

MANUAL  
OF THE  
SIKKIM BHUTIA  
LANGUAGE <sup>231</sup>  
OR  
*DÉNŶONG KÉ*

BY  
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CHAPLAIN : H. M. BENGAL GOVERNMENT.

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*This little work on the Tibetan  
dialect spoken in the Sikkim State  
is dedicated, most respectfully,*

*to*

**The Hon'ble Sir Charles A. Elliott: Knt.,**  
*Lieutenant-Governor of Bengal,  
President of the Asiatic Society,*

*yc. yc. yc.*

*who has long manifested a special  
interest in linguistic and literary  
researches.*



## TO THE READER.

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

*Shansi : N. W. P., July 1888.*

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

*Sabathu : Punjab,*  
*April 1895.*

} GRAHAM SANDBERG.

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## INTRODUCTORY NOTE.

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The state of Sikkim, which until 1891 was under the suzerainty of the Grand Lama of Lhasa, is that portion of the Eastern Himalaya Mountains which lies wedged in between the kingdom of Nepal and the independent territory of Bhutan. The northernmost point on the Tibetan frontier falls under Lat.  $28^{\circ}-7'30''$  N. and the southern apex lies in Lat.  $27^{\circ}5'$  N., barely ten miles north of Darjiling. Comprising as it does some of the highest and most rugged mountains in the world, as well as being rent and parcelled out in every direction by ravines and river-gorges of stupendous depth and labyrinthine course, the actual area of Sikkim cannot with certainty be estimated. However the theoretical superficies measured in one plane may be put down at 2684 square miles and *not* 1550 square miles as given in *Hunter's Gazetteer*. Moreover, before the Darjiling and Kalimpong districts were severed the area approached 4000 square miles.

“Sikkim” is only the Gurkha name of the territory we are dealing with. The Tibetan appellation is Dái-

jong (vulgarly *Dénjong*) or "rice district ;" whilst the Lepchas or *Rong-pa* (*i.e.*, "Ravine folk,") said to be the oldest occupants of the country, formerly styled it *Nelyáng* but now call it *Ren-jong*.

In estimating the inhabitants of the country we shall naturally class with them the native population of Darjiling and Kalimpong, who, but for the recent overflux of Nepalese immigrants, are practically one with the Sikkim folk. Tribes of various races have settled in these mountainous regions ; but the *Dé-jong-pa* or Bhutias everywhere predominate in Sikkim Proper ; and these latter are being constantly augmented by accessions from their Tibetan and Bhutanese cousins. The rightful occupants of the country are apparently the Lepchas whose kings formerly were rulers here. But the Sikkim Bhutias can now fairly claim an historical connection with the land ; and, though of Tibetan origin, by this time have acquired an autonomy and local characteristics of their own. This Tibetan race began to over-run *Dén-jong* or Sikkim some 350 years ago ; and the first Bhutia King, P'unts'o Namgyal by name, assumed control here about the same year that King Edward VI. ascended the British Throne. These Bhutias came from the province of Tsang in Tibet and doubtless brought with them the then prevailing dialect of that province.

Both their sovereigns and their speech continued to the present day ; but, alas, since the first issue of this little book, the kings have been suspended, and the *Gye' po* of Sikkim, whose ancestors so long had held the throne, is now a poor prisoner at Kursiong with less pay than a junior clerk in a Government office.

The Lepchas, also, have maintained their own language, and have a distinctive and peculiarly beautiful series of characters in which it is written ; nevertheless, the Bhutia folk being now in point both of numbers and of power the predominant people, we may, we think, not unreasonably speak of the Bhutia tongue as the *Dénjong Ké* or vernacular of Sikkim. The language in question is admittedly a Tibetan dialect—some doubtless would style it a corrupt Tibetan, because both in vocabulary and grammatical forms it differs from the speech of Lhasa. So far as pronunciation goes, however, it seems to be the speech of Lhasa which has acquired corruptions ; whilst the *Dénjong Ké*, in common with the dialect of Balti beyond Ladák, has retained, in some notable instances, a purer method of pronunciation—at least a method more in accord with the ancient spelling.

It must not be supposed that the *Dénjong* dialect is the general speech of all Tibetans in Sikkim. Our tenancy of Darjiling has attracted many from the

mother country and elsewhere, who rarely use, though they may understand, the grammatical peculiarities of the Sikkim folk. In the Kalimpong district many families speak the Tibetan dialect of Bhutan. At Ghum are settled pure Tibetans and Wallung-pa from Nepal, who rather despise the Sikkim race. The Sharpa Bhutias, a cross race between the Lepchas and Bhutias, make use of the Dénjong vernacular.

The great divergence between the orthography and the pronunciation of Tibetan words is well known. In this respect the Sikkim speech has peculiarities of its own. Thus the *kr. gr.* &c., which in Tibetan are sounded as the cerebral *t, d,* &c., are here pronounced *ky, gy,* &c. As a dialect distinct from the general Tibetan language, the Dénjong Ké cannot claim to be called a written speech. Sikkim indeed in past years has been the native home of literary authors, both of the Lepcha and Bhutia race, who have issued works in their own respective languages. The heads of the two great Sikkim monasteries, Labrang and Tashiding, are always held to be incarnate lamas, having within them the spirits of two of the Buddhist apostles who converted the Lepchas (in part) and the Murmis to the latter faith. Two or three of the line of these incarnate ones have produced in their day religious works, written of course in classical Tibetan.

These were printed either at Nart'ang in Tibet or else in Khams. One popular Bhutia composition is said to be indigenous to Sikkim, where it is met with chiefly in M.S. form, namely, the *Bkrashis Gsung*. There also exists a Lepcha translation of the book.

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

The running hand employed in letters and business contracts, as written by the Lamas of Sikkim, appears to be rather different from that in general use in Tibet. We wish we could have reproduced a specimen epistle written to us by our friend P'unts'o Wángden, an accomplished caligraphist; but the expence of lithography must not be incurred, at least in the present form of this little book.



# GRAMMAR

OF THE

## DÉN-JONG LANGUAGE.

—:o:—

The sounds occurring in the Dén-jong dialect of Tibetan are these:—

### CONSONANTS.

**k**; pronounced as the English k in “king.”

**kh**; the aspirated k as in the Hindustani “khana.”

**g**; as our hard g in “goat.”

**ng**; occurring both as an initial and as a final; at the commencement of a word sounded something as our gn in “gnarled” but more nasal.

**ch**; as in our “church.”

**chh**; the aspirated ch—as the ch and h taken together in sounding the words “reach-hither.”

**j**; as in our “jam,” but generally more aspirated.

**ny**; an initial whose sound may be learnt by pronouncing n and y together in such a word as “nyim.”

**t**; as our t.

**d**; as in “den.”

**th**; the aspirated t, not as our th but as t and h together in such a combination as “hit him” and as the Hindi: “thana.” We shall represent this sound by *ʈ*.

**dh**; d aspirated as the last letter, to be represented by *ɖ*.

\* \* \* The four last-named letters sometimes occur with a slightly different sound. Instead of being pro-

nounced with the tongue touching the teeth or gums, they are varied by being sounded with the tongue put back and pressed against the front part of the roof of the mouth. They are then called *cerebrals*; and will be represented by the ordinary letters with a dot underneath.

**p**; as in our "put."

**ph**; the last letter aspirated; not sounded as f, but as the p and h together in "top-heavy;" herein to stand as *p'*.

**b**; as the English b.

**m**; as in "mast."

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

**ts'**; same aspirated.

**dz**; our d and z sounded together as a rough z.

**w**; as our w in "woof."

**zh**; as the French j in "jube"—a rough sh.

**z**;

**y**;

**r**;

**l**;

**sh**;

**s**;

**h**;

**ky**;

**gy**;

**phy**;

**hl**;

} all as the English letters.

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

the l aspirated. Not unlike the sound of the Welsh double l.

## VOWELS AND DIPHTHONGS.

**á**; as a in "father."

**a**; as u in "fun."



- ; as a in "lane," but in 3-letter syllables as our e in "men."
- i; as ee in "teem," but often as our i in "tin," e.g. in the Bhutia words *min, rin, p'in* &c.
- o; always as o in "stone," never as o in "pot," &c., except in *potso* "a boy" and about two other words.
- u; as oo in "Poona;" shorter than our oo in "pool"
- au; as au in "taught" or as ou in "ought."
- eu; as u in "cue."
- ai; the Tibetan mode of sounding their *as*; either like é as above, or more correctly as á followed rapidly by a very short i (ee). Thus *ndi* "here."
- '; represents the sound of a final *ad* in the original Tibetan spelling, and is heard as if *ea*; or perhaps as our ay in "may", only more prolonged.
- ö; is our o and e conjoined and sounded with the opening of the mouth narrowed as if about to whistle; or one might describe it as an e said with affectation. In German a well known sound.
- ü; as eu in the French word "feu," pronounced with the lips pointed and almost closed.

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

"Ng," though easy enough to say as a final, when occurring as the *first* letter of a word requires much practice to acquire. Two separate sounds must not be made of the n and g. It is one letter, and therefore a single nasal vowel sound, uttered with the roof of the

mouth, must alone be heard. Practice "unga" and that will lead you to the correct sound.

To say "gy" rightly, personally I have found it almost advisable, strange though it may seem, to pronounce it as dy. Thus *gyuk-she* "to run" is almost *dyuk-she*.

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

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

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



## I.—THE ARTICLE.

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

We do not often use this article except when the noun is in the nominative case, unless indeed it occurs in the sense of "one." Thus "a boy" will be *Potso chi* ; "of a boy" *Potso kyi* ; "of one boy" *Potso chi yi*.

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

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

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

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



## II.—NOUN SUBSTANTIVES.

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

*Khim chi* a house.

Nom :	<i>Khim chi</i>	a house.
Gen :	<i>Khim kyī</i> or <i>ki</i>	of a house.
Dat :	<i>Khim lo</i>	to a house.
Accus :	<i>Khim</i> or <i>Khim lo</i>	a house.
Loc :	<i>Khim na</i>	at or in a house.
Abl :	<i>Khim ne</i> or <i>le</i>	from a house.
Agentive :	<i>Khim kyī</i>	by a house.

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

*Chá-dong di* the tea-churn.

Nom :	<i>Chá-dong di</i>	the tea-churn
Gen :	<i>Chá-dong gi</i>	of the tea-churn
Dat :	<i>Chá-dong lo</i>	to the tea-churn
Accus :	<i>Chá-dong</i> or <i>chá-dong lo</i>	the tea-churn
Loc :	<i>Chádong na</i>	in or at the tea-churn
Abl :	<i>Chá-dong le</i>	from the tea-churn
Agen :	<i>Chá-dong gī</i>	by the tea-churn

Also with words ending with a vowel, the affixes of the genitive and agentive are rather different :—

*P'yá chi* a bird

Nom : <i>P'yá chi</i>	a bird
Gen : <i>P'yá-i</i> or <i>P'ye</i>	of a bird
Dat : <i>P'yá-lo</i>	to a bird
Accus : <i>P'yá</i> or <i>P'yá lo</i>	a bird
Loc : <i>P'yá na</i>	in or at a bird
Abl : <i>P'yá ne</i> or <i>le</i>	from a bird
Agent : <i>P'yá-ī</i> or <i>kī</i>	by a bird

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

*Khá-rü chi* a snow-slip.

Gen : <i>Khá-rü kyí</i>	of a snow-slip
Agent : <i>Khá-rü kyī</i>	by a snow-slip

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

The Plural number is not often expressed ; but where doubt would arise, the particles *cha* or *ts'o* may be added, e. g., *nyi-lam* a dream *nyi-lam cha* dreams ; *Gyá-mi* a Chinaman *Gyá-mi ts'o* Chinamen, Chinese. The case signs would follow the plural particle.

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

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

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

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

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

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

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

*Shing audi teng-khá dzek*: Climb this tree.

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

*Gom di p'i*: Open the door.

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

*Mi-lo lam di ten nang*: Shew (to) the man the way.

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

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

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

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

This is literally :

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

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

#### ANIMATE BEINGS.

<i>mi</i> man	<i>tundo</i> any animal
<i>gárok</i> } husband	<i>tá</i> horse
<i>khyo-gá</i> }	<i>te</i> mule
<i>mobi</i> : woman	<i>bong-gu</i> ass
<i>khimme</i> : wife	<i>bháchu</i> cow
<i>áp'ó</i> : father	<i>jo-mo</i> milch-yak
<i>ámo</i> : mother	<i>luk</i> sheep
<i>p'ugu</i> : child	<i>rápo</i> goat
<i>tsá-yuk</i> : grand child	<i>p'ag-mo</i> pig

<i>potso</i> : boy	<i>khyi</i> dog
<i>pum</i> : girl	<i>áliu</i> or
<i>shempa</i> : youth	<i>shim</i> } cat
<i>áp'i</i> : grandmother	<i>p'ö</i> calf
<i>pu</i> : son	<i>pitsi</i> rat
<i>pum</i> : daughter	<i>jág-ma</i> squirrel
<i>pün</i> : brothers, relatives	<i>ám</i> silver fox
<i>t-cho</i> : elder brother	<i>dom</i> bear
<i>pün-gyá</i> : younger brother	<i>kardi-pyu</i> marmot
<i>áji</i> : elder sister	<i>p'yá</i> any bird
<i>num</i> : younger sister	<i>p'yá-lák</i> eagle
<i>singmo</i> : a sister	<i>khim-p'yá</i> domestic fowl
<i>yo-ko</i> : servant	<i>ok-lá</i> crow
<i>bomsho</i> : head servant	<i>beu (byu)</i> snake
<i>ku-nyer</i> : temple chowkidar	<i>bep</i> frog
<i>bák-khen</i> : coolie	<i>p'yá-wang</i> bat
<i>p'i-pön</i> : head of District.	<i>nyam-yo</i> tree-cricket
<i>tárpön</i> : sub officer	<i>simuk</i> tree-frog

## THINGS EATABLE. \*

*Chá* tea*de-chhang* rice beer

---

\* Many herbs and so-called weeds, neglected in Europe, are cultivated in prepared soil as articles of vegetable food by the cottagers of Sikkim. These include large docks and *Polygonum cymosum* (known as *Pu-lop-bi*) boiled like our spinach; also shepherd's purse, various nettles, several balsams, *Thlaspi arvense*, mithridate cress, *Galeopsis*, two kinds of *Cynoglossum*, a purple *Dentaria* (styled *kenrup-bi*) common English *Poa* grass (for cattle) and especially the white radish



<i>pá-leb</i> loaf	<i>singma</i> murwar beer
<i>khu</i> cake	<i>chhu</i> water
<i>shurbu</i> dough-balls in tea or soup	<i>kyur-ru</i> vinegar
<i>to</i> or <i>to-zá</i> victuals, dinner	<i>kyiu</i> potato
<i>om</i> milk	<i>tárulbák</i> yam
<i>gongdo</i> eggs	<i>dowa</i> artichoke
<i>már</i> butter	<i>rám pá</i> Sikkim leek
<i>ʔukpa</i> broth	<i>khámbu</i> peach
<i>shá-chuk</i> dry meat	<i>ts'á lumpá</i> orange
<i>luk-shá</i> mutton	<i>kye-dong</i> plantain
<i>chum</i> rice	<i>ts'ertum</i> raspberry
<i>khim p'yá</i> fowl	<i>chukhá</i> rhubarb
<i>nyá</i> fish	<i>kára</i> sugar
<i>chu</i> soft curds	<i>ts'á</i> salt
<i>chuzip</i> dried curds, pulverised	<i>khabzé</i> twisted pastry-cake

## HOUSE AND ITS CONTENTS.

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

---

(known as *lápuk*). Besides these, the tubers of several large arums are used as food (styled *tong*) after the poisonous juices have been extracted by boiling; also *chokli*, the flower-heads of a large pot-herb, a *Smilacina*.

