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BALTI GRAMMAR

BY
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Central Asian Mission

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## PART II

**Vocabularies and Conversational Exercises. Nos. 1—20** 75—88

**General Vocabulary** 89—108
PART I
CHAPTER I

ROMANIZED PHONETICS

BALTI GRAMMAR
by A. F. C. Read, Central Asian Mission

ERRATA

p. 9, l. 8, read dī instead of di.
p. 9, l. 16, read ata si instead of ati si.
p. 9, second column, remove parentheses round rawaq and rawaq-i-si and drop rawaq-i-si and the following forms one space to oppose Agent; Gen.; Dat.; Ablat.; and place parentheses around rawaq-ing nu and rawaq-i kha opposite the Loc.
p. 12, between lines 12 and 13, insert Khong "they".
p. 13, l. 24, read yāng instead of yang.
p. 15, l. 8, read ngi instead of ngi.
p. 17, l. 13, read Khyang instead of Kyhang.
p. 18, l. 5, read chhudpa instead of chhudp.
p. 25, l. 13, read ga instead of ga.
p. 25, l. 20, read chongas instead of chongas.
p. 25, l. 31, read ngis instead of nji.
p. 26, l. 18, read e-res-i-kha instead of e-ris-i-kha.
p. 26, l. 28, read Do-i-shul la instead of Do-i-shul la.
p. 34, l. 16, read yā tarpo-e-kha instead of yā trapo-e-kha.
p. 36, l. 5, read Dī instead of Dī.
p. 39, l. 12, read ongen instead of ongen.
p. 51, l. 19, read ālu instead of alu.
p. 57, l. 11, read tyang ma tyong instead of tyang ma tyang.
p. 81, Heading, read Part II, instead of Impersonal Verbs.
p. 83, Heading, read Part II instead of Impersonal Verbs.
p. 84, l. 18, read thonno instead of thomo.
p. 85, Heading, read Part II instead of Impersonal Verbs.
p. 87, Heading, read Part II instead of Impersonal Verbs.
PART I
CHAPTER I
ROMANIZED PHONETICS

Most authorities on the Tibetan language, such as Messrs. Bell, Bruce Hannah, and Jaeschke, admit the great difficulty of romanizing the peculiar sounds found in this language and its dialects. Seeing, however, that the script is no longer in use in the Mohammedan areas, being considered a relic of idolatry, the only course open to us is to produce a system of roman phonetics, representing as near as possible the colloquial pronunciation.

Educated natives occasionally employ the Persian script, but this is most unsatisfactory and misleading to one who does not already know the language.

VOWELS

\( a \) short, as “u” in “mud”.
\( \ddot{a} \) medium, longer than “a” but not quite “a” in “father”.
\( e \) short, like “e” in “men”; acute when final.
\( i \) slightly enforced when initial like “i” in “in”.
\( \ddot{i} \) longer, like “e” in “beet”.
\( o \) like “o” in “top”, forcefully pronounced when initial.
\( u \) when initial and medial, like “u” in “pull”. When final, somewhat longer, as the “oo” in “root”.

CONSONANTS

\( b \) labial.
\( ñ \) final. Stop short, hardly distinguishable from “p”.
\( d \) dental. Tongue placed well against front teeth. When final, hardly distinguishable from “t”.
\( ñ \) Very hard. Tip of tongue touching the palate. Only used in a few words.
\( f \) Not original. Used in foreign and borrowed words only. Strong, blowing, labial sound. Never pronounced distinctly by Baltis as a rule.
\( g \) Like “g” in “grip”.
\( g \) Arabic, i.e. guttural “g”; pronounced somewhat like the French “r” but stronger.
\( h \) strong aspirate.
\( j \) Without breathing, as in “judge”.

\( b \)
Soft French “j” as in “jamais”.

Heavy. Like “z” with the tip of tongue high up on the palate; a slight suggestion of “jr” slurred.

Sharp and lightly pronounced.

Guttural, very deep. When final, scarcely audible; stop short before completing the full sound. When doubled, or followed by a vowel, becomes “g” and is clearly pronounced.

Like English “l”.

Like English “m”.

Dental.

Distinctly labial without breathing.

Short, distinct.

Very heavy; tongue placed against the palate.

Sharply pronounced. Never like a “z”.

Dental, without breathing. When final, indistinct. Usually replaced by “d”.

Palatal. Heavy. Tongue on the palate.

When initial, like the “w” in “way”. When medial, rather indistinct.

Like “y” in “young”. Never like “y” in “may”.

Simple.

Double Consonants

Short, without breathing. Like “ch” in “chin”.

Aspirate, distinct from ordinary “ch”.

As final “ds” in the word “ends”.

Aspirate “r” combined sound.

Aspirate “l”; indistinct. Tongue behind the teeth.

Aspirate “k”, as “Blac(k-h)ole” said in one word.

Rough. Guttural. As “ch” in German “doch”.

Nasal, as in “si(ng)ing”. One distinct sound.

Labial, strongly aspirated.

Simple.

Hard. Keeping tongue against the palate. There may be a slight suggestion of “shr”.

Strong aspirate. Tongue between the teeth. Never like English “th”.

Pronounced as one letter.

Similar to “ts” but aspirated. Not “t-sh” but “ts-h” as “i(ts-h)eavy”, pronounced as one word.
Notes on Pronunciation

It is very important to develop a good pronunciation from the very beginning, and in this respect much attention must be paid to syllables. The Tibetan language, and consequently all its dialects, is really a collection of independent short syllables. However many syllables the word may contain, each one must be given equal emphasis and never be cut short. The word *polo* (a ball) is not "poll-o", but "po-lo"; likewise in the word *gor-gyal-chan* (disobedient) equal emphasis must be placed on each syllable.

Prefixes

Prefixes such as "hr", "g", "r", "b", "p", "ph", etc., must never be separated from the syllable which follows them. E.g. *rbya* (to write) is never to be pronounced *rabya*, but, sharply prefixing the slight "r" the syllable *bya* is then said distinctly, making the whole as near as one sound as possible. Similarly all other prefixes.

It may be a help to remember that in some parts of the Tibetan frontier and Tibet proper most of these prefixes are dropped colloquially.

Notes.—Occasionally "ñg", when medial is, in the original language, "m" or "n" and is still pronounced as such in certain parts of Baltistan.

The following combinations when initial are in some districts, particularly around Skardu, pronounced differently, and familiarity with both forms is necessary.

"gr" becomes "dr"
"br" becomes "bl"
"kr" becomes "tr"
"khr" becomes "thr"

"b" when prefixed before "d" is indistinct and may sound like a "w". When medial it is usually pronounced like a "w", but this is optional.

"ñg" is essentially one sound. The final "g" cannot be pronounced as the "g" in "go" before a vowel, e.g. *bonñ-o* is never *bonñ-go*, but *bonñ* followed by "o" as *Si(ñg o)n*. To prevent mispronunciation in such cases a hyphen has purposely been inserted.

To facilitate pronunciation a short study of the Tibetan script is recommended.
The Article

There is no equivalent for the English definite article "the" in Balti. The noun is used alone, e.g. :

*Shoqbu ekha yod* The book is there

There is, however, an indefinite article which is placed after the substantive and signifies "a" or "an", "one" or "a certain", i.e. chik, e.g. :

*Mî chik* "A" man or "one" man, etc.

*Nang chik-ing-na hiling-i-skad kwed.* The sound of noise is heard from a certain house.

There is also another form which is placed after the noun and expresses the meaning of "fullness" (a full), i.e. Gang (from the verb *gangma*, "to be full"), e.g. :

*Phangma gang* As much as can be embraced.

*Mî chik-i-si zang gang mār khyongs* A man brought a sauce-pan-full of butter.

The Substantive

Gender.

Grammatically speaking, Balti nouns have no gender, except as a matter of sex or the absence of sex. To differentiate between male and female, a noun denoting a living creature may either entirely change its form, or merely the final syllable, i.e. *po* or *pho* for male, and *mo* or *nīgo* for female, e.g. :

*byapho* a cock *byāṅ-o* a hen
*bu* a boy, son *bong-o* a girl, daughter

To denote a native of a certain district or village, and occasionally to denote a family name, *pa* is used for a male, *paṅg-o* for a woman, e.g. :

*Khapulupa* a man of Khapalu
*Khapalu paṅg-o* a woman of Khapalu

Note.—For the sake of euphony, small villages whose names end in *pi* and sometimes in "a", may change this form colloquially into *wa* and *waṅg-o*, e.g. :—
**Tsoga-wa** a native of Tsoga  
**Tsina-wanγ-o** a native woman of Tsina  
**Mikserpi -wa** a native of Mikserpi.

**Number.**

1. Nouns ending in a consonant form their plural by the addition of *kun*, e.g.:

- Žing-kun fields.
- Snot-kun vessels, pots.
- nang-kun houses.

2. Nouns ending in a vowel form their plural in the following manner:

   (a) Nouns ending in “*a*” and “*o*” in most cases change to “*ong*”, e.g.:

   - laqpa hand. Pl. laqpong.
   - byapho cock. Pl. byaphong.

   Occasionally they maintain their vowel and add “*n*” or “*ŋ*”, e.g.:

   - hrta horse. Pl. hrtan or hrtang.
   - zgo door. Pl. zgon or zgong.

   **Note.**—Nouns ending in *ma*, *mo* form their plural regularly, i.e. by the *ma*, *mo* becoming *mong*.

   (b) Nouns ending in “*e*” which are few in number, change the “*e*” to *yon* or *yong*, e.g.:

   Tokle frying pan. Pl. toklyon.

   (c) Nouns ending in “*i*” change to *yung*:

   - staqji tree. Pl. stakjyung.
   - mī man. Pl. myung.

   (d) Nouns ending in “*u*” change to *ung*, i.e.:


   **Note.**—*phru*,”a child,” forms its plural regularly, but the expression *phrupra* is the most colloquial way of referring to “children”. (The *pra* being a meaningless suppositive.)

3. Nouns which are followed by an adjective of quantity or by a numeral remain in their singular form, in all cases the adjectival numeral taking the case suffix, e.g.:

   - mī chik-i-si zers A man said.
   - de myu ŋisko la min Give to both of those men.
(Exceptions: When followed by a numeral or adjective of quantity, the words \( m\ddot{i} \) (man) and \( \ddot{j}a\dot{q} \) (day) become \( m\ddot{i}\dot{g}ga \) and \( \ddot{j}aqma \) respectively, e.g.:

\[
\begin{align*}
\text{mi chik} & \quad \text{a man} & \ddot{m}i\dot{g}ga \ddot{b}j\ddot{i} & \quad \text{four men.} \\
\text{jaq chik} & \quad \text{a day} & \ddot{j}aqm\ddot{a} t\ddot{r}u\ddot{k} & \quad \text{six days.}
\end{align*}
\]

The student will certainly be puzzled by the various forms of the substantive more than any of the other parts of speech.

Before considering declensions, cases, etc., the suffix \( po \) which at first seems very irregular in use, and is occasionally optional, should receive special attention.

This suffix only affects the singular number, and is only added to qualified substantives, where the qualificative or pronominal adjective or phrase precedes the noun in question.

**Number.**

The following variations are regular:

- Nouns ending in a consonant take "po".
- Nouns ending in "a" take or change to "o".
- Nouns ending in "i" take or change to "yu".
- Nouns ending in "e", "o", "u" are not affected.

**Examples:**

\[
\begin{align*}
\ddot{N}g\ddot{i} \ i\ddot{t}o-si \ n\ddot{g}a \ la \ m\ddot{a}n & \quad \text{My father gave (it) to me.} \\
E\ddot{k}h\ddot{a} \ y\ddot{o}\ddot{d}p\ddot{i} \ d\ddot{e} \ h\ddot{r}\ddot{t}\ddot{a}\ddot{o} & \quad \text{That horse over there.}
\end{align*}
\]

**Note.**—(a) Colloquially the genitive form remains primitive, but both forms are considered correct, e.g.:

\[
\begin{align*}
\text{Kho-\ddot{e} \ a\ddot{t}i \ ph\ddot{o}n\ddot{o} (prim).} \\
\text{Kho-\ddot{e} \ a\ddot{t}o-\ddot{e} \ ph\ddot{o}n\ddot{o} (suffix).}
\end{align*}
\]

The brother of his father.

(b) When qualified nouns are themselves part of a qualifying phrase preceding the subject or object of a sentence, they do not take the suffix \( po \), e.g.:

\[
\begin{align*}
E\ddot{k}h\ddot{a} \ y\ddot{o}\ddot{d}p\ddot{i} \ d\ddot{e} \ n\ddot{a}\ddot{m}-i \ l\ddot{i}\ddot{m}\ddot{i}k \ p\ddot{o} \ g\ddot{\ddot{a}}r \ y\ddot{d} \ ?
\end{align*}
\]

Where is the key of that house over there?

(c) When the qualification is not mentioned but understood, the \( po \) may also be suffixed, e.g.:

\[
\begin{align*}
L\ddot{i}\ddot{m}\ddot{i}k \ p\ddot{o} \ g\ddot{\ddot{a}}r \ y\ddot{d} \ ? & \quad \text{Where is the key? (i.e. the key of something, "that" or "my" key, etc.).} \\
C\ddot{i}k \ p\ddot{o} \ s\ddot{a} \ d\ddot{y}u \ z\ddot{e}r\ddot{s} \ e-\ddot{c}h\ddot{i}k \ p\ddot{o}-\ddot{s}i \ d\ddot{o} \ z\ddot{e}r\ddot{s}. & \quad \text{One said this, and the other said that.}
\end{align*}
\]
CASE

Case.—In Balti there are eight cases expressive of all the relations for which cases are used in other languages.

Section 1.—The unaltered form of the noun functions for the nominative, accusative, and vocative cases.

Le! (i.e. oh!) precedes for the last.

Section 2.—The Genitive Case.
The genitive sign is "i" or "e".

Examples.—(a) Substantives ending in a consonant.

\[
\begin{align*}
\text{Nang} & \quad \text{house} \quad \text{nanāg-i} \quad \text{of a house.} \\
\text{Khnam} & \quad \text{sky} \quad \text{khnam-i} \quad \text{of the sky.}
\end{align*}
\]

(b) Substantives ending in "a": Some change the "a" to "i" and others to "e".

\[
\begin{align*}
gopa & \quad \text{leader.} \quad \text{gopi} \quad \text{of a leader, the first, etc.} \\
hra & \quad \text{horse.} \quad \text{hrte} \quad \text{of the horse.}
\end{align*}
\]

(c) Substantives ending in "o" regularly take "e":—

\[
\begin{align*}
go & \quad \text{head.} \quad \text{go-e} \quad \text{of the head.}
\end{align*}
\]

(d) Substantives ending in "e", "i", and "u" regularly take "i".

\[
\begin{align*}
\text{ph-e} & \quad \text{flour.} \quad \text{phe-i} \quad \text{of the flour.} \\
\text{mi} & \quad \text{man.} \quad \text{mi-i} \quad \text{of the man.} \\
\text{chhu} & \quad \text{water.} \quad \text{chhu-i} \quad \text{of the water.}
\end{align*}
\]

Note.—(a) The word \text{khudā} "God" does not change, but takes the usual "i", i.e. \text{khudā-i}. Likewise the word \text{Ata} "Father", when referring to God, should be changed to \text{Ata-e} in place of the common form \text{ati}.

Exceptions.—(b) \text{Chopi}, instead of \text{Cho-e} = "of the Raja". \text{Tsharbi} more common than \text{Tshari} = "of the garden".

Section 3.—The Agent Case.
The suffix "si", following the subject is the usual sign of the Agent Case. Although it is occasionally dropped by the natives, especially in the present tense, foreigners of short residence in the country should maintain it. It is employed with all tenses, because it points to the subject as the doer of the action. It has been said that a Tibetan verb is not a verb as usually understood, but is a kind of noun phrase, implying that something comes to pass, happens, etc.; from which the importance of this case will be readily understood.

It is specially important to use it when a relative pronoun is employed in the sentence.
Examples.

*Ngā si phchek*  
I shall make. (It will be made by me.)

*Khudā si kasal byungs*  
God hath spoken.

*Ngā si zered*  
I say. (It is said by me.)

*Ngā si zerbi tamkun*  
The words which I am saying.

Nominatives ending in a consonant for the sake of euphony usually take an “i” before this “si”.

Examples.

*Khyāṅ-i si chī byas?*  
What have you done?  
(What was done by you?)

*Shingkhan-i-si lyākhmo byase las bed*  
The carpenter works well.  
(By the carpenter working well, work is being done.)

*Choq-i si nīgī menma bed*  
All are against me. (My opposition is being done by all.)

When the word *sang* or *sa*, i.e. also, even, is used after the nominative, it is necessary to drop the *si*, e.g.:—

*Khang-i sang dyu zerēdā?*  
Do you also say this?

*Ngā sang Khudā la phcholed.*  
I also worship God.

Section 4.—The Dative Case.

The sign of the dative case is the post-position *la* denoting the relation of direction in the widest sense, expressed by the English prepositions “at”, “to”, etc.

*Dyu kho la min*  
Give this to him.

Section 5.—The Locative Case.

The locative case is really a complication of the genitive, i.e. all locative post-positions must be preceded by the genitive case:—

*Kha, on; -ing-nu, in, etc.*

Seeing that *ing-nu* starts with an “i”, the preceding genitive “i” or “e” is contracted, e.g.:—

*Khiring-nu*  
in you. (Not khiri-ing nu.)

*Nāṅg-ing-nu*  
in the house. (Not nāṅg-i-ing-nu.)

The colloquial form *nang-nu* means “home”, “at home”.

Section 6.—The Ablative Case.

The sign of the ablative case is the post-position *na* = “from”.


The following unusual formations of this case need to be carefully noted.

\[
\begin{align*}
\text{Nga na yambo} & \quad \text{with me.} \\
\text{Do na drese} & \quad \text{with that.} \\
\text{Dyu na dra} & \quad \text{similar to this.} \\
\text{Yo na tsokh} & \quad \text{like that, the same as that.} \\
\text{Nga di lampo na} & \quad \text{I am not acquainted with this road.} \\
\text{n̥yam chan med} & \quad \text{compared with this.}
\end{align*}
\]

### Declension of Nouns

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<td>Gen.</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td></td>
</tr>
</tbody>
</table>

Nouns suffixed with "po"

<table>
<thead>
<tr>
<th>Noun ending in a vowel</th>
<th>Noun ending in a consonant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. }</td>
<td></td>
</tr>
<tr>
<td>Acc. }</td>
<td></td>
</tr>
<tr>
<td>Agent</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td></td>
</tr>
</tbody>
</table>
**Compound Substantives**

The Balti language is full of combinations, and in many cases compound substantives can be formed *ad lib.*

There are three main classes:—

1. Compounds formed with other nouns.
2. Compounds formed with adjectives.
3. Compounds formed with verbs.

1. Compounds formed with other nouns.

*Thang* (a wilderness, a plain, a large open space).

<table>
<thead>
<tr>
<th>noun</th>
<th>meaning</th>
<th>example</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>lang-gar</em></td>
<td>a grave.</td>
<td><em>lang-gar-thang</em> a graveyard.</td>
</tr>
<tr>
<td><em>byama</em></td>
<td>sand.</td>
<td><em>byam-thang</em>     a sandy plain, desert.</td>
</tr>
<tr>
<td><em>khnam</em></td>
<td>sky.</td>
<td><em>khnam-thang</em>    a clear sky.</td>
</tr>
</tbody>
</table>

*Kharg* (a building, dwelling place).

<table>
<thead>
<tr>
<th>noun</th>
<th>meaning</th>
<th>example</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>chhos</em></td>
<td>religion.</td>
<td><em>chhos-khang</em>    a temple, place of worship.</td>
</tr>
<tr>
<td><em>sman</em></td>
<td>medicine.</td>
<td><em>sman-khang</em>     a dispensary.</td>
</tr>
<tr>
<td><em>phungma</em></td>
<td>straw.</td>
<td><em>phung-khang</em>    a storeroom for straw.</td>
</tr>
</tbody>
</table>

*Sa* (earth, place).

<table>
<thead>
<tr>
<th>noun</th>
<th>meaning</th>
<th>example</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ling</em></td>
<td>hunting.</td>
<td><em>ling-sa</em>        hunting ground.</td>
</tr>
<tr>
<td><em>thoq</em> or <em>thyoq</em></td>
<td>top.</td>
<td><em>thoq-sa</em>       ceiling.</td>
</tr>
</tbody>
</table>

*Note.*—This *sa* is most probably an abbreviation of the word *malsa*, meaning "a place".

*Dong* (a hole).

<table>
<thead>
<tr>
<th>noun</th>
<th>meaning</th>
<th>example</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>chhu</em></td>
<td>water.</td>
<td><em>chhu-dong</em>      a well.</td>
</tr>
<tr>
<td><em>cha</em></td>
<td>tea.</td>
<td><em>cha-dong</em>       a tea churn.</td>
</tr>
</tbody>
</table>

2. (a) Compounds formed with adjectives.

*Leb* (from *leb-leb*; "flat", "level").

<table>
<thead>
<tr>
<th>noun</th>
<th>meaning</th>
<th>example</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>shing</em></td>
<td>wood.</td>
<td><em>shing-leb</em>     a wooden spade.</td>
</tr>
<tr>
<td><em>spang</em></td>
<td>sod.</td>
<td><em>spang-leb</em>     a board.</td>
</tr>
<tr>
<td><em>braq</em></td>
<td>cliff stone.</td>
<td><em>braq-leb</em>      a flat stone.</td>
</tr>
<tr>
<td><em>kha</em></td>
<td>mouth.</td>
<td><em>kha-leb</em>       a lid.</td>
</tr>
</tbody>
</table>

(b) Nouns derived from adjectives.

Many adjectives can be made into substantives by the addition of the genitive sign "i" or "e".
**COMPOUND SUBSTANTIVES**

chharyu unclean (relig.),  
chharyu-i something unclean.  
filthy.

chhogo big, great.  
chhogo-e something big.

thonmo high.  
thonmo-e something high.

(Note.—This form may be difficult to understand. The following example may therefore be helpful.)

Nasarat iing na chang lyakhmo-e byonyung-a?  
“Can anything good come out of Nazareth?”

To this form the word lukh, meaning “state”, is occasionally attached, e.g.:

chhogo-e lukh greatness, glory.  
thsuntso-e lukh low estate.  
ngarmo-e lukh humility.

(3) Compounds formed with verbs.

(a) Nouns can sometimes be formed by the addition of chas to the root. The meaning of this form can be as wide as the possibility of the verb in question permits. This chas alone has no strict meaning, it is a mere “something” to do with the verb, e.g.:

zachas something to eat, i.e. food.  
thobchas something to get or be obtained.  
yanchas something which can be done, a possibility.

On occasions a noun formed in this manner is used to qualify another noun or pronoun, which is used as the subject of the sentence, e.g.:

Nga gochas med I am not going. (Lit. I am not something that goes.)

This form of course is optional and seems to imply that “one has no intention nor desire to go”.

(b) The root of the verb plus sa.

As has been previously mentioned, sa refers to “a place”, e.g.:

Duksa a resting place, a place to sit down.  
Thulsa a place to climb.  
Tabsa a place for sowing, a farmland, etc.

(c) The root plus khang (a house, dwelling).

Zgaq-khang a house of hindrance, i.e. a prison.
(d) The root of verbs plus lukh "state".

<table>
<thead>
<tr>
<th>Verb</th>
<th>Root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thadpa</td>
<td>thadh</td>
<td>to like.</td>
</tr>
<tr>
<td>Bzodpa</td>
<td>bzodl</td>
<td>to rest; to be</td>
</tr>
<tr>
<td>Ranma</td>
<td>raml</td>
<td>to accept.</td>
</tr>
<tr>
<td>Bzurba</td>
<td>bzurl</td>
<td>to abstain.</td>
</tr>
</tbody>
</table>

**Personal Pronouns**

**Simple**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nga</td>
<td>I.</td>
</tr>
<tr>
<td>Kho</td>
<td>he.</td>
</tr>
<tr>
<td>Ngaya</td>
<td>we.</td>
</tr>
<tr>
<td>Khyang</td>
<td>you (sing.)</td>
</tr>
<tr>
<td>Khidang</td>
<td>you (plur.)</td>
</tr>
</tbody>
</table>

**Note.**—There is no distinct form of "thou" in Balti. Khyang stands for both "you" and "thou".

**Honorific form.**—Yāng, you (sing.); Yidang, you (plural).

There are two collective forms used when the meaning is general.

Ngadang  
we (folk) or we speaker and listener included.

Khundang (or Khuntang)  
They (indefinite number, "those people," etc.).

The nominative, accusative, and vocative cases are one form only.
The dative case is the nominative plus the postposition la.
The ablative case is the nominative plus the postposition na.

<table>
<thead>
<tr>
<th>English Form</th>
<th>Agent Case</th>
<th>Genitive Case</th>
<th>Locative Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>I (nīga)</td>
<td>nīga si (by me)</td>
<td>nīji (my)</td>
<td>nīng-nu (in me), nīgi-kha (on me).</td>
</tr>
<tr>
<td>We (nīgaya)</td>
<td>nīgaya si</td>
<td>nīgi-i</td>
<td>nīga-ing-nu, nīga-i-kha.</td>
</tr>
<tr>
<td>We (nīgadang)</td>
<td>nīgadang-i-si</td>
<td>nīgati</td>
<td>nīgating-nu, nīgati-kha.</td>
</tr>
<tr>
<td>He (kho)</td>
<td>kho si</td>
<td>kho-e</td>
<td>kho-ing-nu, kho-e-kha.</td>
</tr>
<tr>
<td>She (mo)</td>
<td>mo si</td>
<td>mo-e</td>
<td>mo-ing-nu, mo-e-kha.</td>
</tr>
<tr>
<td>You (khyang)</td>
<td>khyang-i-si</td>
<td>khiri</td>
<td>khiring-nu, khiri-kha.</td>
</tr>
<tr>
<td>You (khidang)</td>
<td>khidang-i-si</td>
<td>khiti</td>
<td>khiting-nu, khiti-kha.</td>
</tr>
<tr>
<td>You (yāng)</td>
<td>yāng-i-si</td>
<td>yiri</td>
<td>yiring-nu, yiri-kha.</td>
</tr>
<tr>
<td>You (yidang)</td>
<td>yidang-i-si</td>
<td>yiti</td>
<td>yiting-nu, yiti-kha.</td>
</tr>
<tr>
<td>They (khong)</td>
<td>khong-i-si</td>
<td>khong-i</td>
<td>khong-ing-nu, khong-i-kha.</td>
</tr>
<tr>
<td>They (khundang)</td>
<td>khundang-i-si</td>
<td>khunti</td>
<td>khunting-nu, khunti-kha.</td>
</tr>
</tbody>
</table>
The form *do* is often used in reference to the personal pronouns, "he" and "she", when repeated, instead of the usual form *kho* and *mo*. *Do* is also employed when the gender of the third person is unknown. The plural form is *dong*. "It" and "that" are sometimes implied.

