Grammar of Colloquial Tibetan.

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

Calcutta:
THE BENGAL SECRETARIAT BOOK DEPOT.
1919.
Grammar of
Colloquial Tibetan.

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

SECOND EDITION.

"It is only from its roots in the living generation of men that language can be reinforced with fresh vigour for its seed. That 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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PREFACE TO SECOND EDITION.

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

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

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

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

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

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

Darjeeling: November, 1919.

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

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

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

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

| གི་དབང་པོ་ཞིག་བུག་ནས། |
| བསྟོན་འཛིན་བུག་ནས། |

"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 vivá 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 vivá 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 vivá voce.
6. As regards teachers it is best to obtain at first one who speaks English. If the teacher can speak the Lhasa language also, so much the better, but very few of the English-speaking Tibetans in the Darjeeling district or in Sikkim are really proficient in the latter. As soon as he can converse a little, the student should change to a Lhasa man that speaks Tibetan only, so as to be certain of always speaking in Tibetan. When the teacher knows English or Hindustani there is always a tendency for the conversation to drop into the latter languages. The Lhasa teacher should of course be as well educated a man as is procurable. The student should also, when he is able to understand and converse a little, call in Tibetans of the Lhasa province to talk to him, one at a time, changing them every two or three weeks. Tibetans are generally ready to talk; they have not the formal constraint of manner which characterizes so many of the Indian races. The more he calls in thus, the better will he be able to understand and reply to any chance Tibetan he meets.

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

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

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

CHUMBI, TIBET: March, 1905.

C. A. BELL.
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ERRATA.

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

,, 133 ,, 21 ,, ཡིང་ ཡིང་
,, 167 ,, 9 ,, dra-tak-po dra-tak-po.
,, 179 ,, 12 ,, ལེགས་ ལེགས་
,, 196 ,, 23 ,, བོད་ བོད་
,, 198 ,, 18 ,, ས་མ་པ་ (མིན་) ས་མ་པ་
,, 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 follows:

Consonants and their romanized equivalents.

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

\( \text{ṭ} \)

The \( k \) in the Hindustani word \( kam \). To be pronounced with the tongue between the teeth and without breathing.

\( \text{ṭ\textsuperscript{ā}} \)

an aspirated \( k \), e.g., \textit{block-head}, pronounced in one breath.

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

\( \text{ṭ\textsuperscript{ṇ}} \)

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

\( \text{ṭ\textsuperscript{ḥ}} \)

like the \( ng \) in \textit{coming}. Say \textit{coming in}, eliminating the first four letters \textit{comi}.

\( \text{ṭ\textsuperscript{ṛ}} \)

\( ch \) in \textit{chin}. To be pronounced with the tongue between the teeth and without breathing.

\( \text{ṭ\textsuperscript{ṛ\textsuperscript{ḥ}}} \)

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

\( \text{ṭ\textsuperscript{ṛ\textsuperscript{ḥ}}\textsuperscript{ḥ}} \)

is also a \( ch \) pronounced through the throat and in a lower tone than \( \text{ṭ\textsuperscript{ṛ}} \).

\( \text{ṭ\textsuperscript{ṛ\textsuperscript{ḥ}}\textsuperscript{ḥ\textsuperscript{ḥ}}} \)

as the initial sound in \textit{nuisance}.
a Dental t to be pronounced with the tongue between the teeth and without breathing. This ג and ן 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 ג—pat hard pronounced in one breath. Not to be confused with the English th sound, in words like the.

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

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

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

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

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

ts is pronounced like \textit{weights} eliminating the letters \textit{weigh}.

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

as \textit{ts} aspirated, e.g., in \textit{pats hard} pronounced as one word.

is also a \textit{ts}, but pronounced through the throat and in a lower tone than \( ʈ \).

like \( w \) in English, e.g., in \textit{wing}.

Something like \textit{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 \( \text{ṭṭ} \) or \( \text{ḍḍ} \); these letters are pronounced respectively like \( g \) in \textit{gun}, \( j \) in \textit{jam}, \( d \) in \textit{den}, \( b \) in \textit{bend}, and \( ds \) in \textit{pads}. See also para. 23.

like \( y \) in English, e.g., in \textit{yacht}.

is short like \( r \) in English, e.g., in \textit{rat}. It is never rolled.

like \( l \) in English, e.g., in \textit{linger}.

like \textit{sh} in English, but pronounced sharply and through the teeth.
like s in English, but pronounced sharply and through the teeth.

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

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

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

The four vowel-signs are i u e o.

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

named ɨ ɨ ɨ ki-ku, like i in in or tin, e.g., ɨ man = mi.

named ɨ ɨ ɨ ɨ skap-kyu, like oo in root when initial or final. Like u in pull, when medial, e.g., ɨ boat = ɨtru; ɨ west = nūp.
named དུན་མ། Deng-bu, like e in men. But when final also often like i in tin, e.g., ཤེས་ to take = lem-pa; འོག་ key = di-mi.

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

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

\[
\begin{align*}
\text{k} & \quad \text{khu} & \text{ke} \quad \text{ngom} \\
\text{ch} & \quad \text{chhu} & \text{che} \quad \text{nyön} \\
\text{t} & \quad \text{thu} & \text{te} \quad \text{nor} \\
\text{p} & \quad \text{phu} & \text{pe} \quad \text{mö} \\
\text{ts} & \quad \text{tshu} & \text{tse} \quad \text{wöl} \\
\text{s} & \quad \text{su} & \text{e} \quad \text{yö} \\
\text{r} & \quad \text{lu} & \text{she} \quad \text{song} \\
\text{h} & \quad \text{he} \quad \text{Om} (The o is named "le-kor," and represents the letter ན). \\
\end{align*}
\]

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

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

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

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

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

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

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

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

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

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

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

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

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


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

\[
\begin{array}{ll}
\text{leather} & = \text{ko-wa.} \\
\text{encampment} & = \text{gar.} \\
\text{tree} & = \text{shing.} \\
\text{water} & = \text{chhu.} \\
\text{mother} & = \text{a-ma.} \\
\text{light, s.} & = \text{o.} \\
\text{profit} & = \text{phen.} \\
\text{to ride} & = \text{shöm-pa.} \\
\text{earth} & = \text{sa.} \\
\text{to eat} & = \text{ša-wa.} \\
\text{faith} & = \text{te-pa.} \\
\text{and} & = \text{tang.} \\
\text{work} & = \text{le-ka.} \\
\text{sheep} & = \text{liü.} \\
\text{hand} & = \text{lak-pa.} \\
\text{lord} & = \text{cho-vo.} \\
\end{array}
\]

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

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

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

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

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

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

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

Note the pronunciation of the last four.

Thus यहँ hard = kyong-po.

यहँ to go = chhim-pa.

य bird = cha.

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

Note that gutturals and labials take the sound of dentals.

*Rata* is also joined to न na, म ma, श sha, स sa or

**Note.**—Several English grammars also give ठ thra, but this is neither given in Tibetan primers nor used in the colloquial language.
tra or hra, ह्र hra, e.g., ठग blood = thra, ठु boat = tru, ठंग ठं bell = tri-pu, ठण्डा (टळ्ण्) to write = tri-pa, ठू son = se, ठव bridle = trap.

Note that where any of the first nine ratas are followed by the vowels अ or इ 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 औ, e.g., ठा a god = hla, the h being pronounced before the l. It is also joined to ठण and ठ and is then written ठण and ठ 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— ठणिं ठणिं ठणिं ठणिं ठणिं ठणिं These are all sounded as la in a high tone, except ठणिं which is pronounced da, e.g., ठणिं song = lu; ठणिं month = da-wa.

17. Examples.

र tra rock = tra.

न्यु gu reed-pen = nyo-gu.

ले ko basket = le-ko.

न्गे trap my bridle = nge-trap.
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, ꙗ and ꙛ. They are placed on the tops of other letters.

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

\[ \text{ka ga nga ja nya ta da na ba ma tsa dza.} \]

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

19. **Examples.**

 Gesture foot = kang-pa, ꙗ old man = ge-po, Ꙙ ornament = gyen, Ꙛ stone = do, ꙛ sharp = no-po, Ꙟ root = tsawo, ꙝ shepherd = luk-dzi. The ꙛ itself is
not pronounced except sometimes when occurring in the second syllables of words; e.g., བྲོ་ཟེེ sacred thunder-bolt = dor-je. When པ surmounts a consonant as above, it is named བརྒོ་ rang-go, i.e., ra-head, and the consonant is said to be "tied on" or "subjoined" as the ya-tas, rata-s, etc., above. Thus མ is named ra-ka-ta, i.e., ra with ka subjoined, མ is named ra-ga-ta, and so on.

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

ར ར ར ར ར ར ར ར ར ར ར ར ར

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

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

ཟ ཟ ཟ ཟ ཟ ཟ ཟ ཟ ཟ ཟ ཟ ཟ ཟ ཟ ཟ

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

- five $= nga.$
- morning $= nga-tro.$
- iron $= cha.$
- to soar (in the air) $= ding-wa.$
- sin $= dik-pa.$
- medicine $= men.$

23. **Prefixed Letters.**—The five letters སྤེབས་བས་ 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 སེ or ས་

- ས་ occurs before བསྐོ་རྒྱུ་རྒྱུས་ཐུ་
- ས་ before གཞུ་བས་
- ས་ before གཙུག་བཟོ་རྒྱུ་རྒྱུས་ཐུ་
- ས་ before གཙུག་བཟོ་རྒྱུ་རྒྱུས་ཐུ་
- ས་ before གཙུག་བཟོ་རྒྱུ་རྒྱུས་ཐུ་

**Examples.**

- འཛིལ་ one $= chi.$
- འཛིལ་ bolster $= den.$
- ཁྱིབས་ new $= sa-pa.$
- ཁྱིབས་ 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 \( \text{a} \), e.g., \( \text{b} \) as to whether it represents \( \text{tā} \) or \( \text{gā} \). The confusion is obviated as follows. If it is the initial \( \text{t} \), the word is written \( \text{tē} \text{cī} \). If it is the prefix, \( \text{g} \) is added thus, \( \text{gē} \text{cī} = \text{gā} \).

25. When \( \text{g} \) as initial consonant follows \( \text{t} \) as prefix, the combination is either sounded as \( \text{w} \) or not sounded at all. If accompanied by a \( \text{yata} \) or a vowel sign, it is not sounded at all; e.g., \( \text{gē} \text{tā} \) breath=\( u \), \( \text{gē} \text{yā} \) tune, melody=\( \text{yang} \); \( \text{gē} \text{cā} \) to throw=\( \text{yuk} \text{pa} \). If accompanied by \( \text{rata} \), it follows the ordinary rule of \( \text{rata}s \) (para. 14) and prefixed \( \text{t} \) (para. 23) and is pronounced \( \text{dr} \). In other cases it is pronounced as \( \text{w} \), e.g., \( \text{tē} \text{rā} \) power, authority=\( \text{wang} \).

26. Sentences for Pronunciation.

Bring some hot water. \( \text{tē} \text{cā} \text{gē} \text{cā} \text{tā} \text{sē} \text{tā} \text{po} \text{kē} \text{shō} \).

This water is not hot. \( \text{tē} \text{cā} \text{gē} \text{cā} \text{tā} \text{sē} \text{di} \text{tā} \text{sē} \text{po} \text{mī} \text{n-dū} \).

It is cold. \( \text{tē} \text{rā} \text{tā} \text{sē} \text{mō} \text{rē} \).

You can go now. \( \text{tē} \text{cā} \text{gē} \text{cā} \text{tā} \text{sē} \text{trā} \text{do} \text{chōk-kī-rē} \).
27. **Irregular Sounds.**—In the following cases the pronunciation is modified for the sake of euphony.

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

- ध्रुवि key, hon. = chhan-di.
- ध्राग्र grain, hon. = chhan-dru.
- ध्रेद्ध is not = min-du.
- ध्रश्न clothes, hon. = nam-sa.

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

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

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

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

(d) Other changed sounds.

spoon = skip-thu.

sweet buck-wheat = gya-p-ru.

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

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

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

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

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

Examples.

लेहर leather = ko-wa, high tone.

अङ्का incense = pö, high tone and lengthened.

भन्त्र brick = pā, high tone and shortened.

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

तथा opportunity = thapī, medium tone.

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

अ to (postposition) la, low tone.

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

तिब तिबet = pö, low tone and shortened.

Note the difference in above examples between ऋ ऋ and ऋ ऋ and between अ and अ अ.
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 བོད། *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, དཀྲ; ka-na-ro, ko. དཀྲ; 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, དཀྲ; ka-na-ro, ko, kong-nga-kong. Again དཀྲ; 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 ཁ; 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. ཉ, etc., it is pronounced as ka-wo, ta-wo; e.g. ཉི; ka-wo-nya-deng-bu, nye, nyen-na, nyen. བོ་; ta-wo-ga, gaپ-pa gaپ.

This wo is pronounced very shortly.

36. A syllable containing only a consonant and the inherent a, e.g., ཆ, 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 ག or ཀ, you may say “Is it sa-na-ro or sa-kyang?”

36. Examples.

handle. la skap-khyu, lu, lung-nga, lung.

cotton. ra, re-sa, re.

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

to embrace. a-wo-kha-ya-ta khya, khya shap-kyu, khyu, khyü-ta, khyi; pa : khyü-pa.

enemy. tá-wo-ga-ra-ta, dra.

spirit. la-ha-ta, hla.

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

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


lightning. ka-la-ta, la, la-na-ro, lo, lo-ka, lo.
to run.  \( \text{ra-ga-ta, ga, ga ya-ta gya, gya shap-kyu, gyu, gyuk-ka, gyuk} ; \text{pa : gyuk-pa.} \)

lineage.  \( \text{ra-ki-ku, ri, ri-ka-sa, rik ; pa-wo-ra-ga-ta, ga, ga ya-ta, gya, gya-shap-kyu, gyu, gyu-ta, gyu : rik-gyu.} \)

37. **Sentences.**

Where are you going to?  \( \text{khьйё ka-pa dro-ki yim-pa?} \)

I am going to Darjiling, Sir.  \( \text{лa nga Dor-je-ling lа dro-ki yin.} \)

What have you got in the bundle?  \( \text{dok-thre nang-la ka-re yо-pa?} \)

Different kinds of things, Sir.  \( \text{лa cha-la na-tshо yо.} \)

Have you a tea-pot among them?  \( \text{te-i nang-la kho-ting yо.пе?} \)

Yes, Sir, I have.  \( \text{lа-yо.} \)

What is its price?  \( \text{kong ka-tshо yim-pa?} \)

Twenty rupees.  \( \text{lа gor-mо nyi-shu tham-pа yin.} \)

Will you let me have it for fifteen rupees?  \( \text{gor-mо che-nga la tong-ki yim-пе?} \)

No, Sir.  \( \text{la-men.} \)

Well, good-day!  \( \text{o-na ka-le gyu.} \)

Good-day, Sir!  \( \text{ta o-na ka-le chhip-gyu-nang.} \)
CHAPTER II.

THE ARTICLE.

I. The Indefinite Article.

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

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

3. It is placed after the noun or adjective, which it qualifies; thus, བ་ཟིམ། mi·chi, a man.

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

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

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

WORDS.

Man = བ མི mi.  Dog = དགྲི་ khyi.
Woman = བ་སྐྱིད་མེད kyi-men.  Cat = བ ཅི་ sî mi.
Please give = འེ་ཐེ་ཞེས། nang-ro-nang.
Rupee = ནོར་མོ gor-mo.
To me = ར་མི nga-la.
And = ཤིं tshang.
Noise = གི་ ke.
Do not make (of noise) = གི་ ma-gyap.
Country = ལུང་པ། lung-pa.

Pleasant = འོ་ཞེས། kyi-po.
Is = རི་ re.
Wood = མི་ shing.
Armful = ཡོང་གཅིག pang-pa kang.
He = རི་ kho.
To him = རི་ kho-la.
Tibetan = གོ་པོ་ pa-pa.

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

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

A man = བོད་པའི་ སྟེ། mi-chi.
A woman = བོད་དམ་ སྟེ། kyi-men chi.
A dog and a cat = བོད་དམ་ སྟེ། khyi chi tshang skimi chi.
Please give me a dog. (Lit. To me a dog please give) ར་མི
ཐེ་ཐི་མེ་ཐེ་ཞེས། nga-la khyi chi nang-ro-nang.
Please give him a rupee རོ་མི་ སྟེ། kho-la gor-mo chi nang-ro-nang.
Do not make a noise གི་མེ། ke ma-gyap.
It is a pleasant country. (Lit. country pleasant is) lung-pa kyi-po re.

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

He is a Tibetan. kho pö-pa re.

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

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

**II. The Definite Article.**

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

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

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

**Words.**

| སྦིས་ | su. |
| བྲགས་ | pu-gu. |
| གཉེན་ | yak-po. |
| རྒྱལ་པོ་ | druk-pa. |
| སྤྱོད་ | hlak-pa. |
| རྟགས་ | tsha-po. |
| རྒྱུད་ | khe-sho. |
| རིག་པ་ | kha-la. |

**Exercise No. 3.**

The dog and the cat. བོད་ཀྱི་དང་། khyi 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. འབྲུག་པ་ རྒྱུ་ རྒྱུག་ རིག་པ་ སྦིས་ ཚུ་་ re; ཡོད་པ་ རྒྱུ རིག་པ་ རྒྱུ རིག་པ་ རིག་པ་ སྦིས་ ཚུ་་ re.

The boy is good. བོད་ཀྱི་དང་། pu-gu di yak-po re.

Who is the boy? The boy is a Bhutanese. འབྲུག་པ་ རྒྱུ རིག་པ་ རྒྱུ རིག་པ་ རིག་པ་ རིག་པ་ རིག་པ་ སྦིས་ ཚུ་་ re; ཡོད་པ་ རྒྱུ རིག་པ་ རིག་པ་ རིག་པ་ རིག་པ་ རིག་པ་ རིག་པ་ རིག་པ་ རིག་པ་ སྦིས་ ཚུ་་ re.
The wind is strong. \( \text{ lhak-pa tsha-po re. } \)

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

Bring the food. \( \text{ kha-la khe-sho. } \)

**Exercise No. 4.**

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

The Noun.

1. Abstract Nouns though used in the literary language are frequently avoided in the colloquial by the phrase being turned and an adjective employed instead of the abstract noun. Thus, the cleverness of this doctor is known to all, 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 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.
2. **Nouns denoting membership of a certain country, religion, profession, etc.,** are formed by adding न*, po, pa, धु, ma or mo, to the name of the country, religion, etc., concerned. Thus, Bhutanese = न gur 4* druk-pa; Carpenter = न shing-bo-wa; Inhabitant of Chumbi Valley (Tromo) = न tro-mo-wa; Servant = न yok-po; Chief = न tso-wo; न and न when used in this connection sometimes denote the feminine gender, e.g. न gye-po = King, न gye-mo = Queen. But, as noted below (para. 6), feminines are often denoted by one of the participles न or न, thus, **This woman is a Tibetan,** न kyi-men di pō-pa re. न and न are used instead of न and न respectively when the preceding syllable ends in a vowel.

