Grammar of

Colloquial Tibetan.

BY

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SECOND EDITION.

"It is only from its roots in the living generation of men that language can be reinforced with fresh vigour for its seed. What may be called a literate dialect grows ever more and more pedantic and foreign till it becomes at last as unfitting a vehicle for living thought as Monkish Latin."

JAMES RUSSELL LOWELL.

Note: MAP in MAP ROOM

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PREFACE TO SECOND EDITION.

In the first edition this grammar was published as the first part of a "Manual of Colloquial Tibetan," the second part consisting of an English-Tibetan Colloquial Dictionary. In this second edition both parts have not only been revised, but have also been considerably enlarged. The map accompanying this edition—the latest from the Indian Survey Department—is bulkier than the Royal Geographical Society's map of 1904, with which the first edition was furnished. It has therefore been found best to bring out the Grammar and Dictionary as separate books. The map accompanies the Grammar.

2. The Tibetan words have been romanized throughout the Grammar, for the convenience of those who lack either the time or the inclination to master the Tibetan character. Many additions have been made, especially in the Chapters on the Verb and in the Conversational Exercises, which latter number thirty-two as against eighteen in the first edition.

3. As Political Officer in Sikkim I was in charge of the diplomatic relations of the British Government with Tibet and Bhutan also. Much material for framing rules and illustrations has therefore been gleaned from my Tibetan friends of all classes, High Priests, Cabinet Ministers, civil and military officers, shop-keepers, mule-drivers, peasants, etc., etc., during my fifteen years’ service in Tibet and on the borderland. Among all these my thanks are especially due to Rai Sahib Kusho Pahlese of the noble family of Pahla in Lhasa. And Mr. David Macdonald, British Trade Agent at Yatung, Tibet, has again rendered valuable assistance.

4. In addition to the grammars formerly consulted I have examined Mr. Hannah's careful work, which was not published until some years after my first edition had seen the light. My acknowledgments are also due to the Government of Bengal,
who have defrayed the cost of this edition also in return for the copyright which I have made over to them.

5. This Grammar has been adopted as one of the text-books in the High Proficiency examination in the Tibetan language, held under the auspices of the Government of India.

6. In conclusion I must express my pleasure at finding that a second edition was called for owing to the first edition being sold out,—a rare occurrence among books on Tibet,—for it may be hoped that some have found it useful.

Darjeeling: November, 1919.

C. A. Bell.
PREFACE TO FIRST EDITION OF "MANUAL OF COLLOQUIAL TIBETAN."

1. The object of this little work is to provide a practical handbook for those who wish to acquire a speedy knowledge of Colloquial Tibetan. It, therefore, does not deal with the written language, which differs widely from the colloquial, and is useless for conversational purposes.

2. Notwithstanding the political and commercial importance of Tibet it is remarkable that so few Europeans are able to converse with the people in their own tongue. The language is undoubtedly a hard one to acquire on account of the complexity of the grammar, the intricacy of the spelling, the fine shades of pronunciation, the different terminology, known as the honorific, employed in addressing the higher classes, the variety of dialects, and the distinction, already noted, between the literary and spoken language. To minimise these difficulties and to make the approach to the colloquial as easy as possible, is the aim of this handbook. It seeks to do so by giving a minimum of grammatical notes, fully explained by examples, a clear statement of the rules of pronunciation, a simple system of phonetic spelling in the Roman character, a set of conversational exercises and a sufficiently full vocabulary of both common and honorific words to meet the ordinary requirements of conversation with all classes.

3. Tibet is essentially a country of dialects. A well-known proverb says—

| བོད་ལྡན་ཞིག་གྲྭགས་པ། | པོ་དཔལ་གཞན་ལོགས་པ། |

"Every district its own dialect;
Every lama his own doctrine."

Under these circumstances it was necessary to select the dialect most widely spoken, and that of Lhasa has been chosen
accordingly. It is not only the dialect of the Central Province, but may be said to be also the lingua franca of the whole of Tibet. It is more generally spoken than any other, and is recognized as the most correct form of speech by all.

4. The Vocabulary contains somewhat less than ten thousand Tibetan words, the number of separate English words being some seven thousand or about twice as many as those contained in any colloquial Tibetan vocabulary up to date. The remaining three thousand words are made up of about two thousand honorific words and one thousand extra Tibetan words. Where two or more Tibetan words are given for one English equivalent, all are in common colloquial use and the one placed first is the commonest. It is hoped that the honorific words given may be found useful. Existing vocabularies give but few. A knowledge of honorific words is essential for talking to or of Tibetans of good position. It is hoped also that the exercises in Tibetan handwriting given in Part I, Chapter XVII, may assist any student, who so desires, to learn how to write Tibetan letters and other documents in a clear and correct style.

5. It is recommended that the grammar be used as follows: The rules of each Chapter should be perused and their accompanying examples learnt by heart. The Words at the end of the Chapter should then be committed to memory as far as possible, and the exercise (for reading and copying) should be read aloud to the teacher to ensure correct pronunciation, and every word should be understood. After this the other Exercise (for translation) should be translated vivâ voce and then written down, care being taken, when writing, to verify the spelling, as very few Tibetan teachers can spell correctly. On the following day the Tibetan half of the reading exercise should be covered up, and the English half re-translated into Tibetan, first vivâ voce and then in writing. If the above plan is followed the student will gain the soundest possible knowledge of the language. But if the student has not time for the above thorough system, he should omit the writing of both exercises and limit himself to the vivâ voce.
6. As regards teachers it is best to obtain at first one who speaks English. If the teacher can speak the Lhasa language also, so much the better, but very few of the English-speaking Tibetans in the Darjeeling district or in Sikkim are really proficient in the latter. As soon as he can converse a little, the student should change to a Lhasa man that speaks Tibetan only, so as to be certain of always speaking in Tibetan. When the teacher knows English or Hindustani there is always a tendency for the conversation to drop into the latter languages. The Lhasa teacher should of course be as well educated a man as is procurable. The student should also, when he is able to understand and converse a little, call in Tibetans of the Lhasa province to talk to him, one at a time, changing them every two or three weeks. Tibetans are generally ready to talk; they have not the formal constraint of manner which characterizes so many of the Indian races. The more he calls in thus, the better will he be able to understand and reply to any chance Tibetan he meets.

7. A word as to the system of romanization. In this, which is believed to be as phonetic as possible, I had reluctantly to differ from the various systems of my predecessors, as none of them seemed to me to reproduce the sounds in the dialect of Lhasa, though some reproduced those in the Sikkimese and other dialects. The system followed in this book is nearly the same as that recommended to Government for official reports, etc., by Captain O’Connor, C.I.E., Trade Agent at Gyantse, and the author, but distinguishes the different sounds with greater accuracy than was considered necessary in the Government system.

8. The Tibetan words and syllables in brackets are those used in the simple form of book-language. Where the pronunciation of the literary and spoken form of a word is the same, the literary form alone is given, since the sole object of entering the spoken form is to show the exact pronunciation of the word.

Father A. Desgodins, and especially to Mr. Henderson’s Tibetan Manual, which marks a great advance in the Tibetan colloquial over any of its predecessors. And most of all are my thanks due to Mr. David Macdonald, who has revised this book throughout, and to whose unrivalled knowledge of both colloquial and literary Tibetan are largely due whatever merits the work may possess.

Chumbi, Tibet:  
March, 1905.  

C. A. BELL.
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ABBREVIATIONS.

Adj. = adjective.
Adv. = adverb.
Art. = article.
Ch. = Chinese.
Conj. = conjunction.
C.T. = Central Tibet, i.e. the provinces of U and Tsang.
Def. = definite.
Do. = ditto.
E.G. = for instance.
F. = female, feminine.
Hin. = Hindi.
Hon. = honorific.
H. hon. = high honorific.
Imp. = imperative.
Inf. = inferior.

Interj. = interjection.
Interr. = interrogative.
Lit. = literally.
M. = male, masculine.
Mon. = Mongolian.
Neg. = negative.
Opp. = opposed.
Post. = postposition.
Pron. = pronoun.
Rel. = relative.
S. = substantive.
Sik. = Sikkimese.
Sup. = superior.
Ts. = Tsang province.
V.I. = verb intransitive.
V.T. = verb transitive.
W. = with.
ERRATA.

Corrected

Page 104, line 21, for te-ring-sang read te-ring-sang.

" 135 " 21 " ནོར་ " རོ་

" 167 " 9 " dra-tak-po " dra-tak-po.

" 179 " 12 " འག་ " འག་

" 196 " 23 " སོ་མ་ " སོ་མ་

" 198 " 18 " འོ་སུ་དམི (སོ་མ) " འོ་སུ་དམི

" 211 " 6 " hle-sa " hla-sa.

" 224 " 2 " tö-n-min " tö-n-min.
Note.—Where the colloquial and the literary form differ the latter is given in brackets in the Tibetan character. In the romanized Tibetan the colloquial forms alone are given.

CHAPTER I.

THE ALPHABET AND ITS PRONUNCIATION.

1. The Tibetan Alphabet was originally taken from the Sanskrit Devanagari in the 7th century A.D., but many of the letters, especially in Central Tibet, now represent sounds different from their prototypes. Both the Sanskrit and the Tibetan pronunciations have changed considerably during this period.

2. The Tibetan letters are as follow:

Consonants and their romanized equivalents.

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<td>ं ka</td>
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<td>ढ la</td>
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<tr>
<td></td>
<td>ढ sha</td>
<td>ढ sa</td>
<td>ढ ha</td>
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3. In this Chapter I endeavour to give as nearly as possible the sound represented by each Tibetan letter. The romanization throughout is intended only as a rough guide to the pronunciation for those who are unable to give the time for studying the exact pronunciation. The consonants when used as initials, i.e., when immediately preceding the vowel of a syllable, are pronounced as below.

\[\text{Taw} \]
- The \(k\) in the Hindustani word *kam*. To be pronounced with the tongue between the teeth and without breathing.

\[\text{K}^*\]
- An aspirated \(k\), e.g., *block-head*, pronounced in one breath.

\[\text{خ} \]
- The same as the aspirated \(k\) in Hindustani words, e.g., *khana*.

\[\text{ك}^*\]
- Also a \(k\) but pronounced through the throat and in a lower tone than \[\text{Taw}\].

\[\text{ن}^*\]
- Like the \(ng\) in *coming*. Say *coming in*, eliminating the first four letters *comi*.

\[\text{تش}^*\]
- \(ch\) in *chin*. To be pronounced with the tongue between the teeth and without breathing.

\[\text{چ}^*\]
- \(ch\) aspirated, e.g., *touch-hands* pronounced in one breath, i.e., like the aspirated \(ch\) in Hindustani.

\[\text{ی}^*\]
- Is also a \(ch\) pronounced through the throat and in a lower tone than \[\text{تش}^*\].

\[\text{یً}^*\]
- As the initial sound in *nuisance*. 

CHAPTER I.

a Dental $t$ to be pronounced with the tongue between the teeth and without breathing. This $t$ and $\tilde{t}$ differ from the English $t$ and $n$, in that the English letters require the tongue to be placed against the roof of the mouth and so have a heavier sound.

aspirated $t$, e.g., thora in Hindustani; or—subject to the difference noted under $t$—pat hard pronounced in one breath. Not to be confused with the English $th$ sound, in words like the.

is like $t$ but pronounced through the throat and in a lower tone than $t$.

is like the English $n$, e.g., in nest subject to the difference noted under $t$.

like English $p$ as in pear, to be pronounced with the tongue between the teeth and without breathing.

aspirated $p$, e.g., stop here pronounced as one word. Not to be confused with $ph$ sound occurring in English words like phantasy, etc.

is also a $p$ but pronounced through the throat and in a lower tone than $\tilde{p}$. If it forms the second syllable of a word whose first syllable ends with a vowel or with $\tilde{z}$ or $z$ it is pronounced as $w$. 
as English m, e.g., in man.

ts is pronounced like weights eliminating the letters weigh.

To be pronounced with the tongue between the teeth and without breathing.

as ts aspirated, e.g., in pats hard pronounced as one word.

is also a ts, but pronounced through the throat and in a lower tone than ś

like w in English, e.g., in wing.

Something like sh in English, but pronounced in a lower tone and more through the throat.

Something like s in English, but pronounced in a lower tone and more through the throat.

has no pronunciation of its own. When it precedes घेन्त or ख; these letters are pronounced respectively like g in gun, j in jam, d in den, b in bend, and ds in pads. See also para. 23.

like y in English, e.g., in yacht.

is short like r in English, e.g., in rat. It is never rolled.

like l in English, e.g., in linger.

like sh in English, but pronounced sharply and through the teeth.
like * in English, but pronounced sharply and through the teeth.

like * aspirated in English, e.g., in hand.

When a vowel is initial, either * or * is used as its base. The difference in pronunciation of these two is that the throat is opened for * and kept closed for *

The result is that * carries the ordinary vowel sound, whatever the vowel may be; while * in the case of * or * gives a slight, but very slight sound of *; e.g., * noise = something between ur and wur though more like ur.

4. The five vowels are called Yang-nga: * i u e o

The four vowel-signs are * * * *

Every consonant implies a following * unless another vowel is attached. This * is sounded like the English * in rub.

named * * * like * in * or * tin, e.g., * man = * * *

named * * * skap-kyu, like oo in root when initial or final. Like * in pull, when medial, e.g., * boat = * * * west = nup.
named Deng-bu, like e in men. But when final also often like i in tin, e.g., to take = lempa; key = dimi.

named na-ro, like o in hole; e.g., to come back = lok-pa.

5. The Tibetan letters with the four vowel-signs are as follow:—

\[
\begin{align*}
ki & \quad khu. & ke & \quad ngom. \\
chi & \quad chhu & cke & \quad nyön. \\
ti & \quad thu. & te & \quad nor. \\
pi & \quad phu. & pe & \quad mö. \\
tsii & \quad tshu. & tse & \quad wöl. \\
shi & \quad su. & e & \quad yö. \\
ri & \quad lu. & she & \quad song. \\
hec & \quad Om. (The o is named “le-kor,” and represents the letter u).
\end{align*}
\]

The above set of examples is that ordinarily used in Tibetan schools and monasteries.

6. **Final Consonants.**—The preceding paragraph shows the ordinary pronunciation of the vowels which is, however, further affected by some of the final consonants. Of final con-
sonants there are only ten; that is to say, though any consonant may begin a syllable only one of these ten consonants may end it. These ten final consonants are as follow:

Let us briefly consider the pronunciation of each as a final, and its effect upon the pronunciation of the preceding vowel.

is pronounced so slightly as hardly to be heard and shortens the preceding vowel. When followed, however, by another consonant in a second syllable of the same word it is clearly pronounced, and does not affect the pronunciation of the preceding vowel, thus *mi* eye = *mi*, but *mi* to hit = *phok-pa*.

is pronounced more sharply than when an initial. It does not affect the pronunciation of the preceding vowel, e.g., *name* = *ming*, but sounded sharply. The sound of final *s* and *s* can be obtained from the teacher with but little practice.

These all modify the sounds of the preceding vowels *a*, *u* and *o*; i.e., *a* into *e* (in French *les*); *u* into *ü* (in French *sur*); *o* into *ö* (e.g., hören in German or *eu* in French *peu*). These modified sounds will, therefore, be romanized into *e*, *ö*, *ü* respectively.

The final consonant itself is not pronounced; e.g., *manure* = *lü*, *wool* = *pë*, *to flee* = *trö-pa*. *s* makes the preceding vowel short; *s* and *s*
make it long, thus གཉིས manure = lü (short u); but གཉིས body = lü (long u).

ง modifies vowels as གཉིས and གཉིས modify them, but is itself pronounced, e.g., གཉིས answer = len. When followed by གཉིས or གཉིས in the same word it is pronounced as m, e.g., གཉིས་པོ་ཅི་precious = rim-po-chhe.

Do not affect the pronunciation of the vowel, and are themselves pronounced the same as when initial, e.g., གཉིས delegate = tshap, གཉིས bridge = šam-pa, གཉིས corner = sur. But གཉིས like གཉིས is sometimes pronounced so lightly as hardly to be heard.

ག is not itself pronounced but lengthens the sound of the vowels preceding it. No vowel except the indirect a precedes it, e.g., གཉིས་པོ་ཅི sky = nam-khā.

7. Affix.—The letter གཉིས also occurs as a second final consonant or affix after either of the four letters གཉིས. It is not pronounced, but in the case of གཉིས preceded by a, it has the effect of lengthening the a, e.g., གཉིས་ཐོས yes = lâ-si. It is sometimes written in an incomplete form below the final consonant thus གཉིས་;}
8. Sanskrit Letters.—The following six letters taken from the Sanskrit are occasionally used in the Colloquial language, namely:

\[
\begin{align*}
\text{tra} & \quad \text{thra} & \quad \text{dra} & \quad \text{na} & \quad \text{kha} & \quad \text{khya}.
\end{align*}
\]

is known as ta-lo-tra, which means “ta reversed is tra”; \(\text{na}\) as na-lo-na, “na reversed is na”; and so on.


[The student is recommended to cover the romanized Tibetan letters with a piece of paper and thus to test his knowledge of the alphabet and its pronunciation.]

\[
\begin{align*}
\text{leather} & = \text{ko-wa}. & \text{earth} & = \text{sa}. \\
\text{encampment} & = \text{gar}. & \text{to eat} & = \text{sa-wa}. \\
\text{tree} & = \text{shing}. & \text{faith} & = \text{te-pa}. \\
\text{water} & = \text{chhu}. & \text{and} & = \text{tang}. \\
\text{mother} & = \text{a-ma}. & \text{work} & = \text{le-ka}. \\
\text{light, s.} & = \text{ö}. & \text{sheep} & = \text{lù}. \\
\text{profit} & = \text{phen}. & \text{hand} & = \text{lak-pa}. \\
\text{to ride} & = \text{sköm-pa}. & \text{lord} & = \text{cKo-wo}. \\
\end{align*}
\]

10. Diphthongs.—There are no real diphthongs, but under this head may be classed the combination \(ai, oi, ui\), occurring when the one syllable of a word ends in \(a, o,\) or \(u,\)
and the next begins with $i$; e.g., $\text{རོ}$ and $\text{ཀྱ}$ of the corpse $= \text{ro}-i$, pronounced almost like $rõ$, but with a slight sound of $i$; similarly $\text{ཁྱ}$ and $\text{ཀྱ}$ of the mouth $= \text{kha}-i$ and almost $= \text{khé}$; $\text{ནྱ}$ and $\text{ཀྱ}$ of the son $= \text{pu}-i$ and almost $= \text{pui}$. In fact the $\text{ཀྱ}$ modifies the preceding vowels in practically the same way as $\text{ནྱ}$ would do.

The other combinations of vowels are $\text{ao, io, uo, eo, oo, au, iu, eu}$; e.g., $\text{བཤ་} \text{སྲིན་} \text{ལཱ} \text{ཆི} \text{ནི} \text{ལེ} \text{ཨོ} \text{བོ} \text{དོ}$. They are not often used in the colloquial and are not really diphthongs, as each vowel is clearly though rapidly pronounced.

Note that $\text{ནྱ}$ and not $\text{ནྱ}$ is always used as the base of the second vowel; that is, the letter over which the second vowel must be written; e.g., $\text{ཁྱ}$ and $\text{ཀྱ}$ and not $\text{ནྱ}$ and $\text{ནྱ}$.

11. **Compound Consonants.**—These are of two kinds, namely Subjoined and Superadded. These subjoined consonants are:

$\text{བཤ་} \text{ནྱ}$ and $\text{ནྱ}$ They are known respectively as $\text{བཤ་} \text{ནྱ}$ wa-sur, "wa on the edge"; $\text{ནྱ}$ ya-ta, "ya subjoined"; $\text{ནྱ}$ ra-ta, "ra subjoined"; $\text{ནྱ}$ la-ta "la subjoined"; and $\text{ནྱ}$ ha-ta "ha subjoined."
12. **Wasurs.**—Wasur may be joined to sixteen consonants, viz.:

\[ T H B \text{ etc.} \]

The effect on the pronunciation is to lengthen the sound of the vowel in the same way as final ऋ but not quite so much, e.g., सै salt = tsha.

13. Of **yatas** there are seven, which are joined to the following letters, thus—

\[ T B \text{ etc.} \]

Note the pronunciation of the last four.

Thus ड़ाँ ड़ाँ hard = kyong-po.

ड़ाँ ड़ाँ to go = chhim-pa.

ड़ाँ bird = cha.

14. **Rata** is joined to thirteen consonants, namely:

\[ T B \text{ etc.} \]

\[ T B \text{ etc.} \]

\[ T B \text{ etc.} \]

\[ T B \text{ etc.} \]

Thus ड़ाँ pronounced tra, or pa, ड़ाँ pronounced tra, ड़ाँ pronounced tra, ड़ाँ pronounced tra, ड़ाँ pronounced tra, ड़ाँ pronounced tra, ड़ाँ pronounced tra, ड़ाँ pronounced tra, ड़ाँ pronounced tra, ड़ाँ pronounced tra, ड़ाँ pronounced tra, ड़ाँ pronounced tra, ड़ाँ pronounced tra.

Note that gutturals and labials take the sound of dentals. **Rata** is also joined to ड़ाँ na, ड़ाँ ma, ड़ाँ sha, ड़ाँ sa or

Note.—Several English grammars also give ड़ाँ thra, but this is neither given in Tibetan primers nor used in the colloquial language.
tra or hra,  IEnumerator hra, e.g.,  IEnumerator blood = thra,  IEnumerator boat = tru,  IEnumerator bell = tri-pu,  IEnumerator ( IEnumerator ) to write = tri-pa,  IEnumerator son = se,  IEnumerator bridle = trap".

Note that where any of the first nine ratas are followed by the vowels or the r is pronounced less strongly than when followed by the other vowels. And in no case is the r pronounced as strongly as in English.

15. Hata in the colloquial language is not used except with a, e.g., a god = hla, the h being pronounced before the l. It is also joined to and and is then written and respectively, but these last five cases only occur in transcribing Sanskrit words, and are of little use for colloquial purposes.

16. La-ta is joined to six consonants, thus— These are all sounded as la in a high tone, except which is pronounced da, e.g., song = lu; month = da-wa.

17. Examples.

  rock = tra.
  reed-pen = nyu-gu.
  basket = le-ko.
  my bridle = nge-trap."
CHAPTER I.

your life = khyö-kyi so.

his song = kho lu.
dance = skap-ro.
chest (of body) = pang-kho.
lane = hrang-ga.

18. Superscribed Consonants.—There are three of these, namely, ཨ and ཡ. They are placed on the tops of other letters.

is placed on the top of twelve consonants, thus:

ka ga nga ja nya ta da na ba ma tsa dza.

Note that the is written as ཨ; except with ཡ when the full ཨ is written. Note also that ར is pronounced as ga, འ as ja, ཡ as da, ཡ as ba and ར as dza. The others differ from the ordinary ར ར ར etc., in that they are pronounced in higher tone.

19. Examples.

foot = kang-pa, འ old man = ge-po, འ ornament = gyen, འ stone = do, ལ sharp = no-po, ར root = tsa-wa, འ shepherd = luk-dzi. The is itself is
not pronounced except sometimes when occurring in the second syllables of words; e.g., མདོ་རོ་ sacred thunder-bolt = dor-je. When མ surmounts a consonant as above, it is named མན་ rang-go, i.e., ra-head, and the consonant is said to be “tied on” or “subjoined” as the ya-tas, ratas, etc., above. Thus མ is named ra-ka-ta, i.e., ra with ka subjoined, མ is named ra-ga-ta, and so on.

20. མ similarly named མན་ lang-go, i.e., la-head, is superadded to ten consonants as follow:—


d' is pronounced hla. The rest are pronounced in the same way as the corresponding consonants with superadded མ མ and མ are pronounced in a high tone as cha and pa respectively.

21. མ similarly named མན་ sang-go, i.e., sa-head, is superadded to eleven consonants as follow:—

These are pronounced in the same way as the corresponding consonants with superadded མ or མ. The consonants surmounted by མ or མ are similarly said to be “tied on,” e.g., མ is named la-nga-ta, and མ is named sa-da-ta.
22. **Examples.**

五 five = nga.

早 morning = nga-tro.

铁 iron = cha.

飞 to soar (in the air) = ding-wa.

死 sin = dik-pa.

药 medicine = men.

23. **Prefixed Letters.**—The five letters སེམས་ are found in many words before the initial consonant. These prefixes are not themselves pronounced, but affect the pronunciation in the same way as superadded ཤོ or ཤོ

ཐ སེམས་ occurs before སེམས་དུས་

ཀ སེམས་ before སེམས་དག

པ སེམས་ before སེམས་ལས་ལྡན་

ན སེམས་ before སེམས་དོན་ལྡན

མ སེམས་ before སེམས་དོན་ལྡན

**Examples.**

一 one = chi.  

床 bolster = den.

新 new = sa-pa.  

鈀 silver = ngi.
24. Confusion might arise in the case of one of the prefixed letters making a word with one of the final consonants, the vowel being the inherent a, e.g., ཤོ་ as to whether it represents ད་ or ཁོ. The confusion is obviated as follows. If it is the initial ཤོ, the word is written ཤོ ད་. If it is the prefix, ཤོ is added thus, ཤོ ཁོ ད་ ཁོ ཁོ ཁོ = ཁོ.  

25. When ཤོ as initial consonant follows ཤོ as prefix, the combination is either sounded as w or not sounded at all. If accompanied by a yata or a vowel sign, it is not sounded at all; e.g., ཤོ ཤོ ཤོ breath=v, ཤོ ཤོ ཤོ tune, melody=pany ; ཤོ ཤོ ཤོ to throw= yup-pa. If accompanied by rata, it follows the ordinary rule of ratas (para. 14) and prefixed ཤོ (para. 23) and is pronounced dr. In other cases it is pronounced as w, e.g., ཤོ ཤོ ཤོ power, authority = wang.  

26. Sentences for Pronunciation.  

Bring some hot water. ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ chhu tsha-po khe sho.  

This water is not hot. ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ ཤོ chhu di tsha-po min-du.  

It is cold. ཤོ ཤོ ཤོ trang-mo re.  

You can go now. ཤོ ཤོ ཤོ ཤོ ta dro chhok-ki-re.
27. **Irregular Sounds.**—In the following cases the pronunciation is modified for the sake of euphony.

(a) *m* and *n* sounds.—When one syllable is followed by another beginning with a prefixed letter the sound of *m* or *n* is often introduced. This occurs especially when the first syllable ends in न e.g.

- खुन्ने key, hon. = chhan-di.
- खुन्नु grain, hon. = chhan-dru.
- निन्नु is not = min-du.
- नुम्बर clothes, hon. = nam-sa.

(b) *Reduplicated Sounds.*—When the following final consonants, or affixes, namely, नङ्गन् नङ्गन् and नङ्, are followed by न or न, the sound of the final consonant is reduplicated, e.g. नङ्गन् (नङ्गन्) नङ्गन् to hinder, hon. = kak-ka нang-wa; नङ्गन् नङ्गन् he said, hon. = sung-nga-re. नङ् नङ् to take care of, hon. = nyar-ra нang-wa; कङ् fat = tshil-lu; कङ् नङ् नङ् the official has given, pöm-pö нang-nga-re.

(c) न following a vowel or न. When न follows a vowel its sound is sometimes omitted altogether, e.g., नङ् goitre = ba-a.
pillar = ka-a.

after = is often pronounced as r, e.g.,
to conquer, hon. = gye-ra nang-wa.

(d) Other changed sounds.

spoon = skip-thu.
sweet buck-wheat = gya-p-ru.

(e) There are also other irregular sounds, but it seems unnecessary to enumerate them all here. They will be picked up more easily in the course of conversation.

28. The Tones.—In Tibetan the tone, that is to say the pitch of the voice, varies, each word in this language having a tone in which it should be pronounced. It is very important for the student to render these tones with substantial accuracy; otherwise the pronunciation becomes uncertain and many of his words will assume meanings which he does not intend for them.

29. For practical purposes we must discriminate between three tones, viz. the high, the medium, and the low. The initial letter and the prefix govern the tone.

High Tone.—Use this in a word beginning with a prefix except when the initial letter is or Use it also with any of the following initials, viz. जिन्हें

Medium Tone.—Use this in a word beginning with as initials whether with or without prefixes.
**Low Tone.**—Use this in a word beginning with any of the following letters as initials ल, त, च, छ, ज, झ, ध, and न, also in words in which a prefix precedes the initials ल, त, च, छ, ज, झ, ध, and न. Such initials are in this case, as previously noted in paragraph 23, pronounced as ग, ज, द, ब, and द्व, respectively. For effect of ल, त, च, छ, ज, झ, ध, and न in lengthening or shortening the preceding vowel see above paras. 6 and 7.

**Examples.**

लैं लेथर = ko-wa, high tone.
हूं इन्सेंस = po, high tone and lengthened.
हूं ब्रिक = pa, high tone and shortened.
कैं फ्रिज = chham-pa, medium tone.
हूं ऑप्पोर्नैटि = thap, medium tone.
हूं रोपे = thak-pa, medium tone and shortened.
आ टो (पोस्ट्पोजः) ला, low tone.
आ येस (एक पोलिट अफिमिमेवट) = la, low tone and lengthened.
टिबेट = po, low tone and shortened.

