

**Charles University**  
**Faculty of Arts**

**Department of South and Central Asia**  
**(Study Programme: Languages of Asia and Africa)**

**Propositions for PhD Thesis**

**The Genealogy of Ya-ngal Family of Dolpo**  
(Critical Edition of the Text, Translation into English, Analyses of  
Abbreviations and Introduction to the Dolpo Dialect)

***Genealogie rodu Ja-ngal z Dolpa***  
(*Kritická edice textu, překlad do angličtiny, analýza zkratek a úvod do  
dialektu Dolpa*)

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# INTRODUCTION

This thesis primarily deals with a genealogical text of the family of Ya-ngal, which is important not only for the understanding of Tibetan religious history, but also in particular for the studies of Western Tibet. The family of Ya-ngal is important for number of the following reasons. Firstly, this family has played vital role in Bon religion by disseminating the so-called ‘Aural Transmission of Zhangzhung’ (*Zhang zhung snyan rgyud*); secondly, the members of this family were actively involved in the development of cultures and society mainly in Dolpo, and also in other parts of the Himalayan regions; therefore, this family is highly significant for the history of Dolpo. And finally, the family has been widely known for its involvement in the reform of the Bon religion, known to us as Yungdrung Bon.

The three topics listed above has comprised my research for many years. This text cited above has been employed by many scholars, and yet no full translation exists. For my doctoral research, I have created a critical edition of the text, including a transcription, a translation, and commentary. I have also included a comprehensive study and classification of the system of abbreviations in the text, which includes over one thousand such terms; the inner mechanisms and structure of which, in terms of orthographic adaptations, has never been studied before. In addition, I include a morphological analysis of the occurrences in the text, as well as its sources, of the influence of the Dolpo dialect, particularly in regards to Lhasa Tibetan.

## **Chapter I: The Ya-ngal family of Tibetan Royal priests in Dolpo**

### **1. Dolpo – the centuries-long home of the Ya-ngal family**

In this overview, attention is paid to the leading figures of Dolpo, whose achievements even went beyond the borders of geographical Dolpo, and who are well-known in Tibetan society in general. The basic historical changes in Dolpo, the shifting of power relations in Dolpo as it passed from one ruler to another are discussed. This is supplemented by an overview of existing secondary literature in Western languages dealing with Dolpo.

Traditionally, the toponym “Dolpo” covered only what is called the “Four Direction Corners of Dolpo” (*dol phyogs gru bzhi*); Nangkhong (Nang khong), Bantsang (Ban tshang), Tarap (Rta rab) and Tangshong (Rtang gshong). The latter is often called Tsbong, as it is

divided into Tsarkha (Tshwa dga') and Barbung (Bar rong). There was confusion regarding the identification of the fourth corner in some older publications.<sup>1</sup> In the text *Zhang zhung snyan rgyud*, the reference of the “three corners of Dolpo” (*dol po gru gsum*) appears without specification of the regions (see Spa ston bstan rgyal bzang po 2006, p. 51). In some cases, the toponym Dolpo remains ambiguous. The question of whether Tsopungmo (Mtsho spungs mo) and Tichurong (G/Ti chu rong) are part of the Four Direction Corners of Dolpo or not is still unclear.

## 2. The Ya-ngal family

This section elucidates the earliest sources where Ya-ngal has been mentioned in different Tibetan literatures as a whole. Historical and mythical accounts of the family are differentiated. In addition, their historical contributions made by them are described (see below).

Ya-ngal is one of the two most important families of Dolpo. The members of the family played a leading role in both the spiritual and temporal fields. They are still active in three different areas of Dolpo: Bicher (Byi gcher), Tarap and Tsharkha. Traditionally, the origin of the Ya-ngal family is traced back to the time of the first mythical king of Tibet Nyatri Tsenpo (Gnya' khri btsan po), as a member of the family is believed to have served as one of the priests (*rgyal gshen*) in the royal court of the mythical king. However, this narrative is largely a myth, of which the earliest source is the *Grags pa gling grag* (cf. Rgyung ya bla chen khod spungs, fol. 26a-28a).<sup>2</sup> In this source, Ya-ngal is mentioned as one of the three royal priests along with Tsemi (Mtshe mi) and Chomi (Bco mi). There is a great deal of confusion regarding these topics. In P.T. 1038 document from Dunhuang,<sup>3</sup> we can read “Mtshe” and “Gco,” identified as two “bon po” of the king, but the name Ya-ngal does not occur there. However, according to another source, *Ya ngal gdung rabs* (see Yang sgom mi 'gyur rgyal mtshan 2005, p. 46), Tsemi is Ya-ngal.