<i>do-chhâl</i> the pavement	<i>káryo</i> cup
<i>gom</i> door	<i>derma</i> dish
<i>khang-mik</i> room	<i>tse-o</i> basket
<i>ge-kâr</i> window	<i>mezen</i> blanket
<i>entar</i> floor	<i>kho-di</i> teapot
<i>ker-khá</i> stair ladder	<i>dom</i> or <i>gum</i> box
<i>mi</i> fire	<i>pallatúla</i> scales
<i>chent'e</i> table	<i>p'e-kyal</i> flour-bag
<i>gyáŕi</i> chair	<i>sáng</i> cooking-kettle, degchi
<i>shu-ten</i> cushion-seat	<i>te-ko</i> wash-basin
<i>chhá</i> cupboard	<i>shel</i> (glass in window, &c.)
<i>nyá-ŕi</i> bedstead	<i>gyimtse</i> scissors
<i>khyu-zhong</i> bathing tub	<i>p'ákze</i> brush
<i>de-cho</i> W. C.	<i>chumi</i> lamp

## NATURAL OBJECTS.

<i>nyim</i> sun	<i>kya-ma</i> fern
<i>dau</i> moon	<i>do</i> stone
<i>kám</i> star	<i>mukpa</i> fog
<i>humpo</i> cloud	<i>khá</i> snow
<i>ri</i> mountain	<i>khek</i> ice
<i>gang</i> hill-spur	<i>ŕak</i> rock
<i>káng-chen</i> glacier	<i>shá-mo</i> fungus
<i>rong</i> ravine	<i>soke shámo</i> mushroom
<i>sá-rü</i> landship	<i>shing-gi dáma</i> tree-leaf
<i>khá-rü</i> snow-slip	<i>chha-rá</i> evergreen oak

<i>ʹokpo</i> deep gorge	<i>pá-ma</i> cypress
<i>lam-ʹang</i> cliff-ledge	<i>gomrok</i> holly
<i>ʹokzár</i> torrent-bed	<i>shukpa</i> juniper
<i>chhábo</i> rain	<i>yáli</i> maple
<i>tsang-chhu</i> river	<i>gai dong</i> india-rubber tree-
<i>tsá</i> grass	<i>kyön-me shing</i> pine tree
<i>shing</i> tree	<i>p'yung</i> smaller bamboo
<i>mintok</i> flower	<i>dum-po</i> tree-trunk

PARTS OF THE BODY.

<i>zuk</i> the body	<i>mi-ko</i> throat
<i>go</i> head	<i>to-ko</i> stomach
<i>kyá</i> hair	<i>kye-pa</i> waist
<i>khádong</i> face	<i>che</i> tongue
<i>khá</i> mouth	<i>so</i> tooth, teeth
<i>dempo</i> cheek	<i>le-dum</i> leg (upper part)
<i>ná</i> nose	<i>kang-pa</i> foot, leg ( lower part)²
<i>námcho</i> ear	<i>lák-ko</i> arm, hand
<i>midö</i> eye	<i>dzum-mo</i> fingers, toes
<i>gyáp</i> back	<i>kup</i> backside

MISCELLANEOUS.

<i>chhá-kha</i> a thing	<i>kangshá</i> funeral ceremony
<i>ming</i> name	<i>tárcho</i> flag
<i>ur</i> noise	<i>dö</i> magic stringed sticks

<i>má</i> a sore	<i>sei</i> gold
<i>lu</i> song	<i>ngü</i> silver
<i>he'</i> market	<i>khyá</i> blood
<i>lapta</i> school	<i>ko-lák</i> coat
<i>yi'khang</i> post office	<i>torma</i> trousers
<i>gompa</i> temple	<i>shám-ko</i> lama's skirt
<i>du-gang</i> temple hall	<i>hlam</i> boots
<i>chhör-ten</i> sacred obelisk	<i>shámbu</i> cap
<i>ku-ten</i> images	<i>sungbu</i> charm-locket

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### III.—ADJECTIVES.

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

*P'iru noksup chi* : a dark night.

*P'otso tsok kyi lák-ko di* : the hand of a dirty boy.

*Pu lem chi* : a good son.

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

*P'i-ru di noksup be*  
or *Di p'i-ru di noksup be* } The night is dark.

Here is the adjective as a single attribute :

*Ngá t'ang chhé-po yin* : I am tired.

The adjective is rendered more intense by various words placed *before* it :—*há-chang* or *nyogi*=much, very. *Mám* and *nyok*=very ; and follow the adjective. But these are properly adverbs.

*Tá di háchang nyambu du'* : The horse is very quiet.

*Rin di háchang be'* : The price is too much.

*Di nyim di nyogi t'um-po be'* : The sun is very hot.

*Tá-to nyogi khyá-bo be'* : It is very cold now.

*Te-kha nyok* : Very dirty.

## COMPARISON OF ADJECTIVES.

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

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

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

"Strongest" is rendered *gün le she* "than all, strong."

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

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

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

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

A common superlative expletive is *chhok*:

This is the best: *audi lem chhok be'*.

This way is the shortest: *Di lam di t'ung-kyam chhok be'*.

## SOME ORDINARY ADJECTIVES.

<i>Lem</i> good	<i>chhempo</i> or <i>chhe</i> great
<i>Mdlep</i> bad	<i>chhung</i> small
<i>yák po</i> good } of actions and	<i>nyok-ma</i> muddy
<i>wák po</i> bad } things	<i>tsok</i> or <i>te-khá</i> dirty
<i>shempa</i> young	<i>tsangmo</i> clean
<i>ge-po</i> old	<i>noksup</i> dark

<i>nyom-chhung</i> poor	<i>wö-chen</i> light
<i>ji-chen</i> heavy	<i>khê-ta</i> or <i>khêsta</i> clever
<i>yáng-ke</i> or <i>yáng-mo</i> light	<i>shé</i> strong
<i>jamtong</i> easy	<i>bekta</i> weak
<i>jám-po</i> soft	<i>gyop</i> fast
<i>takia</i> hard	<i>but-po</i> slow
<i>khe-li</i> all, the whole	<i>bom-po</i> thick (also "loud")
<i>sarpa</i> fresh, new	<i>sím-bu</i> thin (slender)
<i>nying-po</i> old, not new	<i>zhang-zhang</i> broad
<i>tümpo</i> hot	<i>zhangm's</i> narrow
<i>khyá-bo</i> cold	<i>máp</i> red
<i>ring-kyam</i> long	<i>ndk-po</i> black
<i>tung-kyam</i> short	<i>káp</i> white
<i>kom-bo</i> dry	<i>serp</i> yellow
<i>pong-po</i> wet	<i>leb-lep</i> flat
<i>lo-chen</i> lazy	<i>dälchen</i> quiet, smooth
<i>dze-bo</i> pretty	<i>kyur-po</i> sour

IV.—PRONOUNS.

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

*Ngá* or *ngá-rang* I ; *Nge* of me, my ; *Ngá-lo*, me, to me ; *ngá-kí* by me.

*Chhö* you ; *Chhö-kyi* of you, your ; *Chhö-lo* you, to you ; *Chhö-kí* by you.

*Kho* : he ; *Kho-i* of him, his ; *Kho-lo* to him, him ; *Kho-yí* or *Khö* by him. (*Kho* frequently sounds *Khu*).

*Mo* : she ; *Mo-i* or *mö* of her, hers ; *Mo-lo* to her her ; *Mo-yí* or *mö* by her.

*Di* : It ; *Di-kyi* of it ; *Di-lo* it, to it.

The use of *mo* as the feminine third personal pronoun is not universal, and *kho* in many parts of Sikkim as in Tibet represents both "he" and "she".

*b*.—The Plural forms are *Ngácha* we, *Khong* and *Khocha* they, *Di-ts'o* them ; but, except where misapprehension might arise, the singular forms frequently stand in their place. There is, however, a special plural possessive of the first person, *ngáchi* our, invariably resorted to, as

*Kho ngáchi lopön be'* : He is our teacher.

In many districts *ngá-rang* is always used in preference to *ngá*.

Examples :—

*Chhö pum lem be'* : You are a good girl.

*Kho pótso málep be'* : He is a bad boy.



*Chhō-kyi mi-do tsum* : Shut your eyes.

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

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

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

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

*Chhō lāk-ko tsang min be'* : Your hands are not clean.

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

*Nge dom di' bák shok* : Bring my box.

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

*Moi pu shi song du'* : Her son has died.

*Moi pu di ngá-lo ten nang* : Show me her son.

Again :—

*Di-kyi gong di nyok be'* : The price of it is much.

*N. B.*—The pronoun *di* it, stands for “this” when the latter is used apart from any expressed noun, and is varied to *te* for “that” when similarly occurring.

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

*Audi* : this.      *P'idi* : that.

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

In fact

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

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

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

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

*Chhō audi kam p'yá do'* : Why are you doing that ?  
(properly *this*)

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

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

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

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

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

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

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

*Audi pum ká di bo* : Who is this girl ?

3. RELATIVE PRONOUNS.—These which hardly occur at all in literary Tibetan are perhaps altogether absent from *Dén-jong ke'*, except in a few correlative phrases which need not be particularised here. However, all the purposes of our relative pronouns are fitly compassed by means of participial clauses. The participial clause is introduced immediately in front of what would in English be the antecedent of the relative pronoun, and stands as if it were a huge compound adjective qualifying the antecedent noun to which it refers. Thus the sentence "The man who

lived in that house died yesterday" would take the form : "The living-in-that-house man died yesterday." Here "living-in-that-house" is the big adjective qualifying "man." In literary Tibetan this participial clause might be placed, like any ordinary adjective, either following the noun to which it was related, or else before it with the participle of this clause inflected in the genitive case. In the Sikkim colloquial the latter alternative seems to be the only admissible practice, the genitive inflection being, however, dispensed with.

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

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

EXAMPLES OF RELATIVE CLAUSES.

- a. *Chhō tásong nyo khen om di ngá-lo nang.* Give me the milk which you bought this morning.
- β. *Khim lo luk bák yong khen shempa di-yi potso-i kham ku bák song :* The butcher who brought the sheep to the house stole the boy's boots.

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

- γ. *Konchhok lo de-pa kye khen di-ts'o ngá nyinpo kyá-nyi :* I want to love those who have faith in God.
- δ. *Di p'iru kyang áb khen khyi di sung-khyi málep be' :* The dog who barks all night is a bad watch dog.

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

4. INTERROGATIVE PRONOUNS. These are *ke* or *ká* who, *kan* or *kam* which, what, *kambe* why, *ke* or *ke-kyi* whose, *ke-nái* from whom ? All such have been sufficiently illustrated under § 2 of this chapter. One further Example

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

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

5. INDEFINITE PRONOUNS. We may mention *khe-li* all, *átsichi* some, any, *reshi*, some, *zhüma* others *shen chi* another, *ts'angma* the whole, *chhábü* part.

## V.—THE VERB.

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

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

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

Examples will make this sufficiently understood :

I shall drink :  $\left\{ \begin{array}{l} Ngá t'ung she 'in. \\ \text{or } Ngá t'ung nyi 'in \end{array} \right.$

He will drink :  $\left. \begin{array}{l} \text{Kho } t'ung \text{ ong.} \\ \text{or kho } t'ung \text{ she be'.} \end{array} \right\}$

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

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

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

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

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

You are beating the horse very much  $\left. \begin{array}{l} \\ \end{array} \right\}$  *Chhō tá di lo nyogi tip chen du'.*

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

He is sitting on the ground : *Kho sá-lo dü to be'.*

He runs like a horse : *Kho tá dem chhong do be'.*

The water is freezing : *Chhu di khek gyu do be'.*

The lama is speaking : *Láma di lap to be.*

Sometimes the *be'* is omitted:—

I am sinking into the snow : *Ngá khau-á nangsha nup gyu do.*

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

The yak grunts loudly : *Yak di bompo nguk be'.*

You look very clean to-day : *Chhō táring tsang mām tam-pe'.*

4. PERFECT TENSES.—The past definite form generally can be expressed by the root of the verb with *zhe*, *che*, or *jhe* (variously sounded) annexed. The past indefinite requires *song zhe* or *song du'*. Thus—

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

To-day the sun has shone : *Táring nyim di'shā; zhe*.

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

Sometimes with *du'* alone :

*Mo sung du'* she seized, did seize.

*Mo* or *mo-i chhak du'* : She broke.

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

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

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

*shí song du'* did die (emphatic)

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

Other verbs have special past forms :—

*gyu-zhe*, to go ; *song* went

*bák do nyi*, to take, take away ; *bák song zhe* has taken.

*pyá-zhe*, to do ; *zhe* or *che* : did : *zhe song* has done. And a few others.

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

Eat this : *andi sá*. Open the door : *gom-di p'i* ! Cook food : *to tso tang* ! Fasten the dog : *khyi ták tang* !



Please show the way: *Lam di ten-nang.*

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

Look for it: *Ts'ol nyá.*

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

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

Ask him: *Kho-lo ãi me'.*

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

Be quick: *Gyop be' me'!*

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

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

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

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

Can you read the book: *Chhō chho ãi dok ts'uk ká?*

Can you see the gentleman: *Chhō kusho ãi t'ong chog-gá?*

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

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

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

Does he know: *Khu she'ká?*

THE SUBSTANTIVE VERB.

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

*Ngá* or *ngárang'in* : I am.      *Ngáchá'in* : We are.  
*Chhō* or *chhōrang'be'* : Thou art.      *Chhō be'* : You are.  
*Kho* or *korang be'* : He is.      *Khong be'* :  
    *Khong-ts'o be'* : } They are.

I am very wet : *Ngá nyogi bong-bo' in*.  
 I am sorry : *Ngá-lo sem duko be'* ("there is sorrow to me.")  
 You are a bad girl : *Chhō pum málep be'*.  
 The book is easy to read : *Di chho di dok-nyi jam-tong be'*.  
 You are a clean boy : *Chhō potso tsung-mo be'*.  
 You are a filthy girl : *Chhō pum tsok be'*.  
 He is an idle man : *Khō mi shé-lo be'*.  
 The woman is pretty and dirty : *Di pum di dsebo tárung málebo be*.

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

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

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

She is unmarried : *Mo menshar du'*.

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

*Ngá yǎ' tǎ* : am I ? *Chhō bo* : are you ? *Kho bo* : is he ?

A common alternative form of *bo* is *mo* :

Where are you ? *Chhō kǎ-khá mo* ?

Who is that lama behind the house : *Audi lámá khim di se-lo di kǎ mo* ?

Are you young : *Chhō shempa bo* ?

Is the horse cold : *Tǎ di khyǎbo mo* ?

Where is the man who came here yesterday { *Nái khǎsong ong khen mi di kǎ-khá be' ?* or *kǎ-khá bo* ?

Who is out there : *P'á-ki p'ila kǎ mo* ?

8. THE POSSESSIVE VERB "TO HAVE."—As in Russian, Hindustani, and many other languages the possessive verb is rendered by the circumlocution "There is near—" or "to—there is." Thus : "I have three children" becomes "to me three children are" "*Ngá-lo pugu sum be.*" Again : "you have a warm dry coat" is best turned "near you a warm dry coat is" "*Chhō zǎ ko-lák tum-po kambo du.*" Interrogatively : "Have you three children" *Chhō-lo pugu sum bo* ? "Have you any boots to sell : " *Chhō zǎ di tsong-khen hlam kan di bo* ? Here note how the double article *di—di* is used to bind the participle *ts'ong-khen* to its proper antecedent.

Where *have* is a simple auxiliary joined to another verb, it is usually represented by *du'*.

9—GENERAL INTERROGATIVES.

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

Did you go to the bazaar *Chhō khásang he'-lo song bo?*  
yesterday :

Will you sell me that sheep : *Chhō nga-lo luk p'idi ts'ong*  
*she mo.?*

When the present is used interrogatively, that form of the tense is chosen which takes *dō* or *to* (ante §3) :

Are you drinking beer : *Chhō chhang t'ung dō bo?*

Are you fetching the bellows : *Chhō bipa bák nang dō bo?*

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

Did you break the dish : *Chhō deriva di chhák-o ?*

Where have you put the oranges : *Chhō ts'á-lumpa te kána*  
*shak-o ?*

Have you read it : *Chhō di-lo dok-o ?*

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

Why are you doing that : *Chhō audi kam be p'yá chen du ?*

What are you throwing away : *Chhō chhá-la kan kō*  
*tang dō ?*

Who teaches you at school : *Chhō lap-tá-lo ke-kī hlap to ?*

However the particle is as frequently heard with such pronouns in many common phrases :—

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

From where are you driving those dzo (cross-breed yak) : *Chhō audi dso di-ts'o kánāle*  
*dá to bo ?*

δ.—Sometimes the interrogative perfect requires a further affix sounded *nyá* as well as *bo* :

Have you come from Darjiling : *Chhō Dorling-le ong*  
*bo-nyá ?*

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

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

Has the lama sold my horse : *Lámá di nge tá di ts'ong*  
*she-ná ?*

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

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

Can you read : *Chhō yi-ge dok chog-gá*

Can you come with me : *Chhō nge nyambu ong ts'ug-gá*

We have also heard the Tibetan form in other expressions, such as "do you like" : *go-pe-ka* or *ga-ei-ka ?*

## 10—NEGATIVES.

The negative verb is expressed by the particle *ma* with the perfect or imperative and by *mi* with the present or future tenses :

Don't talk nonsense : *Chhöl-khá ma lap !*

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

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

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

He is not reading your book : *Kho chhō-kyi chho di dok chen min du'.*

He is not eating now : *Tá-to sá do min.*

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

The idle man has nothing to eat : *Mi shélo di sá nyi mi.*

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

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

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

Having eaten his food, he desired the remainder :  
*Ri-kyi to di sá song-te hlak-ma dö zhe du’.*

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

When you have done, come to me : *Chhö-kyi zhe song-ne  
ngá-lo shok.*

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

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

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

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

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

On my firing the gun, three men fell : *Ngá mindá kyap-pa  
tang, mi sum hlum song zhe.*

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

Hearing you call, I came: *Chhō ké kyap-ne ngā nyen tang ong she.* (Lit: "you calling, I on hearing came.")