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

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

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 
\( \text{ pho, for masculine and } \) \( mo, for feminine. These precede the root of } \) 
the noun, e.g., 
\( \text{ pho-shing, male tree, mo-shing, female tree. They are also used by themselves as nouns; e.g. } \) 
\( \text{ pho-mo, males and females. } \)

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

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

| Nom. and Acc. | याक | ya, a yak.          |
| Gen.         | याक-कि | yak-ki, of a yak.  |
| Dat.         | याक-ला | yak-la, to a yak.  |
| Agent.       | याक-कि | yak-ki, by a yak.  |
| Abl.         | याक-ने | yak-ne, from a yak.|

8. With some verbs the accusative may be formed in ग, e.g., kho nga-la dung-song, he beat me. Its use in these cases is optional. With other verbs ग cannot be used, e.g., kho टोप-च्हे sá-ki du, he is eating food.
9. In the literary language, if the noun ends in न् or श् the genitive is formed by न्त् and the agentive by न्त्यः; if the noun ends in ा or म the genitive is formed by न्त् and the agentive by न्त्यः. It is only when the noun ends in न् or श् that the genitive is formed by न्त् and the agentive by न्त्यः. But in the colloquial न्त् and न्त्यः 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. न्योक् न् योक्पो, a servant.
Gen. न्योक् न् योक्पो, of a servant.
Dat. न्योक् न् योक्पो-ला, to a servant.
Agent. न्योक् न् योक्पो, by a servant.
Abl. न्योक् न् योक्पो-ने, from a servant.

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

Nom. and Acc. न्याक्त्षो न्याक्त्षो, yaks.
Gen. न्याक्त्षो न्याक्त्षो, of yaks.
Dat. न्याक्त्षो-ला, to yaks.
CHAPTER III.

Agent. नामवाङ्गेन्त्र yak-tshō, by yaks.

Abl. नामवाङ्गेन्त्र yak-tsho-ne, 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, फिनाम्ना नामवाङ्गेन्त्र mi kha-she yong-gi-du, some men are coming, lit. मै ग्नेय ग्नण्् सोमे नामवाङ्गेन्त्र are coming; नि not निक्क्न 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, नामवाङ्गेन्त्र yok-po kho dung-gi-du, the servant is beating him, lit. नामवाङ्गेन्त्र by the servant, नि him, दुग्निक्नुङ्ग is beating; but नामवाङ्गेन्त्र sang-nyi yok-po dro-ki-re, the servant will go to-morrow, lit. नामवाङ्गेन्त्र to-morrow, नामवाङ्गेन्त्र the servant, नामवाङ्गेन्त्र will go (see also Postpositions, Cap. XI, paras. 1 to 3).

Words.

Your दित् = khyö-re. My दित् = nge.

Mother नाम = a-ma. Phari नाम = Phari.
<table>
<thead>
<tr>
<th>Tibetan Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lhasa སྤྲ་ཐམས་ཅད = hla-sa.</td>
<td>Thief ཤུ་ལུ་ = ku-ma.</td>
</tr>
<tr>
<td>Father སྒང་ = pa-pa.</td>
<td>Are ཆོས་ = yö.</td>
</tr>
<tr>
<td>To catch ལྷ་སྟེ = sim-pa.</td>
<td>Here སྒྲུལ་ (ཐོ་ཏེ་) = de.</td>
</tr>
<tr>
<td>Trader ལྷ་སྟེ = tshong-pa.</td>
<td>Many སྒྲུལ་ = mang-po.</td>
</tr>
<tr>
<td>One who catches ལྷ་སྟེ = sim-khen.</td>
<td>Mule སྟོས་ = tre.</td>
</tr>
<tr>
<td></td>
<td>Name སྙིང་ = miny.</td>
</tr>
</tbody>
</table>

**Exercise No. 5.**

Your mother's cat. ཀྱུར་བུམ་མཐའ་མི་ | khyö-re a-me shi-mi.

My servant will go ཉེ་ཡོད་པོ་ཕབ་- | nge yok-po pha-ri ne

from Phari to Lhasa. སློ་མ་བདེན་ | hla-sa la dro-ki-re.

My father is beating the dog. ཉེ་ཡོད་ཕབ་- | nge pa-pe khyi dungs-gi-du.

The men who caught the thief are here. བུ་མ་ (ཐོ་ཏེ་) མི་མཛོད་དེ་- | ku-ma sim-khen te-tsho de-yö.

Many women are coming. ཕྱི་མེ་ | khyi-men mang-po yong-gi-du.

This is a male mule. དི་ཕོ- | di pho-tre re.
This man has done the work. ~'~~N'ww~'~~~N'~'~~

mi di le-ka di che-pa re. Lit. mithi by this man,

the work, umashe 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, མདོར་བཞིན་ཀྲུང་པ་ཆུང་ཆུང་གི་, OF THE SMALL HOUSE, lit. མདོར་ house, ཚུང་ small གི་ of; མདོར་མེད་ཐོབ་མ་ཀྲུང་པ་ཆུང་ཆུང་ ཡེད་ཤེས་ gang-la cha- chi du, THERE IS A BIRD ON THE TOP OF THAT SMALL HOUSE; lit. མདོར་མེད་ཐོབ་མ་ of that small house, མི་ on the top, ང་ ཁུ་ a bird, གུ་ 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, དབྱང་གི་ོལ་མུན་པ་པོ་-pe kyi-men la, to the TIBETAN woman. དབྱང་གི་ོལ་མུན་པ་པོ་-pe kyi-men te la kha-la nang-ro-nang, PLEASE GIVE SOME FOOD TO THAT TIBETAN woman; lit. དབྱང་གི་ོལ་མུན་པ་ to that Tibetan woman, མི་ food, བོ་-pe མི་ 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. ཆུ་མ་བོ་ ka-po chi, a white mare. Note that མོ་ 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: ཤིས་ཀློད་བོམ་ གཞང-པོ་ བོམ་ chi, a wooden ink-pot, lit. ཤིས་ཀློད་ of wood, གཞང-པོ་ an ink-pot. ཤིས་ཀློད་ སེར་རྗེ་ ལྷོ་, a golden charm box. Also from adverbs, the adverb being similarly put in genitive form, thus, སོགས་ཀློད་ སེར་ བོམ་ སེར་ བོམ་ ok-ki khang-mi, lower room, སེར་ meaning below.

4. Other adjectives are formed from words repeated, thus: ཆུ་ོ ཁོ གོར་-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. མིག་རྒྱལ་ མིག་ བོམ་-re khyar-re khyor-re, shaky, tottering. Such repeated words are in the colloquial usually dissyllabic.

5. Adjectives denoting a negative such as those which in English begin with in—, un—or end with —less are occasionally rendered in Tibetan by སོགས་ me or སོགས་ me-pa, following the noun concerned, e.g. སོགས་ thrim-me, lawless, i.e.
WITHOUT LAW; བོན་ལྟ་མེ་པ་, 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 ལྨ་ཁྲིམ་པི་སེལ་སོགས་! di ཐོ་པོ་མིན་དུ་

6. —ABLE, —IBLE are often expressed by ཤིག་པ་, e.g. ལེགས་ལེགས་བི་སེལ་སོགས་! ཁང་ལ་སེ་ས་བོད་པ་མིན་དུ་, THIS FOOD IS NOT EATABLE, i.e. IS NOT FIT FOR EATING, lit. ལེགས་ལེགས་! THIS FOOD NOT EATABLE, མཐོང་ན་IS NOT. Where the meaning is that of READY FOR, use ཤིག་ཅེ་OR ལེགས་ཅེ་, e.g. ལེགས་ལེགས་ཅེ་ཅེ་! ཁང་ལ་སེ་དེ་ཐ་ཆོས་ཆོས་མིན་དུ་ THIS FOOD IS NOT YET READY TO BE EATEN.

7. The comparison of adjectives is formed by བོན་le—than, more than, thus: སྒྲིམ་པྱེ་ཞེ་ཞེ་ཞེ་ཞེ་! ར་བྲེ་ལ་དེ་ རོྐུ་མོ་ཧོོ་དོུྐུ་, THIS HORSE IS BIGGER THAN THAT ONE, lit. སྒྲིམ་པྱེ་ MORE THAN THAT HORSE, སྒྲིམ་པྱེ་! THIS HORSE རོྐུ་མོ་ཧོོ་ is big. Note that the adjective itself remains unchanged. Some adjectives, e.g. ཤིག་པ་ yak-ka, BETTER, རེ་ཅེ་ mang-nga, MORE; སྒྲིམ་པྱེ་ chhe-wa, GREATER; ཤིག་པ་ bom-pa, THICKER have separate forms for the comparative. In such cases these are used with ཤིག་ in the same way as the adjective whose form does not
change, thus: རྒོད་ལྡན་གཙུག་པ་ ta di yak-ka du, this is the better horse; རེ་ལྡན་གཙུག་པ་ te-le di yak-ka du, this is better than that. Frequently the adjectival root is conjugated like a verb, thus; རེ་ལྡན་གཙུག་པ་ te-le di bom-kyi re, this is thicker than that.

8. The Superlative Degree of adjectives is formed either by སྤོ་ shö or by the words “more than all,” “from among all.” Thus: རིག་ཆོས་ di chhe-shö re, this is the biggest, རྒྱུན་དེ་དོན་གཙུག་པ་ gang-khe kyi-ne di yak-po re, this is the best, lit. རྒྱུན་དེ་ all, སེམས་ from among, རྒྱུན་དེ་ this is good. ཐིགས་ལུང་གཙུག་པ་ tham-che le re-gö di trap-kyi re, this is the thinnest cotton-cloth, lit. ཐིགས་ལུང་more than all, ཐིགས་ལུང་this cotton cloth, ཐིགས་ལུང་is thin. Again, རྒྱུན་དེ་དོན་གཙུག་པ་ tshang-me nang-ne di ring-po re, this is the longest, lit. རྒྱུན་དེ་ all, སེམས་ from among, རྒྱུན་དེ་ this is long.

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

Son སད་པུ།
Parents བདག་ཕབ་མ།
Iron བོད་ཆ།
Things, goods བོད་ཆ་ལ།
Durable ལྷ་ཁྲེའི་མོ།
Fat སྣང་གཏན། sha gyak-pa.

Talk, speech ཁེ་ཆྩ། ke·chha.
Foal རྟ་མི། (སྟོད་) ti-gi.
Brave རྟ་ཞིང་ཞིང་ nyiny chhem-po.
Khampa, དམངས་པ kham-pa, i.e. inhabitant of Kham (ཁམས) large province in Eastern Tibet.

Exercise No. 7.

This man is the son of good parents. རྟ་མི་དེ་ཕབ་མ་ཡག-པོ་པུ་རེ.
Iron things are more durable than wooden things. སྣང་གཉིས་(སྟད) རྟན་བསྟན་གཞི་པོ། རྟ་མི་དེ་ཕབ་མ་ཡག-པོ་
That fat woman is beating a foal. སྣང་གཉིས་(སྟད) རྟ་མི་དེ་ཕབ་མ་ཡག-པོ་ གཞི་པོ་ རྟ་མི་དེ་ཕབ་མ་ཡག-པོ
It is my white mare’s foal. རྟ་མི་དེ་ཕབ་མ་ཡག-པོ་(སྟད) རྟ་མི་དེ་ཕབ་མ་ཡག-པོ ti-gi re.
The Bhutanese are braver than the Chumbi Valley men, lit. more than the Chumbi Valley men the heart of the Bhutanese is big. त्रो-मो वा ले दुर्ग-पा न्यिंग च्हेम-पो रे.

The Khampas are the bravest Tibetans. षो-पा गंग-क्षे क्यी-ने क्षम-पा न्यिंग च्हे-क्ष्रे.

This is nonsense (lit. useless talk). तों-ता मे-पे खे-च्हा रे.

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.*

- **E'G~nnga-yk** or **4y6,I am.**
- **hny'qq'khyö-yilz** or **Gy6yo** or **q'ye** or **(??qm** du, thou art.
- **kho-yin or 9ng yö or 9n re or 9(yu** du, he is.
- **ngan-tsho yin or 9ng yö, we are.**
- **khyöntsho yin or 9ng yö or 9n re or 9(yu** du, ye are.
- **khon-tsho yin or 9ng yö or 9n re or 9(yu** du, they are.

2. 9ng and 9n are used only in an *attributive* sense; 9ng and 9(yu are used primarily in the sense of *existing*, but are also sometimes used in an *attributive* sense. Thus: **ku-ma sim-khen nga yin, I am the man who caught the thief.** I am (exist) here, 9ng (9n) nga de yö, never 9ng (9n) nga.
de yin. He is good, kho yak-po re or kho yak-po du.

3. Negative form.

 nga men or me, I am not.
 kho 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.
 khyon-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 ( 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-re, e.g.
 kho-yak-po min-du, he is (I know) not good.
 kho yak-po yo-wa-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 མིན་ཤིང་ or མིན་ལྩོང་ йo-wa-re. As a general rule it may be said that མིན་ means it is there; I saw it there and know that it is still there. མིན་ means I saw it there, but am not sure whether it is still there or not. མིན་ལྩོང་ means I did not see it, but, understand that it is there, e.g., the Dalai Lama is residing at Lhasa now-a-days, སུ་བོད་མོད་ཐུ་ཞིང་ཤིང་དབང་པོ་ལྟ་བདུན་གྲོས་རྒྱ་མཚོ་ མིག་གིན་ kyam-gön rim-po-chhe teng-sang hla-sa la sku-den-ja yö. This means “I saw the Dalai Lama at Lhasa and know that he is still residing there.” If we substitute མིན་ for མིན་ it means “I saw the Dalai Lama at Lhasa, but am not sure whether he is still residing there.” With མིན་ལྩོང་ instead of མིན་ it means “I understand that the Dalai Lama is residing at Lhasa.”

5. To form the interrogative add ལྟ་ or རྒྱ་ to མིན་ རྒྱ་, e.g. ཆོས་ལྟ་ yö-pe, སིྨི་ལྟ་ yim-pe; མིན་ du, forms མིན་ལྟ་ (ནམ་) duk-ke, according to the ordinary rule for reduplication. [Cap. I, para. 27 (b).] Thus, བོད་བཞིན་ལྟ་ མི་ཤི སྟོང་པོ་ re-pe? Is this man good? བོད་བཞིན་ལྟ་ མི་ཤི སྟོང་པོ་ nang-la yö·pe, is the man at
CHAPTER V.

45. 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. བོད་ རུ་ངེ་ འི་ རུ་ བོད་ རུ་(lit. IS THE MAN INSIDE?) 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 གནས་ གནས་ Formerly or other adverb of time being placed in front. Thus, བོད་ རུ་ངེ་ འི་ རུ་ བོད་ རུ་(lit. IS THE MAN INSIDE?) mi di yak-po re, THIS MAN IS GOOD. གནས་ གནས་ Formerly mi di yak-po re tan-da yak-po ma-re, THIS MAN FORMERLY WAS GOOD; NOW HE IS NOT GOOD. གནས་ གནས་ 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 གནས་ yong, which is the same for all persons, singular and plural, thus, ཁྲ་ ཁྲ་ nga yak-po yong, I WILL BE GOOD; བོད་ རུ་ངེ་ འི་ རུ་ བོད་ རུ་(lit. IS THE MAN INSIDE?) khon-tsho yak-po yong, THEY WILL BE GOOD. For the negative insert བོད་ རུ་(lit. IS THE MAN INSIDE?) mi before གནས་ yong, thus, ཁྲ་ ཁྲ་ khyö yak-po mi-yong, YOU WILL NOT BE GOOD. Interrogative གནས་ གནས་ (་) yong-nge or གནས་ (་) yong-nga.

8. The conditional is ཅུ་ ཁྲ་ yö-na, or ཁྲ་ ཁྲ་ du-na, for all
persons, singular and plural, past and present; thus, གཏེར་ཐུ་ nga yak-po yö-na, if I am good, or, if I were good; ཆི་ར་ TB yake-yo yö-na, if thou art good, or, if thou wert good. The negative is མེ་na, e.g. མེ་ na kho yak-po me-na, if he is (or was) not good.

9. The infinitive and verbal noun are formed from the root with གཉེའ་ added; i.e. དགོང་ yö-pa, བོད་ yim-pa, to be, the being, to have been, the having been, to be about to be. The context tells whether they are present, past or future; e.g. གཏེར་ཐུ་ me- na | mi di yak-po yim-pa nge ko chung, I have heard that this man is good; དབྱང་བཞི་ བཞི་པོ་ ngal-gl-mi di yak-po yim-pa ko chung-te ta mi- nge ched sha, I heard formerly that this man was good, but now he has behaved badly (lit. has acted the bad man).

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

11. The *past participle* is formed by རུ་ནའ་ yö-ne, negative རུ་ནའ་ me-ne; e.g. རུ་ནའ་ ཁྱོ་ yak-po yö-ne, THOU, HAVING BEEN GOOD; རུ་ནའ་ མཁྲི་ tsho yak-po me-ne, THEY, NOT HAVING BEEN GOOD.

12. རུ་ནའ་ yö-khen, or རུ་ནའ་ yö-pa, forms a participle used in an agentive sense. (See Cap. III, para. 3.) Thus, རུ་ནའ་ སི་ཧྱུལ་ཏེ་མེ་ཤེ་ མི་ di yö-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 རུ་ ma-cKe, these being the imperative of the verb རུ་ che-pa, TO DO; thus, རུ་ ma-cKe, DO NOT BE STUPID.

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

15. རུ་ yö, is also used to denote *having, possessing*, with the subject in the dative. Thus, རུ་ ཁྱོ་ la tu yö-pe? HAVE YOU A HORSE? འི་ཐུ་ ngen-la yö ta
me, I had one, but I have not got it now. The འ may also be omitted, thus: སྲིད་ཀྱིས། khyö ta yö-pe?

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

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

Words.

He = རྩེ་ kho-rang.
Is staying = སྲིད་ཀྱིས། de-du.
Pen = རྒྱ་ nyu-gu.
When grown up, lit. when the years rise = ནོ་མར། lo-long-na.
Call, lit. make come = རྒྱ་ (དེ་) sho chi.
Monk = རྒྱ་ tra-pa.
Where = རྒྱ་ ka-pa.
Boy = རྒྱ་ pu-gu.

Darjeeling = དོར་ je-ling.
Will be a thief, lit. will steal = ཀུ (ཀུ) མུ་མས་ ku-ma ku-yong.
Two = གཉི་ nyi.
Tall, lit. long body = སངས་ གཉིས་ suk-po ring-po.
Many = སྲོག་ mang-po.
Chinaman = ཆི་ gya-mi.
The Chumbi Valley = དྲོ mTro-mo.
At home, lit. within = ཨུ་ nang-la.
Exercise No. 9.

When he is (or was) at home. \[\textit{kho-rang nang-la yö-tü}.\]

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

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

He was a thief; now he is a good man. \[\textit{ngen-la kho ku-ma re, ta yak-po-re}.\]

If he is at home, call him here. \[\textit{kho nang-la du na, de sho chi}.\]

He has been a monk, but is now a trader. \[\textit{ngen-la kho tra-pa re, ta tshong-pa re}.\]

When the boy is grown up, he will be a thief. \[\textit{pu-gu di lo-long-na, ku ma ku-yong}.\]

I have two ponies. \[\textit{nga-la ta nyi yö}.\]

You are tall. \[\textit{khyö suk-po ring-po re}.\]

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

\[1\text{ A common transition among Tibetans.}\]
Where is my mother? **��度洋有名:** нге а-ма 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: "khö luk-sha sa-ki-du, he is eating mutton, lit., by him, as regards mutton, an eating is; 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. ཁི་ ངོ་ ཨོ་ ཆོ་ etc. to the root.

3. The verbal root-inflections, i.e. the changes in the roots of the verbs for different tenses, are of less importance than they otherwise would be, since in the colloquial of uneducated persons the great majority of verbs use the perfect root for all tenses. Thus, the verb to put in has in the literary language four roots, viz.:—
Present root .INTERNAL. \textit{ju}.

