

འབྲུག་རྒྱལ་ཁབ་
རྩིས་ལྗོངས་ལྟར་ཕྱག་པའི་ཡིག་ཐོག་
འབྲུག་ལྗོངས་ལམ་སྟོན།

GUIDE TO
OFFICIAL DZONGKHA
ROMANIZATION



དགེ་བཤེས་འཇམ་དབྱེང་སའོད་ཟེམ་

Dr. George van Driem

དཔལ་ལྷན་འབྲུག་གཞི་རྒྱུ་ལྟར་ཕྱག་པའི་ཡིག་ཐོག་ལམ་སྟོན་ཚོགས་པ།

Dzongkha Development Commission

Royal Government of Bhutan

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རྩ་སྐྱོང་ (འཛམ་གླིང་རྒྱལ་ཁྲིམས་པའི་ཡིག་ཐོག་)
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卐

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Dzongkha Development Commission

Royal Government of Bhutan

The Dzongkha Development Commission is very happy indeed that at long last we are able to publish this *Guide to Official Dzongkha Romanization*. In the course of many centuries of Bhutanese history, Dzongkha has functioned on the national level as the language of government and administration. In 1971, the status of Dzongkha as the national language of Kingdom of Bhutan was officially and publicly proclaimed, although since 1961, when Bhutan began to open its doors to the world, English had also been used as a medium of instruction in formal education. In 1986, the Royal Government of Bhutan adopted a national policy of standardization in order to further the advancement of the national language and accordingly inaugurated diverse programmes embodying scholarly research activities and the development of instructional materials and standard curricula. It was found that the progress of this work was repeatedly hampered by the lack of a standard romanization of the national language.

For this reason the Royal Government of Bhutan called upon the services of the eminent linguist Dr. George van Driem of Leyden University in the Kingdom of the Netherlands to develop a standard romanization of the national language. With the completion of this book, a long-standing wish of the Royal Government of Bhutan has finally been fulfilled. The system of romanization laid out in this book is also in complete accordance with recommendations made by experts in the Dzongkha Technical Committee, and in its present form this romanization has been fully approved by the Dzongkha Development Commission.

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Therefore, all concerned are hereby advised that Roman Dzongkha is to be implemented with immediate effect as the official standard for rendering Dzongkha, the national language of the Kingdom of Bhutan, in the roman script.

This unique Bhutanese system of romanization will promote uniformity and even represent one of the outer expressions of our national identity. Roman Dzongkha will help to spread the national language and improve literacy within the kingdom, provide a standard and authoritative way of representing Dzongkha in the international media, and will also be of direct benefit to those outside Bhutan who wish to learn the national language of our country.



'Lönpo Doji Tshering, Chairman
Dzongkha Development Commission
Royal Government of Bhutan

26 September 1991

Trashichö Dzong, Thimphu

Contents

Letter from His Excellency 'Lönpo Doji Tshering	iii
Author's Preface	vii
Acknowledgements	ix
1. Definition of Official Dzongkha Romanization	1
2. Chökê and Roman Dzongkha	4
3. The Roman Dzongkha alphabet and the Diaeresis (ཚག་གཉིས་ tshâ 'nyî)	6
4. The Apostrophe	9
5. The Devoicing Diacritic (ཐིག་ thi)	12
6. The Circumflex Accent (ཉིམ་ཉམ་ chimto)	14
7. Vowels in Roman Dzongkha	15
8. Consonants in Roman Dzongkha	25
9. Final consonants in Roman Dzongkha	59

10. A Note on Contour Tones	64
11. Sample Texts in Dzongkha and Roman Dzongkha	
Sample a: radio announcement, courtesy of the Bhutan Broadcasting Service	66
Sample b: excerpt from the national weekly newspaper <i>Künse</i>	68
Sample c: short story 'Pcêthê Sum'	72
Sample d: Prayer of Yeshê Tshogä	79
Sample e: Prayer to Cenrezik	84
12. Romanized List of Common Bhutanese Names	
People's names	92
Countries, districts, subdivisions, dzongs, cities and towns	96
Streets of the capital city	99
Neighbourhoods and suburbs of the capital	103
Tips for the Computer User	104

Author's Preface

Roman Dzongkha is the official romanization of Dzongkha, the national language of the Kingdom of Bhutan.

Until now, it has been common practice for every individual to improvise an *ad hoc* romanization whenever attempting to render Dzongkha in the roman script. Consequently, many very different spellings can be found representing a single Dzongkha name or word. With the increase of international intercourse, the Royal Government of Bhutan identified the need of putting an end to this confusing and haphazard practice and has therefore decided to establish a standard.

Roman Dzongkha is based on linguistic insight into the phonology of the modern spoken form of the national language. In this way Roman Dzongkha is comparable to the Pinyin romanization officially in use in China and the official romanized orthography of Vietnam. Yet Roman Dzongkha is easier to master by foreigners and non-native speakers of Dzongkha than either the Chinese or the Vietnamese romanizations. Its elegant Continental appearance makes it particularly suitable for representing the national language of the kingdom.

The introduction of a standard romanization is of direct benefit to the country as a whole. A standard romanization meets the needs of international commerce and communication. Roman Dzongkha can be used by cartographers for writing the toponyms on maps of Bhutan for domestic and international use. In dictionaries Roman Dzongkha can indicate the standard pronunciation of Dzongkha words, both for the benefit of foreign learners and for Bhutanese who are uncertain of the pronunciation of a word. The *First Linguistic Survey of Bhutan*, conducted by the Royal Government of Bhutan, has provided a picture of Bhutan's great linguistic diversity, and underscored the need for a standard romanization of Dzongkha in order to facilitate the use of the

national language throughout the kingdom. Roman Dzongkha enables the production of effective language instruction materials for use within the country. In the international arena Roman Dzongkha will help spread knowledge of Dzongkha to peoples of other nations. In conjunction with the *Grammar of Dzongkha* being completed under the auspices of the Royal Government, Roman Dzongkha lays the basis for setting up courses of instruction in Dzongkha at universities and other institutions of higher learning throughout the world.

Although Roman Dzongkha is being introduced as a new standard by the Royal Government, the native literary and scholarly traditions of Bhutan are of great antiquity. This romanization represents the fruition of joint endeavour between Bhutan's ancient scholarly traditions and centuries of academic tradition at Leyden University in the Netherlands. Leyden University shares the aims of the Royal Government of Bhutan in promoting scholarship and scientific inquiry, and it is hoped that the future will see an intensification of the academic cooperation between the Kingdom of Bhutan and the Kingdom of the Netherlands.

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The author gratefully acknowledges his indebtedness to the Dzongkha Development Commission and to its illustrious chairman, His Excellency ལོན་པོ་ལྷོ་ཤོ་རྩེ་ཆེ་ལོ་ལོ་ 'Lönpo Doji Tshering, for inviting me to Bhutan and for providing all the necessary facilities to conduct the work, institutional support, permits to all areas of the kingdom in order to conduct linguistic research in the field, and a warm and congenial atmosphere in which to work.

The author warmly thanks his two colleagues at the Dzongkha Development Commission, དྲ་ཤོ་སང་གུ་ལོ་ལོ་ Dr°âsho Sanggä Doji and ཧྲ་པ་བཙུན་ལཙུན་ Hâp Tsentsen, for their shared expertise. Thanks are due to the many people throughout the country who supported us and gave their time during our research in the field. The author is highly grateful to the Netherlands Ministry of Foreign Affairs and Tom Derksen in particular for his enthusiastic support of this undertaking. I am indebted to Professor Frederik Kortlandt for his valuable advice. I thank Leyden University (*Rijksuniversiteit Leiden*) and the Royal Netherlands Academy of Arts and Sciences (*Koninklijke Nederlandse Akademie van Wetenschappen*) for their continued support at home.

Last but not least, the unfailing and devoted assistance of the author's friend དགའ་མེད་ཀར་མ་ལོ་ལོ་ Gasêp Karma Tshering of the Bhutan Broadcasting Service has been and continues to be of inestimable value to all the author's work in Bhutan.

1. Definition of Official Dzongkha Romanization

Dzongkha Romanization has been developed by the Dzongkha Development Commission of the Royal Government of Bhutan for the purpose of unambiguously rendering the speech sounds of modern spoken Dzongkha in the Roman alphabet. Roman Dzongkha is not intended to replace the traditional Dzongkha script, but is meant to serve as the official standard for rendering Dzongkha in the Roman alphabet within the kingdom of Bhutan and in the international press.

Roman Dzongkha is not a transliteration of the traditional spelling of words in Dzongkha script. Dzongkha Romanization is a transcription representing the standard pronunciation of the modern spoken language. Roman Dzongkha therefore reflects modern Dzongkha phonology, rather than traditional orthography.

Just as the standard for proper English pronunciation has traditionally been known as the King's English, so too the pronunciation of His Majesty and of the Royal Court defines the standard pronunciation of modern Dzongkha. In practice, the standard dialect of Dzongkha as spoken in ཡང་ Wang (ཐིམ་ཕུག་ Thimphu) and ཐེ་ Thê (ཕུ་ན་ཁ་ Punakha) serves as the basis for official Dzongkha Romanization.

In addition to the letters of the Roman alphabet, Dzongkha Romanization makes use of four diacritic marks. These diacritics are the diaeresis, the apostrophe, the circumflex accent and the devoicing diacritic. Because only four conventional diacritics are employed, Roman Dzongkha has an elegant and pleasing European countenance suitable to a national orthography. The use of these diacritics is explained below.

At the very outset it is of vital importance to stress the difference between transliteration and phonological transcription. Transliteration is a rendering in Roman script of the indigenous orthography in the Bhutanese དབྱེ་ཅན་ Ucen script. Examples of standard scholarly transliterations are: བརྒྱད་ brgyad 'eight', ལྗོངས་ 'sit' sdod, འབའ་ ḥbah 'target', དཀར་པོ་ dkarmo 'white', བཞུགས་ཐབས་ bzlog-thabs 'preventive measures'. A phonological transcription such as Roman Dzongkha, on the other hand, is based not on the Dzongkha spelling, but on the standard pronunciation of modern spoken Dzongkha. Because of the nature of Dzongkha orthography, the rules governing transcription and those governing transliteration are different and incompatible.

If an attempt is made to transliterate a word, this should be done solely on the basis of the Dzongkha spelling because the purpose of transliteration is to accurately represent the spelling of Dzongkha in the Roman script. If an attempt is made to transcribe Dzongkha phonologically, this must be done exclusively on the basis of the standard pronunciation of modern spoken Dzongkha, as spoken by an educated speaker from ཡང་ Wang or ཐེ་ Thê because the purpose of a phonological transcription such as Roman Dzongkha is to accurately represent the modern pronunciation of the language. If an attempt is made to combine transliteration and transcription, each of which are based on different principles and serve different purposes, there will be no end to confusion.

Transliteration is useful to foreigners desirous of learning to write Dzongkha. Therefore, transliteration is used in Chapters 2 and 3 of *The Grammar of Dzongkha*, produced in English for foreign learners by the Dzongkha Development Commission of the Royal Government of Bhutan. Transliteration is not particularly useful to those who can already read Dzongkha and can see for themselves exactly how a word is spelt.

The phonological transcription known as Roman Dzongkha has been devised to represent modern Dzongkha pronunciation, since there is no straightforward relationship between the traditional spelling and the modern pronunciation. Roman Dzongkha is not meant to replace the native orthography, but Roman Dzongkha is highly useful because it provides exact information on the standard pronunciation which the traditional spelling in Bhutanese Ucen script does not.

Dzongkha is pronounced somewhat differently in different parts of western Bhutan. Moreover, Dzongkha is generally pronounced differently by Bhutanese speakers whose native language is not Dzongkha. The *First Linguistic Survey of Bhutan* established, for example, that the voiced vs. devoiced distinction is unique to the phonology of Dzongkha and does not occur in other languages of Bhutan, such as B'umthabikha or Shâchobikha. Since Roman Dzongkha represents standard pronunciation, the pronunciations of Dzongkha speakers whose native dialect is not that of ཡང་ Wang or ཐེ་ Thê cannot be used as a model, no matter how perfect their Dzongkha is.

Recall that the prestigious pronunciation of a very small segment of the population of southern England is used as the standard for the phonological transcription of English provided in the *Oxford English Dictionary*. Although educated speakers from other parts of England or from Scotland, Wales, Ireland, America, Canada, South Africa, Australia or New Zealand may speak flawless English, it would lead to utter chaos to base the phonological transcriptions provided in the *Oxford* on all these various pronunciations. This of course does not mean that there is anything wrong with these other pronunciations, but to use pronunciations differing from the standard defeats the purpose of having a standard. This holds true for Roman Dzongkha as well.

Recapitulating, therefore, no attempt must be made to base Official Dzongkha Romanization on the traditional spelling. The traditional spelling is already known to literate people of Bhutan, and Roman Dzongkha is not intended to represent or replace it. Roman Dzongkha is based exclusively on the standard pronunciation of the modern language as spoken by educated speakers from the Thimphu and Punakha Valleys.

2. Chökê (རྩོམ་མཚན་) and Roman Dzongkha

Dzongkha is the national language of Bhutan. The status of Dzongkha as the language of the royal court, government and administration is firmly rooted in Bhutanese history. However, whereas Dzongkha is the living, spoken language, the Classical Tibetan liturgical language known as Chökê has for centuries been the scholarly language in which sacred Buddhist texts, medical and scientific treatises and, indeed, all learned works have been written. The relationship between Dzongkha and Chökê in Bhutan is reminiscent of the role Latin used to play as the language of learning in mediaeval France where the spoken language had long since evolved into a language different from that spoken by the ancient Romans.

Just as Latin used to exercise and continues to exercise great influence on the vocabulary of French and English (e.g., video, multilateral, disinfectant, international, credit), so too Chökê, the language of learning and liturgy, continues to strongly influence modern spoken Dzongkha. This influence is manifest in the vocabulary where Dzongkha has acquired many words directly from Chökê. The liturgical Chökê pronunciation of some words differs from the modern pronunciation in the spoken language. Roman Dzongkha is not based on a

liturgical, Chökê pronunciation, but on the pronunciation of modern Dzongkha.

Roman Dzongkha can, however, also be satisfactorily employed to represent the Bhutanese Chökê pronunciation of religious terminology and prayers. In Roman Dzongkha འབྲུག་ཡུལ་ 'Bhutan' is elegantly spelt Dru Ü, and དཔལ་ལྷན་འབྲུག་གཞུང་ 'Royal Government of Bhutan' is spelt Pende Dru Zhung, but Roman Dzongkha can also represent the Bhutanese Chökê pronunciations Druk ÜI and Pelden Druk Zhung. Examples of how Official Dzongkha Romanization is used to render Chökê in Roman script are provided in Sample Texts D and E.

3. The Roman Dzongkha alphabet and the Diaeresis (ཚག་གཉིས་ tshâ 'nyî)

The fifty-one consonant symbols used in Roman Dzongkha are listed below with equivalents in Bhutanese script.

k ཀ	kh ཁ	g ག	g° ག
c ཅ	ch ཅ	j ཇ	j° ཇ
t ཏ	th ཏ	d ཏ	d° ཏ
p པ	ph པ	b པ	b° པ
pc ཕ	pch ཕ	bj ཇ	bj° ཇ
tr ཏ	thr ཏ	dr ཏ	dr° ཏ

ts ཅ tsh ཅ dz ཏ

zh གཞ z གཟ
zh° གཞ z° གཟ
sh ག s ག

y ཡ 'y ཏའ
w ར 'w ཏའ
r ར hr ཏ

l ལ 'l ལ lh ལ

ng ཏ ny ཏ n ཏ m མ
'ng ཏ 'ny ཏ 'n ཏ 'm མ

h ཏ

The equivalents in Bhutanese script provided above are intended to give the user an idea of how the speech sounds of the national language are represented in Roman Dzongkha. There is a systematic one-to-one correspondence between Roman Dzongkha and the speech sounds of modern Dzongkha. There is no such one-to-one correspondence between the traditional Dzongkha orthography and the speech sounds of the language. For example, the sound represented by the letter j in Roman Dzongkha not only corresponds to ཇ in the native spelling, as shown above, but also corresponds to བཇ ལྷ ཏཇ མཇ ཏྱ ཏཏྱ བཏྱ བཏྱྱ ཏྱ and ཏྱ། Elaborate examples of how Roman Dzongkha letters correspond to traditional spellings are provided in Sections 7 and 8.

The following eight vowel symbols are used in official Dzongkha Romanization:

i འི ü ཏུས u ཏུ

e འེ ö འོས o འོ

ä འས a འ

Note that there are two dots above the letters ä, ö and ü. These two dots are a diacritic mark known as a diaeresis in English and simply called ཚག་གཉིས་ tshâ 'nyî in Dzongkha. The diaeresis serves to distinguish the vowel in བའལ་ shä 'wander' from the vowels in བེས་ shê 'know' and བའད་སྐབ་ནི་ she 'lapni 'explain', the vowel in རྫོང་ dö 'sit' from the vowel in རྫོང་ do 'stone', and the vowel in ལུག་ lu 'sheep' from the vowel in ལུད་ lü 'compost'.

The use of the diaeresis in Roman Dzongkha is in accordance with conventions of the Western Tibetological tradition.