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

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

While I am sleeping, don't make a noise: *Ngā nye nye par ur ma kyap.*

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

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

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

*P'in-she* to give  
*ná-nyi* to bestow  
*gyu-she* to go  
*ḍul-nyi* to walk  
*chong-she* to run  
*hlum-she* to fall  
*ong-nyi* to come

*Tong-she* to see  
*tip-she* to beat  
*ko-tung she* to throw away  
*ten-nyi* to show  
*mik tá-nyi* to look at  
*kön-nyi* to wear, put on  
*zhak-she* to place, put



<i>sá-nyi</i> to eat	<i>p'yá-nyi</i> to do, make
<i>t'ung-she</i> to drink	<i>tsuk-nyi</i> to strike, push
<i>hlap-ngo-she</i> to learn	<i>ts'uk-she</i> to be able
<i>kiim ghá nyi</i> to choke	<i>chhog-she</i> to be able
<i>nye-she</i> to lie down	<i>t'op-she</i> to obtain
<i>nya'-do-nyi</i> to sleep	<i>ko-nyi</i> to dig
<i>dö</i> or <i>dü nyi</i> to sit, or remain	<i>kyap-she</i> to throw
<i>nyo-nyi</i> (or <i>nyu-tita she</i> ) to buy	<i>ts'ol-she</i> to seek
<i>ts'ong-she</i> to sell	<i>ngoshi-she</i> to know
<i>khyu-she</i> to wash, bathe	<i>kyamba gyushe</i> to walk
<i>yige-dok-she</i> to read	<i>gü-she</i> to stay, wait
<i>p'i-she</i> to write	<i>shi-nyi</i> to die
<i>pi-she</i> to open	<i>lap-she</i> to speak
<i>tsum-she</i> to shut	<i>ser-she</i> to tell, to name
<i>dzung-she</i> to consider	<i>gau-deb-she</i> to laugh
<i>dzung-she</i> to hold	<i>gyo do shor-she</i> to laugh
<i>káp-she</i> to cover	<i>go-she</i> to want
<i>nyen-she</i> to listen, hear	<i>tabmo kyap-she</i> to fight
<i>khá nyen she</i> to obey	<i>ne' kyap-she</i> to become ill
<i>bak ong nyi</i> to bring	<i>tok-nyi</i> to cut
<i>bák nang nyi</i> to fetch	<i>dzek-she</i> to climb
<i>bák gyü nyi</i> to take away	<i>lem-she</i> to crush
	<i>den-she</i> to pull, draw
	<i>sik-she</i> to hoist, shove up.

## VI.—ADVERBS.

1. In the Sikkim colloquial we find no distinction made between the adjective and its corresponding adverb. Thus *jámpo*=both “soft” and “softly;” *sarpa*=“new” and “fresh” “newly;” *jam-tong*=“easily” and “easy.”

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

A few of these may be noted here.

“Always” is rendered by *átang máche*; “often” by *átang*.

“Never” is expressed by *átang* or *ná-mong*, with a negative before the verb, thus :

*Ngá ná-mong chhá-kha málep mi ts'ong* : I never sell bad things.

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

*Chhö ngá-lò lakta chi p'in ma nyung* : You have never given me any present.

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

*Tá-ring* to-day *Tásong* this morning; *táring p'iru* to-night. *Khásang* yesterday; *dang* last night; *nyim-*

*kyang* all day. *Ngaru* : to-morrow (morning) ; *lorang* to-morrow ; *nang* day-after-to-morrow.

Adverbs of Place :—*Nái* here, *p'áki* yonder, *háki* over there, *t'ekya-lo* straight on, forward *ma-ki* below, at bottom, *yá-ki* up there *khor* round, *khor-khor* around, *pang-kha* outside, *nang-kha* inside, *ts'angma-la* everywhere, *di me'lo* the lower part, *di yen-lo* the upper part. *Oná* here ; *p'iná* there.

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

Examples :—

*Dumra nang-sha sigmo tu-tu t'ong bo* : How many porcupines did you see in the garden ?

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

*Chhö Dorling-lo ká dzü sánte dü she mo* : How long shall you remain in Darjiling ?

## VII.—POSTPOSITIONS.

These are simple and compound ; the first being merely the case-signs already enumerated. On the former however a few remarks may be made here. *Lo* the dative and accus affix rarely signifies “to” except after verbs meaning “to give.” The locative *na* is of course the proper affix to use in those cases where we should say “at” or “to.” However for “at” the postposition *za* = “near” is sometimes employed, just as *pās* is used in Hindustani. The best form for “from” is *le* pronounced *lái* in Tsang. The Tibetan *terminative* case is hardly heard at all in southern Sikkim.

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

<i>nang-shá</i> or	} in, into.	<i>tönda le</i> because of, on account of
<i>ná-shá</i>		<i>se-lo</i> behind, after.
<i>ten-le</i> for, instead of.		<i>dün-tu</i> before.
<i>teng-kha</i> or	} on, upon.	<i>buna</i> in the middle of
<i>khá</i>		<i>khá-wak</i> under, beneath
<i>teng-lo.</i>	down.	<i>nyam-bo</i> with, along with.
<i>dem</i>	like, such as.	<i>sán-te</i> up to, unto.
<i>tsá-kha</i> near		<i>tengkha le</i> from off

On the above let us remark *teng-kha* is sometimes used for “up,” e.g. *Shing di teng-kha dzek* : climb up the tree ; *sánte* when combined with a negative is the method of expressing “until.” The latter usage is worthy of note. Thus : “I shall wait until you return” is rendered *chhö lokti ma ong sán-te ngá gü she'in*. Often we hear this *chhö lok mong sánte ngá gü she'in*. Again : Walk on until you see a bamboo house *chhö*

*nyuk-khim chi ma l'ong sante long dul.* Literally of course this would express the reverse of what is really understood, namely "Until you do not see a bamboo house, walk on." When *sante* has the signification of "as far as" or "to" the negative does not occur.

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

*Khim nang-shá gyu :* Go in the house.

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

But we have heard :—

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

*Nge tsákha ma ong :* Don't come near me.



## VIII.—CONJUNCTIONS.

Rarely used ; the gerundial affixes usually supplying their place when coupling clauses or sentences together. Thus "Go and tell him" becomes "going, tell him" *gyu-ti kho-lo ser* just as in Hindustani we should say *Jákar usiko bolo!* "Come and look :"  
*Ong-ti tá!*

A copulative conjunction for coupling nouns is however, in use : *Tárun*—and, e.g., *khyi tárun álü* dog and cat. When no stress is laid on the conjunction it is readily omitted : *ngá lo már gongdo chá bák shok* Bring me butter, eggs, and tea. *Tárun* means really "still more" "yet."

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

*Nyim kyang yige dok nu, chhō-kyi mik suk kyap ong:* If you read all day, your eyes will ache (feel pain).

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

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

*Chhō audem gyop sá takye nu, kyōm ghá ong:* If you continue eating so fast, you will choke.

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

“Although” is expressed by *rung* placed similarly to *nu*. Thus:—

*Chhō né kyī kvap rung, sá go be'*: Though you are ill, you must eat.

*Khu nyim ts'án kyang sá rung, ná-mo gyak-shá mi ong*: Although he ate all day and night, he would never become fat.

(Note here the absence of “and” between *nyim* and *ts'án*; also use of *ná-mo* with negative for “never.”)

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

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

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

Is your father alive or dead: *Chhō ápo dō yō bo shu bo?*

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

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

## IX.—FORMATIVES.

That which is treated of in Grammars under the head of "Derivation" may be very briefly disposed of here.

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

The negative formative corresponding to *chen* is *me'* "without"

2.—The affix *chhok* added to a verbal root goes to form those adjectives which signify capability of suffering anything, or fitness for being made use of. *Sá-nyí* to eat, *sá-chhok* eatable; *ʔong she* to see, *ʔong chhok* visible, capable of being seen, *chhák-she* to break, *chhák-chhok* breakable, &c. The negative form takes *mi*, as *ʔong mi chhok* invisible.

3.—A third formative is *khen* signifying chiefly the doer of any action, much akin to the Hindustani *wala*; as *pyá-khen* doer, maker, *dok-khen* reader, *bák-khen* carrier. Like *wala* added also to substantives; as *toi* a load, *toi-khen* bearer of a load, *hlam-khen* bootmaker, *tá-khen* a groom, sa'is.



## NUMERALS.

Chi	one	Khe-chik	twenty
Nyi	two	Sum-chu tamba	thirty
Sum	three	So-chi	thirty-one
Zhi	four	So-nyi, &c.	thirty-two, &c.
Ngá	five	Zhib-chu	forty
Ṭuk	six	tamba :	
Düin	seven	Zhe-chi, &c.	forty-one, &c.
Gye	eight	Ngábchu	fifty
Gu	nine	Khe-sum	sixty
Chu-tamba	ten	or Ṭukchu	
Chu-chi	eleven	Re-chi	sixty-one
Chu-nyi	twelve	Re-nyi, &c.	sixty-two, &c.
Chu-sum	thirteen	Dünchu	seventy
Chub-zhi	fourteen	Don-chi	seventy-one
Chengá	fifteen	Gye'chu	eighty
Chu-ṭuk	sixteen	Gu-chu	ninety
Chubdüin	seventeen	Go-chi	ninety-one
Ch egye	eighteen	Gyá	one hundred
Chu-gu	nineteen	Tong-ta	thousand

DAYS OF THE WEEK.

Sá-nyim :	Sunday
Sá-dou :	Monday
Sá-mikmár	Tuesday
Sá-hlák-bo	Wednesday
Sá-p'urbo :	Thursday
Sá-pásang :	Friday
Sá-p'embo :	Saturday

<i>Nái sá-pembo shok :</i>	Come here on Saturday.
<i>Chhō-lo ka dsü som-bo :</i>	How old are you ?
<i>Ngá-lo khe chik 'in :</i>	I am twenty years' old.

<i>Gantak-lo mákmi páo tong- rok chi da gyá da ngá-tuk Dorling-le lep song :</i>	Eleven hundred and fifty six brave soldiers have arrived at Gantak from Darjiling.
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## COLLOQUIAL SENTENCES.

NOTE.—These sentences are nearly all in the Sikkim colloquial or Dén-jong Ké. Accordingly when Tibetans from beyond the Jé-lep, Dongkya, Kangla, and other passes, are communicated with, the following rules may be observed: For *be* (is, are) use *du'* or *yin*; for *bo* or *mo* say *du-ká* or *yötam* or *yin ná*. *Bák song* and *bák sho'* should be avoided, and *khyer song* "take away" and *khyer sho'* "bring" should be substituted. The future tense may be rendered by means of *yong* or *gyu du'* added to the verbal root: *ten yong* "will shew," *dzek gyu du'* "will climb." *Song* for the past tense is very universal, but *chung* or *jhung* is the commoner affix in Central Tibet, e. g. *Ná-la di nang jhung du'*: "The rent has been paid;" bu: in Sikkim colloquial: *Ná-la di p'in song zhe*.



## BRIEF ORDERS.

·Come here :	<i>Nái shok !</i>
·Come back	<i>Lokte shok !</i>
·Don't come now :	<i>Táto ma ong !</i>
·Come with me	<i>Nge nyambu shok !</i>
·Come near me	<i>Nge tsar-ka (or zá) shok !</i>
·Come to-morrow	<i>T'orang-ra shok !</i>
·Speak slowly	<i>Kulyu lap !</i>
·Go awaay	<i>Long song !</i>
·Go at once	<i>Hlem song !</i>
·Go to the market :	<i>He' na gyu !</i>
·Go and fetch some water :	<i>Song-ne chhu atsichi bák shok !</i>
·Go outside :	<i>Pang-khá song !</i>
·Go and tell him what I say :	<i>Gyu-ne ngá ser-khen di lap !</i>
·Go home again :	<i>Khim-na lok song !</i>
·Go in front :	<i>Hen-le gyu !</i>
·Go behind :	<i>Gyap-le gyu !</i>
·Go behind him :	<i>Kho gyap-le song me.?</i>
·Go further :	<i>P'ar-tsam gyu !</i>
·Go gently :	<i>Kále gyu !</i>
·Bring me some tea :	<i>Cha ngá-lo bák shok !</i>
·Bring more water :	<i>Chhu hláko bák shok !</i>
·Fetch the horse here :	<i>Tà di nái 'i shok !</i>

- Take away those things : *Chha-ka di-tak bák song !*
- Take the coat and dry it : *Di kolak di bák song di kambá shok !*
- Throw it away : *Di t'u ko tang !*
- Search for it : *Ts'ol nyá !*
- Send word (Give notice) : *Lon ser !*
- Send him here : *Kho-lo nái tong.*
- Make haste : *Gyop be' me' !*
- Take care : *U'ip !*
- Be steady (or careful) : *Riko gyim*
- Sit down now : *Tá-to dü !*
- Remain here : *Oná dö nyá !*
- Wait a little : *Gü átsichi*
- Say that again : *Lok-te lap*
- Don't tell a lie : *Há ma kyap !*
- Open the door : *Gom di p'i.*
- Put my box on the ground : *Ngé dom di sá lo zhok.*
- Lift up this box : *Gum di yáte t'o*
- Take this letter to the post office : *Yige di yi-khim na bák song.*
- Light the fire : *Mi di par !*
- Don't forget : *Manje'*
- Don't bother me : *Ngá-lo duk ma p'i*
- That's enough : *Audi dik-é !*
- That will do to-day : *Táring audi dik shé be'*
- Now it is time to go : *Táto gyu renpo tsü 'in.*
- Never mind (*kuchch parwa Nang tá mi né*) :

Now you may go : *Táto chhō gyu ts'u pe . . .*  
 Don't come late in the *Ngáru p'ip-na ma ong*  
 morning :  
 Wake me early in this *T'orang tole ke' tong nyá.*  
 morning.

USEFUL QUESTIONS AND ANSWERS.

Can you speak Hindu- *Chhō Hindu-i ké lap*  
 stani : *ts'ug-gá ?*  
 Yes ; a little, a little : *Lás ; átsichi, átsichi*  
 Can you speak English : *Chhō Ingréji ké lap*  
*ts'ug-gá ?*  
 No ; not at all : *Mem-bé ; kan de mi*  
 Who is this boy : *Potso audi ká mo ?*  
 He is my younger brother : *Kho nge pün-gyá bé'.*  
 What are you doing : *Chhō kam p'yá do mo ?*  
 Why are you doing like *Chhō audi dem kambe*  
 that : *p'yá do ?*  
 Why are you asking : *Chhō kambe t'e do*  
 I want to know : *Ngá she' go*  
 When did you see him : *Chhō kho-lo nam t'ong bo ?*  
 Where did you see it : *Chhō di-lo kána t'ong bo ?*  
 Behind the temple : *Gumpe gyáp-na*  
 Did you see a silver fox : *Chhō ām chi t'ong-che-na ?*  
 Look ! do you see that *Tá ! p'idi shing-lo t'ong be*  
 tree : *bo ?*  
 Why ? where ? *Kam p'yá te ! Ká-kha ?*

- Is he dead : *Kho shi song zhe bo ?*
- Where have you been : *Chhō kā-khá song zhe ?*
- From where have you come : *Chhō káná-le ong bo nyá ?*
- What do you say : *Chhō kan lapto ?*
- What do you want : *Chhō kam go she bo ?*
- I do not understand you : *Ngá chhō-ke di há-ma-ko.*
- Have you any rice : *Chhō-lo chum yō-ga*
- No ; I have none : *Men ; ngá-lo tsal-le mi*
- I have nothing to give you : *Ngá-i chhō-lo p'in-she kan de mi*
- What is your name : *Chhō ming kam bo ?*
- Where do you live : *Chhō kā-khá dü to bo ?*
- Down this hill in the Bhutia village : *Ri ma-lo ; Do-tsuk na*
- Who lives in that house : *Khim p'idi na ke dü to mo ?*
- Where are you going : *Chhō káná gyu do bo ?*
- When did you come to Darjeeling : *Chhō Dorling-lo nam ong bó ?*
- I arrived here last year : *Ngá nái lo p'ámu hlep che*
- Where have you put my boots : *Chhō nge hlam ka-khá zhá-ko ?*
- Where have I put my keys : *Ngá ri-kyi dimi kána zhá-ko ?*
- Who are you? What name : *Chhō kā mo ? ming kam bo ?*
- Why have you come here : *Chhō nái kambe ong mo ?*
- I have come to see you : *Ngá chhō tá ong che.*



## ON A JOURNEY.

- Make everything ready for *Chhá-kha kheli t'áttik p'yá*  
starting :
- Pack up the tent : *Kūr gyuk tok.*
- Roll up the rugs : *Chhá-li di gyl p'yá*
- Fasten that bundle more *Di t'um-po di te-le tang*  
securely than that : *dam*
- You carry the tent-poles : *Chhō gur-shing bak song?*
- That is your load : *Audi chhō-kyi toi di du'*
- Your load is not heavy : *Chhō kyi toi di jimpu mem*  
*be'*
- Now we must set off : *Tá-to gyu go-pe'*
- It is time to go : *Gyu-nyi tü cho be'*
- Go in front : I will walk *P'ina song ; ngárang chhō*  
behind you : *kyi sole gyu she 'in*
- Lift up that box : *Di dom di yá t'o*
- Turn the horse round : *Tà di khor kyap*
- Walk quickly : *Gyop gyu kyamba*
- Hold the bridge firmly : *Sampa di tangpo chhin*
- You go over the bridge *Chhō sampe tengle henle*  
first : *gyu*
- Are you tired : *Chhō t'ang-chhe-po nyá ?*
- We have not travelled far : *Ngácha t'a ringkyam ma*  
*song*
- I am tired : *Ngá t'ang-chhe-po yin*
- You can climb as quickly *Chhō tà chi dem gyop dzek*  
as a horse : *ts'uk be'*

- Carry that slowly up the hill : *Di chhá-kha di gang teng-kha kalyu bák song*
- Tell him to come here quickly : *Kho-lo gyoba náí shok lap*
- Can you see the top of the pass from here : *Di-ne láptse di mik tá ts'u-ga ?*
- The path is dangerous ; don't fall : *Lamkhá di nyenchen be' ; chhö ma rī*
- I am slipping ; seize my hands : *Ngá dre'tak shor do'in ; nge lák-ko zim tong*
- I have let fall my staff ; hand it to me please : *Ri-ki yuk-shing lhum chuk ; di ling tong zhu*
- That leech is sucking your blood : *Audi pü-po di chhö-kyi khya jip chen du'*
- Sit down : *Sá dü !*
- Go into that house and buy some food : *Khim p'idi nang-sha gyute to á-tsi-chi nyoba sho'*
- Do you see many leeches on this grass : *Chhö pü-po nyok tsá audi tengkhá t'ong-che-na ?*
- I am lame : *Ngá kang kyo be'*
- Do you see any leeches on my leg : *Chhö pü-po átsichi nge lé-dum tengkha t'ong-ga ?*
- How far can you walk : *Chhö t'a ring-t'ung ká dzu kyamba gyu ts'u-pe ?*
- Now it is time to halt : *Tá-to ngál-so renpo tsü' be..*

ASKING THE WAY.

