MANUAL
OF THE
SIKKIM-BHUTIA LANGUAGE
OR
DÉ-JONG KÉ
BY
GRAHAM SANDBERG, B.A.,
CHAPlAIN: H. M. BENGAL GOVERNMENT.

CALCUTTA:
OXFORD MISSION PRESS, 132, LOWER CIRCULAR ROAD.
1888.
TO THE READER.

The writer of these pages has often wondered why those who spend so many months yearly at Darjiling never seem to take the slightest interest in the language spoken by the bulk of the population there. They may not be aware that the uncouth-sounding chatter of the Bhutias about the place is in reality a dialect of one of the great literary languages of Asia. It differs in many particulars from Tibetan but on examination will be found full of interest, and by no means so barbarous a speech as is supposed. To acquire the Sikkim dialect might form a preliminary step to the study of the Tibetan tongue, which has been so long and strangely neglected. Moreover, now that Sikkim is being fast opened out, the traveller, and especially the missionary, the sportsman and the soldier, will find a knowledge of this dialect most desirable. At any rate an exposition of this Bhutia speech, never previously analysed, is here made for the first time and presented to the public.

INTRODUCTORY NOTE.

The native state of Sikkim is that portion of the Eastern Himalaya Mountains which lies wedged in between the kingdom of Nepal and the independent territory of Bhutan. The northernmost point on the Tibetan frontier falls under Lat. 28° 7′ 30″ N. and the southern apex lies in Lat. 27° 5′ N., barely ten miles north of Darjiling. Comprising as it does some of the highest and most rugged mountains in the world, as well as being rent and parcelled out in every direction by ravines and river-gorges of stupendous depth and labyrinthine course, the actual area of Sikkim cannot with certainty be estimated. However the theoretical superficies measured in one plane may be put down at 2684 square miles and not 1550 square miles as given in Hunter's Gazeteer. Moreover, before the Darjiling and Kalimpong districts were severed from this little state, the area approached 4000 square miles.

"Sikkim" is only the Gurkha name of the territory we are dealing with. The Tibetan appellation is Dāi-jong or "fruit district," whilst the Lepchas or Rong-pa (i.e., "Ravine folk,")) said to be the oldest occupants of the country, formerly styled it Nelyāng but now call it Ren-jong.

In estimating the inhabitants of the country we shall naturally class with them the native population of Darjiling and Kalimpong, who, but for the recent overflux of Nepalese immigrants, are practically one with the Sikkim folk. Tribes of various races have settled in these mountainous regions; but the Dé-jong-pa or Sikkim Bhutias everywhere predominate; and these latter are being constantly augmented by accessions from their Tibetan and Bhutanese cousins. The rightful occupants of the country are apparently the Lepchas whose kings formerly were rulers here. But the Sikkim Bhutias can now fairly claim an historical connection with the land; and, though of Tibetan origin, by this time have acquired an autonomy and local characteristics of their own. This Tibetan race began to over-run Dé-jong or Sikkim some 380 years ago; and the first Bhutia King, P'unts'o Namgyai by name, assumed control here about the same year that King Henry VIIIth ascended the British Throne. These Bhutias came from the province of Tsang in Tibet and doubtless brought with them the then prevailing dialect of that province. Both their sovereigns and their speech have continued to the present day. Although the Lepchas also have maintained their own language: yet, as the Bhutias both in numbers and in power are the predominant people of the land, we may, we think, not
unreasonably speak of the Bhutia tongue as the Dé-jong Ké or vernacular of Sikkim. The language in question is admittedly a Tibetan dialect—some doubtless would style it a corrupt Tibetan, because both in vocabulary and grammatical forms it differs from the speech of Lhasa. So far as pronunciation goes, however, it seems to be the speech of Lhasa which has acquired corruptions; whilst the Dé-jong Ké, in common with the dialect of Balti beyond Ladák, has retained, in some notable instances, a purer method of pronunciation—at least a method more in accord with the ancient spelling.

It must not be supposed that the Dé-jong dialect is the general speech of all Tibetans in Sikkim. Our tenancy of Darjiling has attracted many from the mother country and elsewhere, who rarely use, though they may understand, the grammatical peculiarities of the Sikkim folk. In the Kalimpong district many families speak the Tibetan dialect of Bhutan. At Ghum are settled pure Tibetans and Wallung-pa from Nepal, who rather despise the Sikkim race. The Sharpa Bhutias, a cross race between the Lepchas and Bhutias, make use of the Dé-jong vernacular.

The great divergence between the orthography and the pronunciation of Tibetan words is well known. Thus the word spelt dbuggs (“breath”) is sounded as “â” merely; another spelt sphyod is pronounced chö; but all according to settled rules of orthoëpy. The salutation in Tibetan letters painted up over the entrance to the Bhutia School at Darjiling is written byon-ba legs-so (welcome) but is spoken chönwa le-so. Naturally the Sikkim Bhutias make use of Tibetan characters and modes of spelling; and those who do write generally eschew the more peculiar colloquialisms of this dialect. As the present treatise is intended to deal with, rather than to avoid, these peculiarities, we shall have no occasion to introduce any but Roman characters into these pages. As a dialect distinct from the general Tibetan language, the Dé-jong Ké cannot claim to be called a written speech. Sikkim indeed in past years has been the native home of literary authors, both of the Lepcha and Bhutia race, who have issued works in their own respective languages. The heads of the two great Sikkim monasteries, Labrong and Tashiding, are always held to be incumbent lamas, having within them the spirits of two of the Buddhist apostles who converted the Lepchas (in part) and the Murmis to the latter faith. Two or three of the line of these incarnate ones have produced in their day religious works, written of course in classical Tibetan. These were printed either at Nart’ang in Tibet or else in Khams. One popular Bhutia composition is said to be indigenous to Sikkim, where it is met with chiefly in MS. form, namely, the Bkrashis Gsung. There also exists a Lepcha translation of the book.

The official language of Déjong is Tibetan and in the Kalimpong and Darjiling districts our Government notices are printed
collaterally in Bengali and Tibetan. At the Kutcheri in Darjiling the notice boards are covered with lengthy notifications in Tibetan characters and in the Tibetan tongue with the Sikkim style eliminated to the best of the ability of the Bhutia clerks who compose the same. However, we have no desire to elevate the Dé-jong Ké to the dignity of a literary language: for it owes all that is literary about it to the mother speech as cultivated at Lhasa, Tashi-lhumpo, and Nart'ang.

The running hand employed in letters and business contracts, as written by the Lamas of Sikkim, appears to be rather different from that in general use in Tibet. We wish we could have reproduced a specimen as written for us by Lama Ugyen Gya ts'o; but the expense of lithography must not be incurred, at least in the present form of this little book.
The sounds occurring in the Dé-jong dialect of Tibetan are these:

CONSONANTS.

k; pronounced as the English k in “king.”
kh; the aspirated k as in the Hindustani “khana.”
g; as our hard g in “goat;” a letter rarely occurring
ng; occurring both as an initial and as a final; at the commencement of a word sounded something as our gn in “gnarled” but more nasal.
ch; as in our “church.”
chh; the aspirated ch—as the ch and h taken together in sounding the words “reach-hither.”
j; as in our “jim,” but generally more aspirated.
ny; an initial whose sound may be learnt by pronouncing n and y together in such a word as “nyim.”
t; as our t.
d; as in “den”

th; not as our “th” but as t and h together in such a combination as “hit him” and as in the Hindi: “thana.” We shall represent this sound by t’.
dh; d aspirated as the last letter, to be represented by d’.

** The four last-named letters sometimes occur with a slightly different sound. Instead of being pronounced with the tongue touching the teeth or gums, they are varied by being sounded with the tongue put back and pressed against the front part of the roof of the mouth. They are then called cerebrais; and will be represented by the ordinary letters with a dot underneath.
p; as in our “put.”
ph; the last letter aspirated; not sounded as f, but as the p and h together in “top-heavy;” here to stand as p’.
b; as the English b.
m; as in “mast.”
ts; as in “ tsi.”
ts’h; same aspirated.
dz; our d and z sounded together as a rough z.
w; as our w in “woof.”
zh; as the French j in “jules”—a rough sh.
z;
y;
r;
l;
sh;
s;
h;
ky; } all as the English letters.

zh; as the French j in “ju1es”—a rough sh.
The k, g, and aspirated p, sounded with y immediately following; the last to be represented here by p'y.
hl; the l aspirated. Not unlike the sound of the Welsh double l.

VOWELS AND DIPHTHONGS.

á; as a in “father.”
a; as u in “fun.”
e; as a in “lane.”
i; as ee in “teem.”
i; as i in “tin.”
o; always as o in “stone;” never as o in “pot,” &c., except in potso a boy and about two other words.
u; as oo in “Poona;” shorter than our oo in “pool.”
ai; as i in “mine.”
au; as au in “taught” or as ou in “ought.”
eu; as u in “cue.”
ái; the Tibetan mode of sounding their as; either like “ê” as above, or more correctly as “ã” followed rapidly by a very short i (ee). Thus Däi-jong or Dé-jong.
ö; is our o and e conjoined and sounded with the opening of the mouth narrowed as if about to whistle; or one might describe it as an e said with affectation. In German a well-known sound.
ü; as eu in the French word “feu,” pronounced with the lips pointed and almost closed.

At first when speaking it will be found difficult to give the sounds the exact accent, or rather twang, of the Bhutia natives. The two last mentioned diphthongs are puzzling sounds to imitate; and yet, if an ordinary o and u were to be used in their places, perfectly different words would be understood to those you intended.

