Tibetan - English Colloquial Primer

KHAM DIALECT

compilers:

George C. Kraft

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Tibetan-English Colloquial Primer
KHAM DIALECT

COMPILED BY
George C. Kraft
WITH
Tsering Hu Heng

An OMF Book
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EDITOR’S INTRODUCTION

This edition is the fulfillment of the author’s desire to have the primer retyped and reformatted in modern Tibetan and English fonts.

No significant alterations have been made to the text of the primer, which has already proved to be a useful study for foreign students studying the Kham dialect of Tibetan. While some of the phraseology and vocabulary has changed over the years since Mr. Kraft originally compiled his material, the primer itself has been described by one Tibetan teacher as “precious, because it is an accurate record of Kham speech of that period.” It should be noted that these differences are not so large as to cause a problem in communication with a present-day native speaker of Kham. In a few cases, alternative renderings of sentences are given in square brackets [ ]. Parentheses ( ) indicate comments made by Mr. Kraft. A Tibetan-English word list has been added as an aid to both the student and the teacher.

George Kraft, with the assistance of a Khamba Tibetan in the Untied States, Ngawong Namgyal, has produced new audio tapes at the Berkeley Language Center of the University of California. These can be purchased directly from the university. The primer still retains references to the original tapes and Tsering’s pronunciation, however, the new tapes can easily be used alongside the text.

In this age of technology and convenience, we trust that this new edition, along with the new studio recorded tapes, will provide an enhanced aid for students of Kham Tibetan.

Andrew Fistonish, Editor, 1997

Note: CDs are also available by contacting:
Media Duplication
Berkeley Language Center
B-40 Dwinelle Hall 2640
Berkeley, CA 94730
Phone 510-642-4067 ext. 29
Charles Derden, Media Duplication Supervisor

Hours: Monday-Friday 8:30 a.m.–4:30 p.m. Closed: weekends, academic and administrative holidays, between sessions
STOP PRESS

During the preparation of this primer a tragic event has occurred. Many square miles of the city of Oakland, California, burned to the ground. More than 3500 homes were totally destroyed. Thousands of people fled their homes as the worst urban firestorm in the history of our country raged out of control. Tinder dry trees and foliage, starved for moisture after years of drought, ignited with savage ferocity in the 2000 degree heat. Houses exploded as the gas mains burst and flooded the structures with the highly combustible mixture. Strong winds lifted the flaming debris into the atmosphere carrying it long distances and dropping it on hitherto untouched neighbourhoods which immediately went up in flames. Twenty-five people died. The Kraft home was one of those destroyed in the flames.

The final draft of this primer along with audio tapes of the whole book were also destroyed. The primer was originally intended to be in two parts, printed and on tape. Fortunately I have been able to retrieve xerox copies of the typed portion which were in the hands of friends for proof-reading and re-do to a certain extent the corrections I had already made. Unfortunately time and strength do not permit my doing as efficient a job as the work really demands. I must beg the indulgence of the users of this material for the many shortcomings which will be readily apparent to you and any Tibetan colleagues who will help you in your attempts to master the Kham dialect. But I have been assured that the material as it now stands is not without merit. This primer is not exhaustive and the student is urged to make use of the abundant study helps now available in India, China and the USA. Although these will be in other dialects than Kham, much of it is adaptable to the Kham situation.

Most grievous to me, half the primer is totally destroyed. All master tapes and copies were burned up. Throughout the book reference is made to my colleague Tsering's pronunciation, reading, etc. Alas, at this time you won’t have access to Tsering's expertise. Nor do I have the time and energy to retype the material and delete the references to the tapes. But I am actively seeking a native speaker of the Kham dialect here in the USA or Canada with whom I can redo the audio tapes. In such an event the references in the text to the tapes will still be valid. For the present only the printed portion is available. Thus the material will be of more value to students in China who have direct contact with Kham speaking people. Students in North America or elsewhere without such contacts will find it less helpful. For that reason this printing is in xerox form in a limited edition. It is not for public sale but is available from the compiler by private arrangement. Negotiations are under way for the primer to be redone with computer software Tibetan font and laser printing. Hopefully that edition will be accompanied by new audio tapes. But for now it seems that "half a loaf is better than none!"

The Chinese foreword is written by Prof. Hu Shu Jin at the Southwest Nationalities Institute in Chengdu, Sichuan. Prof. Hu has himself written a multi-volume, comprehensive treatment of the Kham colloquial dialect for Chinese speakers. In his remarks he points out the significance of the Kham dialect which is used by more than one million people. I translate freely from his foreword as he comments on the work which Tsering and I have done "Mr. George C. Kraft ... and Tsering Hu Heng ... of our Tibetan language department have worked in close cooperation revising and expanding on Kham colloquial material (collected earlier by Mr. Kraft). The result is that [the final product] is closer to everyday usage of Kham speakers and conforms more closely to present day realities [in Kham speech patterns] ... I feel that those who are studying Tibetan as a second language and complete the study of this book will have taken the first steps in mastering basic Kham dialect vocabulary and will be fully prepared to engage in simple conversation with Tibetan people". Note that Prof. Hu has been very cautious in his
assessment writing of "first steps" and "simple conversation". His work is definitive. Mine is elementary. In the Tibetan foreword written by Tsering he more or less gives the same assessment as Prof. Hu that "there is enough material here for the student to begin to converse freely in vernacular Kham speech and build on this foundation a fluent, accurate and broad based ability in communicating with the Kham people".

At this juncture I have not felt up to giving an English translation of the Chinese and Tibetan forewords, or of Tsering's remarks at the close of the book. The serious student will soon translate Tsering's remarks for himself. The Chinese foreword is rather too lengthy to put into English. A few other places where Chinese expressions are given likewise have no English pronunciation as they will be of interest primarily to those who know the Chinese language.

In addition to the great Oakland fire, this compiler has also undergone two major surgeries this past year with extended hospital stays and extensive follow-up therapy. Under these conditions it is not realistic to look for a flawless production. An octogenarian is entitled to settle for less than perfection!

I think of Dr. Samuel Johnson's famous quote in another context as quite applicable to my book "It is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all."

George C. Kraft
Berkeley, California
1992
ACKNOWLEDGMENTS

It may seem presumptuous for a modest work like this to have acknowledgments! However, I have received help and encouragement along the way and I desire to mention a few friends.

Dr. James Matisoff, professor of linguistics at the University of California, Berkeley, is preparing a massive SINO-TIBETAN ETYMOLOGICAL DICTIONARY AND THESAURUS. He has encouraged me to complete this primer and possibly later on bring out a properly published volume done with Tibetan computer software and laser printing.

Dr. David Woodward, a colleague from Kangding days forty-plus years ago was the instigator of the whole project, encouraging me to make this material available to present day language students. When I think of the amount of work that has been involved, I am not sure whether or not I want to say thank you to David!

The First Presbyterian Church of Berkeley where I am on the pastoral staff granted me a study leave in 1990 to go to China and update and revise my material. The SOUTHWEST NATIONALITIES INSTITUTE in Chengdu, Sichuan where I did my research treated me royally and I am indebted to the administration, faculty and students for innumerable kindnesses. Tsering Huheng, my research colleague in Chengdu, is a brilliant scholar in both Chinese and Tibetan. Of Tibetan nomadic background, he has mastered both these languages and worked with me as a son with a father. I have deep affection for, and gratitude to, Tsering. I am sorry that it has taken so long to get something into print.

Scott Hajicek-Dobberstein of San Francisco is a student of Tibetan and other Asian languages. He has done the calligraphy and the cover design. Scott's friendship and encouragement to persevere in this project have been much appreciated.

Dr. Marq Gorton has graciously given time and effort in proof-reading and suggestions for improvement of the text. Unfortunately, not all of Dr. Gorton’s excellent suggestions could be carried out at this time. If a computer-prepared edition proves feasible, it may be possible to make some needed changes in the text. Last, but not least, I am grateful to my wife, Doris, for her patience and understanding support. We have literally been through the fire together.

One more thing needs to be said. Some people who speak Lhasa Tibetan will not look favourably upon this primer. The style of language will seem crude and offensive to them, especially the first eight chapters which are very elementary and contain some eastern Kham localisms which will grate on the ears of an educated person. The last four chapters will be more acceptable. An Oxford man conversing with a Scottish highland shepherd or a Harvard woman meeting a coal miner's wife might find their language quite quaint even as a Lhasa speaker might find some Kham colloquialisms to be amusing, contemptible or unworthy to be in print. However, not all Lhasa speakers are pedantic, and Harvard grads interested in linguistic research might find a coal miner's speech quite fascinating! Much depends on perspective. The serious researcher will find authentic colloquial Kham Tibetan speech in these pages. It is not necessarily correct or polished by Lhasa standards but it is a faithful compilation of the everyday speech of a significant segment of the Kham population. So with this final explanation, I send forth these lessons.
Kangding, a border town on the eastern edge of Kham Tibetan territory, was once and probably still is, a linguistic paradise. Here traders from most of Tibet and many parts of West China gathered to barter goods and make a profit. With the advent of highways, trucks and automobiles Chengdu has supplanted Kangding as the center for Chinese-Tibetan trade. In both these places there is money to be made and oral communication poses no insurmountable problems. Tibetans from every corner of their vast land manage to communicate with each other. Unquestionably the Lhasa dialect is the single most important vehicle for this communication. Next in importance is probably the Kham dialect. More than twenty sub-dialects of Kham speech have been identified. But out of the exigencies and demands of commerce and oral communication, a common speech or pel-ke evolved in Kangding. This pel-ke bypassed the peculiarities of the sub-dialects and embraced the linguistic elements common to all areas of Kham. Thus there arose a lingua franca in which these rugged individualists subsumed their linguistic idiosyncrasies and transacted business and socialised with each other in a common speech. Careful analysis of this common speech revealed that nearly all the words could be found in Jaschke or Sarat Chandra Das dictionaries, Goldstein's monumental contributions to Tibetan lexicography were not available at that time. This lingua franca is not a trade language but rather an integral part of the Tibetan language system and very closely related to the Lhasa dialect. There are significant differences in pronunciation and idiom but Kham and Lhasa speakers do manage to understand each other. This has all happened among a people where as the proverb has it:

"Every valley has its own dialect; every Lama creates his own sect."

Until 1950 the ethnic groupings of Kangding were fairly stable. The population of 12,000 people consisted of roughly one-third Tibetan, one-third Chinese and one-third a mixture of the two races. Various Chinese and Tibetan dialects were spoken on the streets and in the caravanserais where the trade took place. Chinese tea, a staple of the Tibetan diet, was the major Chinese export. Thousands of bales were carried into Tibet each month by yak trains. Tibetan nomads, monks, traders and assorted laymen from every part of Tibet managed to converse freely and do business with each other.

My first exposure to Tibetan country came in 1936 on a two to three month trip from Chengdu into Rgyal-rong (2) territory which Das describes as "name of a country on the confines of SE Tibet". In 1938 I began serious study of the Tibetan language in Kangding and continued with some interruptions over a thirteen year period extending into the communist revolution, finally leaving mainland China in 1951.

During this sojourn I desired to communicate good news to the Khambas and needed a vehicle for doing so. Fortunately I had dozens of communicative Tibetan friends, both lay and clerical. Many of them were fine scholars who knew both Chô-ke (3) the religious or book language and pel-ke (1), the common speech. All were men. Educated women were few. These friends shared with me the common speech which I was eager to learn. Nowhere was this common speech in print. My first text book was a Chinese-Tibetan grammar by Sherab Puntsog (4) based on the Lhasa dialect and used in Kangding middle schools.

Next I studied C.A. Bell's "Grammar of Colloquial Tibetan", also based on the Lhasa dialect. My copy was published in 1919. This is now published by Bibliotheca Himalayica as "A Manual of Colloquial Tibetan", which they describe as follows: "This manual is considered the most useful and practical book for teaching oneself the Tibetan language".
I did not attempt to teach myself! Local scholars who had studied in Lhasa taught me Bell's version of the Lhasa dialect. However this was inadequate for communicating with the Khamba. So I began to collect Kham colloquial material which in time amounted to a sizeable collection of idiomatic Kham sentences, fairy tales, folklore, fables, proverbs etc. Unfortunately I was unable to take any of this material out of the country during the time of revolution and political upheaval and I wrote it all off as lost!

However, a couple of years ago two former American colleagues in Kangding surfaced with copies they had made of some Kham Colloquial Lessons which I had prepared for their use in learning the Kham dialect. One of them, David Woodward, urged me to get this material into print. The same message came from many others who are seriously pursuing Tibetan study. So that is the excuse for this modest contribution to the pool of Tibetan knowledge. Chapters 1-8 are a thorough restructuring and reorganising of the early material. Unfortunately none of the fairy tales, folklore, etc. have been found. But these eight chapters cover enough basic Kham idiom to enable the serious student to gain a solid foundation in Kham vernacular. Some observers have expressed surprise that these lessons are so similar to Lhasa speech. It needs to be emphasised that Kham is an integral part of the Tibetan language system and not a different language. However, there are significant differences in pronunciation and idiom which made this material valuable to the student of Kham vernacular.

During the months of August - October 1990 I spent some time in Chengdu, China at the Southwest Nationalities Institute doing linguistic research with one of the top Tibetan scholars on the faculty, Tsering Huheng. Tsering made some corrections to the early chapters and added four chapters, 9-12 covering various aspects of Tibetan life which have come with modernisation including transportation, education, vocation, medicine, business, trade, recreation etc. It is serendipitous that chapters 1-8 are oriented toward eastern Kham speech with doubtless much Minya (5) flavour while the last four chapters have some western Kham idiom as befitting Tsering's Dege and nomadic background.

A side trip to Kangding revealed that this Sino-Tibetan border town has now become a bustling metropolis with six-storey apartments displacing the simple wood and stone housing of the past. Running water, electricity, bus service, paved highways, hotels, department stores, movie theatre, television, radio, telegraph and telephone service, modern hospital, higher education and a vast increase in the Chinese population have greatly changed the ambience of Kangding.

Something needs to be said about the approach to language learning which dominated my own study and then these lessons which evolved into this present form. Rather than work from English and attempt to find a Tibetan equivalent, I have listened to Tibetan friends and attempted to think in Tibetan, visualising the meaning of the expression and only then putting it into English. Tibetan usage is in the forefront and English is in the background. Doubtless some students would be benefited by an approach which emphasises the English grammatical forms and attempts to fit the Tibetan language into this mould. But the advantage of the "Tibetan first" approach is that the student (a) begins to use simple Tibetan language immediately; (b) does not clutter his mind with complex rules in the initial stages of language study; (c) very soon begins to think in Tibetan and is delivered from thinking in English and translating into Tibetan; (d) obtains a measure of personal satisfaction as his/her vocabulary grows; (e) learns rules of grammar by using the language rather than by arduous memorisation of undigested paradigms, conjugations, declensions etc. These can easily be learned and digested in later stages of language study.
The prevailing dialect of the Kangding area is Minya (5). Sarat Chandra Das calls Minya "the name of a province of Kham often called Kham Minya" (6). As noted earlier, some Minya usage has crept into these lessons as many of my friends were natives of this region. Kham speech is very rich and expressive and this modest work can only be considered an introduction. But as Tsering indicates in his Tibetan preface there is enough material here for the student to begin to converse freely in vernacular Kham speech and build on this foundation a fluent, accurate and broad based ability in communicating with the Kham people.

No claim is made for these lessons that this is an infallible presentation of Kham speech or that every Khamba uses every speech form here presented. What is certain is that every word, phrase and sentence in these lessons came directly from the mind, mouth and vocabulary of a native Tibetan speaker. Nor can I claim infallibility for every explanation or interpretation of each form of speech. Much research remains to be done and it is this compiler's hope that more capable hands and minds will be able to build on what is here presented. It is sent forth in this imperfect form as I am in my 80th year and it seems wise to share this incomplete and limited knowledge rather than wait for a more opportune time or more complete presentation. Neither of these alternatives is within my reach.

Something needs to be said about the lack of romanisation or phonemic equivalencies, in the main body of this primer. In a large dictionary with thousands of entries, romanisation and phonemic equivalencies are indispensable. But a small work with only a few hundred vocabulary words provides an excellent opportunity for the serious student to dispense with romanisation and work directly from the Tibetan script. The advantages of so doing are pointed out in the introductory chapter, THE TIBETAN ALPHABET AND ITS PRONUNCIATION. The blank space in the lessons leaves room for the student to enter his own phonemic equivalencies, grammatical notes, variant expressions or whatever else of significance may come his way. The introductory chapter on the alphabet provides a foundation for mastering the Kham phonemic system and the accompanying tapes cover both the introduction and all twelve chapters and should enable the student to reproduce these sounds with a fair degree of accuracy. However, there is really no substitute for first hand contact with Tibetan people if the student really intends to master the language. Tapes are only a tool, a starting point. They were recorded in Chengdu at the Southwest Nationalities Institute with my colleague Tsering Huheng. It needs be emphasised that no recording studio was available so a sound man could find much to be desired in the taping. But a good Sony Walkman recorder was used along with good quality tapes and the result while not perfect is still helpful.

It is my settled conviction that the use of romanised script is at best a necessary evil in the early stages of language study and needs to be dispensed with as soon as possible. Obviously students not in contact with native Tibetan speakers need some extraordinary help in basic pronunciation. The cassette tapes accompanying these lessons will provide some of the help needed. There are several reasons why students should master the Tibetan script: (a) The script is easy to learn. (b) It represents Tibetan sounds in a way that romanising never can. Romanising can no more express fine points of Tibetan pronunciation than the Tibetan script could satisfactorily represent English sounds. (c) Although the Khamba have irregularities in pronouncing various letters and combinations of letters, their speech has less of this feature than English does. (Note for instance the different sounds represented by "ough" in English: bough, rough, though, through, lough, thought, etc!) The student will soon learn the differences, irregularities and exceptions. No serious Tibetan student of English would use Tibetan script to represent English sounds. No more can the English speaking student of Tibetan satisfactorily represent Tibetan sounds without using the Tibetan script. (d) A solid knowledge of the Tibetan
script will help in distinguishing irregular phonology. For instance "skyabs" (7) has at least three different sounds in various areas of Kham. "Jub" might represent the standard. "Shub" and "sjub" are variant pronunciations. But this makeshift romanisation cannot really represent the sounds which must be learned from a clear Tibetan speaker. Tone and pitch are involved and cannot be learned apart from a teacher or a good tape. (e) At the risk of seeming to "rub it in", many English Speaking students of Chinese have learned to write several thousand different Chinese characters without too much strain so it seems a small thing indeed to master the Tibetan script. The tones are also inherent in the Tibetan script while Chinese tones must be learned by sheer memory! To sum it all up, this series of lessons is obviously designed for the serious student and is of limited value to the casual learner.

It also needs to be emphasised that this small publication follows in the tradition of major works such as Jaschke’s dictionary and other works which were privately financed with no grants from foundations etc which have made possible the truly outstanding publications which have appeared in Tibetan studies in recent years. Still others are coming and those of us who are small fish in this big pond delight in these monumental works. But we would not wish our small contributions to be judged by the exacting standards of the major scholars. We have done our best and trust that our few drops in this large pool of Tibetan knowledge may be of help to some people.

George C. Kraft

End Notes:

(1) འིབྱ་ (2) ཆུབ་ (3) ཀུབ་ (4) འིབྲ་ (5) ཁུ་ (6) ཚའ་ (7) སྤེ་
TIBETAN PREFACE
by Tsering, October 13, 1990

ལྷ་བོད།

ཐེབས་དཔེ་དགེ་སེམས་པོ་ཤེས་པ་དང༌། གཞན་ཆེན་པོ་ལྟ་བཅད་པའི་
བཙུགས་པར་གྱུར་བོད་ཀྱིས་བཤད་པར་བོད་ཐོད་ལྡན་བཤད་པ་དང་
ཐོས་ཀྱི་ལོ་བོད་ཀྱིས། ཐེབས་དཔེ་དགེ་ནང་སེམས་པོ་ལྟ་བཅད་པའི་
ཐོས་ཀྱི་ལོ་བོད་ཀྱིས་ཅན་ཞིག་འཛིན་པའི་ཐོས་ཀྱི་བོད་ལྡན་བཤད་པ་
དགུ་བོད་བཤད་པ་དང་། རྡུལ་པོ་ཙང་མོ་དཔེ་དགེ་ཤེས་པ་དང་།

ཐེབས་དཔེ་དགེ་ལྟ་བཅད་པའི་སྐོར་བོད་ཀྱིས་བཤད་པ་དང་། རྡུལ་པོ་ཙང་མོ་
དཔེ་དགེ་ཤེས་པ་དང་། 1990 དོན་ཕྱིར་ 10 སྱིན་ 13 བོད་
序 言

藏语属汉藏语系藏缅语族藏语支语言。主要分布于我国西藏自治区和青海、四川、甘肃、云南等省以及印度、尼泊尔、不丹和锡金。中国境内的使用人口约 400 万，分卫藏、安多和康三个方言，方言之间差别较大。卫藏方言主要分布在西藏自治区；安多方言主要分布在青海、甘肃以及四川省阿坝藏族羌族自治州等地的藏族地区；康方言分布在四川省甘孜藏族自治州、青海省玉树藏族自治州，云南省迪庆藏族自治州，西藏自治区的昌都、那曲、林芝和阿里地区的一些地方。使用康方言的人口约有 100 余万。卫藏方言和安多方言，内部比较一致。康方言内部差别较大，又可划为南路土语‘群’、北土土语‘群’、中路土语‘群’等等。属北部土语‘群’的德格话，在康方言地区，影响较大。藏语主要以虚词和词序表达句子成分的各种关系，加虚词后词序比较灵活。动词有时态和式的语法范畴，以曲折变化和虚词表示。句子语序是主语在前，谓语在后；宾语在主语后，谓语前；如果是双宾语，间接宾语又在直接宾语前，并加格助词表示。形容词、数词、指示代词作修辞语时在中心语之后。人称代词、名词作修饰语时需加属格助词，在中心语前。动词或形容词的修饰语在中心语前。藏语主语上用不用格助词，用什么格助词，其关键在于谓语动词的性质。藏语名词方式主要是复合法，即词根通过修饰、联合、支配、表述关系复合构成新词。卫藏地区藏语的名词、代词、动词、形容词、有敬语和非敬语的区别。
美国学者郭道明(George C. Kraft)先生，曾在康区居住多年，酷爱藏语康方言的研究。这次先生不顾78岁高龄，又远涉重洋来到我国，并与鄙院进行学术交流。俗话说：“功夫不负有心人”。先生以高昂的热情，惊人的毅力，废寝忘食，殚思竭虑，与我们藏语教研室德格藏族教师胡恒(Tsering)先生合作，在先生所编的藏语康方言读本框架基础上，俩位先生亲密共事，调整和增加了一些新内容，使之更接近日常生活，更符合藏语康方言的现实。为了便于自学，还备有全套录音，可同读本配套使用。

这是部可读性强的学习康方言语言的专著，我认为，把藏语作为第二语言学习的人，学完这本书后大约可以初步掌握康语口语常用语言，具备和藏族进行简单会话的能力。郭先生为藏语学科研究做出了贡献，我不禁感到无限的欣慰和敬佩，并深受先生治学精神的感动。

借这本书即将问世之际，特书此序，以表诚挚的祝贺，并愿今后我们能开展更大范围的合作，把藏语方言的研究推向一个新的水平。

西南民族学院教授
胡书津

1990年10月于中国·成都

(བོད་ཡོངས་སྐབས་)
INTRODUCTION

The Tibetan Alphabet And Its Pronunciation

No system of romanisation can adequately represent Kham Tibetan pronunciation. Ideally the serious student should study with a native speaker of the Kham dialect or use the tape recording of these lessons. Tsering Huheng has a clear deep bass voice and excellent enunciation. His is the Tibetan voice heard on the four tapes which read out all the Tibetan words in this introduction and in the twelve chapters in the main body of the book. He is an instructor in Tibetan language and literature at the Southwest Nationalities Institute in Chengdu, Sichuan, West China. His home is in Dege in Kham province of eastern Tibet.

The Tibetan alphabet is easy to learn and is not as irregular or inconsistent as English. There are irregularities but these are better learned in a Tibetan context which makes sense rather than with a contrived romanisation which will confuse the student and hinder solid progress in the language. Some Tibetans are now learning English. No Tibetan would ever dream of using Tibetan script to represent English sounds. They learn our alphabet. English speakers undertaking the study of Tibetan likewise must learn the Tibetan alphabet. It will not take long to learn it and will save much time in the long run. It will also add a zest and interest to language study which is not present when one is constantly leaning on a crutch. Thus chapters one to twelve provide no romanisation. But the accompanying cassette tapes more than compensate for the lack of a crutch. The tapes are in stereo and can be played back on mono. But a stereo playback is much clearer and important tonal differences which are fuzzy on mono come across sharp on stereo. In this introduction we shall use some romanisation to provide a springboard for the student. Few Tibetan sounds are identical to corresponding English sounds. romanisation can only give a similar or approximate rendering.

There are thirty letters in the alphabet, each of which carries an inherent "ah" sound. An additional four vowels signs carry, in Tibetan order, the i, u, e and o sounds roughly equivalent to i as in bit, u as in lunar, e as in bet and o as in bone. The i and e can be lengthened by assimilation into or modification by a succeeding sound. Compare the i in machine or the e in beer. The Tibetan u and o are also sometimes umlauted in the same manner. Students acquainted with the diacritical mark placed over a German or Scandinavian vowel or the yū used to represent a Chinese umlaut will have no difficulty with this. The uninitiated will quickly learn (modern pinyin uses no diacritical mark for the Chinese umlaut).

Tibetan language teachers will invariably teach the alphabet in clusters of four letters at a time. The accompanying tape follows this order. No attempt is made at this point to give detailed instructions as to tongue placement etc. The Tibetan teacher can help the student in this area. The student using the tape is advised to attempt to imitate the sounds and also read them into a tape recorder and compare what he hears on his own voice with Tsering's pronunciation.

In this introduction, paragraphs 1-27, I have borrowed extensively from C. A. Bell's GRAMMAR OF COLLOQUIAL TIBETAN, 2nd edition, published in 1919 by the Baptist Mission Press in Calcutta. Bell's grammar treats the Lhasa dialect while this primer deals with the Kham dialect. Thus my treatment in chapters 1-12 bears no relationship to Bell's grammar apart from normal similarities to be found between variant dialects of the same language. But in introducing the alphabet and its formation, Bell's outline is superb and I have adapted it to the Kham situation, sometimes quoting verbatim and at other times revising or modifying it to fit the needs of Kham speech. Thus with this grateful
acknowledgment of help received I have not felt it necessary to use quotation marks (inverted commas to our British friends!) for every direct quotation.

1. The Tibetan alphabet was originally developed from the Sanskrit in the 7th century AD. Many of the letters have changed their pronunciation over the centuries.

2. The Tibetan letters are as follows:

<table>
<thead>
<tr>
<th>Consonants and their Romanised Equivalents</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka (ga)</td>
</tr>
<tr>
<td>ca (jia)</td>
</tr>
<tr>
<td>ta (da)</td>
</tr>
<tr>
<td>pa (ba)</td>
</tr>
<tr>
<td>tsa (dza)</td>
</tr>
<tr>
<td>zha</td>
</tr>
<tr>
<td>ra</td>
</tr>
<tr>
<td>ha</td>
</tr>
</tbody>
</table>

The alphabet is read out twice on the accompanying cassette tape and the student is urged to listen at length to the tape and attempt to reproduce the sounds as exactly as possible. Because the alphabet is read in clusters of four letters, it begins to sound like a rhyme, and memorisation is easy. The first five clusters also have an identical tone pattern which the attentive ear will soon detect. The first letter in the cluster is in a high tone, the second in a medium tone and the last two in a lower tone. The next six letters are in a lower tone, while the final four are in the high tone. Thus the first twenty letters, or two thirds of the alphabet, provide a useful introduction to the tone pattern. The final ten letters will fall into place very easily (ie  Ngb through W).
3. Pronunciation Guide

This paragraph will not be taped. It is merely a rough guide to help the student hear and reproduce the sounds heard in the preceding paragraph as Tsering has read them.

\[ \text{।} \]
\[ \text{is neither an English "g" or "k". It is close to the Chinese "g" in 千 and in a high tone.} \]

\[ \text{।} \]
\[ \text{is an aspirated k. eg "block-head" pronounced in one breath. Similar to the aspirated "k" in Chinese words such as 看. Medium tone.} \]

\[ \text{।} \]
\[ \text{is similar to the "g" in "gun" and in a lower tone and with more of a guttural sound than ।.} \]

\[ \text{।} \]
\[ \text{like the "ng" in hang. Say "hangon" eliminating the "ha" sound. Low tone.} \]

\[ \text{।} \]
\[ \text{is similar to the "j" in "jar" but also significantly different. The English "j" has more of a guttural sound while the Tibetan is closer to the Chinese sound in 架 which can be romanised "jia" or "chia". High tone.} \]

\[ \text{।} \]
\[ \text{aspirated like the "ch" sound in 洗. Say "touch-hands" pronounced in one breath. Medium tone.} \]

\[ \text{।} \]
\[ \text{this is a "ja" or "jia" sound in a lower tone than । and with a different use of the tongue and throat which you will hear on the tape.} \]

\[ \text{।} \]
\[ \text{like the "ny" sound in "canyon".} \]

\[ \text{।} \]
\[ \text{is neither a "ta" nor "da". Listen on the tape for a dental sound.} \]

\[ \text{।} \]
\[ \text{an aspirated "t" like 他说 "ta" in Chinese. Not to be confused with the English ‘th’ sound as in "think". Pronounce "pat-hard" in one breath.} \]

\[ \text{।} \]
\[ \text{is like । but pronounced through the throat and in a lower tone than ।.} \]

\[ \text{।} \]
\[ \text{like the English "n" in "not". Low tone.} \]

\[ \text{।} \]
\[ \text{similar to "p" in "spot" or "b" in "bottle", but again the exact pronunciation is heard on the tape. High tone.} \]

\[ \text{।} \]
\[ \text{an aspirated "p", eg "stop here" pronounced as one word. Not to be confused with the "ph" sound occurring in English words such as "phone". Medium tone.} \]

\[ \text{।} \]
\[ \text{is also "ba" but pronounced through the throat and in a lower tone than ।. If it forms the second syllable of a word whose first syllable ends with a vowel or with legate or 么 it is pronounced as "wa". Low tone.} \]

\[ \text{।} \]
\[ \text{similar to "ma" as in "mama". Low tone.} \]

\[ \text{।} \]
\[ "dza" is similar to the "ds" sound in "hands-on", eliminating the "han" sound. High tone.} \]

\[ \text{।} \]
\[ "ts" aspirated as in "puts-on", eliminating the "pu" sound. Medium tone.} \]

\[ \text{।} \]
\[ is also a "dz", but pronounced through the throat and in a lower tone than ।.} \]
like "w" in English, eg in "wand". Low tone.

similar to the "zh" sound in "azure" or "leisure". Low tone and through the throat. Some Kham speakers follow the Lhasa pronunciation which is similar to the "sh" in "shot".

"za", similar to the "z" in "zone". Some areas in Kham province follow the Lhasa sound which is similar to the "s" in "salt" but pronounced in a lower tone and more through the throat.

"a", sometimes called "a-chiung" or "little a" in contrast with 阿. When this letter precedes or these letters are pronounced respectively like "g" in "gun", "j" in "jam", "d" in "den", "b" in "bend", and "ds" in "pads".

similar to the English "y" in "yacht".

in eastern Kham, such as the Minya area, is similar in sound to the Scottish "r" in "robin", with a slight roll. According to C.A. Bell 非 is never rolled in Lhasa speech. Tsering from Dege in NW Kham does not roll his as much as Minya speakers.

like the "l" in English, eg "lock".

like the "sh" in English, but pronounced sharply and through the teeth. It is closer to the "xia" or "hsia") in Chinese than to "shot" in English. Say "she-ah" sharply and in one syllable. High tone.

like the "s" in "sol" but pronounced sharply and through the teeth. High tone.

like "h" in English but aspirated. High tone.

a (ah). This is a sharp sound and in a high tone. It is sometimes called 嘅 or "big ah". Bell has a helpful comment here which I quote in full: "When a vowel is initial, either 阿 or 防 is used as its base. The difference in pronunciation of these two is that the throat is opened for 阿 and kept closed for 防. The result is that 阿 carries the ordinary vowel sound whatever the vowel may be, while 防 in the case of or gives a slight, but very slight sound of 'w'; eg 腹, 'noise' = something between 'ur' and 'wur' but more like 'ur'." (See the next paragraph for the vowel sounds).

4. Vowels

The five vowels are called "yang-nga".

They are as follows: a i u e o

(follow on tape)

The four vowels signs are:

Every consonant implies a following "a" unless another vowel is attached.

named "gi-gu", is like "i" in "tin", eg 非 "man" = "mi".
named  "shub-ju", is like "oo" in "fool".  "dru" = boat, and  "nub" = west, are on tape.

named "dreng-bu", is like "e" in "men". When final it is sometimes like "i" in "tin". "lem-ba" = to take, and "di-mi" = a key, are on tape.

named "na-ro", is like "hole". "lok-ba" = to come back, is on tape.

