A Beginning Textbook of Lhasa Tibetan

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Nyima Droma

National Press for Tibetan Studies
A Beginning Textbook of Lhasa Tibetan
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<td>Lesson Thirteen</td>
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The goal of this textbook is to teach the student how to speak the Lhasa variety of Tibetan. We have assumed a general familiarity with the writing system and have only included three chapters as a basic overview of the alphabet and rules of spelling\(^1\). Because the starting point of this book is very simple, it provides an excellent opportunity for the student to immediately rely on Tibetan script rather than romanized script. This, we believe, will help to immerse the student in Tibetan. Hence, no romanized script is provided and the student is encouraged to practice writing as well as speaking every day. However, this textbook can still be used for those who are learning the Tibetan writing system concurrent to speaking.

This is not a grammar book, nor does it seek to analyze Tibetan from a linguistic perspective. We have sought to provide easy explanations without oversimplifying to the point of meaninglessness. In order to do this, vocabulary and grammar are controlled and introduced at an 'digestible' rate. Some structures are not fully explained initially, and complex examples are avoided, but enough explanation is provided for the student to be able to master the conversations being studied. As the lessons progress, complexity will increase.

We have attempted to limit the vocabulary and structures to the Central dialect of Tibetan, particularly that spoken in and around Lhasa. In order to truly represent Lhasa speech, polite terms (honorifics) must be learned. This sometimes makes it difficult for the beginner, but we have tried to include what is necessary without overloading the student. Because written and spoken Tibetan can be quite different, sometimes the pronunciation does not correspond to the written form. We point out such instances to the student and give phonetic transcription to help the student with Lhasa pronunciation.

The core lessons in this textbook contain a limited number of vocabulary items (about 700). Most students will find this a sufficient start as normal everyday contact will also bring opportunities to learn new words. In the process of acquiring vocabulary, it is important to do so in context and we have tried to contextualize the vocabulary included in this book. Depending on the student’s speed, we recommend that two to four class hours be spent on each lesson for a duration of roughly 18 weeks.

\(^1\) There are several textbooks that give a good overview of the writing system. For those who read Chinese, look at zangwen pinyin jiaocai (bod.yig..gi sgra.sbyor slob.deb) and the first chapter of lasa konyu (lha.sa'i kha skad klog.deb) which provides an overview of all the different rules of spelling. For English readers, try the first chapter of Modern Tibetan Language, Vol. I by Thonden Lobsang.
This book is accompanied by 2 cassettes that were recorded by three speakers from Lhasa city and one speaker from Lhokar. Before beginning a new lesson, whether studying with a tutor or in a classroom, it is important to listen to the tape a few times without attempting to say any of the new words or phrases. This will help fix the proper pronunciation and rhythm of the language in the mind of the learner before bad habits are subconsciously formed.

The appendices include several sections that we think will be useful: answers to all the practice work given in each lesson (Appendix I); a short introduction to Tibetan grammar that covers some of the most difficult constructions the student will encounter when first learning Tibetan (Appendix II); a general overview of verbalizers in Tibetan (Appendix III); a paper on honorific usage in LT (Appendix IV) and a very brief reminder of some spelling rules that affect pronunciation (Appendix V). In addition, there are both Tibetan-English and English-Tibetan glossaries to help the student easily look up words as well as an annotated bibliography to give the students areas for further study.

Finally, we would like to thank the many people who helped check this book and/or who provided valuable advice and help as we were writing it. Thanks to Ken Hugoniot, Ngawang Pintso, Geoff Bailey, Yangchen D. Tsatultsang, and Professor Hu Tan for their corrections, suggestions and ideas. The Tibetan in this book was first produced using Wylie Edit which was developed by Chet Wood. Tashi Tsering, computer whiz, introduced a few changes in the font and managed all the technical difficulties. Tsering Thar kindly allowed us to use his Macintosh while working on the book at the Tibetan Research Center in Beijing.

We hope this book is helpful to you.

Ellen Bartee
Nyima Droma

September, 1998

Revised in September, 2000
LESSON ONE
In this lesson, you will learn the thirty Tibetan root letters and four vowel diacritics.

The Tibetan Alphabet consists of 30 root letters and four vowels. Each root letter has an inherent 'a' sound. When the vowels are added above or below the root letter, they change the 'a' (as in 'pot') to either 'e' (as in 'ray'), 'i' (as in 'bee'), 'o' (as in 'so'), or 'u' (as in 'shoe').

THE THIRTY ROOT LETTERS
The 30 letters can be roughly subdivided into either high or low register (low register letters are underlined) and with or without aspiration (aspirated letters are written with an 'h'). Listen carefully and repeat after the speaker on the tape.

<table>
<thead>
<tr>
<th>ka</th>
<th>kha</th>
<th>ha</th>
<th>nga</th>
</tr>
</thead>
<tbody>
<tr>
<td>ja</td>
<td>cha</td>
<td>cha</td>
<td>nya</td>
</tr>
<tr>
<td>ta</td>
<td>tha</td>
<td>tha</td>
<td>na</td>
</tr>
<tr>
<td>pa</td>
<td>pha</td>
<td>pha</td>
<td>ma</td>
</tr>
<tr>
<td>tsa</td>
<td>tsha</td>
<td>tsha</td>
<td>wa</td>
</tr>
<tr>
<td>sha</td>
<td>sa</td>
<td>a</td>
<td>ya</td>
</tr>
<tr>
<td>ra</td>
<td>la</td>
<td>sha</td>
<td>sa</td>
</tr>
<tr>
<td>ha</td>
<td>a</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
It is very important to write each letter in the order and direction that is typically used by Tibetans. The general direction is left to write and top to bottom. In the chart below, each letter is written one stroke at a time for you. (calligraphy by རྒོལ་བཟང་).
THE FOUR VOWELS

Each vowel has a name based on its shape. The chart below indicates each vowel as seen in combination with the root letter ག:

| ग | ज | झ | ཐ | ད | 'curve' | 'foot hook' | 'upright' | 'nose horns' |

SPELLING STYLE

Syllables in Tibetan can be as simple as one root letter (for example, ག 'I') or as complex as a combination of seven elements (one of which is a vowel). Each syllable is spelled in a fixed manner. Learning how to spell aloud is crucial for remembering how to spell words on paper. The basic order is left to right until reaching the root letter, then top to down, and continuing left to right until the syllable (or word) is completed. Listen carefully to the tape several times and then repeat the following syllables after the speaker (you will have to stop the tape):

<table>
<thead>
<tr>
<th>Root letter</th>
<th>Vowel</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ག</td>
<td>ཐ</td>
<td>ག</td>
<td>'person'</td>
</tr>
<tr>
<td>ར</td>
<td>ཞ</td>
<td>ར</td>
<td>'to cry'</td>
</tr>
<tr>
<td>ཐ</td>
<td>ཐ</td>
<td>ཐ</td>
<td>'that'</td>
</tr>
<tr>
<td>ད</td>
<td>ད</td>
<td>ད</td>
<td>'yoghurt'</td>
</tr>
</tbody>
</table>

1 Of course, there are many more vowel sounds in Tibetan, but only four vowel glyphs.
2 From The Classical Tibetan Language by Stephan Beyer, p. 45.
3 Research has shown that students who first listen to a native speaker many times before attempting to speak, tend to have better pronunciation and intonation than those who do not. Part of the reason for this is that the student can internalize the correct pronunciation and rhythm of the language before falling into bad habits of production. In addition, being able to first listen reduces the potential stress of language learning that some students may encounter.
A. Listen at least three times to the alphabet before attempting to repeat after the speaker.

B. Listen to the tape and circle the letter you hear.

1. ད་ 2. དེ་ 3. དོ་ 4. དོན་ 5. དོྨ་ 6. དོམ་ 7. དོང་

C. Listen to the tape and write the syllables that you hear spelled.

1. 2. 3. 4. 5. 6. 7. 8.

A person travelling across Tibet will not only notice unique cultural features that distinguish each area, but will also note unique linguistic features. Traditionally, Tibet is divided into three broad dialect groupings: Central (which includes Lhasa Tibetan), Khams and Amdo. Within each of these, there are many smaller dialect subgroups. There can be great differences among these dialects, to the extent that some are mutually unintelligible. However, literate Tibetans all over Tibet use the same written form and can read the same documents. The reading style will vary according to the local dialect and the manner in which they have been taught to read. A person from Amdo for example, most likely will not distinguish any tones in their reading, unlike a person from Lhasa. The person from Lhasa, on the other hand, will not read any initial consonant clusters, unlike the person from Amdo. So even though they may not understand each other when speaking, literate Tibetans can understand each other through writing.
LESSON TWO
In this lesson, you will learn the possible suffixes and prefixes in Tibetan

FIRST SUFFIXES

Ten of the root letters can also function as suffixes. These are ང་ ན་ ཡ་ ར་ ས་ འ་ ག་ ལ་ ཐ་ and ཞ་. We will briefly discuss some of the consequences of pronunciation when these suffixes follow a root letter.

I. Tonal changes

Generally, the suffix ང་ causes a high tone to become high-falling and a low-rising tone to become low-rising-falling. Compare the following syllables:

་ -- ཏུན་་ -- ཕེན་་ -- རེན་

II. Final consonant

The suffixes འ་ and ར་ are pronounced at the end of the syllable. For example:

ཆོས་ 'barley beer'

དུས་ 'and'

བུམ་ བུམ་ 'mother' (honorific)

III. Vowel changes

A. The suffixes ཟ་ ས་ འ་ ད་ and ཞ་ not only make the vowel of the root letter slightly longer, but also change it in the following ways:

a --> ɛ (as in English bet)

o --> ø (as in French seul)

u --> y (as in German füllen)

In addition, ཟ་ causes the vowel to become nasalized. When root letters include the vowels 'i' or 'e', there is no pronunciation change. Listen to the following examples on the tape:
B. The suffix ꟠ is pronounced as an unreleased 'p' at the end of the syllable (that is, your mouth should stay closed after pronouncing it). When it follows an open vowel, the 'a' changes to a schwa (like the 'u' in the English word 'cup').

'needle'

'book'

'father' (honorific)

C. The suffixes ꟠ and ꟡ cause the syllable to lengthen. Sometimes ꟠ adds a slight 'r' sound:

'up'

'photo'

'to be happy'

SECOND SUFFIX

The suffix ꟢ also functions as a 'second suffix' and can occur after four root letters: ꟠, ꟡, ꟣ and ꟢. Listen to the pronunciation differences:

---

4 When ꟠ is the last syllable in a word, it is typically pronounced as 'wa'.

5 This is especially noticeable with older speakers.
There are five prefixes that can occur before a variety of root letters:

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Root letters</th>
</tr>
</thead>
<tbody>
<tr>
<td>ォ</td>
<td>グ デ ナ シ ョ ヘ パ ジ シ</td>
</tr>
<tr>
<td>本</td>
<td>ケ ナ パ シ モ リ パ パ</td>
</tr>
<tr>
<td>と</td>
<td>ジ チ パ シ ミ ネ ボ パ</td>
</tr>
<tr>
<td>に</td>
<td>メ ナ パ ジ ミ レ ボ パ</td>
</tr>
<tr>
<td>ゆ</td>
<td>メ ナ パ ジ ミ レ ボ パ</td>
</tr>
</tbody>
</table>

The pronunciation of some root letters is affected by the prefix. When づ ぎ ぎ ぎ ぎ are prefixed, they change from low to high tone. When に り are prefixed they change from being aspirated to being unaspirated. When に ん ん に に are prefixed, their pronunciation does not change.

**SPELLING STYLE**

Each prefix is pronounced with -wo/-o before the root letter and then the finally the whole syllable. For example:

' yak'  シヨク + ウ + オ = シヨク

'to be happy'  ニヨク + オ + オ = ニヨク

'to send out'  ミヨク + オ + オ = ミヨク
NOTE At first, it can be difficult to know which letter is the root letter. Here are a few simple ways to recognize the root letter to get you started. The root letter is almost always the one which has a vowel or another letter above or below it. If there are two letters, then the first letter must be the root letter. If there are four letters, then the second letter must be the root letter. In most three letter syllables, the second letter is the root letter. If the second letter is one of the suffixes ې ې or ې and is followed by ې, then the first letter is the root letter.

PRACTICE

A. Write each word as you would verbally spell it

1. ې 2. ې 3. ې 4. ې 5. ې 6. ې 7. ې 8. ې

B. Circle the root letter in each of the following words

1. ې 2. ې 3. ې 4. ې 5. ې 6. ې 7. ې

DO YOU KNOW?

In Written Tibetan a small dot called ې occurs between syllables, but there is no indication of word boundaries. Since many Tibetan words are polysyllabic, it can be difficult at first to recognize word breaks. In addition, there is only one punctuation mark () called ې. It can be used at the end of a sentence, a paragraph, or a book. It can also tell the reader where to pause or where to take a breath. Another convention commonly used is called ې ې (ې) and is used at the beginning of an article or book.
LESSON THREE
In this lesson, we will finish our overview of the Tibetan alphabet and spelling.

So far, we have talked about prefixes, suffixes and vowels that can all occur in one syllable. In addition, there are superfixes and subfixes that can go above and below the root letter. As few as one, and as many as seven different elements can occur in one syllable.

玛欠シ covering SUPERFIXED LETTERS

Three letters ཡ ལ and ར can function as superfixes. The rules of pronunciation are the same as those for the prefixes with a few exceptions. When ལ is superfixed to ི, the result is lha. Like the vowels, these letters have names and can occur with the following root letters:

<table>
<thead>
<tr>
<th>Superfix</th>
<th>Name</th>
<th>Root letter occurs with</th>
</tr>
</thead>
<tbody>
<tr>
<td>ཡ</td>
<td>རིམི</td>
<td>ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་</td>
</tr>
<tr>
<td>ལ</td>
<td>རིམི</td>
<td>ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་</td>
</tr>
<tr>
<td>ར</td>
<td>རིམི</td>
<td>ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་</td>
</tr>
</tbody>
</table>

批猜(lr) SPelling Style

The correct spelling order is first the superfixed letter, then the root with the suffix ཐོན་, then the whole syllable (the other elements such as prefixes and suffixes follow the order explained in the previous chapters):

<table>
<thead>
<tr>
<th>Superfix</th>
<th>Name</th>
<th>Root letter occurs with</th>
</tr>
</thead>
<tbody>
<tr>
<td>ཡ</td>
<td>རིམི</td>
<td>ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་</td>
</tr>
<tr>
<td>ལ</td>
<td>རིམི</td>
<td>ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་</td>
</tr>
<tr>
<td>ར</td>
<td>རིམི</td>
<td>ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་ ལི་</td>
</tr>
</tbody>
</table>
NOTE Prefixes and superfixes can affect adjacent syllables within words. For example, when a syllable does not have a coda, that is, no final consonant, it may take the prefix of the following syllable as its coda.

Thus, most Lhasans pronounce འས་པ་ (from the examples above) as tap.ta, not ta.ta. In addition, the prefix འ and the superfix ཁ are often pronounced as a final nasal consonant in the previous syllable. Thus a word like ཀབ (‘now’) is pronounced than.ta, not tha.ta. As in the spelling systems of most languages, however, there are exceptions.

ཐོག་ཚོ་ SUBJOINED LETTERS

There are four letters, བ་ ་ ཁ་ ་, which can function as subjoined letters. Unlike most of the other letters three of these letters change their shape drastically\(^6\). These letters can occur with the following root letters:

<table>
<thead>
<tr>
<th>Letter</th>
<th>Shape</th>
<th>Name</th>
<th>Root letters</th>
</tr>
</thead>
<tbody>
<tr>
<td>བ</td>
<td>བ</td>
<td>བཔའ་ནོར་</td>
<td>བ་པ་བ་པ་བ་མ་</td>
</tr>
<tr>
<td>བ</td>
<td>བ</td>
<td>བཔའ་ནོར་</td>
<td>བ་ད་པ་བ་ད་པ་མ་ས་</td>
</tr>
<tr>
<td>བ</td>
<td>བ</td>
<td>བཔའ་ནོར་</td>
<td>བ་ད་པ་བ་ད་ས་ས་</td>
</tr>
<tr>
<td>བ</td>
<td>བ</td>
<td>བབཀུལ་</td>
<td>བ་ཁ་པ་བ་ཁ་པ་མ་ས་</td>
</tr>
</tbody>
</table>

With the exception of བ་ཁ ་, which does not change the pronunciation of the root letter it occurs with, the subjoined letters greatly affect the pronunciation.

- When བ is subjoined to བ ་ ་ or བ, they are pronounced with a 'y' sound (kya, khya, khya). When it is subjoined to བ ་ ་ ་ or བ, they are pronounced just like བ ་ ་ and བ.
- When པ is subjoined to བ ་ ་ ་ ་ བ ་ ་ ་ or བ, they are pronounced with an 'tr' sound. Aspiration and tone do not change in the root

\(^6\) The superfix ཁ is changed slightly as well.
letter. Thus न थ and ल are all pronounced as high and unaspirated trauma and ल are pronounced as high and aspirated thra and ल ल क ल and ल are all pronounced as low, aspirated thra.

- When ठ is subjoined to न थ न or ए, all but one of the root letters is pronounced la with a high tone. Thus ठ ठ ठ etc., are all pronounced la. The one exception is ठ which is pronounced ta.

**SPELLING STYLE**

The subjoined letters are read after the root letter in the manner shown below. The final combination is the completed syllable:

- र ल र ठ ठ ठ ठ
- ल ल ल ठ ठ ठ ठ
- ठ ठ ठ ठ ठ ठ ठ
- ठ ठ ठ ठ ठ ठ ठ

**PRACTICE**

A. Circle the syllable that is a different sound from the others.

1. न ठ ठ ठ
2. न ठ ठ ठ
3. ठ ठ ठ ठ

B. Using a dictionary, look up the following words and write down the definitions (a dictionary enters words according to their root letters)

---

7 Some speakers first pronounce a slight nasal consonant before the root consonant. This is true for roots which have न or ल as prefixes and ल as a subfix.
Tibetans love calligraphy and place high value on its history and written expression. At the inception of written Tibetan, there were two main styles of writing: རྒྱལ་ཆེན and རྒྱལ་མིན which are still used today. The font used in most publications, including this book, is རྒྱལ་ཆེན. During the Tubo Dynasty, eight styles of རྒྱལ་ཆེན and two kinds of རྒྱལ་མིན were developed. Eventually as many as a hundred different styles of writing were developed, each with its own unique style. In Modern Tibet, four styles are mainly used. Children usually begin learning how to write ལྷོན་ཚགས་. Most Tibetans in Central Tibet use བོད་ཡོང་ནོར་ and བོད་ཡོང་མོ་ for correspondence and everyday business, while those from Amdo and Khams tend to use རྒྱལ་ཆེན. རྒྱལ་མིན is used throughout Tibet, but probably used more in Lhasa than elsewhere. Here are examples of these four scripts (calligraphy by བོད་ཡོང་མོ)
བོད་རིག་

ཐུབ་དབྱངས་བཞི་བཟང་བཟོད་

དུསྡེ་དེ་ཞིང་དེ་ཨི་ཟིན་ཨི་ཨི་

རྒྱ་ལྷ་མ་

རྒྱ་ལྷ་མ་ཇོ་མེད་ེ་ཤིས་

བོད་ལྷ་ཐེམ་ཆེན་པོ་

དུསྡེ་དེ་ཞིང་དེ་ཨི་ཟིན་ཨི་ཨི་
LESSON FOUR

In this lesson, you will learn the linking verb རྭ་, its negative རྭ་་མ and the question form རྭ་་ལས.

DIALOGUE ONE

Discussion:

Nyima-la, what is this?

That is a pen.

Migmar-la, what is this?

That is a textbook.

What is this?

That is a chair.

What is this?

That is a table.

Oh.

NEW WORDS

1.  ོན་ཚེ།  lesson/class
2.  ན།  that
13.  སྐྱེད།  first, ordinal number
14.  སྔར།  pen

8 སྐྱེད། is the ordinal number for "second"; all other numbers form the ordinals by adding སྐི to the cardinal form, i.e. སྐྱེད། ‘second’, སྐྱེད་པ། ‘third’, etc.
3. この this 15. 彼女 polite suffix attached to names and titles
4. 本 book 16. 教科書 textbook
5. 椅子 chair 17. 椅子 desk, table
6. は is 18. 否 negative, not
7. 何 what (question word) 19. ？ question particle
8. あの ‘oh’, ‘ah’ 20. 鉛筆 pencil
9. 単語 word 21. 辞典 dictionary
10. 新 new 22. 紙 (ペーパー) paper
11. 火星 Mars, a person’s name
12. 太陽 The sun, a person’s name

GRAMMAR

I. Dialogue one is based on two grammatical patterns:

A. Interrogative sentence (content question)
   
   ？？ + question word + verb

B. Declarative sentence (simple sentence)

   ？？ + Noun + verb

II. Numbers 1-10 Numbers come after the nouns they modify (just the opposite from English). After looking at numbers one to ten, fill in the blanks according to the pictures below:

   1. ？？ one 6. ？？ six

---

9 A content question (or information question) requires an answer other than yes/no or a choice of one of two possibilities (either/or).
SAY IT RIGHT གཞི་ is pronounced རུག་ in spoken Lhasa speech. In questions, གཞི་ is pronounced like the ‘e’ [ɛ] in ‘red’, while in statements, it is pronounced like the ‘a’ [ɛ] in ‘ray’. Listen closely to the tape as well as to your teacher.

DIALOGUE TWO

Migmar: Nyima-la, Is this a pen?
Nyima: Yes, that is a pen. Is this a textbook?
Migmar: No, that is not a textbook. That is a dictionary.
Nyima: Oh. Is this paper?
Migmar: Yes, That is paper.

GRAMMAR

I. The negative དེ་ is placed between the noun and the verb to make a negative sentence:
II. Yes/no questions are formed by adding \(^{+}\) as the final constituent in the sentence. The answer can be a full sentence or simply 'is' or 'is not':

Q: \(\text{"This/that is not a textbook"}\)

A: \(\text{"Yes, it is" (literally ‘is’)}\)

\(\text{"No, it is not" (literally ‘not is’)}\)

\(\text{"No, that is not a textbook"}\)

\textbf{PRACTICE}

A. Fill in the blanks:

1. \(\text{Question/answer}\)

2. \(\text{Question}\)

3. \(\text{Answer}\)

B. Based on the first example, make four sentences about each one of the following pictures:

1. \(...\)
   a. \(\text{...}\)
   b. \(\text{...}\)
   c. \(\text{...}\)
   d. \(\text{...}\)

---

\(^{10}\) Questions which require a yes or no answer.

\(^{11}\) It is not important which demonstrative pronoun (‘this’ or ‘that’) is used in this exercise as long as the student has a real context in mind.
C. Using the new words of lesson one, form the following different sentence types:

1. Simple (declarative) sentence

2. Negative sentence

3. Content question interrogative sentence

4. Yes/no question interrogative sentence
MEMORIZE the days of the week and numbers 1-10; listen closely and try to imitate the pronunciation of the speaker on the tape:

Days of the week

| རྡོིིས་པ་ | Sunday       |
| རྡོིིང་མོ་ | Monday       |
| རྡོིིས་པོ་དྨན་པ་ | Tuesday |
| རྡོིིས་ཕུག་པ་ | Wednesday |
| རྡོིིས་ཕྲུག་པ་ | Thursday |
| རྡོིིས་ཕྱོགས་པ་ | Friday    |
| རྡོིིས་དུས་པ་ | Saturday  |

Numbers one through ten:

| བཟོ་ | one    | བཞེག་ | two  |
| བཟུག་ | three  | བཞི་ | four |
| བྲུལ་ | five   | བཞུག་ | six  |
| བཟུ།ྲ་ | seven  | བཞུག་ | eight|
| རོ་ | nine   | བཞུག་ | ten  |

SOME USEFUL PHRASES

'This section will include phrases that will be useful as you start speaking Tibetan. It is best to memorize them and use them as often as you can."

| རུགས་ཏེ་ཆེས་ | 'Thank you'          |
| རུགས་ཆེ་སྐད། | 'Thank you' (honorific) |

---

12 There are other words used for the days of the week; for example, it is also common to speak of the days of the week in cycles of seven (འབྲུ་བཟུད་བཟོ། བཟོ།), but you can learn those later.
DO YOU KNOW?

Tibetans have many ways to select names for their children. Often the names have four syllables, but not always. One way to pick a child’s name is to use the day of the week the child was born on. For example, སུན་ གཞི་ ‘Sunday’ (སུན་ means ‘sun’); if a child is born on a Sunday, གཞི་, a common Tibetan name, can be used (just drop the སུན་). All the days of the week are used as names or parts of names; they also have other meanings. སུན་ can be put before the following words to form days of the week: གཞི་ ‘sun’ (Sunday); རྒྱུ་ ‘moon’ (Monday); རྗེ་ བཞིན་ ‘Mars’ (Tuesday); འབྲུ་ ‘Mercury’ (Wednesday); རྒྱུ་ སྒྲ་ ‘Jupiter’ (Thursday); རྒྱུ་ ཤུ་ ‘Venus’ (Friday); and རྒྱུ་ རྒྱུ་ ‘Saturn’ (Saturday).
LESSON FIVE

In this lesson, you will learn the verb བོད as well as more about བོད.

DIALOGUE ONE

A: Is he/she Tibetan?
B: Ye, he/she is Tibetan.
A: Are you Tibetan.
B: Yes, I am Tibetan.

NEW WORDS

1. སྲིད I, me
2. བོད་རིག you (hon.)
3. གཉེན་པོ་ 3rd person (hon)
4. གཞན plural marker
5. བོད་ is, to be (1st person)
6. བོད་ is, to be (non-first person)
7. བོད Tibet
8. བོད་རིག་ བོད་ (ལོག་) Tibetan (ལོག་, བོད་)13
9. བོད man, person
10. བོད་ (ལོག་) girl
11. བོད boy
12. སྲིད/སྲིད used like A/B

13 བོད is probably more outside China than inside. བོད is not used that much.
GRAMMAR

I. In declarative sentences, བོད་ཟེན is generally used with first person and རེན་ is used with second and third person:

བོད་ཟེན། རེན་ཟེན། རེན།

II. ཐོད་ can be added to person pronouns, demonstrative pronouns and some words to express plurality:

བོད་’’we’’ རེན་’’you (plural)’’ རེན་’’they’’

བོད་’’these’’ རེན་’’those’’

SAY IT RIGHT Vowels in syllables which are in the same word affect each other’s pronunciation. Often, the vowel in the first syllable becomes the same as, or very close to, the vowel in the following syllable. Thus, ཁོ་ is pronounced ཁོ་. The vowel in the first syllable is affected by the vowel in the second syllable.

DIALOGUE TWO

ོ། འེདོ་ཐེན་ཐེན་བུ། འེདོ་ཐེན་ཐེན་པ་བུ།

མ། འེད། འེད་ཐེན་ཐེན་པ་བུ།

ད། ལས་ བོད་ཐེན་ཐེན་པ་བུ།

ོ། དོ་ཐེན་ཐེན་པ་བུ།

ོ། དོ་ཐེན་ཐེན་བུ།

ད། འེད། འེད་ཐེན་ཐེན་བུ།

4 Usually those words which refer to people.
ka: Is that guy Tibetan?
kha: No, that guy is not Tibetan.
ka: Then, what nationality is he?
kha: That guy is Chinese.
ka: Oh. Is that dog his?
kha: No, That is my dog.

NEW WORDS

1. གོང་ ཐོན། China
2. གོང་ རིལ། Chinese (ཇོ་མོ་)
3. འོ་ རིལ། well then, then
4. བོ རིལ། dog
5. མོ་ རིལ། genitive marker (of)
6. ལོ་ རིལ། cat
7. གོང་ ཐོན། India
8. གོང་ རིལ། Indian (ཇོ་མོ་)
9. སྣན་ རིལ། white
10. སྣན་ རིལ། black
11. སྣན་ རིལ། nationality

SAY IT RIGHT གོང་ ཐོན། is often pronounced གོང་ ཐོན། [kʰækaːɾə].

GRAMMAR

1. བོ and རིལ། have the same meaning and function, but རིལ། is used on words which end with vowels and བོ is used on words which end in consonants. When རིལ། is added to words, the pronunciation is affected: [a] (as in ‘ah’) becomes [e] (as in ‘ray’) and [o] becomes [ø] (say ‘ay’ with rounded lips); in addition, there is a slight lengthening of the vowel:

- བོ རིལ། [ŋa]  རིལ། རིལ། [ŋeː] ‘my’, ‘mine’
- བོ རིལ། [kʰo]  རིལ། རིལ། [kʰø] ‘his’

15 An alternative spelling is གོང་ ཐོན། which is a more common in Written Tibetan.
16 Altogether there are five allomorphs (variations) in Written Tibetan and they are given in chapter three.
II. Dialogue Two includes two different ways to express possession:

A. न दोङ् जिमि तर 'That is my dog'
   that my dog is

B. न दोङ् जिमि तर 'That dog is mine'
   dog that my is

III. In Lesson One, you learned that numbers come after the nouns they modify. When a phrase has a noun, number and demonstrative pronoun, the order is the opposite of English:

A. न दोङ् न मान तर 'Those three men'
   man three that.plural

B. न दोङ् न नीबु 'This book two'
   book two this.plural

IV. Suffixes in Tibetan are very productive; that is, a small number of suffixes have wide applications and often adding a suffix forms a new word. So far, you have learned the following suffixes:

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Meaning</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>निः</td>
<td>'female'</td>
<td>गिः</td>
</tr>
<tr>
<td>निः</td>
<td>'person'</td>
<td>गिः</td>
</tr>
<tr>
<td>निः</td>
<td>'person'</td>
<td>गिः</td>
</tr>
</tbody>
</table>

17 Most adjectives are formed with the suffix न; when numbers fill an adjective slot, they also can take this suffix. This seems to be optional however and determined by how it sounds; that is, how the phrase flows, which is an important criteria in Tibetan.

18 गिः is also the name of the 'Pumi' nationality in Yunnan province.
A. Write the Tibetan equivalent of the following English phrases.

