Grammar of Colloquial Tibetan.

By C. A. Bell, C.M.G., C.I.E.

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.

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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,
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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.

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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—

```
\[ སྦྱར་བྱེན་ཞེས་བྱ་མཚར། \]
\[ སྤེན་པོའི་ཆེན་པོ་ལམ། \]
```

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

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

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

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

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

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

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

Chumbi, Tibet:  

March, 1905.  

C. A. Bell.
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ABBREVIATIONS.

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

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

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

,, 133 ,, 21 ,, दर्जन ,, दर्जन
,, 167 ,, 9 ,, dra-tak-po ,, dra-tak-po.
,, 179 ,, 12 ,, दर्जन ,, दर्जन
,, 196 ,, 23 ,, दम ,, दम
,, 198 ,, 18 ,, तुम्हारी (तीन) ,, तुम्हारी
,, 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.

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

\[ \text{The} \ k \text{ in the Hindustani word} \text{ k\text{a}m}. \text{ To be pronounced with the tongue between the teeth and without breathing.} \]

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

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

\[ \text{also a} \ k \text{ but pronounced through the throat and in a lower tone than} \ k \]

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

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

\[ \text{ch aspirated, e.g.,} \text{ touch-hands} \text{ pronounced in one breath,} \]

\[ \text{i.e., like the aspirated} \ ch \text{ in Hindustani.} \]

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

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

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

$\ddot{t}$ is like $\tilde{t}$ but pronounced through the throat and in a lower tone than $\dddot{t}$.

$\dddot{t}$ is like the English $n$, e.g., in *nest* subject to the difference noted under $\dddot{t}$.

$\dddot{t}$ like English $p$ as in *pear*, to be pronounced with the tongue between the teeth and without breathing.

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

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

ts is pronounced like weights eliminating the letters weigh.

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

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

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

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 ཉན་ or ꞌt'; 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.
CHAPTER I.

\(\text{ṣ}^\prime\) like \(s\) in English, but pronounced sharply and through the teeth.

\(\text{ḥ}^\prime\) like \(h\) aspirated in English, \(e.g.,\) in hand.

\(\text{ā}^\prime\) When a vowel is initial, either \(\text{ā}^\prime\) or \(\text{ā}^\prime\) is used as its base. The difference in pronunciation of these two is that the throat is opened for \(\text{ā}^\prime\) and kept closed for \(\text{ā}^\prime\). The result is that \(\text{ā}^\prime\) carries the ordinary vowel sound, whatever the vowel may be; while \(\text{ā}^\prime\) in the case of \(\text{ā}^\prime\) or \(\ddot{\text{ā}}^\prime\) gives a slight, but very slight sound of \(w\); \(e.g.,\) \(\ddot{\text{ā}}^\prime\) noise = something between \(ur\) and \(wur\) though more like \(ur\).

4. The five vowels are called \(\dddot{\text{ñu}}^\prime\) Yang-nga:  \(\text{ā}^\prime\)  
\(\text{i}^\prime\)  \(\text{u}^\prime\)  \(\text{e}^\prime\)  \(\text{o}^\prime\)

The four vowel-signs are \(\dddot{i}^\prime\) \(\dddot{u}^\prime\) \(\dddot{e}^\prime\) \(\dddot{o}^\prime\).

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

\(\text{ā}^\prime\) named \(\dddot{\text{ñu}}^\prime\) ki-ku, like \(i\) in \(in\) or \(tin\), \(e.g.,\) \(\dddot{\text{ñu}}^\prime\) man = \(mi\).

\(\text{ā}^\prime\) named \(\dddot{\text{ñu}}^\prime\) ška-p-kyu, like \(oo\) in \(root\) when initial or final. Like \(u\) in \(pull\), when medial, \(e.g.,\) \(\dddot{\text{u}}^\prime\) boat = \(tru\); \(\dddot{\text{u}}^\prime\) west = \(nup\).
named སྤིན་ནོར་ Deng-bu, like e in men. But when final also often like i in tin, e.g., མོང་ to take = lem-pa; སྦྱིག་ key = di-mi.

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

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

\[
\begin{array}{cccc}
\text{ཏི} & \text{ki} & & \\
\text{ཚི} & \text{chhu} & & \\
\text{ཏ} & \text{ti} & & \\
\text{ཐི} & \text{pi} & & \\
\text{ཙི} & \text{tsi} & & \\
\text{ཞི} & \text{ski} & & \\
\text{རི} & \text{ri} & & \\
\text{ཧི} & \text{he} & & \\
\end{array}
\]

\[
\begin{array}{cccc}
\text{ཁུ} & \text{khu} & & \\
\text{ཆུ} & \text{che} & & \\
\text{ི} & \text{te} & & \\
\text{པེ} & \text{pe} & & \\
\text{ཤུ} & \text{tse} & & \\
\text{ུ} & \text{su} & & \\
\text{ི} & \text{she} & & \\
\text{ོ} & \text{Om} & & (The o is named “le-kor,” and represents the letter རོ.)
\end{array}
\]

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 डेक eye

= mi, but डीक to hit = phok-pa.

is pronounced more sharply than when an initial. It does
not affect the pronunciation of the preceding vowel,
e.g., डेप name = ming, but sounded sharply. The
sound of final ट and य 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., डे
manure = hii, यम �wool = pê, डे to flee = trö-pa.

makes the preceding vowel short; य and झ
make it long, thus उ manure = लु (short u); but उ व body = लु (long u).

ू modifies vowels as ृ and ा modify them, but is itself pronounced, e.g., इ न answer = len. When followed by न or ः in the same word it is pronounced as m, e.g., रिं मजी precious = rim-po-chhe.

Do not affect the pronunciation of the vowel, and are themselves pronounced the same as when initial, e.g., ताह delegate = tshap, ताम bridge = sam-pa, ताः corner = sūr. But ऄ like ऄ 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., नाम नाम sky = nam-kha.

7. Affix.—The letter ऄ also occurs as a second final consonant or affix after either of the four letters ए एम एम एम. It is not pronounced, but in the case of ऄ preceded by a, it has the effect of lengthening the a, e.g., एमारी येस = lā-sī. It is sometimes written in an incomplete form below the final consonant thus अमारीः
8. **Sanskrit Letters.**—The following six letters taken from the Sanskrit are occasionally used in the Colloquial language, namely:

\[
\begin{array}{cccccc}
& \bar{c} & e & \bar{e} & \hat{p} & \hat{p} & \bar{p} \\
tra & thra & dra & na & kha & khya.
\end{array}
\]

\(\bar{c}\) is known as *ta-lo-tra*, which means "*ta* reversed is *tra*"; 
\(\hat{p}\) as *na-lo-na*, "*na* reversed is *na*"; and so on.

9. **Examples.**

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

\[
\begin{array}{ll}
\bar{t} & \text{leather} = k\text{o-wa}. \\
\hat{g} & \text{encampment} = \text{gar}. \\
\tilde{\text{g}} & \text{tree} = \text{shing}. \\
\hat{\text{h}} & \text{water} = \text{chhu}. \\
\tilde{\text{h}} & \text{mother} = a\text{-ma}. \\
\tilde{\text{i}} & \text{light, } s. = \tilde{o}. \\
\hat{\text{j}} & \text{profit} = \text{phen}. \\
\text{\bar{\text{j}}} & \text{to ride} = \text{shom-pa}. \\
\text{\bar{\text{k}}} & \text{earth} = \text{sa}. \\
\hat{\text{k}} & \text{to eat} = \text{sa-wa}. \\
\tilde{\text{k}} & \text{faith} = \text{te-pa}. \\
\hat{\text{r}} & \text{and} = \text{tang}. \\
\tilde{\text{r}} & \text{work} = \text{le-ka}. \\
\hat{\text{s}} & \text{sheep} = \text{lu}. \\
\tilde{\text{s}} & \text{hand} = \text{lak-pa}. \\
\tilde{\text{t}} & \text{lord} = \text{cho-wo}.
\end{array}
\]

10. **Diphthongs.**—There are no real diphthongs, but under this head may be classed the combination *ai, oi, wi*, occurring when the one syllable of a word ends in *a, o, or u,*
and the next begins with i; e.g., ཐ and ལ of the corpse = ro-i, pronounced almost like rö, but with a slight sound of i; similarly ཐ and ཤ of the mouth = kha-i and almost = khä; ཛ and ཤ of the son = pu-i and almost = piü. In fact the ཤ modifies the preceding vowels in practically the same way as ལ would do.

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

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

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

ཤིས་པ་ and ཤ་ They are known respectively as ཤིས་ vat-sur, “wa on the edge”; ཤིས་པ་ ya-ta, “ya subjoined”; ཤིས་པ་ ra-ta, “ra subjoined”; ཤིས་པ་ la-ta “la subjoined”; and ཤིས་པ་ ha-ta. “ha subjoined.”
12. **Wasurs.**—*Wasur* may be joined to sixteen consonants, *viz.*:

\[\text{\begin{tikzpicture} \node at (0,0) {\text{\textit{}}} \end{tikzpicture}}\]

The effect on the pronunciation is to lengthen the sound of the vowel in the same way as final "a" but not quite so much, *e.g.*, ፪ salt = tshā.

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

\[\text{ kart, khya, kya, chæ, chha, ka, nya.}\]

Note the pronunciation of the last four.

Thus \[\text{ kart hard = kyong-po.}\]

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

\[\text{ kart bird = ka.}\]

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

\[\text{ tra, thra, tra,}\]

\[\text{ tra, tra,}\]

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

Note that gutturals and labials take the sound of dentals.

*Rata* is also joined to \[\text{ na, ma, sha, sa or}\]

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, ṭra, e.g., ṭra ḭra, ṭra boat = tru, ṭru bell = tru-pu, tru-pu (ṭru-pu) to write = tru-pa, tru son = se, tru bridle = trap.

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

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

16. La-ta is joined to six consonants, thus—

These are all sounded as la in a high tone, except ṭa which is pronounced da, e.g., ṭa song = lu; ṭa month = da-wa.

17. Examples.

ṛṣṭa rock = tra.

ṛṣṭa reed-pen = nyu-gu.

ṛṣṭa basket = le-ko.

ṛṣṭa my bridle = nge-trap.
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your life = khyö-kyi so.
his song = khö lu.
dance = skap-ro.
chest (of body) = pang-kho.
lane = hrang-ga.

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

་ is placed on the top of twelve consonants, thus:

ཀ ག ལ ོ ད བ ླྀ ཉ ཁ བ ཀ
ka ga nga ja nya ta da na ba ma tsa dza.

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

19. Examples.

foot = kang-pa, རེ་ཞེ་ old man = ge-po, ཀོ་ོ ornam-
ment = gyen, འོ stone = do, ཊ sharp = no-po, ཊོ root = tsa-wa, བོཊཊ shepherd = luk-dzi. The འ itself is
not pronounced except sometimes when occurring in the second syllables of words; e.g., རུ་ྷུ་ sacred thunder-bolt = dor-je. When ཞ ས surmounts a consonant as above, it is named སེ་རོང་ཟོ། rang-go, i.e., ra-head, and the consonant is said to be "tied on" or "subjoined" as the ya-tas, rataz, etc., above. Thus སེ་ཞ ས is named ra-ka-ta, i.e., ra with ka subjoined, སེ་ི། is named ra-ga-ta, and so on.

20. སེSimilarly named སེ་བེ། lang-go, i.e., la-head, is superadded to ten consonants as follow:—

སེ་ཞ སེ་་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ is pronounced lla. The rest are pronounced in the same way as the corresponding consonants with superadded སེ སེ and སེ are pronounced in a high tone as cha and pa respectively.

21. སེSimilarly named སེ་བེ། sang-go, i.e., sa-head, is superadded to eleven consonants as follow:—

། སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ་ སེ།
22. **Examples.**

ṅ five = nga.

ṅṅ morning = nga-tro.

ṅṅ iron = cha.

ṅṅṅ to soar (in the air) = ding-va.

ṅṅṅ sin = dik-pa.

ṅṅṅ medicine = men.

23. **Prefixed Letters.**—The five letters ṅṅṅṅṅ 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 ဉ or ဉ.

ṅ occurs before ဉဉဉ铩铩铩
ṅ before ဉ铩铩铩铩
ṅ before MarshalAs  Marshel Marshel Marshel Marshel
ṅ before Marshel Marshel Marshel Marshel
ṅ before Marshel Marshel Marshel Marshel

**Examples.**

ṅṅṅ one = chi.  | ṅṅṅ boluster = den.

ṅṅṅṅ new = sa-pa.  | ṅṅṅ silver = ngii.
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., བན as to whether it represents $tā$ or $gā$. The confusion is obviated as follows. If it is the initial $g'$, the word is written བན $tā$. If it is the prefix, ཞ is added thus, བན $gā$.

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

26. **Sentences for Pronunciation.**

Bring some hot water. བཀྲ་ཤིས་པོ་ཆུ་ khot sha-po chhu.  
This water is not hot. བཀྲ་ཤིས་པོ་ཆུ་ $di$ tsha-po  
min-du.  
It is cold. སྲོང་མོ་ trang-mo re.  
You can go now. བཀྲ་མོ་ཐེ་ $dro$ 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 नः. *e.g.*

नक्तङ्गः key, hon. = chhan-di.

नक्तङ्गः grain, hon. = chhan-dru.

निन्दनः is not = min-du.

नामङ्गः clothes, hon. = nam-sa.

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

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

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

(d) Other changed sounds.

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

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

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

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

High Tone.—Use this in a word beginning with a prefix except when the initial letter is or.

Use it also with any of the following initials, viz. 

Medium Tone.—Use this in a word beginning with as initials whether with or without prefixes.
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Low Tone.—Use this in a word beginning with any of the following letters as initials ལ་, ས་, ཐ་, བ་, ད་, བ་, དུ་, ཁ་, བཀ, also in words in which a prefix precedes the initials ཐ་ or བ་. Such initials are in this case, as previously noted in paragraph 23, pronounced as ɡ, j, d, b and dz, respectively. For effect of དཀ་ in lengthening or shortening the preceding vowel see above paras. 6 and 7.

Examples.

ཐེ་ leather = ko-wa, high tone.

ཤུ་ incense = pö, high tone and lengthened.

ཐོ་ brick = pä, high tone and shortened.

ཆོད་ cold (in the head) = chham-pu, medium tone.

ཤོ་ opportunity = thap, medium tone.

ཤོ་ rope = thak-pa, medium tone and shortened.

ཐེ་ to (postposition) la, low tone.

ཤི་ yes (a polite affirmative) = lā, low tone and lengthened.

ཐེ་ Tibet = pö, low tone and shortened.

Note the difference in above examples between ཤི་ and ཤེ་ and between ཐེ་ and ཤི་.
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 ཁི་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, །ཀ ཁ་-na-ro, ko. ཁ་; 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, །ཀ ཁ་-na-ro, ko, kong-nga-kong. Again །ཀ ཁ་; 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. །ཀ; ka, kang-nga, kang. ཁ་; sa-ga-ta, ga, gang-nga, gang. ཁ་; la-ta-ta, ta, ta-na-ro, to, tok-ka-sa, tok.
35. When a prefixed letter begins the syllable, e.g. ས་ etc., it is pronounced as ka-wo, ta-wo; e.g. སི; ka-wo-nya-deng-bu, nye, nyen-na, nyen. སི; ta-wo-ga, gap-pa gap.

This wo is pronounced very shortly.

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

36. Examples.

མུ་ handle. la skap-kyu, lu, lung-nga, lung.

རྟོ་ cotton. ra, re-sa, re.

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

མོ་ to embrace. a-wo-kha-ya-ta khya, khya skap-kyu, khyu, khyü-ta, khyü; pa: khyü-pa.

ཐྟོ་ enemy. tâ-wo-ga-ra-ta, dra.

རྒྱུ་ spirit. la-ha-ta, hla.

ཞིན་རྒྱུན་ good fortune. pa-wo-sa-na-ro, so, sö-ta, sö; na, nam-ma-sa, nam: sö-nam.

ནྟི་ hat. ska-wa-sur, ska; ma-na-ro, mo: ska-mo.


ོྲལ་ lightning. ka-la-ta, la, la-na-ro, lo, lo-ka, lo.
37. Sentences.

Where are you going to? khyö ka-ya dro-ki yin-pa?

I am going to Darjiling, Sir. lâ nga Dor-je-ling lâ dro-ki yin.

What have you got in the bundle? dok-thre nang-la ka-re yö-pa?

Different kinds of things, Sir. lâ cha-lâ na-tsho yö.

Have you a tea-pot among them? te-ü nang-la kho-ting yö-pé?

Yes, Sir, I have. lâ-yö.

What is its price? kong ka-tshö yin-pa?

Twenty rupees. lâ gor-mo nyi-shu tham-pa yin.

Will you let me have it for fifteen rupees? gor-mo che-nga la tong-ki yin-pé?

No, Sir. la-men.

Well, good-day! o-na ka-le gyu.

Good-day, Sir! ta o-na ka-le chhip- nang.
CHAPTER II.

THE ARTICLE.

I. The Indefinite Article.

1. This is the same as the numeral one without the prefix ཛོ, namely མི་ chi.

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

3. It is placed after the noun or adjective, which it qualifies; thus, མི་མི་ 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. མི་ 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 མི་

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

Words.

Man = མི་ mi.          Dog = དི་ khyi.
Woman = མི་གི་ men.   Cat = དི་མི་ skim.
Please give = མགྲོན་རེ་གནང་

Pleasant = ཕྱི་པོ་

Is = རེ་

Wood = གྲེ་ཉིང་

Armful = སྒྲ་བོ་

He = རྒྱུར།

To him = རྒྱུར། རེ་ལ།

Tibetan = རྒྱུར། བོ་

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

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

A man = མི་ཐི། མི-ཐི།

A woman = ཕྱི་མེན་ཐི། ཕྱི་མེན་ཐི།

A dog and a cat = ཕྱི་ཆི་ཐང་ཤི་མི་

Please give me a dog. (Lit. To me a dog please give) མགྲོན་རེ་

Please give him a rupee རྒྱུར་མི་ཐི། རེ་ལ་

Do not make a noise རྒྱུར། རྒྱུར། རེ་

ke ma-gyap.
CHAPTER II.

It is a pleasant country. (Lit. country pleasant is) 甥 甥 lung-pa kyi-po re.

Please give me an armful of wood. (Lit. To me wood an armful please give). ི་ད་ལ་སྣིད་པང་པ་ཀང་ནང་ལྷ་ནང་

He is a Tibetan. འ་ཁོ་པོ་པ་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, ཁོ་di, this and ཉྱ་te, that are used, though these represent demonstrative pronouns rather than the definite article. It follows therefore that ཁོ་ or ཉྱ་ should not be used unless the in the sentence really represents this or that.

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

9. As in the case of ཉྱ་ so also both ཁོ་ and ཉྱ་ are placed after the noun or adjective which they qualify and take the case-inflection instead of the noun or adjective.
10. The particles ང་མ་ and ལ་ have the sense of the when placed after numerals. Thus སོགས་ཀྱ་ nyi-ka, the two, both; རྫུལ་ཀྱ དུན-ka, the seven. The གཞ་ཀ་ ka, kha, ka, take the case-inflection similarly to ཆི་ di.

Words.

Who = མ་ su. |
Boy = སྤུ་ pu-gu. |
Good = ནགུ་པོ yak-po. |
Bhutanese = རྒྱུ་པ་ druk-pa. |
Wind = ལྲག་པ་ hlak-pa. |
Strong (of wind) = ཁྲེ་ tsha-po. |
Bring = ཞྭི་ སྤེལ་ khe-sho. |
Food = མེ་ལ་ kha-la.

Exercise No. 3.

The dog and the cat. ཕྱི་ལ་ སྙིང་ སྨི་ mi di. khya di tang ski-mi di.

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

The boy is good. ཕྱུ་ ལ་ རྒྱུ་ pu-gu di yak-po re.

Who is the boy? The boy is a Bhutanese. ཕྱུ་ ལ་ pu-gu di su re; ཕྱུ་ ལ་ pu-gu te druk-pa re.
CHAPTER II.

The wind is strong. Ṇuṇṇa ma Ḍim-chin hlaṅ-pa tsha-po re.

Bring the wood (or some wood). Shing khe-sho.

Bring the food. Kha-lam khe-sho.

Exercise No. 4.

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

The Noun.

1. Abstract Nouns though used in the literary language are frequently avoided in the colloquial by the phrase being turned and an adjective employed instead of the abstract noun. Thus, the cleverness of this doctor is known to all, 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 with ló is generally added to the adjectival root; e.g. chhe-ló, greatness; bom-ló, 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.
 CHAPTER III.

2. Nouns denoting membership of a certain country, religion, profession, etc., are formed by adding ग्यान gyan or ग्यान pa, po, pa, po, ma or mo, to the name of the country, religion, etc., concerned. Thus, BHUTANESE = ग्यान druk-pa; CARPENTER = शिंसो shing-so-wa; INHABITANT OF CHUMBI VALLEY (Tromo) = त्रो mo-wa; SERVANT = नम्न yi pok-po; CHIEF = त्सो tso-wo; ग्यान and ग्यान when used in this connection sometimes denote the feminine gender, e.g. ग्यान gye-po = KING, ग्यान gye-mo = QUEEN. But, as noted below (para. 6), feminines are often denoted by one of the participles ग्यान or ग्यान, thus, THIS WOMAN IS A TIBETAN, क्रिया मेन di po-pa re. ग्यान and ग्यान are used instead of ग्यान and ग्यान respectively when the preceding syllable ends in a vowel.

3. Nouns denoting the agent are usually formed by adding अक्ष khen to the root of the verb, e.g. योंग yong-wa, TO COME, योंग-क्षेन yong-khen, THE PERSON WHO COMES. This termination अक्ष corresponds to the termination wala in Hindustani, e.g. ane-wala. More rarely मिन mi is used.

4. Diminutives.—These are not only formed by the addition of the words च्छुं chhung, or च्छुं chhung-chhung,
SMALL, to the noun, but in some cases also by the terminations

or or u, ku, or thru, e.g. di-u, small stone

from do, stone; pu-gu, boy from pu, son;

chap-thru, chicken from cha, fowl. With the
diminutive in the inherent a and the vowel o are changed
into e; e.g. as above becomes If the noun ends in
this is sometimes cut off and with forms the diminutive,
e.g. lu, sheep, lu-ku, lamb.

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

6. In a limited number of words denote the
masculine and the feminine, the particles in such cases
following the noun, e.g. se-po = son, se-mo =
daughter. But in numerous cases these six particles are used
without denoting gender at all: e.g., la-ma, priest;
wa-mo, fox, both male and female; kyim-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 ञू when the noun ends in a vowel more usually ञू, the dative नू the agentive नू or when the noun ends in a vowel more usually नू and the ablative नू. 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. य य a yak.
Gen. यक-की of a yak.
Dat. यक-ला to a yak.
Agent. यक-की by a yak.
Abl. यक-नें from a yak.

8. With some verbs the accusative may be formed in ऋ, e.g., को ला dung-song, he beat me. Its use in these cases is optional. With other verbs ऋ cannot be used, e.g., नू नू (not चह) kho top-chhe sá-ki du, he is eating food.
9. In the literary language, if the noun ends in གུ་ or གུ' the genitive is formed by གུ་ and the agentive by གུན་; if the noun ends in གུན་ or གུ' the genitive is formed by གུ་ and the agentive by གུན་. It is only when the noun ends in ག་ or ག' that the genitive is formed by ག་ and the agentive by གན་. But in the colloquial ག་ and གན་ 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. གུན་པོ    yok-po,  a servant.
    Gen.          གུན་པོའི་    yok-pö,  of a servant.
    Dat.          གུན་པོ་ལ།  yok-po-la,  to a servant.
    Agent.       གུན་པོ་    yok-pö,  by a servant.
    Abl.          གུན་པོ་ནུས།  yok-po-ne,  from a servant.

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

Nom. and Acc. གུ་ འགག་ ཡག་-ཟོ་ ཡག་-tsho,  yaks.
    Gen.          གུ་ འགག་ ཡག་-ཟོ་ ཡག་-tsho,  of yaks.
    Dat.          གུ་ འགག་ ཡག་-ཟོ་ ཡག་-tsho-la,  to yaks.
Agent. गयय-भुक by yaks.

Abl. गयय-प्रभुक 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, निम्नको इक्ष्यहे मिक बि हेय गिंडु, some men are coming, lit. में में some निम्नको are coming; में not नेपेस 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, गयय-भुक त्यो दुंग-गिंडु, the servant is beating him, lit. गयय-भुक by the servant, त्यो him, दुंग-गिंडु is beating; but निम्नको में इक्ष्यहे sang-nyi yok-po dro-ki-re, the servant will go to-morrow, lit. त्यो to-morrow, गयय-भुक the servant, इक्ष्यहे will go (see also Postpositions, Cap. XI, paras. 1 to 3).

Words.

Your गीर्ही khyö-re. | My दीं nge.

