

Drangsong 321 transliteration

1r

ming sring dpal dgod kyis gyer gzhung bzhugs pa legs /

The main text for the recitation of “The Division of Goods (*dpal*) between the Brother and the Sister.”

1v

1. kye / sngon gyi bskal pa dang po la / rje ru su bzhugs na / yab gcig srid pa'i rgyal po dang / yum gcig
2. 'phrul gyi rgyal mi gnyis / de gnyis bshos pa las / sras ni lcam dral gnyisu (gnyis su) srid / dus dang bskal pa de tsam na / ming po
3. dmu sras 'od 'bar dang / sring mo lcam dkar 'od ldan ni / mdzes shing yid du 'ong par byung / bu mo rgya lcam dkar mo / lha mi
4. mang po yid kyang shor / sems can kun gyi yid 'phrengs te / lteng gi lha yang dgos so zer / 'og gi klu yang dgos so zer /
5. bar gyi btsan yang dgos so zer / dmu rgyal rtsad po yang dgos zer / spu rgyal bod kyis rgyal po de yang dgos so zer /

Hey! At the very beginning of the age, who was it that was the lord? It was the One Father, Srid pa'i rgyal po, and the One Mother, 'Phrul gyi rgyal mi. From their union were born two siblings, their offspring. At that time, the brother, dMu sras 'od 'bar and his sister, lCam dkar 'od ldan, were fine-looking and attractive. That girl, rGya lcam dkar mo, won the hearts of many gods and humans, and she gained the affection of all creatures. The gods on high said they wanted her, the *klu* below said they wanted her, and the *btsan* in the middle also said they wanted her. dMu rgyal rtsad po said he wanted her, and the sPu rgyal, the king of Tibet, also said he wanted her.

2r

1. dus dang bskal pa de tsam na / yab srid pa'i rgyal po zhal na re / nga bu ming sring gnyis la dbang pa yin / bu mo
2. mi la nga mi ster / steng gi lha la yang nga mi ster / bar gyi btsan la yang nga mi ster / 'og gi klu la yang nga mi ster / dmu
3. rgyal rtsad po de la nga mi ster / bod kyis rgyal po de la nga mi ster / de skad yab kyis gsungs pa dang / bu mo de yi zhal na re /
4. bu mo bskyes pa mi yi bu / sna ma skyes pa rang gi bu / kha ba bab pa ri yi gos / bu mos pha tsher bzung pa med / pha
5. gor bu mo bsdad sa med / yab gor bu mo mi srid do / de skad tsam gcig zhus pa dang / yab srid pa'i rgyal po'i zhal na re /
6. bu mo mi la ster ba byed / gnyen du de ni su btsal na / spu rgyal bod kyis rgyal po dang / gnyen dang de ni do ru bsdu / rin

At that time, the father, Srid pa'i rgyal po, said, "I have authority over my two children, the brother and sister; I shall not give my daughter to another. I shall not give her to the gods above, and I shall not give her to the *btsan* in the middle, and I shall not give her to the *klu* below. I shall not give her to dMu rgyal rtsad po, and I shall not give her to the King of Tibet." So he said, and his daughter replied,

"A daughter who is born to you is for the son of another; a daughter-in-law that is born is for your own son. The place where the snow falls is the garment of the mountain; a daughter ought not to cling to her father's dwelling (tsher – see DM); a daughter should not stay in her father's place – it is not possible for a daughter to be in her father's place!" To which her father, Srid pa'i rgyal po, replied,

"Then I will give my daughter to another; whom shall we seek in marriage? With the sPu rgyal, the king of Tibet, we shall make a bond of marriage.

