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BALTI GRAMMAR

BY  
A. F. C. READ  
*Central Asian Mission*

THE ROYAL ASIATIC SOCIETY  
74 GROSVENOR STREET, LONDON, W.1  
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PART I  
CHAPTER I  

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ROMANIZED PHONETICS

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*BALTI GRAMMAR*

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

ERRATA

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

# PART I

## CHAPTER I

### ROMANIZED PHONETICS

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

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

#### VOWELS

- a* short, as " u " in " mud ".
- ā* medium, longer than " a " but not quite " a " in " father ".
- e* short, like " e " in " men " ; acute when final.
- i* slightly enforced when initial like " i " in " in ".
- ī* longer, like " e " in " beet ".
- o* like " o " in " top ", forcefully pronounced when initial.
- u* when initial and medial, like " u " in " pull ". When final, somewhat longer, as the " oo " in " root ".

#### CONSONANTS

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

- ĵ* Soft French “j” as in “jamais”.
- ĵ̄* Heavy. Like “z” with the tip of tongue high up on the palate ; a slight suggestion of “jr” slurred.
- k* Sharp and lightly pronounced.
- q* Guttural, very deep. When final, scarcely audible ; stop short before completing the full sound. When doubled, or followed by a vowel, becomes “g” and is clearly pronounced.
- l* Like English “l”.
- m* Like English “m”.
- n* Dental.
- p* Distinctly labial without breathing.
- r* Short, distinct.
- r̄* Very heavy ; tongue placed against the palate.
- s* Sharply pronounced. Never like a “z”.
- t* Dental, without breathing. When final, indistinct. Usually replaced by “d”.
- t̄* Palatal. Heavy. Tongue on the palate.
- w* When initial, like the “w” in “way”. When medial, rather indistinct.
- y* Like “y” in “young”. Never like “y” in “may”.
- z* Simple.

## DOUBLE CONSONANTS

- ch* Short, without breathing. Like “ch” in “chin”.
- chh* Aspirate, distinct from ordinary “ch”.
- dz* As final “ds” in the word “ends”.
- hr* Aspirate “r” combined sound.
- hl* Aspirate “l” ; indistinct. Tongue behind the teeth.
- kh* Aspirate “k”, as “Blac(k-h)ole” said in one word.
- kh̄* Rough. Guttural. As “ch” in German “doch”.
- ṅg* Nasal, as in “si(ng)ing”. One distinct sound.
- ph* Labial, strongly aspirated.
- sh* Simple.
- sh̄* Hard. Keeping tongue against the palate. There may be a slight suggestion of “shr”.
- th* Strong aspirate. Tongue between the teeth. Never like English “th”.
- ts* Pronounced as one letter.
- tsh* Similar to “ts” but aspirated. Not “t-sh” but “ts-h” as “i(ts-h)eavy”, pronounced as one word.



## NOTES ON PRONUNCIATION

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

*Prefixes*

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

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

*Notes.*—Occasionally “ $\widehat{ng}$ ”, when medial is, in the original language, “m” or “n” and is still pronounced as such in certain parts of Baltistan.

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

“gr” becomes “dr”  
 “br” becomes “bl”  
 “kr” becomes “tr”  
 “khr” becomes “thr”

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

“ $\widehat{ng}$ ” is essentially one sound. The final “g” cannot be pronounced as the “g” in “go” before a vowel, e.g. *bon $\widehat{g}$ -o* is never *bon $\widehat{g}$ -go*, but *bon $\widehat{g}$*  followed by “o” as *Si(ng o)n*. To prevent mispronunciation in such cases a hyphen has purposely been inserted.

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

## CHAPTER II

## THE ARTICLE

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

*Shoqbu ekha yod*      The book is there

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

*Mī chik*      “A” man or “one”  
man, etc.

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

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

*Phangma gang*      As much as can be  
embraced.

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

## THE SUBSTANTIVE

*Gender.*

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

*byapho*      a cock      *byaṅ-o*      a hen  
*bu*      a boy, son      *boṅ-o*      a girl, daughter

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

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

*Note.*—For the sake of euphony, small villages whose names end in *pi* and sometimes in “a”, may change this form colloquially into *wa* and *waṅ-o*, e.g. :—

<i>Tsoga-wa</i>	a native of Tsoga
<i>Tsina-waṅ-o</i>	a native woman of Tsina
<i>Mikserpi -wa</i>	a native of Mikserpi.

*Number.*

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

<i>Jing-kun</i>	fields.
<i>Snot-kun</i>	vessels, pots.
<i>nang-kun</i>	houses.

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

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

<i>laqpa</i>	hand.	Pl. <i>laqpong</i> .
<i>byapho</i>	cock.	Pl. <i>byaphong</i> .

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

<i>hrta</i>	horse.	Pl. <i>hrtan</i> or <i>hrtang</i> .
<i>zgo</i>	door.	Pl. <i>zgon</i> or <i>zgong</i> .

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

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

<i>Tokle</i>	frying pan.	Pl. <i>toklyon</i> .
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(c) Nouns ending in “ i ” change to *yung* :—

<i>staqji</i>	tree.	Pl. <i>stakjyung</i> .
<i>mī</i>	man.	Pl. <i>myung</i> .

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

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

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

<i>mī chik-i-si zers</i>	A man said.
<i>de myu ṅṅisko la min</i>	Give to both of those men.

(Exceptions : When followed by a numeral or adjective of quantity, the words *mī* (man) and *jaq* (day) become *miṅ-ga* and *jaqma* respectively, e.g. :—

<i>mī chik</i>	a man	<i>miṅ-ga b̄jī</i>	four men.
<i>jaq chik</i>	a day	<i>jaqma truk</i>	six days.

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

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

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

#### *Number.*

The following variations are regular :—

Nouns ending in a consonant take “ *po* ”.

Nouns ending in “ *a* ” take or change to “ *o* ”.

Nouns ending in “ *i* ” take or change to “ *yu* ”.

Nouns ending in “ *e* ”, “ *o* ”, “ *u* ” are not affected.

*Examples* : *Ṇgi ato-si ṅga la mins*      My father gave (it) to me.

*Ekha yodpi de hrtāo*      That horse over there.

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

<i>Kho-e ati phono</i> (prim).	}	The brother of his father.
<i>Kho-e ato-e phono</i> (suffix).		

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

*Ekha yodpi de nanṅ-i limik po gār yod ?*

Where is the key of that house over there ?

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

*Limik po gār yod ?*      Where is the key ? (i.e. the key of something, “ *that* ” or “ *my* ” key, etc.).

*Chik po si dyu zers e-chik po-si do zers.*      One said this, and the other said that.

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

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

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

*Section 2.*—*The Genitive Case.*

The genitive sign is “i” or “e”.

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

*Nang* house      *nanṅ-i* of a house.

*Khnam* sky      *khnam-i* of the sky.

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

*gopa* leader.      *gopi* of a leader, the first, etc.

*hrta* horse.      *hrte* of the horse.

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

*go* head.      *go-e* of the head.

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

*ph-e* flour.      *phe-i* of the flour.

*mī* man.      *mī-i* of the man.

*chhu* water.      *chhu-i* of the water.

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

*Exceptions.*—(b) *Chopi*, instead of *Cho-e* = “of the Raja”. *Tsharbi* more common than *Tshari* = “of the garden”.

*Section 3.*—*The Agent Case.*

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

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

*Examples.*

<i>Ņga si phchek</i>	I shall make. (It will be made by me.)
<i>Khudā si kasal byungs</i>	God hath spoken.
<i>Ņga si zered</i>	I say. (It is said by me.)
<i>Ņga si zerbi tamkun</i>	The words which I am saying.

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

*Examples.*

<i>Khyaṅ-i si chī byas ?</i>	What have you done ? (What was done by you ?)
<i>Shingkhan-i-si lyakhmo byase las bed</i>	The carpenter works well. (By the carpenter working well, work is being done.)
<i>Choq-i si ṅgi menma bed</i>	All are against me. (My opposition is being done by all.)

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

<i>Khang-i sang dyu zeredā ?</i>	Do you also say this ?
<i>Ņga sang Khudā la phcholed.</i>	I also worship God.

*Section 4.—The Dative Case.*

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

<i>Dyu kho la min</i>	Give this to him.
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*Section 5.—The Locative Case.*

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

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

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

<i>Khiring-nu</i>	in you. (Not <i>khiri-ing nu</i> .)
<i>Nanṅ-ing-nu</i>	in the house. (Not <i>nanṅ-i-ing-nu</i> .)

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

*Section 6.—The Ablative Case.*

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

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

<i>Nga na yambo</i>	with me.
<i>Do na drese</i>	with that.
<i>Dyu na dra</i>	similar to this.
<i>Yo na tsokh</i>	like that, the same as that.
<i>Nga di lampo na</i>	I am not acquainted
<i>ngyam chan med.</i>	with this road.
<i>Dyu na spes na</i>	compared with this.

## DECLENSION OF NOUNS

	<i>Noun ending in a vowel</i>		<i>Noun ending in a consonant</i>	
Nom. } Acc. }	<i>ata</i>	father.	{ <i>rawaq</i> <i>rawaq-i-si</i>	she goat. by goat.
Agent	<i>ati si</i>	by father.	<i>rawaq-i</i>	of goat.
Gen.	<i>ati</i>	of father.	<i>rawaq la</i>	to goat.
Dat.	<i>ata la</i>	to father.	<i>rawaq na</i>	{ from goat. with goat.
Abl.	<i>ata na</i>	{ from father. with father. }	<i>rawaq-ing nu</i>	in goat.
Loc.	<i>ating nu</i> <i>ati-kha</i> etc.	{ in father. on father. }	<i>rawaq-i kha</i>	on goat.

*Nouns suffixed with " po "*

	<i>Noun ending in a vowel.</i>		<i>Noun ending in a consonant.</i>	
Nom. } Acc. }	<i>myu</i>	man.	<i>shingpo</i>	wood.
Agent	<i>myu-si</i>	by man.	<i>shingpo-e</i> or <i>shingpi</i>	of wood.
Gen.	<i>myu-i</i>	of man.	<i>shingpo la</i>	to wood.
Dat.	<i>myu la</i>	to man.	<i>shingpo na</i>	from wood.
Abl.	<i>myu na</i>	{ from man. with man. }	<i>shingpo-e kha,</i> or <i>shingpi kha</i>	on wood.
Loc.	<i>myu-ing-nu</i> <i>myu-i kha</i>	in man. on man.	<i>shingpo-ing nu,</i> or <i>shingping nu</i>	in wood.

## COMPOUND SUBSTANTIVES

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

There are three main classes :—

- (1) Compounds formed with other nouns.
- (2) Compounds formed with adjectives.
- (3) Compounds formed with verbs.

## (1) Compounds formed with other nouns.

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

<i>lang-gar</i>	a grave.	<i>lang-gar-thang</i>	a graveyard.
<i>byama</i>	sand.	<i>byam-thang</i>	a sandy plain, desert.

<i>khnam</i>	sky.	<i>khnam-thang</i>	a clear sky.
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*Khang* (a building, dwelling place).

<i>chhos</i>	religion.	<i>chhos-khang</i>	a temple, place of worship.
<i>sman</i>	medicine.	<i>sman-khang</i>	a dispensary.
<i>phungma</i>	straw.	<i>phung-khang</i>	a storeroom for straw.

*Sa* (earth, place).

<i>ling</i>	hunting.	<i>ling-sa</i>	hunting ground.
<i>thoq</i> or <i>thyoq</i>	top.	<i>thoq-sa</i>	ceiling.

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

*Dong* (a hole).

<i>chhu</i>	water.	<i>chhu-dong</i>	a well.
<i>cha</i>	tea.	<i>cha-dong</i>	a tea churn.

## (2) (a) Compounds formed with adjectives.

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

<i>shing</i>	wood.	<i>shing-leb</i>	a wooden spade.
<i>spang</i>	sod.	<i>spang-leb</i>	a board.
<i>braq</i>	cliff stone.	<i>braq-leb</i>	a flat stone.
<i>kha</i>	mouth.	<i>kha-leb</i>	a lid.

## (b) Nouns derived from adjectives.

Many adjectives can be made into substantives by the addition of the genitive sign “ i ” or “ e ”.



<i>chharu</i>	unclean (relig.), filthy.	<i>chharu-i</i>	something unclean.
<i>chhogo</i>	big, great.	<i>chhogo-e</i>	something big.
<i>thonmo</i>	high.	<i>thonmo-e</i>	something high.

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

*Nasarat ing na chang lyakhmo-e byongnug-ā ?*  
“ Can anything good come out of Nazareth ? ”

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

<i>chhogo-e lukk</i>	greatness, glory.
<i>thsuntso-e lukk</i>	low estate.
<i>ngarmo-e lukk</i>	humility.

### (3) Compounds formed with verbs.

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

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

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

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

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

### (b) The root of the verb plus *sa*.

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

<i>Duksa</i>	a resting place, a place to sit down.
<i>Thulsa</i>	a place to climb.
<i>Tab̄sa</i>	a place for sowing, a farmland, etc.

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

*Zgaq-khang* a house of hindrance, i.e. a prison.

(d) The root of verbs plus *lukh* “state”.

<i>Thadpa</i>	to like.	<i>thadlukh</i>	happiness.
<i>Bzodpa</i>	to rest ; to be easy.	<i>bzodlukh</i>	rest, ease.
<i>Ranma</i>	to accept.	<i>ranlukh</i>	will, desire.
<i>Bzurba</i>	to abstain.	<i>bzurlukh</i>	abstinence.

PERSONAL PRONOUNS

	<i>Simple</i>	
<i>Ņga</i>	I.	
<i>Kho</i>	he.	<i>Mo</i> she.
<i>Ņgaya</i>	we.	
<i>Khyang</i>	you (sing.)	<i>Khidang</i> you (plur.)

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

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

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

*Ņgadang* we (folk) or we speaker and listener included.

*Khundang* (or *Khuntang*) They (indefinite number, “those people,” etc.).

The nominative, accusative, and vocative cases are one form only

The dative case is the nominative plus the postposition *la*.

The ablative case is the nominative plus the postposition *na*.

English Form	Agent Case	Genitive Case	Locative Case
I ( <i>Ņga</i> )	<i>Ņga si</i> (by me)	<i>Ņgi</i> (my)	<i>Ņging-nu</i> (in me), <i>Ņgi-kha</i> (on me).
We ( <i>Ņgaya</i> )	<i>Ņgaya si</i>	<i>Ņga-i</i>	<i>Ņga-ing-nu</i> , <i>Ņga-i-kha</i> .
We ( <i>Ņgadang</i> )	<i>Ņgadang-i-si</i>	<i>Ņgati</i>	<i>Ņgating-nu</i> , <i>Ņgati-kha</i> .
He ( <i>kho</i> )	<i>kho si</i>	<i>kho-e</i>	<i>kho-ing-nu</i> , <i>kho-e-kha</i> .
She ( <i>mo</i> )	<i>mo si</i>	<i>mo-e</i>	<i>mo-ing-nu</i> , <i>mo-e-kha</i> .
You ( <i>khyang</i> )	<i>khyang-i-si</i>	<i>khiri</i>	<i>khiring-nu</i> , <i>khiri-kha</i> .
You ( <i>khidang</i> )	<i>khidang-i-si</i>	<i>khiti</i>	<i>khiting-nu</i> , <i>khiti-kha</i> .
You ( <i>yāng</i> )	<i>yāng-i-si</i>	<i>yiri</i>	<i>yiring-nu</i> , <i>yiri-kha</i> .
You ( <i>yidang</i> )	<i>yidang-i-si</i>	<i>yiti</i>	<i>yiting-nu</i> , <i>yiti-kha</i> .
They ( <i>khong</i> )	<i>khong-i-si</i>	<i>khong-i</i>	<i>khong-ing-nu</i> , <i>khong-i-kha</i> .
They ( <i>khundang</i> )	<i>khundang-i-si</i>	<i>khunti</i>	<i>khunting-nu</i> , <i>khunti-kha</i> .

The form *do* is often used in reference to the personal pronouns, "he" and "she", when repeated, instead of the usual form *kho* and *mo*. *Do* is also employed when the gender of the third person is unknown. The plural form is *dong*. "It" and "that" are sometimes implied.