Mother अमा a-ma. | Phari गयय Phari.
Lhasa ལྷ་སུ་ = hla-su.
Father སྔན་ = pa-pa.
To catch སྦྱོར་ = sim-pa.
Trader སྦྱོར་ = tshong-pa.
One who catches སྦྱོར་ = sim-khen.

Thief སྲུང་ = ku-ma.
Are ིི་ = yi.
Here སྨན་ (དེ་) = de.
Many སྲིད་ = mang-po.
Mule སྲི་ = tre.
Name སྲི་ = miny.

**Exercise No. 5.**

Your mother's cat. ཤྱོར་ ལྷ་མི་ བཞི་ འ་ མེ་ སྨི་-mi.
My servant will go འགྲེ་ཡོག་ སྤྱི་ བྱི་ རི་ སྲེས་ from Phari to Lhasa. ལྷ་སུ་ སལ་ ཆོས་ སྲི་-ne.
My father is beating the dog. འགྲེ་ སྤ་- བེ་ སྲི- སྲི་ སྐྱི སྔོན- སྦི་-du.
The men who caught the thief are here. སྲུང་ (བུན་) སི་ སྦྱོར་ (གཤི་) ཐེ- སྦོ་ ཆུ་ te-tsho de-yö.
Many women are coming. སྲི་ ལྷ་ སྔོན་- བཞི་ ཨེས་ སྲི་- སྲི་- སྦྱི་- du. kyi-men mang-po yong-gi-du.
This is a male mule. སྲི་ སྲི་ di pho-tre re.
This man has done the work. སྐེ་ལེ་མ་འཛིན་ཐོབ་པ་སྐྱེ་ལེ་མ་འཛིན་ཐོབ་པ་སྐྱེ་ལེ་མ་འཛིན་ཐོབ་པ་སྐྱེ་ལེ་མ་འཛིན་ཐོབ་པ་སྐྱེ་ལེ་མ་འཛིན་ཐོབ་པ་སྐྱེ་ལེ་མ་འཛིན་ཐོབ་པ་སྐྱེ་ལེ་མ་འཛིན་ཐོབ་པ་སྐྱེ་ལེ་མ་འཛིན་ཐོབ་པ་སྐྱེ་ལེ་མ་འཛིན་ཐོབ་པ་སྐྱེ་ལེ་མ་འཛིན་ཐོབ་པ་སྐྱེ་ལེ་མ་འཛིན་ཐོབ་པ་
mi di le-ka di che-pa re. Lit. སྐེ་ལེ་མ་ by this man, 
མ་འཛིན་ the work, སྐེ་ལེ་མ་འཛིན་ has done.

ExerCise: No. 6.

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

The Adjective.

1. The adjective usually follows the noun and in this case takes the declension instead of the noun. If an article or demonstrative pronoun accompanies, it comes last of the three, and takes the declension, both noun and adjective in such case remaining in the nominative case. The declension of adjective, article or pronoun, follows the same rule as that of nouns. Thus, མ་པ་ཆུང་ཞུང་གི་ khang-pa chhung-chhung-gi, of the small house, lit. མ་པ་ house, ཆུང་ small གི་ of; མ་པ་ khang-pa chhung-chhung te-ི gang-la cha-chi du, there is a bird on the top of that small house; lit. མ་པ་ khang-pa of that small house, ཆུང་ on the top, ཆ་ཅི ཁ་bird, དོན་ 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, མ་པ་ཐ་ཐ་ཐ་ཐ་པ་ཐ་ཐ་ཐ་ཐ་ གི་men la, to the Tibetan woman. མ་པ་ཐ་ཐ་ཐ་ཐ་པ་ཐ་ཐ་ཐ་ཐ་ གི་men te la kha-la nang-ro-nang, please give some food to that Tibetan woman; lit. མ་པ་ཐ་ཐ་ཐ་ཐ་ཐ་ཐ་ཐ་ གི་men to that Tibetan woman, གི་food, དོན་དོན་དོན་ please give.
2. Most adjectives end in བོ po, which is but seldom changed to མོ mo, when used with a feminine noun, e.g. ཞེས་གཞས་པོ་བཞི། gō-ma ka-po chi, A white mare. Note that བོ ka-po, white is not changed to མོ ka-mo.

3. Several adjectives are formed from nouns—the noun being put in the genitive case, thus: སྟོན་གཤེགས་བོད་ཅི་ shing-gi nak-pum chi, A wooden ink-pot, lit. སྟོན་གཤེགས། of wood, སྟོན་གཤེགས་ཅི། an ink-pot. མོའི་བོད་ser-kyi kao, A golden charm box. Also from adverbs, the adverb being similarly put in genitive form, thus, རྒྱུ་གཞིའི་ཁང་ི། ok-ki khang-mi, lower room, རྒྱུ། meaning below.

4. Other adjectives are formed from words repeated, thus: འོ་ོ་ འོ་ོ་ 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. ཟྱོར་གཤེར་ 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 སྒི་ me or སྒི་པ་ me-pa, following the noun concerned, e.g. སྒི་ཐྲིམ་me, lawless, i.e.
WITHOUT LAW; ་བོད་ལམ་བཞི་ тон-та me-pa, USELESS, lit. WITHOUT MEANING. They are however more frequently rendered by a negative. Thus: THIS IS UNFITTING = THIS IS NOT FITTING and is accordingly rendered ལིང་ཐབས་གྱི་ངོ་星期 | di འོ-པོ-མིན-དུ.

6. —ABLE, —IBLE are often expressed by ཆུ་དག་, e.g. ཆུ་དག་བོད་ལམ་ནི་ཐེག་པ་ kha-la di sa nyem-pa min-du, THIS FOOD IS NOT EATABLE, i.e. IS NOT FIT FOR EATING, lit. ཆུ་དག་ནི་  THIS FOOD ལིང་ཐབས་སོ་ནི་དཔེ་ནོ་is not. Where the meaning is that of READY FOR, USE ཆུ་དག་ OR ཆུ་དག་ཆེན་, e.g. ཆུ་དག་གཉེན་པོ་ཆེན་ kha-la di sā chho-chho min-du THIS FOOD IS NOT YET READY TO BE EATEN.

7. The comparison of adjectives is formed by དགུ་ le—than, more than, thus: དགུ་དགུ་རི་ཏ་དེ་ལེ་ དེ་མེ་ དེ་ chhem-pore, THIS HORSE IS BIGGER THAN THAT ONE, lit. དགུ་དགུ་ more than that horse, དགུ་  THIS HORSE ལིང་ཐབས་གྱི་ནོ་ is big. Note that the adjective itself remains unchanged. Some adjectives, e.g. རྲུ་པ་ yak-ka, BETTER, རྲུ་པ་ mang-nya, MORE; རྲུ་ chhe-wa, GREATER; རྲུ་ bom-pa, THICKER have separate forms for the comparative. In such cases these are used with དགུ་ in the same way as the adjective whose form does not
change, thus: ད་པོ་ལྡན་ལྡན་ལྡན་ལྡན་ཏ་དེ་ཡག་ཀ་དུ།, THIS IS
THE BETTER HORSE; ད་པོ་ལྡན་ལྡན་ལྡན་ལྡན་ཏ་ལེ་དེ་ཡག་ཀ་དུ།,
THIS IS BETTER THAN THAT. Frequently the adjectival root is

8. The Superlative Degree of adjectives is formed either
by ཁོ་ཤོ་ or by the words “more than all,” “from among
all.” Thus: ང་ཆེ་བ་དེ་མ་ di chho-sho re, THIS IS THE

gang-khe kyi-ne di yak-po re, THIS IS THE BEST, lit. ད་པོ་ལྡན་ལྡན་ལྡན་ལྡན་ལྡན་ལྡན་ལྡན་ལྡན　
among, བོད་པོ་ལྡན་ལྡན་ལྡན་ལྡན་ལྡན་ལྡན་ལྡན་ལྡན་ལྡན་ལྡན　
this is good. ད་པོ་ལྡན་ལྡན་ལྡན་ལྡན　
tham-che le re-go di trap-kyi re, THIS
IS THE THINNEST COTTON-CLOTH, lit. ད་པོ་ལྡན་ལྡན་ལྡན　
more than all, བོད་པོ་ལྡན　
this cotton cloth, བོད་པོ་ལྡན　
is thin. Again,

tshang-me nang-ne di ring-po re, THIS IS THE LONGEST, lit. བོད་པོ་ལྡན　
all, བོད་པོ་ལྡན　
from among,

this is long.

9. Note that བོད་པོ་ལྡན　gang-kha, བོད་པོ་ལྡན　tham-che and

tshang-ma each mean all, and that བོད་པོ་ལྡན　kyi and བོད་པོ་ལྡན　nang mean among or in. They also govern the genitive case
and follow it. (See below under Postpositions, Cap. XI).
Words.

Son ཤ་ pu.
Parents ལམ་ pha-ma.
Iron ར་ cha.
Things, goods ས (ས') ལག cha-la.
Durable རུ་ཆེན་ tro chhem-po.
Fat རུ་ ལག sha gyak-pa.

Talk, speech གཏུ་ མི ke-chha.
Foal རི་ལི་ (ིེ་) ti-gi.
Brave རྒྱུ་ཆེན་ nying chhem-po.
Heart, རྒྱུ་ big.

Khampa, རྣམ་པ་ kham-pa,
*i.e. inhabitant of Kham (རྣམ་) large province in Eastern Tibet.*

Exercise No. 7.

This man is the son of good parents. རྩོ་ཉེ་གཤིས་ཕམ་ཡག བོ་ བོ re.

Iron things are more durable than wooden things. རྒྱུ་ (ས') རློབས་གློས་གློ་ (ས') རློབས་ཆེན་ རི་
shing-gi cha-la le cha-kyi cha-la tro chhe-ki re.

That fat woman is beating a foal. རྒྱུ་མཐོང་གཞི་གཞི་ (ིེ་) རློ་མཐོང་ བོ་

It is my white mare's foal. རྒྱུ་མཐོང་གཞི་ རློ་མཐོང་ (ིེ་) རློ་ di nge gö-ma ka-pö ti-gi re.
CHAPTER IV.

The Bhutanese are braver than the Chumbi Valley men, lit. more than the Chumbi Valley men the heart of the Bhutanese is big. ภูฏมอวะเลเนิ้หัพน้ำยีเนิงเดี่ยมโถ

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

The Khampas are the bravest Tibetans. เบิ่หัพน้ำยีเนิงเนิ้หัพน้ำยีเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิ

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

This is nonsense (lit. useless talk). เบิ่หัพน้ำยีเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิงเนิ

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.

་གཉ་ yin or ཆ་ yö, I am.

ེ་རི་ khyö-yin or ཆ་ yö or ཆ་ re or འཾ du, thou art.

ེ་ཆེ་ kho-yin or ཆ་ yö or ཆ་ re or འཾ du, he is.

དམང་ ngan-tsho yin or ཆ་ yö, we are.

ེ་རི་ khyön-tsho yin or ཆ་ yö or ཆ་ re or འཾ du, ye are.

ེ་ཆེ་ khon-tsho yin or ཆ་ yö or ཆ་ re or འཾ du, they are.

2. ཆ་ and ཆ་ are used only in an attributive sense; ཆ་ and འཾ are used primarily in the sense of existing, but are also sometimes used in an attributive sense. Thus:

མཚན་ (ནུ་) འཾ་མཛད་ འཾ་ འཾ འཾ གོང་ ku-ma sim-khen nga yin, I am the man who caught the thief. I am (exist) here, མཚན་ (ནུ་) འཾ འཾ nga de yö, never མཚན་ (ནུ་) འཾ nga
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de yin. He is good, kho yak-po re or kho yak-po du.

3. Negative form.

 nga men or me, I am not.

 khyö me or ma-re or min-du, thou art not.

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

 ngan-tsho men or me, we are not.

 khyö-tsho me or ma-re or min-du, ye are not.

 khon-tsho me or ma-re or min-du, they are not.

The distinction between and (n) is the same as between and .

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

The negative form is 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 མཐི་ བཙན་ མཐི་ or མཐི་བཙན་ yo-va-re. As a general rule it may be said that མཐི་ means it is there; I saw it there and know that it is still there. བཙན་ means I saw it there, but am not sure whether it is still there or not. མཐི་བཙན་ means I did not see it, but, understand that it is there, e.g., the Dalai Lama is residing at Lhasa now-a-days, གླུ་མ་མཁྲེས་ཐོང་མོ་ཕྲི་བུ་ཤེས་པར་ན་ོམ་ཐེམ་ མཐི་ བཙན་ kyam-gön rim-po-chhe tseg-sang hlu-sa la sku-den-ju yö. This means “I saw the Dalai Lama at Lhasa and know that he is still residing there.” If we substitute བཙན་ for མཐི་ it means “I saw the Dalai Lama at Lhasa, but am not sure whether he is still residing there.” With མཐི་ བཙན་ instead of མཐི་ it means “I understand that the Dalai Lama is residing at Lhasa.”

CHAPTER V.

HOME? (lit. IS THE MAN INSIDE?). The interrogative particle is often omitted where the existence of an interrogative pronoun, who, what, where, etc., shows that an interrogation is intended, e.g. มีใครเห็นฉัน? mi di su re, 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 น่านิหา ngen-la, formerly or other adverb of time being placed in front. Thus, มีใครเห็นฉัน? mi di yak-po re, THIS MAN IS GOOD. น่านิหา มีใครเห็นฉัน? ngen-la mi di yak-po re tan-da yak-po ma-re, THIS MAN FORMERLY WAS GOOD; NOW HE IS NOT GOOD. คุณมาข้างกับฉัน 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 ยอง yong, which is the same for all persons, singular and plural, thus, ก่อนยอง nga yak-po yong, I WILL BE GOOD; ค่อนจะ yak-po yong, THEY WILL BE GOOD. For the negative insert ไม่ mi before ยอง yong, thus, ไม่ยอง khyö yak-po mi-yong, YOU WILL NOT BE GOOD. Interrogative ยองนี่ (ยอง) yong-nge or ยองนี่ (ยอง) yong-nga.

8. The conditional is ยองนี่ yö-na, or ยองนี่ du-na, for all
persons, singular and plural, past and present; thus, ི་བོ་
ང་ཡག་པོ་ཡོ་-ན།, if I AM good, or, IF I WERE good;
ཟིང་བོ་མ་འིན་པ་, if THOU ART good, or, IF
THOU WERT good. The negative is རོ་མ་, e.g. རོ་མ་
ཁོ་ཡག་པོ་མ་-ན།, if he is (OR WAS) not good.

9. The infinitive and verbal noun are formed from the
root with ི་ added; i.e. ལོ་པ་, རིང་པ་, སྟིང་-པ་, 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. རིང་པོ་ཅེ་བོ་ལེགས་པ་དང་། བོད་/ དེ་ལ་ རིང་-པ་ ཨ་ དེ་ལ་།, I have heard that this man is good;
རིང་པོ་ཅེ་བོ་ལེགས་པ་དང་། བོད་/ དེ་ལ་།, 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 རོ་་པ་, ད་ཤོ་, negative རོ་་ INTERNET;
me-ཏེ་, lit. at the time of being, ི་དེ་བོ་དེ་
ང་ཡག་པོ་ད་ཤོ་, when I am (or was) good; རོ་མ་
ཁོ་ཡག་པོ་མ་-ཏེ་, when he is (or was) not good.
This participle is also rendered by རིང་པོ་ཅེ་བོ་ལེགས་པ་དང་། བོད་/ དེ་ལ་།, lit. at the time of being or by རིང་པོ་ད་ཤོ་. Past
time to be distinguished by adding དེ་ཚང་ ngen-la, as with the imperfect and perfect indicative.

11. The past participle is formed by མི་མ་ yö-ne, negative མི་ʷམ་ me-ne; e.g. བོད་ལེགས་པོ་མི་ khyö yak-po yö-ne, thou, having been good; བོད་ལེགས་པོ་མི་ khon-tsho yak-po me-ne, they, not having been good.

12. སྨན་མངོན་ yö-khen, or སྨན་པ་ yö-pa, forms a participle used in an agentive sense. (See Cap. III, para. 3.) Thus, སྨན་མངོན་པ་ རེ་བོ་ ཡོ་མེ་ཞེ་ འོ་མེ་ཞེ་ ཡོ་མེ་ཞེ་ ཡོ་མེ་ཞེ། mi di yün-ten yö-khen chi-re, this man is a learned one.

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

14. For denoting vagueness or generality, ཚོང་ yong, may be used, e.g. མི་མངོན་པོ་ སྨན་པ་ འོ་ la bu mang-po yong, there are many sheep in Tibet.

15. མི་ yö, is also used to denote having, possessing, with the subject in the dative. Thus, དུ་མི་ ཚོང་ ལ་ ta khyö-la ta yö-pe? have you a horse? བོད་ལེགས་པོ་མི་ ngen-la yö tu
me, I had one, but I have not got it now. The म may also be omitted, thus: ख्यो ता यो-पे?

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. ख्यो रे आ म ह्ला-सा ला डे-डु, your mother is (lit. is remaining) at Lhasa.

Words.

He = नग khor-ang.
Is staying = नगु दु zu de-du.
Pen = नग्न nyu-gu.
When grown up, lit. when the years rise = म्वे lo-long-na.
Call, lit. make come = नग (नग) sho chi.
Monk = नग tra-pa.
Where = नग ka-pa.
Boy = नग pu-gu.

Darjeeling = नग्जे लिंग. Dor-je-ling.
Will be a thief, lit. will steal = तो (नू) नुनु भुनु ku-ma ku-yong.
Two = निङ्ग nyi.
Tall, lit. long body = निङ्ग झूंक pu ring-po.
Many = नच्च झंग po mang-po.
Chinaman = नग्न ग्य झा mi gya-mi.
The Chumbi Valley = नग्न त्रो मो tro-mo.
At home, lit. within = नां झूंक nang-la.
CHAPTER V.

Exercise No. 9.

When he is (or was) at home. \[kho-rang nang-la yō-tū.\]

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

This is not my pen; it is yours. \[di nge nyu-gu ma-re, khyō-re re.\]

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. \[nga-la ta nyi yō.\]

You are tall. \[khyō suk-po ring-po re.\]

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

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1 A common transition among Tibetans.
Where is my mother? དཔེ་མ་བོད་པ་བི་བཞི་ནས། nge a-ma ka-pa de du?

**Exercise No. 10.**

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

The Verb.

1. The Tibetan verb denotes an impersonal action, a state of being, doing, happening, etc., and is in effect a verbal noun. Thus: འིག་བུམ་གུ་བོད་ས། kho luk-sha sa-ki-du, he is eating mutton, lit., by him, as regards mutton, an eating is; རོང་པ་མ་སྲང་བའི་ལེགས་ཡོང་ 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. བོད་ སོལ་ བོད་ བོད་ 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.: —

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Present  root གཉུན་ jn.
Perfect do. འདུགས་ chu.
Future do. བུད་ sKu.
Imperative do. བྱུང་ chhu.

But the ordinary colloquial employs the perfect root བུན་ 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 ཞ, usually make this present root for the present indicative, future indicative formed by ེི-ཡིན, negative form of the imperative, present participle, agentive participle, present infinitive, and verbal noun, e.g. འབོད་དུ་ sa-ki-du, he is eating, from the present root ཏི་ not འབོད་དུ་ se-kyi-du; དུ་ཟེར། shu-ki-re, he will request, from the present root སུ་ not དུ་ཟེར། skù-kyi-re, from the perfect root སུ་. But འབོད་དུ་ kù-kyi-du, he appoints, from the perfect root འབོད་ not འབོད་ kó-ki-du, from the present root འབོད་.

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 རུང་ 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. 量 (n) 量 量 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 བྲུ་སྟོད་སྲིད། tap-kyi-du, he sows (the field), never འཕྲུ་སྟོད་སྲིད། dep-kyi-du; ཆུ། being the perfect and འཕྲུ། the present root.

So also always ཞེས་ཡོང། nyö-yong, he will buy, from the perfect root ཞེས་ never ཞེས་ nyö-yong, from the future root ཞེས་

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

7. བྲུ་ lök-pa, to pour.
Present Indicative.

I ལེག nge or བཅིག་མོ་གཉེན། ཨི་ ngan-tshö luk-ki-yö, I (or we) pour (or am pouring).

འབྱོ ོར། (ཤིན་) khyö-re or སྨིན་སྲུང་དཔོན། khyön-tshö luk-ki-du, you (or ye) pour (or are pouring).

ཁོ or སྨིན་སྲུང་དཔོན། khon-tshö luk-ki-du, he (or they) pours (or is pouring).

The ལེག and མོ་ are often omitted, e.g. སྨིན་སྲུང། 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 སྨིན་ ngen-la or other adverb of time added.

9. Perfect Indicative.— ལེག nge or བཅིག་མོ་གཉེན། (ག’) ཨི། ngan-tshö luk-ka-yin, I (or we) poured (or have poured).

འབྱོ ོར། (ཤིན་) khyö re or སྨིན་སྲུང་དཔོན། (ག’) རི་ khyön-
tshö luk-ka-re. You (or ye) poured (or have poured).

ཁོ or སྨིན་སྲུང་དཔོན། (ག’) རི་ khon-tshö luk-ka-re.

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

Note the reduplication of the ག’ after བཅིག་; also that, as in the case of the auxiliary verb, where ག’ is used
for the 1st person, མི་་ is ordinarily used for the 2nd and 3rd, and where མི་་ for the 1st person ལར་ for the 2nd and 3rd. The perfect is also rendered by བཏ་ or ཁོ་ and sometimes by བཏ་ added to the root of the verb, and the same for all persons, thus, བཏ་ ngé ko-chung, I heard; བཏ་ རི་། kho shi-song, he died.

Note also here the difference of root referred to in para. 4 (a) of this chapter; བཏ་ཤེ་ རི་། kho shu ki-du, he is petitioning, but ཁོ་ shi'i-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.— བཏ་ ngé or ཁོང་། ལུང་། ngan-tshö luk-ki-yin, I (or we) will pour.

ཁབ་། (ཁབ་།) khyö-re or ཁབ་། khyön-tshö luk-ki-re, you (or ye) will pour.

ཁོ་ or ཁོང་། khon-tshö luk-ki-re, he (or they) will pour.

ཡོང་ yong added to the perfect root of the verb may also be used for all persons, thus, ཁབ་། ལུང་། ngé luk-yong, I will
POUR; མི་དོན་ཕག་པར་ཟེར་ khon-tshö luk-yong, THEY WILL POUR. Neither the present nor the future root is used with བར་ in this sense, e.g. I WILL BUY ཡི་ལྷག་པའི་ nge nyö-yong, not ཡི་ལྷག་པའི་ nge nyo-yong. I WILL DO THIS WORK ཡི་ལྷག་པའི་ nge le-ka di cke yong; བར་ the perfect root is used, not བར་ the present root, nor བར་ the future root. THE ICE WILL MELT RAPIDLY. ཡི་ལྷག་པའི་ nge le-ka di cke yong. Here again the perfect root ཁུ ཁུ is used, not ཁུ ཁུ, the present root, nor ཁུ ཁུ, 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 ་ this is often changed to ག ； e.g. མི་བ་ mik-tö, look! from present root མི་ ta.

Send this man! མི་དོན་ཕག་པར་ཟེར་ mi di tong.¹

Buy this thing! རེག་ལ་ཕག་པར་པོ་ cha-la di nyö.²

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

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

In addressing servants, coolies and others of low rank \textit{shi} is often added, e.g. \textit{Pour!} \textit{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}, e.g. \textit{tö-tu}, do look! \textit{o-na gyu-a}, well, you may go. \textit{de sho-a}, come here, do. \textit{kho-la tri-ro-nang}, please ask him.

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

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

\textbf{Do not buy this thing,} \textit{cha-la di ma-nyo.}
Do not tell (your) petition, *nye-shu ma-shu.*
Do not sow this field, *sking-kha di ma-tap.*

It will be noted from the above examples that verbs ending in or usually take the perfect root for the positive imperative and the present root for the negative imperative. Verbs ending in inherent a also take the present root for the negative imperative, e.g. *mik-ta, do not look.* *sha-sa, do not eat meat.* Those verbs, which form irregular imperatives, take the present root for the negative, e.g. *sho, come!* *ma-yong, do not come!* *gyu, go!* *man-dro, do not go!*

14. It should be noted also that verbs of telling, ordering and the like govern the imperative, thus, *kho pha-ri la do lap shi, 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, *pu di na-na u-me duk-nge che-yong* (will be grieved, lit. will make grief). Past Conditional, if I had known yesterday, I would have given it, *nge ha-ko-na* (if I had known) *te-ra-yo* (would have given). Note that both for the present and the past the clause begin-
ning with if takes ཁོ་ 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 indica-
tive changing རེ་ into རེ་ and རེ་ into རེ་. Thus, if he
had known yesterday, he would have given it. གཞན་གྲོས་
(བ) ིོན། khe-sa khö ha-ko-na te-ra-du.

16. As, because, since is expressed by རེ་, e.g. གཞན་ཐབས་
ཞེ་མ་ཐེ་མ་གཤེས་པ་ཡིན། khyön-tshö che ma-thup-tsang
nge che-pa-yin. As you could not do it, I did it. གཞན་
ལོག་ཅིག་གིས་དེ། di chhe-tra-tsang drik-ki ma-re. This
will not do as it is too large.