<table>
<thead>
<tr>
<th>English Form</th>
<th>Agent Case</th>
<th>Genitive Case</th>
<th>Locative Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>It, he, she</td>
<td><em>do si</em></td>
<td><em>do-e</em> or <em>do-i</em></td>
<td><em>do-ing-nu, do-i-kha.</em></td>
</tr>
<tr>
<td>Plural</td>
<td><em>dong-i-si</em></td>
<td><em>dong-i</em></td>
<td><em>dong-ing-nu, dong-i-kha.</em></td>
</tr>
<tr>
<td>This (<em>Dyu</em>)</td>
<td>Occasionally: <em>dyu si</em></td>
<td>used for <em>dyu-i</em></td>
<td>persons.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>dyu-ing-nu, dyu-i-kha</em>, also (ding-nu or dibing-nu), dibi-kha.</td>
</tr>
</tbody>
</table>

**Reflexive Pronouns**

Baltis themselves are apt to use the reflexive pronouns in their various cases more often than Europeans would consider necessary. Around Skardu the first and third person singular possessive case is used almost to the exclusion of the simple possessive pronoun.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ngay</em></td>
<td><em>ngari</em></td>
</tr>
<tr>
<td><em>khwang</em></td>
<td><em>khuri</em></td>
</tr>
<tr>
<td><em>mwang</em></td>
<td><em>muri</em></td>
</tr>
<tr>
<td><em>ngaya khwang</em></td>
<td></td>
</tr>
<tr>
<td><em>ngadang khwang</em></td>
<td></td>
</tr>
<tr>
<td><em>khyang khwang</em></td>
<td></td>
</tr>
<tr>
<td><em>yang khwang</em></td>
<td></td>
</tr>
<tr>
<td><em>khidang khwang</em></td>
<td></td>
</tr>
<tr>
<td><em>khong khundang</em></td>
<td></td>
</tr>
<tr>
<td><em>khong khwang</em></td>
<td></td>
</tr>
</tbody>
</table>

The form "so-so", implying "one", "personally", "own", "self", etc., is also used in colloquial speech in all its cases. The compound form—"so-so so-so," implies in its various cases "each one", "each one his own", "to each one his own", etc.
(Note.—When a sentence only refers to the speaker, this form is not so commonly employed.)

Examples.

*Kho so so-e nang nu ma duk nare kho-e chī bashan (yod) ?*
If he does not stay in his own house, what authority has he got?

*Kho si so rdab nare ṅga si chī bek ?*
Should he kill himself what shall I do?

*Khong sing so-so so-so-e nang nu songs.*
They all went, each one to his own house.

*So-so so-so-e khsamba bya rgosed.*
Each one should think for himself.

Reciprocal Pronouns

The reciprocal pronoun "each other", "one another", etc., is rendered by the plural personal pronoun followed by *chik chik*. This second *chik* is declinable as required by the verb, e.g.:

*Khundang chik chik-i-baring tam ma chiks*
They did not agree with one another. (Lit. between each one of them.)

*Khundang-i-si chik chik la kha byas*
They were angry with one another.

When the personal pronoun is not used it is paraphrased by the following two forms:

*chik-i-si chik (la, na, i-kha, etc.).*
*eo-si eo (la, na, i-kha, etc.), e.g.:

*Chik-i-si chik la zers* One said to the other.
*Eo-si eo-i-kha ma chhes* Should one not believe the other
*na, myulpo chine bjiktuk!* how bad the world would become!

Demonstrative Pronouns

Simple.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>dyu</em> this.</td>
<td><em>dyung</em> these.</td>
</tr>
<tr>
<td><em>do</em> that.</td>
<td><em>dong</em> those.</td>
</tr>
</tbody>
</table>

Intensive.

<table>
<thead>
<tr>
<th><em>yo</em></th>
<th>(this very.</th>
<th><em>yong</em></th>
<th>(these very.</th>
</tr>
</thead>
</table>
| (that very. | | (those very. |}
The simple forms are commonly employed in the place of the personal pronoun after the latter has been first used, i.e. instead of continually referring to “he”, “she”, etc., as *kho, mo*, etc., the form *do, dong* (singular and plural respectively) and is more colloquial.

These demonstrative pronouns all decline regularly. (See declension of personal pronouns.)

**Examples.**

*Du ngi in*  
This is mine.

*Dyung gār-na khyongsed?*  
From where have you brought these?

*Nga si khyang la zerphi de mī, yo in*  
That is the very man I spoke to you (about).

*Dong re-re la khmul chik min*  
Give to each of them a rupee.

*Du-i-kha yoq*  
Put it on that.

*Do-ing chī yod?*  
What is in that?

*Do na spes na dyu lyakhmo nang.*  
Compared with that this seems good.

**Interrogative Pronouns**

For persons: *Su* “who”

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Su ?</th>
<th>Who ?</th>
<th>Khyang su-in ?</th>
<th>Who are you ?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ag.</td>
<td>Su-si ?</td>
<td>Who ? (by).</td>
<td>Su-si byas ?</td>
<td>Who did (it)?</td>
</tr>
<tr>
<td>Dat.</td>
<td>Su-la ?</td>
<td>To whom ?</td>
<td>Su-la minmi-in ?</td>
<td>To whom should (it) be given?</td>
</tr>
<tr>
<td>Loc.</td>
<td>Su-i-kha ?</td>
<td>On whom ?</td>
<td>Su-i-kha phoqs ?</td>
<td>For whom is (it) kept?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>At, to whom?</td>
<td></td>
<td>(put aside).</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Khyang su-i-kha chheslukh bed?*  
On whom do you believe?
Go "which" (which one)

For things and animals and occasionally for distinguishing persons unknown in place of the personal su.

Nom.  Go? Which ?  Khyang-i-si zerpho go in ?
       Which is the one you said ?
Ag.  Go-si ? By which ?  Go-si kho-la pra tangs ?
       Which one kicked him ?
Dat.  Go-la ? To which ?  Khong-i-si go-la chatak byas ?
       Which one did they prepare ?
Loc.  Ge-i-kha ? On which ?  This form is often used collo-
       (or quially to mean "where ?", where ?). "what place ?", etc., e.g. :

NGa-si khiri khmul-po eka rdo-e chik-i-kha yaqs
I put your money on a stone over there.

Ge-i-kha yaqs ?
On which one ?

Chī "what ?"

For inquiry into an action or state and the simple question, "What is it ? " etc.

Nom.  Chī? What ?  Chī-bed ? What (are you) doing ?
       Chī zered ? What (are you) saying ?
Dat.  Chī la ? At what ?  Chī la hlted ? What (are you) look-
       For what ? ing at ?
       Chī la rgosed ? What is (this) needed for ?

Relative Pronouns

The Balti language possesses no true relative pronoun. The forms used in its place may be classified in four divisions, as follows :

(1) Present and Past genitive form of the verb used as an adjective. "The man who is coming" is paraphrased by "the coming man" = ongmi mī.
   "The man who went" is paraphrased by "the gone man" = songphi mī.
The present genitive is formed by changing the infinitive termination "a" to "i" in two-syllable verbs and the "ya" into "e", "wa" into "we", and "a" into "e" in single-syllable verbs.

The past genitive is the simple suffix phi attached to the root in regular verbs and to the past tense in one-syllable and irregular verbs. (See conjugation of verbs, pp. 52-6.)

These differences should be carefully studied.

**Examples.**

*Lam-i-phred la drulbi chhu* The water which runs across the road. (Present.)

*Gonde thonphi sman* The medicine which arrived yesterday. (Past reg. verb.)

*Kyhang-i-si khrusphi snod* The pot which was washed by you. (Past one-syllable verb.)

(2) Noun of Agency plus po.

This form as a relative pronoun is personal and cannot apply to things. It is more colloquial than the adjectival form in cases where the one in question is merely understood as "the one who . . .", e.g. :—

*Ekha duk-khan-po su in?* Who is it, the one who sits there?

*Näga Tang-khanpo si kasal* The One who sent me said.

(byungs.)

(3) Substantive form of the verb.

The verb "to be", both auxiliary and substantive, has only one form for all tenses, viz. *yodpo* (that which is, etc.). All other verbs have two forms, the first being the substantive present, viz. *zerbo* (that which is being said); the second being the substantive past, viz. *zerpho* (that which was said), e.g. :—

*De jing-ing-nu yodpo chî in?* What is that, which is in that field?

*Khyang-i rbyo näga la hlton* Show me what you are writing.

*Khyang-i de jaq la rbis-pho gâr yaqsed?* Where have you put that which you wrote the other day?

(Note.—Single-syllable verbs attach this *pho* to the past tense, e.g. *byas-pho*, *kos-pho*, *hrngas-pho* (that which was done, heard, reaped).

(4) Present participle with *yodpo*.

Certain verbs, when used in the continuative present tense, i.e. "in
the act of” (the French idiom, “en train de”), take this compound form.

*Khyang-i-si ben yodpo chi las in?* What work is it you are doing? (in the act of).

*Kho si zeren yodpo nga la chhudp* What is he saying—I cannot understand.

**Correlative Pronouns**

The substantive form of the present and past tense is used as required. This may be in itself a relative pronoun meaning “that which is being done” or “was done”, etc., and may be repeated to form the correlative. Baltis very often omit this repetition, but in certain cases it is better to maintain it. Thus:

*Khiri shida chi yodpo, (yodpo) nga la min.*

Whatever you have, give that to me.

It will be easily seen that without the repetition this form is merely a relative pronoun, but it is used in such a way that the correlative is understood.

The use of the correlative, however, apart from or in addition to the relative is not often called for, it being more colloquial to paraphrase the sentence, e.g.:

*Thulkhanpo phoqtuk*

The climber will fall, i.e. He who climbs, he will fall.

Otherwise the demonstrative pronoun do and yo may be used after the dubious form of the first verb, e.g.:

*Su thul na, do phoqtuk* Who climbs, (he) will fall.

*Khyang-i si chi zer na, do nga bek* Whatever you say, that I will do.

**Indefinite Pronouns**

An indefinite pronoun is a word which, when standing alone, is a pronoun, but becomes an adjective when connected with a noun or another pronoun.

**Examples.**

*chik* one, a certain such

*khaik* some, a few.

*chik-med* none

*mangmo* many, much.

*chik sang med* not even one

*sing* all.

*tshangma*
PRONOUNS

chang med  nothing  
chang sa med  not even anything;  ngiska  both.

su med  no one.  khsunka  the three.
yang  other, more, some  e-ong  others,  etc.
eo  another  
re-re  each, every.  
gangma  the whole.

Note.—With the exception of chang med and yang, all these examples decline in the same way as nouns, e.g.:

Nom.  Khaik-i-si zered  Some say.
Poss.  Ngiski mingpo Ahmad yod  The name of both is Ahmad.
Dat.  Tshangma la min  Give to all.
Loc.  Chik-ing kal bjitse chhuded  One contained about twenty

suk.

Compound Indefinite Pronouns

There are two kinds.

(A) Personal.

These follow the usual rule for declension.  (Vide declension of pronouns, page 9), e.g.:

Gā su  Whoever.  Gā su ong na sang  Whoever comes, still
niga minna med  I am not giving.
Gā su chik  Whosoever.  Gā su chik nig kha  “Whosoever believes
cheslukh byas  on Me.”
nare
Yang su  Someone else  Yang su la hrtakh-
Anyone else.  pa mi duk  It may not be known
to anyone else.
Yang chik  Some other  Yang chik ekha  Another one was there.
Any other  yodpa
Another one.
E-chik  The other one.  E-chikpo si men  The other one says no.
zered
Gā-rere  Each one.  Khunting na gā  Each one of them went
rere so-so so-so-
e nangnu songs  to his own home.
B. Impersonal. (See also Conjunction (b), page 66.)

Gā-chi . . . na-sang Whatever . . . still.

Example.
Gā-chi las byas na sang kho-mala thadpa med
Whatever work is done, he is never pleased.

Gā-chi . . . na Whatever.

Example.
Gā-chi yod-na thade duk Be pleased with whatever there is.

Chī . . . na Whatever.

Example.
Kho si chī zer na byo-shik Do whatever he says.

Comparisons of the simple forms with the compound adverbs included.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kho si chī bed?</td>
<td>What is he doing?</td>
<td>Kho si chī byas na do lyakhma in.</td>
<td>Whatever he does (that) is good.</td>
</tr>
<tr>
<td>Khyang nām gwed?</td>
<td>When are you going?</td>
<td>Khyang nām song na niga khyang na yambo gik</td>
<td>Whenever you go I shall go with you.</td>
</tr>
<tr>
<td>Khong chibyase ongduk?</td>
<td>How will they come?</td>
<td>Khong chibyase ong na, khong diring thonuk</td>
<td>However they come they will arrive to-day.</td>
</tr>
<tr>
<td>Do su in?</td>
<td>Who is this?</td>
<td>Do su in na, hho-emina peni med</td>
<td>Whoever he is, there is no money for him.</td>
</tr>
</tbody>
</table>

The Adjective

The adjective precedes the substantive except in the case of numerals and adjective of quantity.

1. Adjectives of Quality.

These are always regular and are not affected in any way by the case of the noun they qualify.
Tshantse small, little.  Chhogo big, great.
Bahmo low.  Thonmo high.
Shal-shal shallow.  Hongbu deep.
Chhat-chhat short.  Ringmo long.
dokhmo narrow.  Phalchan broad, wide.

Stran-go thin, fine, small  Stukpo\} thick.
Phraango (for things).  Bombo\} thick (fat).
Hrkyya small (for persons, animals).  Tuk-tuk thick, liquid, food, etc.

Sing-sing\} thin, watery  Sko thick, smooth.
Hltir-hltir\} (liquid, food).  Stro thickish, hard, strong.

Tronmo hot.  Grakhmo cold.
Bzingmo clear (water).
Hasa soft.  Taq-taq hard.
Hltab-hltab flexible.  Khar-khar stiff.
Shaq-shaq smooth.  Khar-khar rough.
Kazar sharp.  Khamed blunt.
Bdonigo easy.  Hrkaplas\} difficult, hard
\} Taq-taq (work) (Urdu).
\} Mushkil heavy.

(Nyo)yangmo light (in weight).  Hlcho old.
Sarpha fresh, new.  Sningma.
Lyakhamo good, clean, nice.  Changmen bad.
Rgasha nice, beautiful.  Bzo-med ugly.
Brodchan\} tasty (nice).  Brodmed\} tasteless.
\} Harang\} bitter.
\} Kho sour.
\} Skyurmo unfertile.
Ngarmono sweet.  Skyonjan lazy.
Sabzang fertile.  Anmed weak.
Laspa active.
Anchan strong.

etc.
Comparison of Adjectives

The three degrees of comparison are expressed in the following manner:

Simple.

Lyakhamo Do patse lyakhamo Choq patse lyakhamo.

Shokhmo Do patse shokhmo Choq patse shokhmo.

Nouns, pronouns, etc., all follow the same rule.

Note.—Instead of patse, the word pa, which is an abbreviation of patse, is more commonly employed. For quality it is better to use patse, but time and place are usually compared by the shorter form pa.

The prefix mā is used much the same as the English "very".

The word legi or legi na, sometimes le-i is very colloquial and gives the highest degree to the word it qualifies, i.e. as the English word "exceedingly".

Adjectives of similitude used as Adverbs

Like, Similar, The same, Equal, etc.

(a) When two subjects are mentioned comparing one with the other, and the comparison is not very strong, the word tsokh following the ablative case na, added to the noun or pronoun in question is used.

Example.

Dyu do na tsokh in This is like (or similar) to that.

(b) When two things are not compared, but one is used as an example of the other, this tsokh takes the suffix po:

Dyu na tsokh po yang chik khyong Bring another one like this.

(c) When the strong comparison is required, meaning exact similitude, the word dra-dra or dra na dra is employed as the above tsokh.

Example.

I. Denoting quantities and manner.

Kho si gonde khyongpho na dra-dra, nīga la mins
He gave me the equivalent (or exactly the same) of what was brought yesterday.

Note.—The original meaning of dra-dra is "level".
II. *Denoting shape, size, etc.*

The expression твержда́-тыва́ or ыва́-наС-тыва́  is employed instead of дра-дра.

*Example.*

Шигар-ы скадпо на Скард-у скадпо ы Дь га-

The speech of Shigar and Skardu are the same.

(d) **When used with a substantive** to form an adjective of similitude ыва́по is joined directly to the noun.

*Example.*

тода-ыва́-по — like a man, manly, as the figure of a man.

сташи-ыва́-по — like a corpse, a dead one.

(e) **When joined to a verb** it becomes adverbial and in Balti is a very convenient way of condensing a long sentence.

*Examples.*

Кхынг друльба ыва́-по га́гая санг друльб —

I walk just like you, or (I also walk in the way you walk).

**Demonstrative Adjectives**

The Balti adjective is placed before the noun, etc., when demonstrative and remains unchanged by case and number.

Ди́ This, these. 

Динати́ng “this hat”.

Де́ That, those.

Дерго́м “that box”.

Яа́ This very, etc.

Яа́ ми this or that man.

That very, etc.

Яа́ бо это or that way.

**Interrogative Adjective**

Га́ (Which)

This га́ is unchanged by case and number.

Га́ фыок-ла сонгс? In which direction has (he) gone?

Ди́ сман-по га ми ла мінс? To which man did (you) give this medicine?

**Adjectives of Quantity**

These are nearly always placed after the nouns or pronouns which they express.
The article *chik* is used as an adjective in the numerical sense, taking its original meaning, e.g.:—

- *Hrta chik tsa*  Only one horse.
- *Chhunchi*  Some (quantity).
- *Yuntse*  A little (quantity).
- *Baqchi*  Some (a fair amount).
- *Skede*  More.
- *Ldim* (or) *Hltim*  More than sufficient, over, extra (in amount).

- *Mangmo]*  Much, many.
- *Motpo*  A great quantity, more than usual.
- *Nara-byase*  A very little (quantity).
- *Tsiltse*  Some (negatively used), i.e. none.
- *Chang med*  Not any.

After nouns the suffix *chi* may be attached to convey the idea of "some", e.g.:—

- *Nga shing chi khyongsed*  I have brought some wood.
- *Mār chi darong yod*  There is still some butter.

The words *zdod-chi* and *ban-chi* are often used apart from any noun after reference to some work, state, illness, or quality, etc., e.g.:—

- *Bān-chi songs*  A little better (in health).
- *Zdod chi yod*  There is a difference (superiority) (quality).

**Interrogative Form**

- *Tsām?*  How many?
- *Tsāmtse* or *tsātse* (coll.)  How much?

**Cardinal Numbers**

NUMERALS

13. chuksum.  17. chubdun.
14. chubjī.  18. chubgyad.
15. chogā.  19. churgu.
16. churuk.  20. ngīshu.

Note.—From twenty to thirty hrtsa(q) is put between the twenty and the digital number. This hrtsaq is part of the verb hrtsaqpa which means to be in addition to, or more, or upon. The final q is scarcely audible in speech.

21. ņığishu hrtsa(q) chik.  26. ņığishu hrtsa(q) druk.
22. ņığishu hrtsa(q) ngis.  27. ņığishu hrtsa(q) bdun.
23. ņığishu hrtsa(q) sum.  28. ņığishu hrtsa(q) bgyad.
24. ņığishu hrtsa(q) bji.  29. ņığishu hrtsa(q) rgu.
25. ņığishu hrtsa(q) ga.  30. kḥsumchu.

Note.—Seeing that this hrtsaq only occurs between 20 and 30, the word twenty is often dropped and the colloquial form is hrtsa(q) chik, hrtsa(q) ngīs, etc. After 30 the conjunction na is used and the counting continues from twenty, i.e. from twenty to forty; the counting bases on 20.

31. ņığishu na chuschik.  36. ņığishu na churuk.
32. ņığishu na chongas.  37. ņığishu na chubdun.
33. ņígishu na chuksum.  38. ņígishu na chubgyad.
34. ņígishu na chubjī.  39. ņígishu na churgu.
35. ņígishu na chogā.  40. ņígishu ngīs (i.e. two twenties).

Note.—Up to a hundred, the counting is reckoned in aggregates of twenty.

41. ņígishu ngīs na chik.  51. ņígishu ngīs na chus chik.
42. ņígishu ngīs na ngīs.  60. ņígishu kḥsum.
43. ņígishu ngīs na kḥsum.  70. ņígishu kḥsum na phchu.
44. ņígishu ngīs na bji.  80. ņígishu bji.
45. ņígishu ngīs na ga.  90. ņígishu njī na na phchu.
46. ņígishu ngīs na truk.  100. bgya (or) bgya chik.
47. ņígishu ngīs na bdun.  101. bgya chik na chik.
48. ņígishu ngīs na bgyad.  120. ņígishu truk.
49. ņígishu ngīs na rgu.  130. ņígishu truk na phchu.
50. ņígishu ngīs na phchu.  140. bgya chik na ņígishu ngīs, etc.
Note.—Two forms are used for the hundreds.

200. bgya n̄igis or n̄iṅbgya.
300. bgya khsun or kḥsumbgya.
400. bgya b̄i or b̄iṅbgya.
500. bgya gā or gābgya.
600. bgya truk or trukbgya.
700. bgya bdun or bdunbgya.
800. bgya bgyad.
900. bgya rgu or rgu bgya.
1,000. stong (or) stong chik.
2,000. stong n̄igis.
3,823. stong khsun na bgya-bgyad na n̄igishu hrtsa(q) kḥsum.
1,000,000. stong-stong.

**Ordinal Numbers**

<table>
<thead>
<tr>
<th>Adjectival</th>
<th>Substantive</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>gopi.</td>
</tr>
<tr>
<td>Second</td>
<td>e-ris-i-kha or n̄igis-i res-i.</td>
</tr>
<tr>
<td>Third</td>
<td>kḥsum-i res-i,</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—Occasionally the word res-i is dropped as in the following example:—

*Kḥsum-i jaq la*  On the third day.

When it is not absolutely necessary to use the ordinal number, it is more colloquial to compare the one in question with the preceding or following one, e.g.:

*Do-i-shul la*  (next to) that, him, etc.

(after)

**The Distributive Numerals**

Distribution is expressed in the following way.

For the first number, the expression re-re; for all other numbers the form is repeated.

**Examples.**

One at a time  *re-re.*
Two at a time  n̄igis-n̄igis (or) n̄iṅ-n̄iṅis.
   etc.
Collective Numbers

The only collective numbers known in Balti, apart from the cardinal numbers, are the two words *dor* and *gzung*, meaning "a pair", "a couple", *gzung* specially implying persons and living creatures.

The cardinal numbers plus "ka" may be used collectively as follows, and are inflected for case adaptation.

\[
\begin{align*}
\text{Ngïska} & \quad \text{both.} \\
\text{Khsumka} & \quad \text{the three.}
\end{align*}
\]

Above the digital numbers, this form is rarely heard, the word *gangma* being placed after the cardinal numbers and being inflected as required.

\[
\begin{align*}
\text{Ngïshu gangma si zers} & \quad \text{The (whole) twenty said.} \\
\text{De khsun-chu gangmïng-na chik} & \quad \text{One of that thirty.}
\end{align*}
\]

*Note.*—The expressions:

\[
\begin{align*}
\text{Lo khor} & \quad \text{one year} \\
\text{Lo skor chik, etc.} & \quad \text{a dozen years}
\end{align*}
\]

only used in reference to years or age, e.g.:

\[
\begin{align*}
\text{Ngï ato la lo skor gâ songs} & \quad \text{My father is sixty years old.}
\end{align*}
\]

Multiplicative Numerals

The English suffix "fold", for instance "two-fold", "three-fold", when meaning twice or thrice the amount already mentioned is very simply constructed in Balti by adding the word *zde* to the qualifying number. Thus:

\[
\begin{align*}
\text{Ngïs-zde} & \quad \text{two-fold.} \\
\text{Khsun-zde} & \quad \text{three-fold.} \\
\text{Stong-zde} & \quad \text{thousand-fold, etc.}
\end{align*}
\]

*Note.*—*Zde* originally means "prize", or "reward", "wage".

Fractional Numbers

The only distinct fraction in Balti is *phed* = "half". When standing alone it always takes *po*, e.g.:

\[
\begin{align*}
\text{Phed-po ñega la min} & \quad \text{Give me (the) half.} \\
\text{Phed byase na, phed po dikha} & \quad \text{Having divided it in half, bring} \\
\text{khyong, e-phed po khiri shida yoq} & \quad \text{one half here (and) you keep} \\
& \quad \text{the other.}
\end{align*}
\]

All other fractions must be explained by first dividing the whole and then numerating the various parts as required.
Examples.

Po khsun-i po chik, i.e. one part of three parts (viz. one-third).

Po bji-i po chik, or one-quarter.
Po phed-i phed po
Po ge po khsun three-fifths.

Adverbs

Section I

Place

The following list is given in detail but the student must discover which forms are commonly used in his own district. Familiarity with all is an asset. Pronunciation may be found to vary, and in most places these words are very indistinctly pronounced.

Here.

\[ \begin{align*}
\text{Near} & : \\
& \begin{align*}
dikha & \text{here (precise, demonstrative).} \\
dyuwa & \text{just here, (place) nearby.} \\
dyuware & \text{somewhere here.} \\
di malsa & \text{this place (can be used optionally instead of the above mentioned).}
\end{align*}
\]

Genitive \( dyuvari \) of here

General \( yawa \) here (about).

Genitive \( dibari ; yawari \) of here.

There.

\[ \begin{align*}
\text{near} & : \\
& \begin{align*}
 ekha & \text{there (precise, demonstrative).} \\
dewa & \text{there (place).} \\
deware & \text{there (somewhere there, place).} \\
deba & \text{there (referential, narrative).}
\end{align*}
\]

de malsa "that place". (Can be used instead of the above group optionally.)

Genitive: \( dewari, debari \) "of there".

General \( awa \) over there.

Genitive: \( awari \) "of there".