- Whose house is this : *Khim audi ke bo ?*
- What is the name of the village : *Yults'o kyi ming ká mo ?*
- Is that a temple on the hill : *P'idi gompa gang tengkha di bo ?*
- Show me the way to Nga-tong : *Ngá-tong-ki lam di ngá-lo ten nang*
- I don't understand you : *Ngá chhö ke' di há máko*
- Say that again : *Lok-te lap*
- Speak slowly : *Kulyu lap*
- Where is the bridge : *Sampa ka-khá mo ?*
- To where does that road go : *P'idi lam di ká lo ?*
- Is the path difficult : *Lam-khá di khákpo mo ?*
- It is an easy path to Namgá : *Namgá na lam di jam-tong du'*
- How far is it from here to Tumlong ? *Nai-le Tumlong sán-te t'á ring t'ung ká dzo mo ?*
- How far is it from Darjiling to Sargong ? *Dorling-le Sargong-lo t'á ring t'ung ká dzo mo ?*
- Is it a long way to a Làchhung : *Làchhung sán-te lam ring-kyam bo ?*
- Which is the way : *Di lam di ká mo ?*
- The village is near that monastery : *Chhoide p'idi tsa-né tong-gu di dü*

Do you know the way to *Chhō-kyī gyu-she lam dī*  
go? *she-sa?*

The path goes round the *Lamkhà di gang kor kor*  
hill: *ran chen du'.*

By which way shall I re- *Lam kan-le lok-she bo?*  
turn back:

I am going to the Je-lep *Ngdrang Je-lep lá lo gyu-*  
pass: *do'in*

It is a district full of *Yul rong-yul be'*  
ravines:

Where are you coming *Chhō ká-le ong do mo?*  
from:

Where are you going: *Chhō ka-khà na gyu do'in*

That is all deep snow: *Pidi khau-á ting-ring-po*  
*kheli be'.*

### THE WEATHER.

The night is very dark: *Piru di nyogi no'ksu be'*

Rain is going to fall: *Chhábo báb she'in*

The rain will not cease *Chhábo di táring chhé mī*  
to-day: *ong*

I see the mist rising: *Ngá humpo di longpo'ong*

The ground is wet now: *Sá di tá-to bong-bo du'*

The rain will soon come: *Di chhábo di gyoba ong*  
*she'in*

Can you run quickly: *Chhō gyoba chong tsug-ga*  
(or *chhug-ga*)

- The pass is filled with *Lá di khau-kyi kangbo be'*  
snow :
- I am sinking in the snow : *Ngárang khau-kyi buna*  
*t'imbo be'*
- A man was killed down *Máki kháru' ká mi chik se*  
there by a snow slip : *bo be.'*
- There is too much rain : *Chhábo máw kyap-to ; ngá*  
I cannot go out at *ting-sang gyu mi ts'u-pe.*  
present :
- To-day the sun will not *Táring nyim shá she min be.'*  
shine :
- When the rain ceases the *Di chhábo di chhé-ne ngára*  
air will grow clear : *salwa ong she du'*
- The sun is very hot : *Di nyim di nyogi t'sápo be'*
- The sun will cause pain *Di nyim di chhó-kyi go ná-*  
in your head : *sha suk kyap be'*
- There is no moon to- *Táring p'iru dou kan de me'*  
night :
- The wind is rising : *Lung di lang cheu du'*
- Put wood on the fire : *Shing mi-na t'suk*
- Shake the cloak well : *Chháw-khebma zob-zob kyap*
- The wind is very cold : *Lung di nyogi khyábo be'*
- The air will be mild at *Ngá-ra di Narling zá jampa*  
Nar-ling : *ong she 'in*
- The ground is very wet : *Sá di máw p'ongpo be'.*

## BUYING AND SELLING.

- I want to buy some milk : *Ngá um nyo go be'*
- These Lepchas sell eggs : *Di Rong-pa di gongdo ts'ong*
- What will you sell me : *Chhö ngá-lo kan ts'ong she bo ?*
- How much is the price of this : *Audi gong ká dzu mo ?*
- What do you want : *Chhö kan go she bo ?*
- What have you got : *Chhö-lo kam bo ?*
- Nothing to-day : *Táring kan de mi'. (or) Táring mipo :*
- I want nothing : *Mingo ("not wanted.")*
- Do you sell tea, butter, salt : *Chhö chá, mar, ts'á ts'ong bo ?*
- Can you get me any meat : *Chhö ngá-lo shá t'op tsug-ga ?*
- You ask too much : *Chhö nyogi gong zhu do' in. (or) zhu chen du.'*
- Your price is very high : *Chhö-kyi rin di kyapo be'.*
- I cannot give that price : *Ngá gong te p'in mi ts'uk.*
- That man is a rogue : *Mi p'idi kunchhe be'*
- I will give you 10 rupees for this book : *Ngá chhö-lo tiruk chutamba p'in yong audi chho di tonda lé.*
- I want twenty rupees for it ; that is the exact price : *Ngá di ten-lé tiruk khechik go ; audi gong di ts'ampo be'.*

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

## PREPARING AND EATING FOOD.

- What have you got for food to-day : *Chhö táring to-na kan t'op che ?*
- Make the water boil : *Chhu kü be' me'*
- Make the fire burn brightly : *Mi di leba par zo'.*
- Bring the fish in a basket : *Nyá di tséó ná-sha bák shok.*
- Bring the eggs : be careful : *Gongdo di bák shok : U'ip t'*
- Bring some hot water now : *Tá-to chhu t'um chái bák nang.*
- Washing the rampa stalks, put them in the soup-kettle on the fire : *Rampa khyu-ti, mi tengkha ki tsüm-ki sáng-na hluk.*
- Put tea in the tea-pot : *Chá, chámbing ná-sha kyap.*
- I do not want tea to-day : *Ngá tàring chá mingo pe'.*
- Will you eat tsampa in the tea : *Chhö tsampa chá nyámbu sà she bo ?*
- Give me some bread : I don't want pak (sops) : *Ngálo khu atsichi nang : ngá pák mingo pe'.*
- I shall dip bread in the meat-gravy. *Ngá khu di shá-ruk ná-sha pák she 'in*
- It is now time to eat dinner : *Táto sum sá ren do.*
- Toast this meat at the fire : *Di shá di mī dūn-tu sák p'yá.*
- Place the dishes on the table : *Pakna so-só di chent'e tengkha zhák.*
- These are me at-puffs : *Di-ts'o mokmo be'.*



I shall eat rice this evening: *Ngá táring p'iru chum sá she in.*

Have you any: *Chhō-lo atsichi bo?*

Make the dumplings hot: *Shurbu di ts'ábo pe' mé*

I am eating dinner now; *Ngá tá-to to (or sum) sá do*  
go away: *in; lok song?*

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

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

Pour the soup in the *Tsüm di p'urpa-na hluk.*  
bowls:

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

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

I do not like sugar in tea: *Ngá chá-na kára kyap min*  
*go pe.*

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

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

HORSES AND GUNS.

- Is this a quiet horse : *Tá audi nyambu bo ?*
- Sir, it is : *Lhá ; la-so. (or) Kusho, la du'.*
- Can it run quickly : *Di gyop chhong chhog-ga.*
- How old is the horse : *Di tá di-lo ká dzü som bo ?*
- It is four years' old : *Di-lo lo zhi 'in.*
- Give the horse its food : *Tá-lo ri-kyi to tong.*
- Get bamboo leaves for the horse : *Nyuk kyi dá má t'op tá di ten-le.*
- Make the horse ready : *Tá di t'al-tik pe' me'.*
- Put on the saddle : *Tá-gá di gyap.*
- Have you the whip : *Chhö-lo buiko di yöp nyá ?*
- Have you the whip : (less politely) *Chhö-lo buiko di do bo ?*
- Bring me a warm coat : *Ngá-lo kolák t'sápo chi bák shok !*
- Where is my gun : *Nge mindá ka-khá mo ?*
- The gun-stock is dirty. *Gumdá di malebo be'.*
- Lengthen the stirrupstrap : *Yob-t'ák di ring-kyam p'yá.*
- Now, the other one : *Tá-to, zhü-ma-di.*
- Bring the powder : Be careful : *Médze bák shok. Riko gyim !*
- Can you shoot with a gun : *Chhö mindá kyap ts'u-ga.*
- There are tree-leopards in that hill : *P'idi gang di teng-kha sá-juk t'op be'.*

Come behind me ; don't *Nge se-lo shok ; ur ma-*  
make a noise : *kyap !*

That is a tiger-cat ; it is *P'idi Zikmar di be' ; mam-*  
very fierce. *ngarpo be'.*

### SHOOTING IN THE HILLS.

See ! a leopard : *Tá ! sá chi.*

He went behind that *Tak-kyi gyab-lo song.*  
rock :

Go softly like a snake : *Byü dem jampo gyu !*

Carefully ! Don't cough : *U'ip ! lo-cham ma kyap.*

Stop ! Come back here : *Khok ! nái lóke-te shok.*

I have hit him : *Ngá kho-lo tip ché.*

Give me the other gun : *Mindá zhü-ma tong.*

Take care ! He is coming *Riko gyim ! kho nga chhok*  
at us ; *lo ong chen du'.*

Beat the long grass : *Di tsà ring-kyam di tip*  
*tang.*

Take your bamboo stick : *Ri-kyi pà-shing bák song.*

We must climb up this *Gang audi tengkha dzek*  
hill : *go.*

I am going down the *Ngá ghad teng-lo gyuchen*  
kud : *du'.*

Sit down ! Wait till I *Sà dü ! Ngá ma ong sànte*  
come : *gü.*

- When I fire my gun, you *Ngá mindá kvap-pa tang,*  
 run quickly towards *chhö ngá-lo gyop chhong*  
 me : *song.*
- Wait here and watch : *Nái kug-te dü.*
- Yes, Sir, yes : *Kà-so, kàs.*
- I have seen some musk *Ngá lá-wa t'ong-ché.*  
 deer :
- When? Just now : *Nambo? Tá-to, tá-to.*
- Is the ground firm : *Sá di taktà bo?*
- Do you see peacocks in *Mábja di sà-chhà auli t'ong*  
 this part : *chen bo?*
- What other birds are *P'ya zhü-ma nài kam bo?*  
 here :
- Go out of the way : *Lam-khá long song!*
- Here's my hat: Catch *Auli nge shámo; audi she!*  
 it :

### ENGAGING COOLIES.

- I want twelve coolies *Ngá-lo bák khen chu-nyi go*  
 (carriers) : *be'.*
- You will need twenty for *Chhö-lo audem toi mám*  
 so much baggage : *tönle khe-chik go she be'.*
- How much will each *Bák-khen re-re-i ká dzü bák*  
 coolie carry : *she bo?*
- Thirty seers each coolie : *Bák-khen re-re-lo sir sum-*  
*chu so-so.*
- Dossers and pack-cradles *Tongma khur-shing go she*

- will be necessary ; bring them : *be' ; ye-ts'o bák shok.*
- How much will you give each man per day : *Mi-re-re lo nyim di nyim di gong kà dzü nang she bo?*
- I will give wages and food : *Ngárang là to p'in she 'in.*
- I will give each man four annas a day : *Ngá mi-tso lo nyim di nyim di anna zhi re-re p'in she 'in.*
- The custom in Sikkim is five annas : *Shrol di Denjong-kyi anna ngá du'.*
- Your load is light : *Chhō-kyi toi di yang-ke be.*
- This is not a heavy box : *Di dom di jhimpu mem be'.*
- Lift up the box : *Di dom di yà t'o*
- Load up that pack-cradle : *Khurshing p'idi kal tong!*
- Can this old woman carry like a coolie : *Gem audi bák-khen chi dem bák chog-ga.*
- She can carry more than a man : *Mo-kī mi lé hláko bák ts'uk*
- Where is your tie-rope : *Chhō-kyi go-t'á di kà-khà mo.*
- Start now ; make haste : *Tá-to song : gyop p'yà.*
- I shall want two mules : *Ngá-lo te nyi go nyi 'in.*
- Wait at the bridge until I arrive : *Ngá ma lep sán-te sampa di za gü.*

- Wait at the temple until you see me : *Chhō ngá-lo ma l'ong san-te gompa di zá gü.*
- You are an idle man : *Chhō mi shailo (shé-lo) chi mé.*
- You sleep all day : *Chhō nyim-kyam nye bo é.*
- Lift up this packet on her back : *Tsé-o audi t'u-ti mo-i gyap lo zhak.*
- You are always sitting down : *Chhō átang-máche sá dü chen be'.*

A NIGHT'S LODGING.

- Where is the landlord : *Nā-bo di ká-na du'.*
- I am the landlady ; Sir Salaam : *Ngárang nā-mo yin, ku-sho, chhà' pe.*
- I want lodgings this night please : *Ngá-lo nāts'ang táring piru di go nyà.*
- Sir ; you are welcome : *Ku-sho ; chhà pe' zhü nyà.*
- Many thanks : *T'u je chhe.*
- Where have you come from : *Chhō ka-na-le hlep che-ná'?*
- I have come from Dar-jiling : *Ngá Dorling-le hlep che.*
- I am tired ; please shew the bed : *Ngá l'ang chhe po'in ; nye-sa di ten-nang.*
- Is there a bathing-tub : *Chhu tumbe chi mo ;*
- The bed is very hard : *Nye-sá (or nyá-l'i) di nyogē takta be'.*

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

## UP TO THE DONG-KHYA PASS BETWEEN SIKKIM AND TIBET.

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

La-chhung is a warm *Lá-chhung sá-chha tòm-mo* place; much grass is *be'*; *ts'á nyogi nai be'*.  
here :

The place is damp and *Sá-chha di bong-bo p'yá-ti*,  
fever arises : *rong-ts'e chung* (lit : "the  
place making damp,  
fever arises.")