The reliability of these sources might be questioned. There is also a reference to Ya-ngal in an early Buddhist source. In the *Dbā' bzhed*, probably the earliest Tibetan Buddhist

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<sup>1</sup> Following Snellgrove (1992, p. 15), Schaeffer (2004, p. 15) listed Barbung as the fourth corner, “Local tradition divides the region into ‘four corners’ or four principal valleys: Nangkhong, Panzang, Barbung, and Tarap,” while Bauer (2004, p. 1), listed Tsarkha as the fourth corner, “Dolpo encompasses four valleys – Panzang, Nangkhong, Tsharka, Tarap – and a people who share language, religious and cultural practices, history and way of life.”

<sup>2</sup> This source may be datable to 12th century (cf. Martin 1997, pp. 28–29).

<sup>3</sup> The document is accessible online on the OTDO web site.

chronicle, Ya-ngal is mentioned amongst the Bonpo priests during the Tibetan King Muni Tsenpo (Mu ni btsan po 797?–799?).<sup>4</sup> In fact, this reference on Ya-ngal appears in a short text appended to the chronicle, which is about funeral rituals entitled *Zas gtad kyi lo rgyus*. According to the text, 127 Bonpo priests were invited to perform the funeral ritual of the king. Only four names of the priests are given in the text and one of them is Ya-ngal.<sup>5</sup> If this funeral ritual source can be traced to the period of the *Dbā' bzhed*, we can conclude that Ya-ngal was a rather well-known priest already in the earlier period.

In *Zhang zhung snyan rgyud bla ma'i rnam thar*, there is a small reference to Ya-ngal Segyal (Ya ngal gsas rgyal) as a royal priest of the Tibetan King Tri Ralpachen (Khri ral pa can).<sup>6</sup>

In fact, we can find the historical evidence for the genealogy of individual members of the Ya-ngal family dating back at least from the 11th century. At that time, the family gained a great reputation among the Bonpos with Sherab Gyaltzen (Shes rab rgyal mtshan) who was renowned as the ‘Great Ya-ngal Teacher’ (Yang ston chen po). He played a very important role in preserving the ‘Aural Transmission of Zhangzhung’, part of which he wrote down for the first time in the 11th century. Hence the family became known as Yangton (Yang ston). Today, the members of this family are greatly respected as the main holders of Bon Doctrine in Dolpo. The Ya-ngal family stands behind the establishment of eight Bonpo monasteries in many locations.

The Ya-ngal family retained its importance even up to the last century as indicated in the biography of a famous Bonpo master Shardza Tashi Gyaltzen (Shar rdza bkra shis rgyal mtshan). According to this biography, he expressed his wish before passing away to meet two masters; one of them was Tenzin Gyaltzen from the Ya-ngal lineage.<sup>7</sup>

### 3. Genealogy of the Ya-ngal family

In this section, the focus is on the text titled “Genealogy of the Ya-ngal family of royal priests” (*Rgyal gshen ya ngal gyi gdung rabs*, hereafter referred as “Ya-ngal Dhungrab”) written by a member of this family. Unfortunately, this text lacks precise dating of the family members, and the information given is often unclear. In addition, some folios in the text are

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<sup>4</sup> On the discussion of dating *Dbā' bzhed* related to Dunhuang manuscripts see van Schaik & Iwao 2008, pp. 477–487.

<sup>5</sup> See *Dbā' gsal snang* 2010, p. 50.

<sup>6</sup> See *Spa ston bstan rgyal bzang po* 2006, p. 17.

<sup>7</sup> See *Dbra ston bskal bzang bstan pa'i rgyal mtshan* 1990, p. 412–13.

in incorrect order. All these problems render the text more difficult to understand. I have attempted to solve these problems by comparing the quotes in this text with similar passages in the original sources, and also by consulting local informants.

