PRIMER

OF

STANDARD TIBETAN.

by

EDWARD AMUNDESEN.

PART I

BEING
A SERIES OF LESSONS ON
THE ELEMENTS OF THE TIBETAN LANGUAGE,
TONE-SYSTEM
and
STANDARD-TIBETAN COLLOQUIALISM.
TOGETHER WITH GRAMMATICAL & OTHER NOTES.

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Tentative Edition.
PREFACE

TO

PART ONE.

I am selling a small number of Part 1 of this work as several are asking for it. I feel confident that it will prove of real service to beginners.

Parts 2 & 3 are being prepared slowly and, I trust, will prove helpful to more advanced students of the language.

All who make use of this PRIMER may have the joy of knowing that they are learning Standard Tibetan as spoken in Central Tibet, and not a mixture of local dialects. Central, or Standard Tibetan is understood, more or less, all over Tibet. Even in remote regions of East-Tibet I have made use of it and been well understood; And not only has it this advantage, but it commands respect wherever you go in Tibet or on the borders.

Standard-Tibetan is in Tibet, what 'Mandarin' is in China, — the Official Language of the country.

My chief aim is to publish, in the simplest style conceivable, a primer that will be of real use to people who mean to become efficient speakers of Tibetan, — at present a greater achievement than the acquisition of Chinese.

As it has been composed and printed by Tibetan lads the proof-reading has been very bothersome. The student will kindly bear this in mind and pardon errors in the English text. They have been marked throughout and will not be misleading.

EDWARD AMUNDSEN.
SECTION 1.

PREPARATORY SERIES.

LESSON 1. (9)

THE ROMANIZED SYSTEM.

a. Like a in father.
b. " a in bad, sad, &c.
c. " Denotes breathing (aspiration) i.e. when placed at the upper, right-hand corner.
d. Like b in bad.
e. As in chine, child &c., without breathing.
f. " in darling.
g. Like c in net, let &c., or the Scandinavian e.
h. Not used in Tibetan.
i. Like g in God.
j. As in ham.
k. Like i in ink. As the German & Scandinavian i.
l. " j in jam.
m. " k in kalendar, un aspirated.

1. m. n. o. As in English.
p. Like o in Scandinavian, or o in note, rose &c.
q. Like the German & Scandinavian ö. Something like i in bird.
r. As English p without breathing.
s. Not used in romanizing.
t. As English r, except in some parts in E.T. where it is rolled like scotch r.
u. As in English.
v. Like sh in sharp.
w. As the English t unaspirated.
x. Like the Ger. & Scandinavian u. Like oo in loop, or u in supervise.
y. Somewhat flatter than u. (must be learned from a native).
z. Not used.

z. As the English y, or the Scandinavian j.
z. May be pronounced like s. In E. & W. Tibet it is pronounced like z in Zanzibar.
zb. Deeper and fuller than sh.
LESSON 2. (3)

DIALOGUE.

This dialogue is intended to furnish the beginner with a few, common sentences, so that teacher & student may exchange thoughts by referring to it.

T: Good morning!
S: Good morning. 1

T: (Complimenting). 2
S: Please be seated.

Are you well?
Yes, thank you.

We) will read this book.

Will read from here.

Is that correct?
Not so very clear.

Speak slowly please.

Please say it again.

Say it many times please.

That will do.

What is this called?
You must learn it well.

Want: must.

Do not want.
That is good.  
It is late now.  
Please come early.  
Tibetan is difficult.  
Perseverance will be crowned with success.  
Now I must ask leave.  
You may go now.  
T: Good-bye!  
S: Good-bye.

1. "Good morning" is not the literal meaning, but these phrases are used similarly.  
2. Lit: "The fame of His Honour is far-reaching." Such complimentary terms are common.  
3. The romanization in this dialogue is C. T. colloquialism. 

**LESSON 3. (2) THE THIRTY CONSONANTS.**

(The figures refer to the tones)

1. \(Ka\), 2. \(Ga\), 3. \(Ya\), 4. \(Na\), 5. \(Wa\), 6. \(La\), 7. \(Sa\).

1. \(Ch\), 2. \(Ch'a\), 3. \(J\), 4. \(J'a\), 5. \(Ya\), 6. \(Ya\).

1. \(Pa\), 2. \(Pa\), 3. \(B\), 4. \(B'a\), 5. \(Ma\).

1. \(Zha\), 2. \(Za\), 3. \(Ah\), 4. \(Ya\).

1. \(Ha\), 2. \(Ho\), 3. \(A\).
Notes.

1. The guttural  writeTo has a slight breathing of h.

2. In writing the letters make the top stroke first, then proceed from left to right. It is imperative that the student learn to write the letters by heart before proceeding further.

3. After having mastered the pronunciation and tones, cover the romanized alphabet with a piece of paper and commence practising the following:

\[
\begin{array}{cccc}
\text{ฮ} & \text{ประโยชน์} & \text{ฮ} & \text{ประโยชน์} \\
\text{ฮ} & \text{ประโยชน์} & \text{ฮ} & \text{ประโยชน์} \\
\text{ฮ} & \text{ประโยชน์} & \text{ฮ} & \text{ประโยชน์} \\
\text{ฮ} & \text{ประโยชน์} & \text{ฮ} & \text{ประโยชน์}
\end{array}
\]

4. The "Sitüsumta", I find, classifies the letters almost in the same order as above, under six names, or tones, viz:—

1. 有意义 (high), 2. 中 (medium), 3. 低 (low), 4. 非常低 (very low), 5. 最低 (lowest), 6. 无名 (nameless, i.e. not classified). See "tone-system." Lesson 16.

LESSON 4. ( связи)
THE FIVE VOWELS.

 долгозвучный

\[\text{I} \quad \text{U} \quad \text{E} \quad \text{O}\]

FOUR VOWEL SIGNS.

\(\text{I} \quad \text{U} \quad \text{E} \quad \text{O}\)

Their names:—

\(\text{I} \quad \text{U} \quad \text{E} \quad \text{O}\)

Note. These four vowel signs are placed above and below the letters and not beside them. To write  mama, simply put  mero on the top of  ma: หม (ma). Zhab-kyu alone is written under the letters, the other three above, as:—
LESSON 5. (v)

The following "Six Reverse-letters" are mostly used in Tibetan books when imitating Sanskrit sounds, but some are in common use and the student is advised to master them well.

SIX REVERSE LETTERS.

1. Tr, tr d'r &c. are all palatal sounds, and must be uttered like one sound, not t and r separately, by curving the tongue-tip up under the roof of the mouth. Spare no pains in mastering this as such sounds abound in Tibetan and to fail in this is as offensive to the Tibetan ear as a foreigner's d instead of th to the delicate English ear. Avoid betraying yourself!

2. In 'spelling' tra a Tibetan will say:— ta lo tra; i.e. ta inverted (is) tra, &c.

SEVEN "YATAS" OR V CONSONANTS.

This sign is subjoined to 7 letters thus:- T' Kya, \(\bar{\text{K}}\) K'ya \(\bar{\text{G}}\) G'ya, \(\text{g}"\) Cha, \(\text{g}" Ch'a,

1 \(\text{g}" Cha, \(\text{g}" Nya. The three first retain the k sound, but the four last are changed. They are pronounced as follows: \(\text{g}" \) like \(\text{b}" \) \(\text{j}" \) like \(\text{v}" \) \(\text{j}" like \(\text{g}" \) \(\text{j}" like \(\text{g}" \) Master these well!

1. Pronounced \(\text{j}" a.

LESSON 6. (s)

FOURTEEN "RATAS", OR R CONSONANTS.

This sign, called "rata," is subjoined to the following 14 letters, and not only add the r sound, but change the inherent sound of 7 letters, thus:- T' tra, \(\text{b}" tr'a, \(\text{d}" dr'a, \(\text{g}" tra, \(\text{g}" tr'a, \(\text{d}" dr'a, \(\text{d}" na, \(\text{g}" ma, \(\text{d}" sha, \(\text{g}" sa, \(\text{g}" hra. See lesson 4. Note 1.

Similars in sound.

\(\text{g}" Tra. \(\text{g}" Tr'a. \(\text{g}" Dr'a.

1. Neither the yata nor the rata affect the "breathing."

2. \(\text{g}" is not used alone.
LESSON 7. (v)

Six "ha-tas" (ha-compounds).

1. The "hta" is thus subjoined to these 6 letters to represent similar sanscrit sounds. It lengthens and gives a slight breathing of "ha" (h). — a god—is in common use, the others are mostly used in the classics.

Six "latas" (la-compounds).

2. These are all in common use. All but the last are sounded ha (அ), the "tone" alone is affected (lifted).

Sixteen 'va-corners'.

3. The "wazur" does not affect the pronunciation, except that it lengthens the sound a little.

SUPERADDED CONSONANTS.

Twelve 'ra-heads'.

Ten 'la-heads'.

Eleven 'sa-heads'.

2) Note 1. applies to the la-heads and sa-heads.
LESSON 8. (L)

Ten 'affixes', or second consonants.

1. The affixes, as the word indicates, are added, or form the last letter of a word or syllable. They are all pronounced except the ་ and ཞ which only modify the sound, thus:

De-pa (faith); not dad-pa. Le-ka (work); not las-ka &c. The others, though often inaudible, are generally pronounced, as: Lag-pa. -hand-. K'ang-pa. -house-.

་ as second final, or, affix proper, is not usually pronounced, f, x. k'am; not kams &c.

2. The prefixes are never pronounced in standard Tibetan.

Ex: Geg -devil-; not byecks. Chn -ten-. not chnu.

3. The prefixes modify the breathing, more than the heads, in greater and less degree; also the tone. The apparent confusion about prefixes, heads, subjuncts and affixes soon disappears by practice.

LESSON 9. (G)

Seven dative signs.

* 1. Most of these are also used as locatives.

It would simply confuse the beginner to give the rules for the use of these. When commencing the classics the student will consult the grammar on this point, so also regarding the use of the following, tho’ their use will be illustrated in the lessons where possible.
SECTION 1.

PREPARATORY SERIES.

Five genitive signs.

\[ g'i, \ kyi, \ g'yi, \ i, \ yi. \]

The agentive signs.

Formed simply by adding \( \mathfrak{h} \) thus:

\( \text{Note: The} \ \mathfrak{h} \ \text{lengthens and deepens the tone, but does not affect the pronunciation. See “tone-system” Lesson 16.} \)

Spelling. -showing use of vowels.-

\[
\begin{align*}
\mathfrak{h} & \mathfrak{k}i, \quad \mathfrak{l} & \mathfrak{k'yu}, \quad \mathfrak{n} & \mathfrak{g'e}, \quad \text{sgngom.} \\
\mathfrak{h} & \mathfrak{chi}, \quad \mathfrak{j} & \mathfrak{ch'yu}, \quad \mathfrak{d} & \mathfrak{j'e}, \quad \text{nyön.} \\
\mathfrak{h} & \mathfrak{ti} , \quad \mathfrak{t} & \mathfrak{t'yu}, \quad \mathfrak{y} & \mathfrak{d'e}, \quad \text{nor.} \\
\mathfrak{h} & \mathfrak{pi}, \quad \mathfrak{n} & \mathfrak{p'yu}, \quad \mathfrak{v} & \mathfrak{b'e}, \quad \text{mö} \\
\mathfrak{h} & \mathfrak{tsi}, \quad \mathfrak{u} & \mathfrak{ts'yu}, \quad \mathfrak{u} & \mathfrak{d'yu}, \quad \text{wöl.} \\
\mathfrak{h} & \mathfrak{zhi}, \quad \mathfrak{a} & \mathfrak{zu}, \quad \mathfrak{z} & \mathfrak{ch}, \quad \text{yö.} \\
\mathfrak{h} & \mathfrak{ri}, \quad \mathfrak{e} & \mathfrak{lu}, \quad \mathfrak{e} & \mathfrak{she}, \quad \text{song.} \\
\mathfrak{h} & \mathfrak{he}, \quad \mathfrak{e} & \text{gom.}
\end{align*}
\]

\( \mathfrak{h} \) Spelt thus:- \( \text{ka} \ \mathfrak{g'i-g'u=ki}, \ \text{k'a} \ \text{shab-jug=k'u yec}. \ \text{Ku} \ \text{and} \ \mathfrak{g'i-g'u=ki}. \ \text{ngom} \ \text{thus :- nga na-ro} \quad =nga, \ \text{ngo ma sa =ngom}. \ \text{The} \ \mathfrak{h} \ \text{being a final is not pronounced.} \)

\( \mathfrak{h} \) \( \mathfrak{y} \) \( \mathfrak{u} \) as second consonants, tho' not pronounced, modify the sound, thus:- \( \text{mö} \);

not \( \mathfrak{mas} ; \ \text{mön yö ; not yoe d'e ; not dad, ölu ; not lüd. O becomes ö, a becomes e, u becomes ü &c. Keep this in mind!} \)

\( \mathfrak{r} \) and \( \mathfrak{k} \) are audible and affect the vowel sounds in some what the same way. See below.