Note the difference in above examples between लैं ग्री and हूं लैं ग्री and between आ ग्री and आ लैं ग्री.
30. **Punctuation.**—It will have been noticed from the examples that at the end of each syllable a dot is placed at the top right-hand corner. This dot is named ་西藏 ्tshe. A comma, semi-colon or colon is indicated by a vertical line (|) called she, a full-stop by a double line (||) called nyi-she, and the end of a chapter by four lines (||||) called sKir-she. In hand-writing a mark (' ) is usually placed between each syllable instead of the tshe, but is sometimes incorporated with the last letter of the syllable.

31. **Spelling.**—The Tibetan method of spelling words should be acquired, as the teacher in common with all Tibetans will use it.

32. Pronounce the first consonant or compound consonant, add the vowel and pronounce the two together.

Thus, ཞཀ ； ka-na-ro, ko. ཞ ག་ ； sa-ka-ta, ka, ka ki-ku, ki. It is as if to say sa with ka-ta makes ka, ka with ki-ku makes ki.

33. If there is a final consonant, pronounce the whole word with it, then the consonant itself, and then the whole word again. Thus, ཞཀ ； ka-na-ro, ko, kong-nga-kong. Again ཞཀ ； ka ya-ta, kya, kya-na-ro, kyo, kyong-nga, kyong.

34. If the vowel is the inherent a, pronounce the first consonant, then the whole word, then the final consonant, and then the whole word again, e.g. ཞཀ ； ka, kong nga, kang. ཞཀ ； sa-ga-ta, ga, gang-nga, gang. ཞཀ ； la-ta-ta, ta, na-ro, to, tok ka-sa, tok.
35. When a prefixed letter begins the syllable, e.g. ༼༅༽ etc., it is pronounced as ka-wo, ta-wo; e.g. མོ།; ka-wo-nya-deng-bu, nye, nyen-na, nyen. ༼༅༽; ta-wo-ga, gaཔ་pa gaཔ་. This wo is pronounced very shortly.

36. A syllable containing only a consonant and the inherent a, e.g., ༼༅༽, is called ma-kyang, i.e. "only ma," to distinguish it from the consonant accompanied by one of the other vowels. Thus, to enquire whether a syllable is ༼༅༽ or ༼༅༽, you may say "Is it sa-na-ro or sa-kyang?"

36. Examples.

ཀརིན handle. la skap-kyu, lu, lung-nga, lung.

ཀཟེག cotton. ra, re-sa, re.

པོ་ལི་པོ་to send. pa-wo-ta-tang-nga, tang; wa : tang-wa.

བུ་བུ་to embrace. a-wo-kha-ya-ta khya, khya shap-kyu, khyu, khyii-ta, khyii; pa : khyii-pa.

ེ་ཨཱིི敌 enemy. ta-wo-ga-ra-ta, dra.

ཐཱིིིིspirit. la-ha-ta, hla.

ོོོེཏེིིིgood fortune. pa-wo-sa-na-ro, so, sö-ta, sö; na, nam-ma-sa, nam : sö-nam.

ཞིོིིhat. ska-wa-sur, ska; ma na-ro, mo : ska-mo.


ོོིིིཛིིlightning. ka-la-ta, la, la-na-ro, lo, lo-ka, lo.
to run. ra-ga-ta, ga, ga ya-ta gya, gya skap-kyu, gyu, gyu-k-ka, gyu-k; pa : gyu-k-pa.


37. Sentences.
Where are you going to? ཀྲི་གཏོགས་གི་ོག་པ་ khyö ka-ya dro-ki yim-pa?
I am going to Darjiling, Sir. ཀྲི་གཏོགས་གི་ོག་པ་ lā nga Dor-je-ling lā dro-ki yin.
What have you got in the bundle? ཡོད་ཁྲི་སྟོང་ལ་ཅི་བུ yö-pa?
Different kinds of things, Sir. ཡོད་ཁྲི་སྟོང་ལ་ཅི་བུ lā cha-lā na-tsho yō.
Have you a tea-pot among them? ཡོད་ཁྲི་སྟོང་ལ་ཅི་བུ te-i nang-la kho-ting yō-pé?
Yes, Sir, I have. ཡོད་ཁྲི་སྟོང་ལ་ཅི་བུ lā-yō.
What is its price? ཡོད་ཁྲི་སྟོང་ལ་ཅི་བུ kong ka-tshö yim-pa?
Twenty rupees. ཡོད་ཁྲི་སྟོང་ལ་ཅི་བུ lā gor-mo nyi-shu than-pa yin.
Will you let me have it for fifteen rupees? ཡོད་ཁྲི་སྟོང་ལ་ཅི་བུ gor-mo che-nga la tong-ki yim-pé?
No, Sir. ཡོད་ཁྲི་སྟོང་ལ་men.
Well, good-day! ཡོད་ཁྲི་སྟོང་ལ་ o-na ka-le gyu.
Good-day, Sir! ཡོད་ཁྲི་སྟོང་ལ་ ta o-na ka-le chhip-gyu-nang.
CHAPTER II.

The Article.

I. The Indefinite Article.

1. This is the same as the numeral one without the prefix ག, namely བ chi.

2. The final ག is very slightly pronounced (see above Cap. I, para. 6).

3. It is placed after the noun or adjective, which it qualifies; thus, བི་ཐོ་ mi-chi, a man.

4. It also takes any case-inflection instead of its noun or adjective, which latter in such case are not inflected. The method of case-inflection will be dealt with later under the chapter relating to nouns.

5. བ is often omitted where we should use “a” or “an” in English. If there might otherwise be doubt as to whether more than one is meant use བ.

6. In the case of weights and measures or in other cases where something full is implied, ག Kang is used instead of བ e.g. བི་ཐོ་ phor-pa Kang, a bowl-full.

Words.

Man = བི mi.  Dog = བི khyi.
Woman = བི་ཐོ་ kyi-men.  Cat = བི kyi mi.
### Exercise No. 1. (For reading and copying).

A man = བོད་ཐོ་མི་ པོ་མི་(mi-chi).

A woman = བོད་ཐོ་ཨུ་ཧོ་མི་(kyi-men chi).

A dog and a cat = བོད་ཐོ་ཧོ་མི་(kyi chi tang shi-mi chi).

Please give me a dog. (Lit. To me a dog please give) བོད་ཐོ་མི་(mi-chi) nga-la khyi chi nang-ro-nang.

Please give him a rupee བོད་ཐོ་ཧོ་མི་(kyi chi) kho-la gor-mo chi nang-ro-nang.

Do not make a noise བོད་ཐོ་(ke) ma-gyaḵ.
It is a pleasant country.  *(Lit. country pleasant is)*  

It is a pleasant country.  *(Lit. country pleasant is)*  

Please give me an armful of wood.  *(Lit. To me wood an armful please give).*  

He is a Tibetan.  *(Lit. He is a Tibetan).*  

Exercise No. 2.  *(For translation).*  

A dog. A man and a dog. A woman and a cat. Please give me a rupee. Please give him a cat.

II. The Definite Article.

7. As in the case of the indefinite article, so also in that of the definite article THE in English is often left unexpressed in Tibetan. Where expressed, རྣོད་ di, this and སྣོད་ te, that are used, though these represent demonstrative pronouns rather than the definite article. It follows therefore that རྣོད་ or སྣོད་ should not be used unless THE in the sentence really represents THIS or THAT.

8. Where THE refers to a noun previously mentioned, རྣོད་ is used.

9. As in the case of རྣོད་ so also both རྣོད་ and སྣོད་ are placed after the noun or adjective which they qualify and take the case-inflection instead of the noun or adjective.
10. The particles ཤ and ལ have the sense of the when placed after numerals. Thus ལི་ཞེས་ nyi-ka, the two, both; འིན-ལྷa, the seven. The ལི་ཞེས་ ka, kha, ka, take the case-inflection similarly to ལི་ di.

Words.

Who = ལི su.
Boy = ལི pu-gu.
Good = ལི yak-po.
Bhutanese = ལི druk-pa.

Wind = ལི hlak-pa.
Strong (of wind) = ལི tsha-po.
Bring = ལི khe-sho.
Food = ལི kha-la.

Exercise No. 3.

The dog and the cat. ལི་ཐུང་། ངི་མོ རྒྱུ་མོ། khyi di tang shi-mi di.

Who is the man? (Lit. The man who is?) The man (i.e., the man just mentioned) is a Tibetan. ལི རྒྱུ་མོ། mi di su re; ལི རྒྱུ་མོ། mi te po-pa re.

The boy is good. ལི་པུ་གུ་དེ་གྲུབ་པུ་གུ་di yak-po re.

Who is the boy? The boy is a Bhutanese. ལི་པུ་གུ་དེ་གྲུབ་པུ་གུ་ pu-gu te druk-pa re.
The wind is strong.  ཡལག་ལག་མི་ཞིང་། hlak-pa tsha-po re.
Bring the wood (or some wood).  དེ་བུ་ཨི་ཐུ་ཟེག། shing
khe-sho.
Bring the food.  རབ་ཐོན་བུ་ཐུ་ཟེག། kha-la khe-sho.

Exercise No. 4.

The man. The man is a Bhutanese. Please give me wood. 
Lit. (To me the wood please give.) The wind is good.
CHAPTER III.

The Noun.

1. **Abstract Nouns** though used in the literary language are frequently avoided in the colloquial by the phrase being turned and an adjective employed instead of the abstract noun. Thus, **the cleverness of this doctor is known to all**, अम्च्छि दि खेपो यिम-पा गांग-खे शिंग-कि-रे। Lit. अम्च्छि am-chhi, doctor, di, this, क्षमनेय khe-po, clever, यिम-पा yim-pa, that he is, गल्ला gang-khe, all, शिंग-कि-रे shing-ki-re, know.

When expressed नेप्लो is generally added to the adjectival root; e.g. च्हेलो chhe-łö, greatness; बोलो bom-łö, thickness. Certain abstract nouns are formed by joining together two contradictory words, thus, size = च्हे-च्छुंग chhe-chhung, lit. LARGE—SMALL; TEMPERATURE = त्सा-ट्रांग tsha-trang, lit. HOT—COLD; QUALITY = सांग-न्जेन sang-ngen, lit. GOOD—BAD. Thus, **what is the size of that house?** खंग-पा ते chhe-chhung kan dre re, lit. खंग-पा khang-pa, house, ते, that, च्हे-च्छुंग chhe-chhung, size, नेप्लो kan-dre, of what kind, नेप re, is.
2. Nouns denoting membership of a certain country, religion, profession, etc., are formed by adding ་འདས་འདས་ or ཉ་ pa, po, པ a, བ a, ma or mo, to the name of the country, religion, etc., concerned. Thus, Bhutanese = སུ་་ druk- pa; carpenter = མི་པོ་ shing སོ-wa; inhabitant of Chumbi Valley (Tromo) = སུ་་ tro-mo-wa; servant = ག་པོ་ yok-po; chief = གོ་ tso-wo; བ and ག when used in this connection sometimes denote the feminine gender, e.g. གཞག་ gye-po = king, གཞག་ gye-mo = queen. But, as noted below (para. 6), feminines are often denoted by one of the participles ཀ་ or ཁ, thus, this woman is a Tibetan, རིག་ནམ་ནི་ཤིལ་ཤིལ་ kyi-men di གོ་-pa re. ཁ and ག are used instead of ཁ and ག respectively when the preceding syllable ends in a vowel.

3. Nouns denoting the agent are usually formed by adding བོ་ khen to the root of the verb, e.g. ཤོ་ ཤོ yong-wa, to come, ཤོ་ ཤོ yong-khen, the person who comes. This termination ཤོ corresponds to the termination wala in Hindustani, e.g. ane-wala. More rarely བ་ mi is used.

4. Diminutives.—These are not only formed by the addition of the words དུ་ chhung, or དུ་ chhung-chhung,
small, to the noun, but in some cases also by the terminations
or u, ku, or thru, e.g. di-u, small stone from do, stone; pu-gu, boy from pu, son;
chap-thru, chicken from cha, fowl. With the diminutive in the inherent a and the vowel o are changed
into e; e.g. as above becomes If the noun ends in
this is sometimes cut off and with forms the diminutive,
e.g. lu, sheep, lu-ku, lamb.

5. Gender.—Rules as to gender are but loosely observed
in colloquial Tibetan. In names of animals, trees, etc., the
genders can be distinguished by the particles pho, for mas-
culine and mo, for feminine. These precede the root of
the noun, e.g., pho-shing, male tree, mo-shing,
female tree. They are also used by themselves as nouns; e.g.
pho-mo, males and females.

6. In a limited number of words denote the
masculine and the feminine, the particles in such cases
following the noun, e.g. se-po = son, se-mo =
daughter. But in numerous cases these six particles are used
without denoting gender at all: e.g., la-ma, priest;
 CHAPTER III.

wa-mo, fox, both male and female; kyi-men di tro-mo wa re, this woman is an inhabitant of the Chumbi Valley, tro-mo wa, being used both for male and female.

7. Declension.—The declension is simple, and is effected as in Hindustani by means of postpositions. Thus the accusative is the same as the nominative, the genitive takes or when the noun ends in a vowel more usually नी, the dative ना the agentive नीना or when the noun ends in a vowel more usually ना and the ablative ना। It will thus be seen that nouns ending in a consonant are declined somewhat differently from those ending in a vowel. One example of each is therefore given:

Nom. and Acc. नम्ना ya, a yak.
Gen. नम्नानी yak-ki, of a yak.
Dat. नम्ना न यak-la, to a yak.
Agent. नम्ना नीना yak-ki, by a yak.
Abl. नम्ना ना न yak-ne, from a yak.

8. With some verbs the accusative may be formed in ना, e.g., निम्नाना (or ना) बुधा नीना। kho nga-la dung-song, he certain beat me. Its use in these cases is optional. With other verbs ना cannot be used, e.g., निम्नाना (not नूनम्ना) नीना kho top-chhe sā-ki du, he is eating food.
9. In the literary language, if the noun ends in ना or ना the genitive is formed by जने and the agentive by निन; if the noun ends in ना or ना the genitive is formed by जने and the agentive by निन। It is only when the noun ends in ना or ना that the genitive is formed by जने and the agentive by निन। But in the colloquial जने and निन respectively are, as a rule, used for all, especially by the lower classes, though it is more elegant to give the forms used in the literary language.

10. Nom. and Acc. नामािन yoko-po, a servant.
    Gen. नामािन नौको yoko-pö, of a servant.
    Dat. नामािन नौको yoko-po-la, to a servant.
    Agent. नामािन नौको yoko-pö, by a servant.
    Abl. नामािन नौको नौको yoko-po-ne, from a servant.

11. The plural is formed by adding to the nominative ना (sometimes pronounced ना) which, ending in a vowel, takes after it the postpositions of a noun that ends in a vowel. Thus:

    Nom. and Acc. नामा ना yak-tsho, yaks.
    Gen. नामा ना नौको yak-tshö, of yaks.
    Dat. नामा ना नौको yak-tsho-la, to yaks.
Agent.  

\[ \text{གསུང་ཀིང་} \ yak-tshö, \quad \text{by yaks.} \]

Abl.  

\[ \text{གསུང་ཀིང་} \ yak-tsho-ne, \quad \text{from yaks.} \]

12. All plurals are declined as above. There are thus two forms of declension in the singular, but only one in the plural. It should be noted that when it is apparent from the context that the plural is intended, the singular form of the noun is used; thus, \( \text{མི་ཁ་-ཤེ} \ yong-

\text{gdun}, \quad \text{some men are coming, lit.} \ \text{མི་} \ \text{men} \ \text{གནས་} \ \text{some} \ \text{གཤེག་} \ \text{are coming;} \ \text{མི་} \ \text{not} \ \text{མི་} \ \text{being used.} \)

13. As regards the cases they are used in the ordinary way except that the agentive is employed in place of the nominative with transitive verbs, thus, \( \text{གནས་} \ \text{བོ} \ \text{dung-gi-du}, \quad \text{the servant is beating him, lit.} \ \text{གནས་} \ \text{by the servant,} \ \text{བོ} \ \text{him,} \ \text{གཤེག་} \ \text{is beating;} \) but \( \text{བོ} \ \text{sang-nyi} \ \text{yok-po} \ \text{dro-ki-re,} \ \text{the servant will go to-morrow, lit.} \ \text{བོ} \ \text{to-morrow,} \ \text{གནས་} \ \text{the servant,} \ \text{གཤེག་} \ \text{will go (see also Postpositions, Cap. XI, paras. 1 to 3).} \)

Words.

Your \( \text{ནུས་} \ \text{= khyö-re.} \)  
My \( \text{ཉེ} \ \text{= nge.} \)  
Mother \( \text{ལམ་} \ \text{= a-ma.} \)  
Phari \( \text{པར་} \ \text{= Phari.} \)
Lhasa བྲʔན་ = hla-sa.
Father ཉིན་ = pa-pa.
To catch ཡིན་པ། = sim-pa.
Trader བོད་པ་ = tshong-pa.
One who catches ཡིན་ན་ = sim-khen.

Thief བོད་ = ku-ma.
Are དོན་ = yö.
Here འབུ་ (ཐེ་ཏ་) = de.
Many འབུ་ = mang-po.
Mule ཡི་ = tre.
Name རྩེ་ = ming.

Exercise No. 5.

Your mother's cat. བོད་རྲ་ཞིས། རྟིན་པ། a-mi བོད་ = khyö-re a-me skyimi.

My servant will go བོད་པ་ རྟིན་པ། དང་འབུ་ = nge yok-po phari ne
from Phari to Lhasa. བྲེལ་རྟིན་པ། hla-sa la dro-ki-re.

My father is beating the dog. བོད་པ་ རྟིན་པ། ར་པ་ = nge pa-pe khyi dung-gi-du.

The men who caught the thief are here. དབུ། འབུ་ (དབུ།) ་ཐེ་ཏ་ (ཐེ་ཏ་) རྟིན་པ། བོད་ = ku-ma sim-khen
te-tsho de-yö.

Many women are coming. ཁྲུ་ རྟིན་པ། ཁྲུ་ ཞི་མེ། བོད་ = hyi-men mang-po yong-gi-du.

This is a male mule. བོད་ ་ྲི་ ་ཐིན་ = di pho-tre re.
This man has done the work. 

mi di le-ka di che-pa re. Lit. 'by this man, the work, he has done.'

Exercise No. 6.

My father's dog. Your mother's name. All the men are here (lit. men, the, all, here, are). That woman is beating your mule. Please give me food. He has taken service.
CHAPTER IV.

The Adjective.

1. The adjective usually follows the noun and in this case takes the declension instead of the noun. If an article or demonstrative pronoun accompanies, it comes last of the three, and takes the declension, both noun and adjective in such case remaining in the nominative case. The declension of adjective, article or pronoun, follows the same rule as that of nouns. Thus,

\[ \textit{khang-pa chhung-chhung-gi, of the small house, lit. \textit{house, small of; khang-pa chhung-chhung te-i gang-la cha-chi du, there is a bird on the top of that small house; lit. of that small house, on the top, a bird, is.} \]

Should the adjective be put before the noun, it takes the genitive case, and the inflection is then taken by the noun if alone with the adjective, but by the article or demonstrative pronoun if such accompany. Thus,

\[ \textit{po-pe kyi-men la, to the Tibetan woman. po-pe kyi-men te la kha-la nang-ro-nang, please give some food to that Tibetan woman;} \]

lit. \[ \textit{to that Tibetan woman, food, please give.} \]
2. Most adjectives end in \( \text{lo} \) po, which is but seldom changed to \( \text{ma} \) mo, when used with a feminine noun, e.g. \( \text{gö-ma ka-po chi} \), a white mare. Note that \( \text{ka-po} \), white is not changed to \( \text{ka-mo} \).

3. Several adjectives are formed from nouns—the noun being put in the genitive case, thus: \( \text{shing-gi nak-pum chi} \), a wooden ink-pot, lit. \( \text{of wood} \), \( \text{an ink-pot} \). \( \text{ser-kyi kao} \), a golden charm box. Also from adverbs, the adverb being similarly put in genitive form, thus, \( \text{ok-ki khang-mi} \), lower room, \( \text{meaning below} \).

4. Other adjectives are formed from words repeated, thus: \( \text{gor-gor} \), round.

Others from words repeated with this difference that the first word has the inherent vowel \( a \), the second a different vowel; e.g. \( \text{khyar-re khyor-re} \), shaky, tottering. Such repeated words are in the colloquial usually dissyllabic.

5. Adjectives denoting a negative such as those which in English begin with \( \text{in—} \), \( \text{un—} \) or end with \( \text{—less} \) are occasionally rendered in Tibetan by \( \text{me} \) or \( \text{me-pa} \), following the noun concerned, e.g. \( \text{thrim-me} \), lawless, i.e.
WITHOUT LAW; ཀན་པ་མེ་པ་ tön-ta me-pa, USELESS, lit. WITHOUT MEANING. They are however more frequently rendered by a negative. Thus: THIS IS UNFITTING — THIS IS NOT FITTING and is accordingly rendered ཀན་པ་མེ་པ་ di ö-po-min-du.

6. —ABLE, —IBLE are often expressed by མེ་པ་, e.g. ཀན་པ་ kha-la di sa nyem-pa min-du, THIS FOOD IS NOT EATABLE, i.e. IS NOT FIT FOR EATING, lit. མེ་པ་ གླིང་ THIS FOOD IS EATABLE, གླིང་ IS NOT. Where the meaning is that of READY FOR, use མེ་པ་ or མེ་པ་, e.g. མེ་པ་ kha-la di sa chho-chho min-du THIS FOOD IS NOT YET READY TO BE EATEN.

7. The comparison of adjectives is formed by མེ་པ་ le—than, more than, thus: མེ་པ་ ན། ན། མེ་པ་ ta te-le ta di chhem-po re, THIS HORSE IS BIGGER THAN THAT ONE, lit. མེ་པ་ more than that horse, མེ་པ་ this horse མེ་པ་ is big. Note that the adjective itself remains unchanged. Some adjectives, e.g. མི་པ་ yak-ka, BETTER, མི་པ་ mang-nga, MORE; མི་པ་ chhe-wa, GREATER; མི་པ་ bom-pa, THICKER have separate forms for the comparative. In such cases these are used with མི་པ་ in the same way as the adjective whose form does not
change, thus: งนิลิขานาธุรกุน ta di yak-ka du, this is the better horse; งนิลิขานาธุรกุน te-le di yak-ka du, this is better than that. Frequently the adj ectival root is conjugated like a verb, thus; งนิลิขานาธุรกุน te-le di bom-kyi re, this is thicker than that.

8. The Superlative Degree of adjectives is formed either by งนิ shō or by the words "more than all," "from among all." Thus: งนินชานาธุรกุน di chhe-shō re, this is the biggest, งนินชานาธุรกุน gang-khe kyi-ne di yak-po re, this is the best, lit. งนิน all, งนิ from among, งนิน this is good. งนิน tham-che le re-gō di trap-kyi re, this is the thinnest cotton-cloth, lit. งนิน more than all, งนิ this cotton cloth, งนิ is thin. Again, งนิน tshang-me nang-ne di ring-po re, this is the longest, lit. งนิ all, งนิ from among, งนิ this is long.

9. Note that งนิ gang-kha, งนิ tham-che and งนิ tshang-ma each mean all, and that งนิ kyi and งนิ nang mean among or in. They also govern the genitive case and follow it. (See below under Postpositions, Cap. XI).
### Words.

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Son བོད་པུ།</td>
<td>Son</td>
</tr>
<tr>
<td>Parents ལྷན་ཕ་མ།</td>
<td>Parents</td>
</tr>
<tr>
<td>Iron རྒྱལ། རྟ་</td>
<td>Iron</td>
</tr>
<tr>
<td>Things, goods ཝ་( ཝ) རྟ་</td>
<td>Things, goods</td>
</tr>
<tr>
<td>Durable རྒྱལ་ཆོས་པོ།</td>
<td>Durable</td>
</tr>
<tr>
<td>Fat རྒྱལ་པོ།</td>
<td>Fat</td>
</tr>
<tr>
<td>Talk, speech བོད་ཆེ་ཆེ།</td>
<td>Talk, speech</td>
</tr>
<tr>
<td>Foal བོད་ཆོ་( བོད་) སིི་</td>
<td>Foal</td>
</tr>
<tr>
<td>Brave བོད་ཆོས་བོ། སྟེ།</td>
<td>Brave</td>
</tr>
<tr>
<td>heart</td>
<td>heart</td>
</tr>
<tr>
<td>big</td>
<td>big</td>
</tr>
<tr>
<td>Khampa, ལྷན་ཐོམ་</td>
<td>Khampa, inhabitant of Kham</td>
</tr>
<tr>
<td>i.e.</td>
<td>i.e.</td>
</tr>
<tr>
<td>large province in Eastern Tibet.</td>
<td>large province in Eastern Tibet.</td>
</tr>
</tbody>
</table>

### Exercise No. 7.

This man is the son of good parents. རྒྱལ་མི་དེ་ཕ་མ་ཡག་པོ་པུ་རེ།

Iron things are more durable than wooden things. རྒྱལ་གཞི་( ཝ) སྐབས་ཞིག་ཁྱེར་( ཝ) རྟ་གཞི་ེས་ེས།

That fat woman is beating a foal. རྒྱལ་མི་ཞི་( བོད་) རྟ་ཁྱེར་ཕ་ སྐྲིད་སྐྲིད་པ་ སྐྲིད་ཆེ་རེ།

It is my white mare’s foal. རྒྱལ་མི་ཞི་( བོད་) རྟ་ཁྱེར་ཕ་ སྐྲིད་སྐྲིད་པ་ སྐྲིད་ཆེ་སྐྲིད་ཆེ་ཏི་གེ་ཏི་གེ་ཀ་པོ་ཏི་གེ་ཏི་གེ་རེ།
The Bhutanese are braver than the Chumbi Valley men, *lit.* more than the Chumbi Valley men the heart of the Bhutanese is big. \[\text{\textit{tro-mo-wa le druk-pa nying chhem-po re.}}\]

The Khampas are the bravest Tibetans. \[\text{\textit{po-pa yang-khe kyi-ne kham-pa nying chhe-ki-re.}}\]

This is nonsense (*lit.* useless talk). \[\text{\textit{di tön-ta me-pe ke-chha re.}}\]

**Exercise No. 8.**

This is the thickest. He is that fat man's son. Please give me an iron ink-pot. Phari is colder than Lhasa. Many Bhutanese will go to Lhasa. The man who caught the dog is beating it.
CHAPTER V.

The Auxiliary Verb, "to be."

1. The conjugation of this verb is as follows:—

Present Indicative Tense.

Affirmative form.

I am.  nga-yin or yö, I am.

thou art.  khyö-yin or yö or re or du, thou art.

he is.  kho-yin or yö or re or du, he is.

we are.  ngan-tsho yin or yö, we are.

ye are.  khyön-tsho yin or yö or re or du, ye are.

they are.  khon-tsho yin or yö or re or du, they are.

2. yö and re are used only in an attributive sense; yö and du are used primarily in the sense of existing, but are also sometimes used in an attributive sense. Thus:

ku-ma sim-khen nga yin, I am the man who caught the thief.  I am (exist) here, nga de yö, never nga
de yin. He is good, ཡི་ལོ་རོ་རེ་or ཡི་ལོ་རོ་རེ་
kho yak-po du.

3. Negative form.

ང་ (ཐེ་) nga men or མི་ me, I am not.

ཐེ་ མི་ khyö me or མི་ ma-re or གཞབ་ min-du, thou
art not.

མི་ kho-me or མི་ ma-re or གཞབ་ min-du, he is not.

ང་ (ཐེ་) ngan-tsho men or མི་ me, we are not.

ཐེ་ མི་ khyön-tsho me or མི་ ma-re or གཞབ་ min-du,
ye are not.

ཐེ་ མི་ khon-tsho me or མི་ ma-re or གཞབ་ min-du,
they are not.

The distinction between མི་ and མི་ (ཐེ་) is the same as
between མི་ and མི་

e.g. རིག་མེད་མཁན་པོ་ (ཐེ་) མི་ yi-ge di tri-khen
nga men kho yin, It is he, not I, that wrote this
letter (lit. the writer of this letter, I am not, he is).

The negative form is རིག་མེད་ (ཐེ་) yo- wa-ma-re, e.g.

kho-yak-po min-du, he is (I know) not
good, རིག་མེད་ རིག་པོ་ kho yak-po yo-wa-ma-re, he is
(I understand) not good.
4. Is, are, was, were, joined to other verbs, or in the sense of there is, there are, there was, there were, may be expressed by རྟོག་བྱུགས་ or ཆིག་པས་ yo-wa-re. As a general rule it may be said that རྟོག་ means it is there; I saw it there and know that it is still there. རུས་ means I saw it there, but am not sure whether it is still there or not. རུས་ means I did not see it, but, understand that it is there, e.g., the Dalai Lama is residing at Lhasa now-a-days, ཚིགས་མཐོང་བཞིན་ཉིད་ཀྱིས་ཉིད་ལུང་བཞིན་ཉིད་ལུང་ཁྲོད་པ་ཐང་སང་བླ་བས་ལས་མུད་ལྷ་ཟླ་བཟླ་པོ་ཅོང་ འིད་པོ་ཅོང་ འལ་་ཡོ་. This means “I saw the Dalai Lama at Lhasa and know that he is still residing there.” If we substitute རུས་ for རྟོག་ it means “I saw the Dalai Lama at Lhasa, but am not sure whether he is still residing there.” With རུས་ instead of རྟོག་ it means “I understand that the Dalai Lama is residing at Lhasa.”

