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**A Comparative Analysis of Classical Tibetan (CT)  
and Dzongkha (DZ) basic vocabulary**

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# A Comparative Analysis of Classical Tibetan (CT) and Dzongkha (DZ) basic vocabulary

Dorji Gyaltshen <sup>1</sup>

## Abstract

The kingdom of Bhutan is home to as many as nineteen different spoken languages of the Tibeto-Burman language. Dzongkha, the national language, is traditionally spoken in eight of the twenty districts. Linguistically, a Tibetan dialect, however, has its vocabulary and prosodic features different from the CT. Dzongkha tends to preserve the old form of Tibetan at least orthographically.

Many Dzongkha lexicons have its cognates in old Tibetan. While the subjoined CT *ra-btags* are substituted with subjoined *ya-btags* in Dzongkha, the *ra-gbags* to *p/*, */ ph/* and *b/* initials, in particular, have resulted orthographical change in Dzongkha. *Spra* (tra), monkey in CT, for example, is *spyä* (pya) in Dzongkha and likewise *brag* (dag) ‘rock’ is *byag*. The fundamental difference is also due to contraction of the CT dissyllable nouns to monosyllables as in *ka-ba* (pillar) *ka-w*, *lag-pa* (hand) *la-p* and *bu-mo* ‘girl’, of such several final letters. Further, orthographical change from CT words is also due to the phonological shift from CT nasal to aspirate */ha/* in Dzongkha.

This paper attempts to analyse CT and DZ basic lexical items, development of newly written DZ orthography based on written CT. Some phonological changes in Dzongkha have also been discussed.

## Introduction

Bhutan is home to nineteen different spoken languages of the Tibeto-Burman language, except Nepali of the Indo-Aryan origin which is spoken along the southern border. According to Van Driem (1998: 1) most of the languages of Bhutan belong to two genetic groups of Central Bodish and East Bodish, of which Dzongkha (DZ) comes under the former group. Dzongkha is the national language and was traditionally spoken in eight of the twenty districts of Bhutan. Linguistically a Tibetan dialect, its vocabulary and many prosodic features differ from the CT. However,

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Dzongkha tends to preserve the old form of Tibetan, which in Bhutan is generally known as Chos-skad, the language of Dharma or the literary language.

Although Dzongkha shares many cognates with old Tibetan, it has taken bilabial *ya-btags* (subjoined /ya/) form especially with the /p/, / ph/ and /b/ initials with subjoined *ra-btags*. For example, *spra* ‘monkey’ is *spya*, *phrugu* ‘baby’ is *phyug-ku* and *brag* ‘rock’ is *byag* in Dzongkha. The fundamental difference is due to contraction of the CT dissyllabic nouns to monosyllables as in *ka-ba* ‘pillar’ *ka-w*, *lag-pa* ‘hand’ *la-p* and *bu-mo* ‘girl’ *bu-m* of such several final endings. The phonological shift from CT nasal to aspirate /ha/ and from CT low tone to DZ high tone has also led to orthographical change from CT words.

This paper attempts to analyse CT and DZ basic lexical items, development of orthography based on written CT roots. Some phonological elements have also been discussed.

## 1. Nature Vocabulary

1.1 The similarities and dissimilarities between the nature vocabularies of five languages of Tibeto-Burman origin are compared and analysed below.

CT	DZ	Zh <sup>2</sup>	Balti <sup>3</sup>	Lh <sup>4</sup>	Meaning
mgo	mgu-to	pu/pulang	mgo	mgo	‘head’
kha	kha	khag	kha	kha	‘mouth’
dpral-ba	dpyal-w	-			‘forehead’
'rna	'rnam-co	ra-tse		rna	‘ear’
mig	'mig-to	mig/dmig	mik	mig	‘eyes’
'sna	lha-pa	lgyun-zhi		na	‘nose’
ske	aol-ko	sbyib			‘throat’
rkub	a-sbu	-			‘buttocks’

<sup>2</sup> Zhangzhung language related to old Tibetan was spoken in Western Tibet, which Bonpo, people following Bon religion claims to be the origin of the Tibetan writing system.

<sup>3</sup> Balti language is spoken by the entire population of Baltistan in northern areas of Pakistan and adjoining parts of Jammu and Kashmir, is originally said to be an archaic Tibetan dialect.