LESSON 10. (70)

More about spelling. -Prefixes & affixes.-

\[
\begin{align*}
\mathfrak{h} & \mathfrak{h}kun, \quad \mathfrak{h} & \mathfrak{h}kulg. \quad \mathfrak{h} & \mathfrak{k}ken. \quad \mathfrak{h} & \mathfrak{ke} \mathfrak{k}kar. \quad \mathfrak{h} & \mathfrak{k}kül. \quad \mathfrak{h} & \mathfrak{k}kug.
\end{align*}
\]
SECTION 1.

PREPARATORY SERIES.

1) The is pronounced ru when it is the initial letter of 2nd, 3rd or 4th syllable, as the case may be; also after vowels generally, and after ꜃ as prefix, thus: ꜃wong, ꜃war, ꜃ra-ru.

When ꜃ has yata, rata, or a vowel sign, it is dropped out of pronunciation altogether, thus:

LESSON 11. (72)

THE NUMERALS.

<table>
<thead>
<tr>
<th>In figures</th>
<th>In words</th>
<th>Romanized</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>꜃</td>
<td>c'iŋ</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>꜃</td>
<td>viŋ</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>꜃</td>
<td>suŋ</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>꜃</td>
<td>zia</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>꜃</td>
<td>nga</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>꜃</td>
<td>drwa</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>꜃</td>
<td>dun</td>
<td>7</td>
</tr>
</tbody>
</table>
1. ཐུར་is added to full numbers like 10, 20, 40, 50, 100, &c. and sometimes when naming a number below 10, as: gye-t'am-pa -8. &c.

**LESSON 12. (ིག)**

The numerals cont.
LESSON 13. (92)

The numerals cont.

17. zhe-chig.
18. r. nyi.
19. ngab-chu.
20. ngu-chig.
21. r'rug-chu.
22. re-chig.
23. nyi.
24. dön-chu.
25. dön-chig.
26. gye-chu.
27. gye-nyi.
28. gub-chu.
29. 'u-nyi.
30. gya t'am-pa.
LESSON 14. (ྩ) 

<table>
<thead>
<tr>
<th>Number</th>
<th>Tibetan</th>
<th>Chinese</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>700</td>
<td>བདུན་དང་ཕོ་</td>
<td>gya d'ang chig.</td>
<td>101.</td>
</tr>
<tr>
<td>2500</td>
<td>གཞི་གྱིས་</td>
<td>nyi gya.</td>
<td>200.</td>
</tr>
<tr>
<td>2901</td>
<td>གཞི་དང་ཕོ་</td>
<td>&quot; &quot; d'ang chig.</td>
<td>201.</td>
</tr>
<tr>
<td>300</td>
<td>དབུམ་བོད་</td>
<td>sum gya.</td>
<td>300.</td>
</tr>
<tr>
<td>1000</td>
<td>ཡེ་ལོ་(དགོན་)</td>
<td>tong tr'a.</td>
<td>1,000.</td>
</tr>
<tr>
<td>2900</td>
<td>ཡེ་ལོ་(དགོན་)</td>
<td>nyi d'ang gya-l'am-pa. 2,100.</td>
<td></td>
</tr>
<tr>
<td>3400</td>
<td>ཡེ་ལོ་(དགོན་)</td>
<td>sum d'ang zhib-gya. 3,400.</td>
<td></td>
</tr>
<tr>
<td>70000</td>
<td>དཔོན་(དགོན་)</td>
<td>tr'i.</td>
<td>10,000.</td>
</tr>
<tr>
<td>900000</td>
<td>འབྲུག་(དགོན་)</td>
<td>böm.</td>
<td>100,000.</td>
</tr>
<tr>
<td>2600000</td>
<td>འབྲུག་(དགོན་)</td>
<td>sa-ya. (million)</td>
<td>1,000,000.</td>
</tr>
<tr>
<td>100000</td>
<td>ནྭ་(དཔའ་)</td>
<td>j'e-wa.</td>
<td>10 mill.</td>
</tr>
<tr>
<td>1000000</td>
<td>རྭ་(དཔའ་)</td>
<td>d'ong-ch'ar. or, d'ong-gyur. 100 mill.</td>
<td></td>
</tr>
<tr>
<td>10000000</td>
<td>རྭ་(དཔའ་)</td>
<td>nom.</td>
<td>1,000 mill.</td>
</tr>
</tbody>
</table>

Note 1. The ordinal numbers are formed simply by adding ས (pa) to the cardinals, with the exception of བདུན་, first, thus: — བདུན་པ་2nd. བདུན་མ་3rd. &c.

2. It will be noticed that འབྲུག་, འབྲུག་པ་, འབྲུག་མ་ are pronounced chung-sum, chub-shi, zhib-chu, &c. The prefix of the second syllable is added to the preceding syllable. This is very common in C. Tibetan and throughout Tibet generally.
The careful student will learn to appreciate these hints at the beginning of his, or her, study of a language like Tibetan. By ignoring the tones in Tibetan—as some do in Chinese, where some of the tones are as indistinct to the beginner as the tones will at first appear in Tibetan—the result will be "uncertain sounds." The six tones are demonstrated and exemplified as follows:—

**TONE 1.** High pitched, often nasel, and short as if butted against something.

1. **RULE 1.** Words with a high-toned initial, ending in d'a, g'ä or b'ä.
2. Shielded* words ending in d'a g'ä or b'ä.

*EXAMPLES.* 
- d'i nyi, to fade. 
- d'i nye, to find. 
- d'i to, to praise. 
- ko, hook. 
- ko, a sheaf. 
- d'i nyi, to sleep. 
- d'i to take off &c.

**TONE 2.** High like tone 1, but long.

**RULE.** Words with high-toned initials, and shielded words not having d'a g'ä or b'ä as second consonants, except when sa-affixed, or having sa as second consonant.

*EXAMPLES.* 
- d'e mouse. 
- d'e Lord. 
- d'e all. 
- d'e having. 
- d'e sky. 
- k'ä trituration bowl. 
- k'ä body. 
- k'ä(ä) reward. 
- k'Ä' to raise. 
- k'Ä' &c.

**TONE 3.** Medium pitch and short like tone one.

**RULE.** Unshielded words, not having a high-toned initial, ending in g'ä, d'a or b'ä.

*EXAMPLES.* 
- d'i without. 
- d'i to be. 
- d'i belief. 
- d'i speech. 
- d'i or not. 
- d'i to laugh. 
- d'Ä' &c.

1. Short second consonants raise the pitch of the preceding letter a little, otherwise these should have been low.

**TONE 4.** Medium pitch and long.

**RULE 1.** Shielded words with sa as second consonant. 
2. Unshielded, high initials with sa as second consonant. 
3. Unshielded, low initials having d'a, g'ä or b'ä as second consonants, affixed by sa.
EXAMPLES. ภู to fall, ภ  hill, ภ plural sign, ภ incense &c.

5. Curved tone: deep, but gradually raised to medium pitch, like saying two in a surprised, questioning tone.
RULE. Unshielded, low initials not having d'a, g'a, b'a, sa as second consonants.
EXAMPLES. ภ house, ภ and, ภ to rise, ภ weather, ภ road, ภ milk, ภ batter, ภ country, ภ to come &c.

RULE. Low-toned, unshielded initials with sa as second consonant.
EXAMPLES. ภ lower part, ภ side, ภ roasted corn or barley, ภ ภ &c.

1) Words are shielded when prefixed, headed or both.
2) The initial letter is the one first uttered in pronunciation.
Thus: in nam ภ ma is the initial, g'a the prefix, ma the second consonant & sa the affix.

LESSON 16. (95)

Tone-system cont. A few general rules.

RULE 1. Shielded words are in a high pitch.
2. Unshielded words, with a high-toned initial, not having sa as second consonant, are also in high pitch.
3. D'a, g'a and b'a, as second consonants, shorten the tone.
4. Sa, as second consonant and final, lengthens the tone.
5. Sa, ... deepens and lengthens the tone.
6. Unshielded, low-toned initials are low.
Exception 1. D'a, J'a and other low-toned letters, in rare cases, are low even when shielded.
2. Wa-corners, ah and ha subjuncts always lengthen the tone.
3. Q' When subjoined to letters is called u-ch'ung and lengthens the tone like the wa-corner.

Classify the following:—

Key. (to be covered while classifying the above).

6. 2, 5, 3, 3, 2, 1, 5.
3. 2, 5, 5, 1, 2.
SECTION 1.

PREPARATORY SERIES.

ENTRANCE EXAMIN.

1. Write the alphabet from memory.
2. Tone the following:针织
gate?
3. Write the vowels signs.
4. How many letters take the yata?
5. “ “ “ “ “ yata?
6. Give the rule for pronouncing tr, tr' & dr.
7. Which letters are reversed?
8. How many letters take the la subjoinet?
10. “ “ “ “ “ la and sa heads?
11. How does the rna-zur affect the pronunciation?
12. What is a prefix and how many are there?
13. Name five "endings".
14. Write 7 dative signs.
15. Which are the genitive-sings?
16. How are the agentives formed?
17. Give the correct pronunciation of the following:针织

18. Give the 6 'general rules' whereby the tones are determined.
19. Write in the figures & character the following:
   1, 5, 10, 16, 44, 98, 100, 144, 500, 1,0000, 1,200, 10,000, 100,000, 10,000,000.
20. How are the ordinal numbers formed?
21. Tone the following:针织

22. Analyse针织

Note. The above questions are to be answered without any extraneous assistance. Having done so, consult the previous lessons & if satisfied pass on to Section II which will be found easy, profitable and interesting.
SECTION 2.

NURSERY CHAT.

LESSON 17. (१७)

Here, hither.

Come! (to invite to come.)

I, the first personal pron.

To come. (Not to confuse beginners I omit अ the infinitive sign except where it is used in the lessons.

Sign of the present & future tenses.

Aux. verb to be (am, are) generally with first person.

present tense.

To look. Lit: eye see.

The demonstrative pron. that, it: definite article.

Who? (what person?)

Aux. verb (am, are, is) generally used when making a statement.

Father.
A SURPRISE.

Come here! Lit: here come!

I am coming. Lit: I coming am.

Look!

Who is that? Lit: that who is?

That is father. Lit: that father is.

Note. The substantive, or noun, comes first, the verb last.

LESSON 18. (74)

G'a-re. What?


Su'i (sù). Whose ( Girlfriend) genitive sign added to nouns & pron.

Ngâ-i. Mine.

G'ong. Price, value.

G'a-ts'ö. How much? how many?

IMPORTANT QUESTION.

What is that?

That is a book.

Whose is it?¹

It is mine.

What does it cost?

1. Note: the pronouns are frequently left out after having referred to the thing once.
LESSON 19. (20)

**nang-pó.** Much, many.

**ma-ré.(vi)** Negative. Lit: not is.

**k'ung-ch'ung.** Small, little.

**yang-pó.** Good, nice (in all its applications).

**D'a (d'am).** Interrogative sign—after d'a.

**SATISFYING ANSWER.**

Not much.

It costs little. Lit: price little is.

Is it nice?

Yes. Lit: is.

LESSON 20. (20)

**k'yó.** You. 2nd personal pronoun singular.

**k'yí-pó.** Happy; well.

**duug.** Aux. verb to be.—seldom with first person.

**g'a.** Interrogative, like d'a, following g'a.

**a-ma.** Mother.

**la.** Dative—to—and locative—in, on—.

**lab.** To tell, make known.

**g'a-pa.** Where?

**O-k'ang.** Down-stairs, lower flat.
ANXIETY.

Are you alright?
I am ill.
Tell mother!
Where is mother?
She is down-stairs.

1. Note: The last letter is simply repeated in making a question. 2. ใ is changed into ใ after na, ma, ra, la.
3. The "she" (ใ) is not used when the sentence ends in g’a as it resembles she. At the end of a clause or paragraph one "she" is used after g’a and two she’s after others.

LESSON 21. (99)

G’u-li. Slowly, slow.
Dro. To walk, go.
A. A gentle imperative added to mild commands & petitions. (Please)
Rig-pa-drin. Be careful! Lit: mind, be cautious!
A-u-tse. 'It is alright,' 'it does not matter.'

BE CAREFUL!

Walk slowly please.
Be careful!
It is alright (don’t be afraid.)