5. To form the interrogative add དམ་ or དཔ་ to རྟོག་ གོ་ གོ་ གོ་ གོ་ གོ་ གོ་, e.g. རྟོག་ དམ་ yö-pe, རྟོག་ དམ་ yim-pe; རུས་ du, forms རུས་ཁ་ (ནམ་) duk-ke, according to the ordinary rule for reduplication. [Cap. I, para. 27 (b).] Thus, རྟོགས་པོི་ཞིག་པོི་ཞིག་པོི་མི་དེ་ཡུག་པོ་རེ་པོ་ is this man good? རྟོགས་པོི་ཞིག་པོི་མི་ཏེ་ཉང་ལ་ཡོ་པོ་, is the man at
CHAPTER V.

HOME? (lit. IS THE MAN INSIDE?). The interrogative particle is often omitted where the existence of an interrogative pronoun, who, what, where, etc., shows that an interrogation is intended, e.g. निद्रियेमी मी दी सुरे, WHO IS THIS MAN?

6. The imperfect indicative, I was, and the perfect indicative, I have been, are the same as the present indicative, the adverb निद्रियेमी ngen-la, formerly or other adverb of time being placed in front. Thus, निद्रियेमी मी दी याक-पो re, THIS MAN IS GOOD. निद्रियेमी मी दी याक-पो re तान-दा याक-पो दारे, THIS MAN FORMERLY WAS GOOD; NOW HE IS NOT GOOD. भक्य्युम्नाइनान ध्रुवी न्यापण-कै याक-पो re, THIS MAN FORMERLY WAS GOOD; NOW HE IS NOT GOOD. क्षेप्ते नगा ताङ न्याम-तु क्ष्यो मे, YOU WERE NOT WITH ME YESTERDAY. If the sense is clear from the context the adverb of time may be omitted.

7. The future is गान्नौं yong, which is the same for all persons, singular and plural, thus, गान्नौं नगा याक-पो yong, I WILL BE GOOD; गान्नौं नगा याक-पो yong, THEY WILL BE GOOD. For the negative insert मी mi before गान्नौं yong, thus, गान्नौं नगा याक-पो मी-याक-पो yong, YOU WILL NOT BE GOOD. Interrogative गन्नौं (गन्नौं) yong-नगा or गन्नौं (गन्नौं) yong-नगा.

8. The conditional is गन्नौं yo-ना, or गन्नौं du-ना, for all
persons, singular and plural, past and present; thus,nga yak-po yö-na, if I am good, or, if I were good; khyö yak-po yö-na, if thou art good, or, if thou wert good. The negative is me-na, e.g. kho yak-po me-na, if he is (or was) not good.

9. The infinitive and verbal noun are formed from the root with added; i.e. yö-pa, yim-pa, to be, the being, to have been, the having been, to be about to be. The context tells whether they are present, past or future; e.g. mi di yak-po yim-pa nge ko chung, I have heard that this man is good; ngen-la mi di yak-po yim-pa ko chung-te ta mi-ngen che sha, I heard formerly that this man was good, but now he has behaved badly (lit. has acted the bad man).

10. The present participle is rendered by yö-tü, negative me-tü, lit. at the time of being, nga yak-po yö-tü, when I am (or was) good; kho yak-po me-tü, when he is (or was) not good. This participle is also rendered by yö-pe tü-la, lit. at the time of being or by yö-pa tang. Past
time to be distinguished by adding ₄₈₈₈ ngen-la, as with the imperfect and perfect indicative.

11. The past participle is formed by ₄₈₈₈ yö-ne, negative ₄₈₈₈ me-ne; e.g. ₄₈₈₈ khyö yak-po yö-ne, thou, having been good; ₄₈₈₈ khon-tsho yak-po me-ne, they, not having been good.

12. ₄₈₈₈ yö-khen, or ₄₈₈₈ yö-pa, forms a participle used in an agentive sense. (See Cap. III, para. 3.) Thus, ₄₈₈₈ mi di yön-ten yö-khen chi-re, THIS MAN IS A LEARNED ONE.

13. This verb has no imperative of its own. The sense of the imperative is often supplied by ₄₈₈₈ pronounced chi—negative ₄₈₈₈ ma-che, these being the imperative of the verb ₄₈₈₈ cke-pa, to do; thus, ₄₈₈₈ kuk-pa ma-che, DO NOT BE STUPID.

14. For denoting vagueness or generality, ₄₈₈₈ yong, may be used, e.g. ₄₈₈₈ pó la lu mang-po yong, THERE ARE MANY SHEEP IN TIBET.

15. ₄₈₈₈ yö, is also used to denote having, possessing, with the subject in the dative. Thus, ₄₈₈₈ khyö-la tu yö-pe? HAVE YOU A HORSE? ₄₈₈₈ ngen-la yö tu
me, I had one, but I have not got it now. The བ༅། may also be omitted, thus: བ༅། ། khyö ta yö-pe?

16. For, potential, permissive, hortative and optative forms of the auxiliary verb as well as for such expressions as "in order to be," it is prepared for, it is probable, it is suitable for, see Chapter VII. For because it is, see Chapter VI.

17. In conclusion, it should be noted that Tibetan sometimes employs another verb where the verb to be is employed in English; e.g. བ༅། ། khyö-re ama hla-sa la de-du, your mother is (lit. is remaining) at Lhasa.

Words.

He = བ༅། kho-rang.
Is staying = བ༅། de-du.
Pen = བ༅། nyu-gu.
When grown up, lit. when the years rise = བ༅། lo-long-na.
Call, lit. make come = བ༅། sho chi.
Monk = བ༅། tra-pa.
Where = བ༅། ka-pa.
Boy = བ༅། pu-gu.

Darjeeling = བ༅། Dor-je-ling.
Will be a thief, lit. will steal = བ༅། ku-ma ku-yong.
Two = བ༅། nyi.
Tall, lit. long body = བ༅། suk-po ring-po.
Many = བ༅། mang-po.
Chinaman = བ༅། gya-mi.
The Chumbi Valley = བ༅། tro-mo.
At home, lit. within = བ༅། nang-la.
Exercise No. 9.

When he is (or was) at home. [སོགས་ངན་ཐོབ་ནས།] kho-rang nang-la yö-tü.

He is (lit. is staying) at Darjeeling. [སོགས་ངན་ཐོབ་ནས།] kho Dor-je-ling-la de du.

This is not my pen; it is yours. [ཨོ་ཨོ་ཛི་ཨོ་ནི་] di nge nyu-gu ma-re, khyö-re re.

He was a thief; now he is a good man. [ཨོ་ཨོ་ཛི་ཨོ་ནི་] ngen-la kho ku-ma re, ta yak-po-re.

If he is at home, call him here. [སོགས་ངན་ཐོབ་ནས།] kho nang-la du na, de sho chi.

He has been a monk, but is now a trader.¹ [སོགས་ངན་ཐོབ་ནས།] ngen-la kho tra-pa re, ta tshong-pa re.

When the boy is grown up, he will be a thief. [སོགས་ངན་ཐོབ་ནས།] pu-gu di lo-long-na, ku-ma ku-yong.

I have two ponies. [སོགས་ངན་ཐོབ་ནས།] nga-la ta nyi yö.

You are tall. [སོགས་ངན་ཐོབ་ནས།] khyö suk-po ring-po re.

Are there many Chinamen in the Chumbi Valley? [སོགས་ངན་ཐོབ་ནས།] tro-mo la gya-mi mang-po yong-anje?

¹ A common transition among Tibetans.
Where is my mother? ngé a-ma ka-pa de du?

**EXERCISE No. 10.**

A boy is here. This man is stupid. I am at home. If he has a good dog. He is not at home. Are all the men here? When I was in Darjeeling. The monk is cleverer than the trader. The trader's father is the cleverest.
CHAPTER VI.

The Verb.

1. The Tibetan verb denotes an impersonal action, a state of being, doing, happening, etc., and is in effect a verbal noun. Thus: \( \text{khö luk-sha ša-ki-du} \), he is eating mutton, lit., by him, as regards mutton, an eating is; \( \text{tshong-pa te sang-nyi lep-yong} \), the trader will arrive to-morrow, lit., as regards the trader, to-morrow, an arriving will be.

2. There is no separate inflection in the verb itself, by which one can distinguish between the singular and plural numbers, or between the active and passive voices. Even the different tenses are often the same in the colloquial as used by ordinary, uneducated persons. By the accompanying noun or pronoun one can tell whether the singular or plural is meant. The accompanying auxiliary verb, and sometimes an alteration in the root, gives the tense. From the context and from the inflexion of the noun or pronoun, if any, one must judge whether the voice is active or passive. The infinitive, participles and some of the tenses are formed by adding monosyllabic particles, e.g. \( \text{ṣj ṭsš jũj} \) etc. to the root.

3. The verbal root-inflections, i.e. the changes in the roots of the verbs for different tenses, are of less importance than they otherwise would be, since in the colloquial of uneducated persons the great majority of verbs use the perfect root for all tenses. Thus, the verb to put in has in the literary language four roots, viz. :—
Present root ག་ན་ བུ།.
Perfect do. སཏུ་ དུ།.
Future do. སྤུ་ བུ།.
Imperative do. ཆུ་ བུ།.

But the ordinary colloquial employs the perfect root སྤུ་ for all the tenses.

4. The exceptions to the above rule are:—

(a) Verbs, the present root of which end in the inherent མ or མ, usually make this present root for the present indicative, future indicative formed by ཉི་མེ་ མས, negative form of the imperative, present participle, agentive participle, present infinitive, and verbal noun, e.g. ཉག་ ཀུ་ སྤེ་ ཆུ་ སྤེ, he is eating, from the present root ཉི་ སྤེ སྤེ ཁུ་ ཆུ་ སྤེ, he will request, from the present root ཉི་ སྤེ སྤེ ཁུ་ ཆུ་ སྤེ, from the present root ཉི་ སྤེ སྤེ ཁུ་ ཆུ་ སྤེ, from the perfect root ཉི་ སྤེ སྤེ ཁུ་ ཆུ་ སྤེ. But ཉི་ སྤེ སྤེ ཁུ་ ཆུ་ སྤེ གུ་ སྤེ ཁུ་ ཆུ་ སྤེ, he appoints, from the perfect root ཉི་ སྤེ སྤེ ཁུ་ ཆུ་ སྤེ གུ་ སྤེ ཁུ་ ཆུ་ སྤེ, from the present root ཉི་ སྤེ སྤེ ཁུ་ ཆུ་ སྤེ.

Well-educated Tibetans use the present root of most verbs for those parts of the verb, which are detailed in (a) above. And, as the student improves, he will learn to do the same.

(b) In compound verbs, of which the second verb is ཉི་ སྤེ སྤེ ཁུ་ ཆུ་ nang-wa (such verbs are used in the honorific language), the
first verb keeps the present root as a rule in all tenses; e.g. tong-nga nang-wa, to send, hon.

(c) In the imperative the root is sometimes changed. This is dealt with below in the paragraph on the imperative (see para. 12).

(d) As regards those verbs whose present and perfect roots have the same pronunciation, it is immaterial whether we write the present or perfect root. The present root is therefore written for these, both in the grammar and dictionary, in order to avoid the necessity of adding the literary spelling in brackets in such cases.

5. The student is warned against using the different roots for the present, future, perfect and imperative given in general dictionaries. These hold good only for the literary language and would often lead him astray in the colloquial. For instance, the Lhasa man, educated or uneducated, will always say tap-kyi-du, he sows (the field), never dep-kyi-du; being the perfect and the present root.

So also always nyö-yong, he will buy, from the perfect root never nyo-yong, from the future root.

6. For simple conversation the perfect root is the most important. We will now consider each mood and tense in detail.

7. luk-pa, to pour.
Present Indicative.

I nga or གོ་ ཤོ་ ngan-tshö luk-ki-yö, I (or we) pour (or am pouring).

ཅི་ ཤོ་ (ོ་) khyö-re or རི་ ཤོ་ རི་ khyön-tshö luk-ki-du, you (or ye) pour (or are pouring).

ཁོ་ or རི་ ཤོ་ རི་ khon-tshö luk-ki-du, he (or they) pours (or is pouring).

The གོ་ and ལུ་ are often omitted, e.g. རི་ ཤོ་ རི་ khö luk-ki, he is pouring.

Note that the agentive case of the pronoun is employed, this being a transitive verb. (Chapter III, para. 13).

8. Imperfect Indicative.—This (I was pouring, etc.), like that of the auxiliary verb, is the same as the present with གོ་ ngen-la or other adverb of time added.

9. Perfect Indicative.— I nga or གོ་ ཤོ་ ngan-tshö luk-ka-yin, I (or we) poured (or have poured).

ཅི་ ཤོ་ (ོ་) khyö re or རི་ ཤོ་ རི་ khyön-tshö luk-ka-re. You (or ye) poured (or have poured).

ཁོ་ or རི་ ཤོ་ རི་ khon-tshö luk-ka-re.

He (or they) poured (or have poured).

Note the reduplication of the ལུ་ after ཤོ་; also that, as in the case of the auxiliary verb, where གོ་ is used
for the 1st person, བོད་ is ordinarily used for the 2nd and 3rd, and where བོད་ for the 1st person བོད་ for the 2nd and 3rd. The perfect is also rendered by བོད་ or བོད་ and sometimes by བོད་ added to the root of the verb, and the same for all persons, thus, བོད་ nge ko-chung, I heard; བོད་ kho shi-song, he died.

Note also here the difference of root referred to in para. 4 (a) of this chapter; བོད་ khö sku ki-du, he is petitioning, but བོད་ kho shu-pa re, he has petitioned.

10. Pluperfect.—This (I had poured, etc.) is translated in the same way as the perfect, just as the imperfect is translated in the same way as the present. The context will sometimes include an adverb of time, and will in any case usually show whether the perfect or pluperfect is intended.

11. Future Indicative.— བོད་ nge or བོད་ ngan-tshö luk-ki-yin, I (or we) will pour.

ཁྲོ་ཤེ (ཁྲོ་) khyö-re or བོད་ khyön-tshö luk-ki-re, you (or ye) will pour.

ཁྲོ་ khö or བོད་ khon-tshö luk-ki-re, he (or they) will pour.

ལོང་ yong added to the perfect root of the verb may also be used for all persons, thus, བོད་ ne བོད་ nge luk-yong, I will
POUR; khon-tshö luk-yong, they will pour. Neither the present nor the future root is used with གྲ in this sense, e.g. I will buy མྱ་ཉེ་འཁོར་ | nge nyö-yong, not མྱ་ཉེ་ | nge nyo-yong. I will do this work མྱ་ལེ་ཀ གྲེ་ཡོང་; གྲི་ the perfect root is used, not གྲི་ the present root, nor གྲི་ the future root. The ICE will melt rapidly. khyak-pa gyok-po skü-yong. Here again the perfect root ཞུ་ skü is used, not ཞུ་ sku, the present root, nor ཞུ་ sku, the future root.

12. Imperative. — In literary Tibetan many verbs have a separate root for the imperative as well as for the present, future and perfect tenses, and such roots are given in general dictionaries. But in the colloquial the imperative is usually the present or perfect root of the verb. When the root contains an inherent ད་ or ཉ་ this is often changed to ་; e.g. མི་ཏོ་ mik-tö, look! from present root ཞུ་ ta.

Send this man! མི་དེ་ཀ གྲོ | mi di tong.¹

Buy this thing! ང་གཉེ་དི་ཡོ་ | cha-la di nyö.²

¹ Present root. ² Perfect and imperative root.
Tell (your) petition! न्ये-शु श्लूः।

Sow this field! शिंग-खा दी ताप।

In addressing servants, coolies and others of low rank शि shi is often added, e.g. Pour! स्नेतान्तस्नेतान्त luk-shi. In addressing persons of somewhat better position रो-नांग ro-nang, and रो-चे ro-che, the former being the slightly more polite of the two, are substituted for शि shi. Thus, लुक-रो-नांग luk-ro-nang, please pour. Other particles used after the imperative to soften it are ता pronounced ta and ए a. These soften the order, but are not quite so polite as रो-नांग ro-nang or रो-चे ro-che, e.g. तो-टा tö-ta, do look! ओ-ना ग्यु-ए o-na gyu-a, well, you may go.

क्हो ला त्रि-रो-नांग kho-la tri-ro-nang; please ask him.

13. The negative of the imperative is formed by putting मा ma before the imperative, e.g.

Do not send this man, मिदिमातौंग mi-di ma-tong.

Do not buy this thing, चाला दी मा-यो cha-la di ma-nyo.

1 Perfect root. 2 Perfect root.
Do not tell (your) petition, 

\[\text{nye-sk}u\ \text{ma-sk}u.\]

Do not sow this field, 

\[\text{shing-k}h\u00f6\ \text{d}i\ \text{ma-tap}.\]

It will be noted from the above examples that verbs ending in \(-\) or \(-\) usually take the perfect root for the positive imperative and the present root for the negative imperative. Verbs ending in inherent \(a\) also take the present root for the negative imperative, e.g. 

\[\text{mi}k-ma-ta, \text{do not look.}\]

\[\text{sha-ma-sa, do not eat meat.}\]

Those verbs, which form irregular imperatives, take the present root for the negative, e.g. 

\[\text{sho, come! ma-yong, do not come!}\]

\[\text{gyu, go! man-dro, do not go!}\]

14. It should be noted also that verbs of telling, ordering and the like govern the imperative, thus, 

\[\text{ki}s\text{hao pha-ri la d}o\ \text{lap} \text{shi, tell him to stay at Phari, lit.}\]

\[\text{tell him stay at Phari.}\]

15. **Conditional Tenses**.—They are formed thus: Present Conditional, if her son is ill the mother will be grieved, 

\[\text{pu\ di na-na a-me duk-ng}\ e\ text{che-yong} \text{will be grieved, lit. will make grief}.\]

Past Conditional, if I had known yesterday, I would have given it, 

\[\text{khe-sa (yesterday) nge ha-ko-na (if I had known)} \text{te-ra-yo (would have given).}\]

Note that both for the present and the past the clause begin-
ning with if takes สำคัญ added to the root of the verb; that the second clause, as in English, takes the future, when joined to a present conditional clause; and that, when joined to a past conditional clause, the second clause takes the perfect indicative changing รู้ into รู้ and รู้ into รวม. Thus, if he had known yesterday, he would have given it.

16. As, because, since is expressed by 因为, e.g. 因为 the past conditional clause ฉันจะไป ฉันจะไป

This will not do as it is too large.

Note that the adjectival root สำคัญ is here conjugated as a verb (see Chap. IV, para. 7).

17. Present Participle. This is formed by adding ตั้ง to the root, e.g. ตั้ง the infinitive (see para. 23 below), the latter being put in the genitive; e.g. ตั้ง อยู่, etc. This participle may also be formed by adding ผ่าน or ผ่าน to the root, e.g. ผ่านไป ผ่านไป. ตั้ง the root, e.g. ผ่านไป ผ่านไป}
18. Past Participle.—Formed by adding ངན་ ne to the perfect root, e.g. སྤེན་པའི་ནུས་ chhu luk-ne, having poured out the water. It takes also the place of a pluperfect and a gerund. Thus: he has become rich by trading, མེ་དཔོན་དཔོན་ རྣམ་ལུག་ཞི་ (བ) འེ་ kho tshong gyap-ne chhuk-po chung-nga-re. གན (he) མེ་དཔོན་དཔོན་ (having traded) ངན་པོ (rich) ཝེ་་ (བ) འེ་ (has become). After he had written the letter, he despatched it. མེ་དཔོན་དཔོན་ (having written) ལྷ་ (བ) འེ་ kho yi-ge tri-ne tang- nga-re. This ངན་ the conditional and ངན་ the present participle make up largely for the poverty of the Tibetan language in conjunctions.

19. Agentive Participle.—Formed by འེ་ རྣམ་ ནེ བ or བ added to the root. These Agentive participles may have either a past, a present or a future signification. འེ་ and རྣམ་ are used with animate objects and have an active signification. བ or བ when used with animate objects denote the passive. With inanimate objects བ or བ are used in preference to འེ་ or རྣམ་ བ is used after vowels and བ ་ བ or བ; བ after the other final consonants. Examples:
—The messenger who went yesterday.  
(མཐོན་) བེས་འདུན་
khe-sa dro-ngen pang-chhen te.

The messenger who will go to-morrow.  
(ཕུཤ་) བེས་འདུན་
sang-nyi dro-ngen pang-chhen te.

The man who sent the letter yesterday.  
(ཕུཤ་) སྤིན་
khe-sa yi-ge tong-ngen mi te.

The letter which was sent yesterday.  
(ཕུཤ་) སྤིན་
khe-sa tang-nge yi-ge te.

The man who was sent yesterday.  
(ཕུཤ་) སྤིན་
khe-sa tang-nge mi te.

It will be noticed from the above examples that བེས་ and སྤིན་ do not usually take the genitive case.

20. Verbal Noun. — Either takes the infinitive form or is formed by adding དལ་ ya to the root, e.g. རྟོ་མ་ trö-ya, the running away from རྟོ་མ་ trö-ya, to run away. འབྲས་གཞི་ བསྲིལ་མི་གི་ཕན་ལོག་མཐོན་ mak gya-p-tü trö-ya di yak-po ma-re, the running away when a battle is being fought (བཤེགས་བཤེན་) is wrong. Again: now-a-days is the time for going to India, སྤྱི་ཅེ་དབུ་མཐོན་པོ་ (or སྤྱུ་)  ལྟ་ དེ་རིང་བསང་gya-la dro-ве tü re, lit. སྤྱི་ཅེ་ (now-
A-days) तिब्बत (to India) नेपाली (of going) दिन (the time) देश (is). Infinitives and verbal nouns can also be formed from other parts of the verb. Thus, दिन्नू to do or the doing, जस्ता (स्यु) or जस्ता लिन्नू the having finished doing, e.g. जस्ता दिन्नू (स्यु) अन्तिम जरुङ | ke-chha ke-tshar-ra yak-po chung, lit. the having finished the discussion is good, i.e. it is good that the discussion has been finished. Similarly दिन्नू the being on the point of doing, दिन्नू the being about to do, or that which is to be done.

21. Verbs governed by verbs of seeing, perceiving, hearing, thinking, believing, knowing, saying, etc., take the form of the verbal noun; e.g. विद्युत्थि जिज्ञासुविद्युत्थि निर्बल् | kho kuku-pa yim-pa nge ha-ko song. I perceived that he was a simpleton. जिज्ञासुविद्युत्थि (स्यु) जिज्ञासु (स्यु) निर्बल् | khyö kha-la se-tshar-ra yin-na sam-chung. I thought you had finished eating.

22. In order to, for the sake of, for the purpose of and the like are frequently rendered by the verbal noun in the genitive followed by दिन्नू or दिन्नू, e.g. ध्यानध्यान जिज्ञासुविद्युत्थि निर्बल् जिज्ञासु | kham-chhudithop-pe tön-la nge kṣuti-le mang-po gyap-pa yin; I have endured a great deal of trouble in order to succeed in this law-suit.
CHAPTER VI.

kha di tap-pe ton-ta-la nga de yong-nga-yin; I have come here for the purpose of sowing this field.

23. **Infinitive.**—This is the form of the verb found in dictionaries and vocabularies. It is the present root with แก pa added in the case of roots ending in ka, ta, na, pa, ma, sa, and with แก wa added in the case of roots ending in a vowel or nga, a, ra, la. It is used in the sense of in order to; e.g. 

\[ \text{ka-lon-pung-la tshong gyak-ka chhim-pa-re}, \text{ he has gone to Kalimpong to trade.} \]

\[ \text{ta dro-gyu ka-tsho yö, how far (have we) to go now?} \]

Several verbs, e.g. แก go-pa, to be necessary, แก thup-pa, to be able, แก chhok-pa, to be allowed and แก dö-pa, to wish, take the root and not the infinitive of the verb which they govern; e.g. 

\[ \text{ta khyö dro chho-ki-re, you are permitted to go now.} \]

24. As a general rule, it may be said that when a verb can be turned into a verbal noun it should be translated as one. Thus “Now-a-days is the time to go to India” is translated into Tibetan as above “Now-a-days is the time of going to India.” Similarly, “It is wrong to run away when a battle is being fought” is translated “The running away when a battle is being fought is wrong.”
Words.

Official = བོམ་པོ། pom-po.

Messenger = བང་གཅས་ pang-chhen.

Muleman = རྡོ་འབྲིང་ tre-pa.

To, into the presence of = ཞོ་ཞི་ tsa-la.

To make effort, strive = སྟོང་ དཀར་ nying-rül cke pa.

Tibetan language = གོམ་པོ། bö-ke (derived from གོམ་ bö, Tibet and མཁའ་ བོ་ ke-chha, speech).

To know = སྐྱེ་པ་ she-pa.

Quickly, soon = བྱུང་གུག་ gyok-po.

Water = སྦེ་ chhu.

To learn = བྱེ་པ་ lap-pa.

Difficult = ཀྱི་ འོ་ གཞི་ ka-le khak-po.

Letter = བིག་ yi-ge.

To receive = ཉོ བ་ jor-wa.

Kalimpong = ཁྱི་ སྐྱེ་ གྲུ་ ཁྲ་ ཁྲུ་ ka-lön-pung.

To buy = སྦེ་ nyo-wa.

Exercise No. 11.

I see the house. ཨེ་ དང་པོ་ ལོང་གི་ ི་ neu khang-pa thong-gi-du.

I will see your house to-morrow. ཕེས་ དང་པོ་ བོན་ ཕྱོར་ རེ་ ལོང་པ་ ཨེ་ གཞི་ བཙུམ་ བཀའ་ བཀྲི་ བཀོད་ ngye mik-ta-ki-yin.

The official has sent a messenger to me. བོམ་པོ་ བོ བང་གཅས་ pom-pö pang-chhen chi neu tsa-la tong-nga nang-chung.

You have sent your worst pony; please sell me a better one. གོམ་པོ། ཨེ་ བཙུམ་ བཀའ་ བཀྲི་ བཀོད་ ngye.
He is beating a mule. \[ khyö-re \text{ ta duk-shö chi tang-du yak-ka chi tshong-ro-chi. } \]

He was beating the muleman yesterday. \[ khö-tre dung-gi-du. \]

If you work hard (lit. make effort) you will soon know Tibetan. \[ khyö-re nying-rù che-na pö-ke gyok-po she-yong. \]

Do not beat the pony. \[ ta ma-dung. \]

Tibetan is difficult (lit. the learning Tibetan is difficult). \[ pö-ke lap-ya ka-le khuk-po-re. \]

I received the letter from Dawa Tshering (lit. sent by Dawa Tshering) yesterday. \[ khe-sa Da-wa Tshe-ring-gi tang-nge yi-ge te nga-la jor-chung. \]

After going to Darjeeling, go to Kalimpong. \[ khyö Dor-je-ling-la chhin-ne ka-lön-pung-la gyu. \]

When you are at Kalimpong, buy a pony. \[ khyö ka-lön-pung-la de-tü ta-chi nyö. \]
Exercise No. 12.

He is buying. The trader has bought these goods at (lit. from) Lhasa. Call my servant. Do not pour the water. I have sent a messenger to Darjeeling. If you had petitioned the official yesterday, he would have sent a good pony. I am going to the bazaar to see whether there are any new arrivals (lit. comers, from རུ་ to come) from Lhasa.
CHAPTER VII.

The Verb—continued.

1. Negatives.—The negative used with the present and future indicative (except with रिं) is मी mi. With all other tenses and with रिं re even though in the present or future मा ma is used. The negative with यः yin is shortened into में men, that with यो yo into में me. Thus: शे नेक निर्मल खो yong-gi min-du, he is not coming; खो yong-gi ma-re, he will not come; नाम निकल निर्मलेन्द्रिं sang-nyi kho lep-mi-yong, he will not arrive to-morrow; नगा श्रीमंजिलं nga dro-ki men, I will not go; नगा श्रीमंजिलं nge shing-gi-me, I do not know.

2. With the perfect indicative ending in रिं it is better to place the negative before the root; e.g. he did not go yesterday, नगा श्रीमंजिलं khe-sa kho ma-chhim-pa-re, in preference to नगा श्रीमंजिलं chhim-pa ma-re, though neither is incorrect.

3. Never is translated by मा-न्यो ng ma-nyong, following the root of the verb, e.g. नगा दोर्जे-लिंग-ला द्रो ma-nyong, I have never been to Darjeeling.
4. Interrogatives.—These follow the rules given in Chapter V, para. 5. To these must be added the rule that ཆུང་, རོ་ song, and ཉོ་ nyong (this latter without ག་ ma, meaning ever) take ཉ ང་ nge. Thus: has my father arrived? ཉིཇ་བོ་སྦྱུ་ལེགས་པ་པ་ལེན་ཆུང་ངེ་? Again, have you ever been to Darjeeling? ཞེས་ཞི་བོད་དང་ཆུང་ངེ་? Sometimes གོ་ is used instead of ཉ in interrogative sentences for the second person, singular and plural, e.g. ཞེས་ཞི་བོད་དང་ཆུང་ངེ་? khyö Dor-je-ling-la dro nyong-nga? Sometimes གོ་ is used instead of ཉ in interrogative sentences for the second person, singular and plural, e.g. ཞེས་ཞི་བོད་དང་ཆུང་ངེ་? khyö hla-sa-la dro-ki yim-pe? Are you going to Lhasa?

5. An interrogative is also formed by སེམས་པ་ a-yö (present tense) སེམས་པ་ a-yong (future tense). Thus, སེམས་པ་ ཉི་ཐོ་ལེ-ཀ ཆེ-ན་ཡག་པོ་ a-yong? If you do this, will it turn out well? (lit. Will it be good?). སེམས་པ་ ཉི་ཐོ་ལེ-ཀ ཆེ-ན་ཡག་པོ་ a-yö? Is this boy doing well at school?

