MANUAL
OF THE
SIKKIM BHUTIA
LANGUAGE
OR
DÉNJONG KÉ

BY
GRAHAM SANDBERG, B.A.,
CHAPLAIN: H. M. BENGAL GOVERNMENT.

Second and Enlarged Edition

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46, BECHU CHATTERJEE'S STREET, CALCUTTA.
This little work on the Tibetan dialect spoken in the Sikkim State is dedicated, most respectfully,
to
The Hon'ble Sir Charles A. Elliott, Knt.,
Lieutenant-Governor of Bengal,
President of the Asiatic Society,
who has long manifested a special interest in linguistic and literary researches.
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 and presented to the public.

The annexation of Sikkim has enhanced the importance of the language. In this Second Edition of my manual, the former issue (containing many errors unavoidable in the first investigation of a new tongue) has been revised throughout and the size more than doubled. Numerous sentences have been added to the colloquial exercises, together with several new sections. The lists in the appendix and the ample Vocabulary are likewise additional matter, now first printed.

Sabathu: Punjab, April 1895.

GRAHAM SANDBERG.
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INTRODUCTORY NOTE.

The state of Sikkim, which until 1891 was under the suzerainty of the Grand Lama of Lhasa, 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 superficialies measured in one plane may be put down at 2684 square miles and not 1550 square miles as given in Hunter's Gazetteer. Moreover, before the Darjiling and Kalimpong districts were severed 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 (vulgarly *Dënjong*) or "rice district;" whilst the Lepchas or *Rong-pa* (i.e., "Ravine folk," ) said to be the oldest occupants of the country, formerly styled it *Nelyâng* but now call it *Renjong*.

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 Déjong-pa or Bhutias everywhere predominate in Sikkim Proper; 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 Dén-jong or Sikkim some 350 years ago; and the first Bhutia King, P'unts'o Namgyal by name, assumed control here about the same year that King Edward VI. 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 continued to the present day; but, alas, since the first issue of this little book, the kings have been suspended, and the Gye' po of Sikkim, whose ancestors so long had held the throne, is now a poor prisoner at Kursiong with less pay than a junior clerk in a Government office.

The Lepchas, also, have maintained their own language, and have a distinctive and peculiarly beautiful series of characters in which it is written; nevertheless, the Bhutia folk being now in point both of numbers and of power the predominant people, we may, we think, not unreasonably speak of the Bhutia tongue as the Dénjong 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 Dénjong 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 Dénjong 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 Dénjong vernacular.

The great divergence between the orthography and the pronunciation of Tibetan words is well known. In this respect the Sikkim speech has peculiarities of its own. Thus the kr. gr. &c., which in Tibetan are sounded as the cerebral t, d, &c., are here pronounced ky, gy, &c. As a dialect distinct from the general Tibetan language, the Dénjong 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, Labrang and Tashiding, are always held to be incarnate 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 M.S. form, namely, the Bkrashis Gsung. There also exists a Lepcha translation of the book.

The official language of Dénjong is Tibetan and in the Kalimpong and Darjiling districts our Government notices are printed collaterally in Bengali and Tibetan. Unfortunately the tendency under the new regime is to foist a foreign idiom on the people. Hindu clerks are employed in preference to Tibetans; and the "Bhutia Boarding School" has been turned into a mixed Hindustani academy!

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 epistle written to us by our friend P'unts'o Wangden, an accomplished caligraphist; but the expense of lithography must not be incurred, at least in the present form of this little book.
GRAMMAR
OF THE
DÉN-JONG LANGUAGE.

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

** The four last-named letters sometimes occur with a slightly different sound. Instead of being pro-
nounced 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 cerebrals; 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;" herein to stand as ρ'.

b; as the English b.

m; as in "mast."

ts; as in "lets," but always an initial, never a final.

t's; 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 "jujube"—a rough sh.

z;

y;

r;

l; all as the English letters.

sh;

s;

h;

ky; The k, g, and aspirated p, sounded with y immediately following; the last to be represented here by ρ'y.

gy;

phy;

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."
\( \theta \); as a in "lane," but in 3-letter syllables as our e in "men."

\( i \); as ee in "teem," but often as our i in "tin," e.g. in the Bhutia words min, rin, p'in &c.

\( o \); 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"

\( au \); as au in "taught" or as ou in "ought."

\( eu \); as u in "cue."

\( ai \); the Tibetan mode of sounding their as; either like é as above, or more correctly as á followed rapidly by a very short i (ee). Thus nái "here."

\( ò' \); represents the sound of a final ad in the original Tibetan spelling, and is heard as if ea; or perhaps as our ay in "may", only more prolonged.

\( ò \); 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 tone 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, words would be understood perfectly different to those which were 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 vowel sound, uttered with the roof of
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 nearly as long as our oo; not as our u in "duck," but 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 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 the inflected noun as well as when the latter stands in the nominative. When the noun has a possessive pronoun attached we often find di still added. (see IV. I. d)

The plural of di is di-ts'o, as gyoma di-ts'o, the ants.

Di changes to te when something previously referred to is again mentioned.

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 Dénjong 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* or *ki* 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**: *Khim kyi* by a house.

Where the word terminates in *g* or *ng* a variation is made :

*Chá-dong di* the tea-churn.

- **Nom**: *Chá-dong di* the tea-churn
- **Gen**: *Chá-dong gi* of the tea-churn
- **Dat**: *Chá-dong lo* to the tea-churn
- **Accus**: *Chá-dong* or *chá-dong lo* the tea-churn
- **Loc**: *Chá-dong na* in or at the tea-churn
- **Abl**: *Chá-dong le* from the tea-churn
- **Agen**: *Chá-dong gi* by the tea-churn
Also with words ending with a vowel, the affixes of the genitive and agentive are rather different:

\[ P'\text{yá} \text{ chi} \text{ a bird} \]

Nom: \[ P'yá \text{ chi} \text{ a bird} \]
Gen: \[ P'yá-i \text{ or } P'yé \text{ of a bird} \]
Dat: \[ P'yá-lo \text{ to a bird} \]
Accus: \[ P'yá \text{ or } P'yá-lo \text{ a bird} \]
Loc: \[ P'yá na \text{ in or at a bird} \]
Abl: \[ P'yá ne \text{ or } le \text{ from a bird} \]
Agent: \[ P'yá-i \text{ or } kî \text{ by a bird} \]

But where a final consonant has been elided in the original spelling the genitive, &c. is not altered:

\[ Khá-rü \text{ chi} \text{ a snow-slip} \]

Gen: \[ Khá-rü kyi \text{ of a snow-slip} \]
Agent: \[ Khá-rü kyi \text{ by a snow-slip} \]

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., \( dí-kyi \text{ of the} \).

The Plural number is not often expressed; but where doubt would arise, the particles cha or ts'o may be added, e. g., nyi-lam a dream nyi-lam cha dreams; Gyá-mi a Chinaman Gyá-mi ts'o 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-kiy lu di: The song of the boy; the boy’s song.
Khyi di dlü lo so-tap ong: The dog will bite the cat.

In the latter sentence dlü 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-sa di tsa: cook the food!

The other connections of nouns such as “with,” “upon,” “under,” “unto,” will be explained under the heading POSTPOSITIONS. 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-kha dzek: Climb this tree.

Here teng-kha “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 —

Gom di p’i: Open the door.

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

Mi-lo lam di ten nang: Shew (to) the man the way.
2.—A rather important case rule to be remembered however is 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:—

*Bágrak kyī ts'äng chi p'yá chen du'*: A spider is making a web.

This is literally:

“*By a spider a web (or "nest") is making.*”

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

**Animate Beings.**

- *mi* man
- *gárok* husband
- *khyo-gá* husband
- *mobi* woman
- *khimme* wife
- *áp'ö* father
- *amo* mother
- *p'ugu* child
- *tsä-yuk* grand child
- *tundo* any animal
- *tá* horse
- *te* mule
- *bong-gu* ass
- *bháchu* cow
- *jo-mo* milch-yak
- *luk* sheep
- *ráo* goat
- *p'ag-mo* pig
Many herbs and so-called weeds, neglected in Europe, are cultivated in prepared soil as articles of vegetable food by the cottagers of Sikkim. These include large docks and Polygonum cymosum (known as Pu-lop-bi) boiled like our spinach; also shepherd's purse, various nettles, several balsams, Thlaspi arvense, mithridate cress, Galeopsis, two kinds of Cynoglossum, a purple Dentaria (styled kenrup-bi) common English Poa grass (for cattle) and especially the white radish.
[27]

pá-leb loaf
khu cake
shurbu dough-balls in tea or soup
to or to-zá victuals, dinner
om milk
gongdo eggs
már butter
pukpa broth
sha-chuk dry meat
luk-shá mutton
chum rice
khim p'yá fowl
nyá fish
chu soft curds
chuzip dried curds, pulverised

singma murwar beer
chhu water
kyur-ru vinegar
kyiu potato
tárulbák yam
dowa artichoke
rámpá Sikkim leek
khámbu peach
ts'á lumpá orange
kye-dong plantain
ts'erlum raspberry
chukhá rhubarb
kára sugar
ts'á salt
khabzé twisted pastry-cake

HOUSE AND ITS CONTENTS.

khim house
p'orpa bowl
nyuk-khim house of bamboo
loknyo spoon
shing-khim hut of wood
ki-chhung knife

(known as lápuk). Besides these, the tubers of several large arums are used as food (styled tong) after the poisonous juices have been extracted by boiling; also chokli, the flower-heads of a large pot-herb, a Smilacina.
-do-chhål the pavement  kârvo cup
  gom door  derma dish
  khang-mik room  tse-o basket
  ge-kâr window  mezen blanket
  entar floor  kho-di teapot
  ker-khâ stair ladder  dom or gum box
  mi fire  pailatûla scales
  chenh'e table  p'e-kyal flour-bag
  gyâfi chair  sâng cooking-kettle, degchi
  shu-ten cushion-seat  te-ko wash-basin
  chhd cupboard  shel (glass in window, &c.)
  nyâ-fì bedstead  gyimtse scissors
  khyu-zhong bathing tub  p'âkze brush
  de-cho W. C.  chumi lamp

  nyim sun  kya-ma fern
  dau moon  do stone
  kám star  mukpa fog
  humpo cloud  khâ snow
  ri mountain  khek ice
  gang hill-spur  āk rock
  kâng-chen glacier  shâ-mo fungus
  rong ravine  soke shâmo mushroom
  sb-rü landship  shing-gi dâma tree-leaf
  khâ-rü snow-slip  chha-râ evergreen oak

Natural Objects.
<table>
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<tr>
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<th>English</th>
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</thead>
<tbody>
<tr>
<td>pokpo deep gorge</td>
<td>pokpo deep gorge</td>
</tr>
<tr>
<td>lam-t'ang cliff-ledge</td>
<td>lam-t'ang cliff-ledge</td>
</tr>
<tr>
<td>pokzár torrent-bed</td>
<td>pokzár torrent-bed</td>
</tr>
<tr>
<td>chhábo rain</td>
<td>chhábo rain</td>
</tr>
<tr>
<td>tsang-chhu river</td>
<td>tsang-chhu river</td>
</tr>
<tr>
<td>tsá grass</td>
<td>tsá grass</td>
</tr>
<tr>
<td>shing tree</td>
<td>shing tree</td>
</tr>
<tr>
<td>mintok flower</td>
<td>mintok flower</td>
</tr>
<tr>
<td>zuk the body</td>
<td>zuk the body</td>
</tr>
<tr>
<td>go head</td>
<td>go head</td>
</tr>
<tr>
<td>kyá hair</td>
<td>kyá hair</td>
</tr>
<tr>
<td>khádong face</td>
<td>khádong face</td>
</tr>
<tr>
<td>khá mouth</td>
<td>khá mouth</td>
</tr>
<tr>
<td>Dempo cheek</td>
<td>Dempo cheek</td>
</tr>
<tr>
<td>ná nose</td>
<td>ná nose</td>
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<tr>
<td>námcho ear</td>
<td>námcho ear</td>
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<tr>
<td>midö eye</td>
<td>midö eye</td>
</tr>
<tr>
<td>gyáp back</td>
<td>gyáp back</td>
</tr>
<tr>
<td>chhá-kha a thing</td>
<td>chhá-kha a thing</td>
</tr>
<tr>
<td>ming name</td>
<td>ming name</td>
</tr>
<tr>
<td>ur noise</td>
<td>ur noise</td>
</tr>
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<td>p'ama cypress</td>
<td>p'ama cypress</td>
</tr>
<tr>
<td>gomrok holly</td>
<td>gomrok holly</td>
</tr>
<tr>
<td>shukpa juniper</td>
<td>shukpa juniper</td>
</tr>
<tr>
<td>yáli maple</td>
<td>yáli maple</td>
</tr>
<tr>
<td>gai dong india-rubber tree-</td>
<td>gai dong india-rubber tree-</td>
</tr>
<tr>
<td>kyön-me shing pine tree</td>
<td>kyön-me shing pine tree</td>
</tr>
<tr>
<td>p'ying smaller bamboo</td>
<td>p'ying smaller bamboo</td>
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<td>dum-po tree-trunk</td>
<td>dum-po tree-trunk</td>
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**Parts of the Body.**

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<th>English</th>
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<td>throat</td>
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<td>stomach</td>
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<td>kye-pa</td>
<td>waist</td>
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<td>che</td>
<td>tongue</td>
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<td>so</td>
<td>tooth, teeth</td>
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<tr>
<td>le-dum</td>
<td>leg (upper part)</td>
</tr>
<tr>
<td>kang-pa</td>
<td>foot, leg (lower part)</td>
</tr>
<tr>
<td>lák-ko</td>
<td>arm, hand</td>
</tr>
<tr>
<td>dzum-mo</td>
<td>fingers, toes</td>
</tr>
<tr>
<td>kup</td>
<td>backside</td>
</tr>
</tbody>
</table>

**Miscellaneous.**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>chhá-kha a thing</td>
<td>chhá-kha a thing</td>
</tr>
<tr>
<td>ming</td>
<td>ming name</td>
</tr>
<tr>
<td>ur</td>
<td>ur noise</td>
</tr>
<tr>
<td>kangshá</td>
<td>funeral ceremony</td>
</tr>
<tr>
<td>tárcho</td>
<td>flag</td>
</tr>
<tr>
<td>dö</td>
<td>magic stringed sticks</td>
</tr>
</tbody>
</table>
mā a sore
lu song
he' market
lapta school
yi'khang post office
gompa temple
du-gang temple hall
chhōr-ten sacred obelisk
ku-ten images
sei gold
ngü silver
khyā blood
ko-lāk coat
torma trousers
shām-ko lama’s skirt
hlam boots
shāmbu cap
sungbu charm-locket
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’iru noksüp chi:_ a dark night.

_Pötso tsok kyi lák-ko 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 noksüp be_ or _Di p’i-ru di noksüp be_ {The night is dark.}

Here is the adjective as a single attribute:

_Ngá t’ang chhê-po yin:_ I am tired.

The adjective is rendered more intense by various words placed before it: _-há-chang_ or _nyogi_=much, very. _Mám_ and _nyok_=very; and follow the adjective. But these are properly adverbs.

_Tá di hâchang nyambu du’:_ The horse is very quiet.

_Rin di hâchang be’:_ The price is too much.

_Di nyim di nyogi t’um-po be’:_ The sun is very hot.

_Tá-to nyogi khyâ-bo be’:_ It is very cold now.

_Te-kha nyok:_ Very dirty.
Comparison of Adjectives.

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

"Stronger" , , , te-le she "than that, strong."

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

"Strongest" is rendered gûn le she "than all, strong."

Tsim p'idi gûn le t'o be'. That peak is the highest.

Tse-o di lo riyung audi le ringkyam chi go pe: The basket requires a longer tie-rope than that: (lit: To the basket, than this 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-kyam chhok be'.

Some Ordinary Adjectives.