<sup>4</sup> Lahuli belongs to the Tibeto-Burman language family and is spoken in some parts of the Chamba district of Himachal Pradesh.

ba	ba		bang	balang	'cow'
bya-mo	bya-m(bjya-m)		byango	chamo	'chicken/hen'
zhi-mi	byi-li(bjyi-li)		bi-la	bila	'cat'
chu	chu	ting	chu	chu	'water'
pags-pa	pags-ko	pad			'skin/fur'
me	me	ne			'fire'
ming	ming	ma-ning			'name'
zla-ba	zla-w	zla-ri	ldzod	dawa	'moon, month'
gangs-ri	gangs-ri	rang			'mountains'
'gnam	'gnam	mu/dmu -zhag			'sky'

All the five languages above show close genetic affiliation to Tibeto-Burman language sub-group. For example, *kha* 'mouth' corresponds to almost every language followed by eyes, head, chicken/hen, water and cow. The word for moon is either *dawa* or *ldawa* in all the vocabulary. Zhanzhung seems to have genetic origins in other neighbouring Himalayan countries as *pu/pulang* 'head', *sbyib* 'throat', *lgyun-zhi* 'nose' do not seem to have cognates with CT. Namkhai Norbu (1981: 75-83) describes vocabulary of both Zhang-zhung and Tibetan origin in his *Bodkyi lorgyus las 'phrospai gtam norbui do shal*. Namkhai Norbu (1981: 77) mentions twelve locatives in Zhang-zhung language. Interestingly locative /gu/ and /lu/, which do not exist in CT, is found in Dzongkha. Dungkar lobzang 'phrinlas (1982: 8-10) suggests the existence of Zhang-zhung language even before Thomi Sambhota<sup>5</sup> introduced Tibetan writing system in Tibet during the reign of the King Songtsen gampo in the mid-seventh century. This suggests the retention of Zhangzhung locatives in DZ where as they have disappeared in CT. Their existence in other Tibeto-Burman languages needs to be investigated.

## 2. Lower Numbers

The lower numbers from one to ten are compared between the six languages in the following:

CT	Tsh	Zh	Myanmar	Chinese	Japanese	Meaning
gcig	thur	tig	ti'	yi	i-chi	one
'gnyis	'nyig-tsing	ni/ne	hni'	er	ni	two
gsum	gsam	sum	thoun:	san	san	three

<sup>5</sup> He was son of a Tibetan minister who studied Indian languages and invented Tibetan scripts on his return to Tibet during the reign of King Sontsen Gampo in the mid-seventh century.

bzhi	phyi	bing	lei:	si	shi/yo	four
'Inga	nga	nga	nga:	wu	go	five
drug	khung	drug	cau'	liu	ro-ku	six
dduen	zum	snis/snes/snel	ku-hni'	qi	shi-chi/na-na	seven
brgyad	yen	gyad	shi'	ba	hachi	eight
dgu	dgu	gudung	kou:	jiu	ku/kyu	nine
bcu	se	cu	tahse/hse	shi	ju	ten

Tshangla Lo<sup>6</sup> or Sharchopa Lo also shows both lexical and phonological similarities with other languages above. Zhangzhung<sup>1</sup> orthography for numerals seems to have obvious cognates with CT at least in sounds as prefix and suffix do not correspond to Tibetan suggesting other TB language origin. The integer two, three, four and ten are very similar in sounds. Most obvious cognate connection is integer two, three, five and ten among these languages. The CT and DZ forms exactly correspond with each other among others except DZ produces not all of its final initials. Japanese seems to have borrowed Chinese numerals despite having their own numeral system.

### 3. Unique Dzongkha Vocabulary

Some Dzongkha words are unique in that they are non-existent in CT. This suggests non-parallel development as in the following:

CT	DZ	Meaning
'snying	dong-hing	'heart'
'bras	'bya('bjya)	'standing paddy'
	chum	'husked rice'
	red(re)	'paddy'
'on-pa	bjya-rdugs	'deaf'
khron-pa	omto	'well'
zhi-mi	byili (bjyi-li)	'cat'
khyer	'bag	'take, carry'
bsil	khoem	'cold/cool'

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<sup>6</sup> Tshangla Lo (Tshangla language) commonly known as Sharchokpa Lo (eastern language) is spoken in eastern Bhutan by the majority of population and it represents one of the ancient indigenous tongues of Bhutan. It is also spoken in some parts of Arunachal Pradesh bordering eastern Bhutan and Pemakod in Tibet.