- We start to-morrow morning; do not be late: *Ngáru gyu-she'in; p'ip'u p'yá-ti ma ong* (lit "to-morrow morning shall go; making late don't come.")
- Bring the boxes out of the shed: *Gum di nyuk-khim le bá shok.*
- Tell the coolies to lift up the loads: *Bák-khen-lo lap; toi di yá t'o.* (lit: "say to coolies; lift up the load.")
- That man's load is too light: *P'idi mipo-i toi di nyogi yang-ke be'.*
- Never mind; that will do: *Nang-tá mi; audi dik-she be'.*
- Now we start—quick, quick: *Tá-to gyu ts'u-pe—gyop, gyop!*
- We shall quickly escape from the La-chhung demon: *La-chhung tsen di-le gyop doi-she'in*
- No matter the demon; are there any wild animals here: *Tsen-lo mi t'ok; ri-dák shi' sá-chha di-lo dö to bo?*
- Down here musk-deer and racoons; up there go-a deer and snow leopards: *Di men-lo lá-wa wok-dong-kha be'; p'idi yen-lo go-a dhárung sá be.'*
- Now we turn up this valley to the left, we shall find much mud and bog: *Tá-to yön-lok-ki lung-pa audi lo kyok-ti, dam-sok dá chhu-pang mámm ong-she be'.*
- The tree trunks are buried in the thick mud: *Dumpo di dampáarak tukpo-lo kung song zhe.*

- Here the ground is dry; *Nái sá di kam-sá be'*; audí  
place the baggage on *do lo khur-shing shó'*.  
these stones;
- I must stay here for to- *Ngá audi p'iru náí dö go*;  
night; make a fire: *mi par chik.*
- You can get rhododen- *Chhö mi tönda-la takpa*  
dron-wood and *dháli shing dháli chukma t'op*  
twigs for the fire; they *chok*; *te-ts'u gyop ts'ik-*  
will burn quickly: *she be'.*
- Bring some more water; *Dhárung chhu bák shok*;  
is the fire burning *mi di song-ngá?*  
up:
- It is very cold; I will give *Nam mám khyábo be'*;  
you each some tea from *chhö re-re lo chá p'in*  
my pot: *she 'in nge so'-sang-le.*
- Please give us the re- *Ngá-lo chaklü di so'-sang-le*  
mains in the pot: *p'in tong zhu.*
- Why! Oh, you want to *Kam p'yá-te! á-la-lá chnö*  
eat the tea-leaves: *chá lo-ma sá go pe'.*
- We shall reach Yum-tong *Chhu-ts'ö sum gyap-lo Yum-*  
after three hours: *tong-na lep-she 'in.*
- Yum-tong lies on a flat *Chhu tsákhá lep-lep-na*  
near the river; there *Yum-tong dö to be'; p'i-na*  
are many flowers and *mám mintok chukhá*  
rhubarb and fir-trees: *dünshing be'*
- We can remain in that *P'idi shing-khim-na dö*  
hut; the village is a *ts'u-pe te-le dong-gu t'ák*  
little distance from it: *t'ung-kyam be'.*
- See the steep cliffs above; *Di yen-lo gang sár tá shik*;  
there is danger in this *audi khim-na nyen-chen-*  
shed: *do 'in*

- Slips of earth and rocks will fall and kill us all : *Sá tak rü gyel-ti kheli ngácha se she be'.*
- If the rain falls much, slips will come ; there is no rain now : *Chhábo di mám hap-ne, rü ong-she be' ; tá-to chhábo mem be'.*
- I will stay in the shed tonight ; I will not stay in the tent : *Ngárang p'iru di shing-khim buna dö she'in ; kur na dö she min.*
- You coolies can lie down beneath that rock over there ; then the slips cannot fall on you : *Chhö, bák-khen-ts'u, p'áki tak te-i wákna nye ts'uk ne ; te tön-le rü-ts'u chhö teng khá hlum ma ts'ú'pe.*
- What is the name of that mountain with the glacier : *Kang chen-ki ri p'idi-i ming di kam bo ?*
- Which mountain ? *Ri-ga kan ?*
- That one up there to the north ; it has a huge glacier on its side : *Yá-ki p'idi chang-lo ; ngö khá kangchen chhe di be'.*
- The name of that is Chango kang : *P'idi ming di Chángo-kang ser be'.*
- Many yaks graze at Yumtong in the winter ; in summer they are driven up to Momé Samdong : *Yumtong-lo güñka-na yák mám so do be ; yárka-na Momi Samdong-lo dá she be'.*
- I will ride a yak up to Momé this morning : *Ngá tásong Momi tuk yak chi tengkha zhön-ti gyu ong.*
- It is time to go now ; see a snow-storm is rising : *Tá-to gyu renpo be' ; tö shik, khá-tsup di lang-chen-du.*

- It is never fine up here ; *Di yen-lo nam di t'ang káp*  
it is always snowing and *námo min be' ; kháu*  
raining : *chhá-bo átang-máche bap-*  
*chen-du'.*
- What huge boulders in *Rong audi ná-sha p'o-long*  
this valley ; I have never *chhe chhe be' ; p'i-dem chhe*  
seen such big ones : *di-lo ná-mo t'ong ma che.*
- Now we must cross the *Tá-to chhu di gál-ti do-rü*  
river, and ascend yon *zár-zár p'idi yá-te gyu go*  
steep slip of stones : *pe'.*
- These stones are from *Audi do di ri-ki tsim-le*  
rocks which have fallen *hlum-ki tak-le ong che.*  
from the top of the  
mountain :
- It is bleakness itself in *Ká-ru hlep che tong-pa nyi*  
this part we have got *mö be' ; shing chi mem be',*  
to ; not a tree, not a *mintok chi mem be'.*  
flower :
- See ! there are two or *Tö tang ! p'á-ki shukpo*  
three tall juniper trees *shing ring-po nyi sum be'.*  
juniper-trees over there :
- Now we are nearing *Tá-to ngácha Momi tsáka*  
Momé ; *ong do 'in.*
- At Momé is the meeting *Momi-lo tsang-chhu sum ki*  
of three rivers : *do di be'.*
- There is a hut here with *Shing-khim chi nai be' tang*  
plenty of grass for *tsá mám tundra töndá-*  
cattle : *le.*
- From here I can see *Di-na-le Dongkhyá Ri*  
Dongkhyá mountain *t'ong ts'u' pe, wönte La*  
but not the Pass : *di t'ong mi ts'uk.*

How long shall you stay *Chhō laptse di-lo ká dzü*  
at the Pass-top : *sánte dö she mo ?*

Why ? *Kam p'yá-ti ?*

If you remain long, we *Nyok tui dö ne, ngáchc*  
shall die from the cold *ʃong-mo kī da láduḡ-kī*  
and from Pass-poison : *shī-she 'in.*

When will you return *Chhō nam lok-she mo ?*  
back :

Don't bother me! now *Ngá-lo duk ma p'i! Tá-to*  
start; you are standing *chhō gyuk; chhō lam*  
in the middle of the *buna long dö du'*  
way :

Those peaks are very high : *P'idi ri-tsim te mām t'o be'.*

Look up that valley to *Nup-kī lung-pa-na yá-kī-lo*  
the west, that mountain *tō chik! p'á-kī ri te t'on-*  
is the highest; it is *sho be'; p'idi Tomo Chá-*  
called To-mo Cha-mo, *mo ser be', Kangchan-*  
on the east of Kinchin- *gyau-kī shar-ngö-lo.*  
jhow :

We have come now to *Tá-to látsa-lo lungpa t'ám-a-*  
the last valley at the *na hlep song zhe.*  
foot of the Pass :

See! a storm is rising; it *Tō tang! ts'ubma langchen*  
grows dark; the snow *be'; nam mun-nák gyu*  
is beginning : *do be'; khau di go-dzuk*  
*to be'.*

How quickly it comes. *Gyop-gyop ong chen be !*  
Listen to the thunder : *Druk-ke-lo nyen chik.*

And now the rocks are fal- *Tá-to yang tak-tak di hlum*  
ling; the mountains are *do be'; ri-ts'u di re-re-lo*  
speaking to one another : *lap to be'.*

- We will creep beneath  
yon boulder; it will  
offer shelter : *Ngácha p'á-ki p'ong-gi*  
*wákna to p'e she 'in ; te*  
*chhábyáp p'in ong.*
- The storm has ceased ; it  
rises quickly and de-  
parts quickly ; *Ts'ubma di chhe song du' ;*  
*di gyop lang-té, gyop nup*  
*be'.*
- The snow lies thick here ;  
and beyond are great  
ice-blocks : *Kháu náí bomsho be' ; p'á-*  
*kháru khekrom chhe*  
*chhe be'.*
- Now the river is frozen,  
and the water runs un-  
derneath the ice : *Tá-to' tsang-chhu di khek*  
*song-ti, khek-ki wákna*  
*chhu di gyun chen be'.*
- We can cross the river on  
that snow-bridge. *Tsang-chhu di-lo gál ts'u'pe*  
*khau-sam tengkha*
- On the left that glacier is  
very blue ; it is beauti-  
ful : *Yön-ngö-lo kangchen p'idi*  
*mám ngömbo be' ; dze-*  
*pa be'.*
- Can we ascend the Pass ;  
the snow is thickest at  
the waist of the Pass ;  
afterwards at the top it  
will be thin : *Lá di teng-khá dzek ts'ug-*  
*gá ; khau di Lá-kye-pa-lo*  
*bomsho be ; se-lo laptse-*  
*na zimbu ong she be'.*
- Be careful of holes ; they  
are sometimes covered  
with yielding snow : *Biang-ts'u riko gyim ; kap*  
*kap-lo khau kampu kī te-*  
*ts'u káb song du'.*
- If you see any yellow  
flowers. do not pick  
them, do not smell  
them : *Chhö mintok serp átsichi*  
*l'ong-ne, te-ts'u ma druk,*  
*ma num !*
- If you smell them, the  
Pass poison will injure *Chhö-kī mintok num-ti,*  
*ládug chhö-lo mám nō'pa*

- you more and make     *kyap-ti chhö kyuk-she-lo*  
you sick :                 *p'ya ong.*
- It is difficult to breathe     *Tá-to hu hu kyap-she ká-*  
now ; I am gasping, I     *le khákpo be' ; ngá hig-*  
am panting :                 *hig kyap-to-be' , ngá hang-*  
                                      *do-be'.*
- I cannot speak ; my head-     *Ngá lap mi ts'u'pe ; nge*  
aches badly ; I am with-     *go-na mám zuk be' ; ngá-*  
out strength :                 *lo hal me' pe'.*
- But no matter ; it will pass     *Kaltē nangta mi ; audi há-*  
away :                         *la gyuk she be'.*
- Here is the Pass-top ;     *Nái laptse di yö' ; p'áki*  
there I see the máni-     *ngá máni dobong t'ong*  
cairns :                         *chok.*

### TEACHING IN SCHOOL.

- It is time to begin :             *Go tsuk renpo be'.*
- You have come late to-     *T'áring chhö p'ip-na hlep*  
day :                             *che.*
- Come in time ; don't come     *Ts'u-na shok ; p'ip'u p'yá-*  
late :                             *ti ma ong.*
- When did you start from     *Khim-ne nam gyu song bo ?*  
home :
- First we will offer prayers     *Tangpo, Konchho- lo mo-*  
to God :                         *lam sál-she 'in (or kyap-*  
                                      *she'in.)*
- Be silent ; shut your eyes :     *Khá tsum ; chhö mik tsum.*

- Bring my chair : *Nge gyá-ŕi bák shok.*
- You look very clean to-day : *T'áring chhō tsang mām-tam-pe.*
- Your face and hands are dirty : *Chhō khádong lák-ko tsok be'*
- You ought to wash face and hands every day ; and your whole body once a week : *Chhō nyim-atang khádong lakko khyu men ne chhō go-bo ts'angma di dünt' á chig-bo.*
- Begin to say your lesson : *Chhō chho-gyuk lap-she ki go tsuk.*
- I have not learnt my lesson : *Ngá chho-gyuk mǎ hlap-ngo che.*
- Say the Tibetan numbers : *Pō'pe angki di lap*
- Can you read and write : *Chhō yige dok she da pi-she-gá ?*
- Go on—take care : *Lap—riko gyim.*
- What do you say : *Chhō kan lap-to ?*
- I don't understand you : *Nga chhō ke di há-má-ko.*
- You speak too loudly : *Chhō ke bombo kyap be'*
- Don't make such a noise : *Ur audem ma kyap.*
- You are always laughing : *Chhō átang-máchha gau be'.*
- Does he know ; say it again : *Kho she'-ká ; lokti lap.*
- Who is this little girl : *Audi pum chhung ká mo ?*
- She is my younger sister : *Mo nge num be'*
- Where did you learn to turn round the handspindle : *Chhō kǎ-khá hlap bo, le-zhu di kor kyap-she ?*



- When I learnt to turn *Ngá-kí le-zhu kor kyap-she*  
 round the hand-spindle, *hlap-bo gang-lo ngá pum*  
 I was a very little girl: *chhung chhung'in.*
- Last night I had head- *Dang p'iru ngá go ná zhe.*  
 ache:
- I am sorry you are ill: *Sem duko be', chhö ná-o-le*
- I cannot leave my book *Nai nge chho di zhák mi*  
 here: *ts'u-pe.*
- I cannot let you go home *Ngá chhö-lo khim-na gyu mi*  
 until you have finished *chuk, audi tsi ma ts'ar*  
 these sums: *barpo.*
- Do you like to learn *Chhö chho-gyuk hlap-ngo*  
 lessons: *go be-ká.*
- If you will not learn, I *Hlap-ngo ma ong-ne, ngá-kí*  
 must beat your hands *chhö lak-ko dá gyap tip-*  
 and back: *she go-pe.*
- Don't trouble me like this: *Ngá-lo au-dem duk ma p'i.*
- Let me see your sum: *Chhö tsi tá chuk*
- That's enough; now you *Audi dik-ke; ta-to chhö gyu*  
 may go: *ts'u-pe'.*
- Who teaches you at *Chhö lap-ta-lo ke-kyi hlap-*  
 school: *to?*
- Our head-teacher being *Ngáchi lopön bomsho di*  
 sick, has obtained *ná-ti, gongpo tang zhe.*  
 leave:
- Our third master has re- *Ngáchi lo-pön sumpo di lok*  
 turned; he is teaching *hlep zhe; kho tá-to hlap-*  
 now. *to be'.*
- When will you return to *Chhö lap-ta-na nam lok she*  
 school: *bo?*

Read this sentence carefully : *Lo-gyu audi rik-rik dok.*

Spell the letters of these words : *Audi tsik-ts'u-ki yigé chik-chik lap.*

TALK ON RELIGION.

Shall we have a chat on Religion : *Ngácha chhoi-ki lapchhá kyap she bo ?*

We both have faith in God : *Chhörang, ngárang, nyi-ka Konchho-lo de'pa zin zhe.*

There are not many Gods : *Lha-ts'o mángbo mem be'.*

You speak of Konchho; and we will give that name to the One True God : *Chhö audem lap-to—konchho; ngácha tárung ming te táb she'in láh ngotok chikpo-lo.*

You worship Shákya T'ubpa calling him Buddha; I worship the One True God calling him Konchho : *Chhö Shákya-t'up ki kurim kyap-to Sang-gye ser-ti; ngárang Konchho ser-ti hlá ngotok chikpo-i kurim kyap-to'in.*

There is only one God : *Di Konchho di chikpo khar-kyang be'.*

There is none besides that God : *Konchho té man-na min du.'*

God made everything : *Konchho-ki kheli zo zhe.*

God made the things of Heaven and earth : *Konchho-ki namkhá-i chhá-kha jik-ten-ki chhá-kha zo zhe.*

God is king of the world and Protector and governs it : *Konchho jik-ten-ki gyé'po, gompo du'-ti, te-lo gyur.*

God is like a father to us : *Konchho yáp chik dem bé ngácha tónda-lé.*

Christians call Him "Our Father :"  
"Our Father :"  
*Ngáchi yáp—p'idem Máshika-pa-po ser.*

God pities us when we are in trouble : *Ngácha duk-ngál rakti, Konchho-le nying-je du'.*

We ask ; then he gives help : *Ngácha-kí shu-wa táb-ti, roram ter she bé'.*

Jesus Christ came from Heaven to tell us about God : *Yé-shu Máshika t'ori-ne p'ep che Konchho-ki lön bák nang-she tön-lé.*

Jesus Christ came to say where man are to go on dying : *Yé-shu Máshika p'ep song du', audem she' pe tönlé : mi-ts'u shi-ne káru gyushe bé'.*

Jesus Christ became a human being and dwelt in the world : *Yé-shu Máshika kye-bo chik gyur-ti jikten-na zhū do bé'.*

He came upon the world to speak tidings from God : *Kho jikten tengkha chung zhe, Konchho kyí lön ser-nyi.*

Christ told men of another better world than this present world : *Jikten zhen chi audi jikten di le lem be ; p'i-dem Máshika-i sung song zhe.*

When we die we shall enter a new life in Heaven : *Ngácha shi-ne, ts'e sarpo chí namkhá buna t'op nyi in.*

- We shall not enter another body in this world : *Audi jikten di tengkha, ngá-cha pumpo zhen bu-na gyu ma ong.*
- We shall not be born again here for another life as one of the six classes of animated beings : *Ngácha ts'e zhen tön le náí kyu-she min, semchen-ki rik tuk le pungpo chik buna.*
- We shall not be born again in the bodies of beasts or birds : *Ngácha cholsong p'yá-i ro-na táng kyu chung she min.*
- Jesus Christ was killed for you. *Ye-shu Máshika se' po be' chhö tön-da-le.*
- He died to make payment for your sins : *Khorang shi song zhe, chhö kyön-ki lu-rin p'in-khen-ki tön-le.*
- All are pure & good in Heaven ; and you may not enter there because you are evil and impure : *Namkhá nangsha khéli dákmo yakpo be'; chhö-rang ngempo ma dák yö' pe, teru zhuk ma ts'u pe.'*
- But Jesus offered his life a ransom to redeem all sinners. *Onte Ye-shu ri-kyi sok sál jhe, dikchen mi khéli lu-na lu-tsap.*
- Thus He cleanses your soul from impurity ; and God lets you enter Heaven : *Pidem chhörang-gi semnyi kyuk-do-le khyu-ti. Kon-chho-gi chhö namkhá bu-na gyu chuk.*
- I believe in Jesus Christ : *Ngá Ye-shu Máshika-lo yi-chhe do 'in.*
- Alas ! you do not believe : *A-tsa-má ! chhö yi mi chhe-so.*
- Pray to God to shew you *Könchho lo mölam kvap*

the real truth : *tàng chhō lo empa ngotok  
di ten-nyi.*

Christ is the true thing and He died as substitute for all : *Màshika di ngá-wo kho  
rang di be'; kho yang mi  
l'am-che ki ts'abpo shi  
song.*

Buddha became a good man; but he never obtained happiness. *Chomdende mi lem chi chung  
song ; kalte ná-mong gá-  
mochen l'op ma che*

You reach happiness when your sins have been forgiven : *Chhō-kyi dikpa di sál chung  
ne chhō kī gàmochen ðub  
song.*



## THE LORD'S PRAYER IN DENJONG KE

CHO-OI MONLAM.