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

17. **Present Participle.** This is formed by adding རེ་
tü to the root, e.g. གཞན་ཐབས་ཐོ་མ་གཤེས་པ་ཡིན། khö
tre dung-tü mi chi lep song, while he was breathing the mule,
a man arrived. Or རེ་ may be added to the infinitive (see
para. 23 below), the latter being put in the genitive; e.g. གཞན་
ཐོ་མ་གཤེས་པ་ཡིན།. khö tre dung-pe tü-la, etc. This parti-
ciple may also be formed by adding པ་ or པ་' to the
root, e.g. གཞན་ཐབས་པ་ཡིན། khö tre
dung-pa-tang mi chi lep-song.
18. **Past Participle.**—Formed by adding རྣ་ ne to the perfect root, e.g. རྣ་མ་མག སྦྱུ་ཤུ་ཤུས སྦྱུ་ཤུ་ཤུས 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,** རྣ་ཁྱེ་བཤུར་ རྣ་ཁྱེ་བཤུར་བཤུར་ (པ་) རྣ་ཁྱེ་བཤུར་ kho tshong gya-sh-ne chhuk-po chung-nga-re. རྣ་ (he) རྣ་ཁྱེ་བཤུར་བཤུར་ (having traded) རྣ་ཁྱེ་ (rich) རྣ་ཁྱེ་ (པ་) རོག (has become). **After he had written the letter, he despatched it.** རྣ་ཁྱེ་བཤུར་ རྣ་ཁྱེ་བཤུར་ (having written) རྣ་ཁྱེ་ (པ་) རོག kho yi-ge tri-ne tang- nga-re. This རྣ་ (뉴) the conditional and རྣ་ (뉴) the present participle make up largely for the poverty of the Tibetan language in conjunctions.

19. **Agentive Participle.**—Formed by མ་ རྣ་ རྣ་ རྣ་ or རྣ་ added to the root. These Agentive participles may have either a past, a present or a future signification. རྣ་ and འེ་ are used with animate objects and have an active signification. རྣ་ or རྣ་ when used with animate objects denote the passive. With inanimate objects རྣ་ or རྣ་ are used in preference to རྣ་ or རྣ་ རྣ་ is used after vowels and རྣ་, རྣ་ or རྣ་, རྣ་ after the other final consonants. **Examples:**
The messenger who went yesterday.  མཐེ་ས་སྡེ་དྷེ་
(དབྱོན་) སྐེ་ལེ་jee | khe-sa dro-ngen pang-chhen te.

The messenger who will go to-morrow. ནང་ཉིད་དུ་སྡེ་
(དབྱོན་) སྐེ་ལེ་jee | sang-nyi dro-ngen pang-chhen te.

The man who sent the letter yesterday. བོམ་ལེགས་ེ་ིjee
(སྱེན་) ེེ་jee | khe-sa yi-ge tong-ngen mi te.

The letter which was sent yesterday. བོམ་ལེགས་ེ་ིjee
(སྱེན་) ེེ་jee | khe-sa tang-nge yi-ge te.

The man who was sent yesterday. བོམ་ལེགས་ེ་ི (སྱེན་)
ེjee | khe-sa tang-nge mi te.

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

20. Verbal Noun.—Either takes the infinitive form or is formed by adding ཉ འ ya to the root, e.g. བོམ་ལེགས་ཁྲོ་-ya, THE 
running away from བོམ་ལེགས་ཁྲོ-ya, TO RUN AWAY. མ་ལེགས་ཁྲོ་
་མ་པ་འནོ་མེ་འོ་མེ་འོ་མེ་འོ་མེ་འོ་མེ་འོ་མེ་འོ་མེ་འོ་མེ་འོ་
mak gyap-Ӧ trö-ya di yak-po ma-re, THE RUNNING AWAY WHEN A BATTLE IS BEING FOUGHT
(དབང་སྤྱོད་ཀུན་) is wrong. Again: now-a-days is the time
for going to India, བོམ་ལེགས་ཁྲོ་-གདུན་ཁྲོ་, (or བོམ་ལེགས་) 
ེ ཁྲོ་-te-ring-sang gya-la dro-ve སྐིུ re, lit. བོམ་ལེགས་ (now-
A-DAYS) त्र्यु (TO INDIA) न्यौङ्ग (OF GOING) त्र्यू (THE TIME) दिन (IS). Infinitives and verbal nouns can also be formed from other parts of the verb. Thus, त्र्यूङ्ग to DO OR THE DOING, न्यौङ्गक्षिण (६) OF न्यौङ्गक्षिणम् THE HAVING FINISHED DOING, e.g. न्यौङ्गक्षिणक्षिण (६) अनन्त्युङ्ग ke-chha che-tshar-ra yak-po chung, lit. THE HAVING FINISHED THE DISCUSSION IS GOOD, i.e. IT IS GOOD THAT THE DISCUSSION HAS BEEN FINISHED. Similarly न्यौङ्गक्षिणक्षिणम् THE BEING ON THE POINT OF DOING, त्र्यूङ्ग न्यौङ्गक्षिणम् THE BEING ABOUT TO DO, OR THAT WHICH IS TO BE DONE.

21. Verbs governed by verbs of SEEING, PERCEIVING, HEARING, THINKING, BELIEVING, KNOWING, SAYING, etc., take the form of the verbal noun; e.g. त्र्यूङ्गक्षिण न्यौङ्गक्षिणक्षिण महोङ्ग पाएङ्ग ha-kho song. I PERCEIVED THAT HE WAS A SIMPLE-TON. त्र्यूङ्गक्षिण न्यौङ्गक्षिणक्षिण महोङ्ग पाएङ्ग khyö kha-la se-tshar-ra yin-na sam-chung. I THOUGHT YOU HAD FINISHED EATING.

22. IN ORDER TO, FOR THE SAKE OF, FOR THE PURPOSE OF and the like are frequently rendered by the verbal noun in the genitive followed by त्र्यूङ्ग or त्र्यूङ्गक्षिण, e.g. त्र्यूङ्गक्षिण न्यौङ्गक्षिणम् kham-chhudi thop-pe tön-la nge kup-le mang-po gyap-pa yin; I HAVE ENDURED A GREAT DEAL OF TROUBLE IN ORDER TO SUCCEED IN THIS LAW-SUIT.
CHAPTER VI.

kha di tap-pe ton-ta-la nga de yong-nga-yin; I HAVE COME HERE FOR THE PURPOSE OF SOWING THIS FIELD.

23. Infinitive. —This is the form of the verb found in dictionaries and vocabularies. It is the present root with थ pa added in the case of roots ending in ना रा ना ना ना | ka, ta, na, pa, ma, sa, and with र wa added in the case of roots ending in a vowel or ना ना ना | nga, a, ra, la. It is used in the sense of in order to; e.g. बन्धकृत कृत कृत कृत (कृत) बन्धकृत ka lön-pung-la tshong gyak-ka chhim-pa-re, HE HAS GONE TO KALIMPONG TO TRADE. ता added to the present root also expresses the infinitive. Thus, ता ता dro-gyu ka-tshö yö, HOW FAR (HAVE WK) TO GO NOW?

Several verbs, e.g. ते ते ते gö-pa, TO BE NECESSARY, ते thup-pa, TO BE ABLE, ते chhok-pa, TO BE ALLOWED and ते dö-pa, to wish, take the root and not the infinitive of the verb which they govern; e.g. ता 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.”
Official = འོག་པོ་ pöm-po.
Messenger = གང་ཞིང་ pang-chhen.
Muleman = བྲེ་ pa.
To, into the presence of = བླ་ tsa-la.
To make effort, strive = ནི་འགྲུབ་ ཉི་ོད་ ke-pa.
Tibetan language = བོད་ pö-ke (derived from བོ, Tibet and ཉི་ ke-chha, speech).

To know = སེ་པ་ she-pa.
Quickly, soon = གྱོན་པོ་ gyok-po.
Water = ལྷ་ chhu.
To learn = ལེགས་ la-pa.
Difficult = དཀར་མཁྱོན་ ka-le khak-po.
Letter = ཉི་ yi-ge.
To receive = ཇོ་ jor-wa.
Kalinpong = དཀར་ དཀར་ ka-lön-pung.
To buy = སྔོན་ nya-wa.

Exercise No. 11.

I see the house. སྲེལ་ སྙེ་ khang-pa thong-qi-du.
I will see your house to-morrow. འབྲི་ དཔེ་ དཔེ་ སང-ཉི་ khyö-re khang-pa nya mik-ta-ki-yin.
The official has sent a messenger to me. འོག་པོ་ pöm-pö pang-chhen chi nge tsa-la tong-nga nang-chung.
You have sent your worst pony; please sell me a better one. ཨི་ཤིག་ (ཤིག་) སྨྱོར་ཤིག་ རྟོག་བྱུང་ རྗེ་ཤིག་
CHAPTER VI.

He is beating a mule. khyö-re ta duk-shö chi tang-du yak-ka chi tshong-ro-chi.

He was beating the muleman yesterday. khe-sa kho tre-pa dung-gi-du.

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

Do not beat the pony. ta ma-dung.

Tibetan is difficult (lit. the learning Tibetan is difficult). pö-ke laj-ya ka-le khuk-po-re.

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

After going to Darjeeling, go to Kalimpong. khyö Dor-je-ling-la chhin-ne ka-lön-pung-la yyu.

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

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

The Verb—continued.

1. Negatives.—The negative used with the present and future indicative (except with ང་) is ང་ mi. With all other tenses and with ང་ re even though in the present or future ངམ་ ma is used. The negative with ང་ yin is shortened into ངན་ men, that with ངན་ yö into ངན་ me. Thus: ངན་པ་མ་ནི་བཞི་ kbo yong-gi min-du, he is not coming; ངན་པ་མ་ནི་ kbo yong-gi ma-re, he will not come; ངན་པ་མ་ནི་ཐོན་པ་ ཆུ་བོ་ སང་བཀའ་ kbo lep-mi-yong, he will not arrive to-morrow; ངན་པ་མ་ནི་ nga dro-ki men, I will not go; ངན་པ་ ངན་ ང་ nge shing-gi-me, I do not know.

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

3. Never is translated by ང་ manyong, following the root of the verb, e.g. ང་ nga Dorje-ling-la dro ma-manyong, 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 དཀ་ གྲུང་, གཟོགས་, and ཉོ་ ཏོག་ (this latter without ཕ་ མ་, meaning ever) take དཀུ་ ཕྲེ།. Thus: **HAS MY FATHER ARRIVED?** དཀུ་ ཕྲེ། དཀུ་ ཕྲེ། དཀུ་ ཕྲེ། དཀུ་ ཕྲེ།? Again, **HAVE YOU EVER BEEN TO DARJEELING?** དཀུ་ ཕྲེ། དཀུ་ ཕྲེ། དཀུ་ ཕྲེ།? Sometimes དཀུ་ is used instead of དཀུ་ in interrogative sentences for the second person, singular and plural, e.g. དཀུ་ ཕྲེ། དཀུ་ ཕྲེ། དཀུ་ ཕྲེ། དཀུ་ ཕྲེ། དཀུ་ ཕྲེ།. **ARE YOU GOING TO LHASA?**

5. An interrogative is also formed by བྲི་ ཡོ་ (present tense) ཁྲི་ ཡོ (future tense). Thus, ཁྲི་ ཡོ དེ་ ཀྲུ་ གཉིས་ རྒྱུས་ དེ་ ཀྲུ་ གཉིས་ རྒྱུས་? **IF YOU DO THIS, WILL IT TURN OUT WELL?** (lit. **WILL IT BE GOOD?**). ཁྲི་ ཡོ དེ་ ཀྲུ་ གཉིས་ རྒྱུས་ དེ་ ཀྲུ་ གཉིས་ རྒྱུས་? **IS THIS BOY DOING WELL AT SCHOOL?**

6. Finally, an interrogative with a future meaning is formed by adding འྲི་ to the root. Thus, རོ་ ཕྲི་ འྲི་ དེ་ ཁྲེ། རོ་ ཕྲི་ འྲི་ ཁྲེ། རོ་ ཕྲི་ འྲི་ ཁྲེ། རོ་ ཕྲི་ འྲི་ ཁྲེ། རོ་ ཕྲི་ འྲི་ ཁྲེ།. **WHAT ARE WE TO SAY? WHAT SHALL WE SAY?**

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

Present ཇི་(ིན་ིན་)ནག་(ཁྱོད་, རྒྱོ་)དུང་-ི་-དུ།
I (you, he) am being beaten.

Future ཇི་(ིན་ིན་)ནག་(ཁྱོད་, རྒྱོ་)དུང་-ཡོང་།
I (you, he) shall be beaten.

Perfect ཁྱོད་པ་ནག་, or ཁྱོད་ནག་དུ།, or
དུང་-ས།, Have (has) been beaten.

Future Passive Participle ཁྱོད་- རྒྱོ་, To be beaten. So
also འགྲོ་བྱའི་ཁྱོད་- རྒྱོ་, yu tshong-gyu, Turquoises to be sold or
turquoises for sale.

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

8. Potential Verbs.—When can, could mean is able to, translate by འགྲོ་བྱའི་ཁྱོད་- རྒྱོ་ to be able, added to the root of the verb; e.g. you can (i.e. are able to) go to Darjeeling, འགྲོ་བྱའི་ཁྱོད་- རྒྱོ་ དར་- བྱེ- རྒྱོ་- རྒྱོ་- རྒྱོ་. He can
do this, འགྲོ་བྱའི་ཁྱོད་- རྒྱོ་ ཆི་ རྒྱོ་- རྒྱོ་- རྒྱོ་. 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 ཞུ་ཆེས་ chhok-pa, added to the root of the verb; e.g. ཇེ་ཉེ་དེ་ཞེ་བུ་བཞི་གཞི་ཏེ་ཤོ་ khyö Dor-je-ling-la dro chhok-ki-re, you can (i.e. are allowed to) go to Darjeeling.

10. Hortative Verbs.—When should means ought, need, want, wish or must, it is translated by ལེགས་ gö-pa, added to the root of the verb, e.g. you should (i.e. ought to, or must) go to Darjeeling, ཁྲེ་ཞེ་ཨེ་ཐྲ་བཞི་གཞི་ཏེ་ཤོ་ khyö Dor-je-ling-la dro go-kyi-re.

11. Optative Verbs.—These, denoting wish and regret, are rendered as follows:—
e.g., Would that my brother were here! རེ་ཙྦན་ཏུ་བཤད་ (ཞུ་ཙྦན་) སྐྱེ་དབང་ nge yün-kyu de yö-na-a.
If only he would eat his food! བཞི་ཁྱེར་ཞི་ལེ་གནས་ཞི་ནམ་ khö kha-la sa-ro che-na-a.
If only he would bring my pony! དབུ་ཞི་དྲེ་འཛིན་ཐེ་ཞིབ་ རྣམས་ནམ་ 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! དབུ་ལྔ་བུ་ཐེ་སེམས་བཞི་ཕྲེག་པོ་ tem-pa yün-ring ne-pe tra-shi sho.
This sentence is frequently used at the end of a prayer.

**May you be happy!**  དབྱིབས་ཀྱི་ལེན་བརྒྱུ་བས་ལོ།  khyö kyi-po yong-nga sho.

**May you have a long life free from illness!** དབྱིབས་ཀྱི་ལེན་བརྒྱུ་བས་ལོ།  khyö tshe-ring ne-me yong-nga sho.

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

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

13. The imminence of an action is expressed by གྲོས་ tro, added to the root; e.g., ཀྲོ་པྱ་སྲིལ་ལ་ལོག་བྲེ་ འཕྲ་, kho phar-ri-la lep-tro-du, he has nearly reached Phari.

14. Probability, likelihood are expressed by གྲོས་ tro or སྤྲ་ pa-dra. e.g. ཀྲོ་པྱ་སྲིལ་ལ་ལོག་བྲེ་ འཕྲ་ (or སྤྲ་ སྤྲ་) kho phar-ri-la de-kyi yin-tro or yim pa-dra, he will probably stay at Phari. The negative forms are གཞན་ (སྤྲ་) and གཞན་ (སྤྲ་) e.g., ཀྲོ་པྱ་སྲིལ་ལ་ལོག་བྲེ་ འཕྲ་ (སྤྲ་) kho phar-ri-la de-kyi mem-pa-dra, he will probably not stay at Phari.

15. Completion is expressed by the verb ཆེ་ལེ་ tshar-wa, to finish, added to the root; e.g., ཁོད་ to se-tshar-song, he has finished eating.
16. When an action is *habitual* or *general* the future form in རི་ is used. Thus, དོ་མེད་ཤེས་ཤེས་ (དོ་མེད་) རི་ 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 རི་ once repeated and followed by the verb ཡི་ e.g., གྲགས་ཅན་ཤིན་ (ི་) རི་ རི་བོད་མེད་མེད་ དོ་-ki dro-ki dro-ki chki-a, nya tun-da lep-yong, KEEP MOVING ON; I WILL COME PRESENTLY.

18. Verbs of *becoming*, *changing into*, *altering into*, *growing*, etc., are often expressed by རི་ governing the dative, e.g., THIS YELLOW COLOUR IS BECOMING RED. རི་ཉེ་ དོགས་པས་ཤིན་ (ི་) tshö ser-po di mar-po-la dro-ki. It is very common with the comparatives of adjectives; e.g., THIS HAS BECOME LESS. གྲགས་ཅན་ (ི་) di nyung-ru chhin-sha.

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

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

20. To have *leisure to*, *time for doing* is expressed by རི་ long, joined to the root of the verb concerned, e.g., རི་
CHAPTER VII.

 nga mi te-tsho thre-long min-du, I have no time to see those men.

21. That the time for doing something has arrived is expressed by རིག་ ren, e.g., ལོང་རེ་ེ་ མི་བ་ tå dro-ren-song, it is time to go now; ལོང་༌་ེ་ མི་བ་ tå šu-ren-du, it is time to eat now (it is meal-time).

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

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

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

e.g., He certainly hears but he does not heed, རིག་ཁོ་ཁོ་ཁོ་ཁོ་ ko-ta ko-ki duk-te khö nyen-kyi ma-re.

I did indeed see him, but I did not recognise him. ཨི་༽ རིག་ thong-ta thong-chung-te nye nyo-she ma-chung.

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

24. Verbs of receiving follow the same rule as ག་ཁ་ in the sense of possessing (Cap. V, para. 15). Thus, ག་ཁ་ལ་རོ་ཆུང་, I HAVE RECEIVED.

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

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<td>དབ་, to come</td>
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<tr>
<td>ཆེ་, to do</td>
<td>ཞེས་པ།</td>
<td>ཕུ་ ་</td>
<td>ཕུ་གི་ཡིན</td>
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yong-wa, yong-gi-yo
yong-nga-yin.
chhim-pa-yin.
che-kyi-yo.
Thus Entered nga yong gi-yö, I AM COMING (now).

Entered kho yong-gi-re, HE WILL COME. sho, COME!

Do not 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 thup-kyi ma-re, I cannot do this work.

| Words |
|---|---|
| Mutton, (lit. sheep-flesh).  | To make, build.  
| luk-sha.   | sö-wa. |
| Pork, (lit. pig-flesh).  | To see. thong-wa. |
| phak-sha.   | At the time. gang-la. |
| Dor-je ling. | Pleasant, comfortable. kyi-po. |
| Bazaar. throm.   | To look at, see. mik-ta-wa. |
| Week. dün; dün-thra.   | To arrive. lep-pa. |
| To assemble. tsho-pa.  | Village. trong-se. |
| Sunday. sa-nyi-ma. | |
Exercise No. 13.

The turnip has been eaten. नृण्य-मा di śr-song.
The turnip will be eaten to-morrow. नृण्य-मा di śe-yong.
Eat this mutton, but do not eat this pork. शुक्ष-शादि लुक-शा di so, phak-ša di ma-sa.
Every week a large bazaar is held (lit. assembles) in Darjeeling. दोर-जेलिङ-ला dün re-re-la throm chhem-po re tsho-kyi-yö.
The large bazaar at (lit. of) Darjeeling will not be held to-morrow but will be held on Sunday. संग-न्यि दोर-जेलिङ कि throm chhem-po te tsho-kyi mare su-nyi-ma tsho-yong.
He has almost finished building the house. खो khang-pa di só tsha-tro-du.
Did you see the man who came yesterday? khe-sa yong-khen mi te khyö-re thong chung-nye?

I did not see (him). (He) came when I was out. nge thong-ma-chung, nga me-pe gang-la yong-nga-re.

It is unnecessary for him to go to Phari. (Lit. There is no reason of his having to go to Phari). kho pha-ri-la dro go-ya tin-la yo-wa ma-re.

Have you ever been to Darjeeling? khyö Dor-je-ling-la dro nyong-nye?

No. (lit. not been). ma-nyong.

I am going to see whether Darjeeling is a pleasant place. Dor-je-ling kyi-po a-yö nga mīk ta-ka dro-ki-yin.

**Exercise No. 14.**

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

Numerals.

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

2. The cardinal numerals according to नम्ब्री (or त्रैंग्यी) नम्ब्री trang-kyi (or tsi-kyi) nam-trang, i.e. arithmetical notation, are as follows:

<table>
<thead>
<tr>
<th>English figure.</th>
<th>Tibetan figure.</th>
<th>Tibetan word.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ང</td>
<td>chi.</td>
</tr>
<tr>
<td>2</td>
<td>ག ག</td>
<td>nyi.</td>
</tr>
<tr>
<td>3</td>
<td>ཅ ཅ</td>
<td>sum.</td>
</tr>
<tr>
<td>4</td>
<td>ཆ ཆ</td>
<td>shri.</td>
</tr>
<tr>
<td>5</td>
<td>ཇ</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>
<td></td>
<td></td>
<td>In Tibetan character</td>
</tr>
<tr>
<td>6</td>
<td>ད</td>
<td>truk.</td>
</tr>
<tr>
<td>7</td>
<td>ཉ</td>
<td>düin.</td>
</tr>
<tr>
<td>8</td>
<td>ཉ</td>
<td>gye.</td>
</tr>
<tr>
<td>9</td>
<td>ཆ</td>
<td>gu.</td>
</tr>
<tr>
<td>10</td>
<td>དྷ or དཤུགསོ།</td>
<td>chu or chu-tham-pa.</td>
</tr>
<tr>
<td>11</td>
<td>བོ</td>
<td>chuk-chi.</td>
</tr>
<tr>
<td>12</td>
<td>བོ</td>
<td>chu-nyi.</td>
</tr>
<tr>
<td>13</td>
<td>བོ</td>
<td>chuk-sum.</td>
</tr>
<tr>
<td>14</td>
<td>བོ</td>
<td>chup-ski.</td>
</tr>
<tr>
<td>15</td>
<td>བོ</td>
<td>chö-nga.</td>
</tr>
<tr>
<td>16</td>
<td>བོ</td>
<td>chu-truk.</td>
</tr>
<tr>
<td>17</td>
<td>བོ</td>
<td>chup. düin.</td>
</tr>
<tr>
<td>18</td>
<td>བོ</td>
<td>chop-gye.</td>
</tr>
<tr>
<td>19</td>
<td>བོ</td>
<td>chu-gu.</td>
</tr>
<tr>
<td>20</td>
<td>དྷ or དཤུགས་ཞབ་</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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</tr>
<tr>
<td>21</td>
<td>22</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>20</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>20</td>
<td>skip-chu she-chi.</td>
</tr>
<tr>
<td>50</td>
<td>20</td>
<td>ngap-chu or ngap-chu tham-pa.</td>
</tr>
<tr>
<td>51</td>
<td>20</td>
<td>ngap-chu nga-chi.</td>
</tr>
<tr>
<td>60</td>
<td>20</td>
<td>truk-chu or truk-chu tham-pa.</td>
</tr>
<tr>
<td>61</td>
<td>20</td>
<td>truk-chu re-chi.</td>
</tr>
<tr>
<td>70</td>
<td>20</td>
<td>dün-chu or dün-chu tham-pa.</td>
</tr>
<tr>
<td>71</td>
<td>20</td>
<td>dün-chu tön-chi.</td>
</tr>
<tr>
<td>English figure</td>
<td>Tibetan figure</td>
<td>Tibetan word.</td>
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<tr>
<td>---------------</td>
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<td></td>
<td></td>
<td>In Tibetan character</td>
</tr>
<tr>
<td>80</td>
<td>20</td>
<td>རྗུ་ or རྗུ་ tham-pa.</td>
</tr>
<tr>
<td>81</td>
<td>29</td>
<td>རྗུ་པ་ཐ་པོིས་</td>
</tr>
<tr>
<td>90</td>
<td>30</td>
<td>རྗུ་་ or རྗུ་ tham-pa.</td>
</tr>
<tr>
<td>91</td>
<td>39</td>
<td>རྗུ་ཐོ་ཐོ་ཐོ་</td>
</tr>
<tr>
<td>100</td>
<td>300</td>
<td>རྗུ་ or རྗུ་ tham-pa.</td>
</tr>
<tr>
<td>101</td>
<td>300</td>
<td>རྗུ་་tham-pa.</td>
</tr>
<tr>
<td>200</td>
<td>300</td>
<td>རྗུ་</td>
</tr>
<tr>
<td>300</td>
<td>300</td>
<td>རྗུ་</td>
</tr>
<tr>
<td>400</td>
<td>300</td>
<td>རྗུ་</td>
</tr>
<tr>
<td>500</td>
<td>400</td>
<td>རྗུ་</td>
</tr>
<tr>
<td>1,000</td>
<td>4000</td>
<td>རྗུ་ or རྗུ་</td>
</tr>
<tr>
<td>10,000</td>
<td>40000</td>
<td>རྗུ་</td>
</tr>
<tr>
<td>100,000</td>
<td>400000</td>
<td>རྗུ་</td>
</tr>
<tr>
<td>English figure.</td>
<td>Tibetan figure.</td>
<td>Tibetan word.</td>
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<tr>
<td>----------------</td>
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<tr>
<td></td>
<td></td>
<td>In Tibetan character.</td>
</tr>
<tr>
<td>1,000,000</td>
<td>༡༠༠༠༠༠༠༠༠</td>
<td>རི་བ</td>
</tr>
<tr>
<td>10,000,000</td>
<td>༡༠༠༠༠༠༠༠</td>
<td>ས་བ</td>
</tr>
<tr>
<td>100,000,000</td>
<td>༡༠༠༠༠༠༠༠༠</td>
<td>རང་རྒྱུད་</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 ཨོ་ཉེན藏 is used, the smaller number always follows the larger, e.g., བོད་ཐུ་ཐུས།藏 tong-thra shi, *four thousand*, ཕོང་ཚི་ཐང་སྒྲིཿ藏 tong-thra-chi tang shi, *one thousand and four*. But with རེ་ེ་藏 the multiplying number precedes, e.g., བོད་ཐུ་ཐུས།藏 skip-tong tang shi, *four thousand and four*.