“Ng,” though easy enough to say as a final, when occurring as the first letter of a word requires much practice to acquire. Two separate sounds must not be made of the n and g. It is one letter, and therefore a single nasal “a” sound, uttered with the roof of the mouth, must alone be heard. Practice “unga” and that will lead you to the correct sound.
To say "gy" rightly, personally I have found it almost advisable, strange though it may seem, to pronounce it as dy. Thus gyuk-she "to run" is almost dyuk-she.

Remember u is always long as our oo; not as our u in "duck," but nearly as our u in "put."

In two-letter syllables ending in o, as bo, mo, the o is heard rather as an abrupt u (oo) yet still an o sound.

Now and then in these pages we have employed accents to shew where the stress should be laid; but á merely indicates the long Irish "a" as given above.

I.—THE ARTICLE.

The indefinite article a, an, is represented by chik placed after the noun or adjective. The final k is generally, however, left unsounded: Pum chi a girl.

We do not often use this article except when the noun is in the nominative case, unless indeed it occurs in the sense of "one."

Thus "a boy" will be Potso chi; "of a boy" Potso kyi; "of one boy" Potso chi yi.

The definite article is very much in use: di the. It is heard with inflected nouns as well as when the latter stand in the nominative. When the noun has a possessive pronoun attached we often find di still added (see IV. I. b)

Ordinarily di follows its noun; but where any singling out of the noun is desired we have one di placed before and another di after the word, e.g., di p'ya di the bird. (see also IV. 3. Exam.)

II.—NOUN SUBSTANTIVES.

1.—In the Dé-jong Ké the different cases of the noun are specified by means of short syllables, called postpositions, annexed to the words:—

Khim chi a house.

Nom: Khim chi  a house.
Gen: Khim kyi   of a house.
Dat: Khim lo    to a house.
Accus: Khim or Khim lo a house.
Loc: Khim na    at or in a house.
Abl: Khim ne or le from a house.
Agentive: (wanting)
Jágma chi a squirrel.

Nom: Jágma chi
Gen: Jágma-i or yi
Dat: Jágma lo
Accus: Jágma or Jágma lo
Loc: Jágma na
Abl: Jágma ne or le
Agent: Jágma yi

After a final vowel the gen. affix ought to be "i" or "yi" sounded separately; but kyi is often employed, especially after the article: e.g., di-kyi of the.

The plural number is not often expressed; but where doubt would arise, the particles chá or t'sö may be added, e.g., nyí-lam a dream nyí-lam chá dreams; Gya-mi a Chinaman Gya-mi t'sö Chinamen, Chinese. The case signs would follow the plural particle.

Where any case other than the nominative occurs the definite article is not expressed, e.g.

Potso-kyi lu di: The song of the boy; the boy's song.

Khyi-da di álü lo so-tap ong: The dog will bite the cat.

In the latter sentence álü lo is the accus. after the verb so-tap ong will bite, so-tap meaning tap strike, so (with the) teeth.

However the definite article is sometimes used with the accus. when the verb is in the Imperative Mood:—

Gom di p'i: Open the door! To-za di tso: cook the food!

The other connections of nouns such as "with," "upon," "under," "unto," will be explained under the heading Post-positions. These are indeed at times added where we should not consider their introduction required, as where we should use only a simple case sign, e.g.

Shing audi teng-khá dzek: Climb this tree.

Here teng khá "upon" is introduced in accordance with Tibetan idiom; and placed after Shing audi "this tree." The accus. case may be expressed by the simple word without the affix lo where
no ambiguity would result as to which were the nominative, especially in imperative sentences, as in the example given above:—

\[ \text{Go} \textit{di p'i:} \]

Open the door.

But where a dative sense is implied in any way the \textit{lo} must be used:—

\[ \text{Mi-lo lam di ten nang:} \]

Shew (to) the man the way.

2.—A rather important case rule to be remembered is however this:—

Where both subject and object occur in any sentence, the subject is put in the agentive case, except where the verb of the sentence is part of the verb “to be.”

Rule though this is, it is generally not observed by the uneducated; and therefore we shall not keep to it in our conversational examples to be given hereafter; the nominative being usually heard as in English. One Example is now given:—

\[ \text{Bágrak kyi ts'áng p'yá chen du':} \]

A spider is making a web.

We conclude the present section by appending a classified list of useful nouns:—

\begin{center}
\textbf{Animate Beings.}
\end{center}

\begin{center}
\begin{tabular}{ll}
\textit{mi} & man \\
\textit{puno} & woman \\
\textit{gárok} & husband \\
\textit{kyerme} & wife \\
\textit{āp'á} & father \\
\textit{āmu} & mother \\
\textit{p'ugu} & child \\
\textit{potso} & boy \\
\textit{pum} & girl \\
\textit{shempa} & youth \\
\textit{puno} & daughter \\
\textit{āp'i} & grandmother \\
\textit{pu} & son \\
\textit{piń} & brothers \\
\textit{ú-cho} & eldest brother \\
\textit{nu-wo} & younger brother \\
\textit{singmo} & sister \\
\textit{tä} & horse \\
\textit{ťe} & mule \\
\textit{ká-shí} & deer \\
\textit{bá-mo} & cow \\
\textit{jo-mo} & milch yak \\
\textit{p'úg} & hog \\
\textit{luk} & sheep \\
\textit{khyi-dá} & dog \\
\textit{alü} & cat \\
\textit{búlakhá} & sable \\
\textit{p'o} & calf \\
\textit{jáhma} & squirrel \\
\textit{dema} & bear \\
\textit{bëu (byu)} & snake \\
\textit{p'yá} & any bird \\
\textit{bëp} & frog \\
\textit{nyam-yo} & cricket \\
\textit{p'yá-wang} & bat \\
\textit{zigmo} & porcupine
\end{tabular}
\end{center}
Things Eatable.

Chi tea
já-lo loaf
khu cake
shurbu dough-balls in tea or soup
t'o or to-zá victuals, dinner
om milk
gongdo eggs
már butter
lukpa broth
shá-chuk dry meat
lug-shá mutton
chum rice
khim fýá fowl
nyá fish

chhýung beer
khýe-chhýung murwar beer
chhu water
kyur-ru vinegar
toma potato
táralbák yam
dowa artichoke
khámhu peach
tsá lampa orange
kye-dong plaintain
tśeru m raspberry
kára sugar
tsá salt

House and its Contents.

khym house
nyuk-khim house of bamboo
shing-khim hut of wood
do-chhúl the pavement
gom door
khýung-mik room
gyá-kár window
entar floor
mi fire
chen'e table
gyá'ti chair
shu-ten cushion-seat
chhú cupboard
nye-sá bed
khyu-zhong bathing tub
dé-chö W. C.
chum lamp

póorpa bowl
lokýo spoon
ki-chhýung knife
káryo cup
derma dish
tse-o basket
chhá-li blanket
khámbin teapot
don box
pálla-túla scales
féc-kyal flour-bag
sáng cooking-kettle, degchi
té-ko wash-basin
sheł (glass in window, &c.)
khýintse scissors
pákze brush
Natural Objects.

nyim sun
duu moon
k'am star
humpo cloud
ri mountain
gang hill-spur
k'aung-ch'en glacier
rong ravine
sà-ru landslip
khó-ru snow-slip
l'okpo deep gorge
lám-l'ang cliff-ledge
lòkzár torrent-bed
chháb rain
chhu-zwo river
tsá grass
shing tree
mintok flower

kyü-ma fern
do stone
mukpa fog
k'ang snow
khyákrom ice
ták rock
shá-mo fungus
söke shámo mush-room
shing-gi döna tree-leaf
chhá-rá evergreen oak
pá-ma cypress
gomrok holly
shukpa juniper
yáli maple
gyi dong india-rubber tree
kyön-me shing pine tree
dum-po tree-trunk

Miscellaneous.

chhá khá thing
ming name
lu song
ur noise
lob-bön teacher
yig khang school
lom market
sàtì map
rin price
kyá hair
go head
gváb back
tö-pa belly
dempo cheek

mi-dö eye
námcho ear
lé-dum leg
lak-ko arm
ná nose
sei gold
gii silver
yi-ge a letter
chho book
khyá blood
hlam boot
torma trousers
shambu cap
ko-lak coat
III.—ADJECTIVES.

The adjective invariably follows its noun; and when the noun is thus qualified by an adjective the proper case-sign is affixed to the latter only, e.g.

P'i-ru noks u chi: a dark night.

Pötso tsok kyi lak di: the hand of a dirty boy.

Pu lem chi: a good son.

Where the adjective is used as an attribute, the article is often placed before as well as after the noun; e.g.

P'i-ru di noks u be or Di p'i-ru di noks u be}

The night is dark.

Here is the adjective as a single attribute:

Nga l'ang chhê-po yin: I am tired.

The adjective is rendered more intense by various words placed before it:—hâ-chang or nyogi = much, very. Mâm = very. But these are properly adverbs.

Tâ di hâ-chang nyambu du': The horse is very quiet.

Rin di hâ-chang be: The price is too much.

Di nyim di nyogi l'ûm-po be: The sun is very hot.

Tà-to nyogi khyâ bo be: It is very cold now.

COMPARISON OF ADJECTIVES.

“Greater” is rendered te-le chhe “than that, great.”

“Stronger” , , , te-le she “than that, strong.”

Pâ-shing audi te-le she min du': This pole is not stronger than that.

“Strongest” is rendered gün le she “than all, strong.”