1. my book
2. This is my book
3. This book is mine
4. That book is not mine
5. that person
6. That person is a male
7. That person is not a Tibetan
8. This book is that person’s
9. three dictionaries
10. Those two dictionaries are his/hers

B. Using ་and བོ put the following words into correct order to make phrases or sentences as in the first example:

1. བོ/འི་ི་ི་ི་ བོ བོ/འི་ི་ི་ི་

2. བོ/འི་ི་ི་ི་ བོ བོ/འི་ི་ི་ི་

3. བོ/འི་ི་ི་ི་ བོ བོ/འི་ི་ི་ི་

4. བོ/འི་ི་ི་ི་ བོ/འི་ི་ི་ི་

5. བོ/འི་ི་ི་ི་ བོ/འི་ི་ི་ི་

SOME USEFUL PHRASES

‘I don’t know.’

‘I am sorry.’
Tibetans love pets, especially dogs and cats. But among the nomads and farmers, dogs are more than pets -- they are guard dogs. Often Tibetans will have several dogs around their house or tent. These dogs, or mastiffs, are ferocious towards anyone they do not know. Sometimes they are tied up, but not always, so it is always better to shout out 'hello' (བྲོག་བོད་) from a safe distance before venturing too close.
LESSON SIX

In this lesson, you will learn how to form questions as well as more about the genitive marker.

DIALOGUE ONE

Migmar: Nyima-la, Where are you from?
Nyima: I am from Lhasa. Where are you from?
Migmar: I am from Shigatse.
Nyima: Oh. Who is he?
Migmar: He is my friend.
Nyima: Is your friend Chinese?
Migmar: No, he is a foreigner. He is from Japan.
Nyima: Ah.

1. མི་གཏམ་པར། from
2. སོགས་པར། friend (male)
3. ལག་པ། who
4. རང་གི། Japan

For Tibetans living in China, the names of countries are generally borrowed from Chinese; for those living outside of China, they are often borrowed from English.
3. ဗ်ား from where
4. ဗ်ား (ဗ်ား) Lhasa  'outside kingdom'
5. _WIDGET_ Xigatse
6. ဗ်ား friend (female)

**SAY IT RIGHT** The choice of genitive marker ဗ်ား ဗ်ား ဗ်ား  or ဗ်ား is affected by the preceding consonant, but they have the same meaning; in Lhasa speech they also have the same pronunciation (ဗ်ား). In the capital, ဗ်ား is pronounced ဗ်ား [t̪esa].

**GRAMMAR**

I. Dialogue One includes the following patterns:

A. Interrogative with WH question word:

<table>
<thead>
<tr>
<th>pronoun</th>
<th>question word</th>
<th>ဗ်ား</th>
</tr>
</thead>
<tbody>
<tr>
<td>ဖိုး</td>
<td>ဗ်ား</td>
<td>ဗ်ား</td>
</tr>
<tr>
<td>ဖိုး</td>
<td>ဗ်ား</td>
<td>ဗ်ား</td>
</tr>
<tr>
<td>ဖိုး</td>
<td>ဗ်ား</td>
<td>ဗ်ား</td>
</tr>
</tbody>
</table>

20 Following syllables that end in: ဗ်ား or ဗ်ား use ဗ်ား; ဗ်ား or ဗ်ား use ဗ်ား; ဗ်ား or ဗ်ား use ဗ်ား; ဗ်ား or open vowels, use ဗ်ား.

21 1st person questions and 2nd person statements are rare (probably because it is unlikely that one would ask information about oneself or make a statement about someone about themselves), but we included these to show the complete set of grammatical forms. Your teacher may resist such forms, but they do exist in situations of joking, accusation, etc.

22 Questions that express who, what, when, where, why, how, and which.

23 In WH questions, ဖိုး is often used when asking a person a direct question about themselves. It seems to take away some of the potential harshness of such a question.
B. Interrogative with the question particle 

<table>
<thead>
<tr>
<th>pronoun + nationality</th>
<th>ལོ་ལོར།</th>
<th>སེམས།</th>
<th>བཟོ།</th>
<th>བཟོ།</th>
<th>བཟོ།</th>
</tr>
</thead>
</table>

C. Statement with the postposition

<table>
<thead>
<tr>
<th>pronoun + place name</th>
<th>ཆོས་ + འིམ། / དེ་།</th>
</tr>
</thead>
<tbody>
<tr>
<td>ཡེ་</td>
<td>ཆོས་ འིམ།</td>
</tr>
<tr>
<td>བོད་</td>
<td>ཆོས་ དེ་།</td>
</tr>
<tr>
<td>བོད་ འིམ།</td>
<td>ཆོས་ དེ་།</td>
</tr>
</tbody>
</table>

D. Stating one's nationality

<table>
<thead>
<tr>
<th>pronoun</th>
<th>nationality</th>
<th>འིམ། / དེ་།</th>
</tr>
</thead>
<tbody>
<tr>
<td>ཡེ་</td>
<td>བཟོ་ལོར།</td>
<td>འིམ།</td>
</tr>
<tr>
<td>བོད་</td>
<td>སེམས།</td>
<td>དེ་།</td>
</tr>
<tr>
<td>བོད་ འིམ།</td>
<td>སེམས།</td>
<td>དེ་།</td>
</tr>
</tbody>
</table>

These patterns are based on the correspondence of person with verb marking in Tibetan. First person statements and second person questions take the same verb form while second and third person statements as well as first person questions take the same form:

In this case, oplay is a postposition (comes after the noun rather than before) similar to the English preposition 'from'; strictly speaking however, oplay is an ablative case marker that generally indicates the source of some location, event or action. This will be discussed in more detail later.
<table>
<thead>
<tr>
<th>Statement</th>
<th>1st person</th>
<th>2nd person</th>
<th>3rd person</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Question</strong></td>
<td>ဇိုင်ရွှေ့ရည်</td>
<td>ဖျင်ရွှေ့ရည်</td>
<td>ဖျင်ရွှေ့ရည်</td>
</tr>
<tr>
<td><strong>Negative</strong></td>
<td>ဇိုင်ရွှေ့ရည်</td>
<td>ဖျင်ရွှေ့ရည်</td>
<td>ဖျင်ရွှေ့ရည်</td>
</tr>
</tbody>
</table>

Notice that the verb marking in questions reflect the form of the expected answer:

Q: ဖျင်ရွှေ့ရည် ဖျင်ရွှေ့ရည် |
A: ဖျင်ရွှေ့ရည် ဖျင်ရွှေ့ရည် |
Q: ဖျင်ရွှေ့ရည် ဖျင်ရွှေ့ရည် |
A: ဖျင်ရွှေ့ရည် ဖျင်ရွှေ့ရည် |
Q: ဖျင်ရွှေ့ရည် ဖျင်ရွှေ့ရည် |
A: ဖျင်ရွှေ့ရည် ဖျင်ရွှေ့ရည် |

**DIALOGUE TWO**

Benpa: သashi ဒလခ်.
Tom: သashi ဒလခ်.
Benpa: သူရဲ့ အမည် ဘာလိုမျိုး?
Tom: လိုလျင် စီး၏ေးတော်? သashi ဒလခ်.

Benpa: သashi ဒလခ်.
Tom: သashi ဒလခ်.
Benpa: သူရဲ့ အမည် ဘာလိုမျိုး?
Tom: များသော့ စီး၏ေးတော် သashi ဒလခ်.
Benpa: My name is Benpa. Are you from America?
Tom: No, I am from England.

1. སྐུན་པར། name (hon) 6. ཤིན་ཏེ། England
2. སྐུན། name 7. ལུ་མ། Tom
3. ལྷུ། to be called (hon) 8. བོད། existential verb ending
4. ངེ་ར། to be called 9. ལྷུན་པོ་བོ། good fortune
5. རིམ་ཐེ། United States

NOTE ལྷུན་པོ་བོ། is mostly used around New Years, after not seeing one another for a long time, or on special occasions. Occasionally it is used as a greeting; however, among Tibetans this is uncommon and is mostly used between a foreigner and a Tibetan.

In Lesson Five, honorifics will be introduced more regularly. There is an introduction to honorifics in Appendix IV. You may find it helpful to read as honorifics are very important in Lhasa speech.

GRAMMAR

Dialogue Two is based on the following patterns:

A. Pronoun + ཤི་/དེ་ + name qst word + ངེ་/ནུ་ + བོད།/བོད།

ཤི། སྐུན། སྐུན་པར། སྐུན། ལྷུ། ལུ་མ། བོད།
ཤི། སྐུན། སྐུན་པར། སྐུན། ལྷུ། བོད། བོད།
ཤི། སྐུན། སྐུན་པར། སྐུན། ལྷུ། བོད། བོད།

25 This is often used for any white westerner.
26 More teaching on this ending later.
A. Translate the following sentences from Tibetan to English:

1. མི་ཤེུ་དེ་རེན།
2. མི་ཤེུ་སྡེབས་རེན།
3. དུས་རང་སྡེབས་བཟོ་ཞུ་ཞུ་
4. ཕྱེད་རང་བསྡེ་བོ་

B. Translate the following sentences from English to Tibetan:

1. Where is he from?
2. What is your name (if talking to a young person)?
3. What is your name (if talking to your teacher)?
4. Is he Tibetan? No, he is a foreigner.

C. If you met a woman that you thought looked Tibetan, how would you ask her where she was from, what nationality she was, what her name was, and say good-bye? What might she say to you? Practice saying...
the conversation before writing it below; then find a few people in your community and use what you have learned:

SOME USEFUL PHRASES

རོ་་སོལ་ལེགས། ‘Do you know?’ ‘Do you understand?’

ཨུ་རོ་མཛད་ཤིང་ལེགས། ‘Do you know?’ ‘Do you understand?’ (honorific)

ཨུ་རོ་མཛད་ཤིང་ལེགས། ‘How are you?’ (honorific)

དོན་སྲིད་་བོད་ལེགས། ‘I am fine’

The Lhasa variety of Tibetan has many polite expressions (honorifics). Sonam Gyaltsan (བོད་དགོན་ནམས་གྱལ་ཞབས) says ‘Tibetans frequently and extensively use polite terms, so they occupy a very important position in the language. A person who is unable to use the polite terms correctly is likely to face many difficulties…. Even though he is listening to and speaking Tibetan, it will seem like another language, so much so that he may be misunderstood or the object of laughter. If one cannot use polite terms, others will think he is rude, uncultured, impolite, lacking in linguistic aesthetics…. (bSod.nams Gyaltsan. ‘Exploration on the structural types of Tibetan polite expressions’ Tibetan Studies. pp 95-104). Need we say more?
In this lesson you will learn about the existential verbs རིག་ and རིག་ནི།, their negative forms རིག་ནུ་ and རིག་ནི། རིག་ནུ་ and their interrogative forms རིག་པ་ and རིག་ནི། རིག་པ།

**DIALOGUE ONE**

Benpa: Tom-la, how many people are in your family?
Tom: What?
Benpa: How many people are in your family?
Tom: There are five people in my family.
Benpa: Who are they?
Tom: There is my mother, father, an older sister and a younger sibling.
Benpa: Do you have an older brother?
Tom: I don’t have an older brother.

1. རིག་ family, house, inside
2. གྲོ་ person
3. རིག་པ། how much, how many
4. རིག་ནི། family (hon), house (hon)
5. རིག་ནུ། family (hon), house (hon)
6. རིག་ནི། family (hon), house (hon)
7. རིག་ནི། family (hon), house (hon)
8. རིག་ནི། family (hon), house (hon)
9. རིག་ནི། family (hon), house (hon)
3. ལ་ ོ་ སོ། ། who (asking for a list)
4. འ་ དརེ་། སོ། ། mother
5. འ་ དརེ། སོ། ། older sister
6. སོ། ། existential verb
7. སོ། ། and
8. སོ། ། existential verb
9. སོ། ། existential verb
10. སོ། །father (also spelled སོ། ། སོ། །)
11. སོ། །older brother
12. སོ། །younger brother or sister
13. སོ། ། negative for སོ། །
14. སོ། ། to, at, in, etc.

**SAY IT RIGHT** In Written Tibetan, སོ། ། is also spelled སོ། ། ; in Lhasa speech it is pronounced སོ། ། [jo: re]. སོ། ། is usually pronounced སོ། ། kha tse]; སོ། ། is pronounced སོ། །. When words end with སོ། །, it often lengthens the vowel. For example སོ། ། is pronounced སོ། །.

**NOTE** It is not polite (or common) to ask ‘What?’ when you have not understood a question or comment posed to you. In such instances, the honorific suffix སོ། ། can be used by itself to indicate you have not heard clearly.

**GRAMMAR**

Existential verbs are verbs that express existence (as in ‘there is’, ‘there exists’) or location (‘something is somewhere’)28. For such expressions, སོ། ། is used for first person statements and second person questions. Its negative form is སོ། ། སོ། ། སོ། ། is used for first person questions as well as second and third person statements (they pattern very similar to སོ། ། and སོ། །):

---

27 སོ། ། is an alternative spelling.
28 Explained in chapters five and following.
I. ‘To exist’
The examples below show existence in the sense of ‘to have’; literally, something exists with someone, or in a place. Notice that it occurs together with the locative particle, which is explained in II. below:

A. Content questions and declarative sentences:
1. ‘How many books do you have?’
2. ‘I have three books.’

B. Yes/no questions and negative sentences:
1. ‘Do you have a pen?’
2. ‘I don’t have a pen.’

II. The locative particle ཉེ་
The examples below show one use of the locative (or dative) particle which expresses the location of the object (as in English ‘with’ or ‘at’):

1. ‘I have a dictionary (here with me)’
2. ‘I have four older brothers (in my family)’
3. ‘He has a pen’

III. The conjunction ཏེ་
One way to express a list in Tibetan is to place the conjunction after the first noun listed:

1. ‘In my house there is mother, father, one older sister and one older brother.’

---

29 Generally when case markers are added to words with open syllables, the phonological rules of vowel lengthening apply; however, some people do say དེ་.
DIALOGUE TWO

Migmar: How many people are there in Tom’s family?
Lhakpa: There are five people in his family. His father, mother, an older sister and a younger sibling.
Migmar: Is his younger sibling a boy or girl?
Lhakpa: His younger sibling is a girl.
Migmar: How old is his younger sibling?
Lhakpa: 12 years old.

SAY IT RIGHT: སྣྲུལ་ is pronounced སྣྲུལ། [koŋ lo] (this is because of the tendency of vowels to harmonize to neighboring vowels as already mentioned in chapter two).
GRAMMAR

I. བོན་རྩི་ is used similarly to བོན།. It is used for 2nd and 3rd person statements and 3rd person questions. Its negative form is བ་ནོ། རྩི།:

A. ཉིད་ལྡན་ས་བཅུ་དེ་རྩི།  ‘He has two younger brothers/sisters’
B. ཉིད་ལྡན་ངེས་པ་དེ་རྩི།  ‘She does not have a pencil’

II. Either/or questions can be asked by juxtaposing two clauses next to each other. The second clause does not repeat the subject. The intonation of the first clause is left high, long, and hanging (listen to the tape). The one answering the question must choose either the first clause or the second clause:

A. ཉིད་དེ་ཤེས་རྩི། ཉིད་དེ་ཤེས་རྩི།  ‘Is he Tibetan or Chinese?’
   ཉིད་དེ་ཤེས་རྩི།  (‘He is Tibetan’)
B. ཉིད་ཤེས་དེ། ཉིད་ཤེས་དེ།  ‘Is this a pen or a pencil?’
   ཉིད་ཤེས་དེ།  (‘That is a pencil’)

PRACTICE

Fill in the blanks for the following sentences:

1. དེ་མི་དོན་བཞི་དེར་བཞི__
2. དེ་ལྡན་ནས་__
3. དེ་དེ་ཤེས་__
4. དེ་ཤེས་བཅུ་__
5. དེ་དེ་ཤེས་བཅུ་__
6. དེ་དེ་ཤེས་བཅུ་བཅུ་བཅུ་__
Anna: Sister-la, is this your daughter?
Sister: No, this is her daughter.
Anna: Well, do you have children?
Sister: Yes, I have two children.
Anna: Are your children boys, or girls?
Sister: One boy and one girl. Do you have children?
Anna: I don’t.
Sister: Have you married?
Anna: No, I have not married.
Sister: Aah, How old are you this year?
Anna: I am 30 years old.
Sister: Atsi! When are you going to marry?
Anna: I don’t know. I don’t have a boyfriend right now.
Sister: Well, I have an acquaintance. Tomorrow I will introduce you.
Anna: Thank-you, but tomorrow I have something to do.
Sister: Then, later on...
Anna: Never mind. It’s a hassle, right?
Sister: OK...

1. getClientOriginal(55,360,124,386)  child, children (幈)  18. ेिः इं हिं exclamation of surprise
2. श्रेणी marriage  19. श्रेणी to do (hon) verbalizer (see Lesson thirteen)
3. श्रेणी to do, verbalizer (श्रेणी past)
4. श्रेणी to get married  20. श्रेणी to get married (hon)३०
5. वर्ष this year  21. अाँविल tomorrow
6. इन्दिर but  22. य particle meaning ‘right?’
7. भाषा work  23. रूपसा a little (रूपाळ or रूपाधि)
8. आमंत्रण acquaintance  24. द face
9. भेज to know  25. घ nominalizer
10. अाँग्या well then  26. ते later on
11. अाँग्या forget it, nevermind  27. अाँग्या to throw away

३० The complete honorific form for to get married is अाँग्या to get married, but people often simplify by making just the verb an honorific form.
12. བ་ to put, perfective marker (see Lesson Eleven)
13. དེ་ཤི་རཱི་ very bothersome 28. མོ hot, intensifier (after adj)
14. དོ་སཀུན་ཏུ་ to introduce (humilific)
15. བོན་ཅན། past form of བོན། 29. བོད་པོི་ན། boyfriend, girlfriend (or husband, wife)
31
16. བོན། negative form of བོན། 30. ཆད་when (WH-question)
17. མོ (after vowels; in the lesson it is on the first person pronoun: མོ) ergative/agent marker, instrumental marker

SAY IT RIGHT In Lhasa བོད་པོི་ན། is pronounced བོད་པོི་ན། [puku] and བོད་པོི་ན། is pronounced བོད་པོི་ན། [tesa] or sometimes བོད་པོི་ན། [toktsa] (with a light, unstressed second syllable) most of the time. Although there is no nasal consonant in བོད་པོི་ན།, it is pronounced with a nasal that assimilates to the following consonant; i.e. བོད་པོི་ན། [jęjikjo]

PRACTICE

A. Answer the following questions:

1. བོད་པོི་ན། རཱི་མི་གྲེར་གཞི་ཁ་བོད་པོི་ན།
2. བོད་པོི་ན། རཱི་མི།
3. བོད་པོི་ན། རཱི་མི་གྲེར་གཞི་ཁ་བོད་པོི་ན།

31 Lhasa slang recently has added a new word to mean ‘boyfriend’ or ‘girlfriend’: བོད་པོི་ན། [tio], which probably comes from the English word ‘dear’.
32 The instrumental marker is used to indicate the one doing the action; this is very important in Tibetan and will be discussed in more detail in Lesson Eleven.
B. Correct the following sentences:

1. བོད་བཤིས་བཞིན་ཡིན།

2. ས་བ་ཤིན།

3. བོད་དུ་བཞིན་ལེན་བཞིན།

4. བོད་དུ་བཞིན།

C. Form the types of question listed below to fit the answers given:

1. བོད་དུ་བཞིན་ལེན།
   a. Yes/no question
   b. Content question
   c. Either/or question

2. བོད་དུ་བཞིན་ལེན།
   a. Yes/no question
   b. Content question
   c. Either/or question

4. Write a few sentences introducing yourself and your family using the patterns learned so far.

MEMORIZE  numbers eleven through twenty

11 དངུལ་བཽས།  
12 དངུལ་བོས།  
16 དངུལ་བོས།  
17 དངུལ་བོས།
SOME USEFUL PHRASES

Зо′‡^əзвъ (or Зо′‡^əзвъ^əзвъ) ‘Good-bye’ (said to the one going)

Зо′‡^əзвъ (or Зо′‡^əзвъ^əзвъ) ‘Good-bye’ (said to the one staying)

The One Child Policy in China allows families to only have one child. But most national minorities, due to their low population, are not held to this policy (although some choose to follow it). In Tibet, Tibetan cadres and those who live in the cities are allowed two children; in the countryside many families have more than two.

Tibetans like children and children are very important for helping out around the house or tent. Children learn how to work hard at a very early age. Many nomad children occupy their days watching the sheep or yaks from early morning until late evening. Often they carry a small goatskin bag attached to their belt; inside there is some tsamba for lunch. While watching their animals, they while away their time spinning yak or sheep wool into yarn, using their slingshot, resting, or searching for special flowers and herbs.
LESSON EIGHT

In this lesson, you will begin learning plain and honorific forms for verbs; this chapter focuses on the verb ‘to go’.

DIALOGUE ONE

Migmar: Tom-la.
Tom: Yes?
Migmar: Where are you going?
Tom: I am going to school.
Migmar: Are you a teacher?
Tom: No, I am a student.
Migmar: What are you studying?
Tom: I study Tibetan (=spoken Tibetan)
Migmar: Do you have class?
Tom: Yes.
Migmar: Well then, go quickly.
Tom: OK. Bye.
Migmar: Bye.

| 1. བོད་བཟུང་ | where        | 13. བོད་ | to go (hon)           |
| 2. ཆེན་པོ་ | school       | 14. བོད་ | to go                |
| 3. སྙན་སྤྲོལ་ | learning, education | 15. སྙན་སྤྲོལ་ | to study, to learn  |
| 4. སྣན་སྤྲོལ་ | teacher      | 16. སྙན་སྤྲོལ་ | to study, to learn (hon) |
| 5. སྙན་རླབ་ | lesson       | 17. སྙན་རླབ་ | spoken Tibetan        |
| 6. སྔོན་ལོག་ | to sit (hon) | 18. སྔོན་ལོག་ | fast, quickly         |
| 7. སྔོན་ལོག་ | written Tibetan | 19. སྔོན་ལོག་ | then (as in ‘then, you should go’) |
| 8. སྔོན་ལོག་ | to go, to come (hon) | 20. སྔོན་ལོག་ | to thirst            |
| 9. བོད་ | mouth        | 21. བོད་ | to send, verbalizer [33] |
| 10. བོད་ | to look at   | 22. བོད་ | sure, OK             |
| 11. བོད་ | to be afraid | 23. བོད་ |                        |
| 12. སྔོན་ལོག་ | student      | 24. སྔོན་ལོག་ |                        |

**SAY IT RIGHT:** བོད་ is pronounced as བོད་ [lese] in Lhasa speech. Many words in Lhasa speech have a very light second syllable; བོད་ is one of these and is often pronounced བོད་ [les]. Listen to the way your teacher and the speaker on the tape says it. Remember that བོད་ is usually pronounced as བོད་ [wa]. བོད་ is pronounced བོད་ [ji].

**GRAMMAR**

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33 ‘Verbalizers’, particularly བོད་ and བོད་, are covered in more detail in chapter sixteen.
I. Reduced forms:

A. In second person WH- questions, the auxiliary \( \text{\textit{\text binaries}} \) is reduced to \( \text{\textit{\text non-past}} \) for non-past and \( \text{\textit{\text past}} \) for past:

Q: \( \text{\textit{\text ?}} \) \( \text{\textit{\text where are you going?}} \)
A: \( \text{\textit{\text ?}} \) \( \text{\textit{\text where am i going to}} \) Tibet’

Q: \( \text{\textit{\text ?}} \) \( \text{\textit{\text where did you go?}} \)
A: \( \text{\textit{\text ?}} \) \( \text{\textit{\text where went i to}} \) Lhasa’

B. Second \(^{34}\) and third person questions are expressed with the full verb ending (\( \text{\textit{\text **}} \) \( \text{\textit{\text **}} \) \( \text{\textit{\text **}} \) \( \text{\textit{\text **}} \)).

II. Tibetan has several main strategies for polite speech. Usually, honorifics are used only when addressing someone directly (they are usually not as often when referring to a third person). Honorifics are used of objects when they have some relationship to the person being respected. Thus, ‘food’ in itself is not respected, but if it is the food being made or consumed by the person referred to, then the honorific form can be used. The following are some of the forms you have already studied:

<table>
<thead>
<tr>
<th>Plain Form</th>
<th>Honorific Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Middle Honorific</td>
<td>High Honorific</td>
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<tr>
<td>Verbs</td>
<td>Gloss</td>
</tr>
<tr>
<td>བཏོར་ ་ོང་</td>
<td>་ོང་ ་ོང་ ་ོང་ ་ོང་ ་ོང་</td>
</tr>
<tr>
<td>་ོང་</td>
<td>‘to do'</td>
</tr>
<tr>
<td>་ོང་</td>
<td>‘to sit'</td>
</tr>
</tbody>
</table>

\(^{34}\) Remember that it is rare to make second person statements in Tibetan.
This is part of a relatively small class of verbs that have been called 'humilifics'. When the speaker addresses one to whom he would like to show special respect, the verb which refers to himself will reflect that. 딜 usually implies a request for information.

It is not necessary to answer in complete sentences. Thus if a question like 'Are you Tibetan?' is asked, the answer most often is abbreviated to something that could be translated as 'Am', or 'Am not' by simply using the final verb forms. You will learn more examples like this in later lessons.

Except when addressing children, Lhasans almost always use the polite pronoun; the third person plain forms are rarely used, except for མ ཆོས, which seems to be distinctive of Lhasa speech.
Migmar: Nyima-la, where did you go?
Nyima: I went to the hospital.
Migmar: Are you sick?
Nyima: I am not sick. My father works in the hospital.
Migmar: Oh, is he a doctor?
Nyima: Yes. He is a doctor.

| 1. ཀེ་མེད | doctor (སེམས་སོ། བསམ་མ) | 10. ཆོས་པོ | businessman |
| 2. པོ་ཟེར | hospital | 11. ལོ་ཞེང | factory worker |
| 3. འ | sick, ill | 12. བསལ་ལ། | work |
| 4. འ སོ | sick (hon) | 13. ལས་ལོ་ཐོན | work (hon) |
| 5. འ | at, inside | 14. བཟེ | went, has gone |
| 6. བདེ་བ་ | to do, verbalizer | 15. བཟེ་པོ | farmer |
| 7. བྱུད་པ | to do (hon), verbalizer | 16. བྱུང་ར། | student \(^{39}\) |
| 8. བོད་པ | to sell | 17. བྱུང་མ | to make, to cook |
| 9. བོད་པ | field | 18. བྱུང་མ | monk |

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\(^{38}\) According to most Tibetans asked, ཀེ་མེད is the written form and བསམ་མ is the spoken form although sometimes ཀེ་མེད also appears in books and dictionaries.

\(^{39}\) This is a synonym of བྱུང་ར།; both are used in Lhasa.
SAY IT RIGHT Sometimes ลำบุญ is pronounced ลำบุญ [lop' tə wa], but more commonly ลำบุญ [ləp' tə:v]; notice that this is almost the same pronunciation as ลำบุญ.

GRAMMAR

I. Generally, the auxiliaries ยิ่งปี and ยิ่งเขี้ยน indicate an event that is yet to happen (as in ยิ่งปี ‘I will go’). ยิ่งปี and ยิ่งเขี้ยน indicate an event that is completed. Additionally, ยิ่งปี and ยิ่งเขี้ยน indicate that speaker is intentionally going to do, or has done, whatever action the verb expresses.

The non-honorific verb ‘to go’ has a different form for the past, but the honorific forms are the same. As already stated, even though ยิ่งปี is the full form for second person questions (with WH-questions), it is usually shortened to ปี. More examples are given below:

A. Interrogative
   pronoun + where + ‘to go’ + past
   ฉัน: ที่: เข้า: ไป: ปี: ‘Where did he/she go?’

B. Statement
   pronoun + place + locative + ‘to go’ + past
II. The auxiliary endings ་བོད་ and ་འདོགས་ express actions that are currently happening or have happened in the past (but no mention is made of completion). Tibetan does not have the same kind of tense that languages like English do. Auxiliaries in Tibetan can be used to express both ‘I am studying now’ and ‘Yesterday, I was (‘am’) studying’.

A. Interrogative

pronoun + work + what + to do + non-past

‘What work are/were you doing?’

‘What work is/was he/she doing?’

‘What work was/am I doing?’

B. Statement

pronoun + occupation + verb or verb ending

‘I am a teacher’

‘He is a monk’

‘I am studying’
III. In addition to གཟེི་ིན། and གཟེི། །, བུ་ན། is also an existential verb that can be used as an auxiliary, but their senses are different. The examples below provide a basic introduction to these distinctions, but we recommend that you do not worry about trying to understand all of the finer details yet:

A. New Information

‘There are yaks in Tibet’ (spoken by someone who is not a native of Tibet, but went to Tibet and saw the yaks. Or spoken to emphasize that ‘There ARE yaks in Tibet’).

‘I have a letter’, ‘There a letter for me’ (it just arrived; I saw it)

‘He has many books’ (I went to his house and saw them)

B. First person feelings and emotions

‘I am sick’

‘I am afraid’

‘I am thirsty’

C. First-hand knowledge of an event, action or state of 3rd person:

40 Such examples are part of the complex evidential and auxiliary system used in Lhasa speech.
41 This is in opposition to information which is generally known.
42 This example comes from Goldstein (1984, p. xvii). He claims that ‘no Tibetan would ever use གཟེི་ིན། in the sentence ‘There are yaks in Tibet’ because of the new information parameters. However, there seems to be occasions (i.e., emphasis or disagreement) when a Tibetan would use just such a sentence, but we will not go into such details here.
43 Also includes cognition.
'He is sick' (I saw him)

'It is raining' (I can see it or just saw it)

'He is reading a book' (I see him or just saw him)

NOTE: All of the examples in C can, and often are, shortened to རཞི་; so the same sentences are often expressed as:

藏文

With the exception of the examples given in B, the above sentences can also be expressed using རཞི་. The meaning is not the same however.

One difference is that རཞི་ indicates something that the speaker has just discovered, newly discovered, or is observing at the moment of speech. If the speaker's knowledge is older or more complete than the knowledge of the address, then རཞི་ can be used. Compare the following two examples:

A. རཞི་བོད་ལས་བོད་པ་དགུ་ ‘Tibet has lots of yaks’ (I just saw the yaks, just learned that Tibet has lots of yaks, or I know that Tibet has lots of yaks and am talking to someone who has known that longer than I have)

B. རཞི་བོད་ལས་བོད་པ་ ‘Tibet has lots of yaks’ (This is generally known information or information that the speaker has known longer than the addressee)

PRACTICE

A. Using the model sentence given below, how would you express the following sentences in Lhasa Tibetan?
1. I am a farmer
2. His younger sister is a student
3. Are you a businessman?