2v

1. du de ni btsal phul nas / gser g.yu mang po phul / dus dang skal pa de tsam na / bu mo de yi zhal na re / bu mo mi la
2. ster ba la / bu mo bdag la rdzong gcig 'tshal / spa lcags tshig gsum dang / stag ras gzic shub dang / gos mtshan
3. sna cha dang / gser mda' g.yu sgron dang / 'go ba'i lha lnga dang / phya rta g.yang rta dang / 'di rnam s bdag la rdzong su 'tshal /
4. de nas kun gyi dros byas nas / pha gcig bu gcig khog pa'i snying / ming cig sring cig dpral ba'i mig / bu mo skyes
5. pa 'phaṃs pa yin / ma smad yul dgos byed pa yin / dus dang skal pa de tsam na / gnyen du mag pa btsal ba yin /
6. mi rje lha bon thod dkar gyi / kong tse 'phrul gyi rgyal po la / gtsug lag dbal gyi gab rtse zhus / gza' skar tshes

And after finding the ...? *btsal phul nas*; we? shall offer much gold and turquoise." Then the daughter said, "For a daughter to be given to another, please send me these things: a length of bamboo with three segments; a tiger-skin fabric; a leopard-skin sheath; a brocade garment with many motifs; a golden arrow and a turquoise light; the covering gods, a horse for *phya* and a horse for *g.yang* – please send me these. Everyone held a discussion *pha gcig bu gcig khog pa'i snying / ming cig sring cig dpral ba'i mig / bu mo skyes*

5. pa 'phaṃs pa yin / ma smad yul dgos byed pa yin /

We shall seek/they sought a son-in-law in marriage. The lord of men, lHa bon thod dkar, requested a powerful divination of science from the Wise King Kongtse.

3r

1. grangs bzang po la / gnya' bo mi brgya rta brgya yis / rta dang glang po dang / stag gzic gos gsum dang / dar zab g.yi spyang
2. dang / gser g.yu bre la bshar / sna ma'i ring du gcal / g.yag lug 'brang rgyas dgra lha'i brten du 'dzug / mda' dar dkar dmar

3. srog lha'i rten du 'dzugs / **mi yi rgyal po'i btsun mor bzhed do skad** / kye yab srid pa'i rgyal po zhal na re / g.nya' bo zhag
4. gsum bshol btabs nas / kong tse 'phrul rgyal spyang du drangs / gtsug lag 'phrul gyi rtsis yang byas / mda' dar sna lnga srog lha'i rten du
5. 'dzugs / 'brang rgyas dkar po dgra lha'i rten du 'dzugs / dpal bshos zur gsum zhang lha'i brten du 'dzugs / lha rdo dkar po yul
6. lha'i rten du 'dzugs / gser 'phang g.yu lo lag ngar zhu chog dang / gsal byed me long rnamṣ / dpal gyi rten du btsugs /
7. srin rje nag po dang / 'gal pa kha nag dang / byur 'dre nag po yas su btsugs / nga (or is this *yig mgo/shad*?) srid pa bon po'i zhal na re / yab srid pa'i

When planets, stars and days are in an auspicious configuration, a groom's party (*gnya' bo*) of a hundred riders shall pay as bridewealth a horse and an ox, the skin of a tiger and of a leopard and a robe, a silk brocade hanging (*spyang* < *dpyang*), as well as gold and turquoise measured in a bushel. The carcasses of a yak and a sheep should be set up as the supports for the *dgra lha* divinities; an arrow with white and red ribbons should be planted as a support for the gods of the life force. *mi yi rgyal po'i btsun mor bzhed do skad*. Hey! The father, Srid pa'i rgyal po, said, "The bridal party shall be kept away for three days, and the Wise King Kongtse shall be invited; the wise divination of the sciences shall be done; the beribboned arrows with the five kinds of colours shall be planted as a support for the gods of the life force; the white carcasses shall be set up as a support for the *dgra lha*; the three-sided *dbal bshos* torma shall be placed as a support for the *zhang lha* gods; the white *lha*-stone shall be placed as a support for the territorial gods; the golden spindle with the turquoise whorl, and the [sheep's] forelimb that is like a fine bow (Karmay ed. *zhu chog* < *gzhu mchog*), and the illuminating mirror shall be placed as supports for *dpal*. The black lord of the *srin*, the black-pointed firebrands and the black *byur 'dre* shall be set up as *yas* offerings". The *srid pa'i bon po* said,

