa?

G: cha ṅaamō chī, tūqT yīī.
tha "ṅaamō" senēē, phöocā
chī thūūnA, šimqT reē.

A: anT yāā khēnāā tshu qhām.
ṅōō nεε yaa phēē tsāā, šā
chūūqT yīīnA, qεē tēē šā
tsōō cεε, tī chīqT yōtāā!
khēnāā tshu šā lA nēepō
yīī tsāā.

side, is that right? Sleep well
there on it! It's pleasant.

Well now, then, I'd like to
bathe. As soon as I finish
bathing, then, as for me, please
send someone down to serve lunch:
some pure Tibetan food, then,
with yogurt, mm, and with some
baked bread!

Yes, certainly. Would you like
to drink tea, or not?

I'd like to drink some sweet
tea. Now, I said "sweet", but
it will taste better if I drink
Tibetan tea.

And then, too, since you've come
up from Kham, if you want to eat
meat, I'll certainly make it by
boiling meat here in my place!
Since you like meat.

G: mm, tha, n̄ĩqũũ qhĩ qhālāā
 t̄l̄ n̄āmtōō, šā, ɔ, tɔqtsōō
 κ̄λ̄ρ̄λ̄ c̄t̄ĩ taa, cē chi, chēē
 ... ān̄t̄, kōmāā k̄āāk̄āρ̄λ̄ yōō-
 nā, c̄t̄q̄ n̄ōō n̄i thāpāā qhāā
 t̄āārɔɔ naa!

A: onā, lēs. onā āl̄ēē t̄shōpōō
 laa, khērāā ch̄āp̄ nāā š̄i!
 n̄ēē t̄l̄qēē th̄i ph̄āqēē th̄āt̄t̄
 chēqāā ch̄t̄t̄ qu.

G: onā, n̄a ch̄ū qēē n̄i, m̄āqēē
 n̄im̄ā m̄āqēē n̄ēēt̄t̄ qhāā l̄a
 n̄ēē t̄ēēq̄t̄ ȳt̄t̄.

A: nō nas.

G: ān̄t̄, l̄t̄qēē nāā m̄āqēē kēēqāā
 t̄āārɔɔ naa!

A: lēs.

G: ōō, tho che.

Mm, now, together with the
 lunch, please send me a big
 piece of boiled meat, and some
 tongue ... and then, if you have
 sausages already made (already
 "filled"), a plateful of those,
 fried!

Well now, certainly. Well now,
 first, merchant, please bathe!
 I'll go over there to prepare
 these things for you.

Well now, after I bathe, I'd
 like to sleep down there on the
 bed down there in the sun.

Yes.

And then, please send (someone)
 to serve (the food) down there
 in the park!

Certainly.

Well, thank you.

After Lunch

- G: *tha, tiqēē tēē qhōō qhatsēē*
nēē sōō, qhāāqā tom ni?
 Now, how much did these things
 cost, added all together?
- A: *thirT, sūūṭum ti qhāā nTT sum*
yōō tsāā, qarōō nēē su.
 Today, since you had two or
 three kinds of meat, it cost
 quite a bit.
- G: *qhatsēē?*
 How much?
- A: *ḡūsāā ... šipcū šepkēē tsa*
chi nēēnēē ra chi chiqT.
 It costs about ... forty-eight
 ḡūsāā.
- G: *āā, ti lēē marepēē?*
 Oh, that's all?
- A: *ti māṭṭā nēēqT marēē.*
 Yes, that's all it costs.
- G: *āāā.*
 Aah.
- A: *mēē ḡṭṭ lēē tēētsa topāā*
qhēē ra chi tuqēē?
 Is it a little cheaper around
 here than in lower Tibet [the
 Kham, Amdo areas]?
- G: *tha ḡātsō qhāpēē lunpāā yaa,*
qhōō chēpō yāō reē. qarē
yTT senā, šā qhōrā, šā
qhōrā saqo retāā? māšT
qhōrā nēē, saqāā cTtāā,
 Now, in our Khampa country, the
 prices are high. (If you ask
 why) the reason is, we have to
 eat just meat, just meat, is
 that right? Basically, we

yāqōō yṑò reè.

have quite good restaurants
and so forth.

After the Bill is Paid

G: tha onā šutēē caà! yāā
sānTT yūqT yīT.

Well now, goodbye! We'll come
again tomorrow.

A: ōō reè. onā, sānTT nānTT
phēerōō naa!

All right. Well now, please
come tomorrow or the next day!

G: nō nas.

Yes.

A: tho che. onā, qhāIT chūkūū
nāā qōō!

Thank you. Well now, go slowly!

G: tha, paqpaā thi tshūū thTì
šū thā!

Now, please bring the motorcycle
here!

saqāā

Restaurants

G: Guest, a merchant from Kham (Mrs. Karsip); L: Local resident of Lhasa (Mr. Nornang); W: Waiter (Mr. Nornang)

G: ḡa qhēē ḡīqāā qhām̄ nee yōōp̄a
yīī. ānT, ḡa lhēēsēē saqāā
cTī lA tuñTT tūūqTī tee, sa-
qāā qhapāā yaq̄a yōnāā, cTtāa
cTTe šTqT mēē, ḡēē. khērāā
lA saqāā yaq̄a thuukūū yōōp̄a
nōō?

L: ḡaa kūū yōō. khērāā, qhAqēē
thēēqaa? topāā, kaqāā qhī
saqāā tītēēē yōō reē. ānT
yāā kAmTT saqāā ē yōō reē.
ānT yāā thēēpūū qōō qhī
qhātūū yAqēē sōqōō saqāā
cTTe yōō reē. ānT, ḡarāā
tsōō phōpēē ē yōō reē.
qhAqēē thēēqaa?

I came from Kham the day before yesterday. And now, I want to go to one of Lhasa's restaurants, but I don't know even a thing about where the better restaurants are, and so forth, I (don't). I wonder whether you know the better restaurants?

Yes, I know them. Which one do you want to go to? Around here there are restaurants of the Indian sort, and then, again, there are Chinese restaurants, and then, again, up there in the thēēpūū qōō area [Chinatown] there's a Mongolian restaurant, too. And then, there are our Tibetan ones. Which do you want to go to?

G: mm. ʎīēē̄ ŋa kaqāā qhī qhā-
lāā chī saqāā t̪uq̪T̪ ʎīī̄.

L: kaqāā qhī thī chōōqāā thēēq̪T̪
ʎīīn̄, qhʎqēē̄ thēēqaa? th̪a,
qhāā n̄T̪ sūm̄ chī ʎò̄ rēē̄.
rapsēē̄ nāā phʎqēē̄ thēēnā,
t̪ōpōō ʎò̄ rēē̄. t̪ō̄ rʎʎ
chēēnā, rapsēē̄ nāā phʎqēē̄
ʎò̄ rēē̄.

G: qharē̄ qharē̄ ʎò̄ rēē̄?

L: ōō, phʎqēē̄ ... "phaṭāṭoo"
señēē̄ thī ʎò̄ rēē̄. āā,
t̪īnēē̄, hʎlōō thʎ ... mm,
pōlōō thʎ, th̪itsū ʎò̄ rēē̄.

G: āā l̪ēē. šēpā qhēē̄ ʎò̄
marēpēē̄? "šōōqōō qhātsā"
señēē̄ rʎʎ t̪īṭēē̄?

L: ʎn̄T̪, t̪ī ʎò̄ rēē̄: qhōtsōō
qasē̄ kʎp̄ šāpʎ šamṭēē̄ š̪r̪p̪
chī ʎoṅāā? šā t̪oqtōō l̪ū̄

Mm. First I'd like to go to
eat some Indian food.

If you want to go to eat these
Indian things, to which one do
you want to go? Now, there are
two or three different ones.
If you go over there in rapsā,
there's a rather nice one. If
you are thinking of a nicer one,
there's one over there in rapsā.

What things do they have?

Mm, over there ... they have
these things called "parāṭhā".
Ah, then, halwā and ... mm,
pulāw, they have these.

Oh, I see. Don't they have any-
thing else? Something like what's
called "spiced fried potatoes"?

And then, they have this: their
steamed rice with meat and tur-
meric added to it is a delicious

G: ʌnT tʌ qhēpō retāā!

L: mm, qhēpō rēè. yāā šā,
šā mʌqū šetāā kʌʌqT maretāā!

G: mm. ʌnT, phʌqT nāā ʌ yaa,
qōpkāà qhʌtsēetsʌ yōò rēè?

L: phʌqT nāā ʌaa, thā ... qūp-
kāà, šʌtsʌ šʌtsʌ chēèpēè
qhāà qhāà yōò tēèpʌ tʌtēè,
tʌhʌtsʌ chʌ mēè tōō. ʌnT
yāā puù yʌqēè, yʌqsā chʌ yōò
rēè. tēè thaqā nʌhšʌtʌ tʌhʌ
tūū chʌ yōò rēè. ʌnT, tsēmō
tsēsā tēetsʌ chʌ yōò rēè.
kērām kʌp, tʌtēès chēè cēè
tōōsā yōò rēè. qhāà rʌpʌ
cTʌ qhʌ sūm yōò rēè, phʌqēè.

a smaller one they charge some-
thing like ten ŋūsāā.

But that's cheap!

Mm, it's cheap. But as for the
meat, they don't put in very
much meat, you know!

Mm. And then, about how many
chairs do they have in that
(place) over there?

In that (place) over there, now
... they may have about six sets
of about four chairs each. More-
over, the inner room up there is
a good place. There, too, in
the same way, they have six or
seven [sets of chairs]. And
then, they have a little place
for playing games. They have
a place where you can stay and
play carom, this sort of thing.
They have three different sorts

G: mʌʂT qhāṅpā qhōrā yaqlōō
 ɣɔ̀ɔ̀ rɛɛ̀?

L: qhāṅpā yaqō ɣɔ̀ɔ̀ rɛɛ̀.

G: lɔ̀ɔ̀ cTtāā qhāāqā yōōpʌ tītēē
 ɣīpʌ nōō?

L: ōō, lɔ̀ɔ̀ cētāā ɣɔ̀ɔ̀ rɛɛ̀.

G: āā lɛɛ. onā, nā cTq tūqT
 ɣīī.

L: khērāā lʌ nɛɛ̀ rɔ̀ɔ̀ cheqo
 mītūqāā? phāāšɔ̀ɔ̀ lāqāā
 tēē cɛɛ.

G: ōō, tho che.

L: ɣāā phlqT nāā lʌ nɛɛ̀ nq
 šēpa tītēē yōō.

of places, that is, over there.

How good is the building itself,
 basically?

The building is good.

I wonder whether it's the sort
 that has everything, electricity
 and so forth?

Yes, it has electricity and so
 forth.

Oh, I see. Well now, I'd like
 to go there.

Shouldn't I help you? That is,
 on my way over there, show you
 the road.

Well, yes, thank you.

There are people I know in that
 (place) over there, too.

At the Indian Restaurant

W: ōō, khērāā sūūtsTī qarē
 chōōqaa?

Mm, what would you like to eat?

G: ηα ...

I ...