B. Fill in the blanks with བུ, བུ or བུལ:

1. བུ་ཐོབ་ཟེར་______ནོ།
2. བུ་སྦྱེ་བཟོ་______འོང་བོ་གཙེ་ཏིན། (ཐ་མོ་: ‘classroom’)
3. བུ་གསུམ་ཕུན་______ཤུས་པ་ནོ།
4. བུ་དུས་______བསྡུས་མཆོག་པ་ནོ།
5. བུ་ལྟ་ཤེེ་______བོས་ནོ།

C. Change each sentence from the plain forms to the honorific forms:

1. བུ་གཅིག་ཞིག་རྟེན་ཐོན་པ།
2. བུ་གཅིག་ཞིག་རྟེན་ཐོན་པ།
3. བུ་གཅིག་ཞིག་
4. བུ་གཅིག་ཞིག་

SOME HELPFUL PHRASES

‘Can you speak Tibetan?’ (lit: ‘Are you able to speak Tibetan?’)

‘I can speak a little Tibetan’

MEMORIZE numbers twenty through thirty:
The Tibetan script was developed in the seventh century by a man named Thonmi Sambhota (ཐོན་མི་བོད་). Tibetans believe that he not only developed the syllabary, but the language itself (its grammar, phonology, etc.). According to this view, he is responsible for two volumes which fully describe the language. He often used poems, limericks, and rhymes as mnemonic devices to aid learning. Students in Tibet today use some of these as they are learning the rules for spelling and grammar. It would be helpful for you also to learn some of these poems as aids to remind you of spelling rules for suffixes, case marking, etc. The tongue twisters below are examples of those which many children memorize to help enunciate difficult sound sequences. See if you can say it fast (or slow!):

[‘The lamp Shasur’s house burns down’ (a little nonsensical)]

[‘Mountain goats horns are round; sheep horns are flat’]
LESSON NINE

In this lesson, you will learn how to tell time in Tibetan as well as a few typical forms of address.

DIALOGUE ONE

Nyima: Teacher-la, what time is it?
Teacher: It is exactly 4:00.
Nyima: Thank-you.
Teacher: You’re welcome.

1. བཀྲིལ — watch, clock, time of day, hour
2. སྣ་ཚོགས། — a polite form for a teacher or educated-looking person
3. སྣ་ཚོགས་(སྣ་ཚོགས།) — a polite form for an older woman
4. བསོད། — exactly
5. དང་ — and
6. མུ་ — a half
7. བོད། — minute
8. གཤམ་ — after, past
9. ཐེན། — before, to reach, to grasp
10. འབུགས་དེ་ཆེ་ — Thank you
SAY IT RIGHT མི་ཚེ་ པོར་ is pronounced མི་ཚེ་ མོ་[mo:la] and ལྷ་ དོར་ is pronounced ལྷ་ དོར་ [simpə].

TELLING TIME IN TIBETAN

There are two basic ways to measure time; that of counting from the hour (half past two) and that of counting from the half-hour (fifteen past 2:30).

I. Counting from the hour always requires the ordinal number (ON) (རྩོམ་, སྐེན་ etc.) and the following structures (the parenthetical items are optional, but commonly used):

A. ཁུ་ཚེ་ + ON + (དུས་དཀར་) + དེར + (དུན་)
   ཁུ་ཚེ་ དུས་དཀར་ སྐེན་ དེར་ དུན་ ‘It’s exactly three o’clock’

B. ཁུ་ཚེ་ + ON + མིན་ནོར་ + རུང་མ + number + དེར།
   ཁུ་ཚེ་ མིན་ནོར་ རུང་མ དེར། ‘It’s five past 3’
2. Ordinal numbers are not used when counting from the half-hour (with the exception of ‘one’). The first of the examples below demonstrate telling time from the half hour and the second example from the hour:

A1. བོད་ཀྱིས + བོད་ + རྒྱུ་ + རྒྱུ་ + བོད་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་

‘It is one forty’ (literally: ‘It is ten minutes past half-past one’)

A2. བོད་ཀྱིས + བོད་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་ + རྒྱུ་

‘It is one forty’ (literally: ‘It is twenty minutes before two’)

C. ཆུ་ + ON + སྒྲུབ་ + number + འབྲུག་ + འབྲུག་ + འབྲུག་

‘It’s five to 3’
‘It is two twenty-five’ (literally: ‘It is five minutes before half past two’)

‘It is two twenty-five’

SAY IT RIGHT ཨ་ཤིན་ཅོ་ is pronounced བོ་སུ་ཚོས་[ni su tseŋa].

GRAMMAR

ན་ན་ is used to express minutes before the hour or half hour; minutes which are going to arrive. འོ་ is used to express minutes after the hour or half hour; minutes which have already arrived. ཆུ་པ་ marks the completive aspect (mostly when a certain time, especially on the hour, has JUST arrived).

DIALOGUE TWO

ཤེས་དང་ཤེས་ཤེས་ཕེབ་བོར་ལྡན་ཁ་ེབ་པར་འབྲེལ་བ་པ་
ཤེས་དང་ཤེས་ཁ་ེབ་པར་འབྲེལ་བ་
ཤེས་དང་ཤེས་ནང་ཁེབ་
ཤེས་དང་ཤེས་དུ་འབྲེལ་བ་

70
Migmar: What time is it now?
Grandma: It is 1:15 now.
Migmar: Oh, it’s early now. I’ll go to the post office first.
Grandma: The post office isn’t open today. Wait a little while here.
Migmar: OK.

1. འོང་། noon, midday
2. ང་ དོར། door
3. བལ། now
4. རི་སྔོན། before, prior to (ཆུང་བཀའ་)
5. རི་སྲིད། today
6. སྤྱི་ཤི། time
7. ཀླུན་སྐྱ། to wait
8. སྤྱིར། store
9. མཐོ་(ཤི།) be open, to open
10. སྤྱི། early
11. ཁྲུ་རྩེ། post office
12. གཉིས། here

**SAY IT RIGHT** In Lhasa Tibetan, ཁྲི་བོ་ is pronounced ཁྲི་བོ [ŋe la]. Words in which the second syllable has a ཊུ prefix are nasalized if the preceding syllable ends with a vowel (orthographically). Thus, བལ། is pronounced [hanta]. This is called ‘assimilation’ and it happens quite often as syllables within words influence one another. In this case, the ‘n’

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44 In Lhasa, many Tibetans either use the Chinese *yo dian ju* or the newly formed རྩེ་ཁམ་
45 This is not ‘time’ in the sense used when telling time, which is speaking of the hour and minutes shown on a clock. སྤྱི་ཤི། refers to the measurement of time and སྤྱི་ཤི། refers to the space of time.
is assimilating to the ‘t’ (in the case of བོད་ནི the ‘m’ assimilates to the ‘p’ of བོད་). བོད་ is pronounced བོ [tʰe].

GRAMMAR

I. བོ often comes after specific time and is similar to ‘at’ in English: ‘The store opens at six’; a literal translation would be ‘The store six at opens’.

II. Time words can be used in several places in the Tibetan sentence. For example:

A. བོ བོ་ལྟ་བོད་ ཥི་ལེ

B. བོ བོ་ལྟ་བོད་ ཥི་ལེ

III. Compound Words

There are many compound words in Tibetan. Tibetan words often contain more than one syllable each of which can have its own meaning (some words in English are like this. For example ‘whitehouse’ and ‘photograph’. However, most English polysyllabic words are not this way as in ‘table’, ‘shoulder’, etc.). You have learned the word for dictionary གོ་བོ སྣིན།: Did you know that the roots mean ‘word’ + ‘treasury’? In the next chapter, the word for ‘food’ is composed of པེ་ སྣིན། ‘mouth’ and ཉམ་ the root of ‘hand’, so པེ་བོས་ has the idea of using the hand to stuff the mouth -- some of us have no problem with that concept! གོ་བོ སྣིན། is composed of ‘water’ + ‘measure’ or ‘level’ (this apparently is derived from an ancient timepiece from India that used dripping water to tell time). Try looking at each syllable of the new words you are acquiring; it will provide a deeper understanding as well as make it easier to learn new words.

IV. Tibetan numbers 20-99 are formed by adding a decade marker between the deca indicator and the exact number (i.e., for 56, the decade marker would go after ‘50’ and before ‘6’). These markers, with the exception of the 20s, are based on the sound of the number itself as the list below indicates:
Often, such commodities are purchased by the half-kilo, or kilo. The measure word for 'one' is འབུམ་ and the measure word for 'two' is འབུམ་. To repeat it means 'one of each'. The following sentence would also be very common: གཉེན་དེ་ཨ། གཉེན་ཨ། གཉེན་ (just the ‘rata’ from ཨ།)
Grandma: The door’s open now.
Migmar: Ya, ya. Thank-you.
      Miss, Please give me some salt, oil, and sugar.
Girl: OK. 33 yuan and 30 mao (33.30).
Migmar: Atsi! How much is the oil?
Girl: The oil is 28 yuan.
Migmar: Then, it is too expensive. I don’t want any oil.
Girl: OK. 5 yuan and 30 mao (5.30).
Migmar: Here it is.
Girl: Thanks.

**GRAMMAR**

I. Prices

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47 is also commonly used for white sugar.
Asking how much something is in Tibetan is not that difficult, but understanding the answer can be confusing as first. The question FileStream is complex only in what one is asking for. The section below lists a few of the possibilities.

A. Measure words

There is only a small set of measure words in Tibetan. If you are buying vegetables or meat, you will probably buy by the kilo. In this case, the numbers for one and two are not FileStream and FileStream, but the measure words FileStream and FileStream; the rest of the numbers are the same however. For example:

1. FileStream How much are the potatoes per half kilo?
2. FileStream I want to buy one kilo

B. Each and every

Often, you will need to know how much something is for ‘each one’ or ‘each day’, ‘each hour’, etc. This is expressed by FileStream (notice that the locative marker is suffixed to this) as seen in the following examples:

1. FileStream How much per day?
2. FileStream How much are the potatoes for each half kilo?
3. FileStream How much for each hour?

II. The intensifier FileStream (from the adverb FileStream ‘very’) can be affixed to adjectives to indicate that the quality of the adjective is too much:

FileStream too hot  FileStream too big
A. Draw the correct time on the clocks below:

1.  
2.  
3.  
4.  

B. In Tibetan, write the times shown on the clocks below:

1.  
2.  

too few 太多 too many 太多
too short 太短
SOME USEFUL PHRASES

Please say it again
Please speak slowly

MEMORIZE: By the end of this textbook, you should memorize the numbers up to one hundred

All over Tibet, a unique type of scale is used to measure the weight of vegetables, grains and meats. It is very simple, yet for the person who has just arrived it may look complex. It is composed of three different parts:

The weight is called a S. Many are attached to a string which is moved up and down the stick. The actual weight is determined when the stick is level.

The pan holds what is being weighed. Three sturdy strings are attached to the pan so it can be hooked on to the measure.

The measure itself, is a wooden stick reinforced with metal which has a place to hook the pan. It also has one or two fulcrums (in this example, one side can weigh up to three kilos (or six half kilos) and the other side can weigh from three to fifteen kilos. The measurements are drawn on the stick, oftentimes is golden ink. Each kilo (กกก) is indicated by 5 or 6
dots; each half kilo ( scm) is indicated by two dots and each 10th of half kilo ( cm) by one dot.
LESSON TEN

In this lesson you will learn about the aspect marker ་བོུ་, the causal connective དེ and the auxiliary verb རོལ་.

DIALOGUE ONE

Benpa:  འ་ན། ལ་མ་, ལ་ཆོས་ལ་?  
Anna:  བོད་ལ་ང་, ར་ལ་ བོད་ལ་  
Benpa:  ནོ་, ར་ལ་ ར་ལ་?  
Anna:  བོད་ལ་, ར་ལ་ ར་ལ་?  
Benpa:  བོད་ལ་, ར་ལ་ ར་ལ་?  
Anna:  བོད་ལ་, ར་ལ་ ར་ལ་?  
Benpa:  བོད་ལ་, ར་ལ་ ར་ལ་?  
Anna:  བོད་ལ་, ར་ལ་ ར་ལ་?

As you learn more vocabulary, you will want to be more sensitive to the use of honorifics. This sentence would be more politely spoken as: ང་ན། ལ་མ་, ར་ལ་ ར་ལ་ ར་ལ་ ར་ལ་ ར་ལ་ ར་ལ་ ར་ལ་ ར་ལ་ ར་ལ་ ར་ལ་ ར་ལ་ ར་ལ་ ར་ལ་.
Benpa: Then, let's eat Tibetan food.
Anna: OK. Where is a Tibetan restaurant?
Benpa: There is a good one over there.
Anna: Let's go then.

1. _qty to eat
2. _px to arrive
3. _fill_ stomach
4. _tn very
5. _nu restaurant
6. _dh Chinese food.
7. _par to want, to need, must
8. _parj why
9. _parj whatever, is fine/OK (with me)
10. _sp steamed meat dumplings
11. _dj barley beer
12. _par also
13. _tz food, meal
14. _tz about to, just
15. _tz to be hungry
16. _tz dual, the two of us
17. _dh Tibetan food
18. _dh Tibetan restaurant
19. _tz stomach
20.  parj to drink
21. _parj Variant of _; after and open vowels

SAY IT RIGHT  is pronounced  [to:] when used in a sentence.
 is often pronounced  [k'wo] or  [ko].

49 One does not eat soup ( ), but drinks it.
50 This rule is taken from the two volume set of .
GRAMMAR

I. Depending on the verb ending, མ་དོན་ can either mean that something is about to happen or that something has just happened. When it precedes either མ་དོན་ or མདོན་, it indicates that something has just happened, but when it precedes མ་དོན་ མདོན་ or མདོན་ it indicates that it is about to happen. Look at the following examples:

A. མ་དོན་ ག་མ་ན། — I just arrived
B. མ་དོན་ ག་མ་ན། — He just arrived
C. མ་དོན་ ག་མ་ན། — I am about to leave
D. མ་དོན་ ག་མ་ན། — He is about to arrive
E. མ་དོན་ ག་མ་ན། — He is about to arrive (I know it for sure)

II. The verb བོད་ means 'to want' or 'to desire'. As an auxiliary verb, it means 'to want to do' or 'to need to do' the action that the main verb implies.

A. ‘to want’

1. བོད་ མ་དོན་ མ་དོན་ “I want steamed dumplings”
2. བོད་ མ་དོན་ མ་དོན་ “What do you want?”
3. བོད་ མ་དོན་ མ་དོན་ “He wants some beer”

B. When it is used as an auxiliary verb it means ‘should’ or ‘need’

1. བོད་ མ་དོན་ མ་དོན་ “(I) shouldn’t drink cold water”

51 This is the construction used in Dialogue One to express ‘It’s almost 12 o’clock’ (she knew it because she was looking at her watch. To speak of ‘time’ as ‘coming’, ‘going’, or ‘arriving’ is common in Tibetan.

52 This is only a very simple look at the use of བོད་.
III. In English, it is common to say ‘I am hungry’ or ‘I am thirsty’. In
Tibetan it is expressed as ‘my stomach is hungry’ or ‘my mouth is
thirsty’. Although some languages express such constructions with a
possessive pronoun (‘my stomach’), Tibetan does not. Generally,
things which either cannot be possessed or can only be possessed by
one person are not expressed possessively. Thus, unlike English,
body parts are not expressed possessively:

A. བྲ་མོ་ཐོབ་མཐོང་བཞི།
   ‘I am hungry’ (my stomach is hungry)

B. བྲ་གྲ་ཐོབ་མཐོང་བཞི།
   ‘I am thirsty’ (my mouth is thirsty)

C. བྲ་གྲགས་མཐོང་བཞི།
   ‘I have a headache’ (my head hurts)

DIALOGUE TWO

Benpa: Are you thirsty?53

53 Honorific form would be བོད་བོད་གཉེན་པོ་ཐོབ་མཐོང་བཞི།
Anna: I’m a little thirsty. What (is there) to drink?
Benpa: The milk here is very, very fresh. Let’s drink some milk.
Anna: Is the milk hot or cold?
Benpa: Hot.
Anna: OK. Because I drank so much sweet tea this morning, I’ll have a little hot milk.
Benpa: Alright. So, shall we order momos and curry?
Anna: Sure, I like momos very much.

केवलकर्म
1. कृष्णकर्म boiled water 16. कृष्णकर्म thirst
2. गुं मouth 17. कृष्णकर्म to be thirsty
3. श्लो तea 18. कृष्णकर्म sweet tea
4. श्लो milk 19. कृष्णकर्म sweet
5. रानु meat 20. कृष्णकर्म rice and meat with potato curry
6. श्लो hot 21. कृष्णकर्म delicious, good taste
7. श्लो water 22. श्लो cold
8. श्लो fresh 23. श्लो rice
9. श्लो much, many 24. कृष्णकर्म spicy hot
10. श्लो some 25. कृष्णकर्म to like, happy
11. कृष्णकर्म because, 26. कृष्णकर्म adjective intensifier
causal connective 27. कृष्णकर्म to be drunk
12. कृष्णकर्म new 28. कृष्णकर्म big
13. कृष्णकर्म old 29. कृष्णकर्म to order (as in ‘to order food’)
14. कृष्णकर्म morning (कृष्णकर्म)
15. कृष्णकर्म in addition, also 30. कृष्णकर्म yes!, alright, sure
SAY IT RIGHT  When the second syllable of a word is prenasalised (that is the first letter is ག ག ག or a ཁ ཁ suprafix), the first syllable is pronounced with a nasal final. Thus, ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག ག Bolton
A. Because it is raining, I am not going.55
B. Because he is big, he should eat a lot of food
C. Because he drank a lot of barley beer, he is drunk

III. Tibetan verbs

Tibetan spelling can be very difficult to learn. Partly this is due to words that are pronounced very differently than they are spelled. Another reason is that in Written Tibetan, verbs are inflected for tense (at the very least 'past' and 'non-past') or aspect56. In Lhasa speech, however, the forms that are distinct in Written Tibetan have collapsed to only two or three forms as shown below:

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Past</th>
<th>Imperative</th>
<th>Gloss</th>
</tr>
</thead>
</table>

Many books have a verb declension table in the back (there is a short one in the back of this textbook) and you can always try to memorize every form, but there are also some generalities that will help you remember how to spell different verb forms: if 'present tense' verbs have a prefix, it will usually be either ལ, བྱ or བྱ; 'future tense' verbs generally have a ལ or བྱ prefix; 'past tense' verbs usually have a ལ prefix and a བྱ suffix (which often changes the vowel quality or tone); imperative forms usually have a བྱ suffix (which often changes the vowel quality and the tone).

55 'It is raining' can also be expressed སྲབ་འབྲི་བོད།
56 This is not tense in the sense of English that has 'past', 'present', 'future' tenses; Lhasa Tibetan has more of what is sometimes referred to as 'relative tense'. For some examples of how tense and aspect are used in Tibetan, refer to Appendix I.
PRACTICE

A. Use the following adjectives to make sentences in which the adjectives are intensive (‘completely’, ‘extremely’); use both རྩོམ། and ཤུགས་.

1. རྩོམ།

2. ཤུགས་

3. རྩོམ།

4. ཤུགས་

B. Match the following noun or verb roots with the formative suffix; write the meaning after the word.

<table>
<thead>
<tr>
<th>Tibetan word</th>
<th>English meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>བོད་</td>
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<td>བོད་</td>
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</tr>
</tbody>
</table>

A long time ago, from Tibet’s land of the snows, there was a village in the famous place of Lower Khams. In this village, there was a bull, a turtle, and a rabbit who, being friends, hung out together; not only did they live together, but there was also pure goodwill between them.

One day when the three of them were on a walk, they found a full bag of tsampa. Immediately, the rabbit thought in his heart, ‘I would like to be able to eat the whole bag of tsampa by myself.’ So he said, ‘Friends, let’s the three of us drink chang and see who is the first to get drunk. Let’s do it so that whoever is drunk first will get all this tsampa.’

The turtle said, ‘Atsi! If it were like this, I will be drunk as soon as I drink one cup of chang.’ And then the rabbit said, ‘As for me, just a little smell of chang makes me drunk.’ As for the bull, he was just sitting there swaying back and forth and not saying anything, so the rabbit asked, ‘Bull, how is it for you?’ and the bull said, ‘I am already drunk just listening to you two talk about it.’

Because the bull won the rabbit said again, ‘For such a little bit, I won’t allow the tsampa to be won; let’s see which of us three is the oldest; therefore we will give the tsampa bag to whoever is the oldest.

---

57 Literally this means ‘How much time has passed since you (have begun to) study Tibetan?’
58 Eastern Tibet
So accordingly, the turtle said, 'As for me, this year I am exactly 100 years old.' The rabbit said, 'As for me, this year I am exactly 1,000 years old', and after he said that, the bull cried out 'Atsi! I am so sad and suffer so much!', so the rabbit asked, 'Bull, what has happened? ' The bull said, 'My younger son is the same age as turtle and my older son is the same age as rabbit; but now because the two of them are both held by death, I suffer greatly from the sadness in my heart' and so saying he lost control and burst into tears.

So on the strength of that speech, it was clearly shown that the bull was the oldest and that he should win the full bag of tsampa, and the rabbit finally could do nothing and so he lost the tsampa to another. Because of this, the three of them became enemies.

As for the one who through lack of virtue allows greed to make even friends into enemies, (he) will certainly fall into hell.
LESSON ELEVEN

In this lesson you will learn more about the existential complement which is used to express something that is done habitually, or at the moment of speech.

DIALOGUE ONE

I often get up at 7 o’clock every morning. After I get up, I wash my face and brush my teeth. At 7:30 I eat (breakfast). Then, at 8 o’clock, I go to work. Noontime, at 12:30, I eat (lunch). At night, I go to sleep at 10 o’clock.

1. Usually
2. From, after
3. To rise, to get up
4. Teeth, tooth
5. Food
6. Then
7. To go
8. Market
9. Late afternoon, evening
10. Face
11. To wash
12. To eat
13. Work
14. To sleep
I. ཐོ་ལོར is an auxiliary verb expresses the aspect of the action. For example, ཁོ་ལོར usually expresses something that the speaker does habitually (every day, every week...). It can also express an action that continues (it can be continuing in the past or non-past, so it is not exactly like ‘tense’ in English) as the following examples show:

A. 1st person + time + ཐོ་ལོར verb + ཁོ་ལོར
   བོད་ཆེན་པོད་པས་ན་བོད་ཀྱི་ཁོ་ལོར
   ‘I (usually) get up at nine o’clock’

B. Verb + ཁོ་ལོར + (1st person) + (noun) + verb + ཁོ་ལོར
   ཉར་ཐོ་ལོར ཉན་ོབ་ོཁྲ་ོབ་ཁོ་ལོར
   ‘After rising, I brush my teeth’

C. ཁོ་ལོར + (1st person) + (noun) + verb + ཁོ་ལོར
   ཁོ་ལོར ཉན་ོབ་ོཁྲ་ོབ་ཁོ་ལོར
   ‘Then I go to work’

II. We have already seen how ཁོ་ལོར can be used to express ‘from’ (as in ཁོ་ལོར ཐོ་ལོར གོ་ལོར ཫྲོན་པ། ་‘I am from America’). This is one of a small group of ‘postpositions’ that have a wide range of functions. Up to now, it has meant ‘from’ a location. In this chapter, it means ‘after’ or ‘and then’. This is the first time we have introduced a complex sentence (a sentence with more than one clause).

ཁོ་ལོར is postposed at the end of the clause, which is just the opposite of languages like English or Chinese. The English sentence ‘After rising, I brush my teeth’ is expressed in Tibetan as ‘risen after, (I) teeth brush’.

59 In English, such words as ‘from’, ‘in’, ‘on’, etc. are called prepositions because they are preposed to the noun, but in Tibetan they are postposed so they are called postpositions.
In Tibetan, such sentences do not need, and often do not have, an explicit 'subject' (unlike English which requires the subject: 'after rising, I...'). But there is no ambiguity because the auxiliary verbs make it clear who is doing the action. Also notice that the verbs which come before མི་ཐོབ are past tense verbs. This is because one action (in the first clause) must be completed before the other action can be started.

The syntactic structure of the sentences in the examples below is:

[[dependent clause (past tense verb)] མི་ཐོབ [Main clause]]

Consider the examples below:

A. ཐེག་པར་གཅིག་འཚལ་བསྒྲུབ་འི་ང་རེ། ‘After buying the book, he went home’

B. དཔེར་བ་མཛད་དེ་ལ་ནས་གཞི་ཐོབ། ‘I will go to the market and buy some things’

C. བདེ་བཅའ་བཏོན་དེ་དག་ཨོར་བོད་པ་ཤེས་བཞིན། ‘After drinking lots of barley beer, he fell asleep’

PRACTICE

A. Answer the following questions in Tibetan using the new words and structures you have learned for the capitalized words:

1. What time do you GET UP in the MORNING?

2. THEN what do you do?

3. What time do you eat lunch?

4. AFTER you eat, what do you do?

5. What time do you GO TO SLEEP at NIGHT?

B. Fill in the blanks with the words and phrases provided
1. 2. 3. 4. 5.

C. Write an appropriate sentence based on each of the following 'signs':

1. Lhasa Post Office Store
   Open M-F: 7:00-12:00
   1:00-5:00
   Closed Saturday and Sunday
   Norbu's Restaurant
   8 am - 10 pm M-F
   10 am - 11 weekends
   Tsering's General
   M-F 8:00-5:00
   closed weekends

1.

2.

3.

SOME USEFUL PHRASES

'I did not hear clearly'

'Please say it again'
The lives of Tibetans and yaks are intricately woven. Yaks are used to plough fields and carry loads for caravans and trade (yaks used to be used extensively in trading between Nepal, India and Bhutan; now, with the coming of vehicles and roads, they are not used very often in this way). Tibetans love to eat yak meat, especially dried yak meat. They also use the milk of the female yak ( yak) to make butter, cheese and yoghurt. Yaks are especially suited for the rarified air of Tibet’s high plateau as they thrive best above 10,000 feet (3,300 meters).
LESSON TWELVE

In this lesson you will learn how to talk about the date as well as to arrange a meeting and make plans. This lesson also includes more uses of the genitive marker ་/ དེ་ and a review of verb endings studied so far.

DIALOGUE ONE

(On the telephone)

Nyima: Hello, is this Lhakpa?
Lhakpa: Yes, who are you?
Nyima: I am Nyima.
Lhakpa: Oh, Nyima-la, what do you want?
Nyima: The day after tomorrow I will go to your house. Do you have time?
Lhakpa: What date is the day after tomorrow?
Nyima: It's the 15th.
Lhakpa: OK, sure. What time are you coming?

Nyima: Hello, is this Lhakpa?
Lhakpa: Yes, who are you?
Nyima: I am Nyima.
Lhakpa: Oh, Nyima-la, what do you want?
Nyima: The day after tomorrow I will go to your house. Do you have time?
Lhakpa: What date is the day after tomorrow?
Nyima: It's the 15th.
Lhakpa: OK, sure. What time are you coming?

Of course, it is difficult to have equal translations; this literally means 'What work do you have?'
Nyima: I will come at 1 o’clock.
Lhakpa: OK. Well then, see you the day after tomorrow.
Nyima: OK, see you the day after tomorrow.

1. གྲོན། hello (on the phone, at the door)\(^{61}\)
2. ཤཱ། oh
3. འོ་བ། near (‘to your side’)\(^{62}\)
4. དུ་བ། come (humilific)
5. བ། if, conditional
6. དུ་བ། come
7. དུ་བ། sure, OK
8. སོ་བོ་ཁ་དག་yes, OK
9. མོའ། to see, to meet (honorific)
10. ཡི་གས། date
11. རྡོ་ཁ། yesterday (ཐོར་ན།)
12. བོད་ལྡན། tomorrow
13. རྡོ་ཁ་ལྡན། the day before yesterday (ཐོར་ན་ལྡན།)
14. དོན་པོ་ཁ་ལྡན། the day after tomorrow
15. འོ། month, the moon
16. དྲུ་བ། calendar\(^{63}\) (ཐོར་ཟླུ)
17. ภิरण beside (preposition)

**SAY IT RIGHT** ภิรण is also pronounced ภิร� [lep tʰo]. ภิ is pronounced, and sometimes spelled ภิ [kʰesa]. ภิ is pronounced ภิ [kʰenima].

**GRAMMAR**

I. Location words

ภิ has the meaning of going to or being beside someone or something. When it is used to mean beside something, it is fully interchangeable with ภิ (in fact, it is probably more commonly used in this context). Unlike English, which expresses locations simply with a preposition ('beside the table', 'under the door', 'on the river', etc.) the location of an object is relative to the thing which it is being referenced to. Literal translations would be: 'the table's beside', 'the door's under' and 'the house's inside'. The possessive ('s) is indicated by a genitive marker which follows the head noun:

A. ภิ ภิ 'There is a chair beside the desk'
B. ภิ ภิ 'He is sitting beside her'
C. ภิ ภิ 'There are many people in the house'

In English we can say 'I am going to see my friend' or 'I am going to my friend's (house); in Tibetan, these are expressed differently with the literal meaning 'I am going to the side of my friend':

D. ภิ ภิ 'I am going to visit my friend'
E. ภิ ภิ 'I went to see my teacher'

II. ภิ and ภิ are both used to express permission to do something or the suitability of something. The question is generally formed with the conditional ภิ and the past tense form of the main verb:
A1. Questions asking permission

1. जीताः जरीयिनाजिरी र्यान्याजना  'Is it OK if I go?'
2. जरीयिनाजिरी र्यान्याजना  'Is it OK if I stay here?'

A2. Statements giving permission

Both जरीयिनाजिरी र्यान्याजना  and प्राङ्त्याजना  are possible answers to the questions above. प्राङ्त्याजना  seems to imply a little more exuberance or willingness to do something.