1) A is not as a rule used to superiors, but to equals & inferiors.
**LESSON 22.**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ཞབ་ནམ་</td>
<td><em>Tob-ch'e.</em> Food.</td>
</tr>
<tr>
<td>རྣོ་གི་</td>
<td><em>Tog-tse.</em> Little; some.</td>
</tr>
<tr>
<td>སུམ་</td>
<td><em>Nang.</em> Polite word for to give. (Commonly used.</td>
</tr>
<tr>
<td>དོ</td>
<td><em>To.</em> Food.—short for <em>tob-ch'e.</em></td>
</tr>
<tr>
<td>ཡ་རྒྱུད་</td>
<td><em>Ts'ar.</em> Finished, completed.</td>
</tr>
<tr>
<td>མ</td>
<td><em>Ma.</em> Not. A negative used in past tense &amp; imperatives.</td>
</tr>
<tr>
<td>སོང་།</td>
<td><em>Song.</em> Sign of past tense.</td>
</tr>
<tr>
<td>རྙུག་པོ་</td>
<td><em>Gyog-pó.</em> Quickly, soon.</td>
</tr>
<tr>
<td>གཤེ</td>
<td><em>Che.</em> To do, to act.</td>
</tr>
<tr>
<td>བྷ་ཏང་</td>
<td><em>Ke-tang.</em> To call; call! Lit: voice send.</td>
</tr>
</tbody>
</table>

**THE INEVITABLE.**

- འཐེ་ཐེ་ཅེ་རྒྱུས་ཤེ། འིན། | Please give me some food. |
- གཞི་པ་མ་ཡི་ འིན། | The food is not ready. |
- རྙུག་པོ་ ན་མ་ འིན། | Hurry up please? |
- པོ་མ་ཕན་པ། འིན། | Call the Cook. |
- འིན། འིན། | Food is ready. |

1. Properly འིན། imp. mood, but in the colloquial the past tense is generally used for both present tense & imp. 2. བུ་ི་ in the passive-me. 3) བུ་ འིན། is also used with transitive verbs, when the substantive is in the agentive. As: བུ་ བྲག་ཤེ་ཤེ་བྲག་ཤེ། he gave me.
LESSON 23.

To-nö. Table-things. Lit.: food-vessels.

Pur-k'ur. Take away! Lit.: away carry.

Go. Door.

Gyab. To shut. An auxiliary verb used extensively.

Ur-dra(dr'ö). Noise, alarm.

Ro. Help; friend. ro che to help, 'to act friend'.

Cho. Sufficient, enough, right.

BRIEF ORDERS.

Take the table-things away!

Shut the door!

Don't make a noise!

Help me!

That will do.

1. Against rule this word is generally pronounced long. Possibly it ought to have a su affix.
2. The imperative is often formed by putting the negative before the verb.
3. See note 2 in lesson 22.

SUMMARY OF "NURSERY CHAT"

IN

ENGLISH. AND

ROMANIZED.

17- Come here! Di-la sho.
I am coming. Ngu yong gi yö.
Look! Mig-ta.
Who is that? D'ö su ve.
It is father. A-p'ü ve.
18- What is that? That is a book. Whose is it? It is mine. What does it cost?


20- Are you alright? I am ill. Tell mother. Where is mother? She is down-stairs.

21- Walk slowly please. Be careful. It is alright.

22- Give me some food. The food is not ready. Be quick! Call the cook! The food is ready.

23- Take the table-things away! Shut the door! Do not make a noise! Help me, (give me a hand). That will do.

Translate and write the following in the Tibetan character.

1- Is that enough? 2- Where is my book? 3- The book is mine. 4- Cook is unhappy. 5- I will come quickly. 6- The food is not good. 7- You are making a great noise. 8- Do not shut the door. 9- Who is down-stairs? 10- I will see.
SECTION 2. DOMESTIC SERIES: MARKETING.

LESSON 24. (२४)

श्रेणी 

Tr'om. Market, bazar.


Nya-g'm A catty. (about 1 1/2 lb.

Nyo. Past tense & imperative mood of त्र to buy, also used for present tense.

Yang. Also, moreover.

B'a-te. Bread.

D'ang. And. (a conjunction.

Nya. Fish.

Ts'a. Salt.

GIVING ORDERS.

Go to the market! Buy 2 catties of beef.

Also buy 5 leaves of bread.

And 3 fishes and some salt.

1. त् This conjunction is added to the sentence in Tibetan, not prefixed to the following which it combines. 2. The adjective follows the noun.

LESSON 25. (२५)

Che-ma-ka-ra. Sugar. Lit : sand sugar, i.e. not lump sugar.

Yö-ru. To be, to have. (aux. verb.

SECTION 2.  

DOMESTIC SERIES: MARKETING.

Me.  Without, absent, not.
Re-ve.  Each; every.
Mr.  From, of.

EMPTY CUPBOARDS.  1.

There is no sugar either.
Nor  2  potatoes.
Shall I buy some?
You may  3  buy a little of each.

1).  Pa should properly follow d’u, but euphony demands wa, or a in this case.
2).  Yang may be translated either, neither, nor, according to the context.
3).  ch’a to permit, allow.

LESSON 26.  (36)

Dré.  Rice.
Dré-b’u.  Fruit.
Dré’a-zhib.  Flour.
Go-nqa.  Egg.
Go-mug.  Ginger.
Ni.  As to, regarding: what about?
O-re.  Oh yes! an exclamation.

EMPTY CUPBOARDS.  2.

Rice, fruit, flour & eggs there are.
What about ginger?
Oh yes! that is about finished.

1).  Dro, to walk, added to ve bs has the meaning of about, at the point of, almost &c..
LESSON 27. (27)

Rang. Added to adj. & adv. & followed by negative, has the meaning of
not very.

O-na. However; but; well then.

Chig. Some, a little.

D’u. Now.

Gor-pó. To delay; procrastination.

WARNING.

Go and see. Lit: go to see.

Here is not very much here.

Well then, buy some.

Off you go now!

Don’t delay!

1) Note the construction! ’to be not is’, or present not is.
2- ’ma-che’=don’t act—delay—!

LESSON 28. (28)

Zim-pön. (simpön) Waiter; body-servant.

Yön. Time.

Ring-pó. Long: of time & area.

La. A polite prefix to answers, in the negative & affirmative. to take
away bluntness.

K’o. He. 3d personal pron. masc.

Te-mo. Sight, theatrical. play.
SECTION 2.

DOMESTIC SERIES: MARKETING.

Ta. To see.

Yin-pa-dru. Likely, perhaps. Lit: like being.

D'e-la. There.

DISAPPOINTMENT.

The waiter is delaying long in the market.

Yes, he has perhaps gone sight seeing.

There he comes!

1) བོད་ལྟ་dro-wo, infinitive mood: Here, in a colloquial sense, it means gone. p. t.

LESSON 29. (30)

Din-dra. Thus, so, like this.

Ne. After verbs it has the meaning of ing, present participle; having &c.

Che-pa. Past tense of ཉེ་བུ t'o do.

Gong-pa-ts'ung. Polite word for to be angry, indignant.

D'e-ring. To-day.

EXCUSES. 1.

What have you been doing delaying so long?

I beg your pardon. Lit: don't be angry.

What have you been doing?

The market was very small to day.

1. The ah prefix of second syllable adds  ņ-sound to the preceding.

2. 'Ch'iung-ch'iung', if emphasized—i. e. uttered in a high tone—means very small.

3. When speaking of the past. རིད may be translated was.

4. Those marked * have been learned before in a different connection.
**LESSON 30. (२०)**

<table>
<thead>
<tr>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ḫu-lam</td>
<td>Almost, nearly; with negative = scarcely.</td>
</tr>
<tr>
<td>G'ang-yang</td>
<td>Any, anything; followed by a negative = nothing.</td>
</tr>
<tr>
<td>T'ub</td>
<td>To obtain, to get.</td>
</tr>
<tr>
<td>Tsam</td>
<td>To be able, can.</td>
</tr>
<tr>
<td>Lus-sha</td>
<td>Mutton. Lit.: sheep-meat.</td>
</tr>
</tbody>
</table>

EXCUSES. 2.

1. I could scarcely get any fruit at all.
2. As there was no beef (I) bought mutton.

1) Note: The negative, in this case, is separated from G'ang-yang, to which it belongs, and prefixed to the tense (song). A rule cannot be given for its place in the sentence. Observe its place in the following lessons. Generally speaking it is coupled to the verb.

**LESSON 31. (२१)**

<table>
<thead>
<tr>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rul-pu</td>
<td>Rotten, corrupt.</td>
</tr>
<tr>
<td>Mu-log.</td>
<td>Except. (followed by a negative.</td>
</tr>
<tr>
<td>Che-tsang</td>
<td>Therefore, on that account.</td>
</tr>
<tr>
<td>Ts'ab</td>
<td>Substitute. ts'ab-la=in place (of.</td>
</tr>
<tr>
<td>Chu-te.</td>
<td>Fowl. hen.</td>
</tr>
<tr>
<td>Nge</td>
<td>I, first pers. pron., in the instrumental.</td>
</tr>
<tr>
<td>De'i</td>
<td>Its., of it., of that.</td>
</tr>
</tbody>
</table>
DOMESTIC SERIES: MARKETING.

EXCUSES. 3.

Neither did I get good rice.

There was nothing but rotten fish.

So I bought a fowl instead (of it).

Learn these sentences well and note construction.

LESSON 32. (32)

Ngam. An interrogative sign after ꞌ ; when followed by a negative = or.

Nu-ning. Last year.

Yin-kyang. But, however.

Chum-ku-sho. Lady: mistress.

Na. If.

EXCUSES. 4.

Did you get potatoes or not?

As there was none but last year's.

(1) did not buy any.

However, if the mistress want (then, I will go and buy,

I) P. as. since. 2) Lady in the passive. Lit: Lady to want if. 3) Lit: To buy, go to buy, go to purchase.

LESSON 33. (33)

Ngay. Face, countenance.

Ts'a-po. Hot, nga ts'a-po shame, to be ashamed. Lit: hot face.
SECTION 2. DOMESTIC SERIES: MARKETING.

Mi. A negative (used with the pres & future tenses generally.

Dug. To be. (is ; are) min-dug is not, not.

G'am. An interrogative, after ठ.

Rang. Added to pers. pron. to give emphasis.

Tse-mo. Play.

Shu-ta. Solely, only, entirely.

Tse-pu. Past tense of ढे to play. Tse-mo tse to play.

REPREHENSION.

Are you not ashamed?

You have simply been playing.

1. In the colloquial rang is much used thus, but without any meaning.

LESSON 34. (३४)

Song. Go! off you go! away with you! i. e. when addressed to a person.

Shig. Imparative sign, after ठ. Not generally used.

Lam-song. At once, immediately.

Ngul. Money; silver.

Dang. To be sufficient, enough.

Zhu(g-ta. Afterwards, later; last.

GOOD RESOLUTION.

Now off you go!

Buy what is needed!

Yes sir! I am going, please don't be angry.
SECTION 2. (DOMESTIC SERIES: MARKETING.)

Whenever the purchasing is done I will come at once.

I suppose the money will be enough.

If not enough it can be given—paid—later.

1. 'La' means more than simply yes in this case.

LESSON 35. (2v)

Number.  Number 1, 1st class.

Tram-ka. Tibetan silver coin (value 6 annas).

THE WAITER BUYS MEAT. 1.

Have you got good beef?

I have 1st class beef.

How much @ catty?

Four catties to a tramka

1. = placed over a letter has the same meaning as ma placed after.
2. La has the meaning of for in such cases; Re is used for one. = 'for one catty' &c.

LESSON 36. (2s)

Nyen-po. Tender, soft, delicate (of raw meat—&c).

Le. Than. (used with comparative degrees.

Ya-g'a. Better, superior.

Ts'il-la. Fat; hard.

A particle used at the end of sentences to excite attention.

The meat is not very tender.
There is no better in the market than this.

Look! notice the fat!

LESSON 37. (33)

Chur-zaig-pa. jar-zaig-pa. Stuck on, placed on artificially.

Ke-ch'a. Talk, speech.

Che-na. If so, in that case, if done, then.

G'yong. Loss, deficit.

P'og. 'To strike,' to befall.

BUYING MEAT. 3.

The fat is (simply) stuck on. (not real)

Such talk!(nonsense)

Will you give 6 catties?

Then I will loose! 3

1. Past tense, also used for present. 2. The possessive is used in such cases (adjectively). Din-dri-mi=such a man &c. 3. Lit: Loss will strike me.

LESSON 38. (34)

Ch'er-ka. Half.

Men. A negative (used without aux. verbs.

Yen-pa. Others, other; different.

Dri'. Ask; to ask.

Len. To take, grasp.

K'ob-zen. Profit, gain.
SEGMENT 2.

DOMESTIC SERIES: MARKETING.

Tsa-ne. Not at all; nothing at all. Used with a negative.

BUYING MEAT.

Well then, five & a half?

No, ask others.

Will you give 5 catties?

Well, take it. There is no profit at all on this.

SUMMARY OF MARKETING.

IN ENGLISH AND ROMANIZED.

24. Go to the market.
   Buy 2 catties of beef.
   Also buy 5 loaves of bread.
   And 3 fishes & some salt.

25. There is no sugar either.
   Nor potatoes.
   Shall I buy some?
   You may buy a little of each.

26. Rice, fruit, flour & eggs there are.
   What about ginger?
   Oh yes, that is about finished.

27. Go and see.
   Here is not very much here.
   Well then, buy some.
   Off you go now.
   Don't delay.

28. The waiter is delaying long in the market.
   Yes, he has perhaps gone sight seeing.
   There he comes!

29. What have you been doing delaying so long?
   I beg your pardon.
   What have you been doing?
   The market was very small to day.