### 3.1. Dating the text and the author

According to the colophon of this Genealogy, the writing of this text was completed at Samling monastery in the year of the female water-snake.<sup>8</sup> A few paragraphs were added at the end of this text, which inform of the death of the author Migyur Gyaltsen at the age of thirty-one in the wood-horse year.<sup>9</sup> From the colophon and the additional paragraph, it is clear that this text was written one year before the author's death. Since the precise information about the particular year cycle, i.e. Rabjung (*rab byung*), in which these years fall is lacking, it is not easy to figure out the corresponding year exactly in the western calendar. However, it is clear from the text that the author Migyur Gyaltsen had a younger brother named Sherab Woser (Shes rab 'od zer). According to a source by Nyelton Yungdrung Dargye,<sup>10</sup> Sherab Woser had a son named Samdup Namgyal (Bsam 'grub rnam rgyal)<sup>11</sup> whose son was Sherab Tenzin (Shes rab bstan 'dzin).<sup>12</sup> According to this source, Sherab Tenzin was born in a fire male dog year, and lived for 73 years.<sup>13</sup> Fortunately, David Snellgrove met Sherab Tenzin and wrote that the latter died in the year 1958.<sup>14</sup> This exactly fits the 72-year gap and his year of birth given by the Tibetan text.

Based on this information, we can deduce the date of our author Migyur Gyaltsen to be 1804 (born) and 1834 (died). If we were to co

unt by the Tibetan lunar calendar to some 60 years earlier of the previous Rabjung, the time period would surpass two generations, i.e. the son of the author's younger brother and his son. In other words, the author Migyur Gyaltsen died in the wood-horse year 1834 and the text was written one year earlier in the female water-snake year 1833. Therefore, I conclude that this genealogy is 178 years old and was written six generations before the present lama of Samling.

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<sup>8</sup> Yang sgom mi 'gyur rgyal mtshan 2005, p. 79.

<sup>9</sup> See Yang sgom mi 'gyur rgyal mtshan 2005, p. 75.

<sup>10</sup> *Snyel ston g.yung drung dar rgyas mchog gi brtsams bon phyogs bsgrigs dang po/*.

<sup>11</sup> Nyelton Yungdrung Dargye 2008, p. 33.

<sup>12</sup> Nyelton Yungdrung Dargye 2008, p. 34.

<sup>13</sup> Nyelton Yungdrung Dargye 2008, p. 36

<sup>14</sup> Snellgrove 1992, p. 14, "Lama Sherab [Tenzin] of Samling, who was so helpful to me during my stay at his monastery in 1956 and who died in 1958."

#### 4. Introduction to the manuscripts of Ya-ngal gdung-rabs

There are four versions of the handwritten text of Ya-ngal Dhungrab (YD), which I have in my possession at the present time, plus one version published in book form, edited and published by myself in 2005.

The handwritten versions differ from one another in many respects. Nevertheless, after a closer look at them it was possible to establish their sequence, i.e. the version closer to the original text, and the versions which consequently included certain additional texts. The sequence of the manuscripts discussed below is in chronological order and they are marked by the letters in alphabetical order after the siglum of the title of the text (YD).

Below, I present a brief structure of comparative introduction for two versions among the four manuscript versions;

i. **YD-A**

**Full title:** *Kun (kyis) [gyi] nang nas dbang po'i (dang) [dwangs] ma mig ltar sngon du 'byung ba rgyal gshen (yang) [ya] ngal bka' rgyud (kyis) [kyi] gdung rabs un chen tshangs pa'i sgra dbyangs zhes bya ba bzhugs s.ho.*

**Length:** 37 folios (74 pages).

**Provenance of the manuscript:** The origin of this manuscript is still unknown. However, judging from its careless and plain script, it seems to be from Dolpo. The original manuscript is preserved in the Library of Tibetan Work and Archives in Dharamsala (India).<sup>15</sup>

**Chronological order:** This version YD-A is the oldest one. It is evident that this version has served as source for all the others. Elaboration on this issue is made more precise through a comparative analysis of all four versions.

ii. **YD-B**

**Full title:** *Kun (kyis) [gyi] nang nas dbang po'i ('dangs) [dwangs ma] mig ltar sngon du 'byung ba gshen (yang) [ya] ngal bka' rgyud (kyis) [kyi] gdung rabs un chen tshangs pa'i sgra dbyangs zhes bya ba bzhugs so.*<sup>16</sup>

**Length:** 57 folios (114 pages).

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<sup>15</sup> I am indebted to Roberto Vitali for sending a copy of this to me.

<sup>16</sup> Charles Ramble translates this title as the following, see Ramble, 1983, p. 270: "The Voice, so called, of Brahma, the lineage history of the clan of the Yang-ngal Priests which is like sight, the foremost of all the senses."