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

REFLEXIVE PRONOUNS

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

<i>Nominative</i>		<i>Genitive</i>	
<i>ngang</i>	I myself.	<i>ngari</i>	my own.
<i>khwang</i>	he himself.	<i>khuri</i>	his own.
<i>mwang</i>	she herself.	<i>muri</i>	her own.
<i>ngaya khwang</i>	we ourselves.	<i>nga-i khwang</i>	our own.
<i>ngadang khwang</i>		<i>ngati khwang</i>	
<i>kyang khwang</i>	you.	<i>khiri khwang</i>	your own.
<i>yang khwang</i>	yourselves.	<i>yiri khwang</i>	
<i>khidang khwang</i>		<i>khiti khwang</i>	
<i>khong khundang</i>	they.	<i>khong khunti</i>	their own.
<i>khong khwang</i>	themselves.	<i>khunti khwang</i>	

The form "so-so", implying "one", "personally", "own", "self", etc., is also used in colloquial speech in all its cases.

The compound form—"so-so so-so," implies in its various cases "each one", "each one his own", "to each one his own", etc.

(*Note.*—When a sentence only refers to the speaker, this form is not so commonly employed.)

*Examples.*

*Kho so so-e nang nu ma duk nare kho-e chī bashan (yod) ?*

If he does not stay in his own house, what authority has he got ?

*Kho si so so rdab nare n̄ga si chī bek ?*

Should he kill himself what shall I do ?

*Khong sing so-so so-so-e nang nu songs.*

They all went, each one to his own house.

*So-so so-so-e khsamba bya rgosed.*

Each one should think for himself.

RECIPROCAL PRONOUNS

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

*Khundang chik chik-i-baring tam ma chiks*

They did not agree with one another. (Lit. between each one of them.)

*Khundang-i-si chik chik la kha byas*

They were angry with one another.

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

*chik-i-si chik (la, na, i-kha, etc.).*

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

*Chik-i-si chik la zers*

One said to the other.

*Eo-si eo-i-kha ma chhes*

Should one not believe the other

*na, myulpo chine bjiktuk !*

how bad the world would become !

DEMONSTRATIVE PRONOUNS

*Simple.*

*Singular*

*Plural*

*dyu* this.

*dyung* these.

*do* that.

*dong* those.

*Intensive.*

*yo* { this very.  
{ that very.

*yong* { these very.  
{ those very.

The simple forms are commonly employed in the place of the personal pronoun after the latter has been first used, i.e. instead of continually referring to " he ", " she ", etc., as *kho*, *mo*, etc., the form *do*, *dong* (singular and plural respectively) and is more colloquial.

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

*Examples.*

*Dyu ngi in*  
This is mine.

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

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

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

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

*Do-ing chī yod ?*  
What is in that ?

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

INTERROGATIVE PRONOUNS

For persons : *Su* " who "

Nom.	<i>Su ?</i>	Who ?	<i>Khyang su-in ?</i>	Who are you ?
Ag.	<i>Su-si ?</i>	Who ? (by).	<i>Su-si byas ?</i>	Who did (it) ?
Dat.	<i>Su-la ?</i>	To whom ?	<i>Su-la minmi-in ?</i>	To whom
		For whom ?		should (it) be given ?
			<i>Su-la yaqse yod ?</i>	For whom is (it) kept ? (put aside).
Loc.	<i>Su-i-kha ?</i>	On whom ? } At, to whom ? }	<i>Su-i-kha phogs ?</i>	On whom did it fall ?
			<i>Khyang su-i-kha chheslukh bed ?</i>	On whom do you believe ?

*Go* “ which ” (which one)

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

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

*Ūga-si khiri khmal-po eka rdo-e chik-i-kha yaqs*

I put your money on a stone over there.

*Ge-i-kha yaqs ?*

On which one ?

*Chī* “ what ? ”

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

Nom.	<i>Chī ?</i>	What ?	<i>Chī-bed ?</i>	What (are you) doing ?
			<i>Chī zered ?</i>	What (are you) saying ?
Dat.	<i>Chī la ?</i>	At what ? For what ?	<i>Chī la hlted ?</i>	What (are you) looking at ?
			<i>Chī la rgosed ?</i>	What is (this) needed for ?

## RELATIVE PRONOUNS

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

(1) Present and Past genitive form of the verb used as an adjective. “ The man who is coming ” is paraphrased by “ the coming man ” = *ongmi mī*.

“ The man who went ” is paraphrased by “ the gone man ” = *songphi mī*.

The present genitive is formed by changing the infinitive termination “a” to “i” in two-syllable verbs and the “ya” into “e”, “wa” into “we”, and “a” into “e” in single-syllable verbs.

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

These differences should be carefully studied.

*Examples.*

<i>Lam-i-phred la <b>drulbi</b> chhu</i>	The water which runs across the road. (Present.)
<i>Gonde <b>thonphi</b> sman</i>	The medicine which arrived yesterday. (Past reg. verb.)
<i>Kyhang-i-si <b>khrusphi</b> snod</i>	The pot which was washed by you. (Past one-syllable verb.)

(2) Noun of Agency plus *po*.

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

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

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

*byungs.*

(3) Substantive form of the verb.

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

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

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

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

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

(4) Present participle with *yodpo*.

Certain verbs, when used in the continuative present tense, i.e. “in

the act of ” (the French idiom, “ en train de ”), take this compound form.

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

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

### CORRELATIVE PRONOUNS

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

*Khiri shida chī yodpo, (yodpo) n̄ga la min.*  
Whatever you have, give that to me.

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

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

*Thulkhanpo phoqtuk*

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

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

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

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

### INDEFINITE PRONOUNS

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

*Examples.*

<i>chik</i>	one, a certain such and such.	<i>khaik</i>	some, a few.
<i>chik-med</i>	none	<i>mangmo</i>	many, much.
<i>chik sang med</i>	not even one	<i>sing</i>	all.
		<i>tshangma</i>	



<i>chang med</i>	nothing		
<i>chang sa med</i>	not even anything ; not a thing	<i>ngiska</i>	both.
<i>su med</i>	no one.	<i>khsunka</i>	the three.
<i>yang</i>	other, more, some other, etc.	<i>e-ong</i>	others, etc.
<i>eo</i>	another		
<i>re-re</i>	each, every.		.
<i>gangma</i>	the whole.		

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

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

#### COMPOUND INDEFINITE PRONOUNS

There are two kinds.

##### (A) *Personal.*

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

<i>Gā su</i>	Whoever.	<i>Gā su ong na sang nga minma med</i>	Whoever comes, still I am not giving.
<i>Gā su chik</i>	Whosoever.	<i>Gā su chik n̄gi kha cheslukk byas nare</i>	“ Whosoever believes on Me.”
<i>Yang su</i>	Someone else Anyone else.	<i>Yang su la hrtakh- pa mi duk</i>	It may not be known to anyone else.
<i>Yang chik</i>	Some other Any other Another one.	<i>Yang chik ekha yodpa</i>	Another one was there.
<i>E-chik</i>	The other one.	<i>E-chikpo si men zered</i>	The other one says no.
<i>Gā-rere</i>	Each one.	<i>Khunting na gā rere so-so so-so- e nangnu songs</i>	Each one of them went to his own home.

B. *Impersonal.* (See also Conjunction (b), page 66.)

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

*Example.*

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

*Gā-chi . . . na* Whatever.

*Example.*

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

*Chī . . . na* Whatever.

*Example.*

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

Comparisons of the simple forms with the compound adverbs included.

Simple.	English.	Compound.	English.
<i>Kho si chī bed ?</i>	What is he doing ?	<i>Kho si chī byas na do lyakh-mo in.</i>	Whatever he does (that) is good.
<i>Khyang nām gwed ?</i>	When are you going ?	<i>Khyang nām song na n̄ga khyang na yambo gik</i>	Whenever you go I shall go with you.
<i>Khong chibyase ongnuk ?</i>	How will they come ?	<i>Khong chibyase ong na, khong diring thonuk</i>	However they come they will arrive to-day.
<i>Do su in ?</i>	Who is this ?	<i>Do su in na, hho-e mingna peni med</i>	Whoever he is, there is no money for him.

### THE ADJECTIVE

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

#### 1. *Adjectives of Quality.*

These are always regular and are not affected in any way by the case of the noun they qualify.

<i>Tshuntse</i>	small, little.	<i>Chhogo</i>	big, great.
<i>Bahmo</i>	low.	<i>Thonmo</i>	high.
<i>Shal-shal</i>	shallow.	<i>Hongbu</i>	deep.
<i>Chhat-chhat</i>	short.	<i>Ringmo</i>	long.
<i>dokhmo</i>	narrow.	<i>Phalchan</i>	broad, wide.
<i>Stran̄go</i>	thin, fine, small	<i>Stukpo</i> }	thick.
<i>Phran̄go</i>	(for things).	<i>Bombo</i> }	
<i>Hrkya</i>	small (for persons, animals).	<i>Tuk-tuk</i>	thick (fat).
<i>Sing-sing</i> }	thin, watery (liquid, food).	<i>Sko</i>	thick, liquid, food, etc.
<i>Hltir-hltir</i> }			
		<i>Stro</i>	thickish, hard, strong.
<i>Tronmo</i>	hot.	<i>Grakhmo</i>	cold.
<i>Bzingmo</i>	clear (water).		
<i>Hasa</i>	soft.	<i>Ṭaq-ṭaq</i>	hard.
<i>Hltab-hltab</i>	flexible.	<i>Khar-khar</i>	stiff.
<i>Shaq-shaq</i>	smooth.	<i><u>K</u>har-<u>k</u>har</i>	rough.
<i>Kazar</i>	sharp.	<i>Khamed</i>	blunt.
<i>Bdon̄go</i>	easy.	<i>Hrkaphlas</i> }	difficult, hard (work) (Urdu).
		<i>Ṭaq-ṭaq</i>	
		<i>Mushkil</i> }	
<i>(N̄g)yāngmo</i>	light (in weight).	<i>Hlcho</i>	heavy.
<i>Sarpha</i>	fresh, new.	<i>Sningma</i>	old.
<i>Lyakhmo</i>	good, clean, nice.	<i>Changmen</i>	bad.
<i>Rgasha</i>	nice, beautiful.	<i>Bzo-med</i>	ugly.
<i>Brodchan</i> }	tasty (nice).	<i>Brodmed</i> }	tasteless.
<i>Jimbo</i> }			
<i>N̄garmo</i>	sweet.	<i><u>K</u>ho</i>	bitter.
		<i>Skyurmo</i>	sour.
<i>Sabzang</i>	fertile.	<i>Garas</i>	unfertile.
<i>Laspa</i>	active.	<i>Skyonjan</i>	lazy.
<i>Anchan</i>	strong.	<i>Anmed</i>	weak.

etc.

*Comparison of Adjectives*

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

*Simple.*

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
<i>Lyakhmo</i>	<i>Do patse lyakhmo</i>	<i>Choq patse lyakhmo.</i> <i>tshangma patse lyakhmo, etc.</i>
<i>Shokhmo</i>	<i>Do patse shokhmo</i>	<i>Choq patse shokhmo.</i>

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

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

The prefix *mā* is used much the same as the English “very”.

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

*Adjectives of similitude used as Adverbs*

Like, Similar, The same, Equal, etc.

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

*Example.*

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

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

*Dyu na tsokhpo yang chik khyong* Bring another one like this.

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

*Example.*

I. *Denoting quantities and manner.*

*Kho si gonde khyongpho na dra-dra, n̄ga la mins*

He gave me the equivalent (or exactly the same) of what was brought yesterday.

*Note.*—The original meaning of *dra-dra* is “level”.

## II. Denoting shape, size, etc.

The expression  $\begin{array}{c} \underline{tsokh-tso\dot{k}h} \\ \text{or} \\ \underline{tsokh-na-tso\dot{k}h} \end{array}$  } is employed instead of  $\left. \begin{array}{c} \\ \\ \end{array} \right\} \text{dra-dra.}$

*Example.*

*Shigar-i skadpo na Skardu-e skadpo tsokh na tsokh yod*

The speech of Shigar and Skardu are the same.

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

*Example.*

*mī-tso\dot{k}h-po* like a man, manly, as the figure of a man.

*shīkhan-tso\dot{k}hpo* like a corpse, a dead one.

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

*Examples.*

*Khyang drulba tsokh po n̄ga sang druled*

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

*Demonstrative Adjectives*

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

<i>Dī</i>	This, these.	<i>Dī nating</i>	“ this hat ”.
<i>De</i>	That, those.	<i>De rgom</i>	“ that box ”.
<i>Yā</i>	This very, etc.	<i>Yā mi</i>	this or that man.
	That very, etc.	<i>Yā bzo</i>	this or that way.

*Interrogative Adjective**Gā* (Which)

This *gā* is unchanged by case and number.

*Gā phyokh-la songs ?*

In which direction has (he) gone ?

*Dī sman-po gā mī la mins ?*

To which man did (you) give this medicine ?

*Adjectives of Quantity*

These are nearly always placed after the nouns or pronouns which they express.

The article *chik* is used as an adjective in the numerical sense, taking its original meaning, e.g. :—

<i>Hrta chik tsa</i>	Only one horse.
<i>Chhunchi</i>	Some (quantity).
<i>Yuntse</i>	A little (quantity).
<i>Baqchi</i>	Some (a fair amount).
<i>Skede</i>	More.
<i>Ldim</i> (or) <i>Hltim</i>	More than sufficient, over, extra (in amount).
<i>Mangmo</i> )	Much, many.
<i>Motpo</i> )	
<i>Nara-byase</i>	A great quantity, more than usual.
<i>Tsiltse</i>	A very little (quantity).
<i>Chang-i</i>	Some (negatively used), i.e. none.
<i>Chang med</i>	Not any.

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

<i>Nga shing chi khyongsed</i>	I have brought some wood.
<i>Mār chi darong yod</i>	There is still some butter.

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

<i>Bān-chi songs</i>	A little better (in health).
	Some little has been accomplished (work).
<i>Zdod chi yod</i>	There is a difference (superiority) (quality).

#### *Interrogative Form*

<i>Tsām ?</i>	How many ?
<i>Tsām̄tse</i> or <i>tsātse</i> (coll.)	How much ?

#### CARDINAL NUMBERS

1. <i>chik</i> .	7. <i>bdun</i> .
2. <i>nḡīs</i> .	8. <i>bḡyad</i> .
3. <i>k̄hsum</i> .	9. <i>rgu</i> .
4. <i>b̄jī</i> .	10. <i>phchū</i> .
5. <i>gā</i> .	11. <i>chuschik</i> .
6. <i>truk</i> .	12. <i>chonḡas</i> .

- |                     |                      |
|---------------------|----------------------|
| 13. <i>chuksum.</i> | 17. <i>chubdun.</i>  |
| 14. <i>chubjī.</i>  | 18. <i>chubgyad.</i> |
| 15. <i>chogā.</i>   | 19. <i>churgu.</i>   |
| 16. <i>churuk.</i>  | 20. <i>ngīshu.</i>   |

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

- |                                  |                                   |
|----------------------------------|-----------------------------------|
| 21. <i>ngīshu hrtsa(q) chik.</i> | 26. <i>ngīshu hrtsa(q) druk.</i>  |
| 22. <i>ngīshu hrtsa(q) ngis.</i> | 27. <i>ngīshu hrtsa(q) bdun.</i>  |
| 23. <i>ngīshu hrtsa(q) sum.</i>  | 28. <i>ngīshu hrtsa(q) bgyad.</i> |
| 24. <i>ngīshu hrtsa(q) bji.</i>  | 29. <i>ngīshu hrtsa(q) rgu.</i>   |
| 25. <i>ngīshu hrtsa(q) ga.</i>   | 30. <i>khsumchu.</i>              |

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

- |                                |   |
|--------------------------------|---|
| 31. <i>ngīshu na chuschik.</i> | 36. <i>ngīshu na churuk.</i>                |
| 32. <i>ngīshu na chongas.</i>  | 37. <i>ngīshu na chubdun.</i>               |
| 33. <i>ngīshu na chuksum.</i>  | 38. <i>ngīshu na chubgyad.</i>              |
| 34. <i>ngīshu na chubjī.</i>   | 39. <i>ngīshu na churgu.</i>                |
| 35. <i>ngīshu na chogā.</i>    | 40. <i>ngīshu ngīs (i.e. two twenties).</i> |

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

- |                                  |  |
|----------------------------------|--|
| 41. <i>ngīshu ngīs na chik.</i>  | 51. <i>ngīshu ngīs na chus chik.</i>       |
| 42. <i>ngīshu ngīs na ngīs.</i>  | 60. <i>ngīshu khsum.</i>                   |
| 43. <i>ngīshu ngīs na khsum.</i> | 70. <i>ngīshu khsum na phchu.</i>          |
| 44. <i>ngīshu ngīs na bji.</i>   | 80. <i>ngīshu bji.</i>                     |
| 45. <i>ngīshu ngīs na ga.</i>    | 90. <i>ngīshu nji na na phchu.</i>         |
| 46. <i>ngīshu ngīs na truk.</i>  | 100. <i>bgya (or) bgya chik.</i>           |
| 47. <i>ngīshu ngīs na bdun.</i>  | 101. <i>bgya chik na chik.</i>             |
| 48. <i>ngīshu ngīs na bgyad.</i> | 120. <i>ngīshu truk.</i>                   |
| 49. <i>ngīshu ngīs na rgu.</i>   | 130. <i>ngīshu truk na phchu.</i>          |
| 50. <i>ngīshu ngīs na phchu.</i> | 140. <i>bgya chik na ngīshu ngīs, etc.</i> |

*Note.*—Two forms are used for the hundreds.