5. In the following table every word is read out on tape. Tsering first spells out the word and then gives the sound. The Tibetan letters with the four vowels-signs are as follows:

<table>
<thead>
<tr>
<th>ं ki</th>
<th>ं ku</th>
<th>ं ge</th>
<th>ङ ngom</th>
</tr>
</thead>
<tbody>
<tr>
<td>ं ci (ji)</td>
<td>ं chu</td>
<td>ं je</td>
<td>ङ nyön</td>
</tr>
<tr>
<td>ं ti</td>
<td>ं thu</td>
<td>ं de</td>
<td>ङ nor</td>
</tr>
<tr>
<td>ं pi</td>
<td>ं phu</td>
<td>ं be</td>
<td>ङ mö</td>
</tr>
<tr>
<td>ं tsi</td>
<td>ं tshu</td>
<td>ङ dze</td>
<td>ङ wöl</td>
</tr>
<tr>
<td>ं zhi</td>
<td>ं zu</td>
<td>ङ e</td>
<td>ङ Yö</td>
</tr>
<tr>
<td>ं ri</td>
<td>ं lu</td>
<td>ङ she</td>
<td>ङ song</td>
</tr>
<tr>
<td>ं he</td>
<td>ङ om</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

note: small 'o' = ङ ma

6. Final Consonants

The tape of the preceding table gives the ordinary pronunciation of the vowels, although in the ं (na-ro) column, the pronunciation is affected by some of the final consonants. There are only ten final consonants; that is to say, though any letter may be a "root letter" of a syllable, only one of these ten consonants may follow the root letter. These ten final consonants are as follows:

is pronounced so slightly as hardly to be heard, and modifies the sound of the preceding vowel. Note the two words on the tape: ङ "mi" = eye, and ङ "pok-ba" = to hit. In the latter the final "k" sound is clearly heard. In general, the final "ga" when followed by another consonant in a second syllable of the same word is clearly heard but the hard "g" sound becomes a softer "k". Thus for
heard but the hard "g" sound becomes a softer "k". Thus for ཐོ་ཁབ་ you hear "pok-ba". Another common word is གུགས་ "lak-ba" = hand, which is not taped.

[Note: In general, when the vowel ར་ "gig" is followed by a final letter, its sound is modified from the པ "p" sound in "pin", to a sound closer to the Chinese ଓ "m" in "min" or the English "$e" in "seen" spoken quickly]

is pronounced more sharply than when an initial. Ordinarily it does not affect the pronunciation of the preceding vowel in Lhasa speech, eg གུང "ming" = name, གུང་ "long-wa" = blind. These words are not on tape. However in Kham speech the final ག changes the inherent "ah" sound into an "o" sound. Two words are spelled out on the tape: གུང་ = "many" is pronounced "mong-bo", while གུང་ = "house" is "kong-ba".

This is not all as complicated as it sounds and the student is urged not to become bogged down attempting to memorise rules. Memorise the alphabet and learn the vowel sounds and signs but do not attempt to master the rest of this introductory chapter in isolation from the body of the book. Use the material in this and the following paragraphs as reference material and begin the study of the lessons in Kham speech as soon as possible. If you are studying with a Tibetan teacher, go over this introduction with him or her to get a grasp of the general principles herein expounded. Then go to the main lessons and refer back to this chapter only when necessary. If you are limited to the taped lessons, do the same thing. Learning to form sentences and speak is fascinating. Learning rules in isolation from people and speech is deadening.

These three final consonants, "da", "la" and "ba", all modify the sounds of the preceding vowels, "a", "u" and "o", ie "a" into "e" (ah into eh), "u" into "u", and "o" into "o". Listen to the following examples on the tape. གུང་ manure = "lu". The final "da" is not pronounced. གུང་ wool = "be" (beh) or "bel". གུང་ to flee = "drö-ba". The final "sa" is not pronounced. གུང་ body = "lů" is also on the tape.

To sum up, note that with the occasional exception of the final "la", these three consonants are not themselves pronounced but only modify the sound of the preceding vowel. Listen carefully to your teacher or the tape when you encounter the final "la". It is not sounded as strongly as the final English "l" sound.

"na" modifies vowels as གུང་ and གུང་ modify them but is itself pronounced. Note the following example on the tape: གུང་ answer = "len". When followed by གུང་ or གུང་ in the same word, གུང་ is pronounced as "m", eg གུང་ "precious = "rim-bo-che", is read out on tape.

"ba" as a final consonant is pronounced the same as when an initial. It modifies the "ah" sound as follows: གུང་ delegate = "tshap" in Lhasa speech but comes out as "tshub" in Kham speech. This is read clearly on the tape. A further illustration which is not on the tape could be གུང་ the best = "rub" with the vowel sound roughly similar to the English vowel in "tub", "rubble", "bubble" etc.

"ma" and "ra" as final consonants do not measurably affect the pronunciation of the vowel and are themselves pronounced the same as when initial, eg གུང་ "zamba" =
bridge, "zur" = corner. But "ra" like "ga" is sometimes pronounced so lightly as hardly to be heard. "Zamba" and "zur" are on the tape.

"a" is not itself pronounced, but in Lhasa speech lengthens the sound of the vowel preceding it. Listen to the following word on the tape to see if this holds true for the Kham pronunciation: "nam-k'a" = sky.

7. Affix

The letter "sa" also occurs as a second final consonant or affix after either of the four letters "ga", "ah", "ah", and "ah". It is not pronounced, but in the case of "ga" preceded by "ah" it has the effect of lengthening the "ah". Note the following example on the tape: "la-si" or "la-so" = yes.

8. Sanskrit Letters

The following six letters taken from the Sanskrit are occasionally used in colloquial language, namely:

\[
\begin{align*}
\text{TRA} & \quad \text{THRA} & \quad \text{DRA} & \quad \text{NA} & \quad \text{KHA} & \quad \text{CHIA} \\
\text{TRA} & \quad \text{TRA} & \quad \text{DRA} & \quad \text{NA} & \quad \text{KHA} & \quad \text{CHIA}
\end{align*}
\]

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

9. Examples

The student will do well to cover the romanised Tibetan letters with a piece of paper and thus test his knowledge of the Tibetan alphabet and its pronunciation. These words are all on tape.

\[
\begin{align*}
\text{kO-wa} & = \text{leather} & \text{S} & = \text{gar} & \text{encampment} & \text{S} & = \text{shing} & \text{tree} \\
\text{chu} & = \text{water} & \text{a-ma} & = \text{mother} & \text{O} & = \text{light} \\
\text{phen} & = \text{profit} & \text{zhO-m-bA} & = \text{to ride} & \text{S} & = \text{sa} & \text{earth} \\
\text{za-wa} & = \text{to eat} & \text{de-pa} & = \text{faith} & \text{DONG} & = \text{and} \\
\text{le-ka (ga)} & = \text{work} & \text{lu} & = \text{sheep} & \text{Lak-pa} & = \text{hand} \\
\text{jo-wo} & = \text{lord}
\end{align*}
\]
10. Diphthongs

There are no real diphthongs, but under this heading may be classed the combinations "ai", "oi" and "ui", occurring when the one syllable of a word ends in "a", "o", or "u", and the next begins with "i". The following words are spelled and read out on tape:

- ro-i = of the corpse
- kha-i = of the mouth
- bu-i = of the son

"i" modifies the preceding vowels less in Kham speech than in the Lhasa dialect.

Other combinations of vowels are read on the tape as follows:

- za-o =
- shi-o =
- du-o =
- che-o =
- nyo-o =
- ga-u =
- ji-u =
- le-u =

These combinations are only occasionally used in speech. They are not really diphthongs as each vowel is clearly pronounced. Tsering, to accommodate the beginning student has read these somewhat slowly. In everyday speech they will be rapidly pronounced.

11. Compound Consonants

What Bell calls compound consonants, for computer software purposes could be called "stacked consonants". Paragraphs 11-22 will treat a feature of Tibetan spelling in which the consonants are not joined horizontally as in English spelling, but vertically. Compound consonants are of two kinds, namely "subjoined" and "superadded". The subjoined consonants are: wa-zur, "wa" on the edge (pt 12); ya-ta, "ya" subjoined (pt 13); ra-ta, "ra" subjoined (pt 14); la-ta, "la" subjoined (pt 16); ha-ta, "ha" subjoined (pt 15).

12. "Wazurs"

"Wazur" may be joined to fifteen consonants as read out on tape:

Note the slight lengthening of the sound of the vowel. "tsha" = salt, is on the tape for the student to check this sound.

13. "Yatas"

"Yatas" are joined to seven letters which are read out twice on the tape. The first reading gives the eastern Kham or Minya pronunciation. The second reading gives the western Kham which differs in three letters as will be seen below. The romanisation attempts to give a rough approximation of the sound you will hear on the
tape. This is a crude home made crutch which you will throw away as you master the correct sounds from the tape or your teacher. You will note the abbreviated form of "ya".

\[ \text{ji} \text{ (high tone)} \quad \text{chia} \text{ (med. tone)} \quad \text{ji} \text{ (low tone)} \quad \text{ji} \text{ (high tone)} \]

\[ \text{chia} \text{ (med. tone)} \quad \text{ji} \text{ (low tone)} \quad \text{nya} \text{ (low tone-2nd reading high tone)} \]

The second reading gives variant pronunciations as follows:

\[ \text{sh} \text{ (high tone)} \quad \text{sh} \text{ (med. tone)} \quad \text{sh} \text{ (low tone)} \]

Three further examples of "yatas" follow on the tape:

\[ \text{ji} \text{ng-bo} = \text{hard} \quad \text{chim-ba} = \text{to go} \quad \text{ji} \text{ = bird} \]

Note that the last two words are also pronounced respectively as "shim-ba" and "shia". This is on the tape as a variant reading.

14. "Rata" रत्ना

"Rata" is joined in an abbreviated form to thirteen consonants, all on tape.

\[ \text{tra} \quad \text{thra} \quad \text{dra} \quad \text{tra} \quad \text{dra} \quad \text{tra} \quad \text{thra} \]

\[ \text{dra} \quad \text{na} \quad \text{ma} \quad \text{sha(thra)} \quad \text{sa} \quad \text{shra (hra)} \]

Examples on tape:

\[ \text{thra} = \text{blood} \quad \text{dru} = \text{boat} \quad \text{dri-bu} = \text{bell} \]

\[ \text{dri-ba (dri-wa)} = \text{to write} \quad \text{se} = \text{son} \quad \text{sub = bridle} \]

15. "Hata" हटाणा

"Hata" in the Kham colloquial is not used except with ङ, eg ङ "hla" = a god, the "h" being subjoined to five other consonants in transcribing Sanskrit words. Being of no use in the colloquial they are not included here.

16. "Lata" लाणा

"Lata" is joined to six consonants. These are all sounded as "la" in a high tone, except ङ which is pronounced "da", and ङ which sounds like "hla" in ङ.

Listen on the tape to the following:

Two examples are taped: ङ "lu" = song, and ङ "da-wa" = month.
17. Stacked Words

Here and on the tape several examples are given. The second word for "reed pen" illustrates what is called a "stacked" word, i.e., several letters written vertically instead of horizontally. Thus མ་ is subjoined under བ་ as བ་ཞ་, and བ་ is subjoined under བ་ as བ་ཞ་. Then the "u" vowel or ད་ completes the stack: བ་ཞ་. Follow carefully several times the Tibetan system of spelling. Repeat it after your teacher or the tape and it will soon become second nature. Nine examples follow and are taped:

་བ། "dra" = rock (low tone)

་བ། "nyu-gu" = reed pen (high & low tone respectively)

་བ། "hle-go" = basket (both high tone)

་བ། "nga-i sub" = my bridle (low, low & high tone)

་བ། "chio-ci (ji) so = your life (med, high & high tone)

་བ། "ko-i lu" = his song (med, high)

་བ། "zhub-dro" = dance (both low tone)

་བ། "drong-kho" = chest [of body] (low & med tones)

་བ། "song-ga" = lane (high & low tone)

18. Superscribed Consonants: "Ram-go" ར་མ་

There are three of these, namely ར་ and ར་. They are placed on the tops of other letters.

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

་་ ka[ga](high tone) ་་ ga (low tone) ་་ nga (high tone) ་་ ja (low tone)

་་ nya (high tone) ་་ ta [da](high tone) ་་ da (low tone) ་་ na(high tone)

་་ ba (low tone) ་་ ma (high tone) ་་ tsa [dsa](high tone) ་་ dza(low tone)

Note that ར་ is written as ར་ except with ར་ when the full ར་ is written. Also ར་ ་.

Listen carefully to your teacher or Tsering's voice on the tape and you will discover the following tonal pattern:
1. The three letters བ་ and བ་ which are originally in the high tone are not changed.

2. Five letters, ས་ ས་ ས་ ས་ and ས་ are originally a low tone which sometimes seem to have a bit of a roll at the end are flattened out or “hardened”. This tonal phenomenon is more distinct in Eastern Kham, especially Minya dialect, but less clear in Western Kham where Tsering is from.

3. Four other letters, ས་ ས་ ས་ and ས་ which are originally read low tone become high tone.

Note that Tsering reads these twelve consonants as subjoined, eg ས་ = “ra-ka-la-ka”. The word for superadded ས་ is ས་ “ram-go” or “ra head”.

19. Examples of “Ram-go”

All examples are on tape

སུག་ kong-pa (gong-ba) = foot       རི་ བུ་ ge-po (bo) = old man

ཆུ་ jen = ornament       བ་ do = stone

ཉུག་ no-po (bo), almost "nom-bo" = sharp ར་ tsa-wa (dza-wa) = root

ཤུག་ lu-dzi = shepherd

Note that ས་ itself is ordinarily not pronounced except sometimes when occurring in the second syllable of words, eg ས་ “dor-je”, sacred thunderbolt. However, there are areas in Kham where the ས་ and ས་ heads are pronounced. The student who has Tibetan spelling as opposed to one leaning on a romanisation crutch will often be able to understand this type of speech, while the dilettante is baffled.

20. "Lam-go" པ་

ལ་ is named པ་ "lam-go" ie "la-head". It is superadded to ten consonants as follows:

ག ག ག ག ག ག ག ཡ ཡ ཡ ཡ

ལ་ is pronounced "hla". The rest are pronounced in the same way as the corresponding consonants with the superadded ས་. ས་ and ས་ are pronounced in a high tone as "jia" and "pa" (ba).
as a superadded consonant is named 严格. It is superadded to eleven consonants as follows:

These are pronounced in the same way as the corresponding consonants with superadded 严格 or 严格 with four exceptions. 严格 and 严格 all have a slight nasal sound. Listen to the tape.
The consonants surmounted by 严格 or 严格 are similarly said to be "tied on", eg 严格 is named "la-nga-da", while 严格 is named "sa-da-da".

22. Examples of "Lam-go" and "Sam-go"

Here we have six words on tape which will further illustrate word formation.

 nga = five
 nga-dro = morning
 ca (jia) = iron
 ding-wa = to soar (in the air)
 dik-pa = sin
 men = medicine

23. Prefixed Letters

The five letters 严格 are found in many words before the initial consonant. The prefixes themselves are not pronounced but affect the pronunciation similarly to the superadded 严格 and 严格. It is not necessary for the student to memorise these letters, use this as a reference. The student will wear him/herself out with boredom if an attempt is made to absorb fully all this introductory chapter. Plunge into the colloquial lessons as soon as possible and refer back to this chapter for help when needed. These letters themselves will not be taped, but the accompanying examples will be.

 occurs before
 occurs before
 occurs before
 occurs before
 occurs before
 occurs before

Examples on tape:
ci = one (pron. "jee" as in jeep), high tone 䅤巌 sar-pa (ba) = new (with slight "r" sound in "sar"), high tone 㰢己 den = bolster, low tone 顷己 ngul = silver 顷己 tong (dong) -wa = send, high tone 㰢己 khe-po (k'e-bo) = skilful, med & high tone 顷己 dun = seven, low tone 顷己 dzom-pa (ba) = to assemble (note the slight nasal sound before "dzom").

24. Confusion might arise in the case of one of the prefixed letters making a word with one of the final consonants, the vowel being the inherent "a", eg 顷己 as to whether it represents "da" or "ga". The confusion is obviated as follows. If 顷己 is the initial it is written 顷己 "da". If 顷己 is the prefix, 顷己 is added thus: 顷己 "ga". This last word is taped.

25. When 顷己 as initial consonant follows 顷己 as prefix, the combination is either sounded as "wa" or not sounded at all. Listen on the tape to the two words: 顷己 "wu" = breath 顷己 "wong" = power, authority

If accompanied by a "ya-da", the sound is totally changed. Ordinarily 顷己 would be spelled out "ba-yada-jia". Listen on the tape to the spelling of these two words:

顷己 "yong" = melody, spelled out as "da-wa-ya-da-ya-nga-sa-yong"

顷己 "yuk-pa" (ba) = to throw

This concludes the taping of the alphabet. But since all twelve chapters are on tape the student can continue the study of the sound system.

26. The Tones

Here I quote Bell before adding some observations regarding Kham 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".

Regarding Kham tones, my Dege colleague seems to have a somewhat different tone pattern from Minya speakers. Dege is western Kham while Minya is Eastern. However, the two regions have no difficulty in communicating with each other. Follow Tsering's voice pattern as closely as you can. The next point may help you to differentiate between the tones. Again I quote from Bell since basically the tone patterns are the same. Again, do not attempt to memorise all this material. Use it as reference and become aware of basic principles.

27. "For practical purposes we must discriminate between three tones, namely: the high, the medium and the low. The initial letter and the prefix govern the tone."

High tone. Use this tone with any of the following initials:
In Kham speech the following initials are in a high tone when they begin with a prefix or a superscribed consonant: བ་ ཤ་ ད་ ར་ ད་ བ་

Medium tone. Use this tone in a word beginning with the following letters as initial sounds, whether with or without a prefix: ལ་ ད་ ས་ ཀྵ་ ས་ ས་

Low tone. Use this in a word beginning with any of the following letters as initials: འ་ ར་ ད་ ར་ ཁ་ ཨ་ ས་ ས་ ས་ ས་ ས་

The student has already learned that six of these "low tone" letters change to a "high tone" when they have a prefix. Listen carefully to the tape or to your teacher and you may detect some slight change in some of the other letters. As indicated in an earlier point a low rolling tone seems to flatten out when given a prefix. However, this can all sound very confusing and the discerning student will learn more from listening to the individual sounds than he will from these "rules". Do not be in bondage to any rules. Trust your ear and use the rules only if they are helpful. As soon as you find them confusing, put them aside and go to the tape or your teacher.
Lesson One

Vocabulary

1. ฉัน I, me
2. คุณ you
3. เขา, ถ้า, คุณ, เธอ, เธอ [เข้า is commonly used for "she" and "her"]
4. ของ sign of plural (persons, animals, things)
5. เป็น "to be", attributive, generally used with first person declarative and second person interrogative. In using ฉัน the speaker claims sure knowledge of his assertions.
6. ดี "to be", attributive. Generally used with second and third person, although this is not an unvarying practice in colloquial language. ดี expresses a lesser degree of first hand knowledge than ฉัน.
7. ภูมิ Tibet
8. แน่น An affix. Affixed to a verb or noun denotes a person or inhabitant of a place, or the doer of an action as with "er", "or" and "an" endings in English.
9. ภูมิ A Tibetan
10. จี Chinese
11. นี่ man, a person; no, not
12. ผู้ A Chinese person [NB In modern Kham, the word ผู้ meaning "type", or in this context "ethnic group" is commonly used. Thus ผู้ is commonly used. Thus ผู้ is commonly used.]
13. อาจารย์ a teacher
14. กระดาษ paper
15. นี้ This. Generally used alone as a pronoun, but occasionally in combination as an adjective.
16. นี้ This. A common alternative to นี่.
Sentences
(Illustrating the use of ཕོ་ and བོང་)

1. ཐེ་ བོ་ I am.
2. ཐེ་འི་ བོང་ We are.
3. ཐེ་འི་ བོ་ You are. [བོང་]
4. ཐེ་འི་ བོང་ You are (plural). [བོང་]
5. ཐེ་ བོ་ He is.
6. ཐེ་འི་ བོ་ They are.
7. ཐེ་འི་ བོ་ རིགས། བོའ་ He is (the) teacher.
8. ཐེ་འི་ བོ་ རིགས། བོའ་ I am a Tibetan.
9. ཐེ་འི་ བོ་ རིགས། བོའ་ He is Chinese.
10. ཐེ་འི་ བོ་ རིགས། བོའ་ རིགས། བོའ་ You are a teacher. [བོང་ རིགས། བོའ་]
11. ཐེ་འི་ བོ་ རིགས། བོའ་ They are Tibetans. No plural form is used for "Tibetans" since this is indicated by the context.
12. ཐེ་འི་ བོ་ རིགས། བོའ་ We are Chinese.
13. ཐེ་འི་ བོ་ རིགས། བོའ་ This is paper.
14. ཐེ་འི་ བོ་ རིགས། བོའ་ We are Chinese (The preferred form for no. 12, although both forms are commonly used).

Lesson Two

Vocabulary

1. བོང་ a friend
2. བོ་ sign of plural
Examples

(The use of དེ་ as a sign of plural is repeated for clarification and explanation)

1. དེ་ིན། we, us
2. དེ་དེ། you
3. དེ་དེ། they, them
4. དེ་པོ་པོཔོ། teachers
5. དེ་དཔོན། friends

If the plural is indicated by numerals or by the general context, དེ་ is not always necessary, and in many cases it would be definitely incorrect. This will be illustrated in later lessons, as will the use of དེ་ to form the plural of animals and objects.

Lesson Three

Vocabulary

1. དེ་ sign of possessive, forms genitive case
2. དེ་རི། books, letters, writing in general
3. དེ་ལྡེ། Tibetan reed pen
4. དེ་ཧོ། silver, hard money

The use of དེ་ as a sign of the possessive.

The literary language uses several words as the sign of the possessive, most of them corresponding to the use of "s" in Chinese. དེ་ is the word commonly used in Kham colloquial and the literary forms will not be treated at this time. It may be translated by the English possessive forms in "'s" or "s' " or by the use of the genitive phrases with "of".
Examples

1. སྐབ་ my, mine
2. སྐབ་ཤེས་ our, ours
3. སྐབ་ཡུལ་ your, yours
4. སྐབ་ཡུལ་ your, yours
5. སྐབ་ his, hers
6. སྐབ་ཤེས་ theirs
7. སྐབ་ཤེས་ཤུག་ my paper
8. སྐབ་ཤེས་ཤུག་ your book
9. སྐབ་ཤུག་ his pen
10. སྐབ་ཤེས་ཤུག་ their friends
11. སྐབ་ཤེས་ཤུག་ teacher's silver
12. སྐབ་ཤེས་ཤུག་ This is that Tibetan's silver. Note: བཞིན་ = that

Lesson Four

Vocabulary

1. སྐབ་ mother; negative (no, not, do not)
2. སྐབ་ that, the
3. སྐབ་ is not, am not ( ལེན་་)
4. སྐབ་ to write (NB this is the perfect root but in colloquial language literary verb roots are not used accurately)
5. སྐབ་ To write letters, books etc. Some Western grammarian has coined a term for this construction: "compound verb". A verb with its object according to this theory forms what in English would be a common verb. However, it seems simpler and more logical to think in Tibetan and not force an English grammatical form upon a simple Tibetan phrase.
6. རོ་ས་ to read aloud, to chant
7. དེ་ལོ་ས་ to read aloud, as from a book
8. ཚོི་ or ཏ་ཅུ། speech, words, language
9. དུས་། Chinese speech
10. དབུས་། Tibetan speech
11. བོད། to use (a versatile verb of many uses which will be treated later)
12. རོ་། instrumental of ར (རེ་ཁུ་)
13. དབུས་པོ་ཆུ། to speak (use) Tibetan
14. བོ། to look, to read silently
15. བོ།། to read a book or letter
16. དབུས་། to study, to teach [NB རོ་ is commonly used for "study", and རེ་ for "teach"]
17. བོ།།།། to study (books) [བོ་ཁུ་]
18. རོ་། instrumental of ར (རེ་ཁུ་)
19. བོ། Sign of instrumental or agentive. Indicates the doer, speaker, actor, maker etc.

Negative adverbs རོ་ and བོ། illustrated and explained.

It is sometimes difficult to determine in a given instance when to use རོ་ and when to use བོ།. It may be stated as a guide, though not as an infallible rule, that བོ། is used with the present and future tense, and རོ་ with the past tense and imperative mood. When used with one syllable verbs they always precede the verb. The verbs རོ་ and བོ། present an exception to the suggestion of uses with various tenses. རོ་ is commonly used with these two verbs.

Sentences རོ་ཁུ་སྤུ་།
1. རོ་མི་འི་ རོ་ (It) is not mine. Note that "it", while required to complete the sense in English, is left unexpressed in Tibetan.
2. བོ་ས་ལོ་ཚེ་སེང་ དངོས་སེང་ The book is not his. It is the teacher's. Note again the omission of "it" in Tibetan.
3. དབུས་པོ་རི་ སྐད་པ་ི། I am not Tibetan. (I) am Chinese. Note that the one subject, བོ།, does duty for both verbs.
4.  He is not Chinese. He is Tibetan.

5.  Do not write! Literally, “do not write letters!”. This is another example of the so-called compound verb.

6.  (I) shall not write. This is the simple future construction with ་. The previous imperative in no.5 requires ར་.

7.  Do not read (aloud). Note the pronunciation of ར་ as it takes a final ས་ sound from the ས་ in the following word. "Mahn-dohn" might be a rough approximation.

8.  I shall not read.

9.  Do not use Chinese. Please use Tibetan ( ་= please).

10.  (The) teacher will not teach (the) lesson. Literally "books" or "words".

11.  Do not read that book.

12.  I shall not read the book. Note that in the foregoing example the subject ནི is in the nominative case. Strict grammatical usage requires that it be read as ཅེ in the instrumental or agentive case. But in common speech both forms are used.

13.  He does not speak Tibetan.

Lesson Five  གཞན་ཐོས་

Vocabulary  མཐོར་

1.  མི་ this: generally used in conjunction with a noun as in the next entry.

2.  མི་[or མི་] this man, this person. [ མི་is the common pronunciation of མི in western Kham].

The use of མི་ བཅུ་ སྐྱེ་.

As a pronoun, བཅུ་ is commonly used, eg བཅུ་པོ་པོརོབོ་ This is my book.

As an adjective, བཅུ་ is commonly used, eg བཅུ་པོ་པོརོབོ་ This book is mine.

ཐེ expresses the thought of "that" or the definite article "the". Which usage is meant is determined by the context. Note also that in Tibetan "this", "that" and "the" are often left unexpressed when they would be required to complete the sense in an English
translation. As the student begins to think in Tibetan rather than translating into English this will seem like fairly simple and normal language.

Examples

1. རྩོམ་པོ་ this book
2. རྒྱལ་བུ་ the pen, that pen
3. རྗེ་བཙོ་ the teacher
4. རླུ་བོད་ these friends (note that the plural sign follows the adjective as the adjective follows the noun)
5. རྒྱལ་ this man
6. རྒྱལ་པོ་ these people
7. རྒྱལ་དེའི་ཡིག་དེས་བསྐོབས། This man is my teacher.
8. རྒྱལ་དེའི་བུ་བསྐོབས། Those people are his friends. Note that the sign of the plural must not be used for friends. This is understood by the context.
9. རྒྱལ་གཅིག་འཛིན་ That pen is yours.
10. རྒྱལ་དེའི་བསྐོབས། Those pens are mine.
11. རྒྱལ་རྒྱལ་དེ་ལས། That is my pen.

Lesson Six

Vocabulary

1. རོལ་ before, previously, formerly
2. རྡོི་ please

Sentences

1. རྒྱལ་དེ་ལས། རྒྱལ་པོ་འཕང་བཙོ་འབྲོག་བཞིན། I shall not read. You read please.
2. རྒྱལ་དེ་ལས། རྒྱལ་དེ་ལས། I (will) read first (lit. before you do). Note that the adverb རོལ་ here precedes the verb. It
can also precede the subject as in the next example.

I (will) read first. This sentence could have a double meaning: 1) I will read first and you follow, or 2) I shall read first and later do something else.

Do not read those books.

Please read this.

Please write this.

Please write this word.

Friend! Please read this book.

Teacher! Please read aloud from my friend’s book.

Do not read from the teacher’s book. Lit. “that book of the teacher’s”.

Do not study Chinese. Study Tibetan. [Note: ཨོ་ is commonly used instead of སྣ་ for “study”]

This paper belongs to the teacher. Lit. “is the teacher’s”.

3. བོད་ལ་ཐོབ་པར་བོད།

4. བོད་ལ་ཐོབ་པར་བོད།

5. བོད་ལ་ཐོབ་པར་བོད།

6. བོད་ལ་ཐོབ་པར་བོད།

7. བོད་ལ་ཐོབ་པར་བོད།

8. བོད་ལ་ཐོབ་པར་བོད།

9. བོད་ལ་ཐོབ་པར་བོད།

10. བོད་ལ་ཐོབ་པར་བོད།

11. བོད་ལ་ཐོབ་པར་བོད།

12. བོད་ལ་ཐོབ་པར་བོད།
Lesson One

Vocabulary

1. .when (1) postposition: to, at, on, concerning, for. (2) a mountain pass
2.  to have, to be, both in the sense of existing and attributive
3.  books, specifically. Not either books or writing in general as  
4.  to give, often pronounced as  
5.  to tell, to say
6.  to do, to make
7.  Auxiliary verb. Forms past tense, second and third person.
8. Kangding. Lit. the confluence of the  and  rivers.
9.  home, inside
10.  in, into, inside, at home
11.  to come; also used as an auxiliary to form the future tense.
12.  to go, to proceed
13.  to want, desire, need. Also used as an auxiliary to form future tense and imperative mood.
14.  sign of interrogative
15.  alternative form of  , interrogative
16.  to get, obtain
17.  indefinite article: a, an
The use of ལ་

This word is much like English prepositions "to", "for", "at", "concerning" etc. It needs careful illustration as it is a key word in understanding and speaking colloquial Tibetan.

(a) Used with ལ་ in the sense of having, possessing.

1. ལ་བདེ་ I have.
   If it be of help in grasping the idiom, it might be explained that ལ་ here in relation to the subject ལ་ has the force of "concerning me" or "in regard to me". Thus arbitrarily, "concerning me there is a having or a possessing". It may help to examine the force of ལ་This and a number of other words which we should call verbs are not reckoned as such by Tibetan grammarians because they do not have volitional activity inherent in them. Thus ལ་ to them expresses a nominative function, a "having", a "being", a "possessing". Another arbitrary translation might be: "For me, there is, there exists". But no explanation in English can be satisfactory as a repetition of the construction itself until the student uses it naturally. Merely note that ལ་ must be used in conjunction with ལ་ and practice will make it become natural. Note also that if one should say ལ་ ལ་ he/ she would be saying "I am", "I exist", not "I have".

2. ལ་བདེས་ཅན། I have (a) book.

3. ལ་པོད། He has. [NB ལ་པོད། is the commonly used third person auxiliary verbs in modern colloquial Kham. Eg ལ་པོད།]

4. ལ་བསྒྲུབ་པ། He has a pen(s).

5. ལ་བསྒྲུབ། You have.

6. ལ་བསྒྲུབ་བུ་པ། You have paper.

7. ལ་དོན་སྒྲུབ་པ། The teachers have silver.

8. ལ་དོན་སྒྲུབ་པ། They have books.

9. ལ་དོན་སྒྲུབ་བུ་པ། ལེགག། Do you have any books? No! ( ལེགག་ = have not, is not) [The third person negative is ལེགག་]

(b) ལ་ expressing "to".

1. ལ་དུ་སྙེམ་ Please give (it) to me.

2. ལ་དུ་སྙེམ་ Please give it to him.

3. ལ་དུ་སྙེམ་ Say it to me. Please tell me.
4. Please give me a book. Note that the indefinite article "a", "an" always follows, never precedes the noun. With rare exceptions this is also true of the definite article.

5. Please give (some) paper to him.

(c) expressing "for", "on behalf of".

1. Please write a letter for me. This could also read "Please write a letter to me". A later lesson will remove the ambiguity. Even with this construction the context will usually make the meaning clear.

2. Please make a pen for me.

(d) expressing "toward", "to", "movement towards".

1. He went to Kangding [NB གནས་ is the commonly used past form of གནས་]

2. Come in to the house. ཉེས་ = home, house; གནས་ = movement towards; གཏོན་ = come (imperative of གཏོན་)

3. He will not come in.

(e) required with ཤེས་ "to want", "to desire".

To express in Tibetan, "I want", requires the use of ཤེས་ with the noun or pronoun to complete the thought. This may be due to the nature of the word ཤེས་ which we would call a verb since its meaning is definitely "to want", "to need", "to desire". However, to desire is more spontaneous than volitional on the part of the "desirer". Thus it is reckoned as a nominative.

1. Do you want this silver?

2. I do not want (it). Note that "it" is not expressed but sometimes the noun is repeated as in the next example.

3. I want the silver.

4. Do you want the book?

5. I want it.

No. 5 could be rendered: "As regards me, there is a desiring", or "To me, it is desired". However, all such explanations are forced and fanciful. The simplest thing is to think in Tibetan and not worry about the English equivalents.
This word བེད will serve to illustrate another type of Tibetan word which in English would be reckoned as a verb, but to which is ascribed a nominative function by Tibetans. It would ordinarily be translated "to get", "to obtain". But the action of the recipient is passive, if such a statement is admissible. The person does not so much go out after the object as it is that the object comes to him. Hence the use of བེད to complete the sense. The past tense construction with བེད is introduced here and also point "d" and should cause no difficulty to the student.

1. སྒ་རིགས་བེད་པའི་ནི།  I received the silver.
2. འབང་བོད་པའི་ནི། He received the paper.

sizeof as indicating the indirect object.

1. ཕྱ་འཚབ་བེད་པའི་ནི། He taught me letters. He taught letters to me. [NB ཕྱ་ is commonly used for "teach" in modern Kham]
2. ཕྱ་འཚབ་བེད་པའི་ནི། He gave me the silver. He gave the silver to me.

It seems wise to emphasise that this exposition of བེད and many other Tibetan words is a temporary crutch to enable the student to gain a grasp of basic idiom. No such fine distinctions as we have developed here are in the mind of the native speaker. Nor need they clutter the mind of the learner. Think in Tibetan and discard the crutch.