Zok p'idi gün le t'o be. That crag is the highest.

Tse-o di lo ri yung audi le ringkyam chi go be: The basket requires a longer tie-rope than that: (lit.: To the basket, than that tie-rope, a long is wanting.)

The comparative form of sentence may be slightly varied by the insertion of the word yang after the particle le which stands for “than.”

My heart is heavier than my load: Nge sem di nge toi di le yang ji-chen be

A common superlative expletive is chhok

This is the best: audi lem chhok be.

This way is the shortest: Di lam di t'ung kyâm chhok be.
Some Ordinary Adjectives.

Len good
Málep bad
yákpo good of actions and wákpo bad things.
shempa young
gé-po old
nyom-chhung poor
ji-chen heavy
yáng-ke or yáng-mo light
jam tong easy
jum-po soft
takia hard
kyang all, the whole
sarpo fresh, new
nying-po old, not new
phum-po hot
kyá-bo cold
ring-kyam long
lung-kyam short
kom-bo dry
bong-bo wet
to-chen lazy
dze-pa pretty
chhempo or chhe great, large
chhung small
nyok-ma muddy
tsok dirty
tsanmo clean
noksu dark
wö-chen light
khé-ta or khésta clever
shé strong
shé-chhung weak
gyoba fast
bul-po slow
bom-po thick
sim-bu thin (slender)
zhengchen broad
zhengmé narrow
máp red
nák-po black
káp white
serpo yellow
lch-leb flat
dälchen quiet, smooth
kyur-po sour

IV.—PRONOUNS.

1. Personal Pronouns:—These are subject to inflection of case as nouns and adjectives are.
   Ngá or ngá-rang I; nge of me, my; ngá-lo, me, to me; ngai by me.
   Chhö You: Chhö-kyi of you, your; Chhö-lo you, to you; Chhö Kyi by you.
   Kho: he; Kho-i of him, his; Kho-lo to him, him; Kho-yi by him.
   Mo: she; Mo-i of her, hers; Mo-lo to her, her; Mo-yi by her.
   Di: It; Di-kyi of it; Di-lo it, to it.
   The use of mo as the feminine third personal pronoun is not universal, and kho in many parts of Sikkim as always in Tibet represents both "he" and "she."
In many districts nga-rang is always used in preference to "za."

Examples:—
Chhö pum lem be: You are a good girl.
Kho pötsö málep be: He is a bad boy.
Chhö-kyi mi-do tsum: Shut your eyes.
Kho nga-lo gong-do gu ts'ong she'in: He will sell me nine eggs.
Mo-i kyä ring-kyäm du': Her hair is long.
Nga-rang cho-li da'ma să do'in: I am eating cho-lî leaves.

b.—A curious point in the use of the possessive case of these pronouns must be noted. The noun may be accompanied by both the possessive pronoun and the definite article.

Nge dom di bā shok: Bring my box.
This is literally: "Bring the my box;" but the construction evidently arises from the pronoun being treated as a noun in the genitive case, and if a noun were to be substituted for the pronoun the above form would be perfectly regular. The rendering is really: Bring the box of me. The employment of this article in such cases seems often to be left to the choice of the speaker or else is ruled by the general custom in each individual instance. However the article must be used in this way where the intention is to particularise any thing belonging to a person as apart from the property of others. Where no stress is laid upon the ownership the article, may be omitted, e.g.

Moi pu shi song du': her son has died.
Moi pu di nga-lo ten nang: Show me her son
Again:—
Di-kyi rin di nyogi be: The price of it is much.
N.B.—The pronoun di it, stands for "this" when the latter is used apart from any expressed noun, and is varied to te for "that" when similarly occurring.

2. Demonstrative Pronouns—Although we have appended the foregoing note to the preceding section, we find the article di often loosely conjoined to a noun to indicate both "this" and "that." In classical Tibetan we find the same practice; but, in the colloquial dialect of Sikkim, provision has been properly made for distinguishing the demonstrative pronouns from the mere definite article. The pronouns themselves are

Audi: this. P'idi: that.
However where we should ordinarily say ‘“that” we frequently find *audi* is the pronoun used. The fact is, this usage really arises from the accuracy with which Tibetans (in common with other orientals) employ their demonstrative pronouns to discriminate at once the proximity or distance in situation of the thing indicated. We on the contrary generally use “this” or “that” almost indiscriminately and more in relation to the priority of the time of mentioning a thing than in reference to its actual place. In fact

* Audi = this here; * P'idi = that yonder

These pronouns are used both when conjoined to nouns and when pure *pro-nouns, e.g.*

*Audi ke-kyi khim bo?* Whose house is this (or “that near here”)

*Khim audi ke bo?* Whose is this house?

*Chhö audi kam p'yà du':* Why are you doing that? (properly this)

*Ngà-lo gom-pa p'idi nangsha ta go:* I want to see within that temple (yonder)

[We may usefully construe the last sentence. *Ngà-lo* to me, *go* it is necessary *ta (she)* to see *nàng-sha* within *gompa p'idi* that temple.]

In numerous instances, as in the case of the personal pronouns, the definite article is used in conjunction with the demonstrative pronoun. The latter is then placed before instead of after the noun, *e.g.*

*Audi ki-chhung di nyogi ring-kyàm du':* That knife is very long, (near at hand.)

*Audi dom di yà-te bàksong:* Take that box up-stairs.

*Ngà-lo audi den di mingo:* I don't want this carpet.

Where there is an interrogative pronoun also, the *di* by custom is placed after the latter: *e.g.*

*Audi þum ka di bo:* Who is this girl?

**3. Relative Pronouns.**—These which hardly occur at all in literary Tibetan are perhaps altogether absent from Dái-jong ke', except in a few correlative phrases which need not be particularised here. However all the purposes of our relative pronouns are fitly compassed by means of participial clauses. The participial clause is introduced immediately in front of what would in English be the antecedent of the relative pronoun, and stands as if it were a huge compound adjective qualifying the antecedent noun to which it refers. Thus the sentence, “The man who lived in that house died yesterday” would take the form: “The living-in-that-house man died yesterday.” Here “living-in-that-house” is the big adjective qualifying “man.” In literary Tibetan this participial clause might be placed, like any ordinary adjective, either following the noun to which it was related, or else before it with the participle
of this clause inflected in the genitive case. In the Sikkim colloquial the latter alternative seems to be the only admissible practice, the genitive inflexion being, however, dispensed with.

The participle is formed by merely affixing the syllable khen to the root of the verb; and, save in a few exceptional instances, we find no difference in expression between the present and past participle. The context must determine the time to the English speaker; for the Tibetan sees no necessity to discriminate between a present and a past in mere dependent clauses. Thus we have: —ts'ong-nyi to sell; ts'ong khen, selling, who sells; ts'ong khen, having sold, who sold.

The participles passive would even be loosely rendered by the very same expressions as the foregoing; although if precision were required we should probably find the distinction marked by the addition of zhe' or kyap to the verbal root, thus:—ts'ong zhe' khen being sold, which is sold; ts'ong zhe' khen having been sold, which was sold, which had been sold. Kyap is used only with certain verbs. “Had been sold” might be further discriminated by the insertion of song, thus: ts'ong song zhe khen; but this compound would only be used where particular stress as to time and manner of the transaction was thought to be desirable.

EXAMPLES OF RELATIVE CLAUSES.

a. Chhö tasong nyo khen om-di nga-lo ná. Give me the milk which you brought this morning.

b. Khim lo lug bak yong khen shempa di-yi potso-i lham ku bak song: The butcher who brought the sheep to the house stole the boy’s boots.

(N. B. Shempa di yi the instrumental case as given in this sentence is grammatically correct; but commonly, as we have sufficiently shewn, the nom. is always used and thus the yi would most likely not be said.)

c. Konchhok lo de-pa kye khen di nga nyinpo kya-nyi. I want to love those who have faith in God.

d. Di p'iru kyång åb khen khoi-da di sung-khyi malep be. The dog who barks all night is a bad watch-dog.

(Here we find the definite article placed at the commencement and close of the relative clause, thus neatly marking it off. This is only an expansion of a similar use of the article already noticed in § I.)

4.—INTERROGATIVE PRONOUNS.—These are há who, kan or kam which, what, kámbe why, he or ke-kyi whose, ke-náí from whom? All such are sufficiently illustrated under § V. 6 and 8.

V.—THE VERB.

We find in the Sikkim colloquial a fairly systematic method of expressing the various phases of the verb. In fact the tenses
are particularised in this dialect with greater accuracy and
regularity than are to be found in the book language of Tibet.
Some variety in the affixes appended to the verbal roots is met
with according to the locality of the speakers. In the Darjiling
and Kalimpong districts we find certain strange affixes which
disappear as we proceed north of Tumlong. On the Tibetan
frontier moreover the verbal inflections assimilate entirely with
those peculiar to Tsang. We believe however the southern
manner of inflexion to be that proper to the Sikkim dialect and
to be generally comprehensible to natives and itinerants in the
northern districts. Nevertheless all variations shall be noted
below.

1. **INFINITIVE.**—This is formed by adding *nyi* or *she* to the
root of the verb, e.g., *kip-she* or *kip-nyi* to cover. *Shé* is the
usual affix throughout Tsang and equally common in Sikkim. *Nyí*
is peculiar to the Darjiling district.

2. **FUTURE TENSE.**—From the Infinitive the future tense is
formed by adding *'in* (really *yin*) for the first person and some-
times *du' (duk)* for the 2nd and 3rd person. But usually when
the 3rd person future has to be expressed the regular Tibetan
future, formed by the addition of *ong* not to the infinitive but the
root is resorted to.