Note.—Yā malsa This or that very place, is used as demonstrative and relative.
The conjunctive form is obtained by using the interrogative before the dubious form of the verb, plus na or nare, e.g.:

\[ Y\text{\'ang g\text{"a}r shakh na, \text{"i}nga yiri lza ong nuk} \]
\[ I \text{ will follow you wherever you go.} \]

### Adverbs of Place

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yar</td>
<td>above, on high.</td>
<td>thuru</td>
<td>below, down.</td>
</tr>
<tr>
<td>gyen la</td>
<td>up, above.</td>
<td>gabtu</td>
<td>down, downwards.</td>
</tr>
<tr>
<td>thyog tu</td>
<td>above, top.</td>
<td>ogtu</td>
<td>under.</td>
</tr>
<tr>
<td>nang-jong</td>
<td>inside.</td>
<td>phil-jong</td>
<td>the outer side.</td>
</tr>
<tr>
<td>nang-nuru</td>
<td>before.</td>
<td>phirlo</td>
<td>outside generally.</td>
</tr>
<tr>
<td>dnuu</td>
<td>towards here.</td>
<td>etsa</td>
<td>towards there.</td>
</tr>
<tr>
<td>ditsa</td>
<td>somewhere this way.</td>
<td>etsare</td>
<td>somewhere that way.</td>
</tr>
<tr>
<td>ditsare</td>
<td>nowhere.</td>
<td></td>
<td>everywhere.</td>
</tr>
<tr>
<td>g\text{&quot;a}r med</td>
<td>nowhere.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>malsa chik-i</td>
<td>somewhere.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>kha.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ngimor</td>
<td>near.</td>
<td>thaqring</td>
<td>far.</td>
</tr>
<tr>
<td>-i-shida</td>
<td>close up, touching.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-na thukse</td>
<td>by the straight way.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tang-garpore</td>
<td>on the top side.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>khaltari</td>
<td>round about.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gyiskori</td>
<td>all round.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The following forms are usually comparative:

- Gyentsa: higher.
- Gabtsa: lower.
- Gyentsare: somewhere higher.
- Gabtsare: somewhere lower.
- Gongtsa: higher (in level).
- Gongtsare: somewhere higher.

The demonstrative adjectives di, de, y\text{"a} may be placed before the following nouns to form compound adverbs of place.

- Di or de hlte: this or that way.
- Di or de phyokh-la: this or that direction.
- Di or de rol la: this or that side.
- Di or de ljong-la: this or that side, way.

The simple interrogative form is g\text{"a}r?, "where?", but the adjective g\text{"a} may be prefixed for compounds, e.g.:

\[ G\text{"a} malsa, g\text{"a} rol-la, g\text{"a} hlte, etc. \]
Section II

Time

\( Na = " \text{when}\)"

The infinitive form of the verb in question plus \(na\) is used irrespective of whether the past, present, or future tenses are used.

\(N\mathring{g}a\) \(ongma\) \(na\) When I come.
\(Y\mathring{a}ng\) \(shakhpa\) \(na\) When you go.
\(Zerba\) \(na\) When speaking.

An alternative to this form can be supplied by inflecting the verb in question and adding the phrases \(wakh\) \(la\) "at the time of", or \(wakh\) ping-\(nu\) "during the time of", e.g.:

\(N\mathring{g}a\) \(gwe\) \(wakh\) \(la\) "I, at the time of going", i.e. "When I go".

This form is used when the sentence is compound or complex, i.e. when one or more supplementary phrases are used, and can refer either to the past, present, or future tense.

The definite future may be expressed as follows:

\(Dyu-la-dikha\) The future.
\(Dyu-la-dikh-ing\) \(jaq\) \(chik\) Some day in the future.
\(Ta\) \(ongmi\) \(jaq\) kun-\(ing\) \(nu\) In the coming days.

Also the past, in the following way:

\(Rg\mathring{a}lphi\) \(jaq\) \(chik\) Some day in the past.
\(Rg\mathring{a}lphi\) \(jaq\) \(kun-ing-\) \(nu\) In the past days.
\(Gopi\) namzing-\(nu\) Long ago, in olden times.

For the present:

\(Diring\) \(ber\) Now-a-days.
\(D\mathring{i}\) \(jaq\) \(kun\) \(ing\) \(nu\) In these days.
\(D\mathring{i}\) \(namz-ing-\) \(nu\) In this dispensation, or age.

Adverbs of Time

\(N\mathring{a}m\) ? When ?
\(G\mathring{a}wakh\) \(la\) ? Which time, at what time ?
\(N\mathring{a}m\) thoni \(manpo\) How long ?
\(Jaq\mathring{t}an\) Every day.
\(Jaq\mathring{-}i\) Daily
\(Diring\) To-day.
\(Gonde\) Yesterday.
### Adverbs

| Kharchaq la | The day before yesterday. |
| Dunuma jaq | Three days ago. |
| Bela, haske | To-morrow. |
| Haske gyokhsa | To-morrow morning. |
| Snang la | The day after to-morrow. |
| Rzesla | The third day. |
| Dyvik | This year. |
| Nang | Last year. |
| Rgyema | Next year. |
| Ma gorba | Without delay, soon. |
| Dose | Now. |
| Alta, mā dose | Now, directly. |
| Gore | Late. |
| Abtsa, abtsare | Later (the same day). |
| Gopa, mā gopa | At first, the very first. |
| Dose na ekho | Henceforth. |
| Wakh la na | (after genitive of verb) Since. |
| Darong, dakhsan | At present, yet. |
| Tal bal | |
| Bar tar | Sometimes. |
| Shakhmed takhmed la | |
| Gā gā wakh la | |
| Patse gopa | Previously, before. |
| Yā wakh la | Then (relative). |
| Jukping | Afterwards. |
| Juk la | At last, at length |
| Dumping | Before. |
| Gyokhsare | Early. |
| De jaq la, e-jaq la | The other day. |
| Skyede (or) skede | Often. |
| Hrtane | Always. |
| Mala med | Never. |

### Section III

**Manner**

**Simple Form**

| Chī-byase? | How? (in which way?). |
The word *Byase* may be attached to almost any adjective to form an adverb of manner or degree, e.g.:

- **Lyakhmo** good.  
- **Lyakhmo byase** well.  
- **Shishik** bad.  
- **Shishik byase** badly.  
- **Shokhmo** quick.  
- **Shokhmo byase** quickly.

**Examples.**

- **Khyang-i-si dyu chi-byase byas?** How did you do this?  
- **Lam-po china yod?** How is the road?  
- **O-ma shokhmo-byase khyong** Bring the milk quickly.  
- **Di snod-po lyakhmo-byase khrus** Clean this vessel well.

The suffix *re* is attached to adverbs as well as adjectives, and implies the meaning of "rather", "fairly", etc. (N.B.—This meaning varies according to the possible uses of the verb following it, e.g. *shokhmore song* "go quickly").

The suffix *re* here points to the *going* and implies quickness in the execution of the going, whereas *shokhmo song* points to the departure and implies a quick start which must not be delayed, but does not convey any idea of speed in the actual going. In many cases this *re* lessens the degree of intensity, e.g.:

- **Lyakhmore byos** Do (it) fairly well.

- *tangse, i-kha, or na, and byase* may be suffixed occasionally to nouns to form an adverb of manner, e.g.:

  - **An tangse** forcefully.  
  - **An-i-kha, or An-na** with force.  
  - **Sning tangse** applying the heart or mind.  
  - **Sning-i kha** from the heart, sincerely.  
  - **Khyut-i-kha, or Khyut-pi-kha** with power, mental, moral.  
  - **Khsamba byase** thoughtfully.  
  - **Snangga byase** carefully.  
  - **Yo byase** thus.  
  - **Do byase** like that.

A very useful compound form is obtained by the use of *patse* with the root of a verb. *Patse* in this sense means "as much as", e.g.:
ADVERBS

Yan patse as much as possible.
Yod patse as much as there is.
Thob patse as much as obtainable.
Nga yan patse bek I shall do as much as I can.

SECTION IV

Numeral Adverbs

The three forms and colloquial variation are as follows:

\[
\begin{array}{ccc}
\text{a} & \text{ren} & \text{most common} \\
\text{b} & \text{rim} & \text{alternative} \\
\text{c} & \text{respa} & \text{occasional} \\
\text{d} & \text{res} & \text{locative}
\end{array}
\]

Expressive of time in such phrases as “this time”, “your turn”, etc.

Examples.

(A)
Preceding the Numeral.

\[
\begin{align*}
\text{ren-chik} & \quad \text{once.} \\
\text{ren-bji} & \quad \text{four times.} \\
\text{ren-bgya} & \quad \text{a hundred times.}
\end{align*}
\]

(B)
Following the Numeral.

\[
\begin{align*}
\text{chikrim} & \quad \text{once.} \\
\text{ngiirim} & \quad \text{twice.} \\
\text{khsurrim} & \quad \text{thrice.}
\end{align*}
\]

Note.—This form is never used above the digital numbers.

(C)
Before adjectives of Quantity.

\[
\text{respa khaik} \quad \text{Several times.}
\]

This form is used before numerals also in the same way as ren.

(D)
Locative form.

When a Postposition is used, the form res must be employed and some demonstrative is placed before.

\[
\begin{align*}
\text{e-res la} & \quad \text{next time, or on the other occasion.} \\
\text{e-res-i-kha} & \\
\text{di res-i-kha} & \quad \text{this time.}
\end{align*}
\]
**Miscellaneous Adverbs**

- **ditse** so, so much. (Degree.)
- **yotse** this much. (Quantity.)
- **chā ?** why?
- **chī phila ?**
- **chī phari ?**
- **chī mingna ?**
- **su-i phila ?**
- **su-i mingna ?**
- **rang hrkyang**
- **hrkyangka**
- **chap0**
- **chhadkha**
- **nong-ā**
- **ya-ya**
- **di, de, or yā trapo-e-kha**
- **di, de or yā bzo-e-kha**
- **chon la**
- **sang**
- **choq patse**
- **mā yuntse song na**
- **mā motpo song na**

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ditse</td>
<td>so, so much</td>
</tr>
<tr>
<td>yotse</td>
<td>this much</td>
</tr>
<tr>
<td>chā ?</td>
<td>why</td>
</tr>
<tr>
<td>chī phila ?</td>
<td>what for</td>
</tr>
<tr>
<td>chī phari ?</td>
<td></td>
</tr>
<tr>
<td>chī mingna ?</td>
<td></td>
</tr>
<tr>
<td>su-i phila ?</td>
<td>for whom</td>
</tr>
<tr>
<td>su-i mingna ?</td>
<td></td>
</tr>
<tr>
<td>rang hrkyang</td>
<td>entirely, wholly</td>
</tr>
<tr>
<td>hrkyangka</td>
<td></td>
</tr>
<tr>
<td>chap0</td>
<td>perhaps</td>
</tr>
<tr>
<td>chhadkha</td>
<td>certainly, surely, without doubt</td>
</tr>
<tr>
<td>nong-ā</td>
<td>yes, that is so</td>
</tr>
<tr>
<td>ya-ya</td>
<td>yes, yes, (I understand.)</td>
</tr>
<tr>
<td>di, de, or yā trapo-e-kha</td>
<td>thus, this way, that way, etc.</td>
</tr>
<tr>
<td>di, de or yā bzo-e-kha</td>
<td></td>
</tr>
<tr>
<td>chon la</td>
<td>for nothing, in vain</td>
</tr>
<tr>
<td>sang</td>
<td>also even</td>
</tr>
<tr>
<td>choq patse</td>
<td>above all</td>
</tr>
<tr>
<td>mā yuntse song na</td>
<td>at least, at the minimum.</td>
</tr>
<tr>
<td>mā motpo song na</td>
<td>at the most, at the maximum.</td>
</tr>
</tbody>
</table>

The root of the verb plus cha is used in the following way:—

- **min cha** about to give, on the point of giving.
- **go cha** moving.

Nouns, pronouns, and infinitives standing in the Dative Case may be followed by the word tsa to imply “only”.

- **Khwang tsa** he only.
- **ongma la tsa** only for coming.

The word tsa may follow numbers and nouns to imply “about”.

- **nūgima tro tse** about midday.
- **nūgishu tse** about twenty.

The **Infinitive Mood** of some verbs expressive of time, place, manner, etc., may be used negatively as an adverb.

- **Kho ma gorba ongnek** He will come soon (without delay).

  *(See chapter on Postpositions.)*
- **Nya ma thadpa ongs** I came unwillingly (without wanting to).
The Conjunctive Participle is similarly used affirmatively.

Thade duk  Be cheerful, etc.
Gore ong  Come late.

The root of a verb followed by the form *kha ma ruk* is an occasional way of expressing "just before".

*Thon-kha ma ruk*  just before arriving.
*bya-kha ma ruk*  just before doing.

**VERBS**

*Introductory Remarks*

The Balti verb must be regarded as expressing not so much an action, as merely "a coming to pass".

It must be considered in the main as impersonal, like the English "it suits", etc.

The Balti language is devoid therefore of what are, correctly speaking, active and passive voices. Wherever these two words are employed in regard to verbs in this Grammar, the intention is to help the student to grasp the meaning from a European grammatical standpoint.

Transitive verbs regularly take the Agent Case to distinguish the doer.

The forms both in tenses and participles remain regular for both masculine and feminine, singular or plural.

*The Verb "To Be"

According to H. B. Hannah "the only real Tibetan verb is the verb "to be", whether in the form of *inpa* or *yodpa*; all other verbs being more or less noun phrases, dependent for their significance upon the various moods and tenses of these two verbs *inpa* and *yodpa". Balti adopts the Infinitive *inma* instead of *inpa*.

Before conjugating the various tenses we must first consider carefully what difference exists between these two verbs.

*Yodpa "To Be"

*Yodpa* gives the meaning of "to exist" and "to be present", and is much more definite than *inma*.

*Yodpa* is also employed as an auxiliary verb, i.e. it helps to form a tense or a mood of some principal verb.

*The Different Uses of Yodpa*

(1) The expression in English "There is" is translated by this *yodpa*. 
Ekha phru khaik yod  There are some boys over there (lit. Some boys are present over there).

(2) When describing quality.  Yod "is" implies that the speaker has knowledge of the thing in question.

Di smanpo lyakhmo yod  This medicine is good.

This points to the healing property and suggests personal experience, i.e. "I have used this medicine and it is good".

On the other hand if we were to say Di smanpo lyakhmo in we should suggest that the ingredients and quality of the medicine are good, but that its value as a curative has not been proved.

(3) When a noun or pronoun is followed by a Locative Postposition (in, cn, etc.) the verb "to be" must be expressed by yodpa, and never by inma.

\[ \text{Ngi shogbu de rgom-i-kha yod} \quad \text{My book is on that box.} \]

\[ \text{Gri chik ngi shida yod} \quad \text{I have a knife.} \]

\[ \text{Mi chik nga na yambo yod} \quad \text{A man is with me.} \]

Inma "To Be"

Inma must never be used in place of yodpa, when the latter means "to exist".  Yodpa can, however, sometimes replace inma without being a mistake.

Inma may also be auxiliary to other verbs.

(1) Inma follows, or is used in connection with, a noun or adjective

\[ \text{Di tampo gzon ina men?} \quad \text{Is this word a lie or not?} \]
\[ \text{Kho choq ongphi in (auxiliary)} \quad \text{He has just come.} \]

(2) Inma always follows the Genitive Case.

\[ \text{Dyu ngi karol in} \quad \text{This is my cup.} \]

(3) Inma is used with the simple question "What is?", "Who is?" etc., and in the corresponding answer.

\[ \text{Su in?} \quad \text{Who is it?} \quad \text{Nga in} \quad \text{I am (it is I).} \]

\[ \text{Dyu chi in?} \quad \text{What is this?} \quad \text{Dyu shogbu in} \quad \text{This is a book.} \]

The Verb "To Have"

There is no actual verb "to have" in Balti; but the verb yodpa used in the following ways gives the equivalent.

(1) Yodpa following the Dative Case.

\[ \text{Nga la yod} \quad \text{I have (to me is).} \]

This construction is used in reference to human beings, animals, parts of the body, and large properties.
Examples.

Mi chik la bu ngis yodpa  A man had two sons.
Nga la nang chik yod   I have a house.
Kho la kangma ngis yod  He has two feet.

(2) Yodpa following the Genitive Case plus shida.
This construction is used with reference to things, money, etc.
Ngi shida polo chik yod   I have a ball.
Ngi shida zachas chang sang med  I have no food at all.

General Verbs

(1) The Infinitive.—The Infinitive always terminates with the sound "a", which may become ba, ma, pa, wa, or ya, according to the construction of the root preceding.

Examples.

drulba  to walk.  ongma  to come.

The Infinitive plus the negative auxiliary of yodpa, i.e. med, gives the present negative tense. Thus—
bya  to do.
bya med  not doing, do not, etc.

This is the only negative form of the present tense.

(2) The Infinitive form is used to express the Gerund, subject to the following rules:—
(a) As the Subject of a Verb it usually changes its final a to o; but the unchanged form may be heard in everyday speech.

Examples.

Khrilbo shikshik in  Fighting (to fight) is bad.
Haq zerbo lyakhmo in  To speak the truth is good.

(b) As the Object of a verb in a simple sentence it does not change, e.g. Kho rbya thaded  He likes to write.

Note.—The Object of the verb jik(s)pa "to fear" always takes the Postposition la, e.g. Kho shya la jiksed  He fears to die.

(c) As a complement, the occasional English form "We thought him to be mad" would be paraphrased as in colloquial English thus—"We thought that he was mad."

(3) The Qualifying Infinitive may be employed adverbially or adjectivally.

(a) Indicating purpose, i.e. adverbially, before a verb it remains unchanged.
Examples.

Khö hítanmo la hlta ongs  He came to see the sport.

Nga si dyu yâng la minma khyongs  I brought this to give to you.

(b) The simple Infinitive, in a noun phrase which stands as the Object of another verb, always takes the Postposition la, i.e. it acts as an adjective to the noun following.

Las bya la mū chik dikha yodpa  A man to do work was here.
Dyu shing chaqpa la stare yod  This is an axe to cut wood.

Note.—The phrase "things to come" would be paraphrased simply by "things (news) which are to come", and the relative pronoun would be used after the infinitive. Thus—ongma yodpi phrin kun.

(4) The Genitive form of the Infinitive, is formed in the following ways:

The Present and Continuous Tense.

(a) Single-syllable verbs change the final wa and ya to we and e respectively.

Examples.

\[\text{gwa} \text{ to go gen. } \text{gwe} \text{ of going.}\]
\[\text{bya} \text{ to do } \text{be} \text{ of doing.}\]

(b) Double-syllable verbs change the final a to i, e.g.:

\[\text{zerba} \text{ to speak gen. } \text{zerbi} \text{ of speaking.}\]

Past Tense.

The suffix phi is added to the root in double-syllable verbs and to the Past Tense of single-syllable verbs.

Examples.

\[\text{khyongma} \text{ to bring. } \text{khyongphi} \text{ which was brought.}\]
\[\text{rbya} \text{ to write. } \text{rbisphi} \text{ which was written.}\]

Examples.

\[\text{Ngadang gwe lampo dyu in} \text{ This is the road we take}\]
\[\text{(Lit. We road of going is this).}\]

\[\text{Khidang songphi lampo do in} \text{ That is the road you took}\]
\[\text{(Lit. You went road that is).}\]

It is readily seen that the relative pronoun and the Infinitive used adjectivally are identical.

The English sentence "I have no thought of going" would be turned in Balti to "I have no going thought" Nga la gwe khsamba med.
Tenses of the Indicative

(1) Present.
Apart from the addition of suffixes and phrase-forming words common to all tenses, the Present Tense has one or two forms peculiar to itself. The present participle is expressed by the addition of *en* to the root, and is used in the present and imperfect tenses to imply state, habit, etc., according to the verb conjugated with it.

(a) Present, Continuous, and Habitual.—Present participle with the auxiliary *yodpa*.

*Examples.*

\[ \text{Nga si rben yod} \quad \text{I am writing (continually).} \]

\[ \text{De ri la ridak ongen yod} \quad \text{Ibex are (continually) coming on that mountain.} \]

(b) When the present participle is conjugated with other verbs than the auxiliary it expresses the state in progress at the particular time mentioned.

*Examples.*

\[ \text{Kho hrtsen onged} \quad \text{He comes dancing.} \]

\[ \text{Mo hlu tawgen songs} \quad \text{She went singing.} \]

(2) The Present Participle with *chin*.

This word *chin* although placed after the verb gives the meaning of the English expression "seeing that", and is mainly used before a question.

*Examples.*

\[ \text{Di phru lyakhmo inen chin, khyang-i-si kho cha tyangs?} \quad \text{Seeing that this boy is good, why did you hit him?} \]

\[ \text{Di wakhping-nu Yahudpiong la, Ybang la rdo-rub bya-sngi yoden chin, Ybang debo yang shakhsed?} \quad \text{Seeing that at this time, the Jews are wishing to stone Thee, art Thou going there again?} \]

(3) When the present tense is the finite verb in a clause which is itself the object or subject of another sentence, the substantive form of the verb must be employed.

This substantive form has two ways of expressing itself: (a) definitely, (b) indefinitely.

Occasionally the two forms are confused in everyday speech, but when the verb in question implies inactivity or a mere generality the indefinite form should be used.
(a) The Definite form—the Present Participle plus yodpo.
(b) The Indefinite form—the Substantive Form of the verb standing alone.

Examples of the two forms confused (optional):—

\[
\begin{align*}
Nga \text{ la } khong & \text{ drulbo thongs} \\
Nga \text{ la } khong & \text{ drulen yodpo thongs} \\
Kho \text{ la } nga & \text{ las byo thongs} \\
Kho \text{ la } nga & \text{ las ben yodpo thongs}
\end{align*}
\]

I saw them walking.
He saw me working.

Examples of the definite form.

Khang la kho bgyugen yodpo thongs They saw him running.
Kho si bosstring chi na kh pera tang-en yodpo la khong bgyals They were astonished at his speaking with a woman.

Examples of the indefinite form, when the state is at rest, general or follows another statement.

Yang-i-si zerbo nga la chhudpa med I do not understand (what) you say.
Ngal Ruhpo phurgon-i-bzo-e byase “I saw the Spirit having descended from heaven like a dove, remaining on Him.”
khnaming-na thuru babse, Kho-e-kha dukpo thongs.

(4) The Present Participle with the verb Dukpa.
This form expresses recurrence and continuity rather like the English expression “to keep on doing”, etc.

Kho nga na bronjen duged He keeps on annoying me.
Mo chillim thunjen duged She keeps on smoking.

(5) Another very definite form of the Present, which is only used in the third person is the root plus ang.

Kho si chi byang ? What is he doing ?
Kho si shing chagang He is breaking wood.

Note.—This may be used in the Imperfect Tense by adding the Participle, pa.

Kho gwangpa He was going.

Imperfect Tense

The Indefinite Present Tense plus pa gives the Indefinite Imperfect. The present Participle plus pa gives also the Imperfect, but conveys a clearer idea of activity than the former.

gwedpa was going  gwen yodpa was going (actually).

The use of suk instead of this pa is dealt with under the paragraph on the Past Participle. See chapter on the Past Tense.
Past Tense

The simple Past Tense denotes an action done at some indefinite time. It is also used in Balti very frequently without a nominative in a perfect and complete sense, in reply to questions, and thus in many instances takes the place of "yes" and "no".

The simple Past Tense is formed by adding s to the root of all verbs. The irregularities of some of the single-syllable verbs should carefully be noted.

Examples.

- **Yaqpa** to put.  
  **Yaqs** put.
- **bya** to do.  
  **byas** done.
- **kwa** to hear.  
  **kos** heard.
- **shya** to die.  
  **shis** died.
- **za** to eat.  
  **zos** eaten.
- **rbya** to write.  
  **rbi** written.
- **gwa** to go.  
  **songs** gone (only Past Tense of marked irregularity).

The substantive form of the Past Tense is formed by adding *pho* to (a) the Root of double-syllable verbs, and (b) to the Past Tense of single-syllable verbs.

Examples.

- **yaqpho** put, that which is put.
- **zerpho** said, ,, ,, said.
- **byaspho** done, ,, ,, done.

**The Past Participles of YODPA**

**suk** and **pa**

The differences of these two forms in many ways are difficult to distinguish, and one may say that most students will probably learn by use better than by rules.

The following points may, however, be noted:—

(a) **Suk** and **pa** used with the verb YODPA.

When a matter is known merely by hearsay, or is narrated as having happened in the past, **pa** is employed.

E.g. "'Esa-i zizi deba yodpa" "The mother of Jesus was there."

When the matter is certain or has been seen by the speaker, **suk** would be employed.

E.g. **Kho de-i dikha yodsuk** He was here earlier in the day.
Matters of custom, habits or permanent things usually take *suk* instead of *pa*.

E.g. "Deba rdo kwât truk, Yahudpong-i gdong laqpa khrwa phari, khrim na zomse yod suk" "There were there six water pots after the manner of the purification of the Jews."

"Deba chhu mangmo yod suk" "There was much water there."

Apart from the above-mentioned uses, *suk* is normally used in the tenses of some forms of the Subjunctive Mood. See chapter on Subjunctive Mood.

**Future Tense**

The Balti verb has only one Future Tense form, that is the Indefinite (shall do, will do, etc.).

The peculiar nature of the verb, however, allows this form in some cases to supply more or less any future meaning.

In certain cases paraphrasing will overcome the difficulty which naturally only presents itself to the European mind.

Where supposition is inferred, or *could be substituted*, the Subjunctive Mood will solve the problem. See chapter on the Subjunctive Mood. The following sentences will show some of the ways of paraphrasing.

**Future Continuous** (shall be doing, etc.).

*Examples.*

(1) I shall be travelling when you arrive.

Paraphrase.—I shall be (at the travel) (Fr. *en voyage*) when you arrive.

Balti.—Yäng thonmi wakh la nêa besa la duktuk.

(2) He will be singing when he comes.

Paraphrase.—He will come singing.

Balti.—Kho hlu tanên ongnek.

(3) He will be giving medicine this evening, therefore do not go.

Paraphrase.—He gives medicine this evening, therefore do not go.

Balti.—Diring gontakhs-i-kha kho sman bed, dophari ma song.

**Future Perfect**

*English.*

He will have finished his work before dark.

*Paraphrase.*

Before nightfall he will finish his work.

*Balti.*

*Tshan ma ranma kho si khuri laspo chham chuktuk.*
Future Perfect Continuous (even in English this tense is often avoided.)

**English.**

If I continue to work until to-night, I shall have been working thirty hours.

**Paraphrase.**

Should I keep on working until to-night I shall have been thirty hours at this work.