Námo ngáchi Yáp! Nyi'rang ting-sang námkhá-i náshá zhū be'. Nyi'kyi ming di dámbu ser go-pe'. Nyi'kyi gye-si gyop p'ep she gong tang! Námkhá-i náshá nyi'kyi ká-gyur di ḍub-te; p'idi dem jikten-na nyen she go-pe'. Nge to-za nyim-re di ngá-lo nyim-tang-nyim p'in-tang. Mi-ts'o-kī dák-lo nō'pa kyal-ne te-ts'o-lo zō'pe; audi dem dák-ki dikpa sál p'yá sollo! Ngá-lo dikpai ts'ö zung-khen di ma nang. Onte ngempo-le ngá-lo ʈol nyá. Gye-si, wangbu, rákchen, kheli nyi'rangchen du.'—Amén.

## MISCELLANEOUS SENTENCES.

- Will the Raja grant ad- *Gye-po di ku diin-lo gongpa*  
mission to his presence: *nang she bo?*
- My wife is dying: *Nge mobi di shi dap be'.*
- What is the name of that *Gang-tse p'idi ki ming ká*  
peak? *de'su?*
- What is the use of that *P'idi tárchho di ki kho kan*  
flag? *do ko?*
- That woman wears a long *Pum audi kyá hlow-wa chi*  
plait of hair: *kün chen du'.*
- What is the use of putting *Lák-koi tengkha tung di*  
the shell on your hand: *chhuk-te, p'ento kam bo?*

- Paint worn by Tibetan *Tüi-ja*.  
 women on their cheeks :
- Shell worn on wrist : *T'ung-khá.*
- Long plait of hair worn : *Kyá hlow-wa.*
- Charm round neck : *Sung-bu.*
- Hand-spindle : *Le-zhu.*
- Dandi bearer (of Darjiling) : *Dandi bák-khen.*
- A China-man : *Gyá-nak-pa ; or Gyá-mi.*
- Cholera : *Nyá-lok.*
- Revenue Superintendents *Ká-zi (Bká-gzigs).*  
 of the twelve districts  
 into which Sikkim is  
 divided :
- Village head-man : *P'i-pön.*
- The Raja or ex-king of *Gye'-po.*  
 Sikkim :





III.

S I K K I M - B H U T I A  
V O C A B U L A R Y .



## ENGLISH-SIKKIM VOCABULARY.

Able to, is <i>ts'u'pe</i>	Another <i>zhüma ; zhen-chi</i>
Able, to be <i>ts'uk she, chok she</i>	Ant <i>gyoma</i>
Above (adv.) <i>yá-te, yá-ki</i>	Any <i>átsichi</i>
Above (prep.) <i>yen-na</i>	Apple <i>debu</i>
Accident <i>gálkyen</i>	Appointment <i>yok</i>
Accompany, will <i>nyambu gyu-she be'</i>	Arm <i>lang-ngá</i>
According to <i>dem</i>	Arrange for! <i>che' kang kyap!</i>
Account of, on <i>tön-le</i>	Arrangement <i>che' kang</i> (Hind : <i>bandobast</i> )
Across <i>ʔe-lo</i>	Arrive, to <i>hlepshé</i>
Afraid, he is <i>she' chen be'</i>	As <i>dem</i>
After <i>gyap-le</i>	Ask, to <i>dishe</i>
Afterwards <i>se-lo</i>	Assemble, to (intrans.) <i>ts'okshe</i>
Again <i>yang-char</i>	Assist, to <i>ro-be'she</i>
Ague <i>rongs'e</i>	Attack, to <i>zingshe</i>
Air <i>nam</i>	Avalanche <i>kháru</i>
Alive is <i>sombo</i>	Avoid, to <i>che'tangshe</i>
All <i>khe-lé</i>	Axe <i>tepo</i>
Alone <i>chig-bo</i>	
Always <i>átang máchhá (pa)</i>	
Ancle <i>pulongmo</i>	Back, the <i>gyap</i>
Angry <i>zhe-dang</i>	Back (adv.) <i>lokti</i>

Backwards <i>gyap-gyap-lo</i>	Bell <i>tilbu</i>
Bad <i>malep</i>	Belly <i>ku-chhal</i>
Bag <i>gyép, bákhū</i>	Bend, to <i>kug-kuk tongshe</i>
Bake, to <i>byupshe</i>	Beneath <i>wákna</i>
Bamboo vessel <i>pádün</i>	Bent, has been <i>gum kyap</i>
Bank (of river) <i>chhu-dam</i>	<i>zhe</i>
Baptize, to <i>ʃui solshe</i>	Best, the <i>chhok</i>
Bark, to <i>háb kyapshe</i>	Better <i>lem dhárung</i>
Barley <i>ne</i>	Between <i>hrakna</i>
Basket <i>tse-o</i>	Big <i>boupo</i>
Basket for back <i>gáde-</i>	Bird <i>p'yá</i>
<i>chikmo ; ts'áktse</i>	Bird, little <i>p'ichhung</i>
Beast, any <i>tundro</i>	Bit (horse's) <i>sap-chák</i>
Beat, to <i>tipshe</i>	Bitter <i>kyur-ru</i>
Bed, to go to <i>nyésá buna</i>	Black <i>nákpo</i>
<i>gyushe</i>	Blanket <i>mesen</i>
Bedstead <i>nyá-ʃ'i</i>	Blood <i>khyák</i>
Bedding <i>nyá-chhá</i>	Blue <i>ngömbo</i>
Beetle <i>burpa</i>	Body (dead) <i>ro</i>
Before <i>henle</i>	Body (living) <i>zuk</i>
Beggar <i>pang-go</i>	Book <i>chho</i>
Begin, to <i>go-dzükshe</i>	Born to be <i>kyushe</i>
Beginning, the <i>goma</i>	Bottle <i>shel-bum</i>
Behind <i>se-lo</i>	Bow <i>dá</i>
Believe, to <i>sem de'pa be'-</i>	Bowl (or cup) <i>p'orpa</i>
<i>she</i>	Box <i>dom, gum</i>

Boy <i>potso</i>	Cat <i>aliü, shim</i>
Brandy <i>dön-rák</i>	Catch to <i>she'-she</i>
Breathe, to <i>hu kyapshe.</i>	Cavern <i>tak-p'uk</i>
Bride a <i>pagma</i>	Chain <i>chá-k-t'á</i>
Bridle (horse) to <i>sap kyap-</i> <i>she</i>	Chair <i>gya-t'i</i>
Bring, to <i>bák nangshe</i>	Cheap <i>kye-po</i>
Broth <i>tsüm</i>	Cheese <i>chu</i>
Bucket (bamboo) <i>sem</i>	Child <i>pugu</i>
Buckwheat <i>dráo</i>	China <i>gyá-nák</i>
Buddha <i>Sang-gye</i>	Choke, will <i>kü'm ghá-she be'</i>
Burn, to <i>ts'ikshe, sekshe</i>	Choose, to <i>damga tangshe</i>
Burnt, has been <i>sek song</i> <i>zhe</i>	Churn, to <i>chu kyökshe</i>
Bury to <i>báishe</i>	Circle round, to <i>kor-kor</i> <i>gyushe</i>
Butcher <i>shempa</i>	Claw <i>dermo</i>
Button <i>tokchi</i>	Clean <i>tsangm keho,</i>
Buy, to <i>nyu-nyi</i>	Clean, to make <i>tsang khyu-</i> <i>she</i>
Cairn (on Pass-top) <i>do-</i> <i>bong, l'oyor</i>	Cloth (cotton) <i>re-gá</i>
Call to, to <i>ke kyapshe</i>	Clothing <i>ko-lak, dum</i>
Candle <i>ts'ildong, mum-</i> <i>dong</i>	Cloud <i>trin</i>
Carrot <i>lá-p'u-ser</i>	Coat <i>ko-lak</i>
Cash (money) <i>ngü</i>	Cold <i>khyá-bo, kyangmo</i>
	Cold, is <i>khyáb me'</i>
	Colour <i>ts'ön</i>
	Comb, a <i>so-mang</i>

Come to <i>ongshe</i>	Dark, it is <i>nam noksup</i>
Companion <i>lam-rok</i>	<i>be'</i>
Conscience <i>pye-chhö</i>	Daughter <i>pum</i>
Consequence of, in <i>tönda-</i>	Day <i>nyim</i>
<i>le</i>	Day, all <i>nyim-kyang</i>
Contract, a <i>chhe'-yik</i>	Day, every <i>nyim-nyim</i>
Cook, a <i>sö-pön</i>	Dear (costly <i>kyápo</i>
Cook, to <i>soshe</i>	Deep <i>ting ringpo</i>
Coolie <i>bák-khen</i>	Delay, to <i>p'ip'u pyáshe</i>
Correct <i>ts'ampo</i>	Die, to <i>shishe</i>
Cough, to <i>lunyi</i>	Difficult <i>khákmo</i>
Count this ! <i>gyangka tang</i>	Dinner <i>sum</i>
Courtyard <i>tangra</i>	Dirty <i>tsok, te-khá</i>
Cow <i>bá-lang</i>	Dish <i>derma</i>
Crawl, to <i>p'e-p'e-she</i>	Dismiss, to <i>gongp'ok tang-</i>
Crevasse <i>kang-serkhá</i>	<i>she</i>
Crops <i>tön-p'ok</i>	Divide, to <i>shá-shá-su tang-</i>
Cup (china) <i>káryö</i>	<i>she</i>
Current of river, <i>chhu-</i>	Do to, <i>pyáshe</i>
<i>gyün</i>	Doing, is <i>pyá do</i>
Cut, to <i>toknyi</i>	Done, has been <i>zo che</i>
Cut off (chop , to <i>tok tang-</i>	Done, is finished) <i>jom</i>
<i>she</i>	<i>song</i>
	Door <i>gom</i>
Damp <i>be'chen</i>	Downwards <i>már</i>
Dangerous <i>nyenchen</i>	Drag, to <i>ʃenshe</i>

Drink, to <i>lungshe</i>	Face <i>khddong</i>
Drive, to <i>dá-nyi</i>	Faith <i>sem-lo de'pa</i>
Drive them <i>dá tang</i>	Fall, to <i>hlumshe</i>
Drowned, will he <i>ts'upti</i>	Far, how <i>t'á ring-t'ung</i>
<i>shi ong</i>	<i>ká dzü mo ?</i>
Dry <i>kam</i>	Fasten, to <i>chingnyi</i>
Dry, to <i>kam pyáshe</i>	Fat 'of meat) <i>ts'illu</i>
Dung (horse, &c.) <i>chá</i>	Father <i>áp'o</i>
	Feel, to <i>sem rakshe</i>
Ear <i>namcho</i>	Fence <i>rau-á</i>
Ear-ring <i>e'-kor</i>	Fern <i>kye-ma</i>
Early <i>ngáru</i>	Fever <i>rong-t'se</i>
Easy <i>láp'o</i>	Fight, to <i>dzingshe</i>
Eat, to <i>to sá she</i>	Find to <i>t'opshe</i>
Eatable to <i>sá-chok</i>	Finger <i>dziim-mo</i>
Edge, on the <i>sur-ká</i>	Finished, it is <i>ts'ár song-</i>
Egg <i>gongdo</i>	<i>zhe</i>
Empty <i>tong-po</i>	Fire <i>mi</i>
End <i>t'áma</i>	Firm <i>sárten</i>
Engage, to <i>borshe</i>	Fish <i>nyá</i>
Enough, is <i>dik'e</i>	Flag <i>tarcho</i>
Evening <i>p'iru</i>	Flower <i>mintok</i>
Everywhere <i>sá kheli</i>	Fog <i>humpo</i>
Explain, to <i>she'pa tangshe</i>	Follow, to <i>gyap-le gyushe</i>
Expenses <i>kyá-go</i>	Food <i>to-ze</i>
Eye <i>mi-do</i>	Foot <i>kangpa</i>

For (you, it, &c.) <i>tön-le</i>	Gold <i>ser</i>
Forget, to <i>jeshe</i>	Good <i>lem</i>
Freeze, to <i>khek gyushe</i>	Goose <i>hángtse</i>
Fresh <i>sarpo</i>	Government <i>zhung, jong</i>
Frighten, to <i>jik-ta kyapshe</i>	Grass <i>tsá</i>
From off <i>tengkha-le</i>	Great <i>chhe</i>
Frost <i>khek kholma</i>	Ground <i>sá</i>
Frozen, is <i>kholma tön song</i>	Guide <i>lamkhen</i>
Full <i>tem-tem</i>	Gun <i>minda</i>
Full, is <i>kangbo-be'</i>	Gunpowder <i>midze</i>
Game (wild) <i>ridá</i>	Hail <i>ser-do</i>
Get, to <i>l'opshe</i>	Hair <i>kyá</i>
Getting, are you <i>l'op do bo?</i>	Half <i>p'ye'ká</i>
Girl <i>pum</i>	Hammer <i>l'o-á</i>
Give, to <i>p'inshe, nangshe</i>	Hand <i>láko</i>
Give up, to <i>tangshe</i>	Hang up, to <i>zhü'she</i>
Given, was <i>p'in song</i>	Hard <i>tákya</i>
Glacier <i>kangchen</i>	Hat <i>shám</i>
Glass <i>shel</i>	Head <i>go</i>
Go, to <i>gyushe</i>	Head (chief) <i>bomsho</i>
Goat <i>rápo</i>	Hear, to <i>nyenshe</i>
GOD <i>Lama Könchho</i>	Hearth <i>l'ap</i>
Going, I am <i>gyu-do 'in</i>	Heaven <i>namkhá</i>
Going to, was <i>dap song</i>	Heavy <i>jhimpu</i>
Goitre <i>shámen</i>	Heel <i>kang-ting</i>



Hill-spur <i>gang</i>	Into <i>nangshá</i>
Hold, to <i>zinshe</i>	
Hold fast <i>she me' nyá!</i>	Jackal <i>kipchang</i>
Hole, a <i>bupa</i>	Jar <i>dzábum</i>
Home <i>khim</i>	Jesus <i>Yeshu</i>
Honey <i>rangtsi</i>	Join, to <i>jarshe</i>
Hoof <i>mikpa</i>	Jump, to <i>jongshe</i>
Horse <i>tá</i>	
Hot <i>ts'ábo</i>	Keep, to (retain) <i>dzinshe</i>
House <i>khim</i>	Kernel <i>sigu</i>
How much <i>ká dzü-mo?</i>	Kettle <i>sáng</i>
Hungry <i>tok-ri</i>	Key <i>kulik</i>
Hut <i>chilbu, dzi-kor</i>	Kick, to <i>dung-gyak tangshe</i>
	Kill, to <i>se'-she</i>
Ice <i>khek, chhábrum</i>	King <i>gyepo</i>
Icicle <i>kangjhau</i>	Knife <i>ki-chhung</i>
Ice-field <i>khek-t'ag</i>	Know, to <i>sheishe; ngo-</i>
Ill am <i>ná-o'in</i>	<i>sheishe</i>
Ill, are <i>ná-o-le</i>	Know, do you <i>shei-ká?</i>
Ill, am not <i>ná-o-mi</i>	
Image (idol) <i>ku-ten</i>	Ladder <i>kerkhá</i>
Important <i>to-gál</i>	Lake <i>chho</i>
India <i>Gyá-gár</i>	Lamb <i>lugu</i>
Ink <i>nák-ts'á</i>	Lame, is <i>kang-kyo be'</i>
Insect <i>shik-bu</i>	Lamp <i>ö'-kor</i>
Inside <i>buna</i> (postp.)	Land-slip <i>sá-rü</i>