B. Questions asking suitability

1. र्यान्याजना  'Is this pen OK?'
2. र्यान्याजना  'That carpet does not fit the house' (it may be too big or too small)

III. प्राङ्त्याजना  is also used to express future tense, as in the phrase नामा नामा नामा  'See you tomorrow' (literally: 'Tomorrow see come') or नामा नामा 'See you in a little while' (literally: a little after see come).

DIALOGUE TWO

ए जरीयिनाजिरी जस्तः र्यान्याजना
ब र्यान्याजिरी र्यान्याजना
ए र्यान्याजिरी र्यान्याजना
ब र्यान्याजिरी र्यान्याजना

64 There are other constructions when the verb 'to come' is used to express non-past ideas, but we will not cover them in this chapter.

98
A: What is the date today?
B: It is the 18th.
A: What day is it?
B: It is Wednesday.
A: What month is it?
B: It is February.
A: Today is Wednesday, February 18th, right?
B: Right.

SAY IT RIGHT We have already said how syllables within a word influence pronunciation. Many of the first syllables take the prefix of the second syllable as the coda. This is seen in གཞི་ཁུལ་ which is pronounced as གཞི་ཁུལ། [tʰop'ke].

GRAMMAR

Just as the genitive marker is used to indicate spatial relationships, so it is used to indicate temporal relationships. Thus larger units of time ‘possess’ smaller units of time. For example, the literal expression for ‘September 18th’ is ‘September’s 18th’:

སྲིད་པོ་ཐོབ་ཞིག་པའི་གཞི་ཁུལ་ཨོ་བོ་དེ་རེ། 'The 18th day of the second month'65

ཀོ་ཐོབ་ཞིག་པའི་སྐད་པའི་ནུས་ཧུང་དང་དེ་རེ། 'Tuesday, the 10th'

The Tibetan months of the year are fairly easy since they are based on the compounds ‘moon’ + ‘first’, ‘second’, etc.

65 ཟོབ་ is often shortened to ཟོ.
Months of the year

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>གཉིས་པ</td>
<td>January</td>
</tr>
<tr>
<td>གཉིས་ཨང་</td>
<td>February</td>
</tr>
<tr>
<td>གཉིས་ཨཱིང་</td>
<td>March</td>
</tr>
<tr>
<td>གཉིས་པོ་</td>
<td>April</td>
</tr>
<tr>
<td>གཉིས་ཐོ་</td>
<td>May</td>
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<tr>
<td>གཉིས་དོན་</td>
<td>June</td>
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<tr>
<td>གཉིས་དང་</td>
<td>July</td>
</tr>
<tr>
<td>གཉིས་དབུ་</td>
<td>August</td>
</tr>
<tr>
<td>གཉིས་དབྱུང་</td>
<td>September</td>
</tr>
<tr>
<td>གཉིས་དོན་</td>
<td>October</td>
</tr>
<tr>
<td>གཉིས་ཐོ་</td>
<td>November</td>
</tr>
<tr>
<td>གཉིས་དང་</td>
<td>December</td>
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</table>

Days of the week

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>གཉིས་ཞེས་</td>
<td>Sunday</td>
</tr>
<tr>
<td>གཉིས་ཞིང་</td>
<td>Monday</td>
</tr>
<tr>
<td>གཉིས་ཞིང་དང་</td>
<td>Tuesday</td>
</tr>
<tr>
<td>གཉིས་ཞིང་</td>
<td>Wednesday</td>
</tr>
<tr>
<td>གཉིས་པོ་</td>
<td>Thursday</td>
</tr>
<tr>
<td>གཉིས་པོ་</td>
<td>Friday</td>
</tr>
<tr>
<td>གཉིས་ཞིང་</td>
<td>Saturday</td>
</tr>
</tbody>
</table>

PRACTICE

A. In Tibetan, write the following dates:

1. Tuesday, January 3rd
2. Thursday, June 16th
3. Saturday, April 28th

B. Look at the calendar below and answer the following questions supposing that today is Tuesday, January 9th (ཐེ་ཐེ་ཐི་ཞིང་ཞེས་པ་ཞིང་ སྦང་ཞིང་ཞེས་པ་ཞིང་). Please answer in complete sentences:
January

<table>
<thead>
<tr>
<th>S</th>
<th>M</th>
<th>T</th>
<th>W</th>
<th>TH</th>
<th>F</th>
<th>S</th>
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<td>31</td>
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</tbody>
</table>

1. བོད་མཁས་པ་དེ་རེ་ན།

2. སོགས་མཁས་པ་དེ་རེ་ན། དཔོན་བརྒྱུད་རེ་ན།

3. བོད་པོ་མཁས་པ་དེ་རེ་ན།

4. སོགས་པོ་མཁས་པ་དེ་རེ་ན།

C. Find three people in the area you are living in (who speak Tibetan) and ask them the date and time.

REVIEW the following verb endings to remind yourself of what you have studied so far.

ཨེན། སོགས་མཁས་པ་རེ་ན།

‘He is a foreigner’

ཨེན། སོགས་པོ་མཁས་པ་རེ་ན།

‘He is not a Tibetan’

ཨེན། སོགས་པོ་མཁས་པ་དེ་རེ་ན།

‘Is he Chinese?’

ཨེན། སོགས་པོ་མཁས་པ་རེ་ན།

‘He is going’

ཨེན། སོགས་པོ་མཁས་པ་དེ་རེ་ན།

‘He will not brush his teeth’

ཨེན། སོགས་པོ་མཁས་པ་དེ་རེ་ན།

‘Is he going?’

པོ་པོ། སོགས་པོ་མཁས་པ་དེ་རེ་ན།

‘He went to Tibet’
I am a girl
I am not a boy
Are you Tibetan?
I am going
I am not going to write a letter
Are you going to write a letter?
I went to Tibet
I did not go to Nepal
I have a pen
Do you have a pencil?
I don’t have a pencil
She has a textbook
Does he have a dictionary?
He does not have a dictionary
I get up at 7:00
Do you usually eat a lot?
I usually don’t eat a lot
He is reading a book, He reads
He is not reading a book, He doesn’t read
He reads many books
‘I am sick’

‘I am not sick’

‘Are you sick?’

‘He is studying’ (i.e., I can see him; I am certain; I thought he was playing)

‘He is not studying’ (i.e., I can see him; I am certain; I thought he was studying)

It is important to Tibetans to find out by astrological consultation or divination what particular day is auspicious for a major undertaking (such as getting married to the right person, starting to build a house on the right day, etc.). The Tibetan lunar calendar is based on a twelve year cycle that intersects with five basic elements. These combine to determine the favorableness of the date. The animals that represent the twelve year cycle are:

- ید mouse
- گ bull
- گ tiger
- ښ hare
- ځ dragon
- ښ snake
- ښ horse
- ښ sheep
- ښ monkey (ښ)
- ښ bird
- ښ dog
- ښ pig

The five elements are:

- ې earth
- ې water
- ې fire
- ې iron
- ې wood

The combinations of the years and the elements constitute favorable and non-favorable years. For example, favorable combinations of years are ‘dog’, ‘horse’ and ‘tiger’; therefore, if three people born in these years were considering going into business together, they would have a good chance

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66 These are different from the five general elements which are earth, water, fire, wind and space.
of success. The elements are also said to account for many things. For example, if a husband and wife are respectively ‘fire’ and ‘water’, there is a good chance they will quarrel a lot since water and fire do not mix. (Taken from Norbu Chorphel. *Folk Culture of Tibet*, pp. 13, 14).
LESSON THIRTEEN

In this lesson you will learn the experiential verb ending ༼ན༽, planning verb ending ༼ལ༽ and the infinitive particle ༼ལ༽.

DIALOGUE ONE

Benpa: Anna-la, have you been to Lhasa?
Anna: (No) I haven’t, but this summer I am planning to go to Lhasa.
Benpa: Really? I am also planning to go this summer. What are you going to do?
Anna: I am going to study Tibetan at Tibet University.
Benpa: Well then, can we go together?
Anna: Yes it’s OK.
Benpa: Great, let’s go together.

1. ༼ལ༽ year, age
2. ༼ོད༽ summer
3. ༼ོ་བོ༽ really?, is that true?, isn’t it?
11. ༼ད༽ this year
12. ༼ལ༽ to calculate, to plan
13. X ༼ལ༽ to plan to do X
also, too (ཡིད་)

together (ཐོབ་ཀྱི་)

Anna

good

to have experienced X, ever

to not have experienced X, never

great, it’s a good thing (that has happened)

Tibet University

Say it Right In Lhasa speech ཉེམ་རོ ག་ is commonly pronounced ཉེན་ [ŋɛmtə] and ཉེ་ is often pronounced ཉེ་ [je:].

Grammar

I. The meaning of the root verb ཉེ་ is ‘to experience’ or ‘to undergo (something)’. It is most commonly used as a modal verb which means to have experienced or to have done whatever the verb preceding it expresses. It always refers to past experience, but is used with non-past verb stems. The following patterns are for first person statements and second person interrogatives:

A. Interrogative

(2nd person) + (noun) + verb + ཉེ་ + ཆེ།

ཉེ་པའི་ ཉེ་འིང་ མོ་ ཉེ་ ཆེ། ‘Have you ever been to Delhi?’

67 There is a form for second and third person statements (ཉེའི་ ཉེ་རོ ཆེ།), but it is uncommon; this is because it is unlikely that the speaker would find a context to tell an addressee what he (the addressee) or a third party has experienced. Such information would be controlled by the experiencer.

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Have you ever eaten tsampa?

B. Affirmative statement

(1st person) + (noun) + verb + ་

‘I have seen this movie’

‘I have read this book’

C. Negative statement

(1st person) + (noun) + verb + མ

‘I haven’t been to Beijing’

‘I have never eaten tsampa’

II. The root མ means ‘to calculate’; when it appears after the main verb in a sentence, it expresses an action that one is intending or planning to do. The forms for first, second and third persons are below:

<table>
<thead>
<tr>
<th>first person</th>
<th>second person</th>
<th>third person</th>
</tr>
</thead>
<tbody>
<tr>
<td>མལ་ལོ་བོད།</td>
<td>མལ་ལོ་ལ་ལོ་བོད།</td>
<td>མལ་ལོ་ལ་བོད།</td>
</tr>
<tr>
<td>མལ་ལོ་འདེ་བས།</td>
<td>མལ་ལོ་ལ་ལོ་བོད།</td>
<td>མལ་ལོ་ལ་བོད།</td>
</tr>
<tr>
<td>མལ་ལོ་མེད།</td>
<td>མལ་ལོ་ལ་ལོ་བོད།</td>
<td>མལ་ལོ་ལ་བོད།</td>
</tr>
</tbody>
</table>

A. Interrogative

PN + (noun) + verb + མ + གཉིས།/འགོད་པར་སོ།
'Are you planning to write a letter?'

'Is he planning to write a letter?'

'Am I planning to write a letter?'

B. Affirmative

PN + (noun) + verb + गर्दा/गर्दौ रेखा

'гу' प्रेम - दिन - गर्दा 'I am planning to write a letter'

'गु' प्रेम - दिन - गर्दौ रेखा 'He is planning to write a letter'

'गु' प्रेम - दिन - गर्दौ रेखा 'You are planning to write a letter'

C. Negative

'PN + (noun) + verb + गर्दा/गर्दौ रेखा\1

'गु' प्रेम - दिन - गर्दा 'I am not planning to write a letter'

'गु' प्रेम - दिन - गर्दौ रेखा 'He is not planning to write a letter'

'गु' प्रेम - दिन - गर्दौ रेखा 'You are not planning to write a letter'

III. The conditional particle रेखा is placed after the clause it modifies (the opposite of what is done with the English conditional 'if'). If the conditional clause contains a clause with a linking verb ('if he is a man' or 'if he has a pen'), then ख्यात रेखा always used (never रेखा). This is only true for the subordinate clause; the verb in the main clause will
pattern according to the subject. In addition, the verb of the subordinate clause is in the past tense form:

- 'It’s OK if you go’
- ‘If I eat this, I’ll get sick’
- ‘If it is raining, I don’t want to go’
- ‘If there is a movie today, let’s go’

IV. In this chapter, we used two new verb endings in the phrase འཁོར་ལོག་ཐོས་པར་བྱེད་པར།. These will be introduced in detail in chapter eleven, but very briefly, འཁོར་ལོག་usually indicates completed action that was in some way directed at the speaker. ཐོས་པར་usually indicates either that the action was directed away from the speaker or that the speaker witnessed the whole event.

PRACTICE

A. Translate each English phrase below and make a sentence using འཁོར་ལོག་:

Example: see this movie

- 'If you see this movie'

1. eat tsampa
2. go to Nepal
3. study Tibetan
4. write a letter

B. Fill in the blanks using the verbs in the box; write the English translation after each sentence.
1. བོད་ལྷ་སྲོལ་(will go)
2. བོད་ལྷ་ཐབས་(have watched)
3. བོད་ལྷ་ཟབ་(plans to study)
4. བོད་ལྷ་ཞི་(usually get up)
5. བོད་ལྷ་སྲོལ་(has written)

DIALOGUE TWO

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Anna: Benpa-la, have you ever been on an airplane?
Benpa: I haven’t, but my brother has.
Anna: I don’t like to fly very much.
Benpa: Then, let’s go to Lhasa by train and car.
Anna: Yeah!

1. རྣམ་ངོ་། airplane 11. གཉིས་པ། to sit, to stay (hon)
2. རླུ། boat 12. སྲུང་། sky
3. བཙན་སྒྲི། easy 13. གྲེང་། to sit, to stay
4. འབྲོ་རྩེ་བཞི། bicycle 14. སྤེན་། to ride (hon)
5. ངོ་ཐོ། train\(^\text{69}\) 15. གྲེང་། to ride
6. སྦུ། horse 16. བར། infinitive particle
7. རེ་བཙན། to like 17. ཀ་ཞ། limiting particle
8. རེ་རེ། to fear 18. མ་ཐོ་ general term for a vehicle\(^\text{70}\)
9. རེ་ཏེ། difficult 19. གོན་མོ་འབྲོང། interesting, entertaining
10. སྡེ། bowl 20. ཉན་པ། silver, money

\(^{69}\) This is an obvious borrowing from the English word ‘rail’; it can also be pronounced ཀྲེང་།.

A more meaningful translation, རྣོན་པོར (‘fire wheel’), is also sometimes used.

\(^{70}\) Also one of the few English borrowings used in Lhasa.
I. The second and third person statement form of ཆོས་པོ་ is ཆོས་པོ་རེད།; question and negative forms are ཆོས་པོ་རེད་པར། and ཆོས་པོ་མི་རེད།.

II. པུ་ limits the predicate to mean ‘not too (X)’, as in ‘not too many (X)’, ‘not too much (X)’, etc. It is always followed by a negative ending:

A. ཆོས་པོ་དེ་དུ་རེད། 'I don’t have to do very much work to do'
B. ཆོས་པོ་ཉིད་རེད། 'Tibetan is not so very difficult'
C. ཆོས་པོ་དེ་དུ་དམིགས་པ་དང་མ་རེད། 'He doesn’t like barley beer very much'
D. ཆོས་པོ་དེ་དུ་དམིགས་པ་དང་ནག་རེད། 'This movie is not very good'

III. Two functions of དབོ་

A. དབོ་ can be used to change a verb to a noun:

1. དབོ་ཅི་ེད་པོ་སུ་སངས་པོ་དང་ཆོས་པོ་ 'I like to drink barley beer'
2. དབོ་ི་བོ་དེ་དུ་སུ་སངས་པོ་ 'He has some letters to write'

B. After changing a verb to a noun, དབོ་ can further be used to modify another noun (often formed with དབོ་):

1. དབོ་བོ་གོ་ག་སུ་སངས་པོ་ 'a bowl for drinking tea’ (a ‘tea-drinking bowl’)
2. དབོ་བོ་གོ་ག་སུ་སངས་པོ་ 'money for buying books’ ('book-buying money')
D. Use ^ to change the following sentences to mean ‘not too (X)’.

1. འདི་དེ་དུ་ཐོག་ཏུ་བྱང་ཆུབ་སུང་།
2. འབུས་ཐེ་བསུམ་ནི་ཕྲིན་པ་མེད་ཟེར།
3. རིམ་པོ་ནི་མི་བོད་པ་དམ་པ།
4. ད་ནི་བར་མི་མངོན་པར།
5. ང་ཞིག་པ་ཐོག་ཏུ་རུ་མེད་པ།

E. Use བོད་ to translate the following sentences into Tibetan (new words are in parenthesis):

1. That is a cup (ཀད་ཐོ་) for drinking tea.

2. I like to drink butter tea (ཐོ་ཆུ་མོ་).

3. He likes to watch movies.

4. This is a towel (མི་ཚར་) for washing my face.

SOME USEFUL PHRASES

‘If my speech is incorrect, please correct me immediately’
According to Tibetan folk culture, there are many auspicious and inauspicious signs that the traveler will meet. Ravens (ཤི་ཤེ) for example, are very auspicious to encounter. When a person who is traveling beside water (dams, rivers, gorges, etc.) or an intersection sees a raven cawing on the right side of the road, it means that his or her journey will be successful. If the raven is cawing behind the traveler it means that what he is seeking after will be obtained.

There are also measures a traveler can take to help ensure a good journey. When beginning a trip on foot, he should first take seven steps in an auspicious direction which is determined by an astrology almanac. If an almanac or calendar is not available, then the traveler should head toward the direction in which magpies have faced the doors of their nests. If the day chosen to travel is not auspicious, several precautions should be taken to ward off misfortune: swing one’s knife or sword towards the east, spit towards the south, light one’s flint facing west and throw a handful of dust to the north. These are believed to reverse potential misfortune. (taken from Folk Culture of Tibet, Norbu Chophel. LTWA. 1983. pp. 65 and 69).
In this lesson, you will learn about another infinitive particle འི, the 'doer' particle བེབས་པ། as well as more about རོ་ and པོ་

**DIALOGUE ONE**

(རྒན་སྒང་ and བེབས་པ། have gone to the train station to buy tickets. They meet a friend there and the following conversation takes place)

Basang: What have you come here for?
Benpa: We came to buy an airplane ticket.
Basang: Ah, I also came to buy a plane ticket. Where are you going?
Benpa: We are going to Lhasa.
Basang: Did you buy your tickets already?
Benpa: We’ve finished buying them.
Basang: What date did you buy?
Benpa: We bought the 8th.
Basang: I am planning to buy the 8th too.
Benpa: So then, let’s all go together.
1. nominalizer, 'doer' of the action
2. to buy (honorific)
3. here ('this' + locative)
4. infinitive particle
5. polite imperative marker
6. to be finished, completive particle
7. ticket
8. all
9. to borrow, to lend
10. to read (silently)

SAY IT RIGHT مراج is pronounced [ŋ] when used in a sentence.

I.  الرح can be placed after the main verb and before 'come' or 'go' (رح is used with all other clauses that have different final verbs):

A. '(I) am going to borrow a book' (right now)
B. 'We came to buy a train ticket'
C. 'He came to eat'

In Lhasa speech, the verb is fairly complicated semantically as it intersects with such categories as causative and non-causative, intentional and non-intentional, etc. This book will not be discussing these categories in depth, although in Appendix III there is a brief discussion of causality. الرح is never used with non-causative verbs.

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71 An English borrowing from 'pass'.
72 In English the causative is not shown in the verb, but in the syntax or the lexicon. For example, the sentence 'He popped the balloon' is the same form as 'He made/caused the balloon to pop' but not 'The balloon popped'. Unlike Tibetan, the verb 'to pop' is the same. The presence or absence of a cause is expressed in other ways. In Tibetan, a causative is usually distinct from a non-causative in that the initial consonant is not aspirated. A non-causative verb form is aspirated. Tibetan goes further by indicating intentionality in the verbal complex; so whereas English states it in the lexical choices ('I popped the balloon
II. The particle is similar in meaning to -er in English, but it is a lot more flexible. Its main role is to change a verb into a noun. Another way to look at it is that it points out that the subject of the sentence is the agent, or the one who is doing the action. Look at the following examples:

A. དཔལ་འབྲེལ་གཉིས། (I am going to Tibet) (‘I am [the going to Tibet one])
B. ཇོ་དྲན་པོ་གཞི་རྫོང་འཕྲོན་གསེར། (He studies Tibetan) (He is [the Tibetan studi-er])
C. ཁ་ཁ་ཐོབ་གསེར། (We are buying tickets) (‘We are [the ticker-buyers])

III. As a main verb, དཔལ་ means ‘to be finished’ or ‘to finish’. As an auxiliary verb, it indicates the completion of the action or event as stated by the main verb (past tense).

A. སྐྱེལ་བརྡ་འཕྲེལ་དེ་སྐོར། (Have you finished eating?)
B. དཔལ་དེ་སྐོར། (I have finished eating)
C. སྐྱེལ་བརྡ་འཕྲེལ་དེ་སྐོར་དེ་སྐོར། (Have you finished reading this book?)
D. དཔལ་དེ་སྐོར། (I have finished reading this book)

PRACTICE

A. Fill in the blanks with either དང་, ཉན་ or ཏིང་.

1. བཟང་པོ་བཞི་བཟང་པོ་བཞི་}
B. Translate the following sentences:

1. She/he is going to eat.
2. I have finished eating.
3. He likes to eat.
4. I am the one who eats.
5. I am planning to go eat.
6. I like to study Tibetan.
7. He is a studier of Tibetan.
8. He is planning to study Tibetan.
9. I am going to Tibet to study Tibetan.
10. If I finish studying, let’s go together.

DIALOGUE TWO

[Translation of dialogue in Tibetan]
Tom: Dawa-la, where did Benpa-la go?
Dawa: He went to make a phone call.
Tom: Did you get the tickets?
Dawa: I didn’t get them. Yesterday when I went to buy the tickets, they were sold out. I didn’t get them today either.
Tom: Don’t worry. Tomorrow we’ll go together to buy them.
Dawa: Ok, thanks.
Tom: You’re welcome.

1. ཐོག་ to get, to obtain, directional involuntary verb marker for ‘ego’
2. ཤིན་ when, while, during
3. བུགས་ to sell
4. འོད་ to forget
5. བལས་ to remember
6. གཅོག་ to give
7. སྐུ་མི་ a dream
8. བྱ་མཚར་ to dream
9. མོང་ to go away, directional verb marker

SAY IT RIGHT བྱ་ is sometimes pronounced བྱ་ [ni] in spoken Lhasa Tibetan.
The three auxiliary verbs བོད་, རོུ་ and སྤེལ་ will be elaborated in the following section. All three of these indicate actions or events that have already occurred.

I. When བོད་ is used as a main verb, it means 'to get', but there are other meanings as well. The examples below are of three categories of meaning that you will often hear. Notice that when there is a subject, it requires the locative marker རི.

A. 'To get' or 'to happen'

1. རོུ་'བོད་ལ་'བོད་
   'He got it'

2. རོུ་'བོད་ལ་'བོད་
   'I got the ticket'

3. རོུ་'བོད་ལ་'བོད
   'What happened?'

B. To express an action that is directed towards first person (speaker is the patient); who is an involuntary participant (that is, something that occurred to 'ego' rather than 'ego' did something):

1. Perception, emotion, thoughts, etc.
   a. རོུ་'ལ་'བོད་
      'I saw it'
   b. རོུ་'ལ་'བོད
      'I found it'
   c. རོུ་'ལ་'བོད
      'I heard it'

74 Another way to ask 'what happened' that is commonly used is རོུ་'ལ་'བོད
which actually means something closer to 'What was it that you saw happened?'; this use of རོུ་ will be covered in the next section. carries the idea that the person being addressed was involved more than as a witness; རོུ་'ལ་'བོད
something closer to 'What happened to you?'

75 As far as I know, Nicolas Tournadre was one of the first to use the term EGO in reference to verbal semantics. It is very useful and can be considered in contradistinction to OTHER. These two parameters, for Tibetan, are more relevant than 'first', 'second' and 'third' person.

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2. Speaker-oriented direction of action

a. བེ་བོ་ཐོན་ཁང་། 'He came' (at the place where I am)
b. བེ་བོ་ཐོན་ནུས་ང་། 'She did not sell it' (to me)
c. བེ་བོ་ཐོན་དཔལ་བ་། 'He lent it' (to me)
d. བེ་བོ་ཐོན་ད་། 'He gave it' (to me)
e. རྗེ་ལམ་མཆེན་པོ་། 'I had a dream' (a dream came to me)

Because the goal of the action is clearly the speaker, pronouns can (and often are) eliminated altogether without losing any clarity as to the meaning of the sentence. This is not possible in a language like English, for if one were to simply state a verb such as 'gave' it would be meaningless; at the very least one must say 'gave it to me' which is clearer, but still grammatically incorrect. Tibetan however, often elides the subject and object in colloquial speech. This is because the verbs often contain enough information to eliminate ambiguity. For example:

1. རྐྱེན་ཐོན་། '(someone) gave (something) (to me)'
2. རྐྱེན་ཐོན་། '(I) remembered (something)'
3. རྐྱེན་ཐོན་། '(I) saw (something)'

II. The basic meaning of the verb root རྐྱེན་ is 'went away'\textsuperscript{76} and has several different uses in spoken Lhasa speech, the main ones which are:

A. General direction away from the speaker (with a few voluntary or non-causative verbs):

1. རྐྱེན་བོད་ལེན་། 'I forgot'

\textsuperscript{76} Apparently, this is still the primary meaning in some khams dialects.
2. སྐྱེ་ོབ་ོད་པར།   ‘I lost it’
3. བྱུང་ོབ་བྱུང་པོ།    ‘He left’ (from where I am; see section B for further elaboration)

B. An evidential\textsuperscript{77} particle which indicates that the speaker has seen the whole event from start to finish.

1. བྱུང་ོབ་ང་ོབ་བྱུང་པོ།    ‘He found it’ (I saw him find it)
2. བྱུང་ོབ་ནི་ོབ་བྱུང་པོ།    ‘He heard it’ (I saw him hearing it)
3. བྱུང་ོབ་ནི་ོབ་བྱུང་པོ།    ‘He left’ (I saw him leave)
4. བྱུང་ོབ་ོད་པར་འབྱུང་པོ།    ‘(somebody) sold it to him’ (I saw the transaction)
5. བྱུང་ོབ་ོད་པར་འབྱུང་པོ།    ‘(somebody) didn’t lend it to him, (they) gave it to him’ (I saw them give it to him).

III. The main function of གཏེན། that we will cover in this lesson is similar to བྱུང་ in that it is an evidential particle. Unlike བྱུང་ however, གཏེན། does not convey that the speaker has seen the whole event, but only the remnants of an event and based on that makes an inference\textsuperscript{78} that the event has occurred. Consider the following examples:

A. བྱུང་ོབ་ོད་པར།    ‘He found it’ (He had lost and now I see he has it again, therefore I infer he found it)
B. བྱུང་ོབ་ོད་པར།    ‘He left’ (He was here, but now I see his bags are gone)

\textsuperscript{77} The source of knowledge as well as the speaker’s relationship to the event (personal witness, heresay, c.) are important categories in Lhasa Tibetan. You have already studied གཏེན། of which one function is to tell the hearer that the speaker has present and direct knowledge, new knowledge, etc. of the event. We now continue on with བྱུང་ and གཏེན། which deal with the speaker’s relationship to events which have already occurred.

\textsuperscript{78} Thus sometimes this is called an inferential particle.
IV. Questions generally are formed to reflect the expected knowledge that the addressee has. The answer will always be dependent upon the criteria laid out in I-III:

<table>
<thead>
<tr>
<th>Question</th>
<th>second person</th>
<th>third person</th>
</tr>
</thead>
<tbody>
<tr>
<td>... tq'ag</td>
<td>... 'tu'</td>
<td>... 'du'</td>
</tr>
<tr>
<td>... yi' t'e g rap</td>
<td>... 'bu'</td>
<td>... 'bu'</td>
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<tr>
<td>... yi' t'e g rap</td>
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<tr>
<td>... yi' t'e g rap</td>
<td>... 'bu'</td>
<td>... 'bu'</td>
</tr>
</tbody>
</table>

Thus consider the following examples:

<table>
<thead>
<tr>
<th>Question</th>
<th>second person</th>
<th>third person</th>
</tr>
</thead>
<tbody>
<tr>
<td>... t'gi' t'e gnas</td>
<td>... t'gi' t'e gnas</td>
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</tr>
</tbody>
</table>

V. The agent (ergative) marker འཇེདེན་.
A. A word on the ergative in Tibetan

In English, the subject and objects of sentences such as 'I know him' or 'I hit him' have the same form ('I' is the subject for both and 'him' is the object for both) even though the verb is very different. This is because the syntax is organized in such a way that the subject is in nominative case and the object is in accusative case. In Tibetan, however this is not true. Generally, the subject of a transitive verb (i.e. 'I' of 'I hit him') has an marker while the subject of an intransitive verb (i.e., 'to have', 'to be') and the object of a transitive verb (i.e. 'him' of 'I hit him') have the same marker. So while in English, subjects all pattern the same, in Tibetan it depends on the verb used in the sentence. Usually the subject of an intransitive verb and the object of a transitive verb are not marked, but the subject of a transitive verb is. This pattern can be seen schematically below (A= subject of transitive verb; S=subject of an intransitive verb; P=object or 'patient'; Vtr=transitive verb and Vintr=intransitive verb):

Nominative/accusative (like English):

```
A   Vtr   P
S   Vintr
```

'I hit him'

'The will go'

Ergative:

```
A   Vtr   P
S
```

The marker that goes on the A, or subject of transitive verbs, is or one of its forms. This is called an **ergative marker**. In Lhasa Tibetan, verbs that express a transitive action require the ergative marker if they are perfectives; ergative marking on most imperfectives is optional, but if they have an ergative marker they express certain intention, emphasis, etc. on the part of the speaker. This is true because transitivity in Tibetan is only one category that is relevant for ergative marking. In general, the term 'source' describes the purpose

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79 Actually, it is a little more complicated than this; verbs of which the subject is an intentional agent (as in 'I went to X') take an ergative marker. In addition, verb which may not be intentional, but the subject can be the only possible source or origin of the event expressed by the verb as in 'I forgot'. The ergative is usually obligatory with the perfective, but optional with the imperfective aspect. Hu (1992) says that this is 'to stress the individual initiative of the actor'. This is only part of the semantics of the ergative.
of ergative marking (source of the action as agent, source of knowledge, source of event, etc.). This helps to explain why such words as ‘to forget’, ‘to lose’, etc. must have an ergative marker as the ‘ego’ is the only possible source.