Note secondly, that in the case of multiplication ཕོང་སྲེལ藏 is spelt རྒྱུས་, སྱོད་藏 is spelt སྐུ་ and རྒྱུས་ as the second

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

Note *thirdly*, that the use of ཆ་ after full tens is optional. When used it implies completion, e.g., ཆ་ རིམ་ truk-chu tham-pa = sixty and no more. ཆ་ tham-pa, is also, but less commonly, used after complete hundreds, e.g., དེས་ རིམ་ nyi-gya tham-pa, 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 ཁ་ to རིམ་ རིམ་ and མ་ and the higher numbers to make them plurals, but it is not necessary to do so. རིམ་ and མ་ may take ཆ་ also as a plural form. ཁ་ and ཆ་ seem to be used mainly in an indefinite sense, *e.g.*, I have several tens of thousands of sheep. སྣམས་ འཛིན་ སྣ་ ཚིགས་ དཔལ། nga-la luk thri-tsha kha-she chi yö. *There are two hundred thousand soldiers in that country.* རང་ རིམ་ ཁ་ མ་ རིམ་ བོད་ ཚིགས་ དཔལ། lung-pa te-la ma-mi bum-nyi yö.

The noun qualified by a numeral remains in the singular; *e.g.*, four ponies = ཆ་ དཔལ། not ཁ་ དཔལ། (see also Chapter III, para. 12).
3. Alphabetical Notation *ka-khem 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.

| 1 to 30 | ὔ | ᕠ | ᕥ | ᕡ | through the alphabet to ᕡ | ᕤ |
| 31 | ᕤ | ᕥ | ᕡ | ᕤ |
| 61 | ᕡ | ᕤ | ᕤ | ᕨ |
| 91 | ᕤ | ᕤ | ᕤ | ᕥ |
| 121 | ᕤ | ᕤ | ᕤ | ᕤ |
| 151 | ᕤ | ᕤ | ᕤ | ᕤ |
| 181 | ᕤ | ᕤ | ᕤ | ᕤ |
| 211 | ᕤ | ᕤ | ᕤ | ᕤ |
| 241 | ᕤ | ᕤ | ᕤ | ᕤ |
| 271 | ᕤ | ᕤ | ᕤ | ᕤ |

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

6. Ordinals.—The first is translated by རྗོ་ tang-po.
All subsequent numbers by adding རྗོ་ pa to the cardinal; e.g.,
གཤིས་ nyi-pa, the second, གཤིས་རྗོ་ sum-chu so-
chik-pa, the thirty-first. In reckoning Tibetan dates the
word རྗོ་ tshe-pa, date is used and is followed by the
cardinal number concerned, e.g., བཤིས་ཀྱི་ བཞི་ གྷར་ da-wa nyi-pe tshe-pa sum, the third of the second month,
lit. the three-date of the second month. And རྗོ་ tshe-pa chi is used for the first, not རྗོ་ nyi-shu chi
is used instead of རྗོ་ nyi-shu tsa-chi and རྗོ་ nyer-nyi
or རྗོ་ nyi-shu nyi instead of རྗོ་ nyi-shu
tsa-nyi, and so on up to the twenty-ninth inclusive. The last
day is ཡུལ་ 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 རྗོ་ For
English dates the Hindustani word तारिख tarih is used. A further difference is that न्यिशु त्सा-ची न्यिशु त्सा-न्यी, न्यिशु त्सा-न्यी, etc., are written for the 21st, 22nd, etc., instead of the forms noted above as used with यानी.

7. Conjunctive Numerals.—का ka added to the cardinal up to ten inclusive denotes conjunction. Thus, न्यिका, न्यिकृष्ट both, नूमा sum-ka, the three together, all three.

In the colloquial छा cha often takes the place of का ka, e.g., न्यिचा, नूमा sum-cha, etc. Thus, न्यिका त्सा त्सा त्सा न्यिवृत्ति न्यिवृत्ति न्यिवृत्ति 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 चे ने che-ne. Thus, bring them to me two at a time. खोन्त्शो न्येत्साला न्यिन्यिके-ने thri-sho. Bring them to me fourteen at a time. खोन्त्शो न्येत्साला मिचुप-शी chup-shi che-ne thri-sho.

To express two each, etc., omit the चे ने che-ne, e.g., give each cooly (load-carryer) two trang-kas (a trangka = four annas at present, 1917), चेनेमध्ये आद आद आद आद आद केने
CHAPTER VIII.

\textit{to-po khe-khen-kyi mi re-re-la trang-ka nyi-nyi trö.} For one at a time, each or one each \textit{re-re} is used instead of \textit{nychin-sol}, e.g., \textit{bring them to me one at a time, khetsho nge-tsa-la re-re cho-ne thri-sho}. \textit{Give each slowly one trang-ka \textit{to-po khe-khen mi-hrang re-re-la trang-ka re-re trö.} Where a cardinal numeral has more than two syllables the whole numeral is not repeated. The last two syllables may be repeated, e.g., \textit{give each man thirty-four rupees. mi re-re-la gor-mo sum-chu sop-ski sop-ski trö.} Or we may add \textit{re} to the numeral instead of repeating, thus, \textit{mi re-re-la gor-mo sum-chu sop-ski re trö.}

9. \textbf{Fractions.---} \textit{Half is \textit{chhe-ka}, one and a half, is expressed by \textit{chhe-tang nyi}, lit. with a half (it is) two. Two and a half = \textit{chhe-tang sum}, and so on. \textit{Chik-tang chhe-ka} may be used instead of \textit{chhe-tang nyi} and so on, but the latter forms are more common. \textit{One of a pair is ya-chi}, e.g., \textit{ka-yö ya-chi}, one cup of a

\textsuperscript{1} \textit{s} as a final consonant may always be written in this way.
PAIR.  

7. sum-chha, = a third and 9. skip-chha = a fourth, and so on for other numbers; but fractions beyond one-fourth are not very much used in the colloquial language. Thus, ma-di nga-la sum-chha-nyi go-wa yö, I want two-thirds of this butter. sha di-ne skip-chha-sum kho-la trö. Give him three-quarters of this meat; re di ring-thung-la thru ski tany thru chik-ki skip-chhu-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 chö; this is optional. Thus, sang-nyi mi yong-khen truk din 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 theny 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.
CHAPTER VIII.

I have been to Lhasa five times and shall go once more. The methods of reckoning addition, subtraction, multiplication and division will clearly appear from the following examples. Thus, nyi tang shi che-na tru, if two and four are made, six. Chu-ne sum then-na düin, if three be drawn from ten, seven. Nyi nga-la chu, two to five, ten. Chu-nyi tum-pu sum-la tang-na shi, if twelve be sent into three pieces, four.

Words.

Soldier = दलिम् ma-mi.

Behind = ग्यान्त gyap-la.

Wall = टिक्का tsik-pa.

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

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

Jong-pen. He lives in a fort, called the Jong (्झ्ञ.), built strongly with thick walls on a hill or ridge rising a little above the surrounding plain or valley.

To come, arrive, hon. = झे phep-pa.
Wages = སྲ ལ.  
Boot (of Tibetan manufacture) = ཉོ་ཁམས་ཁོ་.  
Boot (of English or Indian manufacture) = བུ་མེ.  
ju-ta, Hin.  
Is lost (lit. having been lost, is not) = རྟོས་བཤད་པའི.  
རྟོས་ la-ne min-du.  
Finger-breadth = ནག་ sor.  

Span (from the tip of the thumb to the tip of the middle finger when extended) = འབྲུ་ thur.  
Cubit (from the point of the elbow to the tip of the middle finger) = ང་ thru.  
Day = སྲོ་ nyi-ma.  
New = མགྲུ་ sa-pa.  
New year = བོ་སོ ལོ su-

Exercise No. 13.

1383.  
2242 |  
One thousand three hundred and eighty-three. སྲིབ་ལུག སོམ་རིགས་སི་ལུང་བཙོལ་གནས་པ | trön-thra chi tang sum-gya gye-chu gya-sum.  
There are thirty or forty Tibetan soldiers behind that wall over there. བཀྲ་ཤེས་སེམས་པར་འགྲོ་བའི་ནག་གི་གནས་པ | pha-giʼ tsik-pe gyap-la pö-pe ma-mi sum-chu shi-p chu yo-wa-re.  
The Jong-pen will arrive here on the twenty-fifth. སྩུ། (ཤེ་བར) འབྲུག་པ (བུ་ིན་) བོ་སོི་ནི་ཞིབ་ཐེ། 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.
Five into fifteen is three. ་བཅོད་ལས་་མཐའ་ལ་སུམ
chö-nga tum-phu nga-la tang-na sum.
Ten finger-breadths make one span. གཞིང་ལས་སྤེལ་ལ་སུམ་
གྲེན། tho kang-la sor chu yo-wa-re.
Two spans make one cubit. ཙུམ་མཚོ་སྤེལ་ལ་སུམ་
thru kang-la tho to yo-wa-re.

Exercise No. 14.
Four into twenty-four is six. Five from thirteen leaves eight. 28,407. Twenty-eight thousand four hundred and seven. Bring an armful of wood. Five or six new traders are arriving daily (= each day) at Kalimpong. When the New Year is over larger numbers (= more) will come (= arrive).
CHAPTER IX.

PRONOUNS.

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

2. Personal Pronouns.—These are རྒྱུད་ nga or ནག་ nga-rang, I; གཉེན་ khyö or གཉེན་ khyö-rang, thou, you; གཏ། kho, or གཏུ་ kho-rang, he; ཁྱི། mo, she; e.g., WILL YOU STAY HERE TO-MORROW? གཉེན་ ཆེན་ རྒྱ་ རྣམ་ དེ་ རྣམ་ སྙིན་ བསྟན་ དེ་ རྣམ་ སྙིན་ ཟློ་ khyö 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 གཉེན་ khye or གཉེན་ khye-rang and for he or she གཏ། khong. Of course the first person has no honorific form; nor in the Lhasa colloquial language are any other forms used for it except རྒྱུད་ nga or ནག་ nga-rang;
though in the Tsang colloquial ཀ་བ། da is used in the depre-
catory sense of “your humble servant,” and in letter-writing
in Lhasa and elsewhere ཁ་བ། da and ཤིན་ 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 ཀུ་ཤོ་ ku-sho, or ཀུ་ངོ་ ku-ngö, the
meaning of which corresponds somewhat to the English sir,
e.g., WILL YOU STAY HERE TO-MORROW, Sir? ཀུ་ཤོ་ sang-nyi de
shu-den ja-ki yim-pe? For Tibetan ladies གཤིང་ཤོ་ སི་ཤོ་¬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., གཞིང་ཆེན་
lön-chhen and རྣམས་བཟོ་ sa-wang chhem-po, respectively,
the latter being the Sha-pee’s honorific designation. The wives
of these high ministers are addressed as གཤིང་ཤོ་ hla-
cham ku-sho. Similarly, for a high Lama གཤིང་ཤོ་ ku-sho rim-po-chhe, PRECIOUS Sir! and for a nun of high posi-
tion ཀྱེ་ཚུན je-tsün ku-sho should be employed,
e.g., WILL YOU (addressing a nun of high rank) STAY HERE TO-
MORROW? ཀྱེ་ཚུན je-tsün ku-sho sang-nyi de shu-den ja-ki yim-pe?
If the Lama be an *avatar*, i.e., an incarnation of Buddha, of whom there are several hundreds in Tibet, *ku-sho trü-ku* should be used. *trü-ku* means *incarnation*.

4. As regards declension it should be noted that *khyö* *kho* and *mo* in addition to making their genitive and instrumental singular according to the rules of declension for nouns, also take *re* for the genitive and *re* for the instrumental case, e.g., *khyö-re* or *khyö-kyi*; *kho* or *kho-re*. Again when personal pronouns are used in a plural sense, their plural forms are, as a rule, used even though the sense of plurality is clear from the context. On this point also they differ from nouns (see Cap. III, para. 12). Thus, *te-rying 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., *nga-nyi*, *we two*. The plural of *ku-sho* and of *ku-ngö* may either be formed with *tsho* in the ordinary way or by adding *hlen-gye*; e.g., *ku-sho hlen-
gye. 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., तम ते का-पा यो? न्गे से-पा यिन, Where is that bear? I have killed it. But शिंग-दोंग दी रे, ते-ि ये-गा गंग-क्षा चे-ने मिन-दु, 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., ते-रिङ न्गा दे दौ-ख्यि-यिन साङ-न्यि द्रो-क्षि-यिन. 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., न्गे मि, mine; ख्यो-रे ख्यो-ख्यि, your, yours; खो खो-रे, his. मो, रे-रे, he, hers. Thus, दि न्गे ता रे, this is my horse; ता दि न्गे रे, this horse is mine; ख्यो-रे मेन-दा खे-शो, bring your gun.
8. Reflective Pronouns.—Myself, yourself, etc., are expressed by རང་rang, e.g., སྦོད་པོར་ན་ཤེས་པོ་མ་མཚོན། (injury) གནི་khyö-re དེ་དྱེ་ཞེ་ན་རང་ལ་མོ། che-na rang-la kyön che-yong. If you act in that way you will hurt yourself. རང་�ི rang-gi and སོ་སོ so-sö, my own, your own, etc., have the meaning of apna in Hindustani. Thus, རང་གི rang-gi སྦོད་པོ ta yak-shö yin sam-pa-re. Each man thought his own pony the best. This might also be rendered པོ་རོ་རོ་ཚོ སྦོད་པོ ta yak-shö yin sam-pa-re.

9. Other meanings of རང་rang connected with the above meaning of self are shown in the following examples:—
Yes. It is quite so. བཏང་ལ་སྦོད་པོ la ta-ka rang re.
This is really difficult. ཆུ་འཛིན་པར་ཞིང་གི་རང་དུ། di ka-le khak-thak-chhö rang du.
Your mere coming here has done good, (lit.) by your mere coming here good has resulted. ཆུ་རོ་རོ་ཚོ (མོ་ོ་) བཏང་ལ་སྦོད་པོ khyö-rang de yong-nga rang-gi yak-po chung.

སྦོད་rang is often also used with negatives in the sense of very, e.g.—
Do not drink very much beer. སྦོད་པོ་ཆོང་chhang mang-po rang ma-thung.
10. **Reciprocal Pronouns.**—*Each other, one another,* are expressed by མིང་མིང་ chi-chi, *e.g.,* ཁོ་རང་ཚོ་མིང་གི་མིང་ kho-rang-tsho chik-ki-chi dungnga-re, they beat each other. (*Lit. by one to one, they beat.*)

11. **Demonstrative Pronouns.**—*This is rendered by ཆོས་ di and that by དེ་ te, but when either this or that refers to a noun previously mentioned དེ་ te is used, e.g., དྲག་པ་ te yag-po re, this one (previously mentioned) is good. Both ཆོས་ and དེ་ 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 དི་ཉླེ་མིན་ di ngur yin, this is mine.*

12. **Other demonstrative pronouns in common use are** ཆོས་ di-rang, this very, དེ་ te-rang, that very, emphatic forms of this and that respectively, also དཀལ་ ta-ka and དཀལ་-rung, ta-ka-rang, with the same meaning; *e.g.,* Is this the very man that I saw yesterday? སྨི་ནམ་མཁའ་ལེན་ (ག་) དེ་རང་དོན་ mi di khe-sa nge thong-nga te-rang re-pe? *Yes, it is the very same.* དཀལ་མཁའ་ལེན་ lu ta-ka-rang re. *Also, སྨི་ ya-gi, that up there, སྨི་ ma-gi, that*
DOWN THERE, and གནོད་ pha-gi, THAT OVER THERE, THAT YONDER; these latter three forms being used with or without བོད་ as per the following examples. གནོད་ཀྱི་དབང་འཕྲོག་ལྷ། ya-gi mi ten-tsho ma yong-gi-du, those men up there are coming down. གནོད་ཀྱི་དེ་ལྷན། di nge ska-mo yin; pha-gi kho re, this is my hat; that one over there is his.

Also གནོད་ din-dra, OF THIS KIND, LIKE THIS and གནོད་ ten-dra, OF THAT KIND, LIKE THAT. བོད་ (འོད་) གནོད་ ཆུབ་ོ་ཕུན་བཞིན། cha-la din-dra tshong-gyu yê-pr, have you got things of this kind for sale? གནོད་ also has the sense of what in interjections, e.g., WHAT A COLD DAY! གནོད་ རྟོག་བུ་བཅོམ་ དིན-སྤྲེ་ནམ་སྟངས་-བླ། The same sense may also be expressed without གནོད་ e.g., WHAT A LARGE HORSE! གནོད་ བཅོམ་ ta te chhe-a-la!

13. As with the personal pronouns, so also བོད་ di and བོད་ te usually take their plural forms, even when the sense is clear from the context, e.g., བོད་ཀྱི་ེན་ བོད་ (འོད་) ! mi ten-tsho gang-kha sho chi, call (lit. make come) all those men. But not when joined to numerals, e.g., བོད་ཀྱི་ེན་ (འོད་) ! mi te-nyi sho chi, call those two men.
14. **Relative Pronouns.**—Except ག་ར་ *ka-re* and ང་ *kang*, what, which relative pronouns are not used. *ས་* is used more often than *ཙ་* in the Lhasa colloquial language. The relative clauses must be expressed by participial clauses, in which *ས་* or *ཙ་* 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, ག་ར་ ཚེ་ཝང་ང་ ལ་ བཅོ་ན་ ལ་ *greg thong-nga te isong tshar-ra re*, the mule, which I saw, has been sold. Again, བི་རི་ ིི་ི། ི་ི་ ི་ི་ ི་ *gyü-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, དབྲ་མ་ ཚེ་ཝང་ང་ ལ་ *drelma thong-nga re*, the soldiers who came from Lhasa have gone back there. (Lit. *the-from-Lhasa-coming soldiers have gone back there*). Once more, སྨིན་པོ་ བི་ི་ ིི་ི་ ི་ི་ ི་ *smi-pa gyü-re khyi 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, པོ་པ་ བི་ི་ ིི་ི་ ི་ི་ ི་ *pö-pe ma-mi tsik-pa sö-pa te skik-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 ཉེ་ཁོན khen and ཉེ་པ་ 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 ཉེ་ or ཉེ་ or by both methods combined, or finally by using a causative sentence with ཉེ་ as, because, e.g.—

I WHO HAVE BEEN THERE, KNOW THIS. ཉེ་ཕ་གི་ལོ་ལྷང་གཙང་ནང་སྟོང་གི་ཡོ།

HE WHO BROUGHT THE LETTER YESTERDAY IS MY MAN. ཉེ་གྱི་འཇིག་ ཉེའི་པོ་ཕེ་ནང་ནི་འགོ་
khe-say-ge

LISTEN TO WHAT (i.e., THAT WHICH) I SAY. ཉེ་ལབ་པ་ཏེ་བགོད་

WHOEVER COMES, MUST COME TO-DAY. ཉེ་ཡོང་གི་ཡང་ཏེ་རིང་ཡོང་གོ་ང་རེ་

WHOEVER IS AFRAID, MAY STAY HERE. ཉེ་ཀོ་ (སེ་)

17. Interrogative Pronouns.—These are ཉེ་ su, who?
ka-re (and less often ང་རི་ kang), what? which? ལ་ི། ka-ki, which of them? which of these? which of those? ལེགས་ kan-dre, of what kind? Examples of their use are as follow: བོད་ཡི་དགོན་ནོར་ di sii ta re? or ཐིན་ཏི་དགོན་ནོར་ ta di sii re? whose pony is this? མིང་ལ་ ka-re si-kyi-yö? what is your name? (Lit. what is said to your name?) ཁྱོད་འཕྲུལ་ལོ་དབང་པོ་གཙོ་ ལྷང-ka ka-ki re, which of these roads is the one to Gangtok. ཞིབ་པ་ནས་གཉིས་ཐ་ལ་ ta-lo tön-tho kan-dre du, what are the crops like this year? ཁྱོད་འཕྲུལ་པ་ སྒྲོད་དོད་ 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., ཁྱོད་འཕྲུལ་སོ་པ་ khyö-re ming la ka-re si-ki yö-pa? Both ང་ and ང་ are declined in the singular, e.g., རྗུ་གི་རི་མོ་ བཞེན་པས་ 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., དོ་(དོ་) བཞེན་པས་ cha-la ten-tsho ka-re ka-re re? what are those things? མི་ten-tsho su-su re? who are those men? ཁྱོད་འཕྲུལ་ ཏིང་ཐོབ་ བཞེན་པས་ 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? nga-tang nyam-tu khyön-tsho su dro-ki-yin. Who will show me the road? nga-la lang-ka sii tön-kyi-ve.

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

re-re, re, so-so, each.

kha-sher, sam, 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 लिम 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.

skem-pa, other.
Some men have arrived. *mi kha-she lep-kung.*

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

Any body who goes will die. *(or su chhin-ne)* *shu-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. *sa-ring-tshigs bzhin-ma.*
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. = རུ་ སྤིང་་ སྲང་-་

Syce, groom = རྐྱེན་ སྤྱི་ སྟོན་ chhik-pön.

Ghoom, a village near Darjeeling = ཉུས་པར་ kumpa-ri.

Horse, hon. = རྗི་ རྔོ་ (རྗི་ རྔོ་) chhik-pa.

To ride = ཀོའ་ ལེ་ sköm-pa.

To ride, hon. = རིི་ སྲི་ chhip-pa.

Behind = རྣུ་ la shu-la.

To have a fight with = ལྷེ་ དུང་-་ རྗེ་ che-pa.

To be drunk = གོང་ སློ་ (གོང་ སློ་) ra-si-wa, rap-si che-pa.

Exercise No. 15.

Whose pony is that down there? ma-gi sü ta re?

Please tell your syce to take both ponies to Ghoom. རྗེ་ རྗེ་ རྐྱེན་ སྨན་ རྐྱེན་ རྐྱེན་ རྐྱེན་ (རྐྱེན་ རྐྱེན་)
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.

The others are coming behind.

They have been fighting with each other on the way.

Probably they were all drunk.

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 तन्दा tan-da, now, लमसाN lam-sang, at once and याङ्ग्यार yang-kyar, again. Most adverbs of time belong to this form.

   (b) Those formed from nouns or pronouns, such as दीन् di-ne, from here (lit. from this); खाने kha-ne, orally (lit. from mouth); and ग्याप्ला gya-p-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 चेने che-ne added. Thus: ग्योक्पो ग्यू gyok-po gyu, go quickly; त्राङ्ग्पो 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., लिस्न्ग्रिङ्कङ्गुङ्गः mi ka-tshö du? HOW MANY MEN ARE HERE?

3. (a) About, some, नृ (नृस्र) tsa, but निषिद्ध is sometimes added. Thus, लिस्न्ग्रिङ्कङ्गः निषिद्धः mi chu-tsa chi, ABOUT TEN MEN.

(b) Even, not even. तेन्द्र yang = even, also, and when accompanied by a negative means not even and is used as in the following examples: लिविन्स्निद्धः नृम् अः व्यतिः निषिद्धः 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 तेन्द्र (gya) which is immediately followed by तेन्द्र yang in the Tibetan sentence.

