PETRA MAURER

Lexicography of the Tibetan Language with Special Reference to the "Wörterbuch der tibetischen Schriftsprache"

Abstract

The science of lexicography with its focus on etymology reaches back to ancient times; the history of Tibetan dictionaries is almost as old as the written language itself. About 1,200 years ago, the wish to translate the Buddhist scriptures in Sanskrit initiated the compilation of the first bilingual dictionary. It provides Tibetan synonyms for Sanskrit terms and is written in Tibetan script. It was compiled and used by monks who worked as scholars and translators. Throughout the following centuries, Tibetan dictionaries have been compiled, and, as will be shown, this happened for various reasons. As the Tibetan language is not yet fully explored, new dictionaries for Tibetan are still being worked on. One of these is under preparation in Munich; it will be the focus of the main part of this article. As the paper addresses a wider audience and not specifically scholars of Tibetan studies, I will situate Tibetan lexicography within a broader context, commencing with a brief introduction into the Tibetan script and language followed by a survey on the development of Tibetan lexicography and dictionaries. Then, the paper introduces the *Wörterbuch der tibetischen Schriftsprache*, an ongoing long-term project at the Bavarian Academy for Sciences and Humanities in Munich.

Keywords: Tibetan language, script, lexicography, translation, dictionary, Buddhism, *Wörterbuch der tibetischen Schriftsprache*

The development of Tibetan script and language

Christian missionaries were the first to provide Western audiences[1] with information on the Tibetan script[2] and literature. Presumably the first person to describe the Tibetan script was Friar William of Rubruck (1220–1293): "The Thebet write as we do, and their figures are very like our own...".[3] Much later, in the 18th century, the Capuchin Orazio della Penna (1680–1745), the Jesuit Ippolito Desideri (1684–1733), and Antonio Giorgi (1711–1797) provided further, more detailed information. In 1759, Giorgi published his *Alphabetum Tibetanum*[4] with one of the first studies related to the written Tibetan language; in doing so, he also introduced the script to a Western audience. About one century later, the Hungarian linguistic researcher Alexander Csoma de Kőrös (1784–1842) reached Ladakh and was the first to describe Tibet's canonical literature and grammar in a relatively detailed manner.[5]

Numerous Tibetan sources, the first of which was the Dunhuang Chronicle, state that there was no script in Tibet before King Songtsen Gampo (Srong btsan sgam po, reigned 617/20–649 CE), who unified the country. Later historiographical texts date the invention of the Tibetan script to his time by reporting the story that the king delegated his minister Thon mi Sambhoṭa to create a script for the Tibetan language.[6]

The historian and scholar Buton (Bu ston Rin chen grub pa 1290–1364) reports the story – most likely an apocryphal one and a topos that Tibetan authors adapted later on from Chinese sources[7] – about the introduction of the script as follows:

> *bod la yi ge med pas / thon mi a nu'i bu la 'khor bcu drug dang bcas pa yi ge slob tu btang bas / paṇḍi ta lha'i rig pa seng ge la sgra bslabs te [...] gzugs kha che'i yi ge dang bstun*

> In Tibet there was no script. When therefore the son of Thon-mi A-nu was sent [to India] with a retinue of sixteen people to study the script he studied grammar with the scholar Devavidyāsiṃha. [...] The shape conformed with Kashmiri letters.[8]

---

[1] This paper on Tibetan lexicography and lexicography in Tibet was given at the 6th International Conference of Oriental Studies in Warsaw on "Rare, Forgotten and Endangered Languages and Literatures" in November 2017. I thank John Bray, Ralf Kramer, Bavarian State Library, Jens-Uwe Hartmann, LMU, and Nathan Hill, SOAS, for their comments and suggestions on this paper.

[2] See *sDe dge bstan 'gyur, bstan bcos sna tshogs*, co, fol. 1–261.

[3] Jackson 1990: 203–204; see also Róna-Tas 1985: 185.

[4] For its translation, see Lindegger 1996.

[5] Further elaboration of his work follows below.

[6] On Thon mi's historicity, see for example Miller 1976: 1–18. Miller and others deny Thon mi's authorship of the first grammatical treatises, the *Sum cu pa* and *rTags kyi 'jug pa*.

[7] Róna-Tas 1985: 96.

[8] See the edition of Szerb 1990: 8, line 3–9. The story was also adapted in the *rGyal rabs gsal ba'i me long*, see Sørensen 1994: 167–176.

Since the invention of any script is most likely not happening as a single event but rather over a certain period in time, the origin of the Tibetan script is still under discussion. According to the current state of research, it was probably modeled on the style of the prevalent Brāhmī scripts that were used by Tibet's neighbouring countries, with the exception of China in the East. Tibetan pronunciation required additional supplements to the Brahmī graphemes.[9]

Róna-Tas distinguishes the following phases of Tibetan language:[10]
* Pre-Tibetan and Ancient Tibetan,
* Old Tibetan: Early Old Tibetan, Middle Old Tibetan, Late Old Tibetan,
* Middle Tibetan: Early Middle Tibetan, Late Middle Tibetan,
* New Tibetan and Modern Tibetan.

The phases from Middle Old to New Tibetan are of particular interest for this article; no remnants of Pre- and Ancient Tibetan have been preserved. The oldest written testimony of Tibetan script known to date appears in "headed letters" (*dbu can*) and dates to the 8th century CE in eastern Tibet.[11] Better known, however, are the stone steles with engraved contracts and agreements between Tibet and China that are dated to about one hundred years later.[12] These were the very first surviving texts in Old Tibetan that developed with the first empire in the 7th century.

This first language period lasts until the beginning of the 11th century and co-occurs with the "early propagation" (*snga dar*) of Buddhism. In those days, autochthonous Tibetan literature was composed but numerous texts were also translated from Sanskrit and other languages. Indians and Tibetans established committees to classify and translate Buddhist literature into Tibetan.[13] This activity ended with the decline of the Tibetan kingdom in the 10th century. From the 11th century up to the end of the 17th or the beginning of the 18th century – also called "the later diffusion" of Buddhism (*phyi dar*) – was the most creative period in Tibetan literature, a period during which the language of Middle Tibetan was in use. Buddhism established itself in the country with the construction of hundreds of monasteries and the establishment of the various religious schools of Tibetan Buddhism. The language was regulated anew and the means to produce and spread Tibetan literature changed as xylograph printing came into general use: monks used wooden blocks and carved texts in reverse relief. This technique made it possible to reproduce texts much faster and in almost any number needed. They thus helped to spread and consolidate the new Buddhist terminology.[14]

---

[9] For a discussion of the development of the Tibetan script, see for example Schuh 2013 and van Schaik 2011. Róna-Tas 1985: 230ff. presents the discussion on the origin of the Tibetan script.

[10] For further details, see Róna-Tas 1985: 93–105.

[11] See Hill 2015: 917.

[12] Li, Fang Kuei and W. South Coblin 1987. For an updated survey of Old Tibetan Inscriptions, see Iwao, Hill and Takeuchi 2009.

[13] For a brief historical survey of the Kanjur (*bka' 'gyur*), see for example Harrison 1996: 70–91.

[14] For the history of xylograph printing, see for example van der Kuijp 2010 and Ehrhard 2016.

In the 14th century, translator committees "canonized"[15] comprehensive translations from Sanskrit into Tibetan, such as the words of Buddha, the Kanjur (*bka' 'gyur*) and the explanations, the Tanjur (*bstan 'gyur*); many of these textual sources however originate during the first propagation of Buddhism.[16] These centuries were the most significant and formative period for the Classical Tibetan language. The Tibetan texts translated from Sanskrit reflect the construction of Sanskrit syntax and furthermore introduce new technical terms foreign to autochthonous Tibetan. The translators created a new terminology that strongly influenced the lexis of what was retrospectively called the Classical Tibetan language. Consequently, these texts exhibit numerous loan translations and creations of new Tibetan nominal and verbal composites that were required because of the introduction of the new religion and its unknown ideas. In particular, between the 14th and the 17th century, indigenous Tibetan authors composed a huge amount of literature belonging to the genres mentioned above and contributed thereby to the formation of Classical Tibetan. The 17th century formed an especially important milestone in Tibetan literature: during the reign of the Fifth Dalai Lama, Ngawang Lobzang Gyatso (Ngag dbang Blo bzang rGya mtsho 1617–1682), and his regent Sanggye Gyatso (Sangs rgyas rGya mtsho 1653–1705), scientific knowledge that included Chinese sciences like divination was compiled and structured.[17] Detailed studies on the impact of Chinese literature with its specific terminology on Classical Tibetan are, however, still missing. In the same way that Chinese knowledge spread to the west, Tibetan knowledge spread towards the east and a number of people, for example, the Manchu Emperors, reproduced the Tibetan Buddhist Canon. In the 18th century, the Tanjur texts were also translated into Chinese, Mongolian and the Manchu language, first translations of the Tibetan canon started, however, several centuries before that.[18] Beginning with the late 18th and early 19th centuries, New Tibetan developed, followed by Modern Tibetan with the Central Tibetan Koiné. Nowadays, the Lhasa dialect counts as the modern High Standard Tibetan. Numerous local dialects had developed, in Central Tibet, as well as in Kham and in the Amdo area.

The development of the Tibetan language continues in the same manner as with other languages, for example, by technical innovation. This is not the only force of change: waves of Han Chinese immigration to the High Plateau influence Tibetan, while the language spoken in Indian and Nepalese settlements take on Hindi, Nepalese or English loanwords. The Chinese invasion with the exodus of Tibetans threatened the language, as does the thorough resettlement of Han Chinese on the Tibetan Plateau today. This threat to the language is apparent in the massive constructions of skyscrapers in Lhasa; they changed the capital of Tibet within a few decades from a traditional Tibetan town to a modern Chinese city. Tibetan has been marginalized as Chinese has become the

---

[15] The term is problematic as there is no fixed set of texts; see also Harrison 1996: 87, footnote 2.
[16] For a study on the transmission of the Tibetan Kanjur, see for example Eimer 1992.
[17] See Schaeffer 2011: 291.
[18] See Jagou 2013: 42.

common language in the capital, used in local administration, trade and postal services and other spheres of life.[19]

Tibetan belongs to the so-called Bodic branch of the Sino-Tibetan language family.[20] As a monosyllabic language, it leaves much space for authors to create new compounds. An author, as the wordsmith, might be the only one to use his newly coined words. Therefore, terms are occasionally attested only during a certain period of time with their sense restricted to a specific subject. In other cases, terms are kept in use but change their meaning over the centuries. Historical events such as the introduction of Buddhism with its ongoing translation of texts, especially those from Sanskrit, influenced the development and style of the Tibetan language.