3v

1. rgyal po bdag la son / yum 'phrul gyi rgyal mo bdag la son / sras lcam dral gnyis po bdag la son / lha bon thod dkar gyis /
2. ming sring dpal dgos byed pa yin / pho rdzas pho yis khyer ba 'os / mo rdzas mo yis khyer bas 'os / de skad tsaṃ gcig gsungs pa
3. dang / bu mo de yi zhal na re / yumṅ (yab yum) ming po bdag la son / pha gcig bu gcig khog pa'i snying dang mi 'dra 'aṃ / ming cig
4. sring cig dpral ba'i mig dang mi 'dra 'aṃ / bu sring dpal med de / **pha ming byur du mi che'aṃ** / bud srid (< bu sring; *bu sring* in Karmay) nor med lung pa chu med 'dra /
5. mgo ba'i lha lnga rdzongsu (rdzongs su) 'tshal / **pho dpal nor dgos bdag gi rdzongsu (rdzongs su) 'tshal** / **pho dpal zas gos bdag la dgos** / gser
6. g.yu zas gsum bdag la rdzongs su dgos / bu mos de skad zhus pa dang / @ kye lha bon thod dkar zhal na re / ming sring dpal dgos
7. bdag gis byed / sring mo'i dpal bskyed bdagi (bdag gi) byed / pho rdzas pho yi khyer ba 'os / mo rdzas mo yi khyer ba 'os / de nas rten

@ de nas ming po g.yasu (g.yas su) bzhag / sring mo g.yon du bzhags / da ming sring cho lo khyer cig gsungs / sho che ba dpal che / sho chung ba dpal chung ba yin no gsungs / sho rgyag go

“Father, Srid pa’i rgyal po, listen to me; Mother, ’Phrul gyi rgyal mo, hear me; you children, brother and sister, hear me. lHa bon thod dkar shall perform the division of the siblings’ *dpal*. It is fitting that the male should take the items of males, and that the female should take those of the female.” To which the girl replied, “Father, mother, and you, my brother, listen to me. Are a father and his son not like one heart in a body? Are a brother and a sister not like two eyes in a face? *pha ming byur du mi che’aM*; a sister without wealth is like a riverbed without water. Please send the five covering gods; *pho dpal nor dgos bdag gi rdzong su ’tshal / pho dpal zas gos bdag la dgos*. I need you to send me gold, turquoise and food.” So said the girl.

@Then the brother was placed on the right, and the sister on the left. “Bring the sibling dice,” it was said. “The higher the number on the dice, the greater the *dpal*; the lower the number on the dice, the lower the *dpal*,” so he said, and they cast the dice (? sho rgyag go)

@ Hey! lHa bon thod dkar said, “I shall take care of the partition of the *dpal* of the brother and sister. I shall do the *dpal bskyed* of the sister, but it’s fitting that the male items should be taken by the male and that the female items should be taken by the female.

4r

1. pa’i lha dgos pa / pho lha dgra lha ming pos thob / ’brang rgyas zhal dkar ming pos thob / dam bshos zur gsum sring mos thob /
2. mda’ dar sna lnga ming =/ bal ’phang skur gsum sring mos =/ lha rta ngang pa ming pos =/ ’ol mo rting dkar sring =/ lha g.yag zhol chen
3. ming =/ rog chung rting dkar sring =/ dpal don pa ngo dmar ming =/ nag po lcags ru sring =/ phya ra zhal dkar ming =/ ’dzi rog kha skya sring =/ ’gying
4. dkar mdzo mo ming =/ tol mo nag yon sring =/ kye de nas mgo ba’i rgyan dgos sa / rgya rmog gling bzhi ming =/ gos dkar ’dzum
5. zhu sring =/ gser chung sa le ming pos =/ ra gan gser mdog sring =/ g.yu chung drug dmar ming =/ do le kha skya sring =/ stag ras
6. gzig shub ming =/ thag sha sa sel sring =/ gshen chen ber dmar ming =/ snam gos sul mang sring =/ sho mo drug gsum bco brgyad
7. ming =/ lnga gsum bco lnga sring mos =/ buom (bu mo) gshog gong phyag gsum tshol / sku tshe srid pa lha yi byin / lha rgyal ’di la phyag

de nas rten pa’i lha dgos pa

(then we need the gods upon whom we rely or is *dgos pa = bgod pa?*). The brother got the *pho lha* and the *dgra lha*; the brother got the *’brang rgyas zhal dkar*; the sister got the three-faced *dam bshos*; the brother got the five-coloured beribboned arrow; the sister got the wool, the spindle and the crock (?*skur*); the brother got the divine palomino and the sister the black

horse with white fetlocks; the brother got the great bull yak, and the sister got the small black white-heeled yak; the brother got the *dpal don pa ngo dmar*, and the sister the *nag po lcags ru*; the brother got the white-faced *phya* goat, and the sister the grey-faced black with the white blaze on its muzzle ('*dzi*); the brother got the white sceptred hybrid of the bull yak and the cow, and the sister the [inferior] black hybrid of the bull and the female yak.