'klong	lhang	'beg'
chen-po	sbom	'big/large'
'khon	hing 'dram	'grudge'
rzun	shob	'lie/falsehood'

#### 4. Disyllable to monosyllable

CT *tshag* 'point' and (*tshag* in DZ), which shows syllable boundaries in CT is removed. All CT disyllables are collapsed to DZ. monosyllables with either diphthongs or consonant finals. Though it appears monosyllable in Dzongkha as a result of the removal of *tshag*, it is still considered CT last letter of a word, the name ending known as *mingtha*.

CT	DZ	Meaning
a-pa	a-p	'father'
a-ma	a-m	'mother'
pha-ma	pha-m	'parents'
dri-ma	dri-m	'smell'
lag-pa	lag-p	'hand'
thagpa	tha-p	'rope'
phag-pa	pha-p	'pig'
phor-pa	phor-p	'cup'
thug-pa	thue-p	'porridge'
skud-pa	skue-p	'thread/string'
shug-pa	shu-p	'conifer'
stag-pa	sta-p	'birch'
rkang-pa	rka-m	'foot/leg'

**4.1** Dzongkha nouns that end their last letter of a word in *mingtha* /ba/ are replaced with *wa-chen*, the big /ba/ which is pronounced as (wa) after removing *tshag* as illustrated below:

CT	DZ	Meaning
kha-ba	kha-w	'snow'
ka-ba	ka-w	'pillar'
tho-ba	tho-w	'hammer'

ra-ba	ra-w	'horn'
rna-ba	rna-w	'ears'
lba-ba	lba-w	'goiter'
pho-ba	pho-w	'stomach'

Dropping of *tshag* also occurs with nouns ending in /pa/, /po/, /bu/, /ma/, /mo/, /ba/, /bo/ and / 'u/ (only few samples are given as the difference is easily recognised. Sangay Dorji (1994: 188-192), *rzong-kha'i rda-gzhung- gsarpa* illustrates this in great length.

## 5. Phonological change

The new Dzongkha orthography is due to phonological difference from CT usually in *mingtha*. Several last letters of words with *mingtha* /pa/ and /po/ in CT have changed to bilabial /m/ in Dzongkha. Its origin is known to have existed in CT as well as in modern central Tibetan as in the following:

CT	DZ	Meaning
mchin-pa	mchi-m	'liver'
rting-pa	rting-m	'heel'
bya-mo	bya-m (bjyam)	'hen'
mgon-po	mgoe-m	'protector'
bzangpo	bza-m/bzang-m	'good/auspicious'
sku-chen-po	sku-che-m	'dignitary'
dkar-po	dkar-p	'white'
ser-po	ser-p	'yellow'
'dmar-po	'dmar-p	'red'

## 6. Liquid /r/ to glide /y/

There is a shift from liquid to glide, from CT /ra-btags/ to DZ/ ya-btags/. The /ya-btags / especially with bilabial initials /p/, /ph/ and /b/) unlike CT pronunciation they reflect unique phonological change as illustrated below:

CT	Dz	Meaning
<i>bkrag</i>	<i>bkyag</i> (cag)	'colour'
skra	skya (ca)	'hair'
'khru	'khyu (chu)	'wash'

'khrid	'khyid	'lead/escort'
brangs	gyangs (jang)	'count'
gral	gye	'queue'
'gram	'gyam (jam)	'foundation'
sprel	spchya	'monkey'
sprang-po	spyang-ka	'poor'
phra	phya	'tiny/small'
'phrad	'pchyed	'meet'
brag	byag (bjyag)	'rock'
sbrang	sbyang (bjyang)	'honey'
'bru	'byu (bjyu)	'grain'

CT *gri* (knife), DZ *gyi* and CT *gro* (go) DZ *gyo*, though considered Bhutanese innovation, is observed in archaic Tibetan dating back to the seventh century. The most obvious evidence is in Dunhaung manuscripts<sup>7</sup>.

#### 7. *Ma ya-btags* (ma sub fixed with ya)

*Ma ya-btags* do not occur in Dzongkha, but the classical Tibetan does especially in old documents prior to the reformation of the first Tibetan orthography during the Tibetan King Trisong Detsen in the eight century. Sangay Rinchen (1982:37-40) indicates the use of *ma-ya-btags* during the second reformation in the middle part of ninth century when Thri Ralpachen ruled the Tibet.

