༄༅གཞུང་འབྲེལ་རྫོང་ཁ

རོ་སྨན་ (འཇམ་གླིང་ཉུབ་ཕྱོགས་པའི་ཡིག་ཐོག་)

འབྲི་ལུགས་ལམ་སྟོན།

GUIDE TO
OFFICIAL DZONGKHA
ROMANIZATION

དགེ་བཤེས་འཇམ་དབྱངས་འོད་ཟེར།

Dr. George van Driem

༄༅གཞུང་འབྲེལ་རྫོང་ཁ
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卐

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དཔལ་ལྡན་འབྲུག་གཞུང་རྫོང་ཁ་གོང་འཕེལ་ལྷན་ཚོགས།

Dzongkha Development Commission

Royal Government of Bhutan

དཔལ་ལྡན་འབྲུག་གཞུང་རྫོང་ཁ་གོང་འཕེལ་ལྷན་ཚོགས།

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.

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.

26 September 1991
Trashichö Dzong, Thimphu

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

Contents

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 Goverment, 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.

Acknowledgements

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 ཝང་ Wang (ཐིམ་ཕུག་ Thimphu) and ཐེད་ Thê (སྤུ་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 དབུ་ཅན་ Ucen script. Examples of standard scholarly transliterations are: བརྒྱད་ brgyad 'eight', སྡོད་ 'sit' sdod, འབབ་ ḥbaḥ 'target', དཀརཔོ་ dkarpo 'white', བཟློག་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 དབང་ Wang or ཐེད་ 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 particulary 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 spellling 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 དབང་ Wang or ཐེད་ 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 (ཆོས་སྐད་) 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་ལྡན་འབྲུག་གཞུང་ 'Royal Government of Bhutan' is spelt Pende Dru Zhung, but Roman Dzongkha can also represent the Bhutanese Chökê pronunciations Druk Ül 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° གྷ

c ཙ ch ཚ j ཇ j° ཇྷ

t ཏ th ཐ d ད d° དྷ

p པ ph ཕ b བ b° བྷ

pc ཀྱ pch ཁྱ bj གྱ bj° གྱྷ

tr ཀྲ thr ཁྲ dr གྲ dr° གྲྷ

ts ཙ tsh ཚ dz ཛ

zh གཞ z གཟ

zh° ཞ z° ཟ

sh ཤ s ས

y ཡ 'y དབྱ

w ཝ 'w དབ

r ར hr ཧྲ

l ལ 'l ཥ lh ལྷ

ng ང ny ཉ n ན m མ

'ng ང 'ny ཉ 'n ན 'm མ

h ཧ

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 འཇ རྒྱ འཇ མཇ རྗ འགྱ བརྒྱ བརྗ རྗ and སྒྱ 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 འུས u འུ

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 བཤའ shä 'wander' from the vowels in ཤེས shê 'know' and བཤད་སྦབ་ནི she 'lapni 'explain', the vowel in སྡོད dö 'sit' from the vowel in རྡོ 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་རྐྱེན་ ’Üdrö, ཡོན་ཏན་ Öntö, གཡོནམ་ ’öm ‘left’, ཡལ་སོང་ཉུག་ 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.

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[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	’û
’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. གློ་ ’lo ‘cough’ and ང་ nga ‘I, me’ vs. ལྔ་ ’nga ‘five’.

low register	high register
nga ང་	'nga ྄ང་
nya ཉ་	'nya ྄ཉ་
na ན་	'na ྄ན་
ma མ་	'ma ྄མ་
wa ཝ་	'wa དབའ་
ya ཡ་	'ya དབྱའ་
la ལ་	'la ྄ལ་
a འ་	'a ཨ་
â འར་	'â ཨར་
ä འས་	'ä ཨས་
e འེ་	'e ཨེ་
ê འེར་	'ê ཨེར་
i འི་	'i ཨི་
î འིར་	'î ཨིར་
o འོ་	'o ཨོ་
ô འོར་	'ô ཨོར་
ö འོས་	'ö ཨོས་
u འུ་	'u ཨུ་
û འུར་	'û ཨུར་
ü འུས་	'ü ཨུས་

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 ཁ་	g ག་	g° ག་
c ཙ་	ch ཚ་	j ཛ་	j° ཛ་
t ཏ་	th ཐ་	d ད་	d° ད་
p པ་	ph ཕ་	b བ་	b° བ་
pc ྄	pch ྄	bj ྄	bj° ྄
tr ཀྲ་	thr ཁྲ་	dr ྄	dr° ྄
ts ཙ་	tsh ཚ་	dz ཛ་	
sh ཤ་		zh གཞ་	zh° ཞ་
s ས་		z གཟ་	z° ཟ་
hr ྄[1]		r ར་	
lh ྄			
h ྄			

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[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 (ཐིག་ 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 ཐིག་ thi, is a small circle written *after* the letter. The ཐིག་ 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	ཀ་
ja	ཇ་	j°a	ཅ་
da	ད་	d°a	ཏ་
ba	བ་	b°a	པ་
bja	བྱ་	bj°a	པྱ་
dra	བྲ་	dr°a	པྲ་
zha	གཞ་	zh°a	ཞ་
za	གཟ་	z°a	ཟ་

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་ ད་ བ་ བྱ་ བྲ་ ཞ་ and ཟ་ occur with a prefixed letter སྔོན་འཇུག་ 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་ ད་ བ་ བྱ་ བྲ་ ཞ་ and ཟ་ occur without a prefixed letter སྔོན་འཇུག་, 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: གཟིག་ zî 'leopard' vs. ཟེ་ z°e 'crest' vs. གསེར་ sê 'gold', བགོ་ g°o 'Bhutanese male garb' vs. སྒོ་ go 'door', བརྒྱད་ gä 'eight' vs. གྱལ་ g°ä

'queue, row, line', ཝལ་ b°ä 'wool' vs. འཐལ་ bä 'pull out, extract', ཇོ་བདག་ j°oda 'owner' vs. འགྱུ་ jo 'go'. In general this rule of thumb is seen to hold, but there are numerous exceptions.

6. The Circumflex Accent (ཁྱིམ་ཐོག་ 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་ཐོག་ 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 - ང་ -ng, the preceding vowel in Dzongkha is invariably long. Since the vowel is automatically long, the circumflex accent or ཁྱིམ་ཐོག་ chimto is never written before final - ང་ -ng.

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

7. Vowels in Roman Dzongkha

It is very important to keep in mind that syllables beginning with ཁ-, ཁེ-, ཁི-, ཁོ- or ཁུ- 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-, འེ-, འི-, 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 ཁོམ་ '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
ཨ-	འཇོམ	âd·ôm	jackal (Canis aureus)
	འརི་འུར་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
	ཨའི་	'ai	mother
	ཨརཔ་	'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
སྟག་	tâ	tiger
ལ་	la	mountain pass
ལཱ་	lâ	work
ང་	nga	I
ངག་	ngâ	speech
ལམ་	lam	road, way
ལངམ་	lâm	sufficient
སྨགཔ་	'map	husband
དམརཔོ་	'mâp	red
བྱ་	bj·a	bird
བྱག་	bj·â	cliff
མ་	ma	not
མར་	mâ	butter
ལགཔ་	lap	hand, arm
ལཱཔ་	lâp	worker

ཕགཔ་ phap pig

འཕགསཔ་སྤུན་རས་གཟིགས་ Phâp Cerezî Divine Avalokiteshvara[1]

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
ཨེ-	ཨེར་མ་	'ema	chilli pepper

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

གསེབ་	sep	stallion
སེརཔ་	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 གཏོར་རྒྱབ་ Torjap.
མཇེ་	je	penis
བརྗེད་	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.

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

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

for example: སེམས་ལས་ཡལ་ཡར་སོ་ནུག།

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.

བཁལ་ནེ་	shäni	wander, roam about	
ཤེས་ནེ་	shêni	know	

སུས་མོ་	säm	princess	
སེམས་	sem	mind, feelings	
གཟེདམ་	zêm	large woven bamboo storage case borne on the back	

གཡསཔ་	'yäp	right	
གཡེབ་	'yep	press	

བཟུམ་སྦེ་	zumbe	like, as	
དེ་སྦེ་	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	

སུས་	sä	prince	
གསེར་	sê	gold	

བཀུས་	kê	be hungry	
སྐྱེས་	ke	bear children	
བཀལ་	kä	send	

བེད་སྤྱོད་འབད་	b°ecöbe	use, employ, utilize	
བལ་	b°ä	wool	

གསཔ་	gêp	old (of people)	
རྒྱལཔོ་	gäp	king	

བཀལན་	kän	if ... send (same as བཀལ་བ་ཅིན་)	
ཀེན་	ken	palate, roof of the mouth	

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཀོལ-	ཀོལ་ལ�ོ྇ག་	'öko	neck
བཡོན-	ལགཔ་བཡོནམ་	lap 'öm	left hand
འོད-	འོད་ཟེར་	öz'e	shining, glittering
	འོད་ཆེམ་ཆེམ་	öchemche	flashing, flickering
འོས-	འོས་པབས་	öb'ap	suitable
ཡོལ-	ཡོལ་སོ་རྔག	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-	འུག་པ་	ûp	owl
	འུབ་	up	[adverb] swarming together, converging
ཁྱུ-	ཁྱུ་ཚགས་ཅན་	'utshucen	persistent individual