W: ηᾱtsōō tēē yōōpα tēē, "hᾱlīōō
sāalāā" señēē rαpα tītēē
kaqāā qhī tītēē mātōō metāā!

You know, in our place here we
only have these sorts of Indian
things, such as those called
"halwá" and "sāalāā" [a Nepalese
dish of rice and currants].

G: ηα tī chī sᾱqī yīī, "hāluā" s.

I'd like to eat some of this,
that is, "halwá".

W: ōō, lā reè. "hᾱlīōō" señēē
thī chōōnā ...

Yes, certainly. If you'd like
to eat this (thing) called
"halwá" ...

G: ōō, "hᾱlīōō" señēē thī.

Yes, this (thing) called
"halwá".

W: tī ηεè ηāà qo, lamsāā. ᾱnī,
sōōcā rαpα tītēē chōōqo
yōō, meè?

I'll order this for you, right
away. And then, would you like
to order tea and the like, or
not?

G: cha ηāāmō chī cheè, hᾱlīōō
chī cheè, patāāta chī cheè
... pūrīī yōōpα nōō?

Some sweet tea [that is, with
cream and sugar] and some halwá
and some parāthás ... I wonder
whether you have pūrī?

W: pūūrTT lamsāā sōō chōōqT
reè. maacēē qhu, phōpāā
kaqāā ḡḡ ḡḡ ḡḡ ḡḡ.

We can make pūrī right away.
The cook having learned how
over there in India.

G: pūūrTT cTī taa šḡḡḡḡḡ qhātsā
chi.

Some pūrī and some spiced
(fried) potatoes.

W: pūūrTT cee, šḡḡḡḡḡ qhātsā
cee, phatāḡḡḡ cee.

Pūrī and spiced (fried) pota-
toes and parāḡḡḡ.

G: hālīōō cee.

And halwā.

W: hālīōō cee, ḡḡḡ sōōcā ḡāamō
chi cee.

And halwā, and then, some sweet
tea.

G: nā ḡḡ.

Yes.

W: iēs. ḡḡḡ, ḡḡḡḡḡ tēḡḡḡḡḡ tēḡḡ
šḡḡḡḡḡ cāḡ ḡḡḡ. ḡāḡḡ ḡḡḡḡḡḡ
ḡḡ, sūḡḡḡḡḡḡ lamsāā, thī
macēēḡḡ, ḡḡḡḡḡḡḡ ḡāḡḡḡḡ, ḡḡḡḡḡḡḡ
tēḡḡ, kēḡḡḡḡḡ ḡḡḡḡḡḡ ḡḡḡḡḡḡḡ,
ḡḡḡḡḡḡ ḡḡḡḡḡḡḡḡ tēḡḡ, ḡḡḡḡḡḡḡ
ḡāḡḡḡ, kēḡḡḡḡḡḡḡḡ ḡḡḡḡḡḡḡḡ.

Fine. Well now, please sit down
here a little while first. But,
in the meantime, if the food
isn't ready right away, if
you play games, if you'll come
down here a little way to play
carom first in the meantime,
there in the inner room we have
a place to play carom, too.

G: mm, thā, ḡḡ "kēḡḡḡḡḡ" s kḡḡḡḡḡḡḡ

Mm, now, I don't want to play

mĕĕ. ɲa qāīĕĕ qhāqTĭ.

carom. I'm tired.

W: lĕs. ānT, ɲĕĕ kuqū phāqĕĕ
ɲāā cĕĕ tĭ chĕĕ qo.

Certainly. And then, I'll place
the order for you quickly over
there [in the kitchen].

The Food is Served

G: āā lĕĕ. hāīōō yaqō tuū.

Ah, here it is. The halwá is
good.

W: ōō, qhō qhĕĕpō šĕṭaa yōō,
maacĕĕ tĭ.

Yes, this one of ours is very
skillful, this cook.

After the Meal

G: thā, tĭqĕĕ tĕĕ, mm, pĭl chi
nāārōō naa! cāātstĭ, chāā-
tō thĭ.

Now, please give me, mm, a bill
for these things! That is, the
reckoning. [cāātstĭ chāātō =
pĭl]

W: lĕs. thā, šĕepāā, pāṭĕĕṭōō
nT ree ree, ɲūsāā šĭl šĭ.
āā, hāīōō tĕĕ, ɲūsāā tūū tʌ
šōṅā ... sōōcā taa chĕĕ, thā
khōō qhācĕĕ, ɲūsāā sūmcū
sōōṅā taa, šutūū tsʌ chi

Certainly. Now, as for the
[flat] paráthá bread, it's
four ɲūsāā apiece. Ah,
for the halwá, seven ɲūsāā and
five šō ... including the tea,
now altogether, anyway, it

nēēnēē ɾʌ chi chiqTɪ.

costs about thirty-five ḡūsāā
and seven šo.

G: ǒǒ, ǒǒ, ǒnā tēē yǒǒ.

Ah, yes, well now, here it is.

W: sūūtsTɪ tǒpō chunēē?

Did the food taste good?

G: ǒǒtsee.

It was all right [fairly good,
quite good--not as good as yaqō].

W: ʌnT yāā, ceemāā, chōōtōō
raa chūūnʌ, tēē šarkāā
phēē šu!

And then, if you should want
to eat again later, come here
straightaway!

G: nō nas. ǒnā, šutēē caà qǒǒ.

Yes. Well now, goodbye.

W: thūūkūū yǒǒ tsāā, ǒnā, qhʌIT
chūūkūū nāā qǒǒ.

Since you know (this place),
well now, goodbye ("go slowly").

G: lēs.

Certainly.

Merchant and Local Resident Meet Again

L: tshōpōō laa, šutēē caà yǒpēē?

Merchant, how are you/are you
staying here?

G: ǒǒ.

Fine/yes.

L: thʌrT ḡēē tǒqō tɪtēē, tshō-
pōō laa, khērāā ʌ phāā, ḡo-
tōō chi šūū cētāā cheqo yǒǒ.

Today, merchant, I want to intro-
duce some of my friends to you,
and so forth. So, would you be

chɛ̀ɛ tsǎ́ǎ, sū́utsTì nǎ́qǎ́ǎ
 saqǎ́ǎ cTì lA nǎ́tsō lhĕ́kĕ̀ɛ
 phĕ́nǎ, thū̀ cṑpɾA ā yṑ.

G: ǒǒ, cṑpɾA yṑ.

L: ǒǒ, chĕ́nǎ, khĕ́rǎǎ, sū́utsTì,
 tǎ́qṑ, kaqǎ́ qhì phĕ́qĕ̀ɛ
 phĕ́yǎ̀ thì, tṑpō tṑ, qhĕ́-
 tĕ̀ tṑ? tì yǎ́ tṑpō yṑnǎ,
 thoqṑ é thaqǎ́ phĕ́nǎ? tì
 mĕ́nǎ nT, ǎnT topǎ́, yǎ́
 kǎmT saqǎ́ tìtĕ̀ yṑ rè.

G: tha tì ǒ̀tsA rA chì tù.
 tha yĭ́nĕ́ yǎ́ kǎmT saqǎ́
 cTì lA qhǎ́pṑ rA chĕ́ cĕ́
 cTq tuqT yĭ́.

L: ǒǒ rè. ǒnǎ, nǎ́tsō lhĕ́kĕ̀ɛ
 phĕ́nǎ, nĕ́ thoqō qhṓtsṑ
 mǎqĕ̀ɛ, qù tṑpɾA yṑ. lū̀pū̀
 qhì mǎqĕ̀ɛ saqǎ́ chì yṑ.

free to ("I don't suppose you'd
 be free to") come with us to a
 restaurant to eat?

Yes, I believe I would be free.

Well, in that case, how about
 your visit to the Indian place
 over there last night? Did the
 food taste good, or how was it?
 If it tasted good, shall we go
 to the same place again tonight,
 too? If it didn't, then, there
 are also Chinese restaurants
 around here.

Now, it was sort of all right.
 But now, on the other hand, I'd
 like to go to a Chinese restau-
 rant for a change of taste.

You are right. Well now, how
 about going together? I believe
 those friends of mine are waiting
 down there. We know a restaurant

tēetsa yaqa chi.

G: nō nas.

L: tii nāā tēē phēēnā ... onā,
lamsāā phēēqaa, qaamā cīḡḡḡḡ
ḡḡḡ ḡḡḡqaa? qhāḡḡēē nāā ḡḡḡ?

G: tha qaamā cīḡḡḡḡ tēē ni,
qhēē yūḡḡ marēē. tha lam-
sāā thēē thu!

down there in lūpū. Quite a
good one.

Yes.

If we're going ("in") there ...
well now, shall we go right
away or shall we stay (here) a
few minutes? How should we
do it?

Now, there's no point in staying
(here) for a few minutes. Now,
let's go right away!

At the Chinese Restaurant

L: ātsi qōqō laa, ḡḡḡḡ cāā!
thḡḡḡ tēē, āā, qhōō ḡḡḡ
ḡḡḡḡ rēē. ḡḡḡḡā, ḡḡḡḡ
tshōō kaqāā tēetsa ḡḡḡḡ
ḡḡ ḡḡḡ. qhām nēē yaa phēē
ni, thīḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ
ḡḡḡḡ rēē. qhēēsḡ yaa
phēēḡḡ rēē.

Ah, ko-ko (Chinese for "older
brother"), hello/be seated!

Today, mm, I brought my friend
here. Before, we went together
for a little while to do trade.
He's come up from Kham, and he's
spending these couple of days
[two days, including today]
here. He came up yesterday.

W: āā lɛɛ. lōō lès.

Oh, I see. Fine.

L: khērāā qhi tēē, ḡātsō mī,
kēēqū chi yōō. tī tōōsēē
qūpkāā chi, qhāptsāā yōōpā
chi thātī nāārōō naa!

We've eight or nine people here
in your place. Please prepare
a private place for us, with
some chairs to sit on!

W: nō nās. ānT yāā sūūtsTī
yāā mētāā rāpā tītēē, qāḡāā
nāāyāā ā yōō.

Yes. And then, I don't suppose
there are any special dishes
you'd like to order.

L: ōō, thā khērāā qhi tēē qharē
qharē yōō rēē?

Well now, what things do you
have in your place here?

W: lā, sūūtsTī nāmēē nātsōō yōō.

We have a variety of foods.

L: thā cheenā, ālēē tshōpōō laa
lā qāḡT chi šūūnā? thīrT
tsōō rāpā thi tshōpōō qhōō
tētēē šūū yōō tsāā, qhōō qhi
thūūtūū lā yōōpā rā chi ḡāḡqT
yīī. ōō, tshōpōō laa, sūū-
tsTī qharē chūūnT tūūqT tōō?

Now, in that case, shall we
first ask the merchant? Since
I've brought the merchant as
the guest of honor ("main" one)
today, I'd like to order what
he wishes to have. Mm, mer-
chant, what food do you wish
to eat?

G: mm, thā, qhālāā tī, tēē chi
sāqT yīī.

Mm, now, as for this food, I'd
like to eat some rice.

W: šēētēè chēè. ʌnT, tI n̄l̄pōō?

Rice. And then, with it?