6. Finally, an interrogative with a future meaning is formed by adding ག་ to the root. Thus, རང་ལོ་པ་ ཉ ལ་ སེམས་པ་ ngan-tsho ka-re lap-ka? What are we to say? What shall we say?

7. Passive Voice.—As shown above (Chap. VI, para. 2) the Passive Voice is not distinguished from the Active in the same way as in English. Thus, he is beating me, is expressed
in Tibetan by him to me a beating is. So in the Passive Voice I am being beaten is expressed to me a beating is. The only difference therefore between the Active and Passive is that the Agent is omitted in the latter. Thus:

Present ཨ (กก), དུང་གྱི་དུའ, nga (khyö, kho)dung-yi-du,

I (you, he) am being beaten.

Future ཨ (กก) དུང་ཡོང་ nga (khyö, kho) dung-yong.

I (you, he) shall be beaten.

Perfect དུང་གོང་ dung-song, or དུང་དུ་ dung-du, or དུང་སྐ སྐ dungen skā, Have (has) been beaten.

Future Passive Participle དུང་གྱུ་ dung-gyu, To be beaten. So also དུང་གྱུ་ yu tshong-gyu, Turquoises to be sold or turquoises for sale.

The Passive should, as far as possible, be avoided in translating, the corresponding Active tense being used instead.

8. Potential Verbs.—When can, could mean is able to, translate by རྒྷ རྒྷ to be able, added to the root of the verb; e.g. you can (i.e. are able to) go to Darjeeling, ཁྱོ་ དོར་ཇེ-ཞིང་-ལ་ ཅོ་ དུ་ རུ་ thup-kyi-re. He can do this, དུ་ བཅོ་ དུ་ རུ་ thup-kyi-re. It will be seen from the above examples that the subject is put in the agentive case, when the main verb is transitive and in the nominative case, when the main verb is intransitive. A similar rule applies to the permissive verbs and to the hortative verbs dealt with in the two next paragraphs.
9. **Permissive Verbs.**—When *can, could* mean *is allowed to,* translate by གང་པ挪威 chhok-pa, added to the root of the verb; *e.g.* གང་པokemon བོད་པོ་ ཆོས་ལང་ལ། ཀྱོ་ ཀྲོད་ཀྱིི་ི་ཚོལ་ལས་ཆོས་ཀྱིི་ཁྲིི་ khyö Dor-je-ling-la dro chhok-ki-re, *you can* (*i.e. are allowed to*) *go to Darjeeling.*

10. **Hortative Verbs.**—When *should* means *ought, need, want, wish or must,* it is translated by གང་པའི་ནག gö-pa, added to the root of the verb, *e.g.* *you should* (*i.e. ought to, or must*) *go to Darjeeling,* གང་པའི་ནག chhok-pa, khyö Dor-je-ling-la dro go-kyi-re.

11. **Optative Verbs.**—These, denoting *wish and regret,* are rendered as follows:—

*e.g.*, *Would that my brother were here!* གང་པོ་ནི་ཨི་ཨི་ཨི་ཨི་ གང་པོ་ནི་ཨི་ཨི་ཨི་ཨི་ ngé pien-kyaw de yö-na-a.

*If only he would eat his food!* གང་པོ་ནི་ཨི་ཨི་ཨི་ཨི་ གང་པོ་ནི་ཨི་ཨི་ཨི་ཨི་ khdö kha-la ša-ro che-na-a.

*If only he would bring my pony!* གང་པོ་ནི་ཨི་ཨི་ཨི་ཨི་ གང་པོ་ནི་ཨི་ཨི་ཨི་ཨི་ khdö ngé ta-te thri yong-ro che-na-a.

12. **Another form,** used in religious prayers or blessing, is as follows:—

*MAY THE PROSPERITY OF THE (Buddhist) RELIGION LONG PREVAIL!* གང་པོ་ནི་ཨི་ཨི་ཨི་ཨི་ གང་པོ་ནི་ཨི་ཨི་ཨི་ཨི་ tem-pa pien-ring ne-pe tra-shi sho.
This sentence is frequently used at the end of a prayer.

May you be happy! khyö kyi-po yong-nga sho.

May you have a long life free from illness! khyö tshe-ring ne-me yong-nga sho.

These two latter examples might be used by an old man blessing a young one.

The language used is literary, rather than ordinary colloquial, but is used colloquially for the above purposes.

13. The imminence of an action is expressed by tro, added to the root; e.g., kho pha-ri-la lep-tro-du, he has nearly reached Phari.

14. Probability, likelihood are expressed by tro or pa-dra, e.g. kho pha-ri-la de-kyi yin-tro or yim pa-dra, he will probably stay at Phari. The negative forms are mem-pa-dra, he will probably not stay at Phari.

15. Completion is expressed by the verb tshar-wa, to finish, added to the root; e.g., kho to se-tshar-song, he has finished eating.
16. When an action is habitual or general the future form in ཕགས་ is used. Thus, ཕགས་རོ་ཆེ་ལས་པོ་ (འབལ) ཕགས་ nyi-ma re-re chha-pa ṝāp-kyi-re, RAIN FALLS EVERY DAY.

17. That an action is continuing is expressed by the root with ངེ་ once repeated and followed by the verb མི་ e.g., མི་དོན་ིས་ (འབལ) མི་ བོད་ཡིག་བོད་པའི་ དོ་-ki dro-ki chi-a, nga tan-da lep-yon, KEEP MOVING ON; I WILL COME PRESENTLY.

18. Verbs of becoming, changing into, altering into, growing, etc., are often expressed by ཤེག་ governing the dative, e.g., THIS YELLOW COLOUR IS BECOMING RED. ཤེག་ཚོ་ ཤེག་ནས་མགོན་མ་བཞི་ tshö ser-po di mar-po-la dro-ki. It is very common with the comparatives of adjectives; e.g., THIS HAS BECOME LESS. ཤེག་ཟློ་ཟློ་ ཤེག་སྟོན་ di nyung-ru chhin-sha.

Note the use of ངེ་ here. It is used with some words in the place of བོད་ བོད་

19. བོད་, PLACE, is joined to many verbal roots, e.g., བོད་ dö-sa, RESIDENCE (lit. PLACE OF DWELLING, from བོད་ TO REMAIN, DWELL); བོད་ལེ་ བོད་ བོད་ le-ka che-sa, PLACE WHERE ONE DOES ONE'S WORK, from བོད་ che-pa, TO DO.

20. To have leisure to, time for doing is expressed by བོད་ long, joined to the root of the verb concerned, e.g., བོད་
I have no time to see those men.

21. That the time for doing something has arrived is expressed by མན་རེན, e.g., བཟང་བཅོད-རེན-སོང་, IT IS TIME TO GO NOW; དགོང་བཅོད-དུ, IT IS TIME TO EAT NOW (IT IS MEAL-TIME).

22. To be ready for, to be prepared for, is expressed by ཇ་ཆོས, ཇ་ཆོས་ཆོས་joined to the root of the verb. To be fit for, to be suitable for is expressed by མཚོན-པ་ similarly joined (See Chap. IV, para. 6).

23. བོད joined to the root of the verb, and followed later by གཉིས, denotes

<table>
<thead>
<tr>
<th>Indeed</th>
<th>...</th>
<th>...</th>
<th>...</th>
<th>but</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is true</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>but</td>
</tr>
<tr>
<td>Certainly</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>but, etc.</td>
</tr>
</tbody>
</table>

e.g., He certainly hears but he does not heed, མཐོང་མི་ཤིང་དུ་བྱུང་པ་.  

I did indeed see him, but I did not recognise him. བོད་པ་  

In the literary language the spelling of this particle ཁོིན varies according to the letter immediately preceding it, but in the colloquial the pronunciation is always པི་.
The meaning of འཆ་...ཨ་ corresponds to that of to... lekin in Hindustani.

24. Verbs of receiving follow the same rule as འཐོན་ in the sense of possessing (Cap. V, para. 15). Thus, གཤིས་ཐོན་པ་ lunga-la jor-chung, I have received.

25. A few common verbs which are irregular may be noted as follows:

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>འཐོན་ yong-wa, to come</td>
<td>འཐོན་ yong-gi-yö</td>
<td>འཐོན་ yong-nga-yin.</td>
<td>འཐོན་ yong-gi-yin.</td>
<td>འཐོན་ sho.</td>
<td>འཐོན་ ma-yong.</td>
</tr>
<tr>
<td>འཐོན་ dro-wa, to go</td>
<td>འཐོན་ dro-ki-yö.</td>
<td>འཐོན་ chhim-pa-yin.</td>
<td>འཐོན་ dro-ki-yin</td>
<td>འཐོན་ gyu.</td>
<td>འཐོན་ man-dro.</td>
</tr>
<tr>
<td>འཐོན་ che-pa, to do</td>
<td>འཐོན་ che-kyi-yö.</td>
<td>འཐོན་ che-pa-yin.</td>
<td>འཐོན་ che-kyi yin.</td>
<td>འཐོན་ (ཐོན) chi.</td>
<td>འཐོན་ ma-che.</td>
</tr>
</tbody>
</table>
Thus nga yong gi-yö, I AM COMING (NOW). kho yong-gi-re, HE WILL COME. sho, COME! ma-yong, DO NOT COME! kho dro-ki-du, HE IS GOING. kho chhim-pa-re, HE HAS GONE.

26. As will have been noticed from the examples in this and the preceding chapters the verb is always placed at the end of the sentence. When there are two verbs in a sentence, one governing the other, the governing verb comes last; e.g., khyö-chhin chhok-ka, you MAY GO. nge le-ka di cke thüp-kyi ma-re, I CANNOT DO THIS WORK.

Words.


Darjeeling. Dor-je ling.

Bazaar. throm.

Week. dün; dün-thra.

To assemble. tsho-pa.

Sunday. sa-nyi-ma.

To make, build. so-wa.

To see. thong-wa.

At the time. gang-la.

Meaning, purpose. tön-ta.

Pleasant, comfortable. kyi-po.

To look at, see. mik-ta-wa.

To arrive. lep-pa.

Village. trong-se.
Name. ཞིང་ ming.

To say, be called (of a name). དེར་ wa.

Before. རྣོ་ ngen-la.

Rinchengong. རིན་ཆེན་ gang.

Exercise No. 13.
The turnip has been eaten. དུས་་བཞི་བཞི་བཞི་ nyung-ma di še-song.
The turnip will be eaten to-morrow. ཆི་་ རི་ nyung-ma di še-yong.
Eat this mutton, but do not eat this pork. ཆི་ དགེ་ དེ་ so, phak-ša di ma-ša.
Every week a large bazaar is held (lit. assembles) in Darjeeling. དོར་ je-ling-la dü-n re-re-la throm chhem-po re tsho-kyi-yö.
The large bazaar at (lit. of) Darjeeling will not be held to-morrow but will be held on Sunday. ཏོས་ རི་ ཆི་ རི་ nyi Dor-je-ling ki throm chhem-po te tsho-kyi ma-re ša-nyi-ma tsho-yong.
He has almost finished building the house. དབུས་ སྤྲོ་ khö khang-pa di šö tsha-tro-du.
Did you see the man who came yesterday?

I did not see (him). (He) came when I was out.

It is unnecessary for him to go to Phari. (Lit. There is no reason of his having to go to Phari).

Have you ever been to Darjeeling?

No. (lit. not been).

I am going to see whether Darjeeling is a pleasant place.

Exercise No. 14.

We have nearly reached the village. What is its name? (Lit. What is its name called)? Rinchengong. Have you ever been (lit. arrived) here before? Go on asking him about the road. Tell him that if he tells (any) lies he will be flogged. He is unable to come to Darjeeling. I am not allowed to buy pork. You ought to learn Tibetan.
CHAPTER VIII.

Numerals.

1. The numeral like the adjective follows the noun. If the noun is accompanied by an adjective the numeral follows the adjective. Thus नग-लात-सुम्नि नग-लात-सुम्नि (three) नग-लात-सुम्नि nga-la ta sum yö, I have three ponies. नग-लात-याक-पो नग-लात-याक-पो nga-la ta yak-po sum yö, I have three good ponies.

2. The cardinal numerals according to नग-लात-सुम्नि (or नग-लात-सुम्नि) नग-लात-सुम्नि त्राङ-क्यिं (or tsi-kyi) nam-trang, i.e. arithmetical notation, are as follows:—

<table>
<thead>
<tr>
<th>English figure.</th>
<th>Tibetan figure.</th>
<th>Tibetan word.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>འ</td>
<td>chi.</td>
</tr>
<tr>
<td>2</td>
<td>ལ</td>
<td>ngi.</td>
</tr>
<tr>
<td>3</td>
<td>ར</td>
<td>sum.</td>
</tr>
<tr>
<td>4</td>
<td>ལ</td>
<td>shi.</td>
</tr>
<tr>
<td>5</td>
<td>ཝ</td>
<td>nga.</td>
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<tr>
<td>----------------</td>
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</tr>
<tr>
<td>6</td>
<td>༦</td>
<td>བུ།</td>
</tr>
<tr>
<td>7</td>
<td>༧</td>
<td>དུན་</td>
</tr>
<tr>
<td>8</td>
<td>༨</td>
<td>དེ་</td>
</tr>
<tr>
<td>9</td>
<td>༩</td>
<td>ཉི་</td>
</tr>
<tr>
<td>10</td>
<td>ཁོ་ or ཉོད་པར་</td>
<td>chu or chu-tham-pa.</td>
</tr>
<tr>
<td>11</td>
<td>གོ་</td>
<td>ལོ་ཁོ་</td>
</tr>
<tr>
<td>12</td>
<td>གོ་</td>
<td>ལོ་ཁོ་</td>
</tr>
<tr>
<td>13</td>
<td>གོ་</td>
<td>ལོ་ཁོ་</td>
</tr>
<tr>
<td>14</td>
<td>གོ་</td>
<td>ལོ་ཁོ་</td>
</tr>
<tr>
<td>15</td>
<td>གོ་</td>
<td>ལོ་ཁོ་</td>
</tr>
<tr>
<td>16</td>
<td>གོ་</td>
<td>ལོ་ཁོ་</td>
</tr>
<tr>
<td>17</td>
<td>གོ་</td>
<td>ལོ་ཁོ་</td>
</tr>
<tr>
<td>18</td>
<td>གོ་</td>
<td>ལོ་ཁོ་</td>
</tr>
<tr>
<td>19</td>
<td>གོ་</td>
<td>ལོ་ཁོ་</td>
</tr>
<tr>
<td>20</td>
<td>གོ་ or ཉོད་པར་</td>
<td>nyi-shu or nyi-shu</td>
</tr>
<tr>
<td>English figure</td>
<td>Tibetan figure</td>
<td>Tibetan word.</td>
</tr>
<tr>
<td>---------------</td>
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<td>---------------</td>
</tr>
<tr>
<td></td>
<td></td>
<td>In Tibetan character.</td>
</tr>
<tr>
<td>21</td>
<td>27</td>
<td>nyi shu tsak-chi.</td>
</tr>
<tr>
<td>30</td>
<td>30</td>
<td>sum-chu or sum-chu tham-pa.</td>
</tr>
<tr>
<td>31</td>
<td>30</td>
<td>sum-chu so-chi.</td>
</tr>
<tr>
<td>40</td>
<td>30</td>
<td>skip-chu or skip-chu tham-pa.</td>
</tr>
<tr>
<td>41</td>
<td>30</td>
<td>skip-chu ske-chi.</td>
</tr>
<tr>
<td>50</td>
<td>30</td>
<td>ngap-chu or ngap-chu tham-pa.</td>
</tr>
<tr>
<td>51</td>
<td>30</td>
<td>ngap-chu nga-chi.</td>
</tr>
<tr>
<td>60</td>
<td>30</td>
<td>truk-chu or truk-chu tham-pa.</td>
</tr>
<tr>
<td>61</td>
<td>30</td>
<td>truk-chu re-chi.</td>
</tr>
<tr>
<td>70</td>
<td>30</td>
<td>dün-chu or dün-chu tham-pa.</td>
</tr>
<tr>
<td>71</td>
<td>30</td>
<td>dün-chu tön-chi.</td>
</tr>
<tr>
<td>---------------</td>
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<td>----------------------</td>
</tr>
<tr>
<td>80</td>
<td>⁰</td>
<td>ཁྲི་ or ཁྲི་ སྒྲུབ་</td>
</tr>
<tr>
<td>81</td>
<td>⁰</td>
<td>ངྲི་ཤུ་ཤེ་</td>
</tr>
<tr>
<td>90</td>
<td>⁰</td>
<td>ངྲི་ཤུ or ངྲི་ཤུ སྒྲུབ་</td>
</tr>
<tr>
<td>91</td>
<td>⁰</td>
<td>ངྲི་ཤུ་ཤེ་</td>
</tr>
<tr>
<td>100</td>
<td>⁰⁰⁰</td>
<td>གྲི་ or གྲི་ སྒྲུབ་</td>
</tr>
<tr>
<td>101</td>
<td>⁰⁰⁰</td>
<td>གྲི་ཤུ་ཤེ་</td>
</tr>
<tr>
<td>200</td>
<td>⁰⁰⁰</td>
<td>ཉི་</td>
</tr>
<tr>
<td>300</td>
<td>⁰⁰⁰</td>
<td>གསྲི་</td>
</tr>
<tr>
<td>400</td>
<td>⁰⁰⁰</td>
<td>གྲི་</td>
</tr>
<tr>
<td>500</td>
<td>⁰⁰⁰</td>
<td>དང་</td>
</tr>
<tr>
<td>1,000</td>
<td>⁰⁰⁰⁰</td>
<td>གླིང་ or གླིང་</td>
</tr>
<tr>
<td>10,000</td>
<td>⁰⁰⁰⁰⁰</td>
<td>གླིང་</td>
</tr>
<tr>
<td>100,000</td>
<td>⁰⁰⁰⁰⁰⁰</td>
<td>གླིང་</td>
</tr>
<tr>
<td>----------------</td>
<td>-----------------</td>
<td>----------------------</td>
</tr>
<tr>
<td>1,000,000</td>
<td>འོ་མྲོ་</td>
<td>རེ་ས་</td>
</tr>
<tr>
<td>10,000,000</td>
<td>འོ་མྲོ་ རྗུ་</td>
<td>སེ་༢-༢-༢-༢</td>
</tr>
<tr>
<td>100,000,000</td>
<td>འོ་མྲོ་ རྗུ་ དི་མྲྭ་</td>
<td>ཚུང་དྲུག་</td>
</tr>
</tbody>
</table>

Note firstly that, in the case of tens and hundreds when the smaller number follows the larger, addition is indicated, e.g., fourteen = ten-four; but when the larger number follows the smaller, multiplication is indicated, e.g., forty = four-ten. From the thousands upwards, when དེ་ནུས་ is used, the smaller number always follows the larger, e.g., དེ་ནུས་བཤེག་ཤེསི་ tong-thra-shi, four thousand, དེ་ནུས་བཤེག་ཤེསི་ཤེསི་ tong-thra-chi tang shi, one thousand and four. But with ཁུ་ the multiplying number precedes, e.g., ཁུ་བཤེག་ཤེསི་ ship-tong tang shi, four thousand and four.

Note secondly, that in the case of multiplication ཕུ་ is spelt བུ་, རགྱུ་ is spelt རགྱུ་ and ཤུ་ as the second

¹ It is curious that Jäschke and Sarat Chandra Das in their dictionaries give རེ་ས་ as ten millions and སེ་༢-༢-༢ as one million, but numerous Tibetans have been independently consulted and all agree that རེ་ས་ means one million and སེ་༢-༢-༢ ten millions.
part of a compound, the first part of which ends in a consonant, is spelt བ་.

Note *thirdly*, that the use of བ་ after full tens is optional. When used it implies completion, *e.g.*, བ་ སྱི་མས་ ཤྱུན-་ཕུ་ སྤིང་པ་ = sixty and no more. སྱི་མས་ སྤིང་པ་ is also, but less commonly, used after complete hundreds, *e.g.*, སྐྱིད་ སྱི་མས་ སྐེས་པ་ སྤིང་པ་, and when so used has a similar sense of completion.

Note *fourthly*, the different conjunctions for each series between 20 and 100, *i.e.*, for the 20 series, for the 30 series, for the 40 series and so on.

Note *fifthly*, that we can add the usual plural form སྤེལ་ to བ་ སྐྱིད་ སྐྱིད་ and སྤེལ་ and the higher numbers to make them plurals, but it is not necessary to do so. སྐྱིད་ and སྐྱིད་ may take སྐྱིད་ also as a plural form. སྐྱིད་ and སྐྱིད་ seem to be used mainly in an indefinite sense, *e.g.*, I HAVE SEVERAL TENS OF THOUSANDS OF SHEEP. སྐྱིད་ སྐྱིད་ སྐྱིད་ སྐྱིད་ ngag-la lugs sgrub-thyin thigs bshis chi yid. THERE ARE TWO HUNDRED THOUSAND SOLDIERS IN THAT COUNTRY. ༀབ་ སྐྱིད་ སྐྱིད་ སྐྱིད་ སྐྱིད་ སྐྱིད་ lung-pa te-la ma-mi bumi-nyi yid.

The noun qualified by a numeral remains in the singular; *e.g.*, four ponies = སྐྱིད་ སྐྱིད་ སྐྱིད་ སྐྱིད་ (see also Chapter III, para. 12).
3. Alphabetical Notation \( \text{Tl'p^fi^ja^J'c^n-c^;^' ka-khe nam-trang} \).

This is used for paging books, for numbering the different volumes or parts in books, for Indices, etc. It is possible to count up to three hundred by it.

<table>
<thead>
<tr>
<th>1 to 30</th>
<th>31 ,, 60</th>
<th>61 ,, 90</th>
<th>91 ,, 120</th>
<th>121 ,, 150</th>
<th>151 ,, 180</th>
<th>181 ,, 210</th>
<th>211 ,, 240</th>
<th>241 ,, 270</th>
<th>271 ,, 300</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{通过字母表到} )</td>
<td>( \text{到} )</td>
<td>( \text{到} )</td>
<td>( \text{到} )</td>
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</table>

4. In counting most weights or measures and some divisions of money \( \text{kang} \) is used instead of \( \text{chi} \) and \( \text{to} \) instead of \( \text{nyi} \). Thus, \( \text{sor-kang, one fingerbreadth, sang-to, two sang (i.e., three rupees five annas), but gor-mo nyi, two rupees.} \)
5. In some dialects \text{\textit{khe}} is used as a score, thus \text{\textit{khe-nyi tang nga}} = forty-five (lit. two score and five). This method of counting is not used in Lhasa where \text{\textit{khe}} denotes a measure containing twenty \text{\textit{tre}} (a measure varying in different districts, but often equal to about one-fourteenth of a cubic foot).

6. **Ordinals.**—The first is translated by \text{\textit{tang-po}}. All subsequent numbers by adding \text{\textit{pa}} to the cardinal; e.g., \text{\textit{nyi-pa}}, the second, \text{\textit{sum-chu so-chik-pa}}, the thirty-first. In reckoning Tibetan dates the word \text{\textit{tshe-pa}}, date is used and is followed by the cardinal number concerned, e.g., \text{\textit{da-wa nyi-pe tshe-pa sum}}, the third of the second month, lit. the three-date of the second month. And \text{\textit{tshe-pa chi}} is used for the first, not \text{\textit{tshe-pa tang-po}}. Also \text{\textit{nyer-chi}} or \text{\textit{nyi-shu chi}} is used instead of \text{\textit{tsa-chi and nyer-nyi}} or \text{\textit{nyi-shu nyi}} instead of \text{\textit{tsa-nyi}}, and so on up to the twenty-ninth inclusive. The last day is \text{\textit{nang-kang}}. If the month contains less or more than thirty days, the omission or repetition of earlier dates is prescribed. The last day is always \text{\textit{nang-kang}}.
English dates the Hindustani word ठरिख tarikh is used. A further difference is that न्यिशु टस्चि nyi-shu tsa-chi, न्यिशु टस्न्यि nyi-shu tsa-nyi, etc., are written for the 21st, 22nd, etc., instead of the forms noted above as used with भग्नां.

7. Conjunctive Numerals.—का ka added to the cardinal up to ten inclusive denotes conjunction. Thus, न्यिका, both, न्यिबुम्सा sum-ka, the three together, all three. In the colloquial चाँ cha often takes the place of का ka, e.g., न्यिचा, न्यिबुम्सा चा sum-cha, etc. Thus, चन्त्रेकान्तान्त्र nyes chak-pa truk-cha sim-yö, I have caught all six robbers.

8. Distributive Numerals.—To express distributive numerals, i.e., two at a time, five at a time, etc., repeat the cardinal and add ज्ञुक्ये che-ne. Thus, bring them to me two at a time. खोंत्सो न्गेट्साल न्यिके che-ne thri-sho. Bring them to me fourteen at a time. खोंत्सो न्गेट्साल मिं चुप्स्की chup-ski che-ne thri-sho.

To express two each, etc., omit the ज्ञुक्ये che-ne, e.g., give each cooly (load-carrier) two trang-kas (a trangka = four annas at present, 1917). खोंत्सो ज्ञुक्ये अन्त स्की che-ne thri-sho.
CHAPTER VIII.

For one at a time, each or one each  registro  is used instead of registro, e.g., BRING THEM TO ME ONE AT A TIME, khön-tsho nge-tsa-la re-re che-ne thri-sho. GIVE EACH COOLY ONE TRANG-KA registro to-po khe-khen mi-hrang re-re-la trang-ka re-re trö. Where a cardinal numeral has more than two syllables the whole numeral is not repeated. The last two syllables may be repeated, e.g., GIVE EACH MAN THIRTY-FOUR RUPEES. registro mi re-re-la gor-mo sum-chu sop-ski sop-ski trö. Or we may add registro to the numeral instead of repeating, thus, registro mi re-re-la gor-mo sum-chu sop-ski re trö.

9. Fractions.—HALF is registro chhe-ka, one and a half, is expressed by registro chhe-tang nyi, lit. with a half (it is) two. TWO AND A HALF = registro chhe-tang sum, and so on. registro chik-tang chhe-ka may be used instead of registro chhe-tang nyi and so on, but the latter forms are more common. ONE OF A PAIR is registro ya-chi, e.g., registro ka-yö ya-chi, one cup of a

1 as a final consonant may always be written in this way.
PAIR.  ཕུག་མཚོ་* sum-chha, = A THIRD and རྫིག་* skip-chha = A FOURTH, and so on for other numbers; but fractions beyond one-fourth are not very much used in the colloquial language. Thus, ཁམ་པ་ཙམ་ལོག་བརྙན་པོ་དེ་རིང་པ་ ma-di nga-la sum-chha-nyi go-wa yö, I WANT TWO-THIRDS OF THIS BUTTER. ཐི་གུ་བུ་ཞི་ལོ་བོ་མོ་བོ་སུ་གོན། sha di-ne shi-chha-sum kho-la trö. GIVE HIM THREE QUARTERS OF THIS MEAT; རྗེ་དེ་རིང་ངལ་ལོ་ིན་དོན་ན་མགྲོན་ཏིང་ལོ་ thre di ring-thung-la thru shi tang thru chik-ki skip-chha-chi yo-wa-re. THIS COTTON CLOTH IS 4/ cubits in length.

10. **Alternative Numbers.** — Two or three, seven or eight, etc., are expressed by the two numbers being placed one directly after the other. They may also be followed by ལོ་འཁྲུལ་chi; this is optional. Thus, ཁམ་ཐོད་ཀྱི་ཤིང་ལོ་བོ་མོ་བོ་སུ་གོན། sang-nyi mi yong-khen truk dün chi yö, mi re-re kita nyi sum thri lep-yong, THERE ARE SIX OR SEVEN MEN COMING TOMORROW; EACH MAN WILL BRING (lit. WILL ARRIVE BRINGING) ¹ TWO OR THREE PONIES.

11. **Once, twice, thrice, etc., are rendered by རྟེན་* theng or བོད་* tshar, both of which mean time, joined to the cardinal numeral.** Once more is ད་བྲེག་* (or དྲེས་) ལི་མོ་* ta-rung theng-chi and so on, e.g. HE HAS COME HERE TWICE.

¹ To bring in the sense of to lead = གཉོ་པ་* thri-pa; in the sense of to carry = གཉོ་པ་* khyer-wa or གཉོ་པ་* khur-wa.
I have been to Lhasa five times and shall go once more.

12. The methods of reckoning addition, subtraction, multiplication and division will clearly appear from the following examples. Thus, roscope nyi tang skie-nana tru, if two and four are made, six. oscope chu-ne sum then-na dün, if three be drawn from ten, seven. roscope nyi nga-la chu, two to five, ten. roscope chu-nyi tum-pu sum-la tang-na ski, if twelve be sent into three pieces, four.

Words.

Soldier = दूर दूरी ma-mi.
Behind = दूर दूर gya-p-la.
Wall = दूर दूर tsik-pa.

That...over there (indicating a place in sight) = नन्द pha-gi.

Jong-pen, i.e. Official in charge of a district = भो नामी phep-pa.

Jong-pen. He lives in a fort, called the Jong (दूर), built strongly with thick walls on a hill or ridge rising a little above the surrounding plain or valley.
Wages = རྟུ་ལ།

Boot (of Tibetan manufacture) = ཀྲ་ཁོ་ཁྲི་ངོ་ lharn-kho.

