Grammar of
Colloquial Tibetan.

BY
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LATE OF INDIAN CIVIL SERVICE, LATE POLITICAL OFFICER IN SIKKIM.

SECOND EDITION.

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

JAMES RUSSELL LOWELL.

Calcutta:
THE BENGAL SECRETARIAT BOOK DEPOT, WRITERS' BUILDINGS.
1919.

Price Rs. 3.
Calcutta:
BAPTIST MISSION PRESS, 41. LOWER CIRCULAR ROAD.
1919.
PREFACE TO SECOND EDITION.

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

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

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

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

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

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

Darjeeling:  
November, 1919.  

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

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

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

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

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

Under these circumstances it was necessary to select the dialect most widely spoken, and that of Lhasa has been chosen
PREFACE.

accordingly. It is not only the dialect of the Central Province, but may be said to be also the lingua franca of the whole of Tibet. It is more generally spoken than any other, and is recognized as the most correct form of speech by all.

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

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

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

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

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

Chumbi, Tibet: March, 1905.

C. A. Bell.
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ABBREVIATIONS.

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

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

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

,, 135 ,, 21 ,, धरंधे ,, धिमि
,, 167 ,, 9 ,, dra-tak-po ,, dra-tak-po.
,, 179 ,, 12 ,, अग्नि ,, अग्नि
,, 196 ,, 23 ,, रुद्र ,, रुद्र
,, 198 ,, 18 ,, ऊष्णमणि (निम) ,, ऊष्णमणि
,, 211 ,, 6 ,, hle-sa ,, hla-sa.
,, 224 ,, 2 ,, tön-min ,, tön-min.
GRAMMAR OF COLLOQUIAL TIBETAN.

Note.—Where the colloquial and the literary form differ the latter is given in brackets in the Tibetan character. In the romanized Tibetan the colloquial forms alone are given.

CHAPTER I.

THE ALPHABET AND ITS PRONUNCIATION.

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

2. The Tibetan letters are as follow:

Consonants and their romanized equivalents.

<table>
<thead>
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<tbody>
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<tr>
<td>.EventHandler ka</td>
<td>EventHandler kha</td>
<td>EventHandler ka</td>
<td>EventHandler nga</td>
</tr>
<tr>
<td>Palatals</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cha</td>
<td>EventHandler chha</td>
<td>EventHandler cha</td>
<td>EventHandler nga</td>
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<tr>
<td>Dentals</td>
<td></td>
<td></td>
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<tr>
<td>ta</td>
<td>EventHandler tha</td>
<td>EventHandler ta</td>
<td>EventHandler na</td>
</tr>
<tr>
<td>Labials</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>pa</td>
<td>EventHandler pha</td>
<td>EventHandler pa</td>
<td>EventHandler ma</td>
</tr>
<tr>
<td>Sibilants</td>
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<tr>
<td>tsa</td>
<td>EventHandler tsha</td>
<td>EventHandler tsa</td>
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<tr>
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<tr>
<td>wa</td>
<td>EventHandler ska</td>
<td>EventHandler sa</td>
<td>EventHandler nga</td>
</tr>
<tr>
<td>ya</td>
<td>EventHandler ra</td>
<td>EventHandler la</td>
<td></td>
</tr>
<tr>
<td>sha</td>
<td>EventHandler sa</td>
<td>EventHandler ha</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>EventHandler a</td>
</tr>
</tbody>
</table>

 EventHandler (not romanized)
3. In this Chapter I endeavour to give as nearly as possible
the sound represented by each Tibetan letter. The romaniz-
ation throughout is intended only as a rough guide to the pro-
nunciation for those who are unable to give the time for study-
ing the exact pronunciation. The consonants when used as
initials, i.e., when immediately preceding the vowel of a syl-
lable, are pronounced as below.

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

\[\text{f}\] an aspirated \(k\), e.g., block-head, pronounced in one breath.

The same as the aspirated \(k\) in Hindustani words, e.g.,
khana.

\[\text{\text{g}}\] also a \(k\) but pronounced through the throat and in a
lower tone than \[\text{T}\].

\[\text{z}\] like the \(ng\) in coming. Say coming in, eliminating the
first four letters \(comi\).

\[\text{ch}\] in chin. To be pronounced with the tongue between
the teeth and without breathing.

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

\[\text{\text{\text{g}}}\] is also a \(ch\) pronounced through the throat and in a
lower tone than \[\text{\text{g}}\].

\[\text{\text{y}}\] as the initial sound in \(nusiance\).
a Dental t to be pronounced with the tongue between the teeth and without breathing. This \( \tilde{t} \) and \( \tilde{t} \) differ from the English \( t \) and \( n \), in that the English letters require the tongue to be placed against the roof of the mouth and so have a heavier sound.

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

\( \tilde{s} \) is like \( \tilde{t} \) but pronounced through the throat and in a lower tone than \( \tilde{t} \).

\( \tilde{n} \) is like the English \( n \), e.g., in nest subject to the difference noted under \( \tilde{t} \).

\( \tilde{p} \) like English \( p \) as in pear, to be pronounced with the tongue between the teeth and without breathing.

\( \tilde{p} \) aspirated \( p \), e.g., stop here pronounced as one word. Not to be confused with \( ph \) sound occurring in English words like phantasy, etc.

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

ds is pronounced like *weights* eliminating the letters *weigh*.

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

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

is also a *ts*, but pronounced through the throat and in a lower tone than ˇ.

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

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

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

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

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

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

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

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

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

When a vowel is initial, either अ or आ is used as its base. The difference in pronunciation of these two is that the throat is opened for अ and kept closed for आ. The result is that अ carries the ordinary vowel sound, whatever the vowel may be; while आ in the case of आ or आ gives a slight, but very slight sound of $w$; e.g., अस �noise = something between $ur$ and $wur$ though more like $ur$.

4. The five vowels are called यांग-न्गा *Yang-nga*: आ

The four vowel-signs are इ, उ, ए, ऒ.

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

named इकुँ की-कु, like $i$ in *in* or *tin*, e.g., इ man = *mi*.

named ऋबंग्युँ *shak-a-kyu*, like *oo* in *root* when initial or final. Like $u$ in *pull*, when medial, e.g., ऋ बोट = *tru*; ऋ वेस्ट = *nup*.
named ཡི་དུ་ Deng-bu, like e in men. But when final
also often like i in tin, e.g., དེག་ to take = lem-pa;
key = di-mi.

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

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

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<th>Vowel Sign</th>
<th>Example</th>
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<td>ཐུ</td>
<td>ཨ</td>
<td>ཐུ་ཤྲ</td>
</tr>
<tr>
<td>དྲི</td>
<td>ཕ</td>
<td>དྲི་ཤྲ</td>
</tr>
<tr>
<td>ཕི</td>
<td>བ</td>
<td>ཕི་ཤི</td>
</tr>
</tbody>
</table>

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

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

Let us briefly consider the pronun-
ciation of each as a final, and its effect upon the pro-
nunciation of the preceding vowel.

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

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

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

The final consonant itself is not pronounced; e.g.,  manure = lü,  wool = ðë,  to flee = trö-pa.

makes the preceding vowel short;  and  
make it long, thus ནུ་ manure = lū (short u); but ནུ་ body = lū (long u).

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

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

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

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

\[
\text{tra thra dra na kha khya.}
\]

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


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

\[
\text{leather} = \text{ko-woa}. \quad \text{earth} = \text{sa}.
\]

\[
\text{encampment} = \text{gar}. \quad \text{to eat} = \text{sa-wa}.
\]

\[
\text{tree} = \text{shing}. \quad \text{faith} = \text{te-pa}.
\]

\[
\text{water} = \text{chhu}. \quad \text{and} = \text{tang}.
\]

\[
\text{mother} = \text{a-ma}. \quad \text{work} = \text{le-ka}.
\]

\[
\text{light, s.} = \text{o}. \quad \text{sheep} = \text{lu}.
\]

\[
\text{profit} = \text{phen}. \quad \text{hand} = \text{lak-pa}.
\]

\[
\text{to ride} = \text{sköm-pa}. \quad \text{lord} = \text{ekho-wo}.
\]

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

The other combinations of vowels are ao, io, uo, eo, oo, au, iu, eu; e.g., ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ ་ They are not often used in the colloquial and are not really diphthongs, as each vowel is clearly though rapidly pronounced.

Note that བོ and not བ is always used as the base of the second vowel; that is, the letter over which the second vowel must be written; e.g., ་ and ་ and not ་ and ་

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


They are known respectively as wa-ཨིར, “wa on the edge”; འ་ཡ་ ཡ་ “ya subjoined”; འ་ར་ ར་ “ra subjoined”; འ་ལ་ འ་ “la subjoined”; and འ་ཧ་ ཡ་ “ha subjoined.”
12. Wasurs.—Wasur may be joined to sixteen consonants, viz.:

\[\text{The effect on the pronunciation is to lengthen the sound of the vowel in the same way as final } \text{ but not quite so much, e.g., } \text{ salt = tshā.}\]

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

\[\text{Note the pronunciation of the last four.}\]

Thus \(\text{ hard = kyong-po.}\)

\[\text{ to go = chhim-pa.}\]

\[\text{ bird = cha.}\]

14. Rata is joined to thirteen consonants, namely:

\[\text{prounced } \text{ or } \text{ pa, } \text{ thra, } \text{ pronounced } \text{ or } \text{ ra.}\]

Note that gutturals and labials take the sound of dentals. Rata is also joined to \(\text{ na, ma, } \text{ sha, sa or}\)

Note.—Several English grammars also give \(\text{ thra}, \) but this is neither given in Tibetan primers nor used in the colloquial language.
tra or hra, དབ་ hra, e.g., ངོ། blood = thra, བོ་ boat = tru,
རི་ུ་ bell = tri-pu, རིམ་(བོ་) to write = tri-pa, རོ་ son = se, རོཔ་ bridle = trap.

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

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

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

17. Examples.

ཤེ། rock = tra.

ཤུ། reed-pen = nyu-gu.

ཤེ་ཤེ། basket = le-ko.

ཤེ་ཤེ། my bridle = nge-trap.
your life = khyö-kyi so.

his song = kho lu.

dance = skap-ro.

chest (of body) = pang-kho.

lane = hrang-ga.

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

is placed on the top of twelve consonants, thus:

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

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

19. Examples.

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

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

ཀ ལ ཕ བ བྷ མ ཚ ཛྷ ཝ ་ ། is pronounced hla. The rest are pronounced in the same way as the corresponding consonants with superadded ད and གྷ are pronounced in a high tone as cha and pa respectively.

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

ཀ ལ ཕ བ བྷ མ ཚ ཛྷ ཝ ་ ། ༎ These are pronounced in the same way as the corresponding consonants with superadded ད or ཥ. The consonants surmounted by འ or འ are similarly said to be "tied on," e.g., འ is named la-nga-ta, and འ is named sa-da-ta.
22. **Examples.**

- 五 five = nga.
- 早 morning = nga-tro.
- 铁 iron = cha.
- 飞 to soar (in the air) = ding-wa.
- 西 sin = dik-pa.
- 药 medicine = men.

23. **Prefixed Letters.**—The five letters 五 are found in many words before the initial consonant. These prefixes are not themselves pronounced, but affect the pronunciation in the same way as superadded 西 or 五

- 六 occurs before 甘
- 六 before 甘
- 甘 before 甘
- 六 before 甘
- 六 before 甘

**Examples.**

- 一 one = chi.
- 钢 bolster = den.
- 新 new = sa-pa.
- 银 silver = ngü.
24. Confusion might arise in the case of one of the prefixed letters making a word with one of the final consonants, the vowel being the inherent a, e.g., མ་ as to whether it represents ལ or ལ. The confusion is obviated as follows. If it is the initial མ, the word is written མ ལ. If it is the prefix, མ is added thus, མ ལ = ལ.

25. When མ as initial consonant follows མ as prefix, the combination is either sounded as ལ or not sounded at all. If accompanied by a yata or a vowel sign, it is not sounded at all; e.g., མེ་breath=ལ, མེ་tune, melody=ལཡ; མ་ to throw = ལེ-ལ. If accompanied by rata, it follows the ordinary rule of ratas (para. 14) and prefixed མ (para. 23) and is pronounced dr. In other cases it is pronounced as ལ, e.g., མེ་power, authority = ལང.

26. Sentences for Pronunciation.

Bring some hot water. གཉིས་པ་འགྲེམ་འཛིན་ chhu tsha-po khe sho.

This water is not hot. གཉིས་པ་འགྲེམ་འཛིན་ chhu di tsha-po min-du.

It is cold. བ་མེད་ trang-mo re.

You can go now. བ་མེད་ བ་མེད་ ta dro chhok-ki-re.
27. _Irregular Sounds._—In the following cases the pronunciation is modified for the sake of euphony.

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

- शुच्चार key, hon. = _chhan-di_.
- शुच्चार grain, hon. = _chhan-drnu_.
- नीदुगः is not = _min-du_.
- नीदुगः clothes, hon. = _nam-sa_.

(b) _Reduplicated Sounds._—When the following final consonants, or affixes, namely, अन्धकर्मक_ and _क_, are followed by _अ_ or _क_, the sound of the final consonant is reduplicated, e.g. अंध्य (अंध्यक) अन्धक to hinder, hon. = _kak-ka nang-wa_; अंध्यक्क निर्देश he said, hon. = _sung-nga-re_. अंध्य अंध्य to take care of, hon. = _nyar-ra nang-wa_; अंध्य fat = _tshil-lu_; अंध्यक्क अंध्यक्क अंध्यक्क the official has given, _pöm-pö nang-nga-re_.

(c) व following a vowel or न. When व follows a vowel its sound is sometimes omitted altogether, e.g., व गोट्रे _goitre_ = _ba-a_.

2
pillar = ka-a.

after setattr is often pronounced as r, e.g., —

to conquer, hon. = gye-ra nang-wa.

(d) Other changed sounds

spoon = skip-thu.

sweet buck-wheat = gya-p-va.

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

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

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

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

Medium Tone.—Use this in a word beginning with ན་ as initials whether with or without prefixes.
Low Tone.—Use this in a word beginning with any of the following letters as initials लेखनीय ज्ञान र अन्य भी हैं। Also in words in which a prefix precedes the initials लेखनीय or एँ Such initials are in this case, as previously noted in paragraph 23, pronounced as य, ज, ज, ब and द्व, respectively. For effect of लेखनीय in lengthening or shortening the preceding vowel see above paras. 6 and 7.

Examples.

लेखनीय leather = ko-wa, high tone.

लेखनीय incense = po, high tone and lengthened.

लेखनीय brick = pū, high tone and shortened.

लेखनीय cold (in the head) = chham-pa, medium tone.

लेखनीय opportunity = thap, medium tone.

लेखनीय rope = thak-pa, medium tone and shortened.

लेखनीय to (postposition) la, low tone.

लेखनीय yes (a polite affirmative) = la, low tone and lengthened.

लेखनीय Tibet = po, low tone and shortened.

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

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

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

Thus, \(\text{ ka-na-ro, ko. }\) ka-na-ro, ko. \(\text{ sa-ka-ta, ka, ka ki-ku, ki. }\) sa-ka-ta, ka, ka ki-ku, ki.
It is as if to say sa with ka-ta makes ka, ka with ki-ku makes ki.

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

34. If the vowel is the inherent a, pronounce the first consonant, then the whole word, then the final consonant, and then the whole word again, e.g. \(\text{ ka, khang-nga, khang. }\) ka, khang-nga, khang. \(\text{ sa-ga-ta, ga, gang-nga, gang. }\) sa-ga-ta, ga, gang-nga, gang. \(\text{ la-ta-ta, ta, ta-na-ro, to, tok-ka-sa, tok. }\) la-ta-ta, ta, ta-na-ro, to, tok-ka-sa, tok.
35. When a prefixed letter begins the syllable, e.g. չե, etc., it is pronounced as կա-վո, տա-վո; e.g. Նիր; կա-վո-նյա-դենգ-բու, նյե, նյեն-նա, նյեն. Շնե; տա-վո-գա, գափ-պա գափ.

This աո is pronounced very shortly.

36. A syllable containing only a consonant and the inherent ա, e.g., Կ, is called մա-կյան, i.e. “only ma,” to distinguish it from the consonant accompanied by one of the other vowels. Thus, to enquire whether a syllable is Կ or Կ, you may say “Is it սա-նա-րո or սա-կյան?”

36. Examples.

_handle. լա շապ-կյու, լու, լունգ-նգա, լունգ.

cotton. ռա, ռե-սա, ռե.

to send. պա-վո-տա-տանգ-նգա, տանգ; վա: տանգ-վա.

to embrace. ա-վո-կհա-գա-տա կհյա, կհյա շապ-կյու, կհյու, կհյու-տա, կհյու; պա: կհյու-պա.

enemy. տա-վո-գա-ռա-տա, դրա.

spirit. լա-հա-տա, հլա.


hat. Շկա-վա-սուր, Շկա; մա նա-րո, մո: Շկա-մո.


37. **Sentences.**

Where are you going to?  

* atención a vim-ru pa*

I am going to Darjiling, Sir.  

* atención a vim-ru pa*

What have you got in the bundle?  

* atención a vim-ru pa*

Different kinds of things, Sir.  

* atención a vim-ru pa*

Have you a tea-pot among them?  

* atención a vim-ru pa*

Yes, Sir, I have.  

* atención a vim-ru pa*

What is its price?  

* atención a vim-ru pa*

Twenty rupees.  

* atención a vim-ru pa*

Will you let me have it for fifteen rupees?  

* atención a vim-ru pa*

No, Sir.  

* atención a vim-ru pa*

Well, good-day!  

* atención a vim-ru pa*

Good-day, Sir!  

* atención a vim-ru pa*
CHAPTER II.

THE ARTICLE.

I. The Indefinite Article.

1. This is the same as the numeral one without the prefix མ_, namely མ' chi.

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

3. It is placed after the noun or adjective, which it qualifies; thus, མ' ཁམ, mi-chi, a man.

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

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

6. In the case of weights and measures or in other cases where something full is implied, མ' kang is used instead of མ' e.g. མ' phor-pa kang, a bowl-full.

Words.

Man = ཁམ, mi.                               | Dog = ང' khyi.
Woman = ལམ་ནམ་ མ' kyi-men.                 | Cat = མ' skи mi.
Please give = བཏགས་རིག་པ་ nang-ro-nang.

Rupee = ཉོན་རིང་ gor-mo.

To me = འབྲ་nga-la.

And = བཤད་ t'ang.

Noise = ཕར་ ke.

Do not make (of noise) = མ་ ma-gyap.

Country = ཆོས་lung-pa.

Pleasant = ཕུག་ kyi-po.

Is = རེ re.

Wood = གཟོང་ shing.

Armful = བོད་ pang-pa kang.

He = མེ་ kho.

To him = མེ་ kho-la.

Tibetan = བོད་ pö-pa.

Note that the verb comes at the end of the sentence.

Exercise No. 1. (For reading and copying).

A man = རིག་པ་ mi-chi.

A woman = རིག་རྣམ་རྣམ་ kyi-men chi.

A dog and a cat = མ་ བོད་ khyi chi t'ang shi-mi chi.

Please give me a dog. (Lit. To me a dog please give) བཏགས་རིག་པ་ nga-la khyi chi nang-ro-nang.

Please give him a rupee བཏགས་རིག་པ་ kho-la gor-mo chi nang-ro-nang.

Do not make a noise མ་ ke ma-gyap.
It is a pleasant country.  *(Lit. country pleasant is)*  lung-pa kyi-po re.

Please give me an armful of wood.  *(Lit. To me wood an armful please give)*.  nga-la shing pang-pa kang nang-ro nang.

He is a Tibetan.  kho pö-pa re.

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

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

**II. The Definite Article.**

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

8.  Where the refers to a noun previously mentioned,  is used.

9.  As in the case of  so also both  and  are placed after the noun or adjective which they qualify and take the case-inflection instead of the noun or adjective.
10. The particles ཞི and ི have the sense of the when placed after numerals. Thus ཞི་ཞི་ nyi-ka, the two, both; ི་ི་ diün-kha, the seven. The ཞི་osphere ka, kha, ka, take the case-inflection similarly to ི་ di.

Words.

Who = ི su.
Boy = ི pu-gu.
Good = ི yak-po.
Bhutanese = ི druk-pa.
Wind = ི hlak-pa.
Strong (of wind) = ི tsha-po.
Bring = ི khe-sho.
Food = ི kha-la.

Exercise No. 3.
The dog and the cat. ཡི་ི་di tang shi-mi di.
Who is the man? (Lit. The man who is?) The man (i.e., the man just mentioned) is a Tibetan. ི mi di su re; ི mi te pó-pa re.

The boy is good. ི pu-gu di yak-po re.
Who is the boy? The boy is a Bhutanese. ི pu-gu di su re; ི pu-gu te druk-pa re.
The wind is strong. \textit{hlak-pa tsha-po re.}

Bring the wood (or some wood). \textit{shing khe-sho.}

Bring the food. \textit{kha-la khe-sho.}

\textbf{Exercise No. 4.}

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

The Noun.

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

When expressed lö is generally added to the adjectival root; e.g. chhe-lö, greatness; bom-lö, thickness. Certain abstract nouns are formed by joining together two contradictory words, thus, size = chhe-chhung, lit. large—small; temperature = tsha-trang, lit. hot—cold; quality = sang-ngen, lit. good—bad. Thus, what is the size of that house? khang-pa te chhe-chhung kan dre re, lit. khang-pa, house, te, that, chhe-chhung, size, kan-dre, of what kind, re, is.
2. **Nouns denoting membership of a certain country, religion, profession, etc.,** are formed by adding ना ना ना ना or ना ना ना ना ना, to the name of the country, religion, etc., concerned. Thus, भूटानी = भूटानी druk-पा; कारपेंटर = छायाप्रेस shing so-wa; इनहायिटेंट ऑफ चुम्बी वेल्वे (ट्रोमो) = नंगल्या tro-mo-wa; सेवां = शिमीक्षा yok-po; चीफ = रिंडर tso-wo; दिग्री and दिग्री when used in this connection sometimes denote the feminine gender, e.g. ग्ये-पो = किंग, ग्ये-मो = क्वीन. But, as noted below (para. 6), feminines are often denoted by one of the participles नागन or नाग, thus, यह वो मी एक यि सर्विस. दिग्री and दिग्री are used instead of दिग्री and दिग्री respectively when the preceding syllable ends in a vowel.

3. **Nouns denoting the agent** are usually formed by adding ना khen to the root of the verb, e.g. योंग-वा, to come, योंग-क्में योंग-क्में, the person who comes. This termination ना corresponds to the termination wala in Hindustani, e.g. ान-वाला. More rarely दिग्री mi is used.

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

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

6. In a limited number of words $denote the masculine and the feminine, the particles in such cases following the noun, e.g. $se$-$po$ = son, $se$-$mo$ = daughter. But in numerous cases these six particles are used without denoting gender at all: e.g., $la$-$ma$, priest;
wa-mo, fox, both male and female; kyi-men di tro-mo-wa re, this woman is an inhabitant of the Chumbi Valley, tro-mo-wa, being used both for male and female.