(c) Here = नृयम्न्त्र (नृम्न्त्र) de; there = नृ (नृत्र) te. But instead of नृ (नृत्र) te निषिद्धः pha-gi, over there is frequently used. And if the here or the there is higher up or lower down than the person speaking निषिद्धः ya-gi, up here, up there, or निषिद्धः ma-gi, down here, down there should be employed. Thus, लिच्चिन्स्निद्धः मिच्चिन्स्निद्धः mi-chi ya-gi-yö, THERE IS A MAN THERE (i.e., higher up). Similarly with verbs of coming or going to or from Tibet, we should say “he is coming down from Tibet”; he is going up to Tibet.” Thus: लिच्चिन्स्निद्धः (नृ) तेन्द्र tshong-pa-tsho pü-la ya lok-ka-re. THE TRADERS HAVE GONE BACK (UP) TO TIBET.
(d) How far. This is rendered by ི་ནེ་བུ་ེ་ནོ་ཁོ་ི་! lit. how much distance, e.g., ནུ་ེ་བུ་ེ་ནོ་ཁོ་ི་ཁོ་་རོ་བོ་ོ་ཏི་་ཏོང་ཐོ་ི་ སང་པོ་ོ་་རོ་བོ་! 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? ཡ་ེ་ རོ་བོ་རོ་བོ་ོ་ཏི་་ཏོང་ཐོ་ི་! khyö-rang yong-ne da-wa ka-tshö song? You having come how many months have gone?

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

(g) Much, many རོ་བོ་་ཏོང་ཐོ་ི་! sko-po-rang དང་པོ་ many-po-rang. Used only with a negative in the sense of not much, not many. Thus, དང་པོ་་ཏོང་ཐོ་ི་ (བོ་་ཏོང་ཐོ་! བོ་་ཏོང་ཐོ་! དང་པོ་! 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 རོ་བོ་! tsa-ne or རོ་བོ་! ma-ne. Thus རོ་བོ་ (or རོ་བོ་) དང་པོ་་ཏོང་ཐོ་ི་! di tsa-ne yak-po min-du, this
CHAPTER X.

IS NOT AT ALL GOOD.  \(\text{nants}\) \(\text{nga sha tsa-ne su ma nyong}.\) I HAVE NEVER EATEN MEAT. Also by \(\text{ge}\) or \(\text{ge}\) followed by a negative, e.g., \(\text{ge-ge yo-wa-ma-re},\) THERE ARE NONE AT ALL. \(\text{ge}\) is more emphatic than \(\text{ge}\).

(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 \(\text{ge}\) which immediately precedes the verb, e.g., \(\text{ge mi sha-ta re},\) THERE ARE MEN ONLY; (i.e., there are no animals, etc.) \(\text{ge (ge) cha-la di-tsho yak-po sha-ta du},\) THESE THINGS ARE ALL GOOD; (i.e., there are no bad things among them).

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

(l) Too is expressed by \(\text{trak-pa},\) joined as a verb to the root of the adjective concerned, e.g., \(\text{ke chhem-po khar-gyu di ring trak-ka re, this stick is too long.}\) \(\text{khar-gyu di ring}\) \(\text{te} =\) stick; \(\text{di ring}\) = long.
(m) Very may be expressed by རྟ་ཙྲ། ha-chang or by ཞྲེ་ཀྱུ་ thak-chho 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 རྟ་ཙྲ། རྟ་ཙྲ། ha-chang chhem-po or by ཟླིབ་ཀྱུ་ chhe-thak-chho or by དགུ་གཞི་ chhem-po chhem-po. Here, however, it should be noticed that རྟ་ཙྲ། chhung-chhung means simply small; རྟུ་རྟུ་ thung-thung, short; རྟུ་རྟུ་ 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 ཤུ་ཕྲུ། lit. for what, e.g., རྟུ་ལོ་ལོ་ཁྱོ་ khyö khe-sa Kang-la ma yong nga? why did you not come yesterday? or by turning the sentence; thus, རྟུ་ལོ་ལོ་ཁྱོ་ 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 = ཨ་ིར་པོ་tha ring-po.
Animal = སེམ་ཆེན sem-chen.
Field glasses; (lit. distance glass) = དགའ་ཤེ་gyang-she.

To recognise = དགུ་ཐམས་ngoshe-pa.
Cold, adj. = བཀྲ་འཛིན་trang-mo.
Indian = ཤ་པ་gya-ka.
To fit (of clothes) = དབྱུད་drik-pa.

Exercise No. 17.

What are those animals up there? རྒྱ་གྱི་ sem-chen te-tsho ka-re ka-re' re.

They are a very long way off. དགུ་ཤེ་thang-pa thak-chho du.

I cannot make them out even with field-glasses. དགའ་ཤེ་ gyang-she-la te-na-yang nge nyo-shing-gi min-du.

There are no Indians at all here, as it is too cold for them. དེ་ དེ་ de trang tru-tsang gya-ka tsa-ne min-du.

Exercise No. 18.

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

POSTPOSITIONS, CONJUNCTIONS AND INTERJECTIONS.

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

2. Simple Postpositions.—(a) ཤ lä besides its dative 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 ཞན་བརྙ མ gang-la is more commonly used for on, and ཐེན་པར་ nang-la for in. Thus, ངི་ཤེས་ལ་བོགས་ལ་འགྲུབ། ri-i gang-la ya du, THERE ARE YAKS ON THE HILL; དམི་ཁེ་བཏོན་སྟོ། གཞན། chhu-tsho ski-la sho, COME AT FOUR O’CLOCK. ཤ should always be used as above in telling the time of day. ཤ is also used where in English for is used in the quotation of
prices, e.g., དབུ་མུ་ཟོར་རྗེ་ལམ་ཐབས་ལོག་པ་པོ་ཡིན། yu di gom-mo
nyi-la nyö-pa-yin, I have bought this turquoise for two rupees. And the following verbs may take འཇིག, namely, verbs of giving, showing, teaching and telling; also the following common verbs, namely, ་དེ་པ་ che-pa to have faith in (a lama, etc.), འཇིག she-pa to be afraid of, འཇིག phok-pa to hit against, ་དོ་ཐོ་ sku-wa to offer to, to petition, to beg of, འཇིག ro-che-pa to assist, འཇིག khe yong-wa to bring to, and many others. But with all the above verbs and classes of verbs the འཇིག may be omitted and the simple accusative form used.

(b) འཇིག ne besides meaning out of, from, expresses also through, via, e.g., རྣམ་གྱི་གླུ་ལུ་གྲྭ་ནུ་བོ་ཤེས་པ་བཤེད་མེད་(ག་) མཉི་ nga Pha-ri-ne yong-ne Je-lep-la-ne yong-nga-yin. I have come from Phari via the Jelep Pass. འཇིག che-
ne may also be used in this sense. འཇིག also expresses by, in such sentences as CATCH THE DOG BY THE NECK འཇིག khyi di ke-ne jü.

(c) འཇིག le besides its use in the sense of than, more than already dealt with in the comparison of adjectives (Cap. IV, para. 7), means also rather than, or except, e.g., འཇིག (ཐོ་ཐོ་) འཇིག de de-pa
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, གནོད་པའི་ལམ་ཐོབ་ཐུབ་ཐུབ་པའི་སྐད། pha-me ka-la ma-nyen-tsang di-le ma-chung-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) མཐོང་ tang, with is used with a few verbs such as those of meeting, visiting, fighting, and with adjectives denoting similarity, e.g., ལྷོས་བོ་ི་ཞིི་ི་ོ་ི་ ལོང་སྨང་མི་འི་སྜྷང་ མཐོང་ thuk-chung, I met this man yesterday; or ལྷོས་བོ་ི་ི་ི་ཌ་ི་ི་ ལོང་སྨང་མི་འི་མི་སྜྷང་ མཐོང་ thuk-chung. Again, ལྷོས་བོ་ི་ི་ཌ་ི་ི་ཌ་ི་ི་ ལོང་པ་ དི་ལྭ་ཇི་ལྭ་ མཐོང་ lung-pa di in-ji lung-pa-tang dra-po re, this country is like England. Except in such cases with should be translated by ཤོང་ nyam-tu, e.g., རྭ་ལྭ་ལྭ་ལྭ་ལྭ་ལྭ་ལྭ་ལྭ་ ཤོང་ nyam-tu Dor-je-ling-la chhim-pa-yin. I went with him to Darjeeling.

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

3. Compound Postpositions.—These, as stated above, mostly govern the genitive, e.g., བོད་ པ་ ri-i gang-la, on
The hill; ذهبهُ nge gyap-la, behind me, etc. A few govern the accusative, for instance, འགོག་ ma-to ཞེས་ (ཞེས་) mem-pa, except; e.g., ནོར་མོ་མེད་པ་དེ་ན་ནེ། di ma-to skem-pa yo-wa ma-re, this is the only one. (Lit., except this there is not another.) And one or two like སྲུང་པོ་ tha-nye-po, near, close to, govern the ablative; e.g., འཇིག་པ་ཐ་ན་པོ་ di-ne sam-pa tha-nye-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, བཞི་བཞི་ dang-gong yong-ne te-ring chhim-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) བོད། tshag. This corresponds frequently to and in English, though, as we have seen above, its literal meaning is with. Thus, ཆུ་བུ་དུ་བུ་ལམ་པ་ ཐུ་མ་སྲིད་པ་ འཇིག། Pha-ri la yak-tshag lu mang-po yo-wa-re, there are lots of yaks and sheep at Phari. But when more than two nouns
are thus joined, ⁵⁵ is used after the first one only or not at all, e.g., བསྡུས་ེ་བཏགས་པ། (⁵⁵) ར་ལུ་བེ་ོ་ཡོ་འ་རེ་  
Pha-ri la yak (tang) ra-lu mang-po yo-wa-re, there are lots of yaks, goats and sheep at Phari. ⁵⁵ 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) ⁵⁵ ta-rung ⁵⁵ བཅས་པ། ta-rung yang, ཤིན་ tan-do or ཤིན་yang, means besides, more yet and precedes the word which it qualifies, e.g., རོ་ོ་བོ་དོ་ས་མོ་ཁོ་ nge go-nga yang-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 རང་པོ་ yang-men-na—yang-men-na, or by རང་ — རང་yang-na—yang-na. The first རང་ (or རང་) is omitted often in Tibetan as well as in English, e.g., རང་པོ་ རང་པོ་ རང་པོ་ nyen-skii shii-pa le yang-men-na ma-skii-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 བོད་ཀྱི་ མི་མི་is used for if; e.g., ཆུང་ མི་མི་ བོད་ཀྱི་ མི་མི་ (མི་) | བོད་ཀྱི་ མི་མི་ བོད་ཀྱི་ མི་མི་ གསར་ ཞེས། | གསར་ ཞེས། nyo thup-na nyō-ro-chi, ke-si nyo ma-thup-na thup yo-wa 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 ཤིག ཤིག (ཚིག་ཚིག་) yin-ne or some other word meaning although, in spite of, e.g., གཅིག་ མི་མི་ བོད་ཀྱི་ མི་མི་ གསར་ ཞེས། | ṭe-ring nga dro thup ma-chung, yin-ne sang-nyi nga dro-kyi-yin. I could not go to-day, but I will go to-morrow. (Lit., in spite of my not being able to go to-day, I will go to-morrow).

(f) Since, since the time that, ago. The translation of these is best shown by examples. Thus, It is six months since I left Lhasa. གཉིས་དང་ཐོན་ཉེ་དག་ སྨུན་པོ་ | nga hla sa-ne thön-ne da-wa tru song. I have not been to Darjeeling for two years. གཅིག་ མི་མི་ བོད་ཀྱི་ མི་མི་ གསར་ ཞེས། | nga Dor-je-ling-la ma-chhim-pa lo nyi song.

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

6. Interjections.—Those commonly used are, oppable kye we, Oh! Hullo! Hi! a-kha-kha kha, Alas! Exclamation of sorrow. a-tsi, Exclamation of surprise. Thus, We! Tshe-ring gyok-po shuo-a, Hi! Tshering, please come quickly. and are used also by masters to call their servants in the same way as Koi hai is used in India.

Words.

Shi-ga-tse (capital of the Province of Tsang) = nö

Gang-tok (capital of Sikkim) = skur-chen

To put in, insert = ni thang (thang) chuk-pa.

Small-pox (a very common disease in Tibet) = lhan-drum.

Country-house = ski-ka.

Do. hon. = gön-shi-ka. To stay, dwell, hon. = shu-pa.

Yak’s meat = yak-sha.

Pork = phak-sha.

Beef = lang-sha.
To obtain, procure = གཏོ་ར་ for-wa.
Expensive (lit. great price) = ཁང་ཆེ་ཁུ་ kong-chhem po.
Behind = གྱས་ལ། gyap-la.
Mountain, hill = རི. ri.

To snow = ཕྱབ་པ་ kang gyap-pa.
Telegraph (lit. iron-thread) = གྲམ་སྐུ་ cha-ki.".
Wonder, wonderful thing = ལྷ་སྟོས་ yam-tshen.

Exercise No. 19.
He went from Shi-ga-tse to Gang-tok via Phari. རྗེས་པའི་སྐྱར་ལྷ་སྐྱ་ཁྲོ་ skyi-ga-

tse ne Pha-ri che ne Gang-tok la chhim-pa-re.
He had only one servant with him then. རྣམ་པའི་དཔལ་དབིང་ nyam-tu yok-po chi-le min-du.
Put some more wood on the fire. གཏེར་འདུས་སྔོན་ ta-rung me-la shing chu.
On account of the small-pox at Lhasa, he (hon.) is staying at his country-house. ལྷ་ས་ཁོལ་དུ་ཁྲིམ་ཡུས་ tsang ku-sho yon-ski la sku yo-wa-re.
Yak's meat, mutton, pork and beef are procurable here, but the pork and beef are expensive. སྲོག་འབྱུང་ རྣམ་པའི་དཔལ་དབིང་ (བོད་) lhun-te yi-te yon-ski laskhu.
Moreover, many of the people are sending their yaks away to-day to the other side of the hills. 话语权 "zhì-yǔn mi"  

Ah! what a wonderful thing this telegraph is!  "ah! zhèng hǎo de qǐng miăn"  

Exercise No. 20.

He has two servants with him. He has come vid 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., ཉང་ཁྱོད་དུང་གི་ཡིན། nge khyö dung-gi-yin. I will beat you.

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

3. Any relative or other clause dependent on the noun may either be put in the genitive and precede the noun, or take the case-inflection of the noun and follow it; but usually the former. Thus: The merchants who came today should be translated གཉེན་པོ་གྲོན་་གླི། tे-ring yong-khen kyi tshong-pa te-tsho in preference to གཉེན་པོ་བཞི་མས་པ་ tे-ring tshong-pa yong-khen te-tsho.
4. In correlative sentences the relative pronoun precedes the demonstrative pronoun, e.g., བུ་ཁང་ཡོད་དེ་གྱེ་བུད། དབུ་བུ། བུ་འི་སྣོ། སྤེན་ལེགས། lu kang-yö te-gye nyö, buy all the sheep that there are. (lit., what sheep there are buy them all).

5. The interrogative pronoun immediately precedes the verb, e.g., བུ་ཁང་ཡོད་དེ་གྱེ་བུད། དབུ་བུ། བུ་འི་སྣོ། སྤེན་ལེགས། tuk-lo nak-po kён-khen te su-re, who is the person that is wearing black clothes?

6. Participial and other dependent verbal clauses precede the main verb, e.g., བུ་ཁང་ཡོད་དེ་གྱེ་བུད། དབུ་བུ། བུ་འི་སྣོ། སྤེན་ལེགས། (བུ་ཁང་ཡོད་དེ་གྱེ་བུད། དབུ་བུ། བུ་འི་སྣོ། སྤེན་ལེགས།) ང་ལོང་པ་དེ་མི་ཀུ་ཕ་ཡོང་ང་ཡིན། nga lung-pa de mik-ta-ka yong-nga-yin, I have come to see this country (lit., to see the country here). So also when one verb governs another, the former having a sense of causing, permitting, completing, being able this governing verb comes last, e.g., བུ་ཁང་ཡོད་དེ་གྱེ་བུད། དབུ་བུ། བུ་འི་སྣོ། སྤེན་ལེགས། khyö chhin chhok-ka, you may go, i.e., you are permitted to go (an ordinary form of dismissal).
CHAPTER XIII.

THE HONORIFIC LANGUAGE.

1. In the chapter on the Pronouns (Cap. IX, para. 2) reference has been made to the necessity of using the prescribed honorific forms when speaking to or of persons of good position. The difference between the honorific forms in Tibetan and Hindustani is that in the latter these are usually expressed by mere changes of termination, which are few in number and quickly learnt, e.g., ao, aiye (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>མྱང་པ།</td>
<td>སྐྱེལ་པ།</td>
<td>སྐྱེལ་པ། སྨ་པ།</td>
</tr>
</tbody>
</table>
| To sit, dwell, remain | ཚོག་པ་ | སྐུ་པ | སྐུ-བདེན-པ་ |}
| To stand up      | གང་པ་ | རྒྱས་པ | རྒྱས་པ་ སྨ་པ་ |}
| To say, tell     | མ་པ | རྣམ་པ | རྣམ་པ་ སྨ་པ་ |}

<p>| | | | |
|               |               |               |                     |
|               |               |               |                     |</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>याप</td>
<td></td>
<td></td>
</tr>
<tr>
<td>To take</td>
<td>भैरवा</td>
<td>भैरवा</td>
<td>भैरवा</td>
</tr>
<tr>
<td>To wear, put on (clothes)</td>
<td>कोम्पा</td>
<td>खोम्पा</td>
<td>खोम्पा</td>
</tr>
<tr>
<td>To go, come</td>
<td>च्युता to go</td>
<td>च्युता</td>
<td>च्युता</td>
</tr>
<tr>
<td></td>
<td>= dro-wa.</td>
<td>= dro-wa.</td>
<td></td>
</tr>
<tr>
<td>To do</td>
<td>च्युता to come</td>
<td>च्युता</td>
<td>च्युता</td>
</tr>
<tr>
<td></td>
<td>= yong-wa.</td>
<td>= yong-wa.</td>
<td></td>
</tr>
<tr>
<td>To give</td>
<td>चेरा ter-wa</td>
<td>चेरा</td>
<td>चेरा</td>
</tr>
<tr>
<td></td>
<td>= nang-wa.</td>
<td>= nang-wa.</td>
<td></td>
</tr>
</tbody>
</table>

5. By far the commonest of the above forms is नाङ्ग-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., त्सिंग-पे ताङ्ग-नगा रे, the TRADER sent; पोम-पो ताङ्ग-नगा नाङ्ग-नगा-रे, THE OFFICIAL sent. And here it should be noticed that verbs which use the past or perfect
root in their ordinary forms take, as a rule, the present root in their honorific forms, e.g., the example just given.

6. The above honorific forms are, as already stated, applied to persons of position higher than the ordinary. There are also a few verbs applied to persons, both of high or of low position, when such persons are dealing with persons above them. These verbs are in the Dictionary labelled inf. to sup. (i.e., inferior to superior). Two of the commonest are शु झु shu-wa, for ल्प झु la-pa, to say; and न्झू (र्झू) phü-wa, for न्झू ter-wa, to give. Thus न्झून्झू ल्स्झू न्झू ड्झू ड्झू De-pön ku-sho-la shü, 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., न्झू ल्स्झू ल्स्झू न्झू ल्स्झू न्झू ड्झू ड्झू (न्झू ल्स्झू horse, hon.) न्झू ल्स्झू ल्स्झू (न्झू) न्झू ड्झू ड्झू ku-sho Jong-pen kyi De-pön ku-sho-la chhik-pa chi biü-ra nang-song, the Jong-pen has given a pony to the De-pön. Note the honorific form न्झू ल्स्झू (न्झू) न्झू ड्झू biü-ra nang-song, and न्झू ल्स्झू (न्झू) chhik-pa, the honorific of त्र biü, horse.

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

(a) त्र ku gives honorific for many parts of the body, e.g.,
CHAPTER XIII.

suk-po, body, su'ub-kas, body, hon. ; su'ub pang-kho, chest (of body), su'ub ku-pang, chest, hon.

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

(c) su'ub skap, the honorific form of su'ub khang-pa, foot is used for things connected with the foot, e.g., su'ub skap-chha (or su'ub skam) hon. of su'ub klam, boot.

(d) su'ub she, the honorific form of su'ub kha, mouth, e.g., su'ub she-kym-pa, hon. of su'ub kha-kom-pa, to be thirsty.

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

(f) su'ub shang, the honorific form of su'ub na-kha, nose; e.g., su'ub shang-chhi, hon. of su'ub nap-chhi, hand-kercikp.

(g) su'ub nyen-chho, the honorific form of su'ub am-chho, ear; su'ub nyen-chho ki ikhung, hon. of su'ub am-chho (ikhung), ear-hole.
(b) *chen* chen, the honorific form of *mi* mi, eye, e.g., *chem-pa*, hon. of *mi* *mik-pa*, eye-lid; and *chem-phe sku-wa* (lit. to request the coming of the eye) the inf. to sup. form of *skun* *ten-pa*, to show.

(v) The other parts, e.g., *tshem* tshem, hon. of *so* so, tooth; *ja*, hon. of *che* che, tongue; *gi*, hon. of *ke* ke, neck have also their compounds formed on lines similar to those above.

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

(a) *thu* thu, the honorific form of *sem* sem, mind. Frequently used in mental and moral attributes, e.g., *thun-dü* thun-dü, hon. of *dü* dü-pa, wish.

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

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

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

\[ \text{e.g.,} \text{ དེ་ཐུན་ཐུན་ལོ་ skip-chö che-pa, to investigate.} \]
\[ དེ་ཐུན་ཐུན་ལོ་ skip-chöi nang-wa, to investigate, hon.} \]
\[ བབོ་ཞེས་གནས་པས་ ka-skip nang-wa, to investigate,} 
\[ h. hon.} \]

and དོན་པ ཐོམ་པ་, to compose (writing, etc.).

\[ དོན་པ ཐོམ་པ་ nang-wa, to compose (writing, etc.) hon.} \]
\[ བབོ་ཞེས་གནས་པས་ ka-thom nang-wa, to compose (writing, etc.) h. hon.} \]

10. When a word has no separate honorific of its own, ཅག་ lā is often added to express respect, e.g., ལུམ་མོ་ su-mo-lā, hon. of ལུམ་ su-mo, maternal aunt. And ཅག་ lā, ཤོག་ཤེི་ le-si (h. hon. རག་མི་མཁས་ lā-les or རི་ lawong) introduced into a sentence always signify respect.

11. The lower trades, such as blacksmith, carpenter, mason, etc., take རྒྱལ་པོ་ um-dze, as their honorific, though རྒྱལ་ is, strictly speaking, the honorific of རྒྱལ་ tshem-pu, TAILOR.
12. སྣ་པ་ ར་ nam-pa-tsho and སྣ་པ་ nam-pa are used instead of ར་ tsho to form the plurals of hon. nouns and pronouns, e.g., ར་བྱུང་གི་དབང་པོ་ pöm-po nam-pa-tsho, the officials, hon., ར་བྱུང་གི་དབང་པོ་ khye-rang 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 རི་མི་མི་པོ་ ku-skIng-la pherp-po or higher still རི་མི་མི་པོ་ ku-skIng-la chhip-gyu nang-wa which mean to dik, lit. to go to heaven.

Words.

Road, journey = གཞན་ lang-ka.
Do. hon. = རི་མི་ phep-lam.
Distance = རི་མི་ thar- ring-thung.
Do. hon. = རི་མི་ phep-tha.
Near = རི་མི་ སྤྱ་ thar- nye-po, nye-po.
Difficult = སྤྱ་ khak-po.
Do. hon. = རི་མི་ ku- nye-po.

Far = རི་མི་ thar- ring-po.
Do. hon. = རི་མི་ pheptha ring-po.
To ride = ཁོམ་ shöm-pa.
Do. hon. = ཁོམ་ chhip-pa.
Rideable (lit. riding place) = ཁོམ་ shön-sa.
Do. hon. = ཁོམ་ chhip-sa.
On foot = སྣང་ khang-thang.
On foot, hon. = དཀག་པོ་
skap-thang.
Country = རྣ་ལུང་ lung-pa.
Extensive = རླི་ཆུ་ ཁྱ་
gya-chhem-po.
Moderate, middling = ཀེ་མོ་ཕྲིན་གྱིས་ tsham-po-chi.
To be seated, to dwell, h. hon. = ལ་ི་ཞི་བསྐུ་ སྐུ་ sku-den-ja-pa.
To go for a walk = རླི་ཆུ་ (དཀག་པོ་) ལྷུག་ རྫོ་ chham-chham-la dro-wa.

To go for a walk, hon. = རྣ་ཆུ་ (དཀག་པོ་) རིགས་ ཁྱུན་chham-cham la phep-pa.
For h. hon. substitute ཞིབ་ོ་ན་ གྲུ་ chhip-gyu
nang-wa for རྣ་ phep-pa.
Very well = ཆེ་ སོ na.
Slowly = ལ་མོ་ མི་ ka-le ka-le.
Tea = མ་ cha.
Do. hon. = རྣ་མེ་ ső cha.