Examples will make this sufficiently understood.

I shall drink : \[ \{ \text{Nya 'ung she 'in.} \]

\[ \text{or Nya 'ung nyi 'in.} \]

He will drink \[ \{ \text{Kho 'ung ong.} \]

\[ \text{or kho 'ung she du'.} \]

*Ong* becomes *yong* in northern Sikkim as in Tibet. Else-
where always *ong* as in Balti.

The formation of the future from the infinitive, it will be
noted, is very natural; for *'in* = am, *du' = is. So we have *t'ung-
she* to drink; *t'ung she 'in* am to drink = will drink; *t'ung-she du'*
is to drink = will drink.

3. **PRESENT TENSE.**—The root with *do* *'in* annexed (pro-
bably *du' *'in* or *duk* *yin*) is generally heard when the first person
occurs. The root with *chen du'* or *chen be'* for the 2nd and 3rd
persons. Thus—

I am eating rice : *Nya chum-lo sá do 'in.*

He is coming home : *Kho khim-lo ong chen du'.

You are beating the horse very much \[ \{ \text{Chhó tā di lo nyoji dung chen du'.} \]

He runs like a horse : *Kho tā dīndā chāng be.*
4. **Perfect Tenses.**—The past definite form generally can be expressed by the root of the verb with zhe, che, or j'he (variously sounded) annexed. The past indefinite requires song zhe or song du'. Thus—

He wrote a letter: kho yige chi p'i zhe.

He has written a letter: kho yige chi p'i song du'.

Sometimes with du' alone:
Mo zung du' she seized, did seize.
Mo or mo-i chhak du': She broke.

There seems no decided distinction between active and passive voices: chhak song du' has been broken; but gyu chung often indicates the Passive, e.g., sa gyu chung has been eaten.

Certain styles are preferred for certain verbs. Thus shi shi to die, always forms the past tense with song.

shi song, died; shi song zhe has (quite) died, is dead.

shi song du' did die (emphatic)

t'ong che, saw; t'ong song zhe has seen

Other verbs have special past forms:

gyu-she, to go; song went

bak do nyî, to take, take away; bik song zhe has taken.

p'ya-she, to do; zhe or che: did; zhe song has done.

And a few others.

5. **Imperative.**—The simple root; or else the root with tang and, as a politer form, with nang or nyá added.

Eat this: andî sã. Open the door: gom-di p'i! Cook food:

to tso tang!

Please show the way: lam di ten-nâng.

Please give me a rupee: nga-lo tiruk chi p'in nang or p'in tang.

6. **Potential Mood.**—The root, or sometimes the infinitive, with chhug or ts'uk annexed. The latter form is the real verb, chhug or chhuk being the provincial pronunciation of the ts'uk.

I can run quickly: Nya gyobâ chang ts'uk.

He can climb up the tree: Kho shing di dzek chhuk.

The interrogative form is most frequently used and differs from the ordinary interrogatives to be explained hereafter:—

Can you read the book: Chhö chho di dok ts'uk-kã?

Can you see the gentleman: Chhö kusho di t'ong chhug-gã?

Is he able to use a gun: Kho mindâ chi kyi p'ent'o p'ýá she chhug-gã?

Are you able to fight: Chhö l'abmo kyap chhug-gã?

Can the boy sing a song: Potso di lu kyap ts'uk-ka?
NOTE TO PAGE 21.

In all verbs the Plural Number is exactly the same as the Singular, so far as the verb itself is concerned; but the pronoun may be altered in the 1st and 3rd persons Plural where any stress is laid upon the Number:—

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Ngā or ngārang' in : I am</td>
<td>Ngāchā 'in : We are.</td>
</tr>
<tr>
<td>Chhō or chhōrang be : Thou art.</td>
<td>Chhō be : You are.</td>
</tr>
<tr>
<td>Kho or khorang be : He is.</td>
<td>Khrong be : They are.</td>
</tr>
<tr>
<td></td>
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</tr>
</tbody>
</table>

Khrong-š'o be : They are.
7.—The Substantive Verb.

_Nga 'in_: I am, _Chhö be_ Thou art, you are, _Kho be_ He is. An alternative form of _be_ is _me_, found occurring after the vowel _o_.

I am very wet: _Nga nyoyi bong-bo 'in._

You are a bad girl: _Chhö pum mâlep be._

The book is easy to read: _Di chho di dok-nyi jam-tong be._

You are a clean boy: _Chhö potso tsang-mo me._

You are a filthy girl: _Chhö pum tsok be._

He is an idle man: _Khö mi shé-lo me._

The woman is pretty and dirty: _Di pum di dzebo tárung mâlebo be._

We find occasionally _du' _substituted for _be_ by the more Tibeta-nized folk.

That girl is my wife: _Audi-pum di nge-kyermán du'. _

That pretty girl is to be my wife: _Pum dzebo audi nge kyermán chung she du'. _

She is unmarried: _Mo menshar du'. _

The interrogative form of the verb “to be” runs thus:—

_Nya yö' ta_: am I? _Chhö bo_: are you? _Kho bo_: is he?

A common alternative form of _bo_ is _mo._

Where are you? _Chhö ká-khá mo? _

Who is that lama behind the house: _Audi lama khim di se-lo di ka mo? _

Are you young: _Chhö shempa bo? _

Is the horse cold: _Tá di k'yábo mo? _

Where is the man who came? _Nai khásong ong khen mi-di ka-here yesterday? _

Who is out there? _P'á-ki p'ila ká mo? _

8. The Possessive verb “to have.”—As in Russian, Hindustani, and many other languages the possessive verb is rendered by the circumloction. “There is near——” or “to—— there is.” Thus: “I have three children” becomes “To me three children are” “Nga-lo p'ugu sum be.” Again: “you have a warm dry coat” is best turned “near you a warm dry coat is” “_Chhö sa ko-lák t'um-po kombo du'.” Interrogatively: “Have you three children” _Chhö lo p'ugu sum-bo? “ Have you any boots to sell?” Chhö za di ts'ong khen hlam kan di bo? _Here note how the double article _di—di_ is used to bind the participle ts'ong-khen to its proper antecedent.
Where "have" is a simple auxiliary joined to another verb, it is usually represented by du.'

9. General Interrogatives.—These are usually rendered by the addition of the interrogatives auxiliary bo or mo to the proper tense of the verb required. Thus

Did you go to the bazaar yesterday: chhö khâ-sâng t'om lo song bo?

What will you sell me: Chhö nga-lo kan ts'ong she mo?

Are you drinking beer: chhö chhâng t'ung do bo?

Are you bringing the dog: chhö khyi-da di bâk nang bo?

Except when it is the verb substantive the interrogative particle is sometimes omitted if an interrogative pronoun occurs:—

Why are you doing that: chhö audi kambe p'ya du'?

When did you arrive: chhö nam leb song?

With the potential auxiliary "to be able" the interrogative particle is never heard:—

Can you read: chhö dok chhug-ga?

Can you come to-morrow: chhö l'orang ong ts'uk-ka?

By custom the particle is abridged into "o" with certain verbs ending in k (really g).

Why did you break the cup: chhö kâryö' di kam chhak-ko.

Where have you put the oranges: chhö ts'â-lumpa di ká-na zhâko?

Have you read it: chhö di-lo doko?

10. Negatives.—Are expressed by the particle ma with the perfect or imperative and by mi with the present or future tenses.

Don't talk nonsense: chhol-khâ ma lap!

He did not give me one rupee: kho nga-lo tiruk-chi' p'in ma che.

The girl will not come with me: Pum di nga nyambu ong nyi min (or m'ong nyi 'in.)

He will not bite: kho so tap mi ong.

He is not reading your book: kho chhö-kyi chho di dok chen mi du'.

He is not eating now: Tâ-to sâ do min.

It will be observed from the above examples that the negative is either compounded with the auxiliary member of any
verb or placed immediately preceding the last syllable of the verb. With the past tense the latter course is always pursued: e.g., kho shi mi song: He has not died. With the infinitive form of the verb we find the negative placed last: e.g.

The idle man has nothing to eat: mi shélo di sa nyi mi.

II. PARTICIPLES.—The syllable khen added to the verbal root forms the participle. This important branch of the verb is fully illustrated under § iv, 3.

12. GERUNDS.—These are formed by the addition of certain brief particles to the verb of the gerundial clause. These particles are te (often vulgarly ti), ne, táng, and par or war.

a.—The first two are commonly employed to express clauses such as in English are introduced by the words “when,” “as,” “having.” Examples will best illustrate our meaning:

Having eaten his food, he desired the remainder: Ri-kyi to di sa song-te hlak-ma dó zhe diu.

(N. B.—Ri-kyi is here used for kho-i because the possessor is also the acting subject of the sentence. § iv, 1, b.)

When you have done, come to me: chhö-kyi zhe song-ne nga-lo shok.

(Chhö-kyi is the agentive case which should always be used with transitive verbs instead of the nom. case; but colloquially the rule is only in a few such instances as the present one commonly observed. Zhe song is the past tense of p'ya she to do).

Go and fetch it (i.e., “going, fetch it”): song-te di-lo buk shok.

(This form is exactly parallel to the Hindustani jákar usko le-ao).

b.—Tang joined to the infinitive best interprets short dependent clauses:

On my firing the gun, three men fell: nga mindá kyap pa tang mi sum tung song.