Language <i>ke'</i> ; <i>khá</i> .	Living, is he <i>dö yö bo?</i>
Late, (you) are <i>p'ipna</i>	Load, a <i>toi</i>
<i>hleþ che</i>	Load, to <i>p'ápshe</i>
Lazy <i>lo-chen</i>	Long <i>t'á ringpo</i>
Learn, to <i>hlap-goshe</i>	Look for, to <i>ts'olshe</i>
Leave go <i>tang tang!</i>	Loosen, to <i>hlö'she</i>
Leave (a thing), to <i>zhák-</i>	Loudly <i>bompo</i>
<i>she</i>	Love, to <i>nyingpo pyá-nyi</i>
Leave, to obtain <i>gongpo</i>	
<i>tangshe</i>	Maize <i>kándzom</i>
Leech <i>püpo</i> ; <i>simpa</i>	Make, to <i>pyáshe, zoshe</i>
Leg <i>ledum</i>	Man <i>mi</i>
Lesson <i>chho-gyuk</i>	Many <i>mdm</i>
Letter <i>chhák-ri</i>	Market <i>he'</i>
Lie, a <i>há</i>	Marriage, a <i>nyen</i>
Lie down, to <i>nyá-ti kyap-</i>	Mat <i>ten</i>
<i>she</i>	Measure (amount), to <i>sher</i>
Lift, to <i>kelshe</i>	<i>kyapshe</i>
Like, do you <i>gai-e-ka?</i>	Meat <i>shá</i>
Light, to <i>parshe</i>	Meet, to <i>tang t'ukshe</i>
Light (not dark) <i>t'ang</i>	Messenger <i>hun tingkhen</i>
<i>káp</i>	Midst of, in the <i>bu-na</i>
Light (in weight) <i>yáng-ke</i>	Middle, in the <i>kiltu</i>
Little, a <i>átsi-chi</i>	Milk <i>öm</i>
Little <i>chung</i>	Miserable <i>duk-nge-chen</i>
Live (dwell), to <i>dö'she</i>	Mist <i>humpo</i>

Money <i>ngü</i>	Nun <i>áni</i>
Month <i>dau</i>	
Moon <i>dau</i>	Offer, to <i>pinshe</i>
More <i>hláko</i>	Oil <i>márnák</i>
Morning, in the <i>t'orang-lo</i>	Old man <i>gep</i>
Morrow, to <i>t'orang</i>	Old woman <i>gem</i>
Mother <i>ámo</i>	Once, at <i>lamsang</i>
Mountain <i>ri</i>	Once <i>len-chik</i>
Mouth <i>khá</i>	Only <i>chiko</i>
Move, to <i>nurshe</i>	Open, to <i>p'ishe</i>
Mule <i>te</i>	Orange <i>ts'álump a</i>
Must <i>go-pe</i>	Our <i>ngáchi</i>
	Outside <i>pang-kha</i>
Name <i>ming</i>	Over there <i>p'ina</i>
Near <i>tsáká</i>	Overcoat <i>chhupa</i>
Necessary, it is <i>go-pe</i>	
Nettle <i>shá-tsá</i>	Pack-cradle <i>khurshing</i>
Night <i>ts'en</i>	Pain <i>zuk</i>
Night, to <i>audi p'iru</i>	Paint <i>ts'ön</i>
Noise <i>ür</i>	Pan (flat) <i>lang-ngá</i>
None <i>tsal-le mi</i>	Pant, to <i>buhák kyapshe</i>
Not at all <i>kyön-ne me'</i>	Paper <i>sho-gu</i>
Nothing, is <i>kan di mi</i>	Pass (mountain) <i>lá</i>
Not, is <i>mem be'</i>	Pass over, to <i>gálshe</i>
Now <i>tá-to</i>	Pass-top <i>laptse</i>
Number <i>angki</i>	Peak <i>kang-ri ; tsim</i>

Pen <i>nyigu</i>	Quietly <i>kulyu</i>
Petticoat <i>shamko</i>	Quite <i>tsdwa-ne</i>
Piece a <i>chhádam</i>	
Pig <i>p'ákmo</i>	Radish <i>láp'u</i>
Pillow <i>u-nge</i>	Rain <i>chhábo</i>
Place <i>sá-chhá</i>	Raining, it is <i>chhábo báp</i>
Place, to <i>zhákshe</i>	<i>to</i>
Place down, to <i>p'ápnyi</i>	Raise, to <i>t'ushe, zhengshe</i>
Plain a <i>t'ang</i>	Rat <i>dzátsi</i>
Plane, a <i>bu-hlén</i>	Ravine <i>bi-tangkha</i>
Plate (of tin) a <i>t'áli</i>	Read, to <i>dokshe</i>
Pointed peak <i>zoktse</i>	Ready <i>fel-tik</i>
Poison <i>duk</i>	Real <i>ngö; ngüine</i>
Post office <i>yi'khim</i>	Receive to, <i>lenshe</i>
Potato <i>kyiu</i>	Redeemer <i>kyapgön</i>
Pour in, to <i>hlukshe</i>	Reins (or bridle) <i>sap-t'ák</i>
Price <i>gong</i>	Remains (of food) <i>hlakma</i>
Prop (for back) <i>kuptek</i>	Resting-place <i>lamtek</i>
Pull, to <i>denshe</i>	Resting-crutch <i>ngá-tek</i>
Puppy <i>áyo</i>	Return, to <i>lokshe</i>
Push in, to <i>tsuknyi</i>	Rice <i>de</i>
Put on, to <i>kelshe</i>	Right <i>tsampo</i>
Put into, to <i>hlukshe</i>	Right, to the <i>ye-ngö-na</i>
	River <i>tsang-chhu</i>
Quarrel, a <i>ts'arpok</i>	Rock <i>tak</i>
Quickly <i>gyop-gyop</i>	Rock-shelter <i>tak-kyip</i>

Room <i>khang-mik</i>	Sheers <i>jemtse</i>
Rope <i>l'a-ko</i>	Sheep <i>luk</i>
Rule, to <i>darnyi</i>	Sheep-fold <i>luk-kor</i>
Rude <i>chheluk ngempo</i>	Shine, to <i>sháshe</i>
Run, to <i>chhongshe</i>	Shoot, to <i>mindá kyapshe</i>
Rupee <i>tiruk</i>	Shoe <i>hlam</i>
	Short <i>t'ung</i>
Saddle <i>gá</i>	Show, to <i>tenshe</i>
Saddle-cloth <i>gá kep</i>	Shut, to <i>tsumshe</i>
Salt <i>l'sá</i>	Shuttle (in hand) <i>le-zhu</i>
Sand <i>pema</i>	Side <i>ngö</i>
Saviour <i>kyapgön</i>	Sin <i>dik</i>
Say, to <i>lapshe</i>	Sinful <i>dikchen</i>
School <i>lap-ta</i>	Sing, to <i>lu kyap-nyi</i>
Scissors <i>gyimtse</i>	Sink, to <i>nupshe ; t'imshe</i>
Seal <i>letse</i>	Sky <i>namkha</i>
Seat, take a <i>ten-lo zhu</i>	Slip, to <i>gyelshe</i>
See, to <i>táshe</i>	Slope (of ravine) <i>kat, ke'</i>
See, go and <i>tá song-nyá</i>	Slow <i>gorpo</i>
Sell, to <i>ts'ongshe</i>	Slowly <i>kul-kul</i>
Send, to <i>tang-nyi</i>	Small <i>chhung</i>
Sentence <i>lo-gyu</i>	Smell of burning <i>shur-di</i>
Settle the matter <i>che-kang</i>	Smells, it <i>nam do be'</i>
<i>be' me' !</i>	Smooth <i>jámpo</i>
Shade, in the <i>dibma lo</i>	Snake <i>byu</i>
Sharp <i>no</i>	So <i>p'idem</i>

Soap <i>sábon</i>	Stone <i>do</i>
Softly <i>kulyu, jámtong</i>	Storm <i>ts'upma</i>
Soldier <i>mákmi</i>	Stout <i>gyakshá</i>
Some <i>átsi</i>	Strap <i>ko-t'á ; go-tá</i>
Snow <i>khan</i>	Strong <i>she' chen</i>
Son <i>pu</i>	Sugar <i>chéma kára</i>
Soon <i>gyop</i>	Sun <i>nyima</i>
Sorry, am—is <i>sem dúko be'</i>	Sweep, to <i>t'ála dushe</i>
Sort, what <i>kádem</i>	Sweet <i>shimpo</i>
Soul <i>namshei</i>	
South <i>hlo</i>	Table <i>t'entse</i>
Speak, to <i>'apshe</i>	Tail <i>shu-gu</i>
Spectacles, snow <i>mik-đa</i>	Take, to <i>zinshe</i>
Spider <i>bagrak</i>	Take away ! <i>bák song!</i>
Spit, to <i>t'u kyapshe</i> (with <i>lo = on, at.</i> )	Take off ! <i>t'u!</i>
Spread, to <i>tingshe</i>	Tax <i>tot</i>
Spring, a <i>chhu-mik</i>	Tea <i>chá</i>
Spur (horse) <i>tingchák</i>	Teacher <i>lo-pön</i>
Stair-ladder <i>kerkhá</i>	Tent <i>kur</i>
Stamp (postage) <i>chhá-gyá</i>	Thanks, many <i>t'u-je-cháhe</i>
Stay, to <i>gushe</i>	Thick <i>bompo</i>
Steep <i>zárpo</i>	Thief <i>kunchhe</i>
Stick, a <i>per-ká</i>	Thin <i>simbu</i>
Stirrup <i>yop-long</i>	Thirsty, am <i>komri song</i>
Stomach <i>to-kok</i>	Throat <i>mi kó</i>
	Throw, to <i>kyapshe</i>

Throw away, to <i>yungshé</i>	Upon, on <i>tengkhá, khá</i>
Thunder <i>duk-ke'</i>	Use, what <i>kam p'yá do ?</i>
Thus <i>audem</i>	Usual, as <i>p'aldem ; t'ünden</i>
Tie, to <i>tákshe</i>	
Time, it is <i>ren do bé'</i>	Wages <i>p'ók</i>
Tired <i>l'ang chhá-po</i>	Walk, to
To-day <i>táring</i>	Wall <i>tsik-kor</i>
Toes <i>dzümmo</i>	Wanted, not <i>mingo</i>
Top, the <i>tsim</i>	War <i>mak-l'áp</i>
Touch, to <i>doshe</i>	Wasp <i>potum</i>
Trader <i>ts'ongkhen</i>	Wash, to <i>khyushe</i>
Trading place <i>ts'ong-sá</i>	Wash it ! <i>khyu tang !</i>
Traffic <i>ts'ongkhá</i>	Watch ! <i>gü-ti-dö !</i>
Tree <i>shing-dong</i>	Water <i>chhu</i>
Trousers <i>torma</i>	Way <i>lam</i>
Trunk <i>dum-po</i>	Weak <i>bektá ; kampu</i>
Tub <i>tumbe</i>	Wear (put on), to <i>kön-nyi</i>
Turban <i>u-l'ong</i>	Weather <i>nam</i>
	Week <i>dün-trá</i>
Valley <i>lungpa</i>	Well, a <i>chhu-dong</i>
	Well, are you <i>ku kham</i> <i>demo bo ?</i>
Understand, to <i>hágoshe</i>	West <i>nup</i>
Unfasten, to <i>gvoishe</i>	Wet <i>bongbo</i> or <i>pongpo</i>
Uncle (maternal) <i>á-shang</i>	Wheat <i>gyo</i>
Until <i>sánte</i> (verb in negat.)	Wherefore <i>kam pyá-te ?</i>

White <i>káp</i>	Yak, milch <i>zomo</i>
Whole, the <i>kheli</i>	Yak, wild <i>ḍong</i>
Why <i>kámbe</i> ?	Yak (general term) <i>yak</i>
Widow <i>yū-sámo</i>	Yak (male, half-breed)
Wife <i>móbi</i>	<i>zopo</i>
Winter <i>günka</i>	Yellow <i>serp</i>
Within <i>bu-na</i>	Yesterday <i>dang</i>
Wood <i>shing</i>	Young <i>shön</i>
Work <i>le-ka</i>	Youth <i>shön-nu</i>
Write, to <i>pishe</i>	





## IV.—APPENDICES.



## MAMMALIA OF SIKKIM.

NAME OF SPECIES	DENJONG KE'	LEPCHA
Macaque Monkey of Nipal ( <i>Macacus oinops</i> )		
Himalayan Macaque ( <i>Macacus Assamensis</i> )	<i>Tyu</i>	
Hanuman Monkey ( <i>Semnopithecus entellus</i> )	<i>Mánu</i>	
Himalayan Langúr ( <i>S. schistaceus</i> )	<i>Tá</i>	<i>Sá-hu</i>
Bengal Tiger ( <i>Felis tigris</i> )	<i>Gyá-tak</i>	<i>Sá-pang</i>
Indian Leopard ( <i>Felis pardus</i> )	<i>Zik</i>	<i>Syi-chák</i>
Snow Leopard ( <i>Felis irbis</i> )	<i>Sá</i>	<i>Sá-chak</i>
Clouded Leopard ( <i>Felis macroceloides</i> )	<i>Shing-zik</i> or <i>Zik-nák-khyá</i>	<i>Sá-chuk</i>
Marbled Tiger-cat ( <i>Felis dosul</i> )	<i>Zikmár</i>	<i>Doşal</i>
Temminck's Leopard-cat ( <i>Felis aurata</i> )	<i>Pungmár</i>	

NAME OF SPECIES	DENJONG KE'	LEPCHA
Fishing Cat ( <i>Felis khupya</i> )	<i>Dam-zik</i>	
Leopard Cat ( <i>Felis pardichroa</i> )	<i>Sá-juk</i>	
Isabelline Lynx ( <i>Felis isabellina</i> )	<i>Yi</i>	
Larger Zibet ( <i>Viverra civettoides</i> )	<i>Sá-p'yung</i>	
Tiger Civet-cat ( <i>Prionodon pardicolor</i> )	<i>Zikchum</i>	<i>Su-lyu</i>
Paradoxurus Nipalensis	<i>Sá-chum</i>	<i>Sácchum</i>
Nipalese Mongoose ( <i>Herpestes pallipes</i> )	<i>Noilé</i>	
Crab-eating Mongoose	<i>Arva</i>	
Indian Wolf ( <i>Lupus laniger</i> )	<i>Chang-ku</i>	<i>Chang-gu</i>
Jackal ( <i>Canis aureus</i> )	<i>Kipchang</i>	
Silver Fox ( <i>Vulpes alopex</i> )	<i>Am</i>	<i>Wómo</i>
Wild Dog ( <i>Cuon primaevus</i> )	<i>P'archang</i>	<i>Sátum</i>
Indian Marten ( <i>Martes flavigula</i> )	<i>Hu-nya</i>	<i>Sá-ku</i>
Beech Marten ( <i>Martes toufæus</i> )	<i>Toup'i</i>	
Tibetan Polecat ( <i>Putorius larvatus</i> )	<i>Shülp'i</i>	

NAME OF SPECIES	DENJONG KE'	LEPCHA
Ermine ( <i>Mustela erminea</i> )	<i>Shram-kar</i>	
Himalayan Weasel ( <i>Mustela subhimalachalana</i> )	<i>Temong</i>	<i>Sang-king</i>
Striped Sikkim Weasel ( <i>Mustela strigidorsa</i> )	<i>Temong</i> <i>Khyá-o</i>	
Pale Tibetan Weasel ( <i>Mustela temon</i> )	<i>Sémong</i>	
Hodgson's Nipalese Weasel ( <i>Mustela Kathiah</i> )	<i>Lá-kyimo</i>	
Ferret Badger ( <i>Helictis Nipalensis</i> )	<i>Wok-kar</i>	
Tibetan Badger ( <i>Meles leucura</i> )	<i>Gyumpo</i>	
Clawless Otter ( <i>Aonyx leptonyx</i> )	<i>Chhu-sham</i>	<i>Sá-ryom</i>
Himalayan Otter ( <i>Lutra aureobrunnea</i> )	<i>Chhu-sham</i>	<i>Sá-ryom</i>
Himalayan Raccoon ( <i>Ailurus ochraceus</i> )	<i>Wokdong-kar</i>	<i>Saknam</i>
Brown Bear; var. ( <i>Ursus isabellinus</i> )	<i>Dom-khaina</i>	<i>Sámo</i>
Blue-black Bear ( <i>Ursus torquatus</i> )	<i>Dom</i>	<i>Sona</i>
Sikkim Hedgehog ( <i>Eri-naceus gang</i> )	<i>Gang-zerma</i>	