200.	<i>bgya nḡīs</i> or <i>nḡībgya</i> .
300.	<i>bgya kḡsum</i> or <i>kḡsumbgya</i> .
400.	<i>bgya bḡī</i> or <i>bḡībgya</i> .
500.	<i>bgya ḡā</i> or <i>ḡabgya</i> .
600.	<i>bgya truk</i> or <i>trukbgya</i> .
700.	<i>bgya bdun</i> or <i>bdunbgya</i> .
800.	<i>bgya bgyad</i> .
900.	<i>bgya rgu</i> or <i>rgu bgya</i> .
1,000.	<i>stong</i> (or) <i>stong chik</i> .
2,000.	<i>stong nḡīs</i> .
3,823.	<i>stong kḡsum na bgya-bgyad</i> <i>na nḡīshu hrtsa(q) kḡsum</i> .
1,000,000.	<i>stong-stong</i> .

#### ORDINAL NUMBERS

	<i>Adjectival.</i>		<i>Substantive.</i>
First	<i>gopi</i> .	The first	<i>gopa</i> .
Second	<i>e-ris-i-kha</i> or <i>nḡīs-i res-i</i> .	The other	<i>e-o</i> .
Third	<i>kḡsum-i res-i</i> , etc.	The other one	<i>e-chik-po</i> .

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

*Kḡsum-i jaq la* On the third day.

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

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

#### *The Distributive Numerals*

Distribution is expressed in the following way.

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

*Examples.*

One at a time	<i>re-re</i> .
Two at a time	<i>nḡīs-nḡīs</i> (or) <i>nḡī-nḡīs</i> .
	etc.



*Collective Numbers*

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

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

<i>Ngīska</i>	both.
<i>Khsumka</i>	the three.

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

<i>Ngīshu gangma si zers</i>	The (whole) twenty said.
<i>De khsum-chu gangming-na chik</i>	One of that thirty.

*Note.*—The expressions :—

<i>Lo khor</i>	one year
<i>Lo skor chik, etc.</i>	a dozen years

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

<i>Ngī ato la lo skor gā songs</i>	My father is sixty years old.
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*Multiplicative Numerals*

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

<i>Ngīs-zde</i>	two-fold.
<i>Khsum-zde</i>	three-fold.
<i>Stong-zde</i>	thousand-fold, etc.

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

*Fractional Numbers*

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

<i>Phed-po n̄ga la min</i>	Give me (the) half.
<i>Phed byase na, phed po dikha</i>	Having divided it in half, bring
<i>khyong, e-phed po khiri shida yoq</i>	one half here (and) you keep the other.

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

*Examples.*

<i>Po k<sub>h</sub>sum-i po chik</i> , i.e.	one part of three parts (viz. one-third).
<i>Po bjī-i po chik</i> , or <i>Po phed-i phed po</i>	one-quarter.
<i>Po ge po k<sub>h</sub>sum</i>	three-fifths.

## ADVERBS

## SECTION I

*Place*

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

*Here.*

Near	{	<i>dikha</i>	here (precise, demonstrative).
		<i>dyuwa</i>	just here, (place) nearby.
		<i>dyuware</i>	somewhere here.
		<i>dī malsa</i>	this place (can be used optionally instead of the above mentioned).
Genitive		<i>dyuwari</i>	of here
General	{	<i>diba</i>	here (referential, narrative).
		<i>yawa</i>	here (about).
		<i>yaware</i>	somewhere here, round about.
Genitive		<i>dibari</i> ; <i>yawari</i>	of here.

*There.*

near	{	<i>ekha</i>	there (precise, demonstrative).
		<i>dewa</i>	there (place).
		<i>deware</i>	there (somewhere there, place).
		<i>deba</i>	there (referential, narrative).

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

Genitive : *dewari, debari* "of there".

General	{	<i>awa</i>	over there.
		<i>aware</i>	round about, somewhere.

Genitive : *awari* "of there".

*Note.*—*Yā malsa* This or that very place, is used as demonstrative and relative.

The conjunctive form is obtained by using the interrogative before the dubious form of the verb, plus *na* or *nare*, e.g. :—

*Yāng gār shakh na, n̄ga yiri lza ong nuk*  
I will follow you wherever you go.

*Adverbs of Place*

<i>yar</i>	above, on high.	<i>thuru</i>	below, down.
<i>gyen la</i>	up, above.	<i>gabtū</i>	down, downwards.
<i>thyoq tu</i>	above, top.	<i>oqtu</i>	under.
<i>nang-jong</i> }	inside.	<i>phil-jong</i>	the outer side.
<i>nang-nuru</i> }		<i>phirol</i>	outside generally.
<i>dunu</i>	before.	<i>rgyab-la</i>	behind.
<i>ditsa</i> }	towards here.	<i>etsa</i>	towards there.
<i>ditsare</i> }	somewhere this way.	<i>etsare</i>	somewhere that way.
<i>gār med</i>	nowhere.		everywhere.
<i>malsa chik-i</i>	somewhere.		
<i>kha.</i>			
<i>n̄gimor</i>	near.	<i>thaqring</i>	far.
<i>-i-shida</i> }	close up, touching.		
<i>-na thukse</i> }			
<i>tang-garpore</i>	by the straight way.	<i>gambori</i>	by the lower way.
<i>khaltari</i>	on the top side.		
<i>gyiskori</i>	round about.		
<i>kandari</i>	all round.		

The following forms are usually comparative :—

<i>Gyentsa</i> }	higher.	<i>gabtsa</i> }	lower.
<i>Gyentsare</i> }	somewhere higher.	<i>gabtsare</i> }	somewhere lower.
<i>Gongtsa</i> }	higher (in level).		
<i>Gongtsare</i> }	somewhere higher.		

The demonstrative adjectives *dī*, *de*, *yā* may be placed before the following nouns to form compound adverbs of place.

<i>Dī</i> or <i>de hlte</i>	this or that way.
<i>Dī</i> or <i>de phyokh-la</i>	this or that direction.
<i>Dī</i> or <i>de rol la</i>	this or that side.
<i>Dī</i> or <i>de l̄jong-la</i>	this or that side, way.

The simple interrogative form is *gār ?*, “where?”, but the adjective *gā* may be prefixed for compounds, e.g. :—

*Gā malsa, gā rol-la, gā hlte, etc.*

## SECTION II

## Time

*Na* = “ when ”

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

<i>Ņga ongma na</i>	When I come.
<i>Yāng shakhpa na</i>	When you go.
<i>Zerba na</i>	When speaking.

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

*Ņga gwe wakh la* “ I, at the time of going ”, i.e. “ When I go ”.

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

The definite *future* may be expressed as follows :—

<i>Dyu-la-dikha</i>	The future.
<i>Dyu-la-dikh-ing jaq chik</i>	Some day in the future.
<i>Ta ongmi jaq kun-ing nu</i>	In the coming days.

Also the *past*, in the following way :—

<i>Rgalphi jaq chik</i>	Some day in the past.
<i>Rgalphi jaq kun-ing-nu</i>	In the past days.
<i>Gopi namzing-nu</i>	Long ago, in olden times.

For the *present* :—

<i>Diring ber</i>	Now-a-days.
<i>Dī jaq kun ing nu</i>	In these days.
<i>Dī namz-ing-nu</i>	In this dispensation, or age.

*Adverbs of Time*

<i>Nām ?</i>	When ?
<i>Gā wakh la ?</i>	Which time, at what time ?
<i>Nām thoni manpo</i>	How long ?
<i>Ĵaqtan</i>	Every day.
<i>Ĵaq-i</i>	Daily
<i>Diring</i>	To-day.
<i>Gonde</i>	Yesterday.

ADVERBS

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

SECTION III

Manner

*Simple Form*

<i>Chī-byase ?</i>	How ? (in which way ?).
<i>Chīna ?</i>	How ? (condition).

The word *Byase* may be attached to almost any adjective to form an adverb of manner or degree, e.g. :—

<i>Lyakhmo</i>	good.	<i>Lyakhmo byase</i>	well.
<i>Shishik</i>	bad.	<i>Shishik byase</i>	badly.
<i>Shokhmo</i>	quick.	<i>Shokhmo byase</i>	quickly.

*Examples.*

<i>Khyang-i-si dyu chī-byase byas ?</i>	How did you do this ?
<i>Lam-po chīna yod ?</i>	How is the road ?
<i>O-ma shokhmo-byase khyong</i>	Bring the milk quickly.
<i>Dī snod-po lyakhmo-byase khrus</i>	Clean this vessel well.

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

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

*Lyakhmore byos* Do (it) fairly well.

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

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

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

<i>Yan patse</i>	as much as possible.
<i>Yod patse</i>	as much as there is.
<i>Thob patse</i>	as much as obtainable.
<i>N̄ga yan patse bek</i>	I shall do as much as I can.

## SECTION IV

*Numeral Adverbs*

The three forms and colloquial variation are as follows :—

<i>a</i>	<i>ren</i>	most common	} Expressive of time in such phrases as “ this time ”, “ your turn ”, etc.
<i>b</i>	<i>rim</i>	alternative	
<i>c</i>	<i>respa</i>	occasional	
<i>d</i>	<i>res</i>	locative	

*Examples.*

(A)

Preceding the Numeral.

<i>ren-chik</i>	once.
<i>ren-bj̄i</i>	four times.
<i>ren-bgya</i>	a hundred times.

(B)

Following the Numeral.

<i>chikrim</i>	once.
<i>n̄ḡirim</i>	twice.
<i>khsumrim</i>	thrice.

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

(C)

Before adjectives of Quantity.

<i>respa khaik</i>	Several times.
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This form is used before numerals also in the same way as *ren*.

(D)

Locative form.

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

<i>e-res la</i>	} next time, or on the other occasion.
<i>e-res-i-kha</i>	
<i>d̄i res-i-kha</i>	this time.

*Miscellaneous Adverbs*

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

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

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

*go cha* „ go, „ „ going.

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

*Khwang tsa* he only.

*ongma la tsa* only {for  
in } coming.

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

*nḡīma tro tse* about midday.

*nḡīshu tse* about twenty.

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

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

(See chapter on Postpositions.)

*Nḡa ma thadpa ongs* I came unwillingly (without wanting to).



*The Conjunctive Participle* is similarly used affirmatively.

*Thade duk* Be cheerful, etc.

*Gore ong* Come late.

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

*Thon-kha ma ruk* just before arriving.

*bya-kha ma ruk* just before doing.

## VERBS

### *Introductory Remarks*

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

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

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

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

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

### *The Verb "To Be"*

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

Balti adopts the Infinitive *inma* instead of *inpa*.

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

### *Yodpa "To Be"*

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

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

### *The Different Uses of Yodpa*

(1) The expression in English "There is" is translated by this *yodpa*.

*Ekha phru khaik yod* There are some boys over there (lit. Some boys are present over there).

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

*Di smanpo lyakhmo yod* This medicine is good.

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

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

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

*Ņgi shoqbu de rgom-i-kha yod* My book is on that box.

*Grī chik Ņgi shida yod* I have a knife.

*Mī chik Ņga na yambo yod* A man is with me.

#### Inma “To Be”

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

*Inma* may also be auxiliary to other verbs.

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

*Dī tampo gzon inā men?* Is this word a lie or not?

*Kho choq ongphi in* (auxiliary) He has just come.

(2) *Inma* always follows the Genitive Case.

*Dyu Ņgi karol in* This is my cup.

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

*Su in?* Who is it? *Ņga in* I am (it is I).

*Dyu chī in?* What is this? *Dyu shoqbu in* This is a book.

#### The Verb “To Have”

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

(1) *Yodpa* following the Dative Case.

*Ņga la yod* I have (to me is).

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

*Examples.*

*Mī chik la bu n̄gīs yodpa* A man had two sons.

*N̄ga la nang chik yod* I have a house.

*Kho la kangma n̄gīs yod* He has two feet.

(2) *Yodpa* following the Genitive Case plus *shida*.

This construction is used with reference to things, money, etc.

*N̄gi shida polo chik yod* I have a ball.

*N̄gi shida zachas chang sang med* I have no food at all.

*General Verbs*

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

*Examples.*

*drulba* to walk.      *ongma* to come.

The Infinitive plus the negative auxiliary of *yodpa*, i.e. *med*, gives the present negative tense. Thus—

*bya* to do.

*bya med* not doing, do not, etc.

This is the only negative form of the present tense.

(2) The **Infinitive** form is used to express the Gerund, subject to the following rules :—

(a) As the Subject of a Verb it usually changes its final *a* to *o* ; but the unchanged form may be heard in everyday speech.

*Examples.*

*Khrilbo shikshik in* Fighting (to fight) is bad.

*Haq zerbo lyakhmo in* To speak the truth is good.

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

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

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

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

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

*Examples.*

*Kho hltanmo la hlta ongs* He came to see the sport.

*Ņga si dyu yāng la minma khyongs* I brought this to give to you.

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

*Las bya la mā chik dikha yodpa* A man to do work was here.

*Dyu shing chaqpa la stare yod* This is an axe to cut wood.

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

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

*The Present and Continuous Tense.*

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

*Examples.*

*gwa* to go    gen. *gwe* of going.

*bya* to do    ,, *be* of doing.

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

*zerba* to speak    gen. *zerbi* of speaking.

*Past Tense.*

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

*Examples.*

*khyongma* to bring.    *khyongphi* which was brought.

*rbya* to write.    *rbisphi* which was written.

*Examples.*

*Ņgadang gwe lampo dyu in* This is the road we take  
(Lit. We road of going is this).

*Khidang songphi lampo do in* That is the road you took  
(Lit. You went road that is).

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

The English sentence “I have no thought of going” would be turned in Balti to “I have no going thought” *Ņga la gwe khsamba med.*

*Tenses of the Indicative*(1) *Present.*

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

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

*Examples.*

<i>Ñga si rben yod</i>	I am writing (continually).
<i>De rī la ridak ongen yod</i>	Ibex are (continually) coming on that mountain.

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

*Examples.*

<i>Kho hrtsen onged</i>	He comes dancing.
<i>Mo hlu tanġen songs</i>	She went singing.

(2) *The Present Participle with chin.*

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

*Examples.*

*Dī phru lyakhmo inen chin, khyang-i-si kho chā tyangs?* Seeing that this boy is good, why did you hit him?

*Dī wakhping-nu Yahudpong la, Yāng la rdo-rub bya-sñgi yoden chin, Yāng deba yang shakhsedā?* Seeing that at this time, the Jews are wishing to stone Thee, art Thou going there again?

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

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

Occasionally the two forms are confused in everyday speech, but when the verb in question implies inactivity or a mere generality the indefinite form should be used.

(a) The Definite form—the *Present Participle* plus *yodpo*.

(b) The Indefinite form—the *Substantive Form* of the verb standing alone.

*Examples* of the two forms confused (optional):—

<i>Ņga la khong drulbo thongs</i>	}	I saw them walking.
<i>Ņga la khong drulen yodpo thongs</i>		
<i>Kho la űga las byo thongs</i>	}	He saw me working.
<i>Kho la űga las ben yodpo thongs</i>		

*Examples* of the definite form.

*Khong la kho bgyugen yodpo thongűs* They saw him running.

*Kho si bostring chi na khpera tanġ-* They were astonished at his speak-  
*en yodpo la khong bgyals* ing with a woman.

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

*Yāng-i-si zerbo űga la chhudpa med* I do not understand (what) you say.