Lesson Two

Vocabulary

1. ཤོན Sign of instrumental (expounded in this lesson)
2. མི་སྤེོ། Auxiliary verb: forms past tense, first person
3. མི་སྤེོ། Auxiliary verb: forms past tense, first person
4. བོད། to see
5. བོད། to know, to understand
6. བོད། not to know, not to understand
7. བོད། to recognise, to know a person
8. བོད། not to recognise or know a person (Note that བོད། = countenance, face; ཤོན = to know)
9. རེ་གུ་གེ་ཤིང་། to hear, to understand, to know, to comprehend
10. རེ་པ་ཞིང་། that, after that manner, such, so, thus
11. ཁབ་པ་འབོད་ཀྱིས། verb = to think; noun = thought, mind
12. མོ་ཤིང་། a table (a Chinese word)
13. ཤུ་པ་ སྐྱོ廷 wood
14. ངེ་པ་ there

འཇིག་ the sign of the agentive or instrumental (འཇིག་)

This usage is more easily illustrated than explained. No English terminology can explain infallibly and unerringly when and where the instrumental should be used. Much depends on getting the feel of the language and observing when and where the Tibetans themselves use the instrumental case. This will be a more satisfactory method of learning its use than would the arbitrary English grammatical terms explaining its use. Almost every English grammatical explanation of Tibetan usage will fall down at one point or another. In colloquial speech the instrumental is not used uniformly, the subject of a sentence being at one time in the nominative case and the next time in a similar construction in the instrumental case, and this for no apparent reason except convenience and usage of the speaker. Tibetan scholars however, insist that the instrumental should always be used with action verbs and that the failure to use it in common speech is incorrect and should not be regarded as license for the learner to follow that practice. Note also that the literary language has several forms for the instrumental. They will not be treated here. In general it may be said that the sign of the instrumental is affixed to the subject of the sentence in which the verb expresses the following ideas:

(a) Making, doing, building, constructing. (འཇིག་)
1. བྱེ་ཐེ་ལེ་སུ་ཐེ་ སྐྱོ廷 He made this pen. By him this pen was made.

(b) Speaking, saying, preaching, explaining etc.
1. རེ་ཤིང་། He said it.
2. རེ་ཤིང་། You chanted it.
(c) Looking, seeing, observing etc.

1. སྲིད་ཐོག་བྱེད་པོ་། I saw it.

(d) Knowing, understanding, recognising.

1. སྲིད་ཆེ་། I do not know.
2. སྲིད་དེ་བེ་བེ་། I do not recognise that man.

(e) Writing, painting, drawing etc.

1. སྲིད་དེ་བེ་བེ་། སྲིད་དེ་བེ་བེ་། སྲིད་དེ་བེ་བེ་། Did you write this letter? I wrote it.

(f) Hearing, listening.

1. སྲིད་བེ་བེ་། I heard it.

(g) Thinking, pondering, considering, reflecting etc.

1. སྲིད་དེ་བེ་བེ་། That it what I thought.

(h) Note that all the verbs in the foregoing examples are capable of taking an object and would be considered transitive in the English sense. But not all Tibetan words which we might define as transitive verbs require the subject to be in the instrumental case. For instance ཀྲ ད "to have", can take an object but its subject would never be in the instrumental case. This is true of other verbs as well but observation will soon teach the student where the instrumental is used and where not.

(i) The instrumental གྷ�ན is used to express the material out of which things are made. This differs from the foregoing examples. There the instrumental indicates the worker. Here it indicates that which is worked on. ཟོག

1. སྲིད་ཡུལ་ཐོག་བྱེད་པོ་། That table is made of wood.
Lesson Three

Vocabulary

1. སུ་ ག་ from, by; gerundial particle, forms ablative case.
2. སུ་ དབན། in the city.
3. སུ་ བདག་ in the city.
4. སུ་ ཀ་ from the city.
5. སུ་ ག་ came. Past tense of སུ་ ག་.
6. སུ་ ག་ go! Imperative, and as such used only to "inferiors" and then very carefully. Perfect root of སུ་ ག་.
7. སུ་ ག་ come! Imperative of སུ་ ག་.
8. སུ་ ག་ Perfect root of སུ་ ག་.

The uses of སུ་ ག་.

This word, along with སུ་ ག་, is most vital to an understanding of both colloquial and literary Tibetan. Very few conjunctions are used regularly in Tibetan. One occasionally encounters an Anglicised, hybrid, unintelligible Tibetan full of conjunctions which have been translated literally from English. If the student grasps early in his study the use of སུ་ ག་ he will be able to avoid these pitfalls.

(a) སུ་ ག་ as a simple postposition, "from".

1. སུ་ ག་ སུ་ ག་ གཏན་དབང་ རོ་ ག་ སུ་ ག་ He came from the city.
2. སུ་ ག་ རོ་ སུ་ ག་ གཏན་དབང་ He came from Kangding.

(b) སུ་ ག་ as a gerundial particle.

1. སུ་ ག་ སུ་ ག་ གཏན་དབང་ རོ་ ག་ སུ་ ག་ སུ་ ག་ He heard my word and came. Lit. "he, having heard my word, came". This could also possibly mean "He came because he heard my word". སུ་ ག་ can be translated as the perfect participle, but སུ་ ག་ has the force of "and" as well.
2. नन्दन्तन्त्रयं नवाणी [हाला]

You (please) go and tell him to come. अन्तः is here properly translated "and", and can be so understood. Literally, "you going to him say, 'come'" (अन्तः forming the gerundial of अन्तः).

3. नयनेष्ठानुिरवधनसभ्याेरियात्रेन

He made a pen and wrote a letter. Lit. "He, a pen having made, a letter wrote."

4. नन्दन्तन्त्रयं नवाणी [हाला] (Note: नन्तः is commonly used for अन्तः)

He came in and taught me. Lit. "He, having come in, taught letters to me".

(c) अन्तः introducing direct quotations.

1. नन्तनेष्ठानुिरवधनसभ्याेरियात्रेन

He said "Come here". अन्तः = "here"

2. नन्तनेष्ठानुिरवधनसभ्याेरियात्रेन [or अन्तः]

You tell him to study. Lit. "You say to him, 'study your books'". It is virtually impossible and altogether unnecessary to translate literally in the gerundial sense in the last two examples.

(d) अन्तः meaning "by", or "by means of". अन्तः

Because of vocabulary limitations, this usage will not be illustrated here, but only mentioned. Later lessons will illustrate this use. If one goes to a certain place "by" or on horseback, "by" boat or "by" airplane, अन्तः expresses this thought.

Lesson Four

Vocabulary

1. अन्तः who
2. अन्तः that
3. अन्तः to be not, exist not, have not
4. अन्तः Aux. verb, forms past tense. Indicates personal knowledge, certainty of one's assertions. Differs from अन्तः construction which merely indicates past tense without the element of personal knowledge found in अन्तः.
5. अजाधा Indicates agent, actor or doer. Similar to the English "er", "or", or "an" suffixes. अजाधा is commonly used in Western Kham.

6. निशाधा writer

7. निशाधा to sit, stay, dwell in

8. निशाधा sitter, dweller

9. निशाधा Do you know?

10. निशाधा speaker

Interrogative Pronoun श्री

This word is quite simple in its use and will require little more than illustration to make its meaning clear. Used with the negatives न and न क as in pt (b), it means "no one" or "none at all".

(a) As a simple interrogative

1. श्रीतियाण निशाधा प्रेरण

Who is that man? He is my teacher.

2. श्रीतियाण निशाधा प्रेरण

Who is that man in the house? He is the teacher's friend. Note the possessive construction for "the man in the house". At first sight this might appear to say, "the man of the house". This is idiomatic usage which must be taken "by faith" at this stage.

3. श्रीतियाण निशाधा प्रेरण

Who is in the house? Do you know? I don't know.

4. श्रीतियाण निशाधा प्रेरण

Who is that man? I do not recognise him. Note the negative between the two syllables of the verb.

5. श्रीतियाण निशाधा प्रेरण

Who wrote this letter? I wrote it.

6. श्रीतियाण निशाधा प्रेरण

Whose paper is this? It is his.

7. श्रीतियाण निशाधा प्रेरण

Who has a book(s)? The teacher has (one). This is an indefinite construction with no particular book or books in mind.
Who has that book? I have it. A definite book is in mind here. The article is frequently omitted unless one desires to specify a certain type of book or thing he is seeking.

(b) ་ with the negatives གཞི་ and གཞི་.

1. གཞི་བཞིན་གཞི་བཞིན་
   Who is in the house? No one is in the house.

2. གཞི་ལེགས་པ་གཞི་ལེགས་པ་[གཞི་ལེགས་པ་]
   Who came? No one came. ie: "I know that no one came".

(c) ་ used with མཐོ་ (or མཐོ་ in Western Kham)

While the direct question in (a) 5, "Who wrote this letter?" is not incorrect, there is a much more felicitous way of expressing the same thought. Tibetans often prefer to say, "Who is the writer (སྐད་པར་) of this letter?".

1. ཕེ་བཟོ་བཟོ་བཟོ་བཟོ་བཟོ་[བཟོ་]
   Who is the writer of this letter? Teacher is.

2. གཞི་རེལ་བཟོ་བཟོ་བཟོ་[བཟོ་]
   Who is sitting inside? It is my friend.

3. ཕེ་བཟོ་བཟོ་བཟོ་བཟོ་[བཟོ་]
   Who said that? I am (the one who said it).

Lesson Five ཚིམ་བོད་པ།

Vocabulary གཞི་ཚིས་

1. འོ་ Lhasa (lit. place of the gods)

2. བཟོ a, an; indefinite article

3. ཡོང་ do not come

4. ཀོ་(སྐོ་) here
5. [there]

Sentences


2. Who made the table? He made it.

3. Who gave you the silver?

4. A friend gave it to me.

5. He went from Kangding to Lhasa

6. He came and spoke a word to me.

7. He spoke to me in Chinese and told me to come. Lit. "He, using Chinese, to me, 'Come!' said".

8. He gave the silver to me and left. (The silver, he to me having given, went)

9. Having obtained the paper I wrote a letter.

10. He said, "Please give me some paper".

11. The teacher said, "Please read (aloud from) this book".

12. My friend told me to come in. (My friend said, "Come in")

13. Teacher said to us, "Please give (me) the pen".

14. Do you have (any) silver? I do not have (any) silver.
15. Does he have any paper? He has no paper, but (he) has a pen.


17. Did you hear what he said?; or "That word of his, did you hear it?" Note the position of the interrogative particle before བོད་. Some Tibetan teachers maintain that "go zin a yin" བོད་དུ་ཞིག་པ་ is the correct form. But both forms are heard in common speech.

18. I did not hear it.

19. This paper is not the teacher's. It is mine.

20. My friend made that table. The maker of that table is my friend.

21. The chanter (the person chanting the book) is a Chinese.

22. It is my friend who is reading the book. My friend is the reader of that book.

23. I do not want the paper.

24. I do not want the silver.

25. He told me not to come.

26. My table is not here. It is over there.
Lesson One

Vocabulary

1. ți Earth, soil, place. Added to root verb to form infinitive or to indicate location.
2.  blowjob living quarters, temporary or permanent
3.  blowjob source, origin
4.  ulaş water, river, stream
5.  ulaş where
6.  ulaş get, fetch
7.  ulaş to get, to fetch
8.  ulaş food
9.  ăn eat
10.  ăn now
11.  ăn tomorrow

The use of ți.

(a) Place

This will be illustrated briefly here, but sufficiently to enable the student to understand the idiom when it is met with, without explanations, in later lessons. ți is added to verb roots to form the infinitive and also to locate the place in which an action takes place. In the case of an intransitive verb, it indicates the place of origin or dwelling etc. In its locative use, defining place, it is commonly linked with the verb "to be" in one of its forms. In forming the infinitive it is usually linked with verbs such as coming or going. Admittedly, these explanations sound confusing so once again illustration is simpler than explanation!

1. ți _trip

Where are you staying? Where do you live? Where is your dwelling place?
2. जीवनदुष्प्रेरकमहर्षि
   I stay in town. My dwelling place (living quarters) is in town.

3. कृत्रिमसंविद्यापूर्वक
   Where is the source (coming place) of this stream?

(b) शा forming the infinitive

Ordinarily the subject of the sentence in which "sa" शा is used to form the infinitive will not be in the instrumental case. The main verb of the sentence expresses the thought of "coming" or "going" which does not require the instrumental.

1. जीवनदुष्प्रेरकमहर्षि
   I go to fetch water (I am going to fetch water).

2. जीवनदुष्प्रेरकमहर्षि
   You go (imperative) to fetch water!

3. कृत्रिमसंविद्यापूर्वक
   The teacher has come to teach the lesson.

4. जीवनदुष्प्रेरकमहर्षि
   My friend came to read a book.

5. जीवनदुष्प्रेरकमहर्षि
   He came to write a letter.

6. जीवनदुष्प्रेरकमहर्षि
   Come now to eat your meal.

(c) शा expressing probability, likelihood, uncertainty [शा is an alternative to शा]

1. जीवनदुष्प्रेरकमहर्षि
   He is probably a Tibetan.

2. जीवनदुष्प्रेरकमहर्षि
   He most likely wrote this letter.

3. जीवनदुष्प्रेरकमहर्षि
   There are probably five men there.

4. जीवनदुष्प्रेरकमहर्षि
   He will probably come tomorrow.

The use of शा in all of these examples takes a strong declarative sentence and makes it express uncertainty in the mind of the speaker. Without शा "sa-reh" each
of these sentences would still be complete and indicate that the speaker was sure of his facts.

Lesson Two

Vocabulary

1. निम्नरन् aux. verb, forms present tense, "present progressive" and present participle
2. निम्नरन् another form of the above
3. निम्न what?
4. निम्न what? [ है is the common form in Western Kham]
5. निम्न lie down, go to sleep
6. निम्न companion

The present tense

As the student has doubtless already observed, the present tense is often expressed by the verb root with no auxiliary. निम्न is the most commonly used auxiliary forming the present tense. It is used to express an action which is progressing at the moment or an action which is imminent. It roughly corresponds to the "Ing" ending in "I am writing", "I am sewing" etc. As in English, "I am coming", sometimes expresses future tense, so it is in Kham speech. With verbs expressing "sitting", "resting" etc, the है is dropped and निम्न alone is added. [For 3rd person, निम्न है is commonly used]

1. निम्न है
   He comes (is coming) now.
2. निम्न है/है/निम्न है
   They are coming now.
3. निम्न है
   I am coming, I'll be right there!
4. निम्न है
   We are coming.
5. निम्न है
   Are you coming?
6. निम्न है
   Are you (plural) coming?
7. He is coming.

8. They are coming.

9. What are you doing?

10. I am writing a letter.

11. What is the teacher doing.

12. The teacher is lying down.

13. What is your friend doing?

14. He is making a table.

15. What is his companion doing?

16. He is making dinner (preparing food).

17. He is eating.

18. He is resting (lying down).

19. He is sitting. Or, "He is in, at home".

20. Is he in (at home)?

21. He is not in.

22. He is not in (not at home).
Lesson Three

Vocabulary

1. སྨིན་ (see below)
2. ཀྲུང་ (auxiliary verbs used interchangeably to form future tense, first person
   [Note: in some Kham areas ཁྲུ ལྟེ། expresses a lesser degree of surety
   than ཁྲུ་]
3. འདྲིན་ (tomorrow)
4. གཏན་ (in a moment, presently)
5. གྲུའི (colloquial pronunciation of above (see alternative rendering at
   sentence no.7))
6. ཁུང་ཁྲི། (the day after tomorrow)
7. ཁབུས། (three days hence)
8. ཡུམ། (four days hence)
9. བྲུག་ (a bed)
10. རྩེ་ (see below)
11. གྲུ། (aux. verbs, used interchangeably to form future tense, second and
   third person. [Note: some teachers will insist that these are only for the
   third person. In many areas these auxiliaries are also used for the
   present. See also note at no. 2])

The future tense

(a) With auxiliary verbs སྨིན་ སྨིན། ཀྲུང་ ཀྲུང་ རྩེ་

1. སེར་(ཤེས་)དོན་པའི་ (or སེར་(ཤེས་)དོན་མ་)
   I (we) shall come.
2. སེར་(ཤེས་)དོན་པའི་ (or སེར་(ཤེས་)དོན་མ་)
   Will you come?
3. སེར་(ཤེས་)དོན་པའི་ (or སེར་(ཤེས་)དོན་མ་)
   He (they) will come.
   Note that these auxiliary verbs are not always necessary when the context indicates
   the future tense. For euphony, and sometimes at the whim of the speaker, they are
   omitted, eg no.s 4 and 5.
4. དེར་ (or དེར་དོན་)
   I shall come tomorrow.
5.  བོད་ལྡན་མེད་པར་བཞི་ or བོད་ལྡན་མེད་པར་བཞི་ཡིག་
   I shall come tomorrow to fetch water.

6.  རྫོགས་ལེགས་བོད་ལྡན་པོ་ལེགས་བཞི་ [or རྫོགས་ལེགས་བཞི་]
   My teacher will come tomorrow to teach the lesson.

7.  རྗུ་བཙུན་( རུ་བཙུན་) [or alternatively རྗུ་བཙུན་( རུ་བཙུན་)]
   I'll be there in a moment.  I'll come in just a moment.

8.  མཐོ་བདེ་བོད་ལྡན་པོ་ལེགས་
   They will come the day after tomorrow to fetch the silver.

9.  རྗེ་བཙུན་བོད་ལྡན་པོ་ལེགས་བཞི་[ or alternatively རྗེ་བཙུན་]
   My friend will come three days hence to fetch the bed.

10.  རྗེ་བཙུན་བོད་ལྡན་པོ་ལེགས་[ 
    The teacher's friend will come four days hence to make the table.

(b) བོད་ as an auxiliary verb forming future tense

1.  བོད་པོ་ལེགས་ [བོད་པོ་ལེགས་]
   He will eat his meal.

2.  རྗེ་བཙུན་བོད་ལྡན་པོ་ལེགས་[བོད་པོ་ལེགས་]
   He will make the table the day after tomorrow.

3.  རྗེ་བཙུན་བོད་ལྡན་[ རྗེ་བཙུན་བོད་ལྡན་]
   I shall study (my) lesson.

Note that བོད་ has other auxiliary uses, both in the present and past tenses. The context must be studied to determine the tense. Some Tibetan scholars maintain that བོད་ as an auxiliary expresses a measure of doubt in certain constructions, while རྗེ་ and རྗེ་ express more of certainty. This cannot be stated as a definite rule. The student will be able (and wise) to check with various Tibetans the force and usage of these various constructions. བོད་ in some instances also indicates an action which is habitual or general.
Lesson Four

Vocabulary

1. นั่น here [นั่น is an alternative pronunciation]
2. ที่นั่น to place, to put; aux. forming the imperative
3. นั่น to sit
4. นี้ now
5. นี้ now

The imperative mood

(a) In polite conversation the imperative is most often expressed by the addition of

1. ที่นั่น to the verb root. Thus it is a request rather than a command.

Please come tomorrow to teach (me my) lesson.

2. ที่นั่น

Please come in! This is a more polite form than the use of นั่น alone.

3. ที่นั่น

Please write this word.

4. ที่นั่น

Please sit here. (Note: Respectful words for sit, go, come etc. will be introduced in later lessons)

(b) นั่น as an aux. verb is mainly used to children, sometimes to servants and rarely
to equals.

1. นั่น

Sit there! (Said to a child)

2. นั่น

Let's go now! (This construction is frequently used among equals when the speaker
himself intends to go with the person spoken to. It would be most impolite to use it to
others suggesting that they go)

(c) นั่น is also used to form the imperative.

It is somewhat softer than นั่น and can be used when giving orders to a cook, porter
etc. However, usages such as these have changed in post-liberation society and the
student will do well to see how deeply egalitarianism has penetrated Tibetan culture and displaced the old categories of equals, superiors and inferiors.

1. Ṛṣvdayaṃḍavara
   Prepare the food now.

2. Ṛṣvdayaṃḍavara
   You must come tomorrow.

3. Ṛṣvdayaṃḍavara
   Go now to fetch the water. (A softer form than Ṛṣvdayaṃḍavara)

Lesson Five

Vocabulary

1. पेतया yesterday
2. पेतील an indefinite number of days past, the day before yesterday
3. नॉलुळ The day before yesterday (more definite than no. 2) [नॉलुळ]
4. पाव Past tense auxiliary, also used as a main verb. Implies personal knowledge, evidence, certainty or experience of subject.
5. क्षित finished, completed; used as main verb or auxiliary
6. क्षितय finished, completed (क्षित is usually used for third person only)
7. क्षितय finished, completed
8. नैन get, fetch

Past and perfect tense formation

The student has already observed that colloquial Tibetan does not follow the conjugation of verb roots in forming tenses. This is done almost totally by the use of auxiliaries except when the context is so clear that no auxiliary is needed. Rather than attempt to give a detailed outline of tense formation, the use of various auxiliaries will be profusely illustrated and carefully explained. Should the student so desire he may sort these out for himself into a paradigm, much as one would do for Greek or Latin conjugation. This can be done with the literary language but it will be a much more difficult task in colloquial and of questionable value since the Tibetans themselves have not so systematised these verb forms. Rather they have developed fine nuances which express most neatly various shades of meaning, timing, certainty, uncertainty, decision, indecision etc. A stubborn, pedantic mindset which insists on a neat Latin outline of verbs will miss these nuances and thus fail to communicate in
common speech. A knowledge of conjugation and declension is indispensable when reading literary Tibetan but is of limited use in common speech.

(a) The use of བོད། ར་པོ། ར་པོ།

These auxiliary verbs have already been introduced but their use will be further illustrated and compared with other auxiliaries which are in common use.

1. ང་ལ། བོད། ར་པོ། ར་པོ། [ོ་ལ། ར་པོ། ར་པོ།]
   I (we) went. I have gone.

2. ང་ལ། བོད། ར་པོ། ར་པོ། [ོ་ལ། ར་པོ། ར་པོ།]
   Did you (plural) go?

3. ང་ལ། བོད། ར་པོ། [ོ་ལ། ར་པོ།]
   They went. They have gone.

4. ང་ལ། བོད། ར་པོ། ར་པོ།
   I came yesterday.

5. ང་ལ། བོད། ར་པོ། ར་པོ།
   Did you come the day before yesterday?

6. ང་ལ། བོད། ར་པོ།
   He came some days back. Note that མ་ལ། can mean either two days ago or an indefinite number of days past.

7. ང་ལ། བོད། ར་པོ། ར་པོ།
   I have eaten my meal.

In the foregoing examples བོད། is used mainly with the first person declarative and second person interrogative, and ར་པོ། with the third person. Tibetan teachers will insist that this is the correct grammatical usage. But one frequently encounters Tibetans who use these indiscriminately, བོད། with the first person and ར་པོ། with the third person. བོད། alone is frequently added to the verb root to form the past tense without the use of དབོ་ or ར་པོ།. Its usage roughly conforms to that for བོད།, it is most often used with the first person and rarely heard in the third person.

8. ང་ལ། བོད། ར་པོ།
   I came two days ago.

9. ང་ལ། བོད། ར་པོ།
   I made that table.
(b) The use of "to be"

This word is defined as "to be over, past, finished, done". It is used both as a main verb and auxiliary verb forming the past tense. Illustration as usual will be clearer than explanation.

1. वेद्ये दा भापणा

He came yesterday. This implies that the speaker saw the person come. वेद्ये would merely indicate the past tense with the implication that he knew the person had come but had heard it from someone else who saw him.

2. वेद्ये दा भापणा

Where has he gone?

3. वेद्ये दा भापणा

He went into town.

4. वेद्ये दा भापणा

He went to eat his meal.

5. वेद्ये दा भापणा [or वेद्ये दा भापणा]

I do not know.

According to one Tibetan teacher the last reply implies, "I do not know and I did not take notice where he went". One informant often contradicts another informant's interpretation of meaning and usage so it is not wise to dogmatise regarding many nuances of colloquial speech. Merely note that somewhere at some time this expression is used! If your particular informant insists that he has a more correct way of expressing something, learn that from him. But do not be surprised if another informant comes along with what he feels is the last word. Such interaction is all part of the learning process.

6. वेद्ये दा भापणा [or वेद्ये दा भापणा]

The teacher gave silver to me. वेद्ये could also be used as the auxiliary without change of meaning.

7. वेद्ये दा भापणा [वेद्ये दा भापणा]

He made a pen for me.

8. वेद्ये दा भापणा (केंद्र) बुषा

He went into town.

9. वेद्ये दा भापणा

The teacher wrote a letter.

(c) The use of कर्ता कर्ता दा कर्ता विशा

कर्ता is defined as follows; to be finished, completed, terminated; to be at an end, consumed, spent. Thus it will be seen that as an auxiliary verb it denotes more than
merely an action that is past, but one that is complete. The following illustrations will make this clear.

1. རོ་བ་བོག་
   He has eaten.

2. རོ་བ་བོག་ཁོ་
   He has finished eating his meal.

3. རོ་བ་བོག་ཁོ་
   We have finished our meal.

4. རོ་བ་བོག་ཁོ་སེ་འཁྲུངས།
   The food which was prepared is all eaten. Note that the verb root followed by ཁོ་ often indicates a relative clause, that which was done, said, written etc.

5.* རོ་བ་བོག་
   He has gone (completely). This differs from རོ་བ་བོག་ in that the one who has gone is emphatically gone. Not merely the idea of past tense is in mind but finality. The man has taken off and is not likely to return soon as would be possible if we used རོ་བ་བོག་ instead of རོ་བ་བོག་.

6. རོ་བ་བོག་སེ་འཁྲུངས། རོ་བ་བོག་ཁོ་
   You need not fetch water (now). The water has been fetched completely.
   This translation is deliberately awkward but it expresses the thought of the Tibetan.
   The idea is that the water butt is already full and there would be no place to put the water if it were brought. "Don't bring anymore water. You've brought enough for now". (Note: Cities in Tibet now have running water. Rural areas do not)

7. རོ་བ་བོག་སེ་འཁྲུངས། རོ་བ་བོག་
   The teacher has finished writing. (He has completed the writing he was to do)

8. རོ་བ་བོག་སེ་འཁྲུངས། རོ་བ་བོག་
   I have finished reading this book.

   These three forms, རོ་བ་བོག་ རོ་བ་བོག་ རོ་བ་བོག་ are also used as main verbs when the action is obvious, ie the person asking a question knows that the teacher is writing, the eater is eating etc.

9. རོ་བ་བོག་ རོ་བ་བོག་ [or རོ་བ་བོག་]
   Have you finished?

10. རོ་བ་བོག་
    I have finished.

11. རོ་བ་བོག་ [or རོ་བ་བོག་]
    I have not yet finished.

* Number 5 will be read as 4a on the tapes, as in the original primer
Lesson Six

Vocabulary

1. མཐུན།  Exceptional verb, perfect tense. Has the force of ever, never etc. As a main verb it means "to taste, enjoy, experience, suffer".
2. རེ།  to see
3. བེན།  face
4. གན།  mouth
5. གཟེན།  common speech, patois
6. སྐྱ།  genitive particle suffixed to vowel final stems (not taped)

The use of མཐུན།

This word expresses a time element which would be difficult, although doubtless not impossible, to include in a paradigm. As an auxiliary it has the force of "ever", "never" etc.

1. མཐུན། ལྷ་ས་སྐྱེས་གཞི།

Have you ever been to Lhasa?

2. སྐྱེས་གཞི།

No, I've never been there. It seems unnecessary at this stage always to use parentheses ( ) to indicate English words which are not in the Tibetan text. The student will already have noted Tibetan economy in the use of words.

3. མཐུན། ལྷ་ས་སྐྱེས་གཞི།

Have you ever been (gone) to Kangding?

4. ཞེས་གཞི།  or སྐྱེས་གཞི།

Yes, I have been there!

5. ཞེས་གཞི། [ or ཞེས་གཞི། ]

Have you ever studied this book?

6. བཏགས་གཞི། [ བཏགས་གཞི། ]

No, I have not studied it.

7. བཏགས་གཞི།

Have you ever read this book?

8. ཞེས་གཞི།

Yes, I have read it.
9. གཞན་པར་འཇིག་རྟེན་བྱོ་ [ཞན་པར་འཇིག་རྟེན་བྱོ་] Have you ever seen that man’s face?
10. སེམས་ཅན། Yes, I have seen him.
11. མི་གྲུབ་བཞག་བཞིན་པས་ [མི་གྲུབ་བཞག་བཞིན་པས་] Have you ever heard the Lhasa dialect spoken?
12. སེམས་ཅན། Yes.
13. མི་གྲུབ་པུ་གཞན་འཛིན་པས་ Have you ever heard Chinese spoken?
14. སེམས་ཅན། No, I have never heard it.
15. མི་གྲུབ་བུ་གཞན་(གཞན་)འཛིན་པས་ Have you ever heard the Lhasa common dialect spoken?
16. སེམས་ཅན། No.

Lesson Seven མིག་འཛིན་བུ་ལོ།

Vocabulary མིག་འཛིན་

1. བཟོན། one 2. བཟོན། two
3. བཟོན། three 4. བཟོན། four
5. བཟོན། five 6. བཟོན། six
7. བཟོན། seven 8. བཟོན། eight
9. བཟོན། nine 10. བཟོན། ten
11. བཟོན། ten
12. བཟོན། Added to full tens up to 100, expressing completeness
13. རྟོག་པར། An item, any single thing or piece, eg a grain of corn. Numerary adjunct.

14. རྟོལ། to lead, conduct, of persons or beasts to a place

15. རོལ། to bring, to carry

16. རྟོག་པོ། a bed

17. རྟོལ། horse

[NB The order of this vocabulary list differs from the tapes]

Numerals

In Tibetan the number always follows, never precedes, the noun or pronoun. The numerary adjunct རྟོལ་is used with certain nouns and when this or an adjective modifies the noun, the numeral follows the modifying or qualifying word. The numerary adjunct is similar in its use to 個 in Chinese. Compare the English forms, a sheet of paper, a length of rope.

1. རྟོལ།

One man. Note that the word for “one” and the indefinite article “a” རོལ་ differ only in the རོལ་ prefix.

2. རྟོལ།

Two horses. Note again that རོལ་ is not used with numerals since the plural is already understood.

3. རྟོལ་བཅོས་

Two horses. This does not differ in meaning from the previous example.

4. རྟོལ་བཅོས་བོད་སྨོན་

Bring two horses. Lit. “bring come”.

5. རྟོལ་བཅོས་བཤད་པ་པོ་ཆེན་

Lead three horses into the stable.

6. རྟོལ་ལྷེ་བོད་སྨོན་འབུལ།

Please give me four books.

7. རྟོལ་ལྷེ་བོད་པར་བཞིན་

Five men came.

8. རྟོལ་ལྷེ་བོད་པར་བཞིན་ཐེང་

Six men are coming.

9. རྟོལ་ལྷེ་བོད་པར་བཞིན་ཐེང་

Seven people are eating food.
Eight Chinese live in this house.

Nine Tibetans are going.

Bring ten beds into the house.

Lesson Eight

Vocabulary

1. སོག།  འབྲི་མ་འཕེལ།  
   mouth; when, at the time of; by the side of

2. སོག།  འབྲི་མ་འཕེལ།  
   when, at the time of. Not used as an interrogative of time, declarative only.  [Note: Western Kham commonly uses སོག་ for སོག་ and སོག་ for "when"]

3. ནི་ འབྲི་མ་འཕེལ།  
   instrumental of སོག་.

4. ཞི།  འབྲི་མ་འཕེལ།  
   if

5. འིན།  འབྲི་མ་འཕེལ།  
   to be not, to have not. Negative of ཞི་.

(a) The use of སོག། and སོག། .

1. བོད་པ།
   When (they) came.

2. བོད་པ།
   When (they) left.

3. བོད་པ།
   Please tell me when he comes.

4. བོད་པ།
   I'll tell you when the teacher leaves (goes).

5. བོད་པ།
   Please tell me when you are ready to eat. (ie not a request to know the meal time)

6. བོད་པ།
   I want (need) this pen when I write the letter.
(b) The use of ་.

This word affixed to the verb root means "if". Other uses will not be treated here.

1. ༠སོས་ལེགས་ལེགས་
   If he is at home I shall not come.

2. བོད་སོས་ལེགས་ལེགས་[or བོད་ལེགས་]
   If the teacher does not come we shall not study.

3. བོད་གུང་སོས་གིས།
   If there is no horse (to ride) I shall not go. (ie I do not intend to walk!)

Lesson Nine བོད་བཞི་

Vocabulary བོད་བཞི་

1. ཡིད་། today
2. རྱེད་། source, headwaters
3. ངབས། to think, suppose
4. རྒྱལ། previously, formerly
5. སྒྲུབ། afterward, later, in the future, after
6. ལྷོན། may, to be permitted; to be sufficient, enough
7. མཁྱེན། many

Sentences བོད་བཞི་

1. སྙིང་མཚན་མཚན་སྦྱོར་ལེགས་བུམ་དེ་རེད་ཀྱི་ཞེས་བཤད། [or སྙིང་མཚན་]
   When the teacher came yesterday he said to me,"We must study the lesson today".

2. སྙིང་མཚན་དོན་དོན་དེ་རེད་ཀྱི་ཞེས་བཤད།
   [སྙིང་མཚན་དོན་དོན་] Teacher, please sit here. I'll be along in a moment. We want to write the lesson today.
3. ་ཁྲོ་འབྲོ་བོའི་བསྣོད་་བཟོ་བོ། །སྣོད་བཟོ་བོའི་བཟོ་བོ།

We want to go to the source of this stream. A friend of mine lives there. Note that སྣོད་ could also be in the genitive case སྣོད་ཆེན. A more euphonious form of genitive, སྣོད་ཆེན་, will be introduced in a later lesson.