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

སྐུ་	ku	honorific prefix for parts of the body
ཀྱུའ་	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
བཡུལ་	བཡུས་	'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-	ཀོཤ་	kou	leather
ཀི-	ཀེདཔ་	kep	waist
སྐ-	སྐྱོད་མར་བཏང་	köma tang	swallow
	ཀླུགཥ་པ་	kukpa	foolish, fool
སྐ-	སྐམ་	kam	dry
	གནཥ་སྐོར་	'näko	pilgrimage
དཀ-	དཀརཔོ་	kâp	white
བཀ-	བཀུགཔ་	kup	bent, crooked
རྐུ-	རྐྱིན་	ken	reason, cause
སྐྱ-	སྐྱིད་	ki	peace
	སྐྱོན་	kön	blemish, flaw
དྒྱུ-	དགྱིཥ་	ki	to don, put on (said of women's clothing)
བྒྱུ-	བཀྱིཥ་	kê	be hungry
བྐྱུ-	བསྐྱིཥ་	ki	lend

kh

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཁ-	ཁམ་	kham	peach
	ཁཥ་	khau	snow
མཁ-	མཁཥཔ་	khäp	adept, expert
འཁ-	འཁརཥ་	khâu	stick
ཁུ-	ཁུལ་	khä	tax
འཁུ-	འཁྱིད་	khi	lead, guide, escort
མཁྱ-	མཁྱིན་	khen	know [honorific]

g

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཉེ-	ཉསཔ་	gêp	old (of people)
	ཉེད་འོག་	geo	block, administrative unit comprising several villages
	ཉེདཔོ་ / ཉཔོ་	gap	block headman
	ཉལ་	gä	to cross (bridge or mountain pass), to ford (stream or river)
སྣ-	སྣང་ཕ་	gangphu	balloon
སྒ-	སྒོ་	go	door
	ཕུག་སྣམ་	châgam	cupboard
བསྐ-	བསྐུག་	gû	wait
དག-	དགུ་	gu	nine
	དགའ་	ga	like, love
མག-	མགུ་	gu	head
	མག་རཤ་	gâu	smith
མགུ-	མགོན་ཁྱིམ	gönchim	guest house
	མགོན་པོ་	göm	guest
འག-	འགན་ཁག་	genkha	responsibility
འགུ-	འཁྱིར་	gi	to turn a prayer wheel
རྒུ-	རྒལཔོ་	gäp	king
	རྒལ་ཁ་	gäkha	winner
བརྒུ-	བརྒྱད་	gä	eight
སྨ-	སྨིན་ཁུགས་ / སྨིན་མགོ་	'lenggo	foolish, fool

g°

Dzongkha script	example word	Roman Dzongkha	meaning in English
ག-	གངས་རི་	g°angri	snow-capped mountain
	གུ་	g°â	who
	ག་ཅི་	g°aci	what
	གུར་	g°û	tent
	ཁོང་གི་	khong g°i	their
བག-	བགོ་ / བོས་	g°o	Bhutanese male garb
གུ-	གུལ་	g°ä	row, queue, line
	ཁྱིམ་གྱི་	chim g°i	of the house
ཁྱུ-	ཁྱོད་ཀྱི་	chö g°i	your

ng

Dzongkha script	example word	Roman Dzongkha	meaning in English
ང-	ང་	nga	I
	ངག་	ngâ	speech
	ངནམ་	ngäm	evil

'ng

Dzongkha script	example word	Roman Dzongkha	meaning in English
ང་-	ང་	'nga	drum
	ངམ་སི་སི་	'ngamsisi	inept, sloppy
ལྔ་-	ལྔ་	'nga	five
དངུ-	དངུལ་	'ngü	silver
མང-	མངརམོ་	'ngâm	sweet
སྔ་-	སྔགས་པ་	'ngakpa	ritual healer
བསྔ-	བསྔོཤ་	'ngou	blessing, good wish
བང-	བངོ་	'ngo	fry

c

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཅ-	ཅེ་	ci	past tense marker
གཅ-	གཅད་	cê	cut
ལྕ-	ལྕེ་	ce	tongue
	ལྕགས་	câ	iron
བཅ-	བཅར་	câ	pay someone a visit [honorific]; scoot over, move over some
	བཅུ་ཐམ་	cuthâm	ten
ཀྱ-	ལྕགས་ཀྱུ་	câcu	iron hook
སྐྱ-	སྐྲ་	ca	hair
ཅྱ-	ཅྱབ་	cap	do, perform
བཅྱ-	བཅྱང་	cang	straighten out
བསྐྱ-	བསྐྱབ་	cap	protect
དཀྱ-	དཀྱུས་རིང་	cüring	length
དཔྱ-	དཔྱ་ཁྲལ་	cathrä	excise tax
སྤྱ-	སྤྱོད་པ་	cöba	behaviour
	ཀྱི་མི་	cimi	village headman

ch

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཆ-	ཆརཔ་	châp	rain
	ཆོས་	cho	religion, scripture
མཆ-	མཆོངས་	chong	jump
འཆ-	འཆམ	cham	mask dance; friendship
ཕྱ-	ཕྱོད་	chö	you
	ཕྱུ	chu	flock, herd, swarm
	རོཕྱི	rochi	dog
འཁྱུ-	འཁྱུ	chu	wash
ཕྱ-	ཕྱག	châ	hand [honorific]; wipe clean
	ཕྱག་འཆལ་ནི་	châtshäni	prostrate oneself in obeisance

j

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཇ-	ཇེ་མཁན་པོ་	jêkhembo, jêkhem	abbot
འཇ-	འཇེད་	jê	forget
ཇྱ-	ཇྱིད	ji	weight
འཇ-	འཇའ་ཚོན་	jatshön	rainbow
མཇ-	མཇུག་མ་	juma	tail
ཇུ-	ཇུ་	ju	property
	ཇུང་ཉེས་	jangnyê	poor quality, imitation
འཇྱུ-	འཇྱུ་ནི་	joni	to go
བཅུ-	བཅུགས་	ju	running, racing
བཇུ-	བཇུར་	ju	change, convert, translate
ཇ-	ཇ་བོ་	jao	beard, moustache
ཇྱ-	ཇྱིན་བདག་	jinda	patron

j°

Dzongkha script	example word	Roman Dzongkha	meaning in English
ᘉ -	ᘉ་ཆང་	j'achang	tea and drinks
གྲུ-	གྲུངས་ཁ་	j'angkha	counting, enumeration
བྲུ-	བྲམས་	j'am	mercy, compassion
འབྱུ-	འབྱོན་	j'ön	come [honorific]
འᘉ-	འᘉའ་རིས་མོ་	j'ârim	beautiful

ny

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཉ-	ཉ་རོགསཔ་	nyarop	fisherman
ཉྱུ-	ཉམས་མྱོང་	nyamnyong	experience

'ny

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཉྲ-	ཉྲིང་མ་	'nyim	old (of inanimate things)
གཉ-	གཉེན་	'nyen	relatives
	གནགཔོ་	'nap	black
མཉ-	མཉམ་གཅིག	'nyamci	together
སྙ-	སྙིང་རྗེ་	'nyingjê	mercy, pity
བསྙ-	བསྙམས་	'nyam	make even, make the same
བརྙ-	བརྙ་	'nya	borrow
དམྱ-	དམྱལ་བ་	'nyäwa	hell
སྨྱུ-	སྨྱུགུ་	'nyug'u	bamboo pen, pen
སྨྱོ-	སྨྱོན་འཇུག	'nyönju	prefixed letter

t

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཏི-	ཏིང་	ting	offeratory vessel
ཏི-	ཏིངམ་	tîm	heel
	ཏ་	ta	horse
སྟ-	སྟག་	tâ	tiger
	སྟོན་	tön	teach, instruct, show
གཏ-	གཏང་	tang	send
བཏ-	བཏུབ་	tup	OK; mince, cut into pieces or chunks
ཏུ-	ཏུ་ཚང་	totsha	friend
	ཏེ་བ་	tewa	headquarters
	ཏེས་	tiu	navel
བལྟ-	བལྟབ་	tap	fold
བསྟ-	བསྟོད་པ་	töba	ritual healer
བཏ-	བཏག་དཔྱད་	takcê	investigation

th

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཐ-	ཐལ་བ / ཐལཝ་	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-	བདབ་	dap	fell, topple
ལྡ-	ལྡེ་མིག་	demi	key
བལྡ-	བལྡགས་	dâ	lick
གད-	གདོང་	dong	face
བད-	བདུན་	dün	seven
མད-	མདེའུ་	diu	bullet
སྡ-	སྡོད་	dö	sit
	སྡིག་ཅན་	dikcen	sinful
བསྡ-	བསྡམ་	dam	tied up, closed
འད-	འདམ་	dam	mud
ཟླ-	ཟླཝ་	dau	moon, month
བཟླ-	བཟློག་ཐབས་	dokthap	protective measures, prevention

d°

Dzongkha script	example word	Roman Dzongkha	meaning in English
ད-	དོམ་	d'ôm	bear
	དོརམ་	d'ôm	trousers
	དར་ཤིང་	d'âshing	prayer flag
	དེ་ཚིག་	d'eci	this much
	རྒྱལ་དར་	gäd'a	flag
ཅ-	ཅིའུ་ལགཔ་	ciud'âp	grasshopper, cricket

n

Dzongkha script	example word	Roman Dzongkha	meaning in English
ན-	ནངས་པ་	nâba	tomorrow
	ནདཔ་	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
ར་-	རྣམ་ཚ་	'namco	ear
	རྣག་	'nâ	pus
སྣ་-	སྣག་ཚི་	'naktshi	ink
དང་-	དངོས་	'nö, 'ngö	sharp (said of a blade)

tr

Dzongkha script	example word	Roman Dzongkha	meaning in English
ག་-	དངུལ་ཀྲམ་	'ngütram	Bhutanese unit of currency
	ཀྲེམ་ཟེ་	tremze	pretend to work whilst being idle
བཀྲ་-	བཀྲ་ཤིས་	trashi	good luck
དཀྲ་-	དཀྲོགས་	tro	touch
བརྐ་-	བརྐོག་	tro	knock, clack, rattle
ཕ་-	ཕ་མོ་	tramo	magic looking glass
སྤྲ་-	སྤྲོ་བཅན་	trotön	entertainment