G: rūūtāā chī chēè, mōmō chī
chēè, t̄ēētsēē chī chēè, tuu-
pū chī chēè, t̄ōmāāthu ŋōōp̄a
chī chēè, chašā t̄āap̄a chēè,
phāqšēē t̄īīruū chēè.

Broth from bones, and mōmō
(dumplings filled with meat),
and fried peas with meat, and
tou-fu (bean curd), and fried
tomatoes, and roast chicken,
and pork cheng-jou (steamed,
diced pork, with potatoes and
carrots).

W: lēs.

Certainly.

L: onā, tha, qōqō laa, t̄iqēē
khērāā qhī ŋēè sōŋāā? ātā,
tshōpōō laa qhī sūūyāā t̄iqēē
thī ŋēenā, t̄iqēē thī, t̄ōpō
yaqō chī ... t̄h̄l̄t̄l̄ n̄āārō
naa! ŋātsō mī ...

Well now, ko-ko, you remember
these things, don't you? Now,
if you remember these things
the merchant mentioned, please
prepare them so that they'll
... taste very good! We
people ...

G: ʌnT, qōŋēē sūūrūū cī é qōō.

And then, I want some egg
su-jou (meat balls dipped in
egg batter and fried), too.

L: tha qōŋēē sūūrūū suq̄T yōō

Now, do you make egg su-jou?

repēè? ... oō, tho che.
 onā, tha n̄l̄pōō, t̄l̄ nāārōō
 naa! qhāāqālōō. tha
 thir̄T, t̄ōpō yaqō chi s̄apsōō
 chi, qōqō laa, khērāā qhi
 phl̄qēē, maacēē laa l̄A yaqō
 chi qāhāā nāārōō naa!

W: nō nas.

... mm, thank you. Well now,
 please give us this, together
 (with the other things). That
 is, everything. Now, ko-ko,
 please give the order well to
 the cook over there to make
 things carefully today, so
 that they'll taste very good.

Yes.

The Food is Ready

W: tha sūūtsT̄l̄ chōōcōō yīī.

Now we have the food ready to
 eat.

L: lēs, tha ...

Fine, now ...

W: kāāqo nōō, tēētsA šaāqo nōō?

I wonder if I should serve it,
 or if I should keep it for a
 little while?

L: tha kāāpA nāānēē, t̄l̄qāā. tha
 qātsō, yāā, t̄hewā tēētsA chi
 yōō.

Now, if you serve it, too, it'll
 be all right. Now, we're a
 little busy today, too.

W: nō nas. tēē yōō.

Yes. Here it is.

L: tshōpōō laa, sū̄tsT̄, caaṭṭō
ōōtsa m̄tūqēē?

G: ōōtsee, tha qōqpā tē̄tsa man
ṭhaà šaa.

L: ōō reè. tha t̄l qōqpā tē̄tsa
m̄qū kllqT reè, qhō̄tsō̄.
ṭhō qhūyāā qh̄i chēē thu
r̄p̄a chēē ni. m̄šT̄ sū̄tsT̄
ṭhō r̄p̄a ōōtsa tō̄, qh̄tēē
tō̄? khērāā.

G: ōō, tha m̄šT̄ ōōtsee.

L: m̄šT̄ thūqāā mēē. khēnāā
tshu, tha ... manēē māa tha
... mēē ṅō l̄ ... šā th̄
š̄ipū ch̄i chūūq(T y)ṭō retāā?
t̄tsū šā š̄ipū rāā mēēpee so
r̄a ch̄i s̄l̄qT yū̄kT reè.

Merchant, doesn't the food taste
all right?

It's all right, but now, there's
a little too much garlic.

Yes, that's so. Now, as for
this, they put a little much
garlic in, they do. They do it
in order to bring out the fla-
vor. Basically, does the food
taste all right, or how is it?
You (what do you think?).

Well now, basically it's all
right.

Basically, I don't blame you
(for not being more enthusias-
tic). You, now ... down there,
now ... in lower Tibet ... you
eat a great deal of meat, don't
you? You may feel ("see") that
these (dishes) seem not to have
really a great deal of meat.

G: tha_qā rāā; caṅcāā reè.

Just so; they're flat.

L: t̄l̄q̄ā. maṅēè ma pa chēè šā
chōō cee šuuqT (y)ᵛò retāā?

That's right. I suppose you eat meat, for the most part, down there, don't you?

G: tha mopāā qhālāā š̄l̄pū yᵛò
reè. tha kasēè thā kaqāā
qhi seè ṅTcōō caṅcāā rā chi
mētōō qhēè m̄l̄tūū ... šā mēè
tsāā, cheèpā repāā? šēē,
ṭhōᵛ t̄l̄ t̄ā, ōōtsee; qōq̄T
tshūptsūū rā chi tuū.

Now, down there the food tastes good. Now, Chinese food and Indian food are both just flat ... it's because they lack meat, you know? Otherwise, as for the taste, it's all right, but the smell of garlic is quite overpowering.

L: ōō reè. tha šā thi š̄l̄pū
rāā mēè tsāā.

Yes, that's right. Now, that's because they don't have really a great deal of meat.

After Dinner

L: tho che. qōqō laa, tha ṅātsō
sūūtsT̄l̄ ṭhup su. sūūtsT̄l̄
t̄l̄q̄ēè tēè qhātsēè nēēqT tōō?
cāātsT̄l̄ chi nāā thā!

Thank you. Ko-ko, now we've finished dinner. How much do these dishes cost? Please give me a reckoning [orally]!

W: tha sū̄tsT̄ t̄iqēē tēē ḡōsāā
ka tha n̄iśū̄ tsēēḡā tsʌ chi
nēē šaa.

L: lēs. ḡūsāā ka tha n̄iśū̄
tsēēḡā laa?

W: ǒǒ. t̄iṭēē chi nēē šaa.

L: qharē rēē? n̄ʌmkū̄ lēē qhēē
rʌ chi chuḡaa? qōqō laa,
khērāā qh̄i thʌrT̄ ḡa ḡo šēē
tsāā, tēētsʌ qhēē tāāpʌ
maretāā?

W: tha, ḡātsōō, cōcō qēē saqāā
chi sim yōō rēē. th̄irT̄, sa-
qāā th̄i cōcō qh̄i rēē. chēē
tsāā qhēēṭāā rēē, th̄irT̄.

L: āā lēē. ǒǒ ȳpʌ rēē. šēē

Now, for those dishes it costs
about a hundred and twenty-five
ḡōsāā. [The use of tsʌ chi
here is courteous.]

Certainly. A hundred and
twenty-five ḡūsāā?

Yes. That's how much it costs.

What is it (what's the reason)?

It's cheaper than usual today,
is that right? Ko-ko, you
didn't make it a little cheaper
today because you know me, did
you?

Now, our older brother has estab-
lished a restaurant. Today this
restaurant is older brother's.
So, today it's the opening of
the business with its reduction
in prices. [qhēēṭāā: Chinese
k'ai-chang 'to open a business']

Oh, I see. I suppose that's it.

n^hamkūū tḕetsa tⁱ mhātsḕer
 ra chi chⁱqT yṑō. lēs. tho
 che. chēēnā, ch^hāl^hūū tḕē
 yṑō.

W: tha na, tḕē tēēhēē mēē. chēē
 tsāā, cōcō qhⁱ s^him ni, ānT,
 th^harT qhēētāā taa, qhātūū
 kōp^h rēē.

L: ōō lēs.

W: tⁱi, ānT, khērāā l^a yaa thūū
 caaqōō qhēē chūū nāāp^h rēē.

L: ōō lēs. tha onā, tho che,
 qōqō l^aaa, š^hutēē caà q^ho.
 āl^hēē nātsō cTⁱ t^huqT y^hīī.

W: sōōcā nāāmō caqāā chōō mēē
 t^ho?

L: ōō, tha cha yāā phātsa tḕē
 cTⁱ thūūqāā t^huqT y^hīī. nātsō
 yāā, āl^hēē l^hēqā tḕetsa chi
 yṑō. tⁱ chēē; yāā pāl^hūū

Otherwise, I think it costs a
 little more than this ordinarily.
 Fine. Thank you. In that case,
 here's the money.

Now, I won't be staying here.
 So it (your visit) just coincided
 with older brother's establishing
 (his proprietorship) and the re-
 sulting reduction in prices.

Oh, so that's it.

Because of this, then, you got
 a lower price.

Oh, so that's it. Well now,
 thank you, ko-ko, and goodbye.
 We'll be going now.

You might (like to) drink a cup
 of sweet tea?

Well now, as for tea, we'll be
 going over there a bit to drink
 some. First we have a little
 work (to do). We'll do this;

cTì lA cha chi thūqāà tūqT
yīī. cTq cheenā, tēē yūqT
yīī, ātā šuqū tēē.

W: nō nas. ānT onā pTḡpāā kōō
mēē t̄ɔɔ.

L: tha, pTḡpōō cētāā kaalōō mēē.
thirT ḡātsō lēeqā šetāā yōō.
tshōpōō laa qhi phātsA tēē,
cha rAra tītēē phāā tshūū,
cAAtsTì tēē nāā qoyāā rAra
tītēē thA tshūū chAḡḡūū šēē
qoyāā rAra tītēē qhi, chāalēē
tēētsA tūū. chēē tsāā, ḡātsō
thirT, cTq cheenā ātā cha
thūqāā yūqT yīī. ānT, onā,
qōqō laa, šutēē cāā qɔɔ!

W: nō nas. tha tī qhāīāā sōñēē
tī, saāpā yīī. šetāā qhēēpō
yōō. sūūtsTì t̄ɔɔ chēē qhi
suqT reē. ānT pē rA chi yōō
reē, qhō nT.

and then we'll go to drink some
tea for a break. Perhaps we'll
come here a little later.

Yes. Well now, then, you might
(like to) play pingpong?

Now, we don't have time to play
pingpong and so forth. We have
a lot of work (to do) today.
The merchant has a little work
to do over there a bit like
having to settle the business
transactions for tea and the like
and having to collect money and
the like. So perhaps we will
come now today to drink tea.
Well now, then, ko-ko, goodbye!

Yes. Now, this one, this one
who's making the food, is new.
He (this one of ours) is very
skillful. He makes the food
have a better ("bigger") taste.
He's a model (cook), he is.

L: lés.

W: cheè tsāā, ānT chū nāānā,
pe thī nāmkūū leè tap cTī
qhī yaà ru chTī yöö, qhāīāà.

L: öö, lés. tho che.

W: ānT māna, pöö cheè, qhöö
chūηλ, ānT soñēē yaqa, caa-
tö cheè, qhāāqā yöö reè.

L: lés. tho che. qöqö laa.
ānT onā, ηa qoñpā šuqT yīī.
šutēē caa qö.

W: nö nas.

Certainly.

So, then, if you come, I believe
it'll have become completely
one hundred percent better than
usual, that is, the food.

Yes, certainly. Thank you.

And then, more, bigger portions,
lower prices, and then, better
cooks ("makers"), better
("bigger") taste--it'll have
everything.

Certainly. Thank you. Ko-ko.