Boot (of English or Indian manufacture) = གོ་ཁོ་ jet-ta, Hin.

Is lost (lit. having been lost, is not) = འབིང་ཐེམ་མི་ la-ne min-du.

Finger-breadth = སོར་ sor.

Span (from the tip of the thumb to the tip of the middle finger when extended) = ཐོ་tho.

Cubit (from the point of the elbow to the tip of the middle finger) = ཐོ་thru.

Day = དོ་ ma.

New = ག་པ་ sa-pa.

New year = ཆ་ལ། lo sa.

Exercise No. 13.

One thousand three hundred and eighty-three. འཁོར་བུ།

There are thirty or forty Tibetan soldiers behind that wall over there. གྲོ་ཁོ་ཁྲི་ངོ་ གྲུ་་ མཇོ་ གྱུར་ ཆུ་ གྱུར་ ཆུ་ ཡོ་ རི་ མི་ོ་ མཆོ་ སུམ་ ལོ་ ཉོ་ དུ་ དེ་ ཉོ་ ལུ སྐྲུ་ །

The Jong-pen will arrive here on the twenty-fifth. རྒྱུ་ཁྲི་

(ཎུས་) ཀྲ་ཁོ་ (ཧྲི་) གྲུ་་ གྱུར་ ཆུ་ ། nyi-shu nga-la de Jong-pen phe-yong.
The Jong-pen will arrive here on the twenty-fifth of the sixth month. 

The Jong-pen will arrive here on the twenty-fifth of June.

Both men are here. Both men are here.

They ask (lit. request, “please give”) one and a half rupees each as wages. Give them one rupee each (lit. give each man one rupee).

One boot of this pair is lost.

Three and five are eight.

Seven from nine leaves two.

Seven times two are fourteen.
Five into fifteen is three. 

\[ \text{chö-nga tum-pu nga-la tang-na sum.} \]

Ten finger-breadths make one span. 

\[ \text{tho kang-la sor chu yo-wa-re.} \]

Two spans make one cubit. 

\[ \text{thru kang-la tho to yo-wa-re.} \]

Exercise No. 14.

Four into twenty-four is six. Five from thirteen leaves eight. 28,407. Twenty-eight thousand four hundred and seven. Bring an armful of wood. Five or six new traders are arriving daily (each day) at Kalimpong. When the New Year is over larger numbers (more) will come (arrive).
CHAPTER IX.

Pronouns.

1. Pronouns are, generally speaking, declined in the same way as nouns. Exceptions to this general rule will be noted below under the pronouns concerned.

2. **Personal Pronouns.**—These are བོད། ཉྱ་ or བོད། ཉྱ་-རང, I; བོད། མྱོ་ or བོད། མྱོ་-རང, thou, you; བོད། མོ་, or བོད། མོ་-རང, he; བོད། མོ་, mo, she; e.g., Will you stay here to-morrow? བོད། མང་ཨྱེ་བྱིན་གྲིས་གྱུར་བྱང་སྐབས་སྐྱེ་ བོད། མྱོ་-རང sang-nyi de dö-kyi yim-pe? The system of honorific language in Tibetan is dealt with below in Chapter XIII, but here it must be briefly noted that there is a separate class of words which must be used in reference to a person of good position, both when speaking to and when speaking of such person. Not to do so will lay the student open to the charge of speaking what is known in India as "Cooly language." Even if his rudeness is known to be merely the result of ignorance, every sentence he utters will jar upon the person he addresses.

3. As regards personal pronouns the ordinary honorific form for thou, you is བོད། མྱོ་ khye or བོད། མྱོ་-རང khye-rang and for he or she བོད། བོད། མོ་ khong. Of course the first person has no honorific form; nor in the Lhasa colloquial language are any other forms used for it except བོད། ཉྱ་ or བོད། ཉྱ་-རང nga-rang;
though in the Tsang colloquial འབབ་ da is used in the depre-
catory sense of "your humble servant," and in letter-writing
in Lhasa and elsewhere འབབ་ da and བོ thren and other
terms are used in the same sense. For Tibetan gentlemen
of the higher ranks a higher form of honorific should be em-
ployed, namely ལྷུ་ མི་ དྲུ་ ལོ་ ku-sho, or རྒྱུ་ མི་ དྲུ་ ལོ་ ku-ngö, the
meaning of which corresponds somewhat to the English sir,
e.g., WILL YOU STAY HERE TO-MORROW, Sir? བོ་ ལྷུ་ མི་ དྲུ་ལོ་ ku-sho sang-nyi de
sku-den ja-ki yim-pe? For Tibetan ladies རྷུ་ མི་ དྲུ་ ལོ་ cham-ku-sho is used. These latter are used as honorifics for
you, he or she; i.e., both when speaking to or of a person.
The secular heads of the Tibetan Government, i.e. Lon-chhens
and Sha-pes should be addressed by their titles, i.e., ཀྲ་ འབྲ་ ཡུམ་ lön-chhen and ཤེ་ན་ མི་ དྲུ་ ལོ་ sa-wang chhem-po, respectively,
the latter being the Sha-pe's honorific designation. The wives
of these high ministers are addressed as རྷུ་ མི་ དྲུ་ ལོ་ hla-
cham ku-sho. Similarly, for a high Lama རྷུ་ མི་ དྲུ་ ལོ་ ku-sho rim-po-chhe, precious Sir! and for a nun of high posi-
tion རྲི་ རུ་ བོ་ ལུ་ མི་ དྲུ་ ལོ་ je-tsün ku-sho should be employed,
e.g., WILL YOU (addressing a nun of high rank) STAY HERE TO-
MORROW? རྲི་ རུ་ བོ་ ལུ་ མི་ དྲུ་ ལུ་ མི་ དྲུ་ ལོ་ je-tsün ku-sho sang-nyi de sku-den ja-ki yim-pe?
If the Lama be an avatar, i.e., an incarnation of Buddha, of whom there are several hundreds in Tibet, *ku-sho trül-ku* should be used. *trül-ku* means incarnation.

4. As regards declension it should be noted that *khyö kho* and *mo* in addition to making their genitive and instrumental singular according to the rules of declension for nouns, also take *re* for the genitive and *re* for the instrumental case, e.g., *khyö-re* or *khyö-kyi*; *kho* or *kho-re*. Again when personal pronouns are used in a plural sense, their plural forms are, as a rule, used even though the sense of plurality is clear from the context. On this point also they differ from nouns (see Cap. III, para. 12). Thus, *te-ring chhum-bi la tshong-pa mang-po yo-va-re, sang-nyi khon-tsho gang-kha pha-ri-la dro-ki-re, there is a large number of traders at Chumbi to-day; they will all go to Phari to-morrow. When joined to numerals, however, the plural form is not used, e.g., *nga-nyi*, we two. The plural of *ku-sho* and of *ku-ngö* may either be formed with *tsho* in the ordinary way or by adding *hlen-gye*; e.g., *ku-sho hlen-
5. The pronoun *it*, when used in the nominative or accusative case, is not translated into Tibetan, e.g., \( \text{gye. The latter form gives a somewhat higher honorific} \) than the former.

\[ \text{tom te ka-pa yö? nge se-pa yin, where is that bear? I have killed it. But shing-dong di re, te-i ye-ga gang-kha che-ne min-du, this is the tree; its branches have all been lopped off (lit. having been lopped, are not).} \]

6. Any personal pronoun will usually be omitted, if its omission does not cause any ambiguity in the sentence, e.g., \( \text{te-ring nga de dó-kyi-yin. sang-nyi dro-ki-yin. I will stay here to-day; I shall go to-morrow.} \)

7. **Possessive Pronouns.** —The Possessive Pronoun is expressed by the genitive of the Personal Pronoun, e.g., \( \text{nge my, mine; khyö-re khyö-kyi, your, yours; kho-re, his. mö, mo-re, her, hers. Thus, di nge ta re, this is my horse; ta di nge re, this horse is mine; men-da khe-sho, bring your gun.} \)
8. **Reflective Pronouns.**—*Myself, yourself, etc., are expressed by ཐེ་ རང, e.g., ལེ་ི་ཐེ་ རང དཔེ་ཞེན་པ་ རང རོག་ (injury) སྒྲོ་ཐོ་ khyö-re ten-dra che-na rang-la kyön che-yong. If you act in that way you will hurt yourself. ཐེ་ རང-གི and བཞིན་དེ་ so-so, my own, your own, etc., have the meaning of apna in Hindustani. Thus, བཞིན་པ་ རང-གི་ རང རོག་ བཞིན་པ་ སོ་ so-so rang-gi ta yak-shö yin sam-pa-re. Each man thought his own pony the best. This might also be rendered རང རོག་ རང རོག་ ta yak-shö yin sam-pa-re.

9. Other meanings of ཐེ་ connected with the above meaning of self are shown in the following examples:—

Yes. It is quite so. འདི་རང རོག་ la ta-ka rang re.

This is really difficult. འདི་ རང རོག་ di ka-le khak-thak-chhö rang du.

Your mere coming here has done good, (lit.) by your mere coming here good has resulted. ཀྱོང་གཞི་ khyö-rang de yong-nga rang-gi yak-po chung.

ཐེ་ is often also used with negatives in the sense of very, e.g.—

Do not drink very much beer. འདི་ chhang mang-po rang ma-thung.
10. **Reciprocal Pronouns.**—Each other, one another, are expressed by *chi-chi*, e.g., *kho-rang-tsho chik-ki-chi dunny-nga-re*, they beat each other. (Lit. by one to one, they beat).

11. **Demonstrative Pronouns.**—This is rendered by *di* and that by *te*, but when either this or that refers to a noun previously mentioned *te* is used, e.g., *te yak-po re*, this one (previously mentioned) is good. Both *di* and *te* follow the noun or adjective which they qualify, and take the case-inflection instead of the noun or adjective. They are also used by themselves, apart from nouns, e.g., the example just given, and *di nge yin*, this is mine.

12. Other demonstrative pronouns in common use are *di-rang*, this very, *te-rang*, that very, emphatic forms of this and that respectively, also *ta-ka* and *ta-ka-rang*, with the same meaning; e.g., Is this the very man that I saw yesterday? *mi di khe-sa nge thong-nga te-rang re-pe?* Yes, it is the very same. *la ta-ka-rang re*. Also, *ya-gi*, that up there, *ma-gi*, that
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Down there, and दिनी pha-gi, that over there, that yonder; these latter three forms being used with or without दिनी as per the following examples. दिनी yan-tshi ma yong-gi-du, those men up there are coming down. दिनी di nge sha-mo yin; pha-gi kho re, this is my hat; that one over there is his.

Also दिन द्रा din-dra, of this kind, like this and दिन द्रा ten-dra, of that kind, like that. दिन द्रा cha-la din-dra tshong-gyu yö-pe, have you got things of this kind for sale? दिन द्रा also has the sense of what in interjections, e.g., what a cold day! दिन द्रा din-dra nam trang-nga-la! The same sense may also be expressed without दिन द्रा e.g., what a large horse! दिन द्रा ta te chhe-a-la!

13. As with the personal pronouns, so also दिन di and दिन te usually take their plural forms, even when the sense is clear from the context, e.g., दिन mi ten-tshi gang-kha sho chi, call (lit. make come) all those men. But not when joined to numerals, e.g., दिन mi te-nyi sho chi, call those two men.
14. **Relative Pronouns.**—Except མ་ 'ka-re and མ牦 'kang, what, which relative pronouns are not used. མ་ 'is used more often than མི ' in the Lhasa colloquial language. The relative clauses must be expressed by participial clauses, in which མ་ ' or མི ' may be used, but more often are not used. The participle is treated as an adjective, being put in the genitive, if it precedes the noun, and if it follows the noun, taking the case-inflection of the latter.

15. Thus, ཆུ་མ་པོ་བི་མི་བཞིན་བཅུ་པར་ (བ') རྗེ ཆུ་མ་པོ་བི་མི་བཞིན་བཅུ་པར་ ཤེ་ངས་ཐོང་ངན་བཞི་ཐསོང་འི་ར་ ཐེ་ཐོང་ངན་བཞི་ཐསོང་འི་ར་ དཔལ་ འཐབས་ཀྱི་ཐོག་བྱེད་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། དཔལ་ འཐབས་ཀྱི་ཐོག་བྱེད་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། བོད་ མ་པོ་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། བོད་ མ་པོ་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། ནུས་ཅོད་ འཐབས་ཀྱི་ཐོག་བྱེད་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། ནུས་ཅོད་ འཐབས་ཀྱི་ཐོག་བྱེད་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། བོད་ མ་པོ་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། བོད་ མ་པོ་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། མིང་འཐབས་ཀྱི་ཐོག་བྱེད་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། མིང་འཐབས་ཀྱི་ཐོག་བྱེད་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། བོད་ མ་པོ་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། བོད་ མ་པོ་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། བོད་ མ་པོ་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། བོད་ མ་པོ་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། བོད་ མ་པོ་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། བོད་ མ་པོ་ རྩོམ་པ་པོ་ ལོ་བཙན་ སེམས་ལྔང་། 

The distinction
between the participles in མ་པ་ khen and ལ་ pa respectively has been noted above in Cap VI, para. 19.

16. Correlative Pronouns.—I who, you who, he who, whoever, that which, what, whatever, etc., are rendered either by the Agentive Participles, or by the interrogative pronoun with the conditional tense (Chap. VI, para. 15) followed by བི་ or བེ་ or by both methods combined, or finally by using a causative sentence with བི་ as, because, e.g.—

I who have been there, know this. འབ་ཕུན་ཚུབ་ཙུམ་ཆགས

He who brought the letter yesterday is my man. ོགས་འགོ

Listen to what (i.e., that which) I say. འབ་ལོ་གས་བོད་ཀྱིས

Whoever comes, must come to-day. འབ་ལོ་གས་བོད་ཀྱིས

Whoever is afraid, may stay here. འབ་ལོ་གས་བོད་ཀྱིས

17. Interrogative Pronouns.—These are བི་ su, who?
ka-re (and less often, ka-ki, kang), what? which? ka-ki, which of them? which of these? which of those? kan-dre, of what kind? Examples of their use are as follow: di sü ta re? or ta di sü re? whose pony is this? khyö-re ming-la ka-re si-kyi-yö? what is your name? (Lit. what is said to your name?). Gang-tok-ki lang-ka ka-ki re, which of these roads is the one to Gangtok. ta-lo tön-tho kan-dre du, what are the crops like this year? ta di-tsho ne nge ta ka-ki re, which of these ponies is mine? The interrogative form of the verb may also be used, e.g., khyö-re ming la ka-re si-ki yö-pa? Both and are declined in the singular, e.g., di ka-re sö-pa re? of what substance is this made? (Lit. from what has this been made?) Their plurals are formed by repeating them once; e.g., cha-la ten-tsho ka-re ka-re re? what are those things? mi ten-tsho su-su re? who are those men? di ka-re ka-re sö-pa re? of what substances is this made? It will be noticed from the above examples that the interrogative pronoun stands in the sentence immediately before the verb, except when in the
genitive, in which latter case it may precede the noun which it qualifies. Which of you will go with me? งา-ตัง นำ้ม-ตุ คหยิน-ทะ-ซู ดรง-คี-ยิน. Who will show me the road? งา-ลา ลาง-กะ สู้ ต่อน-คี-รี.

18. **Indefinite Pronouns.**—Among these we find the following in frequent use.

- รี รี, รี รี, ซ็น: โซ-โซ, EACH.
- ทัง-มา, ธาม-เช, ซ็น: กฮ-กะ, ALL, EVERY.
- หา-เซ, SOME.
- ซู-ยัง, WHOEVER.
- ซู-ยัง, with a negative = NOBODY.
- กะ-เร-ยัง, with the verb in the conditional tense intervening, ANYTHING THAT, WHATEVER.
- กะ-เร-ชิก-ยัง, ANYTHING THAT, WHATEVER. The addition of the ซัน makes the meaning more emphatic.
- ขาก-เค (กับ-นี่) ka-ke (with a negative) NOTHING.
- ชิก-ยัง, with a negative = lit. NOT EVEN ONE, i.e., NOBODY AT ALL, NOTHING AT ALL.
- แซ-พะ, แซ-พะ, ย่ม-พะ, OTHER.
Another, 

the only, the sole.

One another, each other.

The only, the sole.

The same.

Different, various.

chik-yang, with a negative not even one, not a single one.

Others will be found in the Dictionary and, being used in an ordinary way, present no difficulty. Indefinite pronouns can be employed either with nouns or alone.

19. The following examples will show how the above are used:

Some men have arrived.  

Give each man one rupee.

Any body who goes will die.

There is nobody at Kampa Jong now-a-days.

Burn anything that is in this house.
CHAPTER IX.

There is nothing in it. གཉིས་ཐབས་ཐུབ་དེ་འགྱུར་མི་འར་ཏི། དབང་ལག་དཀའ་འགྱུར་མི་འར་ཏི། དབང་ལག་དཀའ་འགྱུར་མི་འར་ཏི།

There is not a single person in this house. གཉིས་ཐབས་ཐུབ་དེ་འགྱུར་མི་འར་ཏི། དབང་ལག་དཀའ་འགྱུར་མི་འར་ཏི། དབང་ལག་དཀའ་འགྱུར་མི་འར་ཏི།

Call another servant. གཉིས་ཐབས་ཐུབ་དེ་འགྱུར་མི་འར་ཏི། དབང་ལག་དཀའ་འགྱུར་མི་འར་ཏི། དབང་ལག་དཀའ་འགྱུར་མི་འར་ཏི།

The others are all absent. གཉིས་ཐབས་ཐུབ་དེ་འགྱུར་མི་འར་ཏི། དབང་ལག་དཀའ་འགྱུར་མི་འར་ཏི། དབང་ལག་དཀའ་འགྱུར་མི་འར་ཏི།

This servant does not know the work; call another one.

Boys, do not beat each other! གཉིས་ཐབས་ཐུབ་དེ་འགྱུར་མི་འར་ཏི། དབང་ལག་དཀའ་འགྱུར་མི་འར་ཏི། དབང་ལག་དཀའ་འགྱུར་མི་འར་ཏི།

Out of ten men I am the only one left. གཉིས་ཐབས་ཐུབ་དེ་འགྱུར་མི་འར་ཏི། དབང་ལག་དཀའ་འགྱུར་མི་འར་ཏི། དབང་ལག་དཀའ་འགྱུར་མི་འར་ཏི།

The religions of China and Tibet are the same.
Various kinds of people come together in this bazaar.

There is not even one with whom I am acquainted.

To say, tell, hon. = ཟླ་གླ་ sring-wa.

Sycce, groom = བཞུགས་པོང་ chhik-pön.

Ghoom, a village near Darjeeling = དཀར་པོ་རི མ་ kum-pa-ri.

Horse, hon. = ཆུ་ དོ་ (ཆུ་དོ་) chhik-pa.

To ride = བཞུགས་པོ་ shom-pa.

To ride, hon. = བཞུགས་པོ་ chhip-pa.

Behind = ལེ་ ཤི་ sku-la.

To have a fight with = ལེ་ ཤི་ dung-re che-pa.

To be drunk = ངང་ ལེ་ ཤི་ ra-si-wa, rap-şı che-pa.

Exercise No. 15.

Whose pony is that down there? རྫོགས་པོ་ ma-gi sì ta re?

Please tell your syce to take both ponies to Ghoom. བཞུགས་པོ་ (ཕྲུགས་པོ་) སི་ བཞུགས་པོ་
We (two) have each ridden ponies to Darjeeling (lit. have gone riding, etc.).

Those are the traders who have come from Lhasa.

The others are coming behind.

They have been fighting with each other on the way.

Probably they were all drunk.

Exercise No. 16.

What is the name of the trader who came yesterday? What things has he got? This is the very man that stole my pony. Nobody has arrived to-day. Those who come tomorrow will stay some days.
CHAPTER X.

Adverbs.

1. Adverbs are formed in three ways, namely:—

(a) Primitive, such as नाहे tan-da, now, नमरूल lam-sang, at once and नाहे yang-kyar, again. Most adverbs of time belong to this form.

(b) Those formed from nouns or pronouns, such as नाहे di-ne, from here (lit. from this); नाहे kha-ne, orally (lit. from mouth); and नाहे gyap-la, behind (lit. at the back). Many adverbs of place are formed in this way.

(c) Those formed from adjectives, as in English quick, quickly, etc. These in colloquial Tibetan take the form either of the adjective itself or of the adjective with नाहे che-ne added. Thus: नाहे gyok-po gyu, go quickly; नाहे trang-po che-ne kham-chhu di tha-chö-pa-nang, decide this case (law-suit) fairly.

2. Adverbs used in the ordinary way require no special mention here; they will be found in the Dictionary. Those which are formed or used in peculiar ways will now be noticed. Adverbs always precede the verb in a sentence. Those used interrogatively stand immediately before the
verb in most cases, e.g., \( \text{mi ka-tshö du?} \) **How many men are here?**

3. (a) **About, some,** \( = \) (\( \text{tsho} \)) \( \text{tsa,} \) but \( \text{pho} \) is sometimes added. Thus, \( \text{mi chu-tsa chi,} \) **about ten men.**

(b) **Even, not even.** \( \text{yang = even, also,} \) and when accompanied by a negative means **not even** and is used as in the following examples: \( \text{khon-tshö men-da gya-yang shing-gi min-du. They do not even know how to fire a gun.} \) **The emphasis is on the word fire** \( \text{gya} \) (\( \text{gya} \)) which is immediately followed by \( \text{yang} \) in the Tibetan sentence.

(c) **Here** = \( \text{de; there} \) = \( \text{te.} \) But instead of \( \text{te} \) \( \text{pha-gi, over there} \) is frequently used. And if the here or the there is higher up or lower down than the person speaking \( \text{ya-gi, up here, up there, or} \) \( \text{ma-gi, down here, down there} \) should be employed. Thus, \( \text{mi-chi ya-gi yö, there is a man there (i.e., higher up).} \) Similarly with verbs of coming or going to or from Tibet, we should say **“he is coming down from Tibet”; he is going up to Tibet.”**

Thus: \( \text{tshong-pa-tsho pö-la ya lok-ka-re. The traders have gone back (up) to Tibet.} \)
(d) **How far.** This is rendered by གཉེན་བོད་ཀུན་གཏོང་! *lit.*

**How much distance,** e.g., གཉེན་བོད་ཀུན་གཉིས་ཐ་རིང་ཐུང་ཀ་ཚོས་

*kyö-"re lung-pa hla-sa-ne tha-ring-thung ka-tshö-yö?* How far is your country from Lhasa?

(e) **How long,** *i.e.*, **how many days, months, years, etc.,** is rendered thus: **how many months is it since you came?** གཉེན་བོད་ཀུན་གཉིས་ཐ་རིང་ཐུང་*khyö-rang yong-ne da-wa ka-tshö song?* You having come how many months have gone?

(f) **How much? How many?** = གཉེན་*e.g.*, **how many men are there?** གཉེན་*mi ka-tshö-du?* But in referring to the time of day གཉེན་ corresponds to what *e.g.*, **what o’clock is it?** གཉེན་*chhu-tshö ka-tshö re.*

(g) **Much, many** གཉེན་*she-po-rang མེད་པའི་mang-po-rang.* Used only with a negative in the sense of **not much, not many.** Thus, གཉེན་(བོད་) གཉེན་(བོད་) གཉེན་*lung-pa de khang-pa mang-po-rang min-du, there are not many houses in this tract of country.*

(h) **Not at all, never** is translated by a negative accompanied by གཉེན་*tsa-ne or ma-ne.* Thus གཉེན་(or གཉེན་) གཉེན་*di tsa-ne yak-po min-du, this*
is not at all good. I have never eaten meat. Also by or followed by a negative, e.g., be-te yo-wa-ma-re, there are none at all. is more emphatic than

(i) Of course—but, indeed—but. These have been dealt with under the verb (Chap. VII, para. 23).

(j) Only, entirely, all, are often translated by which immediately precedes the verb, e.g., mi sha-ta re, there are men only; (i.e., there are no animals, etc.) cha-la di-tsho yak-po sha-ta du, these things are all good; (i.e., there are no bad things among them).

(k) So, so much is often rendered by lit. this kind or by lit. of that kind, e.g., ke chhem-po din-dra ma-gyu. Do not talk loudly, do not make such a noise talking.

(l) Too is expressed by trak-pa, joined as a verb to the root of the adjective concerned, e.g., khar-gyu di ring trak-ka re, this stick is too long. = stick; = long.
(m) Very may be expressed by རྒྱ་རྒྱུད་ ha-chang or by རྒྱ་རྒྱུད་thak-chhö added to the root of the adjective, or in some cases by repeating the adjective once in a raised tone of voice. Thus, very great may be expressed by རྒྱ་རྒྱུད་ ha-chang chhem-po or by རྒྱ་རྒྱུད་ chhe-thak-chhö or by རྒྱ་རྒྱུད་ chhem-po. Here, however, it should be noticed that རྒྱ་རྒྱུད་ chhung-chhung means simply small; རྒྱ་རྒྱུད་ thung-thung, short; རྒྱ་རྒྱུད་ nyung-nyung, few and so with a few others. In these latter very is not implied. The method of expressing very by raising the tone of the voice is found also in Nepalese (Khas-kura), with which Tibetan has a few grammatical affinities.

(n) Why. This is frequently rendered by བཟེ་ བཟེ lit. for what, e.g., རྒྱུད་ khyö khe-sa kang-la ma yong nga? Why did you not come yesterday? or by turning the sentence; thus, རྒྱུད་ khyö khe-sa ma yong-nga tön-ta ka-re re? (Lit. what is the meaning of your not coming yesterday?)

4. The treatment of negatives has been explained when dealing with verbs (see Cap. V, para. 3, Cap. VI, para. 13, and Cap. VII, paras. 1 and 2), and need not be repeated here.
Words.

Far off = སྤ་གི་སྤྲིས་"tha ring-po.

Animal = སིལ་བ། sem-chen.

Field glasses; (lit. distance glass) = སྤེན་གེ་gyang-she.

To recognise = དེ་ཤེས་" ngo-shes-pa.

Cold, adj. = རྣམ་" trang-mo.

Indian = རུ་མ་" gya-ka.

To fit (of clothes) = རྒྱུ་མ་" drik-pa.

Exercise No. 17.

What are those animals up there? བོད་སིས་སྤིན་སྤྲིས་" ya- gi sem-chen te-tsho ka-re ka-re re.

They are a very long way off. སྤེན་པར་པོ་tha-ring thak-chhoe du.

I cannot make them out even with field-glasses. ཐེ་ཆོས་སྤེན་པར་gyang-she-la te-nu-yang nge ngo-shing-gi min-du.

There are no Indians at all here, as it is too cold for them. མོ་(བོད་) སྦྱར་ན་ཐམས་ཅད་མི་མེད་" de trang tra-tsang gya-ka tsa-ne min-du.

Exercise No. 18.

These boots are too large. They do not fit me at all. One of them is bigger than the other.
CHAPTER XI.

Postpositions, Conjunctions and Interjections.

1. Postpositions.—These are of two kinds, namely, simple and compound. The former are monosyllabic, and govern the accusative. They include those used in the declension of the noun (Chapter III) and a few others. The latter are of two or more syllables, being formed from nouns, adjectives or verbs, and mostly govern the genitive. Postpositions may govern not only nouns, but also adjectives, verbs, articles, etc. The use of most postpositions is simple: only those, the uses of which require special explanations, in addition to those already given concerning them in the declension of nouns and other chapters, will be dealt with here. For other postpositions reference may be made to the Dictionary.

2. Simple Postpositions.—(a) ’la besides its datival sense dealt with in the Chapter on the Noun, (Cap. III), is sometimes used where in English we should use at, on or in, though gang-la is more commonly used for on, and nang-la for in. Thus, ri-i gang-la ya du, there are yaks on the hill; chhu-tsho ski-la sho, come at four o’clock. ’la should always be used as above in telling the time of day. ’la is also used where in English for is used in the quotation of
prices, e.g., དེ་ཀོར་མོ་ཉྱི་ལ་ནྱོ་པ་ཡིན, I have bought this turquoise for two rupees. And the following verbs may take བ, namely, verbs of giving, showing, teaching and telling; also the following common verbs, namely, གཉེ་ི་ཏེ་པ་ཆེ་པ་ to have faith in (a lama, etc.), ཕྱཝ་ཟླ་ to be afraid of, བོ་ཁོ་པ་ to hit against, ལེ་ན་སྒོ་བ་ to offer to, to petition, to beg of, དྲུང་བཤེམས་བཏབ་པ་པོ་ཆེ་པ་ to assist, དྲུང་བཤེམས་བཏབ་ཀྱི་ཡོང་བ་ to bring to, and many others. But with all the above verbs and classes of verbs the བ may be omitted and the simple accusative form used.

(b) བོ་མེ་ne besides meaning out of, from, expresses also through, via, e.g., ལྷ་་མི་ནོ་མེ་ནོ་མེ་ཉེ་པོ་ཞེས་པ་མི་ནོ་མེ་ནོ་མེ་ (བ) བོ་མེ་ nga Pha-ri-ne yong-ne Je-lep-la-ne yong-nga-yin. I have come from Phari via the Jelep Pass. བོ་མེ་ཆེ-ne may also be used in this sense. བོ་མེ་ also expresses by, in such sentences as CATCH THE DOG BY THE NECK བོ་མེ་ khyi di ke-ne བོ་

(c) བོ་མེ་ le besides its use in the sense of than, more than already dealt with in the comparison of adjectives (Cap. IV, para. 7), means also rather than, or except, e.g., བོ་མེ་ (བོཐོ་) དེ་དེ་པ་ de de-pa
Pha-ri la chhim-pa ga-ki-re, I would rather go to Phari than stay here. (Lit., rather than the staying here, the going to Phari pleases.) Again, le Pha-ri la chhim-pa ga-ki-re, I would rather go to Phari than stay here. (Lit., rather than the staying here, the going to Phari pleases.)