Hey! Next came the division of head ornaments. The brother got the four-sectioned Chinese helmet, and the sister the *gos dkar 'dzum zhu*; the brother got the little gold *sa le*, and the sister the gold-coloured brass [ornament]; the brother got the little one-sixth-red turquoise, the sister the *do le kha skya*; the brother got the tiger-skin [cloth] and the leopard-skin sheath; the sister the *thag sha sa sel*; the brother got the red cloak of the high priest, the sister the many-pleated woollen gown; the brother got the three-times-six-eighteen dice divination, the sister the five-times-three-fifteen [dice divination]. The *srid pa* gods have given you life: prostrate thrice to these victorious gods;

4v

1. gsum tshol / gdung rus 'dzom pa yab kyi gnang / drin chen yab la phyag gsum tshol / bkrag mdangs gzi mdangs yum gyi gnang /
2. drin chen yum la phyag gsum =/ khas drag dpung gnyen ming pos byed / drin chen ming po la phyags gsum =/ sku tshe'i bar gcod gshen
3. gyi sel / sku gshen bon la phyag =/ lha bon thod dkar zhal na re / bu mo dmu lcam mdzes ma nyid / 'khor ba'i 'jig pa sgrol
4. dgos pa'i / dus gsum bderes (bder gshegs) rgyun du bsgom / bu mo dpal du che ba yong / khur 'os spyi bo'i zhwa bzhin khur / bu mo dpal du che
5. ba yong / gtan gyi khyo la bkur sti gyis / bu mo dpal du che ba yong / mnyam nyid rog la 'brog shes gyis / bu mo dpal =/
6. 'khor dang g.yog la byams pa gyis / bu mo =/ theg pa sa las che bar gyis / bu mo dpal =/ bsaṃ pa gser las bzang bar gyis /
7. bu mo dpal =/ zhal ngo gangs las dkar bar gyis / bu mo dpal =/ med pa'i dus su mo so skyed / bu mo =/ dgos pa'i dus su rtsing

your prosperous father has given you your bone: prostrate thrice to your beloved father; your majestic mother has given you your radiant complexion; prostrate thrice to your beloved mother; your brothers assures your protection; prostrate thrice to your beloved brother; the *gshen* priest removes obstacles to your life: prostrate thrice to the *gshen* priest, the chaplain! Lha bon thod dkar said, "Daughter dMu lcam mdzes ma, since you should be freed from fear of samsāra, meditate constantly upon the blessed ones of the past, present and future, and you, my daughter, shall have ever greater *dpal*; venerate, like a hat worn on the crown of your head, those who are worthy of veneration, and you, my daughter, shall have ever greater *dpal*; always respect your husband, and you, my daughter, shall have ever greater *dpal*; know how to provide friendship to your companions, and you, my daughter shall ever greater *dpal*; be kind to your retinue and your servants and you, my daughter, shall have ever greater *dpal*; hold the doctrine (? *theg pa*) to be greater than the earth, and you, my daughter, shall have ever greater *dpal*; value right thought more highly than gold, and you, my daughter, shall

have ever greater dpal; consider your dignity (? *zhal ngo*) whiter than the snow mountains, and you, my daughter, shall have ever greater dpal; in times of want, *mo so skyed* (?), and you, my daughter, shall have ever greater dpal; in times of need, **rtsing**