Exercise No. 21.
On a Journey.
Ordinary Language.
What is the distance of our journey to-day? གྲི་ སྲིད་མ་ te-ring lang-ka thar-ling-
thung ka-tsho yö-pa?
Only a short way; it is not difficult. དབང་མཚན་བཟོ་ te-ring lang-ka thar-nye-po yö khaak-
po-me.
How far have we to go to-morrow?  །བོད་རྩོ་སྒྲོི་ལྱི་རྒྱ་ཁང་བུ་ཁ་ །། sang-nyi dro-gyu ka-tshö yö-pa?

A long way, and the road is bad.  །དཀར་ཞིང་པོ་ཡོད་ཀྲུ་དུས་དུས་ཏུ་ཡིན། sang-nyi tha-ring-po yö lang-ka duk-rī yīn.

Can we ride to-morrow?  །བོད་རྩོ་སྒྲོི་ལྱི་རྒྱ་ཁང་བུ་ཁ་ །། sang-nyi tu skön-ne dro-sa yö-pe?

It is rideable for a bit of the way, and for a bit of the way we shall have to walk.  །ཐོག་ཙོ་ཙོ་ལ་སྡོད་ཀྲུ་དུས་ཏུ་ཡིན། tok-tsa tok-tsa-la skön-sa-yō tok-tsa tok-tsa kang-thang-la dro go-kyi-yö.

Is the district an extensive one?  །ལུང་པ་ཐེ་གྱའི་ཆུ་ལུ་དུ་པ་ །། lung-pa te gya-chhem-po duk-ke.

It is of moderate size.  །ཆེ་སྐོ་ཐོད་སྲིད་དབུ་གྲོ་གྲུ་ །། chhe-chhung tsham-po chi du.

**Honorific Language.**

| ངེ་སྐོ་ཐོད་སྲིད་དབུ་གྲོ་གྲུ་ཀུན་ཏུ་དུ་གྲུ་ ། te-ring phepb-lam tha-ring-thung ka-tshö yö-pa nang-nga? |
| ངེ་སྐོ་ཐོད་སྲིད་དབུ་གྲོ་གྲུ་ཀུན་ཏུ་དུ་གྲུ་ ། te-ring phepb-tha nye-po yin ku-nye-po me. |
| ལོ་གྲོ་གྲུ་ཀུན་ཏུ་དུ་གྲུ་ ། sang-nyi phepb-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:

2 kha make 1 kar-ma-nga

3 kha ,, 1 chhe-gye

4 kha ,, 1 sko-kang

5 kha ,, 1 kha-chha

6 kha ,, 1 trang-ka

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

5 sko (or 3 trang-kas and 1 kar-ma-nga) make sko-nga (་ཀོ་ཉ་) = thirteen annas and four pies.

10 sko (or 6 trang-kas and 1 sko) make 1 ngü-sang (ཉློ་བསྐེན་) = one rupee eleven annas approximately.

50 ngü-sang make 1 do-tshe (ཉློ་བསྐེན་) = 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 (ཉི་ཐོམ་)
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* (*སྦེར་སང༌*; *gold sang*), and in weighing corals, pearls, etc., is known simply as a *sang*. For weighing gold of large amount we have,—

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

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 ལྷེ་ *kha-kang* and not ལྷེ་ཞཱིཾ* etc. Two of the above (except ལྷེ which is not much used in the plural) by ལྷེ་ཤཾ *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* (*ཤོ་*), *nya-ka* (*གཤཾ* and *khe* (*མཤཾ*). 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 (ཉེ་) there are two sizes, viz., the large tre, known as tre-chhe (ཉེ་ཆེ་), of which 16 make 1 ten-dzin kha-ru (བོད་རུ་ཐེན་ དྲིན་) and the small tre known as kha-tre (ཁ་ཚེ་) of which 20 make one ten-dzin kha-ru. Sixteen of the kha-tre make 1 sang-bo (བོད་བོ་). A ten-dzin kha-ru contains 33 lbs. of barley or peas and 17 lbs. of barley flour.

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

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

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

\( Sor \) (ཉེར): the breadth of one finger.

\( Tho \) (ཐོ): the span from the tip of the thumb to the tip of the middle finger.

---

1 Or se-tre (ཤེ་ཚེ་)!
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.,

mi te ke ko-sa tsa-la
du, that man is just within
earshot.

or Tsha-sa (ཚག་); about 3
hours' march or 7 to 10 miles
in easy country.

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 (ལོ་ཁོར་) and is as follows:—

1. རི་ ཅི་-ི་, MOUSE.
2. རུང་ lang, BULL.
3. སྙིག་ tak, TIGER.
4. སྙིག་ yö, HARE.
5. སྲུང་ druk, DRAGON.
6. སྲུང་ drü, SNAKE.
7. སི་ ta, HORSE.
8. སྲུང་ lu, SHEEP.
9. ཚ་ tre, MONKEY. 11. ང དག khyi, DOG.
10. ཆ་ cha, BIRD. 12. དབ སབ pha, PIG.

It should be noted that the ordinary word for HARE is རི་སྔོང་ ri-kong བྱུང་ (བྱུང་'་), and the Lhasa word for monkey is ཕེས་ peux (ཕེས་'). But in the lo-khor རྡོ་ gö and ཁ་ tre are always used.

9. A cycle of sixty years, known as long-kham (ལྷོང་ཁམ་) is formed by joining the five elements, namely, ལུག་ shiny, wood, རྒ རུ me, FIRE, ལུས་ sa, EARTH, འགྲུམ་ cha, IRON, and རུག་ chhu, WATER to the twelve creatures of the lo-khor in the following manner:—

1. བོད་ཤིོ shing-chi lo = WOOD-MOUSE YEAR.
2. རྒ་ལྷོང་ shing-lang lo = WOOD BULL YEAR.
3. སུན་ཤིོ me-tak lo = FIRE-TIGER YEAR.
4. སུན་ཤིོ me-gö lo = FIRE-HARE YEAR.

And so on. The first round of elements ends at the 10th year WATER-BIRD YEAR (མོ་ཁུ།), chhu-cha lo, and is at once recommenced, so that the 11th year is the WOOD-DOG YEAR (ཉི་ཤིོ) shing-khyi lo, the 12th year is the WOOD-PIG YEAR (ཉི་ཤིོ) shing-phak 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  རྒྱ་ལྕ་ བོ སྦེ-དྲུ་ལོ.
1918—EARTH-HORSE YEAR  སྤྱ་ལྨ ས་-ི་ལོ.
1919—EARTH-SHEEP YEAR  སེ་ལྒ་ལྟ་ ས་-ལོ་ལོ.
1920—IRON-MONKEY YEAR  དོ་ལྷ་ལྨ གྲག-ཚེ་ལོ.
1921—IRON-BIRD YEAR  དོ་ལྷ་ལྨ གྲག-ཅེ་ལོ.
1922—WATER-DOG YEAR  རྒྱ་ལྨ ཆུ་ཁྱེ་ལོ.
1923—WATER-PIG YEAR  རྒྱ་ལྨ ཆུ་ཕག་ལོ.
1924—WOOD-MOUSE YEAR  རྒྱ་ལྨ མི་མི་ལོ.
1925—WOOD-BULL YEAR  རྒྱ་ལྨ སྣང-ལང་ལོ.
1926—FIRE-TIGER YEAR  རྒྱ་ལྨ བོ སྦེ-ཏེ་ལོ.
1927—FIRE HARE YEAR  རྒྱ་ལྨ བོ སྦེ-ཡོ་ལོ.

1928—EARTH-DRAGON YEAR  རྒྱ་ལྨ ས་-འབུ་ལོ.

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, འག་ཏ་ལོ-པ་ཡིན means I was born in the horse year (lit. I am a horse year person).

11. The four seasons are as follows:

Spring—རྒྱ་ལྕ་ ཁི་ཀ་.  |  Autumn—ཐེག་ཀ་ ཁེང-ཀ་.
Summer—རྒྱ་ལྕ་ ཡར-ཀ་.  |  Winter—རྒྱ་ལྕ་ ཡུན-ཀ་.
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 གྲུབ་པ་*da-sho* 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** — གྱི་སྦྱོར་*sa nyi-ma.*
- **Wednesday** — ཁྱབ་*sa-klak-pa.*
- **Monday** — གྱི་སྲུང་*sa-du-wa.*
- **Thursday** — ཁྱབ་*sa-phur-pu.*
- **Tuesday** — གྱི་སྦྱོར་*sa-mi-ma.*
- **Friday** — ཁྱབ་*sa-pa-sang.*
- **Saturday** — ཁྱབ་*sa-pem-pu.*

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

- ནགུ་མོ་*cha-ke tany-po,* first cock crow.
- གེ་མོ་*cha-ke nyi-pu,* second cock crow, 10 or 15 minutes after the first.
- འོ་རང་*tho-rang,* the time shortly before dawn.
- མི་ལང་*nam-lang,* dawn.
- སྤྱི་སྒང་*nyi-shar,* or སྤེ་སྒང་*tse-shar,* sunrise.
CHAPTER XIV.

The latter means, lit. shining on the peaks.

\[ नोक-को \text{ शक-के} \] or \[ नग-त्रो \text{ नग-त्रो} \] the time from sunrise to about 8 A.M.

\[ त्सा-टिङ \text{ त्सा-टिङ} \] tsha-t'ing, from 8 A.M. till 10 or 11 A.M.

\[ न्यिन-कुंग \text{ न्यिन-कुंग} \] nyin-kung, midday.

\[ गोंग-टा \text{ गोंग-टा} \] gong-t'a, the afternoon from four o'clock till sunset.

\[ न्यिग \text{ न्यिग} \] nyi-gr, sunset.

\[ साम्रिप \text{ साम्रिप} \] sa-rip, dusk.

\[ नाम्च्हो \text{ नामच्हो} \] nam chho, midnight.

\[ न्यिम \text{ न्यिम} \] nyi-ma, day-time.

\[ गोंग-मो \text{ गोंग-मो} \] gong-mo or न्यिन-कुंग \[ श्चेम-मो \text{ न्यिन-कुंग-श्चेम-मो} \] tshem-mo, night-time.

\[ न्याक-पो \text{ न्याक-पो} \] shak-po, day of 24 hours.

At what time, at what o'clock may be rendered by न्यातिनी (न्यातिनी) न्याक-क्षी न्या-क्षी न्याक-क्षी \[ न्यातिनी \text{ न्यातिनी} \] nyam-chhi ka-ka-tsa-la (lit. at how much early-late); e.g., ब्दोर्न्यातिनी न्यातिनी \[ न्यातिनी \text{ ब्दोर्न्यातिनी न्यातिनी} \] bdo-rnyatini nyatini ka-ka-tsa la cha go yin-na

At about what time to-morrow should I come? न्यिन-कुंग \[ न्यिन-कुंग \] nyin-kung-la sho, come at midday. But usually \[ च्हु-त्स्नो \text{ च्हु-त्स्नो} \] chhu-tshö (lit. water-measure) corresponding to the English o'clock is used. Thus: About what time to-morrow should I come? न्याक-क्षी न्याक-क्षी न्याक-क्षी न्याक-क्षी न्याक-क्षी न्याक-क्षी न्याक-क्षी न्याक-क्षी

Words.

Ornament=གཡུང་ཕར། gyen-chha. Woollen cloth=ནམ་བུ། nam-bu.

Price = རིང་ ring.

Festival, (lit. great time) = དུག་ཆུག་ tü-chhen.

Weight, (lit. light heavy) = ལོང་ཇི་ jii. yang-ji; jii.

Exercise No. 23.

This ornament is made of silver. འབིང་པོ་ནུས་པོ་ཤིང་ཆེ་བ་ bi'-chhe. gyen-chha di ngu-kyi sii'-a-re.

Its price is thirty-two trang-kas and one sho. དེ་ཤིང་ཆེ་བ། te i ring trang-ka sum-chu su-nyi tang sho-kang re.

It weighs (lit. is the weight of) twelve and half rupees. གོར་མོ་ chhe-tang chuk-sum kyi jii yo-wu-re. gor-mo

Please sell me two dom of woollen cloth. སོག་གཉ་པོ་དུ་སུ། nga-la nam-bu dom to tshong-ro-chi.
It is rather farther than a tsha-pho from here. दिने त्सा-फो
di-ne tsha-pho
sa-le tha-rin-gi-tsa yū.

How old are you? ख्यो लो का-त्सो यिम-पा?
khyö lo ka-tshö yim-pa?

I was born in the hare year. न्गा यो-लो-पा यिन.
nga yö-lo-pa yin.

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

da-wa tang-pö nyi-shu skì-la tı-chhen-chi yong.

Come on Wednesday morning. सा ह्लाक-पे skok-ke sho.

Exercise No. 24.

I will sell it for five ngi-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 it.

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.

Sir! very good is.

How far is it from here?

Now to go how much is there?

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

Now to go very much is not?
Tok'-tsa chi yö.
A little is.

Thank you, Good-day. Wong ya ch'ung: k'a-le.
Well! good happened. Gently go.
Good-day, Sir... La-si k’a-le the-a.

Sir! Gently go.

**Grammatical Analysis.**

Genitive Singular. བོད་ and not བོད་ or བོད་ because the preceding word ends in བ (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 བོད་ *to mistake* and བོད་ place (Cap. VII, para. 19).

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

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

Nominative Singular.

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

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

3rd person singular, present indicative.

Adverb.

Gerund of *ছনন*.

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 *ছনন* *hon.* of *ছনন* (Cap. VI, para. 23).

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

Adverb.

Adverb.

Abbreviation of *ছনন*
Past Participle of བོད་པ་ to become, to happen.

Adverb.

Imperative of རིག་པ་ polite form used to inferior.

Honórific term.

Polite Imperative of རིག་པ་ which is an hon. form of རེག་པ།
CHAPTER XVI.

CONVERSATIONAL EXERCISES.

1. General Conversation.

Who are you?  མི་དུ་བཞི་དོན་| khyö su yim-pa?

What is your name?  མི་དུ་བཞི་དོན་ཏི་སྟེང་པོ་| khyö ming-la ka-re  ནི་ཀི་ཡོ་?

Sir, what is your name? hon. ང་བོག་བཞིས་གཅིག་ལུ་ཀུ་ཐུ་ཡོ་ཏི་| ku-skho-ki tshen-la ka-re sku-ki-yö ta?

My name is Dorje. ཆེས་དེ་ངེ་མིང་ལ། nge-ming-la

Dor-je  ནི་ཀི་ཡོ།

Do you know this? hon. མི་དུ་བཞི་དོན་དེ་| di khyem-pa nang- gi yö-pe?

I don't know.  མི་དུ་བཞི་དོན་|  nge shing-gi me.

Do you know this man? hon. མི་དུ་བཞི་དོན་མི་དུ་ངོ་| mi di ngo-khyem-pa nang-gi yö-pe?

I don't know him. མི་དུ་བཞི་དོན་| nge kho ngo-shing-gi me.

What country have you come from? མི་དུ་བཞི་དོན་| khyö lhung-pa ka-ne yim-pa?

Sir, where were you born? hon. ང་བོག་བཞིས་གཅིག་ལུ་|
ku-sk'o thrung-sa ka-ne yim-pa nang-nya?
I was born in Kongbu.
ku-sk'o nga kyu-sa kong-po-ne yin?
A man has come.
mi chi lep-chung.
pu-gu te su-re?
Who is that boy?
nya sang-nyin thöm-pe-tsi yö.
nya sang-nyin thöm-pe-tsi yö.
I want to be off to-morrow (lit. I am counting on starting to-morrow).
kho tan-da lep yong-ngé?
Will he come now?
gi-khung tok-tsa chhe-ro-nang.
Open the window a little please.
go-gyap.
Shut the door.
kho ka-tü lungen-song.
When did he go?
ku-sk'o sa-chha di tro-po duk-ke?
How do you like this place? (lit. Sir, is this place pleasant?)
ku-sk'o sa-chha di tro-po duk-ke?
It is very quiet.
ku-sk'o sa-chha di kha-
kusim-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-chhhö chung.
2. The same continued.

Please give me a cup of water. น้ำดื่มให้ฉันดื่มน้ำ
ngal-chu ka-yo kyang te-da.

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

Please give this bundle to the woman. ให้ผู้หญิงนี้
dok-thre di kyi-men te-la kur-ro-nang.

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

Are you coming with me? พร้อมกับฉันอยู่
khyo nga nyam-po yong-gi yim-pe?

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

Where have you come from? ฉันมา
khyo ka-ne yong-nga?

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

Are you quite well? อยู่
kui-skho ku-su de-po yoe-pe?

Fairly well, thanks. ขอบคุณ
la au-tse yo.
When will the man come to see me?

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

How long are you staying on here?

How do you know he is a Bhutanese?

Is this story true?

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

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

It does not matter.

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

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

Come here! མདོན་པོ་ཉེ། de sho.

Go away! སྒར་བུ། pha gyu.

Come quickly! སྒྲུབ་བོས་པོ། gyok-po sho.

Don’t delay! སྒྲུབ་བོས་པོ། gor-po ma-che.

Throw this away! སྒྲུབ་བུ་བུ། di pha yuk-skö.

Be careful! སྒྲུབ་བུ། tem-po chi.

Take this away! སྒྲུབ་བུ། di pha khye.

Wait a moment! སྒྲུབ་བུ། tok-tega gu-shi.

I will come presently. སྒྲུབ་བུ། nga lam-sang lep-yong.

Don’t do that! སྒྲུབ་བུ། ten-dra ma-che.

Don’t make such a noise! སྒྲུབ་བུ། ke ten-dra ma-gyak.

Do this first and do that afterwards! སྒྲུབ་བུ། (ཤུ་ན་) སྒྲུབ་ཇི་ di ngen-la chi; te skuk-la chi.

What is this? སྒྲུབ་བུ། di ka-re re.

Is everything ready? སྒྲུབ་བུ། tshang-ma tra-dri song-nga?
Where have you put my umbrella? I cannot find it.

nte nye du nga nga ma skad skyö? te nga nye ma chung.
4. The same continued.

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

Please bring dinner (hon.) at half past seven. gong-mö ské-la chhu-tshö dün tang chhe-ka lá phiū.

Call me at a quarter past six to-morrow morning! sany-sho ngu-po chhu-tshö truk tang mi-li che-nga la nga ke-tong.

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

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

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

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

Clean all the brass ornaments (lit. articles)! rak-ki cha-la gang-kha chhi-dar tong.
Put those there and throw these away! དེ་ཕོ་བར་ཕན་

Do you understand? གཉེབ་བཀོད་མ་

What had we better do now? (lit. the doing what now is
preferable). སིགས་ཀྱི་ཐོག་པ་སྤྲིབས་

Please take this letter to the post. ཞེས་པའི་ཐོག་པ་སྤྲིབས་

Come in! དབུ་བཟོ་ནང་ལ་ཤོ།

Take this letter to the doctor, hon. ཚོག་པ་སྤྲིབས་མི་དེ་

• ཕོ་མ་མ་ am-chhi là là yi-ge di kye-sho.

Let me know when the doctor hon. comes. ཚོག་པ་སྤྲིབས་

am-chhi la phr-chung-na,

nga len khye-sho.
5. Food.

I want a little drinking water. Դེ་བུ་ཡིག་དོན་ཆུ་གཞི་རིང་

* nga thung-ya-ki chhu tok-tsa go yö.

Have you boiled it? སྟེ་ཞིང་གཟུག་གི་སེམས་

* chhu te kö-ra yim-pe?

Is it from a spring or from a stream? ཀུན་ཤིས་དོན་

* chhu-mi-ki chhu re-pa, gyuk-chhui-chhu yim-pa?

Is milk obtainable here? འཇིག་ཐོས་ནུས་འདྲེས་

* de o-major-yong-nge?

No, Sir, there are no cows. རག་པ་ཐོས་པ་མ་པ་མེད་

* lá ku-skö de jor mi-yong; de pā-chhu yo-wa-ma-re.

Bring tea at five o'clock. གྲུབ་ཆུ་འབྲུས་འབྲུལ་

* chhu-tshö nga-la čha khye sho.

Do you take milk and sugar in your tea? hon. ཡི་གཞི་གྲུབ་

* ལྟོག་དབང་མེ་མ་ར་འོ་པེ་སོ་ལ་ང་མོ་སེ་སྐྱཱ་འོ་པེ?

A little of each please. རྟག་སྟེེ་སྟེེ་སོག་སེ་ཏིིི་

* lā tok-tsa tok-tsa thung-gi-yö.
A Tibetan gentleman is coming to lunch with me to-morrow, hon. གཞང་སིན་པོཊ-པོ ངུ་བསྟོ་བསྟོད་ དེ་སློ་སྐེ་ལ་སྐེ་ཀ་ཕེ་པ་འོ་
What is there to eat? ལྷ་ཡ་ཀ་རེ་ཡོ་བ་
Mutton, fowls, eggs, Sir, and various kinds of vegetables. ཡུ་སོ་ཚུམ་ལུན་ཤི་ཆ་ཚེི་ཤི་སྐེ་གོང་ ཁང་སྐེ་ཤུར་བར་བཞི་བྲོ་
Will the Tibetan gentleman eat English food? hon. གཞང་སིན་པོཊ-པོ ངུ་བསྟོ་བསྟོད་ཀི་ིན་ བེ་ལ་བེ་ཡོང་ངདེ་
Keep the kitchen thoroughly clean! སྐེ་ཞི་སྐེ་ལ་སྐེ་ཐོག་ཁག་ཐ་ མ་མེ་ཐེ་ངེ་སྐོ་
I want two bottles of milk a day as long as I stay here. དང་འདོ་པེ་དང་ལ་ཉི་མ་རེ་ལ་ འོ་མ་སྐེ་ཤུར་ཉི་ཉི་རོ་ོ་

What o'clock is it? तन-दा छ्हु-त्शो *ka-tshö re.*

It is three o'clock. छ्हु-त्शो सुम *chhu-tshö sum re.*

It is half past ten. छ्हु-त्शो चु *chhu-tshö chu tang chhe-ka re.*

It is a quarter past three. छ्हु-त्शो सुम तांग मिली चो-ंगा सोङ *chhu-tshö sum tang mi-li cho-nga song.*

It is a quarter to five. छ्हु-त्शो न्या लेप-पा ला मिली चो-ंगा दु *chhu-tshö nya lep-pa la mi-li cho-nga du.*

What is the English date to-day? ते-रिंग ता-्रिक *te-ring ta-rik ka-tshö yim-pu?*

It is the twenty-fifth! ते-रिंग ता-्रिक न्यि-शु-त्से-ंगा यिन *te-ring ta-rik nyi-shu-tse-nga yin.*

What is the Tibetan date to-day? ते रिंग ट्से-पा *te ring tshe-pa ka-tshö re?*

It is the twenty-second! ते-रिंग न्यि-शु-न्यि *te-ring nyi-shu-nyi re.*

What day of the week is it? ते-रिंग सा *te-ring sa ka-re re?*

It is Thursday. ते-रिंग सा फुर-पु *te-ring sa phur-pu re.*

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1 Note the difference between *ढूङ्गे* and *ढूङ्ग* (Cap. VIII, para. 6).
Where did you go to yesterday?  བདེ་ལེགས་བསྟན་འཛིན་
khyö khe-sa ka-pa chhim-pa?

Don't come to-morrow, but come the day after to-morrow. བདེ་
ིན་པོའི་ལམ་ལོག་sang-nyin ma-yong;
nang-nyin-ka sho.

When it rains in the morning, it always clears up in the 
afternoon. དོ་མོ་ས་སུ་མི་འབྲིང་། རོ་བོ་མོ་བོ་མི་ལམ་
གཤེག་པར་གྱས་nu shok-ke chhar-pa gyap-ns
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. བདེ་
བོ་ལོག་གཉིས་བོམ་བོས་དབང་དབང་བོ་མི་ལམ་
pha-re gin-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. བདེ་
te-ri ng shing-druk du-wa shi-pe
nyi-tsak-kyi nam kang-re.
7. The same continued.

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

There is a lot of mist during the summer.  

Will you meet him this evening?  

I cannot this evening, but perhaps tomorrow 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. \( \text{མི་དུ་; མི་ཤུ་གྱོེ་ཉ་} \)

When did he leave here? \( \text{ཁོ་དི་} \)

From Lhasa to the Chumbi Valley is a fortnight's journey. \( \text{ཤོ་མོ་ཐུ་ར་དུཉ་} \)
8. The Weather.

What a strong wind! धन्द्रे ठक्कप त्शा ला। din-dre hla-k-pa tsha la.

What a cold day! धन्द्रे नाम ठ्रंग-न्गा-ल। din-dre nam trang-nga-la.

I feel quite warm. न्गा त्रो ठाक-च्हो दु। nga tro thak-chho du.

There was a heavy dew last night. डाङ-गोंग त्षेन-ला शिल-पा मांग-पो पाप-दु। dany-gong tshen-la sil-pa mung-po pap-du.