Again, le Pha-ri la chhim-pa ga-ki-re, I would rather go to Phari than stay here. (Lit., rather than the staying here, the going to Phari pleases.)

Again, le Pha-ri la chhim-pa ga-ki-re, I would rather go to Phari than stay here. (Lit., rather than the staying here, the going to Phari pleases.)
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THE HILL; څི་څི་ི་ nge gyap-la, behind me, etc. A few
govern the accusative, for instance, ཆ་པ་ ས་ ma-to སེམ་ (སེམ་) mem-pa, except; e.g., ཆ་པ་ ས་ ma-to སེམ་པ་ yo-wa ma-re, this is the only one. (Lit., except this there is not another.) And one or two like ས་ སེམ་པ་ yo-wa ma-re, this is the only one.

4. Conjunctions.—Conjunctions are used in Tibetan much less frequently than in English, the sentences in which they occur being turned into participial and other verbal clauses, as has been already explained in the Chapter on the Verb. Thus, ས་ ས་ ma-to སེམ་པ་ yo-wa ma-re, he came yesterday evening and left to-day.

5. Those conjunctions which are commonly employed in the colloquial language, and whose use requires special mention, are as follow. For the others reference may be made to the Dictionary.

(a) ཤེ་ སེམ་ Tang. This corresponds frequently to and in
English, though, as we have seen above, its literal meaning
is with. Thus, ས་ ས་ ma-to སེམ་པ་ yo-wa ma-re, there are lots of
yaks and sheep at Phari. But when more than two nouns
are thus joined, ་ is used after the first one only or not at all, e.g., ག་ལ་མཚན་(་) ་ལ་མར་པི་ལ་ཞི་
Pha-ri la yak (tang) ra-lu mang-po yo-va-re, there are lots of yaks, goats and sheep at Phari. ་ should always be
spoken quickly after, and almost as a part of the word which precedes it, and this preceding word takes the accent.

(b) ག་ལ་ ད་རུང་ ད་རུང་ དང་, ག་ལ་
tan-do or བི་ལ་  means besides, more yet and pre-
cedes the word which it qualifies, e.g., ག་ལ་མཚན་མི་
nage go nga gang-kha ma nyö ད་རུང་ དོ་
tsa yo, I have not bought all the eggs; there are a few
more yet.

(c) either—or is expressed by བི་ལ་—བི་ལ་  yang-
men-na—yang-men-na, or by བི་ལ་—བི་ལ་  yang-na—yang-
na. The first བི་ལ་ (or བི་ལ་) is omitted often in
Tibetan as well as in English, e.g., བི་ལ་མི་ཞི་ཤུ་བུ་ཐ་མ་
ལ་ལ་(་) ་ལ་སོགས་པའི། ་pom-po
nyen-sku shi-pa le yang-men-na ma shi-pa ga duk ke? Do
you prefer that I should represent the matter to the
official, or that I should not. (Lit., rather than repre-
senting the case to the official, or does not representing
please). Often the or in Tibetan is omitted altogether, e.g.,
CHAPTER XI.

Is the Sahib at home (lit. seated) or not?

(d) The translation of although and of if has already been explained in the Chapter on the Verb (Cap. V, para. 8, and Cap. VI, para. 15).

Occasionally जानिन् ke-si is used for if; e.g., इत्युत्तम विनिमेयसम् (िन्)। जानिन् निन्दिककान्त ByteArray nyo thup-na nyö-ro-chi, ke-si nyo ma-thup-na thap yowa ma-re. Please buy one if you can; if you cannot buy one, it can't be helped.

(e) But is usually expressed by turning the sentence and using यिन्ने (िन्ने) yin-ne or some other word meaning although, in spite of, e.g., जित्युत्तम विनिमेयसम् निन्दिककान्त ByteArray te-ting nga dro thup ma-chung, yin-ne sang-nyi nga dro-kyi-yin. I could not go to-day, but I will go to-morrow. (Lit., In spite of my not being able to go to-day, I will go to-morrow).

(f) Since, since the time that, ago. The translation of these is best shown by examples. Thus, "It is six months since I left Lhasa. निन्दिककान्त निन्दिककान्त निन्दिककान्त ngag hla sa-ne thön-ne da-wa tru song. I have not been to Darjeeling for two years. निन्दिककान्त निन्दिककान्त निन्दिककान्त ngag Dor-je-ling-la ma-chhim-pa lo nyi song.

(g) Whether—or is expressed thus:—It is uncertain whether he will arrive to-day or not.
I ho te-ring lep-yong-nga mi-yong ten-den me. Whether you go or stay, I shall remain here.

khyö-rang chhin-na ma-chhin-na nga de dö-kyi-yin.

6. Interjections.—Those commonly used are, དེ།  kye དེ། we, Oh! Hullo! Hi! ང་ལོག་ a-kha-kha kha, Alas! Exclamation of sorrow. ལེ། a-tsi, Exclamation of surprise. Thus, བོད་ལེགས་ བོད་ལེགས་ We! Tshe-ring gyok-po sho-a, Hi! Tshering, please come quickly. དེ། and དེ། are used also by masters to call their servants in the same way as Koï hai is used in India.

Words.

Shi-ga-tse (capital of the Province of Tsang) དཔོན་པོ་shi-ka.
Gang-tok (capital of Sikkim) དཔོན་པོ་sku-pa.
To put in, insert ཀོ་ལོག་ chuk-pa.
Small-pox (a very common disease in Tibet) སྤྱོད་ hlan-drum.
Country-house ཀོ་ལོག་ shi-ka.
Do. hon. གོན་གོད་ gön-shi-ka.
To stay, dwell, hon. གོན་གོད་ sku-pa.
Yak's meat སྤོང་གོའི་ yak-sha.
Pork སྤོང་གོའི་ phak-sha.
Beef སྤོང་གོའི་ lang-sha.
To obtain, procure = གྱུར་བ་ jor-wa.
Expensive (lit. great price) = གཞི་ཆོས་ kong-chhem po.
Behind = གྱག་ la. gyap-la.
Mountain, hill = རི. ri.

To snow = སྣང་གུ་ kang gyap-pa.
Telegraph (lit. iron-thread) = རྣམ་སྒྲུ་ cha-kii.
Wonder, wonderful thing = ལྷ་བཙོ་ yam-tshen.

**Exercise No. 19.**

He went from Shi-ga-tse to Gang-tok via Phari. ཝུ་སྒྲུ་ ཏེ་སྒྲུ་ གཉིས་ སྐྱེ་ ཆུ་།
He had only one servant with him then. གཉིས་ སྐྱེ་ དེ་ ལ། ཀ་ དེ་ དེ་ སྐྱེ་ ་ རྩུ་ ཤི་ དེ་ དེ་ རྩུ་ རྩུ་ ཨ་ རྩུ་ ཨ་ རྩུ་ ཤི་ དེ་ དེ་ སྐྱེ་
Put some more wood on the fire. སྤྱི་ ལ་ དེ་ ི། དེ་ ི། ི། ི། ི། ི། ི། ི། ི།
On account of the small-pox at Lhasa, he (hon.) is staying at his country-house.
Yak’s meat, mutton, pork and beef are procurable here, but the pork and beef are expensive.
Moreover, many of the people are sending their yaks away to-day to the other side of the hills. 

Ah! what a wonderful thing this telegraph is!

Exercise No. 20.

He has two servants with him. He has come via Gangtok. If it does not snow he will go to Phari to-morrow, but, if it snows, he will stay here. It is three years since he came to (= he arrived at) Darjeeling. Alas! will not the boy die?
CHAPTER XII.

The Order of Words in a Sentence.

1. The order in which different parts of speech in a sentence follow each other has been in the main shown for each Part of Speech in the chapter which deals with it, but it may be convenient to the student that the principal rules should be grouped together here. The order is first the subject, then the object, and the verb last, e.g., nge khyö dung·gi·yin. I will beat you.

2. The component parts of the subject or object are usually arranged among themselves as follows:—
   (a) The genitive.
   (b) The governing noun or pronoun.
   (c) The adjective, unless in the genitive, in which case it precedes the noun.
   (d) The numeral.
   (e) The article or demonstrative pronoun.

3. Any relative or other clause dependent on the noun may either be put in the genitive and precede the noun, or take the case-inflection of the noun and follow it; but usually the former. Thus: The merchants who came today should be translated te-ring yong-khen kyi tshong·pa te-tsho in preference to te-ring tshong·pa yong·khen te-tsho.
4. In correlative sentences the relative pronoun precedes the demonstrative pronoun, *e.g.*, *lo kaṅ-yö te-gye nyö, buy all the sheep that there are.* (lit., what sheep there are buy them all).

5. The interrogative pronoun immediately precedes the verb, *e.g.*, *tuk-lo nak-po kön-khen te su-re, who is the person that is wearing black clothes?*

6. Participial and other dependent verbal clauses precede the main verb, *e.g.*, *nga lung-pa de mik-ta-ka yong-nga-yin, I have come to see this country (lit., to see the country here).* So also when one verb governs another, the former having a sense of causing, permitting, completing, being able this governing verb comes last, *e.g.*, *khyö chhin chhok-ka, you may go, i.e., you are permitted to go (an ordinary form of dismissal).*
CHAPTER XIII.

THE HONORIFIC LANGUAGE.

1. In the chapter on the Pronouns (Cap. IX, para. 2) reference has been made to the necessity of using the prescribed honorific forms when speaking to or of persons of good position. The difference between the honorific forms in Tibetan and Hindustani is that in the latter these are usually expressed by mere changes of termination, which are few in number and quickly learnt, e.g., ao, aiyē (come!) whereas in the former the honorific is usually expressed by a partially or wholly different word.

2. In order therefore that he may converse with the higher classes of Tibetan society, it is necessary for the student in respect of a large number of words to master two Tibetan equivalents for each word, one for the common and one for the higher classes. The ordinary language should be used when speaking to cultivators, coolies, common monks and ordinary traders; the honorific language when speaking to persons of higher rank than the above. When conversing with the very highest classes, i.e., with members of the nobility, of whom there are about thirty families in the Ü (Lhasa) and Tsang (Shi-ga-tse) provinces, or with officials from the rank of De-pön, Tsi-pön or Pho-pön upwards, or with the highest Lamas, a still higher form of honorific should be employed, if such exists. The student need not, however, trouble to learn more than a very few words at first in the higher honorific since persons of the above high rank are not often met with and the ordinary honorific will therefore almost always carry him through.
3. The Dictionary at the end of this book is fairly complete in honorific terms, the ordinary honorific words being marked as *hon.* and the high honorific as *h. hon.* It only remains therefore to notice here such general principles as exist in the formation of honorifics, so that the student may be able in many cases to form them for himself.

4. Firstly, as regards verbs those only need be mentioned which occur frequently in compounds and otherwise.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>To put, attach, apply</td>
<td>ग्याप-པ</td>
<td>ख्योम-པ</td>
<td>ख्योम-པ नांग-པा</td>
</tr>
<tr>
<td>To sit, dwell, remain</td>
<td>वस्‍यु-ि</td>
<td>ब्लूजयु-ि</td>
<td>ब्लूजयु नांग-ि</td>
</tr>
<tr>
<td>To stand up</td>
<td>नांग-ि</td>
<td>स्कंग-ि</td>
<td>कु-शंग नांग-ि</td>
</tr>
<tr>
<td>To say, tell</td>
<td>लप-ि</td>
<td>स्कंग-ि</td>
<td>का-नांग-ि</td>
</tr>
<tr>
<td></td>
<td>शेर-ि</td>
<td>का-नांग-ि</td>
<td></td>
</tr>
</tbody>
</table>
5. By far the commonest of the above forms is नंग-वा | nang-wa. In addition to its meanings given above, it can be added for the formation of an honorific to most verbs that have not got special honorific forms of their own, e.g., ठंग-पो ठंग-नगा रे, the trader sent; पृथ्वी विष्णु श्री सर (र) ग्न्य दे (र) ग्न्य पोम-पो ठंग-नगा नंग-नगा-रे, the official sent. And here it should be noticed that verbs which use the past or perfect
root in their ordinary forms take, as a rule, the present root in their honorific forms, e.g., the example just given.

6. The above honorific forms are, as already stated, applied to persons of position higher than the ordinary. There are also a few verbs applied to persons, both of high or of low position, when such persons are dealing with persons above them. These verbs are in the Dictionary labelled inf. to sup. (i.e., inferior to superior). Two of the commonest are མདོར་ sku-wa, for མོ་ lap-pa, to say; and མོ་ (ཉིད་) phu-wa, for སེར་ ter-wa, to give. Thus མདོར་པོ་མ་སྐྱེལ་ — De-pön ku-sho-la sku, represent (the matter) to the De-pön.

When the inferior is himself a person of good position, the verb implying inferiority takes itself an honorific form, e.g., མཁྲིས་པ། horse, hon.) བི་བུ་ ཆེ་ (པ་) བུ་བུ་ བི་བུ་ ku-sho Jong-pen kyi De-pön ku-sho-la chhik-pa chi bú-ra nang-song, the Jong-pen has given a pony to the De-pön. Note the honorific form ཚུ་ (པ་) བུ་བུ་ bú-ra nang-song, and ཚུ་ (པ་) chhik-pa, the honorific of བ་ ta, horse.

7 A great many words, mostly nouns, are formed from the honorific terms applied to different parts of the body. Thus—

(a) བ་ ku gives honorific for many parts of the body, e.g.,
suk-po, body, ku-su, body, hon.; pang-kho, chest (of body), ku-pang, chest, hon.

(b) chha, the honorific form of lak-pa, hand is used for many things connected with or manipulated by the hand, e.g., chhan-di, hon. of di-mi, key. chha-gam, hon. of gam, box.

(c) skap, the honorific form of kang-pa, foot is used for things connected with the foot, e.g., skap-chha (or gam) hon. of hlam, boot.

(d) she, the honorific form of khu, mouth, e.g., she-kyem-pa, hon. of kha-lom-pa, to be thirsty.

(e) wu, the honorific form of go, head; e.g., wu ska, hon. of sha-mo, hat.

(f) shang, the honorific form of na-khu, nose; e.g. shang-chhi, hon. of nap-chhi, handkerchief.

(g) nyen-chho, the honorific form of am-chho, ear; nyen-chho-ki lakhung, hon. of am-chho-ki lakhung, ear-hole.
(h) རྩུ་ chen, the honorific form of རྩུ་ mi, eye, e.g., རྩུ་ སྒྲུབ་ chem-pa, hon. of སྒྲུབ་ སྒྲུབ་ mik-pa, eye-lid; and རྩུ་ སྒྲུབ་ རྣམ་ chem-phe shu-wa (lit. to request the coming of the eye) the inf. to sup. form of རྩུ་ སྒྲུབ་ (སྒྲུབ་) tem-pa, to show.

(i) The other parts, e.g., རྩུ་ སྒྲུབ་ tshem, hon. of རྩུ་ so, tooth; རྩུ་ ja, hon. of རྩུ་ che, tongue; རྩུ་ སྒྲུབ་ gü, hon. of རྩུ་ ke, neck have also their compounds formed on lines similar to those above.

8. Other honorific forms from which compounds are often constructed are as follow:—

(a) རྩུ་ sem, mind. Frequently used in mental and moral attributes, e.g., རྩུ་ སྒྲུབ་ thung-dö, hon. of སྒྲུབ་ dö-pa, wish.

(b) རྩུ་ ka, order gives the honorific in many words connected with speaking and the like, e.g., རྩུ་ སྒྲུབ་ ka-len, hon. of སྒྲུབ་ len, answer.

(c) རྩུ་ she, gives the honorific in words connected with food and drink, e.g., རྩུ་ སྒྲུབ་ she-sha, hon. of སྒྲུབ་ sha, meat.

(d) རྩུ་ sō, also gives the honorific in many words connected with food and drink, and especially in connection with their preparation, e.g., རྩུ་ སྒྲུབ་ sō-thap, hon. of སྒྲུབ་ thap-tshang, kitchen.
9. As the honorific of verbs is often formed by བོད་པ་ nang wa so the high honorific is frequently formed by adding བོད་ ka, རྣམ་ thu, or other of the honorific forms specified above, to the beginning of the words;

*e.g.*, ཞིབས་གྱི་དོན་པ་ skip-chö che-pa, to investigate.

ཞིབས་གྱི་དོན་པ་ skip-chö nang-wa, to investigate, hon.

བོད་ི་མ་ནུས་ ka-skip nang-wa, to investigate, h. hon.

and ཞི་རྗེ་ tsom-pa, to compose (writing, etc.).

ཞི་རྗེ་ནུས་ tsom-pa nang-wa, to compose (writing, etc.) hon.

བོད་ི་མ་ནུས་ ka-tsom nang-wa, to compose (writing, etc.) h. hon.

10. When a word has no separate honorific of its own, བོད་ lā is often added to express respect, *e.g.*, སུ་མོ སུ་མོ-lā, hon. of སུ་ su-mo. MATERNAL AUNT. And བོད་ lā, ལོག སི le-si (h. hon. ལོག སི lā-les or ལོག སི lā-wong) introduced into a sentence always signify respect.

11. The lower trades, such as blacksmith, carpenter, mason, etc., take དུ་མ་ um-dze, as their honorific, though དུ་མ་ is, strictly speaking, the honorific of འབུམ་ tshem-pu, TAILOR.
12. ལྟྭ་རྣམ་པ་ nam-pa-tsho and ལྟྭ་རྣམ་པ་ nam-pa are used instead of ལྭ་ tsho to form the plurals of hon. nouns and pronouns, e.g., འབྲུ་བརྒྱུད་པ་ nam-pa-tsho, THE OFFICIALS, hon., རྒྱ་རིང་ nam-pa-tsho, YOU (plural) hon.

13. Lamas have a few honorifics which are not shared by laymen in addition to those specified in the chapter on the Pronouns (Cap. IX, para. 3). Such as རྒྱ་རིང་ མཁྱེ་རང་ la phep-pa or higher still། རྒྱ་རིང་ མཁྱེ་རང་ la chhip-gyu nang-wa which mean to die, lit. to go to heaven.

Words.

Road, journey = ཏང་ka.
Do. hon. = འབྲུ་བརྒྱུད་ phep-lam.
Distance = ཏང་ring-thang.
Do. hon. = འབྲུ་བརྒྱུད་ phep-tha.
Near = ཚེ་སྐྱེ་གྲ་ ཕྱེ་ལྟོས་ tha-nye-po, nye-po.
Difficult = མཁྲིས་ khak-po.
Do. hon. = རྒྱ་རིང་ la ku-nye-po.

Far = ཏང་ring-po.
Do. hon. = འབྲུ་བརྒྱུད་ phep-tha ring-po.
To ride = རྒྱ་རིང་ sköm-pa.
Do. hon. = རྒྱ་རིང་ chhip-pa.
Rideable (lit. riding place) = རྒྱ་རིང་ skön-sa.
Do. hon. = རྒྱ་རིང་ chhip-sa.
On foot = རྒྱ་རིང་ kang-thang.
On foot, hon. = skap-thang.
Country = lung-pa.
Extensive = gya-chhem-po.
Moderate, middling = tsham-po-chi.
To be seated, to dwell, h. hon. = sku-den-ja-pa.
To go for a walk = chham-chham-la dro-wa.
To go for a walk, hon. = kun-chham la phep-pa.

For h. hon. substitute chhip-gyu nang-wa for phep-pa.
Very well = o-na.
Slowly = ka-le ka-le.
Tea = cha.
Do. hon. = sö cha.

Exercise No. 21.

On a Journey.
Ordinary Language.

What is the distance of our journey to-day?  te-ring lang-ka tha-ring-thung ka-tshö yö-pa?

Only a short way; it is not difficult.  te-ring lang-ka tha-nye-po yö khak-po-me.
How far have we to go to-morrow? ROLS 900®W L—sang-nyi dro-gyu ka-tshö yö-pa?

A long way, and the road is bad. ROLS 9®W L—sang-nyi thar-ting-po yö lang-ka duk-ru yin.

Can we ride to-morrow? ROLS 9®W L—sang-nyi ta skön-ne dro-sa yö-pe?

It is rideable for a bit of the way, and for a bit of the way we shall have to walk. ROLS 9®W L—tok- TSA tok- TSA-la skön-sa-yö tok- TSA tok- TSA kang-thang-la dro go-kyi-yö.

Is the district an extensive one? ROLS 9®W L—lung-pa te gya-chhem-po duk-ke.

It is of moderate size. ROLS 9®W L—chhe-chhung tsham-po chi du.

_Honorific Language._

ROLS 9®W L—te- rring phep-lam thar-ting-thung ka-tshö yö-pa nang- nga?

ROLS 9®W L—te- rring phep-tha nye-po yin ku- nye-po me.

ROLS 9®W L—sang-nyi phep-gyu ka-tshö yö-pa.
CHAPTER XIII.

Exercise No. 22.

(To be translated into honorific language).

Is the Sahib at home (= Is the Sahib seated)? No Sir, he has gone for a walk. Very well, I will call again (= come) to-morrow. I cannot understand what you say; please speak slowly. Give the Sahib some tea.
CHAPTER XIV.

Miscellaneous.

1. I. Monetary System.—This is as follows:—

2. $kha$ make 1 $kar-ma-nga$

3. $kha$, 1 $chhe-gye$

4. $kha$, 1 $sko-kany$

5. $kha$, 1 $kha-chha$

6. $kha$, 1 $trang-ka$

One $trang-ka$ at present (1918) is equal to four annas.

5 $sko$ (or 3 $trang-kas$ and 1 $kar-ma-nga$) make $sko-nga$ ($\text{ noqa}$) = thirteen annas and four pies.

10 $sko$ (or 6 $trang-kas$ and 1 $sko$) make 1 $ngii-sang$ ($\text{ ngii-sang }$) = one rupee eleven annas approximately.

50 $ngii-sang$ make 1 $do-tshe$ ($\text{ do-tshe }$) = eighty-three rupees seven annas approximately.

In addition to the above there are lumps of silver in the shape of a pony’s hoof, which are of different sizes and consequently of different values. Such a lump is known as a $ta-mi-ma$ ($\text{ ta-mi-ma }$).
2. The above values are not all coined. The silver coins are: trang-ka, sko-nga, ngū-sang. The copper coins are:— kha-kang, kar-ma-nga, chhe-gye.

In addition to these coins and the ta-mi mas already mentioned, Indian rupees, Chinese rupees and Indian currency notes are used in Tibet.

There are no gold coins.

3. **Weights and Measures.**—For weighing gold, silver, corals, pearls, etc., the above-mentioned coins and money values up to and including a ngū-sang are used as weights. In weighing gold, a ngū-sang (silver sang) is known as a ser-sang (བོད་བོད་) (gold sang), and in weighing corals, pearls, etc., is known simply as a sang. For weighing gold of large amount we have,—

\[
5 \text{ ser-sang make } 1 \text{ tum-ğu (རྗོ་བོི)}
\]

Similarly for silver of large amount, 75 ngū-sang make 1 ta-mi-ma. 1 kha, 1 sko, 1 sang, 1 ngū-sang or 1 ser-sang is expressed by ཉོ་ཁ ཀ བོི་ and not ཉོ་ཁ ཀ ཁ ཁ ཁ ཁ ཁ etc. Two of the above (except ཉོ་ which is not much used in the plural) by ཉོ་ sko-to, etc. The divisions of money and the weights for gold, silver, etc., are constant throughout Tibet. The weights and measures for meat, grain, etc., vary in different parts of the country; those for the Ü (Lhasa) province will be given here.

4. **Meat, butter, etc.** are weighed by por (བོི་), nya-ka (བོི་) and khe (པོི་). 4 por = 1 nya-ka and 20 nya-ka = 1 khe, a por being equal to about an ounce.
5. Grain is not weighed but measured. Of the tre (ཤ་) there are two sizes, viz., the large tre, known as tre-chhe \(^1\) (ཤ་ཆོས་), of which 16 make 1 ten-dzin kha-ru (བཞག་རུ་) and the small tre known as kha-tre (བཞག་ཏྭ) of which 20 make one ten-dzin kha-ru. Sixteen of the kha-tre make 1 sang-bo (བཞག་བོ). A ten-dzin kha-ru contains 33 lbs. of barley or peas and 17 lbs. of barley flour.

6. Tea is always carried in compressed packets, shaped like bricks and known as pa-ka (པ་ཀ་). The weight of each brick varies with the different kinds; a brick of dru-tang (དྲུ་ཞང་) tea, which is the best kind of tea, weighing about 6 lbs., while a brick of the worst kind, known as gye-pa, (ཐེས་པ་) weighs about 3 lbs.

\[
4 \text{ bricks} = 1 \text{ khu-tru (ཁུ་ཁྲུ་)} \\
3 \text{ khu-tru} = 1 \text{ gam (གམ་)}
\]

7. Lineal Measurements.—Those commonly used are as follows:

Sor (ཤོར་): the breadth of one finger.

Tho (ཤོ་): the span from the tip of the thumb to the tip of the middle finger.

\(^1\) Or se-tre (ཤེ་ཤེ)
Thru \( (\text{£}) \): the distance from the elbow to the tip of the middle finger.

Dom \( (\text{४६४}) \): the distance from the middle finger tip of one hand to that of the other with both arms outstretched.

Ke ko-sa-tsa \( (\text{कोसात्सा}) \): the distance the voice carries, e.g.,

\[ \text{महोदया} \text{ भक्ति} (\text{महोदया}) \] mi te ke ko-sa tsa-la du, that man is just within earshot.

Tsha-pho \( (\text{व्यक्तिसाहि}) \): or Tsha-sa \( (\text{व्यक्तिसार}) \); about 3 hours' march or 7 to 10 miles in easy country.

Sa-tshi \( (\text{शात्सी}) \): a full day's march or about 15 to 20 miles in easy country.

8. III. Divisions of Time.—Time is reckoned by cycles, the commonest of which is that of twelve years, known as the lo-khor \( (\text{लोक्षर}) \) and is as follows:

1. नौसूची chi-wa, mouse.
2. चित्र lang, bull.
3. तस्तू tak, tiger.
4. तौष्ण yö, hare.
5. द्रूक druk, dragon.
6. द्रुं drū, snake.
7. तासू ta, horse.
8. लु lu, sheep.
9. ¹tre, monkey.
10. ²cha, bird.
11. ³khyi, dog.
12. ⁴pha, pig.

It should be noted that the ordinary word for hare is ri-kong ¹ri-kong (¹ri-kong), and the Lhasa word for monkey is ²peu ²peu (²peu). But in the lo-khor ³lo-khor yö and ⁴tre are always used.

9. A cycle of sixty years, known as long-kham (³long-kham) is formed by joining the five elements, namely, ¹shing, wood, ²me, fire, ³sa, earth, ⁴cha, iron, and ⁵chhu, water to the twelve creatures of the lo-khor in the following manner:

1. ¹shing-chi lo = wood-mouse year.
2. ¹shing-lang lo = wood bull year.
3. ²me-tak lo = fire-tiger year.
4. ³me-yö lo = fire-hare year.

And so on. The first round of elements ends at the 10th year water-bird year (³shing-khyi lo), chhu-cha lo, and is at once recommenced, so that the 11th year is the wood-dog year (³shing-khyi lo) shing-khyi lo, the 12th year is the wood-pig year (³shing-pha' lo) shing-pha' lo, and so on. At sixty years the two series end together, the lo-khor having run five times and the elements six times. We then get the wood-
MOUSE YEAR again, and the cycle runs through as before. The present years are as follow:—

1917—FIRE-SNAKE YEAR བོད་པ་ me-drü lo.
1918—EARTH-HORSE YEAR རྒྱལ་ sa-ta lo.
1919—EARTH-SHEEP YEAR རྒྱལ་ sa-luk lo.
1920—IRON-MONKEY YEAR རྒྱལ་ chak-tre lo.
1921—IRON-BIRD YEAR རྒྱལ་ chak-cha lo.
1922—WATER-DOG YEAR རྒྱལ་ chhu-khyi lo.
1923—WATER-PIG YEAR རྒྱལ་ chhu phak lo.
1924—WOOD-MOUSE YEAR རྒྱལ་ shing-cki lo.
1925—WOOD-BULL YEAR རྒྱལ་ shing-lang lo.
1926—FIRE-TIGER YEAR རྒྱལ་ me-tak lo.
1927—FIRE HARE YEAR རྒྱལ་ me-yö lo.
1928—EARTH-DRAGON YEAR རྒྱལ sa-drük lo.

10. Practically every Tibetan can tell the date of his birth and otherwise reckon in the lo-khor, but comparatively few can do so in the sixty years’ cycle. The latter is, however, used in Government papers, in books and in correspondence. Thus, བོད་པ་ nga ta-lo-pa yin means I was born in the horse year (lit. I am a horse year person).

11. The four seasons are as follows:—

Spring—རྩོམ་ chi ka.   Autumn—་ཆོས་ tön-ka.
12. **Dates.**—Months have no names, but are numbered 1, 2, 3, etc. The 1st month commences in February, but the actual date varies as the Tibetan year is shorter than ours and therefore every third year an extra month named ཀཱ་ཁོ་ da-shö is added. Each month has about thirty days. The manner in which the different days of a month are expressed has been dealt with in the chapter on the Numerals (Cap. VIII, para. 6).