CT	DZ	Meaning
mi(myi)	'mi	'person'
me(mye)	me	'fire' mi(myi)
med (myed)	med	'not there'
mig (myig)	'mig	'eyes'

*Ma ya-btags* originally is said to have phonetic quality. Its use, however, seems to have declined since the second reformation of Tibetan orthography during the reign of the Tibetan King Thri Ralpachen. Tsheten Zhabdrung (1981: 157) asserts about its usage in old Tibetan. All documents from Danhaung suggest the old form of orthography with

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<sup>7</sup> Old Tibetan manuscripts dating back to 5<sup>th</sup> to 10<sup>th</sup> centuries found in Danhaung caves on the eastern of the Silk Road in Gansu Province, China.



subjoined *ma ya-btags*, which are now lost. Bsodnam Skyid and Dbang Rgyal (1983) provide evidence of *ma-ya-btags* in throughout their *Tunhong nas thonpai gnaboi bodyig shog gril* and *Bodkyi gnarabs yigcha gches bsdus*.

### 8. Dropping of the suffix /s/ and subjoined ‘*achung*’

Dzongkha substitutes CT suffix /s/ with *subjoined* ‘*a-chung*’ to the consonantal root to indicate vowel length. This occurs to nouns and compound nouns including adjectives as in the following:

CT	DZ	Meaning
‘bras	‘bya (bjya)	‘standing paddy’
mon-‘bras	mon-‘bya (moem-bjya)	‘millet’
las	la	‘work’
las-khag-po	la.khag	‘complex/difficult’
las ‘gan	la-‘gan	‘responsibility’
las-ngen	la-ngen	‘negative actions’
las-shuel	la-shuel	‘performance’
las-‘phros	la-‘phros	‘remaining work’

This can well be considered as Bhutanese innovation. CT ‘*bras* (standing paddy) with prefix ‘a followed by *ra-btags* -*br* is ‘*bras* but in Dzongkha the suffix /s/ is removed and instead *ya-btags* with ‘*achung*’ is attached to become ‘*bjya*’ in that not all Dzongkha suffix produce umlaut CT /s/. The ‘*a chung*’ is sparingly used in Dzongkha for length but it does not seem to any phonetic role in the CT orthography. Nevertheless, the recent DZ orthography shows the retention of ‘a prefix and simply *rat-btags* is changed to *ya-btags* indicating controversy.

Inscriptions found in *zhol* pillar<sup>8</sup> show about 50 % of<sup>9</sup> used at the end of syllables as opposed to Dzongkha.

### 9. Loss of the suffix /s/ without ‘*a chung*’

The suffix /s/, which produces umlaut in CT, does not occur in Dzongkha but retains little compensatory vowel length. However, in the case of CT *gos* (garment), DZ *gho* (man’s robe) is not spelt as /*gos*/ with suffix /s/ without umlaut but instead used *bgo* (CT verb to wear). The ‘*a chung*’ is not applied here despite it has relevance for length.

<sup>8</sup> *Ra* sub-fixed underneath the consonants.

<sup>9</sup> ‘*a chung*’ is a small /*ba*/ sub-fixed to show length in Dzongkha.

CT	DZ	Meaning
chos	cho	‘Dharma’
tshos	tsho	‘colour’
dos	do	‘load’
gos	go	‘dress’
nas	na	‘barley’
bchos	bcho	‘make/repair’

But in case of CT *rno* ‘sharpness of knife’ and *rnga-dyug* ‘drumstick’, suffix /s/ is added to reflect DZ pronunciation.

### 9.1 Loss of the suffix /s/ in compound words

The CT disyllabic nouns, however, do not seem to show vowel length as opposed to vowel length in Dzongkha monosyllables when compounded regardless of both first or second syllabic endings, as in the following:

CT	DZ	Meaning
tshos-gzhi	tsho-zhi	‘basic colour’
rus-pa	ruto	‘bone’
‘phrul-chas	‘phrul-cha	‘machinery’
lag-chas	lag-cha	‘tools’
khur-chas	khur-cha	‘load’
drag-shos,	drag-sho	‘a higher rank in Bhutan’
pus-mo	pu-mo	‘knee’

However, when the suffix /s/ is used as second syllables, CT suffix /s/ is lost with slight length as in: *sha-dos* ‘meat load’, *tsha-dos*, ‘salt load’, *sku-rus* ‘body bone’, and *drag-shos* ‘best or a senior rank in Bhutan.’