*Ņgala Ruhpophurgon-i-bzo-e byase* “I saw the Spirit having  
*khnaming-na thuru babse, Kho-* descended from heaven like a  
*e-kha dukpo thongs.* dove, remaining on Him.”

(4) The *Present Participle* with the verb *Dukpa*.

This form expresses recurrence and continuity rather like the English expression “to keep on doing”, etc.

*Kho űga na bronġen duged* He keeps on annoying me.

*Mo chilim thunġen duged* She keeps on smoking.

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

*Kho si chī byang?* What is he doing?

*Kho si shing chagang* He is breaking wood.

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

*Kho gwangpa* He was going.

#### *Imperfect Tense*

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

*gwedpa* was going *gwen yodpa* was going (actually).

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

*Past Tense*

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

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

*Examples.*

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

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

*Examples.*

<i>yaqpho</i> put,	that which is put.
<i>zerpho</i> said,	„ „ said.
<i>byaspho</i> done,	„ „ done.

*The Past Participles of YODPA**suk and pa*

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

The following points may, however, be noted :—

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

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

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

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

E.g. *Kho de-i dikha yodsuk* He was here earlier in the day.

Matters of custom, habits or permanent things usually take *suk* instead of *pa*.

E.g. “*Deba rdo kwāt truk, Yahudpong-i gdong laqpa khrwa phari, khrim na zomse yodsuk*” “There were there six water pots after the manner of the purification of the Jews.”

“*Deba chhu mangmo yodsuk*” “There was much water there.”

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

### *Future Tense*

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

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

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

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

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

#### *Examples.*

(1) I shall be travelling when you arrive.

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

Balti.—*Yāng thonmi wakh la n̄ga besa la duktuk.*

(2) He will be singing when he comes.

Paraphrase.—He will come singing.

Balti.—*Kho hlu tan̄gen ongnuk.*

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

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

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

### *Future Perfect*

*English.*

*Paraphrase.*

*Balti.*

He will have finished his work before dark.

Before nightfall he will finish his work.

*Tshan ma ranma kho si khuri laspo chham chuktuk.*



He will not have given that money to them yet. Hehas(mostprobably) not given that money to them yet. *Kho si darong khong la de khmulpo min-pha mi duk.*

*Future Perfect Continuous* (even in English this tense is often avoided.)

<i>English.</i>	<i>Paraphrase.</i>	<i>Balti.</i>
If I continue to work until to-night, I shall have been working thirty hours.	Should I keep on working until to-night I shall have been thirty hours at this work.	<i>Nga tshan thone-manpo las ben duk nare, nga la di laspo ben dukse ghanṭa <u>khsumchu</u> gik.</i>

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

*Future Tense Formation.*

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

*Examples.*

(a) If the root ends in	$\left\{ \begin{array}{l} b \text{ rdaba (to kill).} \\ k \text{ bjikpa (to become bad).} \\ q \text{ chaqpa (to break).} \end{array} \right.$	$\left\{ \begin{array}{l} rdabtuk \text{ (shall kill).} \\ bjiktuk \text{ (will . . . bad).} \\ chaqtuk \text{ (shall break).} \end{array} \right.$
	<b>tuk</b> is added.	
(b) If the root ends in	$\left\{ \begin{array}{l} d \text{ thadpa (to like).} \\ l \text{ drulba (to walk).} \\ n \text{ lenma (to take).} \\ r \text{ byarba (to stick).} \\ s \text{ shespa (to know).} \end{array} \right.$	$\left\{ \begin{array}{l} thaduk \text{ (shall like).} \\ druluk \text{ (shall walk).} \\ lenuk \text{ (shall take).} \\ byaruk \text{ (will stick).} \\ shesuk \text{ (shall know).} \end{array} \right.$
	<b>uk</b> is added.	
(c) If the root ends in	$\left\{ \begin{array}{l} m \text{ zdama (to gather).} \\ ng \text{ ongma (to come).} \end{array} \right.$	$\left\{ \begin{array}{l} zdamnuk \text{ (will gather).} \\ ongnuk \text{ (shall come).} \end{array} \right.$
	<b>nuk</b> is added.	

*Note.*—The verbs, *shakh(s)pa*, *chham(s)a*, *jik(s)pa*, and *lang(s)pa*, which do not retain the *s* in the infinitive, keep the *s* for the other tenses, and thus these verbs come under the heading of verbs whose roots end in *s*. Their Future Tense being as follows: *shakhsuk*, *chhamsuk*, *jiksuk*, and *langsuk*.



*The Perfect Tenses.*

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

*The Present Perfect—Simple.*

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

*The Past Perfect—Simple.*

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

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

*The Present Perfect—Purposive.*

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

*The Past Perfect—Purposive.*

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

*General Examples*

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

<i>Kho songsed</i>	He has gone.
<i>Ņga deba thonma na khong-i-si zan zosedpa</i>	When I arrived there they had eaten their food.
<i>Ņga Yāng na khpera tangma ongphi in</i>	I have come to converse with you.
<i>Ņga de-i las bya ongphi inpa, ama Yāng medpa na űga loqse songs</i>	I had come earlier to do work, but as you were not (here) I returned.
<i>Ņga choq ongphi in</i>	I have just come.
<i>Gonde khyang ongma na kho Skardu songsedpa</i>	Yesterday when you came, he had gone to Skardu.

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

## IMPERATIVE MOOD

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

*drulba* to walk. *drul* walk.  
*yaqpa* to put. *yoq* put.

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

Imperatives ending in *os*, and verbs with two meanings.

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

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

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

Imperatives ending in *is* and *es*.

<i>rbya</i> to write.	<i>rbis</i> write.
<i>tria</i> to ask.	<i>tris</i> ask.
<i>shya</i> to die.	<i>shis</i> die.
<i>phrya</i> to lessen.	<i>phris</i> lessen.
<i>phya</i> to open.	<i>phes</i> open.
<i>ngya</i> to massage, rub.	<i>nges</i> massage, rub.

etc., etc.

Imperative ending in *us*.

<i>shwa</i> to peel.	<i>shus</i> peel.
<i>khrrwa</i> to wash.	<i>khrrus</i> wash.
<i>ngwa</i> to weep.	<i>ngus</i> weep.

etc., etc.

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

	<i>P. tense.</i>	<i>Imper.</i>
<i>bya</i> to do.	<i>byas</i>	<i>byos</i>
<i>gwa</i> to go.	<i>songs</i>	<i>song</i>
<i>za</i> to eat.	<i>zos</i>	<i>zo</i>

(2) *The Second Person Plural has a special form* which is used when plurality is obvious. This form is also considered polite.

*Shik* added to the ordinary Imperative. Thus *songshik go* (plural).

Wherever the ordinary Imperative terminates in an *s* this *s* is not retained, i.e. *byoshik*, not *byos-shik*.

(3) *Occasional Forms.*

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

(b) *Honorific Forms.*

<i>no</i>	take (this).
<i>thore ju</i>	Look, think, Sir.
<i>gare ju</i>	Move aside, please (Sir).

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

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

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

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

*Langse shokhs* Please get up.

etc.

*Honorific Verbs*

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

<i>bjespa</i>	to eat or to drink.
<i>gyurba</i>	to die (for great men, prophets, saints, etc.).

<i>god gwa</i>	to die (medium, could be used at all times).
<i>kasal byungma</i>	to speak.
<i>kasal hmodpa</i>	to call.
<i>shazde bya</i>	to give, to grant.
<i>bose khyerba</i>	to be invited to a feast.

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

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

### SUBJUNCTIVE MOOD

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

#### (1) *A Purpose.*

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

#### *Purpose.*

*Khyang hrtane khsonuk zere*  
(That you might live for ever)

#### *Indicative.*

*Masih-i-si so so-e stroqpo skors*  
(Christ gave His own life)

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

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

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

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

(a) The second person plural Imperative Mood, *ongshik*, *songshik*, etc., may be employed in prayer for nouns which are singular in number. “*Yiri rgyastridpo ongshik*” “Thy kingdom come.”

(b) The ordinary Imperative used after God's name is sometimes heard, though its use should not be encouraged, except for correct use. The vocative case is usually employed.

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

The future negative is used similarly.

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

### (3) Condition and Consequence.

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

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

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

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

### Examples.

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

*Past Perfect.*

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

*Present and Future.*

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

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

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

### (4) Doubt and Supposition.

(a) The relative conjunction *nare* which expresses a supposition (if, should) is used with the **root of double-syllable** verbs and with the **past tense of single-syllable** verbs. For lack of a better expression this has been called “the dubious form”.

e.g. *duk nare, byas nare*, etc. Exception: *song nare*, not *songs nare*.

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

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

*Peni ma thob nare, khyang ch̄i bek?* If (you) do not get the money,  
what will you do ?

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

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

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

#### CONJUNCTIVE AND PASSIVE PARTICIPLES

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

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

*Examples.*

<i>chade</i>	having cut.
<i>kale</i>	having loaded, put on, etc.
<i>mine</i>	having given.
<i>khure</i>	having carried.

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

*Examples.*

<i>phabse</i>	having put or taken down.
<i>bjikse</i>	having become bad.
<i>tsakhse</i>	having sifted.
<i>zdamse</i>	having gathered.
<i>tangse</i>	having given, poured.
<i>yaqse</i>	having put.
<i>shese</i>	having known.

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

*Examples.*

<i>byase</i>	having done.
<i>kose</i>	having heard.
<i>trise</i>	having asked.

etc., etc.



*General Examples.*

<i>Nga dī laspo chham chukse ling la gik</i>	I having finished this work, shall go hunting.
<i>Kho khuri zanpo zose, n̄gid ongma songs.</i>	He, having eaten his food, went to bed (to go to sleep).
<i>Myung sing damse kha chik byase dyu zers.</i>	All the men having gathered together with one accord (lit. having made one mouth), said this.

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

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

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

<i>Kho si alu shuse na zangbu chik-ing-nu tangs.</i>	He, having peeled the potatoes, (then) put them in the saucepan. (or) Having peeled the potatoes, he then put them in a saucepan.
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*Note.*—When the two actions in question mean more or less the same thing, i.e. when the first verb merely qualifies or intensifies the second, this *na* is not employed, e.g. *dyu khure song* “ Carry this away ” (lit. Lift this up and go).

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

<i>‘Esa si kho la jawāb lzoqse kasal ‘byungs’</i>	“ Jesus, answering him, said.”
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*General Examples.*

<i>‘ Khiri thingchaspo khure drul ’</i>	“ Take up thy bed and walk.”
<i>‘ Kho si tshan la ‘Esa-i shida ongse Kho la juā phuls ’</i>	“ He having come to Jesus at night said unto Him.”
<i>Khyang ekha songse kho la tris</i>	(You) go there and ask him.
<i>Dī k̄hmulpo khong la mine na, dīkha loqse ong</i>	Give this money (rupee) to them and then return here.

*The Passive Participle*

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

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

*Conjugation of the verb YODPA (to be)*

Noun of Agency : *Yodkhan* (one who is). Present Participle : *Yoden* (being).

*Simple Tenses*

<i>Present.</i>	<i>Past.</i>	<i>Future.</i>
<i>yod</i> (am, is, are)	<i>yodpa, yodsuk</i> (was, were)	<i>duktuk, gik</i> (will be, remain, become).

*Compound Tenses*

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

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

*Subjunctive Tenses*

<i>Past Perfect Subjunctive</i>	<i>Present and Future</i>	<i>Conditional or Consequent</i>
<i>yodsuk ping nare</i> (if . . . had been.	<i>yodsuk pa na</i> (if) . . . was, were, would be.	<i>duktukpa, gik pa</i> (would be, would have been, would become).
<i>yodpi</i> genitive form (past and present).	<i>yod nare</i> dubious form (should it be).	
<i>yodpo</i> substantive form (that which is).	<i>yode-</i> occasional form used with <i>manpo</i> (until).	

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

<i>yodpa na</i>	adverbial form (when being).	<i>duk</i> Imperative : be (passive).
<i>yodpa chik na</i>	(at the moment of being).	<i>song</i> Imperative : go, become, be (active).

*The verb INMA (to be)*

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

## Present

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

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

*The verb BYA (to do)*

Noun of Agency : *Byakhan* (doer). Present Participle *ben* (doing).

## SIMPLE TENSES

<i>Pres. Indef.</i> <i>bed</i> (I do, etc.)	<i>Defin. and Contin.</i> <i>ben yod</i> (I am doing)	<i>Imperfect Indef.</i> <i>bedpa</i> (was doing)
<i>Defin.</i> <i>ben yodpa</i> (used to do)	<i>Past.</i> <i>byas</i> (done)	<i>Future.</i> <i>bek</i> (shall, will do).

## COMPOUND TENSES

Conjunctive Participle : *Byase* (having done).

*Simple Indef.*

*Purposive.*

*Pres. perfect.*

*Past perf.*

*Pres. Perfect.*

*Past Perfect.*

*byased*(have done). *byasedpa* (had done).

*byasphi in* (have done, is done).

*byasphi inpa* (has done, was done).

## SUBJUNCTIVE TENSES

*Past Perfect Subj.*

*Pres. and Fut. Subj.*

*Cond. or Consequent*

*byasedsuk ping nare* (if . . . had done).

*byasuk pa na* (if . . . were to do).

*bekpa* (would do ; would have done).

*Bya* root.

*byas nare*, dubious form (should I, etc., do).

*be* genitive form.

*byo*, substantive form (that which is being done, etc.).

*byaspho* past and perfect substantive form (that which was done, etc.).

*bya na* adverbial form (when doing). *bya chik na* (at the moment of doing). *byos*, imperative (do).

*The verb GWA (to go, to become, etc.).*

Noun of Agency *gokhan* (the goer). Present Participle *gwen* (going).

## SIMPLE TENSES

*Present Indef.*

*Defn.*

*Imperfect Indef.*

*gwed* (I, etc., go).

*gwen yod* (am, etc., going).

*gwedpa* (was going).

*Defn.*

*Past.*

*Future.*

*gwen yodpa* (was going) *songs* (went).

*gik* (shall, will go).

## COMPOUND TENSES

Conjunctive Participle : *songse* (having gone).

*Simple Indef.*

*Purposive.*

*Pres. Perfect.*

*Past. Perfect.*

*Pres. Perfect.*

*Past Perfect.*

*songsed* (has gone).

*songsedpa* (had gone).

*songphi in* (have gone, am gone).

*songphi inpa* (had gone, was gone).

SUNJUNCTIVE TENSES

<i>Past Perfect Subj.</i>	<i>Present and Future Subj.</i>	<i>Conditional or Consequent</i>
<i>songsedsuk ping nare.</i> (If . . . had gone).	<i>gwedsuk pa na</i> (If . . . were to go). (Irregular exception.)	<i>gikpa</i> (would go, would have gone).
<i>go</i> root	<i>song nare</i> dubious form (should go).	
<i>gwe</i> pres. genitive	<i>gwo</i> pres. substantive form.	
<i>songpho</i> past genitive form (that which has gone).		
<i>gwa na</i> adverbial form (when going).		
<i>gwa chik na</i> (at the moment of going).		
<i>song</i> imperative (go).		

*The verb ONGMA (to come).*

Noun of Agency *Oṅ-khan* (the comer).

Pres. Participle *oṅgen* (coming).

SIMPLE TENSES

<i>Present Indef.</i>	<i>Defin.</i>	<i>Imperf. Indef.</i>
<i>oṅged</i> (I, etc., come).	<i>oṅgen yod</i> (I, etc., am coming).	<i>oṅgedpa</i> (was coming).
<i>Defin.</i>	<i>Past.</i>	<i>Future.</i>
<i>oṅgen yodpa</i> (was coming).	<i>oṅs</i> (came).	<i>oṅnuk</i> (shall, will come).

COMPOUND TENSES

Conjunctive Participle : *ongse* (having come).

*Simple Indef.*

<i>Present Perfect.</i>	<i>Past Perfect.</i>
<i>ongsed</i> (has come).	<i>ongsedpa</i> (had come).

*Purposive.*

<i>Present Perfect.</i>	<i>Past Perfect.</i>
<i>ongphi in</i> (has come, is come).	<i>ongphi inpa</i> (had come, was come).

SUBJUNCTIVE TENSES

<i>Past Perfect Subj.</i>	<i>Present and Future Subj.</i>	<i>Conditional or Consequent.</i>
<i>ongsedsuk ping nare</i> (if . . . had come).	<i>ongsuk pa na</i> (if . . . were to come, . . . came, etc.).	<i>ongnukpa</i> (would come, would have come).