Lem good chhempo or chhe great
Mâlep bad chhung small
yâk po good) of actions and nyok-ma muddy
wâk po bad) things tsok or te-khâ dirty
shempa young tsangmo člean
gê-po old noksup dark
<table>
<thead>
<tr>
<th>gyur-bron</th>
<th>poor</th>
<th>nyom-chhung</th>
<th>light</th>
<th>wö-chen</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhe-chen</td>
<td>heavy</td>
<td>ji-chen</td>
<td>khe-la or khésta</td>
<td>clever</td>
</tr>
<tr>
<td>ding-ke or ding-mo</td>
<td>light</td>
<td>jam-tong</td>
<td>shé</td>
<td>strong</td>
</tr>
<tr>
<td>jam-po</td>
<td>soft</td>
<td>takia</td>
<td>bekta</td>
<td>weak</td>
</tr>
<tr>
<td>kom-bo</td>
<td>dry</td>
<td>khe-li</td>
<td>gyop</td>
<td>fast</td>
</tr>
<tr>
<td>lhung-bo</td>
<td>hot</td>
<td>sim-bu</td>
<td>bu-lpo</td>
<td>slow</td>
</tr>
<tr>
<td>sarpa</td>
<td>fresh, new</td>
<td>bom-po thick (also “loud”)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nyin-po</td>
<td>old, not new</td>
<td>sim-bu thin (slender)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tšempo</td>
<td>hot</td>
<td>sha-ma</td>
<td>bom-po</td>
<td>thick</td>
</tr>
<tr>
<td>lhyu-bo</td>
<td>cold</td>
<td>shang-shang broad</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rimg-kyam</td>
<td>long</td>
<td>shangma’ narrow</td>
<td></td>
<td></td>
</tr>
<tr>
<td>t’ung kyam</td>
<td>short</td>
<td>māp</td>
<td>red</td>
<td></td>
</tr>
<tr>
<td>kom-bo</td>
<td>dry</td>
<td>nāk-po black</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pong-po</td>
<td>wet</td>
<td>kāp</td>
<td>white</td>
<td></td>
</tr>
<tr>
<td>lo-chen</td>
<td>lazy</td>
<td>serp</td>
<td>yellow</td>
<td></td>
</tr>
<tr>
<td>dse-bo</td>
<td>pretty</td>
<td>leb-lep</td>
<td>flat</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>dülchen</td>
<td>quiet, smooth</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>kyur-po</td>
<td>sour</td>
<td></td>
</tr>
</tbody>
</table>
IV.—PRONOUNS.

1. PERSONAL PRONOUNS—\( a \). These are subject to inflection of case as nouns and adjectives are.

\( \text{Ngd or ng\-rang I} ; \text{Nge of me, my; Ng\-lo, me, to me; ng\-\khi by me.} \)

\( \text{Chhö you; Chhö\-kyi of you, your; Chhö\-lo you, to you; Chhö\-\khi by you.} \)

\( \text{Kho: he; Kho\-i of him, his; Kho\-lo to him, him; Kho\-yi or Khö by him. (Kho frequently sounds Khü).} \)

\( \text{Mo: she; Mo\-i or mö of her, hers; Mo\-lo to her her; Mo\-yi or mö by her.} \)

\( \text{Di: It; Di\-kyi of it; Di\-lo it, to it.} \)

The use of \( \text{mo} \) as the feminine third personal pronoun is not universal, and \( \text{kho} \) in many parts of Sikkim as in Tibet represents both "he" and "she".

\( \text{b. The Plural forms are Ng\-cha we, Khong and Khocha they, Di-tso' them; but, except where misapprehension might arise, the singular forms frequently stand in their place. There is, however, a special plural possessive of the first person, ng\-achi our, invariably resorted to, as} \)

\( \text{Kho ng\-achi lopön be': He is our teacher.} \)

In many districts ng\-rang is always used in preference to ngd.

Examples :

\( \text{Chhö pum lem be': You are a good girl.} \)

\( \text{Kho pötsö mâlep be': He is a bad boy.} \)
Ghl-kyi mi-do tsum: Shut your eyes.

Kho ngá-lo gongdo gu ts'ong she in: He will sell me eggs.

Mo-i kyá ring-kyam du: Her hair is long.

Nág-rang rampa dama sá do' in: I am eating rampa leaves.

c.—The genitive affix is often omitted from Chhö and Kho, the simple pronoun being used to express the possessive as well as the nominative. So we hear—

Chhö lák-ko tsang min be’: Your hands are not clean.

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

Nge dom di'bák 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 anything 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 ngá-lo ten nang: Show me her son.
Again:

Di-kyi gong di nyok 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")
Xhim audi ke bo: Whose is this house?

Chhö audi kam p'yá do': Why are you doing that?

(properly this)

Ngá-lo gompa p'idi nangsha tá go: I want to see within that temple (yonder)

[We may usefully construe the last sentence: Ngá-lo to me, go it is necessary tá (she) to see nang-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-kyam du': That knife is very long, (near at hand).

Audi dom di yá-te bāk song: Take that box up-stairs.

Ngá-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 pum kā di bo: Who is this girl?

3. RELATIVE PRONOUNS.—These which hardly occur at all in literary Tibetan are perhaps altogether absent from Déng-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 inflection 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 the 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 tásong nyo khen om di ngd-lo nang. Give me the milk which you bought this morning.

b. Khim lo luk bāk yong khen shempa di-yi potso-i hlam ku bāk 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-ts'o ong nyinpo kyā-nyi: I want to love those who have faith in God.

d. Di p'iru kyang 6b khen khyi di sung-khyi mâlep 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 as expansion of a similar use of the article already noticed in § I )

4. Interrogative Pronouns. These are ke or kā who, kan or kam which, what, kambe why, ke or ke-kyi whose, ke-nāi from whom? All such have been sufficiently illustrated under § 2 of this chapter. One further Example

P'idi álū ke-kyi bo: Whose cat is that?

Kam supplants Kan when initial of word following is b, m, or ā.

5. Indefinite Pronouns. We may mention khe-li all, âtsichö some, any, reshi, some, zhūma others shen chi another, ts'angma the whole, chhābu part.
We find in the Sikkim Dialect a fairly systematic method of expressing the various phases of the verb. In fact the different 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 Tamlong. 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 *she* or *nyi* to the root of the verb, e.g., *kap-she* or *kap-nyi* to cover. *She* is the usual affix throughout Tsang and equally common in Sikkim. *Nyi* 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 *be' or sometimes *du'* (duk) for the 2nd and 3rd person. But frequently when the 3rd person future has to be expressed the regular Tibetan future, formed by the addition of *ong* not to the infinitive but to the root, is resorted to.

Examples will make this sufficiently understood:

I shall drink: 

\[
\begin{align*}
\text{Nga} & \text{ t'ung she 'in.} \\
\text{or Nga} & \text{ t'ung nyi 'in}
\end{align*}
\]
He will drink: \( \text{Kho t'ung oung.} \)

Ong becomes yong in northern Sikkim as in Tibet. Elsewhere always oung as in Balti.

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

3. PRESENT TENSE.—The root with do 'in annexed (probably 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: \( \text{Ngā chum-lo sā do 'in.} \)

He is coming home: \( \text{Khu khim-lo ong chen du'.} \)

You are beating the horse very much: \( \text{Chhō tā di lo nyogi tip chen du'.} \)

But in many districts of Sikkim do be' or to be' would be employed with the 2nd and 3rd persons; to being used for do when euphonically more suitable:

He is sitting on the ground: \( \text{Kho sā-lo dü to be'.} \)

He runs like a horse: \( \text{Kho tā dem chhong do be'.} \)

The water is freezing: \( \text{Chhu di khek gyu do be'.} \)

The lama is speaking: \( \text{Låma di lap to be.} \)

Sometimes the be' is omitted:

I am sinking into the snow: \( \text{Ngā khau-ā nangsha nup gyu do.} \)

The use of the present tense in do is, as we shall see, common throughout Sikkim in the interrogative form. (See V. § 9.) Often be (or pe) alone, added to the root, stands for the simple present; e. g.

The yak grunts loudly: \( \text{Yak di bompo nguk be'.} \)

You look very clean to-day: \( \text{Chhō tāring tsang mām tam-pe'.} \)
4. Perfect Tenses.—The past definite form generally can be expressed by the root of the verb with zhe, che, or jhe (variously sounded) annexed. The past indefinite requires song zhe or song du'. Thus—

He wrote a letter: *Kho yige chi p'i zhe.*
To-day the sun has shone: *Tāring nyim diṭsha' she.*
He has written a letter: *Kho yige chi p'i song du'.*
Sometimes with du' alone:
*Mo sung 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., *sā gyu chung* has been eaten.

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

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

*shi song du'* did die (emphatic)
*t'ong che,* saw; *t'ong song she* has seen

Other verbs have special past forms:—

*gyu-she,* to go; *song went*
*bāk do nyi,* to take, take away; *bāk song she* has taken.

*pyā-she,* to do; *she or che:* did: *she 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 *nyā* added.

Eat this: *andi sā.* Open the door: *gom-di p'i/* Cook food: *to tso tang!* Fasten the dog: *khyi tāk tang!*
Please show the way: Lam di ten-nang.

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

Look for it: Ts'ol nyá.

Please assist him: Kho-lo rok be' nyá.

A favourite imperative affix with many persons is me', used in both positive and negative sentences:

Ask him: Kho-lo di me'.

Don't kill the bird: P'yá di ma se' me'.

Be quick: Gyop be' me'!

6. Potential Mood.—The root, or sometimes the infinitive, with chog or ts'uk annexed. The better form is the latter verb, chog or chok being provincial.

I can run quickly: Ngá gyop chong ts'uk.

He can climb up the tree: Kho shing di dsek chok.

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 ká?

Can you see the gentleman: Chhö kusho di t'ong chog-gé?

Is he able to use a gun: Khu mindá chi kyi p'ent'o p'yá she-chog-gé?

Are you able to fight: Chho t'abmo kyap chhug-gé?

Can the boy sing a song: Potso di lu kyap ts'uk-ká?

Does he know: Khu she'ká?
THE SUBSTANTIVE VERB.

In the Sikkim district be' (really bad) is the common word for "is"; but be' is often varied to me' and pe'. When used interrogatively "is" takes the form bo or mo.

Ngā or ngārang in: I am.  Ngāchā 'in: We are.
Chhö or chhörang be': Thou art.  Chhö be': You are.
Kho or korang be': He is.  Khong be': They are.
Khong-ts'o be': They are.

I am very wet: Ngā nyogi bong-bo 'in.
I am sorry: Ngā-lo sem duko be' ("there is sorrow to me.")
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 tsung-mo be'.
You are a filthy girl: Chhö pum tso t.'
He is an idle man: Khö mi shë-lo be'.
The woman is pretty and dirty: Di pum di dsebo târung mâlebo be'.

The other form of be' namely me' might be heard in the above. We find occasionally du' substituted for be' by the more Tibetanized folk.

That girl is my wife: Audi pum di nge mobi du'.

That pretty girl is to be my wife: Pum dsebo audi nge mobi chung she du'

She is unmarried: Mo menshar du'.
The interrogative form of the verb "to be" runs thus:—

Ngā yā' tā: am I? Chhö bo: are you? Kho bo: is he?

A common alternative form of bo is mo:

Where are you? Chhö kā-khā mo?
Who is that lama behind the house? Audi lāmā khim di se-lo di kā mo?
Are you young? Chhö shempa bo?
Is the horse cold? Tā di khyā bo mo?
Where is the man who came here yesterday? Nāi khāsong ong khen mi ḍi kā-khā be? or kā-khā bo?
Who is out there? P'ā-ki p'īla kā mo?

8. The Possessive verb "to have."—As in Russian, Hindustani, and many other languages the possessive verb is rendered by the circumlocution "There is near——" or "to——there is." Thus: I have three children" becomes "to me three children are" "Ngā-lo pugu sum be." Again: "you have a warm dry coat" is best turned "near you a warm dry coat is" Chhö zā ko-lāk tum-po kambo du'. Interrogatively: "Have you three children" Chhö-lo pugu sum bo? "Have you any boots to sell:" Chhö zā di tsong-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.

a—The primary mode of expressing these is by the addition of the particle bo or mo to the proper tense of the verb required, thus

Did you go to the bazaar Chhö khásang he'-lo song bo?
yesterday:
Will you sell me that sheep: Chhö nga-lo luk p'idi ts'ong she mo?

When the present is used interrogatively, that form of the tense is chosen which takes do or to (ante §9):

Are you drinking beer: Chhö chhang t'ung do bo?
Are you fetching the bellows: Chhö bìpa bāk nang do bo?

b—By custom the interrogative particle is abridged into o with certain verbs ending in k (really g):

Did you break the dish: Chhö derma di chhák-o?
Where have you put the oranges: Chhö ts'dá-lumpate kāna shak-o?

Have you read it: Chhö di-lo dok-o?

γ—Except when it is itself the verb substantive, the interrogative particle can be omitted if an interrogative pronoun occurs:—

Why are you doing that: Chhö audi kam be p’yā chen du?
What are you throwing away: Chhö chhá-la kan ko tang do?
Who teaches you at school: Chhö lap-tá-lo ke-ki hlāp to?
However the particle is as frequently heard with such pronouns in many common phrases:—

Who is living in the white house: Khim kāp na ke dū to mo.

From where are you driving Chhö audi dzo di-ts'ō kāndāle those dzo (cross-breed yak): dā to bo?

a.—Sometimes the interrogative perfect requires a further affix sounded nyā as well as bo:

Have you come from Darjiling: Chhö Dorling-le ong bo-nyā?

Did he get a dog for me: Kho nge ton-le khyi chi t'op bo-nyā?

Also, when the concluding affix of the perfect is she or che, a particle ndā is substituted for bo:

Has the lama sold my horse: Lāmā di nge tā di ts'ong she-nā?

Did you see it there: Pina di-lo t'ong che-nā?

e.—With a Potential auxiliary the interrogative seems always to follow the ordinary Tibetan style:

Can you read: Chhö yi-ge dok chog-gā

Can you come with me: Chhö nge nyambu ong ts'ug-gā

We have also heard the Tibetan form in other expressions, such as “do you like”: go-pe-ka or ga-ēi-ka?
The negative verb is expressed by the particle *ma* with the perfect or imperative and by *mi* with the present or future tenses:

Don't talk nonsense: *Chhôl-khá ma láp*

He did not give me one rupee: *Kho ngá-lo tiruk chi' p'in ma che.*

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

He will not bite: *Kho so tâp mi ong.*

He is not reading your book: *Kho chhô-kyi chho di dok chen min 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 ma 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 shêlo di sâ nyi mi.*

11. **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 *tî*), *ne*, *yang*, 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 så song-te hlak-na dö she du'.

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

When you have done, come to me: Chhö-kyi she song-ne ngá-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'ýá she to'do).

Go and fetch it (i.e., "going, fetch it"): Gyu-ti di-lo bák shok.

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

Since then he has been sick and has left his employment: 
Te óná-te khu ná-ti yok tang-bo-be'

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

On my firing the gun, three men fell: Ngá mindá kyap-pa tang, mi sum hlum song she.
(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'ngä nyenga tang ong she. (Lit: "you calling, I on hearing came.")

Looking down the kud, I saw the man lying: Kad di teng-lo mik tā-ne ngā di nye-khen mi di t'ong she.

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: Ngā nye nye par ur ma kyap.

While I am going to the market, you must dig up the artichokes: Ngā he' la gyu gyu war chhörang do-ma ko go.

While I am gone, watch: Ngā song song par kug tang!

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

<table>
<thead>
<tr>
<th>P'in-she</th>
<th>Tong-she</th>
<th>nā-nyi</th>
<th>tip-she</th>
<th>gyu-she</th>
<th>ko-tung she</th>
<th>dul-nyi</th>
<th>ten-nyi</th>
<th>chong-she</th>
<th>māk tā-nyi</th>
<th>hlum-she</th>
<th>kön-nyi</th>
<th>ong-nyi</th>
<th>zhak-she</th>
</tr>
</thead>
</table>
sd-nyi to eat  p'yâ-nyi to do, make
f'ung-she to drink  tsuk-nyi to strike, push
hlap-ngo-she to learn  ts'uk-she to be able
küm ghâ nyi to choke  chhog-she to be able
nye-she to lie down  t'op-she to obtain
nya'-do-nyi to sleep  ko-nyi to dig
dö or dü nyi to sit, or  kyap-she to throw
remain  ts'ol-she to seek
nyo-nyi (or nyu-tita she)  ngoshi-she to know
to buy  kyamba gyush to walk
ts'ong-she to sell  gü-she to stay, wait
khyu-she to wash, bathe  shi-nyi to die
yige-dok-she to read  lap-she to speak
f'i-she to write  ser-she to tell, to name
pi-she to open  gau-deb-she to laugh
ts'um-she to shut  gyo do shor-she to laugh
daung-she to consider  go-she to want
daung-she to hold  tabmo kyap-she to fight
kô-p-she to cover  ne' kyap-she to become ill
nyen-she to listen, hear  tok-nyi to cut
khâ nyen she to obey  dzek-she to climb
bak ong nyi to bring  lem-she to crush
bâk nang nyi to fetch  ën-she to pull, draw
bâk gyu nyi to take  sik-she to hoist, shove
away  up.
VI.—ADVERBS.

I. In the Sikkim colloquial we find no distinction made between the adjective and its corresponding adverb. Thus *jāmpo* = both "soft" and "softly," *sarpa* = "new" and "fresh" "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 *ātang mâche*; "often" by *ātang*.

"Never" is expressed by *ātang* or *nā-mong*, with a negative before the verb, thus:

*Ngā nā-mong chhā-kha mâlep mi ts'ong*: I never sell bad things.

The past sense requires *ma nyung* after this verb without any prior word as:

*Chhō ngā-lo lakta chi p'in ma nyung*: You have never given me any present.