Well now, then, I'll ask to be
excused. Goodbye.

Yes.

nēetsāā

Inns

G: Guest (Mr. Nornang); L: Local resident (Mrs. Karsip); I: Inn-keeper (Mrs. Karsip)

G: ācāā laa, topāā, nēetsāā
yāānēē yā̀b̄ rēpēē? ɲa
ñimā sūmtsā chi topāā
tōōnēē yīpēēnī, tōōsā
chi qā̀b̄ yṑ.

Older sister, is there someone around here who keeps an inn/rents rooms? I'm going to be staying around here for about three days and I need a place to stay.

L: nēetsāā yāānēē yā̀b̄ rēè.
panāā šōō qhi yāqēē,
"nēēmō nēēmō" señēē chi
yā̀b̄ rēè.

Yes, there are those who rent rooms. Up there in panāā šōō [a small area in Lhasa of a few streets] there is one everybody calls "(woman) innkeeper".

G: m̄m̄.

Yes.

L: "t̄l̄qūū nēēmō" señēē ci, ti
yāāq̄T rēè. tēē yaa t̄yūp̄ā
š̄l̄tāā phāp̄q̄T rēè. ānī yāā,
qušūū tōqōō t̄h̄t̄l̄ tēē nēēmō
chi yā̀b̄ rēè. nēetsāā yāāq̄T
rēè.

The one they call "t̄l̄qūū [a valley east of Lhasa] (woman) innkeeper", she is considered the best ("better"). A great many travellers stop ("get down") there. And then, also,

G: th₁ts₀₀, āā, ñ₁m₁ r_{ee} r_{ee}
 qhāā₁lā t_{ēē} yāā tōpcēē sōsōō
 s_{ēē} cētāā cheqo r_{ee}, yāā
 qhāā₁lā th₁ tōpcēē th₁ qhāāqā
 qhōrāā tsōō tēē ni, ŋūū t_{ēē}
 t_ītēē ch₁q₁ r_{ee}, qh₁tēē
 ch₁q₁ r_{ēē}?

L: th₁ tōqāā qhāāēē l₁ yaa ...
 nēē₁lā t_{ēē} tō sōsōō saqo r_{ēē}.
 ān₁T, ch₁q₁pāā lēē ch₁t₁ps₁
 sōsōō sōrēē nāqo r_{ēē}. nēē-
 tsāā nēē, tsūq₁ r_{ēē} mēt₀₀,
 tēē c₁tāā ch₁q₁ marēē. yāā,
 tōqāā qhāāēē nēē, tsā, m₁l
 tō, qhāāqā, tāā cēē, ān₁T,
 tēp l₁, c₁āts₁t₁ š₁q₁ r_{ēē}.

near Apple Tree (Street) there's
 a woman innkeeper. She rents
 rooms.

For those, mm, do you have to
 pay for the lodgings for each
 day but eat your own food, and
 so forth, or do they furnish
 ("give") the lodgings and
 food and everything, and you
 pay money, or how do they do it?

Now, in some guest houses ...
 you have to pay the room rent
 and eat your own food. And
 then, you have to give your
 horses hay yourself, too. The
 inn just sells it [the hay], it
 doesn't give it (to the horses),
 and so forth. On the other
 hand, some guest houses provide
 hay, the people's food, every-
 thing, and, then, add it all
 up together.

G: lóò lés. chεεnā, qhΛqT kTpa
yōnaa. tēetsΛ nΛ kTpsΛ cTl
lΛ tūūqT yīt.

L: ǒǒ, thΛ kTpsΛ tl, kεεqō tōō
lΛ šuunΛ, kTpqT reè.

G: ǒǒ, tho che, phΛtsΛ chi khē-
rāā qhi kūyūū nāārōō nāa!

L: kεεqō tōō senā, ramō chēē
qhi tēē yōtāā? ramō chēē
khTqT yōpēē?

G: ǒǒ, šTqT yōō. chεεnā, raamō
chē lΛ, ηεεmāā ηεè topāā
to nūū.

L: ramō chēē qhi thTl thaqāā
yōō reè.

G: ǒǒ, lés, raamō che qhi šāā

Fine. In that case, I wonder which would be the most ("more") pleasant. I'd like to stay in a little more pleasant place.

Well, now, as for the (most) pleasant place, if you stay at kεεqō tōō (Inn), it should be the most ("more") pleasant.

Well, thank you. Would you please direct me over that way a bit?

If you're talking about kεεqō tōō, it's there in the ramō chēē (Temple) area, is that right? Do you know ramō chēē?

Yes, I know it. In that case, I've gone to the raamō che area before.

It's right near ramō chēē.

Yes, fine, is it there in the

I: yīī tλ mēē. yaa chū nāā qoo!

By all means. Please come up!

G: ɲaa tēē tāṭēē cTq n̄tī chi
yōō. tītsū tōōsā chi cheē,
ɲarā tλ mī cTq yīī. qhāṅpā
chūcūū chi chūūnλ, tīqāā.

I have several horses here. A
place for them to stay, and I
myself am alone. If I can get
a small room, it'll be all right.

I: chēṭṭēē šuusλ tλ, mī šuusλ
qhāāqā yaqō yōō.

I have everything: good places
to stay for horses and for
people.

G: lēs, tho che. oō, λnT, tēē
qhāālā qhλtsēē nλqT yōnaa.

Fine, thank you. Mm, and then,
I wonder how much you charge for
lodgings here.

I: āā ... chTqpāā chTptsλ tēē
sūūtsTī kāā qhāāqā cheēnā,
nīmλ ree ree ɲōsāā ɲλpcū
thāpā thāpā reē.

Ah ... if I do everything--give
hay to the horses and serve
food--it's fifty ɲōsāā a day.

G: oō lēs. thā cheēnā, ɲa tēē
tēēqT yīī. ɲa nīmλ sumtsλ
chi māṭōō tōōṅēē mēē.

Mm, fine. Now, in that case,
I'll stay here. I'm only
staying about three days.

I: λnT yāā, mm, chTqpλ sum yōōnā
yāā, chTqpλ ree ree, ɲōsāā
nīšū thāpā thāpā ṭēēqo reē,

But then, also, mm, if you have
three horses, for each horse
you have to pay twenty ɲōsāā.

qōōtāā ree ree.

G: ōō, lēs. ānT tha, qōōtāā,
 ŋa yāā topāā, qhāīāā saqāā
 †hosā rʌrʌ tī†ēē šetāā kūū
 mēē. ānT, nēēmō rāā qhī
 sorōō naa!

I: nō nas.

G: t†tsū qhāāqāīōō, |ā††
 tū†† qhī repāā? qhāāīā
 thʌ cēēpa?

I: reē.

G: lēs. tho che.

I: ānT, qōōtāā qhī sūūts†† qharē
 chōōtōō yōnaa.

G: ōō, thoqōō ŋa, šam†ēē chi saqo
 mēē †ōō, sām††. šam†ēē chi
 sorōō naa!

that is, for each night.

Mm, fine. And then, now, as
 for the evening, I don't know
 very much about places to go
 to eat around here, either.
 And then, innkeeper, will you
 please make it [that is, the
 evening meal] yourself?

Yes.

That's all these things put to-
 gether, pay (for servants) and
 food, is it? Including the
 payment for the lodgings?

Yes.

Fine. Thank you.

And then, I wonder what you'd
 like to eat for dinner.

Well, I think I might like to
 eat some steamed rice with meat
 tonight. Would you please make
 some steamed rice with meat?

I: lōō lēs. šamṭēē chi suqT
 yōō. ānT ātā sōōcā kaānēē
 taa šāpcT chi yaa tāqT yīī.
 ānT, qhōō qharē qōōnēē "tī
 qōō" sūūrōō naa!

Certainly. I'm making some
 steamed rice with meat. And
 then, right now I'll send up
 someone who serves tea and a
 servant [who will, for example,
 get water]. And then, what-
 ever you need, please tell
 him, "I need this".

G: lēs. tho che.

Fine. Thank you.

The Day Before the Guest's Departure

G: nēēmō laa, ta ŋa sānTī,
 yaa lōō tōnēē yīī, chēē
 tsāā, qhāālā taa, tsārTī
 thā tītsū cāātsTī šūqu
 yōpēēnT, nīmā sūm qhi
 rīqāā, qhāqātsā chi, phūū
 quqT yōnaa. tītsū, cāātsTī
 chi nāārōō naa!

Innkeeper, since I'll be going
 back tomorrow I'd like to add
 up and pay for the lodgings
 and the cost of the hay and
 these things for three days;
 I wonder about how much I should
 give you. Would you please
 add these things up?

I: mm, thā nīmā sūm lā yaa qōō-
 tāā ree ree, tā cTq taa mī
 cTī lā, tī reē: ŋōsāā ŋāpcū

Mm, now, for three days, for
 each night for one horse and
 one person it's this: fifty

thāpā thāpā chēè ni, ḡō-
sāā ka thā ḡāpcū thāpā
chēè; ānT, chTqpl nTT laa,
qōōtāā ree ree šlpcū thāpā
thāpā reè.

G: ōō, chēēnā, ka thā ...

I: ka thā ḡāpcū thāpā chēè,
ānT, šlpcū thāpā thāpā
sōō tsāā, "šlcTl cTq, šl-
nTl kēè, šesom cūḡnTl" s
chēè ni, ka thā nīšū thāpā
chēè sōḡāā? nīkāl tūcū
thāpā reè.

G: ōō, nīkāl tūcū thāpā reè.
lēs. tho che. onā thā, ḡa
sānTT tuqT yīī. chāāḡūū thī
ātā phāā cāatsTl šeerōō naa!
lēs. tēē kalōō nTT cēē,
nīkāl ...

ḡōsāā, and so, (for three nights)
a hundred and fifty ḡōsāā; and
then, for two horses, for each
night, it's forty (ḡōsāā).

Mm, in that case, a hundred and
...

A hundred and fifty, and then,
since it's forty (for each night
for two horses), and since "four
ones once, four twos (equal)
eight, four threes (equal)
twelve", it's a hundred and
twenty, is that right? That
is, it's two hundred and seventy
(in all).

Yes, it's two hundred and seven-
ty. Fine. Thank you. Well
now, I'll be going tomorrow.
As for this money, please take
the total right now! Fine.
Here are two hundred (sāā) notes,

I: tūcū thāpā.

G: tūcū thāpā retāā? ānT tēē,
cū nīšū, sumcū, šīpcū, ḡāpcū,
ṭhuqcū, tūcū thāpā, tāqtāa
yōō.

I: oō. āa |εε. ānT, tāqōō
chōcāā, ḡōsāā nīšū tsēēḡēē
šēēpā tī, chāārīī thī sōrēē
nāā ā yōō.

G: oō reē. tha, chāārīī thī,
šāpcT tēē phāa ṭēēkū mācūū.
tī khērāā |ā cāātsTī šūū
šāanā, tīqT yōō yīpā reē.
onā, chāārīī tī ē phāa šēē-
rōō naa! tha, šāpā tsāqT
tsTqT qhēē, cāātsTī šū
qoyāā tēē māsoḡāā?