*oṅg* root. *ong nare* dubious form (should . . . come).  
*ongmi* present genitive form. *ongphi* past genitive form.  
*ongmo* pres. substantive form. *ongpho* past substantive form.  
*oṅgi* occasional form with *manpo* (until). *oṅg* imperative (come).  
*ongma ma* adverbial form (when coming). *ongma chik na* (at the moment of coming).

NEGATIVE CONJUGATION (SHOWING THE NEGATION IN ALL TENSES)

*Yaqpa* to put, etc., to keep. Neg. Noun of Agency *Mi yaq-khan*.  
 Pres. Neg. Participle *yaqpa meden* (not putting).

<i>Present (one form only.)</i>	<i>Imperfect.</i>	<i>Past.</i>	<i>Future.</i>
<i>yaqpa med</i> (do not put).	<i>yaqpa medpa</i> (was not putting).	<i>ma yaqs</i> (did not put).	<i>mi yaq</i> (shall, will not put).

Conjunctive Participle : *yaqse medpa* (not having put).

<i>Simple Indef.</i>		<i>Purposive</i>	
<i>Present Perfect.</i>	<i>Past Perfect.</i>	<i>Present Perfect.</i>	<i>Past Perfect.</i>
<i>yaqpha med</i> (has not put, etc.)	<i>yaqpha medpa</i> (had not put).	<i>yaqphi men</i> (has not put, is not put).	<i>yaqphi menpa</i> (had not put, was not put).

Subjunctive Tense.

<i>Past Perfect Subj.</i>	<i>Present &amp; Fut. Subj.</i>	<i>Conditional or Consequent.</i>
<i>yaqpha medsuk ping nare</i> (if . . . had not put)	<i>ma yaqsuk pa na</i> (if . . . were not to put)	<i>mi yaqpa</i> (would not put; would not have put)
<i>ma yaq nare</i> dubious form (should . . . not put).	<i>ma yaqphi</i>	past genitive form.
<i>mi yaqpi</i> present genitive form.	<i>ma yaqpho</i>	past substantive form.
<i>mi yaqpo</i> present substantive form.	<i>ma yoq</i>	imperative (do not go).
	<i>ma yaqpa na</i>	when not putting, etc.

*Note.*—When a question is asked or a statement is made to which it is necessary to answer in the negative, the verb mentioned must be repeated in the negative form of the tense used by the first speaker.

*Examples.*

- Q. *Khyang ongedā* ? (Are you coming ?)  
 A. (*Ńga*)*ongma med* ( I am not coming).  
 Q. *Kho songsedā* ? (Has he gone ?)  
 A. (*Kho*)*songpha med* ( (He) has not gone).

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

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

- jik ma jik* Do not fear (at all).  
*tyang ma tyang* Do not hit (at all).

The word *sang* (even, also, either, etc.) is sometimes interposed.  
 “*Khiti sning la gargo ma song*, “Let not your heart be troubled,  
*yang jik sang ma jikshik.*” neither let it be afraid.”

## INTERROGATION

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

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

*Examples—Simple.*

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

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

*Compound.*

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

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

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

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

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

- Khong ongnugā mi onᅡ* ? Will they come or not ?

## PERMISSION

The English forms “ may ” and “ shall ” when asking a question are rendered thus :—

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

*Ņga si kho la onġ-zerā ?* Shall I call him ? (may)

*Ņga ongā ?* May I come ?

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

*Kho dose gwā ?* May he go now ?

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

When shall I come ? Paraphrased to When am I to come ?

Where shall I go ? „ Where am I to go ?

How shall I do it ? „ How am I to do it ?

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

*Examples.*

*Kho nām ongma ?* When is he to come ?

*Dī laspo chibyase bya ?* How is this work to be done ?

*Ņga gār gwa ?* Where am I to go ?

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

*Ņgadang gār gik ?* Where shall we go (future) ?

*Ņgadang su-i shida gik ?* To whom shall we go ?

## THE PASSIVE VOICE

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

*Ņga si di laspo bed* means equally “ I am doing this work ” or “ this work is being done by me ”. The present tense form “ *bed* ” cannot be said to be active or passive in the same way as in English.



*The Agent Case Suffix "si"* shows the doer, and therefore wherever a subject can be found or introduced for the sake of paraphrasing, the difficulty can be avoided. As in other matters, this "difficulty" only presents itself to the European mind.

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

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

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

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

<i>Chik-i-si bakhston byas</i>	One made a marriage.
<i>Qāna-ing-nu bakhston chi byas</i>	In Cana there was a marriage.

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

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

<i>Dī zachas gonde khī la tangphi inpa</i>	This food was given to the dog yesterday.
--	--

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

<i>"Shari'atpo Musa-i laqkha phari minsedsuk"</i>	"The Law (which still exists) was given (by the hand of) Moses" (definite but very remote action).
<i>De shoqbu de-i kho la minsedpa</i> (See perfect tenses . . .)	That book was given to him earlier in the day (indefinite and un- witnessed).

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

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

## COMPOUND VERBS

i. *Causal Verbs.*

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

<i>tsem chukpa</i>	to cause to sew, to cause to be sewn.
<i>shi chukpa</i>	to cause to die.
<i>bya chukpa</i>	to cause to do.
<i>ko chukpa</i>	to cause to hear, to tell.
<i>khet chukpa</i>	to cause to spread.

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

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

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

*Examples.*

<i>Khyang-i-si dī gonchas kun nām tsem chuktuk?</i>	When will you get these clothes sewn? (Causal.)
<i>Kho si n̄ga la zer chukpa med</i>	He does not let me speak. (Per- missive.)

ii. *Conjunctive Participle and the Infinitive.*

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

<i>phose tangma</i>	to pour away (liquids).
<i>phangse tangma</i>	to throw away (solids).
<i>kale tangma</i>	to send by means of some one or something else.

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

<i>khriḷe khyerba</i>	to lead away (holding).
<i>khure hkyongma</i>	to bring (carrying).
<i>khide ongma</i>	to come (bringing a person).
<i>tede khyongma</i>	to bring (an animal, leading by the bridle, etc.).



*Examples.*

<i>Dī gonmo lyakhmo nang</i>	This garment appears to be nice.
<i>De thangpi-kha staqjī chik sang medang</i>	There is apparently not a single tree on that plain.

*Gyurba* to become, or to be changed.

Occasionally used in the past, future, and perfect tenses.

*Examples.*

“ <i>rgun-chhang gyurphi chhu</i> ”	“the water which had become wine.”
“ <i>khiti khoqkholpo rgaṅg-o gyuruk</i> ”	“your sorrow shall be turned to gladness.”

*Gyurba* to sell (intransitive).

This verb is used colloquially in most tenses, but the transitive verb *tsongma* (to sell) would be employed most.

e.g. *dī phchas kun lyakhmo gyurbi in.* These things will sell well.  
*Gyurba* to be legal tender. Used in most tenses.

e.g. *Dī khmulpo gyuredā med?* Is this rupee legal tender or not?

*Gyurba.* Honorific, to die. This verb may be used equally in all tenses similar to the verb *shya* (to die); e.g.

*Kho gyure na khsun-i jaq la khsone langse shakhs*  
He died and rose alive the third day.

*Ospa* to speak suitably, well, etc.

This verb is not usually heard alone, but is employed as adverbially and adjectivally.

*Examples.*

<i>ospi khpera</i>	good speech.
<i>mī ospi khpera</i>	unsuitable language, speech, etc.
<i>kho ma ospa zered</i>	He speaks unsuitably (out of place).

*Photpa* to wish, to desire. This verb is only used when the meaning is very strong and sincere; e.g.

“*Yusuf khatrang mī inma na do khrel chukpa ma phots.*”

“Joseph being a just man, was not willing to shame her.”

*Shespa* and *Byorba.* These two verbs meaning “to know” and “to be worthy” respectively, are, apart from their ordinary use,

employed colloquially in the future tense, when a present meaning is intended. Their use in this case is generally in the negative; e.g.

“*Khuri hlam thyu khrolba n̄ga mi byor.*”

“I am not worthy to unloose the latchet of his shoes.”

*Kho la mi shes* He does not know.

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

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

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

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

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

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

*N̄gima rang-gang shogbu zerba n̄ga la khukhpa med.*

To read all day long is beyond me.

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

*Examples.*

*N̄ga jiksed* I fear.

*N̄ga jikpa med* I do not fear.

*Kho langsuk* He will get up.

*Yāng gār shakhsed* Where are you going.

## LISTS OF VERBS WHOSE SUBJECTS AND OBJECTS TAKE CASE FORMS PECULIAR TO THE BALTI LANGUAGE

### 1. *Impersonal Verbs.*

It has most probably been noticed in the examples given on the previous pages that the normal subject of a verb has had the postposition *la* placed after it on one or two occasions.

When employing the verbs given in the list below it must always be remembered that what to the European mind is the subject becomes the indirect object in Balti.

E.g. : I obtain, get, find, etc., becomes : it, to me is got, found, etc. (Subj. understood. *Ņga la thobed.*)

*Dī peni Ņga la thobs* This coin found me (to me) is ; i.e. I found this coin.

<i>(la) thongma</i>	to see.
<i>rgospa</i>	to need, to be necessary, etc.
<i>shespa</i>	to know.
<i>chhama</i>	to be finished.
<i>khsama</i>	to think.
<i>chhudpa</i>	to realize, understand.
<i>khyudpa</i>	to have the power to.
<i>khukhpa</i>	to be able to, etc. (see special reference).
<i>yanma</i>	to be unwell.

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

(a) *Yanma* used alone, i.e. without any other verb, would follow the rule, e.g. *Do Ņga la yanma med* “I cannot (do) that.”

In this way *yanma* is strong enough to imply the verb omitted.

(b) “*Ņga yodpi se-kha khidang ongma yanma med.*”

“Where I am there ye cannot come.”

In this case the postposition *la* would not be used.

2. Verbs whose indirect objects usually take the locative postposition *i-kha* (on):—

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

3. Verbs whose indirect objects take the ablative postposition *na* :—

<i>brongma</i>	to annoy.
<i>khpera tangma</i>	to converse with.
<i>thukpa</i>	to meet.
<i>zdurba</i>	to compete with.
<i>spya</i>	to compare with.
etc.	

*Examples.*

<i>Kho si n̄ga na bron̄gen duged</i>	He keeps on annoying me.
<i>Dyu na spes na do lyakhmo in</i>	Compared with this, that is good.

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

<i>i-shakh chadpa</i>	to judge.
<i>i-hrmang bya</i>	to make mention.
<i>i-lukhsing zerba</i>	to speak concerning.
<i>i-tamyan bya</i>	to obey.
<i>i-gorgyal bya</i>	to disobey.

*Example.*

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

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

	<i>Intransitive</i>		<i>Transitive and Causal.</i>
To break	<i>Chhaqpa</i> (aspirate omitted)		<i>Chaqpa</i> (to break).
To descend	<i>Baba</i> initial <i>B</i> changed to <i>Ph.</i>		<i>Phaba</i> (to take down).
To stand up	<i>Langma</i> initial addition and change.		<i>Hlsangma</i> (to erect).
To walk	<i>Drulba</i> <i>Dr.</i> changes to <i>Str.</i>	<i>Strulba</i>	(to cause to walk).
To gather, etc.	<i>Dama</i> <i>Da</i> changes to <i>zda.</i>	<i>zdamā</i>	(to collect).
To be pierced	<i>Gdolba</i> <i>Gd</i> changes to <i>Kht.</i>	<i>Khtolba</i>	(to pierce).

## CONJUNCTION

1. (a) *Simple Forms.*

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

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

(b) *Compound Forms.*

<i>dopatse</i>	moreover, but.
<i>chāzerna</i>	because, for.
<i>. . . na sang</i>	still (correlative) after a subjunctive tense.
<i>yod nare</i>	} if so . . .
<i>do gwa na</i>	
<i>do song na</i>	
<i>med nare</i>	otherwise, if not.
<i>ere med na</i>	otherwise, least on the other hand.
<i>paqzi . . . nare</i>	if . . . then.
<i>paqzi . . . na sang</i>	although . . . still.
<i>paqzi . . . na sang shetang</i>	although . . . notwithstanding.

2. *Repetitions.*

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

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

“*Kho-e shāgird kun thuru tsho-gzur la babs, babse na khong naying jūks.*”

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

(b) The infinitive plus *na*, being the same formation as the adverbial construction “when doing”, etc., is used to imply “then”, and is placed similarly to the above-mentioned conjunctive participle. It may imply to a certain extent “therefore” or “whereupon”.



“ ‘Esa si kho la jawāb ma lzoqs, **ma lzoqpa** na Pilātus-i-si Kho la zers.”

“ Jesus did not answer him, *then* Pilate said unto Him.”

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

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

*Khyang Musulmān in zere, n̄ga la hrtakhpa yod.*

It is known to me *that* you are a Mohammedan.

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

<i>Kho la lam la chang kish-kish mi go zere n̄ga si n̄gi bizbo yambo tang.</i>	In order that he might have no trouble on the road, I sent my servant with (him).
--	---

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

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

*Examples.*

<i>Khyang dikha yod zere, n̄ga la hrtakhpa songs; or Khyang dikha yodpo n̄ga la hrtakhpa songs.</i>	It is known to me that you are here. (I know you are here.)
---	--

<i>Kho gār songsed zere, su la hrtakhpa med; or Kho gār songpho, su la hrtakhpa med.</i>	Nobody knows where he has gone.
--	------------------------------------

#### INTERJECTIONS

A strong feeling or emotion is often expressed by the intonation. Reproof and grief are sometimes expressed by the vocative case.

Le ! *chī byas* ? O ! what have you done ? or the word *āiyo* (heigh ho), (dear, dear), (alas). *Āiyo chī songs* ? Alas ! what has happened ?

*Ya*, may imply contempt or ridicule.

*shabāsh* and *ofrīn*, joy and applause (well done).

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

### POSTPOSITIONS

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

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

The different uses of *medpa*, *menma*, and *ma*.

<i>medpa</i>	<i>Chhu medpa sing shek</i>	Without water all will (would) die.
<i>menma</i>	Similar to <i>medpa</i> but following the rules of the verb <i>inma</i> . <i>Dyu menma, e-tshangma</i>	With the exception of this, all the others are yours.
<i>ma</i>	<i>khiri in</i> <i>Khsamba ma bya, las ma byos.</i>	Do not do work without thinking.

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

“ *Kho zose medpa n̄garmo brod ma shes* ” (Balti proverb).

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

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

<i>juktu</i>	after (time).
<i>dunu</i>	before (time and place).

<i>skil la</i>	in the middle of.
<i>oqping</i>	underneath.
<i>oqtu</i>	under.
<i>skin la</i>	in place of (generally).
<i>malsing-nu</i>	instead of (lit.).
<i>manpo</i>	till, up to, while.
<i>sṅgyet-i-kha</i>	because of, on account of.
Etc., etc.	

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

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

## SYNTAX

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

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

1. *The subject* stands first.

All qualifications must precede the actual nominative or agent.

*Examples.*

This man . . .	<i>Dī mī</i> . . . (Nom.).
The man who came here yesterday . . .	<i>Gonde dikha ongphi myu</i> (Nom.).
That man over there . . . spoke (Agent)	<i>Ekha yodpi de myu si</i> . . . <i>zers</i>

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

*Examples.*

I shall go <i>to Chorbat to-morrow</i>	<i>Ṇga</i> haske Chorbat la <i>gik</i> (both).
I give you this <i>now</i>	<i>Ṇga si</i> dose <i>khyang la dyu mined</i> (time).
He is going <i>to the hill</i> to get wood	<i>Kho rī</i> la <i>shing khyongma gwed</i> (place).

3. *The Object.* 1 (indirect) ; 2 (direct).

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

Indirect and Direct.

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

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

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

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

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

This usually immediately precedes the finite verb.

He came quickly        *Kho shokhmo byase ongs.*

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

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

At the moment of hearing the story, he fell to the ground

*Kho la khpera kwa chik na, kho se-kha khere phogs.*

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

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

6. *The Finite Verb.*

Always stands at the end of the sentence.

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

*Khundang-i-si chī bed ?*        What are they doing ?

*Khī phyungse tong*                Turn out the dog.

*Dī hrtao si phra tanged*        This horse kicks.