(Kyap-pa is the Tibetan form of the infinitive which in our dialect should be kyap-she; yet this is the form we generally hear with tang, which, be it noted, invariably requires the infinitive when used as a gerundial particle).

Hearing you call, I came: chhö ké kyap-ne nga nyen-pa tang ong zhe. (Lit: “you calling, I on hearing came.”)

Looking down the kud, I saw the man lying: kad di teng-lo ta-ne nga di nye khen mi di t'ong zhe.

c.—We find par or war joined to the repeated root to express concurrent clauses introduced in English by the word “while.”

While I am sleeping, don’t make a noise: nga nye nye par ur ma kyap.
While I am going to the market, you must dig up the artichokes: nga t'om la gyu gyu war chhörang do-wa ko go.
While I am gone, watch: nga song song par kug tang.

This section may be concluded by the enumeration of certain of the more commonly occurring verbs.

- Pin-she to give
- Ná-nyi to bestow
- Gyu-she to go
- Dul-nyi to walk
- Chang-she to run
- Gyuk-she to run
- Ong-nyi to come
- Sá-nyi to eat
- Tung-she to drink
- Tungshe to fall
- Kíim gha nyi to choke
- Nye-she to lie down
- Nya' do nyi to sleep
- Dö or dii nyi to sit, or remain
- Nyo-nyi to buy
- T'song-she to sell
- Khyu-she to wash, bathe
- Dok-she to read
- Pi-she to write
- Pi-she to open
- Tsum she to shut
- Dzung-she to consider
- Dzung-she to hold
- Káp-she to cover
- Nyen-she to listen, hear
- Khá nyen she to obey
- Bák ong nyi to bring
- Bák nang nyi to fetch
- Bák gyu nyi to take away

- Tong-she to see
- Dung-she to beat
- Ko-tung she to throw away
- Ten-nyi to show
- Ta-nyi to look at
- Kön-nyi to wear, put on
- Zhak she to place, put
- P'ya nyi to do, make
- Tsuk nyi to strike, push
- Ts'uk she to be able
- Chlug-she to be able
- 'Ob-she to obtain
- Ko-nyi to dig
- Kyap-she to throw
- Ngoshi she to know
- Gii she to stay, wait
- Shi nyi to die
- Lap-she to speak
- Ser-she to tell, to name
- Gá deb she to laugh
- Gyo do shor she to laugh
- Go-she to want
- Labmo kyap she to fight
- Ne kyap she to become ill
- Tok-nyi to cut
- Dzek she to climb
- Lem she to crush
- Den she to pull, draw.
- Sik she to hoist, shove up.
VI.—ADVERBS.

1. In the Sikkim colloquial we find no distinction made between the adjective and its corresponding adverb. Thus *dumpo* = both "soft" and "softly"; *sarpo* = "new" and "afresh" "newly"; *jam-tong* = "easily" and "easy."

However, in addition to the adverbs derived from adjectives, there are in use a number of primitive adverbs, both simple and compound—adverbs of Time and Place.

A few of these may be noted here.

"Always" is rendered by *ät'ang mache*; "after" by *ät'ang*.

"Never" is expressed by *na-mo* or *na-mong* and a negative before the verb, thus:

Nga *na-mo* chha kha malep mi *t'song* : I never sell bad things.

Other temporal adverbs are *gyob soon, lok-te* again, *molá* immediately, *har* suddenly, *ta-lo* now, *táchi* lately, and *se-lo* afterwards. Also those in connection with the measurement of time:

*Tá-ring* to-day; *tdsong* this morning; *táring* *p'iru* to-night. *Khásang* yesterday; *dong* last night; *nyim-kyang* all day. *Ngaru* : to-morrow (morning); *t'orang* to-morrow.


2. INTERROGATIVE ADVERBS.—These are *nam* when, *ká-khá* where, *ká-na* whither, where, *ká-lái* whence, *jhi-tar* how, in what way, *ká-dem* how, *ká dzü* (mo) how much, *tu-tu* how many. They are employed precisely as the interrogative pronouns; in the sentence generally standing next before the verb. (See § v, 9.) Examples :

*Dun-ra näng-sha zigma tu-tu t'ong song bo* : How many porcupines did you see in the garden?

*Kho nam shi song she* : When did he die?

VII.—POSTPOSITIONS.

These are simple and compound; the first being merely the case signs already enumerated. On the former however a few remarks may be made here. *Lo*, the dative and accus affix rarely signifies "to" except after verbs meaning "to give." The locative *na* is of course the proper affix to use in these cases where we should say "at" or "to." However for "at" the post position *sa* = "near" is sometimes employed, just as *pas* is used in Hindustani. The best form for "from" is *lé* (pronounced *lái* in Tsang.) The Tibetan *terminative* case is hardly heard at all in southern Sikkim.
Compound Post positions are very frequent. The chief are these:

\[
\begin{align*}
\text{nang-sha} & \quad \text{or} \quad \text{in, into.} \\
\text{na-sha} & \quad \text{tandui le} \quad \text{because of, on account of} \\
\text{ten-le} & \quad \text{for, instead of.} \\
\text{teng kha} & \quad \text{or} \quad \text{on, upon.} \\
\text{kha} & \quad \text{kha-wak} \quad \text{under, beneath} \\
\text{teng-lo} & \quad \text{nyam-bo} \quad \text{with, along with} \\
\text{dem} & \quad \text{sante} \quad \text{up to, unto.} \\
\end{align*}
\]

On the above let us remark: teng-kha is sometimes used for “up,” e.g. Shing di teng-kha dze: climb up the tree; sante when combined with a negative is the method of expressing “until.” The latter usage is worthy of note. Thus: “I shall wait until you return” is rendered chhö lokte ma ang sante nga gu shein. Often we hear this as chhö loko mong sante nga gu shein. Again: Walk on until you see a bamboo house chhö nyuk khim chi ma l'ong sante long dul. Literally of course this would express the reverse of what is really understood, namely “Until you do not see a bamboo house, walk on. “When sante has the significance of “as far as” or “to” the negative does not occur.

Properly all the compound postpositions govern the genitive case and ought to be preceded by nouns so inflected; but in practice such a rule is rarely if ever observed, the simple nouns or adjective standing uninflected and followed by the governing postposition. e.g.,

Khim nang-sha song: Go in the house.

Nga tiruk nyi p’in she’in khyi-da di tandu le: I will give two rupees for the dog.

VIII.—CONJUNCTIONS.

Rarely used; the gerundial affixes usually supplying their place when coupling clauses or sentences together. Thus “Go and tell him” becomes “going, tell him” song-ti kho-lo ser just as in Hindustani we should say Jākar ussikō bolo! “Come and look :” Ong-ti ta !

A copulative conjunction for coupling nouns is, however, in use: Tūrung— and, e.g., khyi-da tūrung āli dog and cat. When no stress is laid on the conjunction it is readily omitted: nga lo mar gongdo cha bāk shok Bring me butter, eggs and tea. Tūrung means really “still more” “yet.”

The conjunction “īf is rendered by nu placed after the verb, as in the following sentence:

Nyim kyang yige dok nu, chhö-kyi mik suk kyap ong : If you read all day, your eyes will ache (feel pain).
Chhö mi lem yiu-nu, nga dung she ’in: If you are not good, I shall beat (you).

Chhö au-dem gyoba sa takye nu, kyöhm gha ong: If you continue eating so fast, you will choke.

Sometimes the regular Tibetan form na is employed instead of the corrupted form nu. Moreover every Daijong man would, when writing, put na not nu.

ALTHOUGH is expressed by rung placed similarly to nu. Thus:

Chhö né kyi kyap rung, sa go be: Though you are ill, you must eat.

Kho nyim ts’dün kyang sa rung, na-mo gyak-sha mi ong: Although he ate all day and night, he would never become fat.

(Note here the absence of “and” between nyim and ts’dün; also use of na-mo with negative for “never.”)

When rung occurs with the verb “to be,” the intensive form of that verb is generally resorted to namely the Tibetan mod-pa to be indeed, sounded mö’pa:

Ri-kyi ro di dur nang-sha mö-pa rung chhö lok-te lung yyi ’in: Though your body is indeed in the grave you shall rise again.

IX.—FORMATIVES.

What is treated of in Grammars under the head of “Derivation” may be very briefly disposed of here.

1.—Certain adjectives are formed or “derived” from nouns by the addition of the syllable chen to the noun, e. g., rin price, rin-chan expensive; ts’erma thorn, ts’erma-chen thorny, prickly; khyo anger, khyo-chen angry; khya blood, khya-chen bloody. In fact most of our adjectives ending in “y” or “ous” are formed in Dé-jong Ké thus from substantives.

The negative formative corresponding to chen is mé “without”.

2.—The affix chhok added to a verbal root goes to form those adjectives which signify capability of suffering anything, or fitness for being made use of. Sa-nyi to eat, sa-chhok eatable; t’ong she to see, t’ong chhok visible, capable of being seen, chhak-she to break, chhak-chhok breakable, &c. The negative form takes mì, as t’ong mì chhok invisible.

3.—A third formative is khen signifying chiefly the doer of any action, much akin to the Hindustani wala; as p’ya-khen doer, maker, dok-khen reader, bák-khen carrier. Like wala added also to substantives; as toi a load, toï-khen bearer of a load, hlam khen bootmaker, tà-khen a groom, sa’is.
### NUMERALS.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>English</th>
<th>Tibetan</th>
<th>English</th>
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<td>Re-nyi, &amp;c.</td>
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<td>Gya-chi</td>
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<tr>
<td>Tong-rok</td>
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<td>thousand</td>
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### DAYS OF THE WEEK.