Brief survey of lexicography in Tibet

In this section, I would like to introduce the most significant stages of Tibetan lexicography. My intention is to give a brief (non-exhaustive) survey of the most important phases in the creation of Tibetan dictionaries. Printed dictionaries will be the focus of this survey: those published online are beyond the scope of the paper, as they offer new points for discussion. Dictionaries tell many stories and their history allows an insight into historical events and achievements.

Tibetan lexicography has a long history: the first lexical contribution originates in the 8th century, which is quite early considering the span of time since the introduction of the script; but the spread of Buddhism to Tibet required a new terminology to facilitate the translation of philosophical treatises. That is to say, the time during which the texts were translated was also the beginning of Tibetan lexicography. King Trisong Detsen (Khri srong lde btsan 742–796) is said to have held a conference to stipulate the guidelines for the translation of Buddhist texts and to compile the first word lists of Sanskrit-Tibetan terminology – the origin of lexicography in Tibet.

The very first dictionary is the so-called *Mahāvyutpatti* or "Great compendium about the derivation of words" (*Bye brag tu rtogs byed chen po*),[21] most likely written in the beginning of the 8th century on the orders of King Tride Songtsen (Khri lde srong btsan alias Sad na legs, reign 799–815).[22] This dictionary for Sanskrit-Tibetan synonyms has 283 chapters with 9,565 entries arranged in various subjects.[23] The Sanskrit terms are written in Tibetan script followed by the Tibetan translation. The structure of the entries

---

[19] Own observation while travelling several times to Tibet between 1995 and 2018.

[20] De Lancey 2003: 255.

[21] Tibetan *bye brag tu rtogs byed* renders Sanskrit *vyutpatti*. For the interpretation of these terms, see Ruegg 1998: 116. A more detailed analysis of its contents presents Pagel 2007.

[22] For the dating of the *Mahāvyutpatti*, assumed to be 814, see for example Uray 2003: 131, Pagel 2007: 152–153, Scherrer-Schaub 2002: 280. For the discussion and a survey of the language reforms, see also Hill 2015: 918–919.

[23] See for example the editions of Sakaki 1965 and Ishihama/Fukuda 1989.

– which can be simple words or phrases commonly originating in the Buddhist literature or in secular works – follows subjects, in the same way as the Indian dictionaries like the *Amarakoṣa*.[24] They include epithets for Buddhas, gods and goddesses, Bodhisattvas, and Indian kings but also the names of planets, trees and flowers, weapons, instruments, colours, body parts, diseases and so on. The version included in the canon is difficult to use because the subjects are not marked explicitly. Moreover, the occasional lack of Tibetan equivalents leads simply to the transliteration of the relevant Sanskrit terms. Later, Indian and Tibetan scholars composed a commentary on the *Mahāvyutpatti*; its earliest fragments originate in Tabo.[25] This treatise is called *Madhyavyutpatti* or *Middle Derivation or Etymology* (*Bye brag tu rtogs byed 'bring po*), but it is better known under the name *sGra sbyor bam po gnyis pa*; it contains 413 entries. Completed in the 9th century under King Tritsug Detsen (Khri gtsug lde btsan *alias* Ral pa can 805–838), these first dictionaries fixed, standardised, and codified Tibetan equivalents for Sanskrit terms. Throughout the following centuries, they remained an important tool for translators. This explains why the results of even these early parallel translations of various literary genres were surprisingly similar, if not identical. This points to another achievement: scholars had already created norms, obligatory standards for all translations. By this early period, the translators were already trying to define the terminology and to fix Tibetan equivalents for Sanskrit terms. This is not the only achievement of the scholars of this period.

The same section of the Tanjur contains the Tibetan-Tibetan dictionary called *Chökyi Namdrang* (*Chos kyi rnam grangs*) that arranges the terms numerically. Here again, most entries refer to Buddhist terminology, groups of terms arranged by numbers but not following the numeric order. It starts with the group of the five skandhas called *phung po lnga* in Tibetan. The expression *dkon mchog gsum po*, denoting the "the Three Jewels" is explained as *sangs rgyas dkon mchog dang / chos dkon mchog dang / dge 'dun dkon mchog*, that is the most precious Buddha, the most precious Dharma; and the most precious Sangha.[26]

From much earlier on, Tibetan scholars had already recognized that language is an unstable means of communication. Language experiences constant terminological changes caused by manifold impacts such as the influence of languages of neighbouring countries or simply semantic alterations within the same language. Therefore, it has always been necessary to introduce orthographical and lexicographical reforms to keep up with these changes, although these same reforms often lead to a reduced ability to understand and interpret textual sources of the past. Kyotön Lotsawa Ngawang Rinchen Tashi (sKyogs ston lo tsa ba Ngag dbang rin chen bkra shis) recognized this fact and in 1536 he therefore compiled the dictionary *Bod kyi skad las gsar rnying gi brda'i khyad par*

---

[24] Indian dictionaries are not necessarily arranged by subjects; the order of terms can follow various principles such as the size of an article, or the initial letter or final consonant; see for example the articles of Vogel in German language. For the English reader I recommend Vogel 1979.

[25] See Scherrer-Schaub 2002: 270.

[26] sDe dge bstan 'gyur, bstan bcos sna tshogs, jo, fol. 581,3–4.

ston pa legs bshad li shi'i gur khang, with the short poetic name *Li shi'i gur khang* ('Clove Pavilion').[27] This dictionary presents the new synonyms for old terms (*brda rnying*) including new orthographical regulations such as, for example, the omission of *da-drag* (i.e. second postscript *da* in Old Tibetan) and subscripted *yata* graphem for *myed* (negation, 'without') or *mying* ('name') and a diminished use of *'a rten*, in other words using nominalizing particle *pa* instead of *pa'* or *bde* ('happiness') instead of *bde'*.[28] Kyotön Lotsawa was the student of Zhalu Khenpo Rinchen Chökyong Zangpo (Zhva lu mkhan po rin chen chos skyong bzang po 1441–ca. 1527) alias Dharmapālabhadra who had compiled a dictionary called *Dag yig za ma tog*.[29]

In the 18th century, almost one millennium after the first dictionary's compilation, the political development of that time launched the next great period of lexicography. When in the 17th century the Tungus Manchu subjugated the Inner Mongolian tribes and China, they founded the Qing dynasty with Beijing as their capital. The new dynasty required a new organisation and administration. To maintain communications among the people united under the Qing Empire, multilingualism became practically obligatory: the Qing wish was that the Manchu could express themselves in Manchu, the Mongols in Mongolian and the Chinese in Chinese. Apparently, no mention is made of the Tibetans.[30]

Political circumstances and the demand of the Emperor thus led in the 18th century to the creation of bilingual, trilingual and quadrilingual dictionaries, such as a Manchu-Mongol dictionary in 1717 and Manchu-Chinese in 1771 (published in 1773), and Manchu-Mongol-Chinese in 1780. Chankya Rolpe Dorje (lCang skya Rol pa'i ro rje 1717–1786), the Buddhist counsellor at the Manchu court, is said to have turned this trilingual dictionary into a quadrilingual one by adding Tibetan. The emperor Qian long (1735–1795) finally commissioned a Pentaglot dictionary: between 1787 and 1794, Uighur was added as a fifth language.[31] Moreover, Chankya Rolpe Dorje also composed a Tibetan-Mongolian dictionary. Together with a certain Trichen Lobzang Tenpe Nyima (Khri chen Blo bzang bstan pa'i nyi ma, also known as dGa' ldan Sirgetü-Qutuqtu),[32] he compiled between 1741 and 1742 the *mKhas pa'i byung gnas* (mong. *Merged γarqu-yin oron neretü toγtaγaysan dag yig*), a dictionary that was used to translate the Tanjur (*bstan 'gyur*) into Mongolian. As in the *Mahāvyutpatti*, he arranged the entries systematically into eleven paragraphs focusing on Buddhist terminology and the traditional sciences. Polysyllabic terms lacking an equivalent for each syllable in the object language remained untranslated.[33]

---

[27] See Simonsson 1957: 225, fn. 2. For the authorship and dating of the *Li shi'i gur khang*, see Taube 1978; compare also Verhagen 1994: 214. In 1746, the *Li shi'i gur khang* was translated into Mongolian; see Sonam Angdu 1973.

[28] See Simonsson 1957: 19–20; Taube 1978: 173–175.

[29] Laufer 1969: 285–286. The Zamatog outlines the development of the Tibetan script; see Róna-Tas 1985: 245ff.

[30] Jagou 2013: 42.

[31] For further details of these dictionaries, see Mimaki 1988: 279–280.

[32] For his biographies, see Kämpfe 1976: 15–16.

[33] See Kämpfe 1976: 19, 34, 77-78, footnote 148; Ruegg 1998: 122–123 and 128–130. More information on dictionaries of the 18th century provides also Ruegg 1998: 128ff.

Tibetan dictionaries in European languages and their classification

While these lexicographical works helped stabilize the Qing Empire, missionaries, explorers and scholars made their way to the Himalayas, Central Asia and Tibet. They not only contributed to the information on the Tibetan language but also initiated the composition of the first dictionaries in combination with a European language. Among the first missionaries who compiled a Tibetan dictionary combined with a European language was the Capuchin Francisco Orazio della Penna (1680–1745) who had spent twenty years in Lhasa. His work served as the basis for the first Tibetan-English dictionary, the so-called Dictionary from Serampore, published in 1826 under the title *A Dictionary of the Bhotanta, or Boutan Language*.[34] The order of the entries is not alphabetical but instead follows the initial letter and occasionally the superscript, an order that complicates its use.

The dictionary of Csoma de Kőrös, which was published in 1834, only eight years later after the publication of the Serampore dictionary, shows the same arrangement.[35] It is claimed that he accomplished his lexicon independently from the Serampore dictionary and created the same order of the lemmas himself, that is, the order according to the initial letter and occasionally the superscript.[36] The lemmatization under the initial letter leads to, for example, under the base letter (*ming gzhi*) *ra*, the following order: after *ra* follow *rka*, *rga*, *rnga*, *rja*, *rnya*, *rta*, *rda*, *rna*, *rba*, *rma*, *rtsa*, *rdza*, and *rla*. In dictionaries arranged according to the base letter, only *ra* and *rla* (as the *lata* is subscripted to *ra*) are found under the base letter *ra*.[37] Could the structure following the initial letter indicate that Tibetans pronounced the prefixes in those days as one might guess from spoken Ladakhi? Or, does the order follow Indian models? At any rate, this order complicates the dictionary's use as well, especially when the spelling of a term is unclear: later dictionaries arrange terms such as *dgon pa* ('solitary place, or 'monastery') and *mgon po* ('protector') under the base *ga*. Here the user has to search under *da* and *ma*. Furthermore, double entries of some terms are also apparent, such as *brag ri*, which is found under the lemmas *brag* and *ri*. *brag ri*: 'a rock, a rocky mountain', *brag ri* under *brag*: 'a rocky mountain'.