5r

1. du chod / bu mo'i =/ zho dar zas mngar mi la byin / bu mo'i =/ **zas khrel kha la ma bkur cig** / bu mo'i =/ lus khrel gos
2. yin gal ma chung / bu mo'i =/ zer zer brjed song ma zer cig / bu mo'i =/ bya ba spyod pa gang byed kyang / ya rab cig gi tshul
3. bzungs cig / bu mo'i dpal du che ba yongs / kye gser 'phang g.yu lo la / bu mo'i dpal gyi rten mdzod la / pha ming phyogs
4. su snying thag ma ring / sman bshos zur gsum 'di la ni / bu mos dpal gyi brten mdzod cig / khyo pa'i phyogs su zhal dro bar mdzod /
5. dpal bshos smug po dang / lag ngar zhu chog 'di gnyis la / mo yi lha yi brten mdzod cig / pha ming phywa g.yang ma 'gro cig /
6. @ kye **bu mo khyed kyi byur du nan cig / rting pa ag khyon bya rgod na / bus sring byur 'dre yin** / 'gal pa kha nag 'di la mnan /
7. mgo la zhwa nag gon pa na / bus sring byur 'dre yin / 'gal pa kha nag 'di la mnan / bu mo mgo lo rgod pa na / bus sring byur

du chod, and you, my daughter, shall have ever greater dpal; make gifts of curd, buttermilk and sweet foods to people, and you, my daughter, shall have ever greater dpal; **avoid eating unseemly foods**, and you, my daughter, shall have ever greater dpal; do not diminish the importance of clothing for the modesty of your body, and you, my daughter, shall have ever greater dpal; having said repeatedly [that you will do something] do not then say that you have forgotten, and you, my daughter, shall have ever greater dpal; behave nobly in all your doings, and you, my daughter, shall have ever greater dpal. Hey, may the golden spindle with its turquoise whorl be the support for the girl's dpal; may your heart never be far from your father and your brothers; may this triangular medicinal torma (*sman bshos*?) be a support for our daughter's dpal; bring good fortune to your husband's side; let this brown Glorious Torma (dpal bshos) and this forelimb that is a fine bow (gzhu mchog Karmay) be supports for the gods of females; may the *phya* and the *g.yang* of [the bride's] father and her brothers not depart; **bu mo khyed kyi byur du nan cig / rting pa ag khyon bya rgod na / bus sring byur 'dre yin**; crush them upon the black-tipped firebrands; **next passage not clear – about inauspicious omens?** Daughter, you should crush misfortunes; if the *rting pa ag khyon* bird laughs, that is a sign of misfortune (? *byur 'dre*) for the sister (*bus sring* = *bu sring*); crush it on the black ends of the firebrands; if the *bu mo mgo lo* laughs, that is... etc.

5v

1. 'dre yin / 'gal pa kha nag 'di la =/ hal khyi ko long rgod pa na / bus sring byur 'dre =/ 'gal pa kha nag =/ spar kha mi mthun sdebs pa
2. na / bus sring byur 'dre =/ 'gal pa kha nag =/ gza' skar ngan pa bcas pa na / bus sring byung 'dre =/ 'gal pa kha nag =/ byur dang lan chags

3. snying khrin rnamṣ / 'gal pa kha nag =/ bu mos 'gab 'dre rnamṣ / 'gal pa kha nag 'di =/ bu sring chas su chas pa yin / dar lam 'di
4. yi steng la gshegs / phar la zhal kha dro bar mdzod / gsal byed me long dang / thub chod grum pa gnyis dang / zangs mo ji thur la /
5. bu mos lam gyi sgrib shing mdzod las gshegs / lam la bar gcod mi 'byung ngo / pho rog dangs sgro dang rma bya'i mdongs mo dang / dkar rtags
6. mgron bu 'di gsum la / bu mo'i lam gyi sgrib shing mdzod las gshegs / skyes pa pho lha dgra lha dang / zhang lha srog lha dang / lha srung
7. khyed rnamṣ kyis / bu mo bzung pa btang du gsol / lha srin sde brgyad gzhi bdag rnamṣ / khyed rnamṣ ko long ma mdzad cig / gnod byed 'dre