Other temporal adverbs are *gyop* soon, *lok-te* again, *mölä* immediately, *har* suddenly, *tāto* now, lately, and *se-lo* afterwards. Also those in connection with the measurement of time:—

*Tā-ring* to-day *Tāsong* this morning; *tāring p'iru* to-night. *Khāsang* yesterday; *dang* last night; *nyim-

2. **INTERROGATIVE ADVERBS.**—These are *nam* when, *kā-khā* or *kā-na* where, *kā-na-le* whence, *jhi-tar* how, in what way, *kā-dem* how, *kā dzü* *(mo)* how much, *kā dzü sānte* how long *(i.e. time)* *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:—

_Dumva nan,sha sigmo tu-tu t’ong bo:_ How many porcupines did you see in the garden?

_Kho nam shi song she:_ When did he die?

_Chhō Dorling-lo kā dzü sānte dü she mo:_ How long shall you remain in Darjiling?
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. To 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 those cases where we should say "at" or "to." However for "at" the postposition za="near" is sometimes employed, just as pās is used in Hindustani. The best form for "from" is le pronounced lài in Tsang. The Tibetan terminative case is hardly heard at all in southern Sikkim.

Compound Postpositions are very frequent. Some of the chief are these:

- nang-shā or in, into.
- nd-shā
- ten-le for, instead of.
- teng-kha or on, upon.
- khā
- teng-lu down.
- dem like, such as.
- tsā-kha near
- tōnda le because of, on account of
- se-lo behind, after.
- dūn-lu before.
- buna in the middle of
- khā-wak under, beneath
- nyam-bo with, along with
- sānte up to, unto.
- tengkha le from off

On the above let us remark teng-kha is sometimes used for "up," e.g. Shing di teng-kha dzek: climb up the tree; sānte 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 'okti ma ong sānte ngā gū she 'in. Often we hear this chhö lok mong sānte ngā gū she 'in. Again: Walk on until you see a bamboo house chhö
nyuk-khim chi ma l'ong sánnte long ḍūl. 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 sánnte has the signification 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 observed, the simple nouns or adjective standing uninflected and followed by the governing postposition. e.g.,

*Khim nang-shā gyu*: Go in the house.

*Ngā tiruk nyi p'in she 'in khyi di tōnda le*: I will give two rupees for the dog.

But we have heard:—

*Tāring mi chi ta-i tengkha le hlum jhe*: A man has fallen from his horse today.

*Nge tsákha ma ong*: Don't come near me.
Rarely used; the gerundial affixes usually supplying their place when coupling clauses or sentences together. Thus "Go and tell him" becomes "going, tell him" gyu-ti kho-lo ser just as in Hindustani we should say Jākar usiko bolo! "Come and look!"

Ong-ti tā!

A copulative conjunction for coupling nouns is however, in use: Tārung—and, e.g., khyi tārung dū dog and cat. When no stress is laid on the conjunction it is readily omitted: ngd lo mār gongdo chā bāk shok Bring me butter, eggs, and tea. Tārung means really "still more" "yet."

The conjunction "if" is rendered by ne or nu placed after the verb, as in the following sentences:

Nyim kyang vige dok nu, chhö-kvi mik suk kyap ong: If you read all day, your eyes will ache (feel pain).

Pidi sā ne, chhō shi she be: You will die if you eat that.

Chhō lem min nu, ngā tip she 'in: If you are not good, I shall beat (you).

Chhō auđem gyop sā takye nu, kyōm ghā 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:—

*Chṭô né kyī kvap rung, sā go be*: Though you are ill, you must eat.

*Khu nyim ts’dân kyang sā rung, nā-mo gyak-shá mi ong*: Although he ate all day and night, he would never become fat.

(Note here the absence of “and” between *nyim* and *ts’dân*; also use of *nā-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 *mō-pa*:

*Ri-kyi ro di dur buna mō-pa rung, chhd lok-te lang nyi’ in*: Though your body is indeed in the grave you shall rise again.

The conjunction “or” is rarely translated, the alternatives being arranged consecutively so as to imply the intended contrast. Thus:

*Is your father alive or dead?: Chhō ēpo dē yō bo shu bo?*

*Will you eat rice or potatoes?: Chum kyiu chhō kan sā-she-bo? (lit: “rice, potato, which will you eat.”)*

*But in such a sentence as “Bring either beef or mutton,” the conjunction must be introduced, and is therefore thus expressed: bā-shá in-na-yang luk-shá bāk shok.*
IX.—FORMATIVES.

That which 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-chen expensive; ts'erma thorn ts'erma-chen thorny, prickly, khyo anger, khyo-chen angry; khyá blood, khyá-chen bloody. In fact most of our adjectives ending in “y” or “ous” are formed in Dénjong Ké thus from substantives.

The negative formative corresponding to chen is me, “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. Sá-nyi to eat, sá-chhok eatable; t'ong she to see, t'ong chhok visible, capable of being seen, chhák-she to break, chhák-chhok breakable, &c. The negative form takes mi, as t'ong mi chhok invisible.

3.—A third formative is khen signifying chiefly the doer of any action, much akin to the Hindustani wala; as pyá-khen doer, maker, dok-khen reader, bák-khen carrier. Like wala added also to substantives; as toi a load, toi-khen bearer of a load, hlam-khen bootmaker, tâ-khen a groom, sa'is.
<table>
<thead>
<tr>
<th>Numeral</th>
<th>Mandarin</th>
<th>Numeral</th>
<th>Mandarin</th>
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<tbody>
<tr>
<td>Chi</td>
<td>one</td>
<td>Khe-chik</td>
<td>twenty</td>
</tr>
<tr>
<td>Nyi</td>
<td>two</td>
<td>Sum-chu</td>
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<td>Sum</td>
<td>three</td>
<td>So-chi</td>
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<td>So-nyi, &amp;c.</td>
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<td>Zhib-chu</td>
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<td>Ťuk</td>
<td>six</td>
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<td>Dün</td>
<td>seven</td>
<td>Zhe-chi, &amp;c.</td>
<td>forty-one, &amp;c.</td>
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<td>nine</td>
<td>Khe-sum</td>
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<td>Chu-chi</td>
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<td>Re-chi</td>
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<td>Dünchu</td>
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<td>Ch egye</td>
<td>eighteen</td>
<td>Gyá</td>
<td>one hundred</td>
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<tr>
<td>Chu-gu</td>
<td>nineteen</td>
<td>Tong-ta</td>
<td>thousand</td>
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<tr>
<td>Days of the Week</td>
<td>Sunday</td>
<td>Monday</td>
<td>Tuesday</td>
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<td>Sá-p’embo</td>
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*Nái sá-pembo shok:* Come here on Saturday.

*Chhő-lo ka dsü som-bo:* How old are you?

*Ngá-lo khe chik ‘in:* I am twenty years' old.

*Gantak-lo mákmi pāo tong-rok chi da gyā da ngá-tuk*  
*Gantak-le lep song:*  
Eleven hundred and fifty six brave soldiers have arrived at Gantak from Darjiling.
COLLOQUIAL SENTENCES.

NOTE.—These sentences are nearly all in the Sikkim colloquial or Dé-n-jong Ké. Accordingly when Tibetans from beyond the Jé-lep, Dongkya, 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-kā or yōtam or yin nā. Bāk song and bāk 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 jhung is the commoner affix in Central Tibet, e. g. Nd-la di nāng jhung du’: “The rent has been paid;” but in Sikkim colloquial: Nd-la di p'in song zhe.
BRIEF ORDERS.

- Come here: Nāi shok!
- Come back: Lokte shok!
- Don't come now: Tāto ma ong!
- Come with me: Nge nyambu shok!
- Come near me: Nge tsar-ka (or zā) shok!
- Come to-morrow: Torang-ra shok!
- Speak slowly: Kulyu lap!
- Go away: Long song!
- Go at once: Hlem song!
- Go to the market: Hē na gyu!
- Go and fetch some water: Song-ne chhu atsichi bāk shok!
- Go outside: Pang-khā song!
- Go and tell him what I say: Gyu-ne ngá ser-khen di lap!
- Go home again: Khim-na lok song!
- Go in front: Hen-le gyu!
- Go behind: Gyap-le gyu!
- Go behind him: Kho gyap-le song me.
- Go further: P'ar-tsam gyu!
- Go gently: Kāle gyu!
- Bring me some tea: Cha ngá-lo bāk shok!
- Bring more water: Chhu hläko bāk shok!
- Fetch the horse here: Tā di nāi tī shok!
Take away those things:  
*Chha-ka di-tak bâk song!*

Take the coat and dry it:  
*Di kolak di bâk song di kambá shok!*

Throw it away:  
*Di ‚u ko tang!*

Search for it:  
*Ts‘ol nyá!*

Send word (Give notice)  
*Lon ser!*

Send him here:  
*Kho-lo nái tong.*

Make haste:  
*Gyop be’ me’!*

Take care:  
*U’ip!*

Be steady (or careful):  
*Riko gyim*

Sit down now:  
*Tá-to dü!*

Remain here:  
*Oná dö nyá!*

Wait a little:  
*Gü átsichi*

Say that again:  
*Lok-te lap*

Don’t tell a lie:  
*Há ma kyap!*

Open the door:  
*Gom di p‘i.*

Put my box on the ground:  
*Ngé dom di sá lo zhok.*

Lift up this box:  
*Gum di yâte t‘o*

Take this letter to the  
*Yige di yi-khim na bák:*

post office:  
*song.*

Light the fire:  
*Mi di par!*

Don’t forget:  
*Manje‘*

Don’t bother me:  
*Ngá-lo duk ma p‘i*

That’s enough:  
*Audi dik-ê!*

That will do to-day:  
*Táring audi dik shé be’*

Now it is time to go:  
*Tátö gyu renpo tsü ‘in.*

Never mind (kuchch parwa Nang tá mi né):  

Now you may go:

Tāto chhō gyu ts'ū pe.

Don't come late in the

Ngāru p'i-p'na ma ong

morning:

Wake me early in this

T'orang tōle ke tong nyā.

morning.

USEFUL QUESTIONS AND ANSWERS.

Can you speak Hindu-

stani:

Chhō Hindu-i ke lap
ts'ug-gā?

Yes; a little, a little:

Lās; ātsichī, ātsichī

Can you speak English:

Chhō Ingréji ke lap
ts'ug-gā?

No; not at all:

Mem-bē; kan de mi

Who is this boy:

Potso audi kā mo?

He is my younger brother:

Kho nge pün-gyā be'.

What are you doing:

Chhō kam p'yā do mo?

Why are you doing like

that:

Chhō audi dem kambe
p'yā do?

Why are you asking:

Chhō kambe t'e do

I want to know:

Ngā she' go

When did you see him:

Chhō kho-lo nam t'ong bo?

Where did you see it:

Chhō di-lo kāna t'ong bo?

Behind the temple:

Gumpe gyāp-na

Did you see a silver fox:

Chhō ām chi t'ong-che-na?

Look! do you see that

tree:

Tā! p'idi shing-lo t'ong be

bo?

Why? where?

Kam p'yā te! Kā-kha?
Is he dead:  Kho shi song zhe bo?
Where have you been:  Chhö kā-khā song zhe?
From where have you come:  Chhö kā-nā-le ong bo nyā?
What do you say:  Chhö kan lapto?
What do you want:  Chhö kam go she bo?
I do not understand you:  Ngā chhō-ke di hā-ma-ko.
Have you any rice:  Chhö-lo chum yō'-ga
No; I have none:  Men; ngā-lo tsal-le mi
I have nothing to give you:  Ngā-i chhō-lo p’in-she kan de mi
What is your name:  Chhö ming kam bo?
Where do you live:  Chhö kā-khā dū to bo?
Down this hill in the Bhutia village:  Ri ma-lo; Do-tsuk na
Who lives in that house:  Khim p’idi na ke dū to mo?
Where are you going:  Chhö kā-nā gyu do bo?
When did you come to Darjeeling:  Chhö Dorling-lo nam ong bö?
I arrived here last year:  Ngā nāi lo p’ānu hlep che
Where have you put my boots:  Chhō nge hlam ka-khā zhā-ko?
Where have I put my keys:  Ngā ri-kyi dīmi kānā zhā-ko?
Who are you? What name:  Chhö kā mo? ming kam bo?
Why have you come here:  Chhō nāi kambe ong mo?
I have come to see you:  Ngā chhō tā ong che.
ON A JOURNEY.

Make everything ready for starting:
Pack up the tent: Chhā-kha kheli t'āttik p'yā
Roll up the rugs: Kūr eyuk tok.
Fasten that bundle more securely than that:
You carry the tent-poles: Chhö gur-shing bak song?
That is your load:
Your load is not heavy:

Now we must set off:
It is time to go:
Go in front: I will walk behind you:
Lift up that box:
Turn the horse round:
Walk quickly:
Hold the bridge firmly:
You go over the bridge first:
Are you tired:
We have not travelled far:
I am tired:
You can climb as quickly as a horse:
Carry that slowly up the hill:  
Tell him to come here quickly:  
Can you see the top of the pass from here:  
The path is dangerous; don't fall:  
I am slipping; seize my hands:  
I have let fall my staff; hand it to me please:  
That leech is sucking your blood:  
Sit down:  
Go into that house and buy some food:  
Do you see many leeches on this grass:  
I am lame:  
Do you see any leeches on my leg:  
How far can you walk:  
Now it is time to halt:  

Di chhâ-kha di gang teng-kha kalyu bâk song  
Kho-lo gyoba nái shok lap  
Di-ne láptse di mik tâ ts'u'-ga?  
Lamkhâ di nyenchen bé; chhö ma ri  
Ngâ dre'tak shor do'in; nge lák-ko zim tông  
Ri-ki yuk-shing lhun chuk; di ling tông zhu  
Audi pü-po di chhö-kyi khya jîp chen du'  
Sâ dü!  
Khim p'idi nang-sha gyute: to â-tsi-chi nyoba sho'  
Chhö pü-po nyok tsâ audi tengkhâ t'ông-che-na?  
Chhö kang kyo be'  
Chhö pü-po âtsi-chi nge ld-dum tengkha t'ong-ga?  
Chhö t'a ring-t'ung kâ dzu-kyamba gyu ts'u-pe?  
Tâ-to ngâl-so renpo tsü' be.
ASKING THE WAY.

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

What is the name of the village:  
*Yulits' bo kyi ming ká mo?*

Is that a temple on the hill:  
*Pidi gompa gang tengkha di bo?*

Show me the way to Nga-tong:  
*Ngá-tong-ki lam di ngá-lo ten nang*

I don't understand you:  
*Ngá chhö ke' di hámáko*

Say that again:  
*Lok-te lap*

Speak slowly:  
*Kulyu lap*

Where is the bridge:  
*Sampa ka-khâ mo?*

To where does that road go:  
*Pidi lam di ká lo?*

Is the path difficult:  
*Lam-khâ di khákpo mo?*

It is an easy path to Namgâ:  
*Namgâ na lam di jam-tong du*

How far is it from here to Tumlong:  
*Nai-le Tumlong sán-te tá ring t'ung ká dzo mo?*

How far is it from Darjiling to Sargong:  
*Dorling-le Sargong-lo tá ring t'ung ká dzo mo?*

Is it a long way to a Lâchhung:  
*Lâchhung sánte lam ring-kyam bo?*

Which is the way:  
*Di lam di ká mo?*

The village is near that monastery:  
*Chhoide p'idi tsa-né tong-gu di dü*
Do you know the way to Chhö-kyi gyu-she lam di she-sa?
The path goes round the Lamkhà di gang kor kor ran chen di.
By which way shall I return back: Lam kan-le lok-she bo?
I am going to the Je-lep Ngårang Je-lep lá lo gyu-do 'in
It is a district full of Yul rong-yul be' ravines:
Where are you coming Chhö ká-le ong do mo?
Where are you going: Chhö ka-khà na gyu do 'in
That is all deep snow: P'idi khau-ts ting-ring-po kheli be'.

THE WEATHER.

The night is very dark: Piru di nyogi no'ksu be'
Rain is going to fall: Chhábo báb she 'in
The rain will not cease to-day: Chhábo di táring chhé mi ong
I see the mist rising: Ngâ humpo di longpo sòng
The ground is wet now: Sá di tá-to bong-bo du'
The rain will soon come: Di chhábo di gyoba ong she 'in
Can you run quickly: Chhö gyoba chong ts'ug-ga (or chhug-ga)
The pass is filled with snow: \textit{L	extit{\textdegree} di khau-kyi kangbo be'}

I am sinking in the snow: \textit{Ng	extdegree rang khau-kyi buna t'imbo be'}

A man was killed down there by a snow slip: \textit{M	extdegree ki kh	extdegree r	extdegree 	extdegree ki mi chik se bo be'}

There is too much rain: \textit{Chh	extdegree bo m	extdegree m kya-p-to; ng	extdegree

I cannot go out at present: \textit{ting-sang gyu mi ts'u-pe}.