thr

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཁ་-	ཁྲོམ་ཁ་	thromkha	bazar, market
མཁྲ་-	མཁྲིས་པ་	thrîp	bile
འཁྲ་-	འཁྲུངས་	thrung	be born [honorific]
ཕྲ་-	ཕྲང་ཕྲང་	thrang-thrang	straight, directly
འཕྲ་-	འཕྲོད་	thrö	to have or exert a salubrious effect upon

dr

Dzongkha script	example word	Roman Dzongkha	meaning in English
བགྲ་-	བགྲེསཔ་	dröp	ex-, former, retired
འགྲ་-	ལམ་འགྲོ་	lamdro	successful
སྒྲ་-	སྒྲོམ་	drom	box
བསྒྲ་-	བསྒྲིམས་	drim	concentrate
འདྲ་-	འདྲ་འབགས་	drashü	copy
	འདྲ་འབགས་འཕྲུལ་	drashüthrü	photocopy machine
འབྲ་-	འབྲུག་ཡུལ་	Dru Ü	Bhutan
	འབྲུག་རྒྱལ་ཡོངས་	Dru Gäyong	Royal Bhutan
	མཁའ་འབྲུལ་	Khadrül	Airlines
སྦྲ་-	སྦྲམ་ཚི་	dramtsi	jackfruit
སློ་-	སློབ་གྲྭ་	'lopdra	school

dr°

Dzongkha script	example word	Roman Dzongkha	meaning in English
བྲ-	བྲུ	dr°u	boat
ད-	དྲོ་པ་	dr°oba	morning
	དྲུང་འོས་	Dr°âsho	Bhutanese nobleman
	བཀའ་དྲིན་ཆེ་	Kadr°iche	Thank you
པྲ-	ཕོ་བྲང་	phodr°ang	palace
གྲ-	གྲྭ་ཚང་	dr°atshang	central lamasery

p

Dzongkha script	example word	Roman Dzongkha	meaning in English
པ-	པགས་ཀོ་	pako	skin
དཔ-	དཔའ་བོ་	pao	hero
	དཔར་ཆས་	pâchä	camera
སྤ-	སྟག་ལྤགས་	tâpa	tiger skin
སྤ-	སྤགས་	pâ	slice of meat as a side dish

ph

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཕ-	ཕོརཔ་	phôp	bowl, cup
	ཕགཔ་	phap	pig
འཕ-	འཕར་ཤ་	phâu	wolf

b

Dzongkha script	example word	Roman Dzongkha	meaning in English
བ-	བ་ཉེབས་	ba'lap	rapids, surf
སྦ-	སྦ་བ་	bau	goitre
སྦ-	སྦལཔ་	bäp	frog
	སྦུལ་	bü	snake
འབ-	འབབ་	ba	target
	འབུམ་	bum	one lakh

b°

Dzongkha script	example word	Roman Dzongkha	meaning in English
བ-	བོདཔ་	B°öp	Tibetan
	བ་	b°a	cow
	བུམོ་	b°um	girl, daughter

m

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

'm

Dzongkha script	example word	Roman Dzongkha	meaning in English
མ-	མིག་ཏོ་	'mito	eye
མི-	མ་	'ma	wound
	མགཔ་	'map	husband
སྨ-	སྨན་	'men	medicine
དམ-	དམརཔ་	'mâp	red
	དམག་མི་	'mâmi	soldier

pc

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཕྱ-	ཕྱི་ཝང་	pciwang	Bhutanese fiddle
དཔྱ-	དཔྱལཝ་	pcäu	forehead
	དཔྱི་མད་	pcimi	hips
སྤྱ-	སྤྱིན་	pcing	glue
	སྤྱང་ཀ	pcangka	poor
	སྤྱ་	pca	monkey

pch

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཕྱ-	ཕྱགམ་	pchâm	broom
	ཕྱག་	pchâ	brush, sweep
	ཕྱད་ཀྲམ་	pchêtra	pice
འཕྱ-	དར་འཕྱར་	d'â pchâ	to hoist a prayer flag
	འཕྱིང་མ་	pchêm	rosary

bj

Dzongkha script	example word	Roman Dzongkha	meaning in English
སྦྱུ-	སྦྱུང་མ་	bjâm	flying insects
	སྦྲར་སྦྱུང་མ་	sibjâm	bees
	སྦྱུང་ནག་	bjâ'nâ	houseflies
སྦྱ-	གནམ་སྦྱ་	'nambjâ	summer
འབྱུ-	སྦྱང་	bjang	honey
	འབྱུ	bju	grain
	འབྱ	bjâ	paddy

bj°

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

ts

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཙ་	ཙ་རི་	Tsari	Tsari (holy place in southern Tibet)
	ཙན་དན་	tsende	Bhutanese sandalwood
ཙ-	ཙ་	tsa	grass
	ཙམ་འབྲོག་	tsamdro	pasture
ཟ-	ཟིས་པ་	tsîp	augurer, astrologer, numerologist
	ཟང་	tsang	thorn, splinter
གཙ-	གཙང་ཏོག་ཏོ་	tsangtokto	clean
བཙ-	བཙོག་པ་	tsop	dirty
	བཙའ་	tsâ	rust
	བཙོན་ཁང་	tsönkhang	prison, gaol
བཟ-	བཟིག་	tsi	make a wall, pile up
	བཟམ	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-	དལ་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
ཛ-	ཛ་ཏི་	dzati	nutmeg, used as a headache remedy
མཛ-	མཛེ་ནད་	dzenê	leprosy
འཛ-	འཛམ་གླིང་	dzam'ling	world
ཛ-	ཛོང་ཁ	Dzongkha	Dzongkha, the national language of Bhutan
	ཛོང་སྡེ	dzongdê	zone
	ཛོང་སྡེ་གྱི་ཁྱབ	dzongdecichap	zonal administrator
	ཛམ་	dzam	earthenware pot
	ནོར་ཛེ་	nôdzi	cowherd

y

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

'y

Dzongkha script	example word	Roman Dzongkha	meaning in English
གཡ-	གཡག་	'yâ	yak
	ལགཔ་གཡུག་སྟེ་	lap 'yudi	with arms flailing
དཡ-	འཇམ་དབྱངས་	Jam'yang	Mañjushri

w

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཝ-	ཝང་	Wang	Thimphu Valley (traditional name)
	ཝ་གཡོང་	wosho	blood gutters (on a blade)
བ-	གྱི་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་	r i	hill, mountain below the tree line
རྫ-	རྫོ་	rao	tip of a horn

hr

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཧྲ་-	ཧྲལ་	hrä	tear, rip
	ཧྲིལ་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
	ལཱ་	lâ	work
ལཱ-	ལཱ་ཁག་	lâkha	difficult

'1

Dzongkha script	example word	Roman Dzongkha	meaning in English
བླུ-	བླུག	'lu	Nâgâ, the Serpent
	བླདཔ་	'lep	brain
བླང-	གླང་མོ་ཆེ་	'lâmche	elephant
	གླང་	'lang	bull, ox
	གློག་མེ	'lome	electricity
	གླུ་	'lu	song
	གླུད་	'lü	dough effigy of a person or animal offered as a ransom to divert and appease malevolent spirits
བླ-	བླམ་	'lam	lama
	བློ་	'lo	heart, mind, spirit
ལེ-	རླུང་	'lung	wind
	རླུང་ནད་	'lungne	affliction of the acrous humour
བརླ-	བརླད་རོ་	'led°o	thigh
བླ-	བླབ་	'lap	say, tell
	བློབ་དཔོན་	'löbö	teacher
བསླ-	བསླབ་བྱ་	'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
	ལྷགཔ་	Lhap	Tuesday
	ལྷག་	lhâ	read

zh

Dzongkha script	example word	Roman Dzongkha	meaning in English
གཞ-	འབྲུག་གཞུང་	Dru Zhung	Government of Bhutan
	གཞོནམ་	zhöm	young
བཞ-	བཞི་	zhi	four
	བཞག་	zhâ	put, place, set

zh°

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཞ-	ཞབས་ཁྲ་	zh°apthra	folk dance, song
	ཞིང་	zh°ing	field
	ཞོ་	zh°o	yoghurt, curd
	ཨ་ཞེ་	azh°e	princess
	གུས་ཞབས་	g°üzh°ap	respect
ཧྱ-	ཧྱམོ་	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
ཧྱ-	ཧྱ	shao	antlers
གཤ-	གཤོང་	shong	valley
བཤ-	བཤལ་	shä	wander, roam about

z

Dzongkha script	example word	Roman Dzongkha	meaning in English
གཟ-	གཟུང་ནི་	zungni	to catch
	གཟུགས་	zû	body
བཟ-	བཟང་མ་	zâm	well-bred
	བཟོ་	zou	carpenter

z°

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཟ-	ཟམ་	z°am	bridge
	ཙོབཔ་	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
	གསརཔ་	sâp	new
བས-	བསད་	sê	kill
ས-	སས་	sä	prince
	སྲིངམོ་	sîm	younger sister (of a man)
	སྲིནམོ་	sim	devil, demon
	ས་གྲགྲ་	satraktra	hard

h

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཧ-	ཧད་ / ཧཱ་	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 ཆ		
t ཏ	d ད	d° ད
th ཐ		
p པ	b བ	b° བ
ph ཕ		
pc	bj	bj°
pch		
tr	dr	dr°
thr		
ts ཙ	dz ཛ	
tsh ཚ		
sh ཤ	zh གཞ	zh° གཞ
s ས	z གཟ	z° ཟ

high hard	low hard	low soft
'ng ᐸ'	ng ᐸ'	
'n ᘰ'	n ᘰ'	
'm ᘰ'	m ᘃ	
'ny ᘔ'	ny ᘕ'	
'y ᘦᘰ'	y ᘄ'	
'w ᘦᘰ'	w ᘄ'	
hr ᘗ'	r ᘖ'	
'l ᘕ'	l ᘄ'	
lh ᘖ'		
h ᘗ'		

9. Final consonants in Roman Dzongkha

Six final consonants can be heard at the end of a syllable in colloquial Dzongkha: -ᘰ' -n, -ᘃ' -m, -ᐸ' -ng, -ᘗ -p, -ᘕ' -k, -ᘖᘕ' -sh. In addition, final -ᘄ' -l and -ᘖ' -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 -ᘰ'.