In written Tibetan, the ergative marker (also the instrumental case marker\(^{80}\)) has five different spellings dependent upon spelling rules: \(\text{جيب } \text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس}\).\(^{81}\) In Lhasa it is always pronounced \(\text{ئيس [ki]}\) after closed syllables. \(\text{ئيس}\) changes the pronunciation of the vowels just like the genitive case marker. There is much more to say about the ergative marker, but this is all the scope of this textbook allows.

**PRACTICE**

C. Fill in the blanks with \(\text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس}\)

1. \(\text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس}\) (speaker saw the transaction)
2. \(\text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس}\) (speaker sees that his bags are gone)
3. \(\text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس}\)
4. \(\text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس}\) (speaker saw him come into the house)
5. \(\text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس}\)
6. \(\text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس}\) (‘he arrived’; ‘he left’)

D. Correct the following sentences to match the English translation. If the sentence is correct, there is no need to change it.

1. \(\text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس } \text{ئيس}\) ‘He lent it to me’

---

\(^{80}\) English does not have case marking, but there are ways to express ‘instrumental’; one of the most common is the preposition ‘with’ as in ‘He opened the door with a key’.

\(^{81}\) The written form of these use the same rules as the genitive marker given in chapter two.
E. Spoken and written language can communicate a great deal; we also know that expressions and gestures can communicate a lot. About 20 years ago, sociologists and anthropologists began to be aware that ‘space and time talk’. Proxemics is the term used in connection with man’s perception and use of space; that is, the study of the relative proximity of people to one another in various situations and in various societies. Since each society has their own pattern of the use of space we can distort intercultural communication and miscommunicate messages by our own use of space.

In the space below, write about what you have observed concerning the proxemics and body language of those living in the community around you. Include such categories as

1. Approaching and entering another person’s home

2. Receiving a guest

3. Giving and receiving objects
4. role of body parts such as
   a. the tongue,
   b. the head
   c. the hands

As in any country, traveling in China is not always easy. Rail tickets can only be bought a few days in advance and then not necessarily all the way to the traveller's final destination. Going overland to Lhasa, therefore, is at least a week-long trip from Beijing. Usually, one can buy a ticket from Beijing to Lanzhou or Xining; this often can be an express train. In Lanzhou or Xining, another ticket to Golmud must be purchased. Because this is a less travelled route, most of the trains are slow trains with only seats available. Including the train change, Beijing to Golmud usually takes four days. Once in Golmud, there are two bus companies to buy tickets from; ask ahead of time which one is best. The bus trip usually takes two days if nothing breaks down; a winter trip can mean a very cold bus trip so dress warmly. It is also helpful to take some aspirin as one of the passes is over 15,000 feet (5,000 meters) and most travellers, even seasoned Tibetans, get headaches. An easier route is to buy a ticket from Beijing to Chengdu (either train or air) and a plane ticket from Chengdu to Lhasa's Gonggar Airport (about two hours from Lhasa). This provides a magnificent view of the Southern Himalayas.
LESSON FIFTEEN

In this lesson you will learn the meaning and use of རོ་རོ་ as well as the modals བོར་ and གོ་

DIALOGUE ONE

(བཤད་ and དུས་ are met by དབང་ བཞིན་ at the Gonggar airport upon their arrival in Tibet. དབང་ had to stay in Chengdu until he could buy a ticket.)
Tashi: Benpa-la, welcome! Was your trip pleasant? (Tashi places katas on them)
Benpa: A nice trip. Long time, no see. Are you well?
Tashi: Yes.
Benpa: I want to introduce you...she is Anna-la; she is from England. He is my friend Tashi-la.
Anna: Oh.
Tashi: Is this your first time to Tibet?
Anna: Yes.
Tashi: Hey, you speak Tibetan well. Where did you study Tibetan?
Anna: I studied two years in Nepal, but I still can't speak well.
Tashi: You speak well. Ok, let's go?
Anna and Benpa: Let's go.

1. གཟེར་གཞན། guest
2. རྒྱས་པོར་བོའི། porcelain cup
3. བོད་ལྡན་ཏེ་མི་འས་འས། to speak (hon)
4. རྱེད་ལ་བོའ། to study (past: རྱེ་ལ་བོ།)
5. རྣོད་ལ་བོའ། to give, to present (hon)
6. རྣོད་ལ་བོའ། to go to meet, to receive
7. བོད་ལྡན་ཏེ་མི་འས། body, health (hon)
8. བོད་ལྡན་ཏེ་མི་འས། body, health
9. རེ་བོའ། to know, to be able
10. ནམ་མཁར་བོག་ཅི་མི་འས། ceremonial scarf
11. ལྕགས་པ། road, 'trip' (ལོགས་པ།)
12. མ་ཆི་ཚུལ། convenient, comfortable
13. གཏོགས་སུ་མ་ཆི་ཚུལ། to want, to need
14. དབྱུང་གོ་ཞིག་བཤད། to introduce (hon)
15. དབྱུང་གོ་ཞིག་བཤད། to introduce (hum)
16. སྨིན་པ་ཟིང་སྨིན་པ་ཟིང་ལ་བོ། to introduce
17. ངོག་ཐུབ། airport

A reminder that when གཏོགས་སུ་མ་ཆི་ཚུལ། or other honorific forms are used, reference is made to an action done by someone other than the speaker; when དབྱུང་གོ་ཞིག་བཤད། or other humilific terms are used reference is made to an action done by the speaker in deference to another.
10. তিনি time (as in ‘one time)

11. বলা to speak

12. পড়া to land, to descend

13. বেড়া long time (also চেঁড়া)

14. শ্বেত তালা welcome back (hon)

15. রুধি to lift

16. উপ wards, up

SAY IT RIGHT ḇত্রন্তী is often pronounced ḇত্রন্তী [suku].

GRAMMAR

I. The primary meaning of the verb ḇত্রন্তী is ‘to want’ or ‘to desire’; when it is used as an auxiliary verb, it indicates that one ‘must’ or ‘should’ do what the main verb expresses. In addition, it can be used to form a polite imperative.\(^{83}\)

A. ‘To want’, ‘To desire’

1. পাড়া জেনে তালা তালা তালা

2. পাড়া জেনে তালা তালা

3. পাড়া জেনে তালা তালা

4. পাড়া জেনে তালা

B. ‘must’, ‘should’

1. পাড়া জেনে তালা তালা তালা তালা

2. পাড়া জেনে তালা তালা

‘What do you want?’

‘I want some noodle soup’

‘He wants a cup/bowl of barley beer’

‘I don’t want meat’

‘What should we study?’

‘She should eat’

\(^{83}\) Once again, there are other functions, but we will not cover them at this point.
3. Դུས་རོགས་དབུ་སོགས་རེ་།  ‘I have to go to work’
4. ཐེ་ཐུང་དབུ་མི་ལྡན་པ་དགག་པ་  ‘I want a cup of barley beer’

C. ‘To let (ego) do (X), (I) will do (X); this is used only in sentences which have first person subjects. And even though the meaning of these sentences are all future, the past tense of the main verb as well as the ergative marker are both required:

1. དེ་ནི་དགུལ་བའི་དབུ་སོགས་  ‘Let me help’
2. དེ་ནི་ཕ་དག་  ‘I will go’

II. Modals གཞན་ and དོན་ can both be translated ‘to be able’ or ‘can’ in English, but they do not have the same domain. གཞན་ implies that the subject is able to do something physical while དོན་ implies that the subject is able to do something mental (in the sense of ‘know how to’).

A. གཞན་

1. དེ་དུ་ཐུང་འི་དུས་རོགས་དབུ་སོགས་ ལེ་ན།  ‘Can you lift up that chair?’
2. དེ་དུ་ཐུང་འི་དུས་རོགས་དབུ་སོགས་ ལེ་ན།  ‘Can you go with me to Lhasa?’
3. དེ་ནི་ས་བུ་་  ‘I can drive a car’

B. དོན་

1. དེ་དུ་ཐུང་འི་དུས་རོགས་དབུ་སོགས་ ལེ་ན།  ‘Can you speak English?’
2. དེ་ནི་ཐུང་འི་དུས་རོགས་དབུ་སོགས་ ལེ་ན།  ‘I know how to drive a car’

DIALOGUE TWO

132
Anna: Tashi-la, which guesthouse in Lhasa is best?
Tashi: I think the Yak and Pentoc guesthouses are the best.
Anna: Why?
Tashi: Because they are clean and cheap. Also, they are close to the Barkor.
Anna: Then I will stay at the Pentoc.
Tashi: First come to my house.
Benpa: Don’t worry, we will go to your house.
Anna: Oh, is it OK if we first take my things to the guesthouse?
Tashi: That’s OK.
6. བོད་ལ་ before, prior (ོ་ལ་) 21. བོད་ལ་ please (comes after the verb)
7. རང་ things 22. བོད་ལ་ to be busy
8. བོད་ལ་ to deliver 23. བོད་ལ་ house, home
9. བོད་ལ་ superlative suffix (hon)
10. བོད་ལ་ to come (hum) to addressee; i.e. ‘I’ll come to your house’)
11. བོད་ལ་ don’t worry (hon) 24. བོད་ལ་ mind, heart
12. བོད་ལ་ don’t worry 25. བོད་ལ་ mind, heart
13. བོད་ལ་ Barkhor (hon)
14. བོད་ལ་ cute 26. བོད་ལ་ ugly
15. བོད་ལ་ benefit 27. བོད་ལ་ relaxation

SAY IT RIGHT བོད་ལ་ is pronounced བོད་ལ་ [thote]. བོད་ལ་ is often pronounced བོད་ལ་ [thøla].

GRAMMAR

I. The conjunction བོད་ལ་ has several functions which we will cover briefly below.

A. As the conjunction ‘and’:

1. བོད་ལ་ བོད་ལ་ བོད་ལ་ བོད་ལ་ ‘The Yak Hotel and the Pentoc Guesthouse’
2. བོད་ལ་ བོད་ལ་ བོད་ལ་ ‘clean and cheap’
3. བོད་ལ་ བོད་ལ་ བོད་ལ་ ‘pens and books’

B. As the associative ‘with’ or ‘relative to’
1. 'Go with me'

2. 'I went with them'

3. 'In addition, relative to the Barkor, (it) is close' or 'Also, it is close to the Barkor'

C. As a polite imperative (in this use, it is pronounced with a light final consonant ⁴ [ta]

1. 'Rest a while'

2. 'Look!'

3. 'Sing a song'

II. ⁴ is used to express a person’s evaluation or opinion of a yet incomplete action. It is always used with first person⁴ and it always requires the ergative:

A. 'I think the Yak and Pentoc Guesthouses are the best'

B. 'I think she will be able to come'

Notice that sentences A and B are composed of two clauses juxtaposed next to each other without the equivalent of the English connective ‘that’:

1. [she will be able to come]

2. [I think] + [she will be able to come]

⁴ Once again, reflecting the reticence of a Tibetan speaker to assume knowledge about another’s perceptual, emotive, or cognitive state. It can be used with final verb indicators such as ‘it appears that he thinks I am wrong’, ‘it seems that he is angry’ or ‘it looks like he is ill’, but these are verb endings that will not be covered in this textbook.
III. Although there are other words that mean 'because', is generally the answer to the question:

A. 1. 'Why did you go to Tibet?' 2. 'Because I like Tibet'

B. 1. 'Why didn't you come yesterday?' 2. 'Because I was ill'

IV. In chapter seven you learned that most adjectives are formed by adding the suffix to the root. Comparative and superlative forms are also mostly regular. The superlative is produced by simply adding the suffix to the root form:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>गर्दै</td>
<td>good</td>
</tr>
<tr>
<td>कैलाई</td>
<td>big</td>
</tr>
<tr>
<td>छोटौं</td>
<td>small</td>
</tr>
<tr>
<td>छुट्टु छै</td>
<td>cute</td>
</tr>
<tr>
<td>भरक्ष्याई</td>
<td>ugly</td>
</tr>
<tr>
<td>केमा</td>
<td>hot</td>
</tr>
</tbody>
</table>

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85 We will not be giving comparative forms in this chapter, since they require a new grammatical construction which will be covered in chapter 13.

86 छेल can also mean 'deserving of compassion' or 'pitiful'
A. Review honorific terms by filling in the blanks of some common sentences given below:

1. [name, to call]
2. (work, to do)
3. (tea, to drink)
4. (to go)
5. (to live, to stay)
6. (to study)

B. Find at least three Tibetans and get all the information from them that you can regarding a good local hotel. You need to ask questions that will tell you the location, price, cleanliness, facilities (things such as hot/cold water, hours, restaurant, etc.). After you have asked them, write what you think is the best hotel and why.

C. Make sentences using a main verb and the following subordinate verbs:

1.
2.
3.
4.
The བྲང་ལོག་ཤིག་པོ་ན་གནོན་པོ་ is a long piece of white cloth that varies in length and quality. Some are woven silk with specially chosen Buddhist scriptures on them; some are gauze stiffened with rice powder. The བྲང་ལོག་ཤིག་པོ་ན་གནོན་པོ་ symbolizes a bond between the giver and the recipient. In addition to a form of greeting (especially after a long absence, an imminent departure, or a new arrival), it can also be given on special occasions like weddings as well as be used to wrap gifts, be presented to lamas (who may return it as a blessing), or to establish peace and harmony between two people.
In this lesson you will learn about ways to use བ་ཏོ་ and བ་ཏོ་ as well as order information in Tibetan.

DIALOGUE ONE

Tashi: Mother-la, guests are coming.
Ama: Oh, come in, come in.
Tashi: Mother-la, she is Anna-la. She is Benpa-la.
Ama: Ah, please sit down. Please have some tea.
Benpa: Alright, thanks, thanks.
Anna: Isn’t this butter tea?
Tashi: Yes.
Anna: Do you often drink butter tea?
Tashi: Yes. This is our Tibetan custom. Every day we drink butter tea. We only go to work after finishing drinking butter tea. Whatever guests come to our house we show hospitality by preparing butter tea.
1. นิ่งแบบ  tea (hon) 9. นิ่งน้ำมัน  butter tea
2. นิ่งแบบ  guest 10. นิ่งแบบน้ำมัน  เอาด้วย  please sit down
3. นิ่งแบบ  roasted barley 11. นิ่งแบบน้ำมัน  นิ่งมา  come in
4. นิ่งแบบ  eat, drink (hon) 12. นิ่งน้ำมัน  wolf
5. นิ่งแบบ  to make, to cook 13. นิ่งแบบน้ำมัน  school
6. นิ่งแบบน้ำมัน  every day 14. นิ่งแบบน้ำมัน  custom
7. นิ่งแบบน้ำมัน  generally 15. นิ่งแบบน้ำมัน  only now (verb), finally
   (‘I finally understand’)  
8. นิ่งแบบน้ำมัน  to receive as a guest

SAY IT RIGHT  Oftentimes, นิ่งแบบน้ำมัน  is pronounced นิ่งแบบน้ำมัน [tɕi? dan].
นิ่งแบบน้ำมัน  is pronounced นิ่งแบบน้ำมัน [tɕʰa syma]; in นิ่งแบบน้ำมัน  only the
first consonant of the final syllable is pronounced, so it is spoken as นิ่ง
นิ่งแบบน้ำมัน  [ŋintarejɛ]. นิ่งแบบน้ำมัน  is most often pronounced นิ่งแบบน้ำมัน [laptə]

GRAMMAR

I. Negative questions

A. Form

Using a negative form to ask a question expresses that the speaker is
fairly sure of the answer, but does not want to presume it. It is very
similar to the English negative question ‘Isn’t [X]?’ or ‘Aren’t you
[X]?’. Anna’s question in the dialogue above can be expressed as

‘Isn’t this butter tea? These questions are formed by adding
นิ่งแบบน้ำมัน  or นิ่งแบบน้ำมัน  to the negative form of the following verbs:


140
B. Examples

1. 'Doesn't she have three children?'
2. 'Isn't there a wolf?'
3. 'Didn't he leave?'

II. *finally* implies that an action has \textit{just} been completed, but after a time of struggle or waiting. For example, if A is trying to explain something to B, but B takes a while to understand, when it does become clear to B he might exclaim 'Oh! I finally understand'. It is always used in completed constructions.

A. 'S/he finally got married'
B. 'He finally arrived'
C. 'I finally got tickets' (I’ve been trying for hours)

**Dialogue Two**
A: What are you doing?
B: I am making butter tea.
A: Oh, how is butter tea made? Please teach me.
B: Sure. First, you need a churn. Then you need to boil the tea. After the tea is boiled, pour it into the churn and put a little butter and salt (in as well) and then plunge/mix it a few times. After finishing the mixing, it’s OK to heat it up a little bit.

<table>
<thead>
<tr>
<th>Number</th>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>churn</td>
<td>(noun)</td>
</tr>
<tr>
<td>2</td>
<td>to boil</td>
<td>(caus)²⁷</td>
</tr>
<tr>
<td>3</td>
<td>to hit, verbalizer</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>to send, verbalizer</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>to do, verbalizer</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>salt</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>to stir, to mix</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>thought (noun)</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>urine</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>tooth</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>marriage</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>to marry</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>butter</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>to boil (non-caus)²⁹</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>to pour</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>to mix, to plunge</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>last night</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>to think</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>to urinate</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>to bite</td>
<td></td>
</tr>
</tbody>
</table>

²⁷ This is the causative form of ‘to boil’. In the next chapter, we will look more closely at the difference between these the ‘causative’ and ‘voluntary’ verbs.

²⁹ Particularly the butter that comes from the female yak (or ཀུན་).
11. འབྲིན་པ། preparation 26. འབྲིན་པ་འོ། to prepare
12. ཡིག་འོ། rain 27. ཡིག་འཇུག་ to rain
13. དབང་འབྲུག་ happy, to like 28. དབང་འབྲུག་འོ། to like
14. སྨི་སྒོ། ball 29. སྨི་སྒོ་འོ། to play ball
15. སྨི་ འསྲས་ door 30. སྨི་ འསྲས་འོ། to close a door

SAY IT RIGHT Although འབྲིན་ is the imperfective form, sometimes the perfective pronunciation (འབྲིན་) is also used in imperfect constructions. At this point, we cannot fix any specific rules except to say that some things sound better with འབྲིན་.90

GRAMMAR

I. Up to this point, we have introduced only non-complex verbs that mostly can function autonomously. Tibetan, however, makes abundant use of ‘verbalizers’ or verbs that activate a root that does not have verb status in its own right. Some of these roots have basic meanings that tend more towards verbs or nouns or adjectives, but cannot function as verbs on their own. Although there are more than three verbalizers in Lhasa Tibetan (perhaps around 20), we introduce the three most common verbalizers that you will encounter in Lhasa.

Although there is some semantic explanation for which verbalizers activate which roots, it does not seem to be thoroughly consistent and sometimes one simply needs to memorize which forms modify which verbs.

A. འསྲས་

The main idea འསྲས་ of seems to be something which involves manipulation or force (but there are useages that defy this explanation). Common examples are given below:

---

90 A very common answer to why something is right or wrong is simply that it does or does not ‘sound good’.
1. 'Are you going to play ball?'
2. ‘Please close the door’
3. ‘Will your dog bite?’
4. ‘I am going shopping’

B. ង

This is probably the most general of the verbalizers and carries a very general idea of to do, but also raises adjectives to verb status (i.e., from ‘She is happy’ to ‘She is acting happy’). You have already encountered some of these verbs in earlier lessons:

1. ‘What work do you do?’
2. ‘He is studying’
3. ‘I am getting ready’ (to do something)
4. ‘He likes me’

C. བ

The basic meaning of བ is to send out or something that is dispersed; these can be very specific as in བ ‘to send a letter’, or more abstract as in ( ‘to fart’ (‘to emit/send out a smell’).

1. ‘I am thinking’
2. ‘Do you have to urinate?’
3. ‘It is raining’
4. *^*pc^ w^^^'^'l | 'Last night I had a good dream'

II. བོད་ (or བོད་་) is used in much the same way that the word 'times' is used in English as shown below:

A. བོད་འགོད། | 'one time'
B. བོད་པ་པ་ | 'many times'
C. བོད་པ་བ་ | 'a few times'

PRÁCTICE

A. Think about something that you would like to learn how to do (try to keep it simple). Then look up the words that you think will be used and write them down before asking a Tibetan friend how to do what it is you are interested in. Afterward, try to restate the instructions your Tibetan friend gave you on a tape recorder.

B. By now you should be able to recite numbers 1-100; go into the market and ask the price of a hat, two kilos of butter and a wooden bowl. Write the prices that you were told below.

1. A hat

2. Two kilos of butter

3. A wooden bowl

Tibetan butter tea is made from brick tea (a cake of large black tea leaves) which is first prepared as a strong concentration. Then it is poured into a
butter churn\textsuperscript{91}. After this, salt is added and then butter from the female yak. It is ‘plunged’ many times before it is ready to be served. When it is poured, the server must be careful to rotate the thermos gently so the butter mixes well again (the butter will rise to the surface and all the guests will get is butter if not properly poured). Tibetans often put ground barley in their cups, with sugar or hard cheese if so desired, and add butter tea. This mixture is then kneaded with the right hand to form a texture like cookie dough. As the Tibetans call it, often passes for the morning or noon meal and is very handy when traveling.

\textsuperscript{91} Traditional churns are still used all over Tibet, but in Lhasa and other places where there is a fair amount of electricity, many people are beginning to use an electric mixer.
In this lesson, you will learn about going to see a doctor as well as how to use "and".

**DIALOGUE ONE**

Basang: Anna-la, Let’s go play ball with Tashi and those guys.

Anna: No, no. I don’t feel well at all.

Basang: Atsi! What happened to you?

Anna: Last night when it was raining, I went outside. I think maybe I have a cold.

Basang: Oh, ya, it seems like it. Do you have a headache now?

Anna: My head and my throat are very sore. Also, my skin hurts.

Basang: Have you thrown up?

Anna: No, but it seems I have a fever.

Basang: Let’s go. I will help you to the hospital. If you don’t go to the hospital, you will get worse and worse.

Anna: OK, let’s go see the doctor.
1. 틕 ﱏ (not) at all
2. ﱝ head
3. ﱗ=headache
4. ﱗ ﱐ to vomit (nv)
5. ﱐ vomit
6. ﱑ° ill
7. ﱗ illness
8. ﱗ more and more (X)
9. ﱝ skin
10. ﱗ ﱗ bad
11. ﱝ high
12. ﱝ red ( الخيارات)
13. ﱗ bénéfice
14. ﱗ to have a cold
15. ﱗ a cold, the flu
16. ﱗ throat
17. ﱗ sore throat
18. ﱗ to lose, verbalizer
19. ﱗ to have a fever
20. ﱗ to recover, to get better
21. ﱗ ...appears as if
22. ﱗ sore
23. ﱗ become worse
24. ﱗ to show, to exhibit
25. ﱗ medicine
26. ﱗ monastery
27. ﱗ probably

SAY IT RIGHT ﱗ can also be pronounced [ma:mo].

GRAMMAR

I. ﱘ

The adposition ﱘ means that the verb is progressively intensified in the same sense as the English expressions 'hotter and hotter', 'angrier and angrier', etc. While English often uses the verb ‘to become’ or ‘to

92 ‘To show oneself to a doctor’ is the equivalent of ‘To see a doctor’ in English.
get' (i.e., 'He became/got sicker and sicker'), Tibetan often uses either 'to come' or 'to go' though they are not completely interchangeable. These constructions are formed with the root of an adjective, oftentimes reduplicated, and the suffix  as the following examples show:

A. སྣ་ཞིག་ཟིན་མི་ལོ་ང་བསམ་ལ་དག་དར་གཞི་རེ་།  (ཨོན་པོ)
   'Studying Tibetan is getting more and more difficult'

B. འིར་ཤིང་མ་་མ་་ོ་ནྱེ།  (མོ།)
   'The weather got hotter and hotter'

C. སྣ་ཞིག་མ་མན་ཐབས་སྣང་སྣོད།  (མོ།)
   'He is climbing higher and higher on the mountain'

II. ས་བོ་

In Lhasa speech, there are many different verbal forms to indicate the speaker's degree of certainty regarding the event he is stating\(^{93}\). There are at least ten (and maybe as many as 16) different degrees of certainty that can be marked on the verb in Lhasa Tibetan. These include the existential and linking verb forms. In addition, each has a negative form which changes the certainty quotient as well (the difference between 'It appears to be her' and 'It doesn't appear to be her').

\(^{93}\) The only times when a speaker would make second person assertions are in such instances as challenging, reminding (if the person forgot), joking, etc. Thus a statement like 'You are going to Beijing', while perfectly acceptable in English, would only be used in Tibetan as a reminder or as a challenge (if the person had intimated he was not going). Something like 'It appears that you are going to Beijing' or 'I heard that you are going to Beijing', etc., would more likely be appropriate. In English, these are lexical choices, but in Tibetan they are grammatical choices. However, if the speaker is talking about a third person with some type of first-hand knowledge, he can use a definite construction which involves the evidentials. We have already touched on these.
I. Cách dùng

The adverb is used together with the negative marker to mean ‘not at all’, ‘really is not’, etc. Usually it is used after adjectives to negate the quality of the adjective, but it can also be used after nominalized verbs or nouns as the following examples show:

A. དེ་བཤད་དེ་དང་པོ་བཞི་བཞི་མ་བོད།
   There really are hardly any monks in the monastery.

B. དང་ལོར་ཐ་མིང་གཙུག་བོད་པར་ཞིག
   Yesterday there really weren’t any who came.

C. དེ་དེག་བཤད་པའི་དགོངས་པ་བཞི་བཞི་མ་བོད།
   In addition, after I cough I don’t have any strength at all.

D. དེ་དེག་ལ་ཞིག་ཏུ་ཐ་མིང་གཙུག
   That person is not good at all.

II.IGINTH གནས་

DIALOGUE TWO

西藏

Dialogue Two
Basang: Doctor.
Doctor: What is the matter with her? (What is she sick with?)
Basang: Please ask her. She speaks Tibetan.
Doctor: Oh. What is the matter with you?
Anna: I have a real bad headache (My head hurts a lot). In addition, I cough and my body is not comfortable at all.
Doctor: Please unbutton your jacket, I want to examine you. Oh, you have the flu, a little fever. If you take this medicine and get a good rest, then (you) will get better.
Anna: OK. Oh, doctor, how many times a day should I take this medicine?
Doctor: One pill three times each day. It is good if you take it after meals.
Anna: OK. Thank you doctor.
Doctor: You are welcome.
1. བུ་ a cough 11. བུ་ཐུ་ to cough
2. སྩུ་ཞི་ strength 12. སྩུ་རྩུ་ examination
3. བིན་པོ་དུ་ཐུ་ to examine 13. སྩུ་ཐུ་ button
4. བོ་བོ་ཞི་ to undo 14. སྩུ་ཐུ་ to do up, (button) up
5. བེ་བོ་ཞི་ to rest 15. སྩུ་ཐུ་ to rest (hon)
6. སྩུ་ཐུ་ medicine 16. སྩུ་ཐུ་ to be ill (hon)
7. གུ་ཐུ་ to say (hon) 17. གུ་ཐུ་ in addition, also
8. བོ་བོ་ཞི་ coat, jacket 18. བོ་བོ་ཞི་ each, every
9. བོ་བོ་ཞི་ to eat (hon) 19. བོ་བོ་ཞི་ each day, every day
10. བོ་བོ་ཞི་ food (hon) 20. སྩུ་ཐུ་ pill

**SAY IT RIGHT** In Lhasa speech, བོ་བོ་ཞི་ is sometimes pronounced བོ་བོ་ཞི་ [tʰep tʰu] or བོ་བོ་ཞི་ [tʰop tʰi].

**GRAMMAR**

ཁོ་ཐུ་ is used to express ‘each and every’; it is explicitly marked on both the direct and the indirect object. Thus:

A. བོ་བོ་ཞི་ཁོ་ཐུ་བོ་བོ་ཞི་འབུམ་ཐུ་ཅང་ལ་བོ་བོ་ཞི་ ་(Someone) gave a bowl of barley beer to every person

B. བོ་བོ་ཞི་ཁོ་ཐུ་བོ་བོ་ཞི་འབུམ་ཐུ་ཅང་བོ་བོ་ཞི་ Each student got a dollar

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94 Notice that the dative marker བོ་བོ་ཞི་ is affixed to བོ་བོ་ཞི་; in the same way the instrumental (‘by each’) and the genitive (‘of each’) can also be affixed.

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A. Fill in the blanks with ข้อมูล ข้อมูล ข้อมูล or another appropriate verb:

1. ขอโทษ ขอโทษ ขอโทษ ขอโทษ ขอโทษ

‘Let me introduce you’

2. ขอโทษ

‘I am making a phone call’

3. ขอโทษ ขอโทษ ขอโทษ ขอโทษ ขอโทษ

‘(You) take a rest’

4. ขอโทษ ขอโทษ ขอโทษ ขอโทษ ขอโทษ

‘Put a little salt in the tea’

5. ขอโทษ

‘Let me help you’

6. ขอโทษ ขอโทษ ขอโทษ ขอโทษ ขอโทษ

‘What work should I do?’

B. Use the following words to creatively form sentences of your own

1. 

2. 

3. 

4. 

5. 

6. 

In Lhasa, there are several Western-based hospitals (ซีดี) as well as Tibetan-based hospitals (ซีดี). Tibetan medicine is a combination
of herbal medication and astrology (藏文: རྩོམ་རྒྱུན་ or 甘松). A doctor of Tibetan medicine will consider many things about the patient’s life in diagnosing his physical ailment; these include, birthdate, diet, the ‘windows’ of the body (eyes, ears, tongue and nails), and especially the blood and pulse. Tibetan doctors distinguish about 300 different kinds of pulses.

According to Victor Vostokov⁹⁵, a doctor of Tibetan medicine, there are more than 1,000 medicinal herbs, 144 minerals, and 150 types of raw materials of ‘animal origin’ used in Tibetan medicine. Oftentimes, the doctors themselves will take several walking trips (especially in the Spring) to collect herbs in the mountains. Sometimes, medicine will include ground pearls, gold, tourqouise, etc., herbs, and bone, horn, or an animal organ.