It is misty; we cannot see the snow mountains. मुक्पा ठिक-शा; न्गां-्त्षो कंग-री ठोंग-गी मिन-दु। muk-pa thig-sha; ngan-tshö kang-ri thong-gi min-du.

Do you think it will rain? ख्यो च्हार-पा ग्यान-योंग सं-क्यि दुक-के। khyö chhar-pa gyap-yong sam-kyi duk-ke?

It will probably be fine till midday. न्यिङ्गर नाम याक-पो योंग-गी यिम-पा-द्रा। nyin-yung par nam yak-po yong-gi yim-pa-dra.

Will there be moonlight to-night? टो-गोंग त्षेन-ला दा-कार शा-क्यि रे-पे। to-gong tshen-la da-kar sha-kyi re-pe?

There was heavy rain yesterday and a rainbow was visible. न्याङ्गर नाम ज्यूल्ग्यान न्याङ्गर। nyang-gar nam yulgu-nyang gar.
khe-sa chhar-pa mang-po ṭaṭ-song; te-i-juk-la ja chi ṭuk-song.
It is raining a little. chhar-pa tso ṭaṭ-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-ṭsaṭ-pa thong-ckung-ngé?
I heard thunder. nge druk-ke gyap-pa ko-ckunγ.
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?  khor-gi ka-re sung-gi-du?

I do not know.  nge shing-yi me.

Did I say that correctly?  nge te dra-tak-po la-pi song-nye.

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

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

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

I could not understand him; he spoke the Sikkimese dialect.

khö dren-jong ke la-pi tsang, nge khö 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 shin nge tsa-la yong go re se ka nang-ro-nang.

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

Please ask him to tell me stories. nga khö drung sho sung-ro-nang.

It is of no use trying to read this; it is too difficult. tsön-drü-cke ne di lok-ne phen khang-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 nyo-she chi thuk-chung; che tsang chhi-po che-song gong-pa ma-tshung.

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

She is my niece. \( \text{མེད་པའི་ཐང་ཁ་ཡིན} \) \( mo\ nge\ \text{tsha-mo}\ \text{yin}. \)

I have two younger brothers. \( \text{དེ་ོ་ཝཚ་བྱེ་ཧ་ལ་ཊི་ཊི} \)
\( nge\ \text{pün-chhung-nga nyi yö}. \)

These two are brother and sister. \( \text{དེ་ོ་ཝཚ་བྱེ་ཧ་ལ་ཊི་ཊི} \)
\( di\ nyi\ \text{pün-kya re}. \)

How many nephews have you? \( \text{ལྷེག་ལེ་ཝུ་ཝུ་ཝུ མོ་ཝུ་ཝུ} \)
\( khyö-la\ \text{tsha-wa} \) \( ku-tshö\ yö \)

My younger sister died three years ago. \( \text{དེ་ོ་ཝུ་ཝུ་ཝུ་ཝུ} \)
\( ཅོ་ལ་ཊི་ཊི་ཊི ཊཊི་ཊི} \)
\( nge\ \text{pün-kya} \) \( pün-
\( 
\text{mo\ chhung-nga} \) \( 
\text{trong-ne} \) \( 
\text{lo\ sum\ song}. \)

His elder sister is my maternal aunt. \( \text{མེད་པའི་ཐང་ཁ་ཡིན} \)
\( khö\ \text{a-chhe} \) \( nge\ \text{su-mo} \) \( 
\text{yin}. \)

Their daughter was married to Tshering's adopted son. \( \text{དེ་ོ་ཝུ་ཝུ་ཝུ་ཝུ ཊཊི་ཊི་ཊི} \)
\( kho-nyi\ \text{k yi} \) \( pün-mo\ \text{tshe-ring-gi} \) \( sö-thruk\ la\ na-ma\ te\ song}. \)

My son married his daughter. \( \text{དེ་ོ་ཝུ་ཝུ་ཝུ་ཝུ} \)
\( nge\ \text{pün}\ ) \( khö\ ) \( pün-mo\ ) \( na-ma\ len-song}. \)

Her grandfather is my paternal uncle. \( \text{མེད་པའི་ཐང་ཁ་ཡིན} \)
\( nge\ \text{a-khu}\ \text{yin}. \)

\( ^1 \text{and} ^2 \text{Usually however} \) \( མེད་པའི་ཐང་ཁ་) \( 
\text{though meaning also} \) \( 
\text{brother, sister,} \)
\( 
\text{cousin} \) \( 
\text{is used for} \) \( 
\text{nephew and} \)
\( 
\text{niece also}. \)
Only a few of my relatives live in Darjeeling, but I have a large number of acquaintances there.

เนี่ยน เช่น ฉันมีพี่น้องคนนึงที่ได้รับการพิจารณา

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

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? ཞས་དཔག་ལ་བཀའ་ཐོབ་ནི་བཀོད་དུ་
lang-ga yag-sho te ka-ki du?
To-day's march is down hill. དེ་རིང་གི་དྲོ་ས་ཐུར་རེ།
te-ring-gi dro-sa thur re.
It is steep up hill. རྟོགས་བཅོས་བཞི་སྐྱེན་སར་པོ་དུ་
kyen 'sar-po du.
The servants and coolies have gone on ahead. ཅེས་བདེ་བསྡུ་སྟོང་མི་ཐྲང་ཚོ
skap-chhi tang mi-drung-tsho
gen-la chhin song.
They will reach Kalimpong before you do, Sir. གླིང་
མགུ་དབང་པོ་མ་ལུང་ལུག་མཁན་ཚོ་ལེས་ལོང་
ka-lung-pung-la ku-skog ma phog kong-la khou-tslo lep-yong.
We have nearly arrived. གངས་ཚོ་ལེས་འབྲོ་
ngan-tsho lep tro yö.
The bedding is wet. སྨ་ཆེང་སྤྲེལ་བཅོས་
nge-chhe bang-ska.
Light a fire and dry it. གཏུང་ངུ་དཔེ་
me-tang-ne kam.
How much a day are you paying each cooly? ེྭ་པ་
khyo-re nyi-ma-re-
lha mi-drung re-la la ka-tsho tro-kyi yö.
Eight annas each a day; they would not come for less. སྲིད་
nyi-ma-re-la la anna gye-gye tro-kyi
 yö; te ma-tre-pa khou-tslo yong-gi min-du.
What time shall we start to morrow? sang ngan-tsho chhu-tshö ka-tshö la thön-ga?

Let us start very early before the snow becomes soft. shok-ke nga-po kang ma-shü kong-ne ngan-tsho dro-to.
12. The same continued.

Have my baggage mules arrived? བིབས་པར་ཞལ་བར་མཐོང་

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

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).

Please tell my syce to hurry and catch me up (lit. to catch my tracks quickly and come).

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

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

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

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藏文

sok-yul ne khor-tsham khye tang je chhok-ku sku-go.
13. *The same continued.*

Is there much snow on the pass? लाक्ष क्षेपो दुख-के?

There is not much on the pass itself, but there is rather more on the way up to it *(lit. before arriving).* लाङ लाष-पो-राङम-दु; लेप-लेप कोण-लातोक्ङ्ङ-सा च्छो-अ दु.

How far *(lit. how much to go)* is the nearest village from here? दिने ट्रिङङ-से थाक-न्ये-शो-लाङ द्रो-ग्यु का तोडो यो।

It is quite near, Sir. लाथाक्षन्ये थाक-च्छो यो।

It is a long way, Sir. लाथाङ-रिङ्ङ-पो यो।

It is a moderate distance, Sir. लाथ्रिङ्ङ-ची यो।

It is a day’s journey, Sir. लाघक-पो चिक-की सा यो।

It is a three or four hours’ journey, Sir. लात्सा-फो चिक-की सा-यो।

---
1. ग्यिंग्जांग्रेप्ष = ग्यिंग्जांग्रे
2. ग्याङ्गरक्चोंग्रे may be substituted for ग्यिंग्जांग्रे. Both are commonly used.
How many houses are there in the village? \( \text{現在の村には} \) \( \text{trong-se te-} \) \( \text{nang-la} \) \( \text{trong-pa} \) \( \text{ka-tshö yö?} \)

I cannot say exactly, Sir. \( \text{現在の村には} \) \( \text{länga} \) \( \text{ten-den sku-ya me.} \)

How many approximately (lit. by guess)? \( \text{現在の村には} \) \( \text{tshö-che-na} \) \( \text{ka-tshö yö?} \)

How many adult men and women are there in the village? \( \text{現在の村には} \) \( \text{trong-se} \) \( \text{te-la sköm-pa} \) \( \text{tang skön-ma} \) \( \text{ka-tshö yö.} \)

How many monks are there in that monastery up there? \( \text{現在の村には} \) \( \text{ya gi} \) \( \text{gom-pa} \) \( \text{te-la} \) \( \text{tra-pa} \) \( \text{ka-tshö yö.} \)

What provisions are obtainable in this place? \( \text{現在の村には} \) \( \text{(現) \text{すべての村には}} \) \( \text{lung-pa} \) \( \text{de-sa-ya} \) \( \text{ka-re} \) \( \text{ka-re jor-yong.} \)

Yak's flesh, Sir, mutton, pork, fowls, eggs, wheat, barley, barley-flour, potatoes, turnips, radishes are all obtainable. \( \text{現在の村には} \) \( \text{tshak-sha} \)

---

1 Lit. There is not to me the saying accurately. Note the use of 邯 (Cap. VI, para. 24).

2 Lit. What provisions will be obtained in the country here?

3 ئ٠٠٠ is often spoken inside the sentence instead of at the beginning.

4 These are the kinds of provisions commonly obtainable in the Ü (Lhasa) and Tsang (Shigatse) provinces.
luk-sha phak-sha cha-te go-nga tro ne tsam-pa sko-ko nyung-ma la-phu che lā te-gye jor-yony.

What is the road like from here to Gyantse?

Can laden ponies and laden mules travel over it?

Is there any short cut?

---

1 Lit. from here as far as Gyantse what kind of goodness has the road? นิย์ is somewhat commoner than กิย์ in the sense of good as applied to a road, but กิย์ can also be used.
14. Crossing a river.

How broad is that stream over there? /*/* (/*/*)

κίνδινα δύναμεν! pha-gi chhu te-i skang chhe-lö
kan-dre du.

It is not very broad, Sir. /*/* (/*/*) κίνδινα δύναμεν! κύρος! la skang-chhem-po-rang min-du.

Are there any boats where the road meets it? (Lit. the road and stream meeting-place, there are boats?)

κύρος κοσμοι (κύρος) κίνδινα δύναμεν! chhu tang
lam thuk-sa te ko-wa yö-pe?

No, Sir. /*/* (/*/) κύρος κοσμοι! la yo-wa-ma-re.

How do people get across? (Lit. how does one cross the stream and arrive at the farther side?) κύρος κοσμοι κύρος κοσμοι! chhu te-i pha-chho-la kan-
dre che-ne lep-kyi-re?

There is a ford if you go a little lower down. /*/* (/*/*)

κύρος κοσμοι κύρος κοσμοι! ma-tsa ta-ka phep-na rap-chi-
yö.

1 κύρος joined to a negative means not very and is very commonly used in this way. So also κύρος κοσμοι κύρος! there are not very many.

2 κύρος means a boat made of hide. For a boat made of wood use κυρο

3 Note the hon. κύρος instead of κύρος. If the Tibetan is a townsman or has any education he will use the higher hon. κύρος κοσμοι κύρος.
Whose foot-prints are these? di sū kang-je re?
I do not know, Sir. la shing-gi me.
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). ngö-ne she-na nge khyö-la ngem-pa te-kyi-yin; ham-pa she-na khyö-la yak-po mi-yong.
They are only the foot-prints of traders coming from Shigatse. di shi-ga-tse-ne yong-khen-kyi tshong-pe kung-je sha-ta re.
How deep is this water? (Lit. this water depth how much is.) chhu-di ting ring-thung ka-tshö-du?
It is about (up to one's) waist, Sir. lā ke-pa tsa gyak-ki-du.
What sort of a road is there by the ford (lit. at the ford-existing-place)? rab yö-sa-la lang-ga kan-dre yö-pa?
On this side it is rock; on the other side it is all mud.

1 ताकुस ́ क may be used instead of ताकुस ́ क
Is there a bridge across that stream over there?  ཧེ་ཧི་བོམ་
ཕབ་སྐྱེས་ནས།  pha-gi chhu-la sam-pa yö-pe?

Yes, Sir.  རག་པའི་  lā yō.

Is it a good one?  རག་པའི་  yak-po yö-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).  རག་པའི་སྐོར་བོ་སྐོར་བོ་
(འོ) རེ་བང་མཚན་མི་ དེ་མེད་དེ་མེད་ སྐོང་ཁ་ཡང་ གཞུང་-གཞུང་
yin；chhi-k-pa thar-sa me.

¹ དམ་ is commonly used in the sense of “to be passable,” e.g., དམ་
འོ་མཐོང་མཐོང་ | 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?  

\[
\text{khyö ka-ne yong-nga?}
\]

I have come from Rhenok.  

\[
\text{nga ri-nak ne yong-nga yin.}
\]

What is there in those loads?  

\[
\text{dok-thre te-tshö nang-la ka-re yö-pa?}
\]

Cotton cloth in these sacks and cups, soap, matches and miscellaneous goods in those boxes.  

\[
phe-ko di-tshö nang-la re-chha tang, gam te-tshö nang-la ka-yö tang yi-tse mu-si tang cha-la na-tsho yö.
\]

No, I am not a Tibetan, Sir, I am a Bhutanese.  

\[
\text{lā ku-skö nga yö-pa min, nga druk-pa yin.}
\]

Where are you going to?  

\[
\text{khyö ka-pa dro-ki-yim-pa?}
\]

I am going on pilgrimage to India.  

\[
\text{nga gya-ka ne-kor-la dro-ki yin.}
\]

What places will you visit?  

\[
\text{khyo ne ka-re ko-ga dro-ki yin.}
\]
I shall go to Bodh Gaya and Benares. नगा ग्याका दोर्जेदन tāṅग वाराणसी ला द्रोकियिन।

Please give me some bakshish, Sir. कुशो नगाला सोरे टोक्तसा नाङ्गरोनांग।

Are you taking those sheep to Darjeeling? ख्यो लुक टे-त्सो दोर्जेलिंग ला टे द्रोकियिम्पे?

Is this one of the halting places for mules carrying wool to Kalimpong? ख्ये-द्रोक्षेन त्रे-त्सो दो-सा सा-चा चिडी दी रे-पे?

Who lives in that house? नाङ्ग प्हाजे सु देक्यि यो-वारे?

---

1 For one or two sheep ख्रें ग्याम्म to lead, would be used; for a larger number ख्रें ग्याम्म to drive, as above.

2 The postposition ग्य, 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? 

Have they all got guns?

The majority of them have got swords and spears only.

Some of them have bows and arrows.

Will the arrows be poisoned?

Yes, with aconite poison.

Have they any cavalry with them?

Not at present, but I heard a noise like that of ponies coming in the distance.

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).  

(lama) dza (zra) ming. mtag. thug. (lama) lha dang.  

lā tak-ka-tsa pang-kho tho-lö-tsa só-song.

How far does the wall extend to the east of the road?  

nam lang-ga shar-chho kyi dzing-ra ka-re par-tu du.

About as far as that mule over there carrying shovels.  

mā long lha. nam rnam lnga. tham. (lama)  

phā-gi tse ja-ma khur-yong-khen tak-ka-tsa chi-la yo.

---

1 Here བོར་ has the sense of གོད་. Either may be used.
17. The same continued.

Is it the custom of the Tibetans to attack at night? tshen-thi gya'-ye luk-sö yo-va re-pe?

Yes, Sir. la luk-sö yo-va-re.

What sort of cannon have they got? khon-tshö me-gyo kan-dre yü?

About how far will they carry? (lit. to about what distance will the cannon-balls arrive?) me-gyo kyi di-u thak-ring-lö ka-ka-tsa lep-yong.

How did they get their cannon across the river? me-gyo te-tsho chhu-la kan-dre che-ne khe yong-nga-re?

All arms must be handed in to me (lit. bring all arms to me) before noon to-morrow. khyö-rang-tsho tshön-chha gang-kha sang nyin-kung kong-la nge tsa-la khe-sho.

Anybody who is found in possession of arms after that will be severely punished. 1  mchub 'byin (mchub 'byin) = night-attack.
 sku-la sū


 tsa-ne tshön-chha thön-na nye-pa chhem-po tang-gi-yin.
18. Buying supplies for troops.

Have you any grain and grass to sell? ད་རུའི་ཐང་ཚ་ཐོང་གྱུ་ཡོ་-འེ?

I will pay you two-and-a-half trang-kas per bo for it. I have brought the money with me (showing it). དྲུ་བོ་རེ-ལ་རེང་

trang-ka chhe-tang sum-sum trö-kyi-yin; nge ngü de khe-yö.

The grain and grass are in that village up there. I cannot bring it down. བོད་ལྡེ་བརྡ་ཐོས་ཐོས་ཞི་ལུང་གི་གཟེར

lā dru tang tsa ya-ki trong-pa lā yo-wa-re; nge ma khe-yong thupa-kyi ma-re.

Never mind! I can have it fetched. (Lit. I can send the carriers). au-tse khe-khen nge tang-chho.

No violence will be shown to anybody. སུ་-ལ་-ཡང་ཞང་ཡོ་ཆེ-མི-ཡོང་

---

1 Grain for animals = དོད་; that for men = འབད་

2 1 bo = about \( \frac{1}{3} \) of a maund; 1 trang-ka = \( \frac{1}{4} \) of a rupee. The maund (pronounced in Tibetan mön) is not generally understood by Tibetans other than those that trade in British territory.

3 ཕི་རི་ = Hind. Zabardasti.
Please, Sir, pay me for the fodder now. བུ་བཟུངས་དུ་ཅན། kusko tsa-chha-ki ring tan-da nang-ro-nang.

No! I will pay you when I get the fodder. དུས་བཟུངས་དུ་མཐུན་(སེམ།) སྐྱེ་བོད་དུ་རློི་ཁྱི་ཡིན། tan-da trö-kyi-men; tsa-chhu de jor-ne trö-kyi-yin.

1 བུ་ = lit. grass and grain.
19. The same continued.

Can I get any fuel here? श्रवण (श्रवण) श्रवण युक्ति
दीनवन | de me-shing jor-kyi re-pe?

Not even yak-dung? दीनी (दीनी) दीनी दीनी दीनी
cho-yang jor mi-yong-nge?

There is a little yak-dung, but we shall burn it ourselves;
it is not for sale. दीनी (दीनी) दीनी दीनी दीनी दीनी
चो तोक-त्सा यो-
tे नग-रंग-त्सो ते तोग-या मा-टो ला त्सोंग-या मे.

If you do not tell me where it is I shall search your house.
दीनी (दीनी) दीनी दीनी दीनी दीनी दीनी दीनी
(दीनी) दीनी दीनी दीनी दीनी दीनी दीनी
चो का-पा यो मा-लाप-ना न्गे क्षंग-
पे नांग-ला त्से-क्यी यिन.

I shall pay you for it in any case. दीनी दीनी दीनी दीनी
दीनी दीनी दीनी दीनी
का-रे के-ना-यांग रिंग त्रो-क्यी-यिन.

It is against our orders to take things without paying for

1 दीनी हस here the sense of but, in spite of.

2 Note the second भेश. 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.
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 dö-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. སློབ་ (སྐེིབས་) རྣོ་གྲེས་བྱིན་བོགས་པ་
ལྷུག-བག་ཀྱོང་-པ་བེ་མོ་ཡག་-པོ་ཤ་-ཏ་ང་་-ཕུ་-་-ཞ་-པ་ཉག་-ཉུ་-ཀི-
ཡིན་Only twenty of these are fit to carry loads. དེ་ཧི་ཐོ་གྱི་
བོང་གཉིས་ཚིག་འགྲོ་མེ་ལེ་མ་-ཐོ་ཀྱུར་ཐུ་-པ་མི་-ན་-དུ་
How old is that sheep? སྦྱི་ཐོག་གི་རློང་་ཞི་ཡི་
luk-te
gen-ཟོན་ཀང་-དྲེ་
I will pick out thirty of them and give you ninety rupees for the lot. དེ་ཧི་ཐོ་གྱི་མི་
དམ་ཐོ་བེ་མི་བཱས་-པ་ཞུ་-འི་-ིན་
te-tshö
nang-ne སུམ-་-ཆུ་-དམ་-ཐོ་ རིང་-ག་-ཁ་-དམ་-ཐོ་ དོར་-མེ་
gup-་-ཞ་-པ་-ཐོ་-པ་-མོ-
Go and bring all the grain and vegetables that you can get
hold of. སྦྱོད་-པ་མ་-ཚོང་-པ་-ཐོ་-ཏུང་-ཁ་-ཚོང་-ད་-མ་-པའ་
dru tung 
še ka-tshö chung-na de khe-sho.
The owners will be well paid. སྦྱོད་ སྨི་ ལྷུག་པ་ རིས་
dak-po tsho-la ring yak-po trö-ki-yin.

1 Or སྦོ་ཁུ་མོ་རེ་
2 ཞེས་གྱི་ = age, lit. old-young. See Cap. III, para. 1.
3 སྦོ་ཁུ་མོ་བཤམ་ན་ = lit. having added all together, i.e., in the total.

How far is it from here to the bazaar? བོད་ལ་ཉི་མ་ནི་ལ་རྩོམ་ལ་ཞི་ཏི་རིང་ལོ་ཀ་ཚོག་ཡོད་།

It is close by. འབྲས་ཐོས་བཞིན་ཐོས་པ་ལ། lā phed-tha nye-po yō.

(On arrival.) Here is the bazaar. འབྲས་ཐོས་བཞིན་ཐོས་པ་(བོད་) lā throm de re.

Is there no other bazaar besides this one? དོིན་པ་དེ་བོད་པ་

There is no other. འབྲས་ཐོས་བཞིན་ཐོས་པ། lā skem-pa yo-wa ma-re.

Where is the butcher? སྐབས་ཐོས་ཁོང་ཁེན་ཀ་པ་ཡོི་བ་རེ།

He is just over there. འབྲས་ཐོས་བཞིན་ཐོས་པ། lā pha-gi re.

(To the butcher.) What meat have you for sale? ཕྱོད་གསོག་

khyö sha ka-re tshong-gyu yō-pa?

---

1 Hon. for རྩོམ་པ་་་་ So also བོད་ལ་དེ་བོད་པ་ འབྲས་ for འབྲས་ road and several others.

2 ཀ་ས་ the actual word for butcher is avoided as far as possible since it involves some opprobrium. Similarly འབྲས་ (བ་) for blacksmith which should not be used in a blacksmith’s presence, but ཕྱིན་མཱན་ (lit. head-man) substituted for it.

3 The བ་ after བོད་ is omitted (See Cap. V, para. 15).
I have mutton and yak’s meat. ལ་ལུག-ཤ་ཐང་ཐི་ཧེ-ཤ་ཡོའ།

What is the price of a leg of mutton? ལུག-ཤ་ཤི-ིང-ལ་མྱོང་ཀ་-ཤོ་ཡིམ-པ་?

Two sh’o (i.e., five annas, four pies). ལུག-ཤི-ིང ལ་སྡོ-ཐོ་ཡིན.

Very well, I will buy a leg of mutton. གོ་བོ་བཞི-ཡིས་ཅི་ཀྲ་ཡིན།

O-na nge shi-ling chi nyo-ki-yin.
22. Buying a turquoise.

Have you any turquoise for sale? ह्यो यु धोन्ग-धो यो-पे?

Yes, Sir. ला यो.

Have you any good ones? याक-पो यो-पे?

Yes, Sir; I have excellent ones. ला याथाक-धो यो.

What is the price of this one? डी-ि कोंग काथो जिम-पा?

Three sang, Sir, (five rupees). लांसू मां मां पी जिन लांसू सुम जिन.

Tell the correct price. तेन-देन लाप.

How much will you give, Sir? कु-शो धिय काथो सो-रे नांग-योंग-नगा?

Make it ten trang-kas (two rupees, eight annas). त्रांग-का चु चि.

---

1 Lit. to be sold.
2 धक्का is added to many adjectives to denote very; e.g., धक्का.
3 One sang = six trang-kas and one sh'o = one rupee, ten annas, eight pies.
4 धेंग is h. hon. of धिय to give. The ordinary hon. is धिय.
That price does not quite suit. Please give me a little more than that. 

ja-gong te tok- 

tsa yong-nga min-du ; te-ne tok- tsa pa-ro-nang.

Well, make it two sang (three rupees, five annas, four pies). 

ta o-na sang-to-chi.

As you, Sir, give the order, I must sell it you for that. 

ku-skö-kyi ka-nang-nga yin-tsang 

tak-ka-rang phü-go.

---

1 Hon. of ཨ.

2 སྐྲན་ = to raise.

3 Note that བོ ་ is used instead of བོ ་. So also སྐྲན་ = one sang.

For three and more than three the ordinary numerals are used.

4 བོ ་ (བོ ་) = 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?