To-day the sun will not shine: \textit{T	extdegree ring nyim sha she min be'}

When the rain ceases the air will grow clear: \textit{Di chh	extdegree bo di chh	extdegree ne ng	extdegree ara salwa ong she du'}

The sun is very hot: \textit{Di nyim di nyogi ts'a po be'}

The sun will cause pain in your head: \textit{Di nyim di chh	extdegree kyi go na-sha suk kya-p be'}

There is no moon tonight: \textit{T	extdegree ring p'iru dou kan de me'}

The wind is rising: \textit{Lung di lang chen du'}

Put wood on the fire: \textit{Shing mi-na t'suk}

Shake the cloak well: \textit{Chh	extdegree b-khebma zob-zob kya-p}

The wind is very cold: \textit{Lung di nyogi khy	extdegree bo be'}

The air will be mild at Nar-ling: \textit{Ng	extdegree-ra di Narling sa jampa ong she 'in}

The ground is very wet: \textit{S	extdegree di m	extdegree m p'ongpo be'}. 
BUYING AND SELLING.

I want to buy some milk: \( \text{Ngā um nyo go be'} \)

These Lepchas sell eggs: \( \text{Di Rong-pa di gongdo ts'ong} \)

What will you sell me: \( \text{Chhō ngā-lo kan ts'ong she bo?} \)

How much is the price of this: \( \text{Audi gong kā dzu mo?} \)

What do you want: \( \text{Chhō kan go she bo?} \)

What have you got: \( \text{Chhō-lo kām bo?} \)

Nothing to-day: \( \text{Tāring kan de mi'. (or)} \)
\( \text{Tāring mipo:} \)

I want nothing: \( \text{Mingo ("not wanted.")} \)

Do you sell tea, butter, salt: \( \text{Chhō chā, mar, ts'ā ts'ong bo?} \)

Can you get me any meat: \( \text{Chhō ngā-lo shā t'op tsug-ga?} \)

You ask too much: \( \text{Chhō nyogi gong zhu do' in. (or) zhu chen du.} \)

Your price is very high: \( \text{Chhō-kyi rin di kyapo be'.} \)

I cannot give that price: \( \text{Ngā gong te p'in mi ts'uk.} \)

That man is a rogue: \( \text{Mi p'idi kunchhe be'.} \)

I will give you 10 rupees for this book: \( \text{Ngā chhō-lo tiruk chu- tamba p'in yong audi chho di tōnda lē.} \)

I want twenty rupees for it: that is the exact price: \( \text{Ngā di ten-lē tiruk khe-chik go; audi gong di ts'ampo be'.} \)
"Go away : I dont want the thing : Long song : ngá-lo chhá-khá di mingo.
What have you got in this bag : Chhö audi bakhu buna kam bo ?
Show me some other things : Ngá-lo chhá-khá zhú-ma di ten tang.
I want to buy a knife : Ngá-lo ki-chhung chi nyo go.
This is not a good goat : Audi ráma di lem mem be.
Give me two rupees for it : Ngá-lo tiruk nyi p'in tang di tenlé.
Have you any boots to sell : Chhö ts'ong-khen hlam du' bo ?
Give me another : Zhen-chi ngá-lo tong.
Are you a Wallung man or a Sikkim man : Chhö Wallung ki mi bo.
yá-men-ne Dai-jong ki mi bo ?
Come again to-morrow : Ngá-ru lok-ti shok.
I want nothing to-day : Ngá táring kan de mingo.
I have not any money : Ngá-lo ngü' kan de mi.
Have you any dried curd : Chhö-lo chu atsichi do bo (or yö'gá ?)
No ; I have none : Men ! ngá-lo tsal-le mi.
PREPARING AND EATING FOOD.

What have you got for food to-day: Chhö tāring to-na kan t'opr che?
Make the water boil: Chhu kii be' me'
Make the fire burn brightly: Mi di leba par zo'
Bring the fish in a basket: Nyā di tsēō nā-sha bāk shok.
Bring the eggs: be careful: Gongdo di bāk shok: U'ip t'
Bring some hot water now: Tā-to chhu t'um chi bāk nang.
Washing the rampa stalks, put them in the soup-kettle on the fire: Rampa khyu-ti, ni tengkha ki tsüm-ki sáng-na hluk.
Put tea in the tea-pot: Chá, chāmbing nā-sha kyap.
I do not want tea to-day: Ngā tāring chā ming'o pe.'
Will you eat tsampa in the tea: Chhö tsampa chā nyāmbu sā she bo?
Give me some bread: I don't want pak (sops): Ngālo khu atsichi nang: ngā pāk ming'o pe'.
I shall dip bread in the meat-gravy: Ngā khu di shā-ruk nā-sha pāk she 'in
It is now time to eat dinner: Tāto sum sā ren do.
Toast this meat at the fire: Di shā di mī dūn-tu sāk p'yā.
Place the dishes on the table: Pakna so-sō di chen'čer tengkha zhāk.
These are me at-puffs: Di-ts'ō mokmo be.'
I shall eat rice this evening: *Ngā tā-ting p'iru chum sā she in.*

Have you any: *Chhō-lo atsichi bo?*

Make the dumplings hot: *Shurbu di ts'ābo pe' me'*

I am eating dinner now; *Ngā tā-to to (or sum) sā do in; lok song?*

She cannot eat rice: *Moi chum sā mi ts'uk be.'*

Shut your eyes; open your mouth: *Chhō mi-do tsum; chhō khā gyang.*

Pour the soup in the *Tsūm di p'urpa-na hluk.*

Give me the cup which is on the table: *Chen-t'e tengkha karyo' di ngā-lo nang tang.*

Do you drink tea or beer: *Chhō chhang t'ung do bo, chá t'ung do bo?*

I do not like sugar in tea: *Ngā chā-na kāra kyap min go pe.*

Cover the ashes: bank up the fire (lit: "put the fire to bed.") *Mi-dak kap; mi nyal zhāk.*

Call the servant to light the fire: *Yo-ko di ke' kyap mi par she lo.*
HORSES AND GUNS.

Is this a quiet horse: Tê audi nyambu bo?
Sir, it is: Lhâ; la-so. (or) Kusho, la du'.
Can it run quickly: Di gyop chhông chhog-ga.
How old is the horse: Di tá di-lo ká dzü som bo?
It is four years' old: Di-lo lo zhi 'in.
Give the horse its food: Tâ-lo ri-kyi to tong.
Get bamboo leaves for the horse: Nyuk kyi dámâ t'op tá di ten-le.
Can it run quickly: Di gyoj chhng chhg-ga.
How old is the horse: Di tá di-lo ká dzü som bo?
It is four years' old: Di-lo lo zhi 'in.
Give the horse its food: Tâ-lo ri-kyi to tong.
Get bamboo leaves for the horse: Nyuk kyi dámâ t'op tá di ten-le.

Put on the saddle: Tâ-gâ di gyap.

Have you the whip: Chhö-lo buiko di yôô nyâ'?
Have you the whip: (less politely) Chhö-lo buiko di do bo?

Bring me a warm coat: Ngâ-lo kolâk t'sápo chi bâk shok!
Where is my gun: Nge mindâ ka-khâ mo?
The gun-stock is dirty: Gumdâ di malebo be'.
Lengthen the stirrupstrap: Yob-tâk di ring-kyam pyâ.
Now, the other one: Tâ-to, zhü-ma-di.
Bring the powder: Be midze bâk shok. Riko gyim!

Can you shoot with a gun: Chhö mindâ kyâp ts'u-ga.
There are tree-leopards in that hill: Pidi gang di teng-kha sâ-juk t'op be.'
Come behind me; don't Ngè se-lo shok; ur mā-kyap!
That is a tiger-cat; it is Pidi Zikmar di be'; mā- ngārpo be'.

SHOOTING IN THE HILLS.

See! a leopard: Tā! så chi.
He went behind that rock: Tak-kyi gyab-lo song.
Go softly like a snake: Byü dem jampo gyu!
Carefully! Don't cough: U'ip! lo-cham ma kyap.
Stop! Come back here: Khok! nái löke-te shok.
I have hit him: Ngā kho-lo tip ché.
Give me the other gun: Mindā shū-ma tong.
Take care! He is coming at us: Riko gyim! kho nga chhok lo ong chen du'.
Beat the long grass: Di tsā ring-kyam di tip tang.
Take your bamboo stick: Ri-kyi pā-shing bāk song.
We must climb up this Gang audi tengkha dzek go.
I am going down the Ngā ghad teng-lo gyuchen du'.
Sit down! Wait till I Sā dü! Ngā ma ong sānte come; giū.
When I fire my gun, you run quickly towards me:

Wait here and watch:

Yes, Sir, yes:

I have seen some musk 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:

Here's my hat: Catch it:

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:

Dossers and pack-cradles:
will be necessary; bring them:

How much will you give each man per day:

I will give wages and food:

I will give each man four annas a day:

The custom in Sikkim is five annas:

Your load is light:

This is not a heavy box:

Lift up the box:

Load up that pack-cradle:

Can this old woman carry like a coolie:

She can carry more than a man:

Where is your tie-rope:

Start now; make haste:

I shall want two mules:

Wait at the bridge until I arrive:
Wait at the temple until you see me: 
Chhö ngá-lo ma t'ong san-te-gompa di zá gu.

You are an idle man: 
Chhö mi shailo (shé-lo) chi me'.

You sleep all day: 
Chhö nyim-kyam nye bo ë.

Lift up this packet on her back: 
Tsé'o audi t'u-ti mo-i gyap lo shak.

You are always sitting down: 
Chhö átang-mäche sá dü chen be'.

A NIGHT’S LODGING.

Where is the landlord: 
Na-bo di ká-na du'.

I am the landlady; Sir Ngárang ná-mo yin, ku-sho, chhâ pe.
Salaam;

I want lodgings this night please: 
Ngá-lo náts'ang táring piru di go nyá.

Sir; you are welcome: 
Ku-sho; chhâ pe' zhü nyá.

Many thanks: 
T'u je chhe.

Where have you come from: 
Chhö ka-na-le hlep che-ná?

I have come from Dar-jiling: 
Ngá Dorling-le hlep che.

I am tired: please shew the bed: 
Ngá t'ang chhe po 'in; nye-sa di ten-nang.

Is there a bathing-tub: 
Chhu tumbe chi mo;

The bed is very hard: 
Nye-sá (or nyá-l'i) di nyogé takta be'.

The bed is not clean: Nye-sa khe ma kyap bo be'.
There is no other: Zhen átsichi mem be'.
There are lice—bugs—on it: Di tengkha ó-chhö—deshi —du'.
Call my servant to light a fire: Nge yoko di ke kyap, mi par-she lo.
Please shut the door: Gom di tsum nang.
Shake the coverlet well: Khebma zob-zob kyap!
Give me a light: Ngá-lo chhü-mi p'in tang.
What is the charge: Ná-la ka dzü mo?
UP TO THE DONG-KHYA PASS BETWEEN SIKKIM AND TIBET.

[Of all the passes from Sikkim into Tibet this one is the most distant from Darjiling, being 78 miles therefrom in direct line; and is also the loftiest, having an altitude above sea-level of 18,170 feet. Dr. Waddell states that the name Dong-khyá (signifying "frozen wild-yak") was given to the Pass in remembrance of the fact that a herd of wild yak was once frozen to death in crossing it. The route to Dong-khyá La is to make first for the village of La-chhung, which lies on the terraced flats of a wide open valley and consists of about 100 wooden houses built on piles. The La-chhung river, here some 40 feet broad, runs down from a branch valley which opens to the N. W. 5 miles from the village. Ascending this valley, Yumtong, on a flat by the La-chhung and 11,920 feet in altitude, can be reached the next day. Thence the way lies to Momi Samdong (15,362 feet), from which the Pass, 7 miles to the N. E., can be gained in one march.]

La-chhung is a warm Lá-chhung sá-chha töm-mo place; much grass is be'; ts'da nyogi nai be'.

The place is damp and Sá-chha di bong-bo p’ýá-ti, rong-ts’e chung (lit: "the place making damp, fever arises.")
We start to-morrow morn-
ing; do not be late:  
*Ngaru gyu-she’in; p’ip’u p’yá-tí ma ong* (lit “to-
morrow morning shall go; making late don’t come.”)

Bring the boxes out of the shed:
*Gum di nyuk-khim le bá shok.*

Tell the coolies to lift up the loads:
*Bák-khen-lo lap; toi di yá t’o.* (lit: “say to coo-
lies; lift up the load.”)

That man’s load is too light:
*P’idi mipo-toi di nyogi yang-ke be’.*

Never mind; that will do:
*Nang-tá mi; audi dik-she be’.*

Now we start—quick, quick:
*Tá-to gyu ts’ú-pe—gyop, gyop!*  
*We shall quickly escape from the La-chhung demon:*  
*La-chhung tsen di-le gyop doi-she’in*

No matter the demon; are there any wild ani-
*mals here:*  
*Tsen-lo mi t’ok; ri-dák shi’ sá-chha di-lo dö to bo?*

Down here musk-deer and racoons; up there go-a deer and snow leopards:
*Di men-lo lá-wa wok-dong-
 kha be’; p’idi yen-lo go-a dhárung sá be’.*

Now we turn up this val-
*ley to the left, we shall find much mud and*  
*Tá-to yön-lok-kí lung-pa audi lo kyok-ti, dam-
 sok dá chhu-pang mám ong-she be’.*  
*bog:*  
*Dumpo didampárak tukpo-
 lo kung song she.*

The tree trunks are buried in the thick mud:
Here the ground is dry; place the baggage on these stones;
I must stay here for tonight; make a fire:
You can get rhododen-
dron-wood and dháli twigs for the fire; they will burn quickly:
Bring some more water; is the fire burning up:
It is very cold; I will give you each some tea from my pot:
Please give us the remains in the pot:
Why! Oh, you want to eat the tea-leaves:
We shall reach Yum-tong after three hours:
Yum-tong lies on a flat near the river; there are many flowers and rhubarb and fir-trees:
We can remain in that hut; the village is a little distance from it:
See the steep cliffs above; there is danger in this shed:
Slips of earth and rocks will fall and kill us all: Sá ṭak rū gyal-ti khelí ngácha se she be’.

If the rain falls much, slips will come; there is no rain now: Chhabò di màm bap-ne, rū ong-she be’; tá-to chhabò mem be’.

I will stay in the shed tonight; I will not stay in the tent: Ngárang ’piru di shing-khim buna dö she’in; kur na dö she min.

You coolies can lie down beneath that rock over there; then the slips cannot fall on you: Chhö, bák-khen-ts’u, p’áki ṭak te-i wákna nye ts’uk ne; te tôn-le rū-ts’u chhö teng khá hlum ma ts’u’pe.

What is the name of that mountain with the glacier: Kang-chen-ki ri p’idi-i ming di kam bo?

Which mountain? Ri-ga kan?

That one up there to the north; it has a huge glacier on its side: Yá ki p’idi chang-lo; ngö khá kangchen chhe di be’.

The name of that is Chang-go kang: P’idi ming di Chángo-kang ser be’.

Many yaks graze at Yum-tong in the winter; in summer they are driven up to Momé Samdong: Yumtong-lo günká-na yák mám so do be’; yárka-na Momé Samdong-lo dá she be’.

I will ride a yak up to Momé this morning: Ngá tásong Momé tuk yak chi tengkha zhön-ti gyu ong.

It is time to go now; see a snow-storm is rising: Tá-to gyu renpo be’; tö shik, khá-tsúp di lang-chen-du.
It is never fine up here; it is always snowing and raining:

What huge boulders in this valley; I have never seen such big ones:

Now we must cross the river, and ascend yon steep slip of stones:

These stones are from rocks which have fallen from the top of the mountain:

It is bleakness itself in this part we have got to; not a tree, not a flower:

See! there are two or three tall juniper trees juniper-trees over there:

Now we are nearing Momé:

At Momé is the meeting of three rivers:

There is a hut here with plenty of grass for cattle:

From here I can see Dongkhyá mountain but not the Pass:

Di yen-lo nam di t'ang káp námo min be'; kháu chhá-bo átang-máche bap-chen-du'.

Rong audi ná-sha p'o-long chechhe be'; p'i-dem chhe di-lo ná-mo t'ong ma che.

Tá-to chhu di gál-ti do-rü zár-sár p'idi yâ-te gyu go pe'.

Audi do di ri-ki tsim-le hlum-ki ŋak-le ong che.

Ká-ru hlep che tong-pa nyi mö be'; shing-chi mem be', mintok chi mem be'.

Tö tang! p'a-ki šukpo shing ring-po nyi sum be'.

Tá-to ngâcha Momé ts'dka ong do 'in.

Momi-lo tsang-chhu sum ki do di be'.

Shing-khim chi nai be' tang tsâ mám tundro töndâ-le.