NAME OF SPECIES	DENJONG KE'	LEPCHA
Short-tailed Mole ( <i>Talpa micrura</i> )	<i>Byu-kang-kyem</i>	<i>Pur-ayám</i>
Red Marmot ( <i>Arctomys caudatus</i> )	<i>Chhi-p'i</i>	
Yellow Marmot ( <i>Arctomys Tibetanus</i> )	<i>Kardi-p'yu</i>	
Grey Tail-less Rat ( <i>Lagomys Chumbiensis</i> )	<i>Gomchhen</i>	
Chestnut Tail-less Rat ( <i>Lagomys Nipalensis</i> )	<i>Zábra</i>	
Tibetan Water-rat ( <i>Nectogale elegans</i> )	<i>Chhu-puse</i>	<i>Ung-kálok</i>
Sikkim Water-shrew Chimarrogale Himalaica)	<i>Chhu-p'itsi</i>	<i>Ung-lág-nyu</i>
Sikkim Brown-toothed Shrew ( <i>Sorex Sikkimensis</i> )	<i>Ting-jing</i>	<i>Tang-zhing</i>
Hodgson's Shrew ( <i>Sorex leucops</i> )	<i>P'i-chhung</i>	
Blyth's Sikkim Shrew ( <i>Sorex fulginosus</i> )	<i>Zá-tsi</i>	
Long-tailed Shrew ( <i>Sorex macrurus</i> )	<i>Jukring-tsi</i>	
Brown Musk Shrew ( <i>Sorex saturator</i> )	<i>Lá-tsi</i>	
Hodgson's Pigmy Shrew ( <i>Sorex Hodgsoni</i> )	<i>Tsi-ki</i>	

NAME OF SPECIES	DENJONG KE'	LEPCHA
Bamboo Tree Shrew ( <i>Tupaia ferruginea</i> )	<i>Shing-ting-jing</i>	<i>Kung-tang-zhing</i>
House Rat ( <i>Mus Asia-ticus</i> )	<i>P'i-tsi</i>	<i>Kálok</i>
Common Mouse ( <i>Mus musculus</i> )	<i>Tsi-tsi</i>	
Sikkim Squirrel ( <i>Sciurus rubus</i> )	<i>Jágma</i>	
Slatey-backed (Hare ( <i>Lepus oiostolus</i> )	<i>Rigong</i>	
Indian Porcupine ( <i>Hystrix Indicus</i> )	<i>Zikmong</i>	
Sikkim Porcupine ( <i>Hystrix Denjongensis</i> )	<i>P'i-durma</i>	
Wild Elephant ( <i>Elephas Indicus</i> )	<i>Lang-po-chhe</i>	<i>Tyangmo</i>
Tibetan Stag ( <i>Cervus Wallichii</i> )—now extinct here.	<i>Sho-á</i>	<i>Sá-ving</i>
Hodgson's Antelope ( <i>Kemas Hodgsoni</i> )	<i>Chiru</i> (or <i>Tsö'</i> )	
Thar Deer ( <i>Hemitragus jemlaicus</i> )	<i>Gyá</i>	<i>Sá-chi</i>
Ravine Deer ( <i>Procapra picticaudata</i> )	<i>Go-á</i>	

NAME OF SPECIES	DENJONG KE'	LEPCHA
Goral Deer (Nemorhæ- dus goral)	<i>Rá-gö'</i>	<i>Sá-gyeng</i>
Serow Deer Nemorhæ- dus bubalinus)	<i>Seru</i>	<i>Sá-tyo</i>
Barking Deer (Cervulus aureus)	<i>Ká-khur</i>	<i>Sá-ka</i>
Musk Deer (Moschus moschiferus)	<i>Lá-wa</i>	<i>Sá-bur</i>
Ibex (Capra sakeen)	<i>Kin</i>	<i>Sá-pyuk</i>
Burrhel Wild-sheep Ovis nahura)	<i>Nápu</i> and <i>Ná-o</i>	
Tame Yak (Poëphagus grunniens)	{ Male : <i>Zo-</i> <i>p'o</i> Female : <i>Zo-</i> <i>mo</i>	
Taurus Indicus :	<i>Báchu</i>	
Tsangpa Pony :	<i>Wálwa</i>	
Sikkim Pony :	<i>Tánghá</i>	



## TOPOGRAPHY OF SIKKIM.

(INCLUDING DARJILING AND DALINGKOT.)

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

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

**Alokt'ang**: [B. *á-lok* or *há-lok* overturned or broken up, *ʔang* a plain or meadow] a flat strewn with fallen boulders in valley at S. E. base of Kabru.

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

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

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

**Ba'm-Ts'o**: [B. *bá* cattle *mts'o* a lake] lake on new northern frontier line between the Kongra-lamo and Dongkhyá P.

**Bar-nya' Ri**: [B. "Burnt-neck M."] according to Dr. Waddell the real name of Barmi.

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

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

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

**Buxa'**: [B. gross misnomer for *Pá-zam-khá* "facing the rattan-cane bridge"] 1800ft., plateau 6 miles from Bhutan border where wing native reg. is stationed. Includes fort and large Bhutia V. Lat. 26° 50' N. long 89° 36' E. in Julpaiguri district.

**Byu-t'ang**: [B. "snake flat" or "mole-meadow"] place for halting near Yak La.

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

**Cha' Chhu**: [B. "Bird river" or perhaps *Chhá-k Chhu*: "Broken R" from its abrupt curves] affluent of T'ung-gu R. in extreme north, fed by glaciers of Kinchenjhow.

**Changachelling G**: [really *Sang-gye-ehhö-ling*,

**B.** "the abbey of the doctrine of Buddha"] a large-gompa near Pemiongchi.

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

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

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

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

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

**Cho La**: [B. *Jo* nobleman *la* pass] 14,670ft. P. into Chhumbi, 10 miles N. of Jelep La.

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

**Chomsering G.**: [B. really *Jo-gser-ring* G.

“gompa of the tall yellow lord”] situated N.-E. of Kalimpong in Dalingkot sub-division.

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

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

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

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

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

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

**Do-tsuk :** [B: “the stones thrust in”] proper

name of "the Bhutia bustee" below the Chaurasta at Darjiling. Has a small G, newly re-built.

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

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

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

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

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

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

**Gant'ok:** [B. *t'ok* pinnacle *sgang* of the ridge] at present the seat of government where the British resident lives. On new road to Jelep La.

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

**Ging:** [B. *sgying* "a sloping plain"] a V. with tea-gardens near Darjiling. Has a new G. with paintings on its walls.

**Gnatong**: [European misnomer for *Nák'ang*: B. "forest plain"] the military station made use of in recent war and since retained as garrison for British troops.

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

**Hee Hlo**: [L. "hill of arrival"] a summit, 7390ft. 15 m. N. N. E. of Darjiling.

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

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

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

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

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

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

**Kabur M.**: [B. perhaps *sku-spur* "the dead

body" or *képur* "neck and body"] the smaller and nearer peak (15,827 ft.) as seen from Darjiling; confused with *Kabru*.

**Ka'limpong**: [B. *Kalömpung*: i.e. *spung* the assemblage *bka-blon* of chief officers] a Church of Scotland mission-station; also head-quarters Forest dep.

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

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

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

**Kongra-lamo La**: [etymology uncertain; may be *Skong-ra slamo La* "the Pass with the easy hollow enclosure" or *kyong-ra blama La* "the P. of the lama with the protecting horn" or again *Skong-ra lamo La* "the easy P. with the hollow horn;" or *kyong-ra* may

mean "a shelter"] a P. lying across the top of the Lachhen valley; accessible and much used for traffic between Sikkim and Tashi-hlümbo in Tibet.

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

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

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

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

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

**Laghep** : [B. *bla-gyap* "the upper back" or "be-



hind the pass"] a resthouse on a narrow spinal ridge *en route* between Tamlong and the Cho La.

**Lebong** : see *ante* **Alibong**.

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

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

**Lik-hlo** : [L. "the hill that calls"] otherwise "D<sup>2</sup>;" lofty peak of 22,581 ft. due N. of Pandim, not visible from Darjiling.

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

**Lungtu** : [B. *rlung mthu* "power of the winds"] a hill 12,612 ft. 36 m. from Darjiling. Often *Lingtu*.

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

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

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

**Mon Lepcha** : [derivation obscure] the long

spur running S.-E. from the so-called Kabru peak of Kangchenjunga, 13,080 ft.

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

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

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

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

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

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

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

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

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

**Pang-go La :** [B. "beggars pass"] P. of 9000 ft. into Bhutan.

**Pedong :** [B. *P'yi-grong* "the outside town"] R. C. mission station on Bhutan border 13 m. beyond Kalimpong.

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

**Phalut :** see **Fo-lut.**

**Phodang G :** [B. "Palace G."] temple and G. at Tamlong.

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

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

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

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

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

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

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

**Rang-nyit :** [L. "the double stream"] real name for the two rivers known as the Great and Little Rangeet.

**Rang-bi Ung :** [L. *Rangbik* "split stream"] rises on Nepalese range, joins G. Rang-nyit.

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

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

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

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

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

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

**Saburkam :** [L. *Sábur* "musk deer" *kam* "cliff"] on the Singalelah range, 11,684 ft.; between Sandakphu and Phalut.

**Sakkiazong :** [B. "Shakya's castle"] ridge below Phalut along Nepalese frontier.

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

**Sat'ong :** [L. *Satong hlo* "tiger hill"] hill beyond

Senchal overlooking large tract. 8514 ft. Sometimes "Sitong."

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

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

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

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

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

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

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

**Sivok**; or **Si-lok-vok** : [L. *Sü-e* "wind-blast," *lok* "excessive," *vok* "simultaneous"] the ravine whence the Teesta flows forth into the plains.

**Sonada**: [L. *Sona* "a bear" *dá* "den"] station on railway above Kurseong.

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

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

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

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

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

**Tanka La**: [B. *Tang-dkar* (pr. *Tang-kar*) "white plain"] a P of 16,000 ft. into Chhumbi 10 m. S.-E. of Lachhung G.

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

**Teesta**: [Sansk. "Three currents" *pace* Waddell] the Bengali name for the great river of Sikkim.

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

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

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

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

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

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

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

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

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

**Tomo-chamo Ri**: [B. *t'amo-chyámo* "spotted female bird"] the eastern peak of Kangchen-jhou.

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

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

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

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

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

**Yumtong**: [B. Yumt'ang "lady-mother plain"] in Lachhung valley.

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

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

**Zemu Samdong**: a "bridge-village" (*zam-grong*) on the Zemu.





## LEPCHA WORDS AND PHRASES.

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

Good : <i>áryum</i>	Woman : <i>ta-ayu</i>
Bad : <i>ájan</i>	Child : <i>óng ; ákup</i>
Great : <i>átim</i>	Father : <i>ábo</i>
Small : <i>áchum</i>	Mother : <i>ámo</i>
Heavy : <i>álīm</i>	Elder brother : <i>ánun</i>
Light : <i>ákyang</i>	Elder sister : <i>ánom</i>
Hot : <i>á-hrum</i>	Dog : <i>káju</i>
Cold : <i>á-hyang</i>	Horse : <i>on</i>
Old : <i>áru</i>	Cow : <i>bik</i>
New : <i>ál</i>	House : <i>lí</i>
Straight : <i>ánáng</i>	Mountain : <i>hlo</i>
Much : <i>nām</i>	Tree ; wood : <i>kung</i>
Little : <i>kám</i>	Fire : <i>mi</i>
Dear : <i>ágyáp</i>	Snow : <i>sa-nóng</i>
Cheap : <i>ke-ma</i>	Stone : <i>long</i>
Man : <i>mī, máro</i>	Head : <i>íyák</i>

Leg : <i>dyáng</i>	Trousers : <i>tómo</i>
Hand : <i>ká</i>	Hat : <i>tuktuk</i>
Sun : <i>tsuk</i>	Boots : <i>t'ong-shuk</i>
Bird's nest : <i>fo-sháp</i>	Temple : <i>hlá-gong</i>
Meat : <i>mān</i>	Heavy load : <i>bu álím</i>
Egg : <i>á-ti ; fo-ti</i>	Always : <i>shukna</i>
Oil : <i>num</i>	When ; where : <i>sa'á ;</i> <i>sabá ?</i>
Potato : <i>búk</i>	Who ; what : <i>to ; shu ?</i>
Bread : <i>khu</i>	Can you : <i>khu-a ?</i>
Honey : <i>áthu</i>	Is it far : <i>márum á ?</i>
Butter : <i>mór</i>	Go now : <i>álang no-o !</i>
Soup : <i>tuk-tak</i>	I can go : <i>go nong</i> <i>khu</i>
Tea : <i>cho</i>	Yes : <i>ākma ; go-pa</i>
Arum-root : <i>sung-kri</i>	No : <i>máne</i>
Dry fuel : <i>sháng són</i>	
Shirt : <i>pahók</i>	

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The horses are good :	L. <i>On-pang ryu bám</i>
	B. <i>Tá-ts'o lem be'</i>
I will ride on horse-back :	L. <i>Go on-plang t'ul-sh'</i>
	B. <i>Ngá tá-khá shón-ti</i> <i>gyu-she be'</i>
Where are you going :	L. <i>Ho sabá nong-shang-</i> <i>á ?</i>

- B. *Chhō kána gyu-do-bo?*
- I am going to Ging : L. *Go Ging-ká nong bām*  
 B. *Ngá Ging-lo gyu do 'in*
- Where have you come from ; L. *Ho sá-nun t'i*  
 B. *Chhō kána-le ong bo nya?*
- We shall arrive to-morrow : L. *Káyu lúk-ká t'i-sh'*  
 B. *Ngáchá t'orang hlep she 'in*
- My father is dead : L. *Kásu ábo mák nón gum*  
 B. *Nge áp'o shi song zhe*
- What do you want : L. *Ho shu gát shang-á?*  
 B. *Chhō kán go-do-bo ;*
- What is your name : L. *Ado ábryáng sa-lo go?*  
 B. *Chhō ming kam bo?*
- Is it far or near to Jelep Pass : L. *Zélep La ká marum áthol-á?*  
 B. *Jélep La lo t'á-ring t'á-t'ung mo?*
- Come here ; go there : L. *Abi dī : abá no-o!*  
 B. *Nái shok ; p'ina gyu!*
- Please come here to-morrow : L. *Luk-ká ábi dī le*  
 B. *T'orang nái ong nang*

- Can you see a large bird up there : L. *Op'áng fo átím shím khu-á*  
 B. *Yá-ki p'yá chhe t'ong ts'u-gá*
- What is the bird's name : L. *Fo ábryáng sa-lo go ?*  
 B. *P'ye ming ká de su ?*
- Bring me some butterflies : L. *Tám-blyok áflik bu dī !*  
 B. *Pémalep átsi bák shok !*
- Bring milk, rice, a fowl : L. *Nyen, zo, hik bu dī !*  
 B. *Ūm, chum, khim-p'ya bák shok ?*
- Put water in the bamboo keg : L. *Chonga-ká ung t'áp*  
 B. *Pádün-na chhu hluK*
- You cook the food : L. *Ho ázom zuk*  
 B. *Chhö sáma ts'o*
- Cook the fish at once : L. *Alang-do ngo zuk*  
 B. *Táto nyá ts'o*
- I am hungry : L. *Go krit-dak gum*  
 B. *Ngá tok-ri be'*
- Are you hungry : L. *Ho krit-dak go*  
 B. *Chhö-lo tok-ri bo'*
- I am not hungry now ; but I shall be soon : L. *Alang go ma krit-dak ne go-rung ánye go krit-dak sho*
- Who is he ; who is here : L. *Hu to go ; ába to nyí-á ?*  
 B. *Kho ke mo ; náí ke du'*

- Don't do that (this) : L. *Aré ma mát nun !*  
 B. *Audi ma zo !*
- Don't do so (like that) : L. *Oré-zang ma mát  
 nun !*  
 B. *P'idem ma zo !*
- Don't make a noise : L. *Ma jók kun !*  
 B. *Ur ma gyap !*
- We will start at day-break : L. *So-sóng-ká jeng nong  
 sh'*  
 B. *Nam lang-ti gvu she  
 'in*
- The night is cold : L. *Nápmo hyāng gum*  
 B. *P'iru di khyáb me'*
- What are you doing : L. *Ho shu mát tung go ?*
- Spread the rugs beneath  
 that rock over there : L. *Obi kam sa-grám  
 dum ráng-t'o*
- Place it near the fire : L. *Mi zut t'o*
- There is water in that  
 hollow : L. *Oré fok-ká ung nyi*
- Go as far as the tree-fern : L. *Páshen tet no-o !*
- How much is the sheep : L. *Luk áfár satet ?*  
 B. *Luk gong ká dzü mo ?*
- It is very dear ; it is old : L. *Agyáp ku gum ; áru  
 gum*
- Much snow has fallen on  
 the Pass : L. *Lá-ká sa-nóng mo  
 klo nong*  
 B. *Lá-lo khau mám  
 hlum che*
- This is a steep place : L. *Aré rung-dóp gum*  
 B. *Audi zar-kyam me'*

The ice is thick on the L. *Ung-ká chu nyákka*  
river : *gum*

B. *Tsang-chhu tengkhá*  
*khek bompu be'*

Who is there :

L. *Obá to go ?*

Who are you :

L. *Ho to go ?*

Is it near :

L. *T'ol go ?*