Dzongkha script	example word	Roman Dzongkha	meaning in English
-ᘰ'	ᘦᘗᘰ'	dün	seven
	ᘕᘰ'	'men	medicine
-ᘄ'	ᘦᘔᘄ'ᘦᘗᘖ'	Pänjo	prosperity, bounty
-ᘖ'	ᘃᘕᘖ'ᘦᘗ	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
	སྒྲོམ་	drom	box
	ནམ་	nam	when
- མོ་	བུམོ་	b'um	girl, daughter
	བཙུནམོ་	tsüm	queen
- ནམ་	བཙོནམ་	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
	གླང་	'lang	bull, ox
	ཆང་	chang	alcoholic beverage
	ཕོ་བྲང་	phodr'ang	palace
- ངས་	སངས་རྒྱས་	Sanggä[1]	Buddha

---

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

Dzongkha script	example word	Roman Dzongkha	meaning in English
- གས་	ལྱགས་གཉེར་	cangze	metal nail
- ན་	ཨིན་	'ing	is
	གཡོན་	'öng	left
- ལ་	དྲེལ་	dr'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་འདུས་ཕོ་བྲང་	'Wangdi Phodr'a	'Wangdi Phodr'a
ཕྱོ་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
-	ས་ཁྲ་	sapthra	map
- པ་	ཆདཔ་	chep	fine
	འབྲུགཔ་	Drup	Bhutanese
	སྦལཔ་	bäp	frog
- པོ་	སྐྱུརཔོ་	cûp	sour
- བ་	ལྷབ་	lhap	learn
	ཁབ་ཏོག་	khapto	lid
- བས་	ཞབས་	zh'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་སླབ་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 སྟག་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	སྲུང་རྫོང་	tâdzong	sentinel fortress situated uphill from main dzong
	འོག་ཐོག་	ôtho	ground floor
	ཚིག་མཛོད་	tshikdzö	dictionary
	ཚིག་སླབ་	tshî 'lap	declare, say
	རྫོང་ཁག་	dzongkhak	district
	རྫོང་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 ཤིག་ in traditional orthography.

Dzongkha script	example word	Roman Dzongkha	meaning in English
ཤིག	མོ་ཤིག	'Mosh?	Isn't it so?
	འབག་འོང་ཤིག	Bâshosh!	Bring it here!
	བལྟ་ཤིག	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 ཀརྨ་ 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 འཆར་གཞི་ charzhi 'plan' tend to retain final -r.

Similarly, final -l in ཀུན་གསལ་ Künsel 'newspaper' and སློ་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་གོ་ 'öko 'neck', རྒྱལ་ཁ་ gäkha 'winner'.

10. A Note on Contour Tones

In addition to the high and low register tones, there is a contour tone distinction is 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 -n 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		
ཧྭབ	shop*	lie	བཀྭགཔ	shop	wing
གསུམ	sum*	three	སུངམ	sum	amulet
སེམས	sem*	mind, feelings	སྲནམ	sem	lentils, pulse
ཀངམ	kâm*	leg	སྐརམ	kâm	star
ཤགས	pâ*	slice of meat	དཔར	pâ	picture
ཐབ	thap*	stove, kitchen	ཐགཔ	thap	rope
ཤེས	shê*	know	ཤེལ	shê	glass
ཀང	kang*	marrow	བཀང	kang	fill (liquids)
མཆིནཔ	chim*	liver	ཁྱིམ	chim	house
ཚམོ	tsham*	niece	མཚམས	tsham	border
བསད	sê*	kill	གསེར	sê	gold
ལི	'lü*[1]	pear	སྒུད	'lü	dough effigy

low register examples

rising, glottalized			slightly falling		
འཛིནཔ	dzim*	tongs	ཏྲིམ	dzim	eyebrow
འབྲུ	bjâ*	standing paddy	དབྱུ	bjâ	summer
དོས	d°ô*	burden	དོར	d°ô	pair[2]
སྡོད	dö*	sit, stay	མདོས	dö	ritual spirit palace made of coloured thread

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[1] Some speakers say ལི 'li* 'pear'.

[2] only in the expression: གླང་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

ཁྱབ་བསྒྲགས་   (༠༡ / ༡༦༣)   དུས་ཚེས་ ༤ ་ ༤ ་ ༠༡

༢ ཐིམ་ཕུག་ཁྲིམས་སྲུང་འགག་པའི་ཡིག་ཚང་ལས་ཐོབ་པའི་ཁྱབ་བསྒྲགས་ནང་ལུ་ རྣུམ་འཁོར་
བཏང་ཆོག་པའི་ལག་འཁྱེར་བྱིན་མི་ཡིག་ཚང་འདི་ དུས་རྒྱུན་ཟླ་ ༥ པའི་དུས་ཚེས་ ༩ ཚུན་ཚོད་
སྒོ་བཙུམ་བཞག་ནི་ཨིན་པས་ སྟེ་ གནད་དོན་དེ་གི་སྐོར་ལས་ ཁྲིམས་སྲུང་འགག་པའི་མགྲིན་ཚབ་
ཀྱིས་འབད་བ་ཅིན་ འ་ནི་ཡིག་ཚང་སྒོ་བཙུམ་བཞག་དགོ་མི་དེ་ དུས་རྒྱུན་ཟླ་ ༥ པའི་དུས་ཚེས་
༩ ཚུན་ཚོད་ ལོ་ཕྱེད་ཀྱི་རྣུམ་འཁོར་ཞིབ་དཔྱད་འབད་ནི་ཨིནམ་ལས་བརྟེན་ཏེ་ཨིན་ཟེར་ཁྱབ་
བསྒྲགས་འབད་ཁ་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
p̱chê g'i 'numkhor zh'ipcê beni 'îmlä 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་ ༩༢༢
ཕྱུགས་ལུག་ཟླ་ ༣ པའི་ཚེས་
༤ མི་གུན་གསལ་ནང་ལུ་

སྐྱི་ལོ་ ༡༩༨༢ དཔྱིན་ཟླ་ ༤ པའི་
ཚེས་ ༣༠ མི་ཀུན་གསལ་ནང་ལུ་

གཞུང་གཡོག་འགོ་དཔོན་གནས་སོར།

རྒྱལ་གཞུང་ཞི་གཡོག་ལྷན་ཚོགས་ལས་བདུན་ཕྲག་འདི་ནང་གཞུང་གི་འགོ་དཔོན་ཚུ་གནས་
སོར་བཏང་པའི་སྐོར་ལས་གསལ་བསྒྲགས་གནང་ཡི།

དེ་ཡང་ཞབས་ཏོག་ལྷན་ཁག་གི་བློན་པོ་ཨོཨམ་ དྲག་ཤོས་དཔལ་འབྱོར་རྡོ་རྗེ་མཚོག་འཛམ་
གླིང་སྤྱི་ཚོགས་ཀྱི་ཡིག་ཚང་ཇེ་ནི་བ་ལུ་འབྲུག་རྒྱལ་གཞུང་གི་གཏན་བཞུགས་སྐུ་ཚབ་འབད་བསྐོས་
གནང་ཡི།

བསོད་ནམས་ལས་ཁུངས་ཀྱི་དྲུང་ཆེན་ དྲག་ཤོས་མཁའ་འགྲོ་དབང་ཕྱུག་རྒྱལ་གཞུང་ཞི་གཡོག་
ལྷན་ཚོགས་ཀྱི་དྲུང་ཆེན་འབད་གནས་སོར་བཏང་ཡོདཔ་བཞིན་དུ་ དེ་མ་གི་དྲུང་ཆེན་ལས་ཕྱག་ལུ་
ཅིས་བཞིན་རེ་ཨིན་པས།

རྒྱུན་འབྲེལ་ལྷན་ཁག་གི་ མཉམ་འབྲེལ་དྲུང་ཆེན་ སྟོབ་རྒྱས་རྡོ་རྗེ་དེ་ ཞབས་ཏོག་ལྷན་ཁག་
གི་དྲུང་ཆེན་འབད་གོ་གནས་ཡར་སེང་གནང་ནུག

ནགས་ཚལ་མདོ་ཆེན་ རང་རྒྱས་འཕྲིན་ལས་ལུ་ནགས་ཚལ་ཡོངས་ཁྱབ་མདོ་ཆེན་གྱི་གོ་
གནས་གནང་ནུག

ཐིམ་ཕུག་རྫོང་བདག་ དྲག་ཤོས་ཐུགས་རྗེ་ཡོན་ཏན་དེ་ཁྲིམས་ཁང་གོང་མ་ལུ་ཁྲིམས་དཔོན་
འབད་བསྐོས་ཡོདཔ་ད་ སྤ་གྲོ་རྫོང་བདག་ དྲག་ཤོས་པ་སངས་སྟོབས་རྒྱས་ཀྱིས་ཐིམ་ཕུག་རྫོང་ཁག་
གི་ཕྱག་ལུ་ཅིས་ལེན་ནི་ཨིན་པས།

འབྲུག་བཀྲ་བཤལ་ལས་ཁུངས་ཀྱི་འཛིན་སྐྱོང་མདོ་ཆེན་འཇིགས་མེད་ཚུལ་ཁྲིམས་དེ་སྤ་གྲོ་
རྫོང་བདག་འབད་ གནས་སོར་བཏང་གནང་ནུག