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

Nom. and Acc. या ya, a yak.
Gen. यक-की yak-ki, of a yak.
Dat. यक-ला yak-la, to a yak.
Agent. यक-की yak-ki, by a yak.
Abl. यक-ने yak-ne, from a yak.

8. With some verbs the accusative may be formed in न, e.g., khō nga-la dung-song, he beat me. Its use in these cases is optional. With other verbs न cannot be used, e.g., निमार्गक्रम (not निमार्गक्रम) khō top-chhe sā-ki du, he is eating food.
9. In the literary language, if the noun ends in ཆ or ད the genitive is formed by འ and the agentive by བ; if the noun ends in ཇ or ཊ the genitive is formed by འ and the agentive by བ. It is only when the noun ends in ཆ or ཉ that the genitive is formed by འ and the agentive by བ. But in the colloquial འ and བ respectively are, as a rule, used for all, especially by the lower classes, though it is more elegant to give the forms used in the literary language.

10. Nom. and Acc. བོ་པ་, a servant.
Gen. བོ་པོ་, of a servant.
Dat. བོ་པོ་ལ་, to a servant.
Agent. བོ་པོ་, by a servant.
Abl. བོ་པོ་ནེ, from a servant.

11. The plural is formed by adding to the nominative ལ་ (sometimes pronounced ལ) which, ending in a vowel, takes after it the postpositions of a noun that ends in a vowel. Thus:
Nom. and Acc. པ་ཞེ་, yaks.
Gen. པ་ཞེ་, of yaks.
Dat. པ་ཞེ་ལ་, to yaks.
Agent.  
\[\text{yak-tshö,} \text{ by yaks.}\]

Abl.  
\[\text{yak-tsho-ne,} \text{ from yaks.}\]

12. All plurals are declined as above. There are thus two forms of declension in the singular, but only one in the plural. It should be noted that when it is apparent from the context that the plural is intended, the singular form of the noun is used; thus, \[\text{mi kha-she yong-gi-du,} \text{ some men are coming, lit. men are coming; not being used.}\]

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

Words.

Your \[= \text{khyö-re.}\]  
Mother \[= u-ma.\]  
My \[= \text{nge.}\]  
Phari \[= \text{Phari.}\]
Lhasa སྤྲོལ་ = hla-sa.
Father རྒྱལ་ = pa-pa.
To catch དེབས་ = sim-pa.
Trader ཞེས་ = tshong-pa.
One who catches དེབས་ = sim-khen.
Thief རྒྱལ་ = ku-ma.
Are མི་ = yö.
Here རྒྱལ་ (སྒང་) = de.
Many རྒྱལ་ = mang-po.
Mule རྒྱལ་ = tre.
Name རྒྱལ་ = ming.

Exercise No. 5.

Your mother's cat. ང་ཁྲོ་རེ་མ་མེ་སྨི་ རྒྱུ་-རེ་ a-me ski-mi.
My servant will go འདི་བསྟན་པ་ཐུབ་ ཕང་ཡེ་འོ་ཐུ་-ne
from Phari to Lhasa. རྒྱལ་ = hla-sa la dro-ki-re.
My father is beating the dog. འདི་བསྟན་པ་ཐུབ་ རྒྱུ་-pa-pe khyi dung-gi-du.
The men who caught the thief are here. རྒྱལ་ (སྒང་) རྒྱལ་ (སྒང་) རྒྱལ་ ku-ma sim-khen
te-tsho de-yö.
Many women are coming. རྒྱུ་-མེན་ རྒྱུ་-མེན་ mang-po yong-gi-du.
This is a male mule. རྒྱུ་-མེན་ di pho-tre re.
CHAPTER III.

This man has done the work.  རྩེ་སྡེ་ལས་བསྐྱེད་བྱས་བཀོད།

mi di le-ka di che-па re. Lit. མྱེ་དུ་ཐོབ་པའི་བེད་པ་དེ།

Exercise No. 6.

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

The Adjective.

1. The adjective usually follows the noun and in this case takes the declension instead of the noun. If an article or demonstrative pronoun accompanies, it comes last of the three, and takes the declension, both noun and adjective in such case remaining in the nominative case. The declension of adjective, article or pronoun, follows the same rule as that of nouns. Thus, "khang-pa chhung-chhung-gi, of the small house, lit. "house, small of; "khang-pa chhung-chhung te-i gang-la cha-chi du, there is a bird on the top of that small house; lit. " of that small house, on the top, a bird, is. Should the adjective be put before the noun, it takes the genitive case, and the inflection is then taken by the noun if alone with the adjective, but by the article or demonstrative pronoun if such accompany. Thus, "po-pe kyi-men la, to the Tibetan woman. "po-pe kyi-men te la kha-la nang-ro-nang, please give some food to that Tibetan woman; lit. "food, to that Tibetan woman, please give."
2. Most adjectives end in བོ po, which is but seldom changed to བོ mo, when used with a feminine noun, e.g. གོ་མ་པ བོ chi, a white mare. Note that གོ་པོ ka-po, white is not changed to གོ་མོ ka-mo.

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

4. Other adjectives are formed from words repeated, thus: གོ ཉུ གོ ཉུ, gor-gor, round.

Others from words repeated with this difference that the first word has the inherent vowel a, the second a different vowel; e.g. གོ ཉུ གོ ཉུ གོ ཉུ, khyar-re khyor-re, shaky, tottering. Such repeated words are in the colloquial usually disyllabic.

5. Adjectives denoting a negative such as those which in English begin with in—, un—or end with—less are occasionally rendered in Tibetan by ཁོ་ me or ཁོ་ me-pa, following the noun concerned, e.g. ཁོ་ thrim-me, lawless, i.e.
Without law; ཐོན་པ་རྒྱལ་མ་, useless, lit. without meaning. They are however more frequently rendered by a negative. Thus: This is unfitting = This is not fitting and is accordingly rendered མི་ཐོན་པ་རྒྱལ་མ། di ཤོོ་ྷོོོ་མི་དུ།.

6. -able, -ible are often expressed by ཤོོ་ཤོོ་, e.g. རྗུས་སོ་ མི་ཐོན་པ་རྒྱལ་མ། kha-la di ས་པྟོ་མ་མིན་དུ།, this food is not eatable, i.e. is not fit for eating, lit. ཤོོ་ཤོོ་ ལྷོ་ཤོོ་ རྗུས་སོ་ ལྷོ་ཤོོ་ རྗུས་སོ་ ལྷོ་ཤོོ་, this food eatable, ལྷོ་ཤོོ་ རྗུས་སོ་ is not. Where the meaning is that of ready for, use རྗུས་ or ལྷོ་ཤོོ་, e.g. ཤོོ་ཤོོ་ ལྷོ་ཤོོ་ཤོོ་ རྗུས་སོ་ kha-la di ས་མེ་ ལོ་ཤོོ་ རྗུས་སོ་ ལྷོ་ཤོོ་ རྗུས་སོ་ ལྷོ་ཤོོ, this food is not yet ready to be eaten.

7. The comparison of adjectives is formed by རྗུས་ le—than, more than, thus: རྗུས་སོ་ ཐོན་པ་རྒྱལ་མ། ta te-le ta di chhem-po re, this horse is bigger than that one, lit. རྗུས་ more than that horse, རྗུས་ རྗུས་ ཚུ་ འི་ རྗུས་སོ་ ཚུ་ འི་ རྗུས་སོ་ ཚུ་ འི་ this horse རྗུས་སོ་ ཚུ་ འི་ རྗུས་སོ་ ཚུ་ འི་ is big. Note that the adjective itself remains unchanged. Some adjectives, e.g. རྗུས་ yak-ka, better, རྗུས་ ཚད་ mang-nya, more; རྗུས་ ལྷོ་ཤོོ་ རྗུས་སོ་ ལྷོ་ཤོོ་ རྗུས་སོ་ ལྷོ་ཤོོ, greater; ལྷོ་ཤོོ་ bom-pa, thicker have separate forms for the comparative. In such cases these are used with རྗུས་ in the same way as the adjective whose form does not
change, thus: དཔེར་བཤད་བཞི་ ཐ་་་ཉ ས་ན་་ལ་་དུ་ཅི་, ཐིས་ཞི་ THE BETTER HORSE; རིང་པོ་ཆེན་པོ་དུ་ ཁྱེད་ཞི་ te-le di yak-ka du, THIS IS BETTER THAN THAT. Frequently the adjectival root is conjugated like a verb, thus; རིང་པོ་ཆེན་པོ་དུ་ te-le di bom-kyi re, THIS IS THICKER THAN THAT.

8. The Superlative Degree of adjectives is formed either by ལྟ་ shö or by the words “more than all,” “from among all.” Thus: དཔེར་བཤད་བཞི་ di chhe-shö re, THIS IS THE BIGGEST, རིང་པོ་ཆེན་པོ་དུ་ gang-khe kyi-ne di yak-po re, THIS IS THE Best, lit. རིང་པོ་དུ་ all, རིང་པོ་དུ་ from among, དཔེར་བཤད་ ཐིས་ཞི་ this is good. རིང་པོ་དུ་ from among, དཔེར་བཤད་ ཐིས་ཞི་ tham-che le re-gö di trap-kyi re, THIS IS THE THINNIEST COTTON-CLOTH, lit. རིང་པོ་དུ་ more than all, རིང་པོ་དུ་ this cotton cloth, ཀྲྲིང་ཞིན་ is thin. Again, རིང་པོ་དུ་ tshang-me nang-ne di ring-po re, THIS IS THE LONGEST, lit. རིང་པོ་དུ་ all, རིང་པོ་དུ་ from among, དཔེར་བཤད་ ཐིས་ཞི་ this is long.

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

Son ཉུ་་ pu.
Parents ཉམ་pha-ma.
Iron ཀྲི་cha.
Things, goods ཕ་(ཁ) ལག cha-la.
Durable བོག་ཆོས་་ tro chhem-po.
Fat གཉའ་ཤ སྣ་gyak-pa.
Talk, speech མར་ke-chha.
Foal སྣ་(ཐུ་)ti-gi.
Brave རྣ་ཐེས་་ nyi nying chhem-po.
Heart, རྒྱ་big.
Khampa, ཕམ་kham-pa,
i.e. inhabitant of Kham (ཁམས) large province in Eastern Tibet.

Exercise No. 7.

This man is the son of good parents. བཞི་བཞི་བཞི་པ་ཞི་པཞི་mi di pha-ma yak-pö pu re.
Iron things are more durable than wooden things. ཀྲི་ིབ་(ཁ) ལག བཞི་ཀུན་ཀུན་ཀུན་(ཁ) ལག བཞི་བཞི་ཏི་mi shing-gi cha-la le cha-kyi cha-la tro chhe-ki re.
That fat woman is beating a foal. སྣ་ཐུ་ཐུ་ཐུ་ཏི་my white mare's foal. སྣ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ྲ་ཐུ་ྲ་ཐུ་ྲ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ ཅ་པོ་ni ne gö-ma ka-pö ti-gi re.
The Bhutanese are braver than the Chumbi Valley men, *lit.* more than the Chumbi Valley men the heart of the Bhutanese is big. 

tro-mo wa le druk-pa nying chhem-po re.

The Khampas are the bravest Tibetans. 

pö-pa yang-khe kyi-ne kham-pa nying chhe-ki-re.

This is nonsense (*lit.* useless talk). 

di tön-ta me-pe ke-chha re.

**Exercise No. 8.**

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

The Auxiliary Verb, "to be."

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

Present Indicative Tense.

Affirmative form.

\( \text{ nga-yin or } \text{ yö, I am. } \)
\( \text{ khyö-yin or } \text{ yö or } \text{ re or } \text{ du, thou art. } \)
\( \text{ kho-yin or } \text{ yö or } \text{ re or } \text{ du, he is. } \)
\( \text{ ngan-tsho yin or } \text{ yö, we are. } \)
\( \text{ khyön-tsho yin or } \text{ yö or } \text{ re or } \text{ du, ye are. } \)
\( \text{ khon-tsho yin or } \text{ yö or } \text{ re or } \text{ du, they are. } \)

2. \( \text{ nga} \) and \( \text{ yö} \) are used only in an attributive sense; \( \text{ nga} \) and \( \text{ du} \) are used primarily in the sense of existing, but are also sometimes used in an attributive sense. Thus:

\( \text{ ku-ma sim-khen nga yin, I am the man who caught the thief. } \)
\( \text{ nga de yö, never nga. } \)
He is good. \[\text{de yin}.\] \[\text{kho yak-po re or kho yak-po du}.\]

3. **Negative form.**

\[\text{nga men or me, I am not.}\]

\[\text{khyö me or ma-re or min-du, thou art not.}\]

\[\text{kho-me or ma-re or min-du, he is not.}\]

\[\text{ngan-tsho men or me, we are not.}\]

\[\text{khyön-tsho me or ma-re or min-du, ye are not.}\]

\[\text{khon-tsho me or ma-re or min-du, they are not.}\]

The distinction between \[\text{me}\] and \[\text{ma}\] (\[\text{mi}\]) is the same as between \[\text{me}\] and \[\text{ma}\]

\[\text{e.g. yige di tri-khen nga men kho yin, It is he, not I, that wrote this letter (lit. the writer of this letter, I am not, he is).}\]

The negative form is \[\text{yo-wa-ma-re, e.g. kho-yak-po min-du, he is (I know) not good, kho yak-po yo-wa-ma-re, he is (I understand) not good.}\]
4. Is, are, was, were, joined to other verbs, or in the sense of there is, there are, there was, there were, may be expressed by གཞིན་བུ་ནོ། ། or གཞིན་བུ་ཁུན་ yo-wa-re. As a general rule it may be said that གཞིན་means it is there; I saw it there and know that it is still there. གཞིན་means I saw it there, but am not sure whether it is still there or not. གཞིན་ཁུན་means I did not see it, but, understand that it is there, e.g., the Dalai Lama is residing at Lhasa now-a-days, གཞིན་ཁུན་ཁྲིམ་སྐྱེས་གཞན་ཐེང་སང་ཧྲ་ས་གྲུ་དྲེན- བྱ་ཡོ།. This means “I saw the Dalai Lama at Lhasa and know that he is still residing there.” If we substitute གཞིན་ for གཞིན་ གཞིན་for གཞིན་ it means “I saw the Dalai Lama at Lhasa, but am not sure whether he is still residing there.” With གཞིན་ཁུན་ instead of གཞིན་ it means “I understand that the Dalai Lama is residing at Lhasa.”

5. To form the interrogative add གཞིན་ or གཞིན་ to གཞིན་ གཞིན་or གཞིན་, e.g. གཞིན་ཁུན་ yo-pe, གཞིན་ཁུན་ yim-pe; གཞིན་ du, forms གཞིན་ཁུན་ (གཞིན་) duk-ke, according to the ordinary rule for reduplication. [Cap. I, para. 27 (b).] Thus, གཞིན་ཁུན་ཁུན་ཁུན་ཁུན་མི་དེ་ཡག་པོ་རེ-པེ་? Is this man good? གཞིན་ཁུན་ཁུན་ཁུན་ཁུན་མི་ཏེ་དང་ལ་ཡོ-པེ་, is the man at
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HOME? (lit. IS THE MAN INSIDE?). The interrogative particle is often omitted where the existence of an interrogative pronoun, who, what, where, etc., shows that an interrogation is intended, e.g. [mi di sure, WHO IS THIS MAN?]

6. The imperfect indicative, I was, and the perfect indicative, I have been, are the same as the present indicative, the adverb ngen-la, formerly or other adverb of time being placed in front. Thus, mi di yak-po re, THIS MAN IS GOOD. ngen-la mi di yak-po re tan-da yak-po ma-re, THIS MAN FORMERLY WAS GOOD; NOW HE IS NOT GOOD. khe-sa nga tang nyam-tu khyö me, YOU WERE NOT WITH ME YESTERDAY. If the sense is clear from the context the adverb of time may be omitted.

7. The future is yong, which is the same for all persons, singular and plural, thus, nga yak-po yong, I WILL BE GOOD; khon-tsho yak-po yong, THEY WILL BE GOOD. For the negative insert mi before yong, thus, khyö yak-po mi-yong, YOU WILL NOT BE GOOD. Interrogative yong-nte (as) yong-nte or yong-nte (as) yong-nte.

8. The conditional is yö-na, or du-na, for all
persons, singular and plural, past and present; thus, न्गा याक-पो यो-ना, if I am good, or, if I were good;
क्षयो याक-पो यो-ना, if thou art good, or, if thou wert good. The negative is नेन्जु, me-na, e.g. नेन्जु
क्षयो याक-पो me-na, if he is (or was) not good.

9. The infinitive and verbal noun are formed from the root with य् added; i.e. नेन्जु yो-पा, नेन्जु yिम-पा, to be,
the being, to have been, the having been, to be about to be. The context tells whether they are present, past or future;
e.g. नेन्जु नेन्जु याक-पो yिम-पा yीं को चुंग, I have heard that this man is good;
नेन्जु नेन्जु न्यें-ला मी di yak-पो yिम-पा को चुंग-टे ता मी-न्यें-चे शा, I heard formerly that
this man was good, but now he has behaved badly (lit. has acted the bad man).

10. The present participle is rendered by नेन्जु yो-तु, negative नेन्जु me-तु, lit. at the time of being, नेन्जु न्याय
न्याय न्गा मी di yak-पो yो-तु, when I am (or was) good; नेन्जु न्याय
क्षयो me-तु, when he is (or was) not good. This participle is also rendered by नेन्जु न्याय यो-पे तु-ला,
lit. at the time of being or by नेन्जु yो-पा तुंग. Past
time to be distinguished by adding རིག་པ་ ngen-la, as with
the imperfect and perfect indicative.

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

12. རིག་པ་ yö-khen, or རིག་པ་ yö-pa, forms a participle
used in an agentive sense. (See Cap. III, para. 3.) Thus,
མེད་ལས་ རིག་པ་ ལོང་ མི་དེ། yö-khen chi-re,
THIS MAN IS A LEARNED ONE.

13. This verb has no imperative of its own. The sense
of the imperative is often supplied by རིག་ pronounced chi
—negative རིག་ ma-che, these being the imperative of the
verb རིག་ cke-pa, to do; thus, རིག་ ma-che, kük-pa ma-che,
do not be stupid.

14. For denoting vagueness or generality, རིག་ yong, may
be used, e.g. རིག་ ལ་ la མང་པོ yong,
THERE ARE MANY SHEEP IN TIBET.

15. རིག་ yö, is also used to denote having, possessing, with
the subject in the dative. Thus, རིག་ རིག་ ལ་ la དུ་
yö-pe? HAVE YOU A HORSE? རིག་ རིག་ ལ་ la yö t'u
ngen-la yö t'u
me, I had one, but I have not got it now. The भ may also be omitted, thus: भे khyö ta yö-pe?

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

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

Words.

He भे kho-rang.
Is staying भे de-du.
Pen भे nyu-gu.
When grown up, lit. when the years rise भे lo-long-na.
Call, lit. make come भे sho chi.
Monk भे tra-pa.
Where भे ka-pa.
Boy भे pu-gu.
Darjeeling भे Dorje-ling.
Will be a thief, lit. will steal भे ku-ma ku-yong.
Two भे nyi.
Tall, lit. long body भे suk-po ring-po.
Many भे mang-po.
Chinaman भे gya-mi.
The Chumbi Valley भे tro-mo.
At home, lit. within भे nang-la.
Exercise No. 9.

When he is (or was) at home. | kho-rang nang-la yö-tü.

He is (lit. is staying) at Darjeeling. | kho Dor-je-ling-la de du.

This is not my pen; it is yours. | di nge nyu-gu ma-re, khyö-re re.

He was a thief; now he is a good man. | ngen-la kho ku-ma re, ta yak-po-re.

If he is at home, call him here. | kho nang-la du na, de sho chi.

He has been a monk, but is now a trader. | ngen-la kho tra-pa re, ta tshong-pa re.

When the boy is grown up, he will be a thief. | pu-gu di lo-long-na, ku-ma ku-yong.

I have two ponies. | nga-la ta nyi yö.

You are tall. | khyö suk-po ring-po re.

Are there many Chinamen in the Chumbi Valley? | tro-mo la gya-mi mang-po yong-nge?

1 A common transition among Tibetans.
Where is my mother? นี มามา น้ํา ดู่ น้ํา นี มาม่า น้ํา ดู่

Exercise No. 10.

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

The Verb.

1. The Tibetan verb denotes an impersonal action, a state of being, doing, happening, etc., and is in effect a verbal noun. Thus: རྣམ་པ་རྣམ་པོ་ཞུ་ན། kho luk-sha sa-ki-du, he is eating mutton, lit., by him, as regards mutton, an eating is; འབྲུག་འེས་ཀྱི་མོ་བུ་ཏོས་ཏོས། tshong-pa te sang-nyi lep-yong, the trader will arrive to-morrow, lit., as regards the trader, to-morrow, an arriving will be.

2. There is no separate inflection in the verb itself, by which one can distinguish between the singular and plural numbers, or between the active and passive voices. Even the different tenses are often the same in the colloquial as used by ordinary, uneducated persons. By the accompanying noun or pronoun one can tell whether the singular or plural is meant. The accompanying auxiliary verb, and sometimes an alteration in the root, gives the tense. From the context and from the inflexion of the noun or pronoun, if any, one must judge whether the voice is active or passive. The infinitive, participles and some of the tenses are formed by adding monosyllabic particles, e.g. ༧ རྣམ་པ། རྣམ་པའི་ཉིད། etc. to the root.

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

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

4. The exceptions to the above rule are:—

(a) Verbs, the present root of which end in the inherent a or й, usually make this present root for the present indicative, future indicative formed by རིག་ ki-yin, negative form of the imperative, present participle, agentive participle, present infinitive, and verbal noun, e.g. རིག་ རིག་ ! sa-ki-du, he is eating, from the present root རིག་ not རིག་ རིག་ ! se-kyi-du; རིག་ རིག་ ! shu ki-re, he will request, from the present root རིག་ not རིག་ རིག་ ! shū-kyi-re, from the perfect root རིག་ ! But རིག་ རིག་ རིག་ ! kō-kyi-du, he appoints, from the perfect root རིག་ not རིག་ རིག་ ! ko-ki-du, from the present root རིག་ !

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

(b) In compound verbs, of which the second verb is རིག་ nang-wa (such verbs are used in the honorific language), the
first verb keeps the present root as a rule in all tenses; e.g.  
\[ \text{བོད་ (ཐ) དཀར་} \] tong-nga nang-wa, to send, hon.

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

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

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

So also always  
\[ \text{བོད་ (ཐ) དཀར་} \] nyö-yong, he will buy, from the perfect root ངོ་, never  
\[ \text{བོད་ (ཐ) དཀར་} \] nyo-yong, from the future root ངོ་.