I: tha, yāpā tsāqT tsTqT qhēē

(that's) two hundred ...

Seventy.

It's seventy, is that right?

And then, here, I have it
exactly: ten, twenty, thirty,
forty, fifty, sixty, seventy.

Yes. Oh, I see. And then, I
don't think you paid for the
twenty-five ḡōsāā of [barley]
wine you got last night.

That's right. Now, I haven't
had a chance to pay the servant
for the wine. I suppose it'll
be all right if I add this and
pay it to you. Well now, please
accept the payment for the wine,
too. Now, there aren't any
other small, miscellaneous items
remaining which should be added
up and paid, are there?

Now, there aren't any other

cΛΛtsTī šuyāā, tɛ̀è māsōō,
nā.

G: mΛšT ātā thā sāāšōō t̄hoñēē
yīī tsāā, yāā lɛ̀ɛrΛ tuunā,
thoqōō tshuū, sūūrōō naa!

I: nō nas.

G: ηa sāāšōō ηāpō nɛɛ t̄uqT yīī.

I: ōō rēè. thā ηā sātsΛ thēēnā,
yΛΛqT rēè. ānT, chōō cɛɛ
nāāpɛɛ?

G: ōō, chōōcɛɛ lΛ thēē nTT
chīpΛ yīī.

I: ōō.

G: tsūqlāā qhāā lēè thēē nTT
chīpΛ yīī. ānT yopāā phōtāā
lēè qhēēsΛ šōōqɛ̀è yāqō chi

small, miscellaneous items re-
maining to be added up and paid.

Basically, just now, now, since
I'll be going tomorrow morning,
if there is anything you forgot,
please tell me tonight!

Yes.

I'll be going early tomorrow
morning.

That's right. Now, if you go
a little early, it'll be better.

And then, did you visit (the
statue of) the Lord (Buddha)?
[Here the one near ramō chēē
is meant.]

Yes, I visited the places of
religion twice.

Yes.

I went to the tsūqlāā qhāā
(cathedral) twice, too. And
then, I had a nice time up

chūū. chōōcēē t̄tsū yaqō
 šetāā chūū.

there at the Potala yesterday
 morning, too. Visiting those
 places of religion was very
 good.

I: ǒǒ.

Yes.

G: ʌnT yāā sʌnT̄T̄ ɳa ɳapō thōōnēē
 yT̄T̄ tsāā, nēēmō laa, yāā šāā
 mašāā cēē, mācēēpʌ raa chūūnʌ,
 ʌnT, ceemāà cēē yōō. ʌnT thʌrT̄,
 šutēē caà qo.

And then, too, since I'll be
 setting out early tomorrow, inn-
 keeper, as for whether you get up
 or not, if I don't get a chance
 to see you (tomorrow), then, I'll
 see you later. And then, goodbye
 for today.

I: nō nas. ʌnT ceemāà phT̄T̄tūū
 tsā nēē, "tsāŋsōm" señēē
 t̄t̄t̄ēē šiqʌtse nēē thōōyāā
 chi yɔ̀ rēpēē, nʌ?

Yes. And then, when you come
 later, are there things of the
 sort called "Tsang shoes" which
 come from Shigatse?

G: ǒǒ, yɔ̀ rēē, šiqʌtse nēē
 "sōpā lhāmō" s.

Yes, there are, "sōpā lhāmō"
 from Shigatse.

I: ǒǒ, t̄t̄t̄ēē qhāšēē chi nām
 phēerōō naa! šuqT̄ yT̄T̄. ʌnT
 ceemāà ma phT̄T̄tūū tsā nēē

Well, I'd like to ask you to
 please bring me some of this
 sort. And then, later, when

cΛΛtsTì šyū chōqa chi!

G: lēs.

I: yāā thopō mġqū yōō nāānā
nT, yūq šaā nāānā, yīcTì
mīcTì nām phēē moqō, nġ.

G: ōō. lēs. ηεε qhāā cōcō
cheē ni, khTT yōō qo. ġnT
thġrT ηa kTpū šetāā chūū.
cheēnā, nēemō laa, šutēē
caā qō.

I: nō nas.

G: ηa sġnTT ηāpō tūqT yīī.

I: ġnT, qhġIT chūkūū nāā qō.
phēēlām lġ thūcāā yaqō
nāā qō.

G: lēs. tho che. thūyāā
nāā moqo.

you come, permit me to add up
the cost and pay you!

Certainly.

However, if you have many loads,
don't bother, you don't have to
bring them no matter what.

Yes. Certainly. I'll bring as
much as I can for you. And
then, for today, it's been very
pleasant for me. And so, inn-
keeper, goodbye.

Yes.

I'll be going early tomorrow.

And then, please go slowly. Be
careful on the way.

Certainly. Thank you. You
needn't worry.

šat̄om

Meat Market

B: Buyer (Mrs. Karsip); S: Seller (Mr. Nornang)

B: ācāā pēēt̄sōō laa, ŋaa šā
 ŋōsāā ŋāpcū thāpēē tsōō
 nāā thā!

Older sister pēēt̄sōō, please
 sell me fifty ŋōsāā worth of
 meat!

S: ōō, lēs. thīr̄t̄ sūūṭ̄um,
 qhāā rāpā n̄t̄t̄ yōō. kaqā
 s̄l̄qaa, qhāṭ̄t̄ēē chi s̄l̄qaa?

Yes, certainly. Today I have
 two different kinds of meat.
 Do you want to buy the fatter
 one, or what kind do you want
 to buy?

B: tshT̄iū mēēpā yaqā chi.

A better one without fat.

S: ōō lēs. maacēē laa, khērāā
 qhās̄t̄t̄, tēē phēēpēē qhūṭ̄ū,
 sūūṭ̄um yaqō rāā chūū māsōō.
 thīr̄t̄ thā, sūūṭ̄um yaqō šet̄āā
 yōō.

Yes, certainly. Cook, the last
 time you came here, you didn't
 get exactly good meat. Today,
 now, I have very good meat.

B: thīr̄t̄ ŋa ... sūūṭ̄s̄t̄i qāpō
 yaqō chi ṅuq̄t̄ yīī. kaqā
 mēēpā chi.

Today, I ... would like to buy
 some good lean meat. Not
 fatty.

S: ōō lēs. qāpō šet̄āā nāānēē,

Yes, certainly. Though if you

yāā "tōpō" s yōōtōō mēè,
 thā kλqcūū rēpaa rλ chi
 ...

B: thā "qāpō" s cheēnēē, qharē
 seqo rēē, tshTlū mēēpee
 tīntTī rλ chi.

S: ōō lēs. ānT, ηēē mēētTī
 tīnēē phūūqaa?

B: ōō, yonāā. mēētTī tīnēē
 tēētsλ tsōōrōō naa!

S: lēs. thā, tī narāā tshu,
 nλmkūū nēē tshōnpā tshōōšāā
 yTī tsāā, ηēē, maacēē laa,
 khērāā lλ thλrT t̄haqa chi
 phūū chōō!

B: ōō. tho che.

buy it very lean, however, I
 don't think it'll be what you'd
 call really "tasty", now, fat
 and lean in the right proportion
 ...

Now, I said "lean", but what
 should I say, a big piece of
 meat with little bone and with-
 out fat.

Yes, certainly. And then, shall
 I give you some from the rump?

Yes, that will be all right.
 Please sell me a little from
 the rump!

Certainly. Now, since we are
 usually regular seller and regu-
 lar customer, permit me, cook,
 to give you some better (quality
 meat) today!

Yes. Thank you.

After the Customer has Bought the Meat

S: mm, maacēē laa, sūūṭūm
yaqō chi phūū yōō, tha.

Mm, cook, I've given you some
good meat, now.

B: nō nas. anṭ, qarāā tsōō
tēē tshōōšāā šuqṭ yṭṭ.

Yes. And then, I'll be a
regular customer of your ("our")
place here.

S: ōō, lēs. tshōōšāā nāānā,
yaqō šetāā yonāā. anṭ,
sūūṭūm, tha, ti mēpaā,
topāā šlikū šeelṭṭ rṭṭ
tṭṭēē sṭṭqu yṭṭ, mēè?

Yes, certainly. If you're going
to be a regular customer, that
will be very good. And then,
as for the meat, now, aside from
this, do you want to buy intes-
tines, lungs, and the like
here, or not?

B: šlikū šeelṭṭ lṭṭēē ṭṭoqo mēè.
anṭ qarāā tsōō tēē, sūūṭṭṭṭ,
ti ā yōō. mm ...

No, I don't want to buy intes-
tines and lungs at present.
And then, I don't suppose you
have this meat in your ("our")
place here. Mm ...

S: qōpšā lōō?

Do you mean (dried) chest meat?

B: qōpšā.

Yes, (dried) chest meat.

S: ōō, lēs. qōpšā, khērāā lṭṭ

Yes, certainly. If you want

yāā, qə̀b̄ n̄l̄q̄T yōōnā, l̄nT
 η̄ε̄è, ātā lamsāā, phomō phāā
 l̄ēqāā tāā qo. nāā l̄ q̄p̄šā
 yaq̄o t̄l̄t̄ēē šāà yōō. šēē,
 n̄l̄mkūū yīīn̄l̄, "q̄p̄šā" señēē
 thī, tawā š̄ip̄ēē nāā l̄ mātōō,
 η̄ātsōō mātōōqaa cheqāā
 chiq̄T rēè. tawā š̄ip̄ēē nāā
 laa l̄nT, šā sōōpā tsōō
 chōoq̄T marepāā? chēè tsāā,
 η̄ātsōō, q̄p̄šā thī tawā š̄ip̄ēē
 nāā l̄, tēētsa qhōō chēè r̄l̄
 chī raāñēē r̄l̄ chī che yōō.
 l̄nT, η̄ātsōō nāā tōōqāā chiq̄T
 rēè. yīīnēē, maacēē laa,
 η̄arāā tshu š̄ε̄ε tshōō tsāā,
 khērāā ... thūūš̄Tī nāānā,
 l̄nT η̄ε̄è phomō phāā l̄ēqāā
 tāā qo. l̄nT, thaqā n̄l̄q̄š̄Tī
 cē qāp̄o è ph̄l̄q̄ēē yōō, q̄p̄šā
 th̄l̄.

B: ǒō. cē qāp̄o l̄ōō?

chest meat, however, then I'll
 send my daughter off right away
 to get it for you. I keep the
 good chest meat at home. Other-
 wise, ordinarily, as for this
 (meat) called "chest meat",
 except in the fourth month we
 try not to sell it. In the
 fourth month, then, one isn't
 allowed to sell fresh meat, you
 know? So, it seems we get a
 little higher price for chest
 meat in the fourth month. And
 then, we try to keep it. How-
 ever, cook, since we know each
 other, if you ... want to buy
 it, then I'll send my daughter
 off to get it for you. And
 then, similarly, I have dried
 tongue over there, too, along
 with the chest meat.

Yes. Did you say dried tongue?

S: ǒǒ. tshācū chɛɛ cɛɛ, ɣaq̄
 šetāā sǒǒ šaà ɣǒǒ.