G. (tshong-poñ-la shu yö-pe?)

S. Yes, Sir. Please come in.  mchub-dbyin bka′i dron-’byung

(las) la yö; ku-skpo ya chhip-gyu nang-go.

S. (After G. has come in.) Please sit down.  sku-dsen ja-go.

G. Thank you. Have you got any silk of the best quality

for making a dress?  khris-pa bka′i chos-’byung las, khye-rang-la

chru-pa so-ya kő-chhen ang-gi tang-po yö-pa nang-nge.

S. Of what colour do you require it, Sir?  mchub-dbyin bka′i

(las) la tshön-do kan-dre go-wa nang-gi yö tang.

G. Have you any dark yellow?  mchub-dbyin (rigs) khris-pa

nyuk-se yö-pa nang-nge?

S. (Showing some.) Will this suit you, Sir?  mchub-dbyin

(las) mchub-dbyin bka′i la di drik-ka nang-gi a-yö?
Buying silk—continued.

G. = Gentleman.  S. = Shopkeeper.

G. That will do. What is the price? นั่นจะน์จะเป็น 1 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). นั่นจะน์จะเป็น นี้จะเป็น la kong ngü-sang skiy-yin.

G. Tell me the real price. นั่นจะน์จะเป็น yang-tik sung.

S. How much will you give, Sir? นั่นจะน์จะเป็น ku-skoyja-kong ka-tshö sö-re nang-yong-nga?

G. Give it me for two sang (three rupees, five annas, four pies). นั่นจะน์จะเป็น sang-to nang.

S. I cannot give it you for that. Please give me two sang and five sh’o (four rupees, two annas, eight pies). นั่นจะน์จะเป็น te-la tok-tsa biu nii-pa min-du; sang-to sko-nga sö-re nang-ro-nang.

G. Very well, then, that price will suit. นั่นจะน์จะเป็น les, ona tak-ke yong-nga.

S. In future whatever you require, Sir, is here. นั่นจะน์จะเป็น

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1 tak-ke = will do. So also when a servant is filling a glass, cup, etc., นั่นจะน์จะเป็น means that will do = bas in Hindustani.
Buying silk—continued.

G. = Gentleman.  S. = Shopkeeper.

(བཀོད) བུ་། sku-la ku-skö-la thung-kho ka-re yö-pa nang-nga de yö.

G. Thank you. If I require anything, I will get it here.

les, go-wa chung-na len-kyi-yin.

S. Thank you, Sir. བུ་། lā les.

G. Good-day. བུ་། o-na sku-a.

S. Thank you, Good-day, Sir. བུ་། བུ་། la les, ka-le chhip-gyu-nang.
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.  ལྷ་གྲོས་བ་

བཅ་ཚང་གི་དུས་སོགས་དཔེ་ nga kun-diin-la cha chhok-

ka shu-ro-nang.

S. to T. Very good.  མགྲོ་བཞི། les.

S. to M. A trader wants to know if he may see you, Sir.

ེད་ལོག་སྐལ་སུམ་མོ་འབྲིང་ཆེན་པོ་སུ་གེ དེ་མི་བཟོ། tshong-pa

chi kun-diin-la cha-chhok-ka shu-ki-du.

M. to S. Very well, let him come in.  ལྷ་ན་བོད་མོ་། wong sho chi.

S. to T. The merchant may come in. སྐེས་གཞི་ཁྱེད་ལ་བུ་ tshong-pön kun-diin-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.  རྒྱལ་ཐོད་

་བོད་ལུགས་སུ། ལྷ། ya tshong-pön le-chung; dö.

T. to M. Thank you, Sir.  མགྲོ་བཞི། la les.

M. to S. Pour out some tea for the merchant. སྐེས་འགྱུར་བྱ།

ཤེ། 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? ཀྲ་སྦྱོང་གྱུ་ མྲ་-དེ་མ་སྐྱེད་བྱེ་?

tshong-gyu ka-re khe yö ?

T. to M. I have brought some turquoises to show you. ཤ་མ་ མ་མ་དོན་གཞུང་བཞིན་། gi-yu chem-phe sku-gyu khe yö.

M. to T. (picking up a turquoise.) What is the price of this one? གཞན་(སྒྲི་མ་) གཟིན་སྐེས་གཞི། de kong ka-tsho yim-pa ?

T. to M. Sir, the price of this one is three sang (five rupees).

གཞན་(སྒྲི་མ་) གཟིན་སྐེས་གཞི། lâ, de kong sang-sum yin.

M. to T. Tell the real price. ཤ་སྒྲི་མ་ yang-ti lap.

T. to M. How much will Your Honour give? སྣུ་ཚུལ་འགྲུབ་སྒྲི་མ་ པ་སྐོ-སྐྱེི་ མམ་ཚོ སྐེ་ར་ སང་ཡོང་ང་?

M. to T. Make it one sang and five sh'o (two rupees, eight annas). སྒང་ཀང་སྐོ་ང་ (ཐོན་) sang-kang sko-nga chi.

T. to M. Please give me two sang (three rupees, five annas, four pies). སང་ སྐེ་ར་ སང་་ ཨ་-དེ་མ་སྐྱེད་བྱེ་སྐྱེས་༼ང་-ཐོང-ནང་

M. to T. Very well, I will. སྐྱེད་བྱེ་ 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 uu-tse duk-ke?

T. to M. Yes, fairly good.  la, ga-ro-du.

M. to T. In future if I want anything, I will send word to you to bring it.  sku-lä 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).  lä thu-chhe, sku-ki-men.

M. to T. Have another cup.  kang thung.

T. to M. No more, thank you, Sir.  lä-men, lä-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? རུའི་ཐུགས་སྨྲིན་པ་ nyen-skhu sku-khen su re.

Which is the accused? བཞི་ཞིད་ཤིཤ། khap-the su re.

Put the witnesses outside. I will call them in presently one by one. སྣ་མྱ་ཤིགས་མཁྲིཞས་ཁུལ་་ན། བཟུུ། སྤང་པོ་ཆི་ལོལ་ཤི ཚེ་ཉེ་དོ་ཆི་; sku-la re-re che-ne ke-tang gi-yin.

What is your complaint? བཞི་ཞིད་ཤིཤ། khyö ka-re sku-gyu yö-pa?

Yesterday evening a Tibetan named Wang-dü beat me in the bazaar without any reason. སྣ་མྱ་ཤིགས་མཁྲིཞས་ཁུལ་་ན། སྤང་པོ་ཆི་ལོལ་ཤིུང་ སྣ་མྱ་ཤི དངུ་ཐོམ་ལ་པོ-པ་wang-dü se-khen-kyi nga tön-ta tsa-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?) བཞི་ཞིད་ཤིཤ། khyö tön-ta tsa-ne me-pa dung shing-gi ma-re. te ka-re re?

He was coming drunk down (the hill), and I was going up.

1 ཇུ་ཐུག་་ཁ་ཤིཨ་ is an adverb and as usual takes the adjectival form.
When he reached me he assaulted me. \( \text{སྡེ་བོ་སྟེ་སྐྱེ་} \text{དང་} \text{རྣམ་པོ་འདྲོ་བོ་} \text{དབུ་} \text{དྲོ་ཁོ་ར་སི་ཉེ་} \text{མ་ཡོང་རྒྱུ་} \text{དུ་} \text{ཉྱ་དྲོ་ཉེ་} \text{འེ་} \text{ངས་སྲ་ལ་ཤེས་པ་} \text{ཊོང་} \text{ཉྱ་དོང་} \text{ཞྭང་} \text{ཐུང་} \text{དྲོ་ཧོ་} \text{མ་ཡོང་} \text{དོང་} \text{ཞྭང་} \text{དྲོ་ཧོ་} \text{ཐུང་} \text{དྲོ་ཧོ་} \text{མ་ཡོང་} \text{ཏོན་} \text{ཆེ་} \text{ན་} \text{མ་ཡོང་} \text{དོང་} \text{ཞྭང་} \text{དྲོ་ཧོ་} \text{ཐུང་} \text{དྲོ་ཧོ་} \text{མ་ཡོང་} \text{ཏོན་} \text{ཆེ་} \text{ན་} \text{མ་ཡོང་} \text{དོང་} \text{ཞྭང་} \text{དྲོ་ཧོ་} \text{ཐུང་} \text{དྲོ་ཧོ་} \text{མ་ཡོང་} \text{ཏོན་} \text{ཆེ་} \text{ན་} \text{མ་ཡོང་} \text{དོང་} \text{ཞྭང་} \text{དྲོ་ཧོ་} \text{ཐུང་} \text{དྲོ་ཧོ་} \text{མ་ཡོང་} \text{ཏོན་} \text{ཆེ་} \text{ན་} \text{མ་ཡོང་} \text{དོང་} \text{ཞྭང་} \text{དྲོ་ཧོ་} \text{ཐུང་} \text{དྲོ་ཧོ་} \text{མ་ཡོང་} \text{ཏོན་} \text{ཆེ་} \text{ན་} \text{མ་ཡོང་} \text{དོང་} \\
\text{(To the accused.) Why did you beat him? (Lit. What is the meaning of beating by you?)} \text{ཁྱོད་་} \text{དོང་} \text{ཉེ་} \text{ཏོན་} \text{ཆེ་} \text{ན་} \text{མ་ཡོང་} \text{ཐུང་} \text{དྲོ་ཧོ་} \text{མ་ཡོང་} \text{དོང་} \text{ཞྭང་} \text{དྲོ་ཧོ་} \text{ཐུང་} \text{དྲོ་ཧོ་} \text{མ་ཡོང་} \text{ཏོན་} \text{ཆེ་} \text{ན་} \text{མ་ཡོང་} \text{དོང་} \\
\text{Yesterday I drank a little beer}^1 \text{at a friend's house, and consequently I have no idea what I did.} \text{ཁེ་ས་} \text{་} \text{དོང་} \text{ཉེ་} \text{དཔོ་} \text{ཉྱ་} \text{་} \text{ཆེི་} \text{ཐོ་} \text{ཞྭང་} \text{དྲོ་ཧོ་} \text{ཙྲ་} \text{ཧུང་} \text{ཤེི་} \text{ཆུ་} \text{ཞྭང་} \text{དྲོ་ཧོ་} \text{མ་ཡོང་} \text{ཏོན་} \text{ཆེ་} \text{ན་} \text{མ་ཡོང་} \text{དོང་} \\
\text{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.} \text{གོར་} \text{ལྭ་} \text{དོང་} \text{ཉྱ་} \text{་} \text{དྲུབ་} \text{འ} \text{ཐོ་} \text{མ་} \text{ཐུང་} \text{དོང་} \text{ཞྭང་} \text{དྲོ་ཧོ་} \\
^1 \text{Beer is brewed from barley in Tibet, and from marwa (eleusine coracana) in Darjeeling and Sikkim.} \\
^2 \text{ལུ་ here means because.} \\
^3 \text{ཐུང་ 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?  སྔོན་ལྷགས་བསྡུས་བོ། །
ku-skö sku-den ja yö-pa?

H. Very well. Please come in and sit down.  འབྲས་ལྷག་
སྒྲབ་དེ་དུ་བྱེད་དུ་འཁོར། lâ yö, ya
chhip-gyu-nang, sku-den-ja.

H. (to servant) Give this gentleman some tea.  རྒྱལ་མ་
ཁུ་ཤོས་ལ་སོ་བ་སྙིབ།

H. (to visitor) I never meet you now-a-days.  རྒྱལ་མ་
སྒྲབ་དེ་དུ་བྱེད་དུ་འཁོར། par-lam-chi ku-skö 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.  འབྲས་
སྒྲབ་དེ་དུ་བྱེད་དུ་འཁོར། དཔལ་ལྷག་ཅི་ལོ་མ་འཁོར།
ka-nanjug-rang, par-lam-chi trel-yeng dra-po chik-ki char-gyu ma-ne ma-chung.

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1 Lit.—Are you seated, Sir?
2 Lit.—Yes.
3 བན་གྲུབ་འཇོག་ a literary word. The ordinary colloquial word would be
རེ་འཇོག. In conversation between gentlemen a good many literary
words are used.
4 ཞེས་པ་ = business, འཐེགས་ (literary word) = to agitate.
Paying a visit—continued.

V. = Visitor.  H. = Host.

H. You have now come from your house I suppose.  དང་

སིམ་སྐོ་ཉེ་ཞྭ་གྱུུ་ནང་ང་ཡིན་གྱེ་

V. Yes, after finishing my committee work I have come straight here.  གནས་སྐྲིན། གཞན་ཀུན། གཞན་སྙན། མཛད།

སྡེ་རྒྱུུ། སྡེ་རྒྱུུ། དབར་ནུས་བདེ་བཀློག་ཏུ སྨན་

H. Well, stay here to-day and take it easy.  རིད་རིད་རིད་རིད་

འི་ི་ཆེ་བཙན་སྐྱེར་བསྡུ་ངམ་ཡོད་པ་ཉིད། རི་(བོད་སྒོ)།

O-na te-ring ku hlö-hlö nang-ne shu-den-ja go.

V. Many thanks.  གཞན་གཞན། བཏང་ལེས།

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1 གཞན་གཞན་ཁང་ཁག་ = a place where officials attend for work = cutchery, committee-room, etc.
27. The same continued.

V. Now the night is far advanced; I must be going.

\[ \text{Ta to-gong chhi-po chi-kyi-du; gong-pa sku-go.} \]

H. Very well, you must come and see me sometimes, when free from work.

\[ \text{Lā les, thuk-sang thuk-sang lā chhip-gyu nang-go.} \]

V. Many thanks. You too must come and see me when you are not busy.

\[ \text{Lā les, ku-skho yang thu-tre me-pe gang-la nye tsa-la chhip-gyu nang-go.} \]

H. Well, Good-bye.

\[ \text{Ta ka-le chhip-gyu nang-go.} \]

V. Good-bye.

\[ \text{Lā les, ka-le sku-den-ja.} \]

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1 Lit. I must ask for leave.

2 แก้ว แก้ว สำหรับ สำหรับ หมายถึง |

   Hon. for สำหรับ สำหรับ

3 Hon. for สำหรับ

4 สำหรับ |

   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? kusko 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-sko sku-den-ja.

T. Thank you. lā les.

E. (to his servant.) Offer the gentleman some tea. ku-sko-la sû-ja skū.

E. In what part of Tibet do you live? ku-sko pō-la sku-den ja-sa ka-pa re.

T. I live in Lhasa. nga dō-sa hla-sa la yin.

E. What Government post do you hold? ku-sko skung-gi chha-le ka-re nan-gi yō-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.

 nga tsi-pön-kyi le-ka chi-kyi-yö.

E. What work do you have to do as a Tsi-pön? ku-skO tsi-pön-kyi chha-le ka-re nang-go-re.

T. We have a lot of work to do in connection with the accounts of the Government revenues and the like. lā ngan-tsho skung-yi bap-kyi tsi-le la-sok-pa mang-po che go-kyi-yö.

E. Now-a-days who exercises supreme power in Tibet? te-ring-sang pō-kyi gye-po sū nang-gi yo-wa-re?

T. The Dalai Lama has taken up the secular and spiritual Government, and exercises the supreme power. kyam-gön Rim-po-chhe-ki gye-si chhö-si ske-ne kyam-gön Rim-po-chhe-ki nang-nga-re.

E. I see. Is Tibet a very large country? lā les, pō lung-pa gya-chhem-po yong-nge.
Receiving a visit from a Tibetan Official—continued.

T. = Tibetan. E. = Englishman.

T. It is of middling size. འབྲུ་གཟའ་བཞི་བཟོ་བཞི་བཞི། la au-tse dra-po yö.

E. Which is the pleasantest part of Tibet? ཁྲི་ཁྲིམས་སུ་བཀྲ་ཟུང་ཕྱིར། po kyi kyil ne ka-pa tro-wa-yong?

T. Lhasa is about the pleasantest. དབྱིང་གུ་ཁྲི་ཁྲིམས་སུ་ tok-tsa hle-sa tro-wa yong.

E. I see. Tibet must be, I fancy, a nice country. འབྲུ་གཟའ་བཞི་བཟོ་བཞི་བཞི། la les, che-na po te yak-po yö-pa yin-pa-re.

T. Now I must be going for to-day. དབྱིང་གུ་ཁྲི་ཁྲིམས་ཏ། ta te-ring gong-pa sku-ki-yin.

E. Won't you stay a little longer? འབྲུ་གཟའ་བཞི་བཟོ་བཞི་བཞི། tok-tsa sku-den ja-go.

T. To-day I have some work to do, so I must be going. I will call on you later on. དབྱིང་གུ་ཁྲི་ཁྲིམས་སུ་ te-ring nga trel-la

E. Very good. You must come and see me when you are not busy. འབྲུ་གཟའ་བཞི་བཟོ་བཞི་བཞི་བཞི།

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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.

लाइङ्स, थुक्त्रे मे-पे गांग
लाङ्से च्छिप्ग्यु नाङ्ग-गो.

T. Many thanks. Well, good-bye.

E. Good-bye, then.
29. The same continued (discussing travelling arrangements).

T. = Tibetan. E. = Englishman.

D. According to Tibetan custom when a gentleman goes on a journey does he give all his servants ponies to ride?

\[ \text{pö-kyi luk-sö la pöm-po chho-phe nang-nge gang-lä skap-chhi gang-kha la chhk-pa nang-yong nge?} \]

T. Yes, he provides them all with ponies.

\[ \text{lä gang-kha la ta nang-yong.} \]

E. After what manner do they proceed on their journey?

\[ \text{chhip-gyu nang-nge gang-lä kän-dre-se chhip-gyu nang-yong?} \]

T. He puts half in front of him and half behind him, and rides himself in the middle.

\[ \text{skap-chhi chhe-kangen-la tong-nga nang-yong; chhe-ka skuk-la shok-ka-nang-ne pöm-po kyil-la chhip-gyu nang-yong.} \]

E. I understand. Do all the servants travel with their
The same continued (discussing travelling arrangements)—continued.

T. = Tibetan. E. = Englishman.

master? ཨའི་བཤད་པ་ཞི་། ཉིད་མེ་བཟོ་བསྟན་ཐུབ་མེ་ཞི་།
བཤད་པའི་བཤད་པ་ཞི་། བ་ཤིེ དེས; ཁོམ་པོ་ཤང་ཧོལ་བྱེ་
སྐ་བོ་བཞི་ཐང་ཁང་ཁ་པེ་ཡོང་ང་ག? 

T. He sends his butler and cook on ahead; then after his
muleteers have started, he starts himself with his
servants in single file. ཆོད་པ་ཚགས་གཅིག་ཁྲིམས་
དབུས་སུམ་གཞི་ཁྲིམས་པ་དང་། འཛིན་པ་སྐད་བཤེས་སྐབས་
ཁྲིམས་པ་དང་། ཁོད་ཅིག་ཆེན་ཤེས་མི་སྐལ་བ་
དབུས་སུམ་གཞི་ཐང་མཐོང་གཞི་ཐོབ་བཤད་པ་བཅས་པར་
བཅས་པ་ཐོབ་པ་ཐོབ་པ་འདོད་འདོད་
ལ་ཉེར་པ་ཤང་མ་ཅི་བེན་བོའི་ཉེ་དྲེའི་
ཐོང་ང་། ར་བོད་དང་ལྔ་ཐེ་ཉེ་ཐུལ་ལ་
ོ་འཞི་བཞི་བཞི་འཞི་ཐང་མ་ཅི་བེན་
ཉེ་དྲེའི་བཞི་ར་བོད་དང་ལྔ་ཐེ་ཉེ་བཞི་འཞི་
ཐང་མ་ཅི་བེན་

E. To do what does he send the butler and cook on ahead?

བཤད་པ་ཚགས་གཅིག་ཁྲིམས་དབུས་སུམ་གཞི་ཁྲིམས་པ་
(བ) འཛིན་པ་ཚགས་གཅིག་ཁྲིམས་ཉེ་དྲེའི་བཞི་སྐལ་བ
(བ) རེ་། ཁོད་ཅིག་ཆེན་ཤེས་མི་སྐལ་བ་
ཁྲིམས་པ་དང་། ཁོད་ཅིག་ཆེན་ཤེས་མི་སྐལ་བ་
ཁྲིམས་པ་དང་། ཁོད་ཅིག་ཆེན་ཤེས་མི་སྐལ་བ་
ཁྲིམས་པ་དང་། ཁོད་ཅིག་ཆེན་ཤེས་མི་སྐལ་བ་
ཁྲིམས་པ་དང་། ཁོད་ཅིག་ཆེན་ཤེས་མི་སྐལ་བ

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.

(8') ཏོས། ngen-drö nyi-po pöm-po chhip-gyu ma
nang kong-lä phep-drik sku-wa tang ske-la so-wa
tong-nga nang-nga re.

E. I understand. ཨི་ འོབ་མ་སེམས། 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? འབྲས་ལའང་ལོང་ཐོ་ཁ་རེ་རྩོལ་བོང་?

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. འབྲས་ལའང་ལྷ་ཁ་རེ་རྩོལ་བོང་ (tren) རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ཐོག་མ་ རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ (མས) རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ (མས) རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ (མས) རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ (མས) རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ (མས) རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ (མས) རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ (མས) རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ (མས) རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ (མས) རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ (མས) རྒྱ་མཚན་གེ་ནི་བུག་སུ་མ་ཏིང་མ་ 1 འབྲས་ is often used colloquially for འབྲས་.
CHAPTER XVI.

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. ས་ཐག་ལེགས་པ་མ་ལྟ་བཀའ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ། ཞེས་རབ་ཀྱི་རྩ་བྱེད་སྟེ། སྣོན་པོ་བཞི་བྱེད་སྟེ། མི་སྟེ། lbā kong-tö la shak-ma cho- nga la phe-kyi-re; kong-me par-tu da-wa chi tsam phe go-kyi-re.

E. Is wood plentiful in Tibet? སྲིད་ལེགས་པ་མ་ལྟ་བཀའ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ། སྟོང་པོ་ལ་བཀའ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ། pō-lā shing be-po yong-nge-lā?

T. There is a certain amount of wood; but for fires cattle-dung is mostly used. སྲིད་ལེགས་པ་མ་ལྟ་བཀའ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ། སྟོང་པོ་ལ་བཀའ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ། lā shing tok-tsa yong-te shuk-chhe-wa me tong-ya lā cho-wa bû yong.

E. Are gold, silver and coal to be had in Tibet by mining? སྲིད་ལེགས་པ་མ་ལྟ་བཀའ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ། སྟོང་པོ་ལ་བཀའ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ་ལ་ཐུལ། pō-lā ser tang nguĩ do-sō sa-ne dün-gyu yong- nge lā?

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 གནས In conversation between ordinary people གནས 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?  འབྲས་

la-las; dön-pa-

T. If they are mined the soil-essence of the country is

damaged, and good crops are not produced.  འབྲས་

la; tön-na lung-pe sa-chü nyam-kyi-re;

tön-tho yang yak-po kye-kyi ma-re.

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? नेवाचुनीत्वा नाभिज्ञान धारण थेके लाम नेवाचुनीत्वा नाभिज्ञान धारण थेके लाम नेवाचुनीत्वा नाभिज्ञान धारण थेके लाम नेवाचुनीत्वा नाभिज्ञान धारण थेके लाम

*पो-ला क्याम-गोन रिम-पो-च्षेष कुआ-दिन-ला दे-पौन खु-श्को ची जे-का चार-रा नाङ-ना का-द्रे नाङ गो-क्यिं-रे ला.*

**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.

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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.

Note the honor 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. "bzhin nas 'bras cstdlib 'bras shes-skun cstdlib dre-si chhip-gyu nang-yong.

Then after this has been offered to the Dalai Lama, and to the De-pön, the Dalai Lama inquires after his health saying "Tsha-rong De-pön, are you in good health?"


1 Made of rice, butter and sugar.
2 Lit. "Inner or real protector."
3 Lit. "Intermediate question," i.e., the first question of the new interview some time having elapsed since the last.
4 The family name or surname of the De-pön, with estates in the Ü province.
32. *Diplomatic intercourse*, hon.

The British Government is not responsible. नैन्से नूसेन्से नैन्से

*in-skung-la thu-kha yo-wa ma re.*

It will be a source of friction. नैन्से नैन्से नैन्से नैन्से

*thruk-shi kyen yong-gi-re.*

Our subjects will refuse to pay taxes or obey the laws. नैन्से नैन्से नैन्से नैन्से नैन्से

*ngan-tshö mi-ser-kyi thre je thup mi-yong ; thrim yang khye-mi-yong.*

It is probably not finally decided. नैन्से नैन्से नैन्से नैन्से नैन्से

*Be-rang nge me-pa dra.*

It will be referred for equitable adjustment. नैन्से नैन्से

*Dra-trang-par-dum yong-nga shu-ki-re.*

The British Government desire to maintain amicable relations with other governments. नैन्से नैन्से नैन्से नैन्से

*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. नैन्से नैन्से नैन्से नैन्से

---

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. I shall be held responsible if the negotiations fail.
Our government has no aim other than the maintenance of the status quo.
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