13. **The Days of the Week** are as follows:

<table>
<thead>
<tr>
<th>Sunday</th>
<th>བོད་ནི། sa-nyi-ma.</th>
<th>Wednesday</th>
<th>བོད་ནི། sa-hlak-pa.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday</td>
<td>བོད་ནི། sa-da-wa.</td>
<td>Thursday</td>
<td>བོད་ནི། sa-phur-pu.</td>
</tr>
<tr>
<td>Tuesday</td>
<td>བོད་ནི། sa-ming-ma.</td>
<td>Friday</td>
<td>བོད་ནི། sa-pa-sang.</td>
</tr>
<tr>
<td>Saturday</td>
<td>བོད་ནི། sa-pem-pa.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

14. **The Time of Day.**—This is reckoned as follows:

- ཀྲ་ཀེ་ t’ang-po, first cock crow.
- ཀྲ་ཀེ་ nyi-pa, second cock crow, 10 or 15 minutes after the first.
- ལྷ་དང་ tho-rang, the time shortly before dawn.
- ལོ་མོ་ nam-lang, dawn.
- སྲིན་ nyi-shar, or སྲིན་ tse-shar, sunrise.
The latter means, lit. shining on the peaks.

shok-ke or nga-tro the time from sunrise to about 8 A.M.

tsha-ting, from 8 A.M. till 10 or 11 A.M.

nyin-kung, midday.

gong-ta, the afternoon from four o’clock till sunset.

nyi-ge, sunset.

sa-rip, dusk.

nam chhe, midnight.

nyi-ma, day-time.

gong-mo or tshem-mo, night-time.

shak-po, day of 24 hours.

At what time, at what o’clock may be rendered by ngam-chhi ka-ka-tsa-la (lit. at how much early-late); e.g., nga sang-nyi ngam-chhi ka-ka-tsa la cha go yin-na.

At about what time tomorrow should I come? nyin-kung-la sho, come at midday. But usually chhu-tsho (lit. water-measure) corresponding to the English o’clock is used. Thus: about what time tomorrow should I come?
(§) sang-nyi chhu-tshö ka-tshö tsa-la nga cha go-wa yin-na? Come at four o'clock. chhu-tshö ski-la sho. Come at half past five.

chhu-tshö nga-tang chhe-ka sho.

Words.

Ornament=§ § gyen-chha. Woollen cloth=§ nam-

Price = § ring.

Weight, (lit. light heavy) = § yang-ji; ji.

Festival, (lit. great time) = § tü-chhen.

Exercise No. 23.

This ornament is made of silver. gyen-chha di ngü-kyi só-la-re.

Its price is thirty-two trang-kas and one sko. te’i ring trang-ka sum-

chü so-nyi tang sko-kang re.

It weighs (lit. is the weight of) twelve and half rupees.

gor-mo chhe-tang chuk-sum kyi ji yo-wa-re.

Please sell me two dom of woollen cloth. nga-la nam-bu dom to

tshong-ro-chi.
It is rather farther than a tsha-pho from here. 

How old are you? 

I was born in the hare year. 

There will be a festival on the twenty-fourth of the first month. 

Come on Wednesday morning. 

Exercise No. 24.

I will sell it for five ngü-sang and a kar-ma. It weighs twenty-three trang-kas. I will leave (go out from) here on the morning of the eighteenth, and will reach Gangtok on the afternoon of the twentieth. The price of this woollen cloth is two trang-kas and a kha-chha per thru.
CHAPTER XV.

A CONVERSATION TRANSLITERATED, TRANSLATED AND PARAPHRASED.

1. It has often been stated with regard to grammars of Oriental languages that they are rendered more useful by the inclusion in them of a passage of the language translated literally into English, transliterated as exactly as possible into the Roman character, and accompanied by a grammatical analysis of every word. This plan enables the student to ascertain the true pronunciation and also to understand the working of rules that he knows only by rote. And although in this grammar the rules of pronunciation and of grammar have not merely been enunciated but have also at the time of enunciation been separately and fully explained by examples, yet a final example giving effect to the above suggestion may prove helpful to the student before we pass on to the conversational series in the next chapter.

On a journey. Asking the way.

Which is the road ... Dor-je-ling k'i lam-ka
Darjeeling of road

... K'a-pa re.
where is?

Straight on, Sir, as you are going. Sir! Straight like that is;
You cannot mistake it.

mistaking-place at all is not.

Is the road good?...

Road good is it?

Yes, Sir, it is very good.

Sir! very good is.

How far is it from here?

Now to go how much is there?

It is not very far from here, just a short distance.

Now to go very much is not?

A little is.

Thank you, Good-day.

Well! good happened. Gently go.
Good-day, Sir ... La-si k’a-le the-a.

Sir! Gently go.

**Grammatical Analysis.**

Genitive Singular. pora and not por or por because the preceding word ends in " (Cap. III, para. 9).

Nominative Singular. *The* is omitted because it does not represent *this* or *that* (Cap. II, para. 7).

Interrogative Pronoun. It immediately precedes the verb (Cap. IX, para. 17).

3rd person singular, present indicative.

Honorific term.

Adverb.

Adverb.

Nominative Singular. Derived from por to mistake and por place (Cap. VII, para. 19).

Adverb. Used with negatives only [Cap. X, para. 3 (h)].

Negative form of 3rd person singular, present indicative.
Nominative Singular. *The* is omitted because it does not represent *this* or *that*.

Interrogative form of the 3rd person singular present indicative (Cap. V, para. 5).

Nominative Singular. *Very* expressed by adding त्रित्युक्ति to the root of the adjective [Cap. X, para. 3 (m)].

3rd person singular, present indicative.

Adverb.

Gerund of त्रित्युस्व.

Adverb. Being used interrogatively immediately precedes the verb [Cap. X, para. 3 (f)].

Interrogative form of the 3rd person, singular present indicative (Cap. V, para. 5).

Infinitive of त्रित्युस्व hon. of त्रित्युस्व (Cap. VI, para. 23).

Adverb. Used with negatives only [Cap. X, para. 3 (g)].

Adverb.

Adverb.

Abbreviation of त्रित्युस्व
Past Participle of `; to become, to happen.

Adverb.

Imperative of 埬 polite form used to inferior.

Honorable term.

Polite Imperative of 埬 which is an hon. form of 埬
CHAPTER XVI.

Conversational Exercises.

1. General Conversation.

Who are you?  ཇྱོ་སུ་ཡིམ་པ་?

What is your name? ཁྱོ་ཐམས་ཅད་མཁན་པོ་?

Sir, what is your name?  ཕོ་བོད་ལྟེ་འི་ཆོས་ལ་སྐྱེས་པ་སུ་ཀུན་ཡོད་ཀྱང་།

My name is Dorje. དོར་རྒྱུས་སོན་ལམ་དོར་རྒྱུས་སོན་ལམ་དོར་རྒྱུས་སོན་ལམ་

Do you know this?  ཁྱེད་པ་ནང་གི་ཡོད་པོ་?

I don’t know. ཉེ་ཞིང་གི་དེ་?

Do you know this man? བོད་ལྟེ་འི་ཆོས་ལ་སྐྱེས་པ་སུ་ཀུན་ཡོད་ཀྱང་།

I don’t know him. ཉེ་ཁོ་བོད་ལྟེ་འི་ཆོས་ལ་སྐྱེས་པ་སུ་ཀུན་ཡོད་ཀྱང་།

What country have you come from? ཁྱོ་ཐམས་ཅད་མཁན་པོ་ལ་སྐྱེས་པ་སུ་ཡིམ་པ་?

Sir, where were you born?  ཅོགས་ལྟེ་འི་ཆོས་ལ་སྐྱེས་པ་སུ་ཀུན་ཡོད་ཀྱང་།
ku-skö thrung-sa ka-ne yim-pa nang-nga?
I was born in Kongbu.

ngag kyi-sa kong-po-ne yin?
A man has come.

mi chi lep-chung.
Who is that boy? pu-gu te su-re!

mi chi lep-chung.
I want to be off to-morrow (lit. I am counting on starting
to-morrow).

nga sang-nyin thöm-pe-tsi yö.

kho tan-da lep yong-nge?
Will he come now?

kho tan-da lep yong-nge?

gi-khung tok-tsa chhe-ro-nang.
Open the window a little please.

shut the door.

go-gyap.

kho ka-tu lang-song.
When did he go?

kho ka-tu lang-song.
How do you like this place? (lit. Sir, is this place pleasant?)

ku-skö sa-chha
di tro-po duk-ke?
It is very quiet.

sa-chha di kha-
ku-sim-po du.

It is very quiet.

I am very pleased to have come (lit. it is very good that I
have come here).

nga de char-ne yak-thak-chhö chung.
2. The same continued.

Please give me a cup of water. \(\text{ nga-la chhu ka-yö kang te-da.}\)

Tell the man to come to me. \(\text{ mi te tshu sho chi.}\)

Please give this bundle to the woman. \(\text{ dok-thre di kyi-men te-la kur-ronang.}\)

Can I go there? \(\text{ nag pha-ke chhin chhok-ki-re-pe?}\)

Are you coming with me? \(\text{ khyö nga nyam-po yong-gi yim-pe?}\)

He can come. \(\text{ kho yong chhok-ki-re.}\)

Where have you come from? \(\text{ khyö ka-ne yong-nga?}\)

I came from Phari this morning. \(\text{ nga ta-rang shok-ke pha-ri ne yong-nga yin.}\)

Are you quite well? \(\text{ hon. ki-kho ku-su de-po yö-pe?}\)

Fairly well, thanks. \(\text{ lä au-tse yö.}\)
When will the man come to see me?

I don't know whether he will come for some months.

How long are you staying on here? How do you know he is a Bhutanese?

Is this story true?

It is a good deal exaggerated (lit. he has tied on many feathers).

You had better not do that (lit. your not doing like that is preferable).

It does not matter.

There is no help for it (lit. there is no means of doing for this).

That would not be quite right.
3. Talk with Servants.

Come here! Мун-мож de sho.

Go away! มун-мож pha gyu.

Come quickly! мун-мож-ж-шо gyok-po sho.

Don’t delay! өг-хо-н көма-ге. gor-po ma-che.

Throw this away! өй-бо-н жын-жын di pha yu-k-sho. 

Be careful! өй-бо-н жын-жын tem-po chi.

Take this away! өй-бо-н жын-жын di pha khye. 

Wait a moment! нын-тн-хлэн-кин tok-tsa gu-shi.

I will come presently. нын-тн-хлэн-кин nga lam-sang leп-yong.

Don’t do that! нын-тн-хлэн-кин ten-dra ma-che. 

Don’t make such a noise! нын-тн-хлэн-кин ke ten-dra ma-gyak.

Do this first and do that afterwards! мун (шун) жын-жын di ngen-la chi; te skuk-la chi.

What is this? мун жын-жын di ka-re re.

Is everything ready? нын-тн-хлэн-кин tshang-mo tra-dri song-ngе?
Where have you put my umbrella? I cannot find it.

nde'i-nga-da-sa-ma-lsa-ni nga
4. The same continued.

Fetch some hot water! chhu tsha-po tok-tsa khye sho.

Please bring dinner (hon.) at half past seven. gong-mö ske-la chhu-tshö dün tang chhe-ka là phü.

Call me at a quarter past six to-morrow morning! sang-sko nga-po chhu-tshö truk tang mi-li che-nga la nga ke-tery.

I want break-fast at a quarter to nine. nge skok-kei kha-la chhu-tshö gu dung-nga là mi-li che-ngenge ngen-la khye-sho.

Call my servant! nge yok-ko ke-tery.

The cook is ill to-day. te-ring machhen na-ki-du.

Have you swept this room? khang-pa de ke gyap-pe?

Clean all the brass ornaments (lit. articles)! rak-ki cha-la gang-kha chhidar tong.
Put those there and throw these away! 

Do you understand? 

What had we better do now? (lit. the doing what now is preferable). 

Please take this letter to the post. 

Come in! 

Take this letter to the doctor, hon. 

Let me know when the doctor hon. comes.
5. Food.

I want a little drinking water. *nga thung-ya-ki chhu tok-tsa go yö.*

Have you boiled it? *chhu te kö-ra yim-pe?*

Is it from a spring or from a stream? *chhu-mi-ki chhu re-pa, gyuk-chhü-chhu yim-pa?*

Is milk obtainable here? *de o-ma jor-yong-nge?*

No, Sir, there are no cows. *lā ku-sho de jor mi-yong; de pa-chhu yo-wa-ma-re.*

Bring tea at five o'clock. *chhu-tshö nga-la cha khye sho.*

Do you take milk and sugar in your tea? *hon.*

A little of each please. *tok-tsa tok-tsa thung-gi-yö.*
A Tibetan gentleman is coming to lunch with me to-morrow, 

hon. རབ་ཐོན་བཟང་པོའི་སྲུང་བོ་ནག་མ་པ་ལེན་མ།

sang-nyin pö-pe ku-tra chi nge tsa-la nyin-gung she-la she-ga phe-pa-yö.

What is there to eat? ས་བདེ་ནི་ལེ་བོ་།

sa-ya ka-re yö-pa?

Mutton, fowls, eggs, Sir, and various kinds of vegetables.

ku-skö sö-trum luk-sha cha-tei-sha she-gong tang she-tshe na-tsho yö.

Will the Tibetan gentleman eat English food? hon. རབ་ཐོན་བཟང་པོའི་

pö-pe ku-tra ki in-ji she-la she-yong-nge?

Keep the kitchen thoroughly clean! དམི་ལམ་པོ་བིས་པ་ཆེ་སྟེ་

sö-thap tsang thak-chhö che-ne skö.

I want two bottles of milk a day as long as I stay here.

ngä de dö-pe gang-la nyi-ma re-la o-ma she-tam nyi-nyi go-yö.
6. Time of the Day, Days of the Week, Dates, Seasons, etc.

What o'clock is it? \( \text{chhu-tshö ka-tshö re.} \)

It is three o'clock. \( \text{chhu-tshö sum re.} \)

It is half past ten. \( \text{chhu-tshö chu tang chhe-ka re.} \)

It is a quarter past three. \( \text{chhu-tshö sum tang mi-li chö-nga song.} \)

It is a quarter to five. \( \text{chhu-tshö nga lep-pa la mi-li chö-nga du.} \)

What is the English date to-day? \( \text{te-ring ta-rik ka-tshö yim-pa?} \)

It is the twenty-fifth! \( \text{te-ring ta-rik nyi-shu-tse-nga yin.} \)

What is the Tibetan date to-day? \( \text{te ring tshe-pa ka-tshö re?} \)

It is the twenty-second! \( \text{te-ring nyi-shu-nyi re.} \)

What day of the week is it? \( \text{te-ring sa ka-re re?} \)

It is Thursday. \( \text{te-ring sa phur-pu re.} \)

1 Note the difference between " lhulö" and " lhul" (Cap. VIII, para. 6).
Where did you go to yesterday?  \textit{ki-pa \khe-sa ka-pa chhim-pa?}

Don't come to-morrow, but come the day after to-morrow.  
\textit{Sang-nyin ma-yong; nang-nyin-ka sho.}

When it rains in the morning, it always clears up in the afternoon.  
\textit{Shok-ke chhar-pa gyap-na gong-da tak-pa nam tang-po yong-gi-du.}

It freezes hard at Phari during the whole winter and some times snows even in summer.  
\textit{Pha-re gun-ka khyak-pa gyak-ki du; tsham-tsham yar-ka yang kang gyak-ki.}

To-day is the last day of the 2nd fourth month of the Wood-Dragon year.  
\textit{Te-ring shing-druk da-wa ski-pe nyi-tsak-kyi nam kang-re.}
7. The same continued.

Last month and this month the rain has been heavy, but it will probably not rain very much next month.

There is a lot of mist during the summer.

Will you meet him this evening?

I cannot this evening, but perhaps to-morrow morning.

The crops were bad last year and this year. Unless they are good next year, there will be great distress.

Is my watch right?
No, it is ten minutes fast. \textit{min-du; mi-li chü gyok-ka.}

When did he leave here? \textit{kho di-ke-tü chhin-song.}

From Lhasa to the Chumbi Valley is a fortnight’s journey. \textit{hla-sa ne tro-mo par-la dün nyi-kyi lam re.}
8. The Weather.

What a strong wind!  "What a cold day!  I feel quite warm.

There was a heavy dew last night.

It is misty; we cannot see the snow mountains.

Do you think it will rain?

It will probably be fine till midday.

Will there be moonlight to-night?

There was heavy rain yesterday and a rainbow was visible.
It is raining a little.

The rain has stopped.

A storm is coming up.

Did you see the lightning?

I heard thunder.

It won’t freeze to-night, because it is cloudy.
9. Conversation with the teacher, hon.

Please speak slowly. 「ka-le che-ne sung-ro nang.

Please speak louder. 「sung-ke chhe-tsa sung-ro-nang.

What is he saying? 「khong-gi ka-re sung-gi-du?

I do not know. 「nge shin-gi me.

Did I say that correctly? 「nge te dra-tak-po lap song-nge.

We will read this letter. 「nga-rang-nyi chha-ri di lok-ka nang-do.

This is easy. 「di le-la-po re.

I made a lot of mistakes. 「nge mang-po nor-song.

I could not understand him; he spoke the Sikkimese dialect. 「khö dren-jong ke lap tsang, nge khö ke-chha ha-ko ma-chung.

Please arrange for a dandywala to come to me for an hour every day. 「
phelp-chang-nga chi chhu-tshö re-re nyi-ma-re skin nge tsa-la yong go re sê ka nang-ro-nang.

It is essential that he should be a Lhasa man. hle-sa rang-gi mi chi go-wa-yö.

Please ask him to tell me stories. nga kho drung shö sung-ro-nang.

It is of no use trying to read this; it is too difficult. tsön-drü-che-ne di lok-ne phen kang-yang thok-ki min-du; di ku-le-khak-po re.

I am sorry I am late; I met an acquaintance on the way (lit. I met an acquaintance on the way; therefore I am late. Please do not be angry). nga-tung lang-ya la ngo-she chi thuk-kung; che-tsang chhi-po che-song gong-pa ma-tshung.

That is enough for to-day. te-ring tu-ke yong-nga.
10. Relatives.

She is my niece. \( नेपालीँ लिङ्छँ 'भिणुँ' \) \( मो न्दे त्सामो यिङ्छ \).

I have two younger brothers. \( नेपालीँ लिङ्छँ (म) नटिना भिणुँ \) \( न्दे पुन्छ-च्चिंग-न्गा न्यिङ्छ \).

These two are brother and sister. \( नेपालीँ लिङ्छँ चिंग्न्गाजङ्गी \) \( न्दे पुन्छ-क्याके \).

How many nephews have you? \( नेपालीँ लिङ्छँ न्दे न्दे भिणुँ \) \( ख्यो-ला त्सा-वो काँ-त्शो यिङ्छ \).

My younger sister died three years ago. \( नेपालीँ लिङ्छँ त्सा-वो त्सा-वो \) \( न्दे पुन्छ-क्याके पु-न्दे च्चिंग्न्गा त्रोंग्ने लो सुंमु लो ग्मे \).

His elder sister is my maternal aunt. \( नेपालीँ लिङ्छँ न्दे न्दे भिणुँ \) \( न्दे पुन्छ-क्याके न्दे न्दे \) \( न्दे क्याके न्दे न्दे न्दे न्दे न्दे न्दे न्दे \).

Their daughter was married to Tshering's adopted son. \( नेपालीँ लिङ्छँ त्सा-वो त्सा-वो त्सा-वो त्सा-वो त्सा-वो त्सा-वो त्सा-वो त्सा-वो त्सा-वो \) \( न्दे पुन्छ-क्याके न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे न्दे...
Only a few of my relatives live in Darjeeling, but I have a large number of acquaintances there.

nge nye-wa kha-she-chi Dor-je-ling-la dö-kyi-yö; yin-na-yang ngo-she mang-po yö.

Let us start now; it is getting late. 

That box is very heavy; will the cooly be able to carry it?

Tell the syces to saddle the ponies and bring them round at once.

It rained heavily last night; the road will be very muddy.

There is no wind; so it will not be cold.

What is the road like?
Which is the best road? lang-ga yak-shö te ka-ki du?

To-day's march is down hill. te-ring-gi dro-sa thur re.

It is steep up hill. kyen sar-po du.

The servants and coolies have gone on ahead. skap-chhi tang mi-hrang-tsho ngen-la chhin song.

They will reach Kalimpong before you do, Sir. ka-lön-pung-la ku-sho ma yhep kong-la khon-tsho lep-yong.

We have nearly arrived. ngan-tsho lep tro yö.

The bedding is wet. nge-chhe bang ska.

Light a fire and dry it. me-tang-ne kam.

How much a day are you paying each cooly? khyö-re nyi-ma-re-la mi-hrang re-la la ka-tshö trö-kyi yö.

Eight annas each a day; they would not come for less. nyi-ma-re-la la anna gye-gye trö-kyi yö; te ma-tre-pa khon-tsho yong-gi min-du.
What time shall we start to-morrow? संग नांग-त्शो च्हु-त्शो का-त्शो ला थोन-गा?
Let us start very early before the snow becomes soft. नग-पो कांग मा-शी कोंग-ने नांग-त्शो ध्रो-टो.
12. The same continued.

Have my baggage mules arrived? दि एम इन्द्रेयसियम नूफ़ौँ | ने khe-tre-tsho lep čhunγ-nge?

What must I pay for each riding mule from here to Phari? दि कस्टान्त्रौँ नूफ़ौँ ने मैलिंग विन्द्रेयसियम नूफ़ौँ | दि-ने pha-ri thuk nge shön-tre re-la tap-la ka-tshö tre gö-kyi re.

Is it safe to ride over this bridge? दि एम इन्द्रेयसियम नूफ़ौँ | सम-पा di-i yang-la ta shön-ne chhin-na kai che mi yong-nge?

I am going on ahead. दि एम इन्द्रेयसियम नूफ़ौँ | nga ngen-la dro-kyi-yin.

I am returning in a few days. दि एम इन्द्रेयसियम नूफ़ौँ | nga nyi-ma kha-she-chi-la lok yong-γi-yin.

I have forgotten to bring any money with me. दि एम इन्द्रेयसियम नूफ़ौँ | ने ngǔ khe-yong-gyu je-ne min-du.

Is this the road for Pemionchi? दि एम इन्द्रेयसियम नूफ़ौँ | pe-ma-yang-tse dro-se lang-ga di re-pe?

My pony is limping; see whether it has a stone in any of its shoes (lit. in its hoof). दि एम इन्द्रेयसियम नूफ़ौँ
Go slowly; the road is slippery hon. (lit. there will be a slipping on the road).

Please tell my syce to hurry and catch me up (lit. to catch my tracks quickly and come).

I am going to halt here a short time and rest our ponies.

Bring me one of those flowers to look at! (lit. pluck and bring one of those flowers; I will look at it).

Cut me a switch from the road-side bushes, as I have not got a whip.
I will call on you when I return from Mongolia.

 nga sok-yul ne khor-tsham khye 'tang je chhok-ka sku-go.
13. The same continued.

Is there much snow on the pass? Is there much snow on the pass? ា ལ་ལ་ཀང་ིས་པོ་འཛིན་མས་?

There is not much on the pass itself, but there is rather more on the way up to it (lit. before arriving). ལ་རང་ལ་ིས་པོ་རང་མིན་དུ་; རེ་རེ་ཀོང་ལ་ཐོ་ཚ་ཆི་འདུ་

How far (lit. how much to go) is the nearest village from here? ཱི་མ་ཨི་མ་སི་ལེ་ཞེས་པའི་ཐབས་དུས་ནོར་ཞི་ལ་སྐྲ་ཐོ་འེ།

It is quite near, Sir. ལ་ཐབས་ོ་

It is a long way, Sir. ལ་ཐ་རིང་པོ་

It is a moderate distance, Sir. ལ་ཉེ་

It is a day’s journey, Sir. ལ་སྐུ་པོ་བཞི་གེ་ས་བོ།

It is a three or four hours’ journey, Sir. ལ་ཚ་ཕོ་བཞི་གེ་ས་ཡོ།

\[1 \text{ ཡི་མ་ཨི་མ་སི་ལེ་ཞེས་པའི་ཐབས་དུས་} = \text{ འི་མ་ཨི་མ་སི་ལེ་ཞེས་} \\
2 \text{ སྲེ་མ་ཨི་མ་འི་ཐབས་} \text{ may be substituted for ཡི་མ་འི་ཐབས་. Both are commonly used.} \]
How many houses are there in the village?

I cannot say exactly, Sir.

How many approximately (lit. by guess)?

How many adult men and women are there in the village?

How many monks are there in that monastery up there?

What provisions are obtainable in this place?

Yak’s flesh, Sir, mutton, pork, fowls, eggs, wheat, barley, barley-flour, potatoes, turnips, radishes are all obtainable.

1 Lit. There is not to me the saying accurately. Note the use of སེར་ (Cap. VI, para. 24).
2 Lit. What provisions will be obtained in the country here?
3 སྲོ་ is often spoken inside the sentence instead of at the beginning.
4 These are the kinds of provisions commonly obtainable in the Ü (Lhasa) and Tsang (Shigatse) provinces.
luk-sha phak-sha cha-te go-nga tro ne tsam-pa sko-ko
nyung-ma la-phu che la te-gye jor-yong.

What is the road like from here to Gyantse? 

Can laden ponies and laden mules travel over it? 

Is there any short cut?

1 Lit. from here as far as Gyantse what kind of goodness has the road? _lit. is somewhat commoner than _lit. in the sense of good as applied to a road, but _lit. can also be used.
14. Crossing a river.

How broad is that stream over there? 

\[ \text{pha-gi chhu te-i skang chhe-lo kan-dre du.} \]

It is not very broad, Sir. 

\[ \text{la skang-chhem-po-rang min-du.} \]

Are there any boats where the road meets it? (Lit. the road and stream meeting-place, there are boats?) 

\[ \text{chhu tang lam thuk-sa te ko-wa yo-pe?} \]

No, Sir. 

\[ \text{la yo-wa-ma-re.} \]

How do people get across? (Lit. how does one cross the stream and arrive at the farther side?) 

\[ \text{chhu te-i pha-chho-la kan-dre che-ne lep-kyi-re?} \]

There is a ford if you go a little lower down. 

\[ \text{ma-} \text{tsa ta-ka phep-na rap-chi-yo.} \]

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1. ぞぞ' joined to a negative means not very and is very commonly used in this way. So also ぞぞぞぞ ぞぞぞぞ ぞぞぞぞ | there are not very many.

2. ぞぞ' means a boat made of hide. For a boat made of wood use ぞぞ'

3. Note the hon. ぞぞ' instead of ぞぞ' If the Tibetan is a townsman or has any education he will use the higher hon. ぞぞぞぞぞぞぞぞ
Whose foot-prints are these? 

I do not know, Sir.

If you speak the truth, I will give you bakshish; if you tell (me) a lie, you will get into trouble (lit. it will not be good for you).

They are only the foot-prints of traders coming from Shigatse.

How deep is this water? (Lit. this water depth how much is.)

It is about (up to one's) waist, Sir.

What sort of a road is there by the ford (lit. at the ford-existing-place)?

On this side it is rock; on the other side it is all mud.

---

1 may be used instead of ༣༤༤
Is there a bridge across that stream over there?  མི་ མི་ ཚཾ མི་ ཚཾ མི་ ཚཾ མི་ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ {

Yes, Sir.  མི་ མི་ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ {

Is it a good one?  མི་ མི་ རོ རོ {

It is shaky and narrow (lit. it shakes and its breadth is small). Ponies cannot cross by it (lit. there is no passage for ponies).  མི་ མི་ རོ རོ རོ {

1 མི་ is commonly used in the sense of “to be passable,” e.g., མི་ མི་ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ རོ {

the road is not passable (i.e., too rough to march along, or blocked by snow, boulders, etc.).
15. Talking to persons on the road.

Where have you come from? 

Where have you come from? 

I have come from Rhenok.

What is there in those loads?

Cotton cloth in these sacks and cups, soap, matches and miscellaneous goods in those boxes.

No, I am not a Tibetan, Sir, I am a Bhutanese.

Where are you going to?

I am going on pilgrimage to India.

What places will you visit?
I shall go to Bodh Gaya and Benares. 

I shall go to Bodh Gaya and Benares.

Please give me some bakshish, Sir.

Are you taking those sheep to Darjeeling?

Is this one of the halting places for mules carrying wool to Kalimpong?

Who lives in that house?

---

1 For one or two sheep ༡༠ to lead, would be used; for a larger number ༡༠ to drive, as above.

2 The postposition བ, denoting the genitive, is sometimes dropped for the sake of brevity.
16. General enquiries by an Interpreter in the field.

Are there any soldiers behind that hill? घीि ढिणि़ ना फ्रामणिििना pha-gi ri-ī gyap-la mak-mi yō-pe?

Have they all got guns? फिट्टिफुडिििनणनआ भीि ना फ्रामणिििना khon-tsho gang-kha-la men-da yō-pe?

The majority of them have got swords and spears only. ग्रुिङ्गः (ग्रुिङ्गः) भीि ना फ्रामणिििना mang-nga la tri-tang dung sha-ta yō.

Some of them have bows and arrows. ना ग्रुिङ्गः ना फ्रामणिििना भीि ना kha-she la da-shu yō.

Will the arrows be poisoned? ग्रुिङ्गः ना फ्रामणिििना da-la tuk gyap yo-wa re-pe?