4. སྣོད་ཆེན་བོ་སྣོད་བཟོ་བོ།

Bring the horse. I want to go into town.

5. ཚུ་བ་ཀྱིས་བོ་སྣོད་བཟོ་བོ།

Bring in a table.

6. མི་མཐའི་ཁ་ཡང་བཟོ་བོ།

My friend is not in.

7. སྤེལ་གྱིས་བོ་སྣོད་བཟོ་བོ།

Put the table here.

8. སྤྱི་ཁ་ཡང་བོ་སྣོད་བཟོ་བོ།

Lay the teacher's pen there.

9. བོ་སྣོད་བཟོ་བོའི་བསྣོད་་བཟོ་བོ།

If you chant (for me) I'll give you silver.

10. བོ་སྣོད་བཟོ་བོའི་བསྣོད་་བཟོ་བོ། [or བོ་སྣོད་བཟོ་བོ།]

If you do not use Tibetan we will not study.

11. བོ་སྣོད་བཟོ་བོ། །སྣོད་བཟོ་བོ།

Whose silver is that? (It) is the teacher's.

12. བོ་སྣོད་བཟོ་བོའི་བསྣོད་་བཟོ་བོ། [or བོ་སྣོད་བཟོ་བོ།]

If you don't make a pen, we won't write the lesson.

13. མི་མཐའི་ཁ་ཡང་བཟོ་བོ།

My teacher is a Lhasa man.

14. མི་མཐའི་ཁ་ཡང་བཟོ་བོ།

I think that man is a Tibetan.

15. བོ་སྣོད་བཟོ་བོ། །སྣོད་བཟོ་བོ།

I'll go first. You come behind me.

16. བོ་སྣོད་བཟོ་བོའི་བསྣོད་་བཟོ་བོ། །སྣོད་བཟོ་བོ་བསྣོད་་བཟོ་བོ།

I'll read this lesson first. You read it after me.

17. མི་མཐའི་ཁ་ཡང་བཟོ་བོ། །སྣོད་བཟོ་བོ།

Bring in my friends now. We want to eat our meal.
18. Did you come from Kangding yesterday?

19. Tomorrow we shall go to carry wood. Are you going with us?

Fetch some wood (for the fire). We want to make some dinner.

21. I don't need much wood.

22. That Tibetan has much silver. I don't have much.

23. Formerly there were many Tibetans in Kangding. Now there are not many.

Formerly there were not many Chinese in Lhasa.

Note that means the same as , though usually used for third person only.

25. You are not permitted to go to Lhasa.

26. He is not allowed to stay here.
Lesson One  しっかりと

Vocabulary

1. 仍仍仍
   still, yet, again

2. 到到到
   to arrive at, to reach

The use of 仍仍仍.

This adverb has two main uses in Kham speech: a) The idea of "yet", mainly in the negative form with &，and b) that of "again", "once more".

(a) Not yet

1. 仍仍仍仍仍仍仍仍仍仍
   [or 仍仍仍仍仍仍仍仍仍仍]
   He has not yet arrived

2. 仍仍仍仍仍仍仍仍仍仍
   [or 仍仍仍仍仍仍仍仍仍仍]
   The writing is not yet finished.

3. 仍仍仍仍仍仍仍仍仍仍
   [or 仍仍仍仍仍仍仍仍仍仍]
   The wood has not yet been brought

(b) Again

1. 仍仍仍仍仍仍仍仍仍仍
   Please read this passage aloud again.

2. 仍仍仍仍仍仍仍仍仍仍
   He wants to come to Kangding again.

3. 仍仍仍仍仍仍仍仍仍仍
   It will be good to write it again. (Or, "It will be good if it is written again)

Note that 仍仍仍 is frequently used idiomatically in the sense of "once", "one time". 仍仍仍 means "once more". 仍仍仍 sometimes has the sense of "will be". If this sentence is given a strict grammatical analysis 仍仍仍 "good" is a predicate adjective. Its adverbial use will be treated in the following lesson.
Lesson Two

Vocabulary

1. སུམ་ཅིག། good (see below)

2. སུམ་ཅིག། Interchangeable forms meaning "good" in all its significances.

3. སུམ་ཅིག། good, handsome, morally good

4. སུམ་ཅིག། Dzamba = flour from parched barley. Tibetan staple food.

5. སུམ་ཅིག། variant form of above

6. དགའ། tea

7. སྙ་བའ། སྙ་བའ། of poor quality, poor, suffering, bad

8. སྙ་བའ། སྙ་བའ། to be peaceful, restful, quiet

Exposition of སུམ་ཅིག། and སུམ་ཅིག།.

These two forms are used interchangeably to express the idea of good in all its significances; good in character, suitable for use, fit for eating, writing, wearing etc.

(a) Adjectival

1. སུམ་ཅིག། སུམ་ཅིག།

That man is good.

2. སུམ་ཅིག། སུམ་ཅིག།

That paper is no good.

3. སུམ་ཅིག། སུམ་ཅིག།

I do not have a good pen.

4. སུམ་ཅིག། སུམ་ཅིག།

He is good man.

5. སུམ་ཅིག། སུམ་ཅིག།

That is a good horse. Or "That horse is a good one". I have found no satisfactory explanation of the use or omission of the indefinite article སུམ་ཅིག།. In sentence no. 5 it could possibly distinguish one particular horse from others which were not good. Note also that this adjective nearly always follows the noun. Some adjectives are in the genitive case with སུམ་ཅིག། and སུམ་ཅིག། and precede the noun. This will be treated later.
(b) Adverbial

With the addition of "well" or "carefully",  is sometimes given an adverbial significance, "well", "carefully" etc.

1.  Please write this letter carefully.

2.  Please read this book well (carefully).

3.  Lead the horse carefully (be sure you don't ride him!).

compared and contrasted with  .

Some Tibetan informants maintain that  is almost identical in usage with  . It is possible that  has more of a moral or ethical significance attached to it in certain cases. But  is also used of good in the general sense. It would seem that in Kham colloquial  is more commonly used for "good" as it relates to things. It is impossible to dogmatise on this for  is also heard used in this way.

1.  That Chinese is a good man.

2.  The people of that town are no good.

3.  This Dzam-ba is good (this is good dzamba).

4.  That is a good horse. (Possibly good in the sense of good-tempered, not likely to cause trouble)

5.  or  

That tea is good. (That is good tea)

6.  

He is a good man. (That man is a good one)

7.  Bring a good horse. I do not want the poor one.  

Note that in literary Tibetan  is added to the adjective to form an adverb. This is not unknown in colloquial but it will not be treated at length here. 

= good  = well  = peaceful  = peacefully
Lesson Three

Vocabulary

1. བདག རྒྱལ། bad, evil, clever, persistent
2. གནང རྒྱལ། thought, mind, heart, inner person
3. འབྲིན། work, deeds

Both of these words mean “bad”. But བདག carries more of a moral significance. The illustrations will make this clear.

1. དཔེད་བཞིན།
   That tea is quite poor.
2. ཞེས་ཐམས་ཅད རྒྱལ།
   That man is evil hearted.
3. རྒྱལ།
   That man is in a bad way. (i.e he is poor and suffering, as of a beggar)
4. རྒྱལ་རང་གཞན།
   His work (deeds, conduct) is bad. (i.e what he does causes suffering to others)
5. རྒྱལ་རང་གཞན།
   His deeds are evil.
   This sentence is almost identical in meaning with the preceding one. Possibly the latter is stronger and also refers more to the inherent evil nature of the deed while the former refers to the effect of the deed. However, this distinction may not always be in the mind of the speaker.
6. དཔེད་བཞིན།
   That is a poor horse. (It is gaunt, weak and unable to work)
7. དཔེད་བཞིན།
   That horse is mean. (Prone to kick and run away)
8. བོད་བཞིན།
   That paper is of poor quality. བདག could not be used here.
9. རྒྱལ་རང་གཞན་དབང་མོ། རྒྱལ།
   My teacher is very well educated (lit. knows words well). He writes cleverly (lit. if writing, clever is).
Here has the colloquial meaning of clever, adroit. It is somewhat difficult to convey this meaning in writing as it is often the tone of voice and manner of speech which give this twist to the word. There are many more ways in which རིག་ can be used in the sense of clever, cunning, ingenious, quick-witted etc. Because of vocabulary limitations this single illustration is given here. The usage is simple and should cause no problem when met with later.

Lesson Four

Vocabulary

1. རིག་ many
2. རིག་པོ་ a load, burden
3. རིག་ heavy
4. རིག་ heavy
5. རིག་ (ལྷ) great, large
6. རིག་ small

Adjectives repeated for emphasis.

It is generally two syllable adjectives that are thus used. རིག་ is simply "small" and there is no thought of emphasis.

1. རིག་པར་འགོད་པའི་ཁྲིམས་
   There are many, many people in that town.
2. རིག་འགྲོ་
   He is a very bad man.
3. རིག་པོ་ (or རིག་པོ་འགྲོ་) [or རིག་པོ་འགྲོ་]
   His load is very heavy.
4. རིག་འགྲོ་
   That horse is very large.
Lesson Five

Vocabulary

1. ཐེག། instrumental of ནོ, by me
2. བེག། instrumental of དེ།, by him
3. བེག། to understand, know, perceive
4. སེག། instrumental of བ
5. བེག། by mouth, instrumental of བ
6. བེགས། to promise, lit. to take up with the mouth

The instrumental case with བ།.

བ། has already been introduced and illustrated as the sign of the instrumental or agentive. This is the common colloquial use. Less common [in eastern Kham] but also heard in colloquial speech བ is added in one syllable to nouns or pronouns with a final vowel sound, thus forming the instrumental. The following expressions are but a sample of the words which can be used.

1. བེགས་ཁོ་དེ།
   I do not know.
2. བེགས་ེས་ཁོད། [or བེགས་ེས་ཁོད།]
   I shall not say. I do not say.
3. བེགས་ེད་ེས་ཁོད། [or བེགས་ེད་ེས་ཁོད།]
   He does not understand the Tibetan language.
4. བེགས་ེས་ེད་ེད་པོརས་ཛུན་ཁོད།
   The letter was written by that man. Not that བ and not བ takes the declension.
5. བེགས་ེས་ེད་པོརས་ཛུན་ཁོད།
   He promised. Here we have what might be called a double instrumental case. Both བ and བ are declined. The force of བེགས་ེས་ེད་པོརས་ཛུན་ཁོད is "taken up by mouth", "promised".
Lesson Six

Vocabulary

1. རིག་ - sense, meaning, on behalf of
2. རིག་པ་ - sense, meaning, on behalf of
3. རིག་པ། - affairs, business, meaning
4. འིད། - to tell, explain, speak
5. རིག་པ། - when (at the time of) [NB རིག་ is more common in western Kham]

An exposition of རིག་, རིག་པ་ and རིག་པ།.

These words have four principal uses in Kham colloquial and will be illustrated in turn.

(a) Affairs, business.

1. གདོང་དུས་སུ་ཐོན་པ་མཁས་འཛན་

I shall not come tomorrow as I have many affairs (to attend to).

2. གདོང་དུས་སུ་ཐོན་པ་མཁས་འཛན་

If you are free (have no affairs) come the day after tomorrow.

3. གདོང་དུས་སུ་ཐོན་པ་མཁས་འཛན་

I have important business (great affairs) to attend to.

4. གདོང་དུས་སུ་ཐོན་པ་མཁས་འཛན་

What affairs do you have? Please tell me.
Note the idiomatic use of the indefinite article བཞི་ which here conveys the thought of "a bit", ie "Tell me a bit about your business".

(b) Meaning.

In this usage both རིག་ and རིག་པ། are employed. In the sense of "affairs" the two syllable expression རིག་པ་ is most commonly heard.

1. ཀྲེང་གཞི་ང་ངེས་པས་གལ་བར་འཛན།

Please explain the meaning of your words to me.
Note that རིག་ differs from རིག་ in that རིག་ is simply telling or saying. རིག་ can also be used to express the thought of "tell", but it has the further connotation of explaining or telling in detail. Preaching, in which an explanation is naturally given, is always རིག་, never རིག་.
2. I do not understand his meaning when he speaks Tibetan. Or: I don't get what he is driving at when he uses Tibetan.
Note the use of རི as a final particle. It is mainly euphonic. རི = when.

3. What is the meaning of these words?
This sentence could be interpreted in two ways. One is merely enquiring the meaning. In a different tone of voice a rebuke would be implied for offensive language.

(c) Reason, purpose. Expressing the "why" of things.
Lesson Seven

Vocabulary

1. མེད་ལེགས། to come, to go. Respectful form of མེད་ and ལེགས་
2. ཞེས་ slowly
3. རེ་བོ་བོས། Goodbye! (to one leaving)
4. སོགས་པ་ to sit, stay, dwell. Respectful form of སོགས་
5. རྒྱུས་ལེགས། Goodbye! (to person staying)
6. ལ་ place
7. དབུ་བོས། dwelling place, where one lives
8. བུ་ལེགས། to speak, resp. for བུ་ and ལེགས་
9. བུ་བོས། perfect root of བུ་
10. རིག། religion, doctrine
11. རིག་པར་བཏགས། to preach religion, doctrine
12. རིག་པོ་བཏགས། to preach (resp.)
13. བཞི། you, resp. for བཞི།
14. བཞི། he, resp. for བཞི།

Respectful forms of speech.

We use the term "respectful" in preference to "honorific". In Lhasa before the revolution there were great distinctions in society. This was reflected in the complex forms of honorific language in the Lhasa dialect. These will be retained to a great extent among the thousands of Tibetans now resident in India. In Tibet itself political changes have brought about a restructuring of society and old ideas of superior and inferior, master and servant, have been modified if not abolished. Nonetheless respectful forms of speech remain and the student can learn from his teacher what forms are still in use. Learn these forms and employ them in social intercourse with Tibetan friends. There is a simple respectful language in Kham dialect which even the most uneducated understand and use. The forms introduced in this vocabulary are not complete. Learn more from your friends.
(a) विना to come, to go.
1. कृपया विवेचनिकर्ता
   Please come in.
2. विना विवेचनिकर्ता
   Where are you going?
3. मैं विना विवेचनिकर्ता
   I am going into town.
   Note that in speaking of one's own action the respectful form is not used. A self-deprecatory form might be used but more often the common form is employed as in the foregoing example. Occasionally an uneducated person is heard applying the respectful form to himself as he replies to a question. But this is from embarrassment or ignorance. विना, the respectful form of "you" is used with विना.
4. मेरे शिक्षक गये थे
   Where has my teacher gone?
5. विना विवेचनिकर्ता
   He has gone into town.
   In speaking of, as well as to, a person of rank, the respectful form is used.
6. विदाय कर्ता
   Goodbye! (to the person leaving)

(b) स्थान to sit, stay, dwell.
1. आपने दुर्लभ प्रसारण नहीं किया [विना] विवेचनिकर्ता
   Please sit here.
2. विना विवेचनिकर्ता
   Where are you staying? Where is your dwelling place? (permanent or temporary)
3. मैं विना विवेचनिकर्ता
   I am staying in town.
4. विना विवेचनिकर्ता
   Where are you staying?
5. मेरे मित्र के घर [विना] विवेचनिकर्ता
   I am staying at a friend's house.
6. विदाय कर्ता
   Goodbye! (to the one remaining)
(c) धार्मिक to say, to speak.

1. धार्मिक कार्यकलापमा क्यानुपातिक?

Are you preaching religion today?

2. धार्मिक कार्यकलापमा क्यानुपातिक [ नेपालमा धर्महर्षकार्य क्यानुपातिक]

We will not preach today. Tomorrow we will preach. Please come.
[ NB धर्म is commonly contracted to धे ।]

3. अध्यात्मिक चेतना की प्रेरणाली मनोव्यथा योग्य

Teacher, please explain the meaning of this expression to me.

4. अध्यात्मिक चेतना की प्रेरणाली मनोव्यथा योग्य

That is what the teacher told me. (The teacher told me so, explained it thus)

Lesson Eight शिक्षा काल यस्तै

Vocabulary शिक्षा

1. खाओ to eat, drink (resp.)
2. खाओ खाओ food (resp.)
3. खाओ to drink
4. खाओ to eat, (resp. for ख)
5. खाओ खाओ Please partake of food. (resp.)

Polite meal time language, खाओ खाओ and खाओ

1. खाओ खाओ

Please drink some tea. (here खाओ is sometimes pronounced as "see")

2. खाओ खाओ नलिनेब्दिका [ नलिनेब्दिका]

I won't drink any tea (now). I've already drunk (all I want).

3. खाओ खाओ

Please eat some food.
4. འཚོགས་མཐོ་རྒྱུན།  [འཚོགས་རྒྱུན།]
   We have already eaten.

5. བེན་པོད་ཉེར་བོ།
   Have some Dzamba.

Lesson Nine བོད་གཞིས་དཔེ་བྲུག།

Vocabulary གཞིན་།

1. རྗེ་རེ་པ།  respectful for heart, mind, thought etc.

2. འབུམ་པོས།  to irritate, provoke, make angry

3. རྗེ་རེ་པ་བཤད་པ། (པོས།) Do not be angry at me!

4. བུ་  to request, petition

5. དབུ་ [བ]  at, to, near, into the presence of

6. བུ་ [བ]  variants of the above

7. བུ་པ།  an official

8. བུ་པ་པ།  variant of the above

9. འཕྲུལ་འབྲེལ་ (པ)  Yes sir! (polite form of acquiescence).

Respectful language continued.

(a) རྗེ་རེ་པ་བཤད་པ། (པོས།) རྒྱུན། Please do not be angry.

This expression is heard constantly and might be variously translated: "I beg your
pardon!" "Do not be offended" etc. In this expression the sense is: "Do not allow your
honourable thoughts (རྗེ་རེ་པ།) to be provoked (ལམ་ or དགུན་) at me". It may be used
when one feels he has offended another person or when refusing a request might
cause offence.

(b) བུ་

This word, meaning "to request", "to petition", has become a word of civility, used in
place of འོ་ and བོ. It is commonly used by or of "inferiors" speaking to "superiors"
and occasionally used among equals.
1. **Say to the teacher, “Please write carefully”**.
   Note that in this sentence has an adverbial force although no auxiliary verb such as is used. Strict grammatical rule would require that be written but this is not always observed in speech.

2. **Please go to the official on my behalf to petition him**.
   Note the construction for "to the official", or "into the presence of the official". Usually, though not always, the noun is in the genitive case and followed by or .

3. **I petitioned the official. I spoke to the official.**

(c) or

These words indicate respect shown to a superior and sometimes to an equal.

1. **Come tomorrow! Yes sir, yes sir! I’ll come tomorrow.**

**Lesson Ten**

**Vocabulary**

1. to give (respectful: superior to inferior)

2. imperative root of .

This word is commonly used of God's giving to man or of any "superior" giving to an "inferior". It is also used by the inferior when requesting anything of a superior person. The sense of inferiority may not necessarily be present in every instance. The term may be used among equals as an indication of respect.

**Examples**

1. Please give me a book.

2. Please give him that small pen.
3. The official gave him much silver.

4. The teacher gave him that good paper.

5. Is there preaching today? Yes. In this example شعور is used in place of يعتقد. It might be construed as "giving out" the doctrine, teaching.

Lesson Eleven

Vocabulary

1. مَلَّأَةٍ a woman
2. مِنِيْرَةٍ very (a Minya localism) [نَفْسِيَّةٍ is one of many alternatives to مدَّرَةٍ, the latter is apparently not common in Western Kham]
3. مَلَّأَةٍ a variant of the above. [can also mean "exactly, precisely"; when used in this sense شؤْر is a common alternative]
4. مَلَّأَةٍ to sleep (resp.)
5. مَلَّأَةٍ sleeping place (resp. of مَلَّأَةٍ)
6. مَلَّأَةٍ peaceful, quiet
7. مَلَّأَةٍ then, whereupon, therefore; a very common expression of continuity or causality.
8. مَلَّأَةٍ a final particle
9. مَلَّأَةٍ (مَلَّأَةٍ) Good morning! Lit. "Was your sleep peaceful?"
10. مَلَّأَةٍ Good night! Lit. "May your sleep be peaceful!"
11. مَلَّأَةٍ to arrive (same as مَلَّأَةٍ)
12. مَلَّأَةٍ to place, to put
1. བག་པ་191
That woman is good looking.
Lit. "a good one to look at". Not necessarily a lewd meaning.

2. བག་པ་191
That woman's load is very heavy.

3. བག་པ་191
That paper is very poor. It is no good to write on.

4. བག་པ་191
Bring two loads of wood.

5. བག་པ་191
Please read this passage slowly. I do not know much Tibetan language. If it is not read very slowly I will not get the sense of it (understand the meaning).

6. བག་པ་191
First speaker: "Friend! Please give me some tea".
Second speaker: "Now don't be offended! I have no tea".
First Speaker: "Then I must eat this dzamba very slowly. When a person eats dzamba, if tea is not drunk, it is not good". (e If one does not have tea to wash it down, it is very difficult to swallow and digest the dzamba)

7. བག་པ་191
This is real Tibetan tea! It is very good!

8. བག་པ་191
If you don't get busy and do your lesson, the teacher will not give you your dzamba at meal time. (Lit. "If you do not study well, the teacher will not give you dzamba". The teacher could be an older monk and the student a young acolyte)

9. བག་པ་191
Student: "Goodnight teacher. Please come tomorrow to teach the lesson".
Teacher: "Goodnight! I shall come tomorrow".

10. བག་པ་191
(a) "Please eat some dzamba".
(b) "Thank you, thank you! I won't have anything just now. I had already eaten when I left town to come here".

Note that the expression "to drink tea", is often used idiomatically for eating one's meal. Tibetans never eat dzamba without tea.

11. (a) "Please give me a book". (b) "Don't be offended! We are not giving out books right now. Yesterday we gave away all our books. Today we have none".

12. (a) "Why have you come here?" (lit. "your coming here is for what business?")
(b) "Don't be angry! I have no important business. I merely want to speak a word with the teacher. Then I shall go".

13. (a) "What work is he doing now?" (b) "He is at home now and has no work".
(a) "Well, if (since) he has no work, tell him to come here and carry wood".
(b) "Yes sir, yes sir! I'II tell him. He shall come immediately".

Grammatical notes: གཉི is used here for the third person future rather than གཉི. My informant explains that the use of གཉི expresses the idea of certainty, decision and promise. The speaker has the authority to decide and promise on behalf of the third person.

14. དགེགས་པ་དང་པོ་བཟོ་རྒྱུ་ དགེགས་པ་དང་པོ་བཟོ་རྒྱུ།
(а) "Has my teacher arrived". (b) "He arrived the day before yesterday. At the moment he is in the house drinking tea".

15. ཁེག་པ་ལྷག་འགྱུར་བལྟོས། ཁེག་པ་ལྷག་འགྱུར་བལྟོས།
(а) "Has that friend of the teacher's arrived yet?" (b) "He has not yet arrived. I think he will arrive tomorrow".

16. The business is unimportant and you need not go into town today. You may go tomorrow. Note that གཞི sometimes has the meaning of "okay", "satisfactory", "sufficient". ie "If you go tomorrow it will be quite okay".
17. Don't be angry at me! If I do not go today the business will not be successful.

18. The pastor and visitors meet outside the church and the following conversation takes place: (a) "Friend! Are you preaching your doctrine today?" (b) "Yes sir! We are preaching today. Come right in and sit here please!"

19. (a) "Well go ahead and preach to us, please!" ie "We are ready to listen".

20. When you go to the official to petition him, choose your words well. If the official becomes angry with you, the affair will come to no good end.

21. Well, if the official is that (manner) bad, I shall not go to petition him. Will you please go to make the petition for me?

22. I cannot (lit. "may not", "am not allowed to") go before an official.

23. (a) "Please put that book of mine in the teacher's room. I shall come and get it tomorrow". (b) "Yes sir! Your book is laid (has been laid) by the teacher's bed". Note that "by the side of" follows the noun. Note also that "laid" implies that the book was laid by the teacher's bed and is still there.
Lesson One

Vocabulary

1. ཞུན། to get the better of, be a match for; to be able
2. བོད་ཨུན། to be unable
3. དི། a pair; as an auxiliary verb = to be able [also ཉ་ན་]
4. ཇི། to be unable
5. དབུ། authority, power
6. དབུམས། authority, power
7. དབུམ་སྲོལ། great power
8. དགུང་པོ། difficult
9. དབྱོག། to work, to make, to construct
10. དབྱོགས། work (noun)
11. དབྱོགགས། to work ("compound verb")
12. ཞུ། to ride an animal or bicycle [ཊེ་ོ་ or དོ་ are alternatives]

The potential mood.
This is variously expressed in Kham colloquial by the following auxiliaries and their negative forms. Some have not yet appeared in the vocabularies but will appear in the following lessons. There are other auxiliary verbs which are not as commonly used. They will not be treated at this time.

Exposition of ཉ་ and ཁ།

These words indicate inherent ability. As auxiliaries they are used much like 能 in Chinese and "can" in English when it is used correctly. ཉ་ and ཁ། are also used as main verbs. An understanding of their use as main verbs will aid in grasping their meaning as auxiliaries so the main use will be illustrated first. Various definitions are: "to overcome, to prevail, to withstand, to get the better of etc".
(a) As a main verb

1. [a]ppu~%yl (ayppu~%yl)

That man is very evil. I am unable to cope with him.

2. [yF~.s\ (vF~.s\)

That official is very powerful (has great power). We cannot overcome him (stand up to him in a battle, quarrel etc).

(b) As an auxiliary verb

1. p p (p p)

That load is very heavy. I cannot carry it.

2. y2% (v2%)

That work is difficult. I cannot do it.

3. y2% (v2%)

That work is not difficult. I can do it!

4. w.d. (w.d.)

That horse is bad. I cannot ride it.

5. w.d. (w.d.)

This man is too small. He cannot carry that big table. ("too" is implied)

6. y w.aaqq (v w.aaqq)

I can carry this one.

7. w.~~~;.$V~T'SVS~~ (w.~~~;.$V~T'SVS~~)

I am able to carry this one. (Or "I can probably carry this one"

forms the infinitive, but in some cases expresses likelihood or probability.

It will be seen from these examples that и and у express the thought of inherent ability or strength. Things which one can do because he has received instruction in them or practised them himself are not ordinarily expressed by и or у but by вэ as in the next lesson.
Lesson Two

Vocabulary

1. བོད་ལུགས། to know; as an auxiliary verb = to be able to do a thing from acquired ability
2. བོད་ལུགས། to be unable to do a thing, not to know how to do etc.
3. བོད་ལུགས། foreign, a foreigner
4. བོད་ལུགས། a variant of the above
5. བོད་ལུགས། both, lit. "the two"
6. བོད་ལུགས། a foreigner [ིར་ཉིད་is the form in common usage today]
7. བོད་ལུགས། a foreign language [ིར་ཉིད་]
8. བོད་ལུགས། Tibetan writing, Tibetan books
9. བོད་ལུགས། Chinese writing, Chinese books
10. བོད་ལུགས། skillful, clever

The use of བོད་ལུགས། as an auxiliary verb.

1. བོད་ལུགས་བོད་ལུགས་བོད་ལུགས་བོད་ལུགས་

I cannot speak Tibetan but I can speak Chinese. Or "I do not know how to speak Tibetan but I do know how to speak Chinese".

Note that སོ་or ཞོ་would be incorrect here as this is acquired, not inherent ability. If something were wrong with one's vocal cords, thus preventing speech སོ or ཞོ could be used.

2. བོད་ལུགས་བོད་ལུགས་བོད་ལུགས་

He cannot write Tibetan but he can write a foreign language.

Note that བོད་when it is qualified by the one syllable སོ or ཞོ is written བོད་.

3. བོད་ལུགས་བོད་ལུགས་བོད་ལུགས་

My teacher is very clever. He can write both Chinese (and) Tibetan.

Note that the Tibetan omits the conjunction. Note also that བོད་ལུགས་"both" follows the noun.
Lesson Three

Vocabulary

1. རྒྱུ་ (matter, substance, material goods, possessions. Added to root verb to form infinitive.)
2. རྒྱུ་ས་ (auxiliary verb forming one phase of potential mood)
3. རྒྱུ་ (to touch, get, obtain)
4. རྒྱུ་ (food, something to eat)
5. རྒྱུ་ (drink, something to drink)
6. རྒྱུ་ (a distance to go)
7. རྒྱུ་ (to sell)
8. རྒྱུ་ (goods to sell)
9. རྒྱུ་ (to buy)
10. རྒྱུ་ (meat, flesh)
11. རྒྱུ་ (to seek, to search for) [ཨུ་ is an alternative]

Exposition and illustration of རྒྱུ་.

These will be treated first as individual words and then in combination as auxiliaries in order to obtain a clearer understanding of their nature.

(a) རྒྱུ་ may be briefly and for the present, incompletely, defined as matter, substance, material goods, wealth, possessions. Added to verb root to form infinitive.

1. རྒྱུ་རྒྱུ་ (I have no food. Nothing to eat. No "eating matter".)
2. རྒྱུ་ལས་བཏགས་པ་ནི། (Have you any tea to drink? Lit. "drinking matter").
3. རྒྱུ་ལས་བཏགས་པ་ནི། (Have (we) far to go now? Lit. "much going distance").
4. རྒྱུ་ལས་བཏགས་པ་ནི། (That man is very wealthy).
5. What have you to sell?

(b) to touch.

1. Do not touch that book!

2. I did not touch your book!

(c) to get, obtain.

1. He got [obtained] much silver.

2. He obtained food in town.

3. When he made the table he did not get good wood.

(d) as an auxiliary verb. The negative indicates ability limited by circumstances etc. If the foregoing examples are kept in mind this will be readily understood.

1. It is impossible to buy meat in town. (ie no meat for sale in town)

2. If you study Tibetan diligently (obtain fluency). It will be seen from the negative examples that this auxiliary presupposes that there is some difficulty, something lacking or hindering which prevents a person from doing a certain thing. Conversely if something positive is done, one finds (the key, the secret to success).

3. That man has disappeared (completely gone) and I am unable to find him.

4. Tibetan is (very) difficult to speak and I cannot find (words) to express myself.

"speaking matter" = words. = to find. The idea is that the person has much he wants to say in Tibetan but is at a loss for words.
5. **We cannot (are unable to) go today.**

(ie our preparations are incomplete or there is something holding us up. Something still needs to be obtained before we can go.

6. **The paper has not yet been brought so I cannot write the letter.**

7. **Good paper like that cannot be bought (is not for sale) in town.**

8. **I had a lot of business yesterday and was prevented from carrying your load.**

9. **Tomorrow I do not have much work and will be able to carry your load.**

10. **He went to search for his horse the day before yesterday but did not find it. He went out today and found it.**

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**Lesson Four**

**Vocabulary**

1. **to be satisfactory, okay, all right**

2. **butter**

3. **fresh, new**

4. **old, stale, rancid**

5. **to become angry**

**Exposition and illustration of the use of ་ལ་**

This auxiliary is not recognised as a verb by Tibetans and even in its English translation, "to be fitting, suitable, satisfactory etc.", it could hardly be defined as a verb. As with previous words forming the potential mood it will first be illustrated in its general sense and then as an auxiliary.
(a) Adjectival

1. རུང་དུ་རོ། ། or རུང་ལོར་མོ།
   How are you? (Are you well?)

2. རུང་ནོ།
   I am well.

3. སིབི་ཐེ་བོ་དེ་སུས་བདེ།
   Did I say it correctly? (That which I said, is it correct?) Rel. clause with དེ་སུས་བདེ།.

4. སིབི་ནོ།
   It is not correct.

5. སིབི་མོ།
   It is correct. (Repeated for emphasis)

6. སིབི་ཐེ་བོ་དེ་སུས་བདེ།
   Have I written (spelled) those words correctly? Lit. That which I have written, is it correct?

(b) རུང་ as an auxiliary.

1. སིབི་ཐེ་བོ་དེ་སུས་བདེ།
   Can this Dzamba be eaten? Is this Dzamba fit to eat?

2. སིབི་ཐེ་བོ་དེ་སུས་བདེ།
   This Dzamba cannot be eaten. It is no good.

3. སིབི་ཐེ་བོ་དེ་སུས་བདེ།
   Is that butter fit to eat?

4. སིབི་ཐེ་བོ་དེ་སུས་བདེ།
   It can be eaten. It is fresh butter.

5. སིབི་ཐེ་བོ་དེ་སུས་བདེ། [སིབི་ཐེ་བོ་དེ་སུས་བདེ།] སིབི་ཐེ་བོ་དེ་སུས་བདེ།
   Tibetans can eat rancid (old) butter but foreigners cannot eat rancid butter. (It agrees with Tibetans but not foreigners)

6. སིབི་ཐེ་བོ་དེ་སུས་བདེ།
   You should not read this book. It is not a good book.

7. སིབི་ཐེ་བོ་དེ་སུས་བདེ། [སིབི་ཐེ་བོ་དེ་སུས་བདེ།] སིབི་ཐེ་བོ་དེ་སུས་བདེ།
   You should not use that kind of language. People will become angry!

8. སིབི་ཐེ་བོ་དེ་སུས་བདེ། རི་བོ་བར་དེ། or སིབི་ཐེ་བོ་དེ་སུས་བདེ།
   That horse is not fit to ride. He is a bad tempered horse.
9. རུས་དཔག་ནོ། རབའ་རིགས། or རུས་དཔག་བོད་པ་ལ་ཐུབ།

This horse is fit to ride. He is a good horse.

Lesson Five

Vocabulary

1. དང་ to dare
2. ངོེ dog
3. ཕོང་ dog [can imply an old dog]

As used in the Bible and according to Jaschke དང་ forms the potential mood. In Kham colloquial it conveys the thought of daring to do a thing.