It might be worth mentioning that Csoma de Kőrös, who published a grammar of the Tibetan language in the same year, was also the first scholar to translate the *Mahāvyutpatti* into English; the translation, however, was not published until sixty years after his death in 1910. These two works by della Penna and Csoma de Kőrös might have been the only independent dictionaries published. What then follows in the history of Tibetan dictionaries – with the exception of Jäschke's dictionary – is a series of works that are barely based on original sources but more or less based on each other, with added entries, as well as omissions and corrections. With the development of Tibetology including language studies, the quantity of lemmas, their order, and their translation and explanation in the new dictionaries developed to become more and more elaborated.

---

[34] See Bray 2008: 33 and Róna-Tas 1985: 192.

[35] For a short survey of his work and on other dictionaries, see Viehbeck 2019: 469–489.

[36] Bray 2008: 67.

[37] Csoma de Kőrös 1978: 229–264.

Csoma de Kőrös's dictionary forms the foundation of the one created by Isaak Jakob Schmidt (1779–1847), which was printed in 1841.[38] Schmidt's main contribution is the order of the terms, as he rearranged the terms he considered to be main entries according to the Tibetan alphabet, following the base letter. He lists homonyms separately, such as "*sna* od. (h.) *shangs*: die Nase, der Rüssel", and "*sna*: der Rand, das Ende etc.", the lemma precedes the composites that follow in the column below the main entry but without specific marking. The next main entry is "*sna ma* od. *sngon ma* od. *dang ma*: das Vorhergehen, der Vorzug, der Erste seyn; erst vornehmlich".[39] Thus, he declares *sngon ma* ('previously') and *dang ma* as synonyms to *sna ma*, but notes *sngon ma* (here in the meaning of 'the antiquity) 'with its own entry assigned to *sngon* ('long ago').[40] For the composites that follow each of the main lemma, e.g. *sna rtsa*, *sna rtse*, *sna khung*, *sna sbugs gcig pa*, *sna gshog*, *sna sgang* and so forth, Schmidt does not keep an alphabetic order.[41] With the exception of *sna khung* ('nostril'), Schmidt does not note the composites under the second syllable. He also does not quote the two composites *gos kyi sna* ('hem of a dress') and *skud pa'i sna* ('end of a thread') that follow *sna* ('edge, end') under *gos* ('dress') and *skud* ('thread') respectively.[42] To show another example: "*ra*: der fünf und zwanzigste Buchst. des Tibet. Alphabets; Zahlzeichen für 25 od. ༢༥"; "*ra* statt *ra ba*: eine Einschliessung, ein Gehäge, ein Zaun, eine Mauer"; "*ra ba*: der erste Monat von den drei einer jeden Jahreszeit", followed by "*ra* od. *ra ma*: eine Ziege", and "*rva* od. *rva co*: ein Horn; die innere Fläche oder Hornseite des Bogens". However, *rva co* is followed by "*ra gan* od. *rag,* Messing, Prinzmetall" ('brass') and "*ra nye* statt *zha nye*".[43]

Schmidt declares in the "Vorrede" ('Foreword') that he had promised to write the dictionary after the publication of his grammar. He praises the oeuvre of Csoma de Kőrös explaining that he corrected and enlarged his dictionary by including terms and phrases from two Mongolian-Tibetan dictionaries and one Manchu-Mongolian-Tibetan-Chinese dictionary.[44] His regret for having omitted several terms he came across when reading Tibetan original works, is the fate of – I am tempted to say – everyone who writes a dictionary.

One of the missionaries most closely relevant to the Tibetan language and its lexicographical research is the Moravian missionary Heinrich August Jäschke (1817–1883) who spent more than ten years in the Himalayas and learned spoken and written Tibetan. His extensive engagement with the Tibetan language derived from his goal of spreading Christianity. To introduce his work, Jäschke explains the Tibetan pronunciation

---

[38] For a documentation of his life and works, see Walravens 2005.

[39] Schmidt 1969: 312.

[40] Schmidt 1969: 141.

[41] English translation of the terms in their order: 'base of the nose', 'tip of the nose', 'nostril', 'with only one nostril', 'nasal wing', 'bridge of the nose'.

[42] See Schmidt 1969: 312.

[43] See Schmidt 1969: 312 und 538; "*ra*: the 25th letter of the Tibetan alphabet; numeral for 25; *ra* for *ra ba*: encirclement, enclosure, fence, wall; *ra ba* the first of the three of each season; followed by *ra* or *ra ma*: a goat; and *rva* or *rva co*: horn; the inner surface or the horn side of the bow" (probably referring to the horn bow).

[44] See Schmidt 1969: V.

and presents a phonetic chart, and he often gives Sanskrit, Urdu and Balti equivalents. Moreover, he sometimes quotes phrases, idioms and expressions from spoken Tibetan, but also gives source references; the collection proves his spoken and written expertise. Like Schmidt, he refers to the dictionaries he consulted, naming the dictionary of Serampore published in 1818, and Csoma de Kőrös. Jäschke's collection of Tibetan terms in Roman alphabetical order was published in 1866 as the "Romanized Tibetan Dictionary" in Lahul. His *Handwörterbuch der Tibetischen Sprache* was printed in 1871 in Gnadau close to Magdeburg. Ten years later, under the sponsorship of the British-Indian government, it was translated into English with addenda.

Due to references of sources and quotes of spoken expressions, the dictionary was a significant step in Tibetan lexicography. Jäschke keeps the alphabetical order more stringently than Schmidt as he marks the homonyms numerically and orders the composites alphabetically. He quotes *gos kyi sna* as an example for *sna* ('hem, edge'). He omits Schmidt's entry *sna sbugs gcig pa* ('with only one nostril') but includes *sna sbugs* ('nostril') referring to Csoma de Kőrös. For the composite *sna sgang* ('nasal bridge' or 'above the nose') he also refers to Csoma de Kőrös. Jäschke explains the letter "*ra* as 1. the consonant r, always pronounced with the tongue. 2. num. fig.: 25". His second entry *ra* refers to the lemma he considers to be abbreviated as *ra*: *ra* stands for 1. *ra ba*, 2. *ra ma*, 3. *ra mda'* and 4. *ra ro*.[45] Thereafter follow *rva* and two syllable lemmas starting with *ra*.[46] His dictionary became the foundation of the Tibetan-English dictionary published by Sarat Chandra Das (1849–1917) in 1902.

Since Jäschke's dictionary, several Tibetan-Tibetan, Tibetan-Tibetan-Chinese, Tibetan-English dictionaries have been published. Among these are the Tibetan-Tibetan dictionary by the Mongolian (*sog po*) author Geshe Chödrag (dGe bshes Chos kyi grags pa 1898–1972)[47] who, at the age of 18 years, went to Tibet in order to study Buddhism and became a monk in Se ra monastery. His dictionary forms the basis for Loden Sherab Dagyab's (Blo ldan Shes rab brag g.yab, born 1940) dictionary.[48] Geshe Chödrag and Dagyab arranged the entries alphabetically as well. Their explanations are, however, sometimes difficult to interpret even for Tibetan scholars, as the applied method is unclear. The explanation can either be a synonym to the entry, an explanation, or an example. Both authors use also colloquial Tibetan but in addition to this, Geshe Chödrag in particular refers to lemmas or explanations that originate in Amarasiṃha's (4th century CE) *Amarakoṣa*. The inclusion of the old terminology with explanations in modern Tibetan enlarges the timescale of the vocabulary to more than a thousand years, a fact that complicates its further use.

The reader encounters similar peculiarities when using the "Modern Tibetan Language" of the American anthropologist Melvyn Goldstein. His dictionary includes original Tibetan sources as the preface states:

---

[45] Meaning: 1.'enclosure, fence, wall', 2. 'goat, she-goat', 3. 'help, assistance', 4. 'intoxication, drunkenness'.

[46] See Jäschke 1985:520–521.

[47] In the meantime, since 2013, the dictionary of Geshe Chödrag has been released on iTunes, see Viehbeck 2016: 469.

[48] Personal communication with Loden Sherab Dagyab in 2000 at Bonn University.

In addition, the dictionary includes lexical items characteristic of the specialized genre called *gzhung yig* or "governmental language". This genre was used by Tibetan government officials in all government documents, edicts and reports until the uprising in 1959. Since large numbers of these materials have been preserved in Tibetan's archives and will likely someday become available for research, it was decided to include terms characteristic of this specialized genre of modern Tibetan in the current dictionary.[49]

His cited phrases and sentences, however, which aim to explain the use of a term, seemingly do not originate in Tibetan literary sources but rather in Modern or colloquial Tibetan. As he also presents *zhang zhung* terminology and does not quote original sources, the exact origin of terms remains often unclear and leaves the user in the dark with regard to the age and context of a lemma.

The daily work in the Munich dictionary project led us to notice that Goldstein and his team consulted not only Geshe Chödrag's and Dagyab's dictionaries but the Tibetan-Tibetan-Chinese one by Zhang Yisun as well, sometimes accepting the entries and sometimes rejecting them. The compilation of Zhang's three-volume dictionary was another milestone in Tibetan lexicography as it quotes original sources; unfortunately, the exact references are missing.[50]

Tibetans in exile published several English-Tibetan and Tibetan-English glossaries and dictionaries often focusing on modern Tibetan[51] and those referring to a specific subject such as medical dictionaries or those on old and new terminology (*brda rnying*).

In summary, it is fair to say that major religious and political events affected or even initiated Tibetan lexicography and/or lexicography in Tibet. The work on dictionaries started in the 8th century with the spread of Buddhism from India, and continued during the later propagation of Buddhism. Scholars compiled the first dictionary to translate Buddhist literature from Sanskrit into Tibetan and aimed at predefining the relevant terminology, determining and limiting the semantic fields of the vocabulary. Much of today's Buddhist terminology in Tibetan literature is based on these first works. The *Li shi'i gur khang*, compiled several centuries later, served a similar purpose: it determined the synonyms of the old and new language.

The administrative reorganisation of the country during the Qing dynasty due to its needs to communicate in Manchu, Mongolian, Chinese, Tibetan and Uighur made another major impact. These 17th century polyglot dictionaries initiated by the Qing emperor served officials for mainly administrational purposes.

Shortly afterwards, the trans-continental step towards Europe followed with missionaries and European scholars. Their wish to spread Christian belief in Tibet and Tibetan-speaking

---

[49] See Goldstein 2001: VII.

[50] See Zhang 1985. Of its English translation, only the first volume was published, yet it is hardly available; the two remaining volumes are likely to remain unpublished.

[51] See for example Kazi Dawasamdub 1985 and Dhongthog. 1988.

communities inspired the missionaries to compile dictionaries. In order to propagate their ideas they had to learn the language. The different concepts of Buddhism and Christianity, however, complicated the transmission of Christian concepts due to the lack of a suitable terminology. Tibetan terms underwent a change or an extension of meaning when applied to for Christian concepts, for example, the Tibetan expression *dkon mchog gsum*, denoting "the Three Jewels", in other words the Buddha, Dharma and Sangha.