ཕུན་ཚེ་ཚོང་བདག་ དྲག་ཤོས་སྒྲིག་པ་རྒྱལ་མཚན་ ཐིམ་ཕུག་ཚོང་ཁག་གི་ ཁྲིམས་དཔོན་
འབད་ གནས་སོར་བཏང་ཡོདཔ་ད་ སྤྱངས་སྦང་ཁ་དང་ དབང་འདུས་ཡར་རྒྱལ་ལས་འཕུལ་གྱི་
བདག་སྐྱོང་འགོ་དཔོན་ཤེས་རབ་རྒྱལ་མཚན་དེ་ ཕུན་ཚེ་ཚོང་བདག་འབད་གནས་སོར་གནང་ནུག

སོ་ནམ་ལས་ཁུངས་ཀྱི་མཉམ་འབྲེལ་མདོ་ཆེན་པདྨ་རྡོ་རྗེ་དེ་ ཕུག་སྦང་ཏོང་བདག་འབད་
གནས་སོར་གནང་ཡོདཔ་ད་ དེ་མ་གི་ཏོང་བདག་དེ་ ནང་སྲིད་ལྷན་ཁག་ནང་ སྤུན་ཅུ་འབད་དགོས་
ཨིན་པའི་གནས་ཚུལ་འདུག།

Rapjung cüpdü, Raplo gupja
dr'ukcu resum, Câ Lu dau sumbi
tshê dr'u g'i Künsel nalu

Cilo ciktong gupja gupcu
g'oci 'inda zhibi tshê
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'iya 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 Thrinlä 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'âsho Pemba Gätshä Thimphu Dzongkhak g'i Thr'mpö 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 'Nyamdre 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	excerpt from the
of the 3rd month of the Iron Sheep Year,	Künsel of April
Year 964 in the 17th Rapjung cycle	20th, 1991

Transfer Senior Government Officials

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

Dr'âsho 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'âsho 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'âsho Thuji Öntö, the Thimphu Dzongda, has been transferred as Judge to the High Court in Thimphu, while Dr'âsho 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 trasferred as the Dzongda of Paro.

The Dzongda of Lhüntsi, Dr'âsho 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°âsho 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.

དཔལ་སྐྱབས་གསུམ།

༈ ཚར་གཅིག་ལུ་གཡུལ་ཆེན་གཅིག་ནང་ཕྱོང་སྐྱོང་དཔལ་ཐལ་ཕྱོང་སྐྱད་དཔལ་ཐལ་ཕྱོང་བར་དཔལ་ཐལ་ ཞེར་དུས་ཅིག་ལུ་དཔལ་ཐལ་ཚོག་ཅིག་ཐལ་གསུམ་ཡོད་པ་མས།

ཚར་གཅིག་འབད་ད་ ཕྱོང་བར་དཔལ་ཐལ་ཚོང་ལུ་འབྱོན་ད་ ཕྱོང་སྐྱོང་དཔལ་ཐལ་ཕྱིས་ ཤེས་སྟེ་ ད་རེས་འབད་ནི་ཁོ་ཚོང་ལུ་ཡར་སོ་ཡི། སྤུ་མ་ཕྱི་ར་ཁོ་ཁམ་ཆུ་འབད་སར་འགྱོ་བ་ནོ་ ཞེར་མནོ་ནུག། དེ་བཟུམ་སྦེ་ཕྱོང་སྐྱད་དཔལ་ཐལ་ཕྱིས་ཡང་ཤེས་སྟེ་མནོ་ནུག། ཕྱི་ར་ནམ་མ་སྲོ་ཤིནམ་ ལས་ཕྱོང་སྐྱད་དཔལ་ཐལ་ཁམ་ཆུ་དེ་འབད་ས་འབྱོན་ད་ ཕྱོང་སྐྱད་དཔལ་ཐལ་ཡང་ཕྱོང་དེ་སྒོ་ ཁར་ཁ་ཕྱག་རྒྱབ་ལས་ཕྱོང་སྐྱད་དཔལ་ཐལ་སྦེ་ སེམས་པར་ རྒྱབ་དེ་མ་སོང་ལས་མནོ་སྟེ་བསྒྱིར་ ར་རྒྱབ་སྟེ་ཕྱོགས་ད་ ཕྱོང་སྐྱད་དཔལ་ཐལ་ཡང་ དེ་སྲི་མནོ་སྟེ་གཉིས་ཆ་རང་གཅིག་ཤིས་ཕྱིམ་གཡོལ་ བསྒྱིར་རྒྱབ་གཅིག་ཤིས་གཡོན་བསྒྱིར་རྒྱབ་སྟེ་ཕུལ་ད་ གཉིས་ཆ་རང་ཕྱིམ་ཕྱི་རྒྱབ་བར་ ཁ་ཕྱག་རྒྱབ་ ཨིན་དོ་རང་འཕྲིན་འོང་ཡི་ མནོ་སྟེ་ཕུལ་ད་གཉིས་ཆ་རང་ཕྱིམ་ཕྱི་འྱུ་བཀྱུ་བྱི་ཅིག་མའི་གདོང་ཁར་ ཁ་ཕྱག་རྒྱབ་ད་ རྒྱག དེ་ལས་གཉིས་ཆ་རང་གཅིགཔ་ར་སྦེ་ ད་རེས་དེ་ཤིས་ག་ཏེ་ཕུལ་རང་མི་བཏང་པ་ལས་ ཞེར་ གཉིས་ཆ་རང་ཤིས་མནོ་སྟེ་ གཅིག་ཤིས་ཕུ་བསྒྲམ་ད་ གཅིག་ཤིས་ཡང་ཕུ་བསྒྲམ་སྟེ་ཕྱིན་ཕྱོང་ ལས་ གཉིས་ཆ་རང་ད་རེས་ག་དེ་འབད་རང་བདང་རང་མི་བཏང་དེ་ཨིན་པས་ཞེར་མནོ་སྟེ་ འཛིང་ ད་ནུག།

དེ་སྦེ་ཕྱགས་འབད་འཛིང་སྟེ་ མཐའ་མཇུག་ཁར་གཅིག་ཤིས་གཅིག་བསད་ད་ནུག དེ་ལས་ ནང་གི་ཁམ་དེ་ དུ་པ་ཆབ་གསང་འཕྱོས་ད་ ཕྱོང་གི་ཅ་བར་དཔལ་ཐལ་གཉིས་ཀི་ཤེས་མཐོང་ ལས་ ཁམ་རྣམ་ཏོག་ན་སྦེ་ མི་གུ་ཕྱིས་བསད་རུང་ གུ་ཤིས་བསད་རུང་ར་བཤགས་ཤེ་ འདི་ཕྱིམ

མའི་ཅ་བར་ཆེན་པས་ དེ་དང་ཤིས་བསད་བསདཔ་ཆེན་པས་ ཞེར་དགས་པ་ཟ་ཁོང་མནོ་སྟེ་ གུ ཤིས་ཡང་མ་ཤེས་པ་འབད་ ར་གཉིས་ཆ་རང་དོ་ཆུང་རེ་ར་ནང་བཙུག་སྟེ་སྒྲ་བཤག་ཅུག།

ད་ གདེ་སྟེ་འབད་ད་དུག་ག་མནོ་སྟེ་སྤྲོས་ད་ ཁམ་སྒྲམ་ཆེན་བསད་སྲོམས་ལྷང་མི་གཅིག་ཐོན་ ཆོང་ཅུག་ དེ་ལས་ཁམ་དེ་ཤིས་སྒྲམ་ཆེན་དེ་ལུ་སྐྱོ་དང་ཆང་འབྲུམ་འབད་ཕྱིན་ཞིནམ་ལས་ ཁཔ་ སྒྲམ་ཆེན་ལུ་སྐྱབ་ནེ་གཅིག་ཡོད། ཉན་ཁོ་ག་མི་ཉན་ཞེར་ཐུས་ད་ སྒྲམ་ཆེན་ཀྱིས་ག་ཅི་སྲོ ཁོང་ཞེར་སྐྱབ་ཅུག།

དེ་ལས་ཁམ་དེ་ཤིས་སྒྲམ་ཆེན་ལུ་བཀྲ་སྟེ་ ངའི་ར་གཅིག་ཆཔ་ལུ་བསྐུལ་ནི་ཡོདཔ་ཅིན་ ཐྱོད་ ཀྱིས་གཅིའི་གདོང་ཁར་ཡང་མ་སྐྱབ་ ཞེརཔ་ད་ བཏུ་ཟེར་དོས་ཆུང་ནང་གི་རོ་གཅིག་ཆཔ་ལུ་བསྐུལ་ བར་འགྱོས་ད་ ཁམ་དེ་ཕྱིས་སྒྲམ་ཆེན་ལུ་ལོག་འོང་ད་ རྒྱབ་ལོག་སྟེ་ར་ལས་རང་མ་བསྐུ་བར་ ཕྱོག་ཞེར་སྐྱབ་སྟེ་ སྒྲམ་ཆེན་ལོག་ཁྱིམ་ནང་སྐྱད་པ་ད་ ཁམ་ཆུ་དེ་ཤིས་ གུ་ ང་ཤིས་ལོག་མ་བཟ་ ཞེར་སྐྱབ་བླབ་པར་རང་ སྒྲམ་ཆེན་ཀྱིས་ལོག་བསྐྱ་བཏང་ཆུག་ཞེར་སྐྱད་ སྒྲམ་ཆེན་དེ་ཕྱིས་ གུ སྣེ་ས་ཕྱོག་གཅིག་བསྐྱ་ད་ཡི་ ཆུའི་མཐའ་མར་སྒྱོད་ད་ དགེས་དཔེ་ཏུ་ད་ང་མི་དཔའ་ལམ་འཛུག་ ཞེར་ ག་དེ་ཡང་མེད་པར་ མི་ལུས་རིན་པོ་ཆེ་སེམས་ཅན་བཟུམ་སྟེ་ཆཔ་ལུ་བསྐུལ་བདང་ཡི་མནོ་ སྟེ་ སྟི་ཆ་སྟི་སྟེས་ཕྱོག་གཅིག་ལོག་བསྐྱ་དགོས་པ་ཐལ་སོ་ཡི་ཞེར་སྐྱབ་ད་ ཁམ་དེ་ཤིས་ ཅིན་པས ས་ ཁ་ལོག་ན་འཐོན་འོང་ནུག ཆན་ཕ་བསྐ་ཤིག ཞེར་དོས་ཆུང་ཁྱུ་སྒྱོམས་ད་ སྒྲམ་ཆེན་ཤིས ཆིན་པས་ཞེར་སྐྱབ་ཆུག།