24. Tr'om la dro gō-g'i-re.
   Lang-sha nya-g'a nyi nyō.
   Yang b'a-le nga d'ang,
   Nya sum d'ang, ts'a tog-tse nyō.

25. Che-ma-ka-re yang yō-a ma-re.
    Zho-ko yang me.
    Tog-tse nyo gō pe.
    Re-re ne tog-tse nyo ch'o g'i re.

26. Die dre-b'u dr'o-zhib go-nga yō.
    Ga-mug ni.
    O-re, d'e ts'ar dro yō.

27. Mi-gu la dro.
    Di-la mang-pō rāng yō-a ma-re,
    O-na, tog-tse nyō.
    D'a dro.
    Gor-pō ma che.

28. Zim-pōn tr'om la yun ring-pō gor g'i dug.

29. Din-dra mang-pō gor ne g'ya-re che-pa yin.
    Gong-pa ma ts'ung.
    G'a-re che-pa yin.
    D'e-ring tr'om ch'ung-ch'ung re.
30. I could scarcely get any fruit at all.
   As there was no beef I bought mutton.

31. Neither did I get good rice.
   There was nothing but rotten fish.
   So I bought a fowl instead.

32. Did you get potatoes or not?
   As there was none but last years,
   I did not buy any.
   However, if the mistress want them.
   I will go and buy.

33. Are you not ashamed?
   You have simply been playing.

34. Now off you go!
   Buy what is needed.
   Yes sir, I am going, please don't be angry.
   Whenever the purchasing is done I will come at once.
   I suppose the money will be enough.
   If not enough it can be paid later.

35. Have you got good beef?
   I have first class beef.
   How much @ catty?
   Four catties to a tramka.

36. The meat is not very tender.
   There is no better in the market than this.
   Look! look at the fat!

37. The fat is -simply- stuck on.
   Such talk!
   Will you give 6 catties?
   Then I will loose.

38. Well then, 5½?
   No, ask others!
   Will you give 5 catties?
   Well, take it! there is no profit at all on this.

* In lesson 33 it should be re; not yin.
SECTION 2. (36) DOMESTIC SERIES: THE KITCHEN.

Translate and write the following in the character.

1. Give me some bread.  2. I am ill, therefore I cannot come.  3. That will do.  4. I cannot do it at all.  5. Have you done it?  6. If you don't do it soon, I will tell the mistress.  7. I will give the silver to you if you want it.  8. Do you want to go now?  9. Last year’s ginger is better than this.  10. Ask father the price of this.  11. What did I tell you?  12. If the meat is not tender don’t buy it on any account.  13. You must not only look to the profit.  14. I saw you all.  15. It does not matter if you loose a bit.  16. Please do not be angry, the waiter will do it at once.  17. What have you been doing to-day?  18. I have done nothing whatever.  19. Take one of each.  20. What did you see there?

LESSON 39. (39) THE KITCHEN.


[ལ་]  La.  Added to names, of persons addressed, as an honorific.

[འདེབྲ]  P'e(b. Respectful for རྒྱུན་ to go; also to come.

[ཐེ་]  Leb.  To arrive.

.........

[བཏབ་དབེན། བཅོད་པར་བསྡུ་བན།]  Bearer! call the cook.

[གཟིང་རྒྱུན། ལོབ་པར་བསྡུ་བན།]  Lobzang! the mistress calls you.

[བྲུག་པོ་དབྱེ་ལེགས་]  Mrs.! the cook has come.

1. Note Construction! Lit: lady (by) come saying is.
LESSON 40. (~0)

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ts'a-ting</td>
<td>Breakfast. About 9 a.m. (2nd breakfast or tiffin.</td>
</tr>
<tr>
<td>Zso.</td>
<td>To make, prepare.</td>
</tr>
<tr>
<td>Ren.</td>
<td>Arrived (of time); time is come near &amp;c.</td>
</tr>
<tr>
<td>Tsö.</td>
<td>To boil, cook.</td>
</tr>
<tr>
<td>Yang-na</td>
<td>Or; whether.</td>
</tr>
<tr>
<td>Rū-g’o.</td>
<td>Bone.</td>
</tr>
</tbody>
</table>

Now it is time to prepare breakfast.

What shall I make?

You must boil meat.

Shall I boil beef or mutton?

Boil the beef with bone in it.

1. In the coll. the use of this verb to boil is rather confusing. The state of being boiled is tsö, while to boil is tsö. Sometimes tsö can be used for the imperative. 2. The sign of interrogation may be left out in this case where or in itself is a question. 3. Lit: bone-containing beef.

So also 甘多雅贝水；water containing salt &c.

LESSON 41. (~0)

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-pe.</td>
<td>Additional, more, extra.</td>
</tr>
<tr>
<td>* Tsö.</td>
<td>To put into, to add.</td>
</tr>
<tr>
<td>Tsö.</td>
<td>Boilded, state of being done, cooked.</td>
</tr>
<tr>
<td>Ton.</td>
<td>To cause to come out, to expel.</td>
</tr>
</tbody>
</table>
SECTION 2. (38) DOMESTIC SERIES: THE KITCHEN.

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Chinese</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>G'ung-la-p'u(g.)</td>
<td>Carrot. After the Chinese hong-lo-po.</td>
<td></td>
</tr>
<tr>
<td>K'a-she.</td>
<td>Some, a few.</td>
<td></td>
</tr>
<tr>
<td>Ka-yö.</td>
<td>China-ware; crockery; cup of china or earthen ware.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Whole, full; one—of anything filled or measured.</td>
<td></td>
</tr>
<tr>
<td>Iug.</td>
<td>To pour into.</td>
<td></td>
</tr>
</tbody>
</table>

Is this enough?
Add a little more.
Boil it well;
When done take it out.
Then add a few carrots—to the broth.
Also put in a cupful of rice.

LESSON 42. (42)

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Chinese</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zhaq-tsi'</td>
<td>Fat,— in a melted form.</td>
<td></td>
</tr>
<tr>
<td>Nyab.</td>
<td>To skim off.</td>
<td></td>
</tr>
<tr>
<td>Sha-k'u.</td>
<td>Broth, gravy, meat juice.</td>
<td></td>
</tr>
<tr>
<td>Tsa(g.)</td>
<td>To strain, filter.</td>
<td></td>
</tr>
<tr>
<td>Zha(g.)</td>
<td>To place, put, lay &amp;c.</td>
<td></td>
</tr>
</tbody>
</table>

Seim off the fat.
Strain the soup.
LESSON 43. (=3)

Kang sha. Leg—of meat.

Zhi-ling. Quarter—of a carcase of meat.

Ngö. To roast, fry.

Tab. Stove, cooking range, fireplace.

Ha-chang. Very—precedes the adv. or adj. as in English.

Ts'am-ts'am. Sometimes, now & then.

A-lo-gyab. To turn(inside down).

Ts'ig-pi. To burn, singe.


Ts'am. About: nearly up to, approximately.

Moreover, you must roast a leg of mutton.

Make the stove very hot.

Turn the meat from time to time.

Don’t burn it.

Roast it for about 2 hours.

1. Zo, past tense of Zo, used as imp. 2. Lit: not burn do, don’t do singeing please.
LESSON 44. (40)

<table>
<thead>
<tr>
<th>Bar-ra.</th>
<th>'The grasping hand'.</th>
</tr>
</thead>
<tbody>
<tr>
<td>D'o.</td>
<td>Two, used only when speaking of things measured out, dry &amp; fluid.</td>
</tr>
<tr>
<td>Tsang-ma.</td>
<td>Clean, pure.</td>
</tr>
<tr>
<td>Trü.</td>
<td>Past tense of धुएँ to wash, cleanse.</td>
</tr>
<tr>
<td>Cha(g).</td>
<td>Iron.</td>
</tr>
<tr>
<td>B'ar-du.</td>
<td>Until; unto. Used with a negative.</td>
</tr>
<tr>
<td>Lang.</td>
<td>Saucepan, cooking vessel.</td>
</tr>
</tbody>
</table>

Take two handfuls of potatoes.

Having washed them, clean put them into the iron saucepan.

Add a handful of salt.

Then boil till done.

1-. The word qualifying an action (verb) precedes it, while the adj., qualifying a noun follows. As: अच्छा हुइ well do, i.e., do it well; अच्छा धुएँ minister clever, i.e., clever minister. &c.

LESSON 45. (41)

<table>
<thead>
<tr>
<th>Ch'ü.</th>
<th>Water.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shü.</td>
<td>To pour out.</td>
</tr>
<tr>
<td>Hrih-tsö.</td>
<td>A short time, a moment.</td>
</tr>
<tr>
<td>Lang-tsö-gyab.</td>
<td>To steam.</td>
</tr>
<tr>
<td>Shü. (Shu)</td>
<td>To peel off (skin, peel, bark &amp;c.</td>
</tr>
</tbody>
</table>
SECTION 2.  

(41) DOMESTIC SERIES: THE KITCHEN.

Pag-pa.  
Skin; hide; peel; bark.

When boiled pour out (off) the water.

Then steam (them) for a short time.

Afterwards you peel them cleany.

1. Tsang-ma is clean, but tsang-ma che to clean, or in a clean manner.

LESSON 46. (ؤdry)

Ku-shu.  
Apple.

Dry, dried.

G'a-lh. (ko)  
Slowly, in a slow, careful manner.

Small iron saucepan. (ko is Chinese.

Nang-la.  
Into, inside, within. Generally used with the genitive.

When, i.e., when added to the infinitive mood of the verb.

Li-shi.  
Clove.

Take some dried apples and.

Boil slowly in the small iron saucepan.

When nearly done.

Add a handful of sugar.

Also some cloves. (add)

1. Here the present tense is used and not the past—as is generally the case—that it would not be wrong.  2. Ne may also be a conjunction in such cases.

LESSON 47. (ؤdry)

Tsang-ma.  
All: whole, entirely.
SECTION 2.

DOMESTIC SERIES: THE KITCHEN.

Trig-trig. Right, proper; ready.

Nyen-la. First; before.

K'yer. To Carry. K'yer-yong—to bring.

Tam-che. All, every.

J'u. Tea.

Ten-shin. Cake. After the Chinese tieh-shin. (Little heart) small cakes.

Dro-tse. Table, dining table. From the Chinese cho-tse.

Gang-la. On the top (of). Used with the egnitive.

Je. To forget.

I want it all ready by ten o'clock
First you bring the soup,
Then meat & potatoes,
Then fruit.

Last of all place tea & cakes on the table.

Don't forget please.

1.- Note construction! 2.- Lit: wanted is.

LESSON 48. (42)

MISCELLANEOUS SENTENCES.
FOR DOMESTIC USE.

MEALS.

Zhung-ju. Early breakfast.—ch'o-la-hazery—Lit: morning tea.

Ts'a-tsing. Late breakfast—hara-hazery—or, tiffin.
SECTION 2. (43) DOMESTIC SERIES: THE KITCHEN.

Nyin-g'ong. Tiffin, midday meal; midday.

B'a-j'a. Afternoon tea.

Gong-j'a. Supper, dinner, evening meal.

Sung-zho. To-morrow morning.

LESSON 49. (49)

Dishes.

T'ug-pa. Porridge; broth.

Gya-t'ug. Chinese macaroni,—made with eggs and eaten with savoury broth. (so-tse)

B'o-t'ug. Tibetan macaroni, without eggs & coarser.

Tsam-t'ug. Tsamha-pap; flour porridge.

Dre-t'ug. Rice-porridge, with or without meat.

Ma-p'en-tse. Dough, rolled out and cut in squares & triangles and boiled with meat.

Sham-dve. Steamed rice and chopped, fried meat.

Sha-k'u. Broth; gravy.

Rö-t'ung. Soup from bones.—Chinese word—

LESSON 50. (50)

Meats.

Cha-sha. Meat of fowls, & birds.

P'ag-sha. Pork.

Gyag-pa. Fat, stout.

The fowl is not fat.
SECTION 2. (14) DOMESTIC SERIES: THE KITCHEN.

LESSON 51. ((tbl)

Utenils, &c.

Dr'i. Knife.
Ts'eq-d'o. Chopper. After the Chinese ts'ai-tao.
T'u(r-ma). Spoon; ladle.
Ta-b'a. Plate, flat dish.
Der-ma. " " "
Ch'u-rum. Water tub, tank.
Pu-d'ing. Pudding.

LESSON 52. (tsh)

Modes of preparation.

To half-boil, soft-boil.
To boil hard, (whole-boil.)
To poach (eggs).
To toast. Lit: to dry by the fire.
To chop meat, to mince.
LESSON 53. (72)

To cut bread.

To infuse tea. Lit: soak tea.

To cut, slice.

Vegetables.--Chinese word.

Scrambled eggs. (really, eggs fried in butter.)

SUMMARY OF "THE KITCHEN"

ENGLISH.

39. Bearer! call the cook.
Lobzang! the mistress calls you.
Mrs! The cook has come.

40. Now it is time to prepare breakfast.
What shall I make?
You must boil meat.
Shall I boil beef or mutton?
Boil the beef with the bone in it.

41. Is this enough?
Add a little more.
Boil it well.
When done take it out.
Then add a few carrots (to the broth.
Also put in a cupful of rice.