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
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<tbody>
<tr>
<td>Sá-nyim</td>
<td>Sunday</td>
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<tr>
<td>Sá-dou</td>
<td>Monday</td>
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<td>Sá-mikmá</td>
<td>Tuesday</td>
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<tr>
<td>Sá-hlák-bo</td>
<td>Wednesday</td>
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<td>Sá-p’urbo</td>
<td>Thursday</td>
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<tr>
<td>Sá-pásang</td>
<td>Friday</td>
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<tr>
<td>Sá-p’embo</td>
<td>Saturday</td>
</tr>
</tbody>
</table>

Nái sá p’embo shok: come here on Saturday.

Chhö ló ka dzü som-bo: How old are you?

Nga-lo khe chik ‘m: I am twenty years’ old.
NOTE.—These sentences are nearly all in the Sikkim colloquial or Dé-jong Ké. Accordingly when Tibetans from beyond the Jé-lep, Donkya, Kangla, and other passes, are communicated with, the following rules may be observed: For be (is, are) use du' or yin; for bo or mo say du’ká or yö-tam or yin-ná. Bák song and bák sho' should be avoided, and khyer song “take away” and khyer sho’ “bring,” should be substituted. The future tense may be rendered by means of yong or gyu du’ added to the verbal root: ten yong “will shew,” dzek gyu du’ “will climb.” Song for the past tense is very universal, but chung or jhungh is the commoner affix in Central Tibet, e.g., Ná-la di náng jhungh du’: “The rent has been paid;” but in Sikkim colloquial: Ná-la di p’in song she.
BRIEF ORDERS.

Come here: Nái shok!
Come back: Lokte shok!
Come with me: Nge nyambu shok!
Come near me: Nge tsar-ka (or "zą") shok!
Come to-morrow: T’orang-ra shok!
Speak slowly: Kulup lap!
Go away: Long song!
Go at once: Hlem song!
Go to the market: T’om na song!
Go and fetch some water: Song ne chhu atsiche bak shok!
Go outside: Pang kha song!
Go and tell him what I say: Song ne nga ser khen di lap!
Go home again: Khin-na lok song!
Go further: Par-tsam song
Go gently: Kále song
Bring me some tea: Cha nga-lo bák shok
Bring more water: Chhu yáng-kyár bák shok
Fetch the horse here: Tà di nái t’í.
Take away those things: Chha-ka di ták bák song!
Take the coat and dry it: Di kolak di bák song di kam bá shok.

Throw it away: Di t’u ko tang!
Send word (Give notice): Lon ser!
Send him here: Kho-lo nái tong.
Make haste: Gyo bá ’p’yi!
Take care: U’ip!
Be steady (or careful): Riko gyimbo
Sit down now: Tá-lo díi.’
Remain here: Nái gü!
Say that again: Lok te lap
Don’t tell a lie: Dzun na kyap!
Open the door: Gom di p’í.
Put my box on the ground: Ngé dom di sa zhák.
Climb up that hill and look: P’ídi gang-di dzek nái t’à!

USEFUL QUESTIONS.

Can you speak Hindustani: Chhö Hindu kyi ké lap ts’ug-ga?
Can you speak English: Chhö Ingrezi ké lap ts’ug-ga?
Do you know that man: Chhö kyi mi p’idi ngoshi bo?
Who is this boy: Potso audi kà mo
What are you doing: Chhö kam p’ya du
Why are you doing that: Chhö audi dem kambe p’ya du
Why are you asking: Chhö kam-be t’e du
When did you see him: Chhö kho-lo nam t’ong bo?
Where did you see it: Chhö di-lo ka-khà t’ong bo?
Look! do you see him:
Is he dead:
Where have you been:
Can you write a letter:
What do you want:
What is his name:
Where do you live:
Will he come back soon:
Can she carry this load:
Where have you put my boots:
Where have I put my keys:
Who are you? What name:

ON A JOURNEY.

Make everything ready for start-
Chhà-kha kyang gyuk tok.

Pack up the tent:
Ugûr t’altik p’yà

Roll up the rugs:
Chhà-li di giyl p’yà

Fasten that bundle more securely than that:
Di t’um-po di te le t’ang dam

You carry the tent-poles:
Chhö gur-shing bak song!

That is your load:
Audi chhö-kyi toi di du’

Your load is not heavy:
Chhö kyö toi di min du’

Now we must set off:
Ta-to gyu go

It is time to go:
Gyu-gyi tül cho be

Go in front: I will walk behind you:
P’ìna song; ngarang chhö kyö so-

Lift up that box:
le gyu she ’in

Turn the horse round:
Di dom di ya t’o

Walk quickly:
Tà di khor kyap

Hold the bridge firmly:
Gyoba dul

You go over the bridge first:
Sampa di tângpo chhin

Are you tired:
Chhö sam tengkha p’inà gyu

We have not travelled far:
Chhö t’ang-chhe-po nya

I am tired:
Ngacha t’a ringkyam ma song

You can climb as quickly as a horse:
Nga t’ang-chhe-po yìn

Carry that slowly up the hill:
Chhö tà chi da denda dzek ts’uk
(or chhuk) be

Tell him to come here quickly:
Di chhà-kha di gang tengkha ku-
lup bak song

That leech is sucking your blood:
Kho-lo gyoba nài shok lap

Sit down:
Audi pù-po di chhö-kyi khya jip

Go into that house and buy some food:
Sà diù

Do you see many leeches on this grass:
Khim audi nàng-sha song-te to

Ta! chhö kho-lo t’ong be bo?
Kho shì song zhe bo?
Chhö ka-khà song zhe?
Chhö yi-ge chi p’ì she ts’ug-ga?
Chhö kan go she bo?
Kho-yi ming kà de’su
Chhö ka-khà dú-do mo? (or dú-
to bo?)
Kho ma-la lok hleb she bo?
Mo toi di bak ts’ug-ga
Chhö nge hlam ka-na zhàko
Nga ri-kyi dimi ka-na zhàko?
Chhö ka mo? ming kam bo?

A Journey.

(continued)
Do you see any leeches on my leg?
How far can you walk?

asking the way

Whose house is that?
What is the name of the village?
Is that a temple on the hill?
Show me the way to Nga-tong:

Say that again:
Speak slowly:
Where is the bridge:
To where does that road go:
Is the path difficult:
It is an easy path to Namgá?
How far is it from here to Tum-long?
How far is it from Darjiling to Sargong?
Is it a long way to Lâchhung:

Which is the way:
The village is near that monastery:
Do you know the way to go?
The path goes round the hill:

I am going to the Je-lep pass:
It is a district full of ravines:
Where are you coming from:
Where are you going:

the weather

The night is very dark:
Rain is going to fall:
The rain will not cease to-day:
I see the mist rising:
The ground is wet now:
The rain will soon come:
Can you run quickly:
The pass is filled with snow:
I am sinking in the snow:

P’iru di nyogi noksû be
Chhâb bâb she ’in
Chhâb di târing mi chhê ong
Nga humpo lang te tà
Sà di tâ-to bong-bo du’
Di chhâb di gyoba ong she ’in
Chhô gyoba chang ts’ug-ga (or chhug-ga)
Là di Kang-ma chen kyang be
Ngarang Kang nangsha gu chen du’
When the rain ceases the air will grow clear:
The sun is very hot:
The sun will cause pain in your head:
There is no moon to-night:
The wind is rising:
Put wood on the fire:
Shake the cloak well:
The wind is very cold:
The air will be mild at Nar-ling:

BUYING AND SELLING.

I want to buy some milk:
These Lepchas sell eggs:
What will you sell me:
How much is the price of this:
What do you want:
What have you got:
Nothing to-day:

I want nothing:
Do you sell tea, butter, salt:
Can you get me any meat:
You ask too much:
Your price is very high:
I cannot give that price:
I will give you 10 rupees for that book:
I want twenty rupees for it: that is the exact price:
Go away: I don't want the thing:
What have you got in that bag:
Show me some other things:
I want to buy a knife:
That is not a good goat:
Give me two rupees for it:
Have you any boots to sell:
Give me another:
Are you a Wallung man or a Sikkim man:
Come again to-morrow:
I want nothing to-day:

I want to buy some milk: Nga um nyo go be
These Lepchas sell eggs: Di Rong-pa di gongdo ts'ong
What will you sell me: Chhō nga-lo kan ts'ong she bo?
How much is the price of this: Audi gong kā dzoi mo?
What do you want: Chhō kan go she bo?
What have you got: Chhō-lo kam bo?
Nothing to-day: Tāring kan de me'. (or) Tāring mipo:
I want nothing: Mingo ("not wanted.")
Do you sell tea, butter, salt: Chhō chā, mar, tsā ts'ong bo?
Can you get me any meat: Chhō nga-lo sha t'up tsug-ga?
You ask too much: Chhō nyogi gong zhu do' in. (or) zhu chen du'.
Your price is very high: Chhō-kyi rin di ma-nyung be.
I cannot give that price: Nga gong di p'in mi ts'uk.
I will give you 10 rupees for that book: Nga chhō lo tiruk chu tanba p'in yong audi chho di tanda lé.
I want twenty rupees for it: that is the exact price: Nga di ten lé tiruk khe-chik go; audi rin zhib-chha di be.
Go away: I don't want the thing: Long song:
What have you got in that bag: Ngā-lo chhā-khā di mingo.
Show me some other things: Nga-lo chhā-khā zhīi-ma di ten nang.
I want to buy a knife: Nga-lo ki-chhung chi nyo go.
That is not a good goat: Audi rāma di lem min du'.
Give me two rupees for it: Nga-lo tiruk nji phintang di tenlé.
Have you any boots to sell: Chhō ts'ong khen hlam du'bo?
Give me another: Zhū-ma nga-lo tong.
Are you a Wallung man or a Sikkim man: Chhō Wallungki mi bo, ya-men ne Dai-jong ki mi bo?
Come again to-morrow: Nga-ro lok-te shok.
I want nothing to-day: Nga tāring kāi de mingo.
PREPARING AND EATING FOOD.