Di-na-le Dongkhyá Ri t'ong ts'u' pe', wönte La di t'ong mi t'suk.
How long shall you stay at the Pass-top:

Why?

If you remain long, we shall die from the cold and from Pass-poison:

When will you return back:

Don’t bother me! now start; you are standing in the middle of the way:

Those peaks are very high:

Look up that valley to the west, that mountain is the highest; it is called To-mo Cha-mo, on the east of Kinchinjhow:

We have come now to the last valley at the foot of the Pass:

See! a storm is rising; it grows dark; the snow is beginning:

How quickly it comes. Listen to the thunder:

And now the rocks are falling; the mountains are speaking to one another:
We will creep beneath Ngácha p’á-ki p’ong-gi yon boulder; it will offer shelter:

The storm has ceased; it rises quickly and departs quickly;

The snow lies thick here; and beyond are great ice-blocks:

Now the river is frozen, and the water runs underneath the ice:

We can cross the river on that snow-bridge.

On the left that glacier is very blue; it is beautiful:

Can we ascend the Pass; the snow is thickest at the waist of the Pass; afterwards at the top it will be thin:

Be careful of holes; they are sometimes covered with yielding snow:

If you see any yellow flowers, do not pick them, do not smell them:

If you smell them, the Pass poison will injure lédug chhó-lo mám nö’pa.
you more and make you sick:
yap-ti chho kyuk-shel p'ya ong.

It is difficult to breathe now; I am gasping, I am panting:
Tä-to hu ku kyp-she kâ-le khâkpo be'; ngâ hîg-hîg kyp-to-be', ngâ hang-dö-be'.

I cannot speak; my head aches badly; I am without strength:
Ngâ lap mi ts'ü'pe; nge go-na mâm zuk be'; ngâ-lo hal me' pe'.

But no matter; it will pass away:
Kaltë nangta mi; audi hâ-la gyuk she be'.

Here is the Pass-top; there I see the mani-cairns:
Nâi laptse di yö; p'âki ngâ mâni dobong tong chok.

TEACHING IN SCHOOL.

It is time to begin:
Go tsuk renpo be'.

You have come late today:
Täring chhö p'ip-na hlep che.

Come in time; don't come late:
Ts'ü-na shok; p'ip'u p'ya-ti ma ong.

When did you start from home:
Khim ne nam gyu song bo?

First we will offer prayers to God:
Tangpo, Konchho lo molam sâl-she 'in (or kyp-shë'in.)

Be silent; shut your eyes:
Khâ tsum; chhô mik tsum.
Bring my chair:

*Ng* ge*yá-*i bák shok.*

You look very clean today:

*Tá*ring chhö tsang mám-tam-*pe.*

Your face and hands are dirty:

Chhö khá*long lák-*ko tsok be'*

You ought to wash face and hands every day: and your whole body once a week:

Chhö nyim*atang khá*dong* lakko khyu men ne chhö go*bo ts'ang*ma di dùnt'á* chig*bo.

Begin to say your lesson:

Chhö chho*gyuk lap*she ki* go tsuk.

I have not learnt my lesson:

Ng*á chho*gyuk ma hlap*ngo che.

Say the Tibetan numbers:

Po*pe ang*ki di lap*

Can you read and write:

Chhö yige dök she da pi*she*ga?*

Go on—take care:

Lap*—riko gyim.

What do you say:

Chhö kan lap*to?*

I don't understand you:

Nga chhö ke di há*ma*ko.

You speak too loudly:

Chhö ke bombo kyap be'*

Don't make such a noise:

Ur audem ma kyap.

You are always laughing:

Chhö á*tang*má*cha gau be'.

Does he know; say it again:

Kho she'ká; lok*ti lap.

Who is this little girl:

Audi pum* chhung ká mo?

She is my younger sister:

Mo* nge num be'*

Where did you learn to turn round the handspindle:

Chhö ka*khá hlap bo, le*chu* di kor kyap*she?*
When I learnt to turn round the hand-spindle, I was a very little girl: chhung chhung 'in.

Last night I had headache: Dang p'írú ngá go ná zhe.

I am sorry you are ill: Sem dukó bê', chhö ná-o-le

I cannot leave my book here: Nai nge chho di zhák mi ts'u-pe.

I cannot let you go home until you have finished these sums: Ngá chhö-lo khim-na gyu mi chuk, audi tsi ma ts'ar barpo.

Do you like to learn lessons: Chhö chho-gyuk hlap-ngo go be-ká.

If you will not learn, I must beat your hands and back: Hlap-ngo ma ong-ne, ngá-ki chhö lak-ko dá gyap tip-she go-pe.

Don't trouble me like this: Ngá-lo au-dem duk ma p'i.

Let me see your sum: Chhö tsi tá chuk

That's enough; now you may go: Audi dik-ke; ta-to chhö gyu ts'u-pe.

Who teaches you at school: Chhö lap-ta-lo ke-kyi hlap-to?

Our head-teacher being sick, has obtained leave: Ngáchi lopön bomsho di ná-tí, gongpo tang zhe.

Our third master has returned; he is teaching now: Ngáchi lo-pön sumpo di lok hlep zhe; kho tá-to hlap-to be'.

When will you return to school: Chhö lap-ta-na nam lok she bo?
Read this sentence carefully:

Logyu audi rik-rik ḍok.

Spell the letters of these words:

Audi tsik-ts’u-ki yigé chik-chik lap.

TALK ON RELIGION.

Shall we have a chat on Religion:

We both have faith in God:

There are not many Gods:

You speak of Konchho; and we will give that name to the One True God:

You worship Shákya T’ubpa calling him Buddha; I worship the One True God calling him Konchho:

There is only one God:

There is none besides that God:

God made everything:

God made the things of Heaven and earth:
God is king of the world and Protector and governs it:

God is like a father to us:

Christians call Him "Our Father:"

God pities us when we are in trouble:

We ask; then he gives help:

Jesus Christ came from Heaven to tell us about God:

Jesus Christ came to say where man are to go on dying:

Jesus Christ became a human being and dwelt in the world:

He came upon the world to speak tidings from God:

Christ told men of another better world than this present world:

When we die we shall enter a new life in Heaven:
We shall not enter another body in this world: 

Audijikten di tengkha, ngacha pumpo zhen bu-na gyu ma ong.

We shall not be born again here for another life as one of the six classes of animated beings:

Ngacha ts'e zhen ton le nai kyu-she min, semchen-ki rik tu k le pungpo chik buna.

We shall not be born again in the bodies of beasts or birds:

Ngacha cholsong phyai-ro na tang kyu chung she min.

Jesus Christ was killed for you.

Ye-shu Mashika se po be' chho tonda-le.

He died to make payment for your sins:

Khorang shi song zhe, chho kyön-ki lu-rin p'in-khen-ki tön-le.

All are pure & good in Heaven; and you may not enter there because you are evil and impure:

Namkhá nangsha khéli dákmo yakpo be'; chho rang ngempo ma dák yö' pe, teru zhuk ma ts'u pe.'

But Jesus offered his life a ransom to redeem all sinners.

On te Ye-shu ri-kyi sok sál jhe, dikchen mi khéli lu-na lu-tsap.

Thus He cleanses your soul from impurity; and God lets you enter Heaven:


I believe in Jesus Christ:

Ngá Ye-shu Mashika-lo yichhe do 'in.

Alas! you do not believe: 

A-tsa-má! chho yi mi chhe-so.

Pray to God to shew you 

Könchho lo molam kvap
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:

*tàng chhö lo empa ngotok di ten-nyi.*

*Mâshika di ngâ-wo kho rang di be'; kho yang mi t'am-che ki ts'abpo shi song.*

*Chomdende mi lem chi Chung song; kalte ná-mong gâmochen t'op ma che*

*Chhö-kyi dikpa di săl chung ne chhö k'i gâmochen ñub song.*
THE LORD'S PRAYER IN DENJONG KE

Cho-oi Monlam.


MISCELLANEOUS SENTENCES.

Will the Raja grant admission to his presence: Gye-po di ku dün-lo gongpa nang she bo?

My wife is dying: Nge mobi di shi dap be’.

What is the name of that peak? Gang-tse p’idi ki ming ká de’su?

What is the use of that flag? P’idi tárchho di ki kho kan do ko?

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

What is the use of putting the shell on your hand: Lák-koì tengkha t’ung di chhuk-te, p’ento kam bo?
Paint worn by Tibetan *Tüi-ja.*
   women on their cheeks:
Shell worn on wrist : *T'ung-khá.*
Long plait of hair worn : *Kyä hlow-wa.*
Charm round neck : *Sung-bu.*
Hand-spindle : *Le-zhu.*
Dandi bearer (of Darjil-ing) : *Dandi bák-khen.*
A China-man : *Gyá-nak-pa* ; or *Gyá-mi.*
Cholera : *Nyá-lok.*
Revenue Superintendents *Ká-zi* (*Bká-gzigs).*
   of the twelve districts
   into which Sikkim is divided:
Village head-man : *Pi-pön.*
The Raja or ex-king of *Gye'-po.*
Sikkim :
III.

SIKKIM-BHUTIA VOCABULARY.
<table>
<thead>
<tr>
<th>English</th>
<th>Sikkim</th>
</tr>
</thead>
<tbody>
<tr>
<td>Able to, is ts'u'pe</td>
<td>Another shūma; zhen-čhi</td>
</tr>
<tr>
<td>Able, to be ts'uk she, chok she</td>
<td>Ant gyoma</td>
</tr>
<tr>
<td>Above (adv.) ya-te, ya-ki</td>
<td>Any aṭsichi</td>
</tr>
<tr>
<td>Above (prep.) yen-na</td>
<td>Apple debu</td>
</tr>
<tr>
<td>Accident gālkyen</td>
<td>Appointment yok</td>
</tr>
<tr>
<td>Accompany, will nyambu gyu-she be'</td>
<td>Arm lang-ngā</td>
</tr>
<tr>
<td>According to dem</td>
<td>Arrange for! che' kang kyap!</td>
</tr>
<tr>
<td>Account of, on tön-le</td>
<td>Arrangement che' kang</td>
</tr>
<tr>
<td>Across te-lo</td>
<td>(Hind: bandobast)</td>
</tr>
<tr>
<td>Afraid, he is she' chen be'</td>
<td>Arrive, to hlepshe</td>
</tr>
<tr>
<td>After gyap-le</td>
<td>As dem</td>
</tr>
<tr>
<td>Afterwards se-lo</td>
<td>Ask, to ċišhe</td>
</tr>
<tr>
<td>Again yang-char</td>
<td>Assemble, to (intrans.) ts'okshe</td>
</tr>
<tr>
<td>Ague rongts'e</td>
<td>Assist, to ro-be'she</td>
</tr>
<tr>
<td>Air nam</td>
<td>Attack, to zingshe</td>
</tr>
<tr>
<td>Alive is sombo</td>
<td>Avalanche khhāriü</td>
</tr>
<tr>
<td>All khe-lé</td>
<td>Avoid, to che'tangshe</td>
</tr>
<tr>
<td>Alone chig-bo</td>
<td>Axe teпо</td>
</tr>
<tr>
<td>Always ātang máchhā (pa)</td>
<td>Back, the gyap</td>
</tr>
<tr>
<td>Ancle pulungmo</td>
<td>Back (adv.) lokti</td>
</tr>
<tr>
<td>Angry zhe-dang</td>
<td></td>
</tr>
<tr>
<td>Backwards <strong>gyap-gyap-lo</strong></td>
<td>Bell <strong>tilbu</strong></td>
</tr>
<tr>
<td>Bad <strong>malep</strong></td>
<td>Belly <strong>ku-chhal</strong></td>
</tr>
<tr>
<td>Bag <strong>gyep, bákhu</strong></td>
<td>Bend, to <strong>kug-kuk tongshe</strong></td>
</tr>
<tr>
<td>Bake, to <strong>byupshe</strong></td>
<td>Beneath <strong>wákna</strong></td>
</tr>
<tr>
<td>Bamboo vessel <strong>pádün</strong></td>
<td>Bent, has been <strong>gum kyap zhe</strong></td>
</tr>
<tr>
<td>Bank (of river) <strong>chhu-dam</strong></td>
<td>Best, the <strong>chhok</strong></td>
</tr>
<tr>
<td>Baptize, to <strong>fui solshe</strong></td>
<td>Better <strong>lem dhárung</strong></td>
</tr>
<tr>
<td>Bark, to <strong>háb kyapshe</strong></td>
<td>Between <strong>hrakna</strong></td>
</tr>
<tr>
<td>Barley <strong>ne</strong></td>
<td>Big <strong>bowpo</strong></td>
</tr>
<tr>
<td>Basket <strong>tse-o</strong></td>
<td>Bird <strong>p’yá</strong></td>
</tr>
<tr>
<td>Basket for back <strong>gáde-chikmo; ts’áktse</strong></td>
<td>Bird, little <strong>p’ichhung</strong></td>
</tr>
<tr>
<td>Beast, any <strong>tundro</strong></td>
<td>Bit (horse's) <strong>sap-chák</strong></td>
</tr>
<tr>
<td>Beat, to <strong>tipshe</strong></td>
<td>Bitter <strong>kyur-ru</strong></td>
</tr>
<tr>
<td>Bed, to go to <strong>nyésá buna gyushe</strong></td>
<td>Black <strong>nákpo</strong></td>
</tr>
<tr>
<td>Bedstead <strong>nyá-t’i</strong></td>
<td>Blanket <strong>mesen</strong></td>
</tr>
<tr>
<td>Bedding <strong>nyá-chhá</strong></td>
<td>Blood <strong>khyák</strong></td>
</tr>
<tr>
<td>Beetle <strong>burpa</strong></td>
<td>Blue <strong>ngömo</strong></td>
</tr>
<tr>
<td>Before <strong>henle</strong></td>
<td>Body (dead) <strong>ro</strong></td>
</tr>
<tr>
<td>Beggar <strong>pang-go</strong></td>
<td>Body (living) <strong>zuk</strong></td>
</tr>
<tr>
<td>Begin, to <strong>go-dzukshe</strong></td>
<td>Book <strong>chho</strong></td>
</tr>
<tr>
<td>Beginning, the <strong>goma</strong></td>
<td>Born to be <strong>kyushe</strong></td>
</tr>
<tr>
<td>Behind <strong>se-lo</strong></td>
<td>Bottle <strong>shel-bum</strong></td>
</tr>
<tr>
<td>Believe, to <strong>sem de’pa be’-she</strong></td>
<td>Bow <strong>dá</strong></td>
</tr>
<tr>
<td></td>
<td>Bowl (or cup) <strong>p’orpa</strong></td>
</tr>
<tr>
<td></td>
<td>Box <strong>dom, gum</strong></td>
</tr>
</tbody>
</table>
Boy potso
Brandy dön-rak
Breathe, to hu kya-pshe.
Bride a pagma
Bridle (horse) to sap kya-pshe
Bring, to bék nangshe
Broth tsüm
Bucket (bamboo) sem
Buckwheat dráo
Buddha Sang-gye
Burn, to ts'ikshe, sekshe
Burnt, has been sek song zhe
Bury to bāishe
Butcher shempa
Button tokchi
Buy, to nyu-nyi
Cairn (on Pass-top) do-bong, t'oyor
Call to, to ke kya-pshe
Candle ts'i-dong, mum-dong
Carrot lá-p'u-ser
Cash (money) ngü

Cat alü, shim
Catch to she-she
Cavern tak-p'uk
Chain chák-t'a
Chair gya-fi
Cheap rye-po
Cheese chu
Child pugu
China gyá-nák
Choke, will küm ghá-she be'
Choose, to damga tangshe
Churn, to chu kyokshe
Circle round, to kor-kor gyushe
Claw dermo
Clean tsangm keho,
Clean, to make tsang khyu-she
Cloth (cotton) re-gá
Clothing ko-lak, dum
Cloud trin
Coat ko-lak
Cold khyá-bo, kyangmo
Cold, is khyáib me'
Colour ts'ôn
Comb, a so-mang
Come to ongshe
Companion lam-rok
Conscience pye-chhö
Consequence of, in tönadle
Contract, a chhe'yi
Cook, a sö-pön
Cook, to soshe
Cooie bāk-khen
Correct ts'ampo
Cough, to lunyi
Count this! gyangka tang
Courtyard tangra
Cow bā-lang
Crawl, to p'e-p'e-she
Crevasse kang-serkhā
Crops tön-lōk
Cup (china) kāryö
Current of river, chhu-gyün
Cut, to toknyi
Cut off (chop, to tok tangshe
Damp be'chen
Dangerous nyenchen