དེ་ལས་ཁམ་དེ་ཤིས་ད་རང་རོ་དེ་བསྐུལ་བར་འགྱུ་དགོས་པས་ ད་ཆབ་ལུ་བསྐུལ་བ་ཅིན་ལོག ཁོང་དེ་ཅིན་པས ངས་ལུ་བསྐུལ་སྐྱ་རེ་ཞེར་ ངས་ལུ་བསྐུལ་བར་བདང་ཆུག དེ་གི་དོན་དགཔ་ཏོ མ་དེ་ཆབ་ལུ་འདེ་རང་བསྐུལ་བ་ཅིན་ སྒྲམ་ཆེན་ཀྱིས་མ་ཆན་རོས་ཀྱིས་ཡང་ཤེས་འོང་ཞེར་མནོ སྟེ་ གདས་ལུ་བསྐུལ་བཙུག་བཙུགཔ་ཅིན་པས། སྤྱི་ར་ལོག་སྐྱོད་ད་ ཁམ་དེ་ཤིས་ད་རེས་འབད ན སྒྲམ་ཆེན་ཀྱིས་ལོག་བསྐྱ་རང་མ་བཟ་བས་ཞེར་སྐྱད་ སྒྲམ་ཆེན་ཤིས་ ད་རེས་ལོག་ག་ཏེ་བཟ བར་ ང་ཤིས་ཁ་ཁིན་འཕུ་རྩེད་སྐྱད་སྐྱོང་འབད་བསྒྲམ་བཤག་ཡོད་ཞེར་སྐྱབ་ཆུག།

དེ་ལས་ཁམ་དེ་ཤིས་ད་འབད་ད་དེ་ཅིག་ར་ཆིན་མནོ་སྟེ་ སྒྲམ་ཆེན་ལུ་སྐྱོ་དང་ཆང་བྱིན་སྟེ སྐྱད་པའི་བར་ན་ ཕྱོང་བར་དཔལ་ཐལ་ཆོང་ལས་ལོག་སྟེ ཁམས་ཁག་འགྱུར་ལས་འཕྲིནམ་ཅིག སྒྲམ་ཆེན་གཅིགཔ་ར་སྟེ ཐྱུ་ཁོ་ར་ ཐྱོད་ཀྱིས་ཡང་ཆབ་ལུ་བསྐུལ་རང་མེན་ གདས་ལུ་བསྐུལ རང་མེན་པས་ གཏེ་བསྐུལ་རང་མི་སྐྱོད་པས་ཞེར་ ནང་གི་ཁམ་དེ་ཤིས་ དེ་མེན་མེན་ཞེར་སྐྱབ སྐྱབ་པའི་བར་ན་རང་ སྒྲམ་ཆེན་ཀྱིས་བྱི་ཏུ་འཕལ་སྟེ་ སྤྱི་གཏུག་སྒྱག་ལུ་ཆར་གཅིག་རྒྱབ་ཅིག་མཐུ ཏོག་གཉིས་བཀལ་ཆུབ་སྟེ ནང་གི་ཁམ་ཕྱོང་བར་དཔལ་ཐལ་ཤང་ཁམ་ཁག་ཏུ་བར་སྤྱད་བཀོལ་ཏ ཆུག དེ་ལས་ཤུལ་པ་ཐེང་གཅིགཔ་གི་བར་ན་ སྒྲམ་ཆེན་ཁ་རང་ཡང་འདྲོགས་པའི་ཤུས་ཀྱིས་ ག ཆོང་གུ་ཆོང་མེད་པ་ཏྱིག་ཡར་སོ་ཆུག༎

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 zumbe 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 hödi 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 thômlä '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 sö'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'ûd'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 käni 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 käwa joud'a» 'am d'i g'i gomche lu «lok ômd'a jap lokdi tsalära ma tawa shô» z'e 'lapdi gomche lok chimna höpd'a 'am'tshu d'i

g'i «'Âââ! Nga g'i lok mata z'e 'lap 'lapba ra gomche g'i lok tâdanu» z'e 'lapd'a gomche d'i g'i «'Âââ! Thempho ci tâdayi. Chui thama höpd'a geogetsa d'a mitalamju z'e g'aniya mêba milü rinboche semce zumbe chaplu kädayi '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 käwa jogobä. D'a chap lu käwacin lok ongni 'immä. G'ang lu kä 'marê!» z'e g'ang lu käwa tangnu. D'i g'i d'öntha ngoma d'i chap lu d'e ra käwacin gomche g'i matshe ro g'i ya shê ong z'e 'nodi g'ang lu kä cucup 'immä. Pchiru lok höpd'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 'äkhu gu lä thömci gomche tsip z'adi «'Ôôô, khore! Chö g'i ya chap lu käru me! G'ang lu käru membä! G'âti käru 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 'äkhu 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 the 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་ཚོགས་རྒྱལ་གྱི་ཐུགས་དམ།

'Om! 'Emaho!
ༀ ༀ༔ ཨེ་མ་ཧོ༔

Dâ g°i d°üsum sakpi gewa yi,
བདག་གིས་དུས་གསུམ་བསགས་པའི་དགེ་བ་ཡིས༔

Düd°ang b°archet mithün chok zh°inä,
བདུད་དང་བར་ཆད་མི་མཐུན་ཕྱོགས་ཞི་ནས༔

Tshering neme delek chöcö sho.
ཚེ་རིང་ནད་མེད་བདེ་ལེགས་ཆོས་སྒྱུད་ཧོས༔

Chöla d°etcing cetpi thutop ki,
ཆོས་ལ་དད་ཅིང་བྱེད་པའི་མཐུ་སྟོབས་ཀྱིས༔

Sanggä temba d°arzh°ing gäpar sho.
སངས་རྒྱས་བསྟན་པ་དར་ཞིང་རྒྱས་པར་ཧོས༔

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

'Lama d°ampi thuk gong dzokpar sho.
བླ་མ་དམ་པའི་ཐུགས་དགོངས་རྫོགས་པར་ཤོག༔

'Lami thukjê dâca chetdr°ok 'nam,
བླ་མའི་ཐུགས་རྗེས་བདག་ཅག་མཆེད་གྲོགས་རྣམས༔

Nyönmong khongthro chakdang metpa d°ang,
ཉོན་མོངས་ཁོང་ཁྲོ་ཆགས་སྡང་མེད་པ་དང་༔

Tshülthrim 'namd°ak domsum peld°ang den,
ཚུལ་ཁྲིམས་རྣམ་དག་སྡོམ་གསུམ་དཔལ་དང་ལྡན༔

Nyamnyong tokpi yönten phelwar sho.
ཉམས་མྱོང་རྟོགས་པའི་ཡོན་ཏན་འཕེལ་བར་ཤོག༔

Chakja chenpo tokpi yeshê ki,
ཕྱག་རྒྱ་ཆེན་པོ་རྟོགས་པའི་ཡེ་ཤེས་ཀྱིས༔

Dreltshet d°önden khorg'i tshokd°ang cä,
འབྲེལ་ཚད་དོན་ལྡན་འཁོར་གྱི་ཚོགས་དང་བཅས༔

Z°akmet dewa chela longcöt cing,
ཟག་མེད་བདེ་བ་ཆེ་ལ་ལོངས་སྤྱོད་ཅིང་༔

Petmo Kötpi zh°ingd°er thritpar sho.
པདྨོ་བཀོད་པའི་ཞིང་དེར་ཁྲིད་པར་ཤོག༔

Dewa cen g°i zh°ingchok d°ampa d°er,
བདེ་བ་ཅན་གྱི་ཞིང་མཆོག་དམ་པ་དེར༔

Kusum 'lama 'Ugen Petma yi,
སྐུ་གསུམ་བླ་མ་ཨོ་རྒྱན་པདྨ་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་ཆོས་སྐུ་མངོན་དུ་འགྱུར་བར་ཤོག༔

Zhend°ön thukjê khorwa matong b°ar,
གཞན་དོན་ཐུགས་རྗེས་འཁོར་བ་མ་སྟོངས་བར༔

Drowa g°angla g°angdül d°ertön pä,
འགྲོ་བ་གང་ལ་གང་འདུལ་དེར་སྟོན་པས༔

Zukkwi 'namtrül küng°i d°ön j°etcing,
གཟུགས་སྐུའི་རྣམ་སྤྲུལ་ཀུན་གྱི་དོན་བྱེད་ཅིང་༔

Khorwa d°ongtruk drod°ön j°etpar sho.
འཁོར་བ་དོང་སྤྲུགས་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་ལྷུན་གྲུབ་འོད་གསལ་འདུས་མ་བྱས༔

D'üsum jurmet Dojê Chang g'i ku,
དུས་གསུམ་འགྱུར་མེད་རྡོ་རྗེ་འཆང་གི་སྐུ༔

'Namkhen dzokpi Sanggä nyurthop sho.
རྣམ་མཁྱེན་ཚོགས་པའི་སངས་རྒྱས་མྱུར་ཐོབ་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 Dojê 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་འབུམ་ Kabum of ཆོས་རྒྱལ་སྲོང་བཙན་སྒམ་པོ་ the Dharma King Sontsen Gampo.