**Provenance of the manuscript:** This manuscript is originally from Lubra, Mustang.<sup>17</sup>

**Chronological order:** Except from the version YD-A, the other three contain more additional information. It is evident that these additional parts were first added in the version YD-B. In addition to the original folio number fifty-one, two folios were added with numbering fifty-one-middle<sup>18</sup> and fifty-one-lower.<sup>19</sup> Both folios are smaller in size and written in a very different script with more beautiful handwriting. These differences make clear that both folios were added later to this manuscript by another scribe. This additional part of the YD-B was copied without changes from the main text in the versions YD-C and YD-D. Since the scribe copied the additional text as part of the main text, it is impossible to discern if that was in fact originally an addition from the YD-B. This clearly suggests that those two versions are in fact later copies of version YD-B.

In addition to the above-mentioned insertions, this version contains another additional folio attached to folio number forty-five. This is clearly marked by a swastika in addition to the original text. The size of the folio and the handwriting is the same as in the main text. However, the absence of this information in the first version of YD-A indicates that the manuscript YD-B was written at a later date than YD-A. The same part of this text is repeated in versions YD-C and YD-D, but nothing marks it as an addition, and it looks like a part of the main text. This shows clearly that the manuscript YD-B is earlier than YD-C and YD-D and that both YD-C and YD-D were both copied at a later date from YD-B.

## Chapter 2: Translation of the Tibetan text

This chapter represents the core of the thesis and offers an annotated translation of the full text of the *Genealogy*. The translation of the text intentionally adheres to the original Tibetan text as much as possible. This method was used at times even at the expense of the smoothness of the text; to do otherwise would result in sacrificing some of information present in the original Tibetan reading.

Here is an example from the translation:

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<sup>17</sup> It was copied in Lubra by Charles Ramble. See Ramble 1983, p. 270: “I was kindly permitted to photograph and copy this document by the present heir of the Yang-ngal inheritance in Lubra. It contains fifty-four folios written in Tibetan cursive (*dbu-med*) scripts.” It was also kindly given to me by Roberto Vitali.

<sup>18</sup> See YD-B, folio 51–2a: *nga gcig bar ma* written on the left side of the folio.

<sup>19</sup> See YD-B, folio 51–3a: *nga gcig 'og ma* written on the left side of the folio.

*If some think that former ancestors were [called] Ya-ngal and thus it is not acceptable to address the present [family] as Yangton (teacher Ya-ngal), then when his mother gave birth to Great Yangton, there appeared miraculous signs of sounds, [colored] lights and rays. Minor signs and major marks of Buddha fully manifested themselves [on his body]. The time of his birth was similar [to Buddha]. Relics, which became the supports of devotion for future generations, gathered in thousands. Therefore, he was the Second Buddha of the good and bad parts of the eon and since his father was [from the lineage of] Ya-ngal, he was named “Great Yangton” (Buddha Ya-ngal). From that time [the family] became [called] Yangtonpa.*

*Yangton Sherab Gyaltsen and his wife Nyamo<sup>20</sup> Tashi had a three [children], two sons and one daughter. The elder son Bumje Woe was a ‘tsangtsug’ monk.<sup>21</sup> The younger son was Ludrakpa, the Lord of Beings. Their sister (54) was Ya-ngal Jocham Jangchub Semma. [That daughter and Wogye Rogpo] both had a son who was Togdhen Woenpo, the Samantabhadra in person.*

*Yangton Dhampa Bumje was a manifestation of vidyādhara. In his [previous] birth as Zutrul Yeshe, the abbot of Yagong, he went to Olmolungring land in Tagzig through his miraculous power. From inside of the self-originated crystal stūpa [he retrieved] Buddha’s shariram relic and brought it to Tibet and China/India.<sup>22</sup> Later he was said to be Drenpa Namkha [in his previous life].*

*Great Master Drenpa says: “At Latoe (La stod), right in the Upper Lo [Mustang], [there will appear] a Ya-ngal family lineage holder named Bumje, He will also be blessed by me.” Thus it was said in ‘Dul ba gling grags. It was also said that Lama accomplished the triple trainings<sup>23</sup> and his practice became as if one with his life-span.<sup>24</sup> Thus, he left a footprint on the slope (55) of Mt. Kailash and as is clear from his hagiography, there appeared many signs of his attainment [and] many visions of deities*

<sup>20</sup> YD-A, YD-B and YD-C read *gnya’ mo* but YD-D reads *gnyan mo*. Yangton Sherab Gyaltsen married Nyamo Tashi, Lama Ngakpa married Nyamo Ngodup and Phurpa Kyap married Nyamo Kunkyi. Three Nyamo were married with Yangtons and this could be *gnya’* lineage identical with that of Nyatri’s mother.