Perfect do. \textit{chu}.

Future do. \textit{sku}.

Imperative do. \textit{chhu}.

But the ordinary colloquial employs the perfect root \textit{chu} for all the tenses.

4. The exceptions to the above rule are:

(a) Verbs, the present root of which end in the inherent \textit{a} or \textit{u}, usually make this present root for the present indicative, future indicative formed by \textit{ki-yin}, negative form of the imperative, present participle, agentive participle, present infinitive, and verbal noun, \textit{e.g.} \textit{sa-ki-du}, \textit{he is eating}, from the present root \textit{sa} not \textit{sa-}\textit{chhu}; \textit{k\textit{u}-ki-re}, \textit{he will request}, from the present root \textit{\textit{k}\textit{u}} not \textit{\textit{k}\textit{u}-}\textit{chhu}; \textit{\textit{k}\textit{u}-ki-re}, from the perfect root \textit{\textit{k}\textit{u}}. But \textit{\textit{k}\textit{u}-ki-du}, \textit{he appoints}, from the perfect root \textit{\textit{k}\textit{u}} not \textit{\textit{k}\textit{u}-}\textit{chhu}; \textit{ko-ki-du}, from the present root \textit{\textit{ko}}.

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 \textit{nang-wa} \textit{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. གཏལ་ (ན) གཏལ་ 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 གཏལ་ (ན) གཏལ་ tap-kyi-du, he sows (the field), never གཏལ་ (ན) གཏལ་ dep-kyi-du; ཁབ་ being the perfect and ཁབ་ the present root.

So also always ཡོག་ (ན) ཡོག་ nyö-yong, he will buy, from the perfect root ཡོག་ never ཡོག་ nyö-yong, from the future root ཡོག་

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

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

I pour (or am pouring).

you (or ye) pour (or are pouring).

he (or they) pours (or is pouring).

The and are often omitted, e.g. 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 ngen-la or other adverb of time added.

9. Perfect Indicative.— I pour (or have poured).

You (or ye) poured (or have poured).

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

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

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

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

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

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

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

ཐུ་ yong added to the perfect root of the verb may also be
used for all persons, thus, རོ་གཤེགས་ nge luk-yong, I will
Neither the present nor the future root is used with \textit{en} in this sense, \textit{e.g.} I \textit{will buy} \textit{ma nibs} \textit{nges} \textit{nyo-yong}, not \textit{ma nibs} \textit{nges} \textit{nyo-yong}. I \textit{will do this work} \textit{ma amnye} \textit{nges le-ka di che yong}; \textit{nges} the perfect root is used, not \textit{nges} the present root, nor \textit{nges} the future root. \textit{The ice will melt rapidly}. \textit{Ma amnye} \textit{nges le-ka di che yong}; \textit{nges} the perfect root is used, not \textit{nges} the present root, nor \textit{nges} the future root.

12. \textbf{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 \textit{a} or \textit{$\ddot{a}$} this is often changed to \textit{\`a}; \textit{e.g.} \textit{mik-tö}, \textit{look}! from present root \textit{\`a} \textit{ta}.

\begin{align*}
\text{Send this man!} & \quad \textit{ni d"or"} \textit{di tong}^1 \\
\text{Buy this thing!} & \quad \textit{cha-la di nyö}^2
\end{align*}

\begin{itemize}
  \item \textit{Present root.}
  \item \textit{Perfect and imperative root.}
\end{itemize}
Tell (your) petition! \( \text{nye-sk}u \text{ shi}. \)

Sow this field! \( \text{shing-kha di tap}. \)

In addressing servants, coolies and others of low rank, \( \text{shi} \) is often added, \( e.g. \) Pour! \( \text{lu}k-\text{shi}. \)

In addressing persons of somewhat better position \( \text{ro-nang} \), and \( \text{ro-cke} \), the former being the slightly more polite of the two, are substituted for \( \text{shi} \)! Thus, \( \text{lu}k-\text{ro-nang}, \text{please pour}. \) Other particles used after the imperative to soften it are \( \text{ta} \) and \( \text{a} \). These soften the order, but are not quite so polite as \( \text{ro-nang or ro-cke}, e.g. \text{tö-ta}, \text{do look! o-na gyu-a, well, you may go. de sho-a, come here, do. kho-la tri-ro-nang, please ask him.} \)

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

Do not send this man, \( \text{mi-di ma-tong}. \)

Do not buy this thing, \( \text{cha-la di ma-nyo}. \)

\(^1\) Perfect root. \(^2\) Perfect root.
Do not tell (your) petition, न्येस्कु मस्कु | nye-skhu ma-skhu.

Do not sow this field, sking-khu di matalp.

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  also take the present root for the negative imperative, e.g. भै म्ता mik-ma-ta, do not look. शामसा sha-ma-sa, do not eat meat. Those verbs, which form irregular imperatives, take the present root for the negative, e.g. धन शो sho, come! मायो ma-yong, do not come! ग्यु gyu, go! मन्ड्रो man-dro, do not go!

14. It should be noted also that verbs of telling, ordering and the like govern the imperative, thus, खो फहरै दो लाप्शि kho pha-ri la dö lapši, 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, भुद्रिसा दुक्न्जे छे योng duk-nge che-yong (will be grieved, lit. will make grief). Past Conditional, if I had known yesterday, I would have given it, लहेतीर्ला न्गे हाकोना (if I had known) te-ra-yö (would have given). Note that both for the present and the past the clause begin-
ning with *if* takes думал added to the root of the verb; that the second clause, as in English, takes the future, when joined to a present conditional clause; and that, when joined to a past conditional clause, the second clause takes the perfect indicative changing *ні* into *ні* and *ні* into *ні*. Thus, *If he had known yesterday, he would have given it.*

16. *As, because, since* is expressed by заменит, *e.g.* заменит, *khyön-tshö che ma-thup-tsang nge che-pa-yin.* *As you could not do it, I did it.*

17. **Present Participle.** This is formed by adding замен to the root, *e.g.* замен замен, *khö tre dung-замен mi chi leп-song, while he was beating the mule, a man arrived.* Or замен may be added to the infinitive (see para. 23 below), the latter being put in the genitive; *e.g.* замен замен замен, *khö tre dung-замен-la, etc.* This participle may also be formed by adding замен or замен to the root, *e.g.* замен замен замен замен замен замен, *khö tre dung-замен-замен mi chi leп-song.*
18. **Past Participle.**—Formed by adding བློ་ ne to the perfect root, *e.g.* ན་ ན་ ན་ 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,** ན་ ན་ ན་ ན་ ན་ kho tshong gyap-ne chhuk-po chung-nga-re. བྱ (he) ན་ ན་ ན་ (having traded) བྱ (rich) ན་ ན་ (has become). **After he had written the letter, he despatched it.** ན་ ན་ ན་ (having written) བྱ (the conditional and བྱ the present participle make up largely for the poverty of the Tibetan language in conjunctions.

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

The messenger who will go to-morrow. རང་ཁྱིད་བོད་དབེན་ (ཁབ་) ལེགས་ཟེ། sang-nyi dro-ngen pang-chhen te.

The man who sent the letter yesterday. རང་ཁྱིད་པོ་ཆེན་དབེན་ (ཁབ་) ལེགས་ khe-sa yi-ge tong-ngen mi te.

The letter which was sent yesterday. རང་ཁྱིད་འི་གཟིགས་ (ཁབ་) ལེགས་ khe-sa tang-nga yi-ge te.

The man who was sent yesterday. རང་ཁྱིད་འི་གཟིགས་ (ཁབ་) ལེགས་ khe-sa tang-nga mi te.

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

20. Verbal Noun.—Either takes the infinitive form or is formed by adding སྲེ་ ya to the root, e.g. སྲིས་གྱི་ trö-ya, the running away from སྲིས་གྱི་ trö-pa, to run away. སྲིས་གྱི་ དུས་འཛིན་པ་ཐེག་པ་ལེགས་ mak gyap-튜 trö-ya di yak-po ma-re, the running away when a battle is being fought (ནག་བུ་བུ་) is wrong. Again: now-a-days is the time for going to India, བྲིས་རིགས་འགྲུབ་གཞོན་ (or སྲི་འབུམ་) te-ring-sang gya-la dro-ве tü re, lit. བྲིས་རིགས་ (now-
Infinitives and verbal nouns can also be formed from other parts of the verb. Thus, བོད་མ། (to do or the doing), སོ་ནས་མེད་(ན་) or སོགས་གཞི། (the having finished doing). For example, ས་དང་མན་མངས་(ན་) བོད་པར། ke-chha che-tshar-ra yak-po ckung, lit. the having finished the discussion is good, i.e. it is good that the discussion has been finished. Similarly དོན་གཞི། the being on the point of doing, བོད་མ། 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. སོགས་གཞི། བོད་པར། བོད་པར། je-ma pa yim-pa nge ha-ko song. I perceived that he was a simpleton. སོགས་གཞི། བོད་པར། བོད་པར། khyö kha-la se-tshar-ra yin-na sam-ckung. 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 བོད་པར། བོད་པར། e.g. སོགས་གཞི། བོད་པར། བོད་པར། kham-chhudi thöp-pe tön-la nge kap-le mang-po gyap-pa yin; I have endured a great deal of trouble in order to succeed in this law-suit. སོགས་གཞི། བོད་པར། བོད་པར།.
23. **Infinitive.**—This is the form of the verb found in dictionaries and vocabularies. It is the present root with उ pa added in the case of roots ending in ब का, ता, ना, पा, मा, सा, and with उ wa added in the case of roots ending in a vowel or न गा, ए, रा, ला. It is used in the sense of *in order to*; e.g. न उ दूर जाना का lön-pung-la tshong gyak-ka chhim-pa-re, **he has gone to Kalimpong to trade.** उ added to the present root also expresses the infinitive. Thus, न उ होका का खो तो उं tā dro-gyu ka-tshö yö, **how far (have we) to go now?**

Several verbs, e.g. न उ गो-पा, to be necessary, खु घु thup-पा, to be able, खु घु chhok-pa, to be allowed and न उ दो-पा, to wish, take the root and not the infinitive of the verb which they govern; e.g. न उ होका का खो तो उं tā khyö dro chho-ki-re, **you are permitted to go now.**

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

Official = འབྲི་མཛོད།  pöm-po.
Messenger = རྒྱལ་པོ་  pang-chhen.
Muleman = རྡུ་  tre-pa.
To know = གླེང་  she-pa.
Quickly, soon = རྒྱུན་  gyok-po.
Water = སྦྱོ་  chhu.
To learn = སློ་  lap-pa.
Difficult = མྱྭ་  ka-le khak-po.
Letter = བོད་  yi-ge.
To receive = དོར་  jor-wa.
Kalimpong = བོད་  ka-lön-pung.
To buy = དཔལ།  nyo-wa.

Exercise No. 11.

I see the house. ཞེས་་ལ་ཁང་པ་  nye khang-pa thong-gi-du.
I will see your house to-morrow. ཞེས་་ལ་ཁང་པ་  sang-nyi khyö-re khang-pa nge mik-ta-ki-yin.
The official has sent a messenger to me. བོད་་ཁང་པ་  pöm-pö pang-chhen chi nge tsa-la tong nga nang-chung.
You have sent your worst pony; please sell me a better one.

To receive = དོར་  jor-wa.
He is beating a mule.  

He was beating the muleman yesterday.  

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

Do not beat the pony.  

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

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

After going to Darjeeling, go to Kalimpong.

When you are at Kalimpong, buy a pony.

5
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 ཤེས་ to come) from Lhasa.
CHAPTER VII.

The Verb—continued.

1. **Negatives.**—The negative used with the present and future indicative (except with *r*<sub>5</sub>) is ꞌ<sub>mi</sub>. With all other tenses and with ꞌ<sub>re</sub> even though in the present or future ꞌ<sub>ma</sub> is used. The negative with ꞌ<sub>yin</sub> is shortened into ꞌ<sub>men</sub>, that with ꞌ<sub>yö</sub> into ꞌ<sub>me</sub>. Thus: ꞌ<sub>ma</sub> kho yong-gi min-du, he is not coming; ꞌ<sub>ma</sub> kho yong-gi ma-re, he will not come; ꞌ<sub>yin</sub> sang-nyi kho lep-mi-yong, he will not arrive to-morrow; ꞌ<sub>men</sub> nga dro-ki men, I will not go; ꞌ<sub>me</sub> nga shing-gi-me, I do not know.

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

3. **Never** is translated by ꞌ<sub>ma</sub> ma-nyong, following the root of the verb, e.g. ꞌ<sub>yin</sub> nga Dor-fe-ling-la dro ma-nyong, I have never been to Darjeeling.
4. Interrogatives.—These follow the rules given in Chapter V, para. 5. To these must be added the rule that निकुंग, निंग· song, and निंग· nyong (this latter without ना ma, meaning ever) take ने nge. Thus: Has my father arrived?

क्यो नगेपा-पा-लेपकुंग-ने? Again, have you ever been to Darjeeling?

क्यो दोर-जे-लिंग-ला द्रो निंग-ने?

Sometimes निंग is used instead of निंग in interrogative sentences for the second person, singular and plural, e.g.

क्यो ह्लासा-ला द्रो-की निंग-पे? Are you going to Lhasa?

5. An interrogative is also formed by आयो a-yō (present tense) आयो a-yong (future tense). Thus, ले-का दी चे-ना यक-पो a-yong?

IF YOU DO THIS, WILL IT TURN OUT WELL? (lit. will it be good?).

पु-गु दी लाप-ट्रा-ला यक-पो चे-ने दे-क्यिअ आयो? IS THIS BOY DOING WELL AT SCHOOL?

6. Finally, an interrogative with a future meaning is formed by adding ना to the root. Thus, न्यान-त्शो कारे लाप-का? 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 ཐིན་ཁྲི་ང་ང་(khyö, kho)dung-gi-du,
I (you, he) am being beaten.

Future ཐིན་ཁྲི་ང་ང་(khyö, kho) dung-yong.
I (you, he) shall be beaten.

Perfect བོད་གནང་དང་(khyö, kho) dung-song, or བོད་གནང་དང་(khyö, kho) dung-du, or བོད་གནང་སྣ་(khyö, kho) dung-sha, Have (has) been beaten.

Future Passive Participle བོད་གནང་(khyö, kho) dung-gyu, To be beaten. So also ཏྨ་ལྷ་ལྷ་(khyö, kho) 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 རུལ་(i.e. are able to) go to Darjeeling, གྲུ་སྤྱི་བཤད་ཆེ། khyö Dor-je-ling-la dro thup-kyi-re. He can do this, གྲུ་སྤྱི་བཤད་ཆེ། khyö di cke thup-kyi-re. It will be seen from the above examples that the subject is put in the agentive case, when the main verb is transitive and in the nominative case, when the main verb is intransitive. A similar rule applies to the permissive verbs and to the hortative verbs dealt with in the two next paragraphs.
9. **Permissive Verbs.**—When *can, could* mean *is allowed to*, translate by འཆོས་ འབུ་ chhok-pa, added to the root of the verb; *e.g.* འཕྲོ་ན་མེ་གྲོ་དོན་ བདེ་དགོས། 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 འགྲུང་་ gön-pa, added to the root of the verb, *e.g.* you *should* (*i.e. ought to, or must*) go to Darjeeling, འཕྲོ་ན་མེ་གྲོ་དོན་ བདེ་དགོས། 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!* ཤེས་དགོས་ ཆེ་na-a (འོད་) nge pün-kya de yö-na-a.

*If only he would eat his food!* ཕྱུག་དགོས་ ཆེ་na-a. **khö kha-la sa-ro che-na-a.**

*If only he would bring my pony!* ཤེས་དགོས་ ཆེ་na-a. **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!* ཤེས་དགོས་ ཆེ་na-a. **tem-pa yün-ring ne-pe tra-shi sho.**
This sentence is frequently used at the end of a prayer.  

\(<\text{ENDORSEMENT} >\)  

\(\text{MAY YOU BE HAPPY!} \quad \text{kh yö ky-po yong-nga sho.}\)  

\(\text{MAY YOU HAVE A LONG LIFE FREE FROM ILLNESS!} \quad \text{kh yö tshe-ring ne-me yong-nga sho.}\)

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

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

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

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

15. Completion is expressed by the verb \(\text{\textit{tshar-wa}},\) to finish, added to the root; \(\text{e.g.,}\) \(\text{khö to se-tshar-song, he has finished eating.}\)
16. When an action is habitual or general the future form in ིན is used. Thus, བོད་རྩ་ལྡོན་ལོག་པའི་ (བཤེས་) བོད་ སྒྲི་ nyi-ma re-re chha-pa པོ་པོ་ཀྱི་-re, rain falls every day.

17. That an action is continuing is expressed by the root with བོད་ once repeated and followed by the verb བོད་ e.g., བོད་ རྒྱལ་ བོད་ (བཤེས་) གཉིས་ རྒྱལ་ བོད་ nyi-ma ན་- རྡེ- རྡེ chha-pa བོད་- སྐྱིད་, rain falls every day.

18. Verbs of becoming, changing into, altering into, growing, etc., are often expressed by ཪོ་ governing the dative, e.g., this yellow colour is becoming red. ལྡོ་ ཁྱེ་ སེ་ དྲོ་ སྟོབས་ སེར་- po di mar-po-la dro-ki. It is very common with the comparatives of adjectives; e.g., this has become less. སྒྲོ་ སེར་ སྟོབས་ སེ་ di nyung-ru chhin-ska.

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

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

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

21. That the time for doing something has arrived is expressed by རེ་ ren, e.g., སྣང་ནས་ཀུན་པར། ta dro-ren-song, IT IS TIME TO GO NOW; སྣང་ནས་ཀུན་པར། ta sa-ren-du, IT IS TIME TO EAT NOW (IT IS MEAL-TIME).

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

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

**Indeed** ... ... ... BUT
**It is true** ... ... ... BUT
**Certainly** ... ... ... BUT, etc.

*E.g.*, He certainly hears but he does not heed, སྣང་ལྷོ་ལཱ་ལཱ། གི་མི་མི་མི་མི། ko-ta ko-ki duk-te kho nyen-kyi ma-re.

I did indeed see him, but I did not recognise him. སྣང་གེ། ླྀྣང་འབྱིན་འབྱིན་འབྱིན། thong-ta thong-ckung-te nye nyo-she ma-ckung.

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

24. Verbs of receiving follow the same rule as གཞལ་ in the sense of possessing (Cap. V, para. 15). Thus, གཞལ་ལག་འཇོར་ གཉེན་, I HAVE RECEIVED.