1. དེ་ཐེ་ོར་ོ་ རབའ་རིགས།
   That dog of his is a vicious one. I don't dare go in the house.
2. དང་པོ་ོར་ོ་ རབའ་རིགས།
   That horse is a mean one. I don't dare ride him.
3. དེ་ཐེ་ོར་ོ་ རབའ་རིགས།
   That official is an evil man (evil hearted). I don't dare go before him.

Lesson Six

Vocabulary

1. ནོ་ to be permitted, may

The use of ནོ་ in the potential mood.

The basic meaning of this word "to be permitted" should be borne in mind when it is used as an auxiliary. In certain constructions it may be what we define in English as potential and at other times be more fittingly translated according to its basic meaning. This is also true of other auxiliaries which have been used to indicate potential mood.
1. 如果你使用藏文，你不能这样说话（རེད་）。也就是说，这个成语是不正确的。

2. (但)如果你使用中文，可以这样说。

3. 他们不能去拉萨。（他们不允许去拉萨）

4. 语言暴力是不被允许的（可能不被说话）。文明（好的）语言是被期待的（可能被说话）。

Lesson Seven

Vocabulary

1. སྤེལ། even, again, once more, likewise, further, also

2. བྱ། who

3. དེག་པ། whoever; with negative = "no one"

Illustrations of the use of སྤེལ།

(a) Meaning "also", "too".

1. དུས་ཆེན་གི་བིམ་ལྟ་དུས་པར་འདོག། རིབ་གནང་དེ།

In Kangding there are many Chinese. There are also Tibetans.

2. རྩོད་བཟོད་དུ་དཔག་དུ་སེམས་དབང་ཕྲེན།

If you go I shall go too.

3. རྩོད་བཟོད་དུ་དཔག་དུ་སེམས་དབང་ཕྲེན།

If you lose your temper he will also lose his temper.

(b) སྤེལ། repeated to express: either... or, neither... nor, both... and.

1. རྩོད་བཟོད་དུ་དཔག་དུ་སེམས་དབང་ཕྲེན། རྩོད་བཟོད་དུ་སེམས་དབང་ཕྲེན། རིབ་གནང་དེ།

This butter is neither fresh nor rancid (but) it is edible.
2. དངོས་པོ་ཡིན་པར་ཐ་སྡེ་རེ་་མི་ཡི་དགེ་ ཇི་ཤེས་བོད་དུ་
I think that man is neither Chinese nor Tibetan. He is probably a foreigner.

3. དེ་དུ་མེད་པར་འཇིག་ཤིན་
You may either go or stay. (Its okay if you go and okay if you stay)

4. དངོས་པོ་ཡིན་པར་ཐ་སྡེ་རེ་ ཇི་ཤེས་བོད་དུ་
There are both Tibetans and Chinese in Kangding.

(c) རིག་ used in various forms with ི་ to express the idea of "any one", "no one" etc.

1. བོད་པས་མེད་པར་ or སྟབས་སེམས་པར་
There is no one at home. (At home no person whoever is)

2. དེ་དུ་བཞིན་པ་ དེ་དུ་མེད་པར་འཇིག་ཤིན་ [དེ་དུ་སྲིད་པར་འཇིག་ཤིན་]
 or དེ་དུ་མེད་པར་འཇིག་ཤིན་ [དེ་དུ་སྲིད་པར་འཇིག་ཤིན་]
Who came today? No one came today. (The first negative construction is stronger)

3. དེ་དུ་མེད་པར་ དབང་ཐེག་ སྲིད་ བཞིན་ [དུ་]
Who has a horse? I want (to hire) a horse.

4. དངོས་པོ་ཐེག་པ་ དེ་སྲིད་པར་ དུ་མེད་པར་
There are many horses in Kangding. Everybody owns one! (ie it should be easy to hire one) Note the use of བཞིན་ after རིག་.

5. ངང་ལྟ་བཞིན་པར་ དེ་སྲིད་པར་འཇིག་ཤིན་
Any Tibetan may travel there but foreigners are not permitted to go (there).
The first phrase might read: "Whoever the Tibetan is, he may go etc." Note the plural རིག་ is used here with བཞིན་. In an earlier example with a similar construction it is not used with རིག་. The difference may be in the ཀ. Foreigners, strictly speaking, should be སྲིད་པར་ བཞིན་ but the ཀ is often omitted. The use or not of རིག་ is most difficult and almost impossible to explain. As with much other Tibetan idiom, the "feel" of the language and grasp of appropriate idiom is more important than any rule which at best is only partially correct and applicable.
Lesson Eight

Vocabulary

1. བོད་པར་ = as an affix = although
2. ཁྲེང་པ་ = but, nevertheless, not withstanding
3. རྟེ་ = a thing, an article
4. རྟེ་ = a thing, an article
5. ཀློན་པོ་ = a pupil
6. སྤྲོལ་པ་ = clever, learned, wise
7. སེམས་པ་ = an official
8. རྡོ་རྗེ་ = faith
9. རྡོ་རྗེ་ = to exercise faith, to believe

The use of བོད་པར།

This construction is commonly affixed to many verbs and has the force of "although" or "but". As has already been pointed out, Tibetans use conjunctions much more sparingly than English speakers. Tibetans use བོད་པར་ for emphasis and if it is over used it loses its force and will bring a smile to the face of the listeners.

(a) ཀློན་པོ་ Although... is.

1. དབུ་ཅན་བོད་པར་ནི་འཇིག་ཤིང་ དབུ་ཅན་བོད་པར་ཐེན་པོ་མཐོང་བོད་པར་

Although he is a Tibetan (he) does not dare go there (because) he once ("previously") was an official (and so made enemies).

Note that བོད་པར་ is often used where English would use a form of the verb "to be".

2. ཡིས་པོ་ཆེན་པོ་བོད་པར་ལོ་བོད་པར་ལོ་ཨ་བོད་པར་[ནོ་]

Although that man is my friend, if he uses that kind of abusive language (with me) I shall lose my temper.

(b) ཀློན་པོ་ Although... has.

1. དབུ་ཅན་བོད་པར་ནི་འཇིག་ཤིང་ དབུ་ཅན་བོད་པར་ཐེན་པོ་མཐོང་བོད་པར་

Although that official has great wealth (much silver) he will not give (any of it) to the suffering people.
2. Although he is very wealthy (has many possessions) he cannot buy that article.

(i.e. It is not procurable at any price, not for sale)

3. Although (one) has a clever teacher, if the pupil (himself) does not study diligently he will not learn (lit. "know") his lesson. Note that  his is sufficient to finish the sentence as it is clear from the context what the pupil will know.

(c) Although... spoken.

1. Although we preach a lot the people cannot (do not know how to) believe.

2. Although he speaks smooth words, his heart (thought) is evil.

(d) Although... bought.

1. He is a bad man. Although I bought fresh butter for him he lost his temper and said that the butter was no good.

These illustrations should be sufficient to give the student a grasp of the basic idiom. can be affixed to most any verb when one desires to emphasise a statement. It will be wise to check all such constructions with one's teacher.

Lesson Nine

Vocabulary

1. again

2. again

3. Kangding (short for  རྣ་དུས་)
The use of མི་ནོར་ and དཔལ་

These adverbs meaning "again, afresh, anew" are both heard in common speech. མི་ནོར་ is more common. དཔལ་ is used in John 3:3, "born again".

1. མི་ནོར་པར་དབྱེས་པའི་གཤིང་གི་དཔལ་བཞི་

He went to Lhasa and has come again to Kangding.

2. འཁོར་འི་དཔལ་བཞི་

The table is not satisfactory and must be made over again. (ie not a whole new table, but the original table redone). It is difficult to tell when one should use མི་ནོར་ and when to use དཔལ་. The compiler of these lessons has no satisfactory explanation. Observation will be in order.

3. གསོམ་གྱི་དཔལ་བཞི་

This pen is unsatisfactory. Make a new one. (lit. make a new one again. ie throw the old one away)

4. གྲོགས་དུས་མཐོང་

Do not bring the book (to me). Return it to the teacher. (Lit. take it to the teacher again) The basic meaning of དཔལ་ "to return, to go back, to come back", is present in all of these examples. There was a previous connection with Kangding, the table, the book, the pen, and there was a return to these connections implied in མི་ནོར་. But དཔལ་ simply means "still more, still longer, once more". This distinction may be helpful in deciding which expression to use.

Lesson Ten རྗེས་རིགས་

Vocabulary རྩེ་ཆི་

1. དཔལ་བཞི་ these days, indeterminate time

2. ལེགས་པའི་ with negative = no one, not even one. Intensive force with ལེགས་ and རྩེ་

Illustrations རྩེ་ཆུབ་

1. དཔལ་བཞི་ལུང་གུ་བཞི་བཞི་ལུང་གུའི་བཞི་བཞི་ལུང་གུ་ སེམས་སྟེང་བུ་སེམས་སྟེང་

Are any people of your village going to Kangding these days (or, in the next few days)? No one is going (or, not even one person is going).

2. བཞི་མི་བཞི་ལུང་གུ་

[བཞི་མི་བཞི་ལུང་གུ་]

Yesterday when we preached not even one person came (to listen).
Among the foreigners in Kangding I do not have even one friend.
Note the construction for "among", ཀ་རི. Also, for euphony ང་ is not used after ང་.

Lesson Eleven

Vocabulary

1. དཔེ་ཆེན་པོ། whosoever
2. ཁྱུན་ན་པ་ whosoever
3. མཆིག་ལོ་། preaching point, preaching service

Illustrations

1. དབང་པོའི་བདེ་བོ། དཔེ་ཆེན་པོའི་སྟེང་བརྔོན་བསྟན་པ།
   He is a good official. Anyone may go before him to make a petition.
2. ཕྱག་པའི་བདེ་བོ། དཔེ་ཆེན་པོའི་སྟེང་བརྔོན་བསྟན་པ།
   Rich or poor, anyone may come to our preaching services. (Lit. if a person has goods གཞི་ or has not goods, whoever he is, he may come etc.)
3. དབང་པོའི་བདེ་བོ་དཔེ་ཆེན་པོ་མཐི牦་བཞིན་བའི་ཕན་དག་པ་བཞག་པ།
   Chinese, Tibetans and foreigners, all with no exception, must believe in Him.
   (ie There is no other true object of faith to men and women of every race) Note the placement of དབང་ "and" after the first noun in the series rather than before the last noun as in English.
Lesson Twelve

Vocabulary

1. ལ་ལ། alike, similar, the same
2. ོག་ཉ། not the same, unlike
3. ཏ་གཞི། various kinds
4. དེར། what kind, of what manner?
5. དེར། དེར། what kind, of what manner? [variants of the above]
6. བ། clean
7. དེར། and, with
8. ཨ་ཐ། some, a few, as of persons
9. དེར། the same, of one kind
10. དེར། mouth
11. དེར། face
12. དེར། features, appearance
13. ཁོ་ལོ། to promise

(a) Illustrations of the usage of ལ་ལ། and ཁོ་ལོ།

1. ལ་ལ། ལ་ལ། ལ་ལ། ལ་ལ། ལ་ལ། ལ་ལ།

Tibetan and foreign speech is not alike, but our hearts (thoughts) are alike.

2. དེར། ཁོ་ལོ། ཁོ་ལོ། ཁོ་ལོ། ཁོ་ལོ།

Chinese pens and Tibetan pens are different.
Note that the verb “to be” is understood in this sentence.

3. ང་ལ། ང་ལ། ང་ལ། ང་ལ། ང་ལ། ང་ལ།

These two loads are not the same. My load is heavier. The comparative degree here requires no change in the word ང་ལ།. Qualifying words will be introduced later.
4. འཇིག་ཐོན་ཤིང་དབང་པོ་ནི། མ་ཐོན་ཐོན་གཞག་སོགས་བཤེད་རེ་།
   These two books are the same. The same (lit. "one") teacher wrote (them both).

5. རུྱ་ཁྲི་ཚང་གི་ཞིབ་བུམ་ཐོབ་པའི་ཐོབ་པའི་ཆུ་བརྨ་དབང་པོ་ནི།
   If you study hard at Tibetan, gradually your accent (speech) will be like that of the Tibetans themselves.

(b) The use of རི་ལ་ and རྒྱ་ལ་. These two expressions are interchangeable.

1. རི་ལ་ཕུན་པ་ རི་ལ་གང་རེ་།
   What kind of man is he? He is a good man.

2. རི་ལ་ཕུན་པ་ རི་ལ་བཀོད་པ་ རི་ལ་གང་རེ་།
   What is that horse like? That horse is mean and hard to ride.

3. རི་ལ་ཕུན་པ་ རི་ལ་བཀོད་པ་ རི་ལ་གང་རེ་།
   What is that town like? The town is very clean and pleasant to live in. ཆུ་འཇིག meaning "peaceful" has many colloquial uses. སྜྷན་ as used here does not signify a dwelling or house but rather "a place in which to stay".

4. བཞི་དཔེ་བོ་རབས་སོགས་བཤེད་པས། བཞི་དཔེ་བོ་རབས་སོགས་བཤེད་པས།
   How shall we go about studying Tibetan?

5. རི་ལ་ཕུན་པ་ཐོབ་པའི་ཆུ་བརྨ་དབང་པོ་ནི། རི་ལ་གང་རེ་།
   If you have a good teacher it will not be difficult to study Tibetan. You will also need to buy some Tibetan books. སྜྷན་ can be replaced with སྜྷན་ or སྜྷན་

(c) Illustration of རབ་ཞིབ་ "of various kinds".

1. རབ་ཞིབ་ཁྲི་ཚང་ལས་འབྲེལ་དབང་པོ་ནི། རབ་ཞིབ་ཁྲི་ཚང་ལས་འབྲེལ་དབང་པོ་ནི།
   In Kangding there are various kinds of people, Tibetans, Chinese, also foreigners.

2. རབ་ཞིབ་ཁྲི་ཚང་ལས་འབྲེལ་དབང་པོ་ནི།
   I have various kinds of books. (ie a good selection)

3. རབ་ཞིབ་ཁྲི་ཚང་ལས་འབྲེལ་དབང་པོ་ནི། རབ་ཞིབ་ཁྲི་ཚང་ལས་འབྲེལ་དབང་པོ་ནི།
   I have various kinds of students. Some study hard and some do not.
4. Butter of varying quality is for sale in town. Some is fresh and some is rancid.

(d) Illustration of "the same, alike, similar". Often interchangeable with མཆེད་.

1. ས་ཁོམ་བབོས་དང་པོས་གསུམ་བཇོད་པར་ན།
   Chinese paper and Tibetan paper are not the same.

2. བོད་བོད་ཀྱི་ལྷག་གི་བོད་ཀྱི་ལྷག
   The faces of these two men are alike. (Their features are similar)

2a. བོད་བོད་ཀྱི་ལྷག་[ད] བོད་བོད་ཀྱི་ལྷག
   It will be all the same (to me) if you come tomorrow or the day after.

3. བོད་བོད་ཀྱི་ལྷག་[ད] བོད་བོད་ཀྱི་ལྷག
   It is all the same (to me) if you (make the) promise on behalf of your friend.
   ie in making trade agreements etc. where one person is absent, his representative
   makes a promise which is accepted as binding just as though the absent person had
   made the promise with his own mouth.

Lesson Thirteen སྤྱད་ཆད་བདེ་བུ་ཐུབ་བུ

Vocabulary སྤྱད་ཆད་

1. བབོས། difference, distinction

2. མཁན། of what kind?

3. བསྒྲུབ། of what kind? [also མཁན།]

4. ོགས། respectful form of ོགས།

5. བོད། both

The use of བབོས།

1. ས་ཁོམ་བབོས་པར་ཞེས་བ་སྡེ་དགོས་པར་ཞེས་པ།
   Whether Tibetans eat fresh or rancid butter, whatever kind it is, makes no difference.
   Note that བབོས་followed by a verb and བབོས་ implies "whatever is eaten, drunk, written,
done etc". The use of བབོས་ seems to imply that something is said about the quality of
the matter under discussion.
2. It does not matter (makes no difference) to which of the two (men) you speak (regarding) that affair (business). ie either one can deal with it.

3. Is there any difference between the two (words) "thou" and "you"? There is. If "thou" is used it is more respectful (good).

4. There is no difference in the two teachers. Both are skillful. [NB can be omitted to avoid ambiguity]

5. Whether Chinese or Tibetan is spoken to him makes no difference. He understands both (languages). Note that 一般 meaning "and", "with", in this sentence means "or". 一般 means "whichever is spoken".

Lesson Fourteen

Vocabulary

1. dirty, filthy
2. face
3. quality
4. thing, article
5. thing, article

The use of 东西 东西

(a) Meaning "dirty, filthy".

1. That man's face is dirty. [This sentence could also mean "that man's face is ugly"]
2. His language is filthy.
3. That butter is filthy and not fit to eat.
Expressing "quality".
1.  What is the quality of that article?

2.  Is that article (made of) good materials? If (it) is poor quality (I) do not want it.

3.  What is the quality ("touch") of that silver?

4.  (I) do not know the quality (of the silver).

Lesson Fifteen  

Vocabulary

The length of this vocabulary is more apparent than real. Words already used in earlier lessons are repeated for the convenience of the student. The purpose for a relatively large number of miscellaneous sentences is to give a more adequate illustration of the usage of various words.

1.  mind

2.  no matter what, anything, whatsoever [alternatively: བོད་དུ་བཟོད་]

3.  difficult

4.  shoes

5.  lean, skinny, has no flesh

6.  a pair

7.  together

8.  some, a few

9.  okay! all right!

10.  after this manner; "this", when "manner" is implied
11. ་བཟོ།  where
12. ་  meat
13. ང་  buy
14. རེ་།  to experience, to endure
15. བཞིན་པར་  with negative = no one
16. བལ་  either... or, neither... nor
17. བཞིན་  the same, alike
18. མ་  self, personal
19. དབྱེད།  together with
20. དབྱེད།  together with
21. སྤྱོད་  profitless, pointless, meaningless, vain
22. སྤྱོད་  same as above (21)
23. བཞིན་བཞིན།  to announce one's arrival
24. ཀྱི།  to permit, allow, be able, possible

Miscellaneous Sentences

1. རྣོབད་འབྲེལ་བཞིན་བཞིན་འགྲུབ་དབབ་  རྣོབད་འབྲེལ་བཞིན་བཞིན་

My teacher has ten new foreign students. Among them, some are clever and to
some the study of Tibetan (to study Tibetan) is difficult.

2. རྣོབད་འབྲེལ་བཞིན་བཞིན་  རྣོབད་འབྲེལ་བཞིན་བཞིན་

(1) "I want to buy two pairs of shoes. Will you sell them to me?"
(2) "Please do not be angry! I have no shoes now. Let us go to my friend to see if
he has any."
(1) Okay, okay! We'll go together."
Yesterday a friend of the teacher came to me and said, (lit. "spoke after this manner") "The teacher is very busy (has many affairs) today and cannot come to teach the lesson". Then I said to him, "Yes sir! Yes sir! Please tell the teacher to come tomorrow".

Note that 既 is used of the same person both before and after the quotation. This seems redundant but it is quite common usage. In literary language and sometimes in common speech the 既 before the quotation may be omitted.

That horse is skinny and poor. If you buy it, don't give much silver for it.

That man is just skin and bones (lit. 'has no flesh' from malnutrition, disease etc.) and can do no work whatsoever.

That man is clever. He can do anything. He has the "know how", he knows how to do it.

Although you go into town to buy meat (you) will not be able to buy (it). These days there is no meat for sale.

I do not know where my horse is. Let us go to look for (it). If (it) can be found (we) can go into town.

Officials are very powerful. People are powerless. Therefore people undergo much suffering.

Although I have difficult work to do, he will not help me. He is not a good man.

Bring both horses. Both men want to go to Kangding.

No one (of you) has any right to be angry at me. I've done (only) good to you (people). There is no reason for getting angry. (Lit. if you become angry there is no point to it, no profit in so doing etc.)
Previously I have not eaten much butter. Now I can not eat it like (تفاعل) he does.

That book is an old one and I have read it. This is a recently published book (lit. "newly made"). I have not read it. Have you read it? Note that is the subject of the middle sentence.

No one is coming to do the work. What shall we do now? (or, How shall we handle this?) It will be well for us to learn the work ourselves. = to know how to do. = to learn how to do by practice. Thus "if we learn how to do it ourselves etc".

(1) "What is that thing? I have never seen it (before)".

(2) That article is foreign. It is not for sale in Lhasa.

The teacher is angry and this (after this manner) is what he says: "If that student will not study seriously (I) do not want (him as) my student".

That man neither knows religion nor does he exercise faith. He is like a dog.

In town there are goods of various quality for sale. Some are foreign things. Some are Chinese things.

It is all the same whether (lit. "if") you come today or tomorrow. Nevertheless, when you come, you must go before the official to announce your arrival.
21. "That student is stupid (has a dull mind). Although I have taught him much Tibetan, he (still) cannot speak it fluently. What should we do about it?"
22. "We need not do anything. If he will not study hard, tell him to leave".
23. Those students are not alike. There are great differences. Some are clever readers. Some are clever writers. Some are fluent speakers. There are all kinds.
24. That foreigner cannot ride a horse well. He is not like the Tibetans. A Tibetan, no matter who he is, knows how to ride.
25. At present in Kangding foreign goods are not permitted to be sold. Lhasa articles may be sold. But the articles mostly for sale are Chinese articles.
26. What is this? It is a Chinese article.
Lesson One

Vocabulary

1. जानति An affix to substantives and verbal roots denoting (1) one who knows a thing thoroughly, making a trade or profession of it, and (2) attached to a verbal root signifies the person who performs an action.
2. तुलिण a spring, a well
3. प्रच्छ at, by the side of
4. जेबवरा a carpenter
5. जेबवलाई alternative form of "carpenter"
6. स्वेता clever in the extreme (colloquial usage)
7. प्रद्ध to give, (resp.); imperative of द्धि.
8. बिघरागिर्य that which is unnecessary
9. अर्जु Jesus
10. चेत verbal affix, sign of imperative [ or चीन ]
11. सूर्य morning, early
12. दध्येअ evening
13. दध्येङ्ग tonight
14. दध्येङ्ग variant of the above
15. दध्येण to tie, to attach, to fasten; to name
16. दध्येन to seek to look for [ or दूरा ]

Further exposition of जानति

This word has already been referred to in chapter two, lesson four as indicating the agent or actor. This usage will be further illustrated here along with its more complex
use in forming a relative clause. Ideally these various uses should be grouped together. Practically, because of its idiomatic use with ཐུ་ needed to be introduced earlier. Certain difficulties in other idiomatic uses, along with the need for a fuller vocabulary to illustrate it, have necessitated the postponement of the fuller treatment until this lesson.

(a) བོད། indicating the agent, actor ("or", "er" etc).

1. རིམ་པོ་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་ རིམ་པོ་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་

Who is that sitting by the well? Jesus is sitting by the well. དཔལ་ཅན་དང་ནི་"sitter". Thus, "by the well sitter that who is?"

2. རིམ་པོ་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་ རིམ་པོ་བཞི་བཞི་བཞི་

Who is the maker of that table? A carpenter is (the maker).

3. རིམ་པོ་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་ རིམ་པོ་བཞི་བཞི་བཞི་

That foreigner is a skilled horseman, just like the Tibetans. Note again the use of རི་ with ཤོད་. Since there is a comparison between the foreigner and རི་ Tibetans, the word རི་ has grammatical as well as idiomatic function.

(b) བོད། forming the relative clause with རི་, "who".

1. རིམ་པོ་བཞི་བཞི་བཞི་བཞི་བཞི་ རིམ་པོ་བཞི་བཞི་བཞི་བཞི་

Who was that man who said, "Please give me a drink"? (It) was Jesus. Lit. "Please give water", the man who said that who is?

2. རིམ་པོ་བཞི་ རིམ་པོ་

Who was the man who said, "Bring the books."? It was the teacher.

3. རིམ་པོ་ རིམ་པོ

Who was the foreigner who said, "Bring me the horse."? It was my friend.

Note: At this stage in the study of Kham colloquial speech it hardly seems necessary to consistently use parentheses ( ) to indicate words which are not in the Tibetan text. The student should have a grasp of Tibetan idiom by this time.

(c) བོད། used as an affix with གོང་།.

1. The phrase, གོང་པོ་བཞི་བཞི་བཞི་བཞི་, means "in order that I need not", "in order that it be unnecessary to" etc. This idiom is evidently peculiar to Eastern Kham speech, particularly Minya, and is not common over the rest of Kham. གོང་པོ་བཞི་བཞི་ is an alternative for Western Kham]

2. གོང་པོ་ གོང་པོ

[ གོང་པོ་བཞི་མོ་]
This use of  is difficult to explain in English or to give an English equivalent in translation. It might be helpful if the student thinks of  as giving a nominative concept to  . The latter expression by itself means merely, "not to need", "not to desire". The  affix makes it denote, "that which is not needed, wanted, desired etc." Thus the sentence could be translated, "In order that there be no necessity of my coming tomorrow, please give me the paper today."

3.  

[  ]

In order that there be no necessity to go to hunt for the horse tomorrow morning, tie it inside tonight.

4.  

[  ]

In order that I need not carry water tomorrow, I have carried much today.

Lesson Two

Vocabulary

1.  affix to verbal root forming relative ("which") clause. Also forms infinitive.

2.  to instruct, teach, "lead" in study

3.  what [ or  ]

4.  different, other

Further exposition of the use of  .

(a) With  ; Note  forms the infinitive and  indicates the purpose.

1.  [ ]

The teacher has come to lead (instruct) the students in their studies. Or, "The teacher has come for the purpose of instructing etc."

2.  

The carpenter will come tomorrow to make the table.

3.  [ ]

He came for the purpose of buying paper. He has no other business to take care of.
forming what might be called a relative clause construction, present tense.

forms the past and perfect tenses)

1. \[形成 what might be called a relative clause construction, present tense.\]

What is that which he says? What is he saying?

2. \[forms the past and perfect tenses\]

What is that which he said? What did he say?

3. \[That which he is bringing is butter.\]

4. \[That which he has brought is butter.\]

5. \[What is that which the carpenter is making? It is a table.\]

Note that also forms a gerund, "saying, bringing, making". However, all of these grammatical explanations are merely a necessary evil. The sooner the student can bypass English grammar and think in and through Tibetan forms themselves, the faster his or her progress will be. All of this material is straight from native Tibetan speakers and can be used in everyday speech. As your Tibetan informant reads the text, or as you listen to it on your tape recorder, attempt to visualise the action and totally ignore for the moment any English equivalent. Imagination is more important in language acquisition than a knowledge of grammar.

Lesson Three

Vocabulary

1. \[because; lit. "if it be asked why"

2. \[variant of the above [also \[\]

3. \[the people, subjects, citizens\]

4. \[very [or \]

5. \[to like, be pleased with; better, preferable\]

6. \[straight, upright, honest [or \]

7. \[disposition, temper\]
8. ལོང།  long
9. སྲོང་པོ།  long suffering, good natured
10. སྟོན།  short
11. སྦུ་སྟོད།  hot tempered, passionate, impatient
12. སྦུ་སྟོད།  variant of the above

Illustrations of the use of དེ་བི་བོད་ and དེ་བི་བོད་ [ེ་བི་བོད་]

1. དེ་བི་བོད་ལ་མོ་ཤུ་མོ་[ེ་བི་བོད་]  དེ་བི་བོད་ལ་མོ་ཤུ་མོ་
   I cannot go to Lhasa now because I have no money. Note that ད་ and ཟཱ་are often introductory like “there” in English and have no real equivalent in an English translation.

2. དེ་བི་བོད་ལ་མོ་ཤུ་མོ་[ེ་བི་བོད་]  དེ་བི་བོད་ལ་མོ་ཤུ་མོ་[ེ་བི་བོད་]
   The people are very much pleased with that official because he is honest and forbearing. Note that this sequence can be reversed as in the next example.

3. དེ་བི་བོད་ལ་མོ་ཤུ་མོ་[ེ་བི་བོད་]  དེ་བི་བོད་ལ་མོ་ཤུ་མོ་[ེ་བི་བོད་]
   That official is honest and forbearing. Therefore the people like him very much.

4. དེ་བི་བོད་ལ་མོ་ཤུ་མོ་[ེ་བི་བོད་]  དེ་བི་བོད་ལ་མོ་ཤུ་མོ་[ེ་བི་བོད་]
   We two cannot be friends because you are too quick tempered. Note that the expression དེ་བི་བོད་ like སེམས་ནི་cannot be used promiscuously. They are used for emphasis, possibly to lend a certain gravity to what a person is saying. Our English concepts of “but”, “therefore”, “because” etc are often implied but not expressed in Tibetan. No rule will tell when to use them. Listen to the teacher and other Tibetans in conversation and get the “feel” of the language.

Lesson Four  དེ་བི་བོད་

Vocabulary ཁྲིད་ཆོས།

Terms relating to length, distance, measure, weight etc.
1. སེམས་ནི།  somewhat, a bit
2. སིང་ཁ་  variant of the above [ེ་བི་བོད་ is commonly used throughout Kham]
3. རུས་ནོ། clothing, garments
4. རུས་བཙོ། variant of no 3
5. འོག་ to wear
6. རུས། variant of no 5
7. ངོ་སོ། rope, cord, strap
8. ངོ། variant of no 7
9. ངོ། distance
10. ངོ་་ི་ི། a great distance
11. ངོ་་ི་ི། variant of no 10
12. ངོ་་ི། near, a short distance, close at hand
13. ངོ་་ི། variant of no 12
14. ངོ་་ི། variant of above
15. ངོ་ a house
16. ངོ་་ི་ི། home, a place where one stays
17. ངོ་་ི་ི། respectful form of no 16
18. གཞི། to arrive at [or རོ་ཐ་]
19. འིད་ལེ། length, Lit "long and short"
20. དོི་ how many, how much
21. བོི། variant of no 20 [also རུ་ཅིང་ and རུ་ཞིང་]
22. གཞི། road, trail, path
23. འིད་ལེ་ི་ི། distance, lit "length of road"
24. གཞི། an hour, a watch, a clock
25. རིག། cloth, cloth goods, cotton goods

26. རྒྱལ། variant of no 25

27. མིག། a span, the distance between thumb and middle finger

28. གཞི། sufficient, adequate, enough

29. གཏུརྐབ། a fathom, a length of outstretched arms, 5-6 feet

(a) རྒྱུད། long, and གྲུབ། short, illustrated

1. གྲོ་བོ་རི་དོརི་སོགས། གཞི་ཆོས་བབྱོན་བོ། རྒྱུད་དོརི་སོགས། [གཞི་ཆོས་བབྱོན་བོ་རྒྱུད།]
That table is too long. Make it a bit shorter. ("Too" is implied here)

2. གཞི་ཆོས་བབྱོན་བོ། རྒྱུད།
That garment is too short and not fit to wear.

3. རྒྱུད་དོརི་སོགས། གྲུབ།
I want a long rope, not a short one.

(b) རྒྱུད། and གྲུབ།. Far, distant; usage illustrated.

1. གྲོ་བོ་རི་དོརི་སོགས། གཞི་ཆོས་བབྱོན་བོ། རྒྱུད་དོརི་སོགས།
The official lives a long distance away. Or, "The official's residence is a long distance away". My informant has not put དི་ in the genitive case. No reason can be given except usage.

2. གྲོ་བོ་རི་དོརི་སོགས། གཞི་ཆོས་བབྱོན་བོ། རྒྱུད་དོརི་སོགས།
Kangding is not far away. We shall arrive today.

(c) རྒྱུད། གཞི། or གཞི།. Near, a short distance, close at hand.

Note that དི་ meaning "near" is used with ལེ་ to form the antonym of རི་, instead of ཕོ་ which is the proper antonym of རི་. Note also that ལེ་ is used only as a term for distance of road etc, and not for length of goods etc.

1. གྲོ་བོ་རི་དོརི་སོགས། (or གཞི་ཆོས་བབྱོན་བོ) རྒྱུད་དོརི་སོགས།
We do not have far to go now. The village is near.

2. གྲོ་བོ་རི་དོརི་སོགས། གཞི་ཆོས་བབྱོན་བོ། རྒྱུད་དོརི་སོགས།
My friend's house is near to town.
དི་ = "place". མ་ is idiomatic and also has a conjunctive use in linking "house" and "town" although this is not apparent from the construction of the sentence.

3. གྲོ་བོ་རི་དོརི་སོགས། གཞི་ཆོས་བབྱོན་བོ། རྒྱུད་དོརི་སོགས།
His home is not far (from here). We have almost arrived. Lit "Now shall arrive".
Their houses are near to each other. If a person calls out (from one house to the other) he can be heard. The use of ་ན་ instead of ་ན in the foregoing sentences indicates certainty.

(d) རྒུ་“length”. This combining of opposites is a common way of forming abstract nouns. More will be introduced in later lessons.

1. རྒུ་ལེགས་བསྡུན་པའི་ནི། [རྒུ་ལེགས་བསྡུན་པའི་ནི།]
   How far do we still have to go? Lit "How much length of road" etc.

2. རྒུ་ལེགས་བསྡུན་པའི་ནི། བཅོག་ནང་ཐབས་བསྡུན། [བཅོག་ནང་ཐབས་བསྡུན།]
   We have but a short distance to go and can (expect to) arrive in three hours. In this construction གི་ has the force of གི་ and cannot be translated with any precision.

3. རྒུ་ལེགས་བསྡུན་པའི་ནི། [རྒུ་ལེགས་བསྡུན་པའི་ནི།]
   What is the length of that cotton cloth?

4. རྒུ་ལེགས་བསྡུན་པའི་ནི། ཁོ་བོ་རུ་བོད་པའི
   The cloth is long. It is six fathoms.

5. རྒུ་ལེགས་བསྡུན་པའི་ནི། དར་ཐོབ་ཐོབ་པའི། ངོ་བོ་མེ་ ངོ་བོ་མེ་ [ངོ་བོ་མེ་]
   I do not want much cloth. A short piece will be satisfactory. Six spans should be enough.