Make the water boil: Chhu kol p'ya
Make the fire burn brightly: Mi di leba bao zo'
Bring the fish in a basket: Nya di tséó ná-sha bak shok.
Bring the eggs: be careful: Gongdo di bak shok: U'ip!
Bring some hot water now: Ta-to chhu t'um chi bak nang.
Put tea in the tea-pot: Chà-lo chambí ná-sha zhàk.
I do not want tea to-day: Nga táríng chà mingo.
Will you eat tsampa in the tea: Chhö tsampa chà ná-sha sà she bo?

Give me some bread: I don't want pak (sops): Nga lo khu atsíchi nang: nga pak mingo.
I shall dip bread in the meat-gravy: Nga khu di shà-ruk ná-sha pák she 'in.
Toast this meat at the fire: Di shà di mi dün-tu sek p'ya.
Place the dishes on the table: Pákna so-só di chen-t'e tengkha zhàk.

I shall eat rice this evening: Nga táríng p'iru chum sà she 'in.
Have you any: Chhö-lo atsíchi bo?
Make the dumplings hot: Shurbu di t'um p'ya.
I am eating dinner now; go away: Nga ta-to to (or sama) sà do 'in; lok song!
She cannot eat rice: Moi chum sà mi ts'uk be,
Shut your eyes; open your mouth: Chhö kyi mi-do tsum; chhö-kyi kha gyang.
Give me the cup which is on the table: Chen-t'e tengkha karyo' di nga-lo nang tang.
Do you drink tea or beer: Chhö chhang t'ung do bo, cha t'ung do bo?

Cover the ashes: bank up the fire (lit. "put the fire to bed.")

HORSES AND GUNS.

Is this a quiet horse: Ta audi nyambu bo?
Sir, it is: Lha; lâ-so. (or) Kusho, là du'.
Can it run quickly: Di gyoba chang chhug-ga.
How old is the horse: Di tâ di lo kà dzù som bo?
It is four years' old: Di-lo lo zhi 'in.
Give the horse its food: Ta-lo ri-kyi to tong.
Get bamboo leaves for the horse: Nyuk kyi dáma t'ub tâ di ten-le.
Make the horse ready: Tà di t'al-tik p'ya.
Put on the saddle: Tà-ga di zhak.
Have you the whip: Chhö-lo buiko di yòp nya'.
Have you the whip: (less politely) Chhö-lo buiko di du bo?
Bring me a warm coat: Nga-lo kolâk t'um pochi bak shok!
Where is my gun: Nge mindá ka-khà mo?
The gun-stock is dirty.
Lengthen the stirrupstrap:  
Now, the other one:
Bring the powder: Be careful:
Can you shoot with a gun:
There are leopards in that hill:
Come behind me; don't make a noise:

Gumda di malebo be.
Yob-t'ak di ring-po p'yà.
Ta-to, zhü-ma-di.
Médze bak shok. Riko gyimbo!
Chhö mindá kyap ts'ug-ga.
P'idi gang di teng-kha sà t'ub be.
Nge so-le shok; ur ma kyap!

SHOOTING IN THE HILLS.

See! a leopard:
It went behind that rock:
Go softly like a snake:
Carefully! Don't cough:
Stop! Come back here:
I have hit him:
Give me the other gun:
Take care! He is coming at us:
Beat that long grass:
Take your bamboo stick:
We must climb up this hill:
I am going down the kud:
Sit down! Wait till I come:
Wait here and watch:
Yes, Sir, yes:
I have seen some deer:
When? Just now:
Is the ground firm:
Do you see peacocks in this part:
What other birds are here:
Go out of the way:

Tá! sá chi.
Tàk-kyi gyab lo song.
Byü dem jampo gyu!
U'ip! lo-cham ma kyap.
Khok! nái lók-te shok.
Nga kho-lo dung chhë.
Mindá zhü-ma nang.
Riko gyimbo! kho nga-chhok lo ong chen du'.
Di tsà ring-po di dung.
Ri-kyi pà-shing bák song.
Gang audi tengkha dzek go.
Nga ghad teng-lo gyuchen du'.
Sà dü! Nga ma ong sànte gü.
Nái kug-te dü.
Kà-so, kàs.
Nga khà-shà t'ong-chhë.
Nam bo? Ta-to, ta-to.
Sà di taktà bo?
Mábjà di sà-chhà audi t'ong chen bo?
P'yà zhü-ma nái kam bo?
Lam-khà long song!

ENGAGING COOLIES.

I want twelve coolies (carriers):
You will need twenty for so much baggage:
How much will each coolie carry:
Thirty seers each coolie:
How much will you give each man per day:
I will give wages and food:
I will give each man four annas a day:

Nga-lo bák-khen chu-nyi go be.
Chhö-lo toi ma-nyung nyam-po khe-chik go she be.
Bak-khen so-só kà dzü bak nang she bo?
Bak-khen bak-khen sir sum-chu so-so.
Mi so-só lo nyim di nyim di gong kà dzü p'in she bo?
Ngarang là to p'in she 'in.
Nga mi so-só lo nyimdi nyimdi anna zhi p'in she 'in.
The custom in Sikkim is five Chhö kyi toi di yang-ke be.
Your load is light: Di dom di jhi-chen min du'.
This is not a heavy box: Di dom di ya t'o.
Lift up the box: Pum audi bak khen chi dem bak nang chhug-ga.
Can this woman carry like a coolie: Mo mi chi lé chà-khà chhe bák nang chhuk.
She can carry more than a man: Chhö-kyi ri-yung di kà-khà mo.
Where is your tie-rope: Tà-to gyuk : gyoba p'ya.
Start now: make haste: Nga-lo te n'yi go n'yi 'in.
I shall want two mules: Nga ma lep sán-te sampa di za gu.
Wait at the bridge until I arrive: Chhö nga-lo ma t'ong sán-te gompa di za gu.
Wait at the temple until you see me: Tsé-o audi mo-i gyap kha yà t'o.
You are an idle man: Chhö mi shailo (shé-lo) chi mé.
You sleep all day: Chhö nyim-kyam nye bo é.
Lift that basket on her back: Tsé-o audi nlo-i gyap kha t'o.
You are always sitting down: Chhö âtong-mâche sa dü chen be.

AT AN INN.

Where is the landlord: Nā-bo di kà-na du'.
I am the landlady; Sir Salaam: Ngarang nà-mo yin, ku-sho, chhà pe.
I want lodgings this night please: Nga-lo nà-ts'ang târing p'iru di go nyà.
Sir; you are welcome: Ku-sho ; chhà pe' zhu nyà.
Many thanks: T'uk je chhe.
I am tired: please shew the bed: Nga t'ang chhe po'in ; nye-sa di ten-nang.
Is there a bathing-tub: Khyu-zong chi mo?
The bed is very hard: Nye-sa di nyogi takta be.
The bed is not clean: Nye-sa di tsang-mo min du'.
There is no other: Zhü-ma chi min du'.
There are lice—bugs—on it: Di tengkha ö-chhô—deshi—du'.
Please shut the door: Gom di tsum nang.
Shake the coverlet well: Khebma zob-zob zhe !
Give me a light: Nga-lo chû-mî p'in tang.
What is the charge: Nàlù kà dzü mo?

TALK ON RELIGION.

There is only one God: Di könchho di chik-po khar-kyang du'.
There is none besides the true God: Könchho ngotok di man-na min du'.
Jesus Christ came down from Heaven: Ye-shu Mâshika nâm-kha le bap song.
He came into the world to speak tidings from God:
Christ told men of another better world than this present one:
When we die we shall enter a new life in Heaven:
We shall not enter another body in this world:
We shall not be born again as animals or birds:
Jesus Christ died for you:
He died to make payment for your sins:
I believe in Jesus Christ:
Alas! you do not believe:
Pray to God to shew you the real truth:
Christ is the true thing and He died as substitute for all:
Buddha became a good man; but he never obtained happiness.
You reach happiness when your sins have been forgiven:

Kho jig-ten nā-sha ong zhe König chho kyi lön ser-nyi.
Mashika-kyi audi jigten di le jig-ten zhū-ma chi lem be lap song zhe.
Ngacha shi-ne ts'e sarpo chi namkha nā-sha t'ob nyi 'in.
Ngacha pumpo zhū-ma nā-sha audi jigten di tengkha gyu ma ong.
Ngacha semchen tarung p'yā lokte kye chung ma ong.
Ye-shu Māshika chhō kyi tandā le shi song.
Khorang, chhō-kyi kyön kyi rin p'in nang khen-kyi ten le, shi song.
Ngarang Ye-shu Māshika lo yi chhe du' in.
Ho-kye! chhō yi mi chhe-so.
Könchho lo mōnlām kyap tāng chhō lo empa ngotok di ten-nyi.
Māshika di nga-wo kho rang di be; kho yang mi t'am-che kyi ts'abpo shi song.
Chomdende mi lem chi chung song; kalte na-mong gāmochen mi t'ob song.
Chhō-kyi dikpa di sal chung ne chhō-kyi gāmochen dub song.