The concept of a trinity might have inspired Christian missionaries such as Desideri[52] and now Jäschke to use "The Three Jewels" (*dkon mchog gsum*) to denote the "Christian God" and not, as one might have expected the Tibetan term for "god, goddess" which is *lha*. Under the entry *lha* he remarks: "the first class of beings subject to metempsychosis, the gods, both those of Brahminical (sic!) mythology, and the various national and local gods, with whom Buddhism came into contact …". He considered *lha* unsuitable as it does not denote the most supreme god in the Buddhist pantheon and he explains some of his reflections extensively under the lemma *dkon mchog* pointing out that "this triad cannot by any means be placed on a level with the Christian doctrine of triune God …".[53] Jäschke compiled his dictionary on his own by making use of Tibetan informants, whereas the first dictionaries result from international scholarly teamwork. As a side note, the efforts to spread Christianity were hampered and people converting to Christianity were occasionally fined.[54]

The "Wörterbuch der tibetischen Schriftsprache"

By the end of the 19th century, the European interest in Oriental studies grew, and Tibetan and other Oriental studies were established at several universities.[55] The Bavarian Academy of Sciences and Humanities in Munich was another academic institution to foster Oriental Studies. In 1954, Erich Haenisch (1880–1966), Professor of East Asian Culture and Language Studies, and Helmut Hoffmann (1912–1992), Professor of Indology and Iranian Studies, both at the Ludwig Maximilian University in Munich, established

---

[52] Obviously, it was Desideri who linked *dkon mchog gsum* with the trinity: "They call God könchok (dkon mchog), and they appear to have some notion of the adorable Trinity, for at times they call Him könchok chik (dkon mchog gcig), that is, the One God, and at other times they call Him könchok sum (dkon mchog gsum), that is, the Triune God"; see Pomplun 2009: 117.

[53] According to Jäschke, the expression *rang grub dkon mchog* "is evidently the appellation of the Christian God by the Rom. Cath. missionaries of those times", see Jäschke 1985: 10. For the convenience of the English speaker the quote is taken from this edition – identical with the edition printed in 1881 – which is a literal translation of Jäschke's explanation in the German dictionary printed in 1871. In his Romanized Tibetan and English Dictionary from 1866, Jäschke writes under kon chog: "…in spite of all my theological superstitions: an otherwise unknown omniscient being, the Most High, god"; see Jäschke 1866: 56–57.

[54] See for example Lindegger 1999: 6.

[55] In 1964, for example, the first institute related to Tibetan and Mongolian language in Germany was established in Bonn, the "Seminar für Sprach- und Kulturwissenschaften Zentralasiens".

the "Kommission für zentralasiatische Studien" (Committee for Central Asian Studies) there in order to foster the studies of the Central Asian languages.

Hoffmann intended right from the beginning to initiate a project dedicated to the Tibetan language and to compile a dictionary of the classical language based on quotations from original sources. From a present-day perspective, the idea seems quite idealistic due to the lack of any funds to start the project. The first steps towards the dictionary were based on voluntary contributions and taken without any financial support. The Academy's long-term project for the Latin language called *Thesaurus Linguae Latinae* served as a model for the organization of the future Tibetan collection of terms. Scholars excerpted texts and wrote their quotes on slips with the respective reference, which were translated and arranged alphabetically in boxes. The collection of the material started in the middle of the 1950s. A student of Hoffmann, Heinz Bechert (1932–2005), from Göttingen University, was the first scholar to excerpt historical and canonical texts that were translated from Sanskrit, such as *Sthaviragāthās*, *Mahāparinirvāṇasūtra*, *The Thousand Names of Buddha*, and so on.

When the Bavarian Academy moved to the Residence in Munich in 1959, the Committee of Central Asian Studies received an office including a small amount of financial support. This was sufficient to employ the scholar Friedrich Wilhelm and to invite the rNying-ma scholar Chime Rigdzin for one year to support him. In 1960, the 14th Dalai Lama himself selected two Tibetan scholars from India to be invited by Hoffmann. They were sponsored by the Rockefeller Program to support the dictionary in Munich; these scholars were the *dge bshes lha rams pa* Jampa Lobsang Panglung and Tsheshab Yeshe Thondup.[56]

In the following years, the scholars started to translate the Tibetan-Tibetan dictionary of Geshe Chödrag based on a reprint provided by Heinrich Harrer (1912–2006), and Wilhelm and Panglung excerpted quotes from this dictionary and from the *Dictionaire Tibétain-Sanscrit* by Tsering Wangyal.[57] When Wilhelm concluded his work on the dictionary, the Tibetologist Helga Uebach joined the project. In order to get a qualified position, Jampa Panglung studied Tibetology, Indology, Mongolian and Ethnology at the Ludwig Maximilian University in Munich. Finally, Uebach and Panglung were employed for the project in 1970 and 1976. During the following decades, they collected material and laid the foundation for the dictionary.

When in the end of the 1960s Hoffmann accepted a professorship in Bloomington, Indiana, the Sinologist Herbert Franke (1914–2011) became Chairman of the Committee. In 1980, nearly thirty years after the project's start, the academies in Germany accepted the "Tibetische Wörterbuch" in their program with proper financial funding. Henceforth, Panglung and Uebach each had a full position until their retirements in 2003 and 2005, respectively.[58]

---

[56] On their biographies, see Wilhelm 1970: 453–466.

[57] See Bacot 1930.

[58] For the history of the project, see Uebach 1998: 149, and Uebach 2005: IX–XII. To complete the story: in 2003 and 2005 Johannes Schneider and myself followed Panglung and Uebach; in 2013 and 2014 Nikolai Solmsdorf

The sources and the aims

Tibetan literature is one of the great literary traditions of Asia: it influenced Tibet and the neighbouring countries within the Tibetan cultural area, such as Northern India with Ladakh and Sikkim, Nepal, Bhutan, Mongolia and western China, and reached as far as southern Russia. Calculated relative to the country's population, and especially calculated to the number of literate people in the country, literature in Classical Tibetan is most likely among the most extensive literatures any single civilisation has ever produced.

Most Tibetan scholars, authors, and translators were monks: for many centuries, they shaped and coined the character and the genres of Tibetan literature, particularly with religious and philosophical writings and treatises. Among these are the writings on the Bon religion and Buddhist philosophy, historiographical texts, annals, biographies and hagiographies, the Gesar epic, spiritual songs of the yogis, texts concerning rituals, art, dance, and music. In the course of time, a vast spectrum of literature with secular subjects developed, often adjusted according to Buddhism. These subjects comprise the traditional sciences (*rigs gnas*) similar to the *Septem artes liberales*: grammar (*sgra rig pa*), poetics (*snyan ngag*), metric (*sdeb sbyor*), lexicography (*mngon brjod*), logic (*tshad ma*), medicine (*gso rig*), history (*lo rgyus*, *rgyal rabs*), geography *('jig rten rig pa)*, law (*khrims*), and handicraft (*bzo rig*).[59] Other written sources are stone inscriptions, official documents and certificates penned by monks and noblemen.[60] Religious and secular literature is often difficult to separate: historiographical texts and biographies or hagiographies, although they report on historical events, focus, for example, on the propagation of Buddhism and related events or simply the spiritual development of a single person and his or her practice of religion.[61]

In general, the dictionary presents a text corpus with representative texts starting from the early Tibetan inscriptions and documents originating in the 8th century up to texts from the 19th century that is the early Modern Age. All in all, about 500 texts are included, but it goes without saying that the texts are not exhaustively excerpted. Several pillars form the foundation of the dictionary: It started with the excerption of original Tibetan texts and Tibetan-Tibetan dictionaries and focused on historical and historiographical texts. Additionally, international colleagues from the USA, France, Norway and England who are experts of specific subjects excerpted their texts and supported the collection with their contributions. Furthermore, the staff excerpted glossaries from new publications, i.e. Tibetan texts with translations.

---

and Samyo Rode joined the team: Franke was replaced by Thomas Höllmann and Jens-Uwe Hartmann succeeded him when he became the President of the Bavarian Academy of Sciences and Humanities.

[59] Another important subject is divination (*nag rtsis*) which is not included in the traditional sciences. On the traditional sciences, see for example Sangs rgyas rgya mtsho 1997, *smad cha*: 429ff.

[60] For a study of the genres that includes many of those mentioned here, see Cabezón and Jackson 1996. The 20th and 21nd centuries bring modern writings composed by lay people: newspapers, journals, poems and novels.

[61] Biographies focusing on secular historical events or daily life are rare. The biography of the ruler and administrator Pholane (Pho lha nas bsod nams stobs rgyal 1689–1747) written by Zhabs-drung Tshe-ring dbang-rgyal is one of such rare examples; see Sperling 2015.

Figure 1: The collection

The "Wörterbuch der Tibetischen Schriftsprache" is the first dictionary that presents the Tibetan vocabulary from a linguistic-historical perspective. To serve this purpose the literary sources analyzed and translated represent Tibetan literature with its diachronic and synchronic variations. The regularly published fascicles contain the transliterated quotations of the original texts with a German translation. The chronological order of the sources assigned to a single lemma allows the user to survey a lexical item from a historical perspective.

At the time the dictionary was conceptualized, the political development in Tibet, along with its consequences for Tibetan Studies, was unpredictable. The project's development shows the subtle irony of the events in 20th century Tibet. The Chinese occupation of the country with their attempt at eliminating Tibetan culture that lead to the exodus of the Tibetans to India also brought about an enormous boom: In the following years Tibet and Tibetans became well known worldwide and their exodus reinforced Tibetan Studies as exiled Tibetans started publishing their texts and treatises, particularly from the 1970s onwards. Slowly, the huge literary heritage with various genres became visible and available. New research topics appeared. However, these numerous publications caused problems for the dictionary's compilation insofar as they required restrictions for the selection of material. Therefore, the project focused on two features; as the verbal system

is not well known, one object of focus was verbs.[62] It was only in 2010 that the first dissertation on the Tibetan verbal class system was submitted at Munich University.[63] In order to restrict the material further, the other object of focus was rare and unknown words.