42. Skim off the fat.
Strain the soup.
Add some spices.
Then keep it warm.

43. Moreover, you must roast a leg of mutton.
Make the stove very hot.
Turn the meat from time to time.
Don't burn it.
Roast it for about 2 hours.

AND

Lob-zang la, cham-ku-sho gi' p'ei sung gi' dug.
Cham-ku-sho la, ma-ch'en leb song.

40. D'a ts'a-ting zo ren song.
G'ang zo gô-g'i-re.
Sha tsö gô-g'i-re.
Lang-sha yang-na lug-sha tsö gô-g'i-re.
Ru-g'o yö pe lang-sha d'e tsö.

Di ch'o g'i re d'a(m).
Nön-pe tog-tse gyab.
Yag-pó tsö.
Tsö ne tön gô-g'i-re.
D'e-ne q'unq-la-p'uy k'a-ne gyab.
Yang d're ka-yô g'ang lüg.

41. Zhaq-ts'i nyab.
Sha-k'u tsa(g).
Sha-men tag-tse gyab.
D'e-ne ts'a-pö che ne sha.

D'a-rung lag g'i kang-sha zhi-ling chig ngö gô-g'i-re.
T'ab d'e ha-chang ts'a-pö zö.
Ts'am-ts'am sha d'e a-la-gyab.
Ma tsig-pa che a.
Ch'u-tsö näg tsam ngö gô-g'i-re.
44. Take two handfuls of potatoes.
   Having washed them clean put them into
   the iron saucepan.
   Add a handful of salt.
   Then boil till done.

45. When boiled pour off the water.
   Then steam them for a short time.
   Afterwards you peel them cleanly.

46. Take some dried apples, and,
   Boil them slowly in the small, iron saucepan.
   When nearly done.
   Add a handful of sugar.
   And some cloves. (add)

   Zho-ko bar-ra d'o len.
   Tsang-ma tru ne chag-lang g'i nang-la lug.
   Ts'a bar-ra g'ang gyab.
   D'e-ne ma ts'o bar-d'u tsö.
   Ts'o ne ch'u d'e shö.
   D'e-ne krib-tse chig lang-tsö-gyab.
   Zhu-la pag-pa d'e tsang-ma che ne shu.
   Ku-shu kam-pó tog-tse len ne,
   G'a-le che ne chag-köi nang-la tsö.
   Ha-lam tsö ts'ar-a d'ang.
   Che-ma-ka-ra bar-ra g'ang gyab.
   Li-shi k'u-she yang gyab.

Translate the following:

1. Is the tiffin ready? 2. What have you been doing? 3. I want the spices at once. 4. Poach 15 eggs. 5. There is a lot of fat in the soup. 6. Give me a fork, three spoons and a plate. 7. Call the cook now. 8. Come back when you have finished shopping. 9. Wash the table-things. 10. Toast some bread. 11. He is bringing the tea. 12. Give me one million tramkas. 13. I have none except what you gave me at 10 o'clock to-day. 14. The first. 15. The twenty-first. 16. Will the sugar last till to-morrow? 17. Don't talk, simply play on. 18. I asked the Mrs., but she said she would not do it. 19. Stay here till the cook arrive.
SECTION 3.
RELIGIOUS CATECHETICS.

LESSON 53.

A question; ཇི་ནི་ཤི་ To ask questions.

God. (In a Tibetan sense: Buddha, the clergy & the doctrine.

Answer; vb. ལེ་ཤི་ To answer.

Heaven. (One of the terms sometimes used by the people, but generally used by Christians.

The earth, the globe.

Man, human being.


Different, various. Lit: not like.

Maker, creator. (Hon.) རྡེ་པ་ to make, པ་ masculine gender sign.

1 Q: Who is God? An: The creator of heaven, & earth.

man, different animals (and) all things.

*Note, the noun-creator-comes last; so is the case with vb. n. & aux. verbs, the real answer comes last in the sentence.
LESSON 54.

The Omnipotent, the all-mighty (one.) Lit: All-power-one.*

The Omniscient. Lit: The all-knower.

The Omnipresent. Lit: The all-coverer.

Past tense of གནོད་པ་ to pass away, to die; (respectful for death.)

" " " ཤུན་པ་ to be born; birth. (respectful term.)

Spirit; soul. ནད་ཐན་ thus prefixed makes it respectful.

The omnipotent, omniscient, omnipresent; the great, eternal spirit, (he) is God.

* རི་ added to verbs & adjectives like above has the same meaning as er in English. Thus:-ཐུ་ to do, ཐུ་ཞེང་ the doer, &c. ཤུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ཐུ་ without having died & without having been born, viz: birth & death-less, i.e., eternal. ** མེ་ an ending. See lesson 8.

LESSON 55.

To create, make.

Materials; things.

Word; command.

Solely, only, merely, simply.
SECTION 3. (49) RELIGIOUS CATECHETICS.

To give, bestow. ჯამჰაჸჰით ჰრო ჰჰჰჰჰჰჰჰ to command, order.

Past tense of დაჭრჰ to become; hence, came into existence.

Firstly, in the first place.

Respectful for რჰ to do.

Light, brightness.

Day.—12 hours—.

CREATION.

How were heaven and earth created?

Without materials, God simply gave order and they were (came into existence.

First heaven and earth were created, then the light;

On the second day heaven,—and.

* After enumeration the number is generally added, but need not be translated. † Why the supine root is used in such cases affixed to the noun is easier learned by practice than described. ‡ The agentive -by- is thus affixed to the instrument, or performer, -transitively- and need not be translated.

LESSON 56.

To separate, divide.

The ocean, the sea.

Each, the different—ones.

Separately, differently.
SECTION 3.  RELIGIOUS CATECHETICS.

A gerundial sign -ing-, and conjunction.

Grass; herb.

Wood; tree.

Different kinds.

CREATION. 2.

On the 3rd day -He- devided the water & the earth, and the dry land and the sea were placed each by themselves.(separately) On the dry land, various herbs, and trees of different kinds were created.

LESSON 57.

The sun,—the same word is also used for day.

The moon; also a lunar month.

The stars, star.

Fish.

The air, or 'space between heaven & earth.'

'Bird family,' birds of all kinds, 'bird-race.'

How.

Breath.

Nose.

Blew. Past tense of घुट्र ग्न to blow, or breathe.
SECTION 3.

RELIGIOUS CATECHETICS.

Lit: to life. এলিয়েনিফিকেশন became living, came to life. এলিয়েনিফিকেশন living, alive, এলিয়েনিফিকেশন to.

CREATION,—ITS COMPLETION.

On the 4th day, the sun, the moon and the stars were made. On the 5th day the fishes of the sea, all the fowls (birds) of the air, —and—

On the 6th day various animals and after them man was created.

---

How was man created? (He) was made of the earth.

When created (finished), God breathed His own breath into man's nostrils, and (he) 'became alive.'—came to life.

* Nam a plural sign, rather bookish, but generally understood.

LESSON 58.

Adam.

Called, named,—of persons.

Man, human being, —generally of good men.

Eve.

Woman, —rather bookish.

Master; lord. হেনেলামিন হেনেলাম হেনেলাম to lord over, to govern.
SECTION 3.

RELIGIOUS CATECHETICS.

Respectful for he, 3d person masc. Sometimes fem.

Parents.

The universe, the world.

The human race,—as opp. to the lower beings.

Country, land.

Climate. Lit: earth & water,— same as sui-t'u in Chinese.

Temperature. Lit: hot & cold.—temperature = climate.

Complexion, colour of the skin.

—MAN—

How many men were created? One man called Adam and one woman called Eve — were created.

God commanded these two to rule over the earth and all animals.

(animal creation.)

Then Adam and Eve—these two— are (perhaps) the parents of us all?

Yes, they are the 'first parents' of all the human family—

But the climate of the different countries being various,

the colour (complexion) of the people differs also.

LESSON 59.

Past tense of sphu to speak.—respectful term.

Respectful for sna to do.
SECTION 3.

RELIGIOUS CATECHETICS.

Respectful for to rest; ordinary Sunday.

Blessing.

Also, same as *; not used in ordinary talk, but in writing is ‘used after final घुँघुँ’

Sunday. Lit: the day of the sun. [Monday तेरथंगः moon’s day,

Tuesday युर्दरिष्ठ तेरथंगः Mercury’s day, Wednesday वेन्द्रिष्ठ तेरथंगः Venus’day, Thursday शाकुर्निष्ठ तेरथंगः Mars’ day, Friday भुजिन्द्रिष्ठ तेरथंगः Jupiter’s day, Saturday शास्मिनिष्ठ तेरथंगः Saturn’s day.

Each of the seven days of the week named after ‘the seven planets.’

Work, manual & mental; more generally used for manual labour.

Interrogative sign after शः, not used in ordinary talk.

CREATOR’S VINDICT.—THE SABBATH.

God, having completed all, said: ‘Everything is exceedingly good.’

What did He do on the seventh day? He did nothing. (only) rested on the seventh day.

(He) also blessed the seventh day.

Is that why we must not work on Sunday?

One she is prefixed to the sentence after an ending.
LESSON 60.

Meaning, reason, cause.

The world, the universe.

Work — in the sense of belonging only to this life and this world. Used as below.

To stop, to cease, as work &c.

Honour, reverence; worship.

THE SABBATH.

That is one meaning. (We) are commanded to leave of worldly business on Sunday and worship God Himself.

LESSON 61.

Holy man, or men.

Sin.

To slip; to fall.

Now.

Evil, vicious, bad.

The devil.

To deceive, cheat. present tense, used in books.

To transgress, to trespass.

To drive, to chase.
SECTION 3.

RELIGIOUS CATECHETICS.

Good, virtuous,—of character generally.

Became, past tense of जन्तु to become.

Together, with.

Misery.

Sickness,—of all kinds.

Death.

THE FALL.

Man's fall. Lit: the fall of the holy man (or men) into sin.

If God made the two (men) good and without sin, how is it that (they) are now evil?

The Devil having deceived them drove them into the sin of transgressing God's command.

Having fallen into sin the good nature (soul) became evil.

With sin came sickness, misery and death.

LESSON 62.

Unfortunate; a mishap.

Salvation, way of getting delivered.

Idol, dumb image. Lit: body-like.

To prostrate oneself in reverence. Like k'o-l'eo in Chinese.
SECTION 3.

RELIGIOUS CATECHETICS.

Offering.

To offer, to present.

That is unfortunate. Yes, from our point of view it is unfortunate;

But there is a way of getting free from sin.

They say (we) will be saved if we kotow and make offerings to the idols.

No! (Lit: will not.) No fabric by the hands of men, does sin-removing power contain.
Lit: what is made by the hands of man, has not the quality of removing sin.

* Lit: if we looked...

LESSON 63.

Prayer, request, entreaty.

Wish, desire, prayer, often used together meaning prayer.

Past tense of to pronounce, utter (prayers, wishes, charms &c.

Merit, virtue.

To give, bestow.

Prayer flags, attached to high poles.

To raise, erect.

* When used as in the text, between a duplicated adj., or adv., it has the meaning of of-course, generally followed by at the end of the sentence.
SECTION 3.

RELIGIOUS CATECHETICS.

HUMAN MEANS.

Utter many prayers, do many good deeds, erect many prayer-plaques.

then you will be saved they say.

To pray and to do good deeds is, of course, all right, but that cannot remove sin.

* It is common to duplicate the last letter in the colloquial. This form is not used in the classical.

† generally implies giving, of money, food &c.

LESSON 64.

On no account, not at all—followed by a negative.

Means, expedition, contrivance, help.

Sent, commissioned,—of important delegates, missions &c.

Saviour, deliverer; protector.

Incarnation; incarnate.

Jesus.

To seek refuge, to go for salvation.

ONLY HOPE.

For self to save self is utterly impossible.

Then how can (one) get free from sin?

(You) must go to the Saviour sent by God—Jesus, the incarnate—for salvation.
LESSON 65.

Load, burden.

To press down, weigh down.

Beside, near by; to the presence-of.

Again.

Remission of sin, forgiveness.

Peace.

Happiness, bliss.

The best, the most excellent.

The comer. (he or she who comes)

Certainly, truly.

To descend, to come down.

MAT. 11, 28. (in poetry.)

All ye who by sin's load are pressed.
Come again to me!
Forgiveness, peace, and joy, —the best,
The comers' lot shall be.
LESSON 66.

-Ordinary Conversation.-

You,—respectful term.

Name,—respectful term.

To pray; pray A polite word for to speak, say,—in addressing superiors.

Name,—ordinary term.

Dorjets'erping,—a common name in Tibet.

Native country, birth-place,—respectful term.

Whence; used as below it means where.

Same as ་རྦྱ་,—common term.

Lhasa. Lit: ground of gods. ('holy ground'.)

1- May (I) ask your name? or, what are you called by name?
2- My name is (called) Dorjets'erping.
3- Where is your native land? (birth-place.)
4- My birth-place is Lhasa.

* 'La' is used in such cases, putting 'name' in the passive.
† 'Ne' (from) in this particular connection means in.