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

This normal order is occasionally altered for emphasis, idiom, proverb, or some other irregular mode of speech. Great attention should be paid to the idiom, and sentences should not merely be translated from English into Balti, but the way of paraphrasing should constantly be studied in order to find the “ Balti way of putting it ”.

SUMMARY OF THE NORMAL ORDER OF SENTENCES, COMPARED WITH THE USUAL SCHEME OF ANALYSIS

I. SUBJECT.

II. PREDICATE

Enlargement	Nominative or Agent	Distinct		Object		Complement	Extension of Finite Verb	Finite Verb
		1. Time	2. Place	1. Indirect	2. Direct			
—	<i>Nga si</i> I (agent)	1 <i>dose</i> now	2 —	1 <i>khyang la</i> to you	2 <i>dyu</i> this	—	—	<i>mimed</i> give
<i>Khiri tsharma</i> i.e. Your elder	<i>bu</i> son	—	<i>lam la</i> along the road	—	—	—	<i>bgyugen</i> running	<i>onged</i> is coming
<i>De</i> i.e. Those	<i>myung-i-si</i> men (agent)	<i>lo chik-i</i> <i>juktu</i> after a year	—	—	<i>yā tshuntsi</i> <i>phru</i> that little child	<i>khunti gopa</i> their leader (head)	—	<i>phchos</i> made
<i>Ngi</i> i.e. My	<i>kaka</i> elder brother	<i>gonde</i> yesterday	<i>shahr la</i> to the city	—	—	—	<i>hrte-kha</i> <i>ḡone</i> on horse- back	<i>songs</i> went
<i>Dī chhogo</i> This big	<i>ḡingpo</i> field	<i>diring na</i> <i>ekho</i> from to-day	—	—	—	<i>nḡi</i> mine	—	<i>in</i> is

## APPENDIX

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

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

<i>adīd</i>	Sunday.	<i>brespot</i>	Thursday.
<i>tsandār</i>	Monday.	<i>shukuru</i>	Friday.
<i>angāru</i>	Tuesday.	<i>shingsher</i>	Saturday.
<i>botu</i>	Wednesday.		

One week *jāqma bduṅ* or *hafta chik* (U).

*Months of the Year*

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

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

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

*mātam* or *maharam* (weeping).

*sāfar*.

*ortsi-lza* (giving of alms).

*gostong*.

*skistong*.

*jukstong*.

*hrmangdo*.

*barād*.

*ramazān* (fasting).

*skya-lza*.

*stongma* (i.e. empty month—no feast or fast).

*qurbān* (sacrifice).

SEASONS (*wakh*)

<i>Khpitu</i> , or <i>Khpit-i wakhpo</i>	Spring.
<i>gbyar</i>	Summer.
<i>ston</i>	Autumn.
<i>rgun</i>	Winter.

## APPROXIMATION OF YEARS

<i>Dywik</i>	this year, the current year.
<i>naning</i>	last year.
<i>ḡoning</i>	the year before last.
<i>rgyama</i>	next year.
<i>maphla</i>	the year after next.

## APPROXIMATION OF DAYS

<i>Diring</i>	to-day.	<i>rgusla</i>	the fourth day after.
<i>haske (bela)</i>	to-morrow.	<i>phchusla</i>	the fifth day after.
<i>snangla</i>	the day after to-morrow.	<i>gonde</i> or <i>gunde</i>	yesterday.
<i>rdzesla</i>	the third day after.	<i>kharchaq la</i>	the day before yesterday.
		<i>dunma ḡaq</i>	the third day back.

## THE TIME OF THE DAY

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

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

<i>go-bya</i>	the first crowing of the cock.
<i>skil-bya</i>	the second crowing of the cock.
<i>juk-bya</i>	the last crowing of the cock (herald of dawn).
<i>sharka</i>	dawn.
<i>nam langpa</i>	daybreak (even light in all the sky) (lit. the rising of the sky).
<i>braqtse phoqpa</i>	direct sun's rays on the mountain tops.
<i>ṅgimi sna phoqpa</i>	the sun's rays falling on the villages.
<i>zantus</i>	morning food time (from 9.30 a.m. onwards).
<i>ṅgima tro</i>	mid-day.
<i>tro-phed</i>	mid-day.
<i>pishin</i>	early afternoon.
<i>phiro</i>	later afternoon.

<i>n̄gima nuba</i>	the setting of the sun on habitation.
<i>gontakhs</i>	sun only on the hills.
<i>braqtse chhodpa</i>	sun on the highest peaks only.
<i>gongphin</i>	evening, no sun, first stars appearing.
<i>tshan</i>	night.
<i>tshan-phed</i>	midnight.
<i>thab-thub</i>	twilight.
<i>bang balbul-i</i>	just before night advanced twilight.

#### BALTI PRAYER TIMES (MOHAMMEDAN)

<i>gyokhspi phyaq</i>	at dawn.
<i>pishin-i phyaq</i>	early afternoon.
<i>digār-i phyaq</i>	at sunset (just after) ( <i>gontakhs</i> ).
<i>shām-i phyaq</i>	in the evening ( <i>gongphin</i> ).
<i>khofstan-i phyaq</i>	at darkness (late evening, early night).

#### MEASUREMENT

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

<i>nasgang</i>	the length of a grain of barley.
<i>sor-phed</i>	half the width of a finger.
<i>sor-chik</i>	one width of a finger.
<i>sor-do</i>	two widths of a finger.
<i>sor-khsum</i>	three widths of a finger.
<i>chaq-gang</i>	the span of the first finger and thumb.
<i>tho-gang</i>	full span ; fourth finger and thumb.
<i>multuk chik</i>	from elbow to the end of closed fist, about 15 inches.
<i>khru chik</i> or <i>khruang.</i>	one cubit.
<i>khru do</i> <sup>1</sup>	two cubits (one yard).
<i>zan thob</i>	about one mile. The distance which can be covered during the time needed to prepare a Balti meal of <i>zan</i> .
<i>dāk chik</i>	three to four miles. From one post hut to the next.
<i>paro chik</i>	one stage of about twelve miles.

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

<sup>1</sup> The word *do* is used instead of the usual word *n̄gīs* for *two* in some measurements.



## WEIGHTS

*Bre chik* a wooden measure of capacity containing a little more than one Indian seer.

*kal chik* equal to twenty *bre*, about a little more than half maund.

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

## PART II

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

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

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

## VOCABULARIES WITH CONVERSATIONAL EXERCISES

1.

<i>Bu</i>	son.	<i>Bonḡ-o</i>	daughter, girl.
<i>Ata</i>	father.	<i>aṅ-o</i>	mother.
<i>Nḡa</i>	I.	<i>khyang</i>	you (sing.).
<i>Nḡi</i>	my.	<i>khiri</i>	your.
<i>yod</i>	is, exists.	<i>med</i>	is not.
<i>yodpa</i>	was.	<i>medpa</i>	was not.
<i>gwed</i>	goes, go, is going.	<i>onḡ-ed</i>	comes, is coming.
<i>dikha</i>	here.	<i>ekha</i>	there.
<i>Khyanḡ dikha yod.</i>			You are here.
<i>Nḡa dikha yodpa.</i>			I was here.
<i>Khiri bonḡ-o ekha med.</i>			Your daughter is not there.
<i>Nḡi bu ekha gwed.</i>			My son is going there.
<i>Khiri ata ekha yodpa.</i>			Your father was there.
<i>Nḡi aṅ-o dikha onḡ-ed.</i>			My mother is coming here.

2.

<i>Mī</i>	man.	<i>Bostring</i>	woman.
<i>Kho</i>	he.	<i>Mo</i>	she.
<i>Kho-e</i>	his.	<i>Mo-e</i>	her(s).
<i>Chik</i>	one.	<i>nḡis</i>	two.
<i>onḡs</i>	came.	<i>sonḡs</i>	went.

<i>Yuntse</i>	little.	<i>maṅmo</i>	much, a lot.
<i>Khyong</i>	bring (imper.).	<i>khyoṅ-ed</i>	brings, is bringing, etc.

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

<i>Mī chik soṅs</i>	One (a) man went.
<i>Kho si maṅmo khyoṅs</i>	He brought much.
<i>Bostring chik oṅs</i>	One woman came.
<i>Kho-e boṅ-o si ṅīs khyoṅs</i>	His daughter brought two.
<i>Yuntse khyoṅ</i>	Bring little.
<i>Mī maṅmo soṅs</i>	Many men went.

## 3.

<i>Dirīng</i>	to-day.	<i>Gonde</i>	yesterday.
<i>Dose</i>	now.	<i>Alta</i>	just now (at once).
<i>Na</i>	and.	<i>Sang</i>	also.
<i>Nām</i>	when.	<i>Gār</i>	where.
<i>Ama</i>	but.	<i>mala</i>	never (used with the negative).
<i>Gwā-med</i>	not going.	<i>Oṅma-med</i>	not coming.

<i>Bu chik na boṅ-o chik dirīng oṅs</i>	A son and a daughter came to-day (boy and a girl).
<i>Khyaṅ dose gār gwed ?</i>	Where are you going now ?
<i>ṅga gwed ama kho gwā-med</i>	I am going, but he is not going.
<i>Khiri bu alta gār soṅs ?</i>	Where did your son go just now ?
<i>Khyaṅ mala gwā-med</i>	You never go.
<i>Kho saṅ mala oṅma-med</i>	He also never comes.
<i>Kho gonde oṅs ama khyaṅ nām oṅ-ed ?</i>	He came yesterday, but when are you coming ?

## 4.

<i>Gik</i>	shall, will go.	<i>ongnuk</i>	shall, will come.
<i>Mi-go</i>	shall, will not go.	<i>mi-oṅ</i>	shall, will not come.
<i>Mi-bya</i>	shall, will not do.	<i>mi-khyoṅ</i>	shall, will not bring.
<i>Bed</i>	doing, does.	<i>bek</i>	shall, will do.
<i>Byas</i>	done.	<i>byos</i>	do. (Imp.).
<i>Chī ?</i>	what ?	<i>su ?</i>	who ?
<i>Kho si chī khyoṅs ?</i>	What has he brought ? (lit. What brought he).		

<i>Khyang chī bed ?</i>	What are you doing ?
<i>Ūga diring mi-go</i>	I shall not go to-day.
<i>Su si byas ?</i>	Who did (it) ?
<i>Khyanḡ saṅ byos</i>	You also do (it). (Imp.)
<i>Kho si mi-bya, ṅga saṅ mi-bya</i>	He will not do (it), I also shall not do (it); (lit.) Neither he nor I shall do it.

## 5.

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

<i>Hrtā</i>	horse.	<i>bānḡ</i>	cow.
<i>Chhu</i>	water.	<i>oma</i>	milk.
<i>Saṅ-saṅ</i>	light.	<i>thub</i>	darkness.
<i>Chuli</i>	apricot.	<i>kushu</i>	apple.
<i>Bjī</i>	four.	<i>gā</i>	five.
<i>Truk</i>	six.	<i>bdun</i>	seven.
<i>Minmā</i>	to give (inf.).	<i>zā</i>	to eat (inf.).

<i>Bāng ṅḡs na hrtā chik dikha</i>	Two cows and a horse were here, but
<i>yodpa ama dose med</i>	are not now.
<i>Kushu chik min</i>	Give one apple.
<i>Chuli bjī zo</i>	Eat four apricots.
<i>Ūga chik mi-min</i>	I shall not give one.
<i>Dose thub songsed, chī bek ?</i>	It has now become dark, what shalt we do ?
<i>Alta chuli ma zo</i>	Do not eat apricots just now.
<i>Chhu dikha khyonḡ</i>	Bring water here.

## 6.

*Rgosed* (with the infinitive) should, ought, necessary.

*Rgospa-med* (with the infinitive) negative, should not, etc.

<i>Shokhmo</i>	quick, quickly.	<i>dokhmo</i>	narrow.
<i>Phalchan</i>	wide.	<i>anchan</i>	strong.
<i>Dī</i>	this (adj.).	<i>de</i>	that (adj.).
<i>E</i>	the other (adj.).	<i>dyu</i>	this (pron.).
<i>Do</i>	that (pron.).	<i>yo</i>	this or that very (pron.).
<i>Zerba</i>	to say, speak.	<i>med-nare</i>	if not, otherwise.

<i>In</i>	is (see verb "to be").	<i>men</i>	is not (see verb "to be").
<i>Lam</i>	path.	<i>zgo</i>	door.
<i>Gwā rgospa-med</i>	It is not necessary to go. (lit.) Going is not necessary.		
<i>Shokhmo gwā rgosed</i>	(you) must go quickly.		
<i>Kho si chī zered ?</i>	What does he say ?		
<i>E-hrtā sang khyon̄gma rgosed</i>	The other horse must be brought.		
<i>Lam dokhmo yod</i>	The road is narrow.		
<i>N̄ga anchan men</i>	I am not strong.		
<i>De zgo phalchan yod</i>	That door is wide.		
<i>N̄ga si dyu zers</i>	I said this.		
<i>Do, n̄gī men</i>	That is not mine.		

## 7.

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

<i>-in̄g-nu</i>	in.	<i>nan̄g-nu</i>	home, at home.
<i>n̄gaya</i>	we.	<i>khoṅ</i>	they.
<i>Lyakhmo</i>	good.	<i>shishik</i>	bad.
<i>tris</i>	ask (imp.).	<i>zer</i>	say, speak (imp.).
<i>mā</i>	very.	<i>hltos</i>	look, behold.

<i>Kho la zerba rgosed, med-nare kho mi-go</i>	He must be spoken to, otherwise he will not go.
<i>Hltos, dyu lyakhmo med, n̄ga la rgospa med</i>	Look, this is not good, I don't want it (lit.) (not needed).
<i>N̄ga la ma zer, mā shokhmo nan̄g-nu son̄g</i>	Don't speak to me, go home very quickly.
<i>Dī oming-nu chhu yod</i>	There is water in this milk.
<i>N̄ga si khoṅ la chī minuk ?</i>	What shall I give (to) them ?

## 8.

<i>Yaqpa</i>	to put, place, leave.	<i>yaged</i>	placing, places (present).
<i>Dukpa</i>	to sit, remain.	<i>duged</i>	sitting, sits (present).
<i>Son̄gse</i>	having gone (go and).	<i>on̄gse</i>	having come.

## IMPERSONAL VERBS

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

<i>Thon̄gma</i>	to see.	<i>shespa</i>	to know.
<i>kwā</i>	to hear.	<i>chhudpa</i>	to comprehend, understand.

<i>chhunchi</i>	some (mass, bulk),	<i>khaik</i>	a few, some (numerical).
<i>byase-na</i>	having done (and) or (then), or (and then).		
<i>trise-na</i>	having asked (and) or (then), or (and then).		
<i>Khyaṅg ekha soṅgse, ṅgi boṅg-o la tris</i>	You go there and ask my daughter (or) You having gone there, ask my daughter.		
<i>Ṅga la kho thoṅma-med</i>	I do not see him.		
<i>Kho la chī shesed ?</i>	What does he know ?		
<i>Khiri oma gār yaqs, ṅga la thoṅma-med</i>	Where did you put your milk ? I don't see it.		
<i>Anṅ-o la trise-na khaik dikha khyong</i>	Ask mother, and then bring some here.		
<i>Kho si chī zered, ṅga la kwā-med</i>	What does he say ? I do not (can't) hear.		
9. <i>Soṅg-nare</i>	(if) go, were to go, should go, etc.		
<i>Yod-nare</i>	(if) is, were to be, should be, etc.		
<i>Thoṅg-nare</i>	(if) see, were to see, should see, etc.		
<i>kos-nare</i>	(if) hear, were to hear, should hear, etc.		
<i>las</i>	work.	<i>skad</i>	voice, sound.
<i>Po.</i> See chapter on this suffix in the Balti Grammar, under substantives.			
This suffix is attached to all qualified Nouns, Pronouns, and words serving the purpose of substantives.			
Its various forms should be carefully studied.			
<i>Ṅga ekha soṅg-nare, ṅga si kho la trek.</i>	Should I go there, I shall ask him.		
<i>Dī laspo byase-na, chhu chhunchi khyoṅg</i>	Do this work and then bring some water (or) Having done this work, bring some water.		
<i>Khyaṅg la kho thoṅg-nare, kho la dyu min</i>	Should you see him, give him this.		
<i>Chhu yod-nare ṅga chhunchi khyoṅgnuk</i>	Should there be any water I will bring some.		
<i>Ṅga la khiri skadpo kos-nare ṅga si chī bek ?</i>	If I hear your voice, what shall I do ?		
<i>Khoṅg la de laspo bya shespa-med</i>	They do not know (how) to do that work.		