**Balti.**

Ngatshanthone-manpo las ben duk nare, niga la dilaspo ben dukse ghan'ta khsumchu gik.

(Lit.) . . . to me at the continual doing of this work, thirty hours will go.

Future Tense Formation.

(1) *Verbs* whose roots terminate in a consonant, i.e. double-syllable verbs, the Future Tense is formed by adding the syllable *uk* prefixed by *t* or *n*.

**Examples.**

(a) If the root ends in \( r \), \( b \) rdaba (to kill). \( rdahtuk \) (shall kill).

(b) If the root ends in \( k \), \( f \) bjikpa (to become bad). \( bjiktuk \) (will . . . bad).

(c) If the root ends in \( q \), \( g \) chaqpa (to break). \( chaqtuk \) (shall break).

Note.—The verbs, shakhli(s)pa, chham(s)a, jik(s)pa, and lang(s)pa, which do not retain the *s* in the infinitive. keep the *s* for the other tenses, and thus these verbs come under the heading of verbs whose roots end in *s*. Their Future Tense being as follows: shakhshuk, chhamsuk, jiksuk, and langsuk.
(2) Verbs whose roots terminate in a vowel, i.e. single-syllable verbs.

The future tense is formed by adding क not to root but to the present genitive form of the verb. The list given below should be carefully studied and the irregularities noted.

<table>
<thead>
<tr>
<th>English</th>
<th>Infinitive</th>
<th>Root</th>
<th>Genitive</th>
<th>Future tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>to leak</td>
<td>bwa</td>
<td>bo</td>
<td>bwe</td>
<td>bwek</td>
</tr>
<tr>
<td>to weep</td>
<td>न्गवा</td>
<td>न्गु</td>
<td>न्गवे</td>
<td>न्गवेk</td>
</tr>
<tr>
<td>to go</td>
<td>gwa</td>
<td>go</td>
<td>gwe</td>
<td>gik (irreg.)</td>
</tr>
<tr>
<td>to do</td>
<td>bya</td>
<td>bya (irreg.)</td>
<td>be</td>
<td>bek</td>
</tr>
<tr>
<td>to write</td>
<td>rbya</td>
<td>rbya (irreg.)</td>
<td>rbe</td>
<td>rbek</td>
</tr>
<tr>
<td>to die</td>
<td>shya</td>
<td>šhi</td>
<td>šhe</td>
<td>šhek</td>
</tr>
<tr>
<td>to ask</td>
<td>tria</td>
<td>tri</td>
<td>trek</td>
<td>trek</td>
</tr>
<tr>
<td>to hide</td>
<td>zba</td>
<td>zba (irreg.)</td>
<td>zbe</td>
<td>zbek</td>
</tr>
</tbody>
</table>

The future negative is formed by the negative participle मि preceding the root in all cases.

मि गो शाल न गो  मि ड्रुल शाल न वाल्क  मि शी शाल न दी नि
मि ब्या शाल न दो  मि बो विल न लीक.  मि न्गु शाल न वीप

The Future Tense of the Verb Dukpa, both Affirmative and Negative duktuk and मि दुक

Strong probability or improbability is implied by the use of these two forms with the infinitive of another verb or with a noun or pronoun. They are also placed instead of the auxiliary in the perfect tenses, the first-mentioned verb retaining its present perfect negative form.

*Kho ongma* duktuk He is most probably (may be) coming.

*Ngā diring thonma* mi duk I most probably shall not arrive to-day, or I may not arrive to-day.

*De laspo chhampha* duktuk That work is probably done.

Future probability is sometimes expressed by the Infinitive plus त.

*Kho abtsare ongmat* He most probably will come later on.

*Khyang ekha duk nare, khyang la phra* tangmat If you stay there you will most probably be kicked.
The Perfect Tenses.

The Perfect tenses in Balti are rather complicated and require much practice. Both the Present Perfect and the Past Perfect have two forms. One of these may be called Simple and the other Purposive.

The Present Perfect—Simple.

This tense is formed by adding ed to the Past Tense, thus: songs (gone), songsed (has gone); ongs (come), ongsed (has come).

The Past Perfect—Simple.

This tense is formed by the addition of pa to the Present Perfect already mentioned, thus: songsedpa (had gone), byasedpa (had done).

These two tenses are usually employed when there is no definite purpose, or the fact is accomplished, and nothing remains to be done, said, etc.

The Present Perfect—Purposive.

The Past Genitive form of the verb with the auxiliary in forms this tense, and points to a purpose or intention or the completion of a long-desired action: ongphi in "have come".

The Past Perfect—Purposive.

The Past Genitive form plus inpa: byasphi inpa (had done).

General Examples

The two Purposive forms are colloquially used with the First Person on most occasions regardless of a special purpose.

Kho songsed
He has gone.

Ng a de ba thon ma na khong-i-si zan
When I arrived there they had
zosedpa
eaten their food.

Ng a Yâng na kh pera tang ma
I have come to converse with you.
ongphi in

Ng a de-i las bya ongphi inpa, ama
I had come earlier to do work, but
Yâng medpa na ng a lo gse songs
as you were not (here) I returned.

Ng a cho q ongphi in
I have just come.

Gonde khyang ong ma na kho Skardu
Yesterday when you came, he had
go nsepa
gone to Skardu.

Note.—The diaeresis is not always clear, in the colloquial pronunciation of the suffix phi followed by in or inpa, it is often slurred into ongphinpa, songphinpa, etc.
**Imperative Mood**

(1) (a) The root of double-syllable verbs is the Imperative, except where the vowel in this root is an \( a \). In such cases the vowel changes to \( o \).

\[
\text{drulba to walk. drul walk.}
\]

\[
\text{yaqpa to put. yeq put.}
\]

(b) Single-syllable verbs are very irregular, but usually change the final \( a \) of the Infinitive to \( o \), \( u \), or \( i \), and add \( s \). Some verbs which have a double meaning are different in the Imperative.

Imperatives ending in \( os \), and verbs with two meanings.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Imperative</th>
<th>Second meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bya to do.</td>
<td>byos do.</td>
<td>bya to open (intrans.).</td>
</tr>
<tr>
<td>phra to try.</td>
<td>phros try.</td>
<td>bes (be open).</td>
</tr>
<tr>
<td>hrkwa to dig.</td>
<td>hrkos dig.</td>
<td>hrkwa to steal. hrkus steal.</td>
</tr>
<tr>
<td>bgwa to divide up.</td>
<td>bgos divide.</td>
<td></td>
</tr>
<tr>
<td>kwa to hear.</td>
<td>kos hear.</td>
<td></td>
</tr>
<tr>
<td>phchwa to make, build.</td>
<td>phchos make, build.</td>
<td></td>
</tr>
<tr>
<td>hrtsysa to dance.</td>
<td>hrtses to play.</td>
<td></td>
</tr>
<tr>
<td>hrtsysa to count.</td>
<td>hrtsis count.</td>
<td></td>
</tr>
</tbody>
</table>

Note.—Za “to eat” does not take the final \( s \) in the Imperative. Thus: \( zo \) “eat”.

The verb gwa to go, takes quite a different form for the Imperative. Thus: \( song \) “go”.

Imperatives ending in \( is \) and \( es \).

| rbya to write. | rbis write. |
| tria to ask. | tris ask. |
| shywa to die. | shis die. |
| phrya to lessen. | phris lessen. |
| phywa to open. | phes open. |
| nygwa to massage, rub. | nges massage, rub. |

etc, etc.

Imperative ending in \( us \).

| shwa to peel. | shus peel. |
| khrwa to wash. | khrus wash. |
| ngywa to weep. | ngyus weep. |

etc., etc.
We may say that most single-syllable verbs form their Imperative in the same way as the Past Tense with the exceptions below:—

\[
\begin{array}{ccc}
\text{P. tense.} & \text{Imper.} \\
\text{bya} & \text{byas} & \text{byos} \\
\text{gwa} & \text{songs} & \text{song} \\
\text{za} & \text{zos} & \text{zo} \\
\end{array}
\]

(2) The Second Person Plural has a special form which is used when plurality is obvious. This form is also considered polite. Shik added to the ordinary Imperative. Thus songshik go (plural). Wherever the ordinary Imperative terminates in an s this s is not retained, i.e. byoshik, not byos-shik.

(3) Occasional Forms.

(a) Dong and dongshik are used instead of the usual verbs, ongma (to come) and gwa (to go), when the speaker includes himself in the company spoken to. The corresponding English would be “come along” or “let us get on”, etc. This form has no other tense, and cannot be used other than in the Imperative Mood.

(b) Honorific Forms.

\[
\begin{array}{c}
\text{no} \quad \text{take (this).} \\
\text{thore ju} \quad \text{Look, think, Sir.} \\
\text{gare ju} \quad \text{Move aside, please (Sir).} \\
\end{array}
\]

etc. These forms equally can only be employed in the Imperative.

(c) Bodily motion is nearly always expressed by some form of the verb shakh(s)pa. Hon: to come, to go, or to sit.

shokhs.—Please go, or be pleased to go. Equally: be pleased to come, sit.

Where the verb in question has no honorific form, the ordinary verb is employed in its conjunctive participle form, with the verb shakh(s)pa.

\[
\begin{array}{c}
\text{Langse shokhs} \quad \text{Please get up.} \\
\end{array}
\]

eetc.

Honorific Verbs

There are a few honorific verbs in Balti apart from the forms mentioned above. They are few in number, but should be used always when politeness is required.

\[
\begin{array}{c}
\text{bjespa} \quad \text{to eat or to drink.} \\
\text{gyurba} \quad \text{to die (for great men, prophets, saints, etc.).} \\
\end{array}
\]
god gwa to die (medium, could be used at all times).
kasal byungma to speak.
kasal hmodpa to call.
shazde bya to give, to grant.
bose khyerba to be invited to a feast.

Note.—With all honorific verbs the polite form of “you”, i.e. Yāṅg, must be employed and not khyang (“you”).

Yiri phyaqpo (“your honour”) is used by natives, where they wish to show special respect.

**SUBJUNCTIVE MOOD**

The Subjunctive Mood expresses a purpose, a wish, a condition, or a doubt.

(1) **A Purpose.**

The future tense followed by the conjunction zere (that, so that, etc.) gives the Subjunctive Mood. Contrary to the English, the sentence in the Indicative must follow the conjunction and not precede it.

\[
\begin{align*}
\text{Purpose.} & & \text{Indicative.} \\
\text{Khyang hrtane khsonuk zere} & & \text{Masih-i-si so so-e stroqpo skors} \\
(That you might live for ever) & & (Christ gave His own life)
\end{align*}
\]

When the Subject of the verb in the Subjunctive Mood is plural, in this case the uk, nuk, or tuk, etc., of the Future Tense form of the verb, changes to shik, e.g. De phchas kun khyang la thobshik zere, diring khyongma gwa rgosed. (That you may get those things, (you) ought to go to fetch (them) to-day.)

Khidang deba ma gorba thonshik zere, ēṅa si ēṅi laspo dose bed
(That you (plural) may arrive there without delay, I am doing this work now.)

Note.—The form thobtukpa zere and thobshikpa zere are occasionally employed, but the difference, if any, would seem to lie only in a slight weakening of the conjunction.

(2) **A wish, a prayer, etc.**

(a) The second person plural Imperative Mood, ongshik, songshik, etc., may be employed in prayer for nouns which are singular in number.

“Yiri rgyastridpo ongshik” “Thy kingdom come.”
(b) The ordinary Imperative used after God's name is sometimes heard, though its use should not be encouraged, except for correct use. The vocative case is usually employed.

*Le Khuda, do ma song*  O God, may that not happen.

The future negative is used similarly.

*Le Khudā, kho mī shi*  O God may he not die.

(3) *Condition and Consequence.*

The first sentence stating the condition is usually preceded by the conjunction *paqzi* (if) and the verb takes either the *Past Perfect Subject form* or the *Present and Future Subject form* as the necessity demands.

The *Past Perfect Subjunctive* is formed by retaining *suk* instead of *pa* on the *Past Perfect Tense* and adding *ping nare.*

The *Present and Future Subjunctive* is obtained by adding *sukpa na* to the root.

*Exception.—* The verb "to go" (*gwa*) becomes *gwed-suk pa na* and not *go-suk pa na.* In the second sentence the verb denotes the consequence and must be used in the ordinary conditional form, i.e. the future tense plus *pa.*

*Examples.*

**First Sentence, Condition. Second Sentence, Consequence.**

*Past Perfect.*

(Paqzi) *khyang ekha songsed suk ping nare,—khyang la do thobtukpa.* (If you had gone there you would have got it.)

**Present and Future.**

(Paqzi) *kho ongsuk pa na,—ñīga thadukpa.* (If he were to come (came), I should be glad.)

*Note.—* Sometimes as in English the conditional sentence is left out or understood and the consequent sentence only is expressed.

  e.g. . . . ñīga gikpa  I would go (a wish) (if you paid me my money) I should go.

(4) *Doubt and Supposition.*

(a) The relative conjunction *nare* which expresses a supposition (if, should) is used with the *root of double-syllable* verbs and with the *past tense of single-syllable* verbs. For lack of a better expression this has been called "the dubious form".
e.g. *duk nare*, *byas nare*, etc. Exception: *song nare*, not *songs nare*.

For negation the negative participle *ma* is employed before the verb, e.g. *ma drul nare*, *ma ong nare*, etc.

Khyang *song nare* ṇīga chik chi Should you go I shall be left alone.

lusuk
Penī ma thob nare, khyang chī bek? If (you) do not get the money, what will you do?

(b) The Present Tense also takes this conjunction *nare* with the simple meaning of *if*, when the first clause depends upon a second clause for its sense or completion.

"Su si so-so-e stroqpo la rged nare, "He that loveth his life will do kho la storuk"
lose it."

(Lit., if someone is loving his life, it will be lost to him.)

**Conjunctive and Passive Participles**

These two participles are one and the same in form, and are obtained as the list below shows:

Roots ending in *d, l, n, and r* take *e*.

**Examples.**

- *chade* having cut.
- *kale* having loaded, put on, etc.
- *mine* having given.
- *khure* having carried.

Roots ending in *b, k, kh, m, ng, q, and s* take *se*.

**Examples.**

- *phabse* having put or taken down.
- *bjikse* having become bad.
- *tsakhse* having sifted.
- *zdamse* having gathered.
- *tangse* having given, poured.
- *yaqse* having put.
- *shese* having known.

Roots ending in a vowel, i.e. single syllable words.

**Examples.**

- *byase* having done.
- *kose* having heard.
- *trise* having asked.

etc., etc.
**General Examples.**

*Na di laspo chham chukse ling la gik*

I having finished this work, shall go hunting.

*Kho khuri zanpo zose, ngid ongma songs.*

He, having eaten his food, went to bed (to go to sleep).

*Myung sing damse kha chik byase dyu zers.*

All the men having gathered together with one accord (lit. having made one mouth), said this.

The repetition of this participle implies "a great amount", "a great deal", "much", and suggests that the action was persisted in, or continued.

*Kho las byase byase jukla shis.  He worked and worked and in the end died.

The suffix *na* implying "and", "then", or "and then", is attached to this participle in a sentence where two distinct actions, having no connection with one another, are signified. The first verb in this case must necessarily be transitive, e.g.:

*Kho si alu shuse na*  He, having peeled the potatoes, (then) put them in the saucepan. (or) Having peeled the potatoes, he then put them in a saucepan.

Note.—When the two actions in question mean more or less the same thing, i.e. when the first verb merely qualifies or intensifies the second, this *na* is not employed, e.g. *dyu khure song"* *Carry this away"* (lit. Lift this up and go).

Whenever the two actions are done more or less simultaneously, this *na* is omitted, e.g.:

*"Esa si kho la jawāb izoqse kasal 'byungs"*  "Jesus, answering him, said."

*General Examples.*

*"Khiri thingchaspo khure drul"*

"Take up thy bed and walk."

*"Kho si tshan la 'Esa-i shida ongse Kho la juā phuls"*

"He having come to Jesus at night said unto Him."

*Khyang ekha songse kho la tris*  (You) go there and ask him.

*Di khmulpo khong la mine na, dikha loqse ong*  Give this money (rupee) to them and then return here.
The Passive Participle

The Passive Participle is not used a great deal. The Baltis themselves avoid it by paraphrasing, but a few forms are quite common. The auxiliary yodpa is conjugated with it.

khī chhingse yod  The dog is tied.
zgo phese yoda?  Is the door open?

Conjugation of the verb YODPA  (to be)


Simple Tenses

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>yod (am, is, are)</td>
<td>yodpa, yodsuk (was, were)</td>
<td>duktuk, gik (will be, remain, become).</td>
</tr>
</tbody>
</table>

Compound Tenses

Passive Participle: dukse (being, past passive). songse (having been, i.e. having gone).

Strong affirmation: yodpi in (present). yodpi inpa (past).

Subjunctive Tenses

<table>
<thead>
<tr>
<th>Past Perfect Subjunctive</th>
<th>Present and Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>yodsuk ping nare (if)</td>
<td>yodsuk pa na (if)</td>
</tr>
<tr>
<td></td>
<td>duktuk-pa</td>
</tr>
<tr>
<td></td>
<td>gik-pa</td>
</tr>
<tr>
<td></td>
<td>. . . had been.</td>
</tr>
<tr>
<td></td>
<td>was, were, would be.</td>
</tr>
</tbody>
</table>

yodpi  genitive form (past and present).
yodpo  substantive form (that which is).

dubious form (should it be).
yode-  occasional form used with manpo (until).

For other tenses not supplied by this verb the verb gwea (to go) substitutes.

yodpa na  adverbial form duk  Imperative: be (passive).
yodpa chik na  (at the moment of being). song  Imperative: go, become, be (active).
The verb **INMA** (to be)

*Inma* being incomplete in several tenses is exemplified below.

### Present

<table>
<thead>
<tr>
<th>Tenses</th>
<th>Form.</th>
<th>Example.</th>
<th>English.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>in</td>
<td>dyu su in?</td>
<td>Who is this?</td>
</tr>
<tr>
<td>Imperfect and past</td>
<td>inpa, insuk</td>
<td>&quot;Kho-e mingtakh-po Malkhus inpa.&quot;</td>
<td>&quot;His name was Malchus.&quot;</td>
</tr>
<tr>
<td>Present Participle</td>
<td>inen</td>
<td>Di zanpo lyakhmo inen, za rgosedpa.</td>
<td>This food being good, should have been eaten.</td>
</tr>
<tr>
<td>Past Perf. Subj.</td>
<td>insuk ping nare</td>
<td>Paqzi nga khiri rgakhan insuk ping nare.</td>
<td>If I had been your friend...</td>
</tr>
<tr>
<td>Pres. and Fut. Subj.</td>
<td>insuk pa na</td>
<td>Do changmen insuk pa na...</td>
<td>Should that be bad...</td>
</tr>
<tr>
<td>Dubious form</td>
<td>in nare</td>
<td>De peni lyakhmo in nare...</td>
<td>(If) that coin were good...</td>
</tr>
<tr>
<td>Genitive form</td>
<td>inmi</td>
<td>&quot;Bar-haq inmi Chikphar Khuda&quot;</td>
<td>&quot;The only and True God.&quot;</td>
</tr>
<tr>
<td>Substantive form</td>
<td>inmo (sing.)</td>
<td>Ngi inmong la Ngi skadpo kwed</td>
<td>Those who are Mine hear My voice.</td>
</tr>
<tr>
<td>(plural)</td>
<td>inmng</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adverbial form</td>
<td>inma na sningpo lyakhmo (when inma na...)</td>
<td>When the heart is good...</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(when... is)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Other forms may be paraphrased by the verbs *yodpa*, *gua*, and *dukpa*.

The verb **BYA** (to do)


**Simple Tenses**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bed (I do, etc.)</td>
<td>ben yod (I am doing)</td>
<td>bedpa (was doing)</td>
</tr>
</tbody>
</table>

*Defin.*

<table>
<thead>
<tr>
<th>Past.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ben yodpa</em> (used to do)</td>
</tr>
</tbody>
</table>

*Future.*

| *bek* (shall, will do). |


**CONJUNCTIVE PARTICIPLE**

*Byase* (having done).

### Simple Indef.

- **Pres. perfect.**
  - *Byased* (have done).

- **Past perf.**
  - *Byasedpa* (had done).

### Purposive.

- **Pres. Perfect.**
  - *Byasphi* (have done, was done).

- **Past Perfect.**
  - *Byasphi inpa* (has done).

### Simple Zndef.

- **Pres. and Fut. Subj.**
  - *Byasedsuk ping nare* (if done).

- **Imp. and Fut.**
  - *Byasedsuk pa na* (if ... had done).

### Imperfect Indef.

- **Past Perf.**
  - *Byasedpa* (had done).

### Imperfect Zndef.

- **Past.**
  - *Byasedpa* (had done).

### Future.

- **Pres.**
  - *Byasedpa* (had done).

### Compund Tenses

*Songse* (having gone).

### Simple Indef.

- **Pres. Perfect.**
  - *Songsed* (has gone).

- **Past Perf.**
  - *Songsedpa* (had gone).

### Purposive.

- **Pres. Perfect.**
  - *Songphi in* (have gone, am gone).

- **Past Perfect.**
  - *Songphi inpa* (had gone, was gone).

**SUBJUNCTIVE TENSES**

*Byasedsuk ping nare* (if done).

- **Past Perfect Subj.**
  - *Byasuk pa na* (if ... had done).

- **Cond. or Consequent**
  - *Bekpa* (would do; would have done).

**Bya root.**

- **Past Perfect Subj.**
  - *Byas nare* (should I, etc., do).

- **Past.**
  - *Byas nare* (should I, etc., do).

**Simple Tenses**

*Gwa* (to go, to become, etc.).

** Present Zndef.**

- **Defin.**
  - *Gwod* (I, etc., go).

- **Imperfect Zndef.**
  - *Gwen yodpa* (was going).

**Defin.**

- **Past.**
  - *Gwen yodpa* (was going).

**Future.**

- **Past.**
  - *Gwen yodpa* (was going).

- **Present Participle**
  - *Gwen* (going).

**Compound Tenses**

*Gokhan* (the goer).

**Simple Indef.**

- **Pres. Perfect.**
  - *Songsed* (has gone).

- **Past Perf.**
  - *Songsedpa* (had gone).

**Purposive.**

- **Pres. Perfect.**
  - *Songphi in* (have gone, am gone).

- **Past Perfect.**
  - *Songphi inpa* (had gone, was gone).
**VERBS**

### Past Perfect Subj.

<table>
<thead>
<tr>
<th>Present and Future Subj.</th>
<th>Conditional or Consequent</th>
</tr>
</thead>
<tbody>
<tr>
<td>songsed suk ping nare. (If . . . had gone).</td>
<td>gikpa (would go, would have gone).</td>
</tr>
</tbody>
</table>

---

### Present and Future Subj.

| go root | song nare dubious form (should go). |
| gwe pres. genitive | gwo pres. substantive form. |
| songpho past genitive form (that which has gone). | gwa na adverbial form (when going). |
| gwa chik na (at the moment of going). | song imperative (go). |

The verb ONGMA (to come).

Noun of Agency Ong-khan (the comer).

Pres. Participle ongen (coming).

### Simple Tenses

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>onged (I, etc., come).</td>
<td>ongen yod (I, etc., am coming).</td>
<td>ongedpa (was coming).</td>
</tr>
</tbody>
</table>


| ongen yodpa (was coming). | ongs (came). | ongniuk (shall, will come). |

### Compound Tenses

Conjunctive Participle: ongse (having come).

**Simple Indef.**

Present Perfect. Past Perfect.

| ongsed (has come). | ongsedpa (had come). |

**Purposive.**

Present Perfect. Past Perfect.

| ongphi in (has come, is come). | ongphi inpa (had come, was come). |

### Subjunctive Tenses

**Past Perfect Subj.**

<table>
<thead>
<tr>
<th>Present and Future Subj.</th>
<th>Conditional or Consequent</th>
</tr>
</thead>
<tbody>
<tr>
<td>ongsedsuk ping nare. (if . . . had come).</td>
<td>ongukpa (would come, would have come).</td>
</tr>
</tbody>
</table>

Present and Future Subj.

| ongsuk pa na (if . . . were to come, . . . came, etc.). | ongniukpa (would come, would have come). |
ong root. ong nare dubious form (should . . . come).
ongmi present genitive form. ongphi past genitive form.
ongmo pres. substantive form. ongpho past substantive form.
ongi occasional form with manpo (until). ong imperative (come).
ongma ma adverbial form (when coming). ongma chik na (at the moment of coming).

**NEGATIVE CONJUGATION (SHOWING THE NEGATION IN ALL TENSES)**


**Present (one form only.)**

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>yaqpa med (do not put).</td>
<td>yaqpa medpa (was not putting).</td>
<td>ma yaqs (did not put).</td>
<td>mi yaq (shall, will not put).</td>
</tr>
</tbody>
</table>

Conjunctive Participle: yaqse medpa (not having put).

**Simple Indef.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>yaqpha med (has not put, etc.)</td>
<td>yaqpha medpa (had not put).</td>
<td>yaqphi men (has not put, is not put).</td>
<td>yaqphi menpa (had not put, was not put).</td>
</tr>
</tbody>
</table>

Subjunctive Tense.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>yaqpha med suk ping nare (if . . . had not put)</td>
<td>ma yaqsuk pa na (if . . . were not to put)</td>
<td>mi yaqpa (would not put; would not have put)</td>
</tr>
<tr>
<td>ma yaq nare dubious form (should . . . not put).</td>
<td>ma yaqphi past genitive form.</td>
<td></td>
</tr>
<tr>
<td>mi yaqpi present genitive form.</td>
<td>ma yaqpho past substantive form.</td>
<td></td>
</tr>
<tr>
<td>mi yaqpo present substantive</td>
<td>ma yoq imperative (do not go).</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ma yaqpa na when not putting, etc.</td>
<td></td>
</tr>
</tbody>
</table>

**Note.**—When a question is asked or a statement is made to which it is necessary to answer in the negative, the verb mentioned must be repeated in the negative form of the tense used by the first speaker.
Examples.
Q. Khyang ongedä ? (Are you coming ?)
   A. (Nga)ongma med ( (I) am not coming).
Q. Kho songsedä ? (Has he gone ?)
   A. (Kho)songpha med ( (He) has not gone).

The auxiliary med. (no, not) may be used alone, but natives would usually repeat the verb mentioned.

The following formation may be used with the Imperative, implying "not at all", etc.

\[
\begin{align*}
jik & \text{ ma } jik & \text{ Do not fear (at all).} \\
tyang & \text{ ma } tyang & \text{ Do not hit (at all).}
\end{align*}
\]

The word sang (even, also, either, etc.) is sometimes interposed.