Note, in speaking to a person, polite language is used, but always the ordinary language is used when speaking of oneself. This is observed when speaking to guests or strangers although not superiors. Spare no time in trying to get to know the respectful language as you will be thought rude or ignorant unless you use it. In this 'guesthall talk' I have endeavoured to bring in the most important phrases used in ordinary conversation. Use the blank pages and margins for notes and new words.
LESSON 67.

**A** superlative degree—est—added to the root of adverbs & adjectives.

- **Cold.**
- **Except, apart from.** Note its place in the sentence!
- **Snow.**
- **Rain.**
- **Very; much, many.**
- **In an abstract form, like below, it means does not, is not in the habit of &c.**
- **To shine—as the sun.**

---

1- Is your native place a nice (pleasant) one?
2- Yes,—it is—a most pleasant (place).
3- It is a bit cold, but* the fall of snow and rain is not considerable.
4- The sun shines a good deal—there—.

*Ma-teg* is best prefixed to the next sentence in the English text as introducing a new, contrary subject, like *but, nevertheless &c.*

---

LESSON 68.

Respectful term for *age, year.*—Like the Chinese ‘honourable age.’

Respectful for *year of birth,* i.e., its place in the *Cycle of years*
SECTION 3. (61) GUEST HALL TALK.

-a period of 12 years named after 12 animals-

Ordinary word for

Monkey.

Respectful term for parents. Lit: father & mother.

1. How old are you? or, how many are your (honorable) years?
2. I am 43 years old.
3. Which year—of the cycle were you born in—? (or, is yours?)
4. I was born in the monkey-year; or, my year is the monkey year.
5. Are both your parents alive?
6. My Father is not; my Mother is.

* The possessive may be used or not in this case, tho' better left out. In Chinese, even the pronoun is omitted. † 'yo' means also to exist, to be alive.

For further information about the ‘cycle of years’ see lessons on that.

LESSON 69.

Old, aged,—resp. term— (simply colloquial pronunciation).

Aged,—of ladies, (resp.)— (feminine gender sign).

Body,—resp. (prefix to makes it resp.

Strong, healthy, vigorous.
Hair of the head.—resp. रूपः resp. for head.

White.

‘Gone’; become, changed—, after adj. Used with dat. sometimes.

Like, similar.

Body,—comm. term.

Resp. for eye.

Clear, bright,—not dull or hazy.

Comm. for eye.

1-I suppose your Mother is old? (Chinese, ‘exalted age’)
2—Yes, my Mother is on in years, but (she) is still strong in body (all the same).†
3—Her hair has become white?
4—Yes, but I am not (even) as strong as my Mother is.
5—Are your eyes good (clear)?
6—Yes, my eyes are fairly good.

Note. डिनिनेयाम् (in my mind) followed by a supposition, ज्ञातालय (likely), may be
translated I suppose, I presume, &c. **A son in speaking of his parents uses respectful
language. † added to the aux. verb as above warrants this translation.

LESSON 70.

Sponse, consort; life-companion, husband or wife,—resp. term.
 SECTION 3.

GUEST HALL TALK.

1. Have you got a wife? or are you married? Yes.
2- How many children (princes & princesses) have you? 3.
3- I have three, two boys and one girl.
4- You have a good (lucky) family.
5- I will perform a happiness-procuring-ceremony for you.
6. - Your wealth (property) is enormous.
7. - By God's grace I have a fine property.

Note, the Tibetans are not so profligate with their compliments (polished lies) as the Chinese are. You will have noticed that 'de', the dative sign, is used with the possessive, added to the noun or pronoun. In this case means 'by, because of'.

'Kang-su' may also mean 'family or household only, apart from property'.

Resp. for children - "boys & girls" -
Girl; daughter.
Boy; son.
Happiness; glory.
Grace, favour, pity, kindness.
Wives and husbands, or couples, generally performed by a clerical person.
Household, or houses and land, cattle, and all that belongs to a person.

LESSON 71.
Resp. for family - 'family or household only, apart from property'; 'say).
'Kang-su' means in this case means 'by, because of'; the dative sign is used with the possessive, added to the noun or pronoun. The Tibetans are not so profligate with their compliments (polished lies) as the Chinese are.
SECTION 3.

Resp. to eat, drink &c.

Thank you! many thanks!—abbreviation of བེབས་ནི་

To be thirsty. Lit: month dry,—dry mouth—.

Resp. for བེབས་"tsampa.

Resp. for བོད་"to add, put into &c.

Resp. for stomach.

To be hungry,—resp. term.

Added to aux. verbs like below it means likely, probably.

Same as བེབས་,only that བེབས་must be prefixed by བེབས་. Thus: བེབས་ནི་probable; བེབས་ནི་improbable, and བེབས་ནི་probably, probably; བེབས་ནི་improbable &c.

A negative, often pronounced men. This negative is used alone without any qualifying auxiliary.

Ordinary word for stomach. Also pronounced dr'o-g'a.

To be hungry,—comm. word.

---:---

1-Please drink some tea. 2-Thank you, I am a bit thirsty. 3-You are probably hungry: add some tsamba (to the tea). 4-No thank you, I am not hungry. 5-Well then, drink plenty of tea please. (=Norwegian:-forsyn Dem.)

Note,ཁོང་གོང་ཁོང་(please) is not needed in these sentences, as the above is considered polite enough without it.
LESSON 72.

Resp. for dwelling, residence.
Comm. for " "
Pass, mountain ridge.
Other side; beyond.
To become dark, 'the close of day-light'.
Leave. द्वारा जाने तुलना to beg (ask) leave.
Late.
Resp. for business, concern.

1-Where do you live? 2-I live on the other side of the pass. 3-It is just getting dark. 4-I will beg leave; It has become quite late. 5-Sit a little longer if you have nothing important to do.

* 'Dro' about to, at the point of. † 'g'i yin', future tense, here used in the present tense, in the same sense as 'will' in the English text. † † 'che song', did, did do, here used figuratively. ** 'ch'en-pô' may also be translated important.

LESSON 73.

Home, homestead.
Comm. word for business, work; meaning.
### SECTION 3.

<table>
<thead>
<tr>
<th>No.</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Always; generally.</td>
</tr>
<tr>
<td>2.</td>
<td>Resp. for work,—same as नामनं—नाम (hand) prefixed makes it respectful.</td>
</tr>
<tr>
<td>3.</td>
<td>Generally, for the most part.</td>
</tr>
<tr>
<td>4.</td>
<td>Resp. for to do,—same as नेल्म</td>
</tr>
<tr>
<td>5.</td>
<td>Curdled milk, thick milk. निनिर्न निवुर्निर्न curdled milk and butter—dairy productions.</td>
</tr>
<tr>
<td>6.</td>
<td>Trade, mercantile business.</td>
</tr>
<tr>
<td>7.</td>
<td>Cattle. (polite word.)</td>
</tr>
<tr>
<td>8.</td>
<td>Big &amp; small.</td>
</tr>
<tr>
<td>9.</td>
<td>To add together, to sum-up.</td>
</tr>
<tr>
<td>10.</td>
<td>About, approximately.</td>
</tr>
</tbody>
</table>

---

1. I have something to do at home, or, I have a small business (to attend to) at home.
2. What is your profession? Lit: what is your general occupation?
3. I trade with (in) milk & butter,—or, I am a farmer.
4. How many heads of cattle have you?
5. I have about 2,000, all told. Lit: if big & small (are) all counted.

---

Note, I adhere to the rule regarding the use of निग्रिपी &c. in order to show what letters they follow, but in speaking you may pronounce all as ग्य.

---

### LESSON 74.

<table>
<thead>
<tr>
<th>No.</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Resp. for to walk or ride.</td>
</tr>
<tr>
<td>2.</td>
<td>Resp. for road.</td>
</tr>
</tbody>
</table>
SECTION 3.

GUEST HALL TALK.

Resp. for ="be careful, cautious."

"Imp. of to do."

A word used by inferiors to express consent, yes. Pronounced la-so.

Heed, care; attention.

It is all right, no need for attention.

---:

1-Well then, good bye! (sit gently) 2-Good bye, or 'farewell' (walk slowly.) 3-Be careful on the road. 4-Yes, thank you! It is all right.

* is simply a prefix similar to very well, well then, well, &c.

These formal greetings must have been borrowed from the Chinese, they are identically the same.

TRANSLATE THE FOLLOWING:-

1-"I wish you all a very good day.
2-"Asmita wishes you good day.
3-"I would wish you a good day.
4-"Yes, thank you! It is all right.

* is simply a prefix similar to very well, well then, well, &c.

These formal greetings must have been borrowed from the Chinese, they are identically the same.

TRANSLATE THE FOLLOWING:-

1-Well then, good bye! (sit gently) 2-Good bye, or 'farewell' (walk slowly.) 3-Be careful on the road. 4-Yes, thank you! It is all right.

* is simply a prefix similar to very well, well then, well, &c.

These formal greetings must have been borrowed from the Chinese, they are identically the same.
The careful student will have learned by this time how to construct simple sentences in Tibetan, and will feel the need of a larger vocabulary—materials wherewith to build.

To save bulk I add a list of the most common words used in conversation, without exemplifying by sentences.

This vocabulary, for ordinary conversation, must be a double one in order to enable the student to converse with the people without hurting their feelings, and also in order that he may understand when spoken to in the respectful language—which they will use, unless they mean to show disrespect.

In English a boot is a boot and a foot is a foot, (whether a pauper’s or a lord’s) but not so in Tibetan, as you will have noticed in the preceding lessons.

“Kang-pa” is the word for foot, but in speaking to a person you say “shab” which will be taken as an indication of respect. This necessitates having to learn two words for almost everything—apart from the classical language which again differs from the spoken. Words already learned are omitted.

### LESSON 75.

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>HONORARY</th>
<th>ORDINARY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Body, person.</td>
<td>ཨོ་ནོ་</td>
<td>ཨོ་ནོ་</td>
</tr>
<tr>
<td>Body, upper part of.</td>
<td>ཨོ་ནོ་</td>
<td>ཨོ་ནོ་</td>
</tr>
<tr>
<td>Body, lower part of.</td>
<td>ཨོ་ནོ་</td>
<td>ཨོ་ནོ་</td>
</tr>
<tr>
<td>The back of the body.</td>
<td>ཨོ་ནོ་</td>
<td>ཨོ་ནོ་</td>
</tr>
<tr>
<td>The chest, breast.</td>
<td>ཨོ་ནོ་</td>
<td>ཨོ་ནོ་</td>
</tr>
<tr>
<td>The belly.</td>
<td>ཨོ་ནོ་</td>
<td>ཨོ་ནོ་</td>
</tr>
<tr>
<td>The flesh of the body.</td>
<td>ཨོ་ནོ་</td>
<td>ཨོ་ནོ་</td>
</tr>
</tbody>
</table>
SECTION 3.

VOCABULARY.

Blood of the body, human blood. ཨི་ནམ་ཤི། རྟོག་མ་

Bone; lineage. འོ་རོ་རོ་

Life; age. རྟོག་མ་

LESSON 76.

Cap, hat. འོ་མ་

Head-man, president. འོ་མ་མེད་

Master, overseer, manager. འོ་མ་མེད་

Assistant manager. འོ་མ་མེད་མེད

The face. འོ་མ་

The mouth. འོ་མ་

The lips. འོ་མ་

Thirst; to be thirsty. འོ་མ་

Spitoon. འོ་མ་

Testament, will. འོ་མ་

LESSON 77.

Advice, council. འོ་ངག་མ། འོ་ངག་འ།

Tooth. འོ་མ་

Tooth-pick, tooth-brush. འོ་མ་

The tongue. འོ་མ་
**SECTION 3.**

| Spittle, saliva. | रास्ता | रास्ता
| The tip of the tongue. | तांगा | तांगा
| The root of the tongue. | तांगा | तांगा
| The nose. | नुसे | नुसे
| The nostrils. | नूनुशिव | नूनुशिव
| Handkerchief. | नूनुशिव | नूनुशिव (nab-ch'i)
| Nasal mucus. | नूनुशिव | नूनुशिव

**VOCABULARY.**

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**LESSON 78.**

| The eye. | तांगा | तांगा
| The ball of the eye. | तांगा | तांगा
| The eye-lash. | तांगा | तांगा
| The eye-lid. | तांगा | तांगा
| The eye-brow. | तांगा | तांगा
| The ear. | नुसे | नुसे
| The ear-hole. | नूनुशिव | नूनुशिव
| The flap of the ear. | नूनुशिव | नूनुशिव
| Hearing (of the ear. | नूनुशिव | नूनुशिव (nām-khān
gā)
| Deafness; deaf ear. | नूनुशिव | नूनुशिव
### LESSON 79.