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

7.  
\[ \text{བོད་ (ཐ) དཀར་} \] luk-pa, to pour.
Present Indicative.

\[ \text{I} \text{ C} ; ^{1} ^{2} ^{3} ^{4} \text{nge or} \text{C} ^{5} ^{6} ^{7} \text{ngan-tshö luk-ki-yö, I (or we) pour (or am pouring).} \]

\[ \text{I} \text{ C} ; ^{1} ^{2} ^{3} ^{4} \text{khyö-re or} \text{C} ^{5} ^{6} ^{7} \text{khyön-tshö luk-ki-du, you (or ye) pour (or are pouring).} \]

\[ \text{I} \text{ C} ; ^{1} ^{2} ^{3} ^{4} \text{khon-tshö luk-ki-du, he (or they) pours (or is pouring).} \]

The \[ \text{I} \text{ C} ; ^{1} ^{2} ^{3} ^{4} \text{and} \text{C} ^{5} ^{6} ^{7} \text{ are often omitted, e.g.} \text{C} ^{5} ^{6} ^{7} \text{khö luk-ki, he is pouring.} \]

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

8. Imperfect Indicative.—This (I was pouring, etc.), like that of the auxiliary verb, is the same as the present with \[ \text{I} \text{ C} ; ^{1} ^{2} ^{3} ^{4} \text{ngen-la or other adverb of time added.} \]

9. Perfect Indicative.— \[ \text{I} \text{ C} ; ^{1} ^{2} ^{3} ^{4} \text{ngen-tshö luk-ka-yin, I (or we) poured (or have poured).} \]

\[ \text{I} \text{ C} ; ^{1} ^{2} ^{3} ^{4} \text{khyö-re or} \text{C} ^{5} ^{6} ^{7} \text{khyön-tshö luk-ka-re. You (or ye) poured (or have poured).} \]

\[ \text{I} \text{ C} ; ^{1} ^{2} ^{3} ^{4} \text{khon-tshö luk-ka-re.} \]

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

Note the reduplication of the \[ \text{I} \text{ C} ; ^{1} ^{2} ^{3} ^{4} \text{ after} \text{C} ^{5} ^{6} ^{7} \text{; also that, as in the case of the auxiliary verb, where} \text{C} ^{5} ^{6} ^{7} \text{ is used} \]
for the 1st person, ཤ་ is ordinarily used for the 2nd and 3rd, and where ཤ་ for the 1st person ཤ་ for the 2nd and 3rd. The perfect is also rendered by ཤ་ or ཤ་ and sometimes by ཤ་ added to the root of the verb, and the same for all persons, thus, ཤ་ ཤ་ nge ko-ckung, I heard; ཤ་ ཤ་ kho shi-song, he died.

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

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

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

ཤ་ ཤ་ ཤ་ khyö-re or ཤ་ ཤ་ khyöntshö luk-ki-re, you (or ye) will pour.

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

ཤ་ yong added to the perfect root of the verb may also be used for all persons, thus, ཤ་ ཤ་ nge luk-yong, I will
POUR; དོན་ལྟེ། l uk-yong, THEY WILL POUR. Neither the present nor the future root is used with བོད་ in this sense, e.g. I WILL BUY ལེ་བོད་ nge nyö-yong, not ལེ་བོད་ nge nyo-yong. I WILL DO THIS WORK ལེ་ཁས་ di che yong; དུ་ the perfect root is used, not བོད་ the present root, nor དུ་ the future root. The ICE WILL MELT RAPIDLY. མིབ་བཤེས་ དུ་མེད་ nge le-ka di che yong; དུ་ the perfect root is used, not བོད་ sku, the present root, nor དུ་ sku, the future root.

12. Imperative.—In literary Tibetan many verbs have a separate root for the imperative as well as for the present, future and perfect tenses, and such roots are given in general dictionaries. But in the colloquial the imperative is usually the present or perfect root of the verb. When the root contains an inherent a or ཤ་ this is often changed to ལ་; e.g. སེམས་ རིག་ m i k-tö, LOOK! from present root བོད་ ta.

SEND THIS MAN! རེ་བོད་ mi di tong.¹

BUY THIS THING! འབ་པ་ཆི་ di nyö.²

¹ Present root. ² Perfect and imperative root.
Tell (your) petition! \textit{nyc-su shu}. \footnote{Perfect root.}

Sow this field! \textit{shing-kha di tap}. \footnote{Perfect root.}

In addressing servants, coolies and others of low rank \textit{shi} is often added. \textit{Pour! luk-shi.}

In addressing persons of somewhat better position \textit{ro-nang}, and \textit{ro-che}, the former being the slightly more polite of the two, are substituted for \textit{shi}. Thus, \textit{luk-ro-nang, please pour.}

Other particles used after the imperative to soften it are \textit{ta} and \textit{a}. These soften the order, but are not quite so polite as \textit{ro-nang} or \textit{ro-che}, \textit{e.g. ro-ta, do look! o-na gyn-a, well, you may go.}

\textit{de sho-a, come here, do. kho la tri-ro-nang, please ask him.}

13. The negative of the imperative is formed by putting \textit{ma} before the imperative, \textit{e.g.}

\textit{Do not send this man, mi-di ma-tong.}

\textit{Do not buy this thing, cha-la di ma-nyo.}
Do not tell (your) petition, न्येस्कु मास्कु

Do not sow this field, न्किंक्लु दी माताप

It will be noted from the above examples that verbs ending in ़ or छ usually take the perfect root for the positive imperative and the present root for the negative imperative. Verbs ending in inherent ए also take the present root for the negative imperative, e.g. मिकमाता, do not look. शामासा, do not eat meat. Those verbs, which form irregular imperatives, take the present root for the negative, e.g. शो, come! मांयों, do not come! ग्यु, go! न्मांद्रो, do not go!

14. It should be noted also that verbs of telling, ordering and the like govern the imperative, thus, को पहारी ला दो लाप शी, tell him to stay at Phari, lit. tell him stay at Phari.

15. **Conditional Tenses.**—They are formed thus: Present Conditional, if her son is ill the mother will be grieved, गुदिन्कु (if ill) गु दी नाना आमे दुक्ने चे योंग (will be grieved, lit. will make grief). Past Conditional, if I had known yesterday, I would have given it, जे खेसा (yesterday) जे हा को ना (if I had known) ते राजो (would have given). Note that both for the present and the past the clause begin-
ning with *if* takes \( \bar{\ddot{a}} \) added to the root of the verb; that the second clause, as in English, takes the future, when joined to a present conditional clause; and that, when joined to a past conditional clause, the second clause takes the perfect indicative changing \( \ddot{\ddot{a}} \) into \( \ddot{\ddot{a}} \) and \( \ddot{\ddot{a}} \) into \( \ddot{\ddot{a}} \). Thus, *If he had known yesterday, he would have given it.*

\[ \text{khe-sa \( \ddot{\ddot{a}} \) ha-ko-na te-ra-du.} \]

16. As, because, since is expressed by \( \ddot{\ddot{a}} \), e.g. \( \ddot{\ddot{a}} \ \text{khoy\dottsh} \ \text{che} \ \text{ma-thup-tsang nge \( \ddot{\ddot{a}} \) pa-yin. As you could not do it, I did it.*}

\[ \text{di chhe-tra-tsang drik-ki ma-re. This will not do as it is too large.} \]

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

17. **Present Participle.** This is formed by adding \( \ddot{\ddot{a}} \) to the root, e.g. \( \ddot{\ddot{a}} \ \text{tre} \ \text{dung-\( \ddot{\ddot{a}} \) mi chi lep-song, while he was beating the mule, a man arrived. Or \( \ddot{\ddot{a}} \) may be added to the infinitive (see para. 23 below), the latter being put in the genitive; e.g. \( \ddot{\ddot{a}} \ \text{kh\dottre} \ \text{dung-pe\( \ddot{\ddot{a}} \) la, etc. This participle may also be formed by adding \( \ddot{\ddot{a}} \) or \( \ddot{\ddot{a}} \) to the root, e.g. \( \ddot{\ddot{a}} \ \text{kh\dottre} \ \text{dung-pa-tang mi chi lep-song.} \]

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18. **Past Participle.**—Formed by adding ཁ་ ne to the perfect root, e.g. རི་ག་རི་ chhu luk-ne, HAVING POURED OUT the water. It takes also the place of a pluperfect and a gerund. Thus: he has become rich by trading, བི་རེ་ག་པ་ (he) ཚུ་རཞེ་ (having traded) བ་ རི་ (rich) བི་ བེ (has become). After he had written the letter, he despatched it. བི་རི་ག་པ་ (having written) སྤི་རི་ (he) ཆུ་ རི་ (having written) བི་རི་ག་པ་ (he) སྤི་་ (having written) བི་ སྤི་ (has become). This ཁ་ the conditional and ཁ་ the present participle make up largely for the poverty of the Tibetan language in conjunctions.

19. **Agentive Participle.**—Formed by དེ་ or བའི added to the root. These Agentive participles may have either a past, a present or a future signification. དེ་ and བའི are used with animate objects and have an active signification. བའི or བའི when used with animate objects denote the passive. With inanimate objects བའི or བའི are used in preference to བི་ or བི་ བི་ is used after vowels and བི་ or བི་; བི་ after the other final consonants. **Examples:**
—The messenger who went yesterday. khe-sa dro-n-gen pang-chhen te.

The messenger who will go to-morrow. sang-nyi dro-n-gen pang-chhen te.

The man who sent the letter yesterday. khe-sa yi-ge tong-n-gen mi te.

The letter which was sent yesterday. khe-sa tang-nge yi-ge te.

The man who was sent yesterday. khe-sa tang-nge mi te.

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

20. Verbal Noun. —Either takes the infinitive form or is formed by adding ད་ ya to the root, e.g. འཛོི་ trö-ya, THE running away from འཛོི་ trö-pa, TO RUN AWAY. དམ་ནམ་ དམ་ནི་གྱི་ནམ་པོ་མ་-re, THE running away when a battle is being fought (དམ་ནམ་) IS WRONG. Again: NOW-A-DAYS IS THE TIME FOR going to India, གི་རིང་ཐངས་གྱ་-la dro-ve tü re, lit. གི་རིང་ (NOW-
A-DAYS) 疽 (TO INDIA) 乃 (OF GOING) 瘏 (THE TIME) 乃 (IS). Infinitives and verbal nouns can also be formed from other parts of the verb. Thus, 乃 to do or the doing, 乃 the having finished doing, e.g. 乃 doing, 乃 the having finished doing, 

21. Verbs governed by verbs of seeing, perceiving, hearing, thinking, believing, knowing, saying, etc., take the form of the verbal noun; e.g. 乃 I perceived that he was a simpleton.

khyö kha-la sé-tshar-ra yin-na sam-chung. I thought you had finished eating.

22. In order to, for the sake of, for the purpose of and the like are frequently rendered by the verbal noun in the genitive followed by 乃 or 乃, e.g. 乃 I have endured a great deal of trouble in order to succeed in this law-suit.
kha di tap-pe tön-ta-la nga de yong-nga-yin; I have come here for the purpose of sowing this field.

23. **Infinitive.** —This is the form of the verb found in dictionaries and vocabularies. It is the present root with न pa added in the case of roots ending in ना नां नम् | ka, ta, na, pa, ma, sa, and with न wa added in the case of roots ending in a vowel or ना नां नम् | nga, a, ra, la. It is used in the sense of in order to; e.g. ना नां नां नम् (न्याय) न्यायना न्यायना न्यायना न्यायना न्यायना | ka-lön-pung-la tshong gyak-ka chhim-pa-re, he has gone to Kalimpong to trade. न added to the present root also expresses the infinitive. Thus, न्यायना न्यायना न्यायना न्यायना | ta dro-gyu ka-tshö yö, how far (have we) to go now?

Several verbs, e.g. न्यायना न्यायना न्यायना न्यायना | gö-pa, to be necessary, न्यायना न्यायना न्यायना न्यायना | thup-pa, to be able, न्यायना न्यायना न्यायना न्यायना | chhok-pa, to be allowed and न्यायना न्यायना न्यायना न्यायना | dö-pa, to wish, take the root and not the infinitive of the verb which they govern; e.g. न्यायना न्यायना न्यायना न्यायना | ta khyö dro chho-ki-re, you are permitted to go now.

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

Official = རོལ་བ དཔོར་པོ་
To know = ཟོགས་པ་ཤེ་པ་

Messenger = རིགས་པ་པང་་མཆེན
Quickly, soon = གྱོག་པ་གྱོག་པོ

Muleman = རི་པ་ཉེ་པ་
Water = སྤྱ་ཆུ་

To, into the presence of = རི་པ་ཉེ་ལམ་
To learn = འབྲེལ་པ་ལབ་པ་

To, into the presence of = རི་པ་ཉེ་ནས་

To make effort, strive = མིང་རུ་ཐེ་པ་
Difficult = བཀྲ་ལྟར་ཁབ་པོ

To, into the presence of = རི་པ་ཉེ་ཡི་གེ
Letter = སིས་ཡི་གེ

To make effort, strive = མིང་རུ་ཐེ་པ་
To receive = བློ་པ་བོར་བ།

Tibetan language = རི་པ་ཉེ་
Kalimpong = ཕྱག་རྩི་སྟོོང་

pbö-ke (derived from རི་པ་, Tibet and འཆུ་ sightings, speech).

Ex: གླེ་སྟོོང་སྟོོང་བ།

Exercise No. 11.

I see the house. འབྲེལ་པ་ཁང་པ་

I will see your house to-morrow. རྡོ་རྗེ་ཁྱོ་གཅིག་ཁང་པ་ནས་མི་ཁ་ཁྱོ་ཁྲི་ཡུན

The official has sent a messenger to me. རོལ་བཔའ་དཔོར་པོ་པང་་མཆེན

chi nge tsa-la tong nga nang-chung.

You have sent your worst pony; please sell me a better one.

སྐྲོད་སྐྲོད་(དོན) སྐྲེལ་རྗེ་སྟོོང་དེ་ད་གུ་ལྟར་བའི་བདེ་ན་དང་དགུ་མ་གྱུར་མ་ལ་.
CHAPTER VI.

He is beating a mule. He was beating the muleman yesterday.

If you work hard (lit. make effort) you will soon know Tibetan.

Do not beat the pony.

Tibetan is difficult (lit. the learning Tibetan is difficult).

I received the letter from Dawa Tshering (lit. sent by Dawa Tshering) yesterday.

After going to Darjeeling, go to Kalimpong.

When you are at Kalimpong, buy a pony.
Exercise No. 12.

He is buying. The trader has bought these goods at (lit. from) Lhasa. Call my servant. Do not pour the water. I have sent a messenger to Darjeeling. If you had petitioned the official yesterday, he would have sent a good pony. I am going to the bazaar to see whether there are any new arrivals (lit. comers, from གེལ་ to come) from Lhasa.
1. **Negatives.**—The negative used with the present and future indicative (except with ་མ་) is ོི་མི་. With all other tenses and with ོི་རེ even though in the present or future ོམ་ is used. The negative with ོི་ཡིན་is shortened into ལོ་མེ, that with ོི་ཡོ་into ོི་མེ. Thus: ཁོ་ཡོང་གི་མི་དུ་, he is not coming; ཁོ་ཡོང་གི་མ་རེ, he will not come; ི་ཤིང་པོ་མ་རེ་, he will not arrive tomorrow; བོད་ཡི་དོ་རོ་མེ, I will not go; འགས་ཐོན་བི་མེ་, I do not know.

2. With the perfect indicative ending in ོི་it is better to place the negative before the root; e.g. he did not go yesterday, རི་ཡོང་གི་མ་ཅོས་པའི་རེ་, in preference to རི་ཡོང་གི་མ་ཅོས་པ་རེ་, although neither is incorrect.

3. **Never** is translated by ལུས་མ་ཉོང་, following the root of the verb, e.g. འབུ་ལོ་མ་ཅོས་པའི་རེ་, I have never been to Darjeeling.
4. Interrogatives.—These follow the rules given in Chapter V, para. 5. To these must be added the rule that ཀུ་ ཞུང, ཁོ་ སོང་ and ཀུ་ རྒྱོང (this latter without ལོ་ སྣ་, meaning ever) take གྲ་ སྤྱི་ སྨ. Thus: has my father arrived?

ེ་ སྨ་ སྤྱི་ སྨ་ སྤྱི་ སྨ་ སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ. Again, have you ever been to Darjeeling?

ལཱ་ སྤྱི་ སྨ་ སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ. Sometimes གྲ་ སྤྱི་ སྨ is used instead of གྲ་ in interrogative sentences for the second person, singular and plural, e.g. ེྷ་ བྲ་ སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ. Are you going to Lhasa?

5. An interrogative is also formed by གྲ་ སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ སྤྱི་ ཞུང སྤྱི་ སྨ སྤྱི་ ཞུང སྤྱི་ སྨ སྤྱི་ ཞུང སྤྱི་ སྨ སྤྱི་ ཞུང སྤྱི་ སྨ. Thus, གྲ་ སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ སྤྱི་ ཞུང སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ སྤྱི་ ཞུང སྤྱི་ སྨ སྤྱི་ ཞུང སྤྱི་ སྨ སྤྱི་ ཞུང སྤྱི་ སྨ སྤྱི་ ཞུང སྤྱི་ སྨ. If you do this, will it turn out well? (lit. will it be good?).

6. Finally, an interrogative with a future meaning is formed by adding དབྱོར་ to the root. Thus, གྲ་ སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ་ སྤྱི་ ཞུང སྤྱི་ སྨ. Is this boy doing well at school?

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

Present  
\[ (\text{you, he}) \text{ d} ng\text{-}g\text{y}\text{i}-\text{du}, \]

I (you, he) am being beaten.

Future  
\[ (\text{you, he}) \text{ d} ng\text{-}y\text{on}g. \]

I (you, he) shall be beaten.

Perfect  
\[ \text{d} ng\text{-}s\text{ong}, \text{ or } \text{d} ng\text{-}d\text{u}, \text{ or } \text{d} ng\text{-}s\text{ka}, \text{ Have (has) been beaten.} \]

Future Passive Participle  
\[ \text{d} ng\text{-}g\text{yu}, \text{ To be beaten.} \]

also  
\[ \text{t} \text{u} \text{r} \text{o} \text{q} \text{u} \text{i}-\text{g} \text{yu}, \text{ Turquoises to be sold or turquoises for sale.} \]

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

8. Potential Verbs.—When can, could mean is able to, translate by  
\[ \text{to be able, added to the root of the verb;} \]

\[ \text{e.g. you can (i.e. are able to) go to Darjeeling, } \text{khyö Dor-je-ling-la d} \text{ro th} \text{u} \text{p-kyi-re.} \text{ He can do this, } \text{th} \text{o} \text{ di c} \text{ke th} \text{u} \text{p-kyi-re.} \]

It will be seen from the above examples that the subject is put in the agentive case, when the main verb is transitive and in the nominative case, when the main verb is intransitive. A similar rule applies to the permissive verbs and to the hortative verbs dealt with in the two next paragraphs.
9. **Permissive Verbs.**—When can, could mean is allowed to, translate by ང་ཕ་ chhok-pa, added to the root of the verb; *e.g.* གཞོ་ ཆོ་-ཤ-ཤ་ la dro chhok-ki-re, you can (i.e. are allowed to) go to Darjeeling.

10. **Hortative Verbs.**—When should means ought, need, want, wish or must, it is translated by ང་ཕ་ go-pa, added to the root of the verb, *e.g.* you should (i.e. ought to, or must) go to Darjeeling, གཞོ་ ཆོ་-ཤ-ཤ་ la dro go-kyi-re.

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

*e.g.* Would that my brother were here! གཞོ་ ས་-ཤ-ཤ་ la dro བ་-ཤ-ཤ་ la dro ས་-ཤ-ཤ་ la dro བ་-ཤ-ཤ་ la dro ་ nge pün-kyu de yö-na-a.

If only he would eat his food! གཞོ་ ས་-ཤ-ཤ་ la dro བ་-ཤ-ཤ་ la dro ས་-ཤ-ཤ་ la dro བ་-ཤ-ཤ་ la dro khö kha-la sa-ro che-na-a.

If only he would bring my pony! གཞོ་ ས་-ཤ-ཤ་ la dro བ་-ཤ-ཤ་ la dro ས་-ཤ-ཤ་ la dro བ་-ཤ-ཤ་ la dro khö nge ta-te thri yong-ro che-na-a.

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

May the prosperity of the (Buddhist) religion long prevail!

tem-pa yün-ring ne-pe tra-shi sho.
This sentence is frequently used at the end of a prayer.

May you be happy! \[ khjö kyi-po yong-nga sho. \]

May you have a long life free from illness! \[ khjö tshe-ring ne-me yong-nga sho. \]

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

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

13. The imminence of an action is expressed by \( \text{tsho} \), added to the root; e.g., \[ kho pha-ri-la lep-tro-du, he has nearly reached Phari. \]

14. Probability, likelihood are expressed by \( \text{tsho} \) or \( \text{pa-tra} \). e.g. \[ kho pha-ri-la de-kyi yin-tro or yim pa-tra, he will probably stay at Phari. The negative forms are \( \text{mem-tsho} \) (or \( \text{mem-tsho} \)) \[ kho pha-ri-la de-kyi mem-pa-tra, he will probably not stay at Phari. \]

15. Completion is expressed by the verb \( \text{tsho} \) \( \text{tshar-wa} \), to finish, added to the root; e.g., \[ khö to se-tshar-song, he has finished eating. \]
16. When an action is habitual or general the future form in གླུ་ is used. Thus, གླུ་རེརེ་བོ་བསམ་(བསམ།) གླུ་ nyi-ma re-re chha-pa pap-kyi-re, rain falls every day.

17. That an action is continuing is expressed by the root with གླུ་ once repeated and followed by the verb གླུ་ e.g., གླུ་དཀྱིལ་(བློ་) གླུ་ ཡིག་པོ་བོ་བསམ་! dro-ki dro-ki chi-a, nga tan-da lep-yong, keep moving on; I will come presently.

18. Verbs of becoming, changing into, altering into, growing, etc., are often expressed by གླུ་ governing the dative, e.g., this yellow colour is becoming red. གླུ་ཚོ་ tshö ser-po di mar-po-la dro-ki. It is very common with the comparatives of adjectives; e.g., this has become less. གླུ་དྲོ་དྲོ་ དྲོ་ di nyung-ru chhin-sha.

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

19. གླུ་ sa, place, is joined to many verbal roots, e.g., གླུ་ do-sa, residence (lit. place of dwelling, from གླུ་ to remain, dwell); གླུ་ལེ-ka che-sa, place where one does one's work, from གླུ་ che-pa, to do.

20. To have leisure to, time for doing is expressed by གླུ་ long, joined to the root of the verb concerned, e.g., གླུ་
ngad-mi te-tsho thre-long min-du, I have no

21. That the time for doing something has arrived is expressed by ཕད ren, e.g., བག་ལ་ན་ན་ན་ཞི་ at dro-ren-song, it is time to go now; བག་ལ་ན་ན་ཞི་ ta sa-ren-du, it is time to eat now (it is meal-time).

22. To be ready for, to be prepared for, is expressed by བག་ chho, བག་ཀི chho joined to the root of the verb.
To be fit for, to be suitable for is expressed by བག་ nyem-pa similarly joined (See Chap. IV, para. 6).