In Romanized Dzongkha, the letter *y* is never written before the vowels *ä*, *ö* or *ü*, e.g. གཡུ་རྫོན་ 'Üdrö, ཡོན་ཏན་ Öntö, གཡོན་མ་ 'öm 'left', ཡལ་སོང་རུག་ äsonu 'slipped my mind'.¹ The sequences *yä*, *yö* or *yü*

may, however, be written in Roman Dzongkha when representing Bhutanese Chökê pronunciations, e.g. ཡོན་ཏན་ Yönten. The use of the thirty-six consonant and eight vowel symbols of Roman Dzongkha is illustrated in Sections 7 and 8.

When names, entries in Romanized dictionaries and other items are listed in Roman Dzongkha, the words are arranged in the alphabetical order of the Roman alphabet. Since the official Dzongkha Romanization makes use of an expanded Roman alphabet, as do some languages on the European continent, the alphabetical order of the seventy-seven letters of the Roman Dzongkha alphabet has been adapted accordingly.

¹ The linguistic reason for this is that in Dzongkha there is no phonological opposition between the *yä*, *yö*, *yü* and *ä*, *ö*, *ü* in initial position. In other words, in Dzongkha phonology, before the vowels *ä*, *ö* and *ü* there is a neutralization position for the phoneme /y/.

Alphabetical Order of Roman Dzongkha

a	ch	g°	'l	'o	s	'ü
'a	d	h	lh	ô	sh	ü
â	d°	i	m	'ô	t	'ü
'â	dr	'i	'm	ö	th	w
ä	dr°	î	n	'ö	tr	'w
'ä	dz	ï	'n	p	thr	y
b	e	j	ng	ph	ts	'y
b°	'e	j°	'ng	pc	tsh	z
bj	ê	k	ny	pch	u	z°
bj°	'ê	kh	'ny	r	û	zh
c	g	l	o	hr	'u	zh°

4. The Apostrophe

The apostrophe marks the high register tone syllables, and it is written before an initial consonant or vowel. The high tone apostrophe is used only in syllables beginning with a nasal, a liquid or a vowel. The low register tone is left unmarked.

The difference between the low and high register tones can be seen in pairs such as ལོ་ lo 'year, age' vs. ལོ་' lo 'cough' and ར་ nga 'I, me' vs. ར་' nga 'five'.

low register	high register
nga ང་	'nga ང'
nya ཡ་	'nya ཡ'
na ན་	'na ན'
ma མ་	'ma མ'
wa བ་	'wa བལ'
ya ཡ་	'ya ཡལ'
la ལ་	'la ལ'
a འ་	'a འ'
â འར་	'â འར'
ä འལ་	'ä འལ'
e འེ་	'e འེ'
ê འེར་	'ê འེར'
i འི་	'i འི'
î འིར་	'î འིར'
o འོ་	'o འོ'
ô འོར་	'ô འོར'
ö འོལ་	'ö འོལ'
u འུ་	'u འུ'
û འུར་	'û འུར'
ü འུལ་	'ü འུལ'

The low and high register tones are not indicated in Roman Dzongkha whenever and wherever they can be predicted. The voiceless consonants in the table below are always automatically followed by the high register tone, whereas the voiced and devoiced consonants in the table below are always followed by the low register tone. In Roman Dzongkha, therefore, the high tone apostrophe is never used in conjunction with the following letter symbols.

high register	low register
k ཀ་ kh ཀམ་	g ག་ g° ག'
c ཅ་ ch ཅམ་	j ཇ་ j° ཇ'
t ཇ་ th ཇམ་	d ཌ་ d° ཌ'
p ཕ་ ph ཕམ་	b བ་ b° བ'
pc ཕུ་ pch ཕུམ་	bj བཟུ་ bj° བཟུ'
tr ཀྲ་ thr ཀྲམ་	dr བཟུ་ dr° བཟུ'
ts ཅ་ tsh ཅམ་	dz ཅམ་
sh ཤ་	zh ཤལ་ zh° ཤ'
s ས་	z ཤལ་ z° ཤ'
hr ཅྱ ¹	r ཅྱ་
lh ལམ་	
h ཅྱ་	

¹ The voiceless r is represented in Roman Dzongkha by the digraph hr, whereas the voiceless l is represented by the digraph lh. This practice has been adopted in deference to the native orthographic tradition.

5. The Devoicing Diacritic (ཐི་ thi)

The standard dialect of modern Dzongkha distinguishes between voiced and devoiced plosive and sibilant consonants. As pointed out above, *The First Linguistic Survey of Bhutan* has established that this distinction is unique to Dzongkha and alien to the phonologies of the other languages of Bhutan. Speakers of Dzongkha whose mother tongue is another language of Bhutan do not consistently observe the distinction between the voiced consonants and their devoiced counterparts. Roman Dzongkha must, on one hand, accurately represent the phonology of the standard dialect and, on the other hand, be easy to use for all citizens of Bhutan, regardless of their linguistic background.

For this reason Roman Dzongkha represents this distinction by a diacritic, thereby using the same letter symbols for both voiced and devoiced consonants. This way it will be much easier for non-native speakers of Dzongkha to consult Romanized dictionaries and learn Dzongkha pronunciation through Roman Dzongkha than if the voiced vs. devoiced distinction were to be represented by radically different spellings. Consequently, Roman Dzongkha satisfies the demand of accurately representing the standard pronunciation of Dzongkha, whilst remaining easy to use for Bhutanese citizens whose native language is not Dzongkha.

The devoicing diacritic, known as ཐི་ thi, is a small circle written after the letter. The ཐི་ thi indicates a devoiced consonant. The following table lists the voiced and devoiced consonants of standard Dzongkha as they are written in official Dzongkha Romanization. All below consonants are followed by the low register tone.

voiced	devoiced
ga ག་	g°a ག་
ja ཇ་	j°a ཇ་
da ཌ་	d°a ཌ་
ba བ་	b°a བ་
bja འ་	bj°a འ་
dra ཌ་	dr°a ཌ་
zha ར་	zh°a ར་
za ར་	z°a ར་

The devoiced consonants are called 'devoiced' because historically they derive from voiced consonants, a fact well established on the basis of comparative studies and in the traditional orthography. In articulatory terms, the devoiced consonants are unvoiced, but in contrast to the voiceless consonants, they are followed by a murmured, low register vowel. The voiced consonants are followed by a clear, low register vowel.

For speakers of a regional Dzongkha dialect other than standard Dzongkha, a good rule of thumb to follow is that when any of the voiced consonants ག་ ཇ་ ཌ་ བ་ འ་ ཌ་ and ར་ occur with a prefixed letter ཐི་འདྲེག་ the initial will be rendered without a thi in Roman Dzongkha (g, j, d, b, bj, dr, zh and z), and when the voiced consonants ག་ ཇ་ ཌ་ བ་ འ་ ཌ་ and ར་ occur without a prefixed letter ཐི་འདྲེག་, they are devoiced in the standard dialect and will be written with a thi following the initial in Roman Dzongkha (g°, j°, d°, b°, bj°, dr°, zh° and z°). For example: གཞེག་ zî 'leopard' vs. ཟེ་ z°e 'crest' vs. གཞེས་ sê 'gold', གོ་ g°o 'Bhutanese male garb' vs. གོ་ g°o 'door', གེ་ g°e 'eight' vs. གེ་ g°e

'queue, row, line', བལ་ b'ä 'wool' vs. འབལ་ b'ä 'pull out, extract', རྩོ་བདག་ j'oda 'owner' vs. འགྲོ་ jo 'go'. In general this rule of thumb is seen to hold, but there are numerous exceptions.

6. The Circumflex Accent (ཁྱིམ་ཉིག་ chimto)

A vowel in Dzongkha may either be long or short in duration. A long vowel is indicated in Roman Dzongkha by the circumflex accent [^] or ཁྱིམ་ཉིག་ chimto.

a	â
e	ê
i	î
o	ô
u	û

The vowels ä, Ö and ü are always long, and the circumflex accent is never used in conjunction with these vowels. This mistake is avoided more or less automatically because the vowels ä, Ö and ü are already marked by a diaeresis.

Moreover, before final - ཅ་ -ng, the preceding vowel in Dzongkha is invariably long. Since the vowel is automatically long, the circumflex accent or ཁྱིམ་ཉིག་ chimto is never written before final - ཅ་ -ng.

ལྷང་	'lang	bull, ox
ཆང་	chang	beer
ཚོང་ཁང་	tshongkha	shop
མིང་	meng	name
ཉིང་	hing	heart

7. Vowels in Roman Dzongkha

It is very important to keep in mind that syllables beginning with ཨ-, ཨི-, ཨི-, ཨོ- or ཨུ- in written Dzongkha are in the high tone (i.e. 'hard') and are written with the high tone apostrophe in Roman Dzongkha: 'a, 'i, 'e, 'o, 'u, etc. Syllables beginning with འ-, འི-, འོ-, འོ- or འུ- in written Dzongkha are in the low tone (i.e. 'soft') and are simply written with the letter representing the corresponding vowel sound: a, i, e, o, u, etc. Therefore, it must be learnt that when one sees ONg, one should think འོང་ 'come', and when one sees 'OM, one should think ཨོམ་ 'milk'.

The circumflex accent [^] is written above *long* vowels. A circumflex accent is never written over the vowels ä, Ö, and ü, which are inherently long. The circumflex accent is also not written over a vowel preceding -ng because vowels are always long before final -ng. The use of the circumflex accent is illustrated by the examples below, which will demonstrate the use of the eight vowel symbols of Roman Dzongkha.

One must keep in mind that Roman Dzongkha is based on the *pronunciation* of standard Dzongkha. Words that are spelt in a similar fashion in the traditional orthography may sometimes be spelt in different ways in Roman Dzongkha, and occasionally words that are spelt in a

different ways in the traditional orthography may be spelt the same way in Roman Dzongkha. Let the pronunciation be your guide.

In Roman Dzongkha the letters a and â denote an open central vowel. The letter a denotes a short vowel, and the letter â denotes a long vowel. Written without an apostrophe, the letters a and â indicate a vowel pronounced in the low register tone.

Dzongkha script	example word	Roman Dzongkha	meaning in English
འ-	འ་དོམ་	âd'ôm	jackal (Canis aureus)
	འར་རི་ཁུར་རི་	âri ûri	crowdedness, tumult, confusion

Written with an apostrophe, the letters a and â denote a vowel in the high register tone.

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཨ-	ཨ་པ་	'apa	father
	ཨ་བེ་	'ai	mother
	ཨ་རལ་	'âu	thief

Study the following pairs in order to learn when to write long â and when to write short a in Roman Dzongkha.

ཤ་	sha	meat
ཤར་	shâ	east
ཏ་	ta	horse
ཏྟག་	tâ	tiger
ལ་	la	mountain pass
ལྲ་	lâ	work
ང་	nga	I
ངག་	ngâ	speech
ལམ་	lam	road, way
ལངམ་	lâm	sufficient
མྱལ་པ་	'map	husband
དམར་པོ་	'mâp	red
བྱ་	bj'a	bird
བྱག་	bj'â	cliff
མ་	ma	not
མར་	mâ	butter
ལག་པ་	lap	hand, arm
ལྲ་པ་	lâp	worker

ཕགས་ phap pig
 འཕགས་པ་སྐྱེ་རས་གཟིགས་ Phâp Cerezî Divine Avalokiteshvara¹

The letters e and ê denote a half-closed front vowel. Written with an apostrophe, the letters 'e and 'ê denote a vowel in the high register tone. Although the vowel e and ê occur both in the high and in the low register tone in Dzongkha, there is no word in Dzongkha *beginning* with low register e or ê.

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཞི-	ཞི་ར་མ་	'ema	chilli pepper

¹ The Roman Dzongkha spelling Phâp Cerezî represents actual modern Dzongkha pronunciation. The Chökê pronunciation is to be found in Sample Text E.

Study the following pairs in order to learn when to write long ê and when to write short e in Roman Dzongkha.

གཤེལ་ sep stallion
 ཤེ་རལ་ sêp yellow

མེ་ me fire, light
 མེད་ mê isn't

འབད་ be do
 བད་ bê festive dance after mâ-chang མར་ཆང་
 ceremony celebrating martial
 prowess, at which some of the
 dancers, clad in red g'os བགོ་, shout
 and brandish knives, often per-
 formed during the བཏོར་རྒྱལ་
 Torjap.

མེེ་ je penis
 བེེད་ jê forget

The vowel symbol ä in Roman Dzongkha denotes an open front vowel. Written without an apostrophe, the letter ä denotes a vowel in the high register tone. Although the vowel ä occurs both in the high and in the low register tone in Dzongkha, there is no word in Dzongkha *beginning* with a high register ä. The vowel ä is inherently long and thus never requires a circumflex accent marking length.

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཡལ་	ཡལ་	ä	forget, be distracted

for example: སེལ་སྐྱེད་ཡལ་ཡར་སྐྱེད་ལྷན་།

semlä ä yâsonu

It slipped my mind completely.

Study the following groups of examples carefully in order to learn when to write ä, ê or e in Roman Dzongkha.

བགལ་ནི་	shäni	wander, roam about
ཤེས་ནི་	shêni	know
སྐྱེད་མོ་	säm	princess
སེམས་	sem	mind, feelings
བཟེད་མ་	zêm	large woven bamboo storage case borne on the back
གཡས་པ་	'yâp	right
གཡེབ་	'yep	press
བཟུམ་ཟློ་	zumbe	like, as
དེ་ཟློ་	d°ebe	in this way, like this
འབད་	be	do
བད་	bê	festive dance celebrating martial prowess
འབལ་	bä	pull out, extract

མས་	mä	progressive tense ending
མེ་འབར་	me-bâ	Fire, light up!
མེད་	mê	isn't
སྐྱེས་	sä	prince
གསེར་	sê	gold
བཞུས་	kê	be hungry
སྐྱེས་	ke	bear children
བཀལ་	kä	send
བེད་སྐྱོད་འབད་	b°ecöbe	use, employ, utilize
བལ་	b°ä	wool
གྲིས་པ་	gêp	old (of people)
རྒྱལ་པོ་	gäp	king
བཀལ་ལན་	kän	if ... send (same as བཀལ་བ་ཅིན་)
ཀན་	ken	palate, roof of the mouth

The vowel symbols *î* and *î̂* in Roman Dzongkha denote a high front vowel. Written with an apostrophe, the letters *'î* and *'î̂* indicate high register vowels. Short *î* and long *î̂* occur both in the high and in the low register tone in Dzongkha, but there is no word in Dzongkha *beginning* with a low register *î* or *î̂*.

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཞི-	ཞིན'	'ing	is

Study the following pairs in order to learn when to write long *î̂* and when to write short *î* in Roman Dzongkha.

སྒྲིང་མོ'	sîm	younger sister (of a man)
སྒྲིན་མོ'	sim	devil, demon
ཅུག་པ'	tsip	stone wall
ཅུས་པ'	tsîp	astrologer
གཉིད་ལམ'	'nyilam	dream
གཉིས'	'nyî	two

The letters *O* and *Ô* in Roman Dzongkha denote a half-closed back vowel. With an apostrophe, the letters *'O* and *'Ô* denote the same vowel in the high register tone.

Dzongkha script	example word	Roman Dzongkha	meaning in English
འོ	འོང'	ong	come
ཞོ	ཞོམ'	'om	milk
དོ	དོབ་ལྗོ'	'oni	to scoop

Study the following pairs in order to learn when to write long *Ô* and when to write short *O* in Roman Dzongkha.

ཕོབ'	phop	put something down (the form ཕབ' also occurs)
ཕོའཔ'	phôp	cup
སོ	so	tooth
སོར'	sô	thumb's breadth (unit of measure)
གོ	go	door
གོར'	gô	disk
ལོ	'lo	spirit, mind, intelligence
ལོར'	'lô	conversation

The vowel symbol *Ö* in Roman Dzongkha denotes a half-closed rounded front vowel. With an apostrophe, the letter *'Ö* denotes the same vowel in the high register tone. The vowel *Ö* is inherently long and thus never requires a circumflex accent.

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཨོལ-	ཨོལ་ཤློག་	'oko	neck
ལལ་ལོན་	ལལ་ལོན་ལལ་ལོན་མ་	lap 'om	left hand
འོད་	འོད་ཟེར་	öz'e	shining, glittering
	འོད་ཆེམ་ཆེམ་	öchemche	flashing, flickering
འོས་	འོས་བབས་	öb'ap	suitable
ཡོལ་	ཡོལ་སྟོན་ལྟུགས།	ösonu	escaped [my mind]

In Roman Dzongkha the letters u and û denote a closed back vowel. With an apostrophe, the letters 'u and 'û denote the same vowel in the high register tone.

Dzongkha script	example word	Roman Dzongkha	meaning in English
འུ-	འུགས་	ûp	owl
	འུབ་	up	[adverb] swarming together, converging
འུ-	འུ་ཚུགས་ཅན་	'utshucen	persistent individual

The following pair illustrates when one should write long û and when one should write short u in Roman Dzongkha.

ལྷོ་	ku	honorific prefix for parts of the body
ཀྲུ་	kû	gourd used as a scoop

The vowel symbol ü in Roman Dzongkha denotes a closed rounded front vowel. With an apostrophe, the letter 'ü denotes the same vowel in the high register tone. The vowel ü is inherently long and does not therefore require a circumflex accent.

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཡུལ་	འབྲུག་ཡུལ་	Dru Ü	Kingdom of Bhutan
གཡུལ་	གཡུལ་	'ü	village

8. Consonants in Roman Dzongkha

The rich literary tradition of the Drukpa people is the product of an ancient Buddhist civilisation. The continuity of this literary tradition for more than a millenium has resulted in a relatively conservative orthography in modern times. As a consequence, the relationship between traditional Dzongkha orthography and the pronunciation of modern spoken Dzongkha is not straightforward.