Lesson Five

Vocabulary

Weights and Measures continued.

1. འི་ one, used in counting of measured things
2. ཡི་ two, used in counting of measured things
3. སྤྱོད། rice
4. སྤྱན། a dry measure, variable in quantity, a bushel
5. སྤྱན། variant of no 4
6. སྤྱན། a bushel of rice
7. སྤྱན། a bag, a sack
8. आँच अंगूरी an ounce
9. बडी जी बडी large leather bag
10. गब्बर wheat
11. वर्णन भनेर a balance scale, a steelyard; a catty, approx 1 1/2 lbs. avoir. [500g]
12. अपारिपत्य except, besides
13. अपारिपत्यकला (I have only, (I) do not have more than, (I) have nothing except this
14. टिला to lift, lift up, to weigh with steelyard
15. झडी a bowl
16. झडी variant of above
17. गोल्ड A small scale for measuring gold, medicine etc
18. गोल्ड gold

The use of एक and दो.

These two words are used in place of the usual words for one and two when measuring goods which can be poured, weighed or cut into different lengths etc. They are not used for counting silver dollars, paper dollars etc which are fixed in form, weight and value. The following illustrations will make this clear.

1. How much cloth do you want to buy? I want to buy one fathom of cloth.
2. He wants to buy two fathoms of cloth.
3. The pen is one span in length.
4. The paper is two spans long.
5. Two spans are not enough. I need three spans.
6. Bring me a bushel of rice.
7. སེར་ཚོགས་བཅས་པའི་དབུས་པར
   He wants to buy two bushels of rice.

8. དབུས་བར་སེར་ཚོགས་པའི་བཅས་པའི་དབུས་པར
   If we make a bag, one fathom of cloth is insufficient. Two fathoms are needed.

9. སེར་ཚོགས་བཅས་པའི་དབུས་པར
   I want to buy two ounces of silver.

10. སེར་ཚོགས་བཅས་པའི་དབུས་པར
    I want to buy a bag of dzamba.

11. སེར་ཚོགས་བཅས་པའི་དབུས་པར
    He has no dzamba but he has two bags of wheat to sell.

12. སེར་ཚོགས་བཅས་པའི་དབུས་པར
    I have only one catty of butter. Or, "I do not have more than one catty of butter".

13. སེར་ཚོགས་བཅས་པའི་དབུས་པར
    There are two catties of butter in the leather bag.

14. སེར་ཚོགས་བཅས་པའི་དབུས་པར
    Bring the steelyard. I want to weigh out two catties of butter.

15. སེར་ཚོགས་བཅས་པའི་དབུས་པར
    Bring the scale. I want to weigh an ounce of gold.
    Note that བུག་ means "to lift up". Thus the act of lifting the scale means "to weigh".

16. སེར་ཚོགས་བཅས་པའི་དབུས་པར
    When Chinese people eat dzamba they can only eat one bowl. They cannot eat more. Tibetans eat two or three bowls.

17. སེར་ཚོགས་བཅས་པའི་དབུས་པར
    There is an ounce of gold in the small bag.

Lesson Six  སེར་ཚོགས་བཅས་པའི་དབུས་པར

Vocabulary  སེར་ཚོགས་པའི་དབུས་པར
1. except, besides, more than, because, or else


3. wages

4. dare

5. different, other

6. Lama

The use of 除了...

This expression which Jaschke briefly defines as "except, besides" is used extensively in Kham speech and seems to require a fuller explanation and exposition.

(a) When used with a negative verb, it means "no more than", "only".

1. The teacher has only ten pupils (not more than ten).

2. Yesterday only five people (not more than five) came.

3. Right now I have only five bushels of rice. Or, "I do not have more than five etc".

(b) Meaning "unless", "or else".

1. The pupils must study hard or else the teacher will be angry when he comes. Or, "Unless the pupils study hard, the teacher will be angry etc".

2. We must do good work today or else the magistrate will not give us our wages. In reading these sentences there is no pause before 除了 as there sometimes is before "or else" in English.

(c) Meaning "because".

1. We must go on because we dare not stay in this place. ie "We must continue on our journey and not stay here. We dare not risk an attack by bandits etc". Note that 除了 here precedes the noun in exception to the rule already given. This is possibly for emphasis, "this particular place".
2. **我们必须吃dzamba because there is nothing else to eat.**

    The q may be a bit puzzling so it may be understood in this way: "If we do not eat dzamba there is nothing else to eat." Or, "Except dzamba, if we do not eat it, there is nothing different (นม) to eat".

3. **我们必须去马背 because the road is long and the going difficult.**

    See Chapter 2 lesson 3d for this use of q. See Chapter 2 lesson 3d for this use of q.

4. **我们必须去马背 because the road is long and the going difficult.**

    See Chapter 2 lesson 3d for this use of q.

5. **我们必须去马背 because the road is long and the going difficult.**

    See Chapter 2 lesson 3d for this use of q.

6. **我们必须去马背 because the road is long and the going difficult.**

    See Chapter 2 lesson 3d for this use of q.

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Lesson Seven  นักแสดง-ดานุษ

**Vocabulary**

1. ** رجال**

    to be, is, are; assumes the sense of "to become", "to be changed into". Evidently a localised Minya usage.

2. **อา**

    a year

3. **อายุ**

    very old

4. **ใจ**

    mind

5. **รู้**

    to know

6. **หลัง**

    afterward, later

7. **แม่** or **อิ่ง**

    mother

8. **ลูก**

    son
"To be", assuming the meaning of "to become", "to be changed into".

(a) alone, without as an adjunct.

1. Formerly he was a very wealthy man. Now he has become poor.

2. Formerly that horse was a very good one to ride. I rode him for many years and he is no longer able to travel or carry a rider.

3. Formerly that teacher was a very capable person. Now that he is old his mind has failed somewhat.

4. He formerly was Chinese. Having lived many years in Kangding he has become a Tibetan (gone native).

(b) forming future tense - "will become".

1. Right now that pupil does not know Tibetan very well. If the teacher teaches him faithfully, afterward he will become learned like his teacher.

2. If you do that kind of evil you will suffer for it. If you do not do that deed you will be happy (peace will come).

3. If a mother does not teach her son to be good, that son in later life will become a bad man.
Because the mother did not teach the boy to be good he has become an evil man. Or, "The mother, not having taught goodness to the boy he has become an evil man. In this construction expresses causality (because the mother), or transition (since the mother etc).

Formerly that official was very powerful. Now he has become powerless.

Lesson Eight  ནང་རིག་བུད་པའི་

Vocabulary  གཞན་ཁོག་

1. རགས་པོ། tired, weary
2. རགས་པ། tired, weary
3. བུ་། place, country
4. ཅིག་བཅུ་། incorrect, improper, not fitting
5. སྡེ། strict
6. འབབ། to put, to place, to fix in one's mind
7. ཐེག། rope
8. བནབ། to tie
9. མི། grass
10. རབས་པ། quality, "good-bad"
11. ཞུ་ས། main road, highway
12. རྗེས། from among
13. ལྡྭ་ུན། near, close
14. 近, close

15. 的老茶路从中国到拉萨的昔日, the old tea route from China to Lhasa in the days before
highways and trucks

16. 小路, trail, road, path

17. 混合的, Mixed Chinese and Tibetan parentage, sometimes a term of contempt

Miscellaneous Sentences

1. How many hours journey (hours of road) is it from here to Kangding? You can arrive in six hours.

2. This cotton cloth is somewhat poor in quality. If clothes are made from it they cannot be worn many years. I want to look at a better quality cloth.

3. (1) "I do not like this cloth. Bring me some cloth that I like (ie 'bring me some good cloth')." (2) "Friend! Please don't be angry. We have no other cloth." (!) "Then I shall go somewhere else (另一地方 = another place) to look at cloth."

4. When the teacher had taught me for three hours he became somewhat wearied and said to me, "Today we shall not study any more (这里 has the force of 再 = further). I am an old man and have become a bit tired." Or, "Since I am old I have tired quickly."
This well water is very clean because they regularly clean the (well).
This sentence illustrates another use of the auxiliary verb थालुङ as indicating an action which is habitual or general. थालुङ would merely indicate that the well had been cleaned. थालुङ would indicate a present progressive tense showing that the well was being cleaned. थालुङ tells us that the people made a practice of keeping it clean. Note also the basic idiom: खापिन = clean. खापिन = to make, to do the cleaning.

Jesus in his youth was a carpenter. As we look at the work which Jesus did we must not think that a carpenter's work is menial but in the future we will come to understand that hard work of whatever kind is honorable (lit "good").

Since this is the longest and most complicated sentence the student has encountered, a few explanatory notes may be found helpful. जङ means not only "to look at", but linked with अव also has the force of "judging by", "making this the standard" etc. अतिरिक्तिन = manual labour, hard work. अतिरिक्तिन is imperative, "do not think". अतिरिक्तिन = but; अतिरिक्तिन = afterward, in the future; अव following अव gives the thought of "matter" in that the "matter" of the baseness or dignity of manual labour is being discussed. अतिरिक्तिन is to be a carpenter, to do the work of a carpenter. Note also the relative clause, "the work which Jesus did", uses अव and not अव, auxiliary. This seems to contradict what the student has already learned. The explanation is that it is not what Jesus did in the past which is under discussion but rather the matter अव of his labour. अविक = whatever.

In Chinese country there are many carpenters. When Chinese build their houses, they build them of wood ( अविन = habitually, generally build them of wood). An expert carpenter can build three or four houses in one year. This is because Chinese houses are easy to build while Tibetan house are difficult to build.

Teacher! When we two study together, if the Tibetan which I speak is incorrect, please tell me, because I have not studied much Tibetan and it is not easy for me to speak the language.
Yes, yes! If you have mistakes in your speech I shall tell you. If the teacher is a bit strict (YY) the pupil will become a real scholar!

Note: The teacher uses 74 of himself. Do not use it except in a jocular manner.

If I study in the morning I can fix (b) = to put) the lesson in my mind. If I study in the evening I can’t study (at all) because I am a bit weary and my mind fatigued.

Tonight at the preaching chapel (v = place) in town we are preaching the doctrine of Jesus. Tonight the preacher, although he is Chinese, is very fluent in Tibetan. You Tibetans will understand him quite readily.

Tie the horse with a long rope and it will be convenient for him to graze (eat grass). If the rope is short it will be difficult to graze (lit “cannot eat much grass”).

(a) “What length of rope shall I bring?” (b) “Five or six fathoms will be adequate.” (a) “Yes sir! I’ll bring it posthaste!”

We must leave very early tomorrow morning or else we cannot reach the town because the distance is great. (Note the repetition of q for emphasis)

Although right now we are already near to the town, we cannot see sufficiently to travel at night. It will be preferable to stay right here where we are. Note that when used in the sense of a course of action being better or preferable usually generally follows the verb and q. Thus, “if we stay here it will be better”.

95
Although it would be satisfactory ( squads) for the people to stay here there is no grazing for the horses. (eg you are on a journey and putting up for the night)

It would be okay to stay here except that although there is good grazing ( squads) for the horses, there is no wood or water for the men.

4% expresses a measure of uncertainty, as one might say in English, “it's all right but”. 5 is often sandwiched between words to express uncertainty.

That teacher of mine is a hot tempered fellow. If one enquires into the reason for his ill temper, it is because he is poor and there are many people in his household ( 种子 ).

Being unable to obtain sufficient food and clothing ( 装备 ) for them all his heart is often troubled and he loses his temper.

Looking at his face (judging by appearances), (I should say that) he is a good natured man and honest in his dealings ( 装备 ).

(a) "Friend! Is it far to Lhasa and what is the road like?" (lit. if one goes to Lhasa is the road long and is the going good or bad? 质量 )
(b) "Yes sir! There are three tea routes ( 茶木 = tea caravan routes). Of the three roads ( 从 = from among) one is easy to travel on. But not many people travel that way because on that road there are no houses to stay in or food to be bought. (As to) the other two roads, though the way ( 难 = difficult) is difficult there are many who travel it ( 谢 ) because on these two roads there is grass, wood, water, houses to stay in, and for food, dzamba, butter, meat (and in fact) most anything ( 公共 ) can be bought."

In Kangding (lit. "In the region of Kangding" although 西 in this context does not imply any more than Kangding city itself) some of the people are Chinese, some are
Tibetan and some are of mixed Chinese-Tibetan parentage. The Chinese eat rice. The Tibetans eat dzamba.

Note that "the" though not expressed in the Tibetan text is required in English to give the sense of the Tibetan. Not just Chinese in general eat rice or Tibetans dzamba, but the Chinese of Kangding etc.

22. བོད་ལྕགས་གནས་ཀྲུང་དམ་པོ་ལྡན། ཡིད་ས་འབུལ་བོད་ཀྲུང་བོད་ལྕགས་ཀྲུང་དམ་པོ་ལྡན།

Right now there are not many rice sellers in Lhasa. One ounce of gold will not buy more than seven bushels of rice.

23. བོད་ལྕགས་གནས་ཀྲུང་དམ་པོ་ལྡན། ཡིད་ས་འབུལ་བོད་ཀྲུང་དམ་པོ་ལྡན། ཡིད་ས་འབུལ་བོད་ཀྲུང་

There are only ten catties of wheat in the bag.

26. བོད་ལྕགས་གནས་ཀྲུང་དམ་པོ་ལྡན། ཡིད་ས་འབུལ་བོད་ཀྲུང་དམ་པོ་ལྡན། ཡིད་ས་འབུལ་བོད་ཀྲུང་

That balance scale is unsuitable for weighing gold and silver because it weighs too light. If anyone has another scale bring it here and we'll weigh on that.

Note: If a scale does not give full weight it is called "large". Note also that "it" in this sentence has the sense of "it". And since silver is put into the pan གནས་ is used.

28. བོད་ལྕགས་གནས་ཀྲུང་དམ་པོ་ལྡན། ཡིད་ས་འབུལ་བོད་ཀྲུང་

He received ten ounces of gold as wages for one year's (work).

29. བོད་ལྕགས་གནས་ཀྲུང་དམ་པོ་ལྡན། ཡིད་ས་འབུལ་བོད་ཀྲུང་

The Lama has become very old and it is difficult for him to chant.
His son is seven years old. My son is a bit older (lit. "bigger") than his.

Note: จิน should be pronounced in two syllables. The comparative "than" is understood in this sentence. Other forms of the comparative will be introduced in later lessons.
### Lesson One  
#### Vocabulary

1. ** Baghdz yr**  
   than; sign of comparative [ Baghdz ]

2. ** Baghdz yr**  
   sign of comparative. This usage seems to be a Minya localism.

3. ** Baghdz yr**  
   sign of comparative [ Baghdz ]

4. ** Baghdz yr**  
   variant of above

5. ** Baghdz yr**  
   form, body, shape

6. ** Baghdz yr**  
   as above

7. ** Baghdz yr**  
   various kinds

8. ** Baghdz yr**  
   Kham, Kham region

9. ** Baghdz yr**  
   as above

10. ** Baghdz yr**  
    a person of the Kham region, Khamba

11. ** Baghdz yr**  
    monk

12. ** Baghdz yr**  
    all, the whole

13. ** Baghdz yr**  
    all, the whole

14. ** Baghdz yr**  
    from among all, sign of comparative

15. ** Baghdz yr**  
    from among all, sign of comparative

16. ** Baghdz yr**  
    swift, fast, swiftly, rapidly

17. ** Baghdz yr**  
    good, as a noun; often used in comparison. ง is pronounced “wa”.

18. ** Baghdz yr**  
    more clever, cleverer, more skilled
Comparing and Contrasting

Kham Tibetan uses various constructions to express disparity or differences in size, quality, etc. This may give some initial difficulty but sufficient illustrations will be given to enable the student to grasp the fundamental ideas and later construct his own sentences, or recognize and understand this construction when it is met with. In English a common way to express disparity in comparison is to place the object favourably compared at the beginning of the sentence. eg, "This horse is better than that one". The Tibetans reverse the order. eg, "Than that horse this horse is good (better)". Ordinarily, Tibetan idiom does not compare one object as being "worse" than another. They prefer to say that one is better, leaving the listener to deduce the inferiority for himself. This cannot be given as a dogmatic and infallible usage, but Tibetan teachers seem reluctant to give other usage.

(a) རོ།ོ། Than, more than.

1. རྫུགས་པ་ལྡན་པ་ལྡན། [བོད་པ་ལྡན་པ་ལྡན།]

He is bigger than I am. Lit. "More than I his body is large". The word for body is required in Tibetan or the sentence would be ambiguous.

2. རྫུགས་པ་ལྡན་པ་ལྡན། [བོད་པ་ལྡན་པ་ལྡན།]

He is a better student than you are! Or, "More than you, he at books clever is".

3. རྫུགས་པ་ལྡན་པ་ལྡན། [བོད་པ་ལྡན་པ་ལྡན།]
A horse is larger than a dog. Lit. the horse.

4. 马比狗大 [kyi mā byi dū]  
Chinese spoken language is easier to study than Tibetan spoken language. Lit. "More than Tibetan speech Chinese is easier to study".

5. 狗比马凶 [gyug byi mā xyin]  
Tibetan dogs are fiercer than Chinese dogs.

(b) The use of 且 and 于 [qiu yu] in expressing comparison. The 且 is strongly expressed when used in this way.

1. 马比狗大 [kyi mā byi dū]  
There are a few learned teachers in Kangding, but in Lhasa there are (many) teachers with much greater learning.

且 preceding the adjective makes it comparative, much like "er" in English (clever, cleverer) or 些 in Chinese (好, 好些). Although the word 且 may be separated from the adjective by a noun as in the following example, the force upon the adjective is still the same.

2. 中国语言比西藏语言容易学 [kyi mā yuán yán byi zhuba sán yán yuán yín yì yú xī]  
Although there are many gadgets of various kinds in Tibetan country, in China there are even better gadgets with a greater variety (to choose from).

In this sentence 且 has the force of "if". But the full sense in an English translation is although. If the student is tempted to use 且 too promiscuously it might be well to study the use of 且. Be selective in your use of the longer and stronger expression.

3. 马比狗大 [kyi mā byi dū]  
In Kham province there are many monks but even more in Lhasa.

4. 中国有比西藏好的商品 [kyi mā yǒu byi zhuba hǎo de shān pǐng]  
You have much wealth but he has even more.

(c) The use of 且 [qiu]  
This Minya localism is used much like 且 to denote disparity but its meaning is possibly somewhat stronger. Since 且 means "to say, to speak of" it may be helpful to compare the English idiom "it goes without saying", or "there is no comparison", "in no way equal to". 且 literally translated = "there is nothing to say" in comparing one person, object or event with another. The superiority is obvious. The first person mentioned is not really worth comparing with the second one.

1. 您的老师比我的老师好 [shi xī yüé de lǎoshi byi wǒ de lǎoshi hǎo]  
Your teacher is more learned than my teacher. Or, "My teacher cannot be spoken of in the same breath with your teacher when it comes to learning".
To the Tibetan way of thinking, stale butter (tastes) better than fresh butter, or so it is said. Or, "As the saying goes, to the Tibetans, stale butter is so much better than fresh butter, there is no comparison between them".

1. नस्मिन्न लम्बानु महानुका गाँववर गाँवलां नामक तिब्बटितिः [तिब्ब्टितिः]

   This is the fastest horse. Lit. From among all the horses, this horse is fast.

2. नस्मिन्न लम्बानु महानुका गाँववर गाँवलां नामक तिब्बटितिः [तिब्ब्टितिः]

   This boy is the smartest of all the students. Or, "From among all the students this boy has the best mind".

3. नस्मिन्न लम्बानु महानुका गाँववर गाँवलां नामक तिब्बटितिः [तिब्ब्टितिः]

   Of all written languages Chinese is the most difficult to study. This is because Chinese has no alphabet.

4. नस्मिन्न लम्बानु महानुका गाँववर गाँवलां नामक तिब्बटितिः [तिब्ब्टितिः]

   The Khamba are the bravest of all Tibetans.

5. नस्मिन्न लम्बानु महानुका गाँववर गाँवलां नामक तिब्बटितिः [तिब्ब्टितिः]

   The important (big) Lamas are the most powerful of all officials.

6. नस्मिन्न लम्बानु महानुका गाँववर गाँवलां नामक तिब्बटितिः [तिब्ब्टितिः]

   The carriers of burdens (coolies) are the poorest of all people.

   The superlative degree is also expressed by नस्मिन्न.

7. नस्मिन्न लम्बानु महानुका गाँववर गाँवलां नामक तिब्बटितिः [तिब्ब्टितिः]

   This is the biggest.

8. नस्मिन्न लम्बानु महानुका गाँववर गाँवलां नामक तिब्बटितिः [तिब्ब्टितिः]

   My teacher is the oldest (greatest years) one.
Lesson Two

Vocabulary

1. ཐིང། intermediate space, until, hitherto, mean, interval
2. འཇིག། between, to, unto
3. ཤིང། moon, a month
4. འཇིག། Dege (Derge on some maps)
5. འཇིག། Chamdo
6. རྣམ། a day of 24 hours
7. རྣམ། as above
8. འཇིག། fifteen (Note that འཇིག is written འཇིག with the numerals 15 & 18)

The use of འཇིག and its compounds will be illustrated and explained in this and the following lessons.

འཇིག meaning "to, up to, through to".

1. ཞེང་སྐྱོན་ཚོགས་པའི་སློབ་དཔོན་མཐོང་དེའི་གཞིན་གནས་ཀྱི་རིགས་པའི་སྐད་ཆགས།
   [ཞེང་སྐྱོན་ཚོགས་པའི་སློབ་དཔོན་མཐོང་དེའི་གཞིན་གནས་ཀྱི་རིགས་པའི་སྐད་ཆགས།]
   Many years ago when we went on horseback we needed three months to go from Kangding to Lhasa.

2. ིབ་པ་རྒྱུ་ཚུལ་གམ་ཕྲུལ་མཆོག་ཚུལ་མཁོ་སྐུ་དུགས
   It was fifteen days journey (road) from Dege to Chamdo.

3. རྣམས་ནི་གསུང་བའི་སློབ་དཔོན་མཐོང་དེའི་གཞིན་གནས་ཀྱི་རིགས་པའི་སྐད་ཆགས།
   By horseback, even if a person travels slowly, he can get from Kangding to Dege in one month.
Lesson Three

Vocabulary

1. .wait
2.  to enquire, to ask, pf. root generally used for all tenses
3.  to be free, at leisure; noun = freedom, leisure, free time
4.  strength
5.  as above
6.  spokesperson, mediator, go-between
7.  Yajiang
8.  Litang
9.  parents
10.  thief
11.  bandit

(a) expressing the thought of "until" or "while".

This construction is somewhat complex and more easily illustrated than explained.  or is affixed to the verb root which in turn is preceded by the negative

1.  Please wait inside until I come.
   Lit. "In the interval I not having come please wait inside.

2.  You pupils must diligently study your lessons until the teacher comes. Lit. "In the interval while the teacher has not yet come, you pupils diligently read your books".

3.  I shall not have any money until I sell the cloth, so (for the present) I cannot give you any money.
4. I shall not know if I am free or not until I ask my parents. Note the "or not" construction. The is interrogative and the negative.

5. I shall have no strength until I eat, so I cannot carry the load (until I eat).

(b) expressing "between".

1. If we had a mediator the matter could be brought to a satisfactory conclusion. Or, "If we had a spokesperson between us, the matter would turn out ( to be, to become) all right.

2. Between Kangding and Dege much of the way is difficult to travel.

3. On the road between Yajiang and Litang thieves and bandits are [used to be] very bad.

Lesson Four

Vocabulary

1. Jesus
2. testimony, witness
3. variant of above
4. an emphatic particle serving to give force to that word or part of sentence which is rhetorically most important, also to separate the subject of a sentence from its predicate, thus adding to perspicuity (Jaschke)
5. the most precious thing, Buddha, God
6. son (respectful)
7. 毅juries surely, certainly, real, really
8. 拙 strokes a believer
9. 藤真 true, honest
10. 絲 strokes heart
11. 招 strokes to produce witnesses
12. 招 strokes variant of above
13. 招 strokes to be a witness
14. 招 strokes variant of above

The use of 藤 strokes or 招 strokes.

The various 招 strokes expressions often imply that an argument is in progress, hence the need for testimony. 招 strokes is used in the Bible and is understood somewhat in colloquial but 藤 strokes is probably more common [in Eastern Kham].

1. 藤 strokes 招 strokes 招 strokes 招 strokes 藤 strokes (招 strokes)
   Jesus is truly the Son of God. I am a witness.
2. 招 strokes 藤 strokes 藤 strokes 藤 strokes 藤 strokes (招 strokes)
   Not many Tibetans believe in Jesus. I want to testify to them that Jesus is true (or, is the truth).
3. 招 strokes 招 strokes 招 strokes 招 strokes 招 strokes (招 strokes)
   Jesus works are really the works of God. I can testify to that.
4. 招 strokes 招 strokes 招 strokes 招 strokes 招 strokes (招 strokes)
   I can produce witnesses who will testify that if a person believes in Jesus, peace can come into his heart.
   Note: Care must be exercised in attempting to give a "testimony" in the Christian sense in Tibetan. The few Tibetan believers may prefer to "tell" rather than "testify" but the telling carries with it the idea of testimony.

Lesson Five

Vocabulary
middleman, mediator, go-between
variant of above
to do business, trade
business, trade
if it be asked who (that might be) etc
to be or act as a witness
variant of above
witness, testimony; a witness in court cases, business deals, quarrels etc
bandit
to put forward as a witness
to produce, put forward a witness or witnesses
to stick into, plant, put down, place, lay out, commence
to believe, to give intellectual assent, to give credence to

(a) The use of  and  

The term is used in the Bible for "mediator" and may be used somewhat in speech. However, has the same meaning and is more widely understood.

We two are doing a bit of business. Will you please act as middleman.

There is only one God. Between God and man there is only one mediator. If it be asked who that is, it is God's son, Jesus. Note that in this construction is emphatic, only one. The Tibetan teacher will of course challenge this immediately since the Buddhist trinity is . Protestant Bible translators for better or for worse have chosen to use the term to represent the word for the Biblical God.

(b) a witness, testimony.

This is used of both the witness himself and the testimony which he gives on behalf of others.
1. **This man is not a bandit. I am willing to be a witness for him.**

   

   नेत्रवाद्यमुनिज्यि वर्णनमनस्कृति

   येन्क श्रवण हृदयानुभूति

   This man is not a bandit. I am willing to be a witness for him.

   तुमन = to be. श्रवण has the force of "to be willing".

2. **It will be better if we appoint a witness for our transaction.**

   अवश्य = to put in place, to appoint. कपिल indicates that there are alternative procedures possible. It also signifies that one course of action is preferable.

   अवश्य = to put in place, to appoint.

3. **If a witness is put forward we want an honest man or else it will be very unsatisfactory. Or, “It will not be right unless we have an honest man etc”.**

   तथा वर्णनमनस्कृति अवश्य 

   येन्क हृदयानुभूति

   If a witness is put forward we want an honest man or else it will be very unsatisfactory. Or, "It will not be right unless we have an honest man etc".

4. **Whom do you have as a witness to your deliberations?**

   अवश्य = to promise but here it has the connotation of giving an authoritative word.

5. **Unless you produce a good witness we will not believe your testimony.**

   अवश्य = to promise but here it has the connotation of giving an authoritative word.

6. **I am willing to be a witness (give testimony) for you.**

   श्रवण हृदयानुभूति

   तुमन = to be willing, desirous.

Lesson Six

Vocabulary

<table>
<thead>
<tr>
<th>शब्दकोष</th>
<th>मूली स्तंभ</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. घरपुरा</td>
<td>atmospheric space, the sky, the heavens; the space between the earth and the heavens proper</td>
</tr>
<tr>
<td>2. बुज्जिण्ड</td>
<td>bird</td>
</tr>
</tbody>
</table>
3. ས་གང་ཡུལ། in the sky
4. བཀྲ་ཤིས། intermediate space
5. བོད། to fly
6. བསྒྲུབ། heaven, sky
7. བསྟོ། boat
8. བེན་པོ། airplane
9. ཆུ་། clouds

Examples

1. སྲིད་ཆགས་བཏང་བཞིན་པར་བཤེས་བྱེད་པ། [སོགས་བཏང་བཞིན་པར་བཤེས་བྱེད་པ་]  
   Birds fly in the midst of the sky. [བཤེས་ is commonly used in this construction]
2. ཕྱིན་བཞིན་པར་བཤེས་བྱེད་པ་ལྟར་འཐོང་།  
   Airplanes can also fly in the sky.
3. བསྲད་སྟོང་འབྱིཝི་མངོན་ཡུལ། [བསྲད་སྟོང་འབྱིཝི་མངོན་ཡུལ་]  
   There are many clouds in the sky. [See page 127 for use of བཅོ་]

Lesson Seven

Vocabulary

1. ཕྲེལ་བ་ཐོབ་ཕྲུང་། to settle a case out of court
2. བཟོན། a court case, a lawsuit with plaintiff and defendant
3. དོན་ཚུར་། to go to law
4. བིས་པ། law, that which is right
5. བིས་ཁང་། lawcourt
6. སྐྱབས་ཐོབ་ཅེ། to give judgment in a lawsuit, render a verdict
The use of .bd.r.:
The expression is used in connections with quarrels which could develop into a
lawsuit or court case. But the .bd.r. acts as a mediator in settling the case out of
court.

1. fadeOut[7.5?q]sincere, honest, upright, truthful [just, fair] [ or 5q ]
[You two] do not go to law. I will mediate for you.

2. fadeOut[7.5?q]Rather than have the judge try your case in court it is much better that I mediate for
you (out of court), because I do not want any payment for acting as mediator.
Note: 7x.r. is a Minya localism. In the accompanying tape, the material is read
twice. In place of 7x.r. my Tibetan colleague has inserted the phrase in
parentheses ( word 

word of course is the sign of the comparative.

3. 7x.r. We do not want you to mediate for us because you are not an honest man.
Note that "because" is implied though not directly expressed. Guard against using the
word for because too promiscuously.

Lesson Eight 7x.r.

Vocabulary 7x.r.

1. 7 an affix, pronounced "ba" or "pa"

2. 7 an affix, usually pronounced "wa", sometimes "ba"

These two words which have already appeared throughout the earlier lessons seem to
require further explanation and illustration.

These two words 7 and 7 when affixed to nouns and verbs indicate (1) a person of a
certain place: eg 6r. = a person of Kham; 7n. = a foreigner; 4l. = a person
from Lhasa. (2) The person that deals with a certain thing, trade, business etc, eg
4l. = horseman, n. = trader.

Affixed to adjectives, 7 and 7 indicate a certain quality: eg 7l. = the good,
goodness; 7n. = the good, goodness; 4l. = the poor quality one, poorness of
quality. This is not an invariable rule. 4l. for example can either be a plain
adjective meaning swift or also carry a substantive meaning.
Affixed to numerals घ forms the ordinal. Eg त्रु = five, दूध = the fifth; एक्षु = eight, बुधु घ = the eighth. The same holds for all numerals except the first which is द्वादश. The others to ten are as follows: गुण = first, विषु = second, वृषु = third, चतुषु = fourth, पञ्चु = fifth, सिद्धु = sixth, साविं = seventh, अष्टु = eighth, नविं = ninth, दशु = tenth.

Jaschke gives this definition for the use of घ: "When attached to verbs gives them the signification of nouns, or, in other words, the sign of the infinitive and the participle". However in Kham colloquial this function is largely taken over by other words which the student of these lessons has already learned.

Literary Tibetan has definite rules for the placement of घ and घ. Colloquial Tibetan often disregards these rules and the student must learn by usage when घ is used and when घ is to be preferred. For the ordinals घ seems to be the most common, but for nouns, verbs and adjectives no definite rule can be set. Note that घ as a suffix is usually pronounced "wa".

[In regard to nouns that indicate a person from a particular place, a literary rule seems to be generally observed today. That is, घ is affixed to a word with an odd number of syllables, eg गलिं, दुर्गमनिगं etc. घ is attached to a word with an even number of syllables, eg दुधाब, दुल्लंबा etc.]

Lesson Nine

Vocabulary

1. गलिं border, frontier, boundary
2. धेता there
3. धूर्ग monk
4. धूर्ग strength
5. धेता as above
6. धेता strong
7. धेता a bag

Miscellaneous Sentences

1. गलिं धेता गलिङ्ग धुर्ग िं दुर्गमनिगं दुधाब दुल्लंबा दुधाब दुल्लंबा दुधाब दुल्लंबा

The Kham-Tibetan border is at Dege. There is a big river there.

2. गलिं धेता गलिङ्ग धुर्ग िं दुर्गमनिगं दुधाब दुल्लंबा दुधाब दुल्लंबा (दुधाब)
Although Kangding (as a) city is larger than Dege, there are more monks in Dege.

In Lhasa there are even more monks than there are in Dege. All the Lhasa monks are very wealthy. Therefore the officials do not have as much power (lit. the kind of power) as the monks.

That man is very strong. He can carry three bags of dzamba. I cannot carry that much. He is stronger than I am.

All the people of Kham province are called Khamba. The people of Lhasa (region) are called Böba.

Lesson Ten

Vocabulary

1. བོད་ དོན། the sun; a day reckoning the hours of light
2. སུམ་ རོ། a woman
3. ཞེས་པ། other places
4. སྲེག་བུ་ མཐོ། very close, intimate, a precious relationship
5. སྤྲོ་ སྤྲོ། when
6. སེམས། at that time
1. I must ride a fast horse when I go tomorrow or else I shall not be able to reach the town in one day.

2. From among all the monks of Kham province, the Dege monks are the most learned because the Dege monks engage only in study and do not have many who engage in trade. The monks of other localities engage much in trade but not many of them study.