23. ཁི joined to the root of the verb, and followed later by བཞི, denotes

Indeed … … … but
It is true … … … but
Certainly … … … but, etc.

e.g., He certainly hears but he does not heed, ་ཨི་ཨི་ཨི་ཨི

I did indeed see him, but I did not recognise him. ་ཨི་ཨི

In the literary language the spelling of this particle ཁི varies according to the letter immediately preceding it, but in the colloquial the pronunciation is always te.
The meaning of སོ . . སོ corresponds to that of to ... lekin in Hindustani.

24. Verbs of receiving follow the same rule as སོ in the sense of possessing (Cap. V, para. 15). Thus, བོད་ཀྱི་ནད་ཀྱེ་ན་ngak-ler-chung, I have received.

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

<table>
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<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>ོོ་ཉ་</td>
<td>ོོ་ཉ་</td>
<td>ོོ་ཉ་</td>
<td>ོོ་ཉ་</td>
<td>ོོ་ཉ་</td>
<td>ོོ་ཉ་</td>
</tr>
<tr>
<td>yong-wa, to come</td>
<td>ོོ་ཉ</td>
<td>ོོ་ཉ</td>
<td>yong-gi-yin</td>
<td>sho.</td>
<td>ma-yong.</td>
</tr>
<tr>
<td>ོོ་ཉ་</td>
<td>ོོ་ཉ</td>
<td>ོོ་ཉ</td>
<td>yong-nga-yin</td>
<td>yong.</td>
<td>—</td>
</tr>
<tr>
<td>dro-wa, to go</td>
<td>ོོ་ཉ</td>
<td>ོོ་ཉ</td>
<td>ོོ་ཉ</td>
<td>dro-ki-yin</td>
<td>gyu.</td>
</tr>
<tr>
<td>ོོ་ཉ</td>
<td>ོོ་ཉ</td>
<td>ོོ་ཉ</td>
<td>chhim-pa-yin</td>
<td>or ོོ་ཉ</td>
<td>man-dro.</td>
</tr>
<tr>
<td>ོོ་ཉ</td>
<td>ོོ་ཉ</td>
<td>ོོ་ཉ</td>
<td>che-kyi-yin</td>
<td>che-pa-yin</td>
<td>ma-che.</td>
</tr>
<tr>
<td>ོོ་ཉ</td>
<td>ོོ་ཉ</td>
<td>ོོ་ཉ</td>
<td>che-kyi-yin</td>
<td>or ོོ་ཉ</td>
<td>che-yong.</td>
</tr>
<tr>
<td>ོོ་ཉ</td>
<td>ོོ་ཉ</td>
<td>ོོ་ཉ</td>
<td>che-kyi-yin</td>
<td>che-yong.</td>
<td>—</td>
</tr>
</tbody>
</table>
CHAPTER VII.

Thus nga yong gi-yö, I am coming (now).

kho yong-gi-re, he will come. sho, come!

ma-yong, do not come! kho dro-ki-du, he is going.

kho chhim-pa-re, he has gone.

26. As will have been noticed from the examples in this and the preceding chapters the verb is always placed at the end of the sentence. When there are two verbs in a sentence, one governing the other, the governing verb comes last; e.g.,

khyö-chhin chhok-ka, you may go.

nge le-ka di che thüp-kyi ma-re, I cannot do this work.

Words.


Darjeeling. Dor-je ling.

Bazaar. throm.

Week. dün; dün-thra.

To assemble. tsho-pa.

Sunday. sa-nyi-ma.

To make, build. so-wa.

To see. thong-wa.

At the time. gang-la.

Meaning, purpose. tön-ta.

Pleasant, comfortable. kyi-po.

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

To arrive. lep-pa.

Village. trong-se.
Name. རྡོ་ རྗུན་ ནགོང་།
To say, be called (of a name). དབུ་ བར་ རྣམ་་
Before. ར་ སྒྲ་ སྐད་ མིང་།
Rinchengong. རིན་ཆེན་ གོང་།

Exercise No. 13.
The turnip has been eaten. རྣ་ འབྲི་ རེ་ སྐྱེ་ རམ་ ་ 
The turnip will be eaten to-morrow. རྣ་ འབྲི་ རེ་ སྐྱེ་ རམ་ ་ 
Eat this mutton, but do not eat this pork. རྣ་ འབྲི་ རེ་ སྐྱེ་ རམ་ ་ 
Every week a large bazaar is held (lit., assembles) in Darjeeling. རྣ་ འབྲི་ རེ་ སྐྱེ་ རམ་ ་ 
The large bazaar at (lit. of) Darjeeling will not be held to-morrow but will be held on Sunday. རྣ་ འབྲི་ རེ་ སྐྱེ་ རམ་ ་
He has almost finished building the house. རྣ་ འབྲི་ རེ་ སྐྱེ་ རམ་ ་

What. རྒྱུ་ མ་ ཀ་ རེ་ རེ་
Lie. རྒྱུ་ མ་ སྣམ་ ར་ ར་ སྐྱེ་ རམ་ ་ ་
Whip. རྒྱུ་ མ་ སྤེལ་ རེ་ རེ་
New. རྒྱུ་ མ་ སྤི་ ར་ ར་
Did you see the man who came yesterday?

*Did you see the man who came yesterday?*

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

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

Have you ever been to Darjeeling?

No. (lit. not been).

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

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

NUMERALS.

1. The numeral like the adjective follows the noun. If the noun is accompanied by an adjective the numeral follows the adjective. Thus न्याङ्लाटा सुम्यो (three) न्याङ्लाटा सुम्यो, I have three ponies. न्याङ्लाटा याङ्लो सुम्यो, I have three good ponies.

2. The cardinal numerals according to नम्बरी (or नम्बरी) त्रिंक्य (or त्रिंक्य) नाम्यत्रां, i.e. arithmetical notation, are as follows:

<table>
<thead>
<tr>
<th>English figure</th>
<th>Tibetan figure</th>
<th>Tibetan word.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>⁷</td>
<td>chi.</td>
</tr>
<tr>
<td>2</td>
<td>⁶</td>
<td>ngyi.</td>
</tr>
<tr>
<td>3</td>
<td>⁵</td>
<td>sum.</td>
</tr>
<tr>
<td>4</td>
<td>⁴</td>
<td>ski.</td>
</tr>
<tr>
<td>5</td>
<td>⁵</td>
<td>nga.</td>
</tr>
<tr>
<td>English figure</td>
<td>Tibetan figure</td>
<td>Tibetan word.</td>
</tr>
<tr>
<td>---------------</td>
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</tr>
<tr>
<td>6</td>
<td>༦</td>
<td>truk.</td>
</tr>
<tr>
<td>7</td>
<td>༧</td>
<td>dün.</td>
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<td>8</td>
<td>༨</td>
<td>gye.</td>
</tr>
<tr>
<td>9</td>
<td>༩</td>
<td>gu.</td>
</tr>
<tr>
<td>10</td>
<td>༠</td>
<td>chu or chu-tham-pa.</td>
</tr>
<tr>
<td>11</td>
<td>༡</td>
<td>chu-k-chi.</td>
</tr>
<tr>
<td>12</td>
<td>༡༡</td>
<td>chu-nyi.</td>
</tr>
<tr>
<td>13</td>
<td>༡༢</td>
<td>chu-k-sum.</td>
</tr>
<tr>
<td>14</td>
<td>༡༣</td>
<td>chup-ski.</td>
</tr>
<tr>
<td>15</td>
<td>༡༤</td>
<td>chö-nga.</td>
</tr>
<tr>
<td>16</td>
<td>༡༥</td>
<td>chu-truk.</td>
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<tr>
<td>17</td>
<td>༡༦</td>
<td>chup-dün.</td>
</tr>
<tr>
<td>18</td>
<td>༡༧</td>
<td>ekop-gye.</td>
</tr>
<tr>
<td>19</td>
<td>༡༨</td>
<td>chu-gu.</td>
</tr>
<tr>
<td>20</td>
<td>༢༠</td>
<td>nyi-shu or nyi-shu tham-pa.</td>
</tr>
<tr>
<td>English figure</td>
<td>Tibetan figure</td>
<td>Tibetan word</td>
</tr>
<tr>
<td>---------------</td>
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<td>-----------------------</td>
</tr>
<tr>
<td>21</td>
<td>27</td>
<td>Nyi shu tsuk-chi.</td>
</tr>
<tr>
<td>30</td>
<td>20</td>
<td>Sum-chu or sum-chu tham-pa.</td>
</tr>
<tr>
<td>31</td>
<td>27</td>
<td>Sum-chu so-chi.</td>
</tr>
<tr>
<td>40</td>
<td>20</td>
<td>Skip-chu or skip-chu tham-pa.</td>
</tr>
<tr>
<td>41</td>
<td>27</td>
<td>Skip-chu ske-chi.</td>
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<td>50</td>
<td>20</td>
<td>Ngap-chu or ngap-chu tham-pa.</td>
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<td>51</td>
<td>27</td>
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<td>60</td>
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<td>61</td>
<td>27</td>
<td>Truk-chu re-chi.</td>
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<td>70</td>
<td>20</td>
<td>Dun-chu or dun-chu tham-pa.</td>
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<tr>
<td>71</td>
<td>27</td>
<td>Dun-chu tön-chi.</td>
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<tr>
<td>English figure.</td>
<td>Tibetan figure.</td>
<td>Tibetan word.</td>
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<td>80</td>
<td>༨</td>
<td>gye-chu or gye-chu tham-pa.</td>
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<td>81</td>
<td>༨</td>
<td>gye-chu gya-chi.</td>
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<td>90</td>
<td>༩</td>
<td>gup-chu or gup-chu tham-pa.</td>
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<td>91</td>
<td>༩</td>
<td>gup-chu ko-chi.</td>
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<td>100</td>
<td>༩༠</td>
<td>gya or gya-tham-pa.</td>
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<td>101</td>
<td>༩༠༠</td>
<td>gya-tang-chi.</td>
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<td>200</td>
<td>༩༠༠</td>
<td>nyi-gya.</td>
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<td>300</td>
<td>༩༠༠</td>
<td>sum-gya.</td>
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<tr>
<td>400</td>
<td>༩༠༠</td>
<td>skip-gya.</td>
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<td>500</td>
<td>༩༠༠</td>
<td>ngap-gya.</td>
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<tr>
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<td>༩༠༠༠</td>
<td>tong-thra or tong.</td>
</tr>
<tr>
<td>10,000</td>
<td>༩༠༠༠༠</td>
<td>thri.</td>
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<td>100,000</td>
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<td>bum.</td>
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<tr>
<td>1,000,000</td>
<td>སྐྱེ-ར་</td>
<td>che-wa.¹</td>
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<tr>
<td>10,000,000</td>
<td>སྐྱ་པ</td>
<td>sa-ya.</td>
</tr>
<tr>
<td>100,000,000</td>
<td>སྐྱ་དྲུག</td>
<td>tung-gyur.</td>
</tr>
</tbody>
</table>

Note firstly that, in the case of *tens* and *hundreds* when the smaller number follows the larger, addition is indicated, e.g., *fourteen* = *ten-four*; but when the larger number follows the smaller, multiplication is indicated, e.g., *forty* = *four-ten*. From the thousands upwards, when ིི་ཉེ་ is used, the smaller number always follows the larger, e.g., ིི་ཉེ་པ་དི་ tong-thra shi, *four thousand*, ིི་ཉེ་བཟོང་། སྐོང་པོ་དི་ tong-thra-chi tang shi, *one thousand and four*. But with ིི་ the multiplying number precedes, e.g., ིི་ཝི་འེ་ཝི་ clip-tong tang shi, *four thousand and four*.

Note secondly, that in the case of multiplication རབ་ is spelt རི་, རིན་ is spelt རུས་ and རུང་ as the second

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

Note **thirdly**, that the use of टम्ब्स after full tens is optional. When used it implies completion, *e.g.*, टम्ब्स ट्रक-चु थाम-पा = sixty and no more. टम्ब्स थाम-पा, is also, but less commonly, used after complete hundreds, *e.g.*, न्यि-तम्ब्स न्यि-ग्या थाम-पा, and when so used has a similar sense of completion.

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

Note **fifthly**, that we can add the usual plural form ङ् to ङ् and ङ् and the higher numbers to make them plurals, but it is not necessary to do so. ङ् and ङ् may take ङ् also as a plural form. ङ् and ङ् seem to be used mainly in an indefinite sense, *e.g.*, I have several tens of thousands of sheep. न्यि-ति-शो क्षा-शे ची यो. There are two hundred thousand soldiers in that country. लं-पा वे-ला मा-मि बुन-न्यि यो.

The noun qualified by a numeral remains in the singular; *e.g.*, four ponies = द्ग्डि not द्ग्डि (see also Chapter III, para. 12).
3. **Alphabetical Notation** ka-khe nam-trang

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

<table>
<thead>
<tr>
<th>1 to 30</th>
<th>through the alphabet to</th>
</tr>
</thead>
<tbody>
<tr>
<td>31 , ,</td>
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<td>241 , ,</td>
<td>270 , ,</td>
</tr>
<tr>
<td>271 , ,</td>
<td>300 , ,</td>
</tr>
</tbody>
</table>

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

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

7. Conjunctive Numerals.—पा (ka) added to the cardinal up to ten inclusive denotes conjunction. Thus, न्यू (nyi-ka), ई (sum-ka), न्यू (sum-nyi), etc., are written for the 21st, 22nd, etc., instead of the forms noted above as used with जय. In the colloquial चा (cha) often takes the place of पा (ka), e.g., न्यू (nyi-cha), ई (sum-cha), etc. Thus, न्यू (nye) चक्या (chak-ya) त्रुक्चा (truk-cha) सिम्यो (sim-yō), I HAVE CAUGHT ALL SIX ROBBERS.

8. Distributive Numerals.—To express distributive numerals, i.e., two at a time, five at a time, etc., repeat the cardinal and add मेना (che-ne). Thus, ब्रिग जिने (bring them to me two AT A TIME). जह न्यू चैयः न्यू चैयः (khon-tsho nge-tsa-la nyi nyi che-ne thri-sho). Bring them to me fourTEEN AT A TIME. जह न्यू चैयः न्यू चैयः (khon-tsho nge-tsa-la mi chup-ski chup-ski che-ne thri-sho).

To express two each, etc., omit the मेना (che-ne), e.g., GIVE EACH COOLY (LOAD-CARRIER) TWO TRANG-KAS (a trangka = four annas at present, 1917).
CHAPTER VIII.

For one at a time, each or one each \( \text{re-re} \) is used instead of \( \text{re-re-la} \), e.g., BRING THEM TO ME ONE AT A TIME, GIVE EACH COOLY ONE TRANG-KA. Where a cardinal numeral has more than two syllables the whole numeral is not repeated. The last two syllables may be repeated, e.g., GIVE EACH MAN THIRTY-FOUR RUPEES.

Or we may add \( \text{re-re} \) to the numeral instead of repeating, thus, ONE OF A PAIR is YA-CHI, e.g., KA-YÖ YA-CHI, ONE CUP OF A
PAIR.  "sum-chha," = a third and "kip-chha" = a fourth, and so on for other numbers; but fractions beyond one-fourth are not very much used in the colloquial language.  Thus, "ma-di nga-la sum-chha-nyi go-wa yö, I want two-thirds of this butter."  "sha di-ne kip-chha-sum kho-la tro.  Give him three quarters of this meat; re di ring-thung-la thru kip-chha-chi yo-wa-re.  This cotton cloth is 4½ cubits in length.

10. **Alternative Numbers.** — Two or three, seven or eight, etc., are expressed by the two numbers being placed one directly after the other.  They may also be followed by "chi; this is optional.  Thus, "sang-nyi mi yong-khen truk dün chi yö, mi re-re ki ta nyi sum thri lep-yong, there are six or seven men coming tomorrow; each man will bring (lit. will arrive bringing) \(^1\) two or three ponies.

11. **Once, twice, thrice, etc.**, are rendered by "theng or "tshar, both of which mean time, joined to the cardinal numeral.  **Once more** is "ta-rung theng-chi and so on, e.g. he has come here twice.

\(^1\) To bring in the sense of to lead = "thri-pa; in the sense of to carry = "khyer-wa or "khur-wa.
I have been to Lhasa five times and shall go once more, nga hla-sa-la tshar-nga lep-nyong; ta-rung tshar-chi dro-ki-yin.

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

Words.

Soldier = ཤུ་སྒྲིི ma-mi.
Behind = གྱ་པར gyap-la.
Wall = བྱིན་པ་ tsik-pa.
That...over there (indicating a place in sight) = མཁྱོན pha-gi.
Jong-pen, i.e. Official in charge of a district = མཚོང་པོ་ Jong-pen. He lives in a fort, called the Jong (་བོ་), built strongly with thick walls on a hill or ridge rising a little above the surrounding plain or valley.
To come, arrive, hon. = མགྲེ་པ་ phep-pa.
Wages = ཉ la.

Boot (of Tibetan manufacture) = ལོག་པོག་ hlam-kho.

Boot (of English or Indian manufacture) = སྲིེག་ན་ ju-ta, Hin.

Is lost (lit. having been lost, is not) = སྐྱེ་མ་སྟར་ la-ne min-du.

Finger-breadth = དོར་ sor.

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

Cubit (from the point of the elbow to the tip of the middle finger) = རྭ' thru.

Day = གཉིས་ nyi-ma.

New = བཊོ་ sa-pa.

New year = དོན་ la-ri.

Exercise No. 13.

1383.

One thousand three hundred and eighty-three. ཁྲུལ་ རྣམ་པར་ སྣང་ཁ་ དཔལ་ མྱ་ ལྟོ་ ཐྲང་-thra chi tang
sum-gya gye-chu gya-sum.

There are thirty or forty Tibetan soldiers behind that wall over there. བཀྲུལ་ རྣམ་པར་ སྣང་ཁ་ དཔལ་ མྱ་ ལྟོ་ ཐྲང་-thra chi tang
pha-gi-tsik-pe gya-p-la pö-pe ma-mi sum-chu ship-chu yo-wa-re.

The Jong-pen will arrive here on the twenty-fifth. ཁྲུལ་ ཁྲུལ་ (བཀྲུལ་) རྣམ་པར་ (བཀྲུལ་) དཔལ་ མྱ་ ལྟོ་ ཐྲང་-thra nyi-shu nga-la de Jong-pen phe-yong.
The Jong-pen will arrive here on the twenty-fifth of the sixth month. 

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

Both men are here. 

They ask (lit. request, "please give") one and a half rupees each as wages. 

Give them one rupee each (lit. give each man one rupee). 

One boot of this pair is lost. 

Three and five are eight. 

Seven from nine leaves two. 

Seven times two are fourteen.
Exercise No. 14.

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

Pronouns.

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

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

3. As regards personal pronouns the ordinary honorific form for thou, you is * kho or * kho-rang and for he or she * kho. Of course the first person has no honorific form; nor in the Lhasa colloquial language are any other forms used for it except * nga or * nga-rang;
though in the Tsang colloquial དགུག་ da is used in the depre-
catory sense of "your humble servant," and in letter-writing
in Lhasa and elsewhere དགུག་ da and ཞྭ thren and other
terms are used in the same sense. For Tibetan gentlemen
of the higher ranks a higher form of honorific should be em-
ployed, namely ཞྭ་བོད་ ku-sho, or ཞྭ་དོན་ ku-ngö, the
meaning of which corresponds somewhat to the English sir,
e.g., Will you stay here to-morrow, Sir? ཞྭ་བོད་ ལོང་ ཇོ་
ku-sho sang-nyi de sku-den ja-ki yim-пе? For Tibetan ladies ཞྭ་བོད་ སྒྲུབ་ སྡེ་
cham-ku-sho is used. These latter are used as honorifics for
you, he or she; i.e., both when speaking to or of a person.
The secular heads of the Tibetan Government, i.e. Lon-chhens
and Sha-pes should be addressed by their titles, i.e., ཆོས་ གློ་
lön-chhen and བསྡེ་ རྒྱ་ སྟོང་ སྒྲུབ་ སྦྱ་ ཚོས་, respectively,
the latter being the Sha-pe's honorific designation. The wives
of these high ministers are addressed as སྟའུ་ སྨི་ སྦྱ་ hla-
cham ku-sho. Similarly, for a high Lama སྟའུ་ སྨི་ སྦྱ་ སྙིང་ དེ་
kus-sho rim-po-chhe, Precious Sir! and for a nun of high posi-
tion སྟའུ་ སྨི་ སྦྱ་ je-tsün ku-sho should be employed,
e.g., Will you (addressing a nun of high rank) stay here to-
morrow? སྟའུ་ སྨི་ སྦྱ་ je-tsün ku-sho sang-nyi de sku-den ja-ki yim-пе?
CHAPTER IX.

If the Lama be an avatar, i.e., an incarnation of Buddha, of whom there are several hundreds in Tibet, \( \text{ku-sho trü-ku} \) should be used. \( \text{trü-ku} \) means incarnation.

4. As regards declension it should be noted that \( \text{khyö kho} \) and \( \text{mo} \) in addition to making their genitive and instrumental singular according to the rules of declension for nouns, also take \( \text{re} \) for the genitive and \( \text{re} \) for the instrumental case, e.g., \( \text{khyö-re} \) or \( \text{khyö-kyi} \); \( \text{kho} \) or \( \text{kho-re} \). Again when personal pronouns are used in a plural sense, their plural forms are, as a rule, used even though the sense of plurality is clear from the context. On this point also they differ from nouns (see Cap. III, para. 12). Thus, \( \text{te-ring chhum-bi la tshong-pa mang-po yo-wa-re, sang-nyi khon-tsho gang-kha pha-ri-la dro-ki-re} \), there is a large number of traders at Chumbi to-day; they will all go to Phari to-morrow. When joined to numerals, however, the plural form is not used, e.g., \( \text{nga-nyi} \), we two.

The plural of \( \text{ku-sho} \) and of \( \text{ku-ngö} \) may either be formed with \( \text{tsho} \) in the ordinary way or by adding \( \text{hlen-gye} \); e.g., \( \text{ku-sho hlen-} \)
The latter form gives a somewhat higher honorific than the former.

5. The pronoun *it*, when used in the nominative or accusative case, is not translated into Tibetan, e.g., 

\[\text{tom te ka-pa yö ? nge se-pa yin, where is that bear? I have killed it. But}\]

\[\text{shing-dong di re, te-ï ye-ga gang-kha che-ne min-du, this is the tree; its branches have all been lopped off (lit. having been lopped, are not).}\]

6. Any personal pronoun will usually be omitted, if its omission does not cause any ambiguity in the sentence, e.g.,

\[\text{te-ring nga de dö-ki-yin sang-nyi dro-ki-yin, I will stay here to-day; I shall go to-morrow.}\]

7. **Possessive Pronouns.**—The Possessive Pronoun is expressed by the genitive of the Personal Pronoun, e.g.,

\[\text{ngé my, mine; khö-ri khyö-re, khyö-kyi, your, yours; kho-re, his, mö, mo-re, her, hers. Thus, di nge ta re, this is my horse; ta di nge re, this horse is mine; khyö-re men-da khe-sho, bring your gun.}\]
8. **Reflective Pronouns.**—Myself, yourself, etc., are expressed by ज़े rang, e.g., ज़े स्वागत ज़े विदायतं (injury) ख्यो-रे ten-dra che-na rang-la kyön che-yong. If you act in that way you will hurt yourself. ज़े रंग-गी and ज़े सो-सो, my own, your own, etc., have the meaning of apna in Hindustani. Thus, ज़े सो-सो ज़े रंग-गी ता याक-शो yin sam-pa-re. Each man thought his own pony the best. This might also be rendered ज़े सो-सो ज़े रंग-गी ता याक-शो yin sam-pa-re.