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

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Perfect</th>
<th>Future</th>
<th>Imperative</th>
<th>Negative Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ཤོང་ (yong-wa)</td>
<td>ཤོང་ (yong-yi-ya)</td>
<td>ཤོང་ (yong-yi-ya)</td>
<td>ཤོང་ (yong-yi-ya)</td>
<td>ཤོང་ (yong-yi-ya)</td>
<td>ཤོང་ (yong-yi-ya)</td>
</tr>
<tr>
<td>དོར་ (dro-wa)</td>
<td>དོར་ (dro-ki-yio)</td>
<td>དོར་ (dro-ki-yio)</td>
<td>དོར་ (dro-ki-yio)</td>
<td>དོར་ (dro-ki-yio)</td>
<td>དོར་ (dro-ki-yio)</td>
</tr>
<tr>
<td>གཞལ་ (che-pa)</td>
<td>གཞལ་ (che-kyi-yo)</td>
<td>གཞལ་ (che-kyi-yo)</td>
<td>གཞལ་ (che-kyi-yo)</td>
<td>གཞལ་ (che-kyi-yo)</td>
<td>གཞལ་ (che-kyi-yo)</td>
</tr>
</tbody>
</table>

Notes:
- Infinitive: ཤོང་ (yong-wa), དོར་ (dro-wa), གཞལ་ (che-pa)
- Present: ཤོང་ (yong-wa), དོར་ (dro-wa), གཞལ་ (che-pa)
- Perfect: ཤོང་ (yong-wa), དོར་ (dro-wa), གཞལ་ (che-pa)
- Future: ཤོང་ (yong-wa), དོར་ (dro-wa), གཞལ་ (che-pa)
- Imperative: ཤོང་ (yong-wa), དོར་ (dro-wa), གཞལ་ (che-pa)
- Negative Imperative: ཤོང་ (yong-wa), དོར་ (dro-wa), གཞལ་ (che-pa)
CHAPTER VII.

Thus nga yong gi-yö, I am coming (now). kho yong-gi-re, he will come. sho, come!

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

kho chhim-pa-re, he has gone.

26. As will have been noticed from the examples in this and the preceding chapters the verb is always placed at the end of the sentence. When there are two verbs in a sentence, one governing the other, the governing verb comes last; e.g., khyö-chhin chhoš-ka, you may go. nge le-ka di che thup-kyi ma-re, I cannot do this work.

Words.


Darjeeling. Dor-je ling.

Bazaar. throm.

Week. dün; dün-thra.

To assemble. tsho-pa.

Sunday. sa-nyi-ma.

To make, build. sö-wa.

To see. thong-wa.

At the time. gang-la.

Meaning, purpose. tön-ta.

Pleasant, comfortable. kyi-po.

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

To arrive. lep-pa.

Village. trong-se.
Name. གིང་ ming.
To say, be called (of a name). སེར-བ་ ser-wa.
Before. བུ་ན་ ngen-la.
Rinchengong. རིན་ཆེན་གང་ rin-chen-gang.

What. བར་ ka-re.
Lie. ལྷག་ ham-pa. དབགས་ kyak-dzin.
Whip. སྣེད་ te-cha.
New. གཞས་ sa-pa.

Exercise No. 13.
The turnip has been eaten. གཤེར་ དབང་པ་ nyung-ma di sé-song.
The turnip will be eaten to-morrow. གཤེར་ དབང་ nyung-ma di sé-yong.
Eat this mutton, but do not eat this pork. བདུས་ དེ་ luk-sha di so, phak-sha di ma-sa.
Every week a large bazaar is held (lit. assembles) in Darjeeling. ཡོད་ རྡེ་ ཚོང་ 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. གཤེར་ དབང་ དབང་ nyi Dor-je-ling ki throm chhem-po te tsho-kyi ma-re sa-nyi-ma tsho-yong.
He has almost finished building the house. རྒྱལ་ དབང་ pa di sö tsha-tro-du.
Did you see the man who came yesterday? 

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

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

Have you ever been to Darjeeling?

No. (lit. not been).

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

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 

\[ \text{Ee} \] 

(\text{three}) \text{E} nga-la ta sum yö, I HAVE THREE PONIES. 

\[ \text{E} \] 

(\text{three}) \text{E} nga-la ta yak-po sum yö, I HAVE THREE GOOD PONIES.

2. The cardinal numerals according to 

\[ \text{E} \] 

(\text{or} \text{E}) \text{E} trang-kyi (or tsì-kyì) 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>\text{E}</td>
<td>\text{chi}.</td>
</tr>
<tr>
<td>2</td>
<td>\text{E}</td>
<td>\text{nyi}.</td>
</tr>
<tr>
<td>3</td>
<td>\text{E}</td>
<td>\text{sum}.</td>
</tr>
<tr>
<td>4</td>
<td>\text{E}</td>
<td>\text{shi}.</td>
</tr>
<tr>
<td>5</td>
<td>\text{E}</td>
<td>\text{nga}.</td>
</tr>
<tr>
<td>English figure</td>
<td>Tibetan figure (In Tibetan character)</td>
<td>Tibetan word (In Roman character)</td>
</tr>
<tr>
<td>---------------</td>
<td>--------------------------------------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td>6</td>
<td>༦ བླུ།</td>
<td>truk.</td>
</tr>
<tr>
<td>7</td>
<td>༧ བྲུ།</td>
<td>diün.</td>
</tr>
<tr>
<td>8</td>
<td>༨ བྲུ།</td>
<td>gye.</td>
</tr>
<tr>
<td>9</td>
<td>༩ བྲུ།</td>
<td>gu.</td>
</tr>
<tr>
<td>10</td>
<td>༠ བ། or བུད་པུན་པ།</td>
<td>chu or chu-tham-pa.</td>
</tr>
<tr>
<td>11</td>
<td>སི བུད་པུན་པུན་པ།</td>
<td>chuk-chi.</td>
</tr>
<tr>
<td>12</td>
<td>རྩི བུད་པུན་པུན་པ།</td>
<td>chu-nyi.</td>
</tr>
<tr>
<td>13</td>
<td>རླི བུད་པུན་པུན་པ།</td>
<td>chuk-sum.</td>
</tr>
<tr>
<td>14</td>
<td>རླི བུད་པུན་པུན་པ།</td>
<td>chup-ski.</td>
</tr>
<tr>
<td>15</td>
<td>ཡི བུད་པུན་པུན་པ།</td>
<td>chö-nga.</td>
</tr>
<tr>
<td>16</td>
<td>འི བུད་པུན་པུན་པ།</td>
<td>chu-truk.</td>
</tr>
<tr>
<td>17</td>
<td>རི བུད་པུན་པུན་པ།</td>
<td>chup-diün.</td>
</tr>
<tr>
<td>18</td>
<td>རི བུད་པུན་པུན་པ།</td>
<td>chöp-gye.</td>
</tr>
<tr>
<td>19</td>
<td>རི བུད་པུན་པུན་པ།</td>
<td>chu-gu.</td>
</tr>
<tr>
<td>20</td>
<td>རྲི བུད་པུན་པུན་པ།</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>
<td>---------------</td>
<td>---------------</td>
</tr>
<tr>
<td>21</td>
<td>21</td>
<td>nyi shu tsak-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>
</tr>
<tr>
<td>---------------</td>
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<td>---------------</td>
</tr>
<tr>
<td></td>
<td>In Tibetan character.</td>
<td>In Roman character.</td>
</tr>
<tr>
<td>80</td>
<td>བོད་ or བོད་ ་ སྒམ་</td>
<td>gye-chu or gye-chu tham-pa.</td>
</tr>
<tr>
<td>81</td>
<td>བོད་ ད་ སྒམ</td>
<td>gye-chu gya-chi.</td>
</tr>
<tr>
<td>90</td>
<td>བོད་ བྱ་ or བོད་ བྱ་ ་ སྒམ</td>
<td>gup-chu or gup-chu tham-pa.</td>
</tr>
<tr>
<td>91</td>
<td>བོད་ བྱ་ ་ སྒམ་ ་ ལེགས་</td>
<td>gup-chu ko-chi.</td>
</tr>
<tr>
<td>100</td>
<td>བོད་ ་ སྒམ</td>
<td>gya or gya-tham-pa.</td>
</tr>
<tr>
<td>101</td>
<td>བོད་ ་ སྒམ་ ་ སྟེ།</td>
<td>gya-tang-chi.</td>
</tr>
<tr>
<td>200</td>
<td>བོད་ ་ སྟེ་</td>
<td>nyi-gya.</td>
</tr>
<tr>
<td>300</td>
<td>བོད་ ་ སྟེ་ ་ སྒམ</td>
<td>sum-gya.</td>
</tr>
<tr>
<td>400</td>
<td>བོད་ ་ སྟེ་ ་ སྟེ་</td>
<td>skip-gya.</td>
</tr>
<tr>
<td>500</td>
<td>བོད་ ་ སྟེ་ ་ སྟེ་ ་ སྒམ</td>
<td>ngap-gya.</td>
</tr>
<tr>
<td>1,000</td>
<td>བོད་ ་ སྟེ་ ་ སྟེ་ ་ སྟེ་ ་ སྟེ་</td>
<td>tong thra or tong.</td>
</tr>
<tr>
<td>10,000</td>
<td>བོད་ ་ སྟེ་ ་ སྟེ་ ་ སྟེ་ ་ སྟེ་ ་ སྟེ་</td>
<td>thri.</td>
</tr>
<tr>
<td>100,000</td>
<td>བོད་ ་ སྟེ་ ་ སྟེ་ ་ སྟེ་ ་ སྟེ་ ་ སྟེ་ ་ སྟེ་ ་ སྟེ་</td>
<td>bum.</td>
</tr>
</tbody>
</table>
English figure. | Tibetan figure. | Tibetan word.  
|-----------------|-----------------|------------------|
| 1,000,000       | རྟོག་       | che-wa.¹   
| 10,000,000      | ཤྱབ་       | sa-ya.     
| 100,000,000     | སྤྱོན་པོ་       | tung-gyur.  

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 ཐོད་པ་ is used, the smaller number always follows the larger, e.g., ཐོད་པ་བོད་ tong-thra shi, four thousand, ཐོད་པ་བོད་ལེགས་པར་ tong-thra-chi tang shi, one thousand and four. But with གླིང་ the multiplying number precedes, e.g., གླིང་ཁོང་བོད་ skip-tong tang shi, four thousand and four.

Note secondly, that in the case of multiplication ཇི་ཤེས་ is spelt མེ་, འཐེས་ is spelt རུམ་ and ལྷེ་ as the second

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

Note *thirdly*, that the use of 纸 after full tens is optional. When used it implies completion, *e.g.*, 纸腕 纸腕 truk-chu tham-pa = sixty and no more. 纸腕 tham-pa, is also, but less commonly, used after complete hundreds, *e.g.*, 纸腕 纸腕 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 纸 to 纸和 and 纸 and the higher numbers to make them plurals, but it is not necessary to do so. 纸 and 纸 may take 纸 also as a plural form. 纸 and 纸 seem to be used mainly in an indefinite sense, *e.g.*, I have several tens of thousands of sheep. 纸和 纸 and 纸 纸 and 纸 lung-pa te-la ma-mi bum-nyi yö. There are two hundred thousand soldiers in that country.

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

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

1 to 30 通过 the alphabet to 3

31 , 60 通过 , , , ,

61 , 90 通过 , , , ,

91 , 120 通过 , , , ,

121 , 150 通过 , , , ,

151 , 180 通过 , , , ,

181 , 210 通过 , , , ,

211 , 240 通过 , , , ,

241 , 270 通过 , , , ,

271 , 300 通过 , , , ,

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

6. **Ordinals.**—The first is translated by $tang-po$. All subsequent numbers by adding $pa$ to the cardinal; e.g., nyi-pa, the second, sum-chu so-chik-pa, the thirty-first. In reckoning Tibetan dates the word $tshe-pa$, date is used and is followed by the cardinal number concerned, e.g., da-wa nyi-pe tshe-pa sum, the third of the second month, lit. the three-date of the second month. And tshe-pa chi is used for the first, not $tshe-pa$ tang-po. Also nyer-chi or nyi-shu chi is used instead of nyi-shu tsa-chi and nyer-nyi or nyi-shu nyi instead of nyi-shu tsa-nyi, and so on up to the twenty-ninth inclusive. The last day is 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 nang-kang.
English dates the Hindustani word तारिख तारिख tarikh is used. A further difference is that न्यिशू तस्चि nyi-shu tsa-chi, न्यिशू तस्न्यि nyi-shu tsu-nyi, etc., are written for the 21st, 22nd, etc., instead of the forms noted above as used with तारिख।

7. Conjunctive Numerals.—ि ka added to the cardinal up to ten inclusive denotes conjunction. Thus, न्यिका nyi-ka, both, गुणिका sum-ka, the three together, all three. In the colloquial छ cha often takes the place of ि ka, e.g., न्यिचा nyi-cha, गुणि sum-cha, etc. Thus, वाणि न्ये keh-va truk-cha sim-yo, 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 चेंचें che-ne. Thus, bring them to me two at a time. खोन्त्सो न्येट्साला न्यि न्यि chup-shi chup-shi che-ne thri-sho. Bring them to me fourteen at a time. खोन्त्सो न्येट्साला मित्सुल्सु चुप्स्की चुप्स्की chup-shi chup-shi che-ne thri-sho.

To express two each, etc., omit the चें chen che-ne, e.g., give each cooly (load-carrier) two trang-kas (a trangka = four annas at present, 1917), न्येत्सो न्येन्त्सो चुप्स्की chup-shi.
For one at a time, each or one each (re-re) is used instead of (the whole numeral is not repeated. The last two syllables may be repeated, e.g., give each man thirty-four rupees. 

Where a cardinal numeral has more than two syllables the whole numeral is not repeated. Where a cardinal numeral has more than two syllables the whole numeral is not repeated. Where a cardinal numeral has more than two syllables the whole numeral is not repeated. Where a cardinal numeral has more than two syllables the whole numeral is not repeated. Where a cardinal numeral has more than two syllables the whole numeral is not repeated. Where a cardinal numeral has more than two syllables the whole numeral is not repeated.

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

1 As a final consonant may always be written in this way.
PAIR. sum-chha, = A THIRD and 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 yô, I WANT TWO-THIRDS OF THIS BUTTER. sha di-ne skip-chha-sum kho-la trô. GIVE HIM THREE QUARTERS OF THIS MEAT; re di ring-thung-la thru shtang thru chik-ki skip-chha-chi yo-wa-re. THIS COTTON CLOTH IS 4¼ CUBITS IN LENGTH.

10. Alternative Numbers. — Two or three, seven or eight, etc., are expressed by the two numbers being placed one directly after the other. They may also be followed by chi; this is optional. Thus, sang-nyi mi yong-khen truk dun chi yô, mi re-re ki ta nyi sum thri lep-yong, THERE ARE SIX OR SEVEN MEN COMING TOMORROW; EACH MAN WILL BRING (lit. WILL ARRIVE BRINGING)¹ TWO OR THREE PONIES.

11. Once, twice, thrice, etc., are rendered by theng or tshar, both of which mean TIME, joined to the cardinal numeral. Once more is ta-rung theng-chi and so on, e.g. HE HAS COME HERE TWICE.

¹ To bring in the sense of to lead = thri-pa; in the sense of to carry = khyer-wa or khur-wa.
CHAPTER VIII.

I have been to Lhasa five times and shall go once more.

12. The methods of reckoning addition, subtraction, multiplication and division will clearly appear from the following examples. Thus, \( \text{nyi tang sk\text{-}che-n} \text{ na\text{-}tru, if two and four are made, six.} \)

\( \text{chu-ne sum then-na diun, if three be drawn from ten, seven.} \)

\( \text{nyi nga-la chu, two to five, ten.} \)

\( \text{chu-nyi tum-pu sum-la tang-na ski, if twelve be sent into three pieces, four.} \)

Words.

Soldier = นั้ณณิ ma-mi.

Behind = ภูณง dyap-la.

Wall = ตีกง tsik-pa.

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

Jong-pen, i.e. Official in charge of a district = 東ring Jong-pen. He lives in a fort, called the Jong (รง.), built strongly with thick walls on a hill or ridge rising a little above the surrounding plain or valley.

To come, arrive, hon. = ทะปง phep-pa.
Wages = ཐེ་ གྲམ་-འར

Boot (of Tibetan manufacture) = རྩོམ་-ཁོ་

Boot (of English or Indian manufacture) = ༄་ ༁་

Is lost (lit. having been lost, is not) = དངུལ་

Finger-breadth = སོར་

Span (from the tip of the thumb to the tip of the middle finger when extended) = དོ་ དོ་

Cubit (from the point of the elbow to the tip of the middle finger) = རྦ་ བར་

Day = འིར་

New = ཕུ་ ཐམ་

New year = ཞེས་

Exercise No. 13.

1383.

One thousand three hundred and eighty-three. སྟེགས་

There are thirty or forty Tibetan soldiers behind that wall over there. ཀྲི་ གི་ ཤེས་ རྟིས་ བཀྲ་ རྟིས་

The Jong-pen will arrive here on the twenty-fifth. ཐེ་ ལྟ་

(ཐེ་ ལྟ་) ཐི་ སྟི་ (ཐི་ སྟི་) རྟི་ ལྟི་ བོ་ བོ་

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. 

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

Ten finger-breadths make one span. 

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

Two spans make one cubit. 

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

**Exercise No. 14.**

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

Pronouns.

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

2. **Personal Pronouns.**—These are **nga** or **nga-rang**, I; **khyö** or **khyö-rang**, thou, you; **kho**, or **kho-rang**, he; **mo**, she; e.g., **WILL** you **stay** here to-morrow? **khyö sang-nyi de dó-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 **khye** or **khye-rang** and for he or she **khong**. Of course the first person has no honorific form; nor in the Lhasa colloquial language are any other forms used for it except **nga** or **nga-rang**;
though in the Tsang colloquial da is used in the deprecatory sense of “your humble servant,” and in letter-writing in Lhasa and elsewhere da and thren and other terms are used in the same sense. For Tibetan gentlemen of the higher ranks a higher form of honorific should be employed, namely ku-sho, or ku-ngö, the meaning of which corresponds somewhat to the English sir, e.g., will you stay here to-morrow, Sir? ku-sho sang-nyi de sku-den ja-ki yim-pe? For Tibetan ladies 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., lön-chhen and sa-wang chhem-po, respectively, the latter being the Sha-pe’s honorific designation. The wives of these high ministers are addressed as hla-cham ku-sho. Similarly, for a high Lama ku-sho rim-po-chhe, precious Sir! and for a nun of high position je-tsün ku-sho should be employed, e.g., will you (addressing a nun of high rank) stay here to-morrow? je-tsün ku-sho sang-nyi de sku-den ja-ki yim-pe?
If the Lama be an *avatar*, i.e., an incarnation of Buddha, of whom there are several hundreds in Tibet, *ku-sho 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 instrumental case, e.g., *khyö-re* or *khyö-kyi*; *kho* or *kho-re*. Again when personal pronouns are used in a plural sense, their plural forms are, as a rule, used even though the sense of plurality is clear from the context. On this point also they differ from nouns (see Cap. III, para. 12). Thus, *te-ring chhum-bi la tshong-pa mang-po yo-wa-re, sang-nyi khon-tsho gung-kha pha-ri-la dro-ki-re*, there is a large number of traders at Chumbi to-day; they will all go to Phari to-morrow. When joined to numerals, however, the plural form is not used, e.g., *nga-nyi*, we two.

The plural of *ku-sho* and of *ku-ngö* may either be formed with *tsho* in the ordinary way or by adding *hlen-gye*; e.g., *ku-sho* hlen-
5. The pronoun *it*, when used in the nominative or accusative case, is not translated into Tibetan, e.g., 

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

But 

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

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

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

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

\[ \text{nge my, mine; khyö-re khyö-kyi, your, yours; kho-re, his. mö, mo-re, her, hers. Thus, di nge ta re, this is my horse; ta di nge re, this horse is mine; khyö-re men-da khe-sho, bring your gun.} \]
8. **Reflective Pronouns.**—*Myself, yourself, etc.*, are expressed by *归纳 rang*, e.g., [藏文][藏文] khyö-re ten-dra che-na rang-la kyon che-yong. **If you act in that way you will hurt yourself.** *归纳 rang-gi* and *归纳 so-sö*, my own, your own, etc., have the meaning of *apna* in Hindustani. Thus, [藏文][藏文] mi so-sö rang-gi ta yak-shö yin sam-pa-re. **Each man thought his own pony the best.** This might also be rendered [藏文][藏文] mi re-re so-sö ta yak-shö yin sam-pa-re.