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LESSON EIGHTEEN

In this lesson you will learn the comparative marker སྡོད, adjective compounds and the question particle སྤྱན

DIALOGUE ONE

Clerk: What would you like to buy?
Benpa: I want to buy a coat.
Clerk: What color do you want?
Benpa: I want a blue one.
Clerk: Alright. What size do you need?
Benpa: Maybe 62.
Clerk: OK, how is this?
Benpa: This is too small. Do you have one a little bigger than this?
Clerk: Oh, take a look at this one.
Benpa: This is perfect. But don’t you have blue?
Clerk: There is only green in this kind.
Benpa: Oh, well then I will first go to look in other shops. If they don’t have one, I will come back here to buy this one. Sorry.
Clerk: It doesn’t matter. Bye.
Benpa: Bye.

1. བོད་ཐེི་ color
2. གྲོལ་ཐེི་ red (ཀྲོལ་ཐི་)
3. འཁོར་ཐི་ green
4. བོད་ཐི་ how (བོད་ཐི་)
5. རྒྱུ་ a little (on adj stems)
6. ལེགས་ཐི་ to think, thought (hon)
7. སེམས་ except for, comparative particle
8. སོགས་ to sell
9. བོད་ཐེི་ other, another
10. སྦྱེ་རྒྱུ་ far away
11. ཆོས་ཐི་ amount
12. གཉིས་ཐི་ to buy (hon)
13. སྦྱེ་ཐི་ blue
14. སྦྱེ་ཐི་ yellow
15. བོད་ཐི་ size
16. བོད་ཐི་ how (on adj stems)
17. བོད་ཐི་ to be angry (hon)
18. བོད་ཐི་ sorry
19. བོད་ཐི་ kind, class
20. བོད་ཐི་ too much, excess
21. བོད་ཐི་ size
22. བོད་ཐི་ distance, length

SAY IT RIGHT བོད་ཐི་ is often pronounced བོད་ཐི་ [tsʰY si].
I. More on adjectives

So far you have studied the regular (usually 量) and superlative (最) form of adjectives. You also learned in Lesson Fourteen how progressive degrees of intensification are expressed (越来越). In this Lesson, we introduce how to ask questions and express limitations regarding the quality that the adjective suggests as well as to make comparisons.

A. When 是 is added to an adjective root, it questions 'how much' with respect to the adjective it is postposed to.

1. 西藏拉萨很漂亮 (拉萨最漂亮) ‘How nice is Lhasa?’
2. 这房子很大 (房子真大) ‘How big is the house?’
3. 有多少人 (有多少人) ‘How many people (were there)?’

B. When 是 is added to an adjective, it limits the adjective to mean 'not so...', as in 'not so pretty', 'not so ugly', 'not so big', etc.

1. 西藏拉萨不漂亮 (拉萨真不漂亮) ‘not so ugly’
2. 这房子不难 (房子真不难) ‘not so difficult’
3. 这房子不危险 (房子真不危险) ‘not so far’

C. Comparisons are expressed in Tibetan by using the comparative form of the adjective and adding the particle 是 after the standard

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96 是 a colloquial word so we are unsure of the spelling. It is pronounced [owəː tse], and can be roughly translated as 'so-so'.
of comparison. In the example sentences, we have underlined the standard of comparison and shown the two basic constructions:

1a. སྐད་ནི་ཐ་མི་བཏེེར་སྤྱོད་ཅིག། ‘She is faster than him’

1b. སྐད་ནི་ཐ་མི་བཏེེར་སྤྱོད་ཅིག།

2a. རྒྱད་དང་བོད་ཁམས་ཐོབ་ལྟ་བ། ‘He is taller than me’

2b. རྒྱད་དང་བོད་ཁམས་ཐོབ་ལྟ་བ།

3a. སྐེ་ལོག་དེ་འབུག་བྱོ་རྗེ། ‘That is shorter than this’

3b. སྐེ་ལོག་དེ་འབུག་བྱོ་རྗེ།

4a. རྒྱུ་དེ་ཐ་མི་ཐེག་པ་ཕྱོགས་པ་པོ་རྗེ། ‘English is more difficult

4b. རྒྱུ་དེ་ཐ་མི་ཐེག་པ་ཕྱོགས་པ་པོ་རྗེ། than Tibetan’

D. The chart below gives you examples of some adjectives you have learned and their different forms:

<table>
<thead>
<tr>
<th>Base form</th>
<th>Limited (not so X)</th>
<th>Degree (-er)</th>
<th>Comparative</th>
</tr>
</thead>
<tbody>
<tr>
<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
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<td>རྒྱུ་</td>
<td>རྒྱུ་</td>
</tr>
</tbody>
</table>

E. Adjectives also combine to compose measure words. For example:

1.  སྐེ་ + དུ་་དུ་ = རྒྱུ་་རན་ ‘size’

2.  སྐེ་ + དུ་་དུ་ = རྒྱུ་་རན་ ‘amount’

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97 That is, the thing being compared to. So in a sentence such as ‘This book is bigger than that book’, ‘that book’ is the standard.

98 We have given complete sentences in these examples, but it is very common that the verb endings be dropped in Lhasa speech.
II. In addition to being part of the comparative construction, the particle 'only' is used to express limitation in the sense of ‘only’ as in ‘I only have one pen’. Unlike English however, this is always used together with the negative verb ending:

1.  ‘I only have this’
2.  ‘He only has one pen’
3.  ‘There is only blue’

**SAY IT RIGHT** When vowel of the adjective is [a], it changes to [a] before the verb ending  is pronounced [kʰip’lo].

**DIALOGUE TWO**

**Benpa:** Sister, do you have this kind of coat in blue?
**Clerk:** No.
**Benpa:** Then let me look at those pants up there.
Clerk: Who will wear them?
Benpa: I am the one who will wear them.
Clerk: If you wear those, they are exactly right (those are exact for you).
Benpa: Great, how much?
Clerk: 33.60. Don’t you need anything else?
Benpa: I don’t want to buy anything else. Here’s the money. Thanks
Clerk: Bye.

1. "Miss" pants, slacks
2. please show (X) to me (hon)
3. to wear (hon)
4. to wear
5. hat
6. different
7. shoes
8. money
9. number (also size for buying shoes)

SAY IT RIGHT ཇི་ཁོང་ is pronounced བོ་བོ བོ [bao bo]; བོ is pronounced བོ [kho], བོ་ཆུ is pronounced བོ་ཆུ [kho chu].

PRACTICE

A. Correct the following sentences:
1. ཆོས་ི་སོགས་པོ་ལྡེགས་པ་ཞེན་པ་བོ་
2. སོགས་པོ་ལྡེགས་པ་ཞེན་
3. སོགས་པོ་ལྡེགས་པ་ཞེན་
4. སོགས་པོ་ལྡེགས་པ་ཞེན་
B. Translate the following sentences into Tibetan:

1. Today’s movie is the best.
2. On Sunday, there aren’t many people in the shop.
3. She is the smallest one in our house.
4. Tibetan is getting more and more difficult.

C. Fill in the conversation below with appropriate sentences:

1. a.  
   b.  
2. a.  
   b.  

D. Fill in the blanks with an appropriate word:

1.  
2.  
3.  
E. Go to a shop and buy two things that you can bring to class tomorrow. Before purchasing it, ask about the variety of colors, sizes, etc. When you bring it to class be prepared to say in Tibetan what varieties they did and did not have.

Clothing styles throughout Tibet are distinctly Tibetan, yet still unique to each area. In Lhasa, men and women both wear chupas (་ཕུ་པ)⁹⁹, although they have different styles for wearing them.

Men’s chupas reach to just below their knees. They wear long pants (or long johns) and a long-sleeved (wrist length) shirt under the chupa. In order to put the chupa on, they first pull the back collar over their head and let it rest there while they tie a sash around their waist. When they have tied the sash, they let the chupa fall down so that there is a big pouch above the sash. This allows them a place to stash their bowl and other valuables. Men’s chupas have extra long sleeves that extend beyond the tips of their fingers. This is both for warmth and business transactions.

Women’s chupas (in Lhasa) reach to just cover the tops of their shoes. They wear long pants (or long johns) and a very long-sleeved blouse underneath. The blouse is rolled up for every day wear, but is let down when dancing. When they are let down, they reach about six inches beyond the tips of their fingers. Women’s chupas are sleeveless and they do not make a pouch when putting them on. Lhasa is unique from many other areas in Tibet in that only married woman wear an apron (ཐིག་མི་ཐོ་). In Lhasa, women wear the multi-colored aprons in the front.

Tibetans wear hats almost all the time; either to protect against the intense sun or the frigid cold. The general term for the traditional hats is རྣོ་ཐུན་པོ་ཐོས་. These have both a summer and a winter style.

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⁹⁹ Although the numbers are decreasing for everyday wear. For those under 40, very few men or women in Lhasa wear chupas. Most Chinese imitations of Western style clothing. In the wintertime, especially for the men, they are more common. Older women almost always wear chupas in Lhasa.
Appendix I

ANSWERS FOR PRACTICE WORK

LESSON ONE

B. 1. £ 2. £ 3. £ 4. £ 5. £ 6. ُ 7. ٔ 8. ُ
C. 1. ُ 2. ﻠ 3. ُ 4. ُ 5. ُ 6. ُ 7. ُ 8.

LESSON TWO

A. Write out each word following the spelling order (read left to right):

1. ﻣ ﺪ 2. ﻑ ٓ ﻝ 3. ﺎ ﺔ ٓ ﻢ ﯾ 4. ﻣ ﺔ ﺔ ٓ ﺔ ٓ ﻢ ٓ ٓ 5. ﺎ ﺔ ٓ ﻢ ٓ ﯾ 6. ﻟ ٓ ﺔ ٓ 7. ﺔ ﺔ ٓ ٓ ٓ ٓ ٓ 8. ﻣ ﺔ ٓ ﻢ ٓ ﯾ
B. Circle the root letter in each of the following words

1. ٓ 2. ٓ 3. ٓ 4. ٓ 5. ٓ 6. ٓ 7. ٓ

LESSON THREE

A. Circle the syllable that is not homophonous (same sound):

1. ٓ 2. ٓ 3. ٓ 4. ٓ 5. ٓ 6. ٓ 7. ٓ
B. Using a dictionary, look up the following words and write down the definitions (a dictionary enters words according to their root letters):

1. ﻣ ٓ ٓ second person sg (honorific) 2. ﻣ ٓ study
3. ٓ Tibet 4. ٓ Lhasa

LESSON FOUR

A. Fill in the blanks:
B. Make four sentences about each one of the following pictures (possible sentences:

2. a. 
   b. 
   c. 
   d. 

3. a. 
   b. 
   c. 
   d. 

4. a. 
   b. 
   c. 
   d. 

C. Using the  of lesson one, form the following sentences:

1. Simple sentence
   
2. Negative sentence
   
3. Content question

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4. Yes/no question

 LESSON FIVE

 A. Write the Tibetan equivalent of the following English phrases:

 1. my book

 2. This is my book.

 3. This book is mine.

 4. That book is not mine.

 5. that person

 6. That person is a man.

 7. That person is not a Tibetan.

 8. This book is that man’s.

 9. three dictionaries

10. Those three dictionaries are his.

 B. Using དེ་/བཟོ put the following words into the correct phrases or sentences:

 1.

 2.

 3.

 4.

 5.
LESSON SIX

A. Translate the following sentences from Tibetan to English:

1. What is this?
2. This is a dictionary
3. What is your name?
4. Where are you from?

B. Translate the following from English to Tibetan:

1. ཞིབ་པ་ནི་ཐོད།
2. བཟུང་རབ་ི་ཤིང་བཞི་རུ་ཞུང་བཞི།
3. བཟུང་རབ་ི་བུམ་པོ་རུ་ཞུང་བཞི།
4. བཟུང་རབ་ི་ཤིང་བཞི་རུ་ཞུང་བཞི།

C. If you met a woman that you thought looked Tibetan, how would you ask her where she was from, what nationality she was, what her name was, and say good bye? What might she say to you? Practice saying the conversation:

གཟུག་བ་ནི་ཐོད།
དོན་ཐོད།
གཟུག་བ་ཞིག་བཞི་རུ་ཞུང་བཞི།
དོན་ཞིག་བཞི་རུ་ཞུང་བཞི།
གཟུག་བ་ཞིག་བཞི་རུ་ཞུང་བཞི།
དོན་ཞིག་བཞི་རུ་ཞུང་བཞི།
གཟུག་བ་ཞིག་བཞི་རུ་ཞུང་བཞི།
དོན་ཞིག་བཞི་རུ་ཞུང་བཞི།
གཟུག་བ་ཞིག་བཞི་རུ་ཞུང་བཞི།
དོན་ཞིག་བཞི་རུ་ཞུང་བཞི།

LESSON SEVEN

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A. Fill in the blanks for the following sentences:

1.  
2.  
3.  
4.  
5.  
6.  

B. Answer the following questions:

1.  
2.  
3.  

C. Correct the following sentences:

1.  or  
2.  or  
3.  or  
4.  or  

D. Form the types of question listed below to fit the answers given:

1.  
   a. yes/no  

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LESSON EIGHT

A. Using the model sentence below, how would you express the following sentences in Tibetan?

1. I am a farmer. ལེགས་ནས་རེ་ན།
2. His younger sister is a student. རྒྱལ་མི་ཨེན་མི་སྟོབས་པ།
3. Are you a businessman? བེན་རང་ཞིབ་ཡིན་པས།

B. Fill in the blanks with བ/་ཐ་མ་ར་

1. ཟི་བུ་སྲུང་རེ་ན།
2. དེ་ཨེན་པར་བོད་པ་ཟིན་ཏུ་བུ་ཡོད་པའི་རེ་ན།
3. དེ་ཨེན་པར་བོད་པ་རེ་ན།
4. བེན་རང་ཞིབ་ཡིན་པས།
5. ཡེ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ་ཐོ།

C. Change the plain speech forms to the polite (honorific) forms:

1. རྒྱལ་མི་ཨེན་ལན་གྱི་རིགས།
   བེན་ཞིབ་ཡིན་པས།
2. མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་មི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མི་མིEverybody can do it.
A. Draw the correct time on the clocks below:

1. exactly 6:30 (exactly half past six)

2. 7:20 (twenty past seven)

3. 10:53 (seven minutes to eleven)

4. 2:40 (ten minutes past half past two)

B. Write the correct times for the clocks below:

1. 

2. 

3. 

4. 

LESSON TEN
A. Use the following adjectives to make sentences in which the adjectives are intensive (‘completely’, ‘extremely’); use both ཚུ་ and ཆུ་དུག.

1. ཐབས་པ། སེམས་པ་ཐུ་དུགས་པ།
2. ལེགས་པ། སེམས་དེ་ལེགས་པ།
3. བོད་པ། སེམས་བོད་པ།
4. ལྡན་པ། སེམས་ལྡན་པ།

B. Match the following noun or verb roots with the formative suffix; write the meaning after the word.

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Tibetan word</th>
<th>English meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>སུམ་</td>
<td>སུམ་པ་</td>
<td>female friend</td>
</tr>
<tr>
<td>བས་</td>
<td>བས་པ་</td>
<td>Tibetan person</td>
</tr>
<tr>
<td>བོད་</td>
<td>བོད་པ་</td>
<td>hot</td>
</tr>
<tr>
<td>རྒྱལ་</td>
<td>རྒྱལ་པ་</td>
<td>cold</td>
</tr>
<tr>
<td>སྐུ་དུགས་</td>
<td>སྐུ་དུགས་པ་</td>
<td>to like</td>
</tr>
<tr>
<td>བུད་</td>
<td>བུད་པ་</td>
<td>quickly</td>
</tr>
<tr>
<td>དིམ་</td>
<td>དིམ་པ་</td>
<td>tasty, delicious</td>
</tr>
<tr>
<td>སྐྱིད་</td>
<td>སྐྱིད་པ་</td>
<td>factory worker</td>
</tr>
</tbody>
</table>
कांग्यी धर्म

हिन्दु धर्म चतुर्दशमुखी मुख्य गुण अनुसार विभाजित गरिएको छ। यस धर्ममा निजी यस धर्ममा विभाजित गरिएको छ। यस धर्ममा निजी यस धर्ममा विभाजित गरिएको छ। यस धर्ममा निजी यस धर्ममा विभाजित गरिएको छ। यस धर्ममा निजी यस धर्ममा विभाजित गरिएको छ। यस धर्ममा निजी यस धर्ममा विभाजित गरिएको छ।
LESSON ELEVEN

A. Answer the following questions in Tibetan using the new words you have learned:

1. What time do you get up in the morning? སྲོད་ཅིང་ཤེས་པའི་གཙུབ་གཅིག་
2. Then what do you do? དེ་དུ་བཞི་ཡང་ཤེས་པའི་གཙུབ་
3. What time do you eat lunch? གྲུབ་ཐོག་ཚད་ཤེས་པའི་གཙུབ་
4. After you eat, what do you do? བཟང་དོན་བཟང་དོན་གཙུམ་
5. What time do you go to sleep at night? དེ་ཤེས་ཀྱིས་དེ་ཤེས་པའི་གཙུབ་

B. Fill in the blanks with the words and phrases provided:

1. འིར་ཐོས་བུ་ཀྱི་ཤེས་པའི་གཙུབ་
2. ང་ལུས་བུ་ཀྱི་གཙུབ་
3. དེ་ཤེས་ཀྱི་གཙུབ་
4. ཐེ་ཤེས་ཀྱི་ཤེས་པའི་གཙུབ་
5. ཡི་ཤེས་ཀྱི་ཤེས་པའི་གཙུབ་

C. Write appropriate sentences for each of the following signs:

1. དེ་ཤེས་ཀྱི་ཤེས་པའི་གཙུམ་འདས་ལ་སྣང་དུ་རྣམ་སྦྱོང་། གཞན་ལས་མཁས་པར་བོད་པའོ། །
2. དེ་ཤེས་ཀྱི་ཤེས་པའི་གཙུམ་འདས་ལ་སྣང་དུ་རྣམ་སྦྱོང་། གཞན་ལས་མཁས་པར་བོད་པའོ། །
3. དེ་ཤེས་ཀྱི་ཤེས་པའི་གཙུམ་འདས་ལ་སྣང་དུ་རྣམ་སྦྱོང་། གཞན་ལས་མཁས་པར་བོད་པའོ། །
LESSON TWELVE

A. Write down the weekday, date and month of the following dates:

1. Tuesday, January 3rd
2. Thursday, June 16th
3. Saturday, April 28th

B. By looking at the calendar, answer the following questions if:

1. What is the day of the week?
2. What is the month?
3. What is the date?

LESSON THIRTEEN

A. Using the following words, form sentences with གཉིས་
1. eat tsampa
2. go to Nepal
3. study Tibetan
4. write a letter

B. Fill in the blanks using the following verbs and write the English meaning after the sentence:

1. He is eating tsampa
2. I am studying
3. What movie will you see?
4. I am planning to/getting ready to write a letter to my mother
5. I have never been to Tibet
6. I am washing my face (or I wash my face)

C. Change the form of the sentences according to the time indicated in parenthesis:

1. (will go)
2. (have seen)
3. (plan to study)
4. (usually get up)
5. (wrote)

D. Use  to change the following sentences to mean ‘not too (X)’:

1. 
2. 

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LESSON FOURTEEN

A. Fill in the blanks with နေ, ခေါ် or နား:

1. ဗူးပြားကြယ်အပြောင်းလာ

2. သံသယစိုးရိုက်ခြင်းဖြင့်

3. သီးလောင်းလျှင်စျေးပေးချင်

4. ဗေဒသောစိုးရိုက်ခြင်းဖြင့်

5. သီးလောင်းလျှင်စျေးပေးချင်

6. သီးလောင်းလျှင်စျေးပေးချင်

B. Translate the following sentences:

1. ဗူးပြားကြယ်အပြောင်းလာ

2. သံသယစိုးရိုက်ခြင်းဖြင့်

3. သီးလောင်းလျှင်စျေးပေးချင်

4. ဗေဒသောစိုးရိုက်ခြင်းဖြင့်

5. သီးလောင်းလျှင်စျေးပေးချင်
6. ཇོན་ཐེ་ཉེན་ཉེན་ཐེེ་ཐེད་བྱོན་པ་བཤད་པར་བྱོན་པ།
7. བོད་ཀྱི་ཟོན་ཉེན་ཉེན་ཐེེ་ཐེད་རེ་།
8. བོད་ཀྱི་ཟོན་ཉེན་ཉེན་ཐེེ་ཐེད་རེ་།
9. བོད་ཀྱི་ཟོན་ཉེན་ཉེན་ཐེེ་ཐེད་རེ་།
10. བོད་ཀྱི་ཟོན་ཉེན་ཉེན་ཐེེ་ཐེད་རེ་།

C. Fill in the blanks with བོད་ཟུན་ཉེན་ཉེན་ཐེེ་ཐེད
1. བོད་ཟུན་ཉེན་ཉེན་ཐེེ་ཐེད
2. བོད་ཟུན་ཉེན་ཉེན་ཐེེ་ཐེད
3. བོད་ཟུན་ཉེན་ཉེན་ཐེེ་ཐེད
4. བོད་ཟུན་ཉེན་ཉེན་ཐེེ་ཐེད
5. བོད་ཟུན་ཉེན་ཉེན་ཐེེ་ཐེབ
6. བོད་ཟུན་ཉེན་ཉེན་ཐེེ་ཐེབ

D. Correct the following sentences to match the English translation. If the sentence is correct, there is no need to change it.

1. བོད་ཟུན་ཉེན་ཉེན་ཐེེ་ཐེབ (ཇོན་ཐེ་ཉེན་ཉེན་ཐེེ་ཐེད) He lent it to me
2. བོད་ཟུན་ཉེན་ཉེན་ཐེེ་ཐེབ (ཇོན་ཐེ་ཉེན་ཉེན་ཐེེ་ཐེད) It was given to him (I saw the person give it to him)
3. བོད་ཟུན་ཉེན་ཉེན་ཐེེ་ཐེད I borrowed a book
4. བོད་ཟུན་ཉེན་ཉེན་ཐེེ་ཐེད She drank some tea (I can see liquid on her lips)
5. བོད་ཟུན་ཉེན་ཉེན་ཐེེ་ཐེད Did he eat tsampa?
or: བོད་ཟུན་ཉེན་ཉེན་ཐེེ་ཐེད

LESSON FIFTEEN
A. Fill in the blanks with the appropriate polite speech term:

1. [Blank]  
2. [Blank]  
3. [Blank]  
4. [Blank]  
5. [Blank]  
6. [Blank]

C. Make sentences using a main verb and the following subordinate verbs:

1. [Blank]  
2. [Blank]  
3. [Blank]  
4. [Blank]

LESSON SIXTEEN

(Practice work in lesson thirteen should be gone over by the student with the teacher or tutor)

LESSON SEVENTEEN

A. Fill in the blanks with 'Let me introduce you' 'I am making a phone call' '(You) take a rest'
4. Tut a little salt in the tea

5. Let me help you

6. What work should I do?

B. Use the following words to creatively form sentences of your own

(check your sentences with your teacher or tutor)

LESSON EIGHTEEN

A. Correct the following sentences:

1. "Put a little salt in the tea"
2. "Let me help you"
3. "What work should I do?"

B. Translate the following sentences into Tibetan:

1. Today’s movie is the best.

   ཕྲེལ་ཆེ་སོགས་འགྱུར་ཐ་ཚད་སྟེར། (འོད་བོན་ཆེན་ often used of visual things)

2. On Sunday, there aren’t many people in the shop.

   རྒྱ་མཚན་ཐོང་ཆེན་པོ་མེད་ལེགས་པ་ཅིང་སྐྱོང་

3. She is the smallest one in our house.

   སྐད་ཅེ་སྐུང་དོམ་གི་ོ་དམིགས་པ་ཐམས་ཅད་མེད་

4. Tibetan is getting more and more difficult.

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C. Fill in the conversation below with appropriate sentences:

1. a. উদ্ভবঃ প্রকৌশল-সংক্রান্ত কোনটা প্রশ্ন?
   b. আমার আগের রিপোর্ট পড়া আছে?

   a. রূপান্তর চিহ্নচিত্র করা প্রয়োজন
   b. তাহলে চিহ্নচিত্র করার প্রয়োজন

2. a. জাহাজের আলাদা কোনটা সাধারণ কথাটি বলে?
   b. পুরুষ সাধারণ সেরা কমে করবেন কিনা?

   a. যেহেতু তারা সকল প্রশ্নের জন্য
   b. প্রশ্নিকে রাখবেন

   a. রীতিতে একাধিক কথায়
   b. প্রশ্নের জন্য

   a. অতীতে সৃষ্টিতে সব প্রশ্নের জন্য
   b. সম্ভব নয় যে প্রশ্নের জন্য

D. Fill in the blanks with an appropriate word:

1. কীপার্থের হলক্ষণ সম্পাদিত
2. কীন্তু মহান কিনা
3. கல்கித்தியார்கள் போன்ற இருவர்களின் மத்தியில் ஒரு பண்ணை வேதியில் சென்று வந்தார்

4. மேல்காண்டு ஏழு மண் குழந்தை வேதியில் வேட்டார்
Appendix II

A brief look at Tibetan grammar

The following is a general introduction intended to give you further understanding of Tibetan grammar with a few elaborations. This is only intended to be a very brief overview of some major grammatical points.

I. Word Order

Word order in Tibetan is very different from the word order in such languages as English, French or Chinese. Sometimes it is a mirror image of the order of such languages and sometimes just a little different as you have noticed throughout this book. Here are some major categories of word order:

A. Verb Final

Tibetan is one of the many languages of the world in which clauses are expressed as Subject-Object-Verb (SOV), so the verb and its markings always come last. For example:

1. སྣང་བ། རིག། རིག། I Tibetan am am Tibetan’

2. དེ་བུ་ སངས་སེམས་ ལེགས་པའི། you (hon) tea (hon) drink (hon) ‘Have some tea (hon)’

3. མི་ རྗུ་ བོ་ རིག། he from where is ‘Where is he from?’

B. Noun and Modifiers

Nouns are followed by modifiers such as adjectives, demonstrative pronouns, numbers, size, etc.

1. སྦྱོར་འགྲོ་ སྦྱོར་འགྲོ། tea black ‘black tea’
| 2. | flower | red | one | ‘a red flower’ |
| 3. | girl | small | cute | that | ‘that cute little girl’ |
| 4. | ball | white | big | four | those | ‘those four big, white balls’ |

C. Postpositional

Tibetan uses case markers to fill many different semantic roles; some of these are postpositions (rather than prepositions because they follow the head of the phrase rather than precede it) that show location in some way.

1. Two of the most common ones are the ablative and locative markers which indicate ‘from’ and ‘to’:
   a. Lhasa from ‘from Lhasa’
   b. Tibet to ‘to Tibet’

2. Postpositions which function like prepositions do in English, are possessed by the head of the phrase. For example, in the phrase ‘beside the house’, ‘the house’ is the head; in Tibetan this would be expressed as ‘the house’s beside’:
   a. house genitive beside ‘beside the house’ (‘the house’s beside’)
   b. house genitive in ‘in the house’ (‘the house’s inside’)

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3. In comparisons the comparative marker (like 'than' in English) comes after the noun it compares something with:

a. 3sg 1sg comp tall is 'He is taller than me'

b. 1sg 3sg comp tall is 'I am taller than him'

II. Case Marking

As already mentioned, case markers in Tibetan are indicated by suffixes postposed to the head. Such languages as English also have cases, but use strategies other than case markers to indicate them. First, consider the few English examples below:

1. Instrumental case: 'She opened the door with the key'
2. Agent: 'He hit him'
3. Patient: 'He hit him'
4. Object: 'She gave it to him'

Each sentence carries a certain semantic sense that can be expressed in any language. Some of the main cases in Tibetan are listed below:

A. Instrumental case, most often expressed as 'by' or 'with' in English, is marked by the suffixes and in Written Tibetan. In Lhasa, these are all pronounced as [ki] when following consonants; when they follow vowels, [a] --> [e], [o] --> [ø] and [u] --> [y].

1. 'She opened the door with a key'
2. 'He hit him with a book'

B. Subjects are marked in Tibetan in several ways: if the sentence contains an active and perfect verb, then the subject must be marked in the 'ergative' case (which uses the instrumental marker); if the sentence contains an active verb and imperfect verb, the ergative
marker is optional (depending on the emphasis desired); if the sentence contains a verb that is not ‘active’ in that there is no intentional agent, then the subject is marked by the ‘absolutive’ case (which is zero). Look at the following examples:

1. མི་ རིག་ ཤིག་ ཤིག་ རོ་ཟེ།
   
   he   ergative   food   ate   past   ‘He ate’

2. མི་ རིག་ རིག་ ཤིག་ རོ་ཟེ།
   
   he   ergative   tea   drank   past   ‘He drank some tea’

3. མི་ རིག་ རིག་ ཤིག་ རོ་ཟེ།
   
   he   absolutive   tea   drink   future   ‘He will drink some tea’

4. མི་ རིག་ རིག་ ཤིག་ རོ་ཟེ།
   
   I abs.   top’s on   from   fell   past   ‘I fell from the rooftop’

C. Directionality

In Tibetan, the direction of the action is not always indicated in the word itself, but also marked in the grammar and syntax. This direction is seen in the choice of auxiliary verb, adverbs, as well as in the use of the ergative and ablative cases (the ‘source’ of the action), the locative case (the ‘goal’ of the action). So, while English has pairs of words such as ‘borrow/lend’, ‘teach/learn’, ‘give/take’, etc., Tibetan often uses has one word in combination with a directional vector to express such ideas.