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

Namo Lokeshoraya,
ༀ། །ན་མོ་ལོ་ཀེ་ཤྭ་ར་ཡ།

Thukjê zikshik jikten 'wangchuk zh°ap,
ཐུགས་རྗེས་གཟིགས་ཤིག་འཇིག་རྟེན་དབང་ཕྱུག་ཞབས།།

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

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

Thamet khorwi jamtsho chenpo lä,
མཐའ་མེད་འཁོར་བའི་རྒྱ་མཚོ་ཆེན་པོ་ལས།

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

Mishê timuk münpä thiptsana,
མི་ཤེས་གཏི་མུག་མུན་པས་འཐིབས་ཚ་ན། །

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

Drala zh°edang metar bartsana,
དགྲ་ལ་ཞེ་སྡང་མེ་ལྟར་འབར་ཚ་ན། །

Zh°iwi chujün dzöcik Cenrezik
ཞི་བའི་ཆུ་རྒྱུན་མཛོད་ཅིག་སྤྱན་རས་གཟིགས། །

'Nyenla döchak chuzhin thruktsana,
གཉེན་ལ་འདོད་ཆགས་ཆུ་བཞིན་འཁྲུགས་ཚ་ན། །

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

Norla ser'nei dütpä damtsana,
ནོར་ལ་སེར་སྣའི་མདུད་པས་བསྡམས་ཚ་ན། །

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

Lüdi jungzhî neki z°intsana,
ལུས་འདི་འབྱུང་བཞིའི་ནད་ཀྱིས་ཟིན་ཚ་ན། །

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

Chikhar tsherzh°ing jiktrak j°ungtsana,
འཆི་ཁར་འཚེར་ཞིང་འཇིགས་སྐྲག་བྱུང་ཚ་ན། །

Zh°eltön semso dzöci Cenrezik.
ཞལ་སྟོན་སེམས་གསོ་མཛོད་ཅིག་སྤྱན་རས་གཟིགས། །

Dr°akmet b°ard°oi thrangla chamtsana,
གྲགས་མེད་བར་དོའི་འཕྲང་ལ་འཁྱམས་ཚ་ན། །

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

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

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

'Ngelgo läki duk°ngel j°ungtsana,
མངལ་སྒོ་ལས་ཀྱི་སྡུག་བསྔལ་བྱུང་ཚ་ན། །

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

Mishê j°ipi lüsu j°urtsana,
མི་ཤེས་བྱིས་པའི་ལུས་སུ་གྱུར་ཚ་ན། །

Dr°okchok shê'nyen dzöcik Cenrezik.
གྲོགས་མཆོག་བཤེས་གཉེན་མཛོད་ཅིག་སྤྱན་རས་གཟིགས། །

Taktu ciwor gomzh°ing söldepna,
རྟག་ཏུ་སྤྱི་བོར་བསྒོམ་ཞིང་གསོལ་འདེབས་ན། །

Tsawi 'lamar dzöcik Cenrezik.
རྩ་བའི་བླ་མར་མཛོད་ཅིག་སྤྱན་རས་གཟིགས། །

'Nyingkha petmor gomzh°ing khettenna,
སྙིང་ཁ་པདྨོར་བསྒོམ་ཞིང་བྱིད་བསྟེན་ན། །

Yid°am lhachok dzöcik Cenrezik.
ཡི་དམ་ལྷ་མཆོག་མཛོད་ཅིག་སྤྱན་རས་གཟིགས། །

Chinang gelken b°archet j°ungtsana,
ཕྱི་ནང་འགལ་རྐྱེན་བར་ཆད་བྱུང་ཚ་ན། །

Zh°iwi chöcong dzöcik Cenrezik.
ཞི་བའི་ཆོས་སྐྱོང་མཛོད་ཅིག་སྤྱན་རས་གཟིགས། །

Trêkom duk°ngel neki z°intsana,
བཀྲེས་སྐོམ་སྡུག་བསྔལ་ནད་ཀྱིས་ཟིན་ཚ་ན། །

Cidöt 'ngödrup tsölcik Cenrezik.
ཅི་འདོད་དངོས་གྲུབ་སྐོལ་ཅིག་སྤྱན་རས་གཟིགས། །

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

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

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

Jünd·u thukjê zikshik Cenrezik.
རྒྱུན་དུ་ཐུགས་རྗེས་གཟིགས་ཤིག་སྤྱན་རས་གཟིགས། །

Gewa diyi Sanggä g·ophang chok,
དགེ་བ་འདི་ཡིས་སངས་རྒྱས་གོ་འཕང་མཆོག །

Nyurd·u thoppar dzöcik Cenrezik.
སྙུར་དུ་ཐོབ་པར་མཛད་ཅིག་སྤྱན་རས་གཟིགས། །

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

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

Dakd·ang phama rikdr·uk semcen 'nam,
བདག་དང་ཕ་མ་རིགས་དྲུག་སེམས་ཅན་རྣམས། །

Nyurd·u khorwi tsholä dreld·usöl.
སྙུར་དུ་འཁོར་བའི་མཚོ་ལས་བསྒྲལ་དུ་གསོལ། །

Kewa did·ang tsherap thamcetd·a,
སྐྱེ་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་མཛན་སུམ་བསྟན་ནས་ཀྱང་། །

Nyurd·u Sanggä sala zhaktusöl.
སྙུར་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 Saṃsâra,
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 Saṃsâra.

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. སྒྲ་འབྲུག་ཀུན་ལེགས་ '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. རྒྱལ་མཚན་ Geltshen, ཡོན་ཏན་ Yönten, rather than the Dzongkha pronunciation, e.g. རྒྱལ་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་ / བི་དར་	B'ud'a, B'id'a	Bearing Many Sons
འཆི་མེད་	Chimê	Emancipated Immortality
ཆོས་སྒྲོན་	Chödrö	Lamp of the Dharma
ཆོས་སྐྱིད་	Chöki	Dharma Peace
ཆོས་འཕེལ་	Chöphe	Advancer of the Dharma

ཁྱུང་བདུད་	Chundü	Local Deity of Hâ
ཟླ་བ་	Dau	Moon
བདེ་ཆེན་	Deche	Consummate Bliss
བདེ་སྐྱིད་	Diki	Blissful Tranquility
རྡོ་རྗེ་	Doji	Vajra, Thunderbolt Sceptre
རྡོ་ཕུག་	Dophu	Boulder
དོན་གྲུབ་	Döndr'u	Amogasiddha
དར་རྒྱལ་	D'âgä	Bountiful Victory
དར་སྒོ་	D'âgo	Door of Bounty
སྒྲོལ་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
སྦྱིན་པ་	Jinba	Philanthropist
དཀར་ཅུང་	Kâcung	White Gourd
དཀར་རྡོ་	Kâdo	Alabaster
ཀཱ་མ་	Kâma	Service, Action
བསྐལ་བཟང་	Käza	Virtue
ཀུན་ལེགས་	Kinle	The All-Splendid
དཀོན་མཆོག་	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་ཕྲུག་	Lhathru	Child of God
ལྷུན་གྲུབ་	Lhündru	Miraculously Self-Created

བནག་མདོག་	'Nâdo	The Colour of Blackness
བནག་ལ་	'Nâla	Man of Blackness
རྣམ་རྒྱལ་	'Namgä	Total Victory
བནག་འཕེལ་	'Naphe	Overwhelming Blackness
བནག་པོད་	'Naphö	Black Fortitude
ངག་དབང་	Nga'wang	Divinely Inspired Speech
ཉི་མ་	Nyima	Sun
ཡོན་དན་	Öntö	Erudition, Breeding
པ་སངས་	Pâsa	Venus
དཔལ་སྒྲོན་	Pädrö	Lamp of Splendour
དཔལ་མོ་	Päm	Glorious
དཔལ་འབྱོར་	Pänjo	Prosperity
དཔལ་བཟང་	Päza	Splendidly Good
པདྨ་	Pem, Pema	Sacred Lotus
པདྨ་ལ་	Pemala	Sacred Lotus (male)
སྤེན་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་རྒྱས་	Sanggä	Buddha
སེང་གེ་	Singge	Lion
སྒྲིད་ཐར་	Sithar	Liberated Existence
བསོད་ནམས་	Sönam	Virtue, Merit
རྟ་མགྲིན་	Tandri	Horse-Headed Bane of Sinners
བསྟན་འཛིན་	Tendzi	Guardian of the Doctrine
བསྟན་འཕེལ་	Tenphe	Advancer of the Doctrine

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

Countries, districts, subdivisions, dzongs, cities and towns

བང་ཀྱུར་	B'angtrar
བོད་	B'ö (Tibet)
བུམ་ཐང་	B'umtha
སྐྱབས་ཆ་	Capcha
ཅེང་མ་རི་	Cengmari
ཆོས་འཁོར་རབ་བརྟན་རྩེའི་རྫོང་	Chökho Raptentsei Dzong
ཆུ་ཁ་	Chukha
བདེ་ཆེན་གླིང་	Deche'ling
རྡོ་རོ་ཁ་	Dorokha
གདུང་ན་	Dungna
དར་དཀར་ནང་	D'agana
དར་དཀར་དཔལ་ལ་	D'agapäla
དར་དཀར་བཀྲ་ཤིས་གཡང་རྩེའི་རྫོང་	D'aga Trashi'yangtsei Dzong
འབྲས་ལྗོངས་	Dränjo (Sikkim)
འབྲུག་ཡུལ་	Dru Ü (Bhutan)
དྲའི་ཕམ་	Dr'aipham
བུམ་ཕུག་རྫོང་	Dr'amphu Dzong
ཧཱ / ཧྰ	Hä
མགར་ས་	Gâsa
དགེ་འདུ་	Gädu
དགེ་ལེགས་ཕུག་	Gelephu
རྒྱ་གར་	Jaga (India)
རྒྱ་ནག་	Jana (China)
བྱ་དཀར་	Bj'aka
འབྲུག་རྒྱལ་རྫོང་	Dru Gä Dzong
ཀཱ་ལི་ཁོ་ལ་	Kâlikhola