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

*Yes. It is quite so.* [藏文][藏文] la ta-ka rang re.

*This is really difficult.* [藏文][藏文] di ka-le khak-thak-chhö rang du.

*Your mere coming here has done good, (lit.) by your mere coming here good has resulted.* [藏文][藏文] khyö-rang de yong-nga rang-gi yak-po chung.

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

*Do not drink very much beer.* [藏文][藏文] chhang mang-po rang ma-thung.
10. **Reciprocal Pronouns.**—Each other, one another, are expressed by न्तिन्तिन चिचि, e.g., निन्तिन्तिन न्तिन्तिन न्तिन्तिन (ने)—kho-rang-tsho chik-ki-chi dung- nga-re, they beat each other. (Lit. by one to one, they beat).

11. **Demonstrative Pronouns.**—This is rendered by दि and that by ते, but when either this or that refers to a noun previously mentioned ते is used, e.g., ते ते यक-पो रे, THIS ONE (previously mentioned) is good. Both दि and ते 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 दि दि ते दि न्ग यि न, THIS IS MINE.

12. Other demonstrative pronouns in common use are दि-रङ, THIS very, ते-रङ, THAT very, emphatic forms of this and that respectively, also ताका and ताका-रङ, with the same meaning; e.g., Is this the very man that I saw yesterday? निन्तिन्तिन दिक्हे सा न्ये थोंग-न्गा ते-रङग रे- पे? Yes, it is the very same. निन्तिन्तिन दिक्हे सा न्ये थोंग-न्गा ताका-रङग रे. Also, यागी या-गी, THAT up there, मागी मा-गी, THAT
CHAPTER IX.

Down there, and སྒྲིག་ pha-gi, that over there, that yonder; these latter three forms being used with or without མཐོན་ as per the following examples. སྒྲིག་མཆེད་པོ་མའི་ཡོངས་པོ་ འདོ་གི་མི་བོད་ལྟེ་དུ་, those men up there are coming down. སྒྲིག་དུ་དེ་བདེ་དུ་ di nge ska-mo yin; pha-gi khö re, this is my hat; that one over there is his.

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

13. As with the personal pronouns, so also སྒྲིག་ di and སྒྲིག་ te usually take their plural forms, even when the sense is clear from the context, e.g., སྒྲིག་ སྒྲིག་ སྒྲིག་ སྒྲིག་ (སྒྲིག་) mi ten-tsho gang-kha sho chi, call (lit. make come) all those men. But not when joined to numerals, e.g., སྒྲིག་ སྒྲིག་ སྒྲིག་ སྒྲིག་ (སྒྲིག་) mi te-nyi sho chi, call those two men.
14. **Relative Pronouns.**—Except མ་པར་ ka-re and སྐུ་ kung, what, which relative pronouns are not used. མ་པར་ is used more often than ཚ་ in the Lhasa colloquial language. The relative clauses must be expressed by participial clauses, in which མ་པར་ or ཚ་ 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, བྲེ་ནས་ཕུ་ཐོང་ང་བཞི་ tsong tshar-ra re, the mule, which I saw, has been sold. Again, སྤྱི་ཁྲི་དོན་གསུངས་རྒྱ་ སྐྱོར་པོ་ khyö-re khyi ku-ma ku-khen te nge sim-yö. I have caught the man who stole your dog. (Lit. I have caught the-your-dog-stealer). Again, དབྱངས་དཔལ་ སྤྱི་ཁྲི་དོན་གསུངས་རྒྱ་ hla-sa ne yong-khen-kyi ma-mi ten-tsho phu lok-song. The soldiers who came from Lhasa have gone back there. (Lit. the-from-Lhasa-coming soldiers have gone back there). Once more, བྲག་པ་ཐོན་གསུངས་རྒྱས་པོ་ སྤྱི་ཁྲི་དོན་གསུངས་རྒྱ་ pö-pe ma-mi tsik-pa sö-pa te shik-ne min-du. The wall which was built by Tibetan soldiers has been demolished. (Lit. the-by-the-Tibetans-built wall having been demolished, is not). The distinction
between the participles in གཞན་ khen and ཥ་ 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 ལེག or བེོ or by both methods combined, or finally by using a causative sentence with གཟེ as, because, e.g.—

_I who have been there, know this._ གཞན་ལེག བཞིན་ དེ་ནས་ nga pha-gi lep nyong-tsang nge shing-gi yö.

_He who brought the letter yesterday is my man._ གཞན་སྤྱོད་ ཁྱེ་སྲིད་ (བོད་) དེ་ནས་ཁྱེ་ བྱུང་ནི་འགོ་ khe-sa yi-ge

_khe yong-ngen te nge mi yin_

_Listen to what (i.e., that which) I say._ གཞན་ལེག བཞིན་ nge lap-pa te nyön.

_Whoever comes, must come to-day._ གཞན་ལེག བཞིན་ su yong-na-yang te-ring yong go-wa-re.

_Whoever is afraid, may stay here._ གཞན་ལེག བཞིན་ su she-ngen yö-na-yang de de-chho-ki-re.

17. **Interrogative Pronouns.**—These are ལ་ su, who?
ka-re (and less often ṭag· kāng), what? which? ṭa-kī, which of them? which of these? which of those? ṭa-kan-dre, of what kind? Examples of their use are as follow: ṭa-di sū ta re? or ṭa-di sū re? whose pony is this? khyé-re ming-la ka-re śi-kyi-yó? what is your name? (Lit. what is said to your name?). Gang-tok-ki lang-ka ka-kī re, which of these roads is the one to Gangtok. ta-lo tön-tho kan-dre du, what are the crops like this year? khyé-re ming la ka-re śi-ki yó-pa? Both ṭa and ṭha are declined in the singular, e.g., ṭa-di kā-re sō-pa re? of what substance is this made? (Lit. from what has this been made?) Their plurals are formed by repeating them once; e.g., cha-la ten-tsho ka-re ka-re re? what are those things? mi ten-tsho su-su re? who are those men? ṭa-di kā-re ṭa-re sō-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? \( \text{ nga tang nyam-tu khyön-tsho su dro-ki-yin. } \) Who will show me the road? \( \text{ nga-la lang-ka sù tön-kyi-re. } \)

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

- \( \text{ re-re, re, so-so, each. } \)
- \( \text{ tshang-ma, tham-che, gang-kha, all, everyone. } \)
- \( \text{ kha-she, some. } \)
- \( \text{ su-yang, whoever. } \)
- \( \text{ su-yang, with a negative = nobody. } \)
- \( \text{ ka-re...yang, with the verb in the conditional tense intervening, anything that, whatever. } \)
- \( \text{ ka-re-shik...yang, anything that, whatever. The addition of the \( \text{ b} \) makes the meaning more emphatic. } \)
- \( \text{ ka-ke (with a negative) nothing. } \)
- \( \text{ chik-yang, with a negative = lit. not even one, i.e., nobody at all, nothing at all. } \)
- \( \text{ skem-pa, ye-m-pa, other. } \)
The following examples will show how the above are used:

Some men have arrived.  བོད་ལོ་བོད་ལོ་ཞིི་ཝྱིས་ཞི་།  སློབ་སྦྱོར་ཞི་།

Give each man one rupee.  བོད་ལོ་བོད་ལོ་ཞི་།  སློབ་སྦྱོར་ཞི་།

Any body who goes will die.  བོད་ལོ་བོད་ལོ་ཞི་།  སློབ་སྦྱོར་ཞི་།

There is nobody at Kampa Jong now-a-days.  བོད་ལོ་བོད་ལོ་ཞི་།  སློབ་སྦྱོར་ཞི་།

Burn anything that is in this house.  བོད་ལོ་བོད་ལོ་ཞི་།
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.

**Exercise No. 15.**

Whose pony is that down there?  

Please tell your syce to take both ponies to Ghoom.
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.

Exercise No. 16.

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

Adverbs.

1. Adverbs are formed in three ways, namely:

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

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

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

2. Adverbs used in the ordinary way require no special mention here; they will be found in the Dictionary. Those which are formed or used in peculiar ways will now be noticed. Adverbs always precede the verb in a sentence. Those used interrogatively stand immediately before the
verb in most cases, e.g., མི་ཀ་བོ་དུ་? How many men are here?

3. (a) About, some, བོ་ (བོ་) tsa, but འགྲུབ་ is sometimes added. Thus, མི་རྣམ་ང་ (བོ་) འགྲུབ་ mi chu-tsa chi, about ten men.

(b) Even, not even. མི་yang = even, also, and when accompanied by a negative means not even and is used as in the following examples: བོ་ཆེན་ཐུབ་མོ་ཁག་བཤད་གཉིས་ཏི་ སུན། khor-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 ཤིན (gya) which is immediately followed by མི་yang in the Tibetan sentence.

(c) Here = གཞི། (ཀུན་) de; there = བོ་ (ཀུན་) te. But instead of བོ་ (ཀུན་) te འགྲུབ་ pha-gi, over there is frequently used. And if the here or the there is higher up or lower down than the person speaking འགྲུབ་ ya-gi, up here, up there, or འགྲུབ་ ma-gi, down here, down there should be employed. Thus, མི་མཐོང་མཐོང་ཤེས་ཀྱི། 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: མི་གཤེར་གྱི་བོ་དོན་མིད་ཀྱི། (བོ་) དེ་ tshong-pa-tsho pou-la ya lok-ka-re. The traders have gone back (up) to Tibet.
(d) **How far.** This is rendered by སྣེ་ིར་བོ་བ་ བོན་! lit. **How much distance, e.g.,** སྣེ་ིར་བོ་བ་ བོན་ 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?** སྣེ་ིར་བོ་བ་ བོན་ khyö-rang yong-ne da-wa ka-tshö song? You having come how many months have gone?

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

(g) **Much, many** སྣེ་ིར་ ské-po-rang སྣེ་ིར་ཐེ་ many-po-rang. Used only with a negative in the sense of *not much, not many*. Thus, སྣེ་ིར་ སྣེ་ིར་ སྣེ་ིར་ lung-pa de khang-pa many-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 སྣེ་ིར་ tsa-ne or སྣེ་ིར་ ma-ne. Thus སྣེ་ིར་ (or སྣེ་ིར་) སྣེ་ིར་ di tsa-ne yak-po min-du, this
is not at all good. \( nge \ sha \ tsas-ne \ sua \ ma \ nyong. \) I have never eaten meat. Also by \( se \) or \( se \) followed by a negative, e.g., \( be-te \ yo-wama-re, \) there are none at all. \( se \) is more emphatic than \( se.\)

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

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

(l) Too is expressed by \( trak-pa, \) joined as a verb to the root of the adjective concerned, e.g., \( khar-gyu \ di \ ring \ trak-ka \ re, \) this stick is too long. \( khar-gyu = \) stick; \( trak-ka = \) long.
Very may be expressed by ha-chang or by thak-chhö added to the root of the adjective, or in some cases by repeating the adjective once in a raised tone of voice. Thus, very great may be expressed by ha-chang chhem-po or by chhe-thak-chhö or by chhem-po chhem-po. Here, however, it should be noticed that chhung-chhung means simply small; thung-thung, short; 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.

Why. This is frequently rendered by lit. for what, e.g., khyö khe-sa kang-la ma yong nga? Why did you not come yesterday? Or by turning the sentence; thus, khyö khe-sa ma yong-nga tön-tu 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 = སྣ་ཉེས་ི་ཉི་ཤ་ི་ring-po.
Animal = སེམ-chen.
Field glasses; (lit. distance glass) = ཡུང་ཤི་gyang-she.
To recognise = སྤེན་་ngoshe-pa.
Cold, adj. = སྣ་ཤི་ trang-mo.
Indian = སྣ་ཤི་ gya-ka.
To fit (of clothes) = སྣ་ཤི་ drik-pa.

Exercise No. 17.

What are those animals up there? སྣ་ཉེས་ི་ཤི ཡ་-gi sem-chen te-tsho ka-re ka-re re.
They are a very long way off. སྣ་ཉེས་ི་ཤི thar-ring thak-chhö du.
I cannot make them out even with field-glasses. ཡུང་ཤི gyang-she-la te-nan-yang nge ngo-shing-gi min-du.
There are no Indians at all here, as it is too cold for them. རས་ (དོད་) སྤྱད་་ཤི་ཤི་ ཤ་ རྣ་ སྣེ་ སྣ་ de trang tra-tsang gya-ka tsa-ne min-du.

Exercise No. 18.

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

Postpositions, Conjunctions and Interjections.

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

2. Simple Postpositions.—(a) ལ་ besides its datival sense dealt with in the Chapter on the Noun, (Cap. III), is sometimes used where in English we should use at, on or in, though གང་لاق gang-la is more commonly used for on, and སང་لا nang-la for in. Thus, རི་ གང་لاق ya du, THERE ARE YAKS ON THE HILL; སི་ ཁ་ཐོ་ སྐྱི་ ལག chhu-tsho ski-la sho, COME AT FOUR O’CLOCK. མ་ should always be used as above in telling the time of day. མ་ is also used where in English for is used in the quotation of
prices, *e.g.*, न्यिलान्योपायिं, यु दिगरमो न्यिलान्योपायिं, *I have bought this turquoise for two rupees.* And the following verbs may take *अँ*, namely, verbs of giving, showing, teaching and telling; also the following common verbs, namely, ते-पा चेपा to have faith in (a lama, etc.), शे-पा to be afraid of, भोक-पा to hit against, शु-वा to offer to, to petition, to beg of, रो-चेपा to assist, खे योंग-वा to bring to, and many others. But with all the above verbs and classes of verbs the *अँ* may be omitted and the simple accusative form used.

(b) ने besides meaning out of, from, expresses also through, *via*, *e.g.*, फहरिने योंग-ने जेलीप-पा ने योंग-नगा-यिं. I have come from Phari via the Jelep Pass. केने may also be used in this sense. ने also expresses *by*, in such sentences as *catch the dog by the neck* झै जेनेजु. khyi di ke-ne jü.

(c) ले besides its use in the sense of than, more than already dealt with in the comparison of adjectives (Cap. IV, para. 7), means also rather than, or except, *e.g.*, ले (देपा) देपा में ले विलिंग किंग नाम डिंग " de de-पा
le Pha-ri la chhim-pa ga-ki-re, I would rather go to Phari than stay here. (Lit., rather than the staying here, the going to Phari pleases.) Again, 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) ₅₆₄₃ tang, with is used with a few verbs such as those of meeting, visiting, fighting, and with adjectives denoting similarity, e.g., khe-sanga mi di-tang thuk-chung, I met this man yesterday; or khe-sa nga-tang mi-di thuk-chung. Again, 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 tang-nyam-tu, e.g., kho-tang nyam-tu Dor-je-ling-la chhim-pa-yin. I went with him to Darjeeling.

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

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

The hill; nge gyap-la, behind me, etc. A few govern the accusative, for instance, ma-to mem-pa, except; e.g., di ma-to shem-pa yo-wa ma-re, this is the only one. (Lit., except this there is not another.) And one or two like tham-po, near, close to, govern the ablative; e.g., di-ne sam-pa tham-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, Pha-ri la yak-tang lu mang-po yo-wa-re, there are lots of yaks and sheep at Phari. But when more than two nouns

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) 'I tang. This corresponds frequently to and in English, though, as we have seen above, its literal meaning is with. Thus, Pha-ri la yak-tang lu mang-po yo-wa-re, there are lots of yaks and sheep at Phari.
are thus joined, པེ་ is used after the first one only or not at all, e.g., མ་པོ་དག‍་པ་ (པེ་) ད་བོ་བོ་དོན་པ་རྡོ།
Pha-ri la yak (tang) ra-lu mang-po yo-wa-re, there are lots of yaks, goats and sheep at Phari. པེ་ 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) བེ་ ta-rung ཐ་ཙ་པོ དེ་ ta-rung yang, བེ་ tan-do or སེ་ yang, means besides, more yet and precedes the word which it qualifies, e.g., བྱ་མཚའི་སྟབས་མིན་ནི། འན་གཞ། nge go-rwa gang-kha ma-nyö ta-rung tok-tsa yö, I have not bought all the eggs; there are a few more yet.

(c) either—or is expressed by ལེགས་པའི་ལ་ yang-men-na—yang-men-na, or by ལེགས་པའི་ལ་ yang-na—yang-na. The first ལེགས་པའི་ (or ལེགས་) is omitted often in Tibetan as well as in English, e.g., བོ་ མོ་ག་ ལོ་ ལས་ ལེགས་པ་ ཆུ་ སྡུ་ གཉེན་ གཉེན་ སྙེན་པོ། pöm-po la nyen-shu skü-pa le yang-men-na ma-skü-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.,
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 ॐ ॐ ॐ ॐ ॐ ॐ ke-si is used for IF; e.g., ॐ ॐ ॐ ॐ ॐ ॐ ॐ nyo thu-p-na nyö-ro-chi, ke-si nyo ma-thu-p-na thap 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 རིན་པོ་ (ཐིང་པོ་) yin-ne or some other word meaning ALTHOUGH, IN SPITE OF, e.g., ཀྲིཿ རིན་པོ་ ma-chhun, yin-ne sang-nyi nga dro-ki-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. གཞི་ས་ས་འབུམས་པའི་སྤྲུ་སུང་། nga kla sa-ne thön-ne da-wa tru song. I HAVE NOT BEEN TO DARJEELING FOR TWO YEARS. གཞི་ས་ས་འབུམས་པའི་སྤྲུ་སུང་། nga Dor-je-ling-la ma-chhun-pa lo nyi song.

(g) WHETHER—OR is expressed thus:—IT IS UNCERTAIN WHETHER HE WILL ARRIVE TO-DAY OR NOT. གཞི་སུ་མངོན་བཞི་
kho te-ring lep-yong-nga mi-yong ten-den me. Whether you go or stay, I shall remain here.

6. Interjections.—Those commonly used are, भे kye भे we, Oh! Hullo! Hi! अनन्त a-kha-kha kha, Alas! Exclamation of sorrow. आ त्स० a-tsi, Exclamation of surprise. Thus, भृति त्स० योत्पो शो-fla We! Tshe-ring gyok-po shoa, Hi! Tshering, please come quickly. भे and भे 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) भृति नाडग गू ए गू ए Gang-tok (capital of Sikkim) भृति गू ए गू ए To put in, insert भृति ए चुकचुक-पा (चुकचुक) chuk-pa.

To stay, dwell, hon. भृति ए श्कु-पा" sku-pa.

Yak's meat भृति ए याकशा yak-sha.

Pork भृति ए फहकशा phak-sha.

Beef भृति ए लंगशा lang-sha.
To obtain = ḃaṣa jor-wa.
Expensive (lit. great price) = ḃaṣa kong-chhem po
Behind = ḃaṣa gyaپ-la.
Mountain, hill = ḃaṣ ri.

To snow = ḍoṣa kung gyaپ-pa.
Telegraph (lit. iron-thread) = ḍoṣa cha-kii.
Wonder, wonderful thing = ḍoṣa yam-tshen.