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

Yes. It is quite so. ज़े ला ता-का रंग रे।

This is really difficult. ज़े di ka-le khak-thak-chhō rang du.

Your mere coming here has done good, (lit.) by your mere coming here good has resulted. ख्यो-रंग रे योंग-न्या रंग-गी याक-पो chhung.

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

Do not drink very much beer. च्हङ च्हङ रंग माथङ।
10. **Reciprocal Pronouns.**—Each other, one another, are expressed by སི་ཐེ་ཐེ། chi-chi, e.g., སྒྲོལ་ཁྲིམས་ནི། kho-rang-tsho chik-ki-chi d'un- nga-re, they beat each other. (Lit. by one to one, they beat).

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

12. Other demonstrative pronouns in common use are བཞི། di-rang, this very, བཞི། te-rang, that very, emphatic forms of this and that respectively, also བཞི། ta-ka and བཞི། ta-ka-rang, with the same meaning; e.g., Is this the very man that I saw yesterday? བཞི། བཞི། བཞི། བཞི། བཞི། mi di khe-sa nge thong-nga te-rang re-pe? Yes, it is the very same. བཞི། བཞི། བཞི། བཞི། la ta-ka-rang re. Also, བཞི། ya-gi, that up there, བཞི། ma-gi, that
DOWN THERE, and སྗི་ pha-gi, THAT OVER THERE, THAT YONDER; these latter three forms being used with or without སྗི་ as per the following examples. སྗི་ླི་ཀུན་གྱི་སྦྱོ་ན། ya-gi mi ten-tsho ma yong-gi-du, THOSE MEN UP THERE ARE COMING DOWN. སྗི་ཤེས་ཐུབ་ཟིན། སྗི་ཡིས་ཤིང་། di nge shal-mo yin; pha-gi kho re, THIS IS MY HAT; THAT ONE OVER THERE IS HIS.

Also སྗི་ དིན་dra, OF THIS KIND, LIKE THIS and སྗི་ ten-dra, OF THAT KIND, LIKE THAT. སྗི་ (སྗི་) སྗི་ ཇུས་གྲོ་མས། cha-la din-dra tshong-gyu yö-pr, HAVE YOU GOT THINGS OF THIS KIND FOR SALE? སྗི་ also has the sense of WHAT in interjections, e.g., WHAT A COLD DAY! སྗི་ རྣམ་ལྟ་པ། din-dre nam trang-nga-la! The same sense may also be expressed without སྗི་ e.g., WHAT A LARGE HORSE! སྗི་ཏ་ཐུབ་ta te chhe-a-la!

13. As with the personal pronouns, so also སྗི་ di and སྗི་ te usually take their plural forms, even when the sense is clear from the context, e.g., སྗི་ཆོས་བཤད་ལྟ་པ། སྗི་ (སྗི་) mi ten-tsho gang-kha sho chi, CALL (lit. MAKE COME) ALL THOSE MEN. But not when joined to numerals, e.g., སྗི་ཆོས་བཤད་ལྟ་པ། སྗི་ སྗི་ (སྗི་) mi te-nyi sho chi, CALL THOSE TWO MEN.
14. **Relative Pronouns.**—Except ङि ङि. *ka-re* and ङि *kang*, *what*, which relative pronouns are not used. ङि is used more often than ङि in the Lhasa colloquial language. The relative clauses must be expressed by participial clauses, in which ङि or ङि may be used, but more often are not used. The participle is treated as an adjective, being put in the genitive, if it precedes the noun, and if it follows the noun, taking the case-inflection of the latter.

15. Thus, ङि ङि ङि ङि. *tre nge thong-nga te tsong tshar-ra re*, the mule, which I saw, has been sold. Again, ङि ङि ङि ङि. *khyö-re khyi ku-ma ku-khen te nge sim-yö*. I have caught the man who stole your dog. (Lit. I have caught the-your-dog-stealer). Again, ङि ङि ङि ङि. *hla-sa ne yong-khen-kyi ma-mi ten-tsho pha lok-song*. The soldiers who came from Lhasa have gone back there. (Lit. the-from-Lhasa-coming soldiers have gone back there). Once more, ङि ङि ङि ङि. *pö-pe ma-mi tsik-pa sö-pa te shik-ne min-du*. The wall which was built by Tibetan soldiers has been demolished. (Lit. the-by-the-Tibetans-built wall having been demolished, is not). The distinction
between the participles in ན་ khun and ས་ pa respectively has been noted above in Cap. VI, para. 19.

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

I who have been there, know this. ལ་ས་ཤི་ས་ཆ་ཅ་ས་

ngu pha-gi lep nyong-tsang nge shing- gi yö.

He who brought the letter yesterday is my man. དབས་ནི།

གི་འཇིག་མཚེན་ (མཐོང་) རི་སི་མི་ཚོག། khe-sa yi-ge

khe yong-ngen te nge mi yin

Listen to what (i.e., that which) I say. ལ་ས་ཤི་ས་ཆ་ཅ་ས་

nge lap-па te nyön.

Whoever comes, must come to-day. ལ་ཤི་ས་ཆ་ཅ་ས་

ཐ་ས་ཤི་ས་ཆ་ཅ་ས་ su yong-na-yang te-ring yong go-wa-re.

Whoever is afraid, may stay here. ལ་ཤི་ས་ཤི་ས་ཆ་ཅ་ས་

ཐ་ས་ཤི་ས་ཆ་ཅ་ས་ su she-

ngen yö-na-yang de de-chho-ki-re.

17. Interrogative Pronouns.—These are ས་ su, who?
ka-re (and less often ka-ki), which? which? ka-ki, which of them? which of these? which of those? kan-dre, of what kind? Examples of their use are as follow: di sü ta re? or ta di sü re? whose pony is this? khyö-re ming-la ka-re si-kyi-yö? what is your name? (Lit. what is said to your name?). Gang-tok-ki lang-ka ka-ki re, which of these roads is the one to Gangtok. ta-lo tön-tho kan-dre du, what are the crops like this year? ta di-tsho ne nge ta ka-ki re, which of these ponies is mine? The interrogative form of the verb may also be used, e.g., khyö-re ming la ka-re si-ki yö-pa? Both ཨ and ལི are declined in the singular, e.g., di ka-re sö-pa re? of what substance is this made? (Lit. from what has this been made?) Their plurals are formed by repeating them once; e.g., cha-la ten-tsho ka-re ka-re re? what are those things? mi ten-tsho su-su re? who are those men? di ka-re ka-re sö-pa re? of what substances is this made? It will be noticed from the above examples that the interrogative pronoun stands in the sentence immediately before the verb, except when in the
genitive, in which latter case it may precede the noun which it qualifies. Which of you will go with me? न्यान्त्रणग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नान0

Who will show me the road? न्यान्त्रणग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नानोग्नान0

NGA LA TANG-KA SÜ TÖN-KYI-RE.

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

RE-RE, RE, SO-SO, EACH.

TSHANG-MA, THAM-CHE, GANG-KHA, ALL, EVERY.

KHA-SHE, SOME.

SU-YANG, WHOEVER.

SU-YANG, WITH A NEGATIVE = NOBODY.

KA-RE ... YANG, WITH THE VERB IN THE CONDITIONAL TENSE INTERVENING, ANYTHING THAT, WHATEVER.

KA-RE-SHIK ... YANG, ANYTHING THAT, WHATEVER. THE ADDITION OF THE ठिमा MAKES THE MEANING MORE EMPHATIC.

KA-KE (WITH A NEGATIVE) NOTHING.

CHIK-YANG, WITH A NEGATIVE = LIT. NOT EVEN ONE, I.E., NOBODY AT ALL, NOTHING AT ALL.

SHEM-PA, YEM-PA, OTHER.
19. The following examples will show how the above are used:

Some men have arrived.  "mi kha-she lep-chung."

Give each man one rupee.  "mi re-re-la gor-mo re-re trö-sho."

Any body who goes will die.  "su chhin-na-yang (or su chhin-ne) shi-ki-re."

There is nobody at Kampa Jong now-a-days.  "te-ring-sang kam-pa dzong-la su-yang min-du."

Burn anything that is in this house.  "thwa'i rdzogs sgrub."
CHAPTER IX.

There is nothing in it. There is not a single person in this house. Call another servant. The others are all absent. This servant does not know the work; call another one. Boys, do not beat each other! Out of ten men I am the only one left. The religions of China and Tibet are the same.
Various kinds of people come together in this bazaar.

There is not even one with whom I am acquainted.

To say, tell, hon. = རྣ་ོ་•• sung-wa.

Syce, groom = སྐྱེབས་•• chhik-pön.

Ghoom, a village near Darjeeling = དུམ་པེ་•• kum-pa-ri.

Horse, hon. = སྐྱེབ་ (སྐྱེབ་ སྐྱེབ་) chhik-pa.

To ride = མོ་•• sköm-pa.

To ride, hon. = རྣ་ོ་•• chhip-pa.

Behind = ལུག་•• sku-la.

To have a fight with = རུ་•• dung-re che-pa.

To be drunk = རྣ་ོ་•• ra-śi-wa, rap-śi che-pa.

Exercise No. 15.

Whose pony is that down there? ཏ་ཚར་ gi sū ta re?

Please tell your syce to take both ponies to Ghoom. ཏོན་ སྐྱེབས་•• སྐྱེབས་•• (སྐྱེབས་) རྣ་ོ་••
We (two) have each ridden ponies to Darjeeling (lit. have gone riding, etc.).

[Note that the honorific forms are employed in deference to the person who has ridden with me.]

Those are the traders who have come from Lhasa. Those are the traders who have come from Lhasa.

The others are coming behind.

They have been fighting with each other on the way.

Probably they were all drunk.

Exercise No. 16.

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

Adverbs.

1. Adverbs are formed in three ways, namely:
   (a) Primitive, such as གྷ་ལ་ tan-da, now, རང་སང lam-sang, at once and དབུ་རྙོ་ yang-kyar, again. Most adverbs of time belong to this form.
   (b) Those formed from nouns or pronouns, such as དི་རྨ་ di-ne, from here (lit. from this); རྣ་པ ne kha-ne, orally (lit. from mouth); and རྣ་པ་ gyap-la, behind (lit. at the back). Many adverbs of place are formed in this way.
   (c) Those formed from adjectives, as in English quick, quickly, etc. These in colloquial Tibetan take the form either of the adjective itself or of the adjective with རྣ་པ che-ne added. Thus: རྣ་པ་ན་ gyok-po gyu, go quickly; རྣ་པ་ན་ trang-po che-ne kham-chhu di tha-chö-pa-nang, decide this case (law-suit) fairly.

2. Adverbs used in the ordinary way require no special mention here; they will be found in the Dictionary. Those which are formed or used in peculiar ways will now be noticed. Adverbs always precede the verb in a sentence. Those used interrogatively stand immediately before the
verb in most cases, e.g., सिन्हा त्सोऽ्यु न् mi ka-tshö du? HOW MANY MEN ARE HERE?

3. (a) ABOUT, SOME, = ड (ढः) tsa, but निर्म् is sometimes added. Thus, सिन्हा त्सोऽ् (ढः) निर्म् mi chu-tsa chi, ABOUT TEN MEN.

(b) EVEN, NOT EVEN. अऽ yang = EVEN, ALSO, and when accompanied by a negative means NOT EVEN and is used as in the following examples: निर्म् ने जा त्सोऽ् न्त्र अऽ में त्सोऽ् त्सोऽ् khon-tshö men-da gya-yang shing-gi min-du. They DO NOT EVEN KNOW HOW TO FIRE A GUN. The emphasis is on the word fire त्सो (gya) which is immediately followed by अऽ yang in the Tibetan sentence.

(c) HERE = मन्न् (ञः) de; THERE = या (ञः) te. But instead of या (ञः) te मे शी pha-gi, OVER THERE is frequently used. And if the HERE or the THERE is higher up or lower down than the person speaking मे शी ya-gi, UP HERE, UP THERE, OR मे शी ma-gi, DOWN HERE, DOWN THERE should be employed. Thus, सिन्हा त्सोऽ् मे शी मि-चि ya-gi yö, THERE IS A MAN THERE (i.e., higher up). Similarly with verbs of coming or going to or from Tibet, we should say “he is coming down from Tibet”; he is going up to Tibet.” Thus: त्सोऽ् त्सोऽ् न्त्र जा (ञः) त्सोऽ् tshong-pa-tsho pö-la ya lok-ka-re. THE TRADERS HAVE GONE BACK (UP) TO TIBET.
(d) How far. This is rendered by བོད་ཀུན་གཤེགས། lit. how much distance, e.g., བོད་ཀུན་གཤེགས། khyö-re lung-pa hla-sa-ne tha-ring-thung ka-tshö-yö? How far is your country from Lhasa?

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

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

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

(h) Not at all, never is translated by a negative accompanied by བོད་ཀུན་tsa-ne or བོད་ཀུན་ma-ne. Thus བོད་ཀུན། (or བོད་ཀུན།) བོད་ཀུན། di tsa-ne yak-po min-du, this
CHAPTER X.

IS NOT AT ALL GOOD.  བོན་ཟུན་ཐོབས་པར་ཤེས།  nge sha tsa-ne sa ma nyong.  I HAVE NEVER EATEN MEAT.  Also by ཤོག་ or ཤོག་ followed by a negative, e.g.,  སྤྱི་ཐུབས་ཀུན་ཐོན་| be-te yo-wa-ma-re, THERE ARE NONE AT ALL.  སྤྱི་| is more emphatic than སྤྱི་.

(i) OF COURSE—BUT, INDEED—BUT.  These have been dealt with under the verb (Chap. VII, para. 23).

(j) ONLY, ENTIRELY, ALL, are often translated by སོ་་ which immediately precedes the verb, e.g., དོ་ཐུབས་ཀུན་| mi sha-ta re, THERE ARE MEN ONLY; (i.e., there are no animals, etc.) དོ་(་) སོ་་ཐུབས་ཀུན་ཐོན་| cha-la di-tsho yak-po sha-ta du, THESE THINGS ARE ALL GOOD; (i.e., there are no bad things among them).

(k) So, so much is often rendered by སོ་་ lit. THIS KIND or by སོ་་ lit. OF THAT KIND, e.g., སོ་་ཐུབས་ཀུན་| ke chhem-po din-dra ma-gya.  DO NOT TALK LOUDLY, DO NOT MAKE SUCH A NOISE TALKING.

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

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

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

Words.

Far off = ཤ་རིང་པོ། tha ring-po.

Animal = དེ་ལེགས་ཆེན sem-chen.

Field glasses; (lit. distance glass) = སྐྱིད་གཞེན gyang-she.

To recognise = དེ་ལེགས་nga-sher-pa.

Cold, adj. = སྤྲ་ཐང་mo. trang-mo.

Indian = དུ་སྦྱར་gya-ka.

To fit (of clothes) = གྲི་མ་ drik-pa.

Exercise No. 17.

What are those animals up there? ལྟེ་ཁུང་། ya- gi sem-chen te-tsho ka-re ka-re re.

They are a very long way off. ཤ་རིང་ thar-ring thak-chhö du.

I cannot make them out even with field-glasses. སྲེ་དཔོན་མཁྲི་ སྲེ་ཧུག་ནག་ སྐྱིད་ རྫ་ ngag-she-la te-nu-yang nge ngo-shing-gi min-du.

There are no Indians at all here, as it is too cold for them.

de trang tra-tsang gya-ka tsa-ne min-du.

Exercise No. 18.

These boots are too large. They do not fit me at all.

One of them is bigger than the other.

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CHAPTER XI.

Postpositions, Conjunctions and Interjections.

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

2. Simple Postpositions.—(a) གང་ལ་ besides its datival sense dealt with in the Chapter on the Noun, (Cap. III), is sometimes used where in English we should use *at, on or in*, though གང་ལ་ *gang-la* is more commonly used for *on*, and འགན་ལ་ *nang-la* for *in*. Thus, རི་ཞིའི་ཞི་ལེགས་པ་དག་ རི་ *ri-i gang-la ya du*, there are *yaks on the hill*; འགན་ལ་ *nang-la* chhu-tshö *ski-la sho*, come at *four o'clock*. གང་ལ་ *gang-la* should always be used as above in telling the time of day. གང་ལ་ *gang-la* is also used where in English *for* is used in the quotation of
prices, e.g., गोरमो न्यि-ला न्यो-पा-यिन, I HAVE BOUGHT THIS TURQUOISE FOR TWO RUPEES. And the following verbs may take अ, namely, verbs of giving, showing, teaching and telling; also the following common verbs, namely, ते-पा चे-पा to have faith in (a lama, etc.), चे-पा to be afraid of, फोक-पा to hit against, झु-गा झु-वा to offer to, to petition, to beg of, रो-चे-पा to assist, खे योंग-वा to bring to, and many others. But with all the above verbs and classes of verbs the अ may be omitted and the simple accusative form used.

(b) ने besides meaning out of, from, expresses also through, via, e.g., फारी न्यो जेलेप-ला-ने योंग-न्या-यिन. I HAVE COME FROM PHARI VIA THE JELEP PASS. चे-ने may also be used in this sense. ने also expresses by, in such sentences as CATCH THE DOG BY THE NECK ख्यी दी चे-ने जु.

(c) ले besides its use in the sense of than, more than already dealt with in the comparison of adjectives (Cap. IV, para. 7), means also rather than, or except, e.g., दे दे-पा दे-पा
le Pha-ri la chhim-pa ga-ki-re, I would rather go to Phari than stay here. (Lit., rather than the staying here, the going to Phari pleases.) Again, སྣོད་བཟང་མས་བོད་དེ་ནི་མན། pha-me ka-la ma-nyen-tsang di-le mackung-nga-re. Since you have not heeded the orders of your parents, you have fallen into trouble. (Lit., since you have not heeded the orders of your father and mother, except this it has not happened.)

(d) སྣོད་ tang, with is used with a few verbs such as those of meeting, visiting, fighting, and with adjectives denoting similarity, e.g., བསྟབས་སི་བཞིན་ཐོན་གསུམ་ khe-sanga mi-di-tang thuk-chung, I met this man yesterday; or བསྟབས་སི་ khe-sa nga-tang mi-di thuk-chung. Again, ཁོ་བོ་ལྡ་ གྲོ་-t'ang lung-pa di in-ji lung-pa-t'ang dra-po re, this country is like England. Except in such cases with should be translated by སྣོད་ nyam-tu, e.g., ཝིང་མཁའ་ནུས་ི་ི་ི་ི་ཏོ་kho-tang nyam-tu Dor-je-ling-la chhim-pa-yin. I went with him to Darjeeling.

(e) Other postpositions governing the accusative are སྣོད་ thu, as far as, up to, and one or two others.

3. Compound Postpositions.—These, as stated above, mostly govern the genitive, e.g., རི་ལ་ ri-i gang-la, on
CHAPTER XI.

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THE HILL; здравствуем нега гьяп-la, BEHIND ME, etc. A few govern the accusative, for instance, "мешена ма-to дом" (дом) мем-pa, EXCEPT; e.g., "заговна мешена мешена мешена мешена дим" di ма-to дом-pa yo-wa ма-re, THIS IS THE ONLY ONE. (Lit., except this there is not another.) And one or two like "мешена" tha-meye-po, NEAR, CLOSE TO, govern the ablative; e.g., "заговна мешена мешена мешена мешена дим" di-ne сан-pa tha-meye-po-re, THE BRIDGE IS CLOSE TO HERE.

4. Conjunctions.—Conjunctions are used in Tibetan much less frequently than in English, the sentences in which they occur being turned into participial and other verbal clauses, as has been already explained in the Chapter on the Verb. Thus, "мешена мешена мешена мешена мешена дим" dang-gong yong-ne te-ring чим-pa re, HE CAME YESTERDAY EVENING AND LEFT TO-DAY.

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

(a) "к'" tang. This corresponds frequently to AND in English, though, as we have seen above, its literal meaning is WITH. Thus, "мешена мешена мешена мешена мешена дим" Pha-ри la як-tang lu манг-po yo-wa-re, THERE ARE LOTS OF YAKS AND SHEEP AT PHARI. But when more than two nouns
are thus joined, ༤༠ is used after the first one only or not at all, e.g., གོ་ུ་བོད་སངས། (༤༠) ཨེ རང་གི་རྒྱལ་མི སྐད་།

Pha-ri la yak (tang) ra-lu mang-po yo-wa-re, there are lots of yaks, goats and sheep at Phari. ༤༠ should always be spoken quickly after, and almost as a part of the word which precedes it, and this preceding word takes the accent.

(b) ཞན་ནོ་ཀུན་གཅིག | ta-rung ཞན་ནོ་ཀུན་གཅིག | ta-rung yang, ཞན་ནོ་ཀུན་གཅིག
tan-do or ཞན་ནོ་ཀུན་གཅིག yang, means besides, more yet and precedes the word which it qualifies, e.g., ལེགས་གཞན་སྔམ་མཁན། ཞན་ནོ་ཀུན་གཅིག nge go-nga gang-kha ma-nyö ta-rung tok-tsa yö, I have not bought all the eggs; there are a few more yet.

(c) either—or is expressed by ལེགས་གཞན་—.ལེགས་གཞན་ yang-men-na—yang-men-na, or by ལེགས་—.ལེགས་yang-na—yang-na. The first ལེགས་ (or ལེགས་) is omitted often in Tibetan as well as in English, e.g., ལེགས་ལེགས་གཞན་ལེགས་གཞན། ཞན་ནོ་ཀུན་གཅིག pöm-po lu nyen-skü shuí-pa le yang-men-na ma-shuí-pa ga duk-ke? Do you prefer that I should represent the matter to the official, or that I should not. (Lit., rather than representing the case to the official, or does not representing please). Often the or in Tibetan is omitted altogether, e.g.,
Is the Sahib at home (lit. seated) or not?

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

Occasionally ke-si is used for if; e.g., न्यो थुप्ना न्यो रो-च्की, ke-si nyo ma-thup-na thup yowa ma-re. Please buy one if you can; if you cannot buy one, it can't be helped.

(e) But is usually expressed by turning the sentence and using yin-ne or some other word meaning although, in spite of, e.g., दे-रिङ न्गा द्रो थुप मा-चुंग, yin-ne sang-nyi nga dro-kyi-yin. I could not go to-day, but I will go to-morrow. (Lit., In spite of my not being able to go to-day, I will go to-morrow).

(f) Since, since the time that, ago. The translation of these is best shown by examples. Thus, It is six months since I left Lhasa. दे-रिङ न्गा ह्ला सा-ने थोन-ने दा-वा त्रु सोंग. I have not been to Darjeeling for two years. दे-रिङ न्गा दोर-जे-लिंग-ला मा-च्हिम-पा लो न्यि सोंग.