This section serves to illustrate how Roman Dzongkha, based on the pronunciation of the modern spoken language, correlates with traditional Dzongkha orthography and shows how a single consonant symbol in Roman Dzongkha may correspond to various traditional spellings.

k

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཀ-	ཀོམ་	kou	leather
ཀ-	ཀེད་པ་	kep	waist
ཤ-	ཤོད་མར་བཏང་	köma tang	swallow
	ཤུགས་པ་	kukpa	foolish, fool
མ-	མམ་	kam	dry
	མནམ་སྐོར་	'näko	pilgrimage
དཀ-	དཀར་པོ་	kâp	white
བཀ-	བཀྲུག་པ་	kup	bent, crooked
ཀྱ-	ཀྱེན་	ken	reason, cause
ཀྱི-	ཀྱིད་	ki	peace
	ཀྱོན་	kön	blemish, flaw
དཀྱ-	དཀྱེས་	ki	to don, put on (said of women's clothing)
བཀྱ-	བཀྱེས་	kê	be hungry
བཀྱི-	བཀྱིས་	ki	lend

kh

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཁ-	ཁམ་	kham	peach
	ཁམ་	khau	snow
མཁ-	མཁས་པ་	khäp	adept, expert
འཁ-	འཁར་མ་	khâu	stick
ཕུ-	ཕུལ་	khä	tax
འཕུ-	འཕྱིད་	khi	lead, guide, escort
མཕུ-	མཕྱིན་	khen	know [honorific]

g			
Dzongkha script	example word	Roman Dzongkha	meaning in English
ག-	གསལ་	gêp	old (of people)
	གེད་འོག་	geo	block, administrative unit comprising several villages
	གེད་པོ་ / གེཔོ་	gap	block headman
	གཡ་	gä	to cross (bridge or mountain pass), to ford (stream or river)
ག- མ-	གཡང་པུ་	gangphu	balloon
	གཤམ་	go	door
	ཕུག་གླམ་	châgam	cupboard
བག- དག-	བརྒྱུག་	gû	wait
	དགུ་	gu	nine
	དགའ་	ga	like, love
མག-	མགུ་	gu	head
	མག་རམ་	gâu	smith
མགུ-	མགུན་ཁྱིམ་	gönchim	guest house
	མགུན་པོ་	göm	guest
འག-	འགན་ཁལ་	genkha	responsibility
འགུ-	འགྱིར་	gi	to turn a prayer wheel
ཁྱ-	ཁྱལ་པོ་	gäp	king
	ཁྱལ་ཁ་	gäkha	winner
བཁྱ-	བཁྱེད་	gä	eight
ཤ-	ཤོན་ཤྱགས་ / ཤོན་མགོ་	'lenggo	foolish, fool

g°			
Dzongkha script	example word	Roman Dzongkha	meaning in English
ག-	གངས་རི་	g°angri	snow-capped mountain
	གྲ་	g°â	who
	ག་ཅི་	g°aci	what
	གུར་	g°û	tent
	ཁོང་གི་	khong g°i	their
བག-	བགོ་ / གོས་	g°o	Bhutanese male garb
གུ-	གུལ་	g°ä	row, queue, line
	ཁྱིམ་གྱི་	chim g°i	of the house
ཁྱ-	ཁྱོད་ཀྱི་	chö g°i	your
ng			
Dzongkha script	example word	Roman Dzongkha	meaning in English
ང-	ང་	nga	I
	ངག་	ngâ	speech
	ངན་མ་	ngâm	evil

'ng

Dzongkha script	example word	Roman Dzongkha	meaning in English
ང	ང་	'nga	drum
	ངམ་སི་མི་	'ngamsisi	inept, sloppy
ལྔ	ལྔ་	'nga	five
དང	དངུལ་	'ngü	silver
མང	མང་རམོ་	'ngâm	sweet
སྐྱ	སྐྱལ་ས་པ་	'ngakpa	ritual healer
བསྐྱ	བསྐྱེན་	'ngou	blessing, good wish
བཏང	བཏང་	'ngo	fry

c

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཅ	ཅི་	ci	past tense marker
གཅ	གཅན་	cê	cut
ལྷ	ལྷེ་	ce	tongue
	ལྷགས་	câ	iron
བཅ	བཅར་	câ	pay someone a visit [honorific]; scoot over, move over some ten
	བཅར་གྱི་མམ་	cuthâm	
ཀྱ	ལྷགས་ཀྱ་	câcu	iron hook
ལྱ	ལྱི་	ca	hair
ལྷ	ལྷཔ་	cap	do, perform
བལྷ	བལྷར་	cang	straighten out
བསྐྱ	བསྐྱུབ་	cap	protect
དྲྀ	དྲྀལ་རིང་	cüring	length
དལྱ	དལྱ་ལྷལ་	cathrä	excise tax
ལྱ	ལྱོད་པ་	côba	behaviour
	ལྱི་མི་	cimi	village headman

ch

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཆ-	ཆ་རལ་	châp	rain
	ཆོས་	cho	religion, scripture
མཆ-	མཆོང་ས་	chong	jump
འཆ-	འཆམ་	cham	mask dance; friendship
ཚ-	ཚུད་	chö	you
	ཚུ	chu	flock, herd, swarm
	རྩི	rochi	dog
འཚ-	འཚུ	chu	wash
ཅ-	ཅལ་	châ	hand [honorific]; wipe clean
	ཕལ་འཚལ་ནི་	châtshâni	prostrate oneself in obeisance

j

Dzongkha script	example word	Roman Dzongkha	meaning in English
རྗེ-	རྗེ་མཁན་པོ་	jêkhembo,	abbot
		jêkhem	
བརྗེ-	བརྗེད་	jê	forget
ལེ-	ལེད་	ji	weight
འཇ-	འཇའ་ཚོན་	jatshön	rainbow
མཇ-	མཇུག་མ་	juma	tail
ཇ-	ཇུ་	ju	property
	ཇུང་ཉེས་	jangnyê	poor quality, imitation
འཇུ-	འཇུ་ཉི་	joni	to go
བཇུ-	བཇུག་ས་	ju	running, racing
བཇུ-	བཇུ་ར་	ju	change, convert, translate
ཇུ-	ཇུ་པོ་	jao	beard, moustache
ཇུ-	ཇུ་ཕྱི་བདག་	jinda	patron

j°

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཇ-	ཇ་ཚང་	j°achang	tea and drinks
གྲ-	གྲངས་ཁ་	j°angkha	counting, enumeration
བྱ-	བྱམས་	j°am	mercy, compassion
འབྱ-	འབྱོན་	j°ön	come [honorific]
འཇ-	འཇའ་རིས་མོ་	j°ärim	beautiful

ny

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཉ-	ཉ་རྒྱུ་སུ་	nyarop	fisherman
སྤ-	སྤམས་མྱོང་	nyamnyong	experience

'ny

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཉི-	ཉིང་མ་	'nyim	old (of inanimate things)
གཉ-	གཉན་	'nyen	relatives
	གནག་པོ་	'nap	black
མཉ-	མཉམ་གཅིག་	'nyamci	together
སྤ-	སྤང་ཇི་	'nyingjê	mercy, pity
བསྤ-	བསྤམས་	'nyam	make even, make the same
བརྩ-	བརྩ་	'nya	borrow
དམྱ-	དམྱལ་བ་	'nyäwa	hell
ལྷཱ-	ལྷཱ་ཤུ་	'nyug'u	bamboo pen, pen
ལྷོ-	ལྷོན་འདྲུག་	'nyönju	prefixed letter

t

Dzongkha script	example word	Roman Dzongkha	meaning in English
ད	དིང་	ting	offeratory vessel
ད	དིང་མ་	tîm	heel
	ད་	ta	horse
ལྷ	ལྷག་	tâ	tiger
	ལྷོན་	tön	teach, instruct, show
གད	གདང་	tang	send
བད	བདུབ་	tup	OK; mince, cut into pieces or chunks
ལྷ	ལྷོ་ཚང་	totsha	friend
	ལྷོ་བ་	tewa	headquarters
	ལྷོ་མ་	tiu	navel
བལྷ	བལྷབ་	tap	fold
བལྷ	བལྷོད་པ་	töba	ritual healer
བད	བདག་དཔྱད་	takcê	investigation

th

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཐ	ཐལ་བ་ / ཐལ་མ་	thäwa, thäu	dust, dirt
	གོ་ཐལ་	g°othä	ash
	ཐབ་	thap	stove
མཐ	མཐོང་	thong	see
འཐ	འཐུང་	thung	drink
	འཐོབ་	thop	acquire, get, receive

d

Dzongkha script	example word	Roman Dzongkha	meaning in English
ད-	དོ	do	stone
བད-	བདཔ་	dap	fell, topple
ཕ-	ཕེ་མིག་	demi	key
བལ-	བལལ་མ་	dâ	lick
གད-	གདོང་	dong	face
བད-	བདུན་	dün	seven
མད-	མདེའུ་	diu	bullet
སྟ-	སྟེང་	dö	sit
	སྟོག་ཅན་	dikcen	sinful
བསྟ-	བསྟམ་	dam	tied up, closed
འད-	འདམ་	dam	mud
ལྷ-	ལྷམ་	dau	moon, month
བལྷ-	བལྷོག་ཐབས་	dokthap	protective measures, prevention

d°

Dzongkha script	example word	Roman Dzongkha	meaning in English
ད-	དོམ་	d°ôm	bear
	དོམ་མ་	d°ôm	trousers
	དར་གིང་	d°âshing	prayer flag
	དེ་ཅིག་	d°eci	this much
	རྒྱལ་དར་	gäd°a	flag
ལྷ-	ལྷིའུ་ལྷག་པ་	ciud°âp	grasshopper, cricket

n

Dzongkha script	example word	Roman Dzongkha	meaning in English
ན-	ནངས་པ་	nâba	tomorrow
	ནད་པ་	nep	sick person
	ནཱ་	nâ	here

'n

Dzongkha script	example word	Roman Dzongkha	meaning in English
མན-	མནའམ'	'nam	sister-in-law (i.e. brother's wife)
གན-	གནང'	'nang	give [honorific]
	གནམ་དགུན'	'namgün	winter
ན-	ནམ་ཚེ'	'namco	ear
	ནག'	'nâ	pus
ནལ-	ནལ་ཚི'	'naktshi	ink
དང-	དངོས'	'nö, 'ngö	sharp (said of a blade)

tr

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཀྱ-	དངུལ་ཀྱམ'	'ngütram	Bhutanese unit of currency
	ཀྱེམ་ཟེ'	tremze	pretend to work whilst being idle
བཀྱ-	བཀྱ་ཤིས'	trashi	good luck
དཀྱ-	དཀྱིགས'	tro	touch
བརྗེ-	བརྗེག'	tro	knock, clack, rattle
པྱ-	པྱ་མོ'	tramo	magic looking glass
རྗེ-	རྗེ་བདོན'	trotön	entertainment

thr

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཐྱ-	ཐྱམ་ཁ'	thromkha	bazar, market
མཐྱ-	མཐྱིས་པ'	thrîp	bile
འཐྱ-	འཐྱུངས'	thrung	be born [honorific]
སྱ-	སྱང་སྱང'	thrang-thrang	straight, directly
འཐྱ-	འཐྱོད'	thrö	to have or exert a salubrious effect upon

dr

Dzongkha script	example word	Roman Dzongkha	meaning in English
བཐྱ-	བཐྱོས་པ'	dröp	ex-, former, retired
འཐྱ-	འཐྱམ་འཐྱོ'	lamdro	successful
ཐྱམ-	ཐྱམ་མ'	drom	box
བཐྱམ-	བཐྱམ་མམ'	drim	concentrate
འཐྱ-	འཐྱ་བཤུས'	drashü	copy
	འཐྱ་བཤུས་འཐྱུལ'	drashüthrü	photocopy machine
འཐྱ-	འཐྱལ་ཡུལ'	Dru Ü	Bhutan
	འཐྱལ་རྒྱལ་ཡོངས'	Dru Gäyong	Royal Bhutan
	མཐའ་འཐྱལ'	Khadrül	Airlines
ཐྱམ་ཚེ'		dramtsi	jackfruit
ཐྱལ་བཤུ'		'lopdra	school

dr°

Dzongkha script	example word	Roman Dzongkha	meaning in English
ལ-	ལུ་	dr°u	boat
ར-	རྩོ་པ་	dr°oba	morning
	དྲལ་ཤོས་	Dr°âsho	Bhutanese nobleman
	ཤག་འདྲིན་ཚེ་	Kadr°iche	Thank you
ཤ-	ཤོ་བྱང་	phodr°ang	palace
ལ-	ལྷ་ཚང་	dr°atshang	central lamasery

p

Dzongkha script	example word	Roman Dzongkha	meaning in English
པ-	པག་ས་ཀོ་	pako	skin
པ-	པའ་བོ་	pao	hero
	པའ་ར་ཚས་	pächä	camera
པ-	ལྷག་ལྷག་ས་	tâpa	tiger skin
པ-	པག་ས་	pâ	slice of meat as a side dish

ph

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཕ-	ཕོ་རཔ་	phôp	bowl, cup
	ཕག་པ་	phap	pig
འཕ-	འཕ་རམ་	phâu	wolf

b

Dzongkha script	example word	Roman Dzongkha	meaning in English
བ-	བ་ལྷག་ས་	ba'lap	rapids, surf
ཕ-	ཕ་བ་	bau	goitre
ཕ-	ཕལ་པ་	bâp	frog
	ཕུལ་	bü	snake
འབ-	འབའ་	ba	target
	འབུམ་	bum	one lakh

b°

Dzongkha script	example word	Roman Dzongkha	meaning in English
བ-	བོ་དཔ་	B°öp	Tibetan
	བ་	b°a	cow
	བུ་མོ་	b°um	girl, daughter

m

Dzongkha script	example word	Roman Dzongkha	meaning in English
མ-	མར་	mâ	butter
	མར་	mâ	down
	མེ་རྟོག་	meto	flower

'm

Dzongkha script	example word	Roman Dzongkha	meaning in English
མ-	མིག་རྟོ་	'mito	eye
མི-	མི་	'ma	wound
	མིག་པ་	'map	husband
མི-	མིན་	'men	medicine
དམ-	དམར་པ་	'mâp	red
	དམག་མི་	'mâmi	soldier

pc

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཕུ-	ཕུ་མང་	pciwang	Bhutanese fiddle
དཔུ-	དཔུ་ལམ་	pcäu	forehead
	དཔུ་མིང་	pcimi	hips
ཕུ-	ཕུ་ན་	pcing	glue
	ཕུང་ཀ་	pcangka	poor
	ཕུ	pca	monkey

pch

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཕུ-	ཕུག་མ་	pchâm	broom
	ཕུག་	pchâ	brush, sweep
	ཕུད་ཀྲམ་	pchêtra	pice
འཕུ-	དར་འཕུར་	d'â pchâ	to hoist a prayer flag
	འཕུང་མ་	pchêm	rosary

bj

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཕྱ-	ཕྱང་མ་	bjâm	flying insects
	ཕྱི་མ་ཕྱང་མ་	sibjâm	bees
	ཕྱང་ནག་	bjâ'nâ	houseflies
ཕྱ-	གནམ་ཕྱ་	'nambjâ	summer
འབྲ-	འབྲ་	bjang	honey
	འབྲུ་	bju	grain
	འབྲུ་	bjâ	paddy

bj°

Dzongkha script	example word	Roman Dzongkha	meaning in English
བྱ-	བྱ་ལི་	bj°ili	cat
	བྱ་	bj°a	bird
	བྱ་མོ་	bj°am	hen
	བྱག་	bj°â	cliff, escarpment
ཕྱ-	ཕྱ་ལི་	bj°ili	plane, chisel

ts

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཙ་	ཙ་མི་	Tsari	Tsari (holy place in southern Tibet)
	ཙན་དན་	tsende	Bhutanese sandalwood
ཙཱ་	ཙཱ་	tsa	grass
	ཙཱ་མ་འབྲུག་	tsamdro	pasture
ཙཾ་	ཙཾ་སཔ་	tsîp	augurer, astrologer, numerologist
	ཙང་	tsang	thorn, splinter
གཙ-	གཙང་རྟོག་རྟོ་	tsangtokto	clean
བཙ-	བཙལ་པ་	tsop	dirty
	བཙའ་	tsâ	rust
	བཙོན་ཁང་	tsönkhang	prison, gaol
བཙུ-	བཙུག་	tsi	make a wall, pile up
	བཙུམ་	tsam	make a plan

tsh

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཚ-	ཚང་	tshang	nest
	ཚད་	tshê	measure, size, moderation
ཚྭ-	ཚྭ་	tsha	salt
འཚ-	འལ་འཚོ་	ngätsho	resting place for putting down one's burden on a trail
མཚ-	མཚམས་	tsham	border

dz

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཇ-	ཇ་ཉི་	dzati	nutmeg, used as a headache remedy
མཇ-	མཇེ་ནད་	dzenê	leprosy
འཇ-	འཇམ་གླིང་	dzam'ling	world
རྗ-	རྗང་ཁ་	Dzongkha	Dzongkha, the national language of Bhutan
	རྗང་ལྗེ་	dzongdê	zone
	འཇ་ལྗེ་ལྗོངས་	dzongdecichap	zonal administrator
	རྗམ་	dzam	earthenware pot
	ལྗོངས་ལྗོངས་	nôdzi	cowherd

y

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཡ-	ཡིག་ཚང་	yitsha	office
	གསང་ཡུམ་	sangyum	wife [honorific]