Exercise No. 19.
He went from Shi-ga-tse to Gang-tok via Phari. ḍoṣa
Pha-ri che ne Gang-tok la chhim-pa-re.
He had only one servant with him then. ḍoṣa
Nyam-tu yok-po chi-le min-du.
Put some more wood on the fire. ḍoṣa
Ta-rung me-la shing chu.
On account of the small-pox at Lhasa, he (hon.) is staying
at his country-house. ḍoṣa
Hla-sa hlen-drum yö-tsang ku-sho gön-ski la sku yo-wa-re.
Yak's meat, mutton, pork and beef are procurable here, but
the pork and beef are expensive. ḍoṣa
Moreover, many of the people are sending their yaks away to-day to the other side of the hills. 

Ah! what a wonderful thing this telegraph is!

Exercise No. 20.

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

THE ORDER OF WORDS IN A SENTENCE.

1. The order in which different parts of speech in a sentence follow each other has been in the main shown for each Part of Speech in the chapter which deals with it, but it may be convenient to the student that the principal rules should be grouped together here. The order is first the subject, then the object, and the verb last, e.g., *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 *I will beat you.*
4. In correlative sentences the relative pronoun precedes the demonstrative pronoun, e.g., लु कन्ध-यो टे-ग्ये न्यो, बुय आल द शेप थेर एर एर. (lit., वट द स्मेप थेर एर बुय ठेम एल).

5. The interrogative pronoun immediately precedes the verb, e.g., तुक-लो नाक-पो कोन-क्हेन टे सु-रे, व्हो आस थेर पर्सन थेर एर यिस वेइरिंग ब्लैक एलोश?

6. Participial and other dependent verbal clauses precede the main verb, e.g., न्गा लुंग-पा दे मित-टा-का योंग-न्गा-यिन, इ हेव आम टू सी थिस कंट्रिया (lit., टू सी थिस कंट्रिया हिर). 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., ख्यो च्हिन च्होक-का, युए म्याग जो, इ.ए., युए परमिट्टेड टो जो (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, aïye (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>gyap-pa.</td>
<td>kyöm-pa.</td>
<td>kyöm-pa nang-wa.</td>
</tr>
<tr>
<td>To sit, dwell, remain</td>
<td>de-pa.</td>
<td>sku-pa.</td>
<td>sku-den-ja-pa.</td>
</tr>
<tr>
<td>To stand up</td>
<td>lang-wa.</td>
<td>shang-wa.</td>
<td>ku-shang nang-wa.</td>
</tr>
<tr>
<td>To say, tell</td>
<td>lap-pa.</td>
<td>sung-wa.</td>
<td>ha-nang-wa.</td>
</tr>
<tr>
<td>Meaning</td>
<td>Ordinary Form</td>
<td>Honorific Form</td>
<td>High Honorific Form</td>
</tr>
<tr>
<td>------------------</td>
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<td>---------------------</td>
</tr>
<tr>
<td>To eat</td>
<td>སབ་</td>
<td>སབ་</td>
<td>སབ་</td>
</tr>
<tr>
<td>To take</td>
<td>ཨཱི་</td>
<td>ཨཱི་</td>
<td>ཨཱི་</td>
</tr>
<tr>
<td>To wear, put on (clothes)</td>
<td>མོ་པ་</td>
<td>མོ་པ་</td>
<td>མོ་པ་</td>
</tr>
<tr>
<td>To go, come</td>
<td>ཡོང་-པ་</td>
<td>ཡོང་-པ་</td>
<td>ཡོང་-པ་</td>
</tr>
<tr>
<td>To do</td>
<td>བེག་-པ་</td>
<td>བེག་-པ་</td>
<td>བེག་-པ་</td>
</tr>
<tr>
<td>To give</td>
<td>ཐེ་-པ་</td>
<td>ཐེ་-པ་</td>
<td>ཐེ་-པ་</td>
</tr>
</tbody>
</table>

5. By far the commonest of the above forms is སབ་-པ་ 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.*, ཐོང་-པེ་ དཀོན-དཀར་, THE TRADER SENT; དཀོན-དཀར་ དཀོན-དཀར་ དཀོན-དཀར་-པེ་, 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 ་བོད་ sku-wa, for ལབ་ lap-pa, to say; and ཁུ་པ་ དོན་པ་ phu-wa, for ཀུན་ ter-wa, to give. Thus གོང་པོ་ སྦོན་པོ་ སྦོན་པོ་ De-pön ku-sho-la skü, 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., ལུག དོན་�ение གོང་པོ་ སྦོན་པོ་ (ས) གོང་པོ་ སྦོན་པོ་ De-pön ku-sho Jong-pen kyi De-pön ku-sho-la chhik-pa chi bu-ru nang-song, the Jong-pen has given a pony to the De-pön. Note the honorific form བུ་ར་ སྦོན་པོ་ bu-ru nang-song, and སྦོན་པོ་ chhik-pa, the honorific of བུ་ tu, horse.

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

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

身躯 (šuk-po, body, ཡུག་གིས་: ku-su, body, hon.; ཙང་ཁོ་: pang-kho, chest (of body), ཡུག་: ku- pang, chest, hon.)

(b) གཤེ་ chha, the honorific form of བོད་: lak-pa, hand is used for many things connected with or manipulated by the hand, e.g., གཤེ་: chhan-di, hon. of སྤིན་: di-mi. KEY. གཤེ-གམ་ chha-gam, hon. of རྒྱུད་: gm, box.

(c) གཤེ་: skap, the honorific form of བོད་: kang-pa, foot is used for things connected with the foot, e.g., གཤེ་: skap-chha (or གཤེ་: སི་) hon. of རྒྱུད་: lham, boot.

(d) གཤེ་: she, the honorific form of བོད་: kha, mouth, e.g., གཤེ་: she-kyem-pa, hon. of རྒྱུད་: kha-kom-pa, to be thirsty.

(e) གཤེ་: wu, the honorific form of འགྲོ་: go, head; e.g., གཤེ་: wu ska, hon. of རྒྱུད་: ska-mo, hat.

(f) གཤེ་: shang, the honorific form of བོད་ (བོད་) na-khu, nose; e.g., གཤེ་: shang-chhi, hon. of བོད་: na-p-chhi, handkerchief.

(g) རྒྱུད་: nyen-chho, the honorific form of བོད་: am-chho, ear; རྒྱུད་: nyen-chho-ki ikhung, hon. of བོད་: am-chho-ki ikhung, ear-hole.
(h) ภูเขา chen, the honorific form of ภูเขา mi, eye, e.g., ภูเขา chem-pa, hon. of ภูเขา ภูเขา mik-pa, eye-lid; and ภูเขา chem-phe sku-wa (lit. to request the coming of the eye) the inf. to sup. form of ภูเขา (ภูเขา) tem-pa, to show.

(i) The other parts, e.g., ภูเขา tshem, hon. of ภูเขา so, tooth; ภูเขา ja, hon. of ภูเขา che, tongue; ภูเขา gü, hon. of ภูเขา 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) ภูเขา thu, the honorific form of ภูเขา sem, mind. Frequently used in mental and moral attributes, e.g., ภูเขา ภูเขา thung-dö, hon. of ภูเขา dö-pa, wish.

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

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

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

*ng nyi nang wa, to investigate.

*ka-*ng nyi nang wa, to investigate, h. hon.

10. When a word has no separate honorific of its own, *ng is often added to express respect, e.g., *lung la, hon. of *lung su-mo. maternal aunt. And *ng la, *lung le-si (h. hon. *lung la-les or *lung la-pon) introduced into a sentence always signify respect.

11. The lower trades, such as blacksmith, carpenter, mason, etc., take *um-dze, as their honorific, though *ng is, strictly speaking, the honorific of *tshe-mju tailor.
12. གྲུ་རི་ nam-pa-tsho and གཞལ་ nam-pa are used instead of སྣ་ tsho to form the plurals of hon. nouns and pronouns, e.g., གྲུ་རི་ གཞལ་ pöm-po nam-pa-tsho, the officials, hon., གྲུ་རི་ གཞལ་ 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 གྲུ་ཁིང་ཁ་པོ་ kusking-la phep-pa or higher still གྲུ་ཁིང་ཁ་པོ་ kusking-la chhip-gyu nang-wa which mean to die, lit. to go to heaven.

Words.

Road, journey = བམ མ lang-ka.
Do. hon. = ཞེ་མ་ phep-lam.
Distance = བམ མ thar-ring-thung.
Do. hon. = ཞེ་མ་ phep-tha.
Near = བམ མ thar-nye-po, nye-po.
Difficult = བམ མ khak-po.
Do. hon. = ཞེ་མ་ khak-po.
Far = བམ མ thu-ring-po.
Do. hon. = ཞེ་མ་ thu-ring-po.
To ride = ཞེ་མ་ sköm-pa.
Do. hon. = ཞེ་མ་ chhip-pa.
Rideable (lit. riding place) = ཞེ་མ་ skön-sa.
Do. hon. = ཞེ་མ་ chhip-sa.
On foot = ཆོས མ khang-thang.
On foot, hon. = ། སྒང་བུ་ skap-thang.
Country = ཞུ་་་lung-pa.
Extensive = སྔགས་པོ་ gya-chhem-po.
Moderate, middling = བཞི་ལེགས་ tsham-po-chi.

To be seated, to dwell, h. hon. = རིབ་མགོན་བཞིན་མ་ shu-den-ja-pa.

To go for a walk = འབྲུག་ཆོས་ chham-chham-la dro-wa.

To go for a walk, hon. = ཀུན་ཆོམ་ལ་ phep-pa.
For h. hon. substitute ཞིབ་གྱུད་ chhip-gyu nang-wa for ངབ་ phep-pa.
Very well = ས་་ o-na.

Slowly = བགས་པའི ka-le ka-le.

Tea = བ་ ch'a.
Do. hon. = བ་ s'o ch'a.

Exercise No. 21.

On a Journey.
Ordinary Language.

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

Only a short way; it is not difficult. རང་བཞིན་ te-ring lang-ka tha-nye-po yö khak-po-me.
How far have we to go to-morrow? sang-nyi dro-gyu ka-tshö yö-pa?

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

Can we ride to-morrow? sang-nyi ta 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.

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

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

Honorific Language.

<table>
<thead>
<tr>
<th>te-ring</th>
<th>phep-lam tha-ring-thung ka-tshö yö-pa nang-nga?</th>
</tr>
</thead>
<tbody>
<tr>
<td>te-ring</td>
<td>phep-tha nye-po yin ku-nye-po me.</td>
</tr>
<tr>
<td>sang-nyi phep-gyu ka-tshö yö-pa.</td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER XIII.

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-nya

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 (स्को-न्गा) = thirteen annas and four pies.

10 sko (or 6 trang-kas and 1 sko) make 1 ngii-sang (न्ग्द-साङ्ग) = one rupee eleven annas approximately.

50 ngii-sang make 1 do-tshe (दो-र्त्स्थ) = 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 (तामिमा).
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. **II. 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* (སེར་སོང) (*gold sang*), and in weighing corals, pearls, etc., is known simply as a *sang*. For weighing gold of large amount we have,—

5 *ser-sang* make 1 *tum-pu* (འགྲུབ་པུ་)

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 ཁྲ་ཁང and not ལེགས་ཁང etc. Two of the above (except ཕ་ which is not much used in the plural) by དེ་ཅེ་ *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* (པོར), *nya-ka* (བོད་) and *khe* (དབེ). 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* (ཐེ) there are two sizes, viz., the large *tre*, known as *tre-chhe* (ཐེུ), of which 16 make 1 *ten-dzin kha-ru* (བོད་ཀྱི་བོ་) and the small *tre* known as *kha-tre* (བོས་) of which 20 make one *ten-dzin kha-ru*. Sixteen of the *kha-tre* make 1 *sang-bo* (བོས་པོ). 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* (བོ་). The weight of each brick varies with the different kinds; a brick of *dru-tang* (དྲུ་) tea, which is the best kind of tea, weighing about 6 lbs., while a brick of the worst kind, known as *gye-pa*, (བོ་) weighs about 3 lbs.

\[
4 \text{ bricks} = 1 \text{ khu-tru} \ (ཐུ་) \\
3 \text{ khu-tru} = 1 \text{ gam} \ (དབུ།)
\]

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

*Sor* (ཐཐོ): 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* (ཐུ་)
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; 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 (ཉིག་ཁོར་) and is as follows:

1. སྒི་ chki-wa, Mouse.
2. བུག་ lang, Bull.
3. སྗོ་ tak, Tiger.
4. སྒོ་ yö, Hare.
5. སྡུ་ druk, Dragon.
6. སྡུ་ drü, Snake.
7. སྒོ་ ta, Horse.
8. སྡུ་ lu, Sheep.
9. ཤི་ཟླི་, MONKEY. 11. ཤི་ཁྱི་, DOG.
10. རྡོ་དཀྱིལ, BIRD. 12. རྡོ་ཕུ་, PIG.

It should be noted that the ordinary word for HARE is ri-kong རྒྱུ་ (ཨྲཱེ་), and the Lhasa word for monkey is peu སེའི་ (ིང་). But in the lo-khor བོད་ཡོ་ and རྡོ་ཟླི are always used.

9. A cycle of sixty years, known as long-kham (ལོང་ཁམ) is formed by joining the five elements, namely, སྲིད་shiny, wood, རྒྱུ་ me, fire, དཀྱིལ sa, earth, སྙན་དཀྱིལ cha, iron, and འབྲུག་ chhu, water to the twelve creatures of the lo-khor in the following manner:—

1. སྲིད་ནུག་ཤིང་-chhi lo = WOOD-MOUSE YEAR.
2. སྲིད་ཤིག་ཤིང་-lang lo = WOOD BULL YEAR.
3. སྙན་དཀྱིལ me-tak lo = FIRE-TIGER YEAR.
4. སྙན་དཀྱིལ me-yö lo = FIRE-HARE YEAR.

And so on. The first round of elements ends at the 10th year water-bird year (འབྲུག་པ་), chhu-dka lo, and is at once recommenced, so that the 11th year is the wood-dog year (སྲིད་ཁྱི་) shing-khyi lo, the 12th year is the wood-pig year (སྲིད་སྙན་) 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  རྒྱུ་ཁྲུལ་ མེ་འདྲུལ་ལོ་

1918—EARTH-HORSE YEAR  རྡེ་བོ་ ས་ཐ་ལོ་

1919—EARTH-SHEEP YEAR  རྡེ་ལོན་ ས་ལུག་ལོ་

1920—IRON-MONKEY YEAR  རྒྱུ་ཁྲུལ་ ཤྱག་ཤེ་ལོ་

1921—IRON-BIRD YEAR  རྒྱུ་ཁྲུལ་ རྣ་ཆུ་ལོ་

1922—WATER-DOG YEAR  གླ་མོ་ ཆུ་ཁྱི་ལོ་

1923—WATER-PIG YEAR  གླ་མོ་ སྐྱེ་པོ་ལོ་

1924—WOOD-MOUSE YEAR  རྒྱུ་ཁྲུལ་ རྣ་ཆུ་ལོ་

1925—WOOD-BULL YEAR  རྒྱུ་ཁྲུལ་ རྣ་ཆུ་ལོ་

1926—FIRE-TIGER YEAR  རྒྱུ་ཁྲུལ་ རྣ་ཆུ་ལོ་

1927—FIRE HARE YEAR  རྒྱུ་ཁྲུལ་ རྣ་ཆུ་ལོ་

1928—EARTH-DAGON YEAR རྒྱུ་ཁྲུལ་ ས་འཛུག་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, བླ་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**—རྒྱུ་ཁྲུལ་ ཇི་ཀ་.

**Autumn**—རྒྱུ་ཁྲུལ་ ཡོད་ལ་.

**Summer**—རྒྱུ་ཁྲུལ་ ཡར་ཀ་.

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

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

<table>
<thead>
<tr>
<th>Sunday</th>
<th>Wednesday</th>
</tr>
</thead>
<tbody>
<tr>
<td>㎞sa-nyi-ma.</td>
<td>㎞sa-hlak-pa.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Monday</th>
<th>Thursday</th>
</tr>
</thead>
<tbody>
<tr>
<td>㎞sa-da-wa.</td>
<td>㎞sa-phur-pu.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tuesday</th>
<th>Friday</th>
</tr>
</thead>
<tbody>
<tr>
<td>㎞sa-ming-ma.</td>
<td>㎞pa-sang.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Saturday</th>
</tr>
</thead>
<tbody>
<tr>
<td>㎞sa-pem-pa.</td>
</tr>
</tbody>
</table>

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

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

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The latter means, lit. shining on the peaks.
(埰 |) sang-nyi chhu-tshö ła-tshö tsa-la nga cha go-wa yin-
na?  Come at four o'clock. chhu-tshö skil-la sho.  Come at half past five. chhu-tshö nga-tang chhe-ka sho.

Words.

Ornament—कण्ठक्ष gyen-chha.  |  Woollen cloth—नम्रनम नम- 
Price = निरं ring.  |  bu.
Weight, (lit. light heavy) = अध्यायं yin-yi; ji.  |  Festival, (lit. great time) = निर्णयं tū-chhen.

Exercise No. 23.

This ornament is made of silver. gyen-chha di ngū-kyi sö-la-re.

Its price is thirty-two trang-kas and one sko. te-i ring trang-ka sum-
chu so-nyi tay sko-kang re.

It weighs (lit. is the weight of) twelve and half rupees. gor-mo
chhe-tang chuk-sum kyip yi yo-wa-re.

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

(193 |) tshong-ro-chi.
It is rather farther than a tsha-pho from here. 

How old are you?  

I was born in the hare year.  

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

Come on Wednesday morning.  

Exercise No. 24.

I will sell it for five nyii-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 La kha-thu t'ak'-k'a re.

you are going.

Sir! Straight like that is;
You cannot mistake nor-sa tsa-ne me.

mistaking-place at all is not.

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

Road good is it?

Yes, Sir, it is very good.

Sir! very good is.

How far is it from here?

T'a dro-gyu k'a-tshö yö-pa.

Now to go how much is there?

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

T'a phe-gyu sh'e-po rang me.

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. नी and not नू र नृ because the preceding word ends in न (Cap. III, para. 9).

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

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

3rd person singular, present indicative.

Honorable term.

Adverb.

Adverb.

Nominative Singular. Derived from नृ to mistake and नृ 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 *णैणै* to the root of the adjective [Cap. X, para. 3 (m)].

3rd person singular, present indicative.

Adverb.

Gerund of *षणेषण*

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

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

Adverb.

Adverb.

Abbreviation of *षणेषण*
Past Participle of འིང་ to become, to happen.

Adverb.

Imperative of འིང་ polit form used to inferior.

Honorific term.

Polite Imperative of འིང་ which is an hon. form of འིང་།
CHAPTER XVI.
CONVERSATIONAL EXERCISES.

1. General Conversation.

Who are you? khyö su yim-pa?

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

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

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

Do you know this? hon. di khyem-pa nang-gi yö-pe?

I don’t know. nge shing-gi me.

Do you know this man? hon. mi di ngo-khyem pa nang-gi yö-pe?

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

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

Sir, where were you born? hon.
I was born in Kongbu.

A man has come.

Who is that boy?

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

Will he come now?

Open the window a little please.

Shut the door.

When did he go?

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

It is very quiet.

I am very pleased to have come (lit. it is very good that I have come here).
2. **The same continued.**

Please give me a cup of water. 

 nga-la chhu ka-yö kang te-da.

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

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

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

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

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

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

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

Are you quite well? hon. kü-skho ku-sú de-po yö-pe?

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

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

How long are you staying on here? ยินดีอยู่ที่นี่ตั้งแต่ตอนนี้หรือไม่

How do you know he is a Bhutanese? ฉันจะจดจำได้ว่าเขาเป็นชาวภูฏานหรือไม่

Is this story true? นี่คือเรื่องจริงหรือไม่

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

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

It does not matter. ไม่มีความสำคัญใด ๆ

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

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

Come here! Мна-шун de sho.