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

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

6. Interjections.—Those commonly used are, མེ་ kye མེ་ we, Oh! HULLO! Hi! འཁ་ - a-kha-kha kha, Alas! Exclamation of sorrow. འབུ་ a-tsi, Exclamation of surprise. Thus, བོད་ བོའི་ We! Tshe-ring gyok-po sho-a, Hi! Tshering, please come quickly. མི་ and བཱ་ are used also by masters to call their servants in the same way as Koï hai is used in India.

Words.

Shi-ga-tse (capital of the Province of Tsang) = ལུས་ Shigatse

Gang-tok (capital of Sikkim) = ལུས་ Gangtok

To put in, insert = ལུས་ chuk-pa.

Small-pox (a very common disease in Tibet) = ལུས། hlan-drum.

Country-house = རྒྱུ་ ska.

Do. hon. = རྒྱུ་ རུ གོན་ shi-kha.

To stay, dwell, hon. = རྒྱུ་ ལུ་ sku-pa.

Yak's meat = རྒྱུ་ རུ yak-sha.

Pork = རྒྱུ་ རུ phak-sha.

Beef = རྒྱུ་ རུ lang-sha.
To obtain, procure = འོ་ཤེས་ jor-wa.
Expensive (lit. great price) = དཀར་ཆེམ་ kong-chhem po.
Behind = སྟོན་པ་ gyap-la.
Mountain, hill = རི. ri.

To snow = སྤོས་་ཤེས་ kung gyap-pa.
Telegraph (lit. iron-thread) = རྟོགས་་ཤེས་ cha-kii.
Wonder, wonderful thing = ཉོ་སྤྱི་ yam-tshen.

Exercise No. 19.
He went from Shi-ga-tse to Gang-tok via Phari. བོད་ཀུན་
སྦྱོང་ཁམས་ དབང་པོ་ནུས་ དབང་པོ་ ང་ཁྲིམས་པ་རེ། kho shi-ga-
tse ne Pha-ri che ne Gang-tok la chhim-pa-re.
He had only one servant with him then. བོད་ཀུན་
སྦྱོང་ཁམས་ དབང་པོ་ནུས་ ང་ཁྲིམས་པ་རེ། te gang-la kho tang
nyam-tu yok-po chi-le min-du.
Put some more wood on the fire. བོད་ཀུན་
སྦྱོང་ཁམས་ དབང་པོ་ནུས་ ta-rung me-la shing chu.
On account of the small-pox at Lhasa, he (hon.) is staying
at his country-house. བོད་ཀུན་
སྦྱོང་ཁམས་ hla-sa hlen-drum gö-
tsang ku-sho gön-ski la sku yo-wa-re.
Yak’s meat, mutton, pork and beef are procurable here, but
the pork and beef are expensive. བོད་ཀུན་
སྦྱོང་ཁམས་ (རྨ་) རྟོགས་ བཏགས་འཚོལ་ བཀུར་
Moreover, many of the people are sending their yaks away to-day to the other side of the hills. ནུས་མིད་ཐེ་ནས་

Moreover, many of the people are sending their yaks away to-day to the other side of the hills.

Ah! what a wonderful thing this telegraph is! ༢༠༠༣༠༤

Ah! what a wonderful thing this telegraph is!

Exercise No. 20.

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

THE ORDER OF WORDS IN A SENTENCE.

1. The order in which different parts of speech in a sentence follow each other has been in the main shown for each Part of Speech in the chapter which deals with it, but it may be convenient to the student that the principal rules should be grouped together here. The order is first the subject, then the object, and the verb last, e.g., न्क्यो युंग-गिंग. I WILL BEAT YOU.

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

3. Any relative or other clause dependent on the noun may either be put in the genitive and precede the noun, or take the case-inflection of the noun and follow it; but usually the former. Thus: THE MERCHANTS WHO CAME TODAY should be translated ते-रिंग योंग-खेन क्यी त्षोंग-पा टे-ट्षो in preference to ते-रिंग त्षोंग-पा योंग-खेन टे-ट्षो.
4. In correlative sentences the relative pronoun precedes the demonstrative pronoun, e.g., ལུ་ཀང་ཡོ བོད་པོའི་བོད་པོའི་ནད་བོད་པོའི་ནད་(lit., what sheep there are buy them all).

5. The interrogative pronoun immediately precedes the verb, e.g., མི་འགྲིང་ལོ ཡོ་བོད་པོའི་བོད་པོའི་ནད་(lit., who is the person that is wearing black clothes?)

6. Participial and other dependent verbal clauses precede the main verb, e.g., སྤིན་ལྡུང་པ་དེ མིག-ཏ་ལ་ཡོང་ང་ཡིན, I have come to see this country (lit., to see the country here). So also when one verb governs another, the former having a sense of causing, permitting, completing, being able this governing verb comes last, e.g., གོ་བོད་་ཞིོ་བོད་པོའི་ཁྲི་ཁྲི་ཆོས་ད་ དེ་འགའ་, you may go, i.e., you are permitted to go (an ordinary form of dismissal).
CHAPTER XIII.

THE HONORIFIC LANGUAGE.

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

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

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

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Ordinary Form.</th>
<th>Honorific Form.</th>
<th>High Honorific Form.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To put, attach, apply</td>
<td>བཀའ་པ་</td>
<td>གྱོོམ་པ་</td>
<td>གྱོོམ་པ་ སློབ་པ་ སློབ་དེ་ན་པ་ ནང་བ་</td>
</tr>
</tbody>
</table>
| To sit, dwell, remain | བྲུག་པ་ (ིན་པ་) |-skup-a. | བྲུག་པ་ (ིན་པ་) skup-a. skudenshuppa
<p>| To stand up | ལང་བ་ | ལྷུང་བ་ | ལྷུང་བ་ མཁྲི་བ་ ku-shang nang-wa. |
| To say, tell | སེར་བ་ | སུང་བ་ | སུང་བ་ སྣད་ཀྱིས་ དབང་ཙུམ་ ka-nang-wa. |</p>
<table>
<thead>
<tr>
<th>Meaning</th>
<th>Ordinary Form</th>
<th>Honorific Form</th>
<th>High Honorific Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>To eat</td>
<td>न्यू</td>
<td>स्ति-वा.</td>
<td></td>
</tr>
<tr>
<td>To take</td>
<td>भन्ने</td>
<td>बोल्ने</td>
<td>बोल्ने नाङ-वा.</td>
</tr>
<tr>
<td>To wear, put on (clothes)</td>
<td>लेम-पा.</td>
<td>लेम-पा</td>
<td>लेम-पा नाङ-वा.</td>
</tr>
<tr>
<td>To go, come</td>
<td>कोम-पा.</td>
<td>कोम-पा</td>
<td>कोम-पा नाङ-वा.</td>
</tr>
<tr>
<td></td>
<td>श्रेयस्ति-मोक्तस्ति</td>
<td>श्रेयस्ति-मोक्तस्ति</td>
<td>श्रेयस्ति-मोक्तस्ति</td>
</tr>
<tr>
<td>To go, come</td>
<td>ध्रो-वा.</td>
<td>ध्रो-वा</td>
<td>ध्रो-वा नाङ-वा.</td>
</tr>
<tr>
<td>To do</td>
<td>चे-पा.</td>
<td>चे-पा</td>
<td>चे-पा नाङ-वा.</td>
</tr>
<tr>
<td>To give</td>
<td>तेर-वा</td>
<td>तेर-वा</td>
<td>तेर-वा नाङ-वा.</td>
</tr>
</tbody>
</table>

5. By far the commonest of the above forms is नाङ-वा | nang-wa. In addition to its meanings given above, it can be added for the formation of an honorific to most verbs that have not got special honorific forms of their own, e.g., त्संग-पे तांग-न्गा रे, the trader sent; पोम-पो तांग-न्गा नाङ-न्गा रे, the official sent. And here it should be noticed that verbs which use the past or perfect
root in their ordinary forms take, as a rule, the present root in their honorific forms, e.g., the example just given.

6. The above honorific forms are, as already stated, applied to persons of position higher than the ordinary. There are also a few verbs applied to persons, both of high or of low position, when such persons are dealing with persons above them. These verbs are in the Dictionary labelled inf. to sup. (i.e., inferior to superior). Two of the commonest are སྤུ་ sku-wa, for ལབ་ lap-pa, to say; and དབྱུས་ (འབྱུས་) phü-wa, for བེར་ ter-wa, to give. Thus ཡེ་བོ་ཕྲེང་གནས་ལམ་བའི་ལྷ་ De-pön ku-sho-la sku, represent (the matter) to the De-pön.

When the inferior is himself a person of good position, the verb implying inferiority takes itself an honorific form, e.g., སྤུ་ཅིག་གིས་ཤིང་ཆེན་པོ་དགོས་སྤུ་པོ་དགོས། (ཤིང་ཆེན་པོ་དགོས། horse, hon.) སྤུ་ཅིག་གིས་ཤིང་ཆེན་པོ་དགོས། སྤུ་ཅིག་གིས་ཤིང་ཆེན་པོ་དགོས། ku-sho Jong-pen kyi De-pön ku-sho-la chhik-pa chi bu-ra nang-song, the Jong-pen has given a pony to the De-pön. Note the honorific form སྤུ་ཅིག་གིས་ཤིང་ཆེན་པོ་དགོས། bu-ra nang-song, and སྤུ་ཅིག་གིས་ཤིང་ཆེན་པོ་དགོས། chhik-pa, the honorific of བ་ ta, horse.

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

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

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

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

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

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

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

(g) nyen-chho, the honorific form of am-chho, ear; nyen-chho-ki i-lhung, hon. of am-chho-ki i-lhung, ear-hole.
(h) བོད་ དེ་, the honorific form of རྗེ་ རྫོ, eye, e.g., རྗེ་ ཁོལ་ དེ་-པ་, hon. of རྗེ་ རྫོ་ འབ་ ཡེ-ོ, eye-lid; and རྗེ་ ཁོལ་ དེ་-ལ་ མོ་ འོ་-བ་, chen-phe shu-wa (lit. to request the coming of the eye) the inf. to sup. form of རྗེ་ རྫོ་ རོ་ སེ (་རོ་) དེ་-པ་, to show.

(i) The other parts, e.g., རི་ བོད་ tshem, hon. of རི་ རོ་ so, tooth: རི་ བོད་ ཀ, hon. of རི་ བོད་ ངོ་ ཁོ, hon. of རི་ དོ་-pe, to show.

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

(a) རི་ བོད་ thu, the honorific form of རི་ བོད་ sem, mind. Frequently used in mental and moral attributes, e.g., རི་ བོད་ དོ་-དོ, hon. of རི་ བོད་ དོ་-pa, wish.

(b) རི་ བོད་ ka, order gives the honorific in many words connected with speaking and the like, e.g., རི་ བོད་ ཁ་-ལེ, hon. of རི་ བོད་ དེ་-len, answer.

(c) རི་ བོད་ she, gives the honorific in words connected with food and drink, e.g., རི་ བོད་ ཇེ གསེ-sha, hon. of ཐེ-sha, meat.

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

\[\text{e.g., } \text{skip-chö che-pa, to investigate.} \]

\[\text{skip-chö nang-wa, to investigate, hon.} \]

\[\text{ka-skip nang-wa, to investigate, h. hon.} \]

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

\[\text{tsom-pa nang-wa, to compose (writing, etc.) hon.} \]

\[\text{ka-tsom nang-wa, to compose (writing, etc.) h. hon.} \]

10. When a word has no separate honorific of its own, là is often added to express respect, e.g., su-mo-là, hon. of su-mo. Maternal Aunt. And là, le-si (h. hon. là-les or la-wong) introduced into a sentence always signify respect.

11. The lower trades, such as blacksmith, carpenter, mason, etc., take um-dze, as their honorific, though là is, strictly speaking, the honorific of tshem-pu, tailor.
12. ང་མ་པ་ nam-pa-tsho and ང་མ་ nam-pa are used instead of ང་ tsho to form the plurals of hon. nouns and pronouns, e.g.: ང་མ་པ་ ང་ པོམ་པོ nam-pa-tsho, the officials, hon., ང་མ་པ་ཁྱེར་རང་ nam-pa-tsho, you (plural) hon.

13. Lamas have a few honorifics which are not shared by laymen in addition to those specified in the chapter on the Pronouns (Cap. IX, para. 3). Such as ང་མ་མི་ཁྲི་ལ་ ku-sk'ing-la pherp-pa or higher still ང་མ་མི་ཁྲི་ལ་ ku-sk'ing-la chhip-gyu nang-wa which mean to die, lit. to go to heaven.

Words.

Road, journey = ལང་ ka.
Do. hon. = ལྷ་བོན་ pherp-lam.
Distance = མ་ཟླི་ thar- ring-thung.
Do. hon. = ལྷ་བོན་ pherp-tha.
Near = མ་ཟླི་་ thar- nye-po, nye-po.
Difficult = མ་ཟླི་ khak-po.
Do. hon. = མ་ཟླི་ ku- nye-po.
Far = རྡི་ thar-ring-po.
Do. hon. = རྡི་ pherp-tha ring-po.
To ride = ཅོས་ skom-pa.
Do. hon. = ཅོས་ chhip-pa.
Rideable (lit. riding place) = ཅོས་ skon-sa.
Do. hon. = ཅོས་ chhip-sa.
On foot = ལང་ thang.
On foot, hon. = ཆུ་བུ་བུ་
skab-thang.

Country = ན་ན དང་པ མ.

Extensive = ད་སེ་དག ལ་gya-
chhem-po.

Moderate, middling = དེ་སེ་དག ལ་tsham-po-
chi.

To be seated, to dwell, h. hon. = ད་སེ་དག
ས་sku-den-ja-pa.

To go for a walk = མ་མ་
(དོ་ན་དོ་ན་) བདོ་གཡོ་
chham-chham-la dro-wa.

To go for a walk, hon. = འཇུན་(འབུུ་) ཆུའུ་
kun-chham la phep-pa.

For h. hon. substitute ཁྱིག་རྒྱུ་
chhip-gyu
nang-wa for ང་པ་ phep-
pa.

Very well = ན་གྲ་o-na.

Slowly = བོ་མི་ཧྲ་ka-le ka-
le.

Tea = དེ་chā.

Do. hon. = ང་ཐོ་sö chā.

Exercise No. 21.

On a Journey.

Ordinary Language.

What is the distance of our journey to-day? དེ་ཇི་དེ་མཚན་
ཤེ་ཏྲིང་lang-ka thar-riy-
thung ka-tshö yö-pa?

Only a short way; it is not difficult. དེ་ཇི་དེ་མཚན་
ཤེ་ཏྲིང་lang-ka thar-nye-po yö khak-
po-me.
How far have we to go to-morrow? sang-nyi dro-gyu ka-tshö yö-pa?

A long way, and the road is bad. sang-nyi tha-ring-po yö lang-ka duk-rü yin.

Can we ride to-morrow? sang-nyi ta šöön-ne dro-sa yö-pe?

It is rideable for a bit of the way, and for a bit of the way we shall have to walk. tok-ṭsa tok-ṭsa-la šöön-sa-yö tok-ṭsa tok-ṭsa kang-thang-la dro go-kyi-yö.

Is the district an extensive one? lung-pa te gya-chhem-po duk-ke.

It is of moderate size. chhe-chhung tsham-po chi du.

Honorific Language.

phep-lam tha-ring-thung ka-tshö yö-pa nang-nga?

phep-tha nye-po yin ku-nye-po me.

sang-nyi phep-gyu ka-tshö yö-pa.
Exercise No. 22.

(To be translated into honorific language).

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

Miscellaneous.

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

1. $kha$ make 1 $kar-ma-nga$
2. $kha$ ,, 1 $chhe-gye$
3. $kha$ ,, 1 $sho-kany$
4. $kha$ ,, 1 $kha-chha$
5. $kha$ ,, 1 $trang-ka$

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

5 $sko$ (or 3 $trang-kas$ and 1 $kar-ma-nga$) make $sko-nga$ ($\text{சொக் நாக்}$)

= thirteen annas and four pies.

10 $sko$ (or 6 $trang-kas$ and 1 $sko$) make 1 $ngü-sang$ ($\text{ந்யூசாங்}$)

= one rupee eleven annas approximately.

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

In addition to the above there are lumps of silver in the shape of a pony's hoof, which are of different sizes and consequently of different values. Such a lump is known as a $ta-mi-ma$ ($\text{தாமிமா}$).
2. The above values are not all coined. The silver coins are: _trang-ka, sko-nga, ngü-sang_. The copper coins are: _kha-kang, kar-ma-nga, chhe-gye_.

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

There are no gold coins.

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

> 5 _ser-sang_ make 1 _tum-pu_ (ཐུམ་ཕུ་)

Similarly for silver of large amount, 75 _ngü-sang_ make 1 _ta-mi-ma_. 1 _kha_, 1 _sko_, 1 _sang_, 1 _ngü-sang_ or 1 _ser-sang_ is expressed by བོད་ཀྱི་ _kha-kang_ and not སྐད་འཕོ་ etc. Two of the above (except བོད་ which is not much used in the plural) by བོད་ _sko-to_, etc. The divisions of money and the weights for gold, silver, etc., are constant throughout Tibet. The weights and measures for meat, grain, etc., vary in different parts of the country; those for the Ü (Lhasa) province will be given here.

4. **Meat, butter, etc.** are weighed by _por_ (ཡོར་), _nya-ka_ (བྱ་ཁ་) and _khe_ (བྱ་). 4 _por_ = 1 _nya-ka_ and 20 _nya-ka_ = 1 _khe_, a _por_ being equal to about an ounce.
5. *Grain* is not weighed but measured. Of the *tre* (ེ་) there are two sizes, *viz.*, the large *tre*, known as *tre-chhe* ¹ (ེ་པོ་), of which 16 make 1 *ten-dzin kha-ru* (བོད་ཚོད་ནི་ོ་) and the small *tre* known as *kha-tre* (ོ་བོད་) of which 20 make one *ten-dzin kha-ru*. Sixteen of the *kha-tre* make 1 *sang-bo* (སོང་བོ). A *ten-dzin kha-ru* contains 33 lbs. of barley or peas and 17 lbs. of barley flour.

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

\[
4 	ext{ bricks} = 1 	ext{ khu-tru} \quad (ཁུ་ཐྲུ) \\
3 	ext{ khu-tru} = 1 	ext{ gam} \quad (དྲུལ་) \\
\]

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

*Sor* (ིན་): the breadth of one finger.

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

---

¹ Or *se-tre* (ེ་མི)
The distance from the elbow to the tip of the middle finger.

The distance from the middle finger tip of one hand to that of the other with both arms outstretched.

The distance the voice carries, e.g.,

Ke ko-sa-تس (ྱ་ཐོས་ཐུབ) means that man is just within earshot.

Tsha-pho (ཙྱ་ཕོ) or Tsha-sa (ཙྱ་ས) means about 3 hours' march or 7 to 10 miles in easy country.

Sa-tshi (ས་ཚི) means a full day's march or about 15 to 20 miles in easy country.

8. III. Divisions of Time.—Time is reckoned by cycles, the commonest of which is that of twelve years, known as the lo-khor (བོལ་ཁོར) and is as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>Mongolian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>རྡུ་ ch'i-wa, mouse.</td>
<td>5. མཛུད’ druk, dragon.</td>
</tr>
<tr>
<td>2.</td>
<td>ཐང’ lang, bull.</td>
<td>6. ངོ་ drü, snake.</td>
</tr>
<tr>
<td>3.</td>
<td>ཤུན’ tak, tiger.</td>
<td>7. རི’ ta, horse.</td>
</tr>
<tr>
<td>4.</td>
<td>གོ་ yö, hare.</td>
<td>8. མས་ lu, sheep.</td>
</tr>
</tbody>
</table>
9. ལེ་, monkey.
10. ་ཅ་, bird.
11. སྒོ་, dog.
12. མག, pig.

It should be noted that the ordinary word for hare is ri-kong རི་ཁོང་ (རི་ཁོང་), and the Lhasa word for monkey is pey སྒྲ (སྒྲ). But in the lo-khor གྲག་ ཡོ and ལེ་are always used.

9. A cycle of sixty years, known as long-kham གྲགས་ (གྲགས་) is formed by joining the five elements, namely, སྣ་ shiny, wood, སྤྲ སྡེ fire, སྤྲ སྡེ earth, སྣ་ cha, iron, and སྤྲ སྡེ chhu, water to the twelve creatures of the lo-khor in the following manner:

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

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

1917—FIRE-SNAKE YEAR  རྣ་མོ་གྲེལ་ རྣ་མོ་གྲེལ་ རྣ་མོ་གྲེལ་ me-drü lo.
1918—EARTH-HORSE YEAR  ལྷ་ོར་ ལྷ་ོར་ ལྷ་ོར་ sa-ta lo.
1919—EARTH-SHEEP YEAR  རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ sa-luk lo.
1920—IRON-MONKEY YEAR  རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ chak-tre lo.
1921—IRON-BIRD YEAR  རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ chak-cha lo.
1922—WATER-DOG YEAR  རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ chhu-khyi lo.
1923—WATER-PIG YEAR  རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ chhu phak lo.
1924—WOOD-MOUSE YEAR  རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ shing-chi lo.
1925—WOOD-BULL YEAR  རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ shing-lang lo.
1926—FIRE-TIGER YEAR  རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ me-tak lo.
1927—FIRE HARE YEAR  རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ རྣ་མོ་གྲིེད་ me-yö lo.
1928—EARTH-DRAGON YEAR རྣ་མོ་གྲིེད་ sa-drung lo.

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

11. The four seasons are as follows:

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

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

- **Sunday** — ས་ nyi-ma.
- **Monday** — ས་-da-ma.
- **Tuesday** — ས་-a-ma.
- **Wednesday** — ས་-hlak-pa.
- **Thursday** — ས་-phur-pa.
- **Friday** — ས་-pa-sang.
- **Saturday** — ས་-pem-pa.

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

- cha-ke tang-po, first cock crow.
- cha-ke nyi-pa, second cock crow, 10 or 15 minutes after the first.
- tho-rang, the time shortly before dawn.
- nam-lang, dawn.
- nyi-shar, or tse-shar, sunrise.
The latter means, lit. *shining on the peaks*.

The latter means, lit. *shining on the peaks*. *skok-ke* or *nga-tro* the time from sunrise to about 8 A.M.

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

*nyin-kung*, midday.

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

*nyi-ge*, sunset.

*sa-rip*, dusk.

*nam chhe*, midnight.

*nyi-ma*, day-time.

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

*shak-po*, day of 24 hours.

At what time, at what o'clock may be rendered by *ngam-chhi ka-ka-hta-la* (lit. at how much early-late); e.g., *nga sang-nyi ngam-chhi ka-ka-hta la cha go yin-no*.

At about what time to-morrow should I come? *nyin-kung-la sho*, come at midday. But usually *chhu-tsho* (lit. water-measure) corresponding to the English o'clock is used. Thus: about what time to-morrow should I come?

Words.

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

Price=ring.

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

Festival, (lit. great time)=tü-chhen.