1. མི་ རིག

In perfective sentences, མི་ རིག can indicate whether the action is directed towards the speaker (speaker is goal) or away from the speaker (speaker is source)100:

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100 There are other meanings that མི་ རིག express, but the examples given here are chosen to show their directional qualities.
a. བཟུང་བུ་བོད་ལ། བོད་ལ། ‘I lost it’
b. བཟུང་བུ་བོད་ལ། བོད་ལ། ‘I found it’
c. བཟུང་བུ་བོད་ལ། ‘I forgot’
d. བཟུང་བུ་བོད་ལ། ‘I remembered’
e. བཟུང་བུ་བོད་ལ། ‘He left’ (from where I am)
f. བཟུང་བུ་བོད་ལ། ‘He came’ (to where I am)

2. དབས་/བྲས་

དབས་/བྲས་ are directionals that mean ‘hither’ and ‘thither’ or ‘back’ and ‘forth’. Oftentimes, these appear as prefixes to the verb to indicate whether the direction is going towards or away from the speaker. In the following example, I was asked where I was going. I replied ‘I have a class’. Then I was asked to clarify whether I was teaching a class or listening to a class. The neutral word used for ‘teaching/learning’ is ‘to lead’ (‘leading or being led’):

a. བཟུང་བུ་བོད་ལ། བོད་ལ། ‘Are you teaching or learning?’
b. བཟུང་བུ་བོད་ལ། བོད་ལ། ‘I am learning’

3. The ergative, ablative and locative cases

The final strategy (discussed in this paper) for conveying direction in Tibetan is through the use of case markers to indicate either source (ergative and absolutive) or goal (locative). The examples below show the ergative and locative cases working together with the auxiliaries ཕན་/ཨན་. Notice that the word for ‘to borrow’ and ‘to lend’ is the same; the direction is indicated by the auxiliaries and/or case markers chosen:

This is not to suggest that Tibetan does not have words to express ‘teach’ and ‘learn’, but that one way of expressing such concepts is through the use of these directionals. There are other examples, such as ‘give/take’: རོ། རོ། རོ། རོ།.

There are sentences in which a participant can be both the source and goal (such as reciprocal sentences), but such constructions are not discussed here.
III. Characteristics of the verb

Verbs and auxiliary verbs in Tibetan are marked, among other things, for intentionality, causality, and evidentiality. The manner in which these different categories intersect is very interesting and somewhat complex; in the following section, we will give very brief examples of each of these categories.

It is important to understand that, in Tibetan, assumptions about another person’s intention, cognitive awareness or emotive state are rarely made. Thus, while in English a sentence like ‘He thinks I am going’ is perfectly acceptable, in Tibetan there must be some verbal caveat that would indicate something like ‘I think/it appears/he said/etc. he thinks I am going’. The reason for this is that Lhasa Tibetan grammar does not allow one to make presumptions about what is in another person’s mind or emotions. Apart from contexts that would involve joking, reminding, or accusing, second person statements are rarely made. Third person statements about an invent include (in grammatical choices) how the speaker knows the statement he is making is true (i.e., He is witnessing or has witnessed the event, he thinks it is true, he is inferring it is true, etc.).

Such interesting concepts allow for the complex interrelations of the categories with other grammatical considerations (for example, intentional verb ending versus unintentional verb ending, ergative
subject; ergative subject can mean the difference between ‘I did (it) on purpose’ and ‘I did (it) but not on purpose’.

A. Intentionality

Intentionality is a category that is indicated on most first person statements and second person interrogatives. The verb endings ་པོ་ལ། and རི་ལ། are the most intentional; in the perfect form, རི་ལ། is the most actual an event can be since it is not only completed, but it was intended by the speaker. When རི་ལ། and རི་ལ། are used with first person, it means that the action will be and was unintentional. Appropriate verb forms must be chosen to coincide with the auxiliary forms.

1a. ཚ་ །་ཐོཔ་ཕོ་ལ་ཁ། འབྲེལ་ འབྲེལ་ རི་ལ།
I top’s on from fell pft ‘I fell off the roof’ (unintentional)

1b. རི་ལ། །་ཐོཔ་ཕོ་ལ་ཁ། འབྲེལ་ འབྲེལ་ རི་ལ།
Lerg top’s on from jump pft ‘I jumped from the roof’ (intentional)

2a. རི་ལ། གི་ཐོོད་ འབྲེལ་ རི་ལ།
Lerg his name forgot imperfect ‘I will forget his name’ (i.e. if I don’t write it down)

But not:

*2b. རི་ལ། གི་ཐོོད་ འབྲེལ་ རི་ལ།
Lerg his name forgot imperfect ‘I will forget his name’ (intentional)

B. Causality

Causative verbs are those verbs which have an agent, intentional or unintentional, expressed. English shows causality explicitly in such sentences as ‘He made the cup break’ or implicitly in such sentences as ‘He broke the cup’. Tibetan shows causality in the phonological form.
of verbs as well as the presence or absence of the ergative marker. Causative verbs that begin with stops are unaspirated and non-causative verbs are aspirated. If the verb begins with a nasal (m, ɳ, or ɾ) or lateral (l), causative verbs are high tone and non-causative are low tone\(^{103}\).

1a. འིག་ རུ་ སྦྱིན་པ་ནི།
   I.erg water boil pft.intentional 'I boiled the water' (causative, intentional)

1b. གྲུ་ ཐེིབ་བ་ེན།
   water boil pft 'The water boiled' (non-causative)

2a. སྤིན་པ་ ཐུ་ སྦྱིན།
   cup broke pft 'The cup broke' (non-causative)

2b. སྤིན་ སྦྱིན་ གཉིན། གཉིན།
   I.erg cup broke pft (evi) 'I broke the cup (causative, unintentional, evidential)

2c. སྤིན་ སྦྱིན་ གཉིན། གཉིན།
   I.erg cup broke pft. 'I broke the cup (causative, intentional)

C. Evidentiality

In Lhasa Tibetan, there is a persistent tendency to indicate the speaker's relationship to the proposition he is stating whether by subjective certainty or by the source and reliability of his knowledge. One of the ways this is expressed is through a category of auxiliary verbs which relate the speaker to the event he is witnessing. There are three evidentials that indicate that the speaker has a perceptual experience relative to the proposition. They are\(^{104}\):

\[\text{marks events which indicates some knowledge that is based on personal perception of an event or that the}\

\(^{103}\) This is almost always true.

\(^{104}\) There are other functions of these markers; this section simply covers the evidential functions.
speaker is observing concurrent to the time of the utterance; also marks new information.

marks completed events which the speaker saw the process and the result.

marks completed events of which the speaker saw the results and, based on that, made an inference as to what happened.

1. 'He hit him' (no comment; factive)
2. 'He is hitting him' (knowledge of event accessible to more than the speaker)
3. 'He is hitting him' (the speaker can see them now)
4. 'He hit him' (the speaker saw him do it)
5. 'He hit him' (for example, he is crying and one is standing over him looking vindictive, the speaker surmises what happened)

IV. Tense and Aspect

In this textbook we have not spent much time on explaining how tense and aspect intersect in Tibetan. While we cannot go into a lot of detail, it is important to remember that there is no absolute tense in Tibetan in the sense that there is in English. In Tibetan, the tense of the embedded
clauses is subordinated to the tense of the main clause. Thus a sentence in English like ‘When I went to your house yesterday, you were not home’ would be expressed in Tibetan as ‘Yesterday, when I go to your house, you are not home’ (ཨེ རོ་བོ དེས ཀྱི་ཞི་ཁྲིམས་པ་ སྟོན་པ་པོ་དེ་དག་མེད་པའི་ཟོན་). Additionally, while ‘tense’ refers to time, ‘aspect’ refers to kinds of time; that is, time internal to tense. So a verb like ‘to work’ includes ‘worked’, ‘was working’, ‘finished working’, etc. which are aspectually different forms of past tense.

IV. Person Marking

The final section of this brief overview is a look at how persons are marked in Lhasa Tibetan. Tibetan is part of a small group of languages located mostly in the Himalaya region which mark persons in a unique way. Austin Hale first coined the term ‘conjunct/disjunct’ to account for this (Hale, Austin. Person markers: finite conjunct and disjunct verb forms in Newari. In Papers in South-East Asian Linguistics, Canberra: Australian National University. 7:95-106). Others have called them ‘type 1/type 2’ verbs or ‘ego/non-ego’ verbs, etc.

A. A chart of simple sentences

<table>
<thead>
<tr>
<th></th>
<th>Declarative</th>
<th>Interrogative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conjunct</td>
<td>བཞེས།</td>
<td>བཞེས་པས།</td>
</tr>
<tr>
<td>ego</td>
<td>(1st)</td>
<td>(2d)</td>
</tr>
<tr>
<td>བཞེས།</td>
<td></td>
<td>བཞེས་པས།</td>
</tr>
<tr>
<td>Disjunct</td>
<td>རོ་ན།</td>
<td>རོ་ན་པས།</td>
</tr>
<tr>
<td>non-ego</td>
<td>(2d, 3d)</td>
<td>(1st, 3d)</td>
</tr>
<tr>
<td>རོ་ན།</td>
<td></td>
<td>རོ་ན་པས།</td>
</tr>
</tbody>
</table>

B. Sentences with embedded clauses are more complex and at first difficult to master. Because this textbook covered very few complex sentences, we will provide a brief explanation of such with examples below.

It is easiest to view embedded sentences as complete clauses within a frame. For these examples, we will use the frame of the verb ‘to say’\(^{105}\). In English, this comes at the beginning of a sentence as in ‘[[He said] [he is coming]]’. In Tibetan however, the frame surrounds the embedded clause so it looks like: ['[He.erg] [I/he coming is/am] said']]. But, while the pronoun ‘he’ is ambiguous in English, it is not in Tibetan because of the person marking. Look at the following

\(^{105}\) These constructions are also true of verbs such as ‘to think’, ‘to see’, etc.
sentences (pronouns are single or double underlined to show the same or different referents):

1. **he** erg **he** come impf rpt say pft 'He said he is coming'

2. **he** erg **he** come impf rpt say pft 'He said he is coming'

Because of the marking on the verb ending, ambiguity is eliminated to the extent that pronouns in embedded clauses are often deleted. One more example is with the verb ‘to think’ as in ‘I thought he was coming’.

3. I.gen thought **he** come impf think pft 'I thought he was coming'

4. I.gen thought **he** come impf think impf 'I think he is coming'

VI. Conclusion

There are many other areas of complexity in Tibetan grammar, but in this brief overview, we have tried to cover the main ones which you will encounter as you begin to study Tibetan.
Appendix III

A Note on Verbalizers in Lhasa Tibetan
Ellen Bartee

1. Introduction

One of the most productive verbal-constructing strategies in LT is the use of a limited set of verbalizers\(^{106}\) to ‘activate verb status’ to a large number of abstract nouns. Scott Delancey refers to these as ‘lexicalized verb phrases, consisting of a lexically specific noun and one of a set of semantically very vague verbs’\(^{107}\). He goes on to say that this is a ‘South(west) Asian areal feature, not characteristic of Tibeto-Burman languages east of the Himalayan area...’\(^{108}\).

Complex verbs are those which are constructed from either a concrete or abstract stem, an adjective stem, a verb stem, a phrase or clause, or a concept\(^{109}\) and one of a small choice of ‘verbalizers’; this construction can then function syntactically like a single, simple verb form. Each of the verbalizers can function as full verbs in their own right, but the meaning has been semantically bleached. Although there is some overlap in which two different verbalizers may function with the same stem form, the categories seem to be based in an underlying cognitive reality\(^{110}\) which influence fairly rigid choices. In addition, this overlap does not construct synonymous forms, but forms with either very different meanings or different shades of meaning. This will be transparent in the examples which follow.

2. Three common verbalizers

There is a small set of verbalizers, perhaps around twenty, but even a smaller set which are commonly used. Three of the most common verbalizers (common as to number of occurrences) are སིབ་ ཞན་ and སྤཱི. Some examples of these constructions are given below:

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106 I think Goldstein was the first to refer to these as ‘verbalizers’ which I like because they are parallel in many ways to nominalizers; the process of nominalization and verbalization can be repeated for several layers in any one sentence.
107 Delancey, 1989? in his model of causation paper
108 ibid.
109 I know concept is rather a vague term, but I use it because of constructions that will be explained later in section 2.2; it is possible to put a ‘verbalizer’ after an aspect marker in a string such as ‘I say almost do now’ (nga lab gras byed gis ta.lta) which means ‘I was just about to say (that) now’; this construction construed both the aspect slot (which normally comes after the verb) and the adverb (which typically likes to be in the front).
110 Which is not always readily apparent on the surface.
2.1. འབོུ་

འབོུ་ has the general notion of ‘to send’; one of it’s arguments often is something very ‘undergoer-ish’ and can include an agent:

| བོ་ | ‘letter’ | ‘to send a letter’ |
| བཙན་ | ‘mind’, ‘thought’ | ‘to think’ |
| བོ་བོ་ཞེན་ | ‘scolding’ | ‘to scold’ |
| བཏ་ | ‘fart’ | ‘to fart’ |
| བོད་ལེ | ‘urine’ | ‘to urinate’ |
| བོ་ཞེན་ | ‘eye water’ (tears) | ‘to cry’, ‘to tear up’ |
| ལེམ་ | ‘dream’ | ‘to dream’ |
| བགས་ | ‘song’ | ‘to sing’ |
| བེ་རེ | ‘rain’ | ‘to rain’ |
| བོ་དབུས་ | ‘food’ (hon) | ‘to serve food’ |
| བོ་ནད་ | ‘examination’ | ‘to take an exam’ |
| བོན་ | ‘ice’ | ‘to freeze’ |

2.2. ངྲེ་

The primary meaning of ངྲེ་ seems to be ‘to manipulate’ (often implying some type of force), but there are useages which seem to stray from this sense:

| ང་ན་ | ‘drop’ | ‘to drip’ |
| ང་བཙན་ | ‘lick’ | ‘to lick’ |
| ང་ | ‘tooth’ | ‘to bite’ |
2.3. **##**

## is one of the most general of the verbalizers and can be glossed as ‘to do’\(^\text{113}\). It seems that if there are adjective stems used in these constructions, the chances are highest that the verbalizer choice with be \##\(^\text{114}\); It also appears that ## is the choice when activating the most abstract or amorphous constructions:

<table>
<thead>
<tr>
<th>Tibetan Stem</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>'work'</td>
<td>'to work'</td>
</tr>
<tr>
<td>'preparation'</td>
<td>'to prepare'</td>
</tr>
<tr>
<td>'study'</td>
<td>'to study'</td>
</tr>
<tr>
<td>'good'</td>
<td>'to do good'</td>
</tr>
<tr>
<td>'happy', 'like'</td>
<td>'to act to like'</td>
</tr>
</tbody>
</table>

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\(^{111}\) This is also spelled \(\text{\text{\text{\text{}}}##\text{\text{\text{\text{}}}3\text{\text{\text{\text{}}}}}\) or \(\text{\text{\text{\text{}}}3\text{\text{\text{\text{}}}3\text{\text{\text{\text{}}}}}\)

\(^{112}\) This form is commonly used in Lhasa, as well as ‘speech + rgyab = to speak’, but it also can mean ‘to shout’.

\(^{113}\) This one is the most semantically general.

\(^{114}\) Perhaps it is the only choice, and perhaps they are not adjective, but verb stems. I don’t know.
‘comfortable’, ‘pleasant’

‘to be comfortable’

‘bad/evil work’

‘to do wrong’

‘to cry’

‘(act) to cry’

‘tease’

‘to tease’, ‘to joke’

3. Conclusion

The above is not exhaustive, but shows some of the complexity of the different categories of verbalizers. Syntactically, these forms function sort of as an intermediate layer between non-transitive and transitive constructions. There are also a wide range of things which can be verbalized. For instance, I walked into a restaurant, saw a friend and told her something that she also was just about to say. She responded:

I say asp vblzr nonpstEVI now
‘I was just going to say (the same thing)’

In this sentence, 3 appears after a full verb and aspect marker. Here it functions to verbalize the whole phrase, rather than one word. Another example also shows how a phrase can first be nominalized then verbalized:

‘It is best not to lose (something). But if you lose (it), there is nothing to do. I am going to be careful to not lose anything (literally: not lose [nom] do)

These are just a few examples of verbalizers in Tibetan. Because they play a major role in spoken Lhasa, it is important to pay special attention to how they pattern syntactically and semantically.

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115 The adverb is also in a marked position as an afterthought; normally it would appear first in the sentence.

116 The process of a clause being recursively nominalized then verbalized is common in Tibetan.
1. Introduction

1.1 Honorifics

Throughout Asia, languages such as Japanese, Vietnamese, Thai, etc. have developed systems of honorifics. Tibetan also has an elaborately developed system of honorifics. This paper provides some explanations for various semantic categories, as well as a description of the development and in some instances, decline, of the use of honorifics in Tibetan.

1.2 Honorifics in Tibetan

In spoken Tibetan, honorifics are generally a sort of deictic marker in which referential expressions are relative to the participant's perceived status of those engaged in linguistic exchange. It would seem to follow therefore that honorifics in Written Tibetan (WT) would be nearly non-existent. While Classical Tibetan does not involve the degree of referential shifting that the Modern Central dialects (CT) employ, honorifics are still used extensively. The difference seems to be that the honorific form is attached to the referent intrinsically rather than relative to the social setting. Stephen Beyer substantiates this by pointing out that as early as the ninth century, those translating Buddhist Sanskrit texts into Tibetan were instructed to always use honorifics when referring to the Buddha.[117]

In addition, the particular style of an author or the genre of a piece of literature also determines the use of honorifics. Texts that frequently employ honorifics tend to be 'formal, urbane and literary registers while minimal use signals registers that are informal, folk, and colloquial.'[118]

[118] ibid.
In this paper we describe honorifics primarily as spoken in the CT dialects (specifically Lhasa), so will not make reference to WT. However, the antiquity of honorifics in indicated by the fact that WT texts do contain honorifics. Because of available texts, it can be said with certainty that at least by the ninth century honorifics were to some degree established in Tibetan.

1.3 Dialect variation
Within China, Tibetan can be divided into three large dialect groupings: Ü-Tsang (dbu.gtsang), Amdo (a.mdo), and Khams (khams)119. These three groups all represent major dialect distinctions. In addition, each group has many smaller sub-groups of dialects as well. One of the distinctions among the three major dialect divisions is the use of honorifics; Amdo and Kham rarely use honorifics to the extent that the dialects of Ü-Tsang, or CT, do. Within CT, Lhasa and Shigatse dialects have the most developed honorific systems.

1.3 Attitude issues
The use of honorifics within Lhasa seems to be of paramount importance as it is linked to social politeness and appropriateness of attitude. Many feel that the use of honorifics distinguishes between higher and lower social classes. In other areas, however, the use of honorifics can actually signal the opposite attitude. For example, it is possible that in a kham dialect the use of honorifics could signal anger or dissatisfaction120. Thus, the neglect of honorifics in CT and the employment of honorifics in khams could both be used to indicate social distance.

Another present discussion revolving around honorifics is the opinion of those who feel that honorifics are a barrier that prevent more interaction cross-dialectally. The view of such persons is that if there were no honorifics, or if honorifics were reduced, then Tibetans from many dialects would be able to communicate amongst themselves121.

In CT, there are primarily three levels of honorifics: 'humilifics'122, middle (most commonly used), and high honorifics. For example, the non-honorific form for 'food' is [kʰa laʔ], the middle honorific form is [je laʔ] and the high form is [sø tsʰiʔ]. 'Humilifics' and 'high honorific' do not have as many forms as the more commonly used middle honorifics.

119 This is just one way to divide the dialects and we recognize that a five-way division can also be made by further delineating Western and Southern within the Central group.
120 Personal discussion with Trashi Tsering of Dongan in Yunnan.
121 There needs to be more study on this, but generally this view is held more by those non-CT dialects than not.
122 I think Stephen Beyer was the first one to use this term.
2. Categories of honorifics

It is common that at the very least, if there is honorific marking in a language, pronouns would certainly be marked honorifically. If a language has lost most honorific forms, it is most likely that what is retained will be a second person pronoun form. In Mandarin Chinese for example, one of the only remnants of honorifics retained is the second person pronoun: \([\text{nǐ2}]\) ‘thou’ (plain form: \([\text{nǐ3}]\) ‘you’). In Tibetan, especially in the Central dialects, almost every grammatical class has honorific corollaries. For example, nouns, pronouns, verbs, adverbs, and auxiliaries and all have honorific forms.

At first encounter, honorifics in CT seem to be impossible to learn and use, but if we approach them systematically, the task is more accessible. This paper does not attempt to provide an exhaustive list of honorific forms, but rather to show systematic by grouping commonly used forms.

2.1 Body parts

Much of the logic of Tibetan honorifics lies not in the thing referred to itself, but in it's association to a referent of honor or respect. For this reason, forms drawn from the body are the most productive in Tibetan.

2.1.1 ‘The body’

The non-honorific term for ‘body’ is \([\text{gu}])\) [lø] or \([\text{mbr9nø}])\) [suk.po]. The honorific form \([\text{ku}])\) which is prefixed before the first syllable of the non-honorific form of the word. It it is a two syllable word, the second syllable is dropped.

<table>
<thead>
<tr>
<th>English</th>
<th>Roman</th>
<th>Transcription</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>'body', 'health'</td>
<td>[suk ku]</td>
<td>([\text{suk ku}])</td>
<td>([\text{ku su?}])</td>
</tr>
<tr>
<td>'in front of'</td>
<td>[tø]</td>
<td>([\text{tø}])</td>
<td>([\text{kw\text{in\ tø}}])</td>
</tr>
<tr>
<td>'heavy blanket'</td>
<td>[ta kəm]</td>
<td>([\text{ta kəm}])</td>
<td>([\text{kw\text{in\ təm}}])</td>
</tr>
<tr>
<td>'thing', 'tool'</td>
<td>[tʃʰe?]</td>
<td>([\text{tʃʰe?}])</td>
<td>([\text{ku\ tʃʰe?}])</td>
</tr>
<tr>
<td>'suffer loss'</td>
<td>[kʰø]</td>
<td>([\text{kʰø}])</td>
<td>([\text{ku\ kʰø}])</td>
</tr>
<tr>
<td>'behind of'</td>
<td>[kʰəp]</td>
<td>([\text{kʰəp}])</td>
<td>([\text{ku\ kʰəp}])</td>
</tr>
</tbody>
</table>
In many cases, one honorific form could represent several, or many, non-honorific forms with slightly or greatly variances of meaning. For example, ṭsun (husband/man), ṭman (‘younger brother’s wife’/’son or grandson’s wife’), ṭqiu (‘companion/friend/lover’), ṭdi (‘sweetheart/lover’), ṭtā (‘wife’), etc. all are represented by only one honorific form ṭon.

2.1.2 The head

When speaking of the head (ko) or things related to the head, the honorific form is ṭon [u?] as the following examples show:

- ṭa [ta] ṭon [u tə] ‘hair’
- ṭamo [jæmo] ṭon [uʃa] ‘hat’
- kotʰʔoʔ? [kotʰʔoʔ?] ṭon [uʔoʔ?] ‘crown of the head’
- ko napo [ko napo] ṭon [ununpo] ‘a headache’
- kokorwa [kokorwa] ṭon [ukorwa] ‘to be fooled’
- ko tiʔ? [ko tiʔ?] ṭon [u tiʔ?] ‘leader’
2.1.3 The mouth

When speaking of the mouth (▆ [kʰa]), the honorific form ཀ་ [ʃe:] is used.

Translation:

| ཀ་པ་ | [kʰapa:] --> ཀ་ལ་ | [ʃe:pa:] 'telephone'
| ཀ་ལ་ | [kʰalaʔ] --> ཀ་ལ་ | [ʃe:laʔ] 'food'
| ཀ་ལ་ ' | [kʰa tepo] --> ཀ་ལ་ | [ʃe tepo] 'smoothtalker'

2.1.4 The hand

That which has to do with the hands (ས་པ་ [lak'pa]) is indicated by the honorific form ཀ་ [tʃʰa] as the following examples show:

Translation:

| ར་ | [leka] | ཀ་ལ་ | [tʃʰalai] 'work'
| བུ་མི་ | [lak'up'] | ཁ་ལ་ | [tʃʰasup'] 'gloves'
| བུ་མི་ ' | [rokpa] | ཁ་ལ་ | [tʰaro?] 'help(er)'

2.1.5 The feet

The last body part which we will look at here is that of the feet (ས་པ་ [kaŋpa]) which is expressed by the honorific form ཁ་ [ʃep] as follows:

Translation:

| ཁ་ ' | [kaŋto] | ཁ་ | [ʃeptö] 'dance'
| ཁ་ ' | [kaŋsup'] | ཁ་ | [ʃepsup'] 'socks'
2.2 Cognitive and Emotive

Even though there are many plain forms for ‘mind’, most are represented by the same honorific form [tʰuʔ]. This is true of many words which indicate cognitive and emotive reference.

<table>
<thead>
<tr>
<th>Plain Form</th>
<th>Honorific Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>[tʰuʔ]</td>
<td>[tʰuʔ]</td>
</tr>
<tr>
<td>[tʰuʔ]</td>
<td>[tʰuʔ]</td>
</tr>
<tr>
<td>[kʰok pa]</td>
<td>[tʰuʔ]</td>
</tr>
<tr>
<td>[sam pa]</td>
<td>[tʰuʔ]</td>
</tr>
<tr>
<td>[nā wā]</td>
<td>[tʰuʔ naŋ]</td>
</tr>
<tr>
<td>[tʰon dø?]</td>
<td></td>
</tr>
<tr>
<td>[tʰuʔ tʃa?]</td>
<td></td>
</tr>
<tr>
<td>[tʰuʔ mʊ]</td>
<td></td>
</tr>
<tr>
<td>[tʰu to?]</td>
<td></td>
</tr>
</tbody>
</table>

2.3 Items associated with a particular action

2.3.1 Things associated with eating or drinking

We have already showed how the honorific for ‘mouth’ is used to express items that come into contact with the mouth of the referent. Closely
related, is ʒəː [sə:] (‘to beg’, ‘to entreat’) which is used as a general category forming prefix to indicate things associated with eating or drinking and ʃəː [ʃə:] which is used for many foods.

### 2.3.1.1 ʒəː

<table>
<thead>
<tr>
<th>ʒəː</th>
<th>[maː]</th>
<th>ʃəː [sə maː]</th>
<th>'butter'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʃə</td>
<td>[ʃə]</td>
<td>ʃəː [sə ʃə]</td>
<td>'yoghurt'</td>
</tr>
<tr>
<td>ʒə</td>
<td>[tʃə]</td>
<td>ʃəː [sə tʃə]</td>
<td>'tea'</td>
</tr>
<tr>
<td>ʒə</td>
<td>[tʃə təm]</td>
<td>ʃəː [sə təm]</td>
<td>'thermos'</td>
</tr>
<tr>
<td>ʃə</td>
<td>[mə]</td>
<td>ʃəː [sə mə]</td>
<td>'medicine'</td>
</tr>
<tr>
<td>ʃə</td>
<td>[təŋ mo]</td>
<td>ʃəː [sə təŋ]</td>
<td>'churn' (noun)</td>
</tr>
<tr>
<td>ʃə</td>
<td>[ʃə]</td>
<td>ʃəː [sə ʃə]</td>
<td>'meat'</td>
</tr>
<tr>
<td>ʒə</td>
<td>[tsam pa]</td>
<td>ʃəː [sə tsam pa]</td>
<td>'barley flour mixture'</td>
</tr>
<tr>
<td>ʒə</td>
<td>[tʃə tʃo?]</td>
<td>ʃəː [sə tʃə tʃo?]</td>
<td>'desk', 'table'</td>
</tr>
</tbody>
</table>

### 2.3.1.2 ʃəː

<table>
<thead>
<tr>
<th>ʃəː</th>
<th>[mo mo?]</th>
<th>ʃəː [ʃə mo?]</th>
<th>'dumpling'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʃəː</td>
<td>[ləppu]</td>
<td>ʃəː [ʃə ləppu]</td>
<td>'turnip'</td>
</tr>
<tr>
<td>ʃəː</td>
<td>[kɔŋŋa]</td>
<td>ʃəː [ʃə kɔŋŋa]</td>
<td>'egg'</td>
</tr>
<tr>
<td>ʃəː</td>
<td>[tə]</td>
<td>ʃəː [ʃə tə]</td>
<td>'rice'</td>
</tr>
</tbody>
</table>

### 2.3.2 Words associated with ‘coming’, ‘going’, ‘arriving’

<table>
<thead>
<tr>
<th>ʃəː</th>
<th>[lep pa]</th>
<th>ʃəː [ʃə pɛpa]</th>
<th>'arrive'</th>
</tr>
</thead>
</table>
3. Humilifics

'Humilifics'\textsuperscript{123} is a limited class of words that reflect the deference of the speaker towards the addressee. Thus, the speaker lowers himself in order to raise the addressee. There are only a few of these words that are commonly used as seen in the examples below:

<table>
<thead>
<tr>
<th>humilific form</th>
<th>non-honorific form</th>
<th>honorific form</th>
</tr>
</thead>
<tbody>
<tr>
<td>छोटा</td>
<td>पहिला</td>
<td>घर्मा</td>
</tr>
<tr>
<td>दो</td>
<td>सुन</td>
<td>अडबुड</td>
</tr>
<tr>
<td>वस</td>
<td>जान</td>
<td>जानामन</td>
</tr>
</tbody>
</table>

4. Social Discourse

Because honorifics are used relative to those participating in the speech act, they are a clear and important barometer of the social interaction going on. For example, if a guest came to someone's house, the householder would most likely press tea on that person. Both would be exchanging forms to reflect their deference. Thus:

a. धर्मान्तरण, तुल्याच्या वहिताच्या घर्मा 'I will make tea (h)'
b. धर्मान्तरण, तुल्याच्या वहिताच्या घर्मा 'Don’t (h) make (any) tea (h)'

b. धर्मान्तरण, तुल्याच्या वहिताच्या घर्मा I won’t drink (hum) (any)
a. धर्मान्तरण, तुल्याच्या वहिताच्या घर्मा drink (h), drink (h)

In the above exchange, a) uses the honorific form for 'tea' because it is intended for the guest; b) uses the honorific for 'tea' and 'make' because of

\textsuperscript{123} I do not know who first coined this term, but it may have been Steven Beyer.
the host's work; b. uses humilifics for 'drink' because b is the consumer; likewise, a) uses honorifics for 'drink' for the same reason.

There are also very simple mistakes that can make that can seem to a Tibetan as though one is using honorifics self-referentially. This is especially true when one is an outsider learning Tibetan. For example, the honorific for husband or wife is ཉན་སྨོ. However, other people should call the spouse by the honorific title as ཉན་སྨོ. This actually means that one is, via one's spouse, referring to oneself with an honorific term.