Go away! Мча-шун pha gyu.

Come quickly! Мгінаш-шун гьок-po sho.

Don’t delay! Мгіва-шун gor-po ma-che.

Throw this away! Мгіжана-шун дь пха yuk-sho.

Be careful! Мгінгінг tem-po chi.

Take this away! Мгіжана-шун дь пха khye.

Wait a moment! Мгілаган шун ток-tsa gu-shi.

I will come presently. Мгінгінг lam-bun nga lam-sang leп-yong.

Don’t do that! Мгінгінг ten-dra ma-che.

Don’t make such a noise! Мгінгінг ke ten-dra ma-gyak.

Do this first and do that afterwards! Мгінгінг (шун) Мгінгінг

діпюнашуншун di ngen-la chi; te shuk-la chi.

What is this? Мгінгінг di ka-re re.

Is everything ready? Мгінгінг шунгшун tshang-mа

tra-dri song-ngе?
Where have you put my umbrella? I cannot find it.

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 she-la chhu-tshö dün tang chhe-ka lá phü.

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

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

เตัส-ถึ่ง ท่า-กี ท่า ถึ่ง ท่า-

Do you understand?  

ขย้อง ห่า-กี ซุ่น-นง-

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

ต้า กาย-เรeee ซุ่น-นง-

Please take this letter to the post.  

เย็ะ ดี เย็น-กิ

Come in!  

นัง-แล ซุ่น.

Take this letter to the doctor, hon.  

อึม-ซุ่น-แมะ ซุ่น-นง-

Let me know when the doctor hon. comes.  

อึม-ซุ่น-แมะ ซุ่น-

 nga len ซุ่น-กี.
5. Food.

I want a little drinking water. นงา ทูง-ยา-กิ ชมุ ทุก-ซะ กอ โย.

Have you boiled it? ชมุ เท โค-ระ ยิม-เป?

Is it from a spring or from a stream? ชมุ มิ-กิ ชมุ เทร-ปะ, ภูค-ชหุ-ชมุ ยิม-ปะ?

Is milk obtainable here? ชมุ มิ-นั้น ยิม-ปะ?

No, Sir, there are no cows. ชมุ มิ-นั้น เด พะ-ชมุ โย-วะ-มา-เร.

Bring tea at five o'clock. ชมุ-ทุก นงา-ลา เค คหุย เษ.

Do you take milk and sugar in your tea? ฮอน.

A little of each please.
A Tibetan gentleman is coming to lunch with me to-morrow, 
What is there to eat? 
Will the Tibetan gentleman eat English food? 
Keep the kitchen thoroughly clean!
I want two bottles of milk a day as long as I stay here.

hon. མངོན་པོ་དཔོ་པོ་སྐྱེ་ལ་ནྱིན་དུང་སྐྱེ་ལ་སྐྱེ་བ་ཕྱེ་པ་ཡོ།

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

ku-skö sō-trum luk-sha cha-tei-sha

ske-gong tang ske-tshe na-tshe yö.

Will the Tibetan gentleman eat English food? hon. འོང་བོད་བཞི་བཤད་པོ་ཉི་ བོ་ལ་ཀུ་ཤྱ་སྐེལ་སྐེ་ཡོང་ངེ་

Keep the kitchen thoroughly clean!

sö-thāp tsang thak-chhö che-ne sko.

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

nga de dö-pe gang-la nyi-ma re-la

o-ma she-tam nyi-nyi go-yö.

What o’clock is it? तान-दा च्हु-त्सो का-त्सो रे.

It is three o’clock. च्हु-त्सो सुम रे.

It is half past ten. च्हु-त्सो चु ताङ च्हे-का रे.

It is a quarter past three. च्हु-त्सो सुम ताङ मिली चो-न्गा सौंग.

It is a quarter to five. च्हु-त्सो न्गा ले्प-पा ला मिली चो-न्गा दु.

What is the English date to-day? टे-रिङ तारिक का-त्सो यिम-पा?

It is the twenty-fifth! टे-रिङ तारिक न्यिशु-त्से-न्गा यिन.

What is the Tibetan date to-day? टे रिङ त्से-पा का-त्सो रे?

It is the twenty-second! टे-रिङ न्यिशु-न्यिदु रे.

What day of the week is it? टे-रिङ सा का-रे रे?

It is Thursday. टे-रिङ सा फुर्पु रे.

1 Note the difference between टे-रिङ न्यिदु and टे-रिङ अल्म (Cap. VIII, para. 6).
Where did you go to yesterday? 

*khyö khe-sa ka-pa chhim-pa?*

Don’t come to-morrow, but come the day after to-morrow. 

*nang-nyin ka sho.*

When it rains in the morning, it always clears up in the afternoon. 


It freezes hard at Phari during the whole winter and some times snows even in summer. 

*pha-re gün-ka khyak-pa gyak-ki du; tsham-tsham yar-ka yang kang gyak-ki.*

To-day is the last day of the 2nd fourth month of the Wood-Dragon year. 

*te-ring shing-druk da-wa shi-ye nyi-tsa-k-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.  

\[ \text{min-du; mi-li chü gyok-ka.} \]

When did he leave here?  

\[ \text{kho di-ne ka-tü chhin-song.} \]

From Lhasa to the Chumbi Valley is a fortnight's journey.  

\[ \text{ho-sa ne tro-mo par-la dön nyi-kyi lam re.} \]
8. The Weather.

What a strong wind! (Graphic: din-dre hla-k-pa tsha la.)

What a cold day!  (Graphic: din-dre nam trang-nga-la.)

I feel quite warm.  (Graphic: nga tro thak-chhô du.)

There was a heavy dew last night.  (Graphic: dang-gong tshen-la sil-pa mang-po pap-du.)

It is misty; we cannot see the snow mountains.  (Graphic: muk-pa thip-sha; ngan-tsho kang-ri thong-gi min-du.)

Do you think it will rain?  (Graphic: khyö chhar-pa gya-p-yong sam-kyi duk-ke?)

It will probably be fine till midday.  (Graphic: nyin-gung par nam yak-po yong-gi yim-pa-dra.)

Will there be moonlight tonight?  (Graphic: to-gong tshen-la da-kar sha-kyi re-pe?)

There was heavy rain yesterday and a rainbow was visible.  (Graphic: phun-ja dang-le shing-ser, dan-ge phu-ge-ri dge-ling.)
It is raining a little. The rain has stopped. A storm is coming up. Did you see the lightning? I heard thunder. It won't freeze to-night, because it is cloudy.

khe-sa chhar-pa mang-po pap-song; te-i-juk-la ja chi suk-song.
chhar-pa tok-tsa pap-kyi du.
chhar-pa chhe-song.
lung-tshup chi lang-gi-du.
khyö lo-gyap-pa thong-chung-ngo?
ge druk-ke gyap-pa ko-chuny.

nam thip du; che-tsang to-gong tseen-la khyak-pa chha-kyi ma-re.
9. Conversation with the teacher, hon.

Please speak slowly.  
Please speak louder.  
What is he saying?  
I do not know.  
Did I say that correctly?  
We will read this letter.  
This is easy.  
I made a lot of mistakes.  
I could not understand him; he spoke the Sikkimese dialect.

Please arrange for a dandywala to come to me for an hour every day.
It is essential that he should be a Lhasa man.  

Please ask him to tell me stories. 

It is of no use trying to read this; it is too difficult. 

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). 

That is enough for to-day.
10. Relatives.

She is my niece. \textit{mo nge tsha-mo yin.}

I have two younger brothers. \textit{ngé pün-chhung-nga nyi yö.}

These two are brother and sister. \textit{di nyi pün-kyä re.}

How many nephews have you? \textit{khyö-la tsha wo ka-tshö yö?}

My younger sister died three years ago. \textit{ngé pün-kyä pu-mo chhung-nga trong-ne lo sum song.}

His elder sister is my maternal aunt. \textit{khö a-chhe nge su-mo yin.}

Their daughter was married to Tshering’s adopted son. \textit{kho-nyi kyí pu-mo tshe-ring-gi sö-thruk la na-ma te song.}

My son married his daughter. \textit{ngé pu kho pu-mo na-ma len-song.}

Her grandfather is my paternal uncle. \textit{mó po nge a-khu yin.}

\footnote{1 and 2 Usually however, \textit{säkṣa} though meaning also \textit{brother, sister, cousin} is used for nephew and niece also.}
Only a few of my relatives live in Darjeeling, but I have a large number of acquaintances there.

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? 

*qam* *qam* *qam* *qam* *qam* *qam* *qam* *qam* 

*lang-ga* y*ak-shö* te *ka-ki* du?

To-day’s march is down hill.

*te-*ring-*gi* dro-*sa* thur *re*.

It is steep up hill.

*kyen* sa*r-po* du.

The servants and coolies have gone on ahead.

*skar-*chhi tang mi-hrang-*tsho* ngen-*la* ch*hin* song.

They will reach Kalimpong before you do, Sir.

*ka-lön-*pung-*la* ku-*sko* ma *phep* kong-*la* khon-*tsho* le*p-yong.

We have nearly arrived.

*ngan-*tsho* le*p tro yö.

The bedding is wet.

*nge-*chhe bang *ska*.

Light a fire and dry it.

*me-*tang-*ne* kam.

How much a day are you paying each cooly?

*khyö-*re *nyi-*ma-*re-*la* mi-hrang re-*la* la ka-*tshö* trö-*kyi* yö.

Eight annas each a day; they would not come for less.

*nyi-*ma-*re-*la* la anna gye-gye trö-*kyi* yö; te ma-*tre-*pa khon-*tsho* yong-*gi* min-*du*.
What time shall we start to morrow? 

Let us start very early before the snow becomes soft.

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

Have my baggage mules arrived? दी घाम घयामैल भाभ्रयाम

नेग्नाय | न्ये क्हे-त्रे-त्सो लेप चुंग-न्गे?

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

दी घाम घयामैल भाभ्रयाम | दी-ने प्हा-रि थुक न्ये शोन-ट्रे रे-ला ताप-ला का-त्सो ट्रे गो-क्यिटे रे?

Is it safe to ride over this bridge?

सम-पा दी-ि यांग-ला ता

स्कोन-ने च्हुन-ना काई चे मि योंग-न्गे?

I am going on ahead.

न्गु न्गेन-ला द्रो-क्यिटे-यिन.

I am returning in a few days.

न्गा न्यिं-मा खा-शे-चिला लोक योंग-गी-यिन.

I have forgotten to bring any money with me.

न्गे न्गु खे-योंग-ग्यु जे-ने मिन-दु.

Is this the road for Pemionchi?

पे-मा-यांग-ट्से द्रो-से लंग-गा दी रे-पे?

My pony is limping; see whether it has a stone in any of its shoes (lit. in its hoof).

विन्ज विन्ज नंग्याम नंग्याम
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. น่าสกุล ne khor-tsham khye tang je chhok-ka sku-go.
13. The same continued.

Is there much snow on the pass? la lä kang she-po duk-ke?

There is not much on the pass itself, but there is rather more on the way up to it (lit. before arriving).

How far (lit. how much to go) is the nearest village from here? di-ne trong-se thak-nye-shö-lä dro-gyu ka tshö yö.

It is quite near, Sir. lä thak-nye thak-chhö yö.

It is a long way, Sir. lä thar-ring-po yö.

It is a moderate distance, Sir. lä dring-chi yö.

It is a day’s journey, Sir. lä shak-po chik-ki sa yö.

It is a three or four hours’ journey, Sir. lä tsa-pho chik-ki sa-yö.

---

1 རྟོང་རྒྱུ་ཁ་བོ་ = རྟོང་རྒྱུ་ཁ་བོ་
2 སྟོ་པ་མི་བོ་ཁ་ may be substituted for སྟོ་པ་མི་བོ་ཁ་. Both are commonly used.
How many houses are there in the village? \\

I cannot say exactly, Sir. \\

How many approximately (lit. by guess)? \\

How many adult men and women are there in the village? \\

How many monks are there in that monastery up there? \\

What provisions are obtainable in this place? \\

Yak's flesh, Sir, mutton, pork, fowls, eggs, wheat, barley, barley-flour, potatoes, turnips, radishes are all obtainable.

---

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

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

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

4 These are the kinds of provisions commonly obtainable in the Ü (Lhasa) and Tsang (Shigatse) provinces.
CHAPTER XVI.

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?  अबिन्द is somewhat commoner than अबिन्द in the sense of good as applied to a road, but अबिन्द can also be used.
14. Crossing a river.

How broad is that stream over there? pha-qi chhu te-i skang chhe-lo kan-dre du.

It is not very broad, Sir. 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?) chhu tang lam thuk-sa te ko-wa yo-pe?

No, Sir. la yo-wa-ma-re.

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

There is a ford if you go a little lower down. ma-tsa ta-ka phep-na rap-chi-yo.

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

2 คู means a boat made of hide. For a boat made of wood use

3 Note the hon. If the Tibetan is a townsman or has any education he will use the higher hon. รกิจทำ %;
Whose foot-prints are these? 

I do not know, Sir. 

If you speak the truth, I will give you bakshish; if you tell (me) a lie, you will get into trouble (lit. it will not be good for you). 

They are only the foot-prints of traders coming from Shigatse. 

How deep is this water? (Lit. this water depth how much is.) 

It is about (up to one’s) waist, Sir. 

What sort of a road is there by the ford (lit. at the ford-existing-place)? 

On this side it is rock; on the other side it is all mud. 

1 may be used instead of }
Is there a bridge across that stream over there?

Yes, Sir.

Is it a good one?

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).

\footnote{\textit{la} is commonly used in the sense of “to be passable,” \textit{e.g.}, \textit{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?

 представляет собойименой вопрос онадлежит конечной группе вопросительного предложения. Клиент может отвечать на этот вопрос, указывая свое место происхождения.

I have come from Rhenok.

 представляет собой ответ на вопрос, где человек приехал.

What is there in those loads?

 представляет собой вопрос о содержимом тех ящиков.

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

 представляет собой ответ на вопрос, указывающий на содержимое ящиков.

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

 представляет собой утверждение о том, что человек не является тибетцем, а бутанцем.

Where are you going to?

 представляет собой вопрос о месте назначения.

I am going on pilgrimage to India.

 представляет собой ответ на вопрос о месте назначения.

What places will you visit?

 представляет собой вопрос о том, в какие места человек собирается поехать в своем путешествии.
I shall go to Bodh Gaya and Benares. 

Please give me some bakshish, Sir.

Are you taking those sheep to Darjeeling?

Is this one of the halting places for mules carrying wool to Kalimpong?

Who lives in that house?

---

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

2 The postposition, 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? *pha-gi ri-i gyap-la mak-mi yö-pe?*

Have they all got guns? *khon-tsho gang-kha-la men-da yö-pe?*

The majority of them have got swords and spears only. *mang-nga la tri-tang dung sha-ta yö.*

Some of them have bows and arrows. *kha-she la da-sku yö.*

Will the arrows be poisoned? *da-la tuk gyap yo-wa re-pe?*

Yes, with aconite poison. *lā-re tsen-tuk gyap yo-wa-re.*

Have they any cavalry with them? *khon-tsho-la ta-ma yö-pe?*

Not at present, but I heard a noise like that of ponies coming in the distance. *lā tan-da me; ta tha-ring-po chi-ne yong-gi yö-pa dra-po chi ko-chung.*

Have the soldiers built a wall? *mak-mi te-tshö dzing-ra sō song-ньe?*

---

1 A fortified wall. *dzing-* is not used for wall in this sense.
Yes, about so high (indicating his breast).

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

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

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

About as far as that mule over there carrying shovels.

pha-gi tre ja-ma khur-yong-khen tak-ka-tsa chi-la yö.

---

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

Is it the custom of the Tibetans to attack at night?

_Yes, Sir._

What sort of cannon have they got?

About how far will they carry?

How did they get their cannon across the river?

All arms must be handed in to me before noon to-morrow.

Anybody who is found in possession of arms after that will be severely punished.

---

1. _nag-men_ ( _nag-men_ ) = night-attack.
tsa-ne tshön-chha thön-na nye-pa chhem-po tang-gi-yin.

TIBETAN GRAMMAR.
18. Buying supplies for troops.

Have you any grain and grass to sell? द्रु तंग त्सा त्शोंग-ग्यु यो-पे?

I will pay you two-and-a-half trang-kas per bo for it. I have brought the money with me (showing it). द्रु त्रङ-का च्हे-टांग सुम-सुम त्रो-क्यिं-यिं; न्गे न्गी दे क्षे-यो.

The grain and grass are in that village up there. I cannot bring it down. न्गे न्गी दे क्षे-यो.

Never mind! I can have it fetched. (Lit. I can send the carriers). आउ-ट्से क्षे-खेन न्गे तंग-च्छो.

No violence will be shown to anybody. सु-लांग वांग-यो चे-मिं-योंग.

---

1 Grain for animals = चर; that for men = गर.

2 1 bo = about ⅓ of a maund; 1 trang-ka = ¼ of a rupee. The maund (pronounced in Tibetan mön) is not generally understood by Tibetans other than those that trade in British territory.

3 न्गेदार्ज़ी = Hind. Zabardasti.
Please, Sir, pay me for the fodder now. 

No! I will pay you when I get the fodder.

1. दंक = lit. grass and grain.
19. The same continued.

Can I get any fuel here? de me-shing jor-kyi re-pe?

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

There is a little yak-dung, but we shall burn it ourselves; it is not for sale.

If you do not tell me where it is I shall search your house.

I shall pay you for it in any case.

It is against our orders to take things without paying for

---

1 रङ्ग has here the sense of but, in spite of.

2 Note the second छा. It is put in because this is really a second sentence.

3 Lit. Apart from what we burn ourselves there is none for sale.

4 Lit. Whatever be done, i.e., whether you sell willingly or I take forcibly.
them.  

You will make a large profit, and will be able to live in comfort without working.

\[ \text{Lit. There is no order allowing to take on the non-payment of the price.} \]
20. The same continued.

I want to buy fifty donkeys. They must all be sound and strong. Only twenty of these are fit to carry loads.

How old is that sheep? I will pick out thirty of them and give you ninety rupees for the lot.

Go and bring all the grain and vegetables that you can get hold of. The owners will be well paid.

1 Or หรูทิมิ่ง.
2 ถึง ณิค นิ่ง = age; lit. old-young. See Cap. III, para. 1.
3 ต่อข้างล่าง = lit. having added all together, i.e., in the total.

How far is it from here to the bazaar? di-ne throm-la tha-ring-lö ka-tshö yö?

It is close by. lā phep-tha nye-po yö.

*(On arrival.*) Here is the bazaar. lā throm de re.

Is there no other bazaar besides this one? throm di mem-pa sken yo-wa ma-re-pe?

There is no other. lā skem-pa yo-wa ma-re.

Where is the butcher? sha-tshong-khen ka-pa yo-wa-re?

He is just over there. lā pha-gi re.

*(To the butcher.*) What meat have you for sale? khyö sha ka-re tshong-gyu yö-pa?

---

1 *Hon.* for འིང་ཞི་་ So also འིང་ཞི་ for འིང་། road and several others.

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

3 The བ་ after བ་ is omitted (See Cap. V, para. 15).
I have mutton and yak’s meat. ฉันมีเนื้อวัวและเนื้อยากร้าว

lā luk-sha tang tshak-sha yō.