<sup>21</sup> Tib. *gtsang gtsug*, A Bon term abbreviated from *gtsang ma gtsug phud*, monk who is ordained with 25 vows.

<sup>22</sup> YD-A, YD-B, YD-C and YD-D give *gdung sha ri ram rgya bod du gdan drangs* but I added a note in YD-E: *gdung sha ri ram lnga brgya bod du gdan drangs* (He brought five hundred Buddha’s shariram relics to Tibet). However, it is not sure whether China or India is meant by *rgya*.

<sup>23</sup> Tib. *bslab gsum*, i.e. “morality” (*tshul khrims*), “meditative concentration” (*ting nge ’dzin*), “wisdom” (*shes rab*).

<sup>24</sup> I.e. poetical expression meaning that he fully integrated the practice into his life. Instead of *bsnyems* of the text, I read *mnyam*.

to him. Later, at the time when he was departing from his body to the space of “ultimate nature” (*bon nyid*) of great bliss, the Lama said: “I am the one who realised emptiness itself, who has directly recognised the naked nature of my mind.”<sup>25</sup> Do not burn my corpse and take it to the mountain.” His son-like disciples asked him: “Please let us burn your body [in order to receive relics] which would be beneficial for the future generations.” And then a jewel-like relic appeared from his nose, the one which exists even at the present time.

In this work, terms which are unclear are compared to other sources. Terms which appear to be unique and not immediately evident have been defined and clarified in consultation with local experts. All the different readings in the four versions are registered in the footnotes. All spelling errors have been corrected accordingly in the footnotes.

### Chapter 3: The Dolpo Dialect and Abbreviations

#### Introduction to the Dolpo Dialect

The Dolpo dialect belongs to the Bodic branch division of the Tibeto-Burman languages which are one of the two major subgroups of the Sino-Tibetan family. Following the division of the Bodic branch into Tibetan dialects and other languages such as the Tamang-Gurung-Thakali-Manang languages, Takpa (Dwags) languages and Tshangla languages,<sup>26</sup> the Dolpo dialect comes under the division of Tibetan dialects. Therefore, linguists who have studied this dialect use the term “Dolpo Tibetan.”<sup>27</sup> The place of the Dolpo dialect within Tibetan dialects has not been fully established so far. Nevertheless, it is closely related to dialects which are spoken around the region of the Ngari prefecture of Western Tibet.

In the Dolpa district, there are three different language groups: Dolpo Tibetan, Kalke of the Tamangic family, and Nepalese. Therefore the names “Dolpo” and “Dolpa” have to be understood as two different terms. Dolpa is an official Nepalese name for a district that includes various ethnics speaking different languages. In contrast, the term Dolpo refers only

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<sup>25</sup> Tib. *nga stong nyid pa sems smar thag chod pa yin*. The expression *sems smar thag chod pa* is synonymous here with the specific term of Dzogchen practices *rig pa gcer mthong*. The expression also implies that he reached the ultimate goal as understood within Dzogchen.

<sup>26</sup> See Thurgood 2003, p. 9.

<sup>27</sup> See Watters 2002, p. 1 and Kopp 2011, p. 291.

to the area inhabited by the people who speak a Tibetic language and who share the same culture with Tibet.

I have also included an extensive morphological survey, including analysis of the phonemes, pronouns, auxiliary verbs, topicalizer markers, tenses and verbal negations employed in the Dolpo dialect, as it manifests its own typical grammatical particles which differ greatly from those in Lhasa/Standard Tibetan.

For example:

### **VERBAL NEGATIONS**

The negation of auxiliary verbs in Lhasa/Standard Tibetan differs from that of the Dolpo dialect. In the following example, the negative particle “*med*” in Lhasa/Standard Tibetan corresponds to the preverbal negation of the verb “*za*” + “*’od*” in the Dolpo dialect:

Lhasa:     *nga sha za gi med*  
              I meat eat-IMPF/ NEG

Dolpo:     *nga sha mi za ’od*  
              I meat NEG-eat exist.  
              (I don’t eat meat.)