Dark, it is nam noksupa
Daughter pum
Day nyim
Day, all nyim-kyang
Day, every nyim-nyim
Dear (costly kvāpo
Deep ting ringpo
Delay, to p'ip'u pyáshe
Die, to shishe
Difficult khākmo
Dinner sum
Dirty tsok, tè-khā
Dish derma
Dismiss, to gongp'ok tangshe
Divide, to shā-shā-su tangshe
Do to, pyáshe
Doing, is pyā do
Done, has been zo che
Done, is finished) jom song
Door gom
Downwards mār
 Drag, to tenshe
Drink, to t'ungshe
Drive, to dà-nyi
Drive them dà tang
Drowned, will be ts'upti
  shi ong
Dry kam
Dry, to kam pyåshe
Dung (horse, &c.) chá

Ear namcho
Ear-ring e'-kor
Early ngårü
Easy lápo
Eat, to to sá she
Eatable to sá-chok
Edge, on the sur-kå
Egg gongdo
Empty tong-po
End t'åma
Engage, to borshe
Enough, is dik'e
Evening p'iru
Everywhere sá kheli
Explain, to she'pa tangshe
Expenses kyå-go
Eye mi-do

Face khådong
Faith sem-lo dê'pa
Fall, to hlumshe
Far, how t'à ring-tung
  kå dzü mo ?
Fasten, to chingnyi
Fat 'of meat) ts'illu
Father dë'o
Feel, to sem rakshe
Fence rau-å
Fern kye-ma
Fever rong-t'se
Fight, to dzingshe
Find to t'opshe
Finger dzüm-mo
Finished, it is ts'àr song-
  zhe
Fire mi
Firm sårten
Fish nyå
Flag tarcho
Flower mintok
Fog humpo
Follow, to gyap-le gyushe
Food to-ze
Foot kangpa
<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>For (you, it, &amp;c.)</td>
<td>tön-le</td>
</tr>
<tr>
<td>Forget, to <strong>jeshe</strong></td>
<td></td>
</tr>
<tr>
<td>Freeze, to <strong>khek gyushe</strong></td>
<td></td>
</tr>
<tr>
<td>Fresh <strong>sarpa</strong></td>
<td></td>
</tr>
<tr>
<td>Frighten, to <strong>jik-ta kyapshe</strong></td>
<td></td>
</tr>
<tr>
<td>From off <strong>tengkha-le</strong></td>
<td></td>
</tr>
<tr>
<td>Frost <strong>khek kholma</strong></td>
<td></td>
</tr>
<tr>
<td>Frozen, is <strong>kholma tön song</strong></td>
<td></td>
</tr>
<tr>
<td>Full <strong>tem-tem</strong></td>
<td></td>
</tr>
<tr>
<td>Full, is <strong>kangbo-be’</strong></td>
<td></td>
</tr>
<tr>
<td>Game (wild) <strong>ridá</strong></td>
<td></td>
</tr>
<tr>
<td>Get, to <strong>topshe</strong></td>
<td></td>
</tr>
<tr>
<td>Getting, are you <strong>top do bo</strong></td>
<td></td>
</tr>
<tr>
<td>Girl <strong>pum</strong></td>
<td></td>
</tr>
<tr>
<td>Give, to <strong>pinshe, nangshe</strong></td>
<td></td>
</tr>
<tr>
<td>Give up, to <strong>tangshe</strong></td>
<td></td>
</tr>
<tr>
<td>Given, was <strong>pin song</strong></td>
<td></td>
</tr>
<tr>
<td>Glacier <strong>kangchen</strong></td>
<td></td>
</tr>
<tr>
<td>Glass <strong>shel</strong></td>
<td></td>
</tr>
<tr>
<td>Go, to <strong>gyushe</strong></td>
<td></td>
</tr>
<tr>
<td>Goat <strong>rápo</strong></td>
<td></td>
</tr>
<tr>
<td>GOD <strong>Lama Könchho</strong></td>
<td></td>
</tr>
<tr>
<td>Going, I am <strong>gyu-do ’in</strong></td>
<td></td>
</tr>
<tr>
<td>Going to, was <strong>dap song</strong></td>
<td></td>
</tr>
<tr>
<td>Goitre <strong>shámen</strong></td>
<td></td>
</tr>
<tr>
<td>Gold <strong>ser</strong></td>
<td></td>
</tr>
<tr>
<td>Good <strong>lem</strong></td>
<td></td>
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<tr>
<td>Goose <strong>hángtse</strong></td>
<td></td>
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<tr>
<td>Government <strong>zhung, jong</strong></td>
<td></td>
</tr>
<tr>
<td>Grass <strong>tsá</strong></td>
<td></td>
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<tr>
<td>Great <strong>chhe</strong></td>
<td></td>
</tr>
<tr>
<td>Ground <strong>sá</strong></td>
<td></td>
</tr>
<tr>
<td>Guide <strong>lamkhen</strong></td>
<td></td>
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<tr>
<td>Gun <strong>minda</strong></td>
<td></td>
</tr>
<tr>
<td>Gunpowder <strong>midze</strong></td>
<td></td>
</tr>
<tr>
<td>Hail <strong>ser-do</strong></td>
<td></td>
</tr>
<tr>
<td>Hair <strong>kyá</strong></td>
<td></td>
</tr>
<tr>
<td>Half <strong>p’ye’ká</strong></td>
<td></td>
</tr>
<tr>
<td>Hammer <strong>pó-á</strong></td>
<td></td>
</tr>
<tr>
<td>Hand <strong>lako</strong></td>
<td></td>
</tr>
<tr>
<td>Hang up, to <strong>shü’she</strong></td>
<td></td>
</tr>
<tr>
<td>Hard <strong>tákyá</strong></td>
<td></td>
</tr>
<tr>
<td>Hat <strong>shám</strong></td>
<td></td>
</tr>
<tr>
<td>Head <strong>go</strong></td>
<td></td>
</tr>
<tr>
<td>Head (chief) <strong>bomsho</strong></td>
<td></td>
</tr>
<tr>
<td>Hear, to <strong>nyenshe</strong></td>
<td></td>
</tr>
<tr>
<td>Hearth <strong>lap</strong></td>
<td></td>
</tr>
<tr>
<td>Heaven <strong>namkhá</strong></td>
<td></td>
</tr>
<tr>
<td>Heavy <strong>jhimpu</strong></td>
<td></td>
</tr>
<tr>
<td>Heel <strong>kang-ting</strong></td>
<td></td>
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<tr>
<td>English</td>
<td>Chinese</td>
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<td>-------</td>
<td>-------</td>
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<tr>
<td>Hill-spur gang</td>
<td>Into nangshá</td>
</tr>
<tr>
<td>Hold, to zinshe</td>
<td>Jackal kipchang</td>
</tr>
<tr>
<td>Hold fast she me' nyál</td>
<td>Jar dzábum</td>
</tr>
<tr>
<td>Hole, a bupa</td>
<td>Jesus Yeshu</td>
</tr>
<tr>
<td>Home khim</td>
<td>Join, to jarshe</td>
</tr>
<tr>
<td>Honey rangtsi</td>
<td>Jump, to jongshe</td>
</tr>
<tr>
<td>Hoof mikpa</td>
<td>Keep, to (retain)dzinshe</td>
</tr>
<tr>
<td>Horse tå</td>
<td>Kernel sigu</td>
</tr>
<tr>
<td>Hot ts'abo</td>
<td>Kettle sång</td>
</tr>
<tr>
<td>House khim</td>
<td>Key kulik</td>
</tr>
<tr>
<td>How much ká dzü-mo?</td>
<td>Kick, to dung-gyak tangshe</td>
</tr>
<tr>
<td>Hungry tok-ri</td>
<td>Kill, to se'-she</td>
</tr>
<tr>
<td>Hut chilbu, dzi-kor</td>
<td>King gyepo</td>
</tr>
<tr>
<td>Ice khek, chhábrum</td>
<td>Knife ki-chhung</td>
</tr>
<tr>
<td>Icicle kangjhau</td>
<td>Know, to sheishe; ngo- sheishe</td>
</tr>
<tr>
<td>Ice-field khek-t'ag</td>
<td>Know, do you shei-ká?</td>
</tr>
<tr>
<td>Ill am ná-o-in</td>
<td>Ladder kerkhá</td>
</tr>
<tr>
<td>Ill, are ná-o-le</td>
<td>Lake chho</td>
</tr>
<tr>
<td>Ill, am not ná-o-mi</td>
<td>Lamb lugu</td>
</tr>
<tr>
<td>Image (idol) ku-ten</td>
<td>Lame, is kang-kyo-be'</td>
</tr>
<tr>
<td>Important to-gáI</td>
<td>Lamp o'-kor</td>
</tr>
<tr>
<td>India Gyá-gár</td>
<td>Land-slip sá-rü</td>
</tr>
<tr>
<td>Ink nák-ts'á</td>
<td></td>
</tr>
</tbody>
</table>
Language ke'; khá.
Late, (you) are p'ipna hlep che
Lazy lo-chen
Learn, to hlap-goshe
Leave go tang tang!
Leave 'a thing), to zhák-she
Leave, to obtain gongpo tangshe
Leech püpo; simpa
Leg ledum
Lesson chho-gyuł
Letter chhák-ri
Lie, a hā
Lie down, to nyā-ti kyap-she
Lift, to kelshe
Like, do you gai-e-ka?
Light, to parshe
Light (not dark) tang kāp
Light (in weight) yang-ke
Little, a dtśi-chi
Little chhung
Live 'dwell', to dö'she
Living, is he dö yō bo?
Load, a toi
Load, to p'dapshe
Long tā ringpo
Look for, to ts'olshe
Loosen, to hlō'she
Loudly bompo
Love, to nyingpo pyā-nyi
Maize kändzom
Make, to pyāshe, zoshe
Man mi
Many mām
Market he'
Marriage, a nyen
Mat ten
Measure (amount), to sher kyapshe
Meat shā
Meet, to tang tūkshe
Messenger hun tingkhen
Midst of, in the bu-na
Middle, in the kiltu
Milk ōm
Miserable duk-nga-chēn
Mist humpo
Money ngü
Month dau
Moon dau
More hláko
Morning, in the f'orang-lo
Morrow, to f'orang
Mother ámo
Mountain ri
Mouth khá
Move, to nurshe
Mule te
Must go-pe

Name ming
Near tsáká
Necessary, it is go-pe
Nettle shá-tsá
Night ts'en
Night, to audi p'iru
Noise ār
None tsal-le mi
Not at all kyön-ne me'
Nothing, is kan di mi
Not, is mem be'
Now tá-to
Number angki

Nun áni
Offer, to pinshe
Oil márnák
Old man gep
Old woman gem
Once, at lamsang
Once len-chik
Only chiko
Open, to p'ishe
Orange ts'álumpa
Our ngáchi
Outside pang-kha
Over there p'ina
Overcoat chhupa

Pack-cradle khurshing
Pain zuk
Paint ts'ön
Pan (flat) lang-ngá
Pant, to buhák kyapshe
Paper sho-gu
Pass (mountain) lá
Pass over, to gálshe
Pass-top laptse
Peak kang-ri; tsim
Pen nyigu
Petticoat shamko
Piece a chhádum
Pig p'ákmo
Pillow u-nge
Place sá-chhá
Place, to zhákše
Place down, to p'ápnyi
Plain a t'ang
Plane, a bu-hlén
Plate (of tin) a t'áli
Pointed peak zoktse
Poison duk
Post office yi'khim
Potato kyiu
Pour in, to hlushe
Price gong
Prop (for back) kuptek
Pull, to denshe
Puppy abyo
Push in, to tsuknyi
Put on, to kelshe
Put into, to hlushe
Quarrel, a ts'arpok
Quickly gyop-gyop

Quietly kulyu
Quite tsdwane
Radish láp'u
Rain chhábo
Raining, it is chhábo báp to
Raise, to t'she, zhengshe
Rat dzátsi
Ravine bi-tangkha
Read, to dokshe
Ready t'el-tik
Real ngö; ngüne
Receive to, lenshe
Redeemer kyaggon
Reins (or bridle) sap-ták
Remains (of food) hlagma
Resting-place lamtek
Resting-crutch ngs-tek
Return, to lokshe
Rice ḍe
Right tsampo
Right, to the ye-ngö-na
River tsang-chhu
Rock ṭak
Rock-shelter ṭak-kyip
Room *khang-mik*
Rope *tö-ko*
Rule, to *darnyi*
Rude *chheluk ngempo*
Run, to *chhongshe*
Rupee *tiruk*

Sheers *jemtse*
Sheep *luk*
Sheep-fold *luk-kor*
Shine, to *sháshe*
Shoot, to *mindā kyapshe*
Shoe *hlam*
Short *t'ung*
Show, to *tenshe*
Shut, to *tsumshe*
Shuttle (in hand) *le-zhu*
Side *ngö*
Sin *dik*
Sinful *dikchen*
Sing, to *lu kyap-nyi*
Sink, to *nupshe ; t'imshe*
Sky *namkha*
Slip, to *gyelshe*
Slope (of ravine) *kat, ke'*
Slow *gorpo*
Slowly *kul-kul*
Small *chhung*
Smell of burning *shur-qi*
Smells, it *nam do be'*
Smooth *jāmpo*
Snake *byu*
So *p'idem*
Soap sábon
Softly kulyu, jámtong
Soldier mákmi
Some áisi
Snow khau
Son pu
Soon gyop
Sorry, am—is sem dukó be'
Sort, what kádem
Soul namshei
South hlo
Speak, to l'apshe
Spectacles, snow mik-đa
Spider bagrak
Spit, to ū kyapshe (with lo = on, at.)
Spread, to tingshe
Spring, a chhu-mik
Spur (horse) tingshák
Stair-ladder kerkhá
Stamp (postage) chhá-gyd
Stay, to gushe
Steep zárpo
Stick, a per-ká
Stirrup yop-long
Stomach to-kok
Stone do
Storm ts'upma
Stout gyakshá
Strap ko-tā; go-tā
Strong she' chen
Sugar chéma kára
Sun nyima
Sweep, to l'ála dushe
Sweet shimpo
Table l'entse
Tail shu-gu
Take, to zinshe
Take away! hák song!
Take off! ūu!
Tax tot
Tea chá
Teacher lo-pön
Tent kur
Thanks, many l'u-je-chhe
Thick bompo
Thief kunchhe
Thin simbu
Thirsty, am komri song
Throat mi ko
Throw, to kyapshe
Throw away, to _yungshe_
Thunder _dhek-lie_
Thus _audems_
Tie, to _takshe_
Time, it is _ren do be_
Tired _tang chhe-po_
To-day _taring_
Toes _dzummo_
Top, the _tsem_
Touch, to _doshe_
Trader _ts'ongkhen_
Trading place _ts'ong-sa_
Traffic _ts'ongkhá_
Tree _shing-dong_
Trousers _torma_
Trunk _dumpo_
Tub _tumbe_
Turban _u-lông_

Valley _lungpa_

Understand, to _hágoshe_
Unfasten, to _gvošhe_
Uncle (maternal) _ā-shang_
Until _sánte_ (verb in negat.)