### 10. *Ming-mtha*<sup>10</sup> /bu/ to /m/ and *ming-mtha* /pa/ to /ba/

Some CT second syllables of disyllabic nouns /bu/ got absorbed to bilabial /m/ forming new orthography. CT. *ming-mtha* /pa/ got absorbed to reduplicated base-*ba*/ of the second syllable in Dzongkha, but the usage has been inconsistent retaining /pa/ in some cases as illustrated below:

CT	DZ	Meaning
kong-bu	kong-m	'offering butter lamp'
ling-bu	ling-m	'flute'
kham-bu	kha-m	'peach'
btub-pa	btub-btu-b	'cut'
mthud-pa	mthue-mthue-p	'joined'
bchag-pa	bchag-bchag-p	'broken'

In the case of CT *kham-bu* second syllable /bu/ is abandoned retaining only *kha-m*.

### 11. Changing of nasals 'sgna, 'sn/ and 'sny to initial /ha/

The CT high tone nasals: 'sgna, 'sn and 'sny are often realised and spelt as voiceless initial /ha/ in Dzongkha. This suggests a phonological shift from CT high tone nasals to voiceless /ha/, which is the typical characteristics of Dzongkha lexicon, but CT 'rlig-pa 'testicle' is DZ *lhi-p* from /r/ to /lh/.

CT	DZ	Meaning
'sgna	ha	'early'
'sgna-phyi	ha-p-phyi	'advance'
'sngon-po	hoem	'blue'
'sngas	hang	'pillow'
'sna	lha-pa/ha-pa	'nose (irregular)'
'sgo-ldum	ho-ldum	'green plants'
'snyan	hen	'pleasant to hear'
'snod	hoen	'containers'
'snum	hum	'oil'

### 12. Glide /'a/ and glide /y/ to /a/

Some DZ nouns and verbs have developed a new orthographic system. CT glide /y/ and /'a/ are /a/ in Dzongkha. No such forms are found in CT.

CT	DZ	Meaning
yin	a'in	'is/are'
yib	'ib	'hide'

gyer-ma	ema	‘chili’
‘o-ma	om	‘milk’
‘o-shubs	om-shubs	‘bra’ <sup>11</sup>
‘og-khang	‘o-ka	‘basement

### 13. Dropping of the subjoined /r/

Some DZ words simply drop liquid subjoined /r/ with compensatory lengthening. For example, the CT *sbrul* ‘snake’ is pronounced *bue* without consonant cluster *-br*. But CT *sprang-po* (poor) is *spang-go* and *spre’u* (monkey) is (pronounced as *pe’u*) in Central Tibetan suggesting dropping of /r/ existed in old Tibetan. In Tshangla Lo, however, final /r/ is pronounced as in: *brag* ‘cliff’, *bro-wa* ‘taste’, and *prus-ken* ‘exactly same.’ Ladakhi<sup>11</sup> seems to pronounce super scripts as in *smān* (medicine) but not subjoined /r/.

### 14. Glide /y/ to prefix /g/ form

CT lexicons without prefixes (*sgon-’jug*) take prefixes in some Dzongkha nouns and verbs to reflect high register. This has resulted in semantic shift, for example, in Dzongkha *gyuel* ‘village/country’, but it means ‘war’ in Classical Tibetan.

CT	DZ	Meaning
yul	'gyuel	‘country/village’
yul-nor	'gyus-nor	‘local cow’
yib	'gyib	‘hide’
yur-ba	'gyu-ba	‘cannel’ (irrigation)
yu-ba	'gyu-pa	‘handle’

The recent orthography /'gyul/dropped liquid // and replaced with final /s/ to avoid confusion with the CT /'gyul/ meaning (war) and to reflect correct pronunciation. Tsheten Zhabdrung (1980-39) suggests the presence of /g/ prefix for CT 'yi-ma (sun) in the old Tibetan writing system.

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<sup>11</sup> Ladakhi language is closely related to Tibetan and is spoken in Ladakh region of Jammu and Kashmir state of India and Tibet region of China.

**15. Subjoined *ka-ya-btags-'kla*<sup>12</sup> and *sa la-btags-'sla* to lateral /lha/**

These words change CT subjoined *ka-labtags -'kla* and *ba-labtags -'sla* to voiceless nasals *la-ha-btags -lha* but in case of CT *lab* ‘tell/speak’ takes superscript *s-*(*'sla*) simply to indicate high pitch. CT *mag-pa* ‘husband’ is *'ma-p* in Dzongkha, thus contracting /p/ without *tshag* and superscript /r/ to indicate high pitch.