Identifying these variations, such as particles, may help to recognize and understand texts that are influenced by the Dolpo dialect. In some cases, it is obvious that the Dolpo dialect is closer to Literary Tibetan than Lhasa/Standard Tibetan amongst other Himalayan dialects. After the completion of this dissertation, I intend to engage in further analysis of the grammar structures of the Dolpo dialect.

### **Abbreviations in Tibetan manuscripts**

The styles of abbreviation are mostly similar, even though they seem to originate in different parts of Tibet. However, the abbreviation styles found in Dolpo manuscripts are unique, because they cannot be decoded without the help of a local expert informant from Dolpo.

It is quite easy to identify abbreviations in standard Tibetan texts. Most of them can be clearly identified as such and they are written beyond the standard system of orthography. At the same time, it is important not to mistake certain scribal styles as abbreviations. Without even mentioning the foreign words that are used in Tibetan, there are traditional and puzzling ways of writings, known as “*gsang-yig*” (secret letter). Two examples of the “secret letter” are: “*ka-ta dkrug-yig*” (exchanging *ka* and *ta* alphabet each other) and “*ang-yig*” (numeral

letters). These methods were introduced to hide the actual meaning as well as the textual context which became accessible to only a limited number of practitioners.

In “*bskungs-yig*” [abbreviation], the most common style is called “*tsheg-bsdus*”. “*Tsheg bsdus*” means “condensing under the syllable dot” (literally ‘dot condense’), as several words or syllables are condensed into one syllable in this style.

The basic and common method of constructing “*tsheg bdus*” is to combine two similar syllables from two different words into one syllable. For instance, ཉག་ཅིག་ (*nyag gcig*) and བཀའ་ (*nam mkha’*). In these two examples, the suffix letter of the first syllable *nyag* and *nam* are same as the prefix letter of the second syllables *gcig* and *mkha’*. In this style, the suffix and prefix letters can be condensed into one and the two words abbreviated within one “*tsheg*” dot. In this way, two or more words can be condensed into two to four or even five syllables within one dot.

### **Abbreviations used in the Genealogy of the Ya-ngal Family**

YD-A contains many orthographical errors. It seems that many of these manuscripts are written simply following a phonetic transcription that is mainly based on the pronunciation found in Dolpo dialect rather than correct orthography. Therefore, I have attempted to correct those orthography errors and present them in my study, in Wylie transcription along with the abbreviation itself. There are some 1290 cases of abbreviations used in this text; these are classified according to the differing methods of contraction. It is hoped that such structured explanations will be practical for those working with such texts. A few examples follow.

#### ***Prefix letter as a stacked and subscribed letters***

In another example, the prefix letter (*sngon-'jug*) is replaced by the subscribed letter (*dogs-can*) and attached underneath the root letter (*ming gzhi*). For example, འགའ་ is written as འག and མགོ་ as མགོ་. In these cases, the prefix letter (*sngon-'jug*) “*ma*” or “*a*” are changed into the letter “*ha*” and attached underneath the root letter (*ming gzhi*) as a stacked letter (*mthug po'i yi ge*). This style clearly shows that the phonetics is more important than orthography in writing abbreviations in Dolpo manuscripts.

Furthermore, there is an abbreviation where the prefix letter “ga” is replaced by the subscribed letter (*‘dogs can’*) “ya-btags” such as རྒྱལ་ for *gnyan* , རྒྱལ་ལ་ for *gshegs*, རྒྱལ་ལ་ for *gshegs so*, རྒྱལ་ for *gshen*, རྒྱལ་ for *gsas*, རྒྱལ་ for *gser* and རྒྱལ་ for *(g)sel*.

### 2.11. Abbreviations based on Dolpo phonetics

Some typical abbreviation systems in Dolpo writings includes the system which is very removed from the rule of standard orthography. They follow the specific pronunciation of the Dolpo dialect (Dolpos pronounce “bo” as “o”), as the following examples from the YD-A illustrate.

མེ་<sup>28</sup> for *zo* (‘)o, མེ་<sup>29</sup> for *khro* (‘)o, མེ་<sup>30</sup> for *khro ‘o’i* and ལྷོ་མེ་<sup>31</sup> for *spyi’or*.