Upon, on _tenghá, khá_
Use, what _hám p'ya do_
Usual, as _p'alden, sünden_

Wages _p'ok_
Walk, to
Wall _tsik-kor_
Wanted, not _mingo_
War _mak-táp_
Wasp _potum_
Wash, to _khuyšhe_
Wash it! _khuy tang!
Watch! _gü-ti-dö!
Water _chhu_
Way _lam_
Weak _bekta; kampa_
Wear (put on), to _kön-nyi_
Weather _nam_
Week _dün-trá_
Well, a _chhu-dong_
Well, are you _ku kham demo bo?_
West _nup_
Wet _bongbo or pongpo_
Wheat _gyo_
Wherefore _kám p'ya-te?_

8
White kap
Whole, the kheli
'Why kāmbe'?
Widow yū-sāmo
Wife mobi
Winter günka
Within bu-na
Wood shing
Work le-ka
Write, to pishe

Yak, milch zomo
Yak, wild dong
Yak (general term) yak
Yak (male, half-breed) zopo
Yellow serp
Yesterday dang
Young shōn
Youth shōn-nu
IV.—APPENDICES.
<table>
<thead>
<tr>
<th>Name of Species</th>
<th>Denjong Ke'</th>
<th>Lepcha</th>
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</thead>
<tbody>
<tr>
<td>Macaque Monkey of Nipal (Macacus onopsis)</td>
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<tr>
<td>Himalayan Macaque (Macacus Assamensis)</td>
<td>Ŭyu</td>
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<tr>
<td>Hanumān Monkey (Semnopithecus entellus)</td>
<td>Mānu</td>
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<tr>
<td>Himalayan Langur (S. schistaceus)</td>
<td>Tā</td>
<td>Sā-khu</td>
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<tr>
<td>Bengal Tiger (Felis tigris)</td>
<td>Gyā-tak</td>
<td>Sā-long</td>
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<tr>
<td>Indian Leopard (Felis pardus)</td>
<td>Zik</td>
<td>Śyi-chāk</td>
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<tr>
<td>Snow Leopard (Felis irbis)</td>
<td>Sā</td>
<td>Sā-chak</td>
</tr>
<tr>
<td>Clouded Leopard (Felis macroceloides)</td>
<td>Shing-sik or Zik-nāk-khyā</td>
<td>Sā-chuk</td>
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<tr>
<td>Marbled Tiger-cat (Felis dosul)</td>
<td>Zikmār</td>
<td>Dōsal</td>
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<tr>
<td>Temmink’s Leopard-cat) (Felis aurata)</td>
<td>Pungmār</td>
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<tr>
<td>Name of Species</td>
<td>Denjong Ke’</td>
<td>Lepcha</td>
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<tr>
<td>Fishing Cat (Felis kuhupa)</td>
<td>Dam-zik</td>
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<tr>
<td>Leopard Cat (Felis pardichroa)</td>
<td>Sá-juk</td>
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<tr>
<td>Isabelline Lynx (Felis isabellina)</td>
<td>Yi</td>
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<tr>
<td>Larger Zibet (Viverra civettoides)</td>
<td>Sá-p’ying</td>
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<tr>
<td>Tiger Civet-cat (Pristonodon pardinicolor)</td>
<td>Zikchum</td>
<td>Su-lyu</td>
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<tr>
<td>Paradoxurus Nipalensis</td>
<td>Sá-chum</td>
<td>Sáchum</td>
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<tr>
<td>Nipalese Mongoose (Herpestes pallipes)</td>
<td>Noilé</td>
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<tr>
<td>Crab-eating Mongoose</td>
<td>Arva</td>
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<tr>
<td>Indian Wolf (Lupus laniger)</td>
<td>Chang-ku</td>
<td>Chang-gu</td>
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<tr>
<td>Jackal (Canis aureus)</td>
<td>Kipchang</td>
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<tr>
<td>Silver Fox (Vulpes alopex)</td>
<td>Am</td>
<td>Womo</td>
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<tr>
<td>Wild Dog (Cuon primateus)</td>
<td>Parchang</td>
<td>Sátum</td>
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<tr>
<td>Indian Marten (Martes flavigula)</td>
<td>Hu-nya</td>
<td>Sá-ku</td>
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<tr>
<td>Beech Marten (Martes toufœus)</td>
<td>Toup’i</td>
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<tr>
<td>Tibetan Polecat (Putorius larvatus)</td>
<td>Shülp’i</td>
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<tr>
<td>Name of Species</td>
<td>Denjong Ke’</td>
<td>Lepcha</td>
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<tr>
<td>Ermine (Mustela erminea)</td>
<td>Shram-kar</td>
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<tr>
<td>Himalayan Weasel (Mustela subhemachalana)</td>
<td>Temong</td>
<td>Sang-king</td>
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<tr>
<td>Striped Sikkim Weasel (Mustela strigidorsa)</td>
<td>Temong</td>
<td>Khyā-o</td>
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<tr>
<td>Pale Tibetan Weasel (Mustela temon)</td>
<td>Sémong</td>
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<tr>
<td>Hodgson’s Nipalese Weasel (Mustela Kathiah)</td>
<td>Lā-kyimo</td>
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<tr>
<td>Ferret Badger (Helictis Nipalensis)</td>
<td>Wok-kar</td>
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<tr>
<td>Tibetan Badger (Meles leucura)</td>
<td>Gyumpo</td>
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<tr>
<td>Clawless Otter (Aonyx leptonyx)</td>
<td>Chhu-sham</td>
<td>Sā-ryom</td>
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<tr>
<td>Himalayan Otter (Lutra aureobrunnea)</td>
<td>Chhu-sham</td>
<td>Sā-ryom</td>
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<tr>
<td>Himalayan Racoon (Ailurus ochraceus)</td>
<td>Wokdông-kar</td>
<td>Saknam</td>
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<tr>
<td>Brown Bear; var. (Ursus isabellinus)</td>
<td>Dom-khaina</td>
<td>Sāmo</td>
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<tr>
<td>Blue-black Bear (Ursus torquatus)</td>
<td>Dom</td>
<td>Sona</td>
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<tr>
<td>Sikkim Hedgehog (Erinaceus gang)</td>
<td>Gang-serma</td>
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<tr>
<td>NAME OF SPECIES</td>
<td>DENJONG KE'</td>
<td>LEPCHA</td>
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<tr>
<td>Short-tailed Mole (Talpa micrura)</td>
<td>Byu-kang- Pur-ayam kym</td>
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<tr>
<td>Red Marmot (Arctomys caudatus)</td>
<td>Chhi-p'i</td>
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<tr>
<td>Yellow Marmot (Arctomys Tibetanus)</td>
<td>Kardi-p'yu</td>
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<tr>
<td>Grey Tail-less Rat (Lagomys Chumbiensis)</td>
<td>Gomchhen</td>
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<tr>
<td>Chestnut Tail-less Rat (Lagomys Nipalensis)</td>
<td>Zábra</td>
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<tr>
<td>Tibetan Water-rat (Nectogale elegans)</td>
<td>Chhu-puse</td>
<td>Ung-kálok</td>
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<tr>
<td>Sikkim Water-shrew (Chimarrogale Himalaica)</td>
<td>Chhu-p'itsi</td>
<td>Ung-lág-nyu</td>
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<tr>
<td>Sikkim Brown-toothed Shrew (Sorex Sikkimensis)</td>
<td>Ting-jing</td>
<td>Tang-zhing</td>
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<tr>
<td>Hodgson’s Shrew (Sorex leucops)</td>
<td>Pi-chhung</td>
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<tr>
<td>Blyth’s Sikkim Shrew (Sorex fulginosus)</td>
<td>Zá-tsi</td>
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<tr>
<td>Long-tailed Shrew (Sorex macrurus)</td>
<td>Jukring-ksi</td>
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<tr>
<td>Brown Musk Shrew (Sorex saturator)</td>
<td>Lá-tsi</td>
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<tr>
<td>Hodgson’s Pigmy Shrew (Sorex Hodgsoni)</td>
<td>Tsi-ki</td>
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<tr>
<td>Name of Species</td>
<td>Denjong Ke'</td>
<td>Lepcha</td>
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<tr>
<td>Bamboo Tree Shrew (Tupaia ferruginea)</td>
<td>Shing-ting-jing</td>
<td>Kung-tang-shing</td>
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<tr>
<td>House Rat (Mus Asiaticus)</td>
<td>Pi-tsi</td>
<td>Kálok</td>
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<tr>
<td>Common Mouse (Mus musculus)</td>
<td>Tsi-tsi</td>
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<tr>
<td>Sikkim Squirrel (Sciurus rubus)</td>
<td>Jáhma</td>
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<tr>
<td>Slatey-backed (Hare (Lepus oiostolus)</td>
<td>Rigong</td>
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<tr>
<td>Indian Porcupine (Hystrix Indicus)</td>
<td>Zikmong</td>
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<tr>
<td>Sikkim Porcupine (Hystrix Denjon- gensis)</td>
<td>P'i-durma</td>
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<tr>
<td>Wild Elephant (Elephas Indicus)</td>
<td>Lang-po-chhe</td>
<td>Tyangmo</td>
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<tr>
<td>Tibetan Stag Cervus (Wallichii)—now extinct here.</td>
<td>Sho-á</td>
<td>Sá-ving</td>
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<tr>
<td>Hodgson’s Antelope (Kemas Hodgsoni)</td>
<td>Chiru (or</td>
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<td>Tsö'</td>
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<tr>
<td>Thar Deer (Hemitragus jemlaicus)</td>
<td>Gyá</td>
<td>Sá-chi</td>
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<td>Ravine Deer (Procapra picticaudata)</td>
<td>Go-á</td>
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<tr>
<td>Name of Species</td>
<td>Denjong Ke’</td>
<td>Lepcha</td>
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<tr>
<td>Gooral Deer (Nemorhaë-</td>
<td>Ra-go</td>
<td>Sa-gyeng</td>
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<td>dus goral)</td>
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<tr>
<td>Serow Deer (Nemorhaë-</td>
<td>Seru</td>
<td>Sa-tyo</td>
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<tr>
<td>dus bubalinus)</td>
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<tr>
<td>Barking Deer (Cervulus</td>
<td>Ka-khur</td>
<td>Sa-ka</td>
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<tr>
<td>aureus)</td>
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<tr>
<td>Musk Deer (Moschus</td>
<td>La-wa</td>
<td>Sa-bur</td>
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<td>moschiferus)</td>
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<td>Ibex (Capra sakeen)</td>
<td>Kin</td>
<td>Sa-pyuuk</td>
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<td>Burrhel Wild-sheep (Ovis nahura)</td>
<td>Natu and</td>
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<td></td>
<td>Nat-o</td>
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<tr>
<td>Tame Yak (Poëphagus</td>
<td>Male: Zo-p’o</td>
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<tr>
<td>grunniens)</td>
<td>Female: Zo-</td>
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<td>mo</td>
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<tr>
<td>Taurus Indicus:</td>
<td>Bachu</td>
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<td>Tsangpa Pony:</td>
<td>Walwa</td>
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<td>Sikkim Pony:</td>
<td>Tangha</td>
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</tbody>
</table>
TOPOGRAPHY OF SIKKIM.

(INCLUDING DARJILING AND DALINGKOT.)

[In this list L = Lepcha derivative, B = Sikkim-Bhutia ditto., R. = river, M. = mountain, P. = pass, S. P. = snowy peak, V. = village or hamlet, G. = gompa or monastery; numbers denote altitude in feet above sea-level.]

Alibong: [L. "the mouth with a tongue"] real name of Lebong spur near Darjiling where new cantonment stands.

Alokt'ang: [B. á-lok or há-lok overturned or broken up, t'ang a plain or meadow] a flat strewn with fallen boulders in valley at S. E. base of Kabru.

Ba'damtam: [B. ō-am (gram) marsh, pādam of bamboos] a place near Darjiling where formerly the large Dendro-calamus bamboo grew.

Ba'khim: [B. pā-khim "bamboo-cane house"] a halting-stage on Tendong-hill.

Ba'm-ts'ong: [B. "cattle sale-place"; Hooker's Bhomsong] a flat with V. in the deep Teesta valley due E of Mainom Ri.

Ba'm-Ts'ó: [B. bd cattle mts'o a lake] lake on new northern frontier line between the Kongra-lamo and Dongkhyá P.
Bar-nya’ Ri: [B. “Burnt-neck M.”] according to Dr. Waddell the real name of Barmi.

Bar-p’yung: [B. “where the lesser bamboos (py’ung) have been burnt”] a V. at the foot of the Rag-lang P. in south Sikkim.

Barponchen: [really Bar-p’yung-chen with same meaning as preceding name] halting place in pine-forest near Cho La.

Bhedi: [B. Sbed hidden sde spot] place between Darjiling and Sandakphu.

Buxa’: [B. gross misnomer for Pa-sam-kha “fac- ing the rattan-cane bridge”] 1800ft., plateau 6 miles from Bhutan border where wing native reg. is stationed. Includes fort and large Bhutia V. Lat. 26° 50’ N. long 89° 36’ E. in Julpaiguri district.

Byu-t’ang: [B. “snake flat” or “mole-meadow”] place for halting near Yak La.

Catsuperri G.: [B. Khá-ts’ö-pe-ri (mká-ts’od-pal-ri) “the glorious hill which measures (or searches) the skies”] a G. on lofty hill where is a large lake, alt. 6,485ft. near Yoksum and the Ratong R.

Cha’ Chhu: [B. “Bird river” or perhaps Chhák Chhu: “Broken R” from its abrupt curves] affluent of T’ung-gu R. in extreme north, fed by glaciers of Klinchenjhow.

Changaehelling G: [really Sang-gye-chhö-ling,
B. "the abbey of the doctrine of Buddha" a large-gompa near Pemiongchi.

Changokang: [really Jhyángö Gang "the eagle's crag"] a lofty M. 20,250 ft. visible far down the Láchhung valley, rising near Kinchenjhow.

Cheungtong or Choongtam: [really Tsün-t'ang; B. "the lady's plain"] an alluvial flat formed by the junction of the Láchhen and Láchhung R. above which is the G. of the same name, dedicated to the lady patroness of Sikkim, Dorje P'ágmo, and containing curious pictures of Lhásá.

Chhumbab La: [B. "falling water pass"] a P. into Nipal; 17,100 ft.

Chhumbi: [B. probably Chhu-p'yi "at the back of the waters"] narrow district of Tibet protruding south between Sikkim and Bhutan.

Chidam: [B. čam the bank, chi (spyi) at the highest point] a bold spur, above the Great Rangnyit R., facing Darjiling from which it is distant some 20 miles N.-E.


Chomiomo M.: [B. probably Jo-yum-mo "lady mother" hill] rises on extreme North-West frontier; 22,000 ft.

Chomsering G: [B. really Jo-gser-ring G.
“gompa of the tall yellow lord”] situated N.-E. of Kalimpong in Dalingkot sub-division.

**Dalingkot:** [B. mdr arrow, gling isolated spot, kot (bkod) plan or “part marked-out” and hence “district”] a sub-division E. of Darjiling, annexed from Bhutan in 1865. Fort of same name.

**Dalling G:** [B. really Dorling a name identical with Darjiling] is an old Buddhist estab. 10 m. due E. of Pemiongchi.

**Darjiling:** [B. Dorje-ling “the isolated spot” or “abbey” of the “sacred sceptre”—a branch of Dorling G. having formerly existed on Observatory-hill. Another derivation is: Dar-rgydi-glimg, sounded dargyeling “the place of Indian silks”] the well-known hill resort.

**Dikiling G:** [de (bde)-kyi (skyid) bliss, ling (glimg) spot] high up near confluence of Roro Chhu and Rangpo Chhu.

**Dik Chhu:** [B: Dek (rdeg) Chhu “the beating or kicking R.”] a R. of steep gradient rising in Gipmo-chi M., Bhutan, and joining the Teesta.

**Dongkhya La:** [B. “frozen wild-yak pass”] P. of 19,500ft. in N.-E. corner; also name of M. on N. side of pass, 23,174ft.

**Do-tsuk:** [B: “the stones thrust in”] proper
name of "the Bhutia bustee" below the Chaurasta at Darjiling. Has a small G, newly re-built.

**Dubdi G:** [B. ་དུ་བ (sgrub)-de (sde) "centre of meditative attainment"] ancient estab. with 2 temples on spur above Yoksum, in W. Sik.

**Dumsong:** [L. "white stockade"] 2 stages from Kalimpong, but off main track.

**Dulapchin:** [B. dolapchen "the talking stones" or "stones which speak"] the 3rd stage before Gnatong.

**Enche G:** [B. "tongue of solitude"] near Gangt'ok.

**Folut:** [L. "toothed heights" or fok-lut "denuded heights"] Phalut; the well-known summit on Singalelah range—excursion spot.

**Fuse'ring:** [B. Phu-tsi-ring "long-measuring upper-valley"] the valley between Lebong and Birch-hill.

**Gant'ok:** [B. tok pinnacle sgang of the ridge] at present the seat of government where the British resident lives. On new road to Jelep La.

**Ghum:** [really դགུང "the middle"; also Ghum-pahar, B. and Hind. really gung-pahar "the middle hill"] large bazaar with G. and railway station 4 m. from Darjiling.

**Ging:** [B. sgying "a sloping plain"] a V. with tea-gardens near Darjiling. Has a new G. with paintings on its walls.
Gnatong: [European misnomer for Nāk'tang: B. "forest plain"] the military station made use of in recent war and since retained as garrison for British troops.

Gok: [B. "a deserted place"] an old out-post above the Ramam R.

Hee Hlo: [L. "hill of arrival"] a summit, 7290 ft. 15 m. N. N. E. of Darjiling.

Iche: [B. really I-chák or I-chák-kha "where this was broken"] a V. adjacent to Oche.

Islumbo La: [B. yi'slumbo La "the pass deceptive to the mind"] a P. into Nipal, 11,000 ft., some 12 m. N.W. of Hee Hlo.

Jallapahar: [Hind. "the burnt hill"] the southern portion of the Darjiling ridge.

Jelep La: [B. Dse-leb La "the flat clay P."] the well-known P. into Chhumbi beyond Gnatong, 14,388 ft.

Jannu Ri: [B. probably Jo-nub "the western lord"] a snow-clad peak seen from Darjeeling, to the left of Kinchenjunga. It stands in Nipal, separated from the latter M. by a broad deep valley; 25,304 ft.

Kabru Ri: [B. "the carved" or "chiselled pillar"] 24,015 ft. S. P. really part of Kinchenjunga.

Kabur M.: [B. perhaps sku-spur "the dead
body," or képür "neck and body"

[distant peak (15,827 ft.) as seen from Darjiling; confused with Kabru.

Kalimpong: [B. Kalömpung: i.e. spung the assemblage bkâ-blon of chief officers] a Church of Scotland mission-station; also head-quarters Forest dep.