3. This friend of mine is a real treasure (lit. 'like one's own heart'). Some time ago (formerly) when I was in real trouble he was very good (did very much good) to me. Other friends were not real friends. At that time (‘yo) they did not come to my help (did not do good in helping me).

4. From Kangding to Lhasa by horseback is a three months journey. By airplane not even one day is needed (to make the trip).  "by" = "by"; "even" = "even".

5. This friend of mine is a real treasure (lit. 'like one's own heart'). Some time ago (formerly) when I was in real trouble he was very good (did very much good) to me. Other friends were not real friends. At that time (‘yo) they did not come to my help (did not do good in helping me).
When Chinese and Tibetans do business together, if a person acts as a middleman, he must understand both Chinese and Tibetan languages or else he cannot be a middleman.

Lesson Eleven

Vocabulary

1. རལ། flesh, meat
2. རིན། to see, be seen
3. སིགས་བཞིན། lawless
4. སིགས་བཞིན་པེ་རེ། variant of above
5. སྐུ་རོ། thieves
6. སོགས་པར་སེམས་པོརོ། gave no help in finding (the thieves) [or སོགས་པར་སེམས་པོརོ།]

Miscellaneous Sentences

Some days ago there was a nasty lawsuit in the courthouse. Though there were many witnesses none of them were telling the truth. So the magistrate became exasperated and said to them, “Get out of here all of you! I will not judge your case.” Note again the repetition of ཎེ་ before and after the quotation. This is common in speech but rare in literature.

Tibetans do not eat the flesh of birds. They regard (in their minds think of) the flesh of birds as unclean.
Some birds when they fly in the sky are very swift, just like an airplane.

Many people can travel a long distance in that wooden boat (that boat which is made of wood), i.e. not a skin coracle.

When there are many clouds in the sky we cannot (do not) see the sun.

Tomorrow enquire carefully whether there are bandits on the road because the people of this place are bad and lawless. अधिकार = law.

This place is a lawless place. Some time ago when I was here, thieves (the plural is understood without ते) took away much of my food and clothing. When I went to petition the magistrate, even he (or, he also) did me evil (wrong) and refused to search for the thief. Note: तपासिस् is literally, "not to give help" in searching गर्ने for the thief. But actually, this construction which is commonly used with many verbs implies a refusal to do the thing requested.
5. नाहेंता  tonight
6. सूना  to wait
7. इलैवालागे  to be unfit for

Miscellaneous Sentences

1. तहिन्तकछान्डसुरुवाला  कृष्णभक्तवायर्यारात्रि

To go to law a person needs wealth (with which to bribe the judge). To make sausage one needs blood.

2. तिरेलिज्ज्ञक्तिकर्ताप्रवीणकुमारमहराजरेखा  निर्तिकमपूर्वकशुरुतिककुमलसुत्रण

Because (lit. “if it be asked why”, continuing the thought of sentence no.1) all officials are avaricious and if you do not bribe them (give silver) you cannot have your case tried.

3. नात्रिवर्णितितितिरुवालपदवोत्त्तिष्ठति  नासिकायमान्यस्माक्तिष्ठति

I do not have time to come to your house for a meal. I am staying in Kangding for only a few days and want to do my business in a hurry and go. Please do not be offended.

4. तुर्यरम्यलक्षात्सुपरितितितितिरुवालपदवोत्त्तिष्ठति  नासिकायमान्यस्माक्तिष्ठति

Please wait inside this evening. The teacher is coming at nine o’clock (ninth hour) and wants to talk with you.

5. दूधान्तकारकविनयुक्त  दूधान्तकारकविनयुक्त

You should not by much meat these days (now). If the meat is kept for many days it will be unfit to eat.

Lesson Thirteen

Vocabulary

1. सूना  a Buddhist
2. सूनवरिक्षिया  Buddhist religion
3. तेजरोक्षायतिह  the Buddhist trinity: Buddha, the doctrinal scriptures and the corporate body of priests
1. I arrived in Kangding in the third month. If I finish my business I may be able to leave in the sixth month.

2. Believers in the Buddhist doctrine say that there are three Gonchog. Believers in Jesus say that there is only one Gonchog.

3. That man is really honest. Everybody believes his words. Note that 'honest' is the adjective, "honest", while "really" is the adverb, "really".

4. Business is poor these days and it is difficult to trade. (Therefore) not many traders are coming to Kangding. Wait a few months and most likely many will come.

Lesson Fourteen

Vocabulary

1. a child [Minya; Dege = छिन्न ; NB, every area has its own term]
2. when (you) grow up [ चेरि माहू]
3. the people
4. the poor
5. first, ahead
6. to be able to deal with or handle a person or situation
I shall go into the house first. You come along behind me. If there is a thief or someone like that in the house it is better that I go first because I can handle him.

Note: where = wherever.

gt = to get the better of, overpower. cope with.
<table>
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<tr>
<th>Vocabulary</th>
<th>འབྲིག་ནི།</th>
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<tbody>
<tr>
<td>1. རྡོ་</td>
<td>dead body, corpse, carcass</td>
</tr>
<tr>
<td>2. གསར་ཐོ།</td>
<td>beasts of prey, may also include cats and dogs</td>
</tr>
<tr>
<td>3. རློབ་</td>
<td>figure, painting, picture, markings</td>
</tr>
<tr>
<td>4. སྤྲོལ།</td>
<td>later, subsequent, outside</td>
</tr>
<tr>
<td>5. སྲོལ།</td>
<td>stirrup</td>
</tr>
<tr>
<td>6. སྲོལ་མཁའ།</td>
<td>leather stirrup, stirrup strap</td>
</tr>
<tr>
<td>7. སྣང་།</td>
<td>talk, discourse, speech, news</td>
</tr>
<tr>
<td>8. སྣང་བོད།</td>
<td>a proverb, saying</td>
</tr>
<tr>
<td>9. སྣང་བོད་སྲིད།</td>
<td>brief speech or brief of speech ie not talkative</td>
</tr>
<tr>
<td>10. རྒྱུན།</td>
<td>word, saying, speech</td>
</tr>
<tr>
<td>11. རྒྱུན།</td>
<td>imperative of བུ་ to hear, to listen</td>
</tr>
<tr>
<td>12. རྨུལ།</td>
<td>nephew and uncle</td>
</tr>
<tr>
<td>13. སྲེང་པོ།</td>
<td>an evil sign or omen, often in connection with birds</td>
</tr>
<tr>
<td>14. ཞྲོལ།</td>
<td>to mount, to ride</td>
</tr>
<tr>
<td>15. སྤྱི།</td>
<td>little, a little, few. As verb = to be little</td>
</tr>
<tr>
<td>16. སྤྱི།</td>
<td>as above</td>
</tr>
<tr>
<td>17. རྨུལ།</td>
<td>uncle (paternal), a title of respect used to priests</td>
</tr>
<tr>
<td>18. བྲིན།</td>
<td>nephew</td>
</tr>
<tr>
<td>19. བྲིན།</td>
<td>uncle (maternal) [བྲིན། ]</td>
</tr>
<tr>
<td>20. སྲིད།</td>
<td>a servant, a manservant</td>
</tr>
</tbody>
</table>
An Introduction to Tibetan Proverbs

There is probably no area of language study that will enable a student to enter into the thought life of the Tibetan people as will a careful study of their proverbs. A student might become proficient in literary Tibetan and even understand much colloquial speech and yet be unable to appreciate the way the mind of the people functions. A number of proverbs revolve around the idea of poverty and the oppression of the poor by the rich. Others show a surprising amount of cynicism in regard to religious leaders. Sex plays a part in many. Some of these sexual epigrams are so explicit that they could not be put into print. Yet they nonetheless reveal the people’s inner attitude toward their priests and nuns, contrasting greatly with the outward devotion and even sacrifice entailed in carrying out religious practices. Serious students of the Tibetan language and culture, both men and women, single and married, need to know some of these proverbs which I have not felt free to include in this brief chapter. Tibetan friends will be prepared to give them to you. The minds of Tibetan people are not essentially different from sensual Americans and Europeans in sexual matters. And they will put no better construction on the actions of foreigners than they do on those of their own priests and nuns.

What we might call garden variety proverbs are better understood when one looks into the background of the people. Some explanation is given below. If the student using these lessons is fortunate enough to have a Tibetan informant or instructor he will be able to supply background information. By all means encourage your instructor to add to the proverbs given here. Dozens of epigrams are used in colloquial speech. The few which follow may help to prime your informant’s mental pump and encourage him to teach you a few more!

1. ཤེང་རིང་ལག་བཏང་པོ་རྒྱལ་དབང་

   The Lama likes corpses and the official is pleased with lawsuits. ie, both afford the opportunity to make money, the Lama with his chanting, the official with his bribes.

2. རྒྱ་གར་པོ་བཤད་པ་སྒུ་བོ་དཔེ་

   The markings of the wild beast are on the outside. Man’s markings are on the inside. (You can know the beast by outward appearance but man is only known by those who know his heart).

3. ཨོཿ་ཤེང་དོང་བརན་ཤེང་དོང་བརན་[ཤེང་དོང་ལྗོངས་པར་] མཛོས་པར་རིང་ལྡུན་

   If the stirrups are short it is easy to ride (the horse). If words are few they are more easily understood.

Most Khamba are not talkative and this proverb is expressive of that fact. Long harangues are not to their taste. This also has a bearing on the student’s language study. Ideally one should learn a good deal of colloquial speech from the people themselves, but actually their taciturnity often leaves the language learner doing all the talking except for grunts on the part of the listener and occasional questions. Fortunately there are exceptions who will talk quite intelligently, but as a general rule the student will find it necessary to learn most of his colloquial speech from his teacher and practice it with the people. However, Tibetans in groups are often more talkative than they are as lone individuals.

4. ལོ་དྭོར་འབྲོ་དུལ་ཀུན་པོ་

   If one’s words are brief (short) they are easy to listen to. If the stirrup straps are short, riding is comfortable.
This is a variant of no. 3. Note that གཤིས་ is active listening. གཤི་ is merely to hear, to understand.

5. བོད་པར་བོད་ནམ་པར་ཞིང་། རོབ་པོ་སུ་བོས་འཕོ་བཞིང་།
   [བོད་པར་བོད་ནམ་པར་ཞིང་། རོབ་པོ་སུ་བོས་འཕོ་བཞིང་།]
   If the uncle is wealthy (he has an honoured place in the family as an) uncle indeed to the nephews. If he is poor uncle is (treated like) a servant.

6. ལེགས་ལེགས་བྱུང་བ། ལུངས་བོ་བུ་བུང་བར།
   If you plot evil against others an evil omen will come upon you. Another possible version of this epigram is as follows:
   ལེགས་ལེགས་བྱུང་བ། ལུངས་བོ་བུ་བུང་བར།

7. སིད་ནུས་ཐབ་དཔོན་སོ་ སིད་བོད་སྤྲོག་པོ་དཀྱིལ་
   To go to law a person needs wealth (with which to bribe the judge). To make sausage you need blood.
Lesson One  ༼བོད་བསྟོན་༽

Vocabulary  ༼ཚོང་ཞིབ༽

1. མོ།  year
2. འབྲུ་  month [moon]
3. གཞལ་  week
4. རྡོ་  day [sun]
5. གཞལ་  Monday
6. གཞལ་  Tuesday
7. གཞལ་  Wednesday
8. གཞལ་  Thursday
9. གཞལ་  Friday
10. གཞལ་  Saturday
11. གཞལ་  Sunday
12. མོ། (བུད།)  Another form of མོ་forming the infinitive
to do
13. ཚུ་ (བུད།)  to do
14. མོ། (བུད།)  to rest

Sentence Examples  ༼འི་ཐོ་༽

1. བཞེག་ལསབབར་བར་འཞི་བཞི་  There are twelve months in one year.

2. བཞེག་ལསབབར་བས་བར་འཞི་  There are thirty days in a month.
There are seven days in a week.

On Monday we will study Tibetan.

On Tuesday we will go into town.

On Wednesday we will write a letter.

On Thursday we will go to visit our friend.

On Friday we will present a petition to the official.

On Saturday we will study Chinese.

On Sunday we will rest.

Lesson Two

Vocabulary

1. རིག་ཏུ་ — vocabulary
2. རྒྱུ་ལུང་ — automobile, [vehicle]
3. རྒྱུ་གྲེལ་ — variant of above
4. རྒྱུ་རྒྱུ་ — driver
5. རྒྱུ་བཞིན་ — as above
6. རྒྱུ་ཐེ་ — occasionally
7. རྒྱུ་ཞིང་ — to sit, ride in [sometimes the form རིག་ is used]
8. རྣོི་། how much, how many

9. གཏེན་། airplane

10. བཤད་། to arrive at, to reach

11. བཞུགས། comfortable, pleasant

12. ལ། a particle, emphasises an important word in a sentence

13. ན་མི་། to be damaged, injured; breakdown, malfunction

14. བྲག་། to load, lay on a burden

15. ལྷོན། cross between a yak and a cow [ ལྷོན་ for the female]

Sentence Examples

1. སྦེ་བཞིན་ལགས་ི་ཕོ་མིང་བོད་ཚ།
   My friend Nyima is a (truck) driver.

2. ཞི་རིང་ོན་ད་ཞིག་ལ་མི་ཕོ་བོད་རེ་ལ།
   In Lhasa dialect an automobile is called "lang-kor".
   Note: As of 1990 Tibetan language does not seem to use different terms for various types of motor vehicles such as trucks, busses, touring cars etc.

3. དུས་ཁམས་འཕྲུལ་ནུབ་ལཞ་ལེགས་པོ་སེས་པ་རེ།
   Kham people can also understand when the term "lang-kor" is used for an automobile.

4. མཐུལ་ནུབ་ལཞ་ལེགས་པོ་སེས་པ་རེ།
   Sometimes Nyima's truck breaks down and he cannot go (continue on his trip etc).

5. དུས་ཐུབ་དུས་ཁམས་འཕྲུལ་ནུབ་ལཞ་ལེགས་པོ་སེས་པ་རེ།
   If one goes by car from Kangding to Lhasa how many days will it take.

6. དུས་ཐུབ་དུས་ཁམས་འཕྲུལ་ནུབ་ལཞ་ལེགས་པོ་སེས་པ་རེ།
   It takes ten days to go from Kangding to Lhasa.

7. དབྱ་བཞིན་པོ་སེས་པོ་སེས་པ་རེ། མཐུལ་ནུབ་ལཞ་ལེགས་པོ་སེས་པ་རེ།
   If one goes by plane to Lhasa it is a very pleasant trip. One can get there in two hours.

8. སྨོན་ཕྲན་བཞིན་བརྒྱ་རེ། རྣ་བཞིན་ཁྱེར་དེ་བཞིན་བརྒྱ་རེ།
   My father used to be a (truck) driver but now he no longer drives an automobile.
Formerly things like tea and cloth were loaded onto horses and dzo for transport to Tibet.

Now goods of all kinds are carried by truck.

Lesson Three

Vocabulary

1. བོད་ལ་བ་  
   bicycle

2. ཕོ་ བ་  
   to ride [ བར་ ]

3. བོད་ལ་བ་ཏེ་  
   to ride a bicycle

4. དེ་བར་  
   railroad train

5. དེ་བར་  
   coracle, Tibetan boat made of hides of dzo or yak

6. སྤྱར་  
   main travel route for animal caravans, now used as the term for motor road, main road

7. སྤོང་པོ་  
   motor road

8. མདོ་  
   Chinese country

9. ཕོ་ བ་  
   I, we, elegant for བ

10. བོད་ལ་བ་  
    to run

11. བོད་ལ་བ་  
    to measure; the goal, mark, point to which racers run

12. བོད་ལ་བ་  
    to take

13. སྤྱར་  
    to compete in a race (horse, bicycle, foot etc)

14. བོད་ལ་བ་  
    young men

15. སྤོང་པོ་  
    first, the best, no. 1, the winner of the race [ sometimes རྩོང་པོ་ ]
16. ཐེས་པ། the far side of a stream etc

17. བཞི་ to be, to exist in a place or situation. This is a Kham expression which I have not found in any dictionary = བཞི་ or བཞི་ [In parts of Kham it carries the certainty of an eyewitness account, i.e., the speaker has seen what he testifies to. It is therefore more definite than བཞི་.]

**Sentence Examples**

1. དེ་བུ་ནག་པར་ཐུབ་བྱེད་པའི་ཞིང་ཐུབ་བྱེད་པའི་ཐུབ་བྱེད་པའི་ཐུབ་བྱེད་པ་
   At present there are no trains in Tibet, only in Chinese country.

2. དོ་དུ་ལེབ་ཤིང་ཤུག་དང་གཞན་ཐུབ་བྱེད་པའི་ཐུབ་བྱེད་པ་
   The two of us, Nyima and I, crossed the river in a skin coracle.

3. བོད་ཀྱི་ཨེ་ཞིང་ཤིང་ཤུག་དང་གཞན་ཐུབ་བྱེད་པའི་ཐུབ་བྱེད་པའི་ཐུབ་བྱེད་པ
   The young men in our city held a bicycle race on the motor road. Nyima came in first!

4. འན་ལེན་ཨེ་ཞིང་ཤུག་དང་གཞན་ཐུབ་བྱེད་པའི་ཐུབ་བྱེད་པ
   There are many bicycle riders on the roads in China.

**Lesson Four**

**Vocabulary**

1. འབྲུག་པའི་མ། a large vessel for ocean or river travel

2. རྒྱ་མཚོ་ ocean, sea

3. དོ་ནི་མ། foreigner

4. དུ་ཐོག་ this year

5. འབྲུག་པའི་མ། last year

6. འབྲུག་པའི་མ། shortened form of no. 5

7. འབྲུག་པའི་མ། next year
8. 習近  
next year
9. 美國  
America
10. 日本  
Japan
11. 印度  
India
12. 與商  
to trade, do business [or 與商]
13. 遊學  
a country
14. 遊學  
to study

Sentence Examples

1. 去年我們乘輪船渡海到日本做買賣（去那裡）。

Last year we travelled by steamer across the sea to Japan to do business (there).

2. 今年兩個外國人乘火車到印度去。

This year two foreigners travelled by train to India.

3. 在美國的公路上有很多騎乘的小汽車（小車）與卡車、公共汽車比較少。

On the highways in America there are many passenger cars ("small cars" in contrast to the preponderance of trucks and busses in China and Tibet) going about.

4. 明年我、尼瑪和達瓦，我們三個人將去拉薩遊學。

Next year I, Nyima and Dawa, the three of us, will go to Lhasa to study Tibetan.

Lesson Five

Vocabulary

1. 电话 | telephone
2. 电话 | to call by telephone, use the telephone
3. 电报 | telegram
4. ཀོ་ཞི་བཟོད་དང་། to send a telegram ( or ཀོ་ཞི་བཟོད་རི་མོ་ནི། )
5. ཆི། to send, to transmit
6. ཤོག་ to have been delivered, transmitted, received
7. གནོད། lightning, electricity
8. སྲིད་པོད་པོད། tape recorder (or སྲིད་པོད་པོད་རི་མོ་ནི། )
9. སྲིད་པོད་པོད། radio (or སྲིད་པོད་པོད་རི་མོ་ནི། )
10. སྲིད་སྲིད་པོད་པོད། television
11. སྲིད་པོས། motion picture, movies
12. སྲིད་པོས་བར། movie theatre
13. རི་ཤིང་། very, absolutely
14. སྲེལ། home, house
15. ཤི། but, although ( = འབུད་པར་)
16. སི་ཐོན། at the time of, at that time
17. བུད་ to teach (this word is not in the dictionary and seems to be a Kham localism. It is similar to བུད་ but only in the sense of "teach", not "study")
18. རྡུ་ to come out, emerge. As an auxiliary verb forms past tense, first person, indicating one who has experienced the event.
19. ཞེས། particle forming past tense and implying personal knowledge of an action
20. ཤཾ་ཤིང་། is not in, = གོ་ཞི་བཟོད་རི་མོ་ནི།
21. འདུ་ན། yesterday
22. སྲིད་པོས། newspaper
23. སྲིད་པོས་པོས། news
24. ཀོ་ཞི་བཟོད། literary composition, article
25. སྲིད་པོས་པོས། culture, general knowledge, mental faculty, capability
26. ติ่งจิ้น  
magazine, periodical, journal

27. รู้จันทร์  
afternoon

28. เริ่มต้นอี  
"daily", indicates repetition or continuity

Sentence Examples

1. นี้คือการส่งปณิธานที่จะส่งจดหมายไปที่拉萨 เราจะส่งจดหมายทางโทรทัศน์เเล้วให้ถูกส่งได้เร็ว

If we send a letter from here to Lhasa it will not be delivered quickly. If we send a
telegram it will be received very quickly.

2. ฉันติดต่อพูนิชิตะผ่านโทรศัพท์เเล้วได้ยินตัวเขาไม่อยู่ที่บ้าน.

I called Nyima on the telephone but was told that he was not at home.

3. ฉันจะไปโรงเรียนในวันพรุ่งนี้.

Tomorrow morning at eight o'clock our teacher will teach us Tibetan.

4. ฉันได้รับจดหมายจากพูนิชิตะ.

Yesterday afternoon I received the letter which Nyima sent to me.

Note: เขา implies that "the letter came to me personally". Thus เขา could not be used
for 2nd or 3rd person. The original meaning of เขา, "to appear", comes into play here.
This is another illustration that Tibetan tenses cannot be neatly laid out in Latin or
English paradigms.

5. ฉันอ่านหนังสือมั่นคงที่มีข่าวที่เกี่ยวกับสังคมเเล้วมีการเข้าใจ

If one reads the newspaper daily he will be able to know all the news and obtain a
good understanding of (society and) culture. (Or, "have a good general knowledge of
the events occurring in society)

6. ปีที่ผ่านมานี้มีบทความดีเขียนโดยปิ่นเป็นที่ปรากฏในหนังสือ.

Last year a good article written by Wongden appeared in the magazine.
Lesson One

Vocabulary

1. นิล นูม a name, usually male, seldom female
2. ใต a name, usually male, seldom female
3. ตะวัน west
4. ชนชาติ race, nationality, ethnic group
5. มุกขสุนทรีย์ college, institute (Note: มุกข = มุกข)
6. ชั้น class
7. นักเรียน student, disciple
8. ฯลฯ a termination or affix indicating comparative or superlative degree
9. ฯลฯ greatest, most, largest
10. เกิดทั้งสิ้น to teach a lesson, lead a class in study
11. ฯลฯ resp. term for mind, thought, purpose, favour etc
12. ขอ to petition, request
13. ขอให้ to request permission to be absent from work, class etc
14. สวัสดีจุฬาลงกรณ์มหาวิทยาลัย Southwest Nationalities Institute, located in Chengdu, Sichuan. Trains students from 35 different minority groups. Enrolment 3000+, 80% non-Han.
15. หนี้ sick, unwell
16. หัว head
Sentence Examples

1. ཤིག་མ། ཞིག་ཁུངས་ཀྱི་སྣང་གིས་བོད་ལྡེང་ལོག་

Dondrub! Where are you studying? (Note: ཤིག་ is a shortened form of ཤིག་)

2. ཨ་[འབྲ་] སྤྱི་ཕ་རིལ་དུམ་བུམ་མ་ཐུབ་ཆ་བུ་ཡུལ་

I am studying Chinese at the Southwest Nationalities College.

3. ཞུ་ཚོ་ཤེས་པ་བོད་པའི་ཐུབ་ཆ་བུ་ཡུལ་

In your class are there many (students) studying Tibetan?

4. རྣམ་པོ་བོད་པ་བོད་པའི་ཐུབ་ཆ་བུ་

In our class the majority of the students are studying Tibetan.

5. ཤིག་ཚག་བཤིས་བཅར་པའི་ཐུབ་ཆ་བུ་ཡུལ་

Dondrub! I have a bad headache. When you go to Chinese class this afternoon please request the teacher for me that I may be excused from class.

Lesson Two

Vocabulary

1. ཞིག་བོད་ལྡེང་ལོག་ ་ཐེབ་ལྡེང་ལོག་

fellow student

2. རྔ་ ་ཆ་

gate, door

3. རྔ་ ་མ

at, by

4. རྔ་ ་མ

at the gate

5. རྣམ་པོ་ ་བཤིས་བཅར་

to welcome, to greet, to receive (people)

6. རྣམ་པོ་ ་མ

manner, custom, usage, form

7. རྣམ་པོ་ ་མ

penmanship, calligraphy

8. རྣམ་པོ་ ་མ

middle school

9. རྣམ་པོ་ ་མ

text book
10. ภูฉะ  where, from where

11. ภูกะ  to think, thus to desire

Sentence Examples  խնափ

1. སྣོད་པར་ཐོབ་པར་ཞེན་པ་དུས་པར་འཕད་པ
   The new students (new fellow students) are about to arrive.

2. བོད་པར་ཐོབ་པར་ཞེན་པ་དུས་པར་འཕད་པ
   Shall we go to the gate to welcome them?

3. སྣོད་པར་ཐོབ་པར་ཞེན་པ་དུས་པར་འཕད་པ
   (That) student Dondrub's Tibetan penmanship is extraordinarily good.
   ཕན་ཚུན = extraordinarily, absolutely, immeasurably, completely. For /filepath reads རེ་རེ་.

4. སྣོད་པར་ཐོབ་པར་ཞེན་པ་དུས་པར་འཕད་པ
   From the time he was a middle school student his Tibetan writing has been good.

5. ཐོམ་ སྣོད་པར་ཐོབ་པར་ཞེན་པ་དུས་པར་འཕད་པ་ རུབ་ཐོན་ རུབ་ཐོན་ རུབ་ཐོན་ རུབ་ཐོན
   Nyima! Where did you buy this textbook? Please tell me. I also want to buy one.

Lesson Three  རྩུང་བར་ནག་མར

Vocabulary ཁམ་མཆ

1. གཞལ་དམ ས་  help, assistance, aid

2. དབུས་ (བཤད) ས་  to do (ཐོབ་དམ་ ས་ = to help)

3. སྣག་དམ ས་ more, beyond, a little over, a little more

4. བོད་བཞིས ས་ Mongols

5. རྒྱུན་པོ་ ས་ the Yi race or tribe

6. དབྱ་ཁྱག ས་ for the most part, majority

7. དུག ས་ to listen = active listening. ས་ = to hear
8. **sound, pronunciation**

9. **clear, correct (pronunciation)**

10. **etcetera**

**Sentence Examples**

1. 我们需要给予新同学很大的帮助。
   However, here has the force of both "ought" and "need".

2. 因为毕竟他们是我们的同学！

3. 多少（不同民族的）少数族群代表你们学校？

4. 在我们学校有藏族、汉族、蒙古族、彝族等，总共有三十多个民族。

5. 我大部分听懂了老师今天教的。

6. 请问你读过这本书吗？

7. 你读得非常好，你的发音极其清晰。
   Or, "The way you read it the pronunciation (sound) comes across very clear".
### Lesson Four

#### Vocabulary

<table>
<thead>
<tr>
<th>#</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ཆེ་དེ།</td>
<td>Dege</td>
</tr>
<tr>
<td>2.</td>
<td>ཤེ་ཆེ།</td>
<td>how much, how many</td>
</tr>
<tr>
<td>3.</td>
<td>ཉན་པོ།</td>
<td>road</td>
</tr>
<tr>
<td>4.</td>
<td>སྲུང་།</td>
<td>to delay, take excessive time</td>
</tr>
<tr>
<td>5.</td>
<td>བྲུག་པོ།</td>
<td>department, section</td>
</tr>
<tr>
<td>6.</td>
<td>ཕོང་།</td>
<td>tell me! (imp. of བོོ་)</td>
</tr>
<tr>
<td>7.</td>
<td>བཏྲ་</td>
<td>sign of imperative</td>
</tr>
<tr>
<td>8.</td>
<td>གྲོ་</td>
<td>here (=་ལ་)</td>
</tr>
<tr>
<td>9.</td>
<td>གླུང་།</td>
<td>approximately, about, roughly</td>
</tr>
<tr>
<td>10.</td>
<td>ཀུན་རྗེས།</td>
<td>man’s name</td>
</tr>
<tr>
<td>11.</td>
<td>ཟླ་སློག་</td>
<td>fountain pen</td>
</tr>
<tr>
<td>12.</td>
<td>རྟག་པ་</td>
<td>store, shop</td>
</tr>
<tr>
<td>13.</td>
<td>རྒྱུས་པ་</td>
<td>homeland</td>
</tr>
</tbody>
</table>

#### Sentence Examples

1. གཞིན་ལས། རིས་ཞིབ་པ་དེ་དེར། སྐབས་དོན།
   
   Tsering! Where is your native place? Tell me! (emphatic)

2. རྒྱུས་པ་དེ་དེར། རིས་ཞིབ་པ་དེ་དེར།
   
   My home place is Dege. Didn’t you know that?

3. རྒྱུས་པ་དེ་དེར། རིས་ཞིབ་པ་དེ་དེར།
   
   From your home place to here how many days do you need to travel?

4. སྐབས་དོན་དེ་དེར། སྐབས་དོན་དེ་དེར།
   
   If we are not delayed (hindered) on the road we need to travel about four or five days.
5. Tsering! What kind of work are you doing (down) in Chinese country? 
Note: 中国 = China, Chinese country. 什么 = what.


7. Tsering! Did he buy that fountain pen of his in a store?

8. No! His friend Wangden gave him the pen.

Lesson Five

Vocabulary

1. 基础, 基本, 基地 foundation, base, groundwork
2. 桑孜, 坎则 Gandze (Kanze), a city in Kham
3. 自治, 自治区, 自治州 self-governing district, autonomous area (zhou), prefecture
4. 天气, 气候 weather, climate
5. 成都 Chengdu, major city in west China
6. 夏季 summer
7. 热, 热度 hot, heat
8. 日期, 时间 (as in winter time) date, time (as in winter time)
9. 冷 cold
10. 冬季 winter
11. 差别, 区别 difference, distinction
12. 抵达, 到达 time of arrival
13. 冬季的开始 the advent of winter (winter time)
14. श्वेता | snow
15. निर्भर | to fall

**Sentence Examples**

1. चन्दनी चन्द्र चन्द्र चन्द्र का पत्र | Are there many new students this year? ( नगर = नगर)

2. चन्दनी चन्द्र चन्द्र चन्द्र का पत्र | This year not only ( नगर ) are there more students than last year, they (also) have a good grounding in Tibetan.

3. चन्दनी चन्द्र चन्द्र चन्द्र का पत्र | What is the weather like in your Gandze (Kanze) self-governing district?

4. चन्दनी चन्द्र चन्द्र चन्द्र का पत्र | (Compared with the weather) here in Chengdu there is a big difference. In summer time we don't have heat and it is really pleasant. Nevertheless, in winter time it is exceptionally cold. Note: फूडुस = फूडुस.

5. चन्दनी चन्द्र चन्द्र चन्द्र का पत्र | Does it snow in the winter time in the Gandze region?

6. चन्दनी चन्द्र चन्द्र चन्द्र का पत्र | Yes, it snows there. In some places it even snows in the summer time.

**Lesson Six**

**Vocabulary**

1. श्वेता | class (in school)
2. निर्भर | chair ( नु = backside, posterior, buttocks)
3. विलिंग | public (property of the whole school, not just the class)
4. fountain pen
5. chalkboard [blackboard]
6. on (the chalkboard)
7. student in charge of classroom cleanup for the day
8. a name
9. together
10. evening assembly (དུས་དགོས་གསུམ་)
11. to assemble

Sentence Examples

1. བི་གཞི་ལ། འཇིག་ཐོབ་ཞིང་།
   This table belongs to our class.

2. བི་གཞི་ལ། འཇིག་ཐོབ་ཞིང་།
   (But) that chair belongs to the whole school. བི་གཞི་ལ། རུས་ = public, general

3. བི་གཞི་ལ། འཇིག་ཐོབ་ཞིང་།
   Whose fountain pen is this?

4. བི་གཞི་ལ། འཇིག་ཐོབ་ཞིང་།
   That fountain pen is mine.

5. བི་གཞི་ལ། འཇིག་ཐོབ་ཞིང་།
   Who wrote those Tibetan words on the chalk board?
   [5a. བི་གཞི་ལ། འཇིག་ཐོབ་ཞིང་།
    The teacher wrote those Tibetan words on the chalk board.]

6. བི་གཞི་ལ། འཇིག་ཐོབ་ཞིང་།
   Who is responsible for class room cleanup today?

7. བི་གཞི་ལ། འཇིག་ཐོབ་ཞིང་།
   Lobzang is in charge of cleanup today.

8. བི་གཞི་ལ། འཇིག་ཐོབ་ཞིང་།
   Let us all now gather together to go to the evening assembly.
Lesson Seven

Vocabulary

1. ཀྲུང་ཁང་བོད་བུ་བ། more than
2. གཉིས་ཅན། summer
3. པ་བོད། to graduate (leave, go out)
4. སྒྲིབས་པ། afterward, the future
5. རྒྱུ་བོད་པ། to strive, exert oneself
6. སྤིན་བོད། culture
7. བོད་པ། blind, a blind person
8. ལྟོགས་པ། job, work, profession, occupation
9. བོད་པ། to perform, do, finish, carry out
10. ལྟོགས་པ་བོད་པ། to graduate from the school

Sentence Examples

1. བོད་པ་བོད་[ལ་] བོད་པ་བོད་པ་བོད་པ་
   Tsering! How many years is it since you came to the school?
2. བོད་པ་བོད་པ་བོད་པ་བོད་པ་བོད་པ་
   I have been in the school more than three years. This summer I will graduate.
3. བོད་པ་བོད་པ་བོད་པ་བོད་པ་བོད་པ་
   Lobzang! In the future you must be diligent in the pursuit of your studies.
4. བོད་པ་བོད་པ་བོད་པ་བོད་པ་བོད་པ་
   If people have no education (culture, schooling) they are like blind men.
5. བོད་པ་བོད་པ་བོད་པ་བོད་པ་བོད་པ་
   I also after I graduate (intend) to perform well in my (chosen) profession.
   Or, "do a good job".
Lesson One

Vocabulary

1. ཤུགས་པ། hospital, clinic
2. སྒྲིི་ཞོད། flower
3. བུ་མ་ཐེག། garden, orchard; Note: 2 & 3 combined = "flower garden"
4. སྐད་པོའི་ཐེག། behind (the garden)
5. སྐད་བོད། doctor
6. འཁུལ། illness, sickness
7. རྡོའི་ཁྱབ། to show, point out; ie, to show one's illness to the doctor = to consult the doctor (pf. of རྡོ་ཁྱབ་)
8. མངྲི་བོད། to see the doctor about (show) one's illness
9. མངྲི་བོད། last night, last evening
10. སྐེ་བོད། a cold, the flu
11. གཞི། to strike, hit, to be stricken with an illness
12. ཀྲུང་ཐེག། upper part of the body, trunk
13. སྙུགས། painful, to ache, hurt
14. འདུགས། to be ill with
15. སྐྱུད་དགུགས་པ། during the course of one's illness
16. རང་ལུང་བོད། to be careful, use diligence; beware! བོད་ = imperative
17. འིཊལ། here = འིཊལ་
Sentence Examples

1. སྲིད། དོན་དུ་འཛིམས་བཞི་བཞི་པའི་ཡི་རིང་།
   Tsering! Where is the school clinic located?