## Conclusion

The present work takes as its topic a unique text, *The Genealogy of the Ya-ngal Family*. My purpose was first to prepare a critical edition of the text and secondly to translate it into English. Currently, there are four versions available, excluding the book published by the present author in 2005. Through the critical edition, I have revealed certain misplacements of parts of the text and have established the proper order of the text. The later three versions could be misleading in understanding the history of the Ya-ngal family. By careful comparison of the extant manuscript versions I have also discovered number of misleading scribal errors. Furthermore, I have managed to identify the year of the composition of the text as 1833. In the process of completing the translation, some omissions concerning an entire branch of the Ya-ngal family has come to light, the reasons for which remain unclear.

The critical edition and work on the translation of the text then served as a basis for further discussion concerning the language and abbreviations used in the text. Although I have not described the Dolpo dialect as thoroughly as I had wished, nonetheless, a brief introduction is offered by comparing its features with Lhasa (or Standard) Tibetan.

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<sup>28</sup> See YD-A page; 16a.

<sup>29</sup> See YD-A page; 31a, 32b and 35a.

<sup>30</sup> See YD-A page 21b.

<sup>31</sup> See YD-A page; 1b.

This thesis then discusses the abbreviations used in the oldest version of the Genealogy. Some 1290 instances of abbreviations have been studied for analyses of the ways the abbreviations are formed. In the Western literature, a thorough analysis and guide to the Tibetan system of abbreviations has never been carried out previously. This research, resulting in several lists of abbreviations, may serve the interested student and researcher working with older Tibetan texts, and in particular Bon manuscripts.

## Appendices

### Appendix 1

This is a list of individual abbreviations, which follows alphabetical order, as, for example:

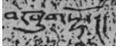
<i>ayun</i>	འུན་	<i>au rgyan</i> 10a,
<i>bam</i>	བ་	<i>bam</i> 34a,
<i>barang</i>	བརང་	<i>bar snang</i> 11a, 17b,
<i>barod</i>	བརོད་	<i>bar chod</i> 14a, 26b,
<i>bceso</i>	བཅེས་	<i>[b]ces so</i> 28b,
<i>bdereḍ</i>	བདེརེད་	<i>bder gshegs</i> 4a,
<i>bdusu</i>	བདུས་	<i>(b)dus su</i> 4a,
<i>bkris</i>	བཀྲིས་	<i>bkra shis</i> 26b, 28a-1, 28a-2, 28a-3, 29a, 30b, 34a, 36a,
<i>blam</i>	བལ་	<i>bla ma</i> 16b, 22b, 23b-1, 23b-2, 24b-1, 24b-2, 25a, 25b-1, 25b-2, 25b-3, 25b-4, 26a, 27b, 27a, 28b, 29a-1, 29a-2, 29a-3, 30a, 31b, 32b, 33b, 34a, 34b, 35a, 35b,

### Appendix 2

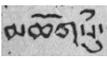
This is formed by list of abbreviations in order of their occurrence in the original manuscript. In this case, the reader is also provided not only with a transcribed abbreviation using the Tibetan fonts of “headless script” (*dbu med*), but also with a reproduction of the abbreviation taken from the original manuscript (Appendix 2). It is again hoped that this list will provide a useful tool for those working with similar manuscripts.

An example:

1a

	ཡང་ངལ་	ཡང་ངལ་	<i>yang ngal</i>
	བཞུགས་སྟོ།།	བཞུགས་སྟོ།།	<i>bzhugs s'o.//</i>

1b

	སྟེན་	སྟེན་	<i>spyi bor</i>
	རྩ་	རྩ་གཅིག་	<i>rtse gcig</i>
	སངས་	སངས་རྒྱལ་	<i>sangs rgyas</i>
	ཏུག་	ཏུགས་རྗེ་	<i>thugs rje</i>
	མཚོགས་ལྷན་	མཚོགས་གསུམ་	<i>mchog gsum</i>
	སྟོང་	སྟོང་	<i>stong gsum</i>

In addition to the two appendices mentioned above, another appendix presents the transliterated Tibetan text of the *Genealogy* in full (Appendix 3). And finally, a facsimile of the earliest version of the *Genealogy* is provided (Appendix 4). The numbers of the pages are indicated in Arabic numbers at the edge of the manuscript facsimiles (i.e. outside the folio). It must be stressed here that this order indicated by unknown person is often mistaken and the proper order of the text had to be established.

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