Exercise No. 23.

This ornament is made of silver.

Its price is thirty-two trang-kas and one sko.

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

Please sell me two dom of woollen cloth.
It is rather farther than a tsha-pho from here. 

How old are you? I was born in the hare year. There will be a festival on the twenty-fourth of the first month. Come on Wednesday morning.

Exercise No. 24.

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

A CONVERSATION TRANSLITERATED, TRANSLATED AND PARAPHRASED.

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

On a journey. Asking the way.

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

Darjeeling of road
to Darjeeling? ... K'a-pa re.

where is?

Straight on. Sir, as you are going. Sir! Straight like that is;
You cannot mistake nor-sa tsa-ne me.

mistaking-place at all is not.

Is the road good?... Lam-ka de-po yö-pe.

Road good is it?

Yes, Sir, it is very good.

How far is it from here?

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

Thank you, Good-day.

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

Sir! Gently go.

**Grammatical Analysis.**

Genitive Singular. नी and not न or नी because the preceding word ends in न (Cap. III, para. 9).

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

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

3rd person singular, present indicative.

Honorific term.

Adverb.

Adverb.

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

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

Negative form of 3rd person singular, present indicative.
CHAPTER XV.

Nominative Singular. *The* is omitted because it does not represent *this* or *that*.

Nominative Singular.

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

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

3rd person singular, present indicative.

Adverb.

Gerund of नुः.

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

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

Infinitive of नुः *hon.* of नुः (Cap. VI, para. 23).

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

Adverb.

Adverb.

Abbreviation of नुः.
Past Participle of ཀོར་ to become, to happen.

Adverb.

Impressive of ཁིར་ polite form used to inferior.

Honorific term.

Polite Imperative of གཞན་ which is an hon. form of གཞན་.
CHAPTER XVI.

CONVERSATIONAL EXERCISES.

1. General Conversation.

Who are you? khyö su yim-pa?

What is your name? khyö ming-la ka-re si ki-yö?

Sir, what is your name? ku-sho-kyi tshen-la ka-re sku-ki-yö ta?

My name is Dorje. nge-ming-la Dor-je si-kyi yo.

Do you know this? di khyem-pa nang-gi yö-nej?

I don’t know. nge shing-gi me.

Do you know this man? mi di ngo-khyem-pa nang-gi yö-nej?

I don’t know him. nge kho ngo-shing-gi me.

What country have you come from? khyö lung-pa ka-ne yim-pa?

Sir, where were you born? hon.
ku-skö thrunczę ka-ne yim-pa nang-nya?
I was born in Kongbu.

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

mi chi lep-chung.

Who is that boy?

pu-gu te su-re?

I want to be off to-morrow (lit. I am counting on starting to-morrow).

nga sang-nyin thö-m-pe-tsi yö.

Will he come now?

kho tan-da lep yong-ngo?

Open the window a little please.

gi-khung tok-tsa chhe-ro-nang.

Shut the door.

go-gyap.

When did he go?

kho ka-tü lang-song.

How do you like this place? (lit. Sir, is this place pleasant?)

hon. ku-skö sa-chha di tro-po duk-ke?

It is very quiet.

sa-chha di kha-

ku-sim-po du.

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

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

Please give me a cup of water. *nga-la chhu ka-yö kang te-da.*

Tell the man to come to me. *mi te tshu sho chi.*

Please give this bundle to the woman. *dok-thre di kyi-men te-la kur-ronang.*

Can I go there? *nag pha-ke chhin chhok-ki-re-pe?*

Are you coming with me? *khyö nga nyam-po yong-gi yim-pe?*

He can come. *kho yong chhok-ki-re.*

Where have you come from? *khyö ka-ne yong-nga?*

I came from Phari this morning. *nga ta-rang shok-ke pha-ri ne yong-nga yin.*

Are you quite well? *hon. kii-skö ku-su de-po yö-pe?*

Fairly well, thanks. *lä au-tse yö.*
When will the man come to see me?  

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

How long are you staying on here? hon.

How do you know he is a Bhutanese?

Is this story true?

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

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

It does not matter.

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

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

Come here! མཐུན་ོག་ de sho.

Go away! རང་བྱུན། pha gyu.

Come quickly! སྡུག་པ་ཐབས་ gyok-po sho.

Don’t delay! ཀྲུང་གེ་མོ་། gor-po ma-che.

Throw this away! ཤིང་ཐོབ་ཏུ་ཞེས་ di pha yuk-sho.

Be careful! ངད་པ་ཤེས། tem-po chi.

Take this away! ཤིང་ཐོབ་ཏུ་ཞེས། di pha khye.

Wait a moment! སྡུག་པ་ཐབས། tok-tsa gu-shi.

I will come presently. སློ་བྱམས་ཕྲེང་འོད། nga lam-sang lep-yong.

Don’t do that! སྒོ་བ་མི་། ten-dra ma-che.

Don’t make such a noise! གཞན་དོན་མ་གོ་ ke ten-dra ma-gyak.

Do this first and do that afterwards! སྐྱེས་་(ོས་) བཟོ། བཟོ། di ngen-la chi; te shuk-la chi.

What is this? སྐྱེས་་ di ka-re re.

Is everything ready? སྐྱེས་བརྩེན་པྱེ་ཤེས་ tshang-ma tra-dri song-nge?
Where have you put my umbrella? I cannot find it.

where have you put my umbrella? I cannot find it.
4. The same continued.

Fetch some hot water! \textit{chhu tsha-po tok-tsa khye sho.}

Please bring dinner (\textit{hon.}) at half past seven. \textit{gong-mö ske-la chhu-tshö düän tang chhe-ka lá phi.}

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

I want break-fast at a quarter to nine. \textit{nge skok-kei kha-la chhu-tshö gu dung-nga lá mi-li che-ngen-la khye-sho.}

Call my servant! \textit{nge yok-ko ke-tong.}

The cook is ill to-day. \textit{te-ring machhen na-ki-du.}

Have you swept this room? \textit{khang-pa de ke gyap-pe.}

Clean all the brass ornaments (\textit{lit. articles})! \textit{rak-ki cha-la gang-kha chi-dar tong.}
Put those there and throw these away! te-tsho pha-ke sko, di-tsho pha yu.

Do you understand? khyö ha-ko chung-nge?

What had we better do now? (lit. the doing what now is preferable). ta ka-re che-pa ga-ki-re.

Please take this letter to the post. yi-ge di yik-khang la khye-ro-chi.

Come in! nang-la sho.

Take this letter to the doctor, hon. am-chhi lā lā yi-ge di kye-sho.

Let me know when the doctor hon. comes. am-chhi la phe-chung-na, nga len khye-sho.
5. Food.

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

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

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

Is milk obtainable here? de o-major-yong-nge?

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

Bring tea at five o’clock. chhu-tshö nga-la cka khye sho.

Do you take milk and sugar in your tea? hon. o-ma tang che-ma-ka-ra yö-pe sö-ja nga-mo ske-kyi yö-pe?

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

hon. རྣམ་ཐིག་བེད་ཞིག་བོད་ལྟར་ཐུབ་མོ་ེས་ལྡན་ཐུབ་མོ་ེས་ལྡན་ཐུབ་མོ་ེས་ལྡན་ཐུབ་མོ་ེས་ལྡན་

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

What is there to eat? རྣམ་ཐིག་བེད་ཞིག་བོད་ལྟར་ཐུབ་ལྡན་ཐུབ་མོ་ེས་ལྡན་

sa-ya ka-re yö-pa.

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

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

Will the Tibetan gentleman eat English food? hon. རྣམ་ཐིག་བེད་ཞིག་བོད་ལྟར་ཐུབ་མོ་ེས་ལྡན་

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

Keep the kitchen thoroughly clean! རྣམ་ཐིག་བེད་ཞིག་བོད་ལྟར་ཐུབ་མོ་ེས་ལྡན་

sö-thap tsang thak-chhö cke-ne sko.

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

nga de dö-pe gang-la nyi-ma re-la o-ma she-tam nyi-nyi go-yö.

What o’clock is it? מֵאֵינֵים מְסִכָּנָה מְסִכָּנָה | tan-da chhu-tshö ka-tshö re.

It is three o’clock. מֵאֵינֵים מְסִכָּנָה מְסִכָּנָה | chhu-tshö sum re.

It is half past ten. מֵאֵינֵים מְסִכָּנָה מְסִכָּנָה | chhu-tshö chu tang chhe-ka re.

It is a quarter past three. מֵאֵינֵים מְסִכָּנָה מְסִכָּנָה | chhu-tshö sum tang mi-li chö-nga song.

It is a quarter to five. מֵאֵינֵים מְסִכָּנָה מְסִכָּנָה | chhu-tshö nga lep-pa la mi-li chö-nga du.

What is the English date to-day? מֵאֵינֵים מְסִכָּנָה מְסִכָּנָה | te-ring ta-rik ka-tshö yim-pa?

It is the twenty-fifth! מֵאֵינֵים מְסִכָּנָה מְסִכָּנָה | te-ring ta-rik nyi-shu-tse-nga yin.

What is the Tibetan date to-day? מֵאֵינֵים מְסִכָּנָה מְסִכָּנָה | te ring tshe-pa ka-tshö re?

It is the twenty-second! מֵאֵינֵים מְסִכָּנָה מְסִכָּנָה | te-ring nyi-shu-nyi re.

What day of the week is it? מֵאֵינֵים מְסִכָּנָה מְסִכָּנָה | te-ring ša ka-re re?

It is Thursday. מֵאֵינֵים מְסִכָּנָה מְסִכָּנָה | te-ring ša phur-pu re.

\*Note the difference between מֵאֵינֵים מְסִכָּנָה and מֵאֵינֵים מְסִכָּנָה (Cap. VIII, para. 6).\*
Where did you go to yesterday? khyö khec-sa ka-pa chhim-pa?

Don’t come to-morrow, but come the day after to-morrow. sang-nyin ma-yong; nang-nyin-ka sho.

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

It freezes hard at Phari during the whole winter and some times snows even in summer. pha-re gün-ka khyak-pa gyak-ki du; tsham-tsham yar-ka yang kang gyak-ki.

To-day is the last day of the 2nd fourth month of the Wood-Dragon year. te-ring shing-druk da-wa shi-ye nyi-tsak-kyi nam kang-re.
7. The same continued.

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

There is a lot of mist during the summer.

Will you meet him this evening?

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

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

Is my watch right?
No, it is ten minutes fast.  \textit{min-du}; \textit{mi-\text{\textligature{h}}} gyok-\text{\textligature{h}}.

When did he leave here?  \textit{kho d\text{\textligature{h}} ne ka-t\text{\textligature{h}} chhin-song}.

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

What a strong wind! 

What a cold day! 

I feel quite warm. 

There was a heavy dew last night. 

It is misty; we cannot see the snow mountains. 

Do you think it will rain? 

It will probably be fine till midday. 

Will there be moonlight to-night? 

There was heavy rain yesterday and a rainbow was visible.

\[ \frac{\text{CHAPTER XVI.}}{165} \]
khe-sa chhar-pa mang-po pap-song; te-i-juk-la ja chi suk-song.

It is raining a little. chhar-pa tok- tsa pap-kyi du.

The rain has stopped. chhar-pa chhe-song.

A storm is coming up. lung-tshup chi lang-gi-du.

Did you see the lightning? khyö lo-gyap-pa thong-chung-nge?

I heard thunder. nge druk-ke gyap-pa ko-chung.

It won’t freeze to-night, because it is cloudy. nam thip du; che-tsang to-gong tshen-la khyak-pa chha-kyi ma-re.
9. Conversation with the teacher, hon.

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

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

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

I do not know.  nge shing-gi me.

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

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

This is easy.  di le-la-lo re.

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

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

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

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

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

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

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

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

She is my niece. མི་དེ་ནས་ིག། mo nge tsha-mo yin.

I have two younger brothers ནག་པོ་བཤམ་སྟེ། nge pün-chhung-nga nyi yö.

These two are brother and sister. ཉག་པོ་བཤམ་སྟེ། di nyi pün-kya re.

How many nephews have you? ཞྣོ་བུ་བོ་བོ་གཉིས། khyö-la tsha wo ka-tshö yö.

My younger sister died three years ago. ཕྱི་ོ་ཕྲག་གུ་ུལ། nge pün-kya pūmo chhung-nga trong-ne lo sum song.

His elder sister is my maternal aunt. ཉག་པོ་བཤམ་སྟེ། kho a-chhe nge su-mo yin.

Their daughter was married to Tshering’s adopted son. ཕྱི་ོ་ཕྲག་གུ་ུལ། kho-nyi kyi pūmo tshe-ring-gi sö-thruk la na-ma te song.

My son married his daughter. ཕྱི་ོ་ཕྲག་གུ་ུལ། nge pū kho pū-mo na-ma len-song.

Her grandfather is my paternal uncle. ཉག་པོ་བཤམ་སྟེ། mō po nge a-khu yin.

¹ and ² Usually however མི་དེ་ནས་ིག། though meaning also brother, sister, cousin is used for nephew and niece also.
Only a few of my relatives live in Darjeeling, but I have a large number of acquaintances there.

TIBETAN GRAMMAR.

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

Let us start now; it is getting late.

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

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

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

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

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

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

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

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

They will reach Kalimpong before you do, Sir. **ka-lön-pung-la ku-sho ma yhep kong-la khon-tsho lep-yong.**

We have nearly arrived. **ngan-tsho lep tro yö.**

The bedding is wet. **nge-chhe bang ska.**

Light a fire and dry it. **me-tang-ne kam.**

How much a day are you paying each cooly? **khyö-re nyi-ma-re-la mi-hrang re-la la ka-tshö trö-kyi yö.**

Eight annas each a day; they would not come for less. **nyi-ma-re-la la anna gye-gye trö-kyi yö; te ma-tre-pa khon-tsho yong-gi min-du.**
What time shall we start to morrow?

Let us start very early before the snow becomes soft.
12. The same continued.

Have my baggage mules arrived? ང་ཉེ་ཁོ་ན་ཐོས་བཞི་བཟོ་  

What must I pay for each riding mule from here to Phari?  

di-ne pha-ri thuk nge shön-tre re-la ta-p-la ka-tshö tre gū-kyi re.

Is it safe to ride over this bridge?  

I am going on ahead.  

I am returning in a few days.  

I have forgotten to bring any money with me.  

Is this the road for Pemionchi?  

My pony is limping; see whether it has a stone in any of its shoes (lit. in its hoof).
Go slowly; the road is slippery hon. (lit. there will be a slipping on the road).  

I am going to halt here a short time and rest our ponies.

Bring me one of those flowers to look at! (lit. pluck and bring one of those flowers; I will look at it).

Cut me a switch from the road-side bushes, as I have not got a whip.
I will call on you when I return from Mongolia.  

Tibetan: 

"sok-yul ne khor-tsham khye tang je chhok-ka sku-go."
13. The same continued.

Is there much snow on the pass?

Are there much snow on the pass?

There is not much on the pass itself, but there is rather more on the way up to it (lit. before arriving).

How far (lit. how much to go) is the nearest village from here?

It is quite near, Sir.

It is rather near, Sir.

It is a long way, Sir.

It is a moderate distance, Sir.

It is a day’s journey, Sir.

It is a three or four hours’ journey, Sir.

---

1 $\text{shae-sho-chu-mi} = \text{shae-sho-mi}$

2 $\text{chik-ki}$ may be substituted for $\text{chik-ki}$, Both are commonly used.
How many houses are there in the village?

I cannot say exactly, Sir.

How many approximately (lit. by guess)?

How many adult men and women are there in the village?

How many monks are there in that monastery up there?

What provisions are obtainable in this place?

Yak’s flesh, Sir, mutton, pork, fowls, eggs, wheat, barley, barley-flour, potatoes, turnips, radishes are all obtainable.

1 Lit. There is not to me the saying accurately. Note the use of མི་ (Cap. VI, para. 24).

2 Lit. What provisions will be obtained in the country here?

3 མི་ is often spoken inside the sentence instead of at the beginning.

4 These are the kinds of provisions commonly obtainable in the Ü (Lhasa) and Tsang (Shigatse) provinces.
CHAPTER XVI.

luk-sha phak-sha cha-te go-nga tro ne tsam-pa sko-ko nyung-ma la-phu che lā te-gye jor-yong.

What is the road like from here to Gyantse?  

What is the road like from here to Gyantse?  

Can laden ponies and laden mules travel over it?  

Can laden ponies and laden mules travel over it?  

Is there any short cut?  

Is there any short cut?  

| Lit. from here as far as Gyantse what kind of goodness has the road?  

Lit. from here as far as Gyantse what kind of goodness has the road?  

As applied to a road, but can also be used.
14. Crossing a river.

How broad is that stream over there? 

\[ \text{جاين ديي'ا'} (تيم) \]

\[ \text{كاين ديني'ا'} \]

It is not very broad, Sir. 

\[ \text{لا شن-چم-پو-رانغ مين-دلو} \]

Are there any boats where the road meets it? (Lit. the road and stream meeting-place, there are boats?)

\[ \text{چو تانگ لام ثوك-سا تي كوا يو-پي} \]

No, Sir. 

\[ \text{لا يو-وا-ماره} \]

How do people get across? (Lit. how does one cross the stream and arrive at the farther side?)

\[ \text{چو تي-پا-چهو-لا كان-درو كه-نإ لپ-كي-ري} \]

There is a ford if you go a little lower down. 

\[ \text{ماتسا تا-كا پهپ-نا راپ-чи-يو} \]

---

1 ՀԷ joined to a negative means not very and is very commonly used in this way. So also ՀԷ ՀԷ ՀԷ ՀԷ | there are not very many.

2 ՔԸ means a boat made of hide. For a boat made of wood use ԴԲ.

3 Note the hon. ԴԲ instead of ԴԲ If the Tibetan is a townsman or has any education he will use the higher hon. ԴԲ ԴԲ ԴԲ.
Whose foot-prints are these?  

I do not know, Sir.

If you speak the truth, I will give you bakshish; if you tell (me) a lie, you will get into trouble (lit. it will not be good for you).

They are only the foot-prints of traders coming from Shigatse.

How deep is this water? (Lit. this water depth how much is.)

It is about (up to one’s) waist, Sir.

What sort of a road is there by the ford (lit. at the ford-existing-place)?

On this side it is rock; on the other side it is all mud.

---

1. may be used instead of  

---
Is there a bridge across that stream over there? chho-la tra yó pha-chho-la dam sha-ta yó.  

Yes, Sir. Pha-gi chhu-la sam-pa yó-pe?  

Is it a good one? Yak-po yó-pe?  

It is shaky and narrow (lit. it shakes and its breadth is small). Ponies cannot cross by it (lit. there is no passage for ponies).  

The road is not passable (i.e., too rough to march along, or blocked by snow, boulders, etc.).
15. Talking to persons on the road.

Where have you come from? khyö ka-ne yong-nga?

I have come from Rhenok. nga ri-nak ne yong-nga yin.

What is there in those loads? dok-thre te-tshö nang-la ka-re yö-pa?

Cotton cloth in these sacks and cups, soap, matches and miscellaneous goods in those boxes. phe-ko di-tshö nang-la re-chha tang, gam te-tshö nang-la ka-yö tang yi-tse mu-śi tang cha-la na-tsho yö.

No, I am not a Tibetan, Sir, I am a Bhutanese. la ku-skö nga pö-pa min, nga druk-pa yin.

Where are you going to? khyö ka-pa dro-ki-yim-pa?

I am going on pilgrimage to India. nga gya-ka ne-kor-la dro-ki yin.

What places will you visit? khyo ne ka-re ko-ga dro-ki yin.
I shall go to Bodh Gaya and Benares. 

Please give me some bakshish, Sir.

Are you taking those sheep to Darjeeling?

Is this one of the halting places for mules carrying wool to Kalimpong?

Who lives in that house?

---

1 For one or two sheep ཨི་བུ་ to lead, would be used; for a larger number གཅིག to drive, as above.

2 The postposition ང་ཤིཉི ་, denoting the genitive, is sometimes dropped for the sake of brevity.
16. **General enquiries by an Interpreter in the field.**

Are there any soldiers behind that hill?  

"Are there any soldiers behind that hill?"

Have they all got guns?  

"Have they all got guns?"

The majority of them have got swords and spears only.

"The majority of them have got swords and spears only."

Some of them have bows and arrows.

"Some of them have bows and arrows."

Will the arrows be poisoned?

"Will the arrows be poisoned?"

Yes, with aconite poison.

"Yes, with aconite poison."

Have they any cavalry with them?

"Have they any cavalry with them?"

Not at present, but I heard a noise like that of ponies coming in the distance.

"Not at present, but I heard a noise like that of ponies coming in the distance."

Have the soldiers built a wall?

"Have the soldiers built a wall?"

1 A fortified wall.  "is not used for wall in this sense.
Yes, about so high (indicating his breast).

(la) tak-kha-tsa pang-kho tho-lö-tsa sö-song.

How far does the wall extend to the east of the road?

lang-ga shar-chho kyi dzing-ra ka-re par-tu du.

About as far as that mule over there carrying shovels.

pha-gi tre ja-ma khur-yong-khen tak-kha-tsa chi-la yö.

1 Here has the sense of Either may be used.
17. The same continued.

Is it the custom of the Tibetans to attack at night? นะนิยม
tshen-thi gya‘-ye luk-sö yo-wa re-pe?

Yes, Sir. อนานุสระต่อเนื่อง

What sort of cannon have they got? อนานุสระต่อเนื่อง

About how far will they carry? อนานุสระต่อเนื่อง

How did they get their cannon across the river? อนานุสระต่อเนื่อง

All arms must be handed in to me (lit. bring all arms to me) before noon to-morrow. อนานุสระต่อเนื่อง

Anybody who is found in possession of arms after that will be severely punished. อนานุสระต่อเนื่อง

---

1 อนานุสระต่อเนื่อง อนานุสระต่อเนื่อง = night-attack.
sku-la sü

tsa-ne tshöṅ-chha thön-na nye-pa chhem-po tang-gi-yin.
18. Buying supplies for troops.

Have you any grain and grass to sell?  

I will pay you two-and-a-half trang-kas per bo for it. I have brought the money with me (showing it).

The grain and grass are in that village up there. I cannot bring it down.

Never mind! I can have it fetched. (Lit. I can send the carriers).

No violence will be shown to anybody.

---

1 Grain for animals = नुङ'; that for men = नोङ.

2 1 bo = about ⅓ of a maund; 1 trang-ka = ⅓ of a rupee. The maund (pronounced in Tibetan mön) is not generally understood by Tibetans other than those that trade in British territory.

3 नुङ्ग-अंग = Hind. Zabardasti.
Please, Sir, pay me for the fodder now. 

No! I will pay you when I get the fodder.

\[1 \text{ 190 = } \text{lit. grass and grain.}\]
19. The same continued.

Can I get any fuel here? मक्खी (महिला) में वैहँ खुशः दे मेशिङ जोर-क्यिंग रे-पे?

Not even yak-dung? लिङ (लिङ्का) यान जिङ्ग लिङ्गका यो?