There are several ways to keep track of participants in CT; one of them is by the interaction between speakers and their use of honorific forms. Oftentimes in Tibetan, the actual referent can be omitted, but the participants can still be tracked not only by the auxiliary forms, but also by the use of honorifics. This is also true of some genres of Written Tibetan.

5. Conclusion

As already mentioned, the proper use and understanding of honorifics in Tibetan is crucial for communication. Tibetan has an abundant honorific inventory that can be overwhelming to an outsider, but it is important to realize that their derivation and use are not random. This paper was a simple introduction to some of the most common categories of honorific word formation.
A Short Reminder of Some Important Pronunciation Rules

This textbook has assumed a basic ability to spell in Tibetan as the starting point. Once the student has learned all the rules however, he learns how difficult it is to remember them. After learning how to pronounce each ‘letter’ of the Tibetan alphabet\textsuperscript{124}, the difficulties of spelling really begin to start. The summary below is intended as a reminder of some of the basic changes that happen when ‘letters come together’. Use it as a reminder and not as an exhaustive list.

I. Aspiration and Tone

Two of the most important pronunciation points in Lhasa Tibetan are aspiration (with or without a breath of air) and tone (high or low\textsuperscript{125}). The following section provides some of the basic pronunciation changes reflected in the orthography.

A. Within words, second syllables, whether low or high tone, go to high tone:

1. _btn\xr{\textcolor{red}{\textsuperscript{2}}} \[ke m\xr{\textcolor{red}{\textsuperscript{2}}}o\] ‘laughter’

2. \[ch\xr{\textcolor{red}{\textsuperscript{2}}}m\xr{\textcolor{red}{\textsuperscript{2}}}o\] ‘girl’

B. When superscribed or prefixed, \[\textcolor{red}{\textsuperscript{2}} n\xr{\textcolor{red}{\textsuperscript{2}}}\] \[\textcolor{red}{\textsuperscript{2}}\] \[\textcolor{red}{\textsuperscript{2}} \textcolor{red}{\textsuperscript{2}}\] \[\textcolor{red}{\textsuperscript{2}} m\xr{\textcolor{red}{\textsuperscript{2}}}\] \[\textcolor{red}{\textsuperscript{2}}\] \[\textcolor{red}{\textsuperscript{2}}\] \[\textcolor{red}{\textsuperscript{2}}\] \[\textcolor{red}{\textsuperscript{2}}\] are high and unaspirated:

1. \[\textcolor{red}{\textsuperscript{2}} n\] \[n\xr{\textcolor{red}{\textsuperscript{2}}}\] ‘five’

2. \[\textcolor{red}{\textsuperscript{2}}\] \[n\xr{\textcolor{red}{\textsuperscript{2}}}\] \[m\xr{\textcolor{red}{\textsuperscript{2}}}\] \[l\xr{\textcolor{red}{\textsuperscript{2}}}\] ‘pluralizer’

3. \[\textcolor{red}{\textsuperscript{2}}\] \[m\xr{\textcolor{red}{\textsuperscript{2}}}\] \[l\xr{\textcolor{red}{\textsuperscript{2}}}\] \[m\xr{\textcolor{red}{\textsuperscript{2}}}\] ‘dream’

4. \[\textcolor{red}{\textsuperscript{2}}\] \[j\xr{\textcolor{red}{\textsuperscript{2}}}\] \[\textcolor{red}{\textsuperscript{2}}\] ‘yak’

5. \[\textcolor{red}{\textsuperscript{2}}\] \[\textcolor{red}{\textsuperscript{2}}\] \[\textcolor{red}{\textsuperscript{2}}\] \[\textcolor{red}{\textsuperscript{2}}\] ‘money’, ‘silver’

\textsuperscript{124} Technically, each is a syllable and the whole together is called a ‘syllabary’.

\textsuperscript{125} Tones are high or low, but they can also be high-falling (final consonant stop), low-rising (short vowel) or low-rising-falling (long vowel). These will be up to the learner to perfect as this is a more general look at tone.
6. निः [nĩ] ‘find’

C. When ष, ट, ठ, ड are superscribed or prefixed, they are deaspirated, but the tone does not change:

1. नपा [ka põ] ‘to like’
2. ते [tē mā] ‘later’
3. ठपा [taʔ pō] ‘master’
4. हे [pe lē] ‘completely’
5. सो [tsōʔ] ‘treasury’

II. Subfixes

A. Retroflex

The ‘ra-ta’ causes non-retroflex consonants to become retroflexed consonants without changing anything else. So a low, aspirated consonant such as न्ह [kʰa] or न्प [pʰa], becomes a low, aspirated retroflex when ‘ra-ta’ is added as in न्ह and न्प [kʰa].

B. Palatal

The ‘ya-ta’ causes non-palatal consonants to become palatal consonants without changing anything else, except in the example shown below. So, if the consonant is high, unaspirated such as न्न [kā] or न्प [pā], it becomes a high, unaspirated palatal such as न्न [kʰā] and न्प [pʰā]. When न्न is the prefix of न्न it is pronounced as न्न [u]. When it is palatalized it is pronounced with the ‘y’ sound only as in न्न [jīn] ‘interest’.

C. Lateral

The ‘la-ta’ lateralizes the consonants it is subfixed to and changes them to high tone. So all of the consonants, with one exception, are simply
pronounced as a high ˏ. For example, ག ག ག ག ག ག and ག ག are all pronounced [lā]. The exception is ག which is pronounced [ta].

IV. Sentence Intonation

In addition to word tone, sentence intonation is also important in Tibetan. There is no substitute for listening carefully to the rhythm of sentences and then trying to mimic them. Because bad habits can be ingrained once you begin to repeat words and sentences, it is recommended to first just listen to the sentences several times before attempting to repeat them. Try to hear the stress patterns and final intonation. Sometimes it is useful to hum or whistle the sound before actually saying the sentence.

V. When syllables come together, prefixes and subfixes of the second syllable affect the coda of the first syllable. Often, the first syllable becomes nasalized (for example, when the second syllable begins with an ˏ prefix or ˏ superfix), but there are other results as well. Good spelling will enable you to more easily identify such changes.
Both the Tibetan-English and the English-Tibetan glossaries include a number after the entry; this is the lesson in which the word can be found. Not all the occurrences are listed, but the main ones are. Also, for words that have variant forms, there are included in parenthesis; for words for which WT is different from Lhasa Tibetan, the Lhasa Tibetan form is included in brackets. There are about 600 words in the book that are included in these glossaries.

List of abbreviations:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>caus</td>
<td>causative verb form</td>
</tr>
<tr>
<td>nv</td>
<td>non-volitional verb form</td>
</tr>
<tr>
<td>hon</td>
<td>honorific form</td>
</tr>
<tr>
<td>hon(hum)</td>
<td>honorific: 'humilific' form</td>
</tr>
<tr>
<td>prep</td>
<td>preposition</td>
</tr>
<tr>
<td>adj</td>
<td>adjective</td>
</tr>
</tbody>
</table>

{་}

དཀར་རྟོག (5, 9) white
དཀར་རྟོགས་ (13, 14) teacup, porcelain cup
ཤིན (14) to read
བོགས (6) good fortune, personal name
བོགས་བེད་བེད་ (9) blessings, congratulations, greeting
ཤིན (14) to lift
ཤིན་ཤིས་ (13) bicycle
ཤིན (1) the rear end
ཤིན་བཟུག (5) chair
ཤིན་ speech
ཤིན་ཤིན་ to call, to shout
ཤིན་ཅེ་ speech, conversation
to question, to ask

to speak, to talk

minute, star

body, statue, honorific particle for things connected with the body

to rest (hon)

body, health (hon)

guest (hon)

to thirst

to boil (caus)

particle postposed to nouns or adjectives to mean 'completely' or 'only' what the noun or adjective signifies

happy

The Kirey Hotel

vomit

to vomit (nv)

to do, verbalizer (hon)

to deliver

mouth

to be thirsty

the day before yesterday [єри'їл'е']

212
spicy hot
some
yesterday [နေ့]
felicity scarf (check definition in lesson)
television
to telephone someone
to make a phone call
difficult
food
house
cheap
third person masculine singular pronoun
third person singular (hon)
third person plural (hon)
internet
(A III)
to freeze
dog
second person singular (hon)
second person plural (hon)
(not) at all, never (used with negative)
the one who does, doer, nominalizer
to know (hon)
boil (nv)
to carry, to take away (nv)

besides (prep)

to wash

sentence final particle: ‘right?’

which (WH question word)

from where (WH question word)

where (WH question word)

how much, how many (WH question word)

what (WH question word)

because

why (WH question word)

whatever, is fine/OK (with me)

slowly

good-bye (to the one leaving)

good-bye (to the one staying)

how (WH question word)

infinitive particle (before verbs of ‘coming’ or ‘going’)

snow (n)

land of the snows, Tibet

to snow (verb)
laughter
to laugh
genitive marker (and variants: छोटे, छोटी, छोटमा)
existential verb marking, existential verb complement
You are welcome, It doesn't matter
ergative/agent marker, instrumental marker
(to hear)
to hear
price
inexpensive, small price (प्राप्त)
step
to walk, to take steps
pants, slacks
to wear, to put on [शिक्सा]
preparation
to prepare, to get ready for something
cold (i.e., cold weather, cold water)
about to, just (aspect marker)
kind, class
boat
friend (masc)
friend (fem)
stomach
bull
a cough
to cough
movie, film
to like
teacher
year, age (hon)
thinking, thought (hon)
(I am) sorry (hon)
to want, to need, should
afternoon, early evening
every evening
sorry, excuse me
enemy
head
headache
quickly, fast
guesthouse
guest
to go
to be okay, permissive
It is okay, yes
teacher (hon)
India (印) (5)
Indian (印) (5)
China
Chinese person/people
Chinese food
Chinese person/people
to put, verbalizer
comb (n)
to comb
to wait
door
to close a door, to shut
to open a door, to open
dollar, yuan
desk, small table

{יה}
first person singular
first person plural
first person dual
rest
to rest
to cry
face
embarrassed
to know (a person)
acquaintance
introduction
to introduce
to introduce (hon)
to introduce (hon (hum))
to order (as in ‘to order food’)
sweet
money
early
blue
in the past, previously
before, prior
things, stuff
indefinite article, a (and variants: एक / ए)
older brother
the same, identical
one, a (and variants: एक / ए)
urine

to urinate

to break (v)

to come (hon (hum))

{v}

to break (nv)

barley beer

marriage

to get or be married

to get or be married (hon)

a cold, the flu

to have a cold or the flu

rain

to rain

to rain (rain falls)

to ride (hon)

to ride (hon)

water

boiled water

watch, clock, time of day

small

size
too big, too much
big
to let, to allow
to wear, to drink, to eat (hon)

tea
sweet tea
Tibetan butter tea
see dra
later, after
see you later
green
to meet, to see (hon)
to forget

to sleep
sun, day, a personal name
noon, midday
everyday, usually
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>little, few</td>
<td>close, nearby</td>
</tr>
<tr>
<td>to buy</td>
<td>to fall asleep (nv)</td>
</tr>
<tr>
<td>together</td>
<td>old (things)</td>
</tr>
<tr>
<td>to find</td>
<td>trouble, bothersome</td>
</tr>
<tr>
<td>heart</td>
<td>cute (adj), to have compassion or pity (v)</td>
</tr>
<tr>
<td>to be ill (hon)</td>
<td></td>
</tr>
</tbody>
</table>

{5}

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>exactly</td>
<td>a fart (also  and  )</td>
</tr>
<tr>
<td>a fart (also  and  )</td>
<td>to fart</td>
</tr>
<tr>
<td>a little</td>
<td>to send out, verbalizer</td>
</tr>
<tr>
<td>horse</td>
<td>often</td>
</tr>
<tr>
<td>examination, research</td>
<td>to examine, to research (also )</td>
</tr>
<tr>
<td>to look, to watch, to read</td>
<td></td>
</tr>
</tbody>
</table>

221
a program, a show
exciting, interesting
to be hungry
coat
fall, autumn
to show, to exhibit
see
to show (hon)
close, nearby
to go (hon)
button
way (as in ‘no way to do something’), means
drop (n)
to drip
noodle soup
mind (hon)
don’t worry
thanks, thank you (hon)
thank you (hon)
thank you (hon+(hum))
to be able to do something (mostly physical)
| རི་ (16) | times (as in 'three times) (བི་བོ) |
| རི་ (10) | to win, to get |
| རི་ (13) | to see (nv) |
| རི་ (10) | to drink |

| ས (9) | now |
| ས (9) | now |
| ས (17) | also, furthermore |
| ས (7, 13) | this year |
| ས (7, 9) | and, associative particle |
| ས (4, 9) | first |
| ས (13) | when, while, during |
| ས (9) | time |
| ས (4) | book |
| ས (11) | from then, and then... |
| ས (4) | that |
| ས (5) | those |
| ས (9) | today |
| ས (13) | polite imperative marker |
| ས (17) | to recover, to get well |
| ས (9) | too, excess |
| ས (13) | to remember |
to smell (verb)

face

face color

pleasant, comfortable

last night

ugly

churn

this

these

desire, want

greed

bad (also बुझिहुश)

here

existential verb (evidential), verb complement

verb ending indicating that the verb ‘seems’ or ‘appears to be’

to sit, to live

{ही}

to be ill

if, conditional particle

illness

224
black

family, inside

family, inside

from, after, ablative case marker
to do (hon)

the day after tomorrow

sky

airplane

airport

oil

reception
to receive
to receive (hon(hum))

nominalizer

appears as if (verb + -)

father (father)

Venus, Friday, personal name
ticket

skin

question particle for information questions

child, children (from Written "")
raven (also  들고)
spring
barley flour mixed with butter tea
Saturn, Saturday, person name
ball
to play ball
to give
to give (hon)
wolf
usually

{ pj

benefit, beneficial
Pentoc Guesthouse
reciprocal, mutual
over there, back (as in ‘back and forth’)
back and forth
probably
Jupiter, Thursday, personal name
to give, to present (hon)
to come, to go (hon)
bowl (for eating or drinking tea)
child, children [ŋoŋŋoŋ]
<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>སྨིན་ (8)</td>
<td>work, job (hon)</td>
</tr>
<tr>
<td>སྨིན་་བཞུགས་ (14)</td>
<td>welcome (after a long trip) (hon)</td>
</tr>
<tr>
<td>སྨིན་ (6)</td>
<td>foreign country</td>
</tr>
<tr>
<td>སྨིན་མི (6)</td>
<td>foreigner</td>
</tr>
<tr>
<td>སྨིན་ (8)</td>
<td>to go (past)</td>
</tr>
<tr>
<td>སྨིན་ (9)</td>
<td>half, a half</td>
</tr>
<tr>
<td>སྨིན་ (7)</td>
<td>to be open (བོད་)</td>
</tr>
<tr>
<td>སྨིན་ (7)</td>
<td>child, children (also སྨིན་)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>{བོད}</th>
</tr>
</thead>
<tbody>
<tr>
<td>སྨིན་ (5)</td>
</tr>
<tr>
<td>སྨིན་ (5)</td>
</tr>
<tr>
<td>སྨིན་ (5)</td>
</tr>
<tr>
<td>སྨིན་་ཚུད་ (8)</td>
</tr>
<tr>
<td>སྨིན་ (5)</td>
</tr>
<tr>
<td>སྨིན་ (5)</td>
</tr>
<tr>
<td>སྨིན་་ཐོབ་ (5)</td>
</tr>
<tr>
<td>སྨིན་ (10)</td>
</tr>
<tr>
<td>སྨིན་་བཞུགས་ (10)</td>
</tr>
<tr>
<td>སྨིན་ (10)</td>
</tr>
<tr>
<td>སྨིན་ (7, 13)</td>
</tr>
<tr>
<td>སྨིན་ (15)</td>
</tr>
</tbody>
</table>
to do

to get

to pour

to be busy

summer

England

English person

English language

to be open

to land, to fall, to descend

to write

female yak

rice

forget it, never mind

completely (adv)
to study

to study (hon)

white sugar (also ་བི་སུམ་ཐར་)

post office

{་}

negative marker

down there

228
never, to have never experienced

not only

amount

many

down, downwards

butter

to unlace, to undo

person, man (generic)
nationality

negative existential verb marker (evidential)
eyes
tears
to shed tears

Mars, Tuesday, personal name

name (ཐེ་བོ་)

throat

negative linking verb marker

negative existential verb marker

vehicle, motor
to drive a car

steamed dumplings
cents (in tens)
ever, to have experienced
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>བོད་ (17)</td>
<td>red (བོད་)</td>
</tr>
<tr>
<td>སྲིད་ (A III)</td>
<td>dream</td>
</tr>
<tr>
<td>སྲིད་བུམ་ (A III)</td>
<td>to dream</td>
</tr>
<tr>
<td>སྲིད་བྱེད་ (9)</td>
<td>a polite address for an older woman [སྲིད་བྱེད་]</td>
</tr>
<tr>
<td>སྲིད་ (17)</td>
<td>medicine</td>
</tr>
<tr>
<td>སྲིད་པོ (8)</td>
<td>hospital</td>
</tr>
<tr>
<td>སྲིད་པོད (17)</td>
<td>pill</td>
</tr>
<tr>
<td>སྲིད་དེག་པར་</td>
<td>Tibetan hospital</td>
</tr>
<tr>
<td>སིད་ (4)</td>
<td>pen</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>བོན་ (10)</td>
<td>because, causal connective</td>
</tr>
<tr>
<td>བོན་ (18)</td>
<td>a little more than X, dimunitive particle</td>
</tr>
<tr>
<td>བོན་དམ་ (15)</td>
<td>clean (adj)</td>
</tr>
<tr>
<td>བོན་དམ་ (13, 18)</td>
<td>to sell</td>
</tr>
<tr>
<td>བོན་ (12)</td>
<td>beside, at the side of (a person)</td>
</tr>
<tr>
<td>བོན་ཕུན (10)</td>
<td>bag for carrying barley</td>
</tr>
<tr>
<td>བོན་ཕམ (13, 16)</td>
<td>roasted, ground barley</td>
</tr>
<tr>
<td>བོན་་ (13)</td>
<td>to calculate, to plan, future aspect marker</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>བོན་ (17)</td>
<td>to be sore</td>
</tr>
</tbody>
</table>

230
hot
to have a fever
all
to be finished, completive particle
word
new words
dictionary
date
hither, forth (as in 'back and forth')
plural marker
to buy and sell, to trade
businessman, trader
shop, store
color
salt
name (hon) (দেওয়ান)
life, livelihood
to be angry (hon)

{এ}
treasure
<table>
<thead>
<tr>
<th>གཉིས་ (4)</th>
<th>pencil</th>
</tr>
</thead>
<tbody>
<tr>
<td>གཉིས་པ་ (17)</td>
<td>food (hon)</td>
</tr>
<tr>
<td>གཉིས་ (8)</td>
<td>hat</td>
</tr>
<tr>
<td>གཉིས་ (5)</td>
<td>cat</td>
</tr>
<tr>
<td>གཉིས་ (8)</td>
<td>field</td>
</tr>
<tr>
<td>གཉིས་པ་ (8)</td>
<td>farmer</td>
</tr>
<tr>
<td>གཉིས་པ་ (10)</td>
<td>tasty, delicious</td>
</tr>
<tr>
<td>གཉིས་ (6)</td>
<td>to call, to request (hon(hum))</td>
</tr>
<tr>
<td>གཉིས་ (10)</td>
<td>very, extremely</td>
</tr>
<tr>
<td>གཉིས་ (18)</td>
<td>extremely, incredibly</td>
</tr>
<tr>
<td>གཉིས་ (8, 13)</td>
<td>to fear, to be afraid</td>
</tr>
<tr>
<td>གཉིས་ (10, 11)</td>
<td>morning [ཤེས་ཤེས་]</td>
</tr>
<tr>
<td>གཉིས་ (18)</td>
<td>other</td>
</tr>
<tr>
<td>གཉིས་ (A III)</td>
<td>song</td>
</tr>
<tr>
<td>གཉིས་པ་ (A III)</td>
<td>to sing a song</td>
</tr>
<tr>
<td>གཉིས་ (6)</td>
<td>Shigatse</td>
</tr>
<tr>
<td>གཉིས་ (16)</td>
<td>just now, finally</td>
</tr>
<tr>
<td>གཉིས་ (13)</td>
<td>to sit, to live (hon)</td>
</tr>
<tr>
<td>གཉིས་ (13)</td>
<td>to ride (on a horse, a bike)</td>
</tr>
<tr>
<td>གཉིས་ (18)</td>
<td>to sit, to stay (hon)</td>
</tr>
<tr>
<td>གཉིས་ (18)</td>
<td>to sit, to stay (hon)</td>
</tr>
<tr>
<td>གཉིས་ (18)</td>
<td>Sit down please (hon)</td>
</tr>
</tbody>
</table>

232
to eat
restaurant
to grab, before (when telling time)
to call
month, moon, personal
week
to see, to buy (hon)
family, house (hon)
body
upright, righteous
factory worker
to make, to do

genitive marker (and variants: ကို နေ ယြ)
well then, then....
milk
ya, mhmm
younger brother or sister
younger brother
younger sister
infinitive particle (before verbs other than 'to come' or 'to go'); nominalizing particle

good

it was great (for both of us)

best

too, also [ пара]

again

up, upwards

to button up

come in (hon)

letter

to send a letter

to take an examination

linking verb, intentional verb complement

it seems as if (verb complement)

if, conditional verb complement

but, however

long time

to come

sure, alright
existential verb ending, verb complement
existential verb ending, verb complement
after, past (in telling time)
yak
Yak Hotel
to lend, to borrow, to rent

locative marker; affixed to open syllables
to be drunk
to obtain, to get
second person singular pronoun, reflexive pronoun
limiting particle, not so....
Japan
rabbit
railroad, train
long
distance, length
progressive intensifying particle (more and more)
turtle
each, every
linking verb ending
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>རིག་པར་ (15)</td>
<td>help</td>
</tr>
<tr>
<td>རིག་པར་འདེབས (15)</td>
<td>helper, friend</td>
</tr>
<tr>
<td>རིག་པར་འདེབས་ (15)</td>
<td>to help, please</td>
</tr>
<tr>
<td>རིག་པར་འདེབས་བུམ། (15)</td>
<td>to help, please (hon)</td>
</tr>
<tr>
<td>རྒྱུད། (13)</td>
<td>to lose (something)</td>
</tr>
</tbody>
</table>

| རྗེས་ (7) | locative marker              |
| རྗེས་ (7) | hand                         |
| རྗེས་ (18) | gloves                       |
| རིག་ (18)  | polite particle               |
| རིག་ (11)  | to rise, to get up           |
| རིག་ (10)  | to say, to talk              |
| རིག་ (14)  | road (ལྟ་)                   |
| རིག་ (10)  | immediately (ལྟ་)             |
| རིག་ (18)  | comparative particle          |
| རིག་ (8, 11) | work                         |
| རིག་ (A III) | to work                     |
| རིག་ (18)  | work unit, job location, office |
| རིག་གི་ (13) | easy                        |
| རིག་ (12)  | calendar (ཟེས་)             |
| རིག་ (16)  | custom (cultural)            |
| རིག་ (8)   | OK, alright                  |

236
year, age

question particle after adjectives

meat

rice and meat with potato curry

complete marker, inferential marker

to stir, to mix

strength

to know, to be able

paper

to arise, verbalizer

superlative marker

to speak

scolding (n)
to scold

earth, place (tea drinking place, buying things
place, etc.)

tomorrow

hot peppers, chilli pepper

who (WH question)
who (WH question, asking for a list)
to worry
don’t worry
tooth, teeth
to bite
went, evidential marker
to mix
to arrive
school
student
learning, studies
to learn, to study
textbook
student
lesson
new
absolutely fresh
clear (adj)
to speak, to say (hon)
tea (hon)
tea (hon)
medicine (hon)
thought (n)
to think
to go to meet

to know, to understand

Delhi

Lhasa

Mercury, Wednesday, personal name

shoes (펐

older sister

term of address for women above 30 years old
(or so)

towel

Anna (name)

well then, and so

mother

ah!, oh!

United States

exclamation

socks

hello

oh
(18) number
(8, 17) doctor
English-Tibetan Glossary

a, one (4, 10)

(not) at all (17)

...appears as if (17)

ablative marker, from (9)

able, can (auxiliary verb of physical) (15)

able, can (non-physical) (8)

about to, just (10)

addition, also (10, 17)

adverbial limiter (X not too much) (10)

afraid (verb) (8)

after, past (9)

again (adverb) (11)

age (hon) (7)

age, year (7)

agent marker (ergative) (14)

airplane (13)

airport (15)

all (14)

alright, OK (9)

also, too (10, 13)

and, with, conjunction (7, 9)

angry (hon) (18)
Anna (13)
arise (verb), verbalizer (17)
arrive (verb) (10)
ask, question (10)
associative particle, with (15)
at (7)
back and forth (10)
bad (17)
ball (16)
barley beer (11)
because (15)
because, causal connective (10)
before (in time), to reach, to grasp (9)
before, prior (9, 15)
behind (preposition)
beneficial (17)
beside (postposition) (12)
best (15)
bicycle (13)
bird (9)
bite (16)
black (5)
blue (18)  
boat
body, health
body, health (hon) (15)
boil (nv) (16)
boil (caus)\(^{126}\) (16)
book (4)
borrow/lend (14)
bowl (10, 13)
boy (5)
break (c, v)
break (nc, v)
bull (9, 10).
businessman (8)
busy (15)
but, however (13)
butter\(^{127}\) (16)
butter tea (13, 16)
button (17)
button up, to do up (17)
buy (hon verb) (8, 14)

\(^{126}\) This is the voluntary, or non-causative form of 'to boil'. In the next chapter, we will look more closely at the difference between these two kinds of verbs.

\(^{127}\) Particularly the butter that comes from the female yak (or गर्भी).
buy and sell, trade (verb)
calculate, plan (verb, auxiliary) (13)
calendar (12)
call (be called) (6)
call, request (hon(hum) verb) (6)
carpet for the floor (12)
carry (verb) (10)
cat (5)
cents (in tens) (18)
ceremonial scarf (15)
chair (4)
cheap (15)
China (5)
Chinese food (10)
Chinese person/people (5)
churn (noun) (16)
clean (15)
clear (adj) (10, 11)
close a door (16)
close, nearby (15)
coat, jacket (17)
cold (10)
cold (noun, have a ‘cold’) (17)
cold (verb, ‘to have a cold’) (17)
color (18)
come (hon(hum)) verb) (12, 15)
come (verb) (12)
come in (hon, lit: come up) (16)
come/go (hon verb) (8, 14)
comparative particle (18)
completely (10)
completive inferential· verb (14)
convenient, comfortable (15)
cough (noun) (17)
cough (verb) (17)
country, kingdom (6)
cry (10)
cup (13)
custom (16)
date (12)
day after tomorrow (12)
day before yesterday (12)
delicious, good taste (10)
deliver (15)
<table>
<thead>
<tr>
<th>English Word</th>
<th>Tibetan Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>desire, want</td>
<td>ཐེག་དགུ།</td>
</tr>
<tr>
<td>desk</td>
<td>ཀྲིང་།</td>
</tr>
<tr>
<td>dictionary</td>
<td>རྩིས་དིར་</td>
</tr>
<tr>
<td>different, dissimilar</td>
<td>བདེམས་བཞིན་</td>
</tr>
<tr>
<td>difficult</td>
<td>མདོན་</td>
</tr>
<tr>
<td>do (hon verb), verbalizer</td>
<td>ཁོ་བར་པའི་, ཀུན་པོ་ བཞིན་</td>
</tr>
<tr>
<td>do (verb), verbalizer</td>
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BIBLIOGRAPHY


An excellent reference manual for anyone interested in understanding deeper structures of Classical Tibetan. Although based on Classical Tibetan (which is different from Lhasa speech), there are notes that refer to modern dialects.


For those who want to learn literary Tibetan, this is a good introduction. It oftentimes is very helpful for colloquial Tibetan as well, especially for some of the grammatical points. It is well laid out and easy to work through on one's own. Tibetan and English.


One of the most comprehensive Tibetan-English dictionaries available.


A very good textbook for advanced beginners and intermediate students. Also a helpful reference tool. Tibetan and Chinese (being translated into English; for information contact Ellen Bartee).


A helpful article on various linguistic universals as seen in Modern Lhasa Tibetan. Chinese and Tibetan (translated into English by Ellen Bartee).

An interesting book that covers various topics of folk culture and superstitions. Nice to pick up and read random sections from. Tibetan and English.


A very useful dictionary for those who want to continually improve their honorific language. Even though it is in Tibetan and Chinese, it is not necessary to understand Chinese in order to look up a particular honorific word you need.


A basic general grammar of Modern Tibetan (Generally the Central Dialect, but not necessarily the Lhasa Dialect). Not exhaustive, but useful and helpful especially for the beginning student who needs a quick grammatical reference tool.


A good introduction for spoken and written Tibetan although it does not progressively build on structures already learned. Also, it does not provide context so the content tends to be rather random. Nevertheless, it is useful and can be a helpful reference tool. In addition, the first chapter of Vol I has an extended lesson on writing and spelling Tibetan. Tibetan and English.


Intended to follow རྒྱུད་ཀྱི་ཐོབ་ཐོབ་ ཤེིས་ཐོབ།, this little textbook begins with lively conversations based on Lhasa speech. The vocabulary tends toward spoken and an attempt is made to arrange the conversations around situations. Some of the conversations are more difficult than others, but the student can either work through the book (although level of difficulty does not advance with the chapter numbers) or pick chapters that are suitable to the students needs. Chinese and Tibetan.

A thin textbook that methodically teaches all the rules of spelling written Tibetan as well as pronunciation based on the Lhasa dialect. Tibetan and Chinese.


An advanced beginner’s textbook full of useful conversation and topics. The lessons are not controlled for content or structures however. Tibetan and Chinese.
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(英藏对照)

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The goal of this textbook is to teach the student how to speak the Lhasa variety of Tibetan. Because the starting point of this book is very simple, it provides an excellent opportunity for the student to immediately rely on Tibetan script rather than romanized script. This, we believe, will help to immerse the student in Tibetan.

This is not a grammar book, nor does it seek to analyze Tibetan from a linguistic perspective. We have sought to provide easy explanations without oversimplifying to the point of meaninglessness.