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>The hand.</td>
<td>བད་པ། སྒས་པ།</td>
</tr>
<tr>
<td>The right hand.</td>
<td>བད་པ། སྒས་པ། སྒས་པ། སྒས་པ།</td>
</tr>
<tr>
<td>The left hand.</td>
<td>བད་པ། སྒས་པ། སྒས་པ། སྒས་པ།</td>
</tr>
<tr>
<td>The wrist</td>
<td>བད་པ། སྒས་པ། སྒས་པ། སྒས་པ།</td>
</tr>
<tr>
<td>The arm, or shoulder.</td>
<td>བད་པ། སྒས་པ། སྒས་པ། སྒས་པ།</td>
</tr>
<tr>
<td>The fingers.</td>
<td>བད་པ། སྒས་པ། སྒས་པ། སྒས་པ།</td>
</tr>
<tr>
<td>The finger-nails.</td>
<td>བད་པ། སྒས་པ། སྒས་པ། སྒས་པ།</td>
</tr>
<tr>
<td>Letter, handwriting.</td>
<td>བད་པ། སྒས་པ། སྒས་པ། སྒས་པ།</td>
</tr>
<tr>
<td>Hands and feet.</td>
<td>བད་པ། སྒས་པ། སྒས་པ། སྒས་པ།</td>
</tr>
<tr>
<td>Towel.</td>
<td>བད་པ། སྒས་པ། སྒས་པ། སྒས་པ།</td>
</tr>
</tbody>
</table>

### LESSON 80.

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gloves.</td>
<td>བད་པ། སྒས་པ། སྒས་པ། སྒས་པ།</td>
</tr>
<tr>
<td>Walking-stick.</td>
<td>བད་པ། སྒས་པ། སྒས་པ། སྒས་པ།</td>
</tr>
<tr>
<td>Ink-bottle.</td>
<td>བད་པ། སྒས་པ། སྒས་པ། སྒས་པ།</td>
</tr>
<tr>
<td>Knife.</td>
<td>བད་པ། སྒས་པ། སྒས་པ། སྒས་པ།</td>
</tr>
<tr>
<td>Pen.</td>
<td>བད་པ། སྒས་པ། སྒས་པ། སྒས་པ།</td>
</tr>
</tbody>
</table>
SECTION 3.

Foot.  ངགས་  ངགས་
Toe.  གདབ་སྤོང་  གདབ་སྤོང་
Toe-nail.  བདུན་ བདུན་
The sole of the foot.  རྣམ་སྒྲིས་  རྣམ་སྒྲིས་
Stockings.  མྱིང་དྲུང་  མྱིང་དྲུང་

VOCABULARY.

LESSON 81.

Boots.  རུས་མུམ་  རུས་མུམ་
The heel.  སྤིང་ སྤིང་
Foot-mark.  རྣམ་གིས་  རྣམ་གིས་
Foot-stool.  རྣམ་རྒྱུན་  རྣམ་རྒྱུན་
Water for washing the feet.  རྣམ་འབོག་ རྣམ་འབོག་  རྣམ་འབོག་
To walk.  རུས་དོན་  རུས་དོན་
Servant.  རྣམ་ད་  རྣམ་ད་
Attendant; servant.  རྣམ་རྒྱན་  རྣམ་རྒྱན་
A royal page; official servant.  རྣམ་དུ་ རྣམ་དུ་
Wages; hire.  རྣམ་དཔག་  རྣམ་དཔག་
Boot-lace.  རྣམ་འབྲེས་  རྣམ་འབྲེས་
Shame, disgrace.  རྣམ་འབྲེས་ zham-dren.
### LESSON 82.

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gracious; the merciful.</td>
<td>དོན་དོན་ཐོན་</td>
</tr>
<tr>
<td>Love, affection.</td>
<td>དོན་ལོང་ལོང་</td>
</tr>
<tr>
<td>Glad, pleased.</td>
<td>དོན་སྐངས་སྐངས་</td>
</tr>
<tr>
<td>Desire, will, wish.</td>
<td>དོན་རྗེད་</td>
</tr>
<tr>
<td>Contentment, satisfaction.</td>
<td>དོན་དོན་ཆོས་</td>
</tr>
<tr>
<td>Irksome, tedious.</td>
<td>དོན་དོན་ན་</td>
</tr>
<tr>
<td>Anxiety; haste.</td>
<td>དོན་དོན་ཐོན་ལྷན་</td>
</tr>
<tr>
<td>Sleep.</td>
<td>དོན་དོན་ཞིབ་</td>
</tr>
<tr>
<td>To sleep.</td>
<td>དོན་དོན་བཅོལ་</td>
</tr>
<tr>
<td>Dream.</td>
<td>དོན་དོན་མདོར་</td>
</tr>
<tr>
<td>To dream.</td>
<td>དོན་དོན་མདོར་ཤིག་</td>
</tr>
</tbody>
</table>

### LESSON 83.

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Work, business.</td>
<td>ཀྲུང་གསུམ་</td>
</tr>
<tr>
<td>Epistle, letter.</td>
<td>སྦིང་སི་</td>
</tr>
<tr>
<td>Water.</td>
<td>ཡན་</td>
</tr>
<tr>
<td>Tears.</td>
<td>ཡུལ་ཆོན་</td>
</tr>
<tr>
<td>Spittle, saliva.</td>
<td>ཡིག་ཆོས་</td>
</tr>
<tr>
<td>W.C., latrine.</td>
<td>གསར་གསར་</td>
</tr>
<tr>
<td>The bile.</td>
<td>ཐིབས་</td>
</tr>
<tr>
<td>Gate, door.</td>
<td>བུས་དོན་</td>
</tr>
</tbody>
</table>
SECTION 3.

Dog.
Chamber, room.

Horse.
Stable.
Fodder, grain for horses.
Whip.
Horse furniture.
Saddle.
Bridle.
To mount, to ride a horse.
Clothes, garments.
To dress.

LESSON 84.

Horse.
Stable.
Fodder, grain for horses.
Whip.
Horse furniture.
Saddle.
Bridle.
To mount, to ride a horse.
Clothes, garments.
To dress.

LESSON 85.

Disease.
Cause of disease; Sickness.
Sick, ill; invalid.
Free from disease.
Recovered from illness.
SECTION 3.

VOCABULARY.

A corpse, dead body.  
Grave, burial place.  
Coffin.  
Wood for cremation.  
To cremate.

*The Tibetans generally burn, drown, or distribute the dead, piece by piece, to birds of pray and do not bury except the relics of saints.

LESSON 86.

Fire.  
Day.  
Meat.  
Food.  
To eat, take food.  
To write.  
Born.  
Go to glory, to die.

LESSON 87.

To die.
SECTION 3.

To hear. སོགས་པ། འོ་བ།
To rise. ཐིེ་ཞེས་པ། མོ་བ།
To lie (down. སེམས་པ། རུ་བ།
To proceed, walk. ཐིེ་ཞེས་པ། མོ་བ།
To take. གཅོད་པ། རུ་བ།
To see, look. སེམས་པ། རུ་བ།
To know. གཅོད་པ། རུ་བ།
To be tired, exhosted. སེམས་པ། རུ་བ།

LESSON 88.

To rest. གོ་བོ་པ། རུ་བ།
To weep. ཤུ་བ། རུ་བ།
To invite. གཅོད་པ། རུ་བ།
Brothers. ཐོན་ལྡན། རུ་བ།
Life. གོས། རུ་བ།
Money, silver. སྤྱི་ཚུལ། རུ་བ།
Salary, remuneration. གཅོད་པ། རུ་བ།
" by the year, or longer. སྤིན་བོད། རུ་བ།
Cup, bazin,—of china. རུ་བ། རུ་བ།
Cup.—generally of wood. གོ་བོ་པ། རུ་བ།
### LESSON 89.

**To think, reflect.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>To think, reflect.</td>
<td>རུ་བཤད་བཤད་ལོས་ཐོས་</td>
</tr>
</tbody>
</table>

**House, dwelling.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>House, dwelling.</td>
<td>ཉི་མི་པར་</td>
</tr>
</tbody>
</table>

**Kitchen.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kitchen.</td>
<td>ཉི་མི་ཨང་</td>
</tr>
</tbody>
</table>

**Bread.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bread.</td>
<td>བོད་</td>
</tr>
</tbody>
</table>

**Beside, or in front of a person.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beside, or in front of a person.</td>
<td>རྡུ་དུ་དབང་</td>
</tr>
</tbody>
</table>

**Chopsticks.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chopsticks.</td>
<td>གོ་ཞུ་དུ་</td>
</tr>
</tbody>
</table>

**Spoon.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spoon.</td>
<td>གོ་ཞུ་བུ་</td>
</tr>
</tbody>
</table>

**Personal belongings; outfit.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal belongings; outfit.</td>
<td>རྡུ་སྐན་</td>
</tr>
</tbody>
</table>

**Bedding.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bedding.</td>
<td>བོད་པོ་</td>
</tr>
</tbody>
</table>

**Bed.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bed.</td>
<td>བོད་པོ་</td>
</tr>
</tbody>
</table>

### LESSON 90.

**The neck.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>The neck.</td>
<td>རྡུ་དུ་</td>
</tr>
</tbody>
</table>

**Neck ornaments.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neck ornaments.</td>
<td>རྡུ་དུ་རྐྱུང་</td>
</tr>
</tbody>
</table>

**Pillow.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pillow.</td>
<td>རྡུ་དུ་སྙིང་</td>
</tr>
</tbody>
</table>

**Curtain, door curtain.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curtain, door curtain.</td>
<td>རྡུ་དུ་ཕེ་ རྡུ་དུ་ཕེ་</td>
</tr>
</tbody>
</table>

**Lamp.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lamp.</td>
<td>རྡུ་དུ་ཕེ་</td>
</tr>
</tbody>
</table>

**Photograph, likeness.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Photograph, likeness.</td>
<td>རྡུ་དུ་དབུ་</td>
</tr>
</tbody>
</table>

**Oath.**

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oath.</td>
<td>རྡུ་དུ་དབུ་</td>
</tr>
</tbody>
</table>
SECTION 3.

VOCABULARY.

To take an oath, to swear.

To reprimand, scold.

ORDINARY WORDS AND PHRASES.

LESSON 91.

THE WEATHER.

the weather; the sky. — शस्त्रीय snow; आकुलाय snow-mountain. —

rain; राय It is raining.— शिमा (or श्व) hail. — निज़ा It is fine weather to-day. — निज़ा निज़ा It has been raining a little. — निज़ा निज़ा But it has not been snowing. — गाय गाय warm, mild. —

the weather is warm. — गाय गाय गाय Yes, it is a fine day to-day.

LESSON 92.

THE WEATHER.

last night. — गिया obscure, dark. — गाय गाय clear, bright. — गाय गाय 'The sky was overcast last-night, and to-day it is not very bright either. — गाय गाय

Last night (not evening) it snowed a good deal. — गाय गाय गिया A lot of snow has fallen on the pass; it has been raining in the valley. — गाय गाय गिया

It has not been hailing at all.

"Zhag" is sometimes used thus, meaning was, is, &c.
LESSON 93.

—THE WEATHER.—

storm, wind. — rain-storm. — dust-storm. — sleet, Lit: neither snow nor rain. (like Chinese nor Tibetan, i.e. a mixture of both, half & half. — heavy rain, great down-pour of rain. — small, gentle rain. — It rains small day & night without break.

"me-pa" is used thus after an enumeration of fixed periods of time — like day & night, winter & summer, &c. — meaning all round, right through, unceasingly, &c.

LESSON 94.

—THE WEATHER.—

lightning. — this morning. — This morning it was lightning a good deal. — 'Dragon. — the sound of thunder. Lit: the voice of the dragon. — It did not thunder so very much. — this evening, to-night. — the moon. — It will likely be bright moon (shine) this evening. — The moon has gone down.

It was full moon yesterday (last night.) — The moon has risen.

"Da-mig" the eye of the moon, i.e. the face, or circle of the moon.

LESSON 95.

—THE WEATHER.—

mist, fog. — obscure; to obscure. — The
fog has obscured the sun. — सूर्योदयः cloud. — लवण वायूः The clouds have disappeared. — नचेद्री or भजनीयः to-morrow. — नापृणांवायूः निविदयते

It will likely be beautiful sun-shine to-morrow. — कर्णकर्णे to cease, to stop. — कस्मनः कष्ठनः The rain has stopped.

---

LESSON 96.
— SEASONS. —

शीत वातः The four seasons. — वसन्तः summer. — दक्षिणः autumn. — ग्रीष्मः winter. — दिलोचनः spring. — शीत वातः नापृणांवायूः निविदयते

It is misty all the year round. — वक्षेत्र (विवेकेन्द्रे) now-a-days. — भस्मोऽलेख्ये lately, some days ago. — पूर्वः yesterday. — दिनिन्दुः (दिनः) day before yesterday. — दिनिन्दुः शीतः 5 days ago. — ग्रीष्मः 4 days ago. — ग्रीष्मः (वरः) 5 days ago. — ग्रीष्मः to-morrow. — शीतः day after to-morrow. — दिनिन्दुः (दिनः) second day after to-morrow. — शीतः (वरः) third day after to-morrow. — ग्रीष्मः (वरः) fourth day after to-morrow. — इत्यादि this year. — ज्युडः (and na-nying) last year. — वक्षेत्रायुः year before last, &c. मासेण्यः next year. — वक्षेत्रायुः year after next, &c.