THE LORD'S PRAYER IN DE-JONG KE.

CHO-WO YI MONLAM.

MISCELLANEOUS SENTENCES.
How far is it from here to the Nāi le lāptse sān-te tā ŋūng head of the pass:
kā dzū mo?
What is the name of that peak?  
Gang-tse p'idi kyi ming kà de'su?

What is the use of that flag?  
Audi dar di kam p'yà du' mo.

That woman wears a long plait of hair:  
Pum audi kyà hlow-wa chi kün chen du'.

What is the use of putting the shell on your hand:  
Lak-koi tengkha t'ung di chhuk-te, p'ent'o kam bo?

Paint worn by Tibetan women on their cheeks:  
Tüi-ja.

Shell worn on wrist:  
T'ung-khà.

Long plait of hair worn:  
Kyà hlow-wa.

Dandi bearer (of Darjiling):  
Dandi bàk khen.

A China-man:  
Gyà-nak-pà; or gyà-mi.

Cholera:  
Nyà-lok.

Revenue Superintendents of the twelve districts into which Sikkim is divided:  
Kà zi (Bkà gzigs).
Tam-lóng (or Famous from Afar) the capital on the Labrong hill above the River Dig (Dig-chhu). Height above sea-level 5290 feet. Lat : 27°26' N. Long : 88°38' E.

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<thead>
<tr>
<th>Town</th>
<th>Name</th>
<th>Rank</th>
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<td>Gàntak</td>
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<td>Sung-ma</td>
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<td>Sinik</td>
<td>Namgá</td>
<td>Ràk-long</td>
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<td>Tumtong</td>
<td>Dub-de</td>
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<td>Youngten</td>
<td>Dé-nga</td>
<td>Te-mi</td>
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<td>Jhà-tang</td>
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<td>Singtam</td>
<td>Brak (Ţak)</td>
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Monasteries (Chhoide and Gompa).

Lab-róng (Bslab-rong) the chief religious foundation in Sikkim where the chief lama of the country resides. His rank is that of a Khempo or abbot and he is popularly styled Kyap Gön Lama or the lama-protector. Tamlong is the lay-town of Lab-róng.

<table>
<thead>
<tr>
<th>Monastery</th>
<th>Name</th>
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<tbody>
<tr>
<td>Pemiongchi</td>
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<td>Dubde</td>
<td>Rin-khim</td>
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<td>Màli</td>
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<td>Senang</td>
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<td>Barmi</td>
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PRINCIPAL MOUNTAINS.

KANGCHHENJ'ENGA or Kangchhendzonga. The first name meaning "the five kings of the great snows" and the second name "the five treasure-boxes of the great snows." This mountain, commonly called Kinchinjunga by Englishmen, and Khambu Karma by the Sikkim Bhutias, has five summits, the two highest of which are 28,156 and 27,815 feet respectively. So extensive is the top of the mountain that these two peaks are in reality about 2 miles distant from each other.

KYABRU or the Horn of Protection. Is situated S. E. of the above on the Nipalese frontier of Sikkim. Alt. 24,030 ft. 5 miles S. E. is another peak of same name.

KYOKCHIRANGKANG (The Snows of the Secret king or The Snows of the Crooked Head). A peak between Kyabru No. 1 and Kyabru No. 2 sometimes reckoned with these two and one more to the west as forming the 4 peaks of one grand summit. Alt. 22,450 ft.

P'OHUNRI or, more probably, P'o-yum-ri which would mean Father and Mother Mountain. On the eastern frontier of Sikkim; about 6 miles from the Donkya Pass, but separated from the pass by a deep valley. Alt. 23190 ft.

KANGCHENJHO (The Lord of the Glaciers) some 20 miles inward from the northernmost frontier line. Alt. 22550 ft.

JHOM-YUMO (The Queen of Dwarfs) on the northern frontier line in Long. 88° 34' E. Notwithstanding its name has a height of 22,290 ft.

YAK-CHAM (The Lover of Good) or Lama A-den (the Lama-fashioned) sometimes known in Reports as "D. No. 3." Alt. 19,202 ft.

PANDIM, possibly Pândem (Dpâ Idem) or Statue of Bravery. Is a lofty peak south from Kangchenjenga and east of Kyabru; and in the view from Darjiling seen slightly to the right of the former mountain. Alt. 22,020 ft. Distance from Darjiling, 36 miles.

SI-YIMBO WANGCHIM; alt. 22,300 ft. and SI-NYOLCHUM; alt. 22,570 ft. are, in the view from Darjiling, the two summits nearest to Pândem on the right hand side. Glancing to the right from that mountain they appear in the order in which we have named them.

NAR-SENG (Uplifted as a Nose) the nearest to Darjiling of the really lofty summits. Only 32 miles distant. Alt. 19,150 ft.

There are, in addition to the above, numerous snowy peaks on the Sikkim-Tibetan border line, stretching N. N. E. of Kanchhenjenga all of which attain an altitude higher than 22,000 ft. One, due north of the famous mountain and only 20 miles distant
from it, reaches nearly to 25,000 ft. The view of this lofty peak from Darjiling is completely blocked out by the interposition of Kangchhenjenga. The name of the stupendous mountain thus hidden has not yet been clearly ascertained from the natives; nor yet those of at least twelve others in close proximity to it.

PRINCIPAL RIVERS (CHHU).

Teesta.—This is only the Gurkha name of the Rang-nyo as it is called by the people of Sikkim.

Rang-nyit, not the “Rungit” or “Rungeet” as commonly termed. There are two rivers of this name:—Rang-nyit Chhem-po chhu (great Rang-nyit River) rising in the centre of Dé-jong amid the heights of Mount Mál-long (alt. 14,500 ft.) and flowing due south until British territory is reached, when it makes a sharp turn to the east and, after a course of some 12 miles as the southern boundary of Independent Sikkim, flows into the Rang-nyo (Teesta) at Pa-shok. (2) Rang-nyit chhung chhu (Little Rang-nyit river) now lying wholly within British territory. Rises in Mount Tonglu and flowing to the north of Birch hill empties itself after a tortuous course into the greater Rangnyit at Sing-la t’om.

Rammam rises in the Singilela range and flowing east along the southern boundary line of Sikkim joins the Great Rang-nyit at the sharp bend of the latter eastward.

Rang-bi rises in the Gamot’àng lake district near Kang La and the Tangkün Pass, 20 miles due south of Kangchhenjenga.

La-chhung rises in the lofty heights stretching between Kangchhenjho and the Don-kyä Pass. It is a big river and after a long southerly course joins the Ta-lung Chhu (which arrives from the regions of Kangchhenjenga) at the Ling-t’em Monastery. The combined rivers thence flow due south under the new name of the Rang-nyo or Teesta. The latter river, we know, eventually flows into the Brahmaputra at a point near the Garo hills.

MILITARY TERMS AND TITLES.

The ruler of Sikkim depends for military defence on Tibet; and the people of Tibet depend on China (Mahltsin). The Senior Ampàn, one of the two representatives of the Emperor of China at Lhàsà, is the Director General of the military affairs of Tibet and Sikkim. Nominally he only advises the native Tibetan Privy Council at Lhàsà. In reality it is he who, under cover of the Council, exercises complete control over both the Chinese and the Tibetan soldiers in the country. The ordinary army numbers 6500, out of which under ordinary circumstances 500 only are Chinese, the remainder Tibetan. Of the 6000
Tibetan troops, 3000 are relegated into a reserve force on half-pay and are permitted to engage in agricultural pursuits, being called out for exercise at strictly regular intervals. These latter are styled yul-mák or “country-force.” The yul-mák on the peace footing are subject to the Dzong-pön (jong-pön) of the particular Dzong or fortress to which they belong. Under the Ampän is a Mák-pön or professional military comptroller of the whole army. The whole army comprises 6 regiments; and from the Mák-pön the official rank in each regiment descends as follows:—

\[
\begin{align*}
\text{Dák-pön} &= \text{General (commanding 1 regiment of 960 men divided into two battalions or ru-ná.)} \\
\text{Ru-pön} &= \text{Colonel (over battalion of 480 of above men.)} \\
\text{Gyá-pön} &= \text{Major (over 240 of above.)} \\
\text{Four Ding-pön} &= \text{Captain; each over a ding-ts'o or company of 60 men.} \\
\text{Ru-ná} &= \text{Battalion} \\
\text{Ding-ts'o} &= \text{Company} \\
\text{Mák-t só} &= \text{War} \\
\text{Kyá-pung} &= \text{The enemy} \\
\text{Túb-mo} &= \text{An engagement} \\
\text{Pung-nön} &= \text{Re-inforcements} \\
\text{Mák-t só nön-ma ditto} &= \text{Táb-rá earthworks, intrenchments.} \\
\text{Mák táb-she} &= \text{To fire.} \\
\text{Kyá-p-lók gyá-she} &= \text{To retreat.} \\
\text{Tš'ampur or gyok a cannon.} \\
\text{Mindá a rifle.} \\
\text{Kyaľ-she} &= \text{To fire.} \\
\text{Kyá-p-du' yin are firing.} \\
\text{Kyá-p-she 'in will fire.} \\
\text{Gyó mi t só Chinese.} \\
\text{Pö-kyi mi t só Tibetans.}
\end{align*}
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