'y

Dzongkha script	example word	Roman Dzongkha	meaning in English
གཡ-	གཡག་	'yâ	yak
	ལག་པ་གཡུག་རྩེ་	lap 'yudi	with arms flailing
དབྱ-	འཇམ་དབྱངས་	Jam'yang	Mañjushri

w

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཕ-	ཕང་	Wang	Thimphu Valley (traditional name)
	ཕ་གཤོང་	wosho	blood gutters (on a blade)
བ-	བླེ་བ་	tewa	headquarters

'w

Dzongkha script	example word	Roman Dzongkha	meaning in English
དབ-	དབང་	'wang	spiritual empowerment

r

Dzongkha script	example word	Roman Dzongkha	meaning in English
ར-	རི་	ri	hill, mountain below
རྩ-	རྩམ་	rao	the tree line tip of a horn

hr

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཧྲ-	ཧྲལ་	hrä	tear, rip
	ཧྲལ་པོ་	hrîp, hrib'u	whole, entire

l

Dzongkha script	example word	Roman Dzongkha	meaning in English
ལ-	ལམ་	lam	road, way
	ལངམ་	lâm	sufficient
	ལགས་	lâ	particle of politeness
	ལུ་	lâ	work
ལཱ-	ལཱ་ཁག་	lâkha	difficult

'l

Dzongkha script	example word	Roman Dzongkha	meaning in English
ལ-	ལཱ	'lu	Nâgâ, the Serpent
	ལཱ་པ་	'lep	brain
ལ-	ལཱ་མོ་ཚེ་	'lâmche	elephant
	ལཱ་	'lang	bull, ox
	ལཱ་མེ	'lome	electricity
	ལཱ་	'lu	song
	ལཱ་	'lü	dough effigy of a person or animal offered as a ransom to divert and appease malevolent spirits
ལ-	ལམ་	'lam	lama
	ལོ་	'lo	heart, mind, spirit
ལ-	ལུང་	'lung	wind
	ལུང་ནད་	'lungne	affliction of the acrous humour
ལཱ-	ལཱ་དོ་	'led'o	thigh
ལ-	ལཱ་	'lap	say, tell
	ལཱ་དཔོན་	'lôbö	teacher
ལཱ-	ལཱ་པ་ཕྱེ	'lapj'a	advice, counsel

lh

Dzongkha script	example word	Roman Dzongkha	meaning in English
ལྷ-	ལྷོད་	lhö, hö	arrive; be loose
	ལྷ་ཁང་	lhakha	monastery
	ལྷ་པ་པ་	Lhap	Tuesday
	ལྷ་པ་	lhâ	read

zh

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཡལ-	འབྲུག་ཡལ་ཁྱེད་	Dru Zhung	Government of Bhutan
	ཡལ་ཚོ་	zhôm	young
ཡལ-	ཡལ་ཉི་	zhi	four
	ཡལ་པ་	zhâ	put, place, set

zh°

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཞ-	ཞབས་ལྷ་	zh°apthra	folk dance, song
	ཞིང་	zh°ing	field
	ཞོ་	zh°o	yoghurt, curd
	མ་ཞི་	'azh°e	princess
	གུས་ཞབས་	g°üzh°ap	respect
ཞུ-	ཞུ་མོ་	zh°am	hat, cap

sh

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཤ-	ཤིང་	shing	wood, log
	ཤོ་	sho	dice
	ཤོག་	shô	come
ཤུ-	ཤུ་	shao	antlers
ཤག-	ཤག་ཤིང་	shong	valley
ཤག-	ཤག་ལ་	shä	wander, roam about

z

Dzongkha script	example word	Roman Dzongkha	meaning in English
མཚ-	མཚུང་ནི་	zungni	to catch
	མཚུགས་	zû	body
བཟ-	བཟང་མ་	zâm	well-bred
	བཟོམ་	zou	carpenter

z°

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཟ-	ཟམ་	z°am	bridge
	ཟོགས་	z°op	bad
	ཟེ་	z°e	crest
	ཟུག་	z°û	pain

s

Dzongkha script	example word	Roman Dzongkha	meaning in English
ས-	སོ	so	tooth
གས-	གསེར་	sê	gold
	གསུམ་	sum	three
	གསར་པ་	sâp	new
འས-	འསད་	sê	kill
སྒ-	སྒམ་	sâ	prince
	སྒྲིང་མོ་	sîm	younger sister (of a man)
	སྒྲིམ་མོ་	sim	devil, demon
	སྒྲ་ཀླ་ཀླ་	satraktra	hard

h

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཧ-	ཧད་ / ཧྲ་	Hâ	Hâ (district)
	ཧིང་	hing	heart

Recapitulating, the initial consonants of Dzongkha may be followed by a high or a low tone. The low tone consonants may be either regular ('hard') or devoiced ('soft'). In the diagram below the initial consonants of Dzongkha are arranged by these three categories.

high hard	low hard	low soft
k ཀ	g ག	g° ག
kh ཁ		
c ཅ	j ཇ	j° ཇ
ch ཅ		
t ཏ	d ཏ	d° ཏ
th ཐ		
p པ	b པ	b° པ
ph པ		
pc ཕ	bj ཇ	bj° ཇ
pch ཕ		
tr ཏ	dr ཏ	dr° ཏ
thr ཏ		
ts ཅ	dz ཅ	
tsh ཅ		
sh ཅ	zh ཅ	zh° ཅ
s ཅ	z ཅ	z° ཅ

high
hard

low
hard

low
soft

'ng ང'

ng ང'

'n ན'

n ན'

'm མ'

m མ'

'ny ཉ'

ny ཉ'

'y དལ'

y ཡ'

'w དཔལ'

w ས'

hr ཅ'

r ར'

'l ལ'

l ལ'

lh ལ'

h ཅ'

9. Final consonants in Roman Dzongkha

Six final consonants can be heard at the end of a syllable in colloquial Dzongkha: -ན' -n, -མ' -m, -ང' -ng, -པ' -p, -ཅ' -k, -ཤ' -sh. In addition, final -ལ' -l and -ར' -r are also occasionally heard but are limited to literary pronunciations.

The letter -n is written at the end of a syllable in Roman Dzongkha whenever a word is pronounced as such in spoken standard Dzongkha, even if the traditional orthography does not contain the letter -ན'.

Dzongkha script	example word	Roman Dzongkha	meaning in English
-ན'	བདུན'	dün	seven
	ལྷན'	'men	medicine
-ལ'	དཔལ་འབྱོར'	Pänjo	prosperity, bounty
-ལ'	མཁའ་འགྲོག'	Khandru	skywalker

Similarly, final -m is written in Roman Dzongkha whenever it is pronounced, even though this sound is represented in different ways in traditional spelling.

Dzongkha script	example word	Roman Dzongkha	meaning in English
- མ	གསུམ་	sum	three
	མཚམ་	drom	box
	ནམ་	nam	when
- མོ	བུམོ་	b ^o um	girl, daughter
	བུ་མོ་	tsüm	queen
- མ་	བཙོན་མ་	tsöm	prisoner

Final -ng in Roman Dzongkha represents either the same sound as in English *ring* or Nepali *rang* 'colour', when it is followed by Roman Dzongkha g, but more often final -ng represents a nasalized vowel sound as in French *bon* or *blanc* or Portuguese *bêm* or *fim*. In Roman Dzongkha spelling, this nasal character of the preceding vowel sound is written as final -ng whenever it is pronounced.

Dzongkha script	example word	Roman Dzongkha	meaning in English
- ང་	ཚོང་ཁང་	tshongkha	shop
	སླང་	'lang	bull, ox
	ཆང་	chang	alcoholic beverage
	ཕོ་བྲང་	phodr ^o ang	palace
- ང་མ་	སངས་རྒྱལ་	Sanggä ¹	Buddha

¹ Note that སངས་རྒྱལ་ 'Buddha' is written with two letters g in Roman Dzongkha: Sanggä, consisting of སངས་ Sang- plus སངས་ -gä. The Roman Dzongkha spelling sangä with single g would correspond to སངས་ in the native script.

- བས་	ཕུགས་གཟེར་	cangze	metal nail
- ན་	ཨིན་	'ing	is
	གཡོན་	'öng	left
- ལ་	དྲེལ་	dr ^o eng	mule

However, the nasalization (-ng) of the preceding vowel is not written in Roman Dzongkha when it is not pronounced, even if the letter - ང་ occurs in the traditional orthography:

དབང་འབྲས་ཕོ་བྲང་	'Wangdi Phodr ^o a	'Wangdi Phodr ^o a
ལྷོ་ཚང་	totsha	friend
ཚོང་ཁང་	tshongkha	shop

Final -p is written in Roman Dzongkha whenever it is pronounced, even if there is nothing suggesting a -p in traditional orthography.

Dzongkha script	example word	Roman Dzongkha	meaning in English
-	སམ་ཁྲ་	sapthra	map
- པ་	ཆད་པ་	chep	fine
	འབྲུག་པ་	Drup	Bhutanese
	སྐལ་པ་	bäp	frog
- ཕོ་	སྐྱུ་རྩེ་ཕོ་	cûp	sour
- བ་	ལྷུ་བ་	lhap	learn
	ཁབ་དྲོག་	khapto	lid
- བས་	ཞབས་	zh ^o ap	leg [honorific]

Likewise, final -k is written in Roman Dzongkha wherever it is actually pronounced. For example, final -k in ཚིག་ is heard in the word for 'dictionary' ཚིག་མཛོད་, pronounced tshikdzö, but not in the expression ཚིག་སྐབ་ནི་ tshî 'lapni 'to declare, to say'. The word for 'ground floor' འོག་ཐོག་ is pronounced ôtho, without a final -k sound in either syllable. The sacred monastery ལྷག་ཚང་ 'Tiger's Den' has a literary pronunciation Taktshang, although in modern colloquial Dzongkha the name of this holy place is pronounced Tâtshang.

Dzongkha script	example word	Roman Dzongkha	meaning in English
-ག་	ལྷག་ཚང་	tâdzong	sentinel fortress situated uphill from main dzong
	འོག་ཐོག་	ôtho	ground floor
	ཚིག་མཛོད་	tshikdzö	dictionary
	ཚིག་སྐབ་	tshî 'lap	declare, say
	ཚོང་ཁག་	dzongkhak	district
	ཚོང་བདག་	dzongda	district chief
	དྲུང་ཁག་	dr'ungkhak	subdivision

In Roman Dzongkha, which is based on the pronunciation of spoken Dzongkha, we find final -sh corresponding to the urging particle འོག་ in traditional orthography.

Dzongkha script	example word	Roman Dzongkha	meaning in English
འོག་	མྱོ་འོག་	'Mosh?	Isn't it so?
	འབག་འོག་འོག་	Bâshosh!	Bring it here!
	བལྟ་འོག་	Tash!	Look!

Strictly speaking, final -r and final -l occur in colloquial spoken Dzongkha only in literary pronunciations. Such reading pronunciations occur sporadically in the spoken language, and these reflect the profound extent to which the modern culture of Bhutan is influenced by the country's rich and ancient literary tradition.

For example, in spoken Dzongkha the word for 'flag' རྒྱལ་དར་ is pronounced gäd°a, without final -r. The common proper name ཀམ་ is pronounced Kâma in colloquial speech, although the more literary pronunciation Karma is also heard. Proper names frequently tend to have a literary pronunciation. The title of the well-known history of Bhutan འབྲུག་དཀར་པོ་ generally gets the literary pronunciation Druk Karpo, although 'white dragon' in colloquial Dzongkha is still pronounced dru kâp, without final -r. Certain formal or literary terms like འཚར་གཞི་ charzhi 'plan' tend to retain final -r.

Similarly, final -l in ཀུན་གསལ་ Künsel 'newspaper' and ལྷོ་གསལ་ 'Losel 'journal, magazine' are much heard literary pronunciations. Most cases of final -l in traditional orthography are never pronounced as such and are omitted in Roman Dzongkha spelling, e.g. བལ་ b°ä 'wool', ཅོལ་ལྷོག་ 'öko 'neck', རྒྱལ་པ་ gâkha 'winner'.

10. A Note on Contour Tones

In addition to the high and low register tones, there is a contour tone distinction in central Dzongkha dialects where a *rising glottalized tone* contrasts with a *long falling* tone. This distinction is not made in all dialects of Dzongkha. In those dialects in which it does exist, the opposition does not occur in short open syllables, diphthongs or in monosyllables in final -ŋ and is not always made by all speakers consistently. The difference is usually heard incorrectly as a vowel length difference by Bhutanese who are not native speakers of Dzongkha. Dzongkha contour tones are of great historical linguistic interest but it is not desirable to represent them in the standardized Romanization of the language because they are marginal within Dzongkha and confusing to speakers of other indigenous languages of Bhutan.

Below examples are provided of the Dzongkha contour tone distinction. In these examples, the rising glottalized form is marked by an asterisk at the end of the word, but this asterisk is omitted in Official Dzongkha Romanization. More information on the Dzongkha contour tone is provided in *The Grammar of Dzongkha*.

high register examples

rising, glottalized			slightly falling		
ཤོབ་	shop*	lie	ཤོབ་ལ་	shop	wing
གསུམ་	sum*	three	སུང་མ་	sum	amulet
སེམས་	sem*	mind, feelings	སྲན་མ་	sem	lentils, pulse
ཀང་མ་	kâm*	leg	ཀར་མ་	kâm	star
ཕྲུག་མ་	pâ*	slice of meat	པ་མ་	pâ	picture
ཐམ་	thap*	stove, kitchen	ཐམ་ལ་	thap	rope
ཤེས་	shê*	know	ཤེལ་	shê	glass
ཀང་	kang*	marrow	བཀང་	kang	fill (liquids)
མཚིན་མ་	chim*	liver	ཁྱིམ་	chim	house
ཚམ་	tsham*	niece	མཚམས་	tsham	border
བསལ་	sê*	kill	གསེར་	sê	gold
ལྷི་	'lü* ¹	pear	ལྷུང་	'lü	dough effigy

low register examples

rising, glottalized			slightly falling		
འཇིན་མ་	dzim*	tongs	ཇིམ་	dzim	eyebrow
འབྲུ་	bjâ*	standing paddy	བྲུ་	bjâ	summer
དོས་	d°ô*	burden	དོར་	d°ô	pair ²
སྐྱོང་	dö*	sit, stay	མདོས་	dö	ritual spirit
					palace made of coloured thread

¹ Some speakers say ལྷི་ 'li* 'pear'.

² only in the expression: ལྷང་དོར་གཅིག་ 'lang-d°ô-ci 'a pair of oxen'.

11. Sample texts in Dzongkha and Roman Dzongkha

Sample A: radio announcement, courtesy of the Bhutan Broadcasting Service

ཁྱུ་བསྐྱུགས་ (༩༡ / ༡༦༣) དབྱིན་ཆེས་ ༤ . ༤ . ༩༡

༡ མིམ་ཕྱག་ཁྲིམས་སྤང་འགག་པའི་ཡིག་ཚང་ལས་ལྷོད་པའི་ཁྱུ་བསྐྱུགས་ནང་ལུ་སྐུམ་འཁོར་གཏང་ཚོག་པའི་ལག་འཁྲུང་བྱིན་མི་ཡིག་ཚང་འདི་དབྱིན་ཞུ་ཡུ་པའི་དབྱིན་ཆེས་ ༩ ཚུན་ཚོད་སློ་བསྐྱུམ་བཞག་ནི་ཨིན་པས། ཞེ་གནད་དོན་དེ་གི་སློར་ལས་ཁྲིམས་སྤང་འགག་པའི་མགྱིན་ཚབ་ཀྱིས་འབད་བ་ཅིན་འ་ནི་ཡིག་ཚང་སློ་བསྐྱུམ་བཞག་དགོ་མི་དེ་དབྱིན་ཞུ་ཡུ་པའི་དབྱིན་ཆེས་ ༩ ཚུན་ཚོད་ལོ་ཕྱིད་ཀྱི་སྐུམ་འཁོར་ཞིབ་དཔྱད་འབད་ནི་ཨིན་མ་ལས་བརྟེན་ཏེ་ཨིན་ཟེར་ཁྱུ་བསྐྱུགས་འབདམ་ཨིན་པས།

Chapdra (91/163) 'Intshê 8-4-91

Thimphu Thrimsung Gakpai yitsha lä höbi chapdra nalu 'numkhor tangchobi lakhe bj'ingmi yitsha di 'inda 'ngabi 'intshê gu tshüntshö godam zhâni 'immä. Te 'ne d'ön d'i g'i kolä Thrimsung Gakpai drintshap g'i bewacin âni yitsha godam zhâgomi d'i 'inda 'ngabi 'intshê gu tshüntshö lo pchê g'i 'numkhor zh'ipcê beni 'imlä tendi 'ing z'e chapdra beu 'immä.

Announcement (91/163) Date: 8 April 91

According to the announcement received from the Royal Bhutan Police at Thimphu, the Licence Issuing Office will be closed until the 9th of May. In this connexion, a spokesman of the Royal Bhutan Police announced that the closing of that office until the 9th of May is due to the half-yearly vehicle inspection.