In all these decades, scholars wrote about 200.000 slips; these are the base material that forms the foundation for this dictionary based on quotations. The structure of the slips is as follows: its upper left corner has the abbreviation of the textual source. The right side gives the lemma of an entry. The main section of the slip presents the respective passage of a text in transliteration with its translation.
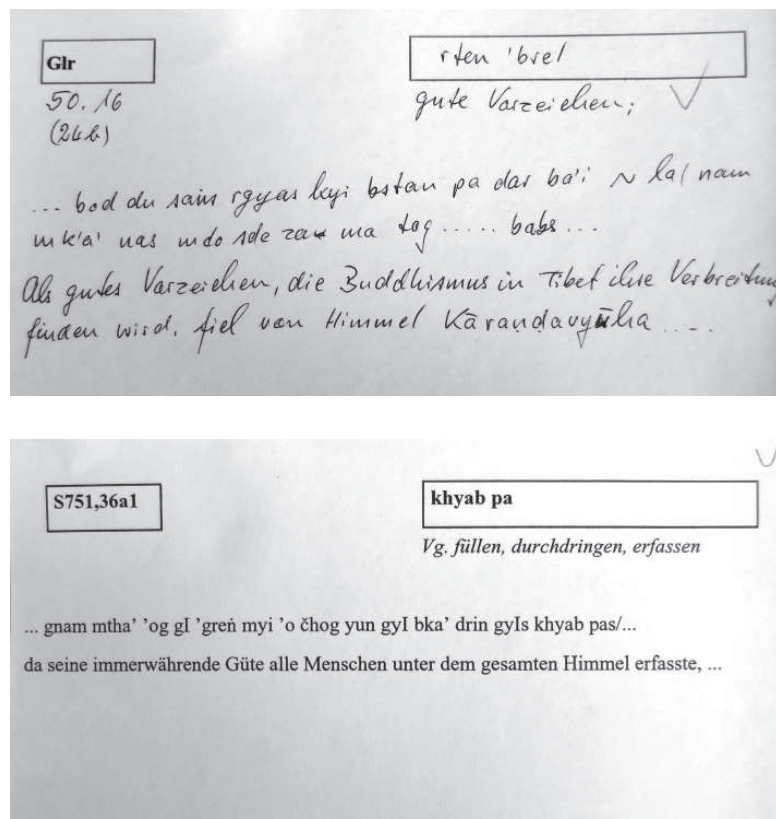

Figure 2 and 3: The slips

The restrictions

As it was explained above, the selected texts were not restricted to a specific subject or a particular time period, and the development of Tibetology including the new prints in India and later on in China somehow overran the conceptualization of the dictionary.

In the last decades, the project "Wörterbuch der Tibetischen Schriftsprache" underwent several evaluations that contributed to a change in policy and procedures. To mention some examples: quotation from native lexicons had to be restricted after the forth fascicle. The dictionaries *Mahāvyutpatti*, *sGra sbyor bam po gnyis pa*, *Li shi'i gur khang*, Geshe

---

[62] A lexicon of verb stems was provided by Hill 2010.

[63] For an analysis of the verbal categories, see Müller-Witte 2009.

Chödrag and Dagyab are still regularly included. Others, such as the 20th century Tibetan-Tibetan dictionary on Bon-terminology, compiled by Tenzin Namdak,[64] the authors quote only occasionally. The entries of the Tibetan-Tibetan-Chinese dictionary, the *Tshig mdzod chen mo* (Zhang 1985) are included if the term to be quoted is marked as old (*rnying*). We always quote the oldest lexicographical source available. When Dagyab's explanation of the term is more precise, we exclude Geshe Chödrag's entries. The *Mahāvyutpatti* is the source for well-known, common and distinct Sanskrit synonyms. The Munich dictionary quotes entries found in the *Amarakoṣa* if they confirm an already existing lemma.

Entries from the dictionaries that are obviously incorrect are not quoted; others, such as unclear or doubtful entries are marked with "(zw.)", for "zweifelhaft", which means "doubtful" in English. Furthermore, quotes from the dictionary remain untranslated if their meaning is different from the one given in the header or is more specific than the common meaning. Following the recommendations of the evaluators aimed at keeping the project's time limitation, quotations from dictionaries such as Lokesh Chandra's and Negi's[65] as well as digital textual sources remain the exception.

The printed publications

The first fascicles we published by means of a desktop publishing program; early efforts in the 1990s to create a database failed because the programmer passed away. The main problem for a database was the lemmatization according to the Tibetan alphabet order.

In 2007, a programmer created a new database with special algorithms to arrange the lemmas according to the Tibetan alphabetic order. The system consists of three interactive databases: the comprehensive sources, the abridged version with the quotations, and the database with the Tibetan lemmas. In the database that serves as the source file, we collect lengthy quotations from our selected texts with transliteration. These comprehensive citations are converted in the database with our quotes, then assigned to the respective lemma and trimmed. From there, the quotes are passed on into the database that forms our published fascicles. To produce the publications, a specific output mechanism bundles the quotations belonging to a lemma in chronological order and arranges the articles according to the Tibetan alphabet.

The lemmatization

The following paragraph attempts to explain the most significant features of the dictionary. The dictionary aims to quote a term with its spelling variations for the complete timescale available including the various literary genres. The alphabetical order of the

---

64 See Khyung sprul 'Jigs med nam mkha'i rdo rje and gYung drung rgyal mtshan 1966.
65 See Lokesh Chandra 1959–1961 and Negi 1993–2005.

lemmas follows the rule of frequency: we lemmatize a term with its most frequent spelling according to our sources, additionally we cite the variant spellings. The respective orthographic variations refer to the main entry. Loanwords from Sanskrit are arranged according to the Sanskrit alphabet and not according to the base letter (*ming gzhi*). Syllables without *tsheg* ('point, dot' used to separate syllables) are treated as one syllable: *kampi lya ka* follows *kam po rje brang*. Terms with a subscribed *'a* indicating a long vowel follow the word with the short vowel: *kā la* (*kāla*, Sanskrit 'black') follows *ka la* ('black, blue, period of time'), then *ka la ta* ('beautiful handsome person'). The retroflex from Sanskrit terms is ignored.[66]

To give two examples: after *kā li* follows *ka li kā* and then *ka li ka ta*;[67] *da byid* is followed by *ḍa ma ru* and *da mus bzhin*.[68]

When we applied the new database, we considered the *wa zur*, i.e. subscribed *wa*, to be an independent grapheme. Therefore, starting with the seventh fascicle, terms with *wa zur* are ordered alphabetically after *la btags*, i.e. subscribed *la*.

The lemmatization of compounds produces some complications as the Tibetan compounds exist in long and short versions, such as *kun dga' ra ba* (or *kun dga' rwa ba*) – 'a garden'; in addition, *kun dga'i ra ba* can be abbreviated *kun dga'* or *kun ra* (or *kun rwa*). The term *kun dga'*, however, might also denote Ānanda, the main adept of the Buddha, or even the male wood tiger year.[69] Often, a short compound is not sufficient to infer its long version, such as *grang dus* – 'winter'*,* which is short for *grang ngar dus* or *grang ba'i dus*.[70] Therefore, we decided to lemmatize according to the rule of frequency: compounds are lemmatized with their most frequent version according to our collection, be it long or short. Purely syntactical composites such as *bod rgya kha*, "Tibet, China and Kashmir" are not lemmatized.

With regard to verbs, the Munich dictionary developed its own rules. Commonly, dictionaries list the verbal stems under the present tense; many dictionaries register them with *pa* or *ba*. Originally, the Munich dictionary intended to follow these unwritten rules. Beginning with the third fascicle, we separated the verbal stems. From the present tense lemma we refer to the past (pf.), future (fut.), imperative (imp.) and resultative (res.) tense[71] – roughly, the tense with its focus on the patient (*gzhan*) that states that the result of a deed was performed or can be performed – and back to the present tense.

We decided to follow this procedure for several reasons: The assessment of the tenses of several verbs is still uncertain.[72] Furthermore, the frequency and the spectrum of meaning in the various tenses can differ. Some frequent verbs have a huge range of uses and functions, particularly when they are also applied as auxiliary verbs. A condensed

---

[66] See Uebach 2005: XV–XIX.
[67] See Uebach 2005: 25.
[68] Maurer und Schneider 2016: 10. Tib. *da byid* – 'lizard', *da ma ru* – 'hand drum', *da mus bzhin* – 'now'.
[69] See Uebach 2005: 59, 61–62; Maurer and Schneider 2006: 100.
[70] Maurer und Schneider 2010: 251.
[71] For a discussion of resultative, see Müller-Witte 2009: 107–114.
[72] See Hill 2010, Müller-Witte 2009.

presentation of all stems under the present stem would complicate the dictionary's use and rather conceal the application and function of the verb. Moreover, the alphabetical order is user-friendly as the compounds follow the simple verbal stems in their alphabetical order.

Orthographic verbal variations such as Old Tibetan spellings are treated like variations of other lemmas and listed with their respective entries. The future stems *bcib* and *lcib* – 'ride, mount', for example, belong to the present stem of *'chib*. The quotes for *bcib* and *lcib* are summarized under the lemma *bcib*. The term *lcib* has an entry with only a reference to *bcib*.

Verbal derivation

As the Tibetan language tends to omit certain syllables, verbs and verbal stems are often difficult to differentiate. Verbal derivations without a specific meaning, for example built with *mkhan* ('agent, doer'), *rgyu* (implies necessity after verbal roots)*, pa* (nominalizing particle), *bya* ('to be done', implies necessity and future), *sa* ('point of, potential') and so on, and word forms with auxiliary verbs are subsumed under the verb. A verbal noun that underwent a semantic development or applied in a particular way is lemmatized separately from the verbal stem with a reference to the verb.

To give an example:

khrus
1. 'to wash'
2. 'washing, ablution, bath, purification' (also in a ritual sense)
3. 'laxative'

khrus byed
1. 'washer'
2. 'name for "cat" '
3. 'a fish'
4. 'name for Viṣṇu'
5. 'one of the twelve *dar gud*' (i.e. 'stages of flourishing and weakening').[73]

Under the lemma *dub* 'to be tired, to get tired', however, the reader finds the quotations for *dub pa* 'fatigue, languor' and *dub pa byed* 'to overextend'.

One peculiarity is adverbial additions such as *kun tu* ('all'), *rjes su* ('after')*, rnam par* ('entirely')*, yongs su* ('completely'), *yang dag par* ('truly') and so on, which can also calque a Sanskrit preverb, such as *rjes* (*su*) for Sanskrit *anu* in *rjes su dpag* ('reasoning, inference') for Sanskrit *anumāna* ('inference') and *rjes su brtse* ('friendliness', 'favor

---

[73] See Maurer and Schneider 2009: 114–115.

out of compassion') for Sanskrit *anukampā* ('compassion', lit. 'trembling along with'),[74] or *kun nas ñon moṅs pa* ('defilement', 'affliction') for Sanskrit *saṃkleśa* ('defilement, affliction').[75] As these prefixes often do not change the original meaning of the Sanskrit verb they can be ignored in German translations. Particularly in a Buddhist philosophical context, however, these prefixed terms can lead to a semantic change of the original and are used to form abbreviated compounds. Therefore, we always lemmatize the prefixed verbs separately without referring from the simplex to the prefixed one.