What is the price of a leg of mutton? ฉันจะซื้อขาหมูราคาเท่าไหร่?

luk-sha ski-ling-la kong ka-tshö yim-pa?

Two sh’o (i.e., five annas, four pies). ฉันจะซื้อขาหมู Two sh’o (i.e., five annas, four pies).

lā shō-to yin.

Very well, I will buy a leg of mutton. ฉันจะซื้อขาหมูได้เลย

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

Have you any turquoise for sale? \( \text{ñ} \) \( \text{khyö yu tshong-gyu yö-pe?} \)

Yes, Sir. \( \text{ñ} \) \( \text{lā yö.} \)

Have you any good ones? \( \text{ñ} \) \( \text{yak-po yö-pe?} \)

Yes, Sir; I have excellent ones. \( \text{ñ} \) \( \text{lā ya-thak-chhö yö.} \)

What is the price of this one? \( \text{ñ} \) \( \text{di-ī kong ka-tshö yim-pa?} \)

Three sang, Sir, (five rupees). \( \text{ñ} \) \( \text{lā sang-sum yin.} \)

Tell the correct price. \( \text{ñ} \) \( \text{ten-den laŋ.} \)

How much will you give, Sir? \( \text{ñ} \) \( \text{ku-skö-kyi ka-tshö sö-re nang-yong-nga?} \)

Make it ten trang-kas (two rupees, eight annas). \( \text{ñ} \) \( \text{trang-ka chu chī.} \)

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

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

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

1 Hon. of ఓ

2 స్ట్రో = to raise.

3 Note that రు is used instead of రుచా. So also రుచా = one sang. For three and more than three the ordinary numerals are used.

4 రుచా (రుచా) = lit. to offer; therefore to give or sell to a superior.
23. Buying silk.

By a gentleman of the middle class (6th or 7th grade).

G. = Gentleman.  S. = Shopkeeper.

G. (Coming to the door of the shop.)  Is the merchant in?

\[\text{G.}\]  \text{Is the merchant in?}  \text{\textit{tshong-pön-la sku yö-pe?}}

S. Yes, Sir.  Please come in.  \text{\textit{lā yö ; ku-skö ya chhip-gyu nang-go.}}

S. (After G. has come in.)  Please sit down.  \text{\textit{sku-den ja-go.}}

G. Thank you.  Have you got any silk of the best quality for making a dress?

\[\text{G.}\]  \text{Have you got any silk of the best quality for making a dress?}  \text{\textit{les, khye-rang-la chhu-pa so-ya kö-chhen ang-gi tang-po yö-pa nang-nga.}}

S. Of what colour do you require it, Sir?

\[\text{S.}\]  \text{Of what colour do you require it, Sir?}  \text{\textit{lā tshön-do kan-dre go-wa nang-gi yö tang.}}

G. Have you any dark yellow?

\[\text{G.}\]  \text{Have you any dark yellow?}  \text{\textit{nyuk-se yö-pa nang-nga?}}

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

\[\text{S.}\]  \text{Will this suit you, Sir?}  \text{\textit{lā di drik-ka nang-gi a-yö?}}
Buying silk—continued.

G. = Gentleman.  S. = Shopkeeper.

G. That will do. What is the price? नामपाउँदेः।

S. The price, Sir, is four ngū-sang (six rupees, ten annas, eight pies).

G. Tell me the real price. अनन्तनाशुः। yang-tik sung.

S. How much will you give, Sir? 

G. Give it me for two sang (three rupees, five annas, four pies). सोंगतो नांग।

S. I cannot give it you for that. Please give me two sang and five sh'o (four rupees, two annas, eight pies).

G. Very well, then, that price will suit. अनन्तैः इत्यन्त। les, o-natak-ke yong-nga.

S. In future whatever you require, Sir, is here. नामयामकु।

---

1 अंद्रे = will do. So also when a servant is filling a glass, cup, etc.,

2 अंद्रे | means *that will do* = *bas* in Hindustani.
Buying silk—continued.

G. = Gentleman. S. = Shopkeeper.

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

S. Thank you, Sir.

G. Good-day.

S. Thank you, Good-day, Sir.
24. A small trader calls at a gentleman's house with some wares.

M. = Master.  T. = Trader.  S. = Servant.

T. to S. Please ask if I may see the master.  ཏོས་མི་དོན་བཞི རང་ཁག་ཆ་བཅོམ་ཅན་ཁག་མ་ རྨ་ཁག་དྲ་ཆ་བཅོམ་ཆེས་པར་ནད་ག་མ་ nga kun-dün-la cha chhok-ka sku-ro-nang.

S. to T. Very good. རེ་བས་les.

S. to M. A trader wants to know if he may see you, Sir. གསུག་དུས་བདེ་ཆེ་བོ་བ་མཁུན་གྱི་རྫོངས་པ། tshong-pa chi kun-dün-la cha-chhok-ka sku-ki-du.

M. to S. Very well, let him come in. རྨ་རེ་བས་les.

wong sho chi.

S. to T. The merchant may come in. གསུག་དུས་བདེ་ཆེ་བོ་བ་མཁུན་གྱི་ tshong-pön kun-dün-la phe-chhok-ka.

(Then the trader comes in before the master of the house, takes off his hat, bows, and puts out his tongue according to the regular salutation.)

M. to T. The merchant has arrived. Sit down. ལུང་། རེ་བས་ འོ་བ་ རེ་བས་པ་ཆེ་ རེ་བས་པ་ཆེ་ la tshong-pön le-chen; dö.

T. to M. Thank you, Sir. རེ་བས་les.

M. to S. Pour out some tea for the merchant. ང་ཁག་ཁྲི་ tshong-pön la cha lu.
A small trader calls at a gentleman's house—continued.

M. = Master.  T. = Trader.  S. = Servant.

M. to T. What have you got for sale? *tshong-gyu ka-re khe yö ?*

T. to M. I have brought some turquoises to show you. *gü-yu chem-phe sku-gyu khe yö.*

M. to T. (picking up a turquoise.) What is the price of this one? *de kong ka-tshö yim-pa ?*

T. to M. Sir, the price of this one is three sang (five rupees). *lā, de kong sang-sum yin.*

M. to T. Tell the real price. *yang-ti lap.*

T. to M. How much will Your Honour give? *ku-skö-kyi ka-tshö sö-re nang yong-nga ?*

M. to T. Make it one sang and five sh'o (two rupees, eight annas). *sang-kang skö-nga chi.*

T. to M. Please give me two sang (three rupees, five annas, four pies). *sang-to sö-re nang-ro-nang.*

M. to T. Very well, I will. *o-na yong-nga.*
A small trader calls at a gentleman’s house—continued.

M. = Master.  T. = Trader.  S. = Servant.

M. to T. Now-a-days is the business of you traders fairly good? te-ring-sang khye tshong-pa-tsho-latshong au-tse duk-ke?

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

M. to T. In future if I want anything, I will send word to you to bring it. sku-lâ kho-che ka-re yö-pa khe-sho se len tang-gi-yin.

T. to M. Thank you, Sir. lu 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). thu-chhe, sku-ki-men.

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

T. to M. No more, thank you, Sir. lâ-men, lâ-men.

M. to T. Very well. o-na yong-nga.

(Then the trader makes the same salutation as at entering and goes out.)
25. Deciding a dispute.

Which is the complainant? nyen-sku sku-khen su re.

Which is the accused? khap-the su re.

Put the witnesses outside. I will call them in presently one by one. pang-po chhi-lo-la dö-cki; sku-la re-re che-ne ke-tang-gi-yin.

What is your complaint? khyö ka-re sku-gyu yö-pa?

Yesterday evening a Tibetan named Wang-dü beat me in the bazaar without any reason. dang-gong thron-la pó-pa wang-dui se-khen-kyi nga tön-ta tsu-ne me-pa dung chung.

He would not (lit. would not know to) beat you without some reason. What actually happened? (Lit. What is it?) khyö tön-ta tsu-ne me-pa dung shing-gi ma-re. te ka-re re?

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

¹ is an adverb and as usual takes the adjectival form.
When he reached me he assaulted me.  kho ra-si-ne ma yong-gi du. nga ya dro-ki yö, nge tsa-la lep-pa tang nga dung chung.

(To the accused.) Why did you beat him? (Lit. What is the meaning of beating by you?) khyö-re dung-we tön-ta ka-re re?

Yesterday I drank a little beer at a friend’s house, and consequently I have no idea what I did.

You must pay a fine of five rupees; in default (lit. if that does not happen) I shall send you to jail for a week.

---

1 Beer is brewed from barley in Tibet, and from marwa (eleusine coracana) in Darjeeling and Sikkim.

2 རྣམ་ here means because.

3 དྲུག་ means lit. to accomplish, and is used sometimes in the sense of to give, to procure.
26. **Paying a visit.**

V. = Visitor.  H. = Host.

**V. How do you do?**

\[ ku-skö skö-den ja yö-pa? \]

**H. Very well. Please come in and sit down.**

\[ lā yö, ya chhip-gyu-nang, skö-den ja. \]

**H. (to servant) Give this gentleman some tea.**

\[ ku-skö la söl-ja shū. \]

**H. (to visitor) I never meet you now-a-days.**

\[ par-lam-chi ku-skö ma-ne je-ma-chung. \]

**V. That is so. I have been a bit worried by some work lately, and so have been unable to call on you.**

\[ ka-nang-rang, par-lam-chi trel-yeng dra-po chik-ki char- gyu ma-ne ma-chung. \]

---

1. Lit.—Are you seated, Sir?
2. Lit.—Yes.
3. बहुवचनिक = a literary word. The ordinary colloquial word would be तीजास्त। In conversation between gentlemen a good many literary words are used.
4. Or चेंज
5. विश्व = business, बिश्व (literary word) = to agitate.
CHAPTER XVI.

Paying a visit—continued.

V. = Visitor.  H. = Host.

H. You have now come from your house I suppose.  นิ่ม
sim-sha ne chhip-gyu nang-nga yin dro.

V. Yes, after finishing my committee work I have come
straight here.  มณิ�ินิถ a place where officials attend for work = cut-

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

V. Many thanks.  นิ่ม

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

1 นิ่ม = a place where officials attend for work = cut-
cherry, 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.

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

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

\[\text{la les, ku-sko yang thu-tre me-pe gang-la nge tsal-la chhip-gyu nang-go.}\]

H. Well, Good-bye.

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

V. Good-bye.

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

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1 Lit. I must ask for leave.
2 Hon. for མྱེ་དཔལ་ རྡོ་རྗེ་ ཏོག་ འཇིག་ སེང་ འཇིག་ རྡོ་རྗེ།
3 Hon. for རྫོགས་ དབང་
4 དཔལ་ ཡི་ རྡོ་རྗེ། Note the different senses in which this very frequent expression is used, e.g., “Thank you,” “Yes,” “Very well,” etc. Here no translation is necessary.
28. Receiving a visit from a Tibetan Official. (Conversation about Tibet.)

T. = Tibetan. E. = Englishman.

T. How do you do? *ku sko sku-den-ja yö-pa?*


T. (Polite reply.) *lā yō.*

E. Please sit down. *ku-skö sku-den-ja.*

T. Thank you. *lā les.*

E. (to his servant.) Offer the gentleman some tea. *ku-skö-la só-ja shii.*

E. In what part of Tibet do you live? *ku-skö pó-la sku-den ja-sa ka-pa re.*

T. I live in Lhasa. *nga dö-sa hla-sa la yin.*

E. What Government post do you hold? *ku-skö skung-gi chha-le ka-re nan-gi 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.

E. What work do you have to do as a Tsi-pön?  

T. = Tibetan.  E. = Englishman.

E. What work do you have to do as a Tsi-pön?  

T. = Tibetan.  E. = Englishman.

T. We have a lot of work to do in connection with the accounts of the Government revenues and the like.

E. Now-a-days who exercises supreme power in Tibet?

T. The Dalai Lama has taken up the secular and spiritual Government, and exercises the supreme power.

E. I see. Is Tibet a very large country?
Receiving a visit from a Tibetan Official—continued.

T. = Tibetan.  E. = Englishman.

T. It is of middling size.  འབྲུག་བདེན་ཐོད་བཅས་པའི་ལ་འབུ་སྲིས།

E. Which is the pleasantest part of Tibet?  འབྲུག་བདེན་བཟང་པོ་

T. Lhasa is about the pleasantest.  དབུས་གྲྭས་ཐོ་བཅས་

E. I see. Tibet must be, I fancy, a nice country.

T. Now I must be going for to-day.  དབུས་གྲྭས་ཐོ་

E. Won't you stay a little longer?

T. To-day I have some work to do, so I must be going. I will 
call on you later on.  དབུས་གྲྭས་ཐོ་

E. Very good. You must come and see me when you are 
not busy.

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1 He means that it is very large, but it is not considered etiquette among Tibetan gentlemen to praise one’s own possessions, not even one’s own country.
Receiving a visit from a Tibetan Official—continued.

T. = Tibetan.  E. = Englishman.

\[
\begin{align*}
\text{T. Many thanks. Well, good-bye.} & \quad \text{E. Good-bye, then.} \\
\text{ lh \ les, thuk-trel me-pe gang} & \quad \text{ lh \ les, ka-le chhip-gyu nang.}
\end{align*}
\]
29. *The same continued (discussing travelling arrangements).*

**T.** = Tibetan.  **E.** = Englishman.

**E.** According to Tibetan custom when a gentleman goes on a journey does he give all his servants ponies to ride?

**T.** Yes, he provides them all with ponies.

**E.** After what manner do they proceed on their journey?

**T.** He puts half in front of him and half behind him, and rides himself in the middle.

**E.** I understand. Do all the servants travel with their
The same continued (discussing travelling arrangements)—continued.

T. = Tibetan. E. = Englishman.

master? འབུམ་པ་ི་ གཟི་གཟི་ནད་ཤུན་དོན་ི་མི་ཞེས་པ་ལ། lā les; pōm-po tāng hlen-gye skap-chhi gang-kha phe yong-nga?

T. He sends his butler and cook on ahead; then after his muleteers have started, he starts himself with his servants in single file.

E. To do what does he send the butler and cook on ahead?

T. He sends the two servants in advance in order to have things ready and prepare food before he arrives.
The same continued (discussing travelling arrangements).—continued.

T. = Tibetan.  E. = Englishman.

( sqr. ) ngen-drö nyi-po pöm-po chhip-gyu ma nang kong-lā phep-drik sku-wa tang she-la so-wa tong-nga nang-nga re.

E. I understand.  སྤོས་་བཤིན་པ་ wong, lā les.
30. *The same continued (discussing the agricultural and mineral products of Tibet).*

T. = Tibetan. E. = Englishman.

**E.** What crops are grown in Tibet?

T. In Tibet itself, wheat, barley, peas and mustard are the chief crops. In Kōlp-po maize, buck-wheat and various other crops grow. Kōlp-po is warmer than Lhasa. Besides bamboos, apricots, apples, walnuts, and all kinds of food are grown.

**E.** I see. How many days’ journey is it from Lhasa to Kong-po?

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1 碗 is often used colloquially for 饭.
The same continued (discussing the agricultural and mineral products of Tibet)—continued.

T. = Tibetan.  E. = Englishman.

T. One reaches Upper Kong-po in fifteen days. To Lower Kong-po the journey takes one month.

E. Is wood plentiful in Tibet?

T. There is a certain amount of wood; but for fires cattle-dung is mostly used.

E. Are gold, silver and coal to be had in Tibet by mining?

T. Yes, in Tibet itself gold, silver and coal are to be had by

1 Note method of describing the upper and lower parts of a country. It is often used.

2 བོད་ In conversation between ordinary people སྤེ་ན་ 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?  āmā nga

la-les; dön-pa-nang-nga la kyön ka-re yo-wa-re.

T. If they are mined the soil-essence of the country is damaged, and good crops are not produced.  āmā

la; tön-na lung-pe sa-chū 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?

T. After sitting for a while in the ante-room, the chief drö-nyer¹ says to him, “You can come.” After going up, he must make three obeisances²; offer the Dalai Lama a ceremonial scarf, take off his hat, and ask for a blessing.

¹ An official of the fourth grade. Under him in the Dalai Lama’s household are eight drö-nyers, who are fifth grade. All nine are monks. Besides these there are four drö-nyers, one for each Shap-pe, these drö-nyers being laymen and of sixth grade.

² Knees and forehead touch the ground at each obeisance.
A visit to the Dalai Lama by a Tibetan General (De-pön)—continued.

Then a silk cushion is placed below the throne. The De-pön having sat down on it, tea is brought.

After tea has been offered to the Dalai Lama, some is laid before the De-pön.

Note the hon. given to the verb by which the tea of the Dalai Lama is brought in. It is not used in similar cases for officials even of high rank.
A visit to the Dalai Lama by a Tibetan General (De-pön)—continued.

After that rice-pudding is brought.  

Then after this has been offered to the Dalai Lama, and to the De-pön, the Dalai Lama inquires after his health saying “Tsha-rong De-pön, are you in good health?”

Made of rice, butter and sugar.

Lit. “Inner or real protector.”

Lit. “Intermediate question,” i.e., the first question of the new interview some time having elapsed since the last.

The family name or surname of the De-pön, with estates in the Ü province.
32. Diplomatic intercourse, hon.

The British Government is not responsible. 

\[ \text{in-skung-la thu-kha yo-wa ma re.} \]

It will be a source of friction. 

\[ \text{thruk-ski kyen yong-gi-re.} \]

Our subjects will refuse to pay taxes or obey the laws.

\[ \text{ngan-tsho mi-ser-kyi thre je thup mi-yong; thrim yang khye-mi-yong.} \]

It is probably not finally decided. 

\[ \text{Be-rang nge me-pa dra.} \]

It will be referred for equitable adjustment.

\[ \text{Dra-trang-par-dum yong-nga sku-ki-re.} \]

The British Government desire to maintain amicable relations with other governments.

\[ \text{in-skung-gi gye-khap sken tang thun-lam yong-nga thuk-dö nang-gi yo-wa-re.} \]

They will make every endeavour to pick a quarrel with the Tibetan Government.

\[ \text{1 Lit. “will be unable,” i.e. “will profess inability,” “will refuse.”} \]
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.
བོད་ཡིག་ཁོངས་དེ་རོལ་བའི་བོད་ཡིག་གི་ཁེ་བ་ཀྱིས་དོན་དུ་བོས་པའོ།

དོན་དུ་གཉིས་ཀྱིས་བོད་ཡིག་གི་དོན་དུ་བོས་པའོ།

དོན་དུ་གཉིས་ཀྱིས་བོད་ཡིག་གི་དོན་དུ་བོས་པའོ།
བདེན་པ་བབས་པའི་ས་མེད་དོན་དེ་མཐོ་སོང་

དེ་བཟོ། །། །བཅོས་པ་དེ་མཐོ་སོང་བ་དོན་དེ་བཟོ། །། །བདེན་པ་བབས་པའི་ས་མེད་དོན་དེ་མཐོ་སོང་

བདེན་པ་བབས་པའི་ས་མེད་དོན་དེ་མཐོ་སོང་

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བདེན་པ་བབས་པའི་ས་མེད་དོན་དེ་མཐོ་སོང་

བདེན་པ་བབས་པའི་ས་མེད་དོན་དེ་མཐོ་སོང་

བདེན་པ་བབས་པའི་ས་མེད་དོན་དེ་མཐོ་སོང་

བདེན་པ་བབས་པའི་ས་མེད་དོན་དེ་མཐོ་སོང་

བདེན་པ་བབས་པའི་ས་མེད་དོན་དེ་མཐོ་སོང་