Sample B: excerpt from the national weekly newspaper *Künsel*

རབ་བྱུང་ ༡༧ རབ་ལོ་ ༧༤༧
ལྷ་གསལ་ལྷན་ཁྲིམས་ ༡ པའི་ཆེས་
༤ གི་ཀྱན་གསལ་ནང་ལུ་

སྤྱི་ལོ་ ༡༩༧༡ དབྱིན་ལྷོ་ ༧ པའི་
ཆེས་ ༡༠ གི་ཀྱན་གསལ་ནང་ལུ་

གཞུང་གཡོག་འགོ་དཔོན་གནས་སོར།

རྒྱལ་གཞུང་གི་གཡོག་ལྷན་ཆོགས་ལས་བདུན་ཕུག་འདི་ནང་གཞུང་གི་འགོ་དཔོན་ཚུ་གནས་སོར་བཏང་པའི་སྐོར་ལས་གསལ་བསྐྱབས་གནང་ཡི།

དེ་ཡང་ཞབས་དོན་ལྷན་ཁག་གི་སློན་པོ་འོག་མ་དུག་ཤོས་དཔལ་འབྱོར་དོ་ཇི་མཚོག་འཛམ་གླིང་གི་ཆོགས་ཀྱི་ཡིག་ཚང་ཇི་ནི་བལྟ་བུ་རྒྱལ་གཞུང་གི་གཞུང་བཞུགས་སྐྱོ་ཚབ་འབད་བསྐོས་གནང་ཡི།

སོ་ནམ་ལས་ཁུངས་ཀྱི་དུང་ཆེན་དུག་ཤོས་མཁའ་འགྲོ་དབང་ལུག་རྒྱལ་གཞུང་གི་གཡོག་ལྷན་ཆོགས་ཀྱི་དུང་ཆེན་འབད་གནས་སོར་བཏང་ཡོད་པ་བཞིན་དུ་ཉེ་མ་གི་དུང་ཆེན་ལས་ལྷན་ལུ་ཚུ་བཞེས་ནི་ཨིན་པས།

རྒྱན་འབྲེལ་ལྷན་ཁག་གི་མཉམ་འབྲེལ་དུང་ཆེན་སྟོབས་རྒྱས་དོ་ཇི་དེ་ཞབས་དོན་ལྷན་ཁག་གི་དུང་ཆེན་འབད་གོ་གནས་ཡར་སེང་གནང་བྱུག།

ནགས་ཚལ་མདོ་ཆེན་སངས་རྒྱས་འཕྲིན་ལས་ལུ་ནགས་ཚལ་ཡོངས་ཁྲུབ་མདོ་ཆེན་གྱི་གོ་གནས་གནང་བྱུག།

ཐིམ་ཕུག་ཇོང་བདག་དུག་ཤོས་ཐུགས་རྗེ་ཡོན་ཏན་དེ་ཁྲིམས་ཁང་གོང་མ་ལུ་ཁྲིམས་དཔོན་འབད་བསྐོས་ཡོད་པ་ད་སྤྱི་ལོ་ཇོང་བདག་དུག་ཤོས་པ་སངས་རྟོབས་རྒྱས་ཀྱིས་ཐིམ་ཕུག་ཇོང་ཁག་གི་ལྷན་ལུ་ཚུ་བཞེས་ནི་ཨིན་པས།

འབྲུག་བཟུ་བཙུལ་ལས་ཁུངས་ཀྱི་འཛིན་སྐྱོང་མདོ་ཆེན་འཛིགས་མེད་ཚུལ་ཁྲིམས་དེ་སྤྱི་ལོ་ཇོང་བདག་འབད་གནས་སོར་བཏང་གནང་བྱུག།

ལྷན་ཚུ་ཇོང་བདག་དུག་ཤོས་སློན་པ་རྒྱལ་མཚན་ཐིམ་ཕུག་ཇོང་ཁག་གི་ཁྲིམས་དཔོན་འབད་གནས་སོར་བཏང་ཡོད་པ་ད་སྤྱི་ལོ་ཇོང་བདག་འབད་བཟུ་བཙུལ་ལས་ཁུངས་ཀྱི་བདག་སྐྱོང་འགོ་དཔོན་ཤོས་རབ་རྒྱལ་མཚན་དེ་ལྷན་ཚུ་ཇོང་བདག་འབད་གནས་སོར་གནང་བྱུག།

སོ་ནམ་ལས་ཁུངས་ཀྱི་མཉམ་འབྲེལ་མདོ་ཆེན་པོ་དོ་ཇི་དེ་བུམ་ཐང་ཇོང་བདག་འབད་གནས་སོར་གནང་ཡོད་པ་ད་ཉེ་མ་གྱི་ཇོང་བདག་དེ་ནང་སྤྱི་ལོ་ཇོང་བདག་འབད་བཟུ་བཙུལ་ལས་ཁུངས་ཀྱི་ལྷན་ལུ་ཚུ་བཞེས་ནི་ཨིན་པས།

Rapjung cüpdü, Raplo gupja Cilo ciklong gupja gupcu
dr'ukcu resum, Câ Lu dau sumbi g'oci 'inda zhibi tshê
tshê dr'u g'i Künsel nalu khäci g'i Künsel nalu

Zhung'yo Gopön 'Näso

Gäzhung Zh'i'yo Lhentsho lä dünthra di na zhung g'i gopöntshu 'näso tâmbi kolä sä dra'nangyi.

D'oya Zh'apto Lhenkhak g'i 'Lönbo Ôm Dr'âsho Pänjo Doji cho Dzam'ling Citsho g'i yitsha J'eniwa lu Dru Gelzhung g'i tenzhu kutshap be kö'nangyi.

Sönam Lekhung g'i Dr'ungche Dr'âsho Khandru 'Wangchu Gelzhung Zh'i'yo Lhentsho g'i dr'ungche be 'näso tang yöp zh'ind'u hema g'i dr'ungche lä châlâ tsi zhêni 'immä.

Jündre Lhenkhak g'i 'Nyamdre Dr'ungche Topgä Doji d'i Zh'apto Lhenkhak g'i dr'ungche be g'o'nä yâ seng'nangnu.

Nâtshe Doche Sanggä Thrinlâ lu nâtshe yongchap doche g'i g'o 'nä 'nangnu.

Thimphu Dzongda Dr'âsho Thuji Öntö d'i Thrimkha G'ongma lu Thrimpö be köyöpd'a Paro Dzongda Dr'âsho Pâsa Topgä g'i Thimphu Dzongkhak g'i châlâ tsi lenni 'immä.

Dru Tashe Lekhung g'i Dzincong Doche Jimi Tshüthrim d'i Paro Dzongda be 'näso-tang'nangnu.

Lhüntsi Dzongda Dr'asho Pemba Gätshä Thimphu Dzongkhak g'i Thr'impö be 'näso tang yöpd'a Punakha d'a 'Wangdi Yarge Legül g'i dakcong gopön Shêrap Gätshä d'i Lhüntsi Dzongda be 'näso 'nangnu.

Sönam Lekhung g'i 'Nyandre Doche Pêm Doji d'i B'umtha Dzongda be 'näso 'nang yöpd'a hema g'i dzongda d'i Nâsi Lhenkhak na 'nyenzh'u be gop 'imbi 'nätshü du.

excerpt from the Künsel of the 4th day
of the 3rd month of the Iron Sheep Year,
Year 964 in the 17th Rapjung cycle

excerpt from the
Künsel of April
20th, 1991

Transfer Senior Government Officials

The Royal Civil Service Commission announced the transfer of some senior government officials this week.

Dr'asho Pänjo Doji, the Deputy Minister of Social Services, has been appointed the permanent representative of the Royal Government of Bhutan to the United Nations in Geneva.

The Secretary of the Department of Agriculture, Dr'asho Khandru 'Wangchu, will take over as the Secretary of the Royal Civil Service Commission from the outgoing Secretary.

Topgä Doji, the Joint Secretary of the Ministry of Communications, has been promoted as the Secretary of the Ministry of Social Services.

The Director of the Department of Forests, Sanggä Thrinlä, has been promoted to the rank of Director General in the same department.

Dr'asho Thuji Öntö, the Thimphu Dzongda, has been transferred as Judge to the High Court in Thimphu, while Dr'asho Pâsa Topgä, the Paro Dzongda, will take over the district administration in Thimphu.

The Managing Director of the Bhutan Tourism Corporation, Jimi Tshüthrim, has been transferred as the Dzongda of Paro.

The Dzongda of Lhüntsi, Dr'asho Pemba Gätshä, will take over as the Judge of the District Court in Thimphu, while Shêrap Gätshä, the project manager of the Punakha 'Wangdi Valley Development Project, has been transferred as the Dzongda of Lhüntsi.

Pêm Doji, the Joint Director of the Department of Agriculture, has been transferred as the Dzongda of B'umtha, and the outgoing Dzongda will report to the Ministry of Home Affairs for further orders.

Sample C: short story, adapted from *Dzongkha Short Stories*,
book III, collected by Dr'asho Shêrap Thaye,
Thimphu, 1987, pp. 19-23.

Roman Dzongkha, like French, makes use of a lot of apostrophes.
Therefore French quotation marks «like these» are also used in Roman
Dzongkha to prevent a confusing orthography. This is illustrated by the
following Romanized sample text.

དཔུལ་ཐལ་གསུམ།

མཚན་གཅིག་ལུ་གཡུལ་ཚན་གཅིག་ནང་གྱོང་སྟོང་དཔུལ་ཐལ་གྱིང་སྟོང་དཔུལ་ཐལ་གྱིང་བར་
དཔུལ་ཐལ་ ཟེར་དུ་མ་ཚིག་ལུ་དཔུལ་ཐལ་ ཚིག་ཚིག་གསུམ་ཡོད་པ་མས།

ཚན་གཅིག་འབད་མ་ད་ གྱོང་བར་དཔུལ་ཐལ་ཚོང་ལུ་འབྱོམ་ད་ གྱོང་སྟོང་དཔུལ་ཐལ་གྱིས་
ཤེས་སྟེ་ ད་ རིས་འབད་ན་ཁོ་ཚོང་ལུ་ཡར་སོ་ཡི། ལྷ་མ་ཕྱི་རུ་ཁོ་གི་ཨམ་ཚུ་འབད་སར་འབྱོལ་ལོ་ནོ་
ཟེར་མནོ་རུག། དེ་བཟུམ་སྟེ་གྱོང་སྟོང་དཔུལ་ཐལ་གྱིས་ཡང་ཤེས་སྟེ་མནོ་རུག། ཕྱི་རུ་གནམ་སྟོ་ཞིན་མ་
ལས་ གྱོང་སྟོང་དཔུལ་ཐལ་ཨམ་ཚུ་དེ་འབད་ས་འབྱོམ་ད་ གྱོང་སྟོང་དཔུལ་ཐལ་ཡང་ ལྟོང་དེ་སྟོ་
ཁར་ཁ་ཐུག་ལུ་ལས་ གྱོང་སྟོང་དཔུལ་ཐལ་གྱི་སེམས་ཁར་ མཁུ་དེ་མ་སོང་པས་ མནོ་སྟེ་བསྐྱར་
རི་རྒྱུ་སྟེ་ཕྱོག་པ་ད་ གྱོང་སྟོང་དཔུལ་ཐལ་ཡང་ དེ་སྟེ་མནོ་སྟེ་གཉིས་ཆ་རང་གཅིག་གིས་ཁྱིམ་གཡམ་
བསྐྱར་རྒྱུ་གཅིག་གིས་གཡོན་བསྐྱར་རྒྱུ་ཕྱོག་པ་ད་ གཉིས་ཆ་རང་ཁྱིམ་གྱི་རྒྱུ་ཁར་ ཁ་ཐུག་རྒྱུ་
ལས་ དོ་རུང་འཕྱོད་འོང་ཡི་ མནོ་སྟེ་ཕྱོག་པ་ད་གཉིས་ཆ་རང་ཁྱིམ་གྱི་རྒྱུ་ར་གཅིག་ཁར་ ཁ་ཐུག་རྒྱུ་
དོ་རོ་ན་འཕྱོད་འོང་རུག། མནོ་སྟེ་གཉིས་ཆ་རང་ཕྱོག་པ་ད་ ཁྱིམ་མའི་གདོང་ཁར་ ཁ་ཐུག་རྒྱུ་ད་
རུག། དེ་ལས་གཉིས་ཆ་རང་གཅིག་པ་ཟེ་ དེ་རིས་དེ་གིས་ག་དེ་ཕྱོག་རུང་མི་བདང་པས་ ཟེར་
གཉིས་ཆ་རང་གིས་མནོ་སྟེ་ གཅིག་གིས་སོ་བཟུམ་ད་ གཅིག་གིས་ཡང་སོ་བཟུམ་སྟེ་ཐོན་འོང་མ་
ལས་ གཉིས་ཆ་རང་ད་རིས་ག་དེ་འབད་རུང་བདང་རང་མི་བདང་ནི་ཨིན་པས་ཟེར་མནོ་སྟེ་ འཇིང་
ད་རུག།

དེ་སྟེ་འགས་འབད་འཇིང་སྟེ་ མཐའ་མཇུག་ཁར་གཅིག་གིས་གཅིག་བསད་ད་རུག། དེ་ལས་
ནང་གི་ཨམ་དེ་ དོ་པ་ཆབ་གསར་འབྱོམ་ད་ བྱང་གི་ཙ་བར་དཔུལ་ཐལ་གཉིས་ཤི་ཤིས་མཐོང་མ་
ལས་ ཨམ་ནམ་དོག་ཟེ་ མི་ལཱ་གྱིས་བསད་རུང་ བྱ་གིས་བསད་རུང་རོ་བཞག་སི་ ངའི་ཁྱིམ་

མའི་ཙ་བར་ཨིན་པས། ད་དེ་ད་གིས་བསད་བསད་པ་ཨིན་པས། ཟེར་དོགས་པ་ཟེ་འོང་མནོ་སྟེ་ བྱ་
གིས་ཡང་མ་ཤེས་པ་འབད་ རོ་གཉིས་ཆ་རང་དོས་རུང་དེ་རེ་ནང་བཟུག་སྟེ་སྟེ་བཞག་རུག།

ད་ ག་དེ་སྟེ་འབད་ན་དུག་ག་མནོ་སྟེ་སྟོང་པ་ད་ ཨམ་སྟོམ་ཚེན་བསོད་སྟོམ་ས་ལྷང་མི་གཅིག་ཐོན་
འོང་རུག། དེ་ལས་ཨམ་དེ་གིས་སྟོམ་ཚེན་དེ་ལུ་ལྟོ་དང་ཆང་འབྲང་མ་འབད་བྱིན་ཞིན་མ་ལས་ ཨམ་
སྟོམ་ཚེན་ལུ་སྟེ་ལོ་གཅིག་ཡོད། ཉན་འོང་ག་མི་ཉན་ཟེར་ལྷམ་ད་ སྟོམ་ཚེན་གྱིས་ ག་ཅི་སྟོ་ ཉན་
འོང་ཟེར་སྟེ་བཟུག།

དེ་ལས་ཨམ་དེ་གིས་སྟོམ་ཚེན་ལུ་བཟུ་སྟེ་ ངའི་རོ་གཅིག་ཆབ་ལུ་བསྐྱུལ་ནི་ཡོད་པ་ཨིན་ བྱོང་
གྱིས་གའི་གདོང་ཁར་ཡང་མ་སྟེ་ ཟེར་མ་ད་ བདུམ་ཟེར་ དོས་རུང་ནང་གི་རོ་གཅིག་ཆབ་ལུ་བསྐྱུལ་
བར་འབྱོམ་ད་ ཨམ་དེ་གིས་སྟོམ་ཚེན་ལུ་ལོག་འོང་མ་ད་ རྒྱུ་ལོག་སྟེ་ཙ་ལས་རང་མ་བཟུ་བར་
ཤོག་ཟེར་སྟེ་སྟོམ་ཚེན་ལོག་གྱིས་ནང་གྱོང་པ་ད་ ཨམ་ཚུ་དེ་གིས་ ལྷ་ ང་གིས་ལོག་མ་བཟུ་
ཟེར་སྟེ་བཟུ་བར་པར་རང་ སྟོམ་ཚེན་གྱིས་ལོག་བཟུ་བདང་རུག་ཟེར་སྟེ་བཟུ་ད་ སྟོམ་ཚེན་དེ་གྱིས་ ལྷ་
ཐོང་ས་ཐོག་གཅིག་བཟུ་ད་ཡི། ཚུའི་མཐའ་མར་ལྟོང་པ་ད་ དཔེས་དགེ་ཙ་དང་མི་དྲག་ལམ་འཇུག་
ཟེར་ ག་ནི་ཡང་མེད་པར་ མི་ལཱ་ས་རིན་པོ་ཆེ་སེམས་ཚན་བཟུམ་སྟེ་ཆབ་ལུ་བསྐྱུལ་བདང་ཡི་མནོ་
སྟེ་སྟེ་ཚེ་སྟེ་ཐོང་ས་ཐོག་གཅིག་ལོག་བཟུ་དཔེས་ཐལ་སོ་ཡི་ཟེར་སྟེ་བཟུ་ད་ ཨམ་དེ་གིས་ ཨིན་པས་
ས་ ཁོ་ལོག་ན་འཕྱོད་འོང་རུག། ཨ་རྒྱ་བཟུ་གིས་ ཟེར་དོས་རུང་ཁ་ཕྱི་སྟོན་མ་ད་ སྟོམ་ཚེན་གིས་
ཨིན་པས་ཟེར་སྟེ་བཟུག།