In reckoning back, or forward, simply prefix the same words (zhe, gu, chu) as in days.
 SECTION 4.
— PARYER-FLAGS. —

LESSON 97.

lord, master. — नौराजमानिणी One of ‘the three gods’ (रेशमाजमानिणी)

known to outsiders as ‘Ta-li la-ma.’ He resides at Potalha, close to Lhasa, and is

regarded as an incarnation. — (हृति) animated beings of all kinds. — दुर्विनिष्ठ

the six classes of beings, viz: सो सोविनवी सि दुर्बिनवी निरुवी दुर्विनवी — अभिनव

for the most part, the greater number, the majority. — अभिनवा p. t. of अग्र to heap up, to gather together. — अभिनवा to know, understand. —

अभिनवा a pity, a bad, pitiable, lamentable matter. — अभिनवा shepherd. — अभिनव

like, similar to. (rather bookish). — अभिनवविवेकिनिन्तार a kind of minor, or vice-buddha, lingering in the world for the welfare of men, a ‘saint.'

— INTRODUCTION. —

The very merciful lord, ‘Cheurezig,’ has great compassion on all classes of animated beings, among whom the majority of the human family know (how) to heap up sin; not understanding the path of virtue, which is very deplorable, but he (Cheurezig) is the shepherd-like saint.

* ‘La’ here is simply idiomatic.

This series was written by a lama from Lhasa.

I have simply altered its from a little and corrected a few mistakes in spelling.
LESSON 98.

if asked how — དོན་ནི་ — for instance, for example. — འགོ་ེ་ shepherded.

— དགུང་པོ་ — རག་(རིང་) — to put into. — རུ་གས་ behind. afterwards, at last.

— མོད་པ་ — to enter, go into. — རང་ལམས་ road of salvation. — རུ་གས་ p. t. of

to receive, take, escort, lead. — འག་ care. — འག་རིག་or འག་ to care for, to protect. —used with the dative.

— བོ: —

— INTRODUCTION. —

'How?' well, f. e., like a shepherd having first put all the sheep into the fold goes in himself afterwards, (so) he also, having guided all beings on (to) the way of salvation goes (in) himself at last.

Like as a shepherd cares for the sheep so does he (Chenrezig) care for all animated beings.

* 'chaq-ga' is omitted here having been mentioned once.

Lesson 99.

on that account, therefore. — འཇིག་life-time. — ཀྲེ། later, by & by, next

(life.) — བཞིན་Hell. གྲ་ to endure punishment, to suffer. — ཤི་ a visible representation, a figure, statue, sign. — ཁྲུན་ prayerflag, fastened to high poles. —ཤེས་ to accomplish, do, fulfil. — ཀྱིག་(ཀྱིག་) to remove, cleanse : remission. — རྡི་ history, story : description. — ཁྲི་ doctrine, religion. — འཐོང་ Holy-writ, sacred writings. — རྫུ་ treatise : tradition, chronicles. — སྐྱེས་ p. t. of རྐྱེན་ to write.

—IMPORTANCE OF PRAYER-FLAGS.—
Therefore in order to obtain happiness in this life, and avoid suffering the tortures of Hell in the next life, because of sin, the prayer-flags, being the visible representation of [his] very gracious lord's person, speech and mind, each man for himself erect as many (of them) as he is able!!

The account, or story, of expiation of (or, how to expiate for) your sins, behold, it is written in the numerous sacred chronicles. –treatise–.

* Ts'e, life, is omitted here having just been mentioned. † 're' is rather ideomatic and refers back to rang rang — each — which in English fits in better at the end of the discourse.

** Note,... there being no atonement for sin in Buddhism, nor, of course, a mercy-seat where the repentant sinner may claim forgiveness. each has to expiate for his, or her, own sins by meritorious acts. The prayer-flags, & mills, of all kinds are employed with this in view.

LESSON 100.

** wood: pole, tree. — སིབ མི that also. In this case it means rather regarding that, relating to that, &c. — མི་གཅིག instructions, advices, བོད་ལོག་གཅིག་གཅིག་ the book of the law, or instructions. — ཡི་གཅིག another from of སི་གཅིག thus. — བཞིག་(རྒྱུ་) sandal-wood. — སྤྱོད་(པོ) white. — སྤྱར་(པོ) red. — སྤེན་ medium in quality, i.e. neither the best, nor the worst. — རྐྱེན་ juniper-tree juniperus excelsa-. — སྟད the end, the last, (in this case) poorest, simplest, of what has been referred to. — ཚུ་ poison; ཞེས་ཤེས 'poisonous class'.

— 30: —

— THE POLES. —

Regarding the wood of the prayer-flag poles, it is thus written (said) in the code of instructions (the law) :-

"The wealthy - Lit: posessors-, if able for it, white or red sandal-wood is the best, next the juniper-tree, lastly, any none-poisonous wood may do."
SECTION 4. (84) PRAYER FLAGS.

* 'G'yi' here takes the place of a relative pronoun, word is left out after 'G'yi' in order not to mention it twice, thus: shing g'ang yin g'yi shing.

LESSON 101.

(from the printed letters. — भूमिन्द गोल. — नक्स्न वर्मिलियन. — दाहदिन' रेड. —
ही रात्रिक राम. — चीन पिंक. — चीनी इंक. — नॉर्म ओफ्सेंड अर निक जिन्हें जिन हैं
which means almost anything, in this case it means to put on like ink, paint, &c. — निर्माण ने प्रायः
erflag cloth. — नीलभारी clear, distinct: clearly. — निवक्षो clean, pure. — निर्माण a super-
perlative degree, added to the root of adv. & adj.

— IX: —

— PRINTING. —

| हर जब जस्तो वर्तमानमें हैं | हर जब जस्तो वर्तमानमें हैं | हर जब जस्तो वर्तमानमें हैं |

For printing, gold and silver is best, next is (red) vermilion, Lastly Chinese ink without smell (can be used).
It must be done clearly and most cleanly. If asked why, it is because these are emblems of
his body, speech and spirit; that is why.
As a matter of fact the flags are not 'most clean' nor clear. In most cases the printing is not
readable.

LESSON 102.

नतशौ tassel attached to the hem, or side, of the flag. — विषयाम p. t. of विषयामा to
attach, tie, fasten. — चुमुहीमुहुरु 'six classes of mighty-ones'. — फिन the top, summit.
— ब्रह्माचार्य trophy, a cylindrical-shaped decoration of cloth put on the top of the prayer
flag pole, supposed to resemble a petticoat, or skirt. — ब्रह्मी sword. — ब्रह्मी wheel,
circular plate. — अहिल्युम the tutelar god of the Tibetans, the god of wisdom, of
which the emperor of China is said to be the incarnation. — སྣ་ོ་ 'the holder of the sceptre' (dorje). One of ‘the three gods’ incarnated in the abbot of Trashilunpo. — དེ་ complete, full.

---

— THE TASSELS AND MEANING OF THE SYMBOLS. —

Then there must be 3 or 6 tassels attached to the flag. If 3 (are attached) they signify the ‘trinity’, if 6 .... they are said to signify ‘the six mighty-ones’.

On the top a trophy is wanted, that is said to be ‘the garment’. On its very top is a sword and under that a round plate (or disk). These signify Jamyang and Ch’agdor. If asked why (all this), it is said to be (because) the emblems of the 3 tutelar gods must be complete in the prayerflag. If asked what is meant by ‘the three tutelar gods’, let me explain that — Chenrezig, Jamyang and Ch’agdor are called the three tutelar gods.

Note! 'ts’en-d’on' has the meaning of emblem, significance. &c.

---

LESSEND 103.

ཨེ་ to stick into, to plant. — ལ་ ground : place. ... གཉེན་པ་ = planting-place. — མཚན place, site. — འཛན either : or. — དོན hill. — ལོག་ high, elevated ground. — དེོ rever, lake. — ཤོལ་brink, shore. — བོག་ p. t. of སོལ་ commonly used. — སོར། right. — རོག་ left. — འོང་ཱོ་ to shake, lean, reel. — སྒྲོག་ or སྒྲོག་ straight, upright.

---

WHERE & HOW TO ERECT THE PRAYER FLAGS. —
As to the place for planting the prayerflags, they ought to be put either on high hills, or on the brink of rivers, or on the high-roads.

When planting them you must put them straight, not reeling either to right or left.

* 'Dar dzug-sa' alone would have the same meaning. †'Sa' thus affixed to verbs relates to the place where the action occurs, as:— དོན་དོན་ where the water runs, ཁེལ་ཐོབ་ where wood is placed, &c. (adverb of place). ** 'La' locative sign. is here added only in the last instance, when enumerating.

LESSON 104.

bour monk, clerical person. — རོ་རོ་ clever, able. — བཙན་བསམ་ baptism, sprinkling by water. — འབུམ་ in this case — to administer, to do, to give. — སྲེས་ benefit. ལུག་ to hoist, erect. — རུང་ previous, formerly. — སྙེན་པའི་ as before, as previously mentioned.

— DEDICATION —

— THE BENEFITS —

When erected, and a clever monk having administered a first-class baptism and dedicated, or blessed them well, there rests great blessing on them. The people also believe in them.

As regarding their benefits it is thus written: — If the flags be hoisted on a hill, the wind blows on them, and all the animals touched by that wind (wherever it blows) need not suffer the tortures of hell.

The sound is the sound of the six syllables on the flags. Any animated being who hears the sound has the fore-said benefits. (or. has the same benefits.
* * * is often used in the spoken for مسألة the last letter is simply repeated. ** This is, properly speaking, past tense used for the infinitive. † 'g'ar' is an abbreviation for 什么地方 where, wherever.

**

LESSON 105.

Where to dwell, abide. — นินท์ or นินร to drink.

If planted by a big river, the sins of all the animals in that river and of all who drink of that water are removed. If planted on the road then the sins of all the animated beings who walk on that road will be cleansed; (so it) is written.

All this has come by the blessing of Chenrezig.

LESSON 106.

number. — นินท์ possessor. — นินร resource, ability. — 

promise, order, command, instruction. — นินร importance. — นินร short for the Sanskrit syllables นินร Robbie, the real meaning of which appears to be 'Oh thou in the lotus flower'.

— นินร the top. — นินร 'the airy horse', earthly welfare & luck.

THE RIGHT NUMBER OF FLAGS.
As to the number of flags, the well-to-do erect one hundred and eight. If unable for this, one must do according to one's ability. If you (thus) erect, it is the promise of Chenrezig that you will obtain happiness in this life and avoid the sufferings of Hell in the next.

Therefore the people attach great importance to the erection of prayer flags.

Those who print and erect the mani (formula) do it simply for the sake of their own sins. Again, there are others who print and erect (hoist) the 'gyalts'en tsemö k'orlo'† that is simply in order to procure personal luck and has no reference to the next life.**

But the printing of 'mani' (on the other hand) is solely with a view to avoid infernal miseries.

— simply colloquial expression for This practice is very common.† This is the name of a book which is reduced & printed in the form of a circle.** Properly speaking there is another formula, or picture of a horse with a jewel on its back, used to procure luck or welfare. When a person is 'unfortunate', or 'unlucky', he will say: 'lung-ta ch'ag song' — the wind-horse is broken.
Vocabulary.

Of

Words and Phrases in Daily Use.

107.

— The Horse. —

Age of horses & mules, གཉིས་ (གཞི།)

Back, horse's, ལྷ་ 'kye-pa'; སྲུ་

Bay, of colour, རྣམ་པ། (བོད་)

Black, བདོ་ (བོད་)

Blue, བདོ་ (བོད་)

Bridle, སྲུ་ tryab.

Brown, བཅུ་ (བཏབ་)

Crupper, མི་(mī)

Dung, བདོ་ (ཉིད་)

Fasten, to, སྲུ་ (སྲུ་)

Fasten tight, to, སྲུ་ (སྲུ་)

Feed, to, give grass, སྲུ་ (སྲུ་)

„ „ fodder, སྲུ་ (སྲུ་)

108.

Frisky, བདོ་ (བོད་)

Foal, བདོ་ (བོད་)

Girth, སྲུ་ (སྲུ་)

Girth, fasten to, སྲུ་ (སྲུ་)

Groom, to, སྲུ་ (སྲུ་)

Hoof, སྲུ་ (སྲུ་)

Knee, སྲུ་ (སྲུ་)

Lame, སྲུ་ — front-leg སྲུ་ — hind-leg སྲུ་

109.

Lead, to, སྲུ་ — away སྲུ་ — hither སྲུ་

Lead the horse here, སྲུ་ — སྲུ་ — སྲུ་

Legs, front — སྲུ་ — hind — སྲུ་

Mange, སྲུ་ (སྲུ་)

Manger, སྲུ་ (སྲུ་)

Marc, སྲུ་ (སྲུ་)

Neck, སྲུ་ (སྲུ་)

Old, སྲུ་ (སྲུ་)

Reins, སྲུ་ (སྲུ་)

Red, སྲུ་ (སྲུ་)

Ride, to, སྲུ་ (སྲུ་)