CT	DZ	Meaning
'bklag	lhab	‘learn’
'klog	lhag	‘read’
'bslu	lhu	‘deceive’
'slong	lhang	‘beg’

CT *lab* ‘to learn’ is *slab* in Dzongkha with modified spelling to reflect its spoken form. The new spelling it has undergone semantic changes as it now means ‘to speak/tell’ in DZ. No cognate common to Tibeto-Burman language is known but this needs to further investigated.

**16. *Gi-gu logpa* (the curl of the *gi-gu* vowel /i/ is turned from normal right to left)**

The vowel /i/ as in CT /mi/ ‘person’ is reversed to indicate high tone /'mi/ although /mi/ low tone is simply used in the present writing system. However, where the double vowel /i/, occurs consecutively as homophonous as in CT *mzad-pa po* ‘person who authored Dz ‘*mzad-mi 'mi*, they create confusion. Thus the reversed /i/ needs to be revived in the consecutive /mi/.

Nu-eng-depCT	Dz	Meaning
khur-ba-po	'bag-mi.'mi	‘one who carries =carrier’
rzun smra-ba-po	shob-rkyab-mi-'mi	‘one who tell lies =liar’
las-byad-pa	las-'bad-mi-'mi	‘one who works =worker’
yig-bris-pa	yi-ku-'bri-mi-'mi	‘one who writes =writer’
thags-mkhan	thags-'thag-mi-'mi	‘one who weaves =weaver’
shing-mkhan	shing-btog-mi-'mi	‘one who cuts =wood cutter’

Lopen Pemala (1971: 26) discusses numerous examples in *New Method Dzongkha Hand Book*. Dunhuang manuscripts show reversed about 90 % of *gi-gu logpa* and its use has declined in the twelfth to thirteen century. It is

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<sup>12</sup> *Ka* sub-fixed with /la/ underneath and so is *sa la-btags-sla*

not known whether *gi-gu logpa* had any vowel quality in old Tibetan. Some language scholars say it represented two Chinese vowel sounds, but this needs to be restudied.

### 17. Verb *rgyag* to *rkyab*

CT verb stems ‘do’, for example, *rgyag* (present), *brgyags* (past), *brgyag* (future) and *rgyob* (imperative) have become *rkyab* in Dzongkha orthography system substituting all the four in CT. DZ *rkyab*, therefore, is a distinct Dzongkha orthography. Quite often prefix /b/ and suffix /b/ and last final /s/ are also been used in Dzongkha to show 3 tenses including imperative form indicating inconsistency.

Similar phonological changes have developed in Dzongkha pronunciation such as CT *phab* (yeast) DZ *phow* and CT *dbyar* (‘yar) meaning summer ‘bjya with ‘a-chung subjoined. CT *dbugs* ‘breath’, DZ *bung* and CT ‘gig ‘rubber’ DZ ‘gip give new orthography but they all seem to have cognates in the classical Tibetan.

The ‘bad in CT is to endeavour but in Dzongkha ‘bad means to do or carry out things. This single verb has substituted all the four verb stems (present) *byas* (past), *byed* (present) *bya* (future) *byos* (imperative) of CT.

### 18. Subjoined *ra-btags /phr/* to subjoined *ra-btags /pr/*

CT *pha ra-btags* become *pa ra-btags* in Dzongkha changing from consonant cluster /*phr/* to /*spr/* forms, which is not found in CT. Ladakhi<sup>13</sup> language seems to share similarity, but this needs to be investigated.

CT	DZ	Meaning
phrug	sprug [tug]	‘baby/toddlers’
seng-phrug	seng-trug[seng-tug]	‘lion calf’
nya-phrug	nya-trug[nya-tug]	‘tiny fish’
bod-phrug	bod-trug[boe-tug]	‘Tibetan boy’

### Conclusion

As highlighted above, a modest attempt shows the close genetic relatedness of the CT and DZ vocabulary including some other Tibeto-Burman languages. The time speaks the evolution of DZ lexicon in Bhutanese soil, but ample lexical similarity suggests the same ancestry. The DZ orthography in particular, suggests new development from CT root due to phonological changes. However, the comparative study, hitherto undertaken by scholars between CT and DZ is inadequate. This paper, though very basic, covers quite a wide range of samples which could adequately

understand the similarities and dissimilarities between the DZ and CT vocabulary. At the same time this paper as provocative in nature will help scholars on Tibeto-Burman languages to embark on in-depth studies in future.

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