Particles, suffixes and proper names

The dictionary only roughly explains the grammatical use and function of particles and suffixes and other grammatical elements. Whenever possible, we refer to the paragraphs in the various grammars with their detailed explanations such as Beyer 1992, Hahn 1996, Schwieger 2009, sKal bzang 'gyur med 1992.

Following the advice of the project's evaluators, we reduced the proper names from the fourth fascicle onwards. Proper names are included if the term is lemmatized with another meaning such as *khyab pa*:

> *khyab pa* 1 'verbal noun of *khyab*'
> *khyab pa* 2 'phil t.t.[76] 'pervasion' skt. *vyāpti*'
> *khyab pa* 3 'name for water'
> *khyab pa* 1 'npr.[77] a Bon-po'

Structure of the header

Index numbers indicate homonyms, terms assigned to another etymological origin, or terms of deviant word class for purely practical reasons; Arabic numbers mark different meanings of the same word. The header starts with the general meaning of the term followed by a specific meaning or a proper name. For loanwords, we quote the original term of the source language, for example, Sanskrit, at the end of a header. The dictionary differentiates homonymous verbs such as *bcag*, *bcags* and *thon* by index numbers.

The verb *bcag* is listed as follows:

> [1]*bcag* 'to break, shatter, to break or violate a rule'
> [2]*bcag* 1 the future stem of *'chag* 'to walk'
> [3]*bcag* 2 'to beat, to tramp down'

---

[74] See Maurer and Schneider 2013: 419, 421.
[75] See Maurer and Schneider 2006: 88.
[76] The abbreviation 'phil. t.t.' means 'philosophical terminus technicus'.
[77] The abbreviation 'npr.' denotes 'nomen proprium'.

Compounds with *bcag* follow the verb:

> *bcag ma*: 'a break, break, rest'
> *bcag mal* 'shelter, accommodation', *bcag mal byed*, 'to take a rest'
> *bcag bzhugs* 'interruption, break, rest'
> *bcag lham* 'name for shoe'

The entry for *bcags* gives the following information:

> [1]*bcags*
> [1]*bcags* 1 past tense of *'chag* 'to walk, to go into, to step'
> [1]*bcags* 2 'to beat, to tap'
> [2]*bcags* past tense of *'jag*s 'to adhere'; in *drin du bcags* 'to be grateful'

Under the lemma *thon*, the reader finds the following information:

> [1]*thon*, imp. of *'don*, also variant of past *bton*
> [1]*thon* 1 'to take out, to bring forth, to take out, to show'
> [1]*thon* 2 'to say, to recite'
> [1]*thon* 3 'can, to be able to'
> [2]*thon* past and imp. to *'thon*
> [1]*thon* 1 'to come forth, to emerge, to appear, to get away, to leave, to
>   depart, to exit'
> [1]*thon 'gro* 'to go, to leave', *thon 'byuṅ* 'emerge'; *rtags thon* 'signs appear';
> [1]*dag thon* to prove true', *zur la thon* 'to step aside'; *lam thon* 'to get out'
> [1]*thon* 2 'to reach, to arrive, to produce'
> [1]*thon ris* 'occurring'; *phyogs thon* 'to travel'; *rgyal sar thon* 'to be enthroned'
> [1]*thon* 3 'to be finished'
> [3]*thon* 'name of a clan', compare *thon mi*'.[78]

The quotations and their translations

The order of the quotations is chronological and starts with the inscriptions and Old Tibetan sources from Dunhuang, followed by the canonical scriptures and then the autochthonous literature. Texts that were difficult to date such as the Bon source *gZi brjid* and the Gesar epic appear at the end of the respective quotations following a lemma.

The quotations keep final particles at the end of a clause, phrase or sentence as they mark verbal and nominal predicates. They can also indicate an omitted *da drag* (i.e. second postscript *da* in Old Tibetan) or second postscript *sa*: a phrase such as *long*

---

[78] See Maurer and Schneider 2015: 315–317.

shig ('get! take!') points to an imperative form *longs*, or *gyur to* ('became', past form of the verb *'gyur* with final particle) to *gyurd*.

In order to avoid numerous spelling corrections in the quotations, variant spellings from the critical apparatus are tacitly included. If relevant, variant spellings are quoted (v.l. …). Verifiable conjectures in inscriptions, documents and facsimile reproductions are marked. The transliteration of Old Tibetan texts, particularly *Pelliot Tibétain* (abbreviated as PT), manuscripts of the India Office Library (our abbreviation ITJ is better known and found in the internet as IOL TibJ),[79] and manuscripts of the Stein collection (S), preserves the original spelling without correction.

Certain texts, such as the *The capture of the castle of Sumpa* (abbreviated as Sumpa) with sections of the Gesar epic, and a Bon ritual text from the Waddell collection in Berlin (Srid), apply the ergative and genitive markers often without any recognizable distinction and are therefore not corrected. The Munich dictionary corrects obvious irregularities or printing errors in transliterated texts without further indication, like Mvy 5964 *mcdog* (in the edition of Ishihama/Fukuda 1989) to *mchog*.[80]

The tilde replaces the lemma in the Tibetan quotations but not the orthographic variation. The double *shad* as punctuation mark is simplified to one *shad*. Abbreviations such as *thamd* for *thams cad* ('all') are solved without further notice. Numbers may be written as numerals.

Quotes of verbs focus on the construction of the respective phrase or sentence, whereas quotes of nouns focus on the relevant or characteristic attributes of the noun.

The translations of the quotes take into account the context, especially with regard to the tense and mode of the verb. In other words, *btang nas* can be translated as 'one should give' if the complete sentence ends with *bya'o* even without quoting it. To keep the translation coherent, case markers and gerund particles at the end of the phrase are sometimes ignored.

Synonym compounds may be rendered with a single word. If there is no German equivalent, the header explains the Tibetan term that remains untranslated in the translation. Unidentified plant names remain untranslated as well.

The textual reference follows the translation of the quote in brackets. When possible, Tibetan text editions are cited in Arabic pagination, but for the Kanjur and Tanjur (Derge edition) the Tibetan pagination is applied. The pagination of scientific editions is based on the chapter and page; page and line numbers are separated with a comma, for example Tār 10,4.[81] Dots separate the chapter and verse or the chapter and paragraph, for example, Bca 5.3.[82]

---

[79] This decision was unfortunately irreversible.

[80] See Ishihama, Yumiko and Fukuda, Yoichi 1989.

[81] Tār is for Tāranātha (1575–1634): *dPal gyi 'byung gnas dam pa'i chos rin po che'phags pa'i yul du ji ltar dar ba'i tshul gsal bar ston pa dgos 'dod kun'byung*, short title *rGya gar chos 'byung*; see Schiefner 1965: 10, line 4.

[82] Bca refers to Śāntideva's *Bodhicaryāvatāra*, see Weller 1950.

The following examples illustrate the advantages of the dictionary:

1. The chronological order of quotes shows the semantic change of a term such as, for example, *dgon pa*. In the canonical literature the term originally denotes 'wilderness, solitude', while in the autochthonous literature it refers to 'monastery', though there is a semantic overlapping. In compounds it refers also to a mosque:

    > *rgyal po śrī harśa ... kla klo'i chos rnams nub par 'dod pas ... kla klo'i dgon gnas chen po shing khang 'ba' zhig yin pa brtsigs*

    > King Śrīharṣa wishes that the teachings of the Muslims disappear; therefore he erected for the Muslims a big mosque that was just a wooden building.[83]

2. In the canonical literature the term *rten 'brel* denotes 'dependant arising' and renders the Buddhist Sanskrit term *pratītyasamutpāda*; in the autochthonous literature, however, it means 'auspicious circumstance'.

3. The compound *chab srid* commonly denotes 'rule, governing'. In early texts the term occurs in several collocations for 'marriage' and 'assault', meanings that were previously unregistered.

Final remarks

The history of Tibetan dictionaries is almost as old as the written language itself. Religious activities and political circumstances such as the propagation of Buddhism in Tibet and the introduction of a new administration system prompted their compilation. Their authors were teams of Tibetan and Indian scholars, along with scholars from other countries; they were often monks working in international and multilingual teams.

The effort to spread Christianity in the Himalayan area, in Tibet and as far as China, motivated Christian missionaries such as H.A. Jäschke to explore the Tibetan language and to create a terminology suitable for this purpose. The missionaries had to rely on Tibetan and Ladakhi informants to gain the necessary language skills in order to write their dictionaries. They aimed to compile them as a tool for those who wished to learn Tibetan, but also as a tool for converting Buddhists to Christianity, the latter of which was without much success. Researchers in Tibetan studies followed them in compiling dictionaries to create their tools for communication and the interpretation of Tibetan textual sources.

The making of a dictionary is an especially difficult challenge for a language like Tibetan that is far from being explored exhaustively. A simple entry can turn into a major point for discussion as there are often several possibilities to lemmatize a term, be it simply due to its spelling or an issue related to a compound, for example. Many texts

---

[83] See Maurer and Schneider 2007: 141.

in Classical Tibetan have still not yet been studied and translated, as they have been inaccessible for a long time; many subjects in Tibetan Studies have not been taught or studied exhaustively. New texts and new authors, though they might be several hundred years old, usually reveal new terminological material and coinages that might be creations of a single author. For this reason, none of the dictionaries was, and mostly likely never will be, comprehensive; failures and errors are certain and addenda are unavoidable. However, every new dictionary sheds more light on the language and opens new doors for the interpretation of knowledge related to Tibetan subjects that might otherwise be lost forever.

Literature

Bacot 1930 = Jacques Bacot, *Dictionnaire Tibétain-Sanscrit par Tse-ring-ouang-gyal (Che riṅ dbaṅ rgyal)*, Reproduction phototypique publiée par J. Bacot, Librarie Orientaliste Paul Geuthner (Buddhica, Documents et Travaux pour l'Étude du Bouddhisme, Deuxième série 2), Paris.

Beyer 1992 = Stephan V. Beyer, *The Classical Tibetan Language*, State University of New York Press, Albany.

Bielmeier 2004 = Roland Bielmeier, *Shafer's Proto-West-Bodish Hypothesis and the Formation of the Tibetan Verb-Paradigms*, in: Anju Saxena (ed.), *Himalayan Languages*, Mouton de Gruyter, Berlin/New York, pp. 395–412.

Bray 2008 = John Bray, *Missionaries, Officials and the Making of the 1826 Dictionary of the Bhotanta, or Boutan Language*, "Zentralasiatische Studien" 37, pp. 33–75.

Cabezón and Jackson 1996 = José Ignacio Cabezón and Roger R. Jackson (eds.), *Tibetan Literature. Studies in Genre*, Snow Lion, Ithaca, New York.

Chos grags 1957 = *dGe bshes Chos kyi grags pas brtsams pa'i brDa dag ming tshig gsal ba*. Mi rigs dpe skrun khang, Pe cin.