དེ་ལས་ཨམ་དེ་གིས་དེ་རུང་རོ་དེ་བསྐྱུལ་བར་འབྱོང་དཔེས་པས་ ད་ཆབ་ལུ་བསྐྱུལ་བ་ཚིན་ལོག་
འོང་ནི་ཨིན་པས། གངས་ལུ་བསྐྱུལ་སྟེ་རེ་ཟེར་ གངས་ལུ་བསྐྱུལ་བར་བདང་རུག། དེ་གི་དོན་དག་དོ་
མ་དེ་ཆབ་ལུ་འདེ་རང་བསྐྱུལ་བ་ཚིན་ སྟོམ་ཚེན་གྱིས་མ་ཚོང་རོ་གསུ་གྱིས་ཡང་ཤེས་འོང་ཟེར་མནོ་
སྟེ་ གངས་ལུ་བསྐྱུལ་བཟུག་བཟུག་པ་ཨིན་པས། ཕྱི་རུ་ལོག་གྱོང་པ་ད་ ཨམ་དེ་གིས་ད་རིས་འབད་ན་
སྟོམ་ཚེན་གྱིས་ལོག་བཟུ་རང་མ་བཟུ་བས་ཟེར་སྟེ་བཟུ་ད་ སྟོམ་ཚེན་གྱིས་ ད་རིས་ལོག་ག་དེ་བཟུ་
བར་ ང་གིས་ཁོ་ཤིང་འབྲུར་སྟོང་སྟོང་འབད་བཟུམ་བཞག་ཡོད་ཟེར་སྟེ་བཟུག།

དེ་ལས་ཨམ་དེ་གིས་ད་འབད་ན་དེ་ཅིག་རང་ཨིན་མནོ་སྟེ་ སྟོམ་ཚེན་ལུ་ལྟོ་དང་ཆང་བྱིན་སྟེ་
སྟོང་པའི་བར་ན་ གྱོང་བར་དཔུལ་ཐལ་ཚོང་ལས་ལོག་སྟེ་ ཨས་ལུག་འབྲུར་ལས་འཕྱོད་མ་ཅིག་
སྟོམ་ཚེན་གཅིག་པ་ཟེ་སྟེ་ ལྷོ་ཁོ་རོ་ བྱོང་གྱིས་ཡང་ཆབ་ལུ་བསྐྱུལ་རུང་མེན་ གངས་ལུ་བསྐྱུལ་
རུང་མེན་པས་ ག་དེ་བསྐྱུལ་རུང་མི་སྟོང་པས་ཟེར་ ནང་གི་ཨམ་དེ་གིས་ དེ་མེན་ མེན་ ཟེར་སྟེ་བཟུ་
སྟེ་པའི་བར་ན་རང་ སྟོམ་ཚེན་གྱིས་གྱི་རུ་འབལ་སྟེ་ སྟེ་གཙུག་སྟེ་ལུ་ཚར་གཅིག་རྒྱུ་ཅིག་མཐུ་
དོག་གཉིས་བཞག་རྒྱུ་སྟེ་ ནང་གི་ཨམ་གྱོང་བར་དཔུལ་ཐལ་དེ་ཡང་ཨས་ལུག་ཙ་བར་སྟེ་བཞག་ད་
རུག། དེ་ལས་ལུང་པ་ཐོང་ས་གཅིག་གི་བར་ན་ སྟོམ་ཚེན་ཁོ་རང་ཡང་འདྲོགས་པའི་འགས་གྱིས་ ག་
སོང་ག་སོང་མེད་པ་ཕྱོག་ཡར་སོ་རུག།

Pcêthê Sum

Tshâ ci lu 'ütshe ci na j'ongtö pcêthê, j'ong'mê pcêthê, j'ongb'a pcêthê z'e d'üci lu pcêthê cokcip sum yöpmä.

Tshâ ci beud'a j'ongb'a pcêthê tshong lu joud'a j'ongtö pcêthê g'i shêdi «D'ariben kho tshong lu yâ soyi. Tama pchiru kho g'i 'amtshu besa jog'ino» z'e 'nonu. D'i zumbê j'ong'mê pcêthê g'i ya shêdi 'nonu. Pchiru 'namso zh'imlä j'ong'mê pcêthê 'amtshu d'i besa joud'a j'ongtö pcêthê ya hōdi gokha khâthu caplä j'ong'mê pcêthê g'i semkha «'map d'i masongbä» 'nodi kori capdi bj'opd'a j'ongtö pcêthê ya d'ebe 'nodi 'nyî chara ci g'i chim 'äko cap ci g'i 'önko capdi bj'opd'a 'nyî chara chim g'i japkha khâthu caplä «D'oro thöng ongyi» 'nodi bj'opd'a 'nyî chara chim g'i z'ucikha khâthu cap «D'oro na thöng ongnu» 'nodi 'nyî chara bj'opd'a chimmi dongkha khâthu capdanu. D'elä 'nyî chara tsip z'âdi d'ari d'i g'i g'âti bj'oru mitangbä z'e 'nyî chara g'i 'nodi ci g'i so damd'a ci g'i ya so damdi thöng ômlä 'nyî chara «D'ari g'ad'eberu tangra mitangni 'immä» z'e 'nodi dzingdanu.

D'ebe shûbe dzingdi thanjukha ci g'i ci sêdanu. D'elä nang g'i 'am d'i dr'oba chapsa joud'a j'ang g'i tsawa pcêthê 'nyî shi shiu thömlä 'am 'namto z'âdi, «'Mi g'â g'i sêru g'u g'i sêru? Rozhasi ngi chimmi tsawa 'immä. D'a d'i nga g'i sê sêp 'immä z'e d'okpa z'â ong» 'nodi g'â g'i ya mashêpbe ro 'nyî chara d'ochung rere na tsudi bâzhânu.

«D'a g'ad'ebe ben dr'ag'a» 'nodi döpd'a 'ap-gomche sô'nyom lhangmi ci thöng ongnu. D'elä 'am d'i g'i gomche d'i lu to d'a chang drâmbe bj'ing zh'imlä «'Ap-gomche lu 'lapni ci yö. Nyen-ong g'a mi nyen» z'e zh'üd'a gomche g'i «G'aci 'mo? Nyen ong» z'e 'lapnu.

D'elä 'am d'i g'i gomche lu tâdi «Ngi ro ci chap lu kâni yöp 'ing. Chö g'i g'ai dongkha ya ma'lap» z'eud'a «Tup» z'e «D'ochung na g'i ro ci chap lu kâwa joud'a» 'am d'i g'i gomche lu «lok ômd'a jap lokdi tsälära ma tawa shô» z'e 'lapdi gomche lok chimna hōpd'a 'am'tshu d'i

g'i «'Äââ! Nga g'i lok mata z'e 'lap 'lapba ra gomche g'i lok tâdanu» z'e 'lapd'a gomche d'i g'i «'Äââ! Thempho ci tâdayi. Chui thama hōpd'a geogetsä d'a mitalamju z'e g'aniya mêba milü rinboche semce zumbê chaplu kâdayi 'nodi dichedi thempho ci lok tagop thä soyi» z'e 'lapd'a 'am d'i g'i «'Imbä sa, kho lok na thöng ongnu. 'Ana tash!» z'e d'ochung kha pchi tömd'a gomche g'i «'Imbä» z'e 'lapnu.

D'elä 'am d'i g'i «D'oro rod'i kâwa jogobä. D'a chap lu kâwacin lok ongni 'immä. G'ang lu kâ 'marê!» z'e g'ang lu kâwa tangnu. D'i g'i d'öntha ngoma d'i chap lu d'e ra kâwacin gomche g'i matshe ro g'i ya shê ong z'e 'nodi g'ang lu kâ cucup 'immä. Pchiru lok hōpd'a 'am d'i g'i «D'ariben gomche g'i lok tara matawä» z'e 'lapd'a gomche g'i «D'ari lok g'âti tawa? Nga g'i kho shing gu dringdringbe damzhâyö!» z'e 'lapnu.

D'elä 'am d'i g'i «D'aben d'eci ra 'ing» 'nodi gomche lu to d'a chang bj'ingdi döbi b'âna j'ongb'a pcêthê tshong lä lokdi 'äku gu lä thömcî gomche tsip z'adi «'Ôôô, khore! Chö g'i ya chap lu kâru me! G'ang lu kâru membä! G'âti kâru midöbä!» z'e nang g'i 'am d'i g'i «D'i me! me!» z'e 'lap'lapbi b'âna ra gomche g'i g'icu bädi pcitsu bulu tshâ ci capci guto 'nyî ka capdi nang g'i 'ap j'ongb'a pcêthê d'i ya 'äku tsawa pü kodanu. D'elä üpthê ci g'i b'âna gomche kho ra ya drobi shu g'i g'a song g'u song mep bj'o yâ songnu.

The Three Bald Men

Once upon a time in a village there lived at the same time three bald men who looked exactly alike, a bald man who lived uphill, one who lived downhill, and one who lived in the middle of the slope.

Once, when the middle bald man was going off to the marketplace, the uphill bald man, finding out about this, thought 'He's going to the marketplace today. Later on in the evening, I'll go over to where his wife is'. The downhill bald man, having found out, had begun to think the very same thing. That evening after nightfall when the downhill bald man went to where the woman was and the uphill bald man went there as well, they ran into each other outside. Then as the downhill bald man thought 'the husband appears not to have gone off after all' and ran off around the house, the uphill bald man thought the very same thing. So, whilst one of them ran counterclockwise around the house, the other ran clockwise around the house, and the two of them collided at the back of the house. They both thought 'There he is again!' and ran off around the house again only to run into each other at the side of the house. 'There he is again' they both thought and ran off yet again only to collide again in front of the house. At this point, they both grew angry and thought 'No matter where I run to, he won't give up his pursuit'. One of them gritted his teeth, and the other one gritted his teeth as well, and they both thought 'No matter what, he's not going to let me go today', and they began to fight.

Fighting violently they at last ended up killing each other. Then the next morning, as the lady of the house was going out to have her bowel movement, she was extremely horrified when she saw the two bald men lying dead at the base of the wall of the house. 'Who, oh who, could have killed them,' she thought. 'Apparently, at the foot of my house is the place where they left the corpses. Now everyone will suspect that I was

the one who killed them'. Thinking this, she hid the corpses, putting each into a sack, so that nobody would find out.

As she sat thinking, 'Now, how is one to fix this situation?', an elderly mendicant sage happened to pass by asking for alms. Then, after the woman had given the mendicant sage as much rice as he could eat and as much beer as he could drink, she inquired, 'I have something to tell father mendicant sage. Will you agree to it or won't you?'. 'What is it? I'll agree to it,' he said.

Then, looking at the mendicant sage, the woman said, 'I have a corpse to be taken down to the river. You must speak of this before no one', to which he responded 'All right'. Then the woman said to the mendicant sage, 'When you take this corpse in this sack down to the river, on your way back, whatever you do, return without turning to look back at the corpse!' When the mendicant sage came back to the house, the woman cried 'Ahhh! The mendicant sage has looked back even though I clearly told him not to do so,' to which the mendicant sage responded 'Ahhh! I looked back just once! At the waterside I felt pity thinking that I had brought the corporeal shroud of a man to the river as if it were an animal without even conducting the funeral rites and funeral offerings. So, I had to look back once.' 'That's what I thought,' the woman said, and opening up the other sack showed him. 'I see,' the mendicant sage replied.

Then, the woman said, 'You'll have to go take him away once again. When you take him down to the river, he appears to come back. So, now take him up the mountain!' Saying this, she sent him on his way. The real reason why she made him take the corpse up the mountain is that she thought that if the mendicant sage were to take too many corpses to the river, not only he but everyone else would probably find out. That evening when the mendicant sage returned, the woman said, 'I see that today you really did not turn back.' 'What do you mean turn back? Today

I bound him tightly to a tree and left him there,' the mendicant sage replied.

Then the woman thought, 'Well, that's the end of that,' and gave the mendicant sage rice and beer. As they were sitting, the middle of the slope bald man returned from the marketplace and started up the ladder to the house. The mendicant sage, seeing this, became enraged and said, 'Hey buddy, when I take you off to the river, it doesn't work! When I take you up to the top of the mountain, it doesn't work! Wherever I take you, you won't stay put!' At this, just as the lady of the house was saying, 'Not him! not him!', the mendicant sage drew forth his knife and struck him on the crown of the head cleaving his head in two, and so doing, cast the lord of the house, the middle of the slope bald man, down to the base of the ladder. Then, in an instant, the mendicant sage ran off absolutely terrified, and where he went nobody knows.

Sample D: Prayer of Yeshê Tshogä

The Romanization of the following prayer does not represent colloquial Dzongkha pronunciation, but the Bhutanese pronunciation of the liturgical language used in prayers and similar formal styles of speech. The following is therefore an example of how Roman Dzongkha can be used to render Bhutanese Chökê.

Khandru Yeshê Tshogä g'i Thud'am

མཁའ་འགྲོ་ཡེ་ཤེས་ཚཱུལ་གྱི་ཐུགས་དམ།

'Om! 'Emaho!

༄ ཨོཾ ཞེ་མ་ཧྲིཾ

Dâ g'i d'üsum sakpi gewa yi,
བདག་གིས་དུས་གསུམ་བསགས་པའི་དགོ་བ་ཡིས།

Düd'ang b'archet mithün chok zh'inä,
བདུད་དང་བར་ཆད་མི་མཐུན་ཕྱགས་ཞི་ནས།

Tshering neme delek chöcö sho.
ཚེ་རིང་ནད་མེད་བདེ་ལེགས་ཚེས་སྤྱད་ཤོག།

Chöla d'etcing cetpi thutop ki,
ཚེས་ལ་དད་ཅིང་སྤྱད་པའི་མཐུ་སྤྱོད་ཀྱིས།

Sanggä temba d'arzh'ing gäpar sho.
སངས་རྒྱལ་བསྐྱེད་པ་དར་ཞིང་རྒྱས་པར་ཤོག།

Khorwi semcen dela götpa yi,
འཁོར་བའི་སེམས་ཅན་བདེ་ལ་འགོད་པ་ཡིས།

'Lama d'ampi thuk gong dzokpar sho.
སྐུ་མ་དམ་པའི་ཐུགས་དགོངས་རྒྱུ་མ་པར་ཤོག།

'Lami thukjê dâca chetdr'ok 'nam,
སྐུ་མའི་ཐུགས་རྗེས་བདག་ཅག་མཚེད་ལྷོགས་རྣམས།

Nyönmong khongthro chakdang metpa d'ang,
ཉོན་མོངས་ཁོང་ཁྲོ་ཆགས་ལྷང་མེད་པ་དང་།

Tshülthrim 'namd'ak domsum peld'ang den,
ཚུལ་ཁྲིམས་རྣམ་དག་སྐུ་མ་དམ་པའི་ལྷན་པོ་ལྟར་།

Nyamnyong tokpi yönten phelwar sho.
ཉམས་ལྷོང་རྟོགས་པའི་ཡོན་ཏན་འཕེལ་བར་ཤོག།

Chakja chenpo tokpi yeshê ki,
ཕྱག་རྒྱ་ཚེན་པོ་རྟོགས་པའི་ཡེ་ཤེས་ཀྱིས།

Dreltshet d'önden khorg'i tshokd'ang câ,
འབྲེལ་ཚད་དོན་ལྷན་འཁོར་གྱི་ཚོགས་དང་བཅས།

Z'akmet dewa chela longcöt cing,
ཟག་མེད་བདེ་བ་ཚེ་ལ་འོངས་སྤྱོད་ཅིང་།

Petmo Kötpi zh'ingd'er thritpar sho.
པརྟོ་བཀོད་པའི་ཞིང་དེར་ཁྲིད་པར་ཤོག།

Dewa cen g'i zh'ingchok d'ampa d'er,
བདེ་བ་ཅན་གྱི་ཞིང་མཚོག་དམ་པ་དེར།

Kusum 'lama 'Ugen Petma yi,
སྐུ་གསུམ་སྐུ་མ་ཨོ་རྒྱན་པུམ་ཡི།

Dr'imet gelwi kud'ang 'yermet cing,
དྲི་མེད་རྒྱལ་བའི་སྐུ་དང་དབྱེར་མེད་ཅིང་།

Rangd'ön chöku 'ngönd'u jurwar sho.
རང་དོན་ཚེས་སྐུ་མངོན་ཏུ་འགྱུར་བར་ཤོག།

Zhend'ön thukjê khorwa matong b'ar,
གཞན་དོན་ཐུགས་རྗེས་འཁོར་བ་མ་སྤོངས་བར།

Drowa g'angla g'angdüil d'ertön pä,
འགྲོ་བ་གང་ལ་གང་འདུལ་དེར་སྤོན་པས།

Zukkwi 'namtrül küng'i d'ön j'etcing,
གཟུགས་སྐུའི་རྣམ་སྤུལ་ཀྱང་གྱི་དོན་བྱེད་ཅིང་།

Khorwa d'ongtruk drod'ön j'etpar sho.
འཁོར་བ་དོང་སྐུགས་འགྲོ་དོན་བྱེད་པར་ཤོག།

Kusum 'yermet khordä yongsu dr'öl,
སྐུ་གསུམ་དབྱེར་མེད་འཁོར་འདས་ཡོངས་སུ་གྲོལ།

Macö lhöndr'up ösel dü maj'ä.
 མ་བཅོས་ལྷན་གྲུབ་འོད་གསལ་འདུས་མ་བྱས།

D'üsum jurmet Dojë Chang g'i ku,
 དུས་གསུམ་འགྲུར་མེད་དོ་རྗེ་འཆང་གི་རྒྱ།

'Namkhen dzokpi Sanggä nyurthop sho.
 ན་མ་མཁྱིན་རྗེ་གསལ་པའི་སངས་རྒྱས་ལྷུང་ཕོབ་ཤོག།

'Om! 'Emaho!