If the jealous [*sa bdag*] Hal khyi [nag po] laughs, that is ... etc. If an incompatible set of trigrams is cast, that is... etc. If there is an inauspicious configuration of planets and stars, that is... etc. Misfortunes, demons that seek retribution, and *snying khrin* – crush them on... etc. The daughter's demons that come in search of belongings ('*gab 'dre*) – crush them on...; they dress up as if they were siblings (??); go to the top of this highway (?); maintain a friendly demeanour/ good appearance (?) to others; the mirror that illuminates, the reckless badger (for *thub chod grum pa* see Karmay in PKFS p. 321; for *thub chod spun gsum* see Bellezza Zhang zhung) and the copper porcupine (*ji thur = byi thur*) shall be the tree that shelters the girl on her journey; may there be no obstructions on the way; the raven's feather with its sheen, the eyes in the peacock's train and these white emblem that are cowries shall be trees that shelter the girl on her journey; the patrilineal god and the enemy god with which she was born, the god of her maternal uncle's line and the god of her life force – we ask you divine protectors to keep our daughter in your care. You eight classes of worldly powers and lords of the place, do not be jealous; bring misfortune to the harmful 'dre and

6r

1. srin byur du gyis / bar gcod gnod pa ma byed cig / bu mo lo mthun 'di yis phyi la gshegs / mgal pa lam du
2. mnan / bu mo yis shul du chu bzhag go / g.yang gos bshus las lan gsum g.yab so / yon bdag bkra shis
3. mchod gnas zhal dro shog / phywa de yang ma 'gro brten du bzhugs / g.yang de yang ma 'gro brten par bzhugs / gza' skar
4. bzang ba la dbang thang ma'i gos / kon mthun pa grogs kyi zhwa yang kon rlung / rta ma yis sna dar btags dbang thang mdog / mthun rta la skyon
5. dgra spang kha nas dma' / phyogs bstan dbang thang mi yis sna khrid bya / mthun gsum mis nye bar byed bdun zur la / yis sna 'dre 'dul dpal
6. mo che yi 'bog par byed / bud med skyes pas phug yar mas / gnam phying gsang ma dkar po'i stengs / phyugs po'i nas kyi g.yung drung bris /
7. de steng bzhag la bkra shis gsol / legs par lha la btags par ces / de ltar rten 'brel 'grig ces so / dge'o /

srin demons; do not cause hindrance or harm; bu mo lo mthun 'di yis phyi la gshegs / suppress impediments on the way; bu mo yis shul du chu bzhag go; after removing the g.yang

that covers her, wave three times; may the patron be blessed with good auspices and may the priest have good fortune; may our phywa not depart but remain firm; may our g.yang not depart but remain firm; may the configuratono of the planets and stars be auspicious, and may power ... **ma'i gos**? kon mthun pa grogs kyi zhwa yang kon rlung...

remainder is unclear.

References

- Buffetrille, Katia. 1987. Un rituel de mariage tibétian. *L'Ethnographie* 83 (100-101), 35–62.
- Jahoda, Christian, 2016. *Imparting and (Re-)Confirming Order to the World: Authoritative Speech Traditions and Socio-political Assemblies in Spiti, Upper Kinnaur, and Purang in the Past and Present*. *Oral Tradition* 30(2). (Special issue on *Authoritative Speech in the Himalayas*, ed. by Marie Lecomte-Tilouine and Anne de Sales), 319–44.
<http://journal.oraltradition.org/issues/30ii/jahoda>
- Jansen, Berthe. 2010. “A Tibetan Nuptial Oratorical Tradition: The *Molla* from Dingri.” M.Phil. thesis, University of Oxford.
- Schuh, Dieter. 1973a. Die Darlegungen des tibetischen Enzyklopädisten Koñ-sprul Blo-gros mtha'-yas über osttibetische Hochzeitsbräuche”. In R. Kaschewsky, K. Sagaster and M. Weiers (eds), *Serta Tibeto-Mongolica. Festschrift W. Heissig*. Wiesbaden: Otto Harrassowitz, 295–349.
- Schuh, Dieter. 1973b. *Untersuchungen zur Geschitchte der tibetischen Kalendarrechnung*. Wiesbaden: Franz Steiner Verlag.
- Kong sprul Blo gros mtha' yas (1813–1899). *Bag ma la dge ba'i las phran bdun gyi cho ga bkra shis dpal skyed* (A ritual of seven minor virtuous activities for a bride entitled “Generating Auspicious *dPal*”).
- Karmay 1998 [1975]. A general introduction to the history and doctrines of Bon. In *The Arrow and the Spindle: Studies in History, Myths, Rituals and Beliefs in Tibet*. Kathmandu, Mandala Book Point, 104–56.