B: ǒǒ, tha, cē qāpō tā līēē
 ... šuq̄ mēē.

S: ān̄, āā, onā, sūūūūm̄ tī cɛɛ,
 qōpšā yāā sān̄n̄ nān̄n̄ qǒǒ
 ālq̄ tuun̄, ān̄ qāqāā nāā!
 yāā ātā lamsāā.

B: nāā nīqāā qǒǒ.

S: lēs. onā. nāā nīqāā, khērāā
 tēē phēē! ān̄, ɣɛɛ qōpšā
 kh̄n̄ ɣǒǒ qhu.

B: lōō lēs.

S: qōpšā ch̄cūū qhāqātsā kh̄n̄
 ɣǒqo rɛɛ? ɣɛɛ tsāā l, qōpšā
 ŋūsāā ṭhuqcūtsā chɛɛpɛɛ qōpšā
 ɣaq̄ tītēē ɣǒǒ. yāā tīi ǒǒ
 nɛɛ mā, ɣārcūtsā rāpā šīrcūtsā

Yes. I made it very good, by
 putting it in brine.

Yes, now, as for dried tongue,
 at present ... I don't want to
 get any.

And then, mm, well now, here is
 your meat; and if you'll need
 the chest meat tomorrow or the
 next day, then please order it!
 But right away now.

I'll need it day after tomorrow.

Certainly. Well now. You come
 here day after tomorrow! And
 then, I'll bring the chest meat
 for you.

Fine.

About what size (pieces of)
 chest meat should I bring? At
 my place I even have this sort
 of good chest meat for about
 sixty ŋūsāā. But under this I

cheèpλ, nāmēē nātsōō yōō.

B: tha ηōsāā t̄huqcūtsλ cheèpēē,
qōpšā yaqa, t̄inēē sūm, nāā
ñīqaa pūūqλ šuqāā cλλqT γīī.

S: lēs. λnT onā, khērāā nāā
ñīqaa phēēōō naa! sūūt̄ūm
siipēē šōō λλ.

B: nō nas.

S: λnT ηēē, qōpšā thi tshūū,
khtT yōō qho.

B: nō nas.

S: tha thiṛT khērāā λλ sūūt̄ūm
thi yaqō šetāā chūū su,
maacēē laa.

B: λλ tho che. λnT onā ...

S: tha λlēē qhλIT chū nāā qōō.

B: nōhs. λlēē onā ācāā pēētsōō

have a variety, at around fifty
or forty.

Now, I'll come day after to-
morrow to buy three of the
better (pieces of) chest meat
at about sixty ηōsāā.

Fine. Well now, then, please
come day after tomorrow! When
you're buying meat.

Yes.

And then, I'll bring the chest
meat here for you.

Yes.

Now, today you got very good
meat, cook.

Thank you. Well now, then ...

Now, for the present, goodbye
("please go slowly").

Yes. Well now, for the present,

lāa, qh^hIT š^hu^h! ānT, s^hānT^h
 sū^hū^htū^hm hōqāā c^hā^hq^hT y^hīī.
 ānT, t^hēqāā š^hu^hq^hT y^hīī, t^hī^hnēē.

S: lēs. tho che.

B: qh^harē s^heqo rēē? tshōōšāā.

S: ānT onā, tēē tshōōšāā nāārōō
 naa! šāpēē tsāā l^h mhāpēērōō
 naa! nārāā tshu, tshōōšāā
 nāā š^huurōō naa!

older sister pēētsōō, goodbye.
 And then, I'll come to buy meat
 tomorrow. And then, I'll be a
 regular customer from now on.

Fine. Thank you.

What should I say? [t^hēqāā
 (Mr. Nornang: t^hīqāā) was a
 Hindi loan-word.] tshōōšāā/
 regular customer.

Well now, then, please be a
 regular customer here! Please
 don't go to other people's
 places! Please remain our
 regular customer!

chāāsā

Weddings

P: Parent wishing to arrange a wedding in Lhasa (Mr. Nornang)

R: Resident of Lhasa (Mrs. Karsip)

P: ɲɛɛ pūqū thi chāāsā kaà qɔɔ
sām chunɲēnT, lhēesā ɲɔɔ
lɿ chāāsēē luqsūū ɲaa kūū
mɛè. khērāā qhi, ɲaa yaa
qālōp nāārɔɔ naa aa!

I was thinking I should hold my boy's wedding, but I don't know the wedding customs of the Lhasa area. Please give me some advice!

R: lēs.

Certainly.

P: chāāsāā tɔsōō qhɿqɿtsɿ tɯq(T
ɣ)ɔɔ rɛè?

About how much do the expenses for a wedding come to?

R: t̄hūūs̄, t̄ɔsōō, t̄i, t̄hūūs̄,
kɛelōō qhi thɔɔ lɿ t̄ɯqT
retāā?

As for these wedding expenses, that depends on the degree of elaborateness of the wedding, is that right?

P: ɔɔ, kɛèpaa, qhɿqɿtsɿ tɯqT
rɛè?

Well, for a fairly elaborate one, about how much would they come to?

R: oo, kɛèpaa, t̄ɔtsēē t̄ɔŋt̄āā,
t̄hūqt̄ūū, phēecāē t̄ɯqT yūkt̄

Well, for a fairly elaborate one, they may, probably, come

reè.

P: chēnā, nāa ŋūū t_lq_lts_l rāā
mēè tee, yīīnēē, th_a t_lŋ_l
chi yūq_T yūk_T reè.

R: chaatōō ch_ll_lŋūū qh_ltsēē
yōōp_l nōō?

P: ātā ton_ltāā n_ltt_lts_l chi mātōō
mēè.

R: ōō, t_a onā t_lŋ_laa r_l chi th_a,
t_l yūq_T reè. th_a t_li thōō
nēē, ān_T ... sūūts_T t_l th_l
qhāāqā, t_loqo repāā?

P: ōō reè, th_a. ān_T th_a chāā-
sēē cheqō r_lp_l qharē qharē
yōnaa.

R: chāāsēē nāqō, mm, thāqō
nāmaa šēeyāā [better:

to six or seven thousand t_lotsēē.

In that case, I don't have quite
that much money, but now, a
medium-size one might be
possible.

I wonder how much money you have
on hand?

Right now I only have about
two thousand (t_lotsēē).

Mm, well now, as for a medium-
size one now, this would be
possible. Now, from this
(amount of money), then ...
the food and everything have
to come, is that right?

That's right, now. And then,
now, I wonder what things must
be done in connection with the
wedding.

As for the things which must
be done in connection with the

šeeñēē] qhī phomō chī

(y)ɔ̀ɔ̀ retāā?

P: ɔ̀ɔ̀.

R: tēē yaa, "kēēsū" s chēē ni,
cTq tāā nāqo reē. kēcā
chātsāā siiqu reē. "qhūū-
sū" s chēē ni, thuqlōō
chātsāā.

P: ɔ̀ɔ̀.

R: ānT, šeēpēē ñimū tēē, ānT
... phomōō thuqlōō tA kēcā
rhTq thī, ānT, phūū nāā nēē
tāā nāqo reē.

P: ɔ̀ɔ̀, qhāāqā phūū nāā nēē tāā
quq(T y)ɔ̀ɔ̀ reē.

R: phūū nāā nēē tāqo reē. tii

wedding, mm, first, there's a
girl to be received as the nāmā
(bride asked for by the bride-
grooms' family), isn't there?

Yes.

To her, there's something called
the "kēēsū" (a set of "welcoming
ornaments") that has to be sent.
You have to buy a set of orna-
ments. (And) a set of clothes,
called the "qhūūsū" ("welcoming
clothes").

Yes.

And then, on the reception day
[when they go to get the nāmā],
then ... all of the girl's
clothes and ornaments, then,
must be sent by the boy's family.

Oh, everything must be sent by
the boy's family.

Yes, the boy's family has to

miŋ ɪʌ "kēēsū taa qhūūsū"
sepa reè.

P: ǝǝ, kēēsū, qhūūsū ... tɪ
mēpree cheqō qharē qharē γɔ̀ɔ̀
reè?

R: ǝǝ, tɪ mēpree nāqō, ʌnɪ, tɪ
γɔ̀ɔ̀ reè ... ʌlīēē, t̄hūūs̄l̄
mākōō qōō ɪʌ yaa, lōōcāā
tāā nāqo reè.

P: lōōcāā n̄ɪqaa tɪ ... phūū
nāā qhɪ phāmā tshu ɬoqo ree,
yāā qūts̄l̄p ɾʌpɪ t̄ɪt̄ēē ch̄ɪɪ
nɪ, t̄ɪq(ɪ γ)ɔ̀ɔ̀ reè?

R: lōōcāā qhɪ qhɪt̄ūū, phūū nāā
qhɪ, phāmā n̄ɪɪ cheè, phɪ
cheè ... ǝǝ, qūts̄l̄p, cɪq

send it. It's called the "wel-
coming ornaments and welcoming
clothes".

Mm, welcoming ornaments, wel-
coming clothes ... Aside from
this, what things have to be
done?

Mm, as for the things that have
to be done aside from this,
then, there's this ... first,
before holding the wedding, you
have to give the engagement wine
party.

On this day of the engagement
wine party ... do the parents
of the boy's family have to go,
or is it all right if some sort
of representative goes?

At the time of the engagement
wine party, both parents of the
boy's family, the boy, and ...

chɛ̀ɛ̀, "q̄uts̄lp̄" s̄enē̄ē̄, th̄a
 qh̄ē̄k̄ā̄ ch̄i chɛ̀ɛ̀, t̄i q̄ē̄ē̄
 ph̄ē̄q̄o r̄ē̄.

P: ph̄u th̄a qh̄ā̄q̄ā̄, ph̄om̄ō̄ō̄ n̄ā̄
 l̄a t̄o q̄uq̄(T γ)ɔ̀ɔ̀ r̄ē̄. r̄ep̄ē̄?

R: mm, ph̄u th̄a qh̄ā̄q̄ā̄, γ̄ō̄ō̄ n̄i,
 ch̄ē̄ñ̄ē̄ γ̄ɔ̀ɔ̀ r̄ē̄. m̄aȳō̄ō̄p̄a
 c̄ɛ̀ɛ̀, "q̄uts̄lp̄" s̄ c̄T̄q̄ō̄ō̄ ch̄T̄T̄
 n̄i, ch̄ē̄ñ̄ē̄ γ̄ɔ̀ɔ̀ r̄ē̄. qh̄ā̄q̄ā̄
 γ̄ō̄ō̄ n̄i, ch̄ē̄n̄ā̄, ph̄om̄ō̄ō̄ n̄ā̄
 t̄ē̄ē̄ γ̄ō̄ō̄; ō̄ō̄, th̄a γ̄l̄c̄T̄l̄ m̄l̄c̄T̄l̄
 ph̄u γ̄ō̄ō̄ s̄er̄a t̄l̄ qh̄ē̄ē̄ γ̄ɔ̀ɔ̀
 m̄ar̄ē̄. γ̄ō̄ō̄ n̄i, l̄n̄T̄ ... t̄i
 ch̄i q̄T̄ r̄ē̄: ph̄ē̄ts̄ū̄ū̄, l̄n̄T̄, l̄ō̄
 th̄ū̄p̄a t̄aa, t̄i q̄ē̄ē̄ th̄i ch̄ē̄p̄ē̄
 γ̄i q̄T̄ ch̄i ch̄ē̄; t̄i q̄p̄ l̄a
 ȳaa, ph̄ā̄m̄ā n̄T̄T̄ qh̄i th̄ē̄ts̄ē̄
 k̄ap̄; l̄n̄T̄, t̄i qh̄ā̄ l̄a ȳaa,
 qh̄ē̄k̄ā̄, qh̄i, th̄ē̄ts̄ē̄ k̄ap̄q̄T̄
 r̄ē̄.

mm, a representative, or rather
 ("even though I said 'representative'"), now, a witness,
 these have to go.