Pacifying evil powers and removing all obstacles and discordant
 influences,

Through the merit that I have accumulated in the three times,
 May I practise the Dharma peacefully with health and long life.

By assiduous practise and faith in the Dharma,
 May Buddha's doctrine spread and extend.
 Establishing all beings of Saṃsâra in bliss,
 May the purpose of the Holy Lama be fulfilled.

Without the misery of malice and passion,
 Equipped with the Three Glorious Disciplines of the Pure Shîla,
 Through the Lama's compassion, may we spiritual brothers
 Increase the quality of our understanding.

Through the transcending awareness of Mahâmudrâ Realisation,
 May the intimate communion and the crowd of attendants
 Be led to the Heavenly Fields of Petmo Kötpa,
 Enjoying the Great Bliss which never ends.

In that Divine Land of Great Bliss,
 May I reveal the Dharmakâya
 and the Invisible Kâya of the Stainless Victor,
 The Trikâya of Lama 'Ugen Petma.

Emanating Perfect Form for the benefit of all,
 Displaying whatever is necessary to teach whoever is in need,
 To empty Saṃsâra through compassion for others,
 May I churn the depths of Saṃsâra for the sake of beings.

The indivisible Trikâya totally liberating Saṃsâra and Nirvâṇa,
 Uncompounded, simple, self-perfecting and radiant,
 The Kâya of Dojë Chang, unchanging throughout the three times,
 May all beings quickly attain the Perfect Wisdom of Buddhahood.

Sample E: Prayer to Cenrezik

Like the Sample D, the following text illustrates how Roman Dzongkha can be used to represent Bhutanese Chökê. This prayer to Cenrezik is taken from the བཀའ་འབྲུག་ Kabum of ཚེས་རྒྱལ་སྤོང་བཙུན་ལྷ་མོ་ the Dharma King Sontsen Gampo.

Cenrezik g'i Söldep
སྤྱན་རས་གཟིགས་ཀྱི་གསོལ་འདེབས།

Namo Lokeshoraya,
༄༅། །ན་མོ་ལོ་ཀེ་གུ་ར་ཡ།

Thukjê zikshik jikten 'wangchuk zh'ap,
ཐུགས་རྗེས་གཟིགས་ཤིག་འཛིག་རྟེན་དབང་ལུག་ཞེས།

Göncap dzöcik jetsün thukjei ter,
མགོན་སྐྱབས་མཛོད་ཅིག་རྗེ་བཙུན་ཐུགས་རྗེའི་གཏེར།

Sölwa depso phakchok Cenrezik.
གསོལ་བ་འདེབས་སོ་འཕགས་མཚན་སྤྱན་རས་གཟིགས།

Thamet khorwi jamtsho chenpo lä,
མཐའ་མེད་འཁོར་བའི་བྱ་མཚན་ཚེ་པོ་ལས།

Drölwi d'etpön dzöcik Cenrezik.
སྤོལ་བའི་དེད་དཔོན་མཛོད་ཅིག་སྤྱན་རས་གཟིགས།

Mishê timuk münpä thiptsana,
མི་ཤེས་གཏོ་སྤྱག་སྤྱན་པས་འབྲེབས་ཙ་ན།

Selwi drönme dzöcik Cenrezik.
གསལ་བའི་སྤྱོད་མེ་མཛོད་ཅིག་སྤྱན་རས་གཟིགས།

Drala zh'edang metar bartsana,
དགལ་ཞེ་ཐང་མེ་ལྷ་ར་འབར་ཙ་ན།

Zh'iwi chujün dzöcik Cenrezik
ཞི་བའི་ཚུ་ཚུན་མཛོད་ཅིག་སྤྱན་རས་གཟིགས།

'Nyenla döchak chuzhin thruktsana,
གཉེན་ལ་འདོད་ཆགས་ཚུ་བཞིན་འབྲུགས་ཙ་ན།

'Näluk topkpar dzöcik Cenrezik.
གནས་ལུགས་རྟོགས་པར་མཛོད་ཅིག་སྤྱན་རས་གཟིགས།

Norla ser'nei dütpä damtsana,
ནོར་ལ་སེར་སྤེའི་མདུད་པས་བསྐྱམས་ཙ་ན།

Tongwi 'nyerpa dzöcik Cenrezik.
གཏོང་བའི་གཉེར་པ་མཛོད་ཅིག་སྤྱན་རས་གཟིགས།

Lüdi jungzhî neki z'intsana,
ལུས་འདི་འབྲུང་བཞིའི་ནད་ཀྱིས་ཟེན་ཙ་ན།

'Menpi gelpo dzöci Cenrezik.
སྤྱན་པའི་རྒྱལ་པོ་མཛོད་ཅིག་སྤྱན་རས་གཟིགས།

Chikhar tsherzh'ing jiktrak j'ungtsana,
འཚི་ཁར་འཚེར་ཞིང་འཇིགས་སྐྱེག་བྱང་ཙ་ན།

Zh'eltön semso dzöci Cenrezik.
ཞལ་སྐྱེན་སེམས་གསོ་མཛོད་ཅིག་སྐྱེན་རས་གཟིགས།

Dr'akmet b'ard'oi thrangla chamtsana,
གྲགས་མེད་བར་དོའི་འཕྲང་ལ་འབྲུམས་ཙ་ན།

Jelwi ngoshê dzöcik Cenrezik.
མཇལ་བའི་ངོ་ཤེས་མཛོད་ཅིག་སྐྱེན་རས་གཟིགས།

Mangpoi kilnä cikpur drotsana,
མང་པོའི་དཀྱིལ་ནས་གཅིག་པུར་འགྲོ་ཙ་ན།

D'akpi zh'ingd'u kölcik Cenrezik,
དག་པའི་ཞིང་དུ་སྐྱོལ་ཅིག་སྐྱེན་རས་གཟིགས།

'Ngelgo läki duk'ngel j'ungtsana,
མངལ་སྐོལ་ས་ཀྱི་སྐྱུག་བཟུལ་བྱང་ཙ་ན།

Ötki g'urkhang phupci Cenrezik.
འོད་ཀྱི་གུར་ཁང་ཕུབ་ཅིག་སྐྱེན་རས་གཟིགས།

Mishê j'ipi lüsu j'urtsana,
མི་ཤེས་ཀྱིས་པའི་ལུས་སྐྱུར་ཙ་ན།

Dr'okchok shê'nyen dzöcik Cenrezik.
གྲོགས་མཚོག་བཤེས་གཉེན་མཛོད་ཅིག་སྐྱེན་རས་གཟིགས།

Taktu ciwor gomzh'ing söldepna,
རྟམ་དུ་སྤྱི་བོར་བསྐྱམ་ཞིང་གསོལ་འདེབས་ན།

Tsawi 'lamar dzöcik Cenrezik.
ཙ་བའི་སྤ་མར་མཛོད་ཅིག་སྐྱེན་རས་གཟིགས།

'Nyingkha petmor gomzh'ing khettenna,
སྤིང་ཁ་པརྗེར་བསྐྱམ་ཞིང་ཁྱེད་བཞེན་ན།

Yid'am lhachok dzöcik Cenrezik.
ཡི་དམ་ལྷ་མཚོག་མཛོད་ཅིག་སྐྱེན་རས་གཟིགས།

Chinang gelken b'archet j'ungtsana,
ཕྱི་ནང་འགལ་ཀྱིན་བར་ཆད་བྱང་ཙ་ན།

Zh'iwi chöcong dzöcik Cenrezik.
ཞི་བའི་ཚོས་སྐྱོང་མཛོད་ཅིག་སྐྱེན་རས་གཟིགས།

Trêkom duk'ngel neki z'intsana,
བརྟེན་སྐྱོམ་སྐྱུག་བཟུལ་ནད་ཀྱིས་ཟེན་ཙ་ན།

Cidöt 'ngödrup tsölcik Cenrezik.
ཅི་འདོད་དངོས་བྱུབ་སྐྱོལ་ཅིག་སྐྱེན་རས་གཟིགས།

Kêpi thama chiwa ngêpar-ong,
སྐྱེས་པའི་མཐའ་མ་འཚེ་བ་ངེས་པར་འོང་།

Ma-ong lungten dzöcik Cenrezik.
མ་འོང་ལུང་བསྟན་མཛོད་ཅིག་སྤྱན་རས་གཟིགས།

Lhanglhang yig'e dr'ukmai söldepna,
ལྷང་ལྷང་ཡི་གེ་དུག་མའི་གསོལ་འདེབས་ན།

Jünd'u thukjê zikshik Cenrezik.
རྩུན་དུ་ཐུགས་རྗེས་གཟིགས་ཤིག་སྤྱན་རས་གཟིགས།

Gewa diyi Sanggä g'ophang chok,
དགེ་བ་འདི་ཡིས་སངས་རྒྱས་ལོ་འཕང་མཚོ།

Nyurd'u thoppar dzöcik Cenrezik.
སྤུར་དུ་ཐོབ་པར་མཛོད་ཅིག་སྤྱན་རས་གཟིགས།

Phakpa Cenrezik 'wang thukjei ter,
འཕགས་པ་སྤྱན་རས་གཟིགས་དབང་ཐུགས་རྗེའི་གདོད།

Khord'ang căpa dakla gongsusöl,
འཁོར་དང་བཅས་པ་བདག་ལ་དགོངས་སུ་གསོལ།

Dakd'ang phama rikdr'uk semcen 'nam,
བདག་དང་པ་མ་རིགས་དུག་སེམས་ཅན་རྣམས།

Nyurd'u khorwi tsholä dreld'usöl.
སྤུར་དུ་འཁོར་བའི་མཚོ་ལས་བསྐྱལ་དུ་གསོལ།

Kewa did'ang tsherap thamcetd'a,
རྗེ་བ་འདི་དང་ཚེ་རབས་ཐམས་ཅད་དུ།

Drowi gönpo Cenrezik 'wang g'i,
འགྲོ་བའི་མགོན་པོ་སྤྱན་རས་གཟིགས་དབང་གིས།

Manor lamzang 'ngönsum tennäcang,
མ་ནོར་ལམ་བཟང་མངོན་སུམ་བསྟན་ནས་ཀྱང་།

Nyurd'u Sanggä sala zhaktusöl.
སྤུར་དུ་སངས་རྒྱས་ས་ལ་བཞག་དུ་གསོལ།

Namo Lokeshoraya,
Mighty ruler of the world, regard us with compassion!
Revered Lord, Treasure of Mercy, be our refuge!
Most exalted Cenrezik, I pray to you.

From the great boundless ocean of Saṃsāra,
Cenrezik, guide me while crossing to the other shore.

When engulfed in the darkness of ignorance and
misunderstanding,
Cenrezik, be a radiant lamp.

When I burn with anger against my enemies,
Cenrezik, act as a pacifying stream of water.

When caught in a whirlpool of passionate attraction towards my
relatives,
Cenrezik, allow me to understand the Nature of Being.

When I am tied by the knot of avarice to wealth,
Cenrezik, be the King of Doctors.

When terror and fear of death arises,
Cenrezik, restore my mind by showing your face.

When I wander friendless on the tortuous path of the B'ard'o,
Cenrezik, be as an honoured companion.

When I go alone from amidst many relatives and friends at the
time of death,
Cenrezik, guide me to the Pure Fields.

When I suffer in the womb,
Cenrezik, pitch a tent of light.

When I possess the body of an untutored child,
Cenrezik, be my spiritual guide and friend.

When praying and meditating upon the crown of the head,
Cenrezik, be my root guru.

When meditating upon the White Lotus in the heart,
Cenrezik, be my Heruka.

When obstacles and difficulties occur inwardly and outwardly,
Cenrezik, grant me whatever siddhis I wish.

At the end of life, death is certain,
Cenrezik, foretell my future.

During the distinct recitation of the six letter prayer,
Cenrezik, look down with compassion.

May I attain the Supreme Level of Buddha
through the merit of this prayer and the blessing of Cenrezik.

Mind of powerful compassion, exalted Cenrezik,
Take me into your mind with your attendant,
I beseech you to guide all sentient beings of the six realms,
My parents and myself quickly across the Ocean of Saṃsāra.

In this life and in all lives,
Through the power of Cenrezik, the saviour of beings,
Having been shown the infallible noble path,
May we soon reach Buddhahood.

12. Romanized List of Common Bhutanese Names

The following is a list of commonly used Bhutanese proper names with their Romanized spellings and meanings. The Pronunciations are as in Dzongkha, e.g. ལྷམ་འབྲུག་ཀུན་ལྷགས་ 'Lam Drup Kinle, not as in

Chökê, e.g. 'Lama Drukpa Künle. As pointed out in Section 2, Roman Dzongkha can, if desired, also be satisfactorily employed to represent the Bhutanese Chökê pronunciation of, for example, proper names. Some people may prefer to use the Chökê pronunciation of their name, e.g. ལྷམ་མཚན་ Geltshe, ཡོན་ཏན་ Yönten, rather than the Dzongkha pronunciation, e.g. ལྷམ་མཚན་ Gätshä, ཡོན་ཏན་ Öntö.

The Romanizations below are intended to serve as the standard. However, Roman Dzongkha has been designed for the convenience of its users. Therefore, older romanizations of proper names already used in international passports and other official documents need not be changed unless the holders of such documents expressly wish to have them updated to the official standard. Similarly, people who have grown attached to a particular way of spelling their name in roman script are at liberty to continue using the older spelling if they prefer. Young people should adopt the official standard for the spelling of their names in the roman alphabet. The alphabetical order of the Dzongkha Roman alphabet is explained in Section 3.

People's names

བུ་དར་ / བོ་དར་	B'ud'a, B'id'a	Bearing Many Sons
འཛི་མེད་	Chimê	Emancipated Immortality
ཚོས་རྒྱན་	Chödrö	Lamp of the Dharma
ཚོས་རྒྱུད་	Chöki	Dharma Peace
ཚོས་འཕེལ་	Chöphe	Advancer of the Dharma

ལུང་བུད་	Chundü	Local Deity of Hâ
ཇཱ་པ་	Dau	Moon
བདེ་ཚེན་	Deche	Consummate Bliss
བདེ་རྒྱུད་	Diki	Blissful Tranquility
དོ་རྩེ་	Doji	Vajra, Thunderbolt Sceptre
དོ་ཕུག	Dophu	Boulder
དོན་ལུབ་	Döndr'u	Amogasiddha
དར་ལྷུང་	D'ägä	Bountiful Victory
དར་རྒྱ་	D'ägo	Door of Bounty
རྒྱལ་མ་	Dröma	Divine Saviouress
འབྲུག་པ་	Drup	Bhutanese
རྒྱལ་མོ་	Gäm	Queen
རྒྱལ་མཚན་	Gätshä	Regal Insignia
འཇམ་དབྱངས་	Jamyang	Mañjushri, God of Speech
རྒྱ་མཚོ་	Jamtsho	Ocean
འཇིགས་མེད་	Jimi	Fearless, Intrepid
རྒྱན་པ་	Jinba	Philanthropist
དཀར་རུང་	Kâcung	White Gourd
དཀར་རྩོ་	Kâdo	Alabaster
ཀུན་	Kâma	Service, Action
བསྐལ་བཟང་	Käza	Virtue
ཀུན་ལྷགས་	Kinle	The All-Splendid
དཀོན་མཚོ་གསལ་	Köncho	Most Precious Supreme Being
ཀུན་དགའ་	Künga	Loved by All
ཀུན་བཟང་	Künzang	The All-Good
མཁའ་འགྲོ་	Khandru	Skywalker
ལྷག་པ་	Lhakpa	Excellent; Mercury
ལྷ་ལྷུག	Lhathru	Child of God
ལྷན་གྲུབ་	Lhündru	Miraculously Self-Created

གནག་མདོག་	'Nâdo	The Colour of Blackness
གནག་ལ་	'Nâla	Man of Blackness
རྣམ་རྒྱལ་	'Namgä	Total Victory
གནག་འཕེལ་	'Naphe	Overwhelming Blackness
གནག་ཕོད་	'Naphö	Black Fortitude
ངག་དབང་	Nga'wang	Divinely Inspired Speech
ཉི་མ་	Nyima	Sun
ཡོན་ཏན་	Öntö	Erudition, Breeding
ཟླ་སངས་	Pâsa	Venus
དཔལ་རྫོན་	Pädrö	Lamp of Splendour
དཔལ་མོ་	Päm	Glorious
དཔལ་འབྱོར་	Pänjo	Prosperity
དཔལ་བཟང་	Päza	Splendidly Good
པ་བླ་	Pem, Pema	Sacred Lotus
པ་བླ་ལ་	Pemala	Sacred Lotus (male)
ཐེན་པ་	Pemba	Saturn
ཕུར་པ་	Phuba, Phup	Piercing
ཕུན་ཚོགས་	Phüntsho	Possessed of Grace, Glory and Wealth
རབ་རྒྱལ་	Rapgä	Supreme Victory
རིན་ཆེན་	Rinche	Precious, Priceless
རིན་འཛིན་	Rindzi	Precious, Priceless
སངས་རྒྱལ་	Sanggä	Buddha
སེང་གེ་	Singge	Lion
སྲིད་ཐར་	Sithar	Liberated Existence
བསོད་ནམས་	Sönam	Virtue, Merit
ཏྲ་མགྲིན་	Tandri	Horse-Headed Bane of Sinners
བསྐྱེད་འཛིན་	Tendzi	Guardian of the Doctrine
བསྐྱེད་འཕེལ་	Tenpé	Advancer of the Doctrine