Csoma de Kőrös 1984 = Alexander Csoma de Kőrös, *Sanskrit-Tibetan-English Vocabulary*. Being an edition and translation of the Mahāvyutpatti, Akadémiai Kiadó, Budapest.

Csoma de Kőrös 1978 = Alexander Csoma de Kőrös, *A Dictionary of Tibetan and English*. Assisted by Sangs-Rgyas Phun-Tshogs, Cosmo Publications, New Delhi: Dagyab 1966 = Loden Sherab Dagyab, *Bod brda'i tshig mdzod. Tibetan Dictionary*, Selbstverlag, Dharamsala.

DeLancey 2003 = Scott DeLancey, *Classical Tibetan*, in: Graham Thurgood and Randy J. LaPolla (eds.), *The Sino-Tibetan Languages*, Routledge, London and New York, pp. 255–269.

Dhongthog 1988 = T.G. Dhongthog, *dByin bod shan sbyar gyi tshig mdzod snang ba gsar pa. The New Light English-Tibetan Dictionary*, Sakya Centre, Rajpur, Dehradun.

sDe dge bstan 'gyur, bstan bcos sna tshogs, co, https://www.tbrc.org#library_work_ViewByOutline-O1GS6011GS36607%7CW23703.

sDe dge bstan 'gyur, bstan bcos sna tshogs, jo, https://www.tbrc.org/#library_work_ViewByOutline-O1GS60111GS36627%7CW23703.

Ehrhard 2016 = Franz-Karl Ehrhard, *Collected Writings as Xylographs*, in: Hildegard Diemberger et al. (eds.), *Tibetan Printing: Comparisons, Continuities and Change*. Leiden: Brill, pp. 212–236.

Eimer 1992 = Helmut Eimer, *Ein Jahrzehnt Studien zur Überlieferung des Tibetischen Kanjur*, Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien (Wiener Studien zur Tibetologie und Buddhismuskunde 28), Wien.

Goldstein 2001 = Melvyn C. Goldstein, *The New Tibetan-English Dictionary of Modern Tibetan,* Assistant eds.: T. N. Shelling and J. T. Surkhang. With the help of P. Robillard. University of California Press, Berkeley [u. a.].

Hahn 1996 = Michael Hahn, *Lehrbuch der klassischen tibetischen Schriftsprache*, Siebte, korrigierte Auflage, Indica-et-Tibetica-Verlag (Indica et Tibetica 10), Swisttal-Odendorf.

Harrison 1996 = Paul Harrison, *A Brief History of the Tibetan bKa' 'gyur*, in: José Ignacio Cabezón and Roger R. Jackson (eds.), *Tibetan Literature. Studies in Genre*, Snow Lion, Ithaca, New York, pp. 70–94.

Hill 2015 = Nathan W. Hill, *Languages: Tibetan*, in: Jonathan A. Silk (et al.), *Brill's Encyclopedia of Buddhism*, Vol. I: Literature and Languages, Brill, Leiden and Boston, pp. 917–924.

Hill 2010 = Nathan W. Hill, *A Lexicon of Tibetan Verb Stems as Reported by the Grammatical Tradition*, Bayerische Akademie der Wissenschaften (Studia Tibetica V), München.

Ishihama and Fukuda 1989 = Yumiko Ishihama and Yoichi Fukuda, *A New Critical Edition of the Mahāvyutpatti,* Shintei hon'yaku myōgi taishū. Sanskrit-Tibetan-Mongolian dictionary of Buddhist terminology, The Toyo Bunko, (Studia Tibetica 16, Materials for Tibetan-Mongolian Dictionaries 1), [Tokyo].

Iwao, Hill and Takeuchi 2009 = Kazushi Iwao, Nathan Hill and Tsuguhito Takeuchi, *Old Tibetan Inscriptions*, Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies, (Old Tibetan Documents Online Monograph Series Vol. II), Tokyo.

Jackson 1990 = Peter Jackson, *The Mission of Friar William Rubruck. His Journey to the Court of the Great Khan Möngke 1253–1255*, The Hakluyt Society, London.

Jagou 2013 = Fabienne Jagou, *In Search of the Tibetan Translators within the Manchu Empire: An Attempt to go from the Global to the Local*, in: Charles Ramble, Peter Schwieger, Alice Travers (eds.), *Tibetans who Escaped the Historian's Net. Studies in the Social History of Tibetan Societies*, Vajra Books, Kathmandu, pp. 41–52.

Jäschke 1866 = Hermann August Jäschke, *Romanized Tibetan and English Dictionary*, Kyelang in British Lahoul. https://opacplus.bsb-muenchen.de/metaopac/singleHit.do?methodToCall=showHit&curPos=1&identifier=100_SOLR_SERVER_1558971558 (access 15.10.2018).

Jäschke 1985 = Hermann August Jäschke, *A Tibetan-English Dictionary with Special Reference to the Prevailing Dialects, To Which is Added an English-Tibetan Vocabulary*, Routledge and Kegan Paul [Reprint of 1881], London.

Jäschke 1971 = Hermann August Jäschke, *Handwörterbuch der Tibetischen Sprache*. Biblio-Verlag [Reprint of the ed. of Gnadau: Unitätsbuchhandlung, 1871], Osnabrück.

sKal bzang 'gyur med 1992 = *Bod kyi brda sprod rig pa'i khrid rgyun rab gsal me long: Le clair mirroir, enseignement de la grammaire tibétaine*. Traduit, adapté et commenté par H. Stoddard et N. Tournadre, Editions Prajñā, Arvillard.

Kämpfe 1986 = Rainer Kämpfe, *Die Innere Mongolei von 1691–1911*, in: Michael Weiers (ed.), *Die Mongolen. Beiträge zu ihrer Geschichte und Kultur*, Wissenschaftliche Buchgesellschaft, Darmstadt, pp. 413–434.

Kämpfe 1976 = Rainer Kämpfe, *Ñi ma'i 'od zer/Naran-u Gerel. Die Biographie des 2. Pekinger lCan. skya-Qutuqtu Rol pa'i rdo rje (1717–1786)*, VGH Wissenschaftsverlag. (Monumenta Tibetica Historica, II, 1), St. Augustin.

Kazi Dawasamdub 1985 = Kazi Dawasamdub, *An English-Tibetan Dictionary*, Oriental Books Corporation [First published in 1919 by Calcutta University], New Delhi.

Khyung sprul'Jigs med nam mkha'i rdo rje and gYung drung rgyal mtshan dpal bzang po 1966 = *Gangs can bod kyi brda skad ming gzhi gsal bar ston pa'i bstan bcos dgos 'byung nor bu gter chen*, Tibetan Bonpo Foundation, pp. 18–150.

Laufer 1976 [1898] = Berthold Laufer, *Studien zur Sprachwissenschaft der Tibeter. Zamatog*, vorgelegt in der philos.-philol. Classe am 5. Februar 1898, in: Hartmut Walravens (ed.), *Kleine Schriften des Berthold Laufer*. Teil 1: Publikationen aus der Zeit von 1894–1910, Franz Steiner Verlag, (Sinologica Coloniensia Band 2), Wiesbaden, pp. 280–360.

Li and Coblin, 1987 = Fang Kuei Li and W. South Coblin, *A study of the Old Tibetan Inscriptions*, Institute of History and Philology (Academia Sinica, Special Publications 91), Taipei.

Lindegger 1999 = Peter Lindegger, *Alphabetum Tibetanum*, Teil II. Aus dem Lateinischen übersetzt mit Anmerkungen versehen von Peter Lindegger, Klösterliches Tibet-Institut, Rikon/Zürich.

Lokesh Chandra 1959–1961 = Lokesh Chandra, *Tibetan-Sanskrit Dictionary*. Based on a close comparative study of Sanskrit originals and Tibetan translations of several texts. 12 pts, International Academy of Indian Culture (Śata Pitaka Series 3,1–12), New Delhi.

Maurer and Schneider 2016 = Petra Maurer und Johannes Schneider, *Wörterbuch der Tibetischen Schriftsprache. 31. Lieferung ¹da–dug*, Jens-Uwe Hartmann und Thomas O. Höllmann (eds.). Im Auftrag der Kommission für zentral- und ostasiatische Studien der Bayerischen Akademie der Wissenschaften, Beck Verlag, München.

Maurer and Schneider 2015 = Petra Maurer und Johannes Schneider, *Wörterbuch der Tibetischen Schriftsprache. 29. Lieferung thugs ka–ʾthob*, Jens-Uwe Hartmann und Thomas O. Höllmann (eds.). Im Auftrag der Kommission für zentral- und ostasiatische Studien der Bayerischen Akademie der Wissenschaften, Beck Verlag, München.

Maurer and Schneider 2013 = Petra Maurer und Johannes Schneider, *Wörterbuch der Tibetischen Schriftsprache. 21. Lieferung ʾjigs skrag–ñams dgyes*, Jens-Uwe Hartmann und Thomas O. Höllmann (eds.). Im Auftrag der Kommission für zentral- und ostasiatische Studien der Bayerischen Akademie der Wissenschaften, Beck Verlag, München.

Maurer and Schneider 2010 = Petra Maurer und Johannes Schneider, *Wörterbuch der Tibetischen Schriftsprache. 10. Lieferung: gaṅs riʾo dbaṅ po–gri*, Herbert Franke, Jens-Uwe Hartmann und Thomas O. Höllmann (eds.). Im Auftrag der Kommission für zentral- und ostasiatische Studien der Bayerischen Akademie der Wissenschaften, Beck Verlag, München.

Maurer and Schneider 2009 = Petra Maurer und Johannes Schneider, *Wörterbuch der Tibetischen Schriftsprache. 8. Lieferung: kho ma–mkhaʿ spyod*, Herbert Franke, Jens-Uwe Hartmann und Thomas O. Höllmann (eds.). Im Auftrag der Kommission für zentral- und ostasiatische Studien der Bayerischen Akademie der Wissenschaften, Beck Verlag, München.

Maurer and Schneider 2007 = Petra Maurer und Johannes Schneider, *Wörterbuch der Tibetischen Schriftsprache. 3. Lieferung: kau stu bha–bka brgyud*, Herbert Franke, Jens-Uwe Hartmann und Thomas O. Höllmann (eds.). Im Auftrag der Kommission für zentral- und ostasiatische Studien der Bayerischen Akademie der Wissenschaften, Beck Verlag, München.

Maurer, Panglung, Schneider and Uebach 2006 = Petra Maurer, Jampa Panglung, Johannes Schneider and Helga Uebach. *Wörterbuch der Tibetischen Schriftsprache. 2. Lieferung: kun ʾjigs–kau śi ka*, Herbert Franke, Jens-Uwe Hartmann und Thomas O. Höllmann (eds.). Im Auftrag der Kommission für zentral- und ostasiatische Studien der Bayerischen Akademie der Wissenschaften, Beck Verlag, München.