"Khiti sning la gargö ma song, " "Let not your heart be troubled, yang jik sang ma jikshik." neither let it be afraid."

**INTERROGATION**

The addition of ā to any tense of the Finite Verb gives the interrogation without any other alteration being necessary.

When the definite interrogative words—what, who, which, when, tsām, etc.—may be employed, this final ā is not necessary.

**Examples—Simple.**

Dyu chi in ? What is this ?
Gonde chharpha tongsa ? Did it rain yesterday ?
Cho diring thonugā ? Will the Raja arrive to-day ?
Byabjon tsām khyongs ? How many eggs (did you) bring ?
Ngis zachas darong tshospha medā ? Is not my food cooked yet ?

Note.—The Future Tense final k becomes soft (i.e. g) before the ā of the interrogative.

**Compound.**

This final ā followed by the negative med, gives the equivalent of "is it or not ?" etc., in the Perfect tense.

Khyang-i-si de laspo byasedā-med ? Have you done that work or not ?

The tense is repeated after the final ā for the Past.

Kho si do byasā ma byas ? Did he do that or not ?

The simple future negation supplies the same form for the future.

Khong ongugā mi ōng ? Will they come or not ?
The English forms "may" and "shall" when asking a question are rendered thus:—

For double-syllable verbs, the root plus ā, e.g.:

Nga si kho la ong-zerā? Shall I call him? (may)
Nga ongā? May I come?

Single-syllable verbs remain in the infinitive mood form, but lengthen the final a in the intonation, e.g.

Kho dose gwā? May he go now?

When the question is implied by an adverb or pronoun, and the verb need not necessarily be in the future tense, the infinitive may be used and the sentence paraphrased in the following ways:—

When shall I come? Paraphrased to When am I to come?
Where shall I go? Where am I to go?
How shall I do it? How am I to do it?

Therefore the infinitive would be used alone, the adverb preceding supplying the necessary interrogation.

Examples.

Kho nām ongma? When is he to come?
Di laspo chibyase bya? How is this work to be done?
Nga gār gwa? Where am I to go?

Where the meaning is distinctly future, however, this form must not be used, but the simple interrogative future employed in its place.

Ngadang gār gik? Where shall we go (future)?
Ngadang su-i shida gik? To whom shall we go?

The Passive Voice

The Passive Voice has no definite form in Balti. It must be continually borne in mind that the verb at all times is more or less passive, i.e. it implies not so much a definite action, as a coming to pass, or a happening. It will be readily understood from this that "it is being done" and "someone is doing it" are more or less identical, i.e. that the tense formation would be the same.

Nga si di laspo bed means equally "I am doing this work" or "this work is being done by me". The present tense form "bed" cannot be said to be active or passive in the same way as in English.
The Agent Case Suffix "si" shows the doer, and therefore wherever a subject can be found or introduced for the sake of paraphrasing, the difficulty can be avoided. As in other matters, this "difficulty" only presents itself to the European mind.

Certain verbs solve the problem, for they give the passive meaning.

Yiri go thonged (your head is being seen) cannot be correctly translated into English unless one says "your head shows".

"I see your head" becomes "To me, your head shows" (intrans.). Other verbs follow this rule also, and the paragraph on Impersonal Verbs (pp. 63-4) should be carefully studied.

Idiom plays an important part also; e.g. one cannot say "there was a marriage". One must say "a marriage was made (or done)". The equivalent therefore is "(some) one made a marriage", thus:—

Chik-i-si bakhston byas
Qāna-ing-nu bakhston chi byas

One made a marriage.
In Cana there was a marriage.

(chik-i-si) is omitted, but it is understood.

The purposive perfect tense sometimes give the equivalent to the passive voice.

Dī zachas gonde khī la tangphi inpa This food was given to the dog yesterday.

The indefinite perfect tenses may also imply the passive voice in narrative form.

"Shari'atpo Musa-i laqkha phari minsedsuk"
De shoqbu de-i kho la minsedpa
(See perfect tenses . . .)

"The Law (which still exists) was given (by the hand of) Moses"
That book was given to him earlier in the day (indefinite and un-witnessed).

Note.—When translating from Urdu into Balti some educated natives may suggest another form, by using the tenses of the verb to go (gwa) with the infinitive; e.g. minma songs for "was given".

This form is never used by the Baltis in common speech and cannot be said to be correct. It would imply "went to give" and not the passive voice.
i. Causal Verbs.

There are very few forms which could genuinely be called Causal. The root of a few verbs with *chukpa*, however, gives a causal form.

- *tsem chukpa* to cause to sew, to cause to be sewn.
- *shi chukpa* to cause to die.
- *bya chukpa* to cause to do.
- *ko chukpa* to cause to hear, to tell.
- *khet chukpa* to cause to spread.

This construction may *equally imply* the permissive, i.e. to let, allow, etc. *The context showing which is meant.*

The verbs *tngma* (to send) is often used in the sense of “to cause to go”; likewise the verb *strulba* (to drive, propel, etc.) is often employed in the sense of “to cause to walk”.

The causal and double causal verbs such as exist in the Urdu language are non-existent in Balti. The sense must be plainly stated by means of paraphrasing.

*Examples.*

*Khyang-i-si dī gonchas kun nām tsem chuktuk?* When will you get these clothes sewn? (Causal.)

*Kho si nīga la zcr chukpa med* He does not let me speak. (Permissive.)

ii. Conjunctive Participle and the Infinitive.

(a) The conjunctive participle of a few verbs prefixed to *tangma* gives a sense of completion.

- *phose tangma* to pour away (liquids).
- *phangse tangma* to throw away (solids).
- *kale tangma* to send by means of some one or something else.

(b) When an action is subject to a certain condition before it can be fully carried out, the conjunctive participle of the verb stating the condition is placed first.

- *khrile khyerba* to lead away (holding).
- *khure hkyongma* to bring (carrying).
- *khide ongma* to come (bringing a person).
- *tede hkyongma* to bring (an animal, leading by the bridle, etc.).
COMPOUND VERBS

*Khure gwa* to go, carrying something 
(to take away).

etc., etc.

iii. *Obligation.*  
Physical and moral obligations are expressed in the following 
ways:—

(1) *Physical* (The strongest form).  
   (a) The infinitive plus *Phoqpa* (lit. to fall).  

   *Di laspo niga la bya phoged* It falls to me to do this work.

   (b) The inflected infinitive plus *inma.*  
   This form implies physical obligation in the immediate future.  

   *Di smanpo kho la minmi in.* This medicine is to be given to him.

   (c) The infinitive plus *yodpa.*  
   This combination although a physical obligation, is not bound by 
time for its fulfilment.

   *Ata la shoqsho chik tangma yod* A letter must be sent to father.

(2) *Moral Obligation.*

   (a) The strongest moral obligation is formed by the infinitive 
   plus the verb *rgospa* (to need, to be necessary).  

   *Trampa la phrin tangma rgos* News ought to be sent to the head 
man.

   (b) The weak form of the moral obligation is obtained by using 
   the present substantive of the verb in question, plus the verb *inma.*  
   This implies mainly "that it would be good if a certain action 
were to come to pass".

   *Di shingpo chaqpo in.* This wood should be cut.

   This may be used instead of the imperative on certain occasions, 
where the person spoken to is not necessarily obliged to do the thing 
mentioned.

INCOMPLETE VERBS AND VERBS REQUIRING SPECIAL ATTENTION

*Nangwa.* This verb is imperfect, and is only heard in the tenses 
exemplified below.

   It implies *to be,* in the sense of "apparently is" or "looks" 
to be.

   Present tense: *nang* "is". *medang* "is not".

   Past (affirmative only): *nangpa* "was".
Di gonmo lyakhmo nang  This garment appears to be nice.
De thangpi-kha staqqi chik sang medang  There is apparently not a single tree on that plain.

Gyurba to become, or to be changed.
Occasionally used in the past, future, and perfect tenses.

Examples.
“rgun-chhang gyurphi chhu”  “the water which had become wine.”
“khiti khoqkholpo rgan-o gyuruk”  “your sorrow shall be turned to gladness.”

Gyurba to sell (intransitive).
This verb is used colloquially in most tenses, but the transitive verb tsongma (to sell) would be employed most.
e.g. dī phchas kun lyakhmo gyurbi in.  These things will sell well.
Gyurba to be legal tender.  Used in most tenses.
e.g. Di khmulpo gymedā?  Is this rupee legal tender or not?

Gyurba.  Honorific, to die.  This verb may be used equally in all tenses similar to the verb shya (to die);  e.g.
Kho gyure na khsun-i jaq la khsone langse shakhs
He died and rose alive the third day.

Ospa  to speak suitably, well, etc.
This verb is not usually heard alone, but is employed as adverbially and adjectivally.

Examples.
ospī khpera  good speech.
mi ospi khpera  unsuitable language, speech, etc.
kho ma ospa zered  He speaks unsuitably (out of place).

Photpa  to wish, to desire.  This verb is only used when the meaning is very strong and sincere;  e.g.
“Yusuf khatrang mī inma na do khrel chukpa ma phots.”
“Joseph being a just man, was not willing to shame her.”

Shespa and Byorba.  These two verbs meaning “to know” and “to be worthy” respectively, are, apart from their ordinary use,
employed colloquially in the future tense, when a present meaning is intended. Their use in this case is generally in the negative; e.g.

"Khuri hlam thyu khrolba nga mi byor."
"I am not worthy to unloose the latchet of his shoes."

Kho la mi shes He does not know.

Gwa, to go, to become, etc. This verb is sometimes employed as expressing potentiality.

The tenses used are usually the past and the subjunctive "dubious form", e.g.

Nga la gwa ma songs I could not go (lit. To me going did not come to pass).

Kho la gwa song nare . . . If he should be able to go . . .

Note.—The normal subject becomes the indirect object in this case by the postposition la being placed after it.

Khukhpa to be able to. This verb is normally used in regard to sleep, e.g. Nga la ngid khukhsed (sleep has come upon me). As a potential it is mostly employed negatively, and gives the meaning of "it is beyond me, you, etc.", or a moral impossibility; e.g. :

Ngima rang-gang shoqbu zerba nga la khukhpa med.
To read all day long is beyond me.

The verbs Ryakhpa, langma, jikpa, chhama, and shakhpa take an "s" in some of their tenses. It appears that this "s" was possibly pronounced at one time, and has gradually been dropped in the common speech in the infinitive and forms employing the infinitive as a stem.

Examples.

Nga jiksed I fear.

Nga jikpa med I do not fear.

Kho langsuk He will get up.

Yang gar shakhed Where are you going.

Lists of Verbs whose Subjects and Objects take Case Forms Peculiar to the Balti Language

1. Impersonal Verbs.

It has most probably been noticed in the examples given on the previous pages that the normal subject of a verb has had the postposition la placed after it on one or two occasions.
When employing the verbs given in the list below it must always be remembered that what to the European mind is the subject becomes the indirect object in Balti.

E.g.: I obtain, get, find, etc., becomes: it, to me is got, found, etc. (Subj. understood. न्याला थोबे।)

Dī peni न्या ला थोबस This coin found me (to me) is; i.e. I found this coin.

(la) thongma
to see.
rgospa
to need, to be necessary, etc.
shespa
to know.
chhama
to be finished.
khamsa
to think.
chhudpa
to realize, understand.
khypa
to have the power to.
khukhpā
to be able to, etc. (see special reference).

yanma
to be unwell.

Note.—Yanma generally means "to be able to", but does not always follow the above-mentioned rule.

(a) Yanma used alone, i.e. without any other verb, would follow the rule, e.g. Do न्या ला यन्मा मेड "I cannot (do) that."
In this way yanma is strong enough to imply the verb omitted.

(b) "न्या योद्पी सेखा खिदांग ओंग्मा यन्मा मेड।"
"Where I am there ye cannot come."
In this case the postposition la would not be used.

2. Verbs whose indirect objects usually take the locative postposition ति-खा (on) :

phoqpa (figuratively) to fall upon.
chhespa
to believe on.
rampa
to accept.
thadpa
to like, want, etc.
spyarba
to accuse falsely (lit. to stick upon).
kalba
to oppress (lit. to load upon).

3. Verbs whose indirect objects take the ablative postposition ना:
SPECIAL VERBS

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>brongma</td>
<td>to annoy.</td>
</tr>
<tr>
<td>khpera tangma</td>
<td>to converse with.</td>
</tr>
<tr>
<td>thukpa</td>
<td>to meet.</td>
</tr>
<tr>
<td>zdurba</td>
<td>to compete with.</td>
</tr>
<tr>
<td>spya</td>
<td>to compare with.</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>

Examples.

*Kho si nga na brongen duged*  
He keeps on annoying me.

*Dyu na spes na do lyakhmo in*  
Compared with this, that is good.

4. When the verb is compounded with a noun, the indirect object is always in the genitive case.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>i-shakh chadpa</td>
<td>to judge.</td>
</tr>
<tr>
<td>i-hrmang bya</td>
<td>to make mention.</td>
</tr>
<tr>
<td>i-lukhsing zerba</td>
<td>to speak concerning.</td>
</tr>
<tr>
<td>i-tamyan bya</td>
<td>to obey.</td>
</tr>
<tr>
<td>i-gorgyal bya</td>
<td>to disobey.</td>
</tr>
</tbody>
</table>

Example.

*phru la so so-e ata ang-o-e tamyan bya rgosed.*  
A child should obey its parents.

Some intransitive verbs may be changed to become transitive. The following forms are regular:

<table>
<thead>
<tr>
<th>Intransitive</th>
<th>Transitive and Causal.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To break</td>
<td>Chhaqpa (aspirate omitted)</td>
</tr>
<tr>
<td>To descend</td>
<td>Baba initial B changed to Phaba (to take down).</td>
</tr>
<tr>
<td>To stand up</td>
<td>Langma initial addition and change. Hltsangma (to erect).</td>
</tr>
<tr>
<td>To walk</td>
<td>Drulba Dr. changes to Strulba (to cause to walk).</td>
</tr>
<tr>
<td>To gather, etc.</td>
<td>Dama Da changes to zdama (to collect).</td>
</tr>
<tr>
<td>To be pierced</td>
<td>Gdolba Gd changes to Khtolba (to pierce).</td>
</tr>
</tbody>
</table>
Conjunction

1. (a) Simple Forms.

- **yang** and (for joining two independent clauses or sentences).
- **na** and (for joining two words).
- **ta** then, now (adverbs, commencing a paragraph).
- **dehana, dekhana** then, or after that.
- **hana** or.
- **ha . . . ha** or, either, whether.
- **(ha dyu ha do** either this or that.)

See paragraph on Interrogation. Verbs for the other way of expressing the conjunction "or".

(b) Compound Forms.

- **dopatse** moreover, but.
- **châzerna** because, for.
- **. . . na sang** still (correlative) after a subjunctive tense.

\[
\begin{align*}
\text{yod nare} & \quad \text{if so . . .} \\
\text{do gwa na} & \\
\text{do song na} & \\
\text{med nare} & \quad \text{otherwise, if not.} \\
\text{ere med na} & \quad \text{otherwise, least on the other hand.} \\
\text{paqzi . . . nare} & \quad \text{if . . . then.} \\
\text{paqzi . . . na sang} & \quad \text{although . . . still.} \\
\text{paqzi . . . na sang shetang} & \quad \text{although . . . notwithstanding.}
\end{align*}
\]

2. Repetitions.

(a) The conjunctive participle employed after the verb in question has been expressed in its past tense.

This takes the place of **yang** (and); e.g.

"**Kho-e shâqird kun thuru tsho-gzur la babs, babse na khong nayo-ing juks.**"

"His disciples came down to the edge of the lake, and entered into a boat."

(b) The infinitive plus **na**, being the same formation as the adverbial construction "when doing", etc., is used to imply "then", and is placed similarly to the above-mentioned conjunctive participle. It may imply to a certain extent "therefore" or "whereupon".
"'Esa si kho la jawāb ma lzoqs, ma lzoqpa na Pilātus-i-si Kho la zers.'

"Jesus did not answer him, then Pilate said unto Him."

3. The Conjunction.—zere (that, etc.).

(a) The word zere is placed after the sentence or clause; it would usually precede in English. It is attached to any tense of the finite verb and is employed even where the English conjunction may be omitted; e.g.

Khyang Musulmān in zere, nga la hrtakhpa yod.
It is known to me that you are a Mohammedan.

(b) The conjunction zere may be used to imply "so that", "in order that", etc.; in which case it would follow the future tense; and the verb would express the Subjunctive Mood. The second clause or sentence following zere in this respect, may stand in any tense, but may never express an order.

Kho la lam la chang kish-kish mi In order that he might have no
go zere nga si nī gī bizbo yambo trouble on the road, I sent
tangs.

(c) When the words "what", "why", "when", "where", etc., or their equivalent, stand in noun clauses the conjunction zere must follow the verb if it takes an ordinary tense form; otherwise the substantive form of the verb must be employed.

Both ways of expression are colloquial, but the latter is to be preferred wherever it can be correctly used.

Examples.
Khyang dikha yod zere, nga la hrtakhpa songs; or Khyang dikha yodpo nga la hrtakhpa songs.
Kho gār songphed zere, su la hrtakhpa med; or Kho gār songpho, su la hrtakhpa med.

INTERJECTIONS

A strong feeling or emotion is often expressed by the intonation. Reproof and grief are sometimes expressed by the vocative case.
Le! chi byas?  O! what have you done?  or the word aïyo (heigh ho), (dear, dear), (alas).  Aïyo chi songs?  Alas! what has happened?

Ya, may imply contempt or ridicule.

shabāsh and ofrin, joy and applause (well done).

The expression tse ringmo song (may you live long), and mī bgya song (may you become a hundred men), etc., are commonly employed as expressions of thankfulness, pleasure, and approval.

Postpositions

The simple postposition, as its name denotes, follows the substantive it governs. The most common have already been dealt with in the declensions of the substantive.

- la to, at, for, any position of proximity.
- i-ikha on, upon, by means of.
- ing-nu in.
- na from, with.
- shida from.
- medpa without.
- menma without, with the exception of.
- ma (with the infinitive) without.

The different uses of medpa, menma, and ma.

medpa Chhu medpa sing shek Without water all will (would) die.

menma Similar to medpa but following the rules of the verb inma.

Dyu menma, e-tshangma With the exception of this, all the others are yours.

ma Khsamba ma bya, las ma byos. Do not do work without thinking.

Medpa is also used with the conjunctive participle, and enlarges its meaning to: without the . . . ; e.g.

"Kho zose medpa ngarmo brod ma shes" (Balti proverb).

"Without the eating of the bitter one does not know the sweet taste."

Compound forms are identical with the adverbs of place, and follow the genitive case in most cases.

juktu after (time).

dunu before (time and place).
skil la in the middle of.
oqqing underneath.
oqtu under.
skin la in place of (generally).
malsing-nu instead of (lit.).
manpo till, up to, while.
śniget-i-kha because of, on account of.

Etc., etc.

Juktu and manpo are sometimes used with the conjunctive participle, in which case they would imply: before the completion of the act, and until the completion of the act, respectively.

zan zose manpo until the food is eaten.
zan ze manpo while eating the food.
las byase juktu before the work is done.
las be juktu before working.

SYNTAX

Much information which correctly comes under this heading may be gathered from the subject matter already dealt with. The relationship of the various parts of speech with each other may be understood from the examples given in the paragraphs on Substantives, Adjectives, Adverbs, Verbs, and Postpositions.

Below are given the main rules for the construction of sentences:—

1. The subject stands first.
   All qualifications must precede the actual nominative or agent.

Examples.
This man . . .  
Di mi . . . (Nom.).
The man who came here yesterday . . . Gonde dikha ongphi myu (Nom.).
That man over there . . . spoke Ekha yodpi de myu si . . . zers (Agent)

2. Time and Place usually follow the Subject, Time being expressed first.

Examples.
I shall go to Chorbat to-morrow Nga haske Chorbat la gik (both).
I give you this now Nga si dose khyang la dyu mined (time).
He is going to the hill to get wood Kho ri la shing khyongma gwed (place).
3. The Object. 1 (indirect); 2 (direct).

When no time or place are mentioned, the Indirect and Direct object respectively follow the subject. Otherwise they follow in order.

Indirect and Direct.

I tell you this 1 Nga si khyang la dyu zered. (Both.)

He does not say that 2 Kho si do zerba med. (Direct object.)

4. The Complement follows next in order the Direct Object. (A complement supplies what the verb left unsaid.)

He made himself their king Kho si kho khong-i rgyalho phchos.

5. The extension, i.e. that which extends the meaning and narrows the application of the finite verb.

This usually immediately precedes the finite verb.

He came quickly Kho shokhmo byase ongs.

I went to Kashmir very slowly . . . 1 Nga Kachyul mā kule songs . . .

An Adverbial Phrase does not always follow this rule, but would sometimes be placed before the main clause.

At the moment of hearing the story, he fell to the ground Kho la khpera kwa chik na, kho se-kha khere phoqs.

Note.—Wherever a phrase is merely taking the place of one adverb it would remain next to the finite verb.

He like an old man goes along Kho rgasphi mī drulba tsokhpo gwed.

6. The Finite Verb.

Always stands at the end of the sentence.

It may be in the simple form of any tense, or compounded with the conjunctive participle of another verb; or compounded with a noun.

Khundang-i-si chī bed? What are they doing?
Khī phyungse tong Turn out the dog.
Di hrtao si phra tanged This horse kicks.

Note.—The negative participle ma stands immediately before the last mentioned part of the verb in compounded forms: phule ma tong. Do not push. Never ma phule tong.

This normal order is occasionally altered for emphasis, idiom, proverb, or some other irregular mode of speech. Great attention should be paid to the idiom, and sentences should not merely be translated from English into Balti, but the way of paraphrasing should constantly be studied in order to find the "Balti way of putting it".
### Summary of the Normal Order of Sentences, Compared with the Usual Scheme of Analysis

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<thead>
<tr>
<th>I. Subject</th>
<th>II. Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Enlargement</strong></td>
<td><strong>Nominative or Agent</strong></td>
</tr>
<tr>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Khiri tsharma</td>
<td>Nga si</td>
</tr>
<tr>
<td>i.e. Your elder</td>
<td>I (agent)</td>
</tr>
<tr>
<td>De</td>
<td>bu</td>
</tr>
<tr>
<td>i.e. Those</td>
<td>son</td>
</tr>
<tr>
<td>Ngí</td>
<td>kaka</td>
</tr>
<tr>
<td>i.e. My</td>
<td>gonde</td>
</tr>
<tr>
<td>Di chhogo</td>
<td>shahr la</td>
</tr>
<tr>
<td>This big</td>
<td>—</td>
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<td>—</td>
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</tbody>
</table>

**Syntax**

1. **Time**
2. **Place**
1. **Indirect**
2. **Direct**
APPENDIX

The Mohammedan day starts in the evening, as among the Jews. The Baltis usually consider it to commence some little time after the last prayer, i.e. the Khoftân-i phyaq.

The days of the week are given below in the English order.

<table>
<thead>
<tr>
<th>Balti</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>adīd</td>
<td>Sunday.</td>
</tr>
<tr>
<td>tsandār</td>
<td>Monday.</td>
</tr>
<tr>
<td>angāru</td>
<td>Tuesday.</td>
</tr>
<tr>
<td>botu</td>
<td>Wednesday.</td>
</tr>
</tbody>
</table>

One week jāqma bdun or hafta chik (U).

Months of the Year

The Balti year, which follows the Mohammedan reckoning, consists of twelve lunations of thirty and twenty-nine days alternately; amounting to three hundred and fifty four days and a few hours. Thus the months revolve independently of the seasons.

The seasonal New Year is fixed however, according to the Persian festival of Nau Roz (the New Day) which is 21st March.

In one or two cases the Baltis have substituted the Arabic names for the original Balti.

mātam or maharam (weeping).
sāfar.
ortsi-lza (giving of alms).
gostong.
skistong.
jukstong.
hrmango.
barād.
ramazān (fasting).
skya-lza.
stonqma (i.e. empty month—no feast or fast).
qurbān (sacrifice).

Seasons (wakh)

<table>
<thead>
<tr>
<th>Balti</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khpitu, or Khpit-i wakhpo</td>
<td>Spring.</td>
</tr>
<tr>
<td>gbyar</td>
<td>Summer.</td>
</tr>
<tr>
<td>ston</td>
<td>Autumn.</td>
</tr>
<tr>
<td>rgun</td>
<td>Winter.</td>
</tr>
</tbody>
</table>
**APPROXIMATION OF YEARS**

*Dyuik*  
this year, the current year.

*naning*  
last year.

*joning*  
the year before last.

rgyama  
next year.

maphla  
the year after next.

**APPROXIMATION OF DAYS**

<table>
<thead>
<tr>
<th>Day</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Diring</em></td>
<td>to-day.</td>
</tr>
<tr>
<td><em>rgusla</em></td>
<td>the fourth day after.</td>
</tr>
<tr>
<td><em>haske (bela)</em></td>
<td>to-morrow.</td>
</tr>
<tr>
<td><em>phchusla</em></td>
<td>the fifth day after.</td>
</tr>
<tr>
<td><em>snangla</em></td>
<td>the day after to-morrow.</td>
</tr>
<tr>
<td><em>gunde</em></td>
<td>yesterday.</td>
</tr>
<tr>
<td><em>rdzesla</em></td>
<td>the third day after.</td>
</tr>
<tr>
<td><em>kharchaq la</em></td>
<td>the day before yesterday.</td>
</tr>
<tr>
<td><em>dunma jaq</em></td>
<td>the third day back.</td>
</tr>
</tbody>
</table>

**THE TIME OF THE DAY**

The Balti reckoning of the hours cannot be spoken of in terms of hours and minutes. The sun is the timepiece, therefore the times of the day greatly differ in length in the winter and summer.

Every village knows well the time of day by the light on the mountains, when the sun cannot be seen.

- *go-bya*  
  the first crowing of the cock.
- *skil-bya*  
  the second crowing of the cock.
- *juk-bya*  
  the last crowing of the cock (herald of dawn).
- *sharka*  
  dawn.
- *nam langpa*  
  daybreak (even light in all the sky) (lit. the rising of the sky).
- *braqtse phoqpa*  
  direct sun’s rays on the mountain tops.
- *ňgimi sna phoqpa*  
  the sun’s rays falling on the villages.
- *zantus*  
  morning food time (from 9.30 a.m. onwards).
- *ňgima tro*  
  mid-day.
- *tro-phed*  
  mid-day.
- *pishin*  
  early afternoon.
- *phiro*  
  later afternoon.
ngima nuba  the setting of the sun on habitation.
gontakhs  sun only on the hills.
braqtse chhodpa  sun on the highest peaks only.
gongphin  evening, no sun, first stars appearing.
tshan  night.
tshan-phed  midnight.
thab-thub  twilight.
bang balbul-i  just before night advanced twilight.