The boy and everyone have to
 go to the girl's home. Is
 that right?

Mm, in some cases, the boy and
 everyone come. In some cases,
 they don't come; only a "representative"
 goes. If they all
 come, they come to the girl's
 home; but there's no (rule)
 saying that the boy must be sure
 to come. After they come, then
 ... they do this: as soon as
 they reach a mutual agreement,
 they draw up a document with
 these things in it; at the
 bottom of this, both parents
 affix their seals; and then, in
 addition, the witness affixes
 his seal.

- P: òòtsTl, qhēēkāā cētāā è
quqT (y) òò yīpA reè.
- R: qhēēkāā òò reè.
- P: āā, tI tĀ tuqcāā šetāā reè,
retāā? ... ŋa nT, yāā tītēē
mēpA reè, sām chu.
- R: òò reè. sō sōsō, chāāsā
kaptūū, kuryāā mēpēē, mitsāā
reè re nēē qhēēkāā reè re
òò reè. phū ŋōō nēē cTī
taa phomō ŋōō nēē cTī.
- P: ōō, cheēnā, tI tēētsA tuqcāā
reè, retāā?
- R: tha, ŋāmōō loqsōō rA chI
retāā? "tuqcāā" senēē.
- P: ānT, lōōcāā qāā I A, qharē
qharē cheqo reè? qhāāqā
chīī nI, qhēēkāā qhI thēētsē
tsūū; ānT, taqā yīpA reè.

Oh, my, it seems one needs a
witness, and so forth, too.

Yes, you need a witness.

Ah, as for this, it's very bad,
isn't it? ... I thought it was
different from this.

Yes, you need one. So that
there won't be any changes [in
the agreement] when they get
married, there has to be a
witness from each household.
One from the boy's side and
one from the girl's side.

Mm, if that's so, it's rather
bad, isn't it?

Now, it's an old custom, isn't
it? Even if you say it's "bad".

And then, during the engagement
wine party, what things have to
be done? Everyone goes, and
the witnesses affix seals, and

R: lōōcāā qhi n̄imū tī, ānT,
 sūūtsTī qhi tōsōō tīqēē
 qhāāqā, phūū nāā nēē tāā
 nāqo rēē. ānT, tīi n̄imū
 tī, ānT ... phomōō, pāpā,
 āmā, qhāāqāā, ānT ... qū-
 qēē phūū nāqo rēē. "qho-
 cēē, t̄huutsT", señēē r̄p̄p̄,
 ānT, ŋūū th̄ cTtāā chēē,
 ānT, tīi n̄imū tī, ānT,
 "phomō tshūū, lēpēē thi
 yT̄T" s chēē, phomōō "nurT̄T"
 señēē chi t̄ēē nāqo rēē.

P: "nurT̄T" señēē tī, qh̄q̄ts̄
 phūūqu rēē?

R: "nurT̄T" señēē tī, th̄ nāmēē
 nātsōō r̄ chi phūūnēē yōō
 rēē. qhāšēē qhi nT̄ tōtsēē

then, I suppose, that's it.

On this day of the engagement
 wine party, then, the boy's
 family has to give all these
 expenses for the food. And
 then, on this day, then ...
 they have to give a share ...
 to the girl's father, mother,
 everyone, then. The things
 called "brocade and fine silk"
 and then, money and so forth,
 and then, on this day, then,
 saying "This is for receiving
 the girl", they have to pay a
 thing called the girl's "milk
 price".

As for this thing called the
 "milk price", about how much
 do they have to give?

As for this thing called the
 "milk price", now, there are
 differences in what they give.

chēqtōōtsλ, nētōōtsλ; qhā-
šēè qhi nT, ḡλpcūtsλ, katsλ
sūmkλtsλ.

P: ǒǒ, tha kēèpee tōḡtāà nTT sūm
rλrλ phūū quq(T γ)ǒǒ reè.
nurTT thi tsoō, āmāā, phūū
quq(T γ)ǒǒ repēè?

R: nurTT tsoō, āmāā phūūqu reè.

P: ǒǒ, λnT, tīqēè tshāā ni, tha,
ḡūšTT nīqāā tī, λnT, qharē
qharē cheqo reè?

R: thūūsλ ḡūšTT nīqāā tī, λnT
... phomō lēqāā tōyāā qhi,
λnT, thūūtsūū thi qhapāā
khTTqT tōǒ? tāqo reè. tshē-
tāā tēè ni, ḡλmcTī thλ cītāā

Some (may give) about a thousand
or two thousand tōtsēè; some
about fifty, or a hundred, or
three hundred.

Mm, now, (I've heard that) the
grander ones have to give on
the order of two or three thou-
sand. As for this milk price,
does it have to be given mainly
to the mother?

Yes, the milk price has to be
given mainly to the mother.

Mm, and then, when these things
are finished, now, on the actual
(wedding) day, what things do
you have to do?

As for the actual wedding day,
then ... you have to look up
the time [with the aid of an
astrologer], then, for going to
get the girl. After you look

qhāāqā ... tiqēē ti qhāāqā
 tēē, tshāā sona, ḅnT, phomō
 mā sūqāā toñēē qhī tāpā
 qhāšēē tāā nāqo rēē. qūtsḅp
 cheē phūū nāā qhī, tii qhāā
 ḅḅ yaa, ḅnT, mḅñēē, phomō
 lēē cee, ḅnT, tēē qhāā ḅḅ
 kōō chee, ḅnT, phūū nāā ḅḅ
 yaa thTī phēēqo rēē.

up everything, the day, the time
 (of day), and so forth ... after
 you finish looking up all these
 things, then, you have to send
 some horsemen who go down to
 welcome the girl. With a repre-
 sentative in addition to these
 (horsemen) of the boy's family,
 then, they get the girl from down
 there and, then, they put her on
 the horse and, then, they have to
 bring her to the boy's home.

P: tā ti, qōōmā, tTqT kTkū yōōpḅ
 chí quq(T y)ḅḅ marēē?

Doesn't this horse have to be
 a pregnant mare?

R: tā thī chūūnḅ, qōōmā tTqT
 kTkū yōōpḅ chí; mḅcūūnḅ,
 qōōmā chí. "thēē" señēē
 thī khōñēē šōōñēē yḅḅ marēē.

As for the horse, if you can get
 it, a pregnant mare; if you can't
 get it, (simply) a mare. As for
 this (animal) called a "mule",
 no-one ever rides it.

P: ḅnT, sūñēē yūūtūū, phūū nāā
 ḅḅ thḅTī rḅpḅ tTtēē cheqo
 repēē? "phu" seqo rēē?

And then, (for) when the ones
 who welcome (the bride) come,
 does one have to make some sort

tha phomōō nāā lA.

of preparations in the boy's home? Should I say "boy"? Now, (I mean) in the girl's home.

R: āā, sūnēē yūūtūū, phomōō
 nāā lA, thlTl cheqo reè.
 phomōō nāā lA sūnēē lēē ni,
 sūnēē tiqēē thl phlqēē šuū;
 tiqēē lA thomā tēesT tāā;
 sōōcā phūū; ... ānT, tlnēē,
 thūūtsūū tāqtaā cTq lA
 qhēē sona, ānT sūnēē tiqēē
 yaa lāā; tā lA kōō; ānT
 thTl tuqT reè. ānT tlnēē
 chūūnā, lāqāā chēqātsA cTl
 lA yaa, ānT yāā phūū nāā
 neε, "sūcāā" s chēē ni cTq
 tāqo reè.

Yes, (for) when the ones who welcome (the bride) come, they have to make preparations in the girl's home. When the welcomers arrive at the girl's home, those welcomers sit down over there; they serve them (a dish of) yams with rice, sugar, and melted butter; they give them tea; ... and then, as soon as the exact time arrives, then those welcomers get up; they put (the bride) on the horse; and then they take her away. And then, if it is possible, at around the midpoint on the way, then the boy's family has to serve something called the "welcoming wine".

P: ōō, ōō, lāqāā chēqātsa cTī
 l ʌ yāā sūnēē cTq, sūnēē
 nTprā chi.

R: sūnēē nTprā chi. qhāšēē
 qeē "thāqō, nTprā, sūpā" s
 chēē ni é γōō reē, s|qTī.

P: ānT, tha, "qēlā" señēē chi
 qūukū γōō mārepēē? phomōō
 nāā neē.

R: γōō reē.

P: māñlōō qūuqT reē?

R: tī mītsāā chTcūū qhī tūqT
reē. mītsāā chēpō γīTnā
nT, šīṭāā qūuqT reē. māñ-
šōō phomōō kēcāā tūqT reē.

P: mm.

Mm, yes, at about the midpoint
 on the way, there's also a
 welcomer, that is, a second
 welcomer.

Yes, a second welcomer. I've
 heard it said some even use
 ones called "first, second, and
 third".

And then, now, isn't there a
 thing called a "share" [of
 property to be given to the
 daughter] to be sent? That is,
 by the girl's family.

Yes, there is.

How much do they send?

It goes in accordance with the
 size of the household. In the
 case of a big household, they
 send a great deal. Most goes
 for the girl's ornaments.

Mm.

R: phom^{oo} kēcaa phēecēē, totsēē
 chīqtī sim m^{as}tm nēēqt mēē
 ʔoo.

P: ōō.

R: ʔnT, tii qhāā ɪ ʔ thuqlōō.

P: ʔnT, chāāsāā chēēnā, lēēqā
 cheyāā šipū qhēē mītūqɪ,
 chāāsēē nīqāā.

R: chāāsēē nīqāā tī, ʔnT, phomō
 m^{aq}ēē lēē nī, q^{ar}ōō cTī nēē,
 phom^{oo} n^{ah}mT yūqt rēē. pho-
 m^{oo} n^{ah}mT yōōnā, ʔnT, n^{ah}mT
 thɪ, ʔnT, nāā qhī tiqēē qhāā-
 qāā, ʔnT, sūūtsTī nāqo rēē.

P: thə, thoōtō tāāyāā tī mātōō,

For the girl's ornaments it
 probably costs ten thousand
 totsēē, more or less.

Oh.

And then, on top of this, the
 clothes.

And then, for the wedding, in
 that case, there isn't any very
 great deal of work to be done,
 is there, that is, on the
 wedding day.