ཀུར་སྟོད་	Kurtö
ལ་ཡག་	Lâya
ལུང་ནག་ན་	Lunana
སླ་མེད་བྲང་ར་	'Lamêdr'angra
གླིང་བཞི་	'Lingzhi
ལྷུན་གྲུབ་རིན་ཆེན་རྩེའི་རྫོང་	Lhündr'u Rinchetsei Dzong
ལྷུན་རྩེ་	Lhüntsi
མེ་རག་	Mera
མོང་སྒར་	Mongga[1]
མོང་སྒར་རྫོང་	Mongga Dzong
རྣམ་རྒྱལ་གླིང་རྫོང་	'Namgä'ling Dzong
ནེ་པལ་	Nepâl
པན་བང་	Panbang
པ་རོ་	Paro
པདྨ་དགའ་ཚལ་	Pemagatshä
པདྨ་དགའ་ཚལ་རྫོང་	Pemagatshä Dzong
སྤུ་ན་ཁ་	Punakha
སྤུངས་ཐང་བདེ་ཆེན་ཕོ་བྲང་	Pünadeche Phodr'a
ཕུན་ཚོགས་གླིང་	Phüntsho'ling
རིན་སྤུངས་རྫོང་	Rinpung Dzong
རུག་ཁ་བྱིས་	Rukhubji
སག་སྟེང་	Sakteng
བསམ་གྲུབ་ལྗོངས་མཁར་	Samdru Jongkha
བསམ་གྲུབ་ལྗོངས་མཁར་རྫོང་	Samdru Jongkha Dzong
བསམ་རྩེ་	Samtsi

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[1] Note that མོང་སྒར་ 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་རྩེ་རྫོང་	Samtsi Dzong
གསར་སྦུང་	Sarbang
སེང་སྒོར་	Senggor
སིབ་སུ་	Sipsu
ཤར་ཕྱོགས་པ་	Shâchop
ཐིམ་ཕུག་	Thimphu
བཀྲ་ཤིས་ཆོས་རྫོང་	Trashichö Dzong
བཀྲ་ཤིས་སྒང་	Trashigang
བཀྲ་ཤིས་སྒང་རྫོང་	Trashigang Dzong
བཀྲ་ཤིས་མཐོང་སྨོན་རྫོང་	Trashi Thong'mö Dzong
བཀྲ་ཤིས་གཡང་རྩེ་	Trashi'yangtse
ཀྲོང་གསར་	Trongsa
ཁྲིམས་ཤིང་	Thrimshing
རྩི་རང་	Tsirang
ཨུ་ར་	'Ura
དབུས་ས་	'Üsa
ཝམ་རོང་	Wamrong
དབང་འདུས་ཕོ་བྲང་	'Wangdi Phodr'a
དབང་འདུས་ཕོ་བྲང་རྫོང་	'Wangdi Phodr'a Dzong
གཞལ་སྒང་	Zh'ämgang
གཞལ་སྒང་རྫོང་	Zh'ämgang Dzong

Streets of the capital city

Street names are listed in Dzongkha, not in Chökê.

ཅང་ལམ་	Cang Lam	Willow Road
ཕྱག་ཆེན་ལམ་	Châche Lam	Mahâmudrâ Road
ཆོས་རྫོང་ལམ་	Chödzong Lam	Dharma Fortress Road
ཆོས་རྒྱལ་ལམ་	Chögä Lam	Dharma King Road
ཆོས་འཕེལ་ལམ་	Chöphe Lam	Dharma Vṛddhi Road
མཆོད་རྟེན་ལམ་	Chöten Lam	Stupa Road
བདེ་ཆེན་ལམ་	Deche Lam	Road of Consummate Bliss
བདེ་མཚོག་ལམ་	Decho Lam	Drought Demon Road
བདེ་སྐྱིད་ལམ་	Deki Lam	Road of Blissful Tranquility
སྡེ་སྲིད་ལམ་	Desi Lam	Governor Road
འདོད་འབུམ་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
འགྲེམས་སྟོན་ལམ་	Dremtön Lam	Exhibition Road
འགྲོ་དོན་ལམ་	Drod'ön Lam	Common Good Road
འགྲོ་ཕན་ལམ་	Drophen Lam	Common Benefit Road
འབྲུག་དཀར་ལམ་	Druka Lam	White Dragon Road
དྲི་མེད་ལམ་	Dr'imê Lam	Immaculate Road
རྫོགས་ཆེན་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་བསྙེན་ལམ་	Ge'nye Lam	Eight-Vow Devotee Road
དགུང་འཁྱིལ་ལམ་	Gongkhi Lam	Swirling Summit Road
སྒོ་ནོར་ལམ་	Gonô Lam	Livestock Road
གེ་སར་ལམ་	G°êsa Lam	King Gesar Road
གོང་འཛིན་ལམ་	G°ongdzin Lam	Upper Road
གོང་འཕེལ་ལམ་	G°ongphe Lam	Development Road
ཧེ་རྐྱོ་ལམ་	Hejo Lam	Hejo Road
འཇའ་ལུས་ལམ་	Jalü Lam	Rainbow Body Road
འབྱོར་ལྡན་ལམ་	Jôden Lam	Wealthy Road
འགྱུར་མེད་ལམ་	Jûmê Lam	Immutable Road
བྱང་ཆུབ་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་བྱུག་ལམ་	Khuju Lam	Cuckoo Road
བློ་གྲོས་ལམ་	'Lodrö Lam	Wisdom Road
ལྷ་བྲིས་ལམ་	Lhadr°i Lam	Divine Image Road
ལྷ་སྐྱིད་ལམ་	Lhaki Lam	Divine Peace Road
ལྷུན་གྲུབ་ལམ་	Lhündru Lam	Miraculous Creation Road
མེ་ལོང་ལམ་	Melo Lam	Looking Glass Road
མེ་ཏོག་ལམ་	Meto Lam	Flower Road
སྨན་ཁང་ལམ་	'Menkha Lam	Hospital Road
སྨན་རི་ལམ་	'Menri Lam	Medicine Mountain Road
ནོར་ལྡན་ལམ་	Nôden Lam	Affluent Man Road
ནོར་འཛིན་ལམ་	Nôdzi Lam	Holder of Wealth Road
རྣམ་རྟོག་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་གླིང་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་མཇུག་ལམ་	Riju Lam	Foot of the Mountain Road
བསམ་འཕེལ་ལམ་	Samphe Lam	Mind Expansion Road
བསམ་གཏན་ལམ་	Samte Lam	Mystic Meditation Road
གསང་སྔགས་ལམ་	Sang°nga Lam	Mantra Road
གསེར་ཉ་ལམ་	Sênya Lam	Golden Fish Road
གསེར་གཞོང་ལམ་	Sêzhong Lam	Golden Trough Road
ཤེས་རབ་ལམ་	Shêrap Lam	Sublime Understanding Road
ཤིང་རྟ་ལམ་	Shingta Lam	Chariot Road
སྟག་བབས་ལམ་	Tâba Lam	Tiger Alighting Trail Road
རྟེན་འབྲེལ་ལམ་	Tendre Lam	Cosmic Web of Causality Road
བསྟན་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
ཚེ་བརྟན་ལམ་	Tsheten Lam	Enduring Life Road

ཡར་འདྲེན་ལམ	Yâdren Lam	High Lord Road
དབྱངས་ཅན་ལམ	'Yangce Lam	Goddess of Euphony Road
བཟང་འབྲེལ་ལམ	Zangdre Lam	Harmonious Union Road
བཟོ་རིག་ལམ	Zori Lam	Craftsmanship Road
ཟ་སྐྱོད་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
ཅང་ཟམ་ཏོག (ཅང་ཟམ་གདོང་)	Cangz'amto	Village in front of Cang Bridge
གདང་རས་ནང་	Dangrena	Settlement near Dzong or Monastery
བདེ་ཆེན་ཆོས་གླིང་	Dechechö'ling	Consummate Bliss of the Dharma Site
བདེ་ཆེན་ཕུག	Dechephu	Consummate Bliss Valley Recess
ཧེ་ཇོ་ (ལྷ་གྲོང་)	Hejo	Village of Gods
འབྱུང་གཞི་ནང་ (གྱོང་གཞིས་ནང་)	Jungzhina	Farmstead Village
ཀ་ཝང་བྱང་ས	Kawangbj'angsa	Place north of Kawang
དཀར་སྒྱིས་ས	Kâbjisa	White Clearing Place
ལུང་བསྟན་ཕུག	Lungtenphu	Prophecy Valley Recess
གླང་འཕྱོག་ཕར་ཁ	'Langjopâkha	Pastures of the Opposite Bank
མུ་ཏིག་ཐང་	Mutithang	Pearl Plain
སྤང་ས་རིང་ཟམ་པ	Pangriz'amba	Long Marsh Bridge
ས་དམར་རྫིང་ཁར་	Sa'madzingkha	Red Clay Pond Place
སེམས་ཏོག་ཁ	Semtokha	Place of Gleaning by the Mind (originally: སྲིན་མོ་གློག་ཁར་ Sinmotokha 'Upon the Devil's Belly')
སྤུག་བབས་	Tâba	Tiger Alighting Trail
བཀྲ་ཤིས་ཆོས་རྫོང་	Trashichödzong	Good Luck Dharma Fortress
དབྱངས་ཅན་ཕུག	'Yangcephu	Valley Recess of the Goddess of Euphony
ཟིལ་ལུང་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 ཚབ་གཉིས 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 ཆུམ་དོག 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.