**Balti Prayer Times (Mohammedan)**

<table>
<thead>
<tr>
<th>Time</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>gyokhspi phyaq</td>
<td>at dawn.</td>
</tr>
<tr>
<td>pishin-i phyaq</td>
<td>early afternoon.</td>
</tr>
<tr>
<td>digär-i phyaq</td>
<td>at sunset (just after) (gontakhs).</td>
</tr>
<tr>
<td>shām-i phyaq</td>
<td>in the evening (gongphin).</td>
</tr>
<tr>
<td>khoftan-i phyaq</td>
<td>at darkness (late evening, early night).</td>
</tr>
</tbody>
</table>

**Measurement**

Although the English inch, foot, yard, and mile measurements are commonly known, Baltis still maintain their own primitive methods of measurement.

<table>
<thead>
<tr>
<th>Unit</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>nasgang</td>
<td>the length of a grain of barley.</td>
</tr>
<tr>
<td>sor-phed</td>
<td>half the width of a finger.</td>
</tr>
<tr>
<td>sor-chik</td>
<td>one width of a finger.</td>
</tr>
<tr>
<td>sor-do</td>
<td>two widths of a finger.</td>
</tr>
<tr>
<td>sor-khsun</td>
<td>three widths of a finger.</td>
</tr>
<tr>
<td>chaq-gang</td>
<td>the span of the first finger and thumb.</td>
</tr>
<tr>
<td>tho-gang</td>
<td>full span; fourth finger and thumb.</td>
</tr>
<tr>
<td>multuk chik</td>
<td>from elbow to the end of closed fist, about 15 inches.</td>
</tr>
<tr>
<td>khrum chik</td>
<td>one cubit.</td>
</tr>
<tr>
<td>khrum</td>
<td></td>
</tr>
<tr>
<td>khrum do</td>
<td>two cubits (one yard).</td>
</tr>
<tr>
<td>zan thob</td>
<td>about one mile. The distance which can be covered during the time needed to prepare a Balti meal of zan.</td>
</tr>
<tr>
<td>dāk chik</td>
<td>three to four miles. From one post hut to the next.</td>
</tr>
<tr>
<td>pařo chik</td>
<td>one stage of about twelve miles.</td>
</tr>
</tbody>
</table>

*thaqrang* (far) and *ngimor* (near) are used to convey the approximate distance when more or less than twelve miles.

1 The word *do* is used instead of the usual word *ngis* for *two* in some measurements.
Weights

Bre chik  a wooden measure of capacity containing a little more than one Indian seer.
kal chik  equal to twenty bre, about a little more than half maund.

The Indian maund, seer, pau, etc., is commonly known, and is increasingly being employed in all districts.

PART II

Part II is intended to give the student a working knowledge of the most common verbs and expressions.

The vocabularies and exercises are by no means complete, but should be used in conjunction with the English-Balti Vocabulary, and with Part I for continual reference to rules and construction.

The student is urged to thoroughly acquaint himself with the sentences given for exercises before trying to construct for himself.

Vocabularies with Conversational Exercises

1.

Bu  son.  Bong-o  daughter, girl.
Ata  father.  an-g-o  mother.
Nga  I.  khyang  you (sing.).
Ngi  my.  khiri  your.
Yod  is, exists.  med  is not.
Yodpa  was.  medpa  was not.
Gwed  goes, go, is going.  On-g-ed  comes, is coming.
Dikha  here.  Ekha  there.

Khyan-dikha yod.  You are here.
Nga dikha yodpa.  I was here.
Khiri bong-o ekha med.  Your daughter is not there.
Ngi bu ekha gwed.  My son is going there.
Khiri ata ekha yodpa.  Your father was there.
Ngi an-g-o dikha on-g-ed.  My mother is coming here.

2.

Mi  man.  Bostring  woman.
Kho  he.  Mo  she.
Kho-e  his.  Mo-e  her(s).
Chik  one.  nghi  two.
Ongs  came.  Song  went.
Yuntse  little. 
Khyong  bring (imper.). 

*Si*, placed after the nominatives, forms the Agent Case; i.e. this *si* indicates that the action is being done by the person or thing mentioned before it.

Mi chik sonīgs  One (a) man went.
Kho si manīgmo khyongīs  He brought much.
Bostring chik onīgs  One woman came.
Kho-e bong-o si nūris khyongīs  His daughter brought two.
Yuntse khyong  Bring little.
Mi manīgmo sonīgs  Many men went.

3. 

Diṅīng  to-day. 
Dose  now. 
Na  and. 
Nām  when. 
Ama  but. 

Gwā-med  not going. 
Onīgma-med  not coming.

Bu chik na bong-o chik diring onīgs  A son and a daughter came to-day (boy and a girl).

Khyangī dose gār gwed?  Where are you going now? 
Ngā gwed ama kho gwā-med  I am going, but he is not going.
Khiri bu alta gār sonīgs?  Where did your son go just now? 
Khyangī mala gwā-med  You never go.
Kho saṅg mala onīgma-med  He also never comes.
Kho gonde onīgs ama khyangī nām onīg-ed?  He came yesterday, but when are you coming?

4. 

Gik  shall, will go. 
Mi-go  shall, will not go. 
Mi-bya  shall, will not do. 
Bed  doing, does. 
Byas  done. 
Chī?  what? 
Kho si chī khyongīs?  What has he brought? (lit. What brought he).
Khyang chi bed?  What are you doing?
Nga diring mi-go  I shall not go to-day.
Su si byas?  Who did (it)?
Khyang sang byos  You also do (it). (Imp.)
Kho si mi-bya, nga sang mi-bya  He will not do (it), I also shall not do (it); (lit.) Neither he nor I shall do it.

5.

Ma (negative) no, not, etc., prefixed to the past tense and the imperative.

<table>
<thead>
<tr>
<th>Ma</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hrtä</td>
<td>horse.</td>
</tr>
<tr>
<td>Chhu</td>
<td>water.</td>
</tr>
<tr>
<td>Saŋg-saŋ</td>
<td>light.</td>
</tr>
<tr>
<td>Chuli</td>
<td>apricot.</td>
</tr>
<tr>
<td>Bji</td>
<td>four.</td>
</tr>
<tr>
<td>Truk</td>
<td>six.</td>
</tr>
<tr>
<td>Minmä</td>
<td>to give (inf.).</td>
</tr>
</tbody>
</table>

Bäng nögs na hrtä chik dikha  Two cows and a horse were here, but are not now.
yodpa ama dose med  Give one apple.
Kushu chik min  Eat four apricots.
Chuli bji zo  I shall not give one.
Nga chik mi-min  It has now become dark, what shalt we do?
Dose thub sönghed, chi bek?  Do not eat apricots just now.
Alta chuli ma zo  Bring water here.

6.

Rgosed (with the infinitive) should, ought, necessary.
Rgospa-med (with the infinitive) negative, should not, etc.

<table>
<thead>
<tr>
<th>Ma</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shokhmo</td>
<td>quick, quickly.</td>
</tr>
<tr>
<td>Phalchan</td>
<td>wide.</td>
</tr>
<tr>
<td>Dî</td>
<td>this (adj.).</td>
</tr>
<tr>
<td>E</td>
<td>the other (adj.).</td>
</tr>
<tr>
<td>Do</td>
<td>that (pron.).</td>
</tr>
<tr>
<td>Zerba</td>
<td>to say, speak.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ma</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dokhmo</td>
<td>narrow.</td>
</tr>
<tr>
<td>anchan</td>
<td>strong.</td>
</tr>
<tr>
<td>de</td>
<td>that (adj.).</td>
</tr>
<tr>
<td>dyu</td>
<td>this (pron.).</td>
</tr>
<tr>
<td>yo</td>
<td>this or that very (pron.).</td>
</tr>
<tr>
<td>med-nare</td>
<td>if not, otherwise.</td>
</tr>
</tbody>
</table>
In is (see verb “to be”). men is not (see verb “to be”).
Lam path. zgo door.

Gwā rgospa-med It is not necessary to go.
(lit.) Going is not necessary.

Shokhmo gwā rgosed (you) must go quickly.
Kho si chi zered? What does he say?
E-hrtā sang khyoṅma rgosed The other horse must be brought.
Lam dokhmo yod The road is narrow.
Nga anchan men I am not strong.
De zgo phalchan yod That door is wide.
Nga si dyu zers I said this.
Do, nīgī men That is not mine.

7.
La, to, at, dative case sign.

-īṅg-nu in. nāṅ-nu home, at home.
ṅgaya we. khon̄ they.
Lyakhmo good. shishik bad.
tris ask (imp.). zer say, speak (imp.).
mā very. hltos look, behold.

Kho la zerba rgosed, med-nare kho He must be spoken to, otherwise he will not go.
mi-go
Hltos, dyu lyakhmo med, nīga la Look, this is not good, I don’t want it (lit.) (not needed).
rgospa med
Nīga la ma zer, mā shokhmo nāṅ-nu Don’t speak to me, go home very quickly.
sōṅ
Dī oming-nu chhu yod There is water in this milk.
Nīga si khon̄ la chi minuk? What shall I give (to) them?

8.
Yaqpa to put, place, leave. yaged placing, places (present).
Dukpa to sit, remain. duged sitting, sits (present).
Sōṅse having gone (go and). ongse having come.

Impersonal Verbs
What is normally the subject in English, becomes objective by the taking of the post-position la.

Thongma to see. shespa to know.
kwā to hear. chhudpa to comprehend, understand.
IMPERS OFNAL VERBS

chhunchi some (mass, bulk), khaik a few, some (numerical).
byase-na having done (and) or (then), or (and then).
trise-na having asked (and) or (then), or (and then).
Khyang ekha songse, nig bong-o la tris

You go there and ask my daughter
(or) You having gone there, ask my daughter.

Nga la kho thonya-med
Kho la chi shesed ?
Khiri oma gar yaqs, nig la thonya-med

I do not see him.
What does he know ?
Where did you put your milk? I
don’t see it.

Ang-o la trise-na khaik dikha khyong
Kho si chi zered, nig la kwad-med

Ask mother, and then bring some
here.

What does he say? I do not
(can’t) hear.

9. Song-nare (if) go, were to go, should go, etc.
Yod-nare (if) is, were to be, should be, etc.
Thony-nare (if) see, were to see, should see, etc.
Kos-nare (if) hear, were to hear, should hear, etc.
las work.

skad voice, sound.

Po. See chapter on this suffix in the Balti Grammar, under
substantives.

This suffix is attached to all qualified Nouns, Pronouns, and words
serving the purpose of substantives.

Its various forms should be carefully studied.

Nga ekha song-nare, nig si kho la
trek.

Dhe laspo byase-na, chhu chhunchi
khyong

Should I go there, I shall ask him.

Do this work and then bring
some water (or) Having
done this work, bring some
water.

Khyang la kho thony-nare, kho la
dyu min
Chhu yod-nare nig chhunchi
khyonqulk

Should you see him, give him
this.
Should there be any water I will
bring some.

Nga la khiri skadpo kos-nare nig si
chi bek ?
Khoq la de laspo bya shespa-med

If I hear your voice, what shall
I do ?
They do not know (how) to do
that work.
10. 

**Sabaq (Urdu) lesson.**

**Tyangma** to hit, beat.

- **shoqbu** (a) book.
- **tangma** to pour (also to give and to put) occasionally.
- **minma-na** when I (etc.) give.
- **thongma-na** when I (etc.) see.
- **chazerna** because.
- **sa** earth (soil or ground).
- **skambo** dry.

**gwana** when I (etc.) go.

**kwana** when I (etc.) hear.

**chah** why?

**jing** field.

**sherpha** wet.

**Khyang-i-si khiri sabaq po ma zerna nga si khyang tyangnuk**  
If you don’t read your lesson I shall beat you.

**(Nga la) khiri skaqpo kwana, nga si khyang la kushu khaik khyangnuk**  
(When I hear your voice I shall bring you a few apples.)

**Khyang chhu la gwana nga la zer, chazerna nga sang ong nuk**  
Tell me when you go to the water, because I shall also come.

**Di jingpo lyakhmo med, chazerna sa ma yuntse yod**  
This field is not good, because there is very little earth.

**Su si dikha chhu taangs? ngi shoqbu sherpha songs**  
Who put water here? my book has become wet.  *(N.B.—(Lit.) gone wet.)*

11.

**phose-tangma** to pour or throw away (fluids).

**phangse-tangma** to throw away (solids).

**phude-tangma** to release, loosen, untie, etc.

**charpha tangma** to rain.

**khanga tangma** to snow.

- **ras** cloth (cotton).
- **balgos** woollen cloth (homespun).
- **tronmo** warm.
- **grakhmo** cold.
- **rgun** winter.
- **gbyar** or *(zbyar summer.)*

- **i**- and **e**- are the signs of the Genitive Case. See Rules in Grammar.

**cha** tea.

**khii** dog.

**thungi** to drink.

**Oma lyakhmo yodpa-na, cha phose-tangged?**  
When the milk is good why do you throw it away?

**Di kushu lyakhmo med, phangse-tong**  
This apple is not good, throw it away.
IMPERSONAL VERBS

Diriŋ mā graḳhmo yod, dikha cha thungma ong

To-day it is very cold, come here and drink tea. (Lit.) to drink tea.

Kē phude ma tong, dikha bostring ngīs yod

Don’t loose the dog, two women are here.

Charpha mala tangma-med, ama rgun la khā tanged

It never rains, but in the winter it snows.

Khiri kē ching, med-nare ngā mi-ong

Tie up your dog, otherwise I shall not come.

12.

dyu-ing-nu in this. do-ing-nu in that.
dyu-i-kha on this. do-i-kha on that.
chhogo great, big. tshuntse little, small.
ko-na-yambo with him. Ṉγī-shīdā I have (see verb To have).
jaq day. Ṉγīma-la in the daytime or in the sun (both meanings).

chingse-yaqpa to keep tied. gonma to wear.
gonchas clothing. legi (or) exceedingly.
le-i

yodpi which is, was. medpi which is not (see Relative was not Pronoun).

zere that (conjunction) placed at the end of the sentence it refers to.

gonmo upper garment, shirt (the native Balti type only).

Diriŋ chhogo jaq in.

To-day is a great day.

Ḡi gonmo skambo yod, Ḉgīma-la yaqpa rgospa-med

My shirt is dry, it need not be put in the sun.

Kho chhogo mī in zere, Ḉga la shesed

I know that he is a great man. (Lit.) He great man is—that—I know.

Gonde dikha yodpi gonchas su-i inpa?

Whose were the clothes which were here yesterday?

Dikha yodpi de tshuntse bostringpo khurba khyonqma sōngs

That little woman who was here has gone to bring bread.

Ḡa rgun - la balgos goned, ama gbyar-la tronmo yodpa-na ras-i-gonchas-goned

In the winter I wear woollen clothes, but in the summer, when it is warm, I wear cotton clothing.
13.

**Thoba**  to get, find, obtain. (See page 64.)

**Yanma**  to be able to. When used alone is Impersonal, but not otherwise.

**Tsalba**  to look for, search.

**Storba**  to be lost.

**Skyele-tangma**  to lose (carelessly), to leave lying about.

**Phyal la tangma**  to hang up.

**Sin**  every, all in particular.

**Tshangma**  every, all.

**Chigang-choq**  everything, all things, in general.

**Chaang-med**  nothing.

**tsam ?**  how many?

**baja (bajo)**  earthen water pot.

**Khmul**  silver, rupee.

**Luphrui**  lamb.

**Zachas**  food.

That key which was found yesterday is hanging up there.

Has the lamb which was lost today been found or not?

All the rupees are lost, not a piece (can) be found.

Go, look for your water-pot, water must be given to the goat.

Has he gone to bring tea?

How much will he bring?

I cannot do this work, one must come with me.

14.

**ngaya**  we (in particular).

**ngata**  our (generally).

**ngadang**  we (generally, we folk).

etc. See Pronouns.

**-i-shida yodpa** (infin.)  to be at hand, by, to have, etc. (small objects).

**-la yodpa** (infin.)  to have, own, etc. (property, relations, large objects).
Our (elder) brother and sister went to the mountain yesterday and brought back much grass.

My (elder) sister has one son and two daughters.

That village on the mountain there is exceedingly big.

Go, tell (your) brother to take the earthen pot to that nearby village.

When I have no money, what shall I get?

If we are going very far, we should take food and also clothes with us.

15.

brick.

to set up (one on top of the other), to build.

bridge.

wall.

high.

low.

firmly, strongly.

eight.

nine.

ten.

eleven.

twelve.

beam

(wood).

to beat.
phangma to throw, take away. phshikse-phangma to throw down, to demolish.

zgis tangma to gore, charge with the horns.

khyongma (usually, to bring) to fall down (fixtures), to topple over.

khyerba (usually, to take away), to be carried away (articles), (persons) carried away by water, or by the wind (things).

The verb chukpa is occasionally used to form a causal verb with the two mentioned above, when the thing in question is large, or a fixture.

De bangpo si di rgyangpo la zgis tangen dukse, rgyangpo khyong chuks.
That cow having kept on charging this wall with her horns, knocked it down.

(That cow keeping on charging this wall, knocked down (the wall)).

Di zam.bo mā bahmo yod, chhu si khyeruk
This bridge is very low, the water will carry it away.

Di rdungma bji stro-byase yaqpa rgosed
These four beams should be fixed firmly.

Baqbu hrtsek nare thomo byase hrtsek pa yaned, rdwa hrtsek nare tshangma khyong-nuk
If (you) build with bricks (you) can build high, if (you) build with stones all will fall down.

Minā-ga chon phangຢa phangnuk
Twelve men will [meaning could] demolish this house in one day.

Chhu mangmo ongma na khon-i-si zamba phangnuk
When much water comes they will take away the bridge.

16.
kalba to put on top, load up (also to send).

. . . patse lyakhmo better then.

. . . pa lyakhmo better then.
tsat it is enough.

dī bzo-e-kha in this way, manner, etc.

khaltari on the top, outside of.
yan-patse as much as possible, etc.

rgos-patse as much as required, necessary, etc.

Ngi khsambing-nu in my mind, opinion, thought. (I think.)

Nga la kospho what I heard, (that which) have heard, etc.

Nga si byaspho that which I did, have done, etc.

Khyang-i-si zerbo that which you said.

Khyang-i-si zerpho that which you said, have said, etc.
This house is better than that house.

I think that should be put on the top.

You do not know what I heard.

I did as much as was necessary, but in his opinion it must be done again.

I hear what you say, but do not say any more in that manner.

in the hand.
a stick, walking-stick.
food (a special native mixture of meal).
Then, after that. (Conjunction.)
a man named Abraham.
the words that I am saying.
If I had done that . . .
If you had said that . . .
If he had not come.

The subjunctive tenses should be studied with this vocabulary.
The consequent tense is the future tense plus pa. (Page 49.)

If he had come here, I would not have gone.
If I had done that, he would have hit me.
He finished his work and ate his food. Then, taking a stick in (his) hand, went up the mountain.
Ibrahîm zerbi mî chik dikha ong nare, kho la dikha duk zer

( Simple dubious form. )

Should a man named Abraham come here, tell him to stay here.

18.

Study well the differences of the Subjunctive tenses.

\( \text{Nga ongsukpa na ...} \)

If I were to come ...

(Paqzi prefixed or omitted)

\( \text{Kho si dyu byasukpa na ...} \)

If he were to do this ...

thaqpa  rope.
thyu   string.
thudpa  thread, fine string of goat’s hair, etc.
chik-chi  alone.
gat tangma  to tie a knot.
khrolba   to untie, to undo.
\( \text{Di gatpo khrol, de thaqpa khyongse na nga la min} \)

Untie this knot, bring that rope and give it to me.

Khyang ma ong nare nga chik-chi duktuk

If you do not come I shall be alone.

Thyu la thaqpa  (Proverb.)

(Khyang-i-si thyu la thaqpa cha bed ?)

Why are you making mountains out of mole-hills.

Nga la rokh byakhan chik sang med

I have not a single helper. (Lit. not even one.)

Nga la laq-len-byos, ngi zachas tshiged

Give me a hand, my food is burning.

Khong-i-si de laspo byasukpa na su mi thadpa

If they were to do that work nobody would like (it).

19.

de-i  earlier (the same day).
abtsa  later on (the same day).
dyu la dikhing  in the future.
diring na ekho  from to-day onwards.
di wakh la  at this time.
di wakhling-nu
IMPERSONAL VERBS

yātse manpo until then, in the meantime.
mā motpo song nare at the maximum.
mā yuntse song nare at the minimum.
kham-sang byase zser to speak clearly.
hrmangdo foundation.
hrmangdo khrolba to undo or dig up a foundation.

Nga abtsa ongnek, ama yātse man-
po khyang dikha duk Zerkhanpo si kham-sang byase ma zer nare, kho si chī zerbo su la
mi ko Diring na ekho nga dikha yang mala mi ong De-i khyonphi de rgyangpo yang hrtsikpa rgesed
Dī tshuntse nangpo phchwa la jaq tsām gik?
Mā motpo song nare, jaq-ma ngīshu I shall come later, but until then you remain here.
If the speaker does not speak clearly, nobody will hear what he says.
From to-day I shall never come here again.
The wall which fell down earlier should be rebuilt.
How many days will it take to build this little house?
At the most, twenty days.

20.
do-phari therefore. do song nare if that happened, came to pass, etc.
ma gorba without delay. dyu tsa only this.
phchu-tse about ten. dyu tsa medpa (menma) (See Postpositions.)
ta ongmi lza the coming month. dī namzing-nu in these times (generally).

Nga ongi manpo until I come. ekhathonimanpo up to there.
grakhmo (drakhmo) cold. gdama to choose.
dī res-i-kha this time, turn, etc. legi (le-i) exceedingly.

skyon-jan lazy, lazy one, etc. ashi responsibility
phchas kun implements. khunting-na from among them.
Until they come only do this work.

With the exception of this, those have all become bad.

He is exceedingly lazy, therefore he will get no work.

Choose about eight men from among them and, having brought the implements, dig up this foundation.

(Lit. From among them, having chosen about eight men, and having brought the implements, dig up this foundation.)

This work is your responsibility, therefore do it without delay.

About another three months, (and) the cold weather will finish.

In these times lazy people do not get money.

The following Balti Vocabulary is in no way meant to be complete, but is composed of the most widely used words, known and employed in all districts.

Where a word differs in one district to another it will usually be found to be dialect and should be remembered as such. In such cases a word common to all districts is nearly always forthcoming, and this should be considered the real form for the vocabulary.

The following abbreviated signs have been used in the Vocabulary:—

(A.) from the Arabic.
adj. adjective.
adv. adverb.
corrupt. corrupt either from the English or Urdu.
(E.) from the English.
(U.) from the Urdu.
(P.) from the Persian.
(old) originally used, but now only to be found in a few compound words.
(pron.) pronoun.

(N.) Noun.

v.i. Intransitive Verb.

v.t. Transitive Verb.

(la) means that the word or verb in question always follows the Balti postposition La.

(na) means that the word or verb in question always follows the Balti postposition Na.

(hon.) honorific form.

(vulg.) vulgar form. Preferably not to be much employed.