Yes, with aconite poison. ग्रुिङ्गः ना फ्रामणिििना lā-re tsen-tuk gyap yo-wa-re.

Have they any cavalry with them? फिट्टिफुडिििनणनआ भीि ना khon-tsho-la ta-ma yō-pe?

Not at present, but I heard a noise like that of ponies coming in the distance. ग्रुिङ्गः ना फ्रामणिििना lā tan-da me; ta tha-ring-po chi-ne yong-gi yō-pa dra-po chi ko-ckuny.

Have the soldiers built a wall? ग्रुिङ्गः ना फ्रामणिििना mak-mi te-tshō dzing-ra só song-nge?

---

1 A fortified wall. फ्रामणििििना is not used for wall in this sense.
Yes, about so high (indicating his breast). 

(la) tak-ka-tsa pang-kho tho-lö-cta só-song.

How far does the wall extend to the east of the road? 

(lang-ga) shar-chho kyi dzin-ra ka-re par-tu du.

About as far as that mule over there carrying shovels. 

pha-gi tre ja-ma khur-yong-khen tak-ka-tsa chi-la yö.

---

1 Here has the sense of Either may be used.
17. The same continued.

Is it the custom of the Tibetans to attack at night? tshen-thi gyap-ye luk-sö yo-wa re-pe?

Yes, Sir. lä luk-sö yo-wa-re.

What sort of cannon have they got? khon-tshô me-gyo kan-dre yö?

About how far will they carry? (lit. to about what distance will the cannon-balls arrive?) me-gyo kyi di-u thak-ring-lö ka-ka-tsa lep-yong.

How did they get their cannon across the river? me-gyo te-tsho chhu-la kan-dre che-ne khe yong-nga-re?

All arms must be handed in to me (lit. bring all arms to me) before noon to-morrow. khyö-rang-tsho tshön-chha gang-kha sang nyin-kung kong-la nge tsal-la khe-sho.

Anybody who is found in possession of arms after that will be severely punished.

---

1 གཉིས་ཟེ་ (ཆོས་རྩ་) = night-attack.
shu-la sū
tsā-ne tshōn-chha thön-na nye-pa chhem-po tang-gi-yin.
18. Buying supplies for troops.

Have you any grain and grass to sell? 

I will pay you two-and-a-half trang-kas per bo for it. I have brought the money with me (showing it).

The grain and grass are in that village up there. I cannot bring it down.

Never mind! I can have it fetched. (Lit. I can send the carriers).

No violence will be shown to anybody.

---

1 Grain for animals = 느루 ; that for men = བོད
2 1 bo = about $\frac{1}{3}$ of a maund; 1 trang-ka = $\frac{1}{4}$ of a rupee. The maund (pronounced in Tibetan mön) is not generally understood by Tibetans other than those that trade in British territory.
3 རྡ་་ = Hind. Zabardasti.
Please, Sir, pay me for the fodder now. กุ-SHO ต้า-ชหาย-กิ ริง ตัน-ดา นอง-โร-นอง.

No! I will pay you when I get the fodder. ตัน-ดา ตระ-กี-เมน; ต้า-ชหาย เจอร-เน ตระ-กี-ยิน.

1 ต้า-กัง = ลี. กระสักรสและกิ้น.
19. The same continued.

Can I get any fuel here?  རུས་ (དི་་་) རེ་ལེ་བུས་

de me-shing jor-kyi re-pe?

Not even yak-dung?  ཀོ་ (ཧོ་་) རེ་ལེ་བུས་སྨེ་རྒྱུས།

cho-yang jor mi-yong-nga?

There is a little yak-dung, but we shall burn it ourselves; it is not for sale.  ཀོ་ (ཧོ་་) རེ་ལེ་བུས་སྨེ་རྒྱུས།

cho tok-tsa yö-te nga-rang-tshö me tong-ya ma-to lā tshong-ya me.

If you do not tell me where it is I shall search your house.  ཀོ་ (ཧོ་་) རེ་ལེ་བུས་སྨེ་རྒྱུས།

(དེ་ཆོས།) རེ་ལེ་སྨེ།  cho ka-pa yö ma-lap-na nge khang-pee nang-la tshe-kyi yin.

I shall pay you for it in any case.  རེ་ལེ་བུས་སྨེ་རྒྱུས།

སྟིང་རྟེ་སྟེ་ཆེ་པ་ལ་སྟེ་སྟེ་

ka-re che-na-yang ring trö-kyi-yin.

It is against our orders to take things without paying for

1 ར་ has here the sense of but, in spite of.
2 Note the second བེ་་ It is put in because this is really a second sentence.
3 Lit. Apart from what we burn ourselves there is none for sale.
4 Lit. Whatever be done, i.e., whether you sell willingly or I take forcibly.
them. \[\text{ring ma-tre-pa-la len chhok-ke ka me.}\]

You will make a large profit, and will be able to live in comfort without working.

\[\text{Lit. There is no order allowing to take on the non-payment of the price.}\]
20. The same continued.

I want to buy fifty donkeys. They must all be sound and strong. ཤུ་སུ། (ལོ་།) གཉིས་སེམས་ཀྱིས་དབུ་ཅུན་ གསང་སུགས་བསམ་བྲག་སོགས་ [pung-gu kyön-me-pa she-mo yak-po sha-ta ngap-chu tham-pa nge nyo-ki-yin.

Only twenty of these are fit to carry loads. དི་ཉིད་ལྟ་ སི་ལུ། ས་ བདེ་བ་ ཡུལ་ཤིང་ དབང་གྲགས་ རྟོག་ རྗུ་གཅོད་ སྲིད་[di-ê nang-ne nyi-shu ma-to khe khur thup-pa min-du.

How old is that sheep? དི་ཉིད་ལྟ་ སི་ལུ། ས་ བདེ་བ་ ཡུལ་ཤིང་ [luk-te gen-skön kan-dre re.

I will pick out thirty of them and give you ninety rupees for the lot. དི་ཉིད་ལྟ་ སི་ལུ། ས་ བདེ་བ་ ཡུལ་ཤིང་ [te-tshö nang-ne sum-chu dam-ne ring gang-kha dom-ne gor-mo gup-chu tham-pa trö-kyi-yin.

Go and bring all the grain and vegetables that you can get hold of. དི་ཉིད་ལྟ་ སི་ལུ། ས་ བདེ་བ་ ཡུལ་ཤིང་ [dru tang tshe ka-tshö chung-na de khe-sho.

The owners will be well paid. དི་ཉིད་ལྟ་ སི་ལུ། ས་ བདེ་བ་ ཡུལ་ཤིང་ [dak-po tsho-la ring yak-po trö-kyi-yin.

1 Or ཤུ་སུ། གཉིས་སེམས་ཀྱིས་
2 མང་མོ་ = age; lit. old-young. See Cap. III, para. 1.
3 བོད་པ་མ་དོན་ མ་ = lit. having added all together, i.e., in the total.

How far is it from here to the bazaar? \( \text{di-ne throm-la tha-ring-lo ka-tsho yö} \)?

It is close by. \( \text{lā phep-tha nye-po yö} \).

(On arrival.) Here is the bazaar. \( \text{lā throm de re} \).

Is there no other bazaar besides this one? \( \text{throm di mem-pa sken yo-wa ma-re-pe} \)?

There is no other. \( \text{lā skem-pa yo-wa ma-re} \).

Where is the butcher? \( \text{sha-tshong-khen ka-pa yo-wa-re} \)?

He is just over there. \( \text{lā pha-gi re} \).

(To the butcher.) What meat have you for sale? \( \text{khyö sha ka-re tshong-gyu yö-pa} \)?

---

1 *Hon.* for འགའ་པོ་ཁྲ. So also མོ་ཐོ་ for འབྲུ་ཐོ་ road and several others.

2 འདི་ the actual word for butcher is avoided as far as possible since it involves some opprobrium. Similarly འབྲ་ (བ) for blacksmith which should not be used in a blacksmith’s presence, but མོ་མེར་ (lit. head-man) substituted for it.

3 The ཚ་ after གཉིས་ is omitted (See Cap. V, para. 15).
I have mutton and yak’s meat. लालुक-शातंग ट्सहक-शा यो.

What is the price of a leg of mutton? लुक-शाशिङ्ग-ला कांग का-भो यिंपा?

Two sh’o (i.e., five annas, four pies). लाशो-टो यिं.

Very well, I will buy a leg of mutton. ओ-नाघे शिङ्ग ची न्यो-की-यिं.
22. Buying a turquoise.

Have you any turquoise for sale? 

Yes, Sir. 

Have you any good ones? 

Yes, Sir; I have excellent ones. 

What is the price of this one? 

Three sang, Sir, (five rupees). 

Tell the correct price. 

How much will you give, Sir? 

Make it ten trang-kas (two rupees, eight annas). 

1 Lit. to be sold.
2 བདག་ is added to many adjectives to denote very; e.g., བདག་ ཨ་ very great.
3 One sang = six trang-kas and one sh'o = one rupee, ten annas, eight pjes.
4 ོ་ ད་ ཐ་ ད་ is h. hon. of ད་ ཐ་ ད་ to give. The ordinary hon. is ད་ ཐ་ ད་.
That price does not quite suit. Please give me a little more than that.

\[\text{ja-gong te tok-tsa yong-nga min-du ; te-ne tok-tsa pa-ro-nang.}\]

Well, make it two sang (three rupees, five annas, four pies).

\[\text{ta o-na sang-to-chi.}\]

As you, Sir, give the order, I must sell it you for that.

\[\text{ku-sho-kyi ka-nang-nga yin-tsang tak-ka-rang phu-go.}\]

---

1 Hon. of सर.
2 त्वस्य = to raise.
3 Note that शेष is used instead of शेषः. So also शेषः = one sang. For three and more than three the ordinary numerals are used.
4 त्वस्य (त्वस्य) = lit. to offer; therefore to give or sell to a superior.
23. Buying silk.

By a gentleman of the middle class (6th or 7th grade).

G. = Gentleman. S. = Shopkeeper.

G. (Coming to the door of the shop.) Is the merchant in?

\( \text{tshong-pon-la shu yö-pe?} \)

S. Yes, Sir. Please come in.

\( \text{la yö; ku-skö ya chhip-gyu nang-go.} \)

S. (After G. has come in.) Please sit down.

\( \text{sku-denja-go.} \)

G. Thank you. Have you got any silk of the best quality for making a dress?

\( \text{les, khye-rang-la chhu-pa so-ya kö-chhen ang-gi tang-po yö-pa nang-nge.} \)

S. Of what colour do you require it, Sir?

\( \text{tshön-do kan-dre go-wa nang-gi yö tang.} \)

G. Have you any dark yellow?

\( \text{nyuk-se yö-pa nang-nge?} \)

S. (Showing some.) Will this suit you, Sir?

\( \text{la di drik-ka nang-gi a-yö?} \)
Buying silk—continued.

G. = Gentleman. S. = Shopkeeper.

G. That will do. What is the price? так-ке ёнг-nga; ja-kong ка-тшо Ѭим-па нанныг-nga.

S. The price, Sir, is four ngү-sang (six rupees, ten annas, eight pies). лү конг ngү-sang ши-ынь.

G. Tell me the real price. яңг-тик sung.

S. How much will you give, Sir? конг ши-ынь kу-шо-кыи ja-kong ка-tшо со-re нанг-ёнг-nga?

G. Give it me for two sang (three rupees, five annas, four pies). шо-ла sang-to нанг.

S. I cannot give it you for that. Please give me two sang and five shьо (four rupees, two annas, eight pies). тел ла ток-тса бу ну-па мин-ду; sang-to шо-nga со-re нанг-ро-нанг.

G. Very well, then, that price will suit. les, о-на так-ке ёнг-nga.

S. In future whatever you require, Sir, is here. шанубамшь.

1 шьо = will do. So also when a servant is filling a glass, cup, etc., шьо also means that will do = бас in Hindustani.
Buying silk—continued.

G. = Gentleman.  S. = Shopkeeper.

G. Thank you. If I require anything, I will get it here.

S. Thank you, Sir.

G. Good-day.

S. Thank you, Good-day, Sir.
24. A small trader calls at a gentleman’s house with some wares.

M. = Master.  T. = Trader.  S. = Servant.

T. to S. Please ask if I may see the master.  མཚན་སྦོིན་ལ་ nga kun-dün-la cha chhok-ka sku-ro-nang.

S. to T. Very good.  འབུམ་པོ་les.

S. to M. A trader wants to know if he may see you, Sir. བསྟོད་ལམ་སྦོིན་ལ་ བསྟོད་ལམ་ཁྲི་ tshong-pa chi kun-dün-la cha-chhok-ka sku-ki-du.

M. to S. Very well, let him come in. བུ་ རྟོགས་ཁིམ་(ཐོན།) wong sho chi.

S. to T. The merchant may come in. བསྟོད་ལམ་སྦོིན་ལ་ tshong-pön kun-dün-la phe-chhok-ka.

(Then the trader comes in before the master of the house, takes off his hat, bows, and puts out his tongue according to the regular salutation.)

M. to T. The merchant has arrived.  Sit down. དྷྱ་ རྫོགས་ཆོས་ལ་ རྫོགས་ལ་ ya tshong-pön le-chung; dö.

T. to M. Thank you, Sir.  འབུམ་པོ་les.

M. to S. Pour out some tea for the merchant. བསྟོད་ལམ་ tshong-pön la cha lu.
A small trader calls at a gentleman's house—continued.

M. = Master. T. = Trader. S. = Servant.

M. to T. What have you got for sale? \textit{tshong-gyu ka-re khe yö?}

T. to M. I have brought some turquoises to show you. \textit{gyu-yu chem-phe sku-gyu khe yö.}

M. to T. (picking up a turquoise.) What is the price of this one? \textit{de kong kata-tshö yim-pa?}

T. to M. Sir, the price of this one is three sang (five rupees). \textit{lā, de kong sang-sum yin.}

M. to T. Tell the real price. \textit{yang-ti lap.}

T. to M. How much will Your Honour give? \textit{ku-skö-kyi katshö sö-re nang yong-nga?}

M. to T. Make it one sang and five sh'o (two rupees, eight annas). \textit{sang-kang sko-nga cki.}

T. to M. Please give me two sang (three rupees, five annas, four pies). \textit{sang-to sö-re nang-ro-nang.}

M. to T. Very well, I will. \textit{o-na yong-nga.}
A small trader calls at a gentleman’s house—continued.

M. = Master.  T. = Trader.  S. = Servant.

M. to T. Now-a-days is the business of you traders fairly good? te-ring-sang khye tshong-pa-tsho-latshong au-tse duk-ke?

T. to M. Yes, fairly good. lā, ga-ro-du.

M. to T. In future if I want anything, I will send word to you to bring it. sku-lā kho-cke ka-re yö-pa khe-sho se len tang-gi-yin.

T. to M. Thank you, Sir. lā les.

M. to T. Take tea, don’t be in a hurry. a-le cha-thung, trel-la ma-cke.

T. to M. Thank you, Sir, I won’t have any more (tea). lā thu-chhe, sku-ki-men.

M. to T. Have another cup. kang thung.

T. to M. No more, thank you, Sir. lā-men, lā-men.

M. to T. Very well. o-na yong-nga.

(Then the trader makes the same salutation as at entering and goes out.)
25. Deciding a dispute.

Which is the complainant? ནུས་ནས་མཁའ་བོད་ nyen-shu sku-khen su re.

Which is the accused? མཐོང་མི་�་་མ་ khap-the su re.

Put the witnesses outside. I will call them in presently one by one. རྨ་མེད་པ་པོ་བོད་མི་མི་ ི་ རྨ་མེད་པ་པོ་བོད་མི་མི་ pang-po chhi-lo-la dö-cki; sku-la re-re che-ne ke-tang-gi-yin.

What is your complaint? ཁྱོ་་ཁ་ཟུ་ཐོད་ khyö ka-re sku-gyu yö-pa?

Yesterday evening a Tibetan named Wang-dü beat me in the bazaar without any reason. བོད་ རྨ་མེད་པ་པོ་བོད་མི་མི་ ི་ རྨ་ རྨ་མེད་པ་པོ་བོད་མི་མི་ dang-gong throm-la yö-pa wang-dü se-khen-kyi nga tön-ta tsane me-pa dung chung.

He would not (lit. would not know to) beat you without some reason. What actually happened? (Lit. What is it?) རྨ་ རྨ་མེད་པ་པོ་བོད་མི་མི་ ི་ རྨ་ རྨ་མེད་པ་པོ་བོད་མི་མི་ khyö tön-ta tsane me-pa dung shing-gi ma-re.

He was coming drunk down (the hill), and I was going up.

1 བོད་ རྨ་མེད་པ་པོ་ is an adverb and as usual takes the adjectival form.
When he reached me he assaulted me.

(To the accused.) Why did you beat him? (Lit. What is the meaning of beating by you?)

Yesterday I drank a little beer\(^1\) at a friend's house, and consequently I have no idea what I did.

You must pay a fine of five rupees; in default (lit. if that does not happen) I shall send you to jail for a week.

---

1 Beer is brewed from barley in Tibet, and from marwa (eleusine coracana) in Darjeeling and Sikkim.

2 བར་ here means because.

3 ཉལ་པ་ means lit. to accomplish, and is used sometimes in the sense of to give, to procure.
26. Paying a visit.

V. = Visitor.  H. = Host.

V. How do you do?  དཔེ་ལེགས་བསྡུ་བ་པའི་ཡིག་པ་
ku-sho sku-den ja yö-pa?

H. Very well. Please come in and sit down.  ཏཱ་གྲངས་འཛིན།
lā yö, ya chhip-gyu-nang, sku-den-ja.

H. (to servant) Give this gentleman some tea.  ཀུ་ེ་ལ་སོའི་སྣུད་
ku-sho la sō-ja shū.

H. (to visitor) I never meet you now-a-days.  སྐད་མན་ཐིག་ོ།
ལོ་ཁང་ན་བརྟེགས་སྐབས་ཐོབ་པའི་ལྷག་པ་
par-lam-chi ku-sho ma-ne je-ma-chung.

V. That is so. I have been a bit worried by some work lately, and so have been unable to call on you.  དེ་ཆེན་པོ་
ka-nang-rang, par-lam-chi trel-yeng dra-po chik-ki char-gyu ma-ne ma-chung.

1 Lit.—Are you seated, Sir?
2 Lit.—Yes.
3 སོགས་པོ་ a literary word.  The ordinary colloquial word would be བཤེས་པ་ In conversation between gentlemen a good many literary words are used.
4 Or སྟུག་པ
5 གོ་འེ་ = business, གོ་འེ་ (literary word) = to agitate.
Paying a visit—continued.

V. = Visitor.  H. = Host.

H. You have now come from your house I suppose. ना दिया शिम-शाने चिप्ग्यु नांग-न्गा यिन्द्रो।

V. Yes, after finishing my committee work I have come straight here. आना सिना निद्रा शिम्बु रुम राम अंग-बाला नंग्ना (नंभु) नांजां (ना) निद्रा lā yin hlen-gye

H. Well, stay here to-day and take it easy. ना नंग्ना ते-रिङ्कु ह्लो-ह्लो न्गने श्कु-देन-जा जो।

O-na te-ring ku hlo-hlo nang-ne sku-den-ja go.

V. Many thanks. आना सिना lā les.

1 निद्रा जेम्बर्स्म = a place where officials attend for work = cutchery, committee-room, etc.
27. The same continued.

V. Now the night is far advanced; I must be going.

\[\text{ta to-gong chhi-po chi-kyi-du; gong-pa sku-go.}\]

H. Very well, you must come and see me sometimes, when free from work.

\[\text{lä les, thuk-sang thuk-sang lä chhip-gyu nang-go.}\]

V. Many thanks. You too must come and see me when you are not busy.

\[\text{lä les, ku-sho yang thu-tre me-pe gang-la nge tsa-la chhip-gyu nang-go.}\]

H. Well, Good-bye.

\[\text{lä les, ka-le chhip-gyu nang-go.}\]

V. Good-bye.

\[\text{lä les, ka-le sku-den-ja.}\]

---

1 Lit. I must ask for leave.

2 Ḍuṣṭaṃ ṇa ṇuṣṭaṃ ṇa ṇa ṇa Hon. for ṇa ṇa ṇa ṇa ṇa ṇa ṇa

3 Hon. for ṇa ṇa ṇa

4 Note the different senses in which this very frequent expression is used, e.g., “Thank you,” “Yes,” “Very well,” etc. Here no translation is necessary.
28. Receiving a visit from a Tibetan Official. (Conversation about Tibet.)

T. = Tibetan. E. = Englishman.


T. (Polite reply.) *lā yō.*

E. Please sit down. *ku-skö sku-den-ja.*

T. Thank you. *lā les.*

E. (to his servant.) Offer the gentleman some tea. *ku-skö-la sö-ja skü.*

E. In what part of Tibet do you live? *ku-skö pó-la sku-den ja-sa ka-pa re.*

T. I live in Lhasa. *nga dö-sa hla-sa la yin.*

E. What Government post do you hold? *ku-skö skung-gi chha-le ka-re nan-gi yö-pa?*

T. I am a Tsi-pön (i.e., in charge of an accounts office).
Receiving a visit from a Tibetan Official—continued.

T. = Tibetan.  E. = Englishman.

E. What work do you have to do as a Tsi-pön?

T. We have a lot of work to do in connection with the accounts of the Government revenues and the like.

E. Now-a-days who exercises supreme power in Tibet?

T. The Dalai Lama has taken up the secular and spiritual Government, and exercises the supreme power.

E. I see. Is Tibet a very large country?
Receiving a visit from a Tibetan Official—continued.

T. = Tibetan. E. = Englishman.

T. It is of middling size. नाम्नारूढ़ निळाम लाउट्से द्रापो यो.

E. Which is the pleasantest part of Tibet? नाम्नारूढ़ निळाम लाउट्से द्रापो यो?

T. Lhasa is about the pleasantest. नाम्नारूढ़ निळाम लाउट्से ह्लासा त्रोवा यो.

E. I see. Tibet must be, I fancy, a nice country.

T. Now I must be going for to-day.

E. Won't you stay a little longer?

T. To-day I have some work to do, so I must be going. I will call on you later on.

E. Very good. You must come and see me when you are not busy.

---

1 He means that it is very large, but it is not considered etiquette among Tibetan gentlemen to praise one’s own possessions, not even one’s own country.
Receiving a visit from a Tibetan Official—continued.

T. = Tibetan.  E. = Englishman.

T. Many thanks. Well, good-bye. 

E. Good-bye, then.
29. *The same continued (discussing travelling arrangements).*

T. = Tibetan.  E. = Englishman.

**E.** According to Tibetan custom when a gentleman goes on a journey does he give all his servants ponies to ride?

jpb-kyi luk-sö la pöm-po chho-phe nang-nge gang-lä skap-chhi gang-kha lä chhik-pa nang-yong nye?

T. Yes, he provides them all with ponies.  མགྲ་སྤོན་ལོ་

lā gang-kha la ta nang-yong.

**E.** After what manner do they proceed on their journey?

chhip-gyu nang-nye gang-lä kan-dre-se chhip-gyu nang-yong?

T. He puts half in front of him and half behind him, and rides himself in the middle.  ནི་ལོ་ལོ་ལོ་ལོ་


**E.** I understand.  Do all the servants travel with their
The same continued (discussing travelling arrangements)—continued.

T. = Tibetan.  E. = Englishman.

master?

T. He sends his butler and cook on ahead; then after his muleteers have started, he starts himself with his servants in single file.

E. To do what does he send the butler and cook on ahead?

T. He sends the two servants in advance in order to have things ready and prepare food before he arrives.
The same continued (discussing travelling arrangements).—continued.

T. = Tibetan. E. = Englishman.

\( \text{ཇི་དེ་} \) ngen-drö nyi-po pöm-po chhip-gyu ma nang kong-lâ phep-drik sku-wa tâng skê-la so-wa tong-nga nang-nga re.

E. I understand. ༡༠༡༽ མཚན་བྱས། wong, là les.
30. The same continued (discussing the agricultural and mineral products of Tibet).

T. = Tibetan. E. = Englishman.

E. What crops are grown in Tibet?

T. In Tibet itself, wheat, barley, peas and mustard are the chief crops. In Kong-po maize, buck-wheat and various other crops grow. Kong-po is warmer than Lhasa. Besides bamboos, apricots, apples, walnuts, and all kinds of food are grown.

E. I see. How many days’ journey is it from Lhasa to Kong-po?
The same continued (discussing the agricultural and mineral products of Tibet)—continued.

T. = Tibetan.  E. = Englishman.

T. One reaches Upper Kong-po in fifteen days. To Lower Kong-po the journey takes one month.

E. Is wood plentiful in Tibet?

T. There is a certain amount of wood; but for fires cattle-dung is mostly used.

E. Are gold, silver and coal to be had in Tibet by mining?

T. Yes, in Tibet itself gold, silver and coal are to be had by

1 Note method of describing the upper and lower parts of a country. It is often used.

2 In conversation between ordinary people is used, but the higher classes affect literary forms in their conversation.
The same continued (discussing the agricultural and mineral products of Tibet)—continued.

T. = Tibetan.  E. = Englishman.

mining, but it is not customary to mine for them.

E. Is that so? What harm is there in mining?

T. If they are mined the soil-essence of the country is damaged, and good crops are not produced.

1 A prevalent Tibetan idea.
31. A visit to the Dalai Lama by a Tibetan General (De-pön).

T. = Tibetan. E. = Englishman.

E. In Tibet when a general goes to pay his respects to the Dalai Lama, what does he have to do?

T. After sitting for a while in the ante-room, the chief drö-nyer¹ says to him, “You can come.” After going up, he must make three obeisances²; offer the Dalai Lama a ceremonial scarf, take off his hat, and ask for a blessing.

¹ An official of the fourth grade. Under him in the Dalai Lama’s household are eight drö-nyers, who are fifth grade. All nine are monks. Besides these there are four drö-nyers, one for each Shap-pe, these drö-nyers being laymen and of sixth grade.

² Knees and forehead touch the ground at each obeisance.
A visit to the Dalai Lama by a Tibetan General (De-pön)—continued.

Then a silk cushion is placed below the throne. The De-pön having sat down on it, tea is brought.

After tea has been offered to the Dalai Lama, some is laid before the De-pön.  

\[\text{Kyam-gön Rim-po-chhe lā sö-cka kya trup-pa tang De-pön ku-sko lā sö-cka sku-wa nang-yong.}\]

\[\text{Note the hon. given to the verb by which the tea of the Dalai Lama is brought in. It is not used in similar cases for officials even of high rank.}\]
A visit to the Dalai Lama by a Tibetan General (De-pön)—continued.

After that rice-pudding is brought. ་བུ་ལུ་བུ་ནི་བུ་པུ་ཀ། te-i shuk-lö shen-dre dre-si chhip-gyu nang-yong.

Then after this has been offered to the Dalai Lama, and to the De-pön, the Dalai Lama inquires after his health saying “Tsha-rong De-pön, are you in good health?” དོན་ཤུ་སྒྲ་མཆོག་ཞིག་ཞིག་ཐུབ་ཀྱི་ིར། མེང་པོ་ཐུབ་ཀྱི་ིར་དོན་ཤུ་སྒྲ་མཆོག་ཞིག་ཞིག་ཐུབ་ཀྱི་ིར་དྲའི་ལས་དབྱེ་བུ་སློབས་སྐྱེལ་ཤིན་ཏོ། te-ne Kyam-gön Buk la kya trup-pa tang De-pön kusko la shu-va nang-ne kyam-gön Rim-po-che-ne tshamtri nang-nga la Tsha-rong De-pön sük-po de-po chungnge ka-nang-yong.

1 Made of rice, butter and sugar.
2 Lit. “Inner or real protector.”
3 Lit. “Intermediate question,” i.e., the first question of the new interview some time having elapsed since the last.
4 The family name or surname of the De-pön, with estates in the Ü province.
32. Diplomatic intercourse, hon.

The British Government is not responsible. 

\[ \text{in-skung-la thu-kha yo-wa ma re.} \]

It will be a source of friction. 

\[ \text{thruk-ski kyen yong-gi-re.} \]

Our subjects will refuse to pay taxes or obey the laws. 

\[ \text{ngan-tshö mi-ser-kyi thre je thup mi-yong ; thrim yang khye-mi-yong.} \]

It is probably not finally decided. 

\[ \text{Be-rang nge me-pa dra.} \]

It will be referred for equitable adjustment. 

\[ \text{Dra-trang-par-dum yong-ngu shu-ki-re.} \]

The British Government desire to maintain amicable relations with other governments. 

\[ \text{in-skung-gi gye-khap sken tang thün-lam yong-nge thuk-dö nang-gi yo-wa-re.} \]

They will make every endeavour to pick a quarrel with the Tibetan Government. 

\[ \text{Lit. "will be unable," i.e. "will profess inability," "will refuse."} \]
Although China is divided into parties, she can raise soldiers to meet aggression on her territory.

It will be difficult for us to hold out much longer, for you know how much more powerful the one nation is than the other (lit. the great difference in the extent of the power of the two nations).

I fear that serious complications may arise, for the majority of the people are already beginning to complain of the situation.

I shall be held responsible if the negotiations fail.
Our government has no aim other than the maintenance of the status quo.

*ki-mön tön-min ma-chung-na ma-chung ma-thū-pe nga-la yong-gi-re.*

*ngan-tshö skung-yi thung-dö-la chhap-si ngön-yö rang-ja shak-gyu ma-to shen-kyi gong-pa yo-wa ma-re.*
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