Kangchhendzönga: the proper pronunciation of the name Kinchenjunga the Anglicised term for the great mountain of Sikkim [B. Gangs-chan-mäzod-nga "the five treasure-chests of the great snows;" L. Kanglo-chu "the highest curtain of the snows;" (Dr. Waddell); styled Khambu Karma by Sikkim-Bhutias] 45 m. from Darjiling; worshipped by Lepchas and Bhutias; 28,156 ft. at highest peak.

Kangchenjhou Ri: [B. Kangchen icy gyao beard—"the M. with the icy beard"] a lofty flat-topped M. on northernmost frontier fringed with remarkable glaciers and gigantic icicles.

Kang-la-nangma: [B. "The Inner Snowy Pass"] gives access over southern shoulder of Kabru into Nepal.

Kongra-lamo La: [etymology uncertain; may be Skong ra slamo La "the Pass with the easy hollow enclosure" or kyong-ra blama La "the P. of the lama with the protecting horn" or again Skong-ra lamo La "the easy P. with the hollow horn;" or kyong-ra may
mean "a shelter") a P. lying across the top of the Lachhen valley; accessible and much used for traffic between Sikkim and Tashi-hlümpo in Tibet.

**Kung-gol hlo:** Lepcha name for Jallapahar or rather for the whole ridge on which Darjiling and the latter cantonment stand. Waddell derives it: "hill of the fallen tree," so called because, inclusive of Birch-hill and Lebong, this ridge resembles a prostrate tree with its protruding branches on either side. Should be *Kung-hlo-hlo*.

**Kup'up La:** [B. *sku* "holy body" *p'u* "valley-head"]

**Kurseong:** [L. really Karsong "winding stockade"] populous place on Darjiling rail-road.

**Lachhen:** [B. "great pass"] the valley and river running S. from the Kong-ra-lamo P. and eventually joining with the Láchhung R. to form the Teesta or Rang-nyo Chhu. Rises in Cholamo lake, Tibet. There is a G. of same name in valley.

**Lachhung:** [B. "little pass"] river rising in the heights about the Dongkhya P. and flowing S.-W. to Cheungtam where at the low elevation of 5200 ft. it unites with the Lachhen to form the Láchhen-Láchhung Chhu, styled Rang-nyo and Teesta further south. V. and G. of same name.

**Laghep:** [B. *bla-gyap* "the upper back" or "be-
bind the pass”) a resthouse on a narrow spinal ridge between Tamlong and the Cho La.

Lebong: see ante Alibong.

Lamteng: [B. lam-steng “above the road”] a V. overhanging the Lachhen.

Lap-chhyi-kang: the Tibetan name of Mount Everest in Nepal.

Lik-hlo: [L. “the hill that calls”] otherwise “D²;” lofty peak of 22,581 ft. due N. of Pandim, not visible from Darjiling.

Lingcham: [B. gling-tsam “almost a sacred spot”] V. below Changa-chelling G., the seat of a Kazi.

Lu’ngtu: [B. rlung mthu “power of the winds”] a hill 12,612 ft. 36 m. from Darjiling. Often Lingtu.

Mainom Ri: [B. ma mother num younger sister] duplex peak 10,637 ft. about 12 miles due N. of Tendong.

Mahaldi Ung: [L. “the river moving in curves”] the Lepcha name for the Mahanaddy of the Dooars, which as seen from the hills takes a sudden bend to the right; hence so termed in contrast to the Rang-nyo Ung or “straight river” (Dr. Waddell.)

Mome Samdong: [B. “bridge-village for men and women”] a lofty grazing station on the Lachhung river—a zam-grong or village with bridge.

Mon Lepcha: [derivation obscure] the long
spur running S.-E. from the so-called Kabru peak of Kangchenjunga, 13,080 ft.

**Namchi G:** [B. really Namshi “foundation or support of the sky”] near Tendong hill.

**Narsing M.:** [B. really Na-seng “the up-lifted nose”] a S. P. 19,000 ft. seen, as to the right of Pandim, from Darjiling.

**Naku La:** [B. “nose P.”] a P. of 17,000 ft. 5 m. N.-W. of Chomiomo M.

**Namfok:** [Nam-p’uk “cavern for the night.”] a halting place in the Teesta valley beyond Tendong.

**Nobling G:** [B. really Nubling, the ling or isolated sacred spot of the west] a large G. in west Sikkim.

**Nongang G:** [B. “the hill pressed down”] a temple built on a flat above the Teesta with a large lake beside it.

**Oche:** [B. really O-chak-kha “where that was broken,” so called in apposition to Iche or I-chak-kha “where this was broken”] a place near Iche.

**Pacheem:** [L. really Pāshen-bong “tree-fern knoll”] rest-house on a spur of 7300 ft. between Kurseong and Darjiling.

**Pandim M.:** [B. “image of glory”] a lofty S. P. near Kangchenjunga.

**Pang-go La:** [B. “beggars pass”] P. of 9000 ft. into Bhutan.
Pedong: [B. *P'yi-grong* "the outside town"] R. C. mission station on Bhutan border 13 m. beyond Kalimpong.

Pemiongchi G: [B. really *Pema-yangtse* "lotos-flower offering-bowl"] the largest monastery in Sikkim, lately re-built. Once the capital.

Phalut: see Fo-lut.


Phenzong G: [B. "the render of benefits"] a G. near Tamlong.

Powhungri G: [B. really *Payong-ri* G.] monastery N. of Dubde G.

Pyung-gang: [B. "bamboo hill"] ridge above the Rá-t'ong river.

Quiche La: [B. really Kukchak La "the broken crooked pass."]

Rabling G: [B. "most excellent ling"] a monastery known often as Râling.

Ra'klang La: [B. *brag-lang* "rising rock"] a small P. over the range which divides the basins of the Teesta and Great Rangnyit rivers.

Ramam Chhu: [B. "demon's horn river"] rises in Nepal.

Rang-nyit: [L. "the double stream"] real name for the two rivers known as the Great and Little Rangeet.
Rang-bi Ung: [L. Rangbik “split stream”] rises on Nepalese range, joins G. Rang-nyit.

Rang-nyo Ung: [L. “straight-stream water”] the Lepcha name of the Teesta.

Rang-rong Chhu: a rocky feeder of the Rang-nyo.

Ra-t’ung Chhu: B. [“river where goats drink”] rises in the glaciers of Kangchenjunga and Pandim, and joins Great Rangnyit.

Rhinok: [B. Ri-nák “black hill”] large bazaar on line dividing Dalingkot from Independent Sikkim, where the trade-routes to Tamlong and Chhumbi bifurcate.

Rishi La: [B. Ri-gzhigs la “pass of the crumbling hill”]

Ryott: [L. Ri-yot “unrestrained”] Lepcha name for the Dek Chhu.


Sakkiazong: [B. “Shakya’s castle”] ridge below Phalut along Nepalese frontier.

Sandakphu: [B. bsam-brag-p’u “upper-slope of the rock of meditation”] point on Singalela range, 11,929 ft., 36 m. from Darjiling.

Sat’ong: [L. Satong hlo “tiger hill”] hill beyond
Senchal overlooking large tract. 8514 ft. Sometimes “Sitong.”

**Sedongchen**: [B. “having spruce trees”] rest-house Kalimpong-Jelep route.

**Senchal**: [L. *Shin-shel hlo* “misty damp hill”] name of hill facing Darjiling also (erroneously) of G.T. Survey station beyond Tiger hill.

**Sibu La**: [B. really Silbu La “chilly pass”] P. into Tibet near Chango-kang.

**Singalelah**: [L. really *Sing-li hlo* “hills in a net work”] name of peak 12,329 ft. and also of whole range separating southern Sikkim from Nepal.

**Simonbong**: [B. really *Sambarong* “knoll of red earth”] name of hill and small G. a few miles W. of Darjiling.

**Singdong**: [B. *Seng-ge dong* “lion’s face”] knoll on Bhutan-Sikkim frontier 2116 ft. above Teesta river.

**Sinon G.**: [B. *grigs-mnon* (pr. *si-nön*) “seeing, he suppresses”] a G. on ridge between Du and Tashiding G. Dr. Waddell explains that here Pema Jungne, the saint, saw demons and kept them down; hence the name.

**Sivok**; or **Si-lok-vok**: [L. *Sü-e* “wind-blast,” *lok* “excessive,” *vok* “simultaneous”] the ravine whence the Teesta flows forth into the plains.
Sonada: [L. Sona “a bear” dā “den”] station on railway above Kurseong.

Taklung or Talung: [B. “valley of rocks”] valley with moraine in N.-W. and G. of same name.

Takt'ung Chhu: [B. “drinking from the rocks river”] a rocky tributary of the Lachhen.

Takvor: [L. “fish-line and hook” (Dr. Waddell)] sloping ridge descending from Darjiling to the Lesser Rangnyit river.

Tallum Samdong: [B. Tak-hlung Samdong “bridge-village of the fallen rocks”] a V. of stone hovels in the upper Lachhen valley, with a bridge, 11500 ft.

Tamlong: [L. “stones on a smooth place”] the nominal capital of Sikkim where once the Gye-po dwelt. Several G. and large population, 6290ft.

Tanka La: [B. T'ang-dkar (pr. Tang-kar) “white plain”] a P of 16,000 ft. into Chhumbi 10 m. S.-E. of Lachhung G.

Tashiding G.: [B. full name: Tak-kar Tāshi-din; “soaring luck on the white rock”] the most ancient G. in Sikkim with 3 handsome temples on low hill 5 m. E. of Pemiongchi; many chhortens here.

after it emerges on the plains. In its upper course the Lachhen-Lachhung; in south Sik. the Rang-nyo.

**Tendong**: [L. properly Tun-rong “uplifted horn”] the well-known peak, 8676ft. bearing N.N.E. of Darjiling, with which is connected the Lepcha tradition of the Flood.

**Thlonok**: [L. properly Hlo-nok “black hills”] mountainous lofty district in extreme N.-W. with R. of same name affluent of Zemu Chhu.

**T'i La**: [L. “arrival pass”] P. between Hlonok and Zemu valleys.

**T'i-zog**: [L. “abode on arrival”] V. on N. tributary of Taklung Chhu.

**Tingbong**: [B. “round behind”] V. in Taklung valley.

**Tingchum**: [L. “little plain”] V. near Tamlong.

**T'okcham**: [B. “glistening summit”] S. P. 19,470ft. above Lamteng.

**Toko La**: [B. really Tokgo La—from btop rent off mgø head] P. within Sikkim, 7 m. S. of Jelep, leading to Bidang lake.

**Tomo-chamo Ri**: [B. t'amo-chyamo “spotted female bird”] the eastern peak of Kangchenjhou.

**Tong-lu**: [either L. tong-blu “ridge for halting,” or B. itong-lugs (pr. tong-lu) “that which is indent-
ed"

well-known height due W. of Darjiling distant
10 m. in bee line, 23 m. by path, 10,025 ft.

**Tukbrum**: [B. properly Takbrum “rocky
pimple’] near Tamlong, on Teesta.

**Yangpung**: [B. “the precipice heaped up”]
25 m. W. of Dubde G. on Nepal border.

**Yoksum**: [B. “three servants’] a sacred spot
near Dubde G.

**Yumtong**: [B. Yumt’ang “lady-mother plain”]
in Lachhung valley.

**Yumchho La**: [B. gyu turquoise mts’o lake] inner
P. between Zemu and Taklung valleys, near lake of
same name.

**Zemu Chhu**: [B. really Zas-mo or “clayey’]
lengthy R. in extreme N. W.

**Zemu Samdong**: a “bridge-village” (sam-grong)
on the Zemu.
LEPCHA WORDS AND PHRASES.

[The Lepcha tongue or Rong Ke' is spoken by a large portion of the original inhabitants of Sikkim, and is essentially unrelated to the Bhutia or any Tibetan dialect, though certain Denjong words have been imported into its vocabulary. A few useful words and sentences are given below; the sentences being rendered both in the Lepcha (marked L.) and in the Sikkim-Bhutia (marked B.) languages. Those vowels in Lepcha words marked long are strongly prolonged.]

<table>
<thead>
<tr>
<th>English</th>
<th>Lepcha (L.)</th>
<th>Sikkim-Bhutia (B.)</th>
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<tbody>
<tr>
<td>Good</td>
<td>áryum</td>
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<td>Bad</td>
<td>ájan</td>
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<td>Great</td>
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<td>Small</td>
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<td>Heavy</td>
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<td>Light</td>
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<td>Hot</td>
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<td>Cold</td>
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<td>Straight</td>
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<td>Little</td>
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<td>Dear</td>
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<td>Cheap</td>
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<td>Man</td>
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<td>Woman</td>
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<td>Child</td>
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<td>Father</td>
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<td>Mother</td>
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<td>Elder brother</td>
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<td>Elder sister</td>
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<td>Dog</td>
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<td>Mountain</td>
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<td>Tree; wood</td>
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<td>Fire</td>
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<td>Snow</td>
<td>sa-nóng</td>
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<td>Stone</td>
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<td>Head</td>
<td>t'yāk</td>
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</tbody>
</table>
Leg: dyang
Hand: kâ
Sun: tsuk
Bird's nest: fo-shâp
Meat: mân
Egg: â-ti; fo-ti
Oil: num
Potato: bûk
Bread: khu
Honey: âthu
Butter: mbr
Soup: tuk-tak
Tea: cho
Arum-root: sung-kri
Dry fuel: shâng sôn
Shirt: pahôk
Trowsers: tómo
Hat: tuktuk
Boots: t'ong-shuk
Temple: hô-gong
Heavy load: bu âlâm
Always: shukna
When; where: sat'â; sabâ?
Who; what: to; shu?
Can you: khu-a?
Is it far: márumbâ?
Go now: âlang no-o!
I can go: go nong khu
Yes: âkma; go-pa
No: mâne

The horses are good:

L. On-pang ryu bám
B. Tâ-ts'o lem be'

I will ride on horse-back:

L. Go on-plang t'ul-shê
B. Ngâ tâ-khâ shôn-ti gyu-she be'

Where are you going:

L. Ho sabâ nong-shang-â'
I am going to Ging:

Where have you come from:

We shall arrive to-morrow:

My father is dead:

What do you want:

What is your name:

Is it far or near to Jelep Pass:

Come here; go there:

Please come here to-morrow:

B. Chhö kāna gyu-do-bo?

L. Go Ging-kā nong bám
B. Ngā Ging-lo gyu do 'in

L. Ho sā-nun t'i
B. Chhö kāna-le ong bo nya?

L. Kāyu lúk-kā t'i-sh'ī
B. Ngáchā t'orang hlep she 'in

L. Kāsu ábo mák nbn gum
B: Nge áp'o shi song zhe

L : Ho shu gāt shang-ā?
B : Chhö kān go-do-bo;

L : Ado ábryāng sa-lo go?
B : Chhö ming kam bo?

L: Zēlep La kā marum áthol-ā?
B: Jēlep La lo t'á-ring t'á-t'ung mo?

L. Abī dī : abā no-o!
B. Nāi shōk ; p'ina gyu l'

L. Luk-kā ábī dī le
B. T'orang nāi ong nang
Can you see a large bird up there:

'What is the bird's name:

Bring me some butterflies:

Bring milk, rice, a fowl:

Put water in the bamboo keg:

You cook the food:

Cook the fish at once:

I am hungry:

Are you hungry:

I am not hungry now; but I shall be soon:

Who is he; who is here:
Don't do that (this):  

**L.** Aré ma màt nun!  
**B.** Audi ma zo!

Don't do so (like that):  

**L.** Oré-sang ma màt nun!  
**B.** P'idem ma zo!

Don't make a noise:  

**L.** Ma jök kun!  
**B.** Ur ma gyap!

We will start at day-break:  

**L.** So-sông-ká jeng nong shê  
**B.** Nam lang-ti gyu she 'in

The night is cold:  

**L.** Nápmo hyâng gum  
**B.** P'iru di khyâb me'

What are you doing:  

**L.** Ho shu màt tung go?  
**B.** Oré fok-ká ung nyê

Spread the rugs beneath that rock over there:  

**L.** Obì kam sa-grám dum râng-lo  
**B.** Mi zut lo

Place it near the fire:  

**L.** Oré fok-ká ung nyê

There is water in that hollow:  

**L.** Ho shu màt tung go?

Go as far as the tree-fern:  

**L.** Pâshen tet no-o!

How much is the sheep:  

**L.** Luk áfár satet?  
**B.** Luk gong ká dzü mo?

It is very dear; it is old:  

**L.** Agyáp ku gum; áru gum

Much snow has fallen on the Pass:  

**L.** Lâ-ká sa-nông mo klo nong  
**B.** Lâ-lo khau màm hľum che

This is a steep place:  

**L.** Aré rung-dôp gum  
**B.** Audi zar-kyam me’
The ice is thick on the river:

Who is there:

Who are you:

Is it near:

L. Ung-ká chu nyákkha gum
B. Tsang-chhu tengkká khek bompu be'
L. Obá to go?
L. Ho to go?
L. Tol go?