There is a little yak-dung, but we shall burn it ourselves; it is not for sale. लिङ (लिङ्का) तिङ्का तिङ्का तेंगका तिङ्का चो तोक-त्सायो यो नगर-रंग त्सो ते में तोंग-या मा-टो लात्शोंग-या में.

If you do not tell me where it is I shall search your house. लिङ (लिङ्का) नामिङ्का नामिङ्का नामिङ्का यो चो का-पा यो मा-लाप-नाग्ने खाङ्गफे नांग-ला त्से-क्यिंग यिन.

I shall pay you for it in any case. नामिङ्का नामिङ्का नामिङ्का यो कारे चे-ना-यंग रिंग ठो-क्यिंग यिन.

It is against our orders to take things without paying for

1 र् has here the sense of but, in spite of.

2 Note the second अभिष्ठ. It is put in because this is really a second sentence.

3 Lit. Apart from what we burn ourselves there is none for sale.

4 Lit. Whatever be done, i.e., whether you sell willingly or I take forcibly.
them. ring ma-tre-pa-la len chhok-ke ka me.

You will make a large profit, and will be able to live in comfort without working. khyö-rang-la khep-sang chhem-po yong-gi-re; le-ka che mi-go-wa-la kyi-po che-ne dó-gyu yong-gi-re.

1 Lit. There is no order allowing to take on the non-payment of the price.
20. The same continued.

I want to buy fifty donkeys. They must all be sound and strong. 

Only twenty of these are fit to carry loads.

How old is that sheep? I will pick out thirty of them and give you ninety rupees for the lot.

Go and bring all the grain and vegetables that you can get hold of.

The owners will be well paid.

---

1 Or 2 Or

2 3 Or

3 Or 4 Or

How far is it from here to the bazaar? di-ne throm-la tha-ring-lö ka-tshö yö?

It is close by. lä phep-tha nye-po yö.

(On arrival.) Here is the bazaar. lä throm de re.

Is there no other bazaar besides this one? throm di mem-pa sken yo wa ma-re-pe?

There is no other. lä skem-pa yo-wa ma-re.

Where is the butcher? sha-tshong-khen ka-pa yo-wa-re?

He is just over there. lä pha-gi re.

(To the butcher.) What meat have you for sale? khyö sha ka-re tshong-gyu yö-pa?

---

1 Hon. for skö 'chi. So also skö 'chön for skö 'chi road and several others.

2 The actual word for butcher is avoided as far as possible since it involves some opprobrium. Similarly skö 'brug (lit. head-man) substituted for it.

3 The š after yö is omitted (See Cap. V, para. 15).
I have mutton and yak's meat. *lā luk-sha tang tshak-sha yō.*

What is the price of a leg of mutton? *

Two sh'o (i.e., five annas, four pies). *lā sho-to yin.*

Very well, I will buy a leg of mutton. *O-na nge shi-ling chi nyo-ki-yin.*
22. Buying a turquoise.

Have you any turquoises for sale? khyö yu tshong-gyu yö-pe?

Yes, Sir. lä yö.

Have you any good ones? yak-po yö-pe?

Yes, Sir; I have excellent ones. lä ya-thak-chhö yö.

What is the price of this one? di-i kong ka-tshö yim-pa?

Three sang, Sir, (five rupees). lä sang-sum yin.

Tell the correct price. ten-den lap.

How much will you give, Sir? ku-sho-kyi ka-tshö sö-re nang-yong-nga?

Make it ten trang-kas (two rupees, eight annas).

1 Lit. to be sold.

2 The ho is added to many adjectives to denote very; e.g., very great.

3 One sang = six trang-kas and one sh'o = one rupee, ten annas, eight pies.

4 The ordinary hon. is ho to give. The ordinary hon. is ho to give.
That price does not quite suit. Please give me a little more than that.

Well, make it two sang (three rupees, five annas, four pies).

As you, Sir, give the order, I must sell it you for that.

1 Hon. of जोँ.
2 सङ्ग = to raise.
3 Note that खँ is used instead of झँ. So also झँ झँ = one sang.
4 लुङ्ग ( लुङ्ग ) = lit. to offer: therefore to give or sell to a superior.
23. Buying silk.

By a gentleman of the middle class (6th or 7th grade).

G. = Gentleman.  S. = Shopkeeper.

G. (Coming to the door of the shop.) Is the merchant in?  tshong-pon-la shu yu-pe?
S. Yes, Sir. Please come in.  nam-tshen | stsal-tsal-ba  la yö; kus ko ya chhip-gyu nang-go.
S. (After G. has come in.) Please sit down.  dzer-chen (gna-rin) | shu-den-ja-go.
G. Have you any dark yellow?  mtshu-ski (s巡视) migs-nang | nyuk-se yö-pa nang-ngo?
S. (Showing some.) Will this suit you, Sir?  nam-thogs (gna) ma-tshul-ba'i kyi ngag | la di drik-ka nang-gi a-yö?
Buying silk—continued.

G. = Gentleman.  S. = Shopkeeper.

G. That will do. What is the price? tak-ke yong-nga; ja-kong ka-tshö yim-pa nang-nga.

S. The price, Sir, is four ngü-sang (six rupees, ten annas, eight pies). la kong ngü-sang shi-yin.

G. Tell me the real price. yang-tik sung.

S. How much will you give, Sir? ku-skö-kiy ja-kong ka-tshö sö-re nang-yong-nga?

G. Give it me for two sang (three rupees, five annas, four pies). sang-to nang.

S. I cannot give it you for that. Please give me two sang and five sh'ö (four rupees, two annas, eight pies). te-la tok-tsa bü nü-pa min-du; sang-to skö-nga sö-re nang-ro-nang.

G. Very well, then, that price will suit. les, o-na tak-ke yong-nga.

S. In future whatever you require, Sir, is here.  

---

¹ अच्छा = will do. So also when a servant is filling a glass, cup, etc., अच्छा means that will do = bas in Hindustani.
Buying silk—continued.

G. = Gentleman.  S. = Shopkeeper.

G. Thank you. If I require anything, I will get it here.

S. Thank you, Sir.

G. Good-day.

S. Thank you, Good-day, Sir.
24. A small trader calls at a gentleman's house with some wares.

M. = Master. T. = Trader. S. = Servant.

T. to S. Please ask if I may see the master. མགྲུ་མཁྱེན་པ་

M. to T. ngag kun-duin-la cha chhok-ka sku-ro-nang.

S. to T. Very good. འགགས་ནོས les.

S. to M. A trader wants to know if he may see you, Sir. མཁྱེན་པ་

M. to S. Very well, let him come in. མ་ལ་མཁྱེན་པ་(སེམ) wong sho chi.

S. to T. The merchant may come in. མཁྱེན་པ་ tshong-pön kun-duin-la phe-chhok-ka.

(Then the trader comes in before the master of the house, takes off his hat, bows, and puts out his tongue according to the regular salutation.)

M. to T. The merchant has arrived. Sit down. མ་ལ་མཁྱེན་

T. to M. Thank you, Sir. འགགས་ནོས la les.

M. to S. Pour out some tea for the merchant. མཁྱེན་པ་ tshong-pön la cha lu.
A small trader calls at a gentleman’s house—continued.

M. = Master. T. = Trader. S. = Servant.

M. to T. What have you got for sale? tshong-gyu ka-re khe yö?

T. to M. I have brought some turquoises to show you. gû-yu chem-phe sku-gyu khe yö.

M. to T. (picking up a turquoise.) What is the price of this one? de kong ka-tshö yim-pa?

T. to M. Sir, the price of this one is three sang (five rupees). là, de kong sang-sum yin.

M. to T. Tell the real price. yang-ti lap.

T. to M. How much will Your Honour give? ku-sho-kyi ka-tshö sö-re nang yong-nga?

M. to T. Make it one sang and five sh’o (two rupees, eight annas). sang-kang sko-nga cki.

T. to M. Please give me two sang (three rupees, five annas, four pies). sang-to sö-re nang-ro-nang.

M. to T. Very well, I will. o-na yong-nga.
A small trader calls at a gentleman's house—continued.

M. = Master. T. = Trader. S. = Servant.

M. to T. Now-a-days is the business of you traders fairly good? te-ring-sang khye tshong-pa-tsho-latshong au-tse duk-ke?

T. to M. Yes, fairly good. lā, ga-ro-du.

M. to T. In future if I want anything, I will send word to you to bring it. sku-lā kho-che ka-re yö-pa khe-sho se len tang-gi-yin.

T. to M. Thank you, Sir. la les.

M. to T. Take tea, don’t be in a hurry. a-le cha-thung, trel-la ma-che.

T. to M. Thank you, Sir, I won’t have any more (tea). lā thu-chhe, sku-ki-men.

M. to T. Have another cup. kang thung.

T. to M. No more, thank you, Sir. lā-men, lā-men.

M. to T. Very well. o-na yong-nga.

(Then the trader makes the same salutation as at entering and goes out.)
25. Deciding a dispute.

Which is the complainant? nyen-shu sku-khen su re.

Which is the accused? khap-the su re.

Put the witnesses outside. I will call them in presently one by one. pang-po chhi-lo-la dö-ki; sku-la re-re che-ne ke-tang-gi-yin.

What is your complaint? khyö ka-re sku-gyu yö-pa?

Yesterday evening a Tibetan named Wang-duü beat me in the bazaar without any reason. dang-gong throm-la pö-pa wang-duü se-khen-kyi nga tön-ta tsu-ne me-pa dung chung.

He would not (lit. would not know to) beat you without some reason. What actually happened? (Lit. What is it?) khyö tön-ta tsu-ne me-pa dung shing-gi ma-re. te ka-re re?

He was coming drunk down (the hill), and I was going up.

*Note: 'dang-gong' is an adverb and as usual takes the adjectival form.*
When he reached me he assaulted me.

(To the accused.) Why did you beat him? (Lit. What is the meaning of beating by you?)

Yesterday I drank a little beer\(^1\) at a friend's house, and consequently I have no idea what I did.

You must pay a fine of five rupees; in default (lit. if that does not happen) I shall send you to jail for a week.

---

1 Beer is brewed from barley in Tibet, and from marwa (eleusine coracana) in Darjeeling and Sikkim.

2 འར་ here means *because*.

3 སུ་བུ་ means lit. *to accomplish*, and is used sometimes in the sense of *to give, to procure*. 
26. Paying a visit.

V. = Visitor.  H. = Host.

V. How do you do?  ku-sho sku-den ja yö-pa?

H. Very well. Please come in and sit down.  lā yō, ya chhip-gyu-nang, sku-den-ja.

H. (to servant) Give this gentleman some tea.  ku-sho la sō-ja shū.

H. (to visitor) I never meet you now-a-days.  par-lam-chi ku-sho ma-ne je-ma-chung.

V. That is so. I have been a bit worried by some work lately, and so have been unable to call on you.  ka-nang-rang, par-lam-chi trel-yeng dra-po chik-ki char-gyu ma-ne ma-chung.

1 Lit.—Are you seated, Sir?

2 Lit.—Yes.

3 a literary word. The ordinary colloquial word would be In conversation between gentlemen a good many literary words are used.

4 Or 5  

6 = business,  (literary word) = to agitate.
Paying a visit—continued.

V. = Visitor.  H. = Host.

H. You have now come from your house I suppose.  

V. Yes, after finishing my committee work I have come straight here.

H. Well, stay here to-day and take it easy.

V. Many thanks.

---

1 குளித்துற்றுடன் என = a place where officials attend for work = cut-chery, committee-room, etc.
27. The same continued.

V. Now the night is far advanced; I must be going.

\[ ta \text{ to-gong chhi-po ch'i-kyi-du; gong-pa sku-go. } \]

H. Very well, you must come and see me sometimes, when
free from work.

\[ \text{ðamcha| } \text{shu-sna-sna-sna-sna } \]
\[ \text{m\text{\textsuperscript{3}tia}-\text{ki-kyi-du| } } \]
\[ \text{tä les, thuk-sang thuk-sang lâ chhip-gyu nang-go. } \]

V. Many thanks. You too must come and see me when you
are not busy.

\[ \text{ðamcha| } \text{shu-sna-sna-sna-sna } \]
\[ \text{thu-ki-sa-mi| } \text{nâ-ki-dii| } \]
\[ \text{lâ les, ku-sho yang thu-tre me-pe gang-la nge tsal-a } \]
\[ \text{chhip-gyu nang-go. } \]

H. Well, Good-bye.

\[ \text{ta ka-le chhip-gyu nang-go. } \]

V. Good-bye.

\[ \text{ðamcha| } \text{shu-sna-sna-sna-sna-sna } \]
\[ \text{lâ les, } \]
\[ \text{ka-le sku-den-ja. } \]

---

1 Lit. I must ask for leave.

2 སྔོན་ས་བོད་ས་པས་པ་ Hon. for ཕོ་སྤྱོད་མ་སོས་མ

3 Hon. for སྐོར་

4 མཐེ་པས་| Note the different senses in which this very frequent
expression is used, e.g., “Thank you,” “Yes,” “Very well,” etc. Here
no translation is necessary.
28. Receiving a visit from a Tibetan Official. (Conversation about Tibet.)

T. = Tibetan. E. = Englishman.

T. How do you do? ku-skö sku-den-ja yö-pa?

E. Very well. Welcome. lā yō, chha-phe nang-chung.

T. (Polite reply.) lā yō.

E. Please sit down. ku-skö sku-den-ja.

T. Thank you. lā les.

E. (to his servant.) Offer the gentleman some tea. ku-skö-la sō-ja shū.

E. In what part of Tibet do you live? ku-skö pó-la sku-den ja-sa ka-pa re.

T. I live in Lhasa. nga dö-sa hla-sa la yin.

E. What Government post do you hold? ku-skö skung-gi chha-le ka-re nan-qi yö-pa?

T. I am a Tsi-pön (i.e., in charge of an accounts office).
Receiving a visit from a Tibetan Official—continued.

T. = Tibetan.  E. = Englishman.

E. What work do you have to do as a Tsi-pön ?

T. We have a lot of work to do in connection with the accounts of the Government revenues and the like.

E. Now-a-days who exercises supreme power in Tibet?

T. The Dalai Lama has taken up the secular and spiritual Government, and exercises the supreme power.

E. I see. Is Tibet a very large country?

TIBETAN GRAMMAR.
Receiving a visit from a Tibetan Official—continued.

T. = Tibetan.  E. = Englishman.

T. It is of middling size.  

E. Which is the pleasantest part of Tibet?

T. Lhasa is about the pleasantest. 

E. I see. Tibet must be, I fancy, a nice country.

T. Now I must be going for to-day. 

E. Won't you stay a little longer?

T. To-day I have some work to do, so I must be going. I will call on you later on. 

E. Very good. You must come and see me when you are not busy.

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1 He means that it is very large, but it is not considered etiquette among Tibetan gentlemen to praise one’s own possessions, not even one’s own country.
Receiving a visit from a Tibetan Official—continued.

T. = Tibetan.  E. = Englishman.

T. Many thanks.  Well, good-bye.  མཐུ་མ་སི ཆོས་ལྡན་ལྷ་ཞི་

E. Good-bye, then.  མཐུ་མ་སི ལོ་མ་ཞི་ལེའི་དུས་དབང་།  ཆོས་ལྡན་ལྷ་ཞི་ཞི་ལེ་

les, ka-le chhip-gyu nang.
29. The same continued (discussing travelling arrangements).

T. = Tibetan. E. = Englishman.

E. According to Tibetan custom when a gentleman goes on a journey does he give all his servants ponies to ride?

Tö-kyi luk-sö la pöm-po chho-phe nang-nge gang-lä skap-chhi gang-kha la chhik-pa nang-yong nye?

T. Yes, he provides them all with ponies. Skap-chhi gang-kha la ta nang-yong.

E. After what manner do they proceed on their journey?

Skap-chhi chhip-gyu nang-nye gang-lä kan-dre-se chhip-gyu nang-yong?

T. He puts half in front of him and half behind him, and rides himself in the middle.


E. I understand. Do all the servants travel with their
The same continued (discussing travelling arrangements)—continued.

T. = Tibetan.  E. = Englishman.

master?  འབྲི་བོད་སི། མཐུན་པོ་ལུས་སུ་བསྡུས་མི་

lā les; pōm-po tāng hlen-gye skāp-chhi gang-kha phe yong-nga?

T. He sends his butler and cook on ahead; then after his muleteers have started, he starts himself with his servants in single file.  འབྲི་བོད་སི། མཐུན་པོ་ལུས་སུ་བསྡུས་མི་

lā nyer-pa tāng ma-chhen nyi ngen-drö lā
tong-nga nang-ne te-i-skuk-la tre-pa chhin tshar-ra
tāng te-ching skāp-chhi gang-kha pōm-po tāng hlen-
gye chhip-ра drik-не chhip-gyu nang-yong.

E. To do what does he send the butler and cook on ahead?

nyer-pa tāng ma-chhen nyi ngen-la ka-re che-la tong-nga nang-nga-re.

T. He sends the two servants in advance in order to have things ready and prepare food before he arrives.
The same continued (discussing travelling arrangements) — continued.

T. = Tibetan.  E. = Englishman.

(ষ) इन्द्र न्येपो पोम्पो च्हिप्ग्यु मा नांग कोंग्लाभेप्ड्रिक स्कुवां ताङ स्के-लासो-वां तॉंग्न्गा नांग्न्गा रे।

E. I understand.  आम्भास्सी || wong, là les.
30. The same continued (discussing the agricultural and mineral products of Tibet).

T. = Tibetan. E. = Englishman.

**E.** What crops are grown in Tibet? 

E. What crops are grown in Tibet? 甘馬剛為傑獨珍

*lā pō-lā tön-tho ka-re kye-yong?*

T. In Tibet itself, wheat, barley, peas and mustard are the chief crops. In Kong-po maize, buck-wheat and various other crops grow. Kong-po is warmer than Lhasa. Besides bamboos, apricots, apples, walnuts, and all kinds of food are grown. 甘馬剛為傑獨珍

**T.** In Tibet itself, wheat, barley, peas and mustard are the chief crops. In Kong-po maize, buck-wheat and various other crops grow. Kong-po is warmer than Lhasa. Besides bamboos, apricots, apples, walnuts, and all kinds of food are grown. 甘馬剛為傑獨珍

*lā pō rang-lā tro ne tren sum tang pe-kang shuk-chhe-wa kye-yong; kong-po lā ken-dzom tang trau la-sok-pa tön-tho na-tsho kye-yong; hla-sa le kong-po tro-ki-re; nyung-ma tang kham-ğu ku-shu tar-ka se kang-yang kye-yong.*

**E.** I see. How many days’ journey is it from Lhasa to Kong-po? 甘馬剛為傑獨珍

E. I see. How many days’ journey is it from Lhasa to Kong-po? 甘馬剛為傑獨珍

*lā les, hla-sa ne kong-po pā-la shak-ma ka-tshö-kyi sa re?*

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1 甘 is often used colloquially for 甘.
The same continued (discussing the agricultural and mineral products of Tibet)—continued.

T. = Tibetan.  E. = Englishman.

T. One reaches Upper Kong-po in fifteen days. To Lower Kong-po the journey takes one month.  

\[ lâ \text{kong-lö lâ shak-ma chö-nga la phe-kyi-re;} \text{kong-me par-tu da-wa chi tsam phe go-kyi-re.} \]

E. Is wood plentiful in Tibet?  

\[ \text{pö-lâ shing be-po yong-nge-lâ?} \]

T. There is a certain amount of wood; but for fires cattle-dung is mostly used.  

\[ lâ \text{shing tok-tsa yong-te shuk-chhe-wa me tong-ya lâ cho-wa bü yong.} \]

E. Are gold, silver and coal to be had in Tibet by mining?  

\[ \text{pö-lâ ser tang ngû do-sô sa-ne dön-gyu yong-} \text{nge lâ ?} \]

T. Yes, in Tibet itself gold, silver and coal are to be had by

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1 Note method of describing the upper and lower parts of a country. It is often used.

2 In conversation between ordinary people is used, but the higher classes affect literary forms in their conversation.
The same continued (discussing the agricultural and mineral products of Tibet)—continued.

T. = Tibetan.  E. = Englishman.

mining, but it is not customary to mine for them.

E. Is that so? What harm is there in mining?

T. If they are mined the soil-essence of the country is damaged, and good crops are not produced.

1 A prevalent Tibetan idea.
31. A visit to the Dalai Lama by a Tibetan General (De-pön).

T. = Tibetan.  E. = Englishman.

E. In Tibet when a general goes to pay his respects to the Dalai Lama, what does he have to do? T. = Tibetan. E. = Englishman.

E. In Tibet when a general goes to pay his respects to the Dalai Lama, what does he have to do?

T. After sitting for a while in the ante-room, the chief drö-nyer¹ says to him, "You can come." After going up, he must make three obeisances²; offer the Dalai Lama a ceremonial scarf, take off his hat, and ask for a blessing.

¹ An official of the fourth grade. Under him in the Dalai Lama's household are eight drö-nyers, who are fifth grade. All nine are monks. Besides these there are four drö-nyers, one for each Shap-pe, these drö-nyers being laymen and of sixth grade.

² Knees and forehead touch the ground at each obeisance.
A visit to the Dalai Lama by a Tibetan General (De-pön)—continued.

Then a silk cushion is placed below the throne. The De-pön having sat down on it, tea is brought.

After tea has been offered to the Dalai Lama, some is laid before the De-pön.

\footnote{Note the hon. given to the verb by which the tea of the Dalai Lama is brought in. It is not used in similar cases for officials even of high rank.}
A visit to the Dalai Lama by a Tibetan General (De-pön)—continued.

After that rice-pudding is brought. 

Then after this has been offered to the Dalai Lama, and to the De-pön, the Dalai Lama inquires after his health saying "Tsha-rong De-pön, are you in good health?"

Made of rice, butter and sugar.

Lit. "Inner or real protector."

Lit. "Intermediate question," i.e., the first question of the new interview some time having elapsed since the last.

The family name or surname of the De-pön, with estates in the Ü province.
32. Diplomatic intercourse, hon.

The British Government is not responsible.  

in-skung-la thu-kha yo-wa ma re.

It will be a source of friction.  

thruk-ski kyen yong-gi-re.

Our subjects will refuse to pay taxes or obey the laws.  

ngan-tshö mi-ser-kyi thre je thup mi-yong ; thrim yang khye-mi-yong.

It is probably not finally decided.  

Be-rang nge me-pa dra.

It will be referred for equitable adjustment.  

Dra-trang-par-dum yong-nga shu-ki-re.

The British Government desire to maintain amicable relations with other governments.  

in-skung-gi gye-khap sken tang thün-lam yong-nga thuk-dö nang-gi yo-wa-re.

They will make every endeavour to pick a quarrel with the Tibetan Government.  

1 Lit. "will be unable," i.e. "will profess inability," "will refuse."
Although China is divided into parties, she can raise soldiers to meet aggression on her territory.

It will be difficult for us to hold out much longer, for you know how much more powerful the one nation is than the other (lit. the great difference in the extent of the power of the two nations).

I fear that serious complications may arise, for the majority of the people are already beginning to complain of the situation.
Our government has no aim other than the maintenance of the status quo.
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