རྫོགས་རྒྱལ་	Topgä	Great Prowess
ཐོས་པ་དགའ་	Thöbaga	Happy to Hear [the good news of his birth], one of the names of Milarepa མིལ་ལམ་པ་
བཀྲ་ཤིས་	Trashi	Good Luck
འཕྲིན་ལས་	Thrinlä	Karma, Action
བཙན་རྫོགས་	Tsenco	Protective Deity
བཙན་བཙན་	Tsentsen	Powerful Demon
ཆེ་རིང་	Tshering	Long Life
ཆེ་དབང་	Tshe'wang	Blessed Life
ཆེས་བཅུ་	Tshêcu	Born 10th of the Lunar Month
མཚོ་རློད་	Tshoki	Ocean of Peace
ཚུལ་གྲིམས་	Tshüthrim	Celibate
ཨོ་རྒྱན་	'Ugä	Oḍiyâna, the native land of Padma Sambhava
གཡུ་རྫོན་	'Üdrö	Glittering Turquoise
དབང་འདུས་	'Wangdü	Domination
དབང་རྒྱལ་	'Wanggä	Conquest
དབང་མོ་	'Wâm	Spiritual Empowerment (female)
དབང་ཕུག་	'Wangchu	Opulent and Powerful
དབྱངས་ཅན་	'Yangce	Goddess of Euphony
དབྱངས་རྫོན་	'Yangdrö	Melodious Light
དབྱངས་རྫོགས་	'Yangki	Euphonious Peace
ཡེ་ཤེས་	Yeshê	Divine Knowledge
བཟང་མོ་	Zâm	Noble Lady

Countries, districts, subdivisions,
dzongs, cities and towns

བང་གྱར་	B°angtrar
བོད་	B°ö (Tibet)
བུམ་ཐང་	B°umtha
སྐབས་ཆ་	Capcha
ཅང་མ་རི་	Cengmari
ཚོ་མ་འཁོར་རབ་བརྟན་ཅེ་འི་རྫོང་	Chökho Raptentsei Dzong
ཚུ་ཁ་	Chukha
བདེ་ཚེན་གླིང་	Deche°ling
རྫོ་རོ་ཁ་	Dorokha
གདུང་ན་	Dungna
དར་དགར་ནང་	D°agana
དར་དགར་དཔལ་ལ་	D°agapāla
དར་དགར་བཀྲ་ཤིས་གཡང་ཅེ་འི་རྫོང་	D°aga Trashi°yangtsei Dzong
འབྲས་ལྗང་ས་	Dränjo (Sikkim)
འབྲུག་ཡུལ་	Dru Ü (Bhutan)
དྲའི་ཤམ་	Dr°aipham
བྲམ་ཕུག་རྫོང་	Dr°amphu Dzong
ཧད་ / ཧུ་	Hä
མགར་ས་	Gāsa
དགེ་འདུ་	Gädu
དགེ་ལེགས་ཕུག་	Gelephu
རྒྱ་གར་	Jaga (India)
རྒྱ་ནག་	Jana (China)
བྱ་དགར་	Bj°aka
འབྲུག་རྒྱལ་རྫོང་	Dru Gä Dzong
ཀླུ་ལི་ཁོ་ལ་	Kālikhola

ལུ་ལམ་	Lâyā
ལུང་ནག་ན་	Lunana
ལཱ་མེད་གྲང་ར་	°Lamêdr°angra
ལྷིང་པའི་	°Lingzhi
ལུང་གྲུབ་རིན་ཚེན་ཅེ་འི་རྫོང་	Lhündr°u Rinchetsei Dzong
ལུང་ཅེ་	Lhüntsi
མེ་རག་	Mera
མོང་གླར་	Mongga ¹
མོང་གླར་རྫོང་	Mongga Dzong
ནམ་གྲུལ་གླིང་རྫོང་	°Namgä°ling Dzong
ནེ་པལ་	Nepāl
པན་གླང་	Panbang
པོ་ཕོ་	Paro
པན་དགའ་ཚལ་	Pemagatshā
པན་དགའ་ཚལ་རྫོང་	Pemagatshā Dzong
པུ་ན་ཁ་	Punakha
པུ་འདེ་ཚེན་མོ་གྲང་	Pünadeche Phodr°a
ཕུན་ཚེགས་གླིང་	Phüntsho°ling
རིན་ལྷུང་ས་རྫོང་	Rinpung Dzong
རུག་ཁུ་ལྷོ་ས་	Rukhubji
སཀ་ཕྱེང་	Sakteng
བམ་ལྷུང་ལྗང་ས་མཁར་	Samdru Jongkha
བམ་ལྷུང་ལྗང་ས་མཁར་རྫོང་	Samdru Jongkha Dzong
བསམ་ཅེ་	Samtsi

¹ Note that མོང་གླར་ Mongga is written with two letters g in Roman

Dzongkha. Both are necessary because a Roman Dzongkha spelling **mongä** with single g would correspond to a form like མོང་ 'she, I'.

བསམ་ཅེ་རྫོང་	Samtsi Dzong
གསལ་རྫོང་	Sarbang
སེང་གོ་རྫོང་	Senggor
སིཔ་སུ་	Sipsu
ཤར་ལྷོ་གསལ་	Shâchop
ཐིམ་ཕུག་	Thimphu
བཀྲ་ཤིས་ཚོ་ས་རྫོང་	Trashichö Dzong
བཀྲ་ཤིས་རྫོང་	Trashigang
བཀྲ་ཤིས་རྫོང་རྫོང་	Trashigang Dzong
བཀྲ་ཤིས་མཐོང་མོ་རྫོང་	Trashi Thong'mö Dzong
བཀྲ་ཤིས་གཡང་ཅེ་	Trashi'yangtse
ཀྲོང་གསལ་	Trongsa
ཐིམ་སེམ་ཤིང་	Thrimshing
ཅི་རང་	Tsirang
ུ་ར་	'Ura
ུ་ས་	'Üsa
མམ་རྫོང་	Wamrong
དབང་འབྲུག་མོ་བྱང་	'Wangdi Phodr'a
དབང་འབྲུག་མོ་བྱང་རྫོང་	'Wangdi Phodr'a Dzong
གཞལ་རྫོང་	Zh°ängang
གཞལ་རྫོང་རྫོང་	Zh°ängang Dzong

Streets of the capital city

Street names are listed in Dzongkha, not in Chökê.

ལྷང་ལམ་	Cang Lam	Willow Road
ཕུག་ཚེན་ལམ་	Châche Lam	Mahâmudrâ Road
ཚོ་ས་རྫོང་ལམ་	Chödzung Lam	Dharma Fortress Road
ཚོ་ས་རྒྱལ་ལམ་	Chögä Lam	Dharma King Road
ཚོ་ས་འཕེལ་ལམ་	Chöphe Lam	Dharma Vṛddhi Road
མཚོན་ཉིན་ལམ་	Chöten Lam	Stupa Road
བདེ་ཚེན་ལམ་	Deche Lam	Road of Consummate Bliss
བདེ་མཚོག་ལམ་	Decho Lam	Drought Demon Road
བདེ་སྐྱིད་ལམ་	Deki Lam	Road of Blissful Tranquility
ཕྱི་སྤྱོད་ལམ་	Desi Lam	Governor Road
འདོད་འབྲུག་ལམ་	Döbum Lam	Myriad of Lusts Road
འདོད་མེད་ལམ་	Dömê Lam	Detachment Road
དར་ཤིང་ལམ་	D°âshi Lam	Prayer Flag Road
དོན་གྲུབ་ལམ་	D°öndru Lam	Amoghasiddha Road
དུང་དཀར་ལམ་	D°ungka Lam	White Conch Road
དུང་འཁོར་ལམ་	D°ungkho Lam	Prayer Wheel Road
འབྲེམ་ས་སྟོན་ལམ་	Dremtön Lam	Exhibition Road
འབྲོ་དོན་ལམ་	Drod°ön Lam	Common Good Road
འབྲོ་ཕན་ལམ་	Drophen Lam	Common Benefit Road
འབྲུག་དཀར་ལམ་	Druka Lam	White Dragon Road
དྲི་མེད་ལམ་	Dr°imê Lam	Immaculate Road
རྫོགས་ཚེན་ལམ་	Dzoche Lam	Perfection Road
དགའ་ལྡན་ལམ་	Gaden Lam	Paradise of Beatitude Road
དགའ་སྐྱིད་ལམ་	Gaki Lam	Mirthful Peace Road
དགའ་སྟོན་ལམ་	Gatön Lam	Festival Road

དགེ་འདུན་ལམ་	Gedün Lam	Priesthood Road
དགེ་བསྐྱེན་ལམ་	Ge'nye Lam	Eight-Vow Devotee Road
དགུང་འབྲུལ་ལམ་	Gongkhi Lam	Swirling Summit Road
གོ་ནོར་ལམ་	Gonô Lam	Livestock Road
གོ་སར་ལམ་	G'êsa Lam	King Gesar Road
གོང་འཛིན་ལམ་	G'ongdzin Lam	Upper Road
གོང་འཕེལ་ལམ་	G'ongphe Lam	Development Road
ཉེ་ལྗོངས་ལམ་	Hejo Lam	Hejo Road
འཇའ་ལུས་ལམ་	Jalü Lam	Rainbow Body Road
འབྲོ་ར་ལམ་	Jôden Lam	Wealthy Road
འགྱུར་མེད་ལམ་	Jûmê Lam	Immutable Road
བྱང་ཚུབ་ལམ་	J'angchu Lam	Bodhisattva Road
བྱང་སེམས་ལམ་	J'angsem Lam	Purified Mind Road
ཀུན་བདེ་ལམ་	Künde Lam	Road of the All-Blissful
ཀུན་བཟང་ལམ་	Künzang Lam	Road of the All-Good
མཁའ་སྤྱོད་ལམ་	Khacö Lam	Road to Space Utilization Heaven
ཁུ་བུག་ལམ་	Khuju Lam	Cuckoo Road
སོ་བློ་ལམ་	'Lodrö Lam	Wisdom Road
ལྷ་བྲིས་ལམ་	Lhadr'i Lam	Divine Image Road
ལྷ་སྤྱིད་ལམ་	Lhaki Lam	Divine Peace Road
ལྷན་གྲུབ་ལམ་	Lhündru Lam	Miraculous Creation Road
མེ་ལོང་ལམ་	Melo Lam	Looking Glass Road
མེ་དྲོག་ལམ་	Meto Lam	Flower Road
སྐྱན་ཁང་ལམ་	'Menkha Lam	Hospital Road
སྐྱན་རི་ལམ་	'Menri Lam	Medicine Mountain Road
ནོར་ལམ་	Nôden Lam	Affluent Man Road
ནོར་འཛིན་ལམ་	Nôdzi Lam	Holder of Wealth Road
རྣམ་དོན་ལམ་	'Namto Lam	Conceptualization Road
འོག་འཛིན་ལམ་	Ôdzin Lam	Lower Road

འོག་མིན་ལམ་	Ômin Lam	Road of the Highest Heaven in the Realm of Forms
འོད་གསལ་ལམ་	Öse Lam	Lucid Radiance Road
དཔལ་འབྱོར་ལམ་	Pänjo Lam	Prosperity Road
དཔེ་མཛོད་ལམ་	Pêdzö Lam	Library Road
པད་ལྗིང་ལམ་	Pe'ling Lam	Pema 'Lingpa Road
ཕན་བདེ་ལམ་	Phende Lam	Salubriousness Road
ཕུན་ཚོགས་ལམ་	Phüntsho Lam	Gracious Glory Road
རབ་རྒྱལ་ལམ་	Rapgä Lam	Supreme Monarch Road
རབ་བྱུང་ལམ་	Rapjung Lam	High Distinction Road
རབ་བརྟན་ལམ་	Rapten Lam	Utmost Steadfastness Road
རབ་གསལ་ལམ་	Rapsä Lam	Great Illumination Road
རི་མཚུག་ལམ་	Riju Lam	Foot of the Mountain Road
བསམ་འཕེལ་ལམ་	Samphe Lam	Mind Expansion Road
བསམ་གཏན་ལམ་	Sante Lam	Mystic Meditation Road
གསང་སྐྱབས་ལམ་	Sang'nga Lam	Mantra Road
གསེར་ཉེ་ལམ་	Sênya Lam	Golden Fish Road
གསེར་གཤོང་ལམ་	Sêzhong Lam	Golden Trough Road
ཤེས་རབ་ལམ་	Shêrap Lam	Sublime Understanding Road
ཤིང་ཏ་ལམ་	Shingta Lam	Chariot Road
སྐྱུག་བབས་ལམ་	Tâba Lam	Tiger Alighting Trail Road
དྲེན་འབྲུལ་ལམ་	Tendre Lam	Cosmic Web of Causality Road
བསྐྱན་འཛིན་ལམ་	Tendzi Lam	Guardian of the Doctrine Road
ཐེག་ཆེན་ལམ་	Theche Lam	Great Endurance Road
མཐོང་གསལ་ལམ་	Thongse Lam	Lucid Vision Road
མཐོ་རིས་ལམ་	Thori Lam	Heaven Road
བཀྲ་ཤིས་ལམ་	Trashi Lam	Good Luck Road
ཆེ་བརྟན་ལམ་	Tsheten Lam	Enduring Life Road

ཡར་འདྲིན་ལམ་	Yâdren Lam	High Lord Road
དབྱུང་ས་ཙན་ལམ་	'Yangce Lam	Goddess of Euphony Road
བཟང་འབྲེལ་ལམ་	Zangdre Lam	Harmonious Union Road
བཟོ་རིག་ལམ་	Zori Lam	Craftsmanship Road
ཟ་སྲོད་ལམ་	Z'acö Lam	Alimentation Road
གཞན་ཕན་ལམ་	Zhenphen Lam	Altruism Road

Neighbourhoods and suburbs of the capital

བར་པའི་ས་	B'âbisa	Middle Earth
ལྷང་ཟམ་རྟོག་ (ལྷང་ཟམ་གདོང་)	Cangz'amto	Village in front of Cang Bridge
གདང་རས་ནང་	Dangrena	Settlement near Dzong or Monastery
བདེ་ཚེན་ཚོས་སྒྲིང་	Dechechö'ling	Consummate Bliss of the Dharma Site
བདེ་ཚེན་ཕུག་	Decephu	Consummate Bliss Valley Recess
དེ་ལྗོ་ (ལྗོ་ལྗོང་)	Hejo	Village of Gods
འབྲུང་གཞི་ནང་ (ལྗོང་གཞིས་ནང་)	Jungzhina	Farmstead Village
ཀ་མང་གུང་ས་	Kawangbj'angsa	Place north of Kawang
དཀར་སྒྲིལ་ས་	Kâbjisa	White Clearing Place
ལྷང་བསྐྱེན་ཕུག་	Lungtenphu	Prophecy Valley Recess
སྒང་འབྲུག་པར་ཁ་	'Langjopâkha	Pastures of the Opposite Bank
མུ་རྟིག་མང་	Mutithang	Pearl Plain
ཕྱང་ས་རྩེ་ཟམ་པ་	Pangriz'amba	Long Marsh Bridge
ས་དམར་རྫིང་ཁར་	Sa'madzingkha	Red Clay Pond Place
སེམས་རྟོག་ཁ་	Semtokha	Place of Gleaning by the Mind (originally: སྲིན་མོ་ལྗོ་ཁར་ Sinmotokha 'Upon the Devil's Belly')
རྩྭ་བབས་	Tâba	Tiger Alighting Trail
བཀྲ་ཤིས་ཚོས་རྫོང་	Trashichödzung	Good Luck Dharma Fortress
དབྱུང་ས་ཙན་ཕུག་	'Yangcephu	Valley Recess of the Goddess of Euphony
ཟླུ་ལྷང་ཁ་	Z'ilukha	Dew Dale

Tips for the Computer User

Roman Dzongkha can be typed on all standard Apple Macintosh keyboards in the existing Roman fonts, such as Times, Geneva, etc., without any further modification.

The Diaeresis or ཚག་གཉེས་ tshâ 'nyî: First type OPTION-u, then type the vowel a, O or u, and you will get ä, Ö and ü.

The Apostrophe: Type SHIFT-OPTION-] and you will get the apostrophe: ' Avoid using the less aesthetic straight apostrophe: '

The Devoicing Diacritic or ཐིག་ thi: Type SHIFT-OPTION-8 and you will get the devoicing diacritic: °

The Circumflex Accent or རྩིམ་ཉོག་ chimto: First type OPTION-i, then type the vowel a, e, i, O or u, and you will get â, ê, î, ô and û.

French quotation marks: Typing OPTION-\ gives the opening or left-hand quotation mark: « Typing SHIFT-OPTION-\ gives the closing or right-hand quotation mark: »

Note: When working within the new English-designed 'Druk System', the Roman fonts are sometimes incomplete and may not function properly.