## 10.

*Sabaq* (Urdu) lesson.

*Tyaṅma* to hit, beat.

*gwā-na* when I (etc.) go.

*kwā-na* when I (etc.) hear.

*chā ?* why ?

*jīṅg* field.

*sherpha* wet.

*Khyaṅ-i-si khiri sabaqpo ma zernare ṅga si khyaṅ tyaṅnuk*

(*ṅga la*) *khiri skadpo kwā-na, ṅga si khyaṅ la kushu khaik khyoṅ-nuk*

*Khyaṅ chhu la gwā-na ṅga la zer, chāzerna ṅga saṅ oṅnuk*

*Dī jīṅgpo lyakhmo med, chāzerna sa mā yuntse yod*

*Su si dikha chhu taṅs ? ṅgī shoqbu sherpha songṣ*

*shoqbu* (a) book.

*taṅma* to pour (also to give and to put) occasionally.

*minma-na* when I (etc.) give.

*thoṅma-na* when I (etc.) see.

*chāzerna* because.

*sa* earth (soil or ground).

*skambo* dry.

If you don't read your lesson I shall beat you.

When I hear your voice I shall bring you a few apples.

Tell me when you go to the water, because I shall also come.

This field is not good, because there is very little earth.

Who put water here ? my book has become wet. (*N.B.*—(Lit.) gone wet.)

## 11.

*phose-taṅma* to pour or throw away (fluids).

*phaṅse-taṅma* to throw away (solids).

*phude-taṅma* to release, loosen, untie, etc.

*charpha taṅma* to rain.

*khā taṅma* to snow.

*ras* cloth (cotton).

*balgos*

woollen cloth (homespun).

*tronmo* warm.

*grakhmo*

cold.

*rgun* winter.

*gbyar* or (*zbyar* summer).

-i- and -e- are the signs of the Genitive Case. See Rules in Grammar.

*cha* tea.

*bale* soup.

*khī* dog.

*khurba* bread.

*thuṅma* to drink.

*chingma* to tie, tie up.

*Oma lyakhmo yodpa-na, chā phose-taṅged ?*

When the milk is good why do you throw it away ?

*Dī kushu lyakhmo med, phaṅse-tonṅ*

This apple is not good, throw it away.

<i>Dirinṅ mā grakhmo yod, dikha cha thunṅma oṅ</i>	To-day it is very cold, come here and drink tea. (Lit.) to drink tea.
<i>Khī phude ma tonṅ, dikha bostring nṅis yod</i>	Don't loose the dog, two women are here.
<i>Charpha mala taṅma-med, ama rgun la khā taṅged</i>	It never rains, but in the winter it snows.
<i>Khiri khī ching, med-nare nṅa mi- oṅ</i>	Tie up your dog, otherwise I shall not come.

12.

<i>dyu-inṅ-nu</i>	in this.	<i>do-inṅ-nu</i>	in that.
<i>dyu-i-kha</i>	on this.	<i>do-i-kha</i>	on that.
<i>chhogo</i>	great, big.	<i>tshuntse</i>	little, small.
<i>kho-na-yambo</i>	with him.	<i>nṅi-shida</i>	I have (see verb To have).
<i>jaq</i>	day.	<i>nṅima-la</i>	in the daytime or in the sun (both meanings).
<i>chingse-yaqpa</i>	to keep tied.	<i>gonma</i>	to wear.
<i>gonchas</i>	clothing.	<i>legi</i> (or)	exceedingly.
		<i>le-i</i>	
<i>yodpi</i>	which is, was.	<i>medpi</i>	which is not (see Relative was not Pronoun).
<i>zere</i>	that (conjunction) placed at the end of the sentence it refers to.		

*gonmo* upper garment, shirt (*the native Balti type only*).

<i>Dirinṅ chhogo jaq in.</i>	To-day is a great day.
<i>Nṅi gonmo skambo yod, nṅima-la yaqpa rgospa-med</i>	My shirt is dry, it need not be put in the sun.
<i>Kho chhogo mī in zere, nṅa la shesed</i>	I know that he is a great man. (Lit.) He great man is—that— I know.
<i>Gonde dikha yodpi gonchas su-i inpa ?</i>	Whose were the clothes which were here yesterday ?
<i>Dikha yodpi de tshuntse bostringpo khurba khyoṅma soṅs</i>	That little woman who was here has gone to bring bread.
<i>Nṅa rgun - la balgos goned, ama gbyar-la tronmo yodpa-na ras-i- gonchas-goned</i>	In the winter I wear woollen clothes, but in the summer, when it is warm, I wear cotton clothing.

13.

<i>Thoba</i>	to get, find, obtain. (See page 64.)		
<i>Yanma</i>	to be able to. When used alone is Impersonal, but not otherwise.		
<i>Tsalba</i>	to look for, search.		
<i>Storba</i>	to be lost.		
<i>Skyele-taṅma</i>	to lose (carelessly), to leave lying about.		
<i>Phyal la taṅma</i>	to hang up.		
<i>Sinḡ</i>	every, all	} in particular.	
<i>Tshaṅma</i>	every, all		
<i>Chigaṅ-choq</i>	everything, all things, in general.		
<i>Chaṅ-med</i>	nothing.	<i>chaṅ-saṅ-med</i>	nothing at all.
<i>tsām ?</i>	how many ?	<i>tsāmtse ?</i>	how much ?
<i>baja (bajo)</i>	earthen water pot.		
<i>Khmul</i>	silver, rupee.	<i>pene</i>	money in general (pice).
<i>Luphru</i>	lamb.	<i>rawaq</i>	(she) goat.
<i>Zachas</i>	food.	<i>limik.</i>	key.

<i>Gonde thobphi de limikpo ekha phyal la taṅse yod</i>	That key which was found yesterday is hanging up there.
<i>Diring storphi luphru thobsa ma thobs ?</i>	Has the lamb which was lost today been found or not ?
<i>Khmul tshaṅma stors, pene chik saṅ thoba-med</i>	All the rupees are lost, not a piece (can) be found.
<i>Soṅ, khiri bajo tsol, rawaq la chhu taṅma rgosed</i>	Go, look for your water-pot, water must be given to the goat.
<i>Kho cha khyoṅma soṅsā ? tsāmtse khyoṅnuk ?</i>	Has he gone to bring tea ? How much will he bring ?
<i>Ṅga dī laspo bya yanma-med, chik ṅga na yambo ongma rgosed</i>	I cannot do this work, one must come with me.

14.

<i>ṅgaya</i>	we (in particular).	<i>ṅgadang</i>	we (generally, we folk).
<i>ṅga-i</i>	our „	<i>ṅgati</i>	our (generally).

etc. See Pronouns.

- i-shida yodpa* (infin.) to be at hand, by, to have, etc. (small objects).
- la yodpa* (infin.) to have, own, etc. (property, relations, large objects).



*ashe* sister (elder, and in general. Also polite salutation for all women).

*dakhpo* husband. *kaka* elder brother, elder man in general.

*ngimor* near. *thaqring* far, distant.

*grong* village. *hrtswa* grass.

*rī-la* { on the mountain. *broq-la* on the cultivated mountain-side or pasture land, high up.  
{ up the mountain.

*khure-gwa* to carry away, to take (something).

*khure-ongma* to bring (something specified), bring with, bring carrying.

*Ūga-i kaka na ashe gonde broq la songse, hrtswa mangmo khure-ongs.* Our (elder) brother and sister went to the mountain yesterday and brought back much grass.

*Ūgi ashe la bu chik na bonḡ-o ngīs yod.* My (elder) sister has one son and two daughters.

*Ekha, rī-la yodpi de grongpo legi chhogo yod* That village on the mountain there is exceedingly big.

*Song, kaka la—tshuntse bajo de ngomor yodpi grong la khure-song zer* Go, tell (your) brother to take the earthen pot to that nearby village.

*Ūgi-shida pene medpa na nḡa la chī thobtuk ?* When I have no money, what shall I get ?

*Ūgadang mā thaqring song nare, zachas na gonchas sang yambo khyerba rgosed.* If we are going very far, we should take food and also clothes with us.

15.

<i>baqbu</i>	brick.	<i>bgyad</i>	eight.
<i>hrtsikpa</i>	to set up (one on top of the other), to build.	<i>rgu</i>	nine.
<i>zamba</i>	bridge.	<i>phchu</i>	ten.
<i>rgyang</i>	wall.	<i>phchus-chik</i>	eleven.
<i>thonmo</i>	high.	<i>chong-as</i>	twelve.
<i>bahmo</i>	low.	(n.) <i>rdungma</i>	beam (wood).
<i>stro-byase</i>	firmly, strongly.	(v.) <i>rdungma</i>	to beat.



<i>Dī nangpo de nangpo patse lyakhmo in, (or) Dī nangpo patse de nangpo lyakhmo in</i>	This house is better than that house.
<i>Ũgi khsambing-nu do khaltari kalba rgosed</i>	I think that should be put on the top.
<i>Ũga la kospho khyang la shespa med</i>	You do not know what I heard.
<i>Ũga si rgos-patse byas, ama khuri khsambing-nu do yang bya rgosed</i>	I did as much as was necessary, but in his opinion it must be done again.
<i>Khyang-i-si zerbo ũga la kwed, ama dī bzo-e-kha yang ma zer.</i>	I hear what you say, but do not say any more in that manner.

17.

<i>Laqping-nu, laqping</i>	in the hand.
<i>Lekhar</i>	a stick, walking-stick.
<i>Zan</i>	food (a special native mixture of meal).
<i>Debana, dekhana</i>	Then, after that. (Conjunction.)
<i>Ibrahim zerbi mī chik</i>	a man named Abraham.
<i>Ũga si zerbi tam kun</i>	the words that I am saying.
<i>Paqzi ũga si do byasedsuk ping nare . . .</i>	If I had done that . . .
<i>Paqzi khyang-i-si do zersedsuk ping nare . . .</i>	If you had said that . . .
<i>Paqzi kho ma ongsedsuk ping nare . . .</i>	If he had not come.

The subjunctive tenses should be studied with this vocabulary.

The consequent tense is the future tense plus *pa*. (Page 49.)

<i>Paqzi kho dikha ongsedsuk ping nare ũga mi gopa</i> (Past Perft. Subjunct.)	If he had come here, I would not have gone.
<i>Paqzi ũga si do byasedsuk ping nare, kho si ũga tyangnukpa</i> (Past Perft. Subjunct.)	If I had done that, he would have hit me.
<i>Kho si khuri laspo chham chukse na khuri zanpo zos ; dekhana laqping lekhar khure rī la songs</i>	He finished his work and ate his food. Then, taking a stick in (his) hand, went up the mountain.

*Ibrahim zerbi mī chik dikha ong* Should a man named Abraham  
*nare, kho la dikha duk zer* come here, tell him to stay here.  
 (Simple dubious form.)

## 18.

Study well the differences of the Subjunctive tenses.

<i>Ņga ongsukpa na . . .</i> ( <i>Paqzi</i> prefixed or omitted)	If I were to come . . .
<i>Kho si dyu byasukpa na . . .</i>	If he were to do this . . .
<i>thaqpa</i> rope.	<i>tshikpa</i> to burn (intrans.).
<i>thyu</i> string.	<i>bjikpa</i> to become bad (in most senses).
<i>skudpa</i> thread, fine string of goat's hair, etc.	
<i>chik-chi</i> alone.	<i>jingmo</i> neck.
<i>gat tangma</i> to tie a knot.	<i>rokh bya</i> to help.
<i>khrolba</i> to untie, to undo.	<i>laq-len bya</i> to give a hand.
<i>Dī gatpo khrol, de thaqpa khyongse na Ņga la min</i>	Untie this knot, bring that rope and give it to me.
<i>Khyang ma ong nare Ņga chik-chi duktuk</i>	If you do not come I shall be alone.
<i>Thyu la thaqpa</i> (Proverb.)	(Lit. a rope to a string), i.e. mountains out of mole-hills.
<i>Khyanġ-i-si thyu la thaqpa chā bed ?</i>	Why are you making mountains out of mole-hills.
<i>Ņga la rokh byakhan chik sang med</i>	I have not a single helper. (Lit. not even one.)
<i>Ņga la laq-len-byos, Ņgi zachas tshiged</i>	Give me a hand, my food is burning.
<i>Khong-i-si de laspo byasukpa na su mi thadpa</i>	If they were to do that work nobody would like (it).

## 19.

<i>de-i</i>	earlier (the same day).
<i>abtsa</i>	later on (the same day).
<i>dyu la dikhing</i>	in the future.
<i>diring na ekho</i>	from to-day onwards.
<i>dī wakh la</i> } <i>dī wakhping-nu</i> }	at this time.

<i>yātse manpo</i>	until then, in the meantime.
<i>mā motpo song nare</i>	at the maximum.
<i>mā yuntse song nare</i>	at the minimum.
<i>kham-sang byase zerba</i>	to speak clearly.
<i>hramangdo</i>	foundation.
<i>hramangdo khrolba</i>	to undo or dig up a foundation.

<i>Ūga abtsa ongnuk, ama yātse manpo khyang dikha duk</i>	I shall come later, but until then you remain here.
<i>Zer Khanpo si kham-sang byase ma zer nare, kho si chī zerbo su la mi ko</i>	If the speaker does not speak clearly, nobody will hear what he says.
<i>Diring na ekho űga dikha yang mala mi ong</i>	From to-day I shall never come here again.
<i>De-i khyongphi de rgyangpo yang hrtsikpa rgosed</i>	The wall which fell down earlier should be rebuilt.
<i>Dī tshuntse nangpo phchwa la jaq tsām gik ?</i>	How many days will it take to build this little house ?
<i>Mā motpo song nare, jaq-ma űgīshu</i>	At the most, twenty days.

20.

<i>do-phari</i>	therefore.	<i>do song nare</i>	if that happened, came to pass, etc.
<i>ma gorba</i>	without delay.	<i>dyu tsa</i>	only this.
<i>phchu-tse</i>	about ten.	<i>dyu tsa medpa (menma)</i> (See Postpositions.)	with the exception of this only.
<i>ta ongmi lza</i>	the coming month.	<i>dī namzing-nu</i>	in these times (generally).
<i>űga ongi manpo</i>	until I come.	<i>ekha thoni manpo</i>	up to there.
<i>grakhmo</i>		<i>gdama</i>	to choose.
<i>(drakhmo)</i>	cold.	<i>legi (le-i)</i>	exceedingly.
<i>dī res-i-kha</i>	this time, turn, etc.	<i>ashi</i>	responsibility
<i>skyon-jan</i>	lazy, lazy one, etc.	<i>khunting-na</i>	from among them.
<i>phchas kun</i>	implements.		

<i>Khundang oṅgi manpo dī laspo tsa byos</i>	Until they come only do this work.
<i>Dyu tsa menma dong tshangma bjikphi in</i>	With the exception of this, those have all become bad.
<i>Kho legi skyon-jan in, dophari kho la las mi thob</i>	He is exceedingly lazy, therefore he will get no work.
<i>Khunting-na miṅ-ga bgyad-tse gdamse na phchas kun khyongse dī hrmangdo khrol</i>	Choose about eight men from among them and, having brought the implements, dig up this foundation. (Lit. From among them, having chosen about eight men, and having brought the implements, dig up this foundation.)
<i>Dī laspo khiri ashi in dophari ma gorba byos</i>	This work is your responsibility, therefore do it without delay.
<i>Yang lza khsun-tse, grakhmi wakhpo chhamsuk</i>	About another three months, (and) the cold weather will finish.
<i>Dī namzing-nu skyon-jan kun la khumul thoba med</i>	In these times lazy people do not get money.

The following Balti Vocabulary is in no way meant to be complete, but is composed of the most widely used words, known and employed in all districts.

Where a word differs in one district to another it will usually be found to be dialect and should be remembered as such. In such cases a word common to all districts is nearly always forthcoming, and this should be considered the real form for the vocabulary.

The following abbreviated signs have been used in the Vocabulary :—

(A.) from the Arabic.

adj. adjective.

adv. adverb.

corrpt. corrupt either from the English or Urdu.

(E.) from the English.

(U.) from the Urdu.

(P.) from the Persian.

(old) originally used, but now only to be found in a few compound words.