2. དུ་ང་དུ་འཛིམས་བཞི་བཞི་པའི་ཡི་རིང་།
   Wongden! From here you walk that way behind the flower garden and there it is!

3. ངོད་ཀྱིས་འཛིམས་བཞི་བཞི་པའི་ཡི་རིང་།
   Are you going to see ("show") the doctor about your illness?

4. མཐོག། དུ་འཛིམས་བཞི་བཞི་པའི་ཡི་རིང་།
   I intend to see him.

5. ངོད་ཀྱིས་འཛིམས་བཞི་བཞི་པའི་ཡི་རིང་།
   How many days have you been ill?

6. ངོད་ཀྱིས་འཛིམས་བཞི་བཞི་པའི་ཡི་རིང་།
   I have been ill for a few days. Last night I became very ill.
   Note: རང་ past tense implies personal experience
   [The following three sentences do not appear in the original primer]

7. ངོད་ཀྱིས་འཛིམས་བཞི་བཞི་པའི་ཡི་རིང་།
   Having caught a cold my upper body is really aching.

8. ངོད་ཀྱིས་འཛིམས་བཞི་བཞི་པའི་ཡི་རིང་།
   While you are unwell (during the course of your illness) be careful otherwise it will get serious (bad).

9. ངོད་ཀྱིས་འཛིམས་བཞི་བཞི་པའི་ཡི་རིང་།
   If you are unwell you should see (show to) a doctor.

Lesson Two

Vocabulary

1. ཕ། sign of imperative

2. ཅོག། dose of medicine

3. བར་། round (pill)

4. བདག་། white
5. နီရော် - red
6. ဆိုး သို့မဟုတ် အများကြိုး - to get better, improve (of illness)
7. အိုမား - a bit, somewhat
8. ဒါညောင်မှားးနည်း - compared with the last few days (lit. "yesterday and before")
9. သော် - but
10. ကုန်း - to look (pr. of ကုန်)
11. စောင်း - 1. district, county  2. fort
12. စောင်းနိုင်ငံ - facilities, equipment
13. ပဲဖား - injection (ပဲ = needle)
14. ကြို - benefit, use, profit
15. သုံးခြင်း - to treat medically, to cure, to heal
16. သုံး - to inject

Sentence Examples

1. ဝံုချမ်းခြင်း ဒါညောင်မှားးနည်းပါသည်။
   Wongden! Take (lit. "drink") this medicine!
2. သီးင်း - ဒါညောင်မှားးနည်းပါသည်။
   Tsering! How should I take this medicine?
3. ပဲဖားရောင်တန်ဆောင်ရွက်နည်းပါသည်။
   Each dose take one round white pill and two red pills.
   Note: ရောင် = a single one, one at a time
4. ဒါညောင်မှားးနည်းပါသည်။
   After you take this medicine, if there is no improvement take a few injections and that will give you great benefit.
5. သုံးခြင်းကို ဖော်ပြချိန်သို့မဟုတ် ဖော်ပြချိန်ကိုသာ?
   Is your illness a bit better now?
6. ဒါညောင်မှားးနည်းပါသည်။
   Your illness has improved.
Compared with the past few days it is somewhat improved. But I still have no appetite (can't eat much food).

7. རིལ་[གེ] རྫོགས་པར་ཆེན་པོ་དང་ཀུན་ཞིང་ཐབས་ཀུན་ཟེར་བ་གནས་པ་ལ་ཐེག་པར་འེར་ཞིང་།

At the county hospital not only is the equipment good, the doctor is very capable.

8. རྒྱལ་ཁང་། རྫོགས་པར་ཆེན་པོ་དང་ཀུན་ཞིང་ཐབས་ཀུན་ཟེར་བ་གནས་པ་ལ་ཐེག་པར་འེར་ཞིང་།

As I see it, it will be better if you stay a few days in the hospital for treatment.

Lesson Three ཐོག་མེད་གཙུག་བོད། Farming

Vocabulary ཀོང་ཚོའི་

1. དབྱིར། highest, chief, primary (main grain, major crop)
2. བུ་ཤིགས། seed, grain (རོལ་ = sort, species)
3. བུ་མ། to sow
4. ཚག་ barley
5. སྲི། wheat
6. ཞུ་མ། peas, beans
7. སི་ཤིགས། no matter what, all kinds
8. སྲི། to grow
9. རྒྱལ། rice
10. ཀྱུགས་པོ། steel bridge
11. ཞྲིང་། county, district (Chinese = 县 xian)
12. ཀྱུག་པོ་དོན། Luding (a town near Kangding)
13. རྟེན། crop
14. སི་སི། apart from that (place)
15. བསྟེན་ཆོགས། everywhere
Sentence Examples

1. What is the major grain crop which you plant (sow) here?
   Barley, wheat, peas (beans), anything of that nature will grow here.

2. Will rice grow in your area?
   Except in Luding county (and in no other) we cannot grow rice.

3. Tsering! This year are the crops growing well?
   This year everywhere the crops are growing exceptionally well.

Lesson Four

Vocabulary

1. when, how long (what day)
2. to weed, to hoe
3. the act of weeding
4. "it looks as though", "as we look out over"
5. a good crop, abundant harvest
6. fields
7. to make improvements
8. more than (= 
9. to get, obtain
10. certain
11. foot, lower part of the mountain
12. fruit trees
13. what (repeated for emphasis)
14. apple
15. peach, apricot
16. rumoured, reported
17. in opposite directions, back and forth, on either side
18. tree
19. what are they called?
20. willow
21. juniper
22. odour, smell, scent
23. sweet scented, pleasant odour

**Sentence Examples**

1. Tsering! It looks as though (when we look at) this year’s wheat will bring in a good crop (abundant harvest).
2. Wongden! What need is there to say that? (or, "I can tell you something even better"). After we make improvements in our fields (ie clear rocks, spread manure, make new topsoil) we will most certainly get ( more ) even more ( crops )
3. Along the foot of the mountains (in the valleys?) what kinds of fruit trees have been planted?
4. नाॅकाॅ भूवामङ्गार | नू.ूत्तरेॅ कामङ्गार जतू र चूकेर जुङ्गार

I have not been there ( हूवामङ्गार ) to see for myself. It is reported ( जतू ) that there are apple and apricot trees planted there.

5. नाॅकाॅ भूवामङ्गार | नू.ूत्तरेॅ कामङ्गार जतू र चूकेर जुङ्गार

What do you call the trees that are planted on either side of the main road?

6. नाॅकाॅ भूवामङ्गार | नू.ूत्तरेॅ कामङ्गार जतू र चूकेर जुङ्गार

Willow and juniper are (planted there). The juniper trees also have a pleasant fragrance.

Lesson Five

Vocabulary

1. नाॅकाॅ | or
2. नू.ूत्तरेॅ | nomad
3. नू.ूत्तरेॅ | home, family, household
4. नू.ूत्तरेॅ | cattle (localism, not in dictionaries), livestock
5. नू.ूत्तरेॅ | female of the cross breed of the yak and common cow
6. नू.ूत्तरेॅ | female yak
7. नू.ूत्तरेॅ ( नू.ू .ूॅ ) | male of cross breed
8. नू.ूत्तरेॅ ( नू.ू .ूॅ ) | male of yak
9. नू.ूॅ | goat
10. नू.ूॅ | sheep
11. नू.ूॅ ( नू.ू .ूॅ ) | to total up, totalling in all, adding up
12. नू.ूॅ ( नू.ू .ूॅ ) | in our family
13. नू.ूॅ | farmer
Sentence Examples

1. Are you a farmer or a nomad?
2. I am a nomad.
3. Since (if) you are a nomad how many horses and cattle do you have in your household.
4. In our family we do not have many horses or cattle.
5. (Counting just) the cattle we have eight cross breed cows, thirteen yak cows, three cross breed bulls and ten yak bulls.
6. Besides (the cattle) we have four horses and colts and forty five goats and sheep.
7. To total it all up, in our household we have (about) eighty three head of livestock.

Lesson Six

Vocabulary

1. dzamba, coarse flour made from roasted grain, usually barley
2. thick milk, curds, buttermilk
3. milk
4. afterward, in the future
5. to wander about, roam, visit
6. to invite, entertain, treat to
7. wherever (we) have gone, wherever you go
Sentence Examples

1. The main foods for us nomads are things like meat, butter and dzamba. Note again the placement of ་. Unlike the English conjunction "and" it is not placed before the last noun in a series.

2. Besides these foods we also have curds (to eat) and milk (to drink).

3. Sometime in the future you must come to our nomad country for a visit (wander about).

4. We can entertain you with (treat you to) meat, butter, curds and milk.

5. Nomad country is certainly very pleasant in the summer time. Wherever you go the meadows (are carpeted with) flowers.

6. In the winter time it is dreadfully cold.

Lesson Seven

Vocabulary

1. རྩིས། occupation, trade, handicraft; used of a person who makes, refines or repairs articles, large or small, valuable or ordinary

2. བསྡུས། categories, types; concerning, about

3. སྤྲིེན། leather worker (སྤྲིེན་གྲིད་)

4. སྤི་ལེ་། factory where workers are given "on the job training" in their particular line or trade

5. སྤིལད་སྐྱེད། leather factory (where leather goods are manufactured)
6. worker in wool
7. woollen goods factory
8. apart from that
9. skilled worker
10. smith, craftsman
11. goldsmith
12. iron smith, blacksmith
13. knife
14. to hit, beat out, fashion from metal
15. ornaments
16. a small box of silver etc, worn around the neck to protect the wearer from harm or injury
17. carefully crafted, thus = beautiful because of the finesse of the craftsman

Sentence Examples

1. What are the various types ( ) of occupations (handicraft, trades) you have among your people?
2. We have woolen goods factories and leather goods factories.
3. Apart from these trades what other kinds of skilled workers are there?
4. We most certainly ( ) have good goldsmiths and workers in iron. They make (beat out) exceptionally good knives and silver ornaments.
5. I also have an exquisitely crafted charm box ( ) made by a Tibetan craftsman.
Lesson Eight

Vocabulary

1. མདོར་ ( རྣམ་) a bolster or seat composed of several layers of rugs or cushions one on top of the other: sometimes used of one rug.
2. ཤུ་ to weave
3. མདོར་ a wall
4. མདོར་ ( རྣམ་) to build, raise up a wall
5. མདོར་ འབད་ རྒྱུ་ རྒྱུ་ འབད་ རྒྱུ་ འབད་ རྒྱུ་ འབད་ stone mason, bricklayer
6. དབྱུང་ much obliged! thank you!

Sentence Examples

1. རྩེ་ྲིང་ རྩེ་ྲིང་ རྩེ་ྲིང་ རྩེ་ྲིང་ རྩེ་ྲིང་ རྩེ་ྲིང་ Tsering! Who made (wove) this bolster?
2. མོང་དེ་ མོང་དེ་ མོང་དེ་ མོང་དེ་ མོང་དེ་ མོང་དེ་ Wongden! This rug was made by our Tibetan people!
3. མོང་དེ་ མོང་དེ་ མོང་དེ་ མོང་དེ་ མོང་དེ་ མོང་དེ་ Wongden! Among our Tibetan people we have many clever carpenters.
4. མོང་དེ་ མོང་དེ་ མོང་དེ་ མོང་དེ་ མོང་དེ་ མོང་དེ་ When you build your house if you need help we can find (do) it for you.
5. རྩེ་ྲིང་ རྩེ་ྲིང་ རྩེ་ྲིང་ རྩེ་ྲིང་ རྩེ་ྲིང་ རྩེ་ྲིང་ Tsering! Much obliged! I really don't need a carpenter. But if you have a stone mason to build a wall I want to (hire) him.

Lesson Nine

Vocabulary

1. ལྗོངས་ཉེས་ཐང་ བོད་ བོད་ བོད་ བོད་ བོད་ བོད་ Gandze self-governing district (州). This is the unit above the county (县)
2. བཅུ་ མདོར་ བཅུ་ མདོར་ བཅུ་ མདོར་ བཅུ་ temple, lamasery [monastery]
3. **Nyingma**; name of the most ancient sect of lamas, clothed in red

4. **Saja [Sasha]**, a sect of lamas derived from a temple southwest of Lhasa, now spread to all of Tibet. Distinguished by colours on temple walls, red, white and grey.

5. **which**

6. **Gaju**, name of a sect of lamas purporting to be derived from oral tradition direct from Buddha via a series of teachers.

7. **Gelugpa**, name of the most numerous sect of lamas. In Kham they wear red robes and yellow hats. Descended from Tsongkapa (1400 AD) at Galdan monastery near Lhasa, they wear yellow robes.

8. **Litang**, a town between Kangding and Batang

**Sentence Examples**

1. Tsering! In the Gandze self-governing district how many monasteries are there now?

2. Wongden! There are many monasteries in the Gandze self-governing district.

3. There are Nyingma monasteries, Saja [Sasha] monasteries and Gaju monasteries. In addition to these there are monasteries of the Gelug sect. (According to my informant the first three mentioned are very similar in their doctrine and practices while the Gelug are "different") [The Gelugpa sect is also known as "the new translation" or "reformed" school, while the other sects retain more practices carried over from the pre-Buddhist Bön religion, बौन्]

4. Tsering! Which of these monasteries is the largest?

5. Wongden! The largest monasteries are those in Gandze and Litang.
Lesson Ten

Vocabulary

1. གཞི་པར་ཐེ་བའི་མཐོང༌། to be many (this is the first instance of གཞི་པར་ used with an adjective rather than a verb)
2. མོན། monk
3. བཏགས། at home
4. ངག་པ་པོ་ to go on a pilgrimage, long or short, sometimes encircling a mountain
5. རྣམ་བཞི། more than
6. ལེགས། Living Buddha. Lamas purportedly with supernatural, miraculous powers or magic qualities. ["Emanation bodies" or "reincarnate Lamas"]
7. དུས་ཚོགས། during that time, recently
8. ཁུ། one hundred

Sentence Examples

1. རེད་པར་ཐེ་མཆོག་པར་ཐེ་བའི་མཐོང༌། [བདེ་འདུན་བའི་མཐོང༌།]
   How many lamas are there in those monasteries?
2. རེད་པར་ཐེ་མཆོག་པར་ཐེ་བའི་མཐོང༌། [བདེ་འདུན་བའི་མཐོང༌།]
   There are five or six hundred lamas and monks in those lamaseries.
3. དུས་ཚོགས་མཆོག་པར་ཐེ་བའི་མཐོང༌།
   At present are there more lamas or more monks?
4. དུས་ཚོགས་མཆོག་པར་ཐེ་བའི་མཐོང༌།
   At present there are more new monks than there are lamas.
5. བཏགས་པར་ཐེ་མཆོག་པར་ཐེ་བའི་མཐོང༌།
   In the Dege monastery there are more than five hundred monks.
6. ཀུན་པོ་ཐེ་བར་ཐེ་མཆོག་པར་ཐེ་བའི་མཐོང༌།
   Recently when the lamas and living Buddhas were expounding their religion did you go (to hear them)?
7. ཀུན་པོ་ཐེ་བར་ཐེ་མཆོག་པར་ཐེ་བའི་མཐོང༌།
   During that time I was not at home. Tsering and I were on a pilgrimage.
Chapter Twelve
Wildlife; Medicines

Lesson One

Vocabulary

1. འཁོར་རི་ eternal snow mountain
2. རཔ་ fence, enclosure, barrier
3. རོ་ེབ་animals of chase, game
4. རོ་ལེ་སྟོན་ཆོས་པ་of various kinds
5. རུ་པ་ deer
6. དཔོ་པ་ antelope
7. དབུ་པ་ another species of antelope
8. འབོ་པ་ musk deer
9. དིར་བེ་you name it! all kinds
10. རུ་ས་ deer antlers
11. མཐེ་ musk
12. རི་སལ་ price, cost

Sentence Examples

1. All around our Tibetan territory we are surrounded (རབ་) by a barrier (པ་) of eternal snow mountains. (In these mountains) there is game of various kinds.

2. What kind of game is there?
In regard to game animals there are deer, antelopes (small, inhabiting lower country), larger antelopes (in the high mountains), musk deer, you name it! We have them all! (Whatever exists, we have it!)

Among (the products of) these (animals) deer horns and musk command a very high price.

**Lesson Two**

**Vocabulary**

1. རྣ་ཆུབ། wild animals, beasts of prey
2. སྤིན། tiger
3. ཤླེུ། leopard
4. ཤུའ་། wolf
5. དབུང་། (དབུང་) wild dog
6. རི། fox
7. སྤྱི་། hyena, yellow bear
8. བུ་ཅེས། in general, for the most part
9. རྣལ་། skin, hide
10. སྤུལ། skin, hide, in compounds eg, tiger skin (སྤུས་མུལ་)

**Sentence Examples**

1. བོ་དེབས། བོ་དེབས། རྣལ་ཅིག་དབངས་ཅན་པར་བཤད་པའི་དཔེ་དེ་་

   Wongden! In my homeland there are even more beasts of prey (than those I have already mentioned).

2. བོ་དེབས། བོ་དེབས། རྣལ་ཅིག་དབངས་ཅན་པར་བཤད་པའི་དཔེ་དེ་་

   [ བོ་དེབས། བོ་དེབས། རྣལ་ཅིག་དབངས་ཅན་པར་བཤད་པའི་དཔེ་དེ་་]
Tigers, leopards, wolves, wild dogs, the fox, the hyena, we have them all!

3. In general what we call jenzen are carnivorous animals.

4. What we call ridag are for the most part grass eating animals.

5. The most valuable among the skins of these wild animals are tiger skins, leopard skins and fox skins.

Lesson Three

Vocabulary

1. Стабдамаа — medicinal herbs
2. Стабдам и Стабдамн — kind, type (many kinds)
3. Стабдам — a type of herb which is grass in the summer and appears as an insect in the winter. Sells for several hundred dollars per pound. Chinese = 麦草
4. Стабдам — a medicinal herb [a Chinese word, literary Tibetan = 麦草]
5. Стабдам — a medicinal herb growing in cracks of rock as a white moss, fungus
6. Стабдам — medicinal root used as a purgative
7. Стабдам — gold mine; gold as a mineral used in medicines
8. Стабдам — to visit a place, to go sightseeing

Sentence Examples

1. Стабдам — Wongden! In Tibetan country there is an amazing variety (very many kinds) of medicinal herbs.
2. Стабдам — Among these are the yar-dza gun-bu (grass in summer, bug in winter), be-mu, jumdza and the dza-yung.
Furthermore (နռ) not only (ཉེས་བོད་) do we have these (medicinal roots) but we also have in abundance deer antlers and musk as well as silver and gold for medicinal purposes (in Tibetan pharmacopia - གཟོན་).
This page is a reproduction of my Tibetan colleague's "last words" when we had completed the rough draft of this modest introduction to Kham colloquial speech. We worked together with a delightfully harmonious relationship. Unfortunately Tsering could not be with me as I prepared this material for the printer. [He did, however, proof read the draft of this computer edition! -Ed]

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This word list is not found in the original primer. It has been added to enable both the student and teacher to locate the first appearance of a particular word and check its meaning and usage. Therefore only brief definitions are provided along with page references.

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<td>བོད་ཚྲེུ་</td>
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<td>བོད་ཚྲེུ་</td>
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<td>བོད་ཚྲེུ།</td>
<td>tired, weary</td>
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<tr>
<td>བོད་ཚྲེུ།</td>
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<td>Gandze (Kandze) city</td>
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<td>བོད་ཚྲེུ།</td>
<td>chair</td>
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<td>བོད་ཚྲེུ།</td>
<td>to ride an animal or bike</td>
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<td>བོད་ཚྲེུ།</td>
<td>speech, words, language</td>
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<tr>
<td>བོད་ཚྲེུ།</td>
<td>spokesman, mediator</td>
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<td>བོད་ཚྲེུ།</td>
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<td>བོད་ཚྲེུ།</td>
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<td>བོད་ཚྲེུ།</td>
<td>common speech</td>
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<td>བོད་ཚྲེུ།</td>
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<td>together with</td>
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<td>བོད་ཚྲེུ།</td>
<td>together</td>
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<td>བོད་ཚྲེུ།</td>
<td>day before yesterday</td>
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<tr>
<td>བོད་ཚྲེུ།</td>
<td>day before yesterday</td>
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<tr>
<td>བོད་ཚྲེུ།</td>
<td>much obliged, thank you</td>
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<td>བོད་ཚྲེུ།</td>
<td>snow</td>
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<td>བོད་ཚྲེུ།</td>
<td>yesterday</td>
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<tr>
<td>བོད་ཚྲེུ།</td>
<td>recently, during that time</td>
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<td>བོད་ཚྲེུ།</td>
<td>cf. with last few days</td>
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<td>བོད་ཚྲེུ།</td>
<td>when; at the side of</td>
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<td>བོད་ཚྲེུ།</td>
<td>driver</td>
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<td>བོད་ཚྲེུ།</td>
<td>some, a few</td>
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<td>བོད་ཚྲེུ།</td>
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<tr>
<td>བོད་ཚྲེུ།</td>
<td>peach, apricot</td>
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<tr>
<td>བོད་ཚྲེུ།</td>
<td>Kham, Kham region</td>
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<tr>
<td>བོད་ཚྲེུ།</td>
<td>a person from Kham</td>
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<td>བོད་ཚྲེུ།</td>
<td>a bag, sack</td>
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<tr>
<td>བོད་ཚྲེུ།</td>
<td>to bring, carry</td>
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<td>a load, burden</td>
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<td>by mouth, instr. of</td>
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<td>to promise</td>
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<td>he, him, she, her</td>
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<td>they</td>
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<td>upper part of body</td>
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<td>dog (old dog)</td>
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<td>house, home, family</td>
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<td>you</td>
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<td>to total up, in total</td>
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<td>blood</td>
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<td>Chengdu, Chinese city</td>
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<td>very (Minya localism)</td>
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<td>variant of above</td>
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<td>to lead, conduct</td>
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<td>law, that which is right</td>
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<td>law court</td>
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<td>indicates agent, doer</td>
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<td>cold</td>
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<td>to wander about, roam</td>
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<table>
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<td>which</td>
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<td>what kind, manner</td>
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<td>where</td>
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<td>everywhere</td>
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<td>wherever (we) have gone</td>
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<td>as above</td>
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<td>goodbye (to stayer)</td>
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<td>goodbye (to leaver)</td>
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<td>one, used in counting</td>
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<td>very, absolutely</td>
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<td>eternal snow mountain</td>
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<td>an amulet, charm</td>
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<td>sign of possessive</td>
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<td>to hear, understand</td>
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<td>to wear</td>
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<tr>
<td>clothing, garments</td>
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<tr>
<td>clothing, garments</td>
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<td>a court case, law suit</td>
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<td>to go to law</td>
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<td>to give judgment in law</td>
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<td>to wear</td>
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<td>monk</td>
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<td>knife</td>
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<td>English</td>
<td>Pali</td>
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</tr>
</tbody>
</table>
| boat                        | बोट                          | 船                         | 船  
| coracle, yak hide boat      | नाला                          | 牛皮小船                    | 牛皮小船  
| लोकोल्का                     | नाला                          | 牛皮小船                    | 牛皮小船  
| बुद्धिःत्विन्यस            | नाला                          | 牛皮小船                    | 牛皮小船  
| wheat                       | गेहूँ                          | 小麦                        | 小麦  
| in the city                 |                             | 在城市                     | 在城市  
| wages                       |                             | 薪水                        | 薪水  
| musk deer                   | गुथ डियर                     | 骡                      | 骡  
| गुथ डियर                     | मुक्का                        | 骡                      | 骡  
| lightning, electricity      | लाइटिंग, इलेक्ट्रिटी   | 闪电                        | 闪电  
| लाइटिंग, इलेक्ट्रिटी   | मोटर                          | 电机                        | 电机  
| television                  | टीवी                         | 电视                        | 电视  
| motion picture, movies      | फिल्म                         | 电影                        | 电影  
| मोटर                          | टीवी                         | 电视                        | 电视  
| to send a telegram          | सेंड टेलीग्राम                | 发送电报                    | 发送电报  
| ताकीस्टग्स                    | सेंड टेलीग्राम                | 发送电报                    | 发送电报  
| to like, be pleased with    | लाइक, बिहुँवरू चिन्न       | 喜欢，满意                                     | 喜欢，满意                                     |
| ताकीस्टग्स                    | लाइक, बिहुँवरू चिन्न       | 喜欢，满意                                     | 喜欢，满意                                     |
| to welcome, greet           | वेल्मी, ग्रीट                   | 欢迎，欢迎                                     | 欢迎，欢迎                                     |
| ताकीस्टग्स                    | वेल्मी, ग्रीट                   | 欢迎，欢迎                                     | 欢迎，欢迎                                     |
| nine                        | नाना                          | 九                         | 九  
| four days hence             | चा दिन हेंसै चिन्न       | 四天之后                                     | 四天之后                                     |
| winter                      | विंटर                        | 冬季                        | 冬季  
| a teacher                   | टचर                        | 老师                        | 老师  
| ग्लुप्ता गैविसमा कुँडा       | टचर                        | 老师                        | 老师  
| antelope                    | एन्टोल्पे                     | 驼                              | 驼                              |
| evening                     | एन्वियन्ज्य                      | 傍晚                        | 傍晚  
| एन्वियन्ज्य                      | एन्वियन्ज्य                      | 傍晚                        | 傍晚  
| evening assembly            | एन्वियन्ज्य एसिम्बली        | 傍晚会议                    | 傍晚会议                    |
| heart (resp), purpose       | एचर (रेस्प), पुर्यस्ट   | 心脏，目的                | 心脏，目的                |
| do not be angry             | न करें अन्तर्गत       | 不要生气                        | 不要生气                        |
| to request permission...    | रिक्सेंट परमिशन...        | 请求许可                    | 请求许可                    |
| temple, monastery           | टेम्पल, मनस्टेरी             | 寺庙，修道院                     | 寺庙，修道院                     |
| असाव्य                        | टेम्पल, मनस्टेरी             | 寺庙，修道院                     | 寺庙，修道院                     |
| to want, need, desire       | वॉन्ट, नीड, डिसर          | 想要，需要，欲望                     | 想要，需要，欲望                     |
| smith, craftsman            | स्मिथ, क्राफ्ट्समन           | 铁匠，工匠                      | 铁匠，工匠                      |
| head                        | इड                          | 头                         | 头  
| अधाति                        | इड                          | 头                         | 头  
| swift, fast, swiftly        | स्विफ्ट, फ्स्ट, स्विफ्ट्ली  | 快速，迅速，迅速                     | 快速，迅速，迅速                     |

**Notes:**
- The table lists English words along with their Pali, Mandarin, and Japanese translations.
- The last column provides the Mandarin, Japanese, and Pali translations.
- The table includes a variety of words from different domains, such as transportation, weather, family, and religion.
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<td>automobile, vehicle</td>
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<td>司机</td>
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<tr>
<td>motor road</td>
<td>汽车道路</td>
<td>汽车道路</td>
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<td>to wait</td>
<td>等</td>
<td>等</td>
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<td>gate, door</td>
<td>门</td>
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<td>sound, pronunciation</td>
<td>声音</td>
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<td>radio</td>
<td>收音机</td>
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<td>tape recorder</td>
<td>录音机</td>
<td>录音机</td>
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<td>to perform, do, finish</td>
<td>做, 表示</td>
<td>做, 表示</td>
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<td>large leather bag</td>
<td>大皮包</td>
<td>大皮包</td>
<td>87</td>
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<tr>
<td>carefully crafted</td>
<td>精心制作</td>
<td>精心制作</td>
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<tr>
<td>one hundred</td>
<td>一百</td>
<td>一百</td>
<td>151</td>
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<tr>
<td>eight</td>
<td>八</td>
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<td>I, me</td>
<td>我, 我</td>
<td>我, 我</td>
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<td>bad, evil, clever</td>
<td>坏, 坏, 聪明</td>
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<td>five</td>
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<tr>
<td>तुर्फा</td>
<td>to weave</td>
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<tr>
<td>तुर्फा</td>
<td>to tie, attach, fasten</td>
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<tr>
<td>तुर्फा</td>
<td>to sow</td>
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<td>तुर्फा</td>
<td>talk, discourse, saying</td>
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<td>तुर्फा नामा</td>
<td>brief speech</td>
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<tr>
<td>तुर्फा नामा</td>
<td>a proverb, saying</td>
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<td>श</td>
<td>horse</td>
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<td>शा</td>
<td>to look, read silently</td>
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<td>शारीरिका कर्न</td>
<td>visit a place, sight-see</td>
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<tr>
<td>शा</td>
<td>to look, pf. of शा</td>
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<tr>
<td>शारीरिका कर्न</td>
<td>evil sign or omen</td>
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<tr>
<td>शा</td>
<td>tiger</td>
</tr>
<tr>
<td>शारीरिका कर्न</td>
<td>to show, point out</td>
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<td>या (या)</td>
<td>rope, cord, strap</td>
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<tr>
<td>यारीङ्गि</td>
<td>certain</td>
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<tr>
<td>यारीङ्गि (या रे)</td>
<td>near, a short distance</td>
</tr>
<tr>
<td>या</td>
<td>a rope</td>
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<tr>
<td>यारीङ्गि</td>
<td>a great distance</td>
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<tr>
<td>या</td>
<td>categories, types</td>
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<tr>
<td>यारीङ्गि</td>
<td>added to full tens</td>
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<td>यारीङ्गि</td>
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<td>यारीङ्गि नामा नामा</td>
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<td>या</td>
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<td>to be able, be a match</td>
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<td>या</td>
<td>a small scale for gold</td>
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<td>བཏན་</td>
<td>then, whereupon</td>
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<td>བཞི་བཞི་</td>
<td>more</td>
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<td>བཞི་ལས་</td>
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<td>བཞི་</td>
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<td>བཞི་དམར་</td>
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<td>as above</td>
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<td>བཞི་དམར་</td>
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<td>བཞི་</td>
<td>straight, honest</td>
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<td>བཞི་</td>
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<td>བཞི་</td>
<td>true, honest</td>
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<td>this</td>
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<td>after this manner</td>
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<td>to sit, stay, dwell</td>
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<td>home, a place to stay</td>
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<td>to read aloud, chant</td>
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<td>a fathom</td>
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<td>alike, similar, the same</td>
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<td>various kinds</td>
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<tr>
<td>བཞི་ལོག་གུས་</td>
<td>of various kinds</td>
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<td>to hit, beat out, fashion</td>
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<td>བཞི་ལྷས་ཁུལ་</td>
<td>an item</td>
</tr>
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<td>བཞི་ལྷས་ཁུལ་</td>
<td>garden, orchard</td>
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<td>བཞི་ལྷས་ཁུལ་</td>
<td>suffering, poor</td>
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<td>བཞི་ལྷས་ཁུལ་</td>
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<td>people, subjects</td>
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<td>to sit</td>
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<td>བཞི་ལྷས་ཁུལ་</td>
<td>is not in</td>
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<td>བཞི་ལྷས་ཁུལ་</td>
<td>if</td>
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<td>བཞི་ལྷས་ཁུལ་</td>
<td>sick, unwell</td>
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<td>བཞི་ལྷས་ཁུལ་</td>
<td>last year</td>
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<td>བཞི་ལྷས་ཁུལ་</td>
<td>affix = although</td>
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<td>a woman</td>
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<td>བཞི་ལྷས་ཁུལ་</td>
<td>home, inside</td>
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<td>from among</td>
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<td>a Buddhist</td>
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<td>བཞི་ལྷས་ཁུལ་</td>
<td>Buddhist religion</td>
</tr>
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<td>བཞི་ལྷས་ཁུལ་</td>
<td>in, into, inside, at home</td>
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<tr>
<td>நை</td>
<td>illness, sickness</td>
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<tr>
<td>குட்டி</td>
<td>consult a doctor</td>
</tr>
<tr>
<td>குண்டு</td>
<td>to be ill with</td>
</tr>
<tr>
<td>குன்று</td>
<td>during course of illness</td>
</tr>
<tr>
<td>குருமை</td>
<td>when, how long</td>
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<td>குழ</td>
<td>from, by; gerundial part.</td>
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<td>குருமை</td>
<td>emphatic particle</td>
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<td>குருமை</td>
<td>day after tomorrow</td>
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<td>kind, type (many)</td>
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<td>leather stirrup, strap</td>
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<td>self, personal</td>
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<td>(to give) help, assistance</td>
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<td>English Translation</td>
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<td>student</td>
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<td>lean, skinny, no flesh</td>
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<td>place, country</td>
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