Miller 1976 = Roy Andrew Miller, *Studies in the Grammatical Tradition in Tibet*. (Amsterdam Studies in the Theory and History of Linguistic Science III: Studies in the History of Linguistic, 6), John Benjamins B.V., Amsterdam.

Mimaki 1988 = Katsumi Mimaki, *A Tibetan Index to the Pentaglot Dictionary from the Qing Dynasty*, in: Helga Uebach and Jampa L. Panglung (eds.), *Tibetan Studies,* Proceedings of the 4th Seminar of the International Association for Tibetan Studies Schloss Hohenkammer Munich 1985, Kommission für Zentralasiatische Studien Bayerische Akademie der Wissenschaften (Studia Tibetica II), München, pp. 279–291.

Müller-Witte 2009 = Frank Müller-Witte, *Handlungsrichtung im Tibetischen. Die Verbalkategorien* bdag *und* gzhan *bei dPaʾ ris sangs rgyas und Dor zhi gdong drug und ihr Nutzen für das Verständnis tibetischer Texte*, Dissertation, Ludwig-Maximilians-Universität, München, https://edoc.ub.uni-muenchen.de/14885/.

Negi 1993–2005 = J.S. Negi, *Bod skad dang legs sbyar gyi tshig mdzod chen mo. Tibetan-Sanskrit Dictionary*, 16 vols, CIHTS, Sarnath.

Pagel 2007 = Ulrich Pagel, *The Dhāraṇī of the Mahāvyutpatti # 748: Origin and Formation*, "Buddhist Studies Review" 24(2), pp. 151–191.

Pomblun 2009 = Trent Pomblun, *The Holy Trinity in Ippolito Desiderios Ke ri se ste an kyi chos lugs kyi snying po*, "Buddhist-Christian Studies" Vol. 29 (2009), pp. 117–129. https://www.jstor.org/stable/40864811 (access 15.10.2018).

Róna-Tas 1985 = András Róna-Tas, *Wiener Vorlesungen zur Sprach- und Kulturgeschichte Tibets*, Arbeitskreis für tibetische und Buddhistische Studien (Wiener Studien zur Tibetologie und Buddhismuskunde, Heft 13), Wien.

Seyfort Ruegg 1988 = David Seyfort Ruegg, *Sanskrit-Tibetan and Tibetan-Sanskrit Dictionaries and Some Problems in Indo-Tibetan philological lexicography*, in: Boris Oguibénine (ed.), *Lexicography in the Indian and Buddhist cultural Field.* Proceedings of the Conference at the University of Strasbourg 25 to 27 April 1996, Kommission für Zentralasiatische Studien. Bayerische Akademie der Wissenschaften (Studia Tibetica IV), pp. 115–142.

Sakaki, Ryōzaburō, 1965 = Ryōzaburō Sakaki. *Mahāvyutpatti*. Bonzō kanwa yonyaku taikō. 2 Vols., Suzuki gakujutsu zaidan (Suzuki Research Foundation, Reprint Series 1) [Repr. of the Kyōto edition: Shingonshū Kyōto Daigaku, 1916], Tōkyō.

Sangs rgyas rgya mtsho 1997 = Sangs rgyas rgya mtsho, *Phug lugs rtsis kyi legs bshad bai ḍūrya dkar po*, Krung go'i bod rig pa dpe skrun khang, 2 Vols., Pe cin.

Schaeffer 2011 = Kurtis Schaeffer, *New Scholarship in Tibet, 1650–1700*, in: Sheldon Pollock (ed.), *Forms of Knowledge in Early Modern Asia*. Explorations in the Intellectual History of India and Tibet, 1500–1800, Duke University Press, Durham and London.

Scherrer-Schaub 2002 = Christina Scherrer-Schaub, *Enacting Words. A Diplomatic Analysis of the Imperial Decrees* (bkas bcad) *and their Application in the* sgra sbyor bam po gnyis pa *Tradition*, "Journal of the International Association of Buddhist Studies", Vol. 26, 1–2, pp. 263–340.

Schiefner 1965 = Antonius Schiefner, *Târanâthae de doctrinae Buddhicae in India propagatione narration*, Contextum Tibeticum e codicibus Petropolitanis. Suzuki gakujutsu zaidan (Suzuki Research Foundation, Reprint Series 2), Tōkyō. [Repr. d. Ausg. Petropoli: Imp. Acad. scientiarum Petropolitanae, 1868].

Schmidt 1969 = Isaak J. Schmidt, *Tibetisch-Deutsches Wörterbuch*. Nebst deutschem Wortregister, Biblio-Verlag, Osnabrück [Repr. d. Ausg. St. Petersburg: Gräff, 1841].

Schuh 2013 = Dieter Schuh, *Tibetische Inschriften ins Maul geschaut*, in: Franz-Karl Ehrhard und Petra Maurer (eds.), *Nepalica-Tibetica. Festgabe for Christoph Cüppers*, Vol. 2, International Institute for Tibetan and Buddhist Studies, Andiast, pp. 143–82.

Schwieger 2006 = Peter Schwieger, *Handbuch zur Grammatik der klassischen tibetischen Schriftsprache*, International Institute for Tibetan Studies, Halle.

Simonsson 1957 = Nils Simonsson, *Indo-tibetische Studien*. Die Methoden der tibetischen Übersetzer, untersucht im Hinblick auf die Bedeutung ihrer Übersetzungen für die Sanskritphilologie, Teil 1, Almqvist u. Wiksells Boktr, Uppsala.

Sonam Angdu 1973 = Sonam Angdu, *Tibeto-Sanskrit Lexicographical Materials*. The Sgra sbyor bam po gnyis pa, the Dag yig Za ma tog, and the Dag yig Li shi'i gur khang. Ed. with detailed indices, from manuscripts from Ladakh, Basgo Tongspon, Leh.

Sørensen 1994 = Per K. Sørensen, *Tibetan Buddhist Historiography: The Mirror Illuminating the Royal Genealogies*. An annotated translation of the XIVth century Tibetan.

Chronicle: rGyal-rabs gsal-ba'i me-long, Harrassowitz (Asiatische Forschungen 128), Wiesbaden.

Sperling 2015 = Elliot Sperling, *The Rise of the "Great Man": Tibetan Secular Biography and the Advent of the Modernity*, in: "Rocznik Orientalistyczny" 68, 2, pp. 143–154.

Szerb 1990 = János Szerb, *Bu ston's History of Buddhism in Tibet*, Critically edited with a comprehensive index, Österreichische Akademie der Wissenschaften (Sitzungsberichte der phil.-hist. Kl. 569, Beiträge zur Kultur- und Geistesgeschichte Asiens 5), Wien.

bTsan lha Ngag dbang tshul khrims 1997 = *Brda dkrol gser gyi me long*, Mir rigs dpe skrun khang, Pe cin.

Taube 1978 = Manfred Taube, *Zu einigen Texten der tibetischen brda-gsar-r–yiṅ-Literatur*, in: Eberhardt Richter und Manfred Taube (eds), "Asienwissenschaftliche Beiträge. Johannes Schubert in memoriam", Akademie-Verlag (Veröffentlichungen des Museums für Völkerkunde zu Leipzig, 32), Berlin, pp. 169–201.

Uebach 2005 = Helga Uebach, *Wörterbuch der tibetischen Schriftsprache. 1. Lieferung ka–kun chub par byed pa*, Herbert Franke (ed.) Verlag der Bayerischen Akademie der Wissenschaften in Kommission beim Beck Verlag, München.

Uebach and Panglung 1998 = Helga Uebach and Jampa Panglung, *The project Dictionary of Written Tibetan*, in: Boris Oguibénine (ed.), *Lexicography in the Indian and Buddhist Cultural Field.* Proceedings of the Conference at the University of Strasbourg 25 to 27 April 1996, Kommission für Zentralasiatische Studien, Bayerische Akademie der Wissenschaften (Studia Tibetica IV), München, pp. 149–163.

Ui et. al. (eds.) 1934 = Hakaju Ui et al. (eds.), *A Complete Catalogue of the Tibetan Buddhist Canons (Bkah-hygur and Bstan-hgyur)*, Tôhoku Imperial University, Sendai.

Uray 2003 = Géza Uray, *The Old Tibetan Sources of the History of Central Asia up to 751 AD: A Survey*, in: Alex McKay (ed.), *The History of Tibet. The Early Period: to c. AD 850 The Yarlung Dynasty*, Routledge Curzon, London and New York, pp. 118–141.

Van der Kuijp 2002 = Leonard Van der Kuijp, *Die tibetische Literatur*, in: Gerhard Ehlers et al. (eds.), *Süd- und Zentralasiatische Literaturen*, Aula Verlag, Wiebelsheim, pp. 115–132.

Van der Kuijp 2010 = Leonard Van der Kuijp, *Faulty Transmission*, in: Anne Chayet et al. (eds.), *Edition, éditions l'écrit au Tibet, évolution et devenir*, Indus Verlag, (Collectanea Himalayica 3), München, pp. 441–463.

Van Schaik 2011 = Sam Van Schaik, *A New Look at the Tibetan Invention of Writing*, in: *New Studies of the Old Tibetan Documents: Philology, History and Religion*, Tokyo University of Foreign Studies, Tokyo, pp. 45–96.

Verhagen 1994 = Peter Verhagen, *A History of Grammatical Literature in Tibet*, Vol. I.

Transmission of the Canonical Literature, Brill, Leiden/New York/ Köln.

Viehbeck 2016 = Markus Viehbeck, *Coming to Terms with Tibet: Scholarly Networks and the Production of the First 'Modern' Tibetan Dictionaries*, "Revue d'Ètudes Tibétaines" 37, pp. 469–489.

Vogel 1979 = Claus Vogel, *Indian Lexicography*, Otto Harrassowitz, (A History of Indian Literature, Vol. V, Fasc. 4), Wiesbaden.

Walravens 2005 = Hartmut Walravens, *Isaak Jacob Schmidt (1779–1847) Leben und Werk des Pioniers der mongolischen und tibetischen Studien*. Eine Dokumentation, Harrassowitz Verlag (Abhandlungen für die Kunde des Morgenlandes, Vol. LVI, 1), Wiesbaden.

Weller 1950 = Friedrich Weller, *Über den Quellenbezug eines mongolischen Tanjurtextes*, Akademie-Verlag (Abhandlungen der Sächsischen Akademie der Wissenschaften, Philologisch-historische Klasse Bd. 45, Heft 2), Berlin.

Wilhelm 1970 = Friedrich Wilhelm, *The Curricula Vitae of Jamba Losang Panglung and Yeshe Thondup Tsenshab*, "Zentralasiatische Studien" 4, Otto Harrassowitz, Wiesbaden, pp. 453–466.

Zhang 1985 = Zhang Yisun, *Bod rgya tshig mdzod chen mo*, 3 Vols., Mi rigs dpe skrun khang, Pe cin.