### VOCABULARY

**A**

a (article), chik (one, a certain); gang (full).

aback (taken), (la); (surprise), tshen gwa.

abandon, v.t., skyurba, phangma, skyure-phangma.

abate, v.i., chhadpa; (illness), baba, tenma.

abbreviate, v.t., khut bya.

abdomen, hltwa.

abide, v.i., dukpo, khare dukpa.

ability, doga.

able, to be, v.i., yanma.

able-bodied, laspa, thar-thar.

abode, nang, khang, dowa.

abolish, v.t., chhom chukpa, manso-bya.

abominable, chharu, shishkk.

abortion, ha-6jik.

about (place), khor-khar la, gyi,~-khori; (concerning), lu tshing-nu, hrmaniing-nu.

above (on top of), thyoqtu, fhyoqpi-kha; (higher), gongtsare, gyentsare.

abruptly, hrpukse, n'arci byase.

abscess, khludsha.

absent, medpa.

absolutely, hrkyangka, rang-hrkyang.

abstain, v. (food), kha strungma; (general), bzurlukh bya, bzurba.

abundant, skede, sked-skede.

abuse, v. (speech), smonmo taba; (a kindness), nuru la goni lzoqpa.

access, gwe lam; (dealings), zdel-thud.

accident (in work), las the, las-thal (mistake).

accommodation, malsa.

accompany, yambo gwa.

accomplish, v.t., lasjuk la thon chukpa, chhot chukpa, chham chukpa.

according to, (na) zomse.

account, hisab (Urdu), hrtisiphpo.

account, to, v.t., phshadpa bya (a story).

account of (on), i-phari, i-s-navigation-i-kha (because).

accumulate, v.t., phsaqpa (goods, money); zdama (in general).

accurate, dra na dra.

accuse, v.t., go hrtsga, spyarba (falsely).

ache, tsarang.

acquaintance, (na) ngymchan.

acquainted, to be, (na) ngymchan yodpa.

acquire, v.t., laqta khyongma; thoblukh bya.

across, phred la, phrel la; thang-gar (straight over, across).

active, laspa, drulbchan; pil-hlpil.

add, to, v.t., kalba, borba. hrtima.

additional, kalphi, hrtsaqphi.

adequate, to be, chhoqpa, tshadpa.

adhere, to, (la) byarba.

adjust, to grikpa, drikpa.

admire, to, qadir bya (Urdu).

admonish, to, sna-zdam bya.

adopt, to (child), tose kheva.

adore, to (love), legi na khchspa bya.

adult, bilig (Urdu).

adulterer, rlaqpa, zina (Urdu).

advance, to (go forward), dnuu gwa; (give in ad.) dnuu minma.

advantage, phkhkhe.

adversary, khon byakhan, dushman.

advice, to give, jdtu bya.

affection, rgalukk.

affirm, to, in zerb.

afoot, drel.

afraid, to be, jik(s)pa.

after, jukla, juktu, shul la.
afternoon, pishin (early); piro (late).

afterwards, jukping-nu.

again, yang, yang ren chik.

against (touching), shal la; (contrary to), (na) khon byase; (opposite to) logpar, gdong-gang-la.

age, naso; (epoch), namza.

aged, rga-sphi.

agile, spyangmo.

agitated, sning la zaphilil gwa.

agony, alg.

agitated, al.

air (in the lungs), kish; (the wind), kling.

alarm, to, tshor chuk-pa.

alike, tsok na tsokh.

alive, khyome.

all, sing, tshangma, chog.

all day, nthima rang-gang.

allot, to, poskal byase minma.

alliance, chhad-chhando.

allow, to, chukpa (with infinit.).

almighty, shang-olchan.

almond, badam (U.).

almost, root of verb plus cha, e.g. mincha (almost gave, about to, etc.).

alms, nazir (A.).

alone, chik-chi.

along with, (na) yambo.

aloud, skad tangse.

also, sang, sa.

alter, to, phsorba.

although . . . still, paqzi . . . na sang.

altogether (total), zdamse; (quite), khyangka.

always, khyante, malpa.

amass, to, zdamna, phsaqpa (for oneself).

amazed, to be, byabla.

ambition, thon-go.

amidst, skil la, baring-nu.

among (place), bar la, baring-nu.

ample, to, chhoqpa, chhoq-bos gwa.

ancestry, shajara.

and, yang, na.

angel, farishta (U.).

anger, kha, hropalang (Divine).

animal, byoltsa byoltsong.

ankle, kungmi gaf.

annihilate, to, medpa bya, rad bya.

annoy, to, (na) bronlama.

annually, lo re-re, lo ba lo.

another, e, yang chik.

answer, jwab (U.) tam-lan.

answer, to, jwab lzoqpa, tam-lan lzoqpa.

ant, kinnoq.

amus, monlo.

anxiety, khog-khoq.

any, ga.

anybody, ga su.

anyhow, ga bzo-e-kha.

apologise, to, bakhsish la zunma.

appeal, to, phcholba, apil bya (court cases).

appear, to, ngonma.

appetite, za-sngi.

applaud, to, chhaq-dum bya.

appoint, to, hrtanduk bya.

apricot (fresh), chuli; (dried), pading.

archer, da phang-khan.

archery, da phangma.

argue, to, hrpat-hrpat bya, hrapatpa.

arise, to, lang(s)ma.

arm (lower), praqpa; (upper), lusho.

armful, phangma gang.

armpit, chhun-praak.

arms, lang-o pe phchas kun. hatyur (U).

army, faw (U.), hrmag.

around, gyiskhori, khandari.

arouse, to, ngid tshat chukpa.

arrange, to, graba, gral bya.

arrive, to, thonma.

arrow, da.

artery, khrag-i htsa.

artful, khrampa, chalak (U.).

as . . . tsokhpa.

ascend, to, thubla, yar gwa.

as far as . . . root of verb in question with patse.

ascertain, to, chhadkha bya.

ashamed, to be, khrelba.

ashes (dust), thal-tsir.

aside, ljong chik la.

ask, to, trya (hon. juphulba).

asleep, to be, ngid ongse yodpa.

assemble, to, dama (intr.), zdama (trns.).

astonish, to, byyal chukpa.

astonished, to be, byyalba.

astonishing, byyalhaye.

at, la, i-shida.

at once, sha, yar bang la, ma dose.

authority, bashan.

autumn, slon.

avalanche, kha-rut.

awake, to, ngid tshatpa.

axe, stare.
ball, polo.
bamboo, khyungma.
band (men), mitsho; (metal), khru.
banquet (of river, etc.), thanang-a.
bare (naked), chan-chan.
bark, shub.
bark, to, gon bya.
barkley, nas.
barren, barren
barley, barley.
bark, to, bark.
beard, beard.
bear, bear.
bear-hunt, bear.
bean, bean.
beam, beam.
beak, beak.
bell, bell.
believe, to, believe.
before, before.
beef, beef.
beer, beer.
bedding, bedding.
become, to, become.
because, because.
belt, belt.
below, below.
beloved, beloved.
benedict, to, benedict.
belch, to, belch.
begin, to, begin.
birthplace, birthplace.
bit, (bridle), strab-i khasha.
bitch, kh-ngo.
bite, to, to laha.
bitter, kho.
black, nikpo.
blacksmith, garba.
blanket, gar.
blaze, to (fire), straypa.
bleed, to, v.i., khrap garba; v.t., khrap phyungma.
blind, jara, jare yodpa.
blisher, chhu-qang.
block, to, zgaqpa.
blood, khrag, thraq.
blossom, to, yespa.
blood, to, phu bya.
blow up, to (fire), phwa.
blue, kham-rang; (sky) medium.
blunt, khamed.
board, spang-leb.
boast, to (proudly), gahr bya.
boat, nayo, jahaz (U.) (large).
body, ro, (dead).
boil, to, v.i., kholba; v.t., khol chukpa skosba; (bubbling), kholspa (v.i.), khsodchukpa (v.t.).
boil, shuwa, khobse (herpes).
bold, sning-jan.
bone, ruspa.
book, skoqbu.
boot, but (European); kafsha (native shoe); kham, phula (native make).
border, gzhur, thanang-a.
bore, to, mik phudp.
born, to be, skya.
borrow, to, bulon khyungma.
bosom, brang.
both, ngitsa.
bottle, bolot (corrupt. Eng.).
bottom (base), thi.
bow (shooting), giu.
bow-string, giu-thyu.
bow, to, gwa, khor-ju bya.
bowel, rgyuma.
box, sandog (U.), rgam, rgom.
boy, buta, phrub.
bracelet, gdu.
brain, khlaapa.
brave, sning-ge (lion), sning-jan.
bread, khurba (in general).
breadth, phalpa.
break, to, v.i., chhaqpa, v.t. chaya.
breast, chhu-chhu; (nipple) uchhu.
breath, hish; (exhaling), kha-hlang.
breath, sighing, snog-bus.
breathless, to be, (la) hish ongma.
brick, bhaqbu.
bride, bakhmo.
bridegroom, (bakhpho) maqpo.
bridge, zamba.
bridle, strab.
bright, zam-zim; (reflection) khsalpo (clear).
brilliant, khaalchan, gbéchan.
bring, to, khoygma.
broad, phalchan, phal-phal.
broom (twigs), phyakhma.
broth, shu-chhu.
brother (elder), kaka (younger, phono).
bruised, to be, tshospa.
bubble, to, bolog phangma.
bud, tshikma.
bud, to, tshikma khurba.
buddhist, bodh.
buffalo, me-hi-bang.
bug, cheri.
build, to, pchewa (house), nang tangma.
bull, khlaa.
bullet, rindi.
bunch, chhaqbu.
bundle, clothes, bu skya (large), khur.
burden, khur.
burn, to, sttraqpa.
burned, to be, (badly), kho-hltali gwa khashil gwa.
burst, to, bjaqpa.
bury, to, (animal), hrokse tangma (man), phaqtu bya.
bush, rban.
business, las.
busy, to be, (la) las-mang yodpa.
but, ama.
butter, mür.
butterfly, bilapho.
buttock, hilq-hilq.
button, tek.
buy, to, lenma.
buzz, to, bu-u bya.
by reason of, (i-) snýiet-i-kha.

C
cabbage, ban gobi (U.).
cage, tsebu.

cake, zderchung (Balti), azoq.
calamity, banched.
calculate, to, thik bya.
caldron, zang.
calf, barok.
call, to, gus taba, lan tangma; qao bya (loudly).
calm, ldnyaq-l nyaq.
camel, snaa-g-o.
canal, hrkg.
candid, in chik men chik zerkhan.
candle, dre-tsil-i siar.
cane, lekhar (hand).
cannibal, mì sha zákhan.
canter, to, gom-chom tangma.
cap, nothing.
capable, to be, (la) doqa yodpa.
capital (chief village), rgyal-chhos.
capitate, to, go chade phangma.
captive, tson.
capture, to, zumma.
carcase, ro.
care, snāg-a.
careful, to be, snāg-a bya.
care, to take, snāg-a yaqpa.
carefully, snāg-a byase.
caress, to, trod bya.
carpenter, shing-khan.
carpet (Persian), qâli (thin ord.), satanji.
carrot, wala-phru.
carry, to, khurba.
cartridge, kärtus.
case (court), hrmsga; (covering), shub.
cast, to (away), phangma, phangse tangma.
castrate, to, khmül la phyungma.
cat, bila (U.).
cataract, byarba, chhu-phyr.
catch, to, zumma.
caterpillar, ängbu.
castle, khar.
cauliflower, phul gobi (U.).
cause, snéyet.
cautious, to be, shang bya.
cave, baho.
cavity, golong, gotos.
cease, to, chhama.
ceaseless, mi chhami.
ceiling, thog.
celebrate, to, thadlukh bya.
cemetery, lang-gur thang; mazër thang.
centipede, ba hubu.
centre, skilsam-i skil.
certain (sure), chhadkha; (a) chik.
certainly, chhadkha; (must) med-khamed.
certificate, hrtaqha.
chaff (of grain), phut.
chain, hichaqtur.
chair, kuri.
chalk, kärts.
chance, by ang-med-i-kha.
chance (luck), tgdir.
change, to, phsorba.
chap, to, phidpa.
charcoal, khoobs.
charm (amulet), tawiz.
cheap, qhing-o; sasta (U.).
check, to, zqap.
cheerful, to be, thade dukpa.
cheek, mangal.
chew, to, mure zú.
cheese, chhaka.
chest (of the body), brang.
chicken (small), byatu.
child, phru.
children, phrug, phru-phra.
chilly, grahkmore.
chimney, ka-hrkong, uchaq (room).
chin, kosko.
China (country), Rgyanak, Chín-yul.
chizel, zdôngh.
choker, to, hrkohmyung katpa.
choose, to, gdama, psálba.
circle, khor-khor.
circumference, kandari.
circumstance, lukh; hál (U.).
city, shahr (U.).
clap, to, chaqûm bya.
clarified butter, josûphi mar.
class (kind), bzo.
clay, kaqû.
clean, lyakhmo, daqûphi.
clean, to, daq chukpa, lyakhmo bya.
cleanse, to, daq chukpa.
cleansed, to be, from sin, shagûti yodpa.
clear, khealpo, sang-sang.
clearly, sang-sang byase; (in speech), kham-sang byase.
clever, khoosando.
climb, to, thulba.
cloak, shoga.
clock, rdo.
cloud, cloudy, to be, cloudy
cloudy, to be, namkhhor khorba.
coast, chhu-gzur.
coat, kot (corrupt. Eng.).
cobbler, khlang-khan.
cobweb, taskhan-i rban.
cock, byapho.
cold, grakhmo, drakhmo.
cold, to be, grang(s)ma.
colleague, las-zdeb.
collect, to, zdama, mal chik bya.
colour, rang (U.).
comb, sumang.
come, to, ongma.
come back, to, logpa, loose ongma.
come out, to, byungma.
come together, to, dama.
comfortable, áram byase.
command, to, skalba, hukm bya (U.).
commence, to, ryak(h)s)pa.
commerce, tsong-len.
commit, to (to) laqût borba.
companion, phro-pa, las-zdeb.
compare, to, spya.
compared with, spes na.
compel, to, an langse (with verb).
compete, to, zdurba.
complete, to, rang-hrkyang bya, chham chukpa.
conceive, to (child), hltue-ing khobra.
concerning, (i-) lukhsing-nu.
confess, to, in zerba, igrar bya (U.).
condition, lukh (state).
confidence, gedyangma.
connect, to, thudpa.
conquer, to, rgyalba.
consent, to, in zerba.
console, to, snin-phtul bya.
cook, to, v.t., tswa; v.i. tshwa.
cork, peg (corrupt. Eng.).
corn (wheat), kro; (barley), nas.
corner, khrú.
corpse, ro.
correct, dra.
correct, to, strangma.
costly (rare), rinths, hrkonmo.
cotton, ras; (thread), ras-i skuppa.
cotton wool, kupta.
cough, to, khok(s)pa.
coun, to, hrtsya.
country, yul.
couple (a pair): (people) gzung (things), dor.
court (justice), hrmangsa.
courtyard, chàoni (U.).
covenant, chhad-chando.
cover, shub; (lid) kha-leb.
cow, bàng.
coward, sning-med khan.
crack, to, v.i., kashpa.
crawl, to, bängus bya.
cream, ospis.
create, to, lûan chukpa.
creed, cheelukpo, iman (U.).
crimson, märpo.
cripple, khurek.
criticize, to, mi-h-thik bya.
crop (corn, etc.), thoq.
cross, to (sideways), phred la gwa.
cross (criminal), karo shing.
crowd, mi-tsho, hrmag.
crucify, to, karo shing la phyungma.
cry, to, nûwa.
cubit, khrú chik, khruang.
cunning, khrampa.
cup, karol.
cured, to be, dodpa.
custom, khrim.
cut, to, v.t., chadpa; v.i., chhadpa.
cypress, shqupa.
cypress, shqupa.
cypress, shqupa.
cypress, shqupa.
cypress, shqupa.
cypress, shqupa.
cypress, shqupa.
cypress, shqupa.
effort, khyed-chi (fig.).
effect, phralukh.
egg, byabjan.
eggs, to lay, byabjan tangma.
eight, byad.
eighteen, chu-bqyad.
eighty, ngishu-bji.
eject, to, phyungma.
elbow, khrin-mong.
elder, tshar-ma.
elder brother, kaba.
eldest, sing pats tsarpa.
elect, psalphi, gdampa.
elect, to, psalba, gdama.
electric light, ljili od.
elegant, rgasha.
elephant, khlangpocho.
eleven, chu-chik.
else, yang (or else) med nare.
embroidery, chikán.
employ, to (things), kolba.
empty, stongma.
empty, to, stongma bya.
end, jukpa; (at) jukla.
endless, mi chhami, hrtane-dukpi.
endure, to, warpha bya, thyaqpa bya.
enemy, dushman (U.); khon byakhan.
energetic, laspa.
enough, tsat; v. chhoqpa.
ennity, khon.
enquire, to, tria.
enter, to, jukpa.
entertainment, hlunmo.
entire, rang-hrkyang.
entrails, rgyume.
entrust to, lgtu borba.
envelope, lphyá (U.).
envy, bogan.
envy, to, kogan bya.
equal, dra-dra.
erect, to, htsangma.
error, las-thal.
escape, to, budpa.
especially, phese-sang.
eternal, hrtane dukpi, malpa-dukpi.
Europe, Biláyat.
evaporate, to, raspa.
evening, gontakhs, gongphin.
everlasting, hrtane dukpi.
every, gá re-re, choq.
everybody, choq, mi sing.
every kind, prosna sing; (one of), rang da rang mi chik.
every day, jaqlan.
everywhere, malsa sing ta.
evidence, chhibi.
evil, goni, shishik.
evil spirit, dre.
exact, dra-na-dra, tsokh-na-tsokh.
exalt, to, thospa.
exceedingly, legi, le-i.
except, medpa, menma.
exchange, to, hjia.
excessive, skede, kltrim, theb.
excrement (human), khyakpa.
excuse, to, sinyet bya.
exist, to, yodpa.
expense, god, khara (U.).
experienced (skillful), kuspa.
explain, to, phshudpa bya; (by sign), rda bya, laq-rda bya.
external, khaltari yodpa.
exerior, khaltarpo.
extinct, to become, medpa gua.
extinguish, to, la tangma.
extra, skede, hrtasaqse.
extract, to, phyungma.
extraordinary, bgyalbar.
extremity, thning-a, gur.
eye, mik.
eye-glasses, mik-kra, ‘ainak (U.).
eye-lid, mik-shok.

F
fable, zdrung.
face, gdong.
faint, to, shang-med gua.
fair (just), haq (U.); (person) shakhs-pa chan.
fault, chheslukh, inán (U.).
fell, to (against), phoqpa; (from), (things), bude khyongma; (on), phoqpa, loqpa; (without injury), mun-phoq gua, khere phoqpa.
false, gzon.
falseness, gzon.
family, don-i dawa, myung.
family line, mi-tsir.
fan, hlung-shoq.
far, thaqring.
farm, se-kylat.
fast (strong), stro; (quick), shokhmoo.
fatten to, chingma.
fasting, roza (U.).
fast, to, roza dukpa (religious); (diet), kha strangma.
fat, n. tshil; adj. tuq tuq.
father, ata; hon. bawa.
fatigued, to be, galba.
fault, bud-thal, las-thal.
fear, to, jik(s)pa.
fearful, jikmo.
fearless, jik-med.
feather, shoqpa.
feeble, an-med, hal-med.
feed, to (persons), za chukpa; (animals), tsdwa.
feel, to (cold), grang(s)ma.
feign, to, zum bya; bazi bya (U.).
female, mo.
fertile, sa-bang.
fetch, to, khure ongma; (leading), khide khyongma.
fever, tso, tsatpa, darbu.
few, khaik.
field, jing.
fifteen, chogā.
fifty, ga-phchua.
fight, to, khrilba, rdab rdab bya.
figuratively, misil-i bzo-e-kha.
file, sqadar.
fill, to, skangma.
filter, to, tsapapa.
filthy, chharu, trima.
final, jug-i.
find, to, (la) thoba, laqtu ongna.
be (minute), phrani-o; (penalty), chndpn, jurvinca (U.).
finger, senmo.
finger-nail, zermong.
finish, to, chham chukpa.
fir tree, shuqpa.
fire, me.
fire, to catch, me thukpa.
fire, to (gun), tuzclq phangnta.
firplace, th*. 
first, n. gopa; adj. gopi; at first, gyo&se; the first, gonta-gwe.
fish, niya, nya.
fishing (hunt), niya-ling; (net), dol.
fist, multuk.
fisted, close, laqpa dapho.
fit, to, byarba.
fitting, adj. Bshya.
five, ga.
fix, to, yagpa, hlanma, hltab-hltab.
flame, me-hlu.
flat, dmar-leb-leb, rat; (equally), adv. aniyamse.
flatter, to, gdong-stod bya.
flavour, brod, spa.
flaw, las-thal.
flea, shik.
flee, to, shorha.
flesh (meat), sha.
flexible, hltab-hltab.
fling, to, phnngtna.
flour (barley), nas-phe; (wheat), bag-phe.
flow, to, gzarba, drulba.
flower, mindog.
flute (native), hlingbu.
fly, zbyangbu.
foam, zbu.
fold, to, hltab.
folk, myung.
follow, to, lza gwa, ongma, etc.
fond, to be (of), ringchan yodpa.
food, zachas.
fool, khrung-med.
foot, kangma.
football (game), kang-polo.
footprint, kang-rdzes.
for, (i-) miŋ-na, phila.
force, an.
ford, rab.
forearm, praqpa.
forehead, spasba.
foreign, jan.
foreigner, jun-mi.
forelock, gong-choro.
forget, to, bjelṭa.
forget, to, bakhshish bya.
fork, katsi.
form, bzo.
formerly, gopa, dunu.
forsake, to, skyurba.
fort, khar.
fortunate, sode-chan.
fifty, bīshu-nigis.
foul, chharu.
foundation, hrmangdo.
four, bği.
fourteen, chubği.
fox, wa.
frame, khru-bği.
frank, kham-sang.
free, chon.
free, to, phude tanga; (spiritual), shaqshit bya.
freeze, to, gang chhaqpa.
fresh, sarpha.
Friday, shuguru.
friend, rga-khan.
frighten, to, drokh(s)pa.
frog, laranq-o.
from, i-kh-na,-i-shida-na rol la na.
front of dunu, dumping.
front teeth, kha-so.
froth, zbwa.
fruit, phalu.
fruitful, phalu khur khan.
fruitless, phalu medpi.
frying-pan, togle.
fulfilled, to be, ranq-hrkyang gwa.
full, gangse, skangse.
fun, hltamno.
fur coat, jwa.
furrow, shu.
future, dula dikha; (in the), dula dikhing.

G

gain, phankhe, phanchas.
gain, to, (victory) rgyalba.
gale, hlung-traq.
game, hrisenmo.
garden, tshar, gon.
garment, gonchas.
gaze, to, zama.
gentle, ngarmo.
gently (slowly), kule.
genuine, hag-i, hreq-i.
gesture, lag-rdla.
get, to, thoba.
get to well, dodpa.
VOCABULARY

get up, to, lang(s)ma.
giddy, to be, go-ing khorba.
gift, byal-tan, laq-khur.
giggle, to, rgod chotpa.
girdle, skyerah.
girl, bong-o.
give, to, minma, tangma.
glad, to be, thadpa.
gladness, thadlukh.
globular, relbu.
glow, chhogo-e-lukh.
go, to, gwa, shab(s)pa.
glove, laq-shub.
glue, spin.
go after, to, bdase gwa.
go between, to, hartsam la gwa.
gown-down, a, bzod.
go down, to, baba, thuru gwa.
go out, to, byungma, phirol gwa.
go round, to, khorba.
go up, to, thulba.
goat (general), f., raw6q; (male) poslrid.
God, uud6, Allah.
goitre, gra, dra.
gold, eser.
golden, @ser-i.
good, n., nuru, lyo&mo-e; adj., lyahmo.
good-bye, Buda-i phaqr.
goods, phczskun, norkun.
grace, shazde.
gracious, shazdechan.
grand-daughter, tshani-o.
grandfather, apo.
grandmother, api.
grandson, tsho.
grant, to, shazde bya.
grape, r~n.
grasp, to, zunma; (fig.) chhudpa.
grass, hrtswa.
grave, a, la?%-gar, rong khang mazdr (U., hon.) astina.
gravy, sha-chhu.
great, khgho.
green, snignonpo.
grief, sning-gat, gdyang-chot.
grind, to, takhp.
grow, to, tsharba.
grow old, to, rgaspa.
guard, to, strungma.
guest, gronpa.
guide, a, lam-sna byakhan.
gun, tawag.
gunpowder, sman, tawag-i sman.

H

habit, hnyobk.
habituaily, hnyobkh-i-kha.
haft, yu-à.

H

habit, hnyobk.
habituaily, hnyobkh-i-kha.
haft, yu-à.

H

habit, hnyobk.
habituaily, hnyobkh-i-kha.
haft, yu-à.
hollow, golong, gothos.
home, nang-nu.
honey, zbyang-rtsi.
honour, 'izzat (U.).
horn, rwa.
horse, hran, mare, rgonmo.
horseshoe, hrmikpa.
hot, thronmo.
house, nang.
hour, ghanla (U.).
house owner, ka@-go.
housewife, chunma, zanzos.
how much, tsGmste.
how many, tsGm.
hundred, bgyachik.
hungry, to, hltopqa.
hunt, to, ling la gwa.
hunter, lingspa.
hurry, to, shokJmo byase gwa.
husband, da&po.
hut, tshele.
hymn (Mohammedan), kdsida.

ice, gang.
idea, @samba.
idiot, gut, hrkang-med.
idle, las-med.
idol, but (U.).
if, paqzi, . . . nare.
ignorant, shes nzedkhan.
illegitimate (child), nalbu (vulg.).
imitate, to, hrpe bya.
imperishable, mala mi bjikpi.
impiore, to, phcholba, trinkal bya.
important, tse-tse.
impossible, mi yanmi.
impute, to, spyarba.
in, -ing-nu.
inaccessible, mi thobi, laqtu mi ongmi.
incense, tri-jim.
includce, to, borba, tangma.
inconsolable, rgo med.
inconsolable, ma bjuspi.
instantaneously, res-chikari.
instruct, to, tam-lzab, byase zerba.
blasphemous, ma bjuspi.
invention, to, smonmo taba.
invent, to, yugla lzoqpa.
invisible, ma thongmi.
iron, hlchaq.
irreligious, chhosmen.
is, yodpa, inna.
issue, to, byungma.
it, do, yo.
itch, khinma.
**VOCABULARY**

**K**

keep, to, yaqpa.
kerosine oil, sa már.
kettle, kuri.
key, limik.
kick, to, râgotpa tyangma (man); phra tangma (animal).
kill, to, rdâba.
kind (class), prosna.
kindly, shazde-kha.
kinded, hriigen.
king, rgyalpo, badshah (U.).
kingsdom, rgyastrid.
kise, to, unt tangma.
kitchen, hasri-khang (corrpt.).
kite, bendaq.
knee, buBmo.
knee-joint, buhkhni gat.
knife, gri.
knit, to, taqpa.
knock, to, rdungma.
knot, gat.
knot, to tie a, gat tsegnla.
know, to, shespa.
knowledge, shes.

**L**

labour (work), las; (childbirth), daril (onga).
ladder, kaska.
lake, tsho.
lamb, lu-phru.
Lamb (of God), mud*i Phyug.
lame, thyangmo.
lament, to, n3u-mang bya.
lamp, ot, fillin (corrpt.).
land, sa-khyat; (country), yul.
language, sht.
large, chhogo, bombo.
latch, hichagat.
last (the), jug-i.
last year, nating.
late, to, gorbu.
later on, abt4a.
laugh, to, rgotpa.
law, kuki (U.).
awful, halal (A.).
lazy, skyonjan.
lead (metal), rindi.
leaf, long-a.
leak, to, bwa.
leak on, to, (na) kane dukpa.
learn, to, tzaba, (la) loba.
least, at, ma yunse song nare.
leather, kuwa.
leave off, to, skiyurba.
leaveen, khâmir (U.).
left (position), khen; (to be), luspa.
leg (upper), gzuz; (lower), pinpa.
left-handed, khenpa.
legally, haqs-i-kha.
legend, dzrung.
leisure, long, las-khom.
lend, to, bulon minma.
length, ringpo.
length, at, jukla.
lengthen, to, ringmo bya.
leopard, khchan.
less, yunse, kam (U.).
lessen, to, phya.
lesson, sobaq (U.).
let, to, chukpa.
let in, to, juk chukpa.
letter, shoqshog, khat (U.).
level, dra, rad.
lewd, chharu.
liar, gzon tang-khan.
liberate, to, phude tangma.
lid, kha, kha-leb.
il down, to, nöd ongma; (on the back), gang-hriigyal la; (on the belly), klo-hriigyal la.
lie in waiting, to, zgamsa dukpa.
lieu of, malsing-nu.
life, khonluhk, tshe-o.
life-time, tshe-gang.
lift, to, lenma.
light, a, ot.
light (brightness), sang-sang; (weight), nyangmo.
light, to, sparba.
lightning, hlo.
like, tsokJpo.
like, to, thadpa, ranma.
likeness, bzo.
line, tshir.
linen, ras.
lining, nang-skub.
lion, sing-ge.
lip, kham-chu.
listen, ena bya.
little (amount), yunse; (a), chhunchi, yunse.
Little while, in a, kuche na.
live, to, khsonc dukpa.
liver, chinma.
lo ! hllos !
lock, zing-a.
long, ringmo; (journey), tsharing.
long for, to, tsherba.
long life, may you have, tshe ringmo song.
look, to, hla.
look for, to, tsalba.
looking-glass, shisha, 'aina (U.).
loose, hilmo.
Lord, Khudawand, Khoya, Ashipa.
lose, to, (trs.), stor chukpa, skyele tangma.
lost, to be, storba.
loss, nuqsän (U.), zdokhar.
lost the way, to have, lam storba; (spiritually), lam-stor gwa.
love, rgalukh.
love, to, rga, rgalukh bya.
lovely, mi-sningchan.
low, bahmo.
lucky, sode-chan.
lumbago, to have, skedping tsa.
lump, phot.
lunch, trozár.
lungs, hlva, hlong (pl.)