As for the wedding day, then,
 quite a while after the girl
 arrives, the members of the
 girl's family come. When the
 members of the girl's family
 come, then, the members of the
 family and, then, all these
 (people) of the family, then,
 must be given food.

Now, except for giving this

R: "ñēēlɔ̀ɔ̀" señēē thi thū̀tsū̀
 tēē tāā serɿ qhēē yɔ̀ɔ̀ marēē.
 qhāšēē qhi lɔ̀ cTq ts̄ɿ lɿ
 tāāñēē yɔ̀ɔ̀ reē. qhāšēē qhi
 tawā ñT̄tsūm lɿ tāāñēē yɔ̀ɔ̀
 reē.

P: lɔ̀ cTqtsɿ chīT̄ ni, ānT̄ yāā
 ñēēlɔ̀ɔ̀ tāā; "ñēēlɔ̀ɔ̀" señēē
 thi, tha, phomōō nāā nee t̄l̄qT̄
 repēē? nāmāā t̄ñēē t̄iī nāā
 nee.

R: "ñēēlɔ̀ɔ̀" señēē thi tāāpēē
 qhāā lɿ, phomōō nāā nee,
 sū̀tsT̄i phū̀qu reē. ñim̄

should be given at a certain
 time?

No, as for this (party) called
 the "ñēēlɔ̀ɔ̀", there isn't any
 (rule) saying that this should
 be given at a certain time.
 There are some who give it after
 about a year. There are some
 who give it in two or three
 months.

After about a year passes, then
 they give the ñēēlɔ̀ɔ̀; as for
 this (party) called the "ñēē-
 lɔ̀ɔ̀", now, is it given by the
 girl's family? That is, by the
 family of the one who goes to
 become a nāmā [that is, who is
 asked for by the boy's family].

While they give this (party)
 called the "ñēēlɔ̀ɔ̀", the girl's
 family must give a feast.

thùu tūū kēè rαpα tītēè
phūūqu reè.

P: sūūtsTì chi mātōō, šēē
šāpēē qhēē cheyāā qhēē yōō
maretāā?

R: sūūtsTì chi mētōō šēē
šāpēē cheyāā qhēē yōō marēè.

P: na nT yāā ... yāā phūū phāmā
nee maa sūū thi cētāā, phūū
quq(T y)ōō reè, sām chu.
cTq namsā soyāā rαpα tītēè
cētāā.

R: āā lēē. nēēlōō qhāā lα,
ōō reè, phāā phūūqu reè,
phomōō nāā nee phūū nāā qhī
tīqēè tēè.

P: ōō ... thēsāā cheēnā, "chāā-
sā" señēē thi kαpēē qutūū,

("food"). They have to give
one for something on the order
of six or seven or eight days.

Aside from the feast, there
isn't anything else to be done,
is there?

No, aside from the feast, there
isn't anything else to be done.

I, however ... however, thought,
from the boy's parents on down,
and so forth, they had to give
(something). Say, for instance,
things (fabrics) for making
clothes, and so forth.

Oh, I see. During the nēēlōō,
yes, that's right, they have to
give (something), that is, from
the girl's family to those in
the boy's family.

Yes ... these days, then they
get "married", unless the

phāmaa phaa tshūū lōō ni
mātōō, kaañēē yōō marēpa.

R: aa, phāmaa phaa tsoō lōō
ni, kaañēē yōō reè, yāā.
sōsō tōpā thūū ni, kaañēē
yōō reè.

P: ōō, qhāqT maŋA yōnaa.

R: phēēcēē cTqPĀtsA mēē tōō.

P: ōō ... onā, chāāsā tI mhā-
tsāā pĀtōō, khērāā qhI rōōrām
nāārōō naa!

R: lōō lās. yīī tA mēē.

P: thūūqēē thA māsōōnā, qhāāqā
khērāā qhI šeerōō naa! ānT,
tha, qĀnTī tĀtTī nāqo yōō
tsāā, tĀtsū, qōōcā tĀtsū ...
mhātsāāpA mēēpA chI, yaqō

parents have asked each other,
they don't get married, you
know.

Ah, there are those who, after
the parents ask each other, get
married. There are also those
who take a liking to each other
and get married.

Mm, I wonder which is more
common.

Probably they're about equally
common ("the same").

Mm ... well now, until this
wedding is over, will you please
help me?

Certainly. By all means.

Will you please take all of the
responsibility, as it were
[responsibility which the father
would normally assume]? And
then, now, since we two will

chi, sapsāl nāārōō naa!

R: lōō lēs. thā qōōcā, ḡūūšTT
 ṅīqāā thi yāā chTqpāl cTtāā
 tīī mātTī chūūnāl nT, yāā.
 thīrT qhēēsāl moṭēē nāā lA
 tōñēē yōō reè.

P: āā.

R: ānT tīnēē, thāqō tēē, chāl-
 ḡūū thūm kōō cēē, rākārA
 cTtāā yūqT reè. tītūū nāā-
 cōō nāqo reè.

P: oō, oō. thāqō tēē rākārāa

want to make preparations,
 these things, all the things
 that are needed ... please
 see them through to completion,
 in a good manner, and with
 care!

Certainly. Now, as for the
 things that are needed, on
 the actual (wedding) day, it
 doesn't matter if you can
 arrange for the horses or not.
 These days there are those who
 go in automobiles.

Ah.

And then, first, you wrap money
 in white-cloth packets, and the
 [low-caste] rākārA and so forth
 come. At this time you have to
 be ready to do whatever is
 necessary.

Yes, yes. First, I suppose,

tēyāā thī thā tīī quqT
 γὸ γἶρα ρε̄. tīnēē?

R: thā, tīnēē "rākārēē āmā,
 pēētōηλ" señēē thētsō qhāāqā
 pāā chee yūqT ρε̄. māā nāā-
 yāā thātTī nāāpēē ohūū nee,
 thāqō rākārāā nāqo ρε̄.
 tītēē rλ chee pāā chee yūqT
 ρε̄.

one must prepare the things to
 be given to the rākārλ. And
 then?

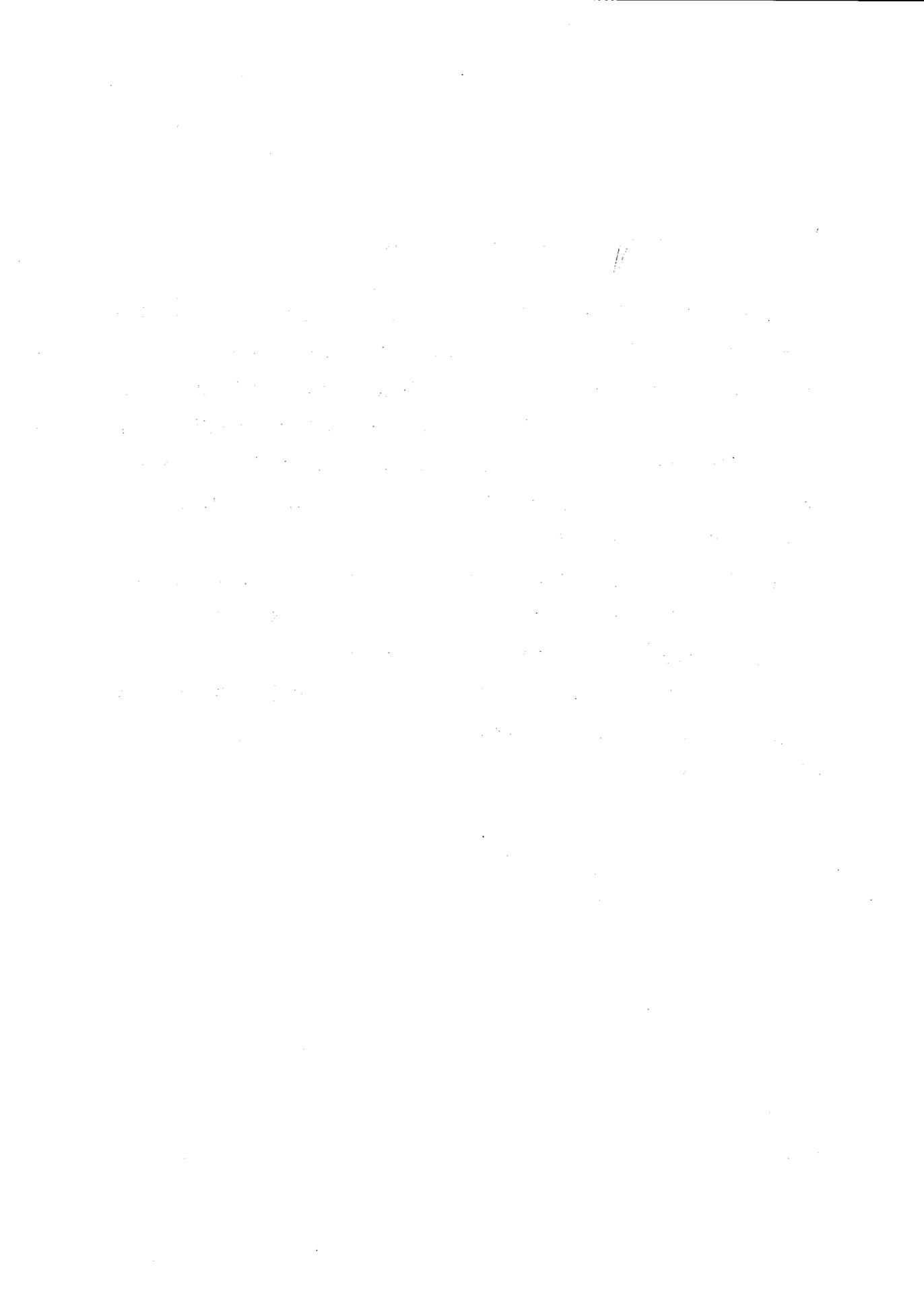
Now, then, all those called the
 "rākārλ women and the pēētōηλ
 [another low-caste group]" come,
 one after another. Of the
 things prepared to be given
 ("down"), first one has to give
 to the rākārλ. They come one
 after the other like this.

中文摘要

這些材料是 1960 到 1963 年在美國西雅圖(華盛頓州立大學)搜集的。發音人都是生在拉薩。可是因為受教育，遷居等原因，也許說的話不是純粹拉薩(Lhasa)方言。其實，甚麼是拉薩方言，誰能代表拉薩方言這些問題都很難回答的。我們跟這兩位西藏朋友整整學了三年的藏語。我們發現語言實在是一種流動的東西。雖然他們知道某個詞應該怎麼說，可是實際上，他們的發音常常有前後不一致的地方。我們記音的時候儘量的標準化了。可是我們還故意的保留了一些不一致的地方。這些異讀也許是方音的混雜，也許是語音變化的徵兆或痕跡。

我們實在佩服這兩位西藏朋友，他們能夠討論西藏的文化社會政治經濟風俗習慣以及日常生活，他們的知識相當豐富。他們說的當然未必完全正確。不過我們目的是研究藏語。我們相信非語言學家會對於這些材料發生興趣的。

這一冊語料包括遊牧生活，教育制度，達賴啦嘛的宮殿，服飾，澡堂，飯店，旗店，肉市，婚姻。排列的次序完全是隨便的。



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