M

mad, aphant.
magnificent, mā rgasha.
maid, boñ-g.
maintain, to, ben dukpa; (nourish), kḥswa.
magpie, hashraaq.
maly, skede.
majority, mi skede.
make, to, phchwa.
malady, nad.
mainly, skede.
majority, mi skede.
make, to, phchma.
malady, nad.
maid, boni-o.
maintain, to, ben dukpa; (nourish), wa.
magpie, hashmq.
mainly, skede.
majority, mi skede.
make, to, phchma.
malady, nad.
maid, boni-o.
maintain, to, ben dukpa; (nourish), wa.
magpie, hashmq.
mainly, skede.
majority, mi skede.
make, to, phchma.
malady, nad.
maid, boni-o.
maintain, to, ben dukpa; (nourish), wa.
magpie, hashmq.
mainly, skede.
majority, mi skede.
make, to, phchma.
malady, nad.
maid, boni-o.
maintain, to, ben dukpa; (nourish), wa.
magpie, hashmq.
mainly, skede.
majority, mi skede.
m}
VOCABULARY

narrate, to, phsadpa bya.
narrow, dohmo.
native land, pha-yul.
naught, chang-med.
near, ngimor.
necessary, tee-tse; v. rgospa.
necessity, rgos-chas.
neck, jingmo.
noodle, kab; (large), muka; (knitting), da.
needy (poor), sharg).
negbor, khang-chit.
negborhood, gyiskhorpo, etc.
nest, tshung.
net, dol.
never, mala-tried.
nevertheless, do in na sang shetung.
new, sarpha.
news, phrin, khpera.
next (time), e-res-i-khu.
nick-name, phen-yning.
night, tshan.
nine, rgu.
nineteen, churgu.
ninety, rgu-phchu, @ishu-bji na-phchu.
nobody, sumed.
noise, skat, hiling.
none, chng-nzed.
north, shimmil (U.).
north, snamnsul.
not, med, men, medang.
nourish, to (generally), &wa.
now, dose, alta; (up to the present), darong; (not yet), darong med, dakhsan med.
nowadays, diring-ber.
now and then, bartar ta.
nowhere, g6m,ed.
nurse, pha (old).

O

oath, nah; (to take), nah borba.
obedient, to be, lamyan bya.
object (intention), thon-go.
obliged to, to be, akas (with verb).
obtain, to, (la) thoba.
occasion, mauga (U.).
ocasionally, vaKh-waKh chi la.
oil, m, sa-m,or.
old (aged), rgaspi; sningma.
old woman, tranKh-o api.
on, i-kha.
once, ren-chik, chigrim.
once, at, alta, ya bang la.
once more, gang ren chik.
one, chik; (only), chikphar; (alone), chik-chi.
one, to become, chikpa.
onion, tshong.
only (this or that), dyu-tsa, do-tsa, etc.

open, to, phyu, phyungma.
open, to be, bya, bese yodpa.
onely, ngone.
opinion, khsamba.
or, hana.
order, hukn (U.).
orifice, mik.
origin, hrkang.
orphan, tots.
osier, hchumpid.
other, e.
ought, (v., rgospa).
our, nga-i, ngati.
outside, phir, philong.
overcome, to, rgyalba.
overflow, to, lupa.
overtake, to, zunma.
overturn, to, lzoqpa.

owl, uqpa.
own, so-so-e.
owner, ashipa.
ox, khlang.

P

page, shq-shoq-i long-a.
pain, tsharang.
pain, to have, (la) tsa.
pain (mental and agony), azab (U.).
paint, to, rang tanga.
pair, dor.
palace, khar.
palm (of hand), laq-thil.
pantaloons (native), tsheno.
paper, shq-shoq.
pardon, bakshish.
pass, to, rgyalba.
patch, klanma.
patch, to, khanma taba.
path, lam.
patitude, thyaqpa.
patiently, thyaqpa byase.
pattern, namuna (U.), hrtakha.
pea, poqhan, garaz.
peace, to be in, bdoing-o-ing-nu dukpa.
peace of mind, sning-khoto, aramb (U.).
peach, takshu.
peacock, mayur.
peak (mountain), ri-i chofo.
pear, nguri.
pearl, mutik.
pebble, chholo.
peculiar, rang-mi-chik.
peculiarities (bad), snatshang.
pedestrian, hrykyang-mi.
peel, shub.
peel, to, shuwa.
pegl, phulpfl.
peel, to, shuwa.
peg, phulpfl.
vel, to, (stone), rdo-rub bya.
pen, galm (U.).
pencil, (pinsil (corrupt. E.).
penis, je.
people, myung.
**pepper, sîgama.**

**perfect, rang-khyang.**

**perfume, tri-jim.**

**perhaps, chao.**

**perish, to, med pa gwa, bjik(s)pa.**

**perplex, to, bygal chukpa.**

**persevere, to, phralukh bya.**

**perspiration, khmu-l-chhu.**

**perspire, to, (la) kmu-l-chhu ong ma.**

**phlegm, þas.**

**photograph, naqsha (corrupt. (U.)(map)); (to take) naqsha chadpa.**

**pick, to (flowers), tuwa.**

**pierce, to, Btolba.**

**pigeon, phurgon.**

**pillow, s6ijyes.**

**pin, pin (E.).**

**pincers, skazun.**

**pipe (huqa), chilinj.**

**pile, to, spungt.**

**pit, dong.**

**pity, sning la tshik.**

**place, rnltsn, mn.**

**place, to, yoqpn.**

**placenta, shamu.**

**plain (clear), sung-snng.**

**plank, spung deb.**

**plant, to, spzun.**

**plant, lap-suk.**

**plate, tsciiq (corrupt. P.).**

**plead, to, ?ptcholhn.**

**please, to, thud chukpn.**

**pliable, hltab-hltob.**

**plough, shol.**

**ploughman, @langpa.**

**pocket, jorlo.**

**point, go.**

**pond, rdzing.**

**pool, hlting.**

**poor, shargo.**

**poplar (tree), gberpn.**

**pork, pdz-i sha.**

**possible, to be, yanrnn.**

**potato, cilu (U.).**

**pound, to, rdungca.**

**pour, to, tangma.**

**pour away, to, phose tangma.**

**power, an, khют.**

**powerful, anchan.**

**practise, to, zbyangma.**

**praise, to, stodkha bya.**

**pray, to, Khudâ la laqpa zunma.**

**du’a bya (U.).**

**prayer (Mahmdn.), phyaq (corrupt. A.)**

**preach, to, khutba bya.**

**precious, rinthos.**

**precipice, braq-jang.**

**precise, dra na dra.**

**pregnant, to be, skya yodpa.**

**prepare, to, chatakh bya.**

**presently, absha.**

**press, to, nanma; (insist), tsa tsa zerba.**

**pretend, to, zum bya.**

**pretty, rgasha.**

**prevail, to, rgalba.**

**price, rin.**

**prick, to, tshuqpa.**

**pride (good sense), nigar.**

**prison, zgaqkhang.**

**privately, kh sangse.**

**privilege, hag.**

**prize, zde, inâm (U.).**

**probably, duktuk.**

**proclaim, to, ko chukpa, khyet chukpa.**

**promise, to, ehad bya.**

**prostrate, to, sijda bya (U.).**

**prove, to, ngon chukpa.**

**proverb, moti mi-i tamlo.**

**prudent, khosondo.**

**pulse, hrisha.**

**punctually, wakh-wakhs-i-kha.**

**punishment, chadpa.**

**purpose, thon-go.**

**pus, snaq.**

**push, to, phulba, phule tangma; (with body), rqadpa.**

**put, to, yagpa; (in order), tsir tsir-i-kha yagpa.**

**purify, to, rulba.**

**puzzled, to be, bgyalba.**

**Q**

**quarrel, tham tham.**

**queen, rgyalmo, ascho.**

**quick, shokhmo.**

**question, to, trisa bya, tria.**

**quiet, ldyaq ldyaq.**

**quiver, da shab.**

**quiver, to, galba.**

**R**

**rabbit, ryong.**

**race, mi-tsir.**

**radish, dulpo.**

**rafter, khrelbu.**

**rage, Rba.**

**rain, charpha.**

**rain, to, charpha tangma.**

**rainbow, gza.**

**raise up, to, kilsangma.**

**ram, polaq.**

**ransom, skin.**

**rare, hrkonlo.**

**rat, byun.**

**rate, narakh (U.), rin.**

**raw, ma tsoqpa.**

**read, to, shoqba zerba.**

**realize, to, (la) chhulp.**

**rear, in the, rgyaqping.**

**recognize, to, (la) ngozin gwa.**

**red, märpo.**

**reduce, to, phrya.**
regret, to, (la) gyod pa.
reins, strab.
relate, to, phshadpa bya.
relation, phyog, hrägyen.
release, to, phüde tangma.
religion, chhos.
rely on, to, 1-kha gdiyangma yaqpa.
remain, to, luespa, dukpa.
remainder, luspa, dukpo.
remarkable, byalbo, byalhari.
remember, to, (la) itu ongma.
remind, to, (la) itu phyungma.
rent, khla.
repair, to, rgikpa, phechwa.
repay, to, izogpa, thang chukpa, goq chukpa.
repent, to, tauba bya (U.).
reply, to, taman bya, jawa 1zogpa.
request, to, jiu-phal bya.
require, to, (la) rgos pa.
responsibility, ashi (things); (for persons, duty) (la) mi-sha.
rest, to, äram bya, bzo de dukpa.
return, to, lospa, logse ongma.
reward, zde, 'inäm (U.).
rib, hri cing-o.
rice, bras.
rich, phyugpo.
ride, to, jon nam.
riding-horse, jon hra.
right (privilege), haq; (correct), dra.
mantakh; (not left), tranq, tranq phyokh.
ring, khsurup.
rinse, to, phshal tangma.
rinpen, to, sminma.
rise, to, langma.
river, rgyamsho.
road, lam, ryalam.
robber, hrqog-khan, hrkunma.
robe, shoqpa.
rock, phong; (flat mountain-side), braq.
rocky (waste land), rdza.
roll, to, intrs., rilba, trs., zdrilba; (flatten), ldingma.
roof, handoq (upper side); (ceiling), thoqpa.
room, kuru, nang-mik; (windowed or half open), rabsal; (with native fire-place), wchaq; (boarded all round), bali; (store), boqo.
root, rampa.
rope, thoqpa.
rose, galäb (U.).
rot, to, rulba.
rough, khar-khar.
row (noise), hiling.
rubber, rabat (corrupt.).
rudely, to speak, menchas zerba, thöb gonag zerba.
rumour, lo.
run, to, hgyukpa.
run away, to, shorba.
rupee, khumul chik.
sabre, ra-i.
sack, bura, kyelbu.
sacrifice, gurbañ (U.).
saddle, zga.
saddle, to, zga stupa.
saddle-bag, tagol, khor-jund.
saddle-cloth, zga-hyog.
saddle girth, hlo.
safe, strungse.
sake of, for the, i-phila, mingna, i-phari.
saliva, kha-chhu.
salt, payu.
salvation, khomlung.
same, tsokh na tsokh.
sand, byama.
sandal, kila.
Satan, shaitän.
Saturday, shingsher.
save, to, khoom chukpa.
saw, āra (U.).
sawdust, shin-phë.
say, to, zerba.
saying, tamlo.
scalded, to, shub gogpa.
scales, takalu.
scarf dakhon (native).
scatter, to (trs.), shkandar bya mal mal la (skyurba), etc.
scent, tri.
school, madrása (U.).
scissors, dwya.
scorch, to (intrs.), tsikpa.
scrape, to, trudpa.
Scriptures, Hltsa khmna Shqbu.
sea, samandur (U.).
sealing-wax, lachar.
seam, thali.
search, to, tsalba, tsal tsal bya.
season, wukh.
second, ngis-i res-i.
secret, khsang-zbas.
secure, to, strungse yaqpa.
see, to, (la) thongma.
seed, son.
seek, to, tsalba.
seize, to, zumna.
select, to, penba.
sell, to, tsongma.
send, to, tangma, kalba.
sense, shang.
senseless, shang-med.
sensible, shangchan.
sentence, tam-tsir.
separate, to, bar bya.
separately, logso.
serpent, gbül.
servant, bizba, khang khol byakhan.
serve, to, khidmat bya, khang khol bya.
service (religious), branchhos.
serviceable, to be, khwa.
seven, bdun.
seventeen, chubdun.
sever, to, chadpa.
several, khaik.
severally, re-re na re-re la.
sew, to, tsea, thruba.
shade, vijin-phraq.
shaggy, polpol.
shallow, shal-shal.
shame, to, khrel chukpa.
shameful, khrelhnchan.
shameless, khrel-med.
shape, bzo.
share, poskal.
share, to, Lgu~a.
sharp, kazar.
sharpen, to, gda rba.
shattered, to be, Jon?-o na go@-o gwa.
shave, to, braqpa.
she, ?no.
sheaf, choq.
sheath, shub.
sheep, lu; (flock), lu-i tshopa; (skin), lu-i bakhsa.
share, to, Lgu~a.
short, chat-chat, khut-khut.
short cut (road), khut lum, lam-khut.
shorten, to, hrtuba, chat bya.
shortly (soon), chuchare.
shoulder, rostot.
shoulder-blade, soakspa.
shout, to, gao bya.
shovel, to, tilba.
show, to, hlana.
shrink, to, dama.
shut up, chup chade duk.
sick, to be, htsone phangma.
sides, phyokh, ljong, rol.
sides, to take, phari bya.
sift, to, phyarba.
sign, hrtakha.
silk, sikim.
silver, khmul.
sin, ngyespa.
sing, to, hlu tangma; (hymns) Khudâ-i stodkha bya.
sinner, ngyespachan.
sister, stringmo; (girl's younger), nong-o; (elder), ashe.
sit, to, dukpa, shakh(s)pa; (knees folded), kumji chaqse dukpa, trelblu chaqse dukpa; (on the heels), tsogtsod la dukpa.
six, truk.
sixteen, churuk.
sixty, ngishu-khsum.
skin, bakhsa.
sky, khnam.
slander, to, kha zerpa, khapog bya.
slave, tson.
slay, to, rdaba.
sleep, ngid.
sleep, to, (la) ngid logpa, khukhpa.
sleeve, phutum.
slip, to, gredpa.
slit, to, phshagpa.
slow, ldar-ldtar.
slowly, kule.
small, 1shuntse.
smallpox, mindog, (la) byunga.
smear, to, skwa.
smell, tri.
smell, to, tri bya.
smile, to, rzum bya.
smoke, thudpa.
smooth, shoq-shaq.
snake, gbul.
sneeze, to, (la) zbitpa ongma.
snow, kha.
soak, to, zbangma.
soap, savon (U.) (orig. Fr.).
sock, xangtsi.
soda, pul.
soft, hasa.
sole, thil.
solid, stro.
son, bu.
song, hlu.
sorcerer, hrmik byakhan.
sorcery, hrmik (bya).
sorrow, sning-gat.
sorrowful, to be, (la) sning-gat gwa.
sorry, to be, (la) gyotpa gwa.
sort, prosna.
soul, stroq.
sound, skat.
soup, wall, sha-chhu.
sour, skyurmo.
source (water), chhu-mik.
south, janûb (U.).
sow, to, son taba.
sower, son tab-khan.
space, molba.
spade (wooden), shing-leb.
span, tho-ang.
spare, to (left), luspa.
spark, me-tearag.
speak, to, zerba, lam zerba.
speaker, serkhan, lam-zer.
specimen, a, hlana-chas chi.
speech, khpera.
spend, to, godpa.
snake, tksan.
spider's web, taskan-i rban.
spill, to, lude phangma.
spin, to (wool), bal kalba; (to turn), int. khorba, tr. skorba.
spirit (good), ruh (U.); (bad), dre.
spit, to, thuk bya.
spittle, khachu.
spoil, to, phshikpa.
spoon, pagon.
sport, htraenmo.
spot, fik.
spotted, taq-tik-chan.
spread, to, int. khyetpa, trn. khyet-chukpa.
spread out, to, thingma.
spring, chhu-mik.
square, khru-bji ringpo.. phalpodra yod-pi.
squeeze, to, khchwa.
stack, to, hritsikpa.
stack (of sheaves), barzen.
stage (of journey), paro (U.).
staircase, gom.
stammering, hlhe-kat.
stand, to, langse dukpa.
star, skahra, skarma.
stare, to, zgama, hten dukpa.
stay, to, dukpa, luzpa.
steal, to, arkwa.
step, gamba.
stick, lekhar.
stick, to, ints. byarba, trs. spyarba
   hlanma.
stiff, khar khar.
sting, to, tsukpa.
stirrup, ebchan.
stitch, to, tsema, thruba.
stitch, tsuk-tseem.
stomach, hlwa.
stoop, to, zgwa.
stop, to, zgapa.
story, zdrung.
straight, tranma.
straighten, to, strangma.
strainer (sieve), (milk) otsaq. (tea)
   chatsaq.
stranger, janmi.
straw, phungra.
stray, to, lam storba.
strength, an.
stretch, to, hkrayangma.
string, thyu.
strip, to (off a covering), shub koqpa;
   (clothing) chan-chan bya.
strong, an-chan.
stumble, to, gopho phoqpa.
subject, hrmang.
succour, to, rokh bya.
such (like that), ya tsokhpo; (so),
   dite; (so much), yotse.
suck, to, hchqua.
sugar, kara.
suit, to, byarba.
summer, gbyar.
sun, niima.
Sunday, adid.
supper, gongpho-i zhasas.
supple, hltab-hltab.
supplieate, to, phcholba.
sure, chhadka.
surrender, to, so-so la laghu horba.
surroundings, khorkhari, gyskori.
suspend, to, phyel la tangma.
swallow, to, khmitpa.
sweat, to, (la) khmulkhu pongma.
sweep, to, phyappa.
sweet, ngarmo.
swell, to, krangma.
swim, hrykula.
sword, ra-i.
syphilis, pharang.

T

table, mez (U.).
tail, jindo.
tailor, kilam.
take, to, lema.
take away, to, khyerba.
take off, to (clothes), phutpa.
talk, khpera.
tall, ringmo, dong-dong.
target, htrakh.
taste, brod, spa (vulg.).
tax, maiya (U.).
tea, cha (U.).
teach, to, htsaba.
teacher, htsakhan.
tear, china.
tell, to, khpera bya.
temple, hkanka.
tempt, to, thik-chad bya.
ten, phchu.
tent, rba.
tepid, bul-chaq.
terrible, jikmo.
test, to, thik hla.
testament (will), kha-chem.
thank you, yiri shazde.
that, do, yo; (adj.) de, ya.
that, like, do tsokhpo, yo tsokh po.
that very, yo.
their, khoing-i, khunti.
then, ya wakh la.
there, ekha, dekha, deba.
therefore, do-phari.
these, dyung.
they, khoong, khundang.
Thibet, Bodh-yul.
thick, tuq-tuq, stuqpo.
thin (persons), hryga, (things) stranq-o.
thing, phchas.
think, to, khsama, khsamba bya.
thirsty, to be, skoma.
thirteen, chuksum.
thirty, khsun-chu..
this, duy; (adj.) di.
thorn, tshoq.
thought, khumph.
thousand, stong.
thread, skudp.
threaten, to, stroqpa.
three, khsun.
thrice, ren-khsun.
throat, krokoma.
throne, takht (U.).
throng, mi-tho.
throw, to, phangma.
thumb, tyo-tso.
thunder, bruk; (to) bruk hospa.
Thursday, brespot.
thus, dr-~so-o.
tickle, to, kotsnraq bya.
tie, to, chingma.
tight, tek zdrrmse.
till, to, loq chaqpfl.
timber, shing.
time (general), namza; (special), wakh; (to pass the), namza bul chukpa.
tip, go.
tired, to be, galba.
tobacco, tambaku.
to-day, diring.
toe, kangmi senmo.
together, mal chik, yambo.
token, hrkakha.
tolerate, to, thyaqlukh bya.
tomb, astana (A.).
to-morrow, haske, bela.
tongue, hlche.
tooth, so.
top (things), thyopo; (mountains and trees), chofo.
torch, danda.
torrent, to, azab khalama; (annoy), (na) brongma; (persecute), dokh chukpa.
torn, to be, chhadpa.
touch, to, thukpa.
town, shahr (U.).
toy, hrenso.
track, to, ka-gdzes zune gwa.
trade, tson-len.
tradesman, tsonpa.
traffic, drul-nang, mi mang drulba.
train, to, strangma, htsaba.
trample, to, rlog-taq bya.
transgress, to, nyrespa bya.
translate, to, skat-loq bya.
transport, to, khur khurba.
trap, jantri.
travail (childbirth), daril (ongma).
traveller, bespa.
tray, sostyaq.
treasure (possession), nor-zan rinthes; (out of the earth), khsra.
treasury, pyu.
treat, to (feast), gron la khyerba; (hon.), bose khyerba.
treaty, chhad-chando.
tree, slaqji.
tremble, to, darba.
triangle, khrul-khsun.
tribe, qaum (U.), pa-o.
trickle, to, thikpa.
tricky (artful), khrampa.
trot, to, gomba na gomba trisp.
troop, hrnag.
trouble, khish-khish.
trouser, tson-khish.
trail, to, gomba yagpa.
truth, mantakh.
try, to, phra, phralukh bya.
Tuesday, angiru.
tumult, hiling-halang.
tune, skat.
turban, to.
Turkistan, khor-yul.
turn round, to, loqse khorba.
turn back, to, loqse gwa.
turn upside down, to, yugla lzoqpa.
turnip, mul.
twelve, ong-~as.
twenty, ngschu.
twice, ngsrim.
twilight, at, thab-thu~ na.
twin, tshang-phru.
twist, to, kchoj.
two, ngis.
ugly, bzo-med.
ulcer, khulsha.
ultimately, yukla.
umbrella, ngszin.
unable to, to be, ma yasuna.
unashamed, khrelmed.
unbearable, ma thyapi.
unbreakable, mi chagpi.
uncertainty, shok.
uncle (maternal), momo; (pat.), ata tsharma, or ata tsuntse.
unclean, chhara.
unclothed, chunchan.
under, ogtu, opping.
understand, to, (la) chhadpa.
undress, to, gonchos phudpa.
unfasten, khrolba, phudpa.
uninterestedly, mul-mar byase.
unite, to, chik bya.
universal, myul gangmi.
unlawful, har~m, mi dodpi.
unlimited, mola ni chhami.
unloose, to, phradu tangma.
unprofitable, phankhe medpi.
unserviceable, ni kheu.
untie, to, kholba.
until, thone manpo.
untruth, gzon.
unwell, to be, kholen yodpa.
up to, thone manpo, or thone ptaqpo.
upper, gongma.
upright, trangmo.
urgent, tsa-tsa.
urine, khchin, bot; (to pass), khchin tongma, bot byung ma.
us, ŋya, ŋadang.
use, to, kobla.
use, to be of khwa-chas yodpa.
utilisils, snot-kun.
utterly, rang-hrkyang.

V

vain, chon.
valley, lungma, lungba.
valuable, rinthos.
value, rinpo.
valueless, rinvned.

vapour, kha-hlang.

village, grong, drong.
vine, rgun.
violet, skora.

vivid, chon.

dey, lungnza, lungba.

vital, rinthos.
value, rinpo.

vapor, kha-hlang.

vortex,

very, mä.

vessel, snot.
vibrate, to, gubln.
view (opinion), @samba.
vile, chharu.

village, grong, drong.

vapor, kha-hlang.

vessel, snot.
vibrate, to, gubln.
view (opinion), @samba.
vile, chharu.

village, grong, drong.

vapor, kha-hlang.

vessel, snot.
vibrate, to, gubln.
view (opinion), @samba.
vile, chharu.

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vessel, snot.
vibrate, to, gubln.
view (opinion), @samba.
vile, chharu.

village, grong, drong.

vapor, kha-hlang.

vessel, snot.
vibrate, to, gubln.
view (opinion), @samba.
vile, chharu.
wicked, shisik.
wickedness, goni.
wide, phalchan.
width, phalpo.
wife, zanzos, chungma.
wild, jati, jangali (U.).
wilderness, thang.
will, ranlukh.
willow, khchhangma.
win, to, rgyalba.
wind, kling.
window, barban (P.).
wine, sharab (U.), rgun-chhang.
wipe, to, trudpa.
wire, tär (U.).
wisdom, shes.
with, yambo, drese.
without, medpa.
witness, chhibi.
witness, to, chhibji phya.
wolf, spyangku, shangku, habu.
woman, bostring.
wood, shing.
wool, bal; (made up), balgos; (fine cloth), rebal.
word, tam, kasal.
work, las.
work, to, las bya.
world, myul.
worm, strin.
worry, to, (lo) khoqkhol gwa.
worship, to, (God), Khudā la phchotba; (bow down to), sijda bya (U.); (Mohammedan), phyag bya; (religious service), branchhos bya.
worse, . . . patse shishik.
worst, choq patse shishik.
worth, rinpo.
worthy, byormo.
wound, hrmaka.
wrap, to, khrilba.
wrath (God's), hryolang; (man's) kha.
wrestle, to, khrilba.
wring out, to, khrchuwa.
wrinkle, shu.
wrist, praqqi gat.
write, to, rbya.
wrong (incorrect), shakhmed.

Y

yak, hyaq.
yard (court-), chāoni (corrupt U.); (measure), tho ēgis, gaz (U.).
year, lo; (this), dyuik; (last), naning; (next), rgyama.
yearn for, to, tsherba.
yellow, serpo.
yes, ong-a, in, ya-ya.
yesterday, gonde, gonde.
yet, not, darong med.
you, khyang (hon. yāng).
young, jawān (U.).
your, khiri, khti, yiri.

Z

zeal, with, nyo-chaqse.
zigzag, khyaq-lam.