- (pron.) pronoun.  
 (N.) Noun.  
 v.i. Intransitive Verb.  
 v.t. Transitive Verb.  
 (la) means that the word or verb in question always follows the  
 Balti postposition *La*.  
 (na) means that the word or verb in question always follows the  
 Balti postposition *Na*.  
 (hon.) honorific form.  
 (vulg.) vulgar form. Preferably not to be much employed.

## VOCABULARY

## A

- a** (article), *chik* (one, a certain); *gang* (full).  
**aback** (taken), (*la*); (surprise), *tshen gwa*.  
**abandon**, v.t., *skyurba, phangma, skyure-phangma*.  
**abate**, v.i., *chhadpa*; (illness), *baba, lenma*.  
**abbreviate**, v.t., *khut bya*.  
**abdomen**, *hltwa*.  
**abide**, v.i., *dukpa, khare dukpa*.  
**ability**, *doga*.  
**able, to be**, v.i., *yanma*.  
**able-bodied**, *laspa, thar-thar*.  
**abode**, *nang, khang, dowa*.  
**abolish**, v.t., *chham chukpa, mansokh bya*.  
**abominable**, *chharu, shishik*.  
**abortion**, *lza-bjik*.  
**about**, (place), *khorkhar la, gyis-khori, gyis-khor la*; (concerning), *lukhsingnu, hrmanging-nu*.  
**above** (on top of), *thyogtu, thyoppi-kha*; (higher), *gongtsare, gyentsare*.  
**abruptly**, *hrpukse, narā byase*.  
**abscess**, *khudsha*.  
**absent**, *medpa*.  
**absolutely**, *hrkyangka, rang-hrkyang*.  
**abstain**, v. (food), *kha strungma*; (general), *bzurlukh bya, bzurba*.  
**absurd**, *thob-thob, ran-ran*.  
**abundant**, *skede, sked-skede*.  
**abuse**, v. (speech), *smonmo taba*; (a kindness), *nuru la goni lzoqpa*.  
**access**, *gwe lam*; (dealings), *zdeb-thud*.  
**accident** (in work), *las theb, las-thal* (mistake).  
**accommodation**, *malsa*.  
**accompany**, *yambo gwa*.  
**accomplish**, v.t., *lasjuk la thon chukpa, chhot chukpa, chham chukpa*.  
**according to**, (*na*) *zomse*.  
**account**, *hisab* (Urdu), *hrtaispho*.  
**account, to**, v.t., *phshadpa bya* (a story).  
**account of** (on), *i-phari, i-sngyet-i-kha* (because).  
**accumulate**, v.t., *phsaqpa* (goods, money); *zdam* (in general).  
**accurate**, *dra na dra*.  
**accuse**, v.t., *go hrtsya, spyarba* (falsely).  
**ache**, *tsarang*.  
**acquaintance**, (*na*) *ngyamchan*.  
**acquainted, to be**, (*na*) *ngyamchan yodpa*.  
**acquire**, v.t., *laqtu khyongma*; *thoblukh bya*.  
**across**, *phred la, phrel la*; *than-gar* (straight over, across).  
**active**, *laspa, drulbachan*; *pil-hlpil*.  
**add, to**, v.t., *kalba, borba, hrkima*.  
**additional**, *kalphi, hrtsaqphi*.  
**adequate, to be**, *chhoqpa, tshadpa*.  
**adhere, to**, (*la*) *byarba*.  
**adjust, to**, *grikpa, drikpa*.  
**admire, to**, *qadir bya* (Urdu).  
**admonish, to**, *sna-zdam bya*.  
**adopt, to** (child), *totse khsua*.  
**adore, to** (love), *legi na khchespa bya*.  
**adult**, *balig* (Urdu).  
**adultery**, *rbaqpa, zina* (Urdu).  
**advance, to** (go forward), *dunu gwa*; (give in ad.) *dunu minma*.  
**advantage**, *phankhe*.  
**adversary**, *khon byakkhan, dushman*.  
**advice, to give**, *jalta bya*.  
**affection**, *rgalukh*.  
**affirm, to**, *in zerba*.  
**afoot**, *drule*.  
**afraid, to be**, *jik(s)pa*.  
**after**, *jukla, juktu, shul la*.

**afternoon**, *pishin* (early); *piro* (late).  
**afterwards**, *jukping-nu*.  
**again**, *yang*, *yang ren chik*.  
**against** (touching), *shul la*; (contrary to), (*na*) *khon byase*; (opposite to) *loqpar*, *gdong-gang-la*.  
**age**, *naso*; (epoch), *namza*.  
**aged**, *rgaspi*.  
**agile**, *spyangmo*.  
**agitated**, *sning la zaphilil gwa*.  
**agony**, *azāb*.  
**agree to**, *grakhpho bya*; *kha chik bya*.  
**ague** (to have), *darba*.  
**air** (in the lungs), *hish*; (the wind), *hlung*.  
**alarm**, to, *tshor chukpa*.  
**alike**, *tsokh na tsokh*.  
**alive**, *khsonē*.  
**all**, *sing*, *tshangma*, *choq*.  
**all day**, *ngīma rang-gang*.  
**allot**, to, *poskal byase minma*.  
**alliance**, *chhad-chhando*.  
**allow**, to, *chukpa* (with infinit.).  
**almighty**, *shaṅ-olechan*.  
**almond**, *badām* (U.).  
**almost**, root of verb *plus cha*, e.g. *min-cha* (almost gave, about to, etc.).  
**alms**, *nazir* (A.).  
**alone**, *chik-chi*.  
**along with**, (*na*) *yambo*.  
**aloud**, *skad tangse*.  
**also**, *sang*, *sa*.  
**alter**, to, *phsorba*.  
**although . . . still**, *paqzi . . . na sang*.  
**altogether** (total), *zdamse*; (quite), *hrkyangka*.  
**always**, *hrtane*, *malpa*.  
**amass**, to, *zdamā*, *phsaqpa* (for oneself).  
**amazed**, to be, *bgyalba*.  
**ambition**, *thon-go*.  
**amidst**, *skil la*, *baring-nu*.  
**among** (place), *bar la*, *baring-nu*.  
**ample**, to be, *chhoqpa*, *chhoq-bos gwa*.  
**ancestry**, *shajara*.  
**and**, *yang*, *na*.  
**angel**, *farishta* (U.).  
**anger**, *kha*, *hrpolang* (Divine).  
**animal**, *byoltsa*, *byoltsong*.  
**ankle**, *kangmi gat*.  
**annihilate**, to, *medpa bya*, *rad bya*.  
**annoy**, to, (*na*) *brongma*.  
**annually**, *lo re-re*, *lo ba lo*.  
**another**, *e*, *yang chik*.  
**answer**, *jawāb* (U.) *tam-lan*.  
**answer**, to, *jawāb lzoqpa*, *tam-lan lzoqpa*.  
**ant**, *kinmoq*.  
**anus**, *monglo*.  
**anxiety**, *khog-khog*.  
**any**, *gā*.  
**anybody**, *gā su*.  
**anyhow**, *gā bzo-e-kha*.  
**apologise**, to, *bakhshish la zunma*.

**appeal**, to, *phcholba*, *apil bya* (court cases).  
**appear**, to, *ngonma*.  
**appetite**, *za-sūgi*.  
**applaud**, to, *chhaq-dum bya*.  
**appoint**, to, *hrtanduk bya*.  
**apricot** (fresh), *chuli*; (dried), *pading*.  
**archer**, *dā phang-khan*.  
**archery**, *dā phangma*.  
**argue**, to, *hrpat-hrpat bya*, *hrpatpa*.  
**arise**, to, *lang(s)ma*.  
**arm** (lower), *praqpa*; (upper), *lusho*.  
**armful**, *phangma gang*.  
**armpit**, *chhum-praq*.  
**arms**, *taṅ-o-e phchas kun. hatyār* (U).  
**army**, *fauj* (U.), *hrmaq*.  
**around**, *gyiskhori*, *khandari*.  
**arouse**, to, *ngid tshat chukpa*.  
**arrange**, to, *gralba*, *gral bya*.  
**arrive**, to, *thonma*.  
**arrow**, *dā*.  
**artery**, *khraq-i hrtsa*.  
**artful**, *khrampa*, *chalāk* (U.).  
**as**, . . . *tsokhpo*.  
**ascend**, to, *thulba*, *yar gwa*.  
**as far as** . . . root of verb in  
**as much as** . . . question with *patse*.  
**ascertain**, to, *chhadkha bya*.  
**ashamed**, to be, *khreiba*.  
**ashes** (dust), *thal-tsir*.  
**aside**, *ljong chik la*.  
**ask**, to, *trya* (hon. *juphulba*).  
**asleep**, to be, *ngid ongse yodpa*.  
**assemble**, to, *dama* (intr.), *zdamā* (trns.).  
**astonish**, to, *bgyal chukpa*.  
**astonished**, to be, *bgyalba*.  
**astonishing**, *bgyalbāre*.  
**at**, *la*, *i-shida*.  
**at once**, *sha*, *yā bang la*, *mā dose*.  
**authority**, *bashan*.  
**autumn**, *ston*.  
**avalanche**, *kha-rut*.  
**awake**, to, *ngid tshatpa*.  
**axe**, *stare*.

## B

**baby** (suckling), *bazbis*, *nono*.  
**back** (of body), *sning-kha*.  
**back** (place), *rgyabla*.  
**backbone**, *warus*.  
**backwards**, *rgyabla*.  
**bad** (wicked), *shishik*; (no good), *changmen*.  
**bad**, to become, *bjikpa*; (to rot), *rulba*.  
**bag** (leather), *kyelbu*; (small money), *kaldo*; (small purse), *khulik*.  
**baggage**, *khur*, *astāb* (U.).  
**balance** (remainder), *luspo*; (to be made up), *skangma yodpo*.  
**balanced**, to be, *dra na dra gwa*.  
**bald**, *phara*



- ball**, *polo*.  
**bamboo**, *khyungma*.  
**band** (men), *mitsho*; (metal), *khru*.  
**bank** (of river, etc.), *thanḡ-a*.  
**banquet**, *gron, dron*.  
**bar** (wooden, small), *phred shing*; (wooden, large), *rdungma*; (iron crowbar), *remba*.  
**bare** (naked), *chan-chan*.  
**bark**, *shub*.  
**bark, to**, *gom bya*.  
**barley**, *nas*.  
**barren** (tree, plant), *phalu ma khurbi*.  
**basement**, *katsa*.  
**basket**, *kāri*.  
**bath** (the washing), *gusl* (U.); (religious), *gota* (*tangma*).  
**be, to**, *yodpa, inma*, etc.  
**bead**, *phalu*.  
**beak**, *kham-chu*.  
**beam** (wooden), *khrelbu, rdungma*.  
**bean**, *mamantu*.  
**bear**, *drenmo*.  
**bear-hunt**, *dre-ling*.  
**bear, to**, *khurba*; (to take, carrying), *khure gwa*; (put up with), *thyaqpa bya*.  
**beard**, *smagra*.  
**beat, to**, *rdungma, tyangma*.  
**beaten, to be**, *ma rgyalbu, phama*.  
**beautiful**, *rgasha*.  
**because**, *chāzerna*.  
**become, to**, *gyurba, gwa*.  
**bedstead**, *kat*.  
**bedding**, *thingchas*.  
**beer** (Buddhist), *chhang*.  
**beef**, *bāng-i sha, khlang-i sha*.  
**before**, *dunu, gopa*.  
**beg, to**, *tsalba, sṅgyalba*.  
**begger**, *sṅgyalba-chan*.  
**begin, to**, *ryakh(s)pa*.  
**beginning**, *ryakhsa*.  
**behold, to**, v.imp. *thongma*, v.t. *hltā*.  
**belch, to**, *ob ongma* (vulg.).  
**believe, to**, *chhespa*.  
**believe, to** (faith), *chheslukh bya*.  
**bell** (small), *laq-skul*; *zangul* (larger).  
**bellows**, *zbukpa*.  
**beloved**, *khchaspa, ringchan*.  
**below**, *thuru, gabsare*.  
**belt**, *skyerakh*.  
**bend, to**, *kukpa*; (the head), *go zgwa*.  
**beneath**, *oqtu, oqping*.  
**benefit**, *phanke*.  
**bestow, to**, *shazde bya*.  
**between**, *skilping-nu*.  
**Bible**, *Masih-i hltsakhma shoqbu*.  
**big**, *chhogo*; (tall), *dong-dong*.  
**bind, to**, *chingma*.  
**bird**, *byaphru*.  
**bird's nest**, *byaphru-i tshang*.  
**birthplace**, *skya-sa*.  
**bit, a** (small), *bruli chik, phalu chik*.  
**bit** (bridle), *strab-i hlchaqpo*.  
**bitch**, *khi-ngo*.  
**bite, to**, *so taba*.  
**bitter**, *kho*.  
**black**, *nākpo*.  
**blacksmith**, *garba*.  
**blanket**, *qār*.  
**blaze, to** (fire), *stragpa*.  
**bleed, to**, v.i., *khraq gzarba*; v.t., *khraq phyungma*.  
**blind**, *jarba, jare yodpa*.  
**blister**, *chhu-zgang*.  
**block, to**, *zgaqpa*.  
**blood**, *khraq, thraq*.  
**blossom, to**, *yespa*.  
**blow, to**, *phu bya*.  
**blow up, to** (fire), *phwa*.  
**blue**, *khnam-rang*; (sky) *medium*.  
**blunt**, *khamed*.  
**board**, *spang-leb*.  
**boast, to** (proudly), *gahr bya*.  
**boat**, *nayo, jahāz* (U.) (large).  
**body**, *rgo, ro* (dead).  
**boil, to**, v.i., *kholba*; v.t., *khol chukpa skolba*; (bubbling), *khsoḍpa* (v.i.), *khsoḍchukpa* (v.t.).  
**boil**, *shuwa, khabtse* (herpes).  
**bold**, *sning-jan*.  
**bone**, *ruspa*.  
**book**, *shoqbu*.  
**boot**, *buḷ* (European); *kafsha* (native shoe); *hlam, phula* (native make).  
**border**, *gzur, thanḡ-a*.  
**bore, to**, *mik phudpa*.  
**born, to be**, *skya*.  
**borrow, to**, *bulon khyongma*.  
**bosom**, *brang*.  
**both**, *nḡiska*.  
**bottle**, *boḷol* (corrpt. Eng.).  
**bottom** (base), *thil*.  
**bow** (shooting), *gḡu*.  
**bow-string**, *gḡu-thyu*.  
**bow, to**, *zgwa, khor-ju bya*.  
**bowel**, *rgyuma*.  
**box**, *sandoq* (U.), *rgam, rgom*.  
**boy**, *bulsa, phru*.  
**bracelet**, *gdu*.  
**brain**, *khladpa*.  
**brave**, *sing-ge* (lion), *sning-jan*.  
**bread**, *khurba* (in general).  
**breadth**, *phalpo*.  
**break, to**, v.i., *chhaqpa*, v.t. *chaypa*.  
**breast**, *chhu-chhu*; (nipple) *uchhu*.  
**breath**, *hish*; (exhaling), *kha-hlang*.  
**breath, sighing**, *sning-bus*.  
**breathless, to be**, (la) *hish ongma*.  
**brick**, *baqbu*.  
**bride**, *bakhmo*.  
**bridegroom**, (*bakhpho*) *maqpo*.  
**bridge**, *zamba*.  
**bridle**, *strab*.  
**bright**, *zam-zim*; (reflection) *khshalpo* (clear).

brilliant, *khsalchan, gbelchan*.  
 bring, to, *khyongma*.  
 broad, *phalchan, phal-phal*.  
 broom (twigs), *phyakhma*.  
 broth, *sha-chhu*.  
 brother (elder), *kaka* (younger, phono).  
 bruised, to be, *tshospa*.  
 bubble, to, *boloq phangma*.  
 bud, *tshikma*.  
 bud, to, *tshikma khurba*.  
 buddhist, *bodh*.  
 buffalo, *me-hi-bang*.  
 bug, *cheri*.  
 build, to *phchwa* (house), *nang tangma*.  
 bull, *khlāng*.  
 bullet, *rindi*.  
 bunch, *chhaqbu*.  
 bundle, clothes, *bu skya*; (large), *khur*.  
 burden, *khur*.  
 burn, to, *stragpa*.  
 burned, to be, (badly), *kho-hltali gwa*  
*khashil gwa*.  
 burst, to, *bjagpa*.  
 bury, to (animal), *hrkose tangma*;  
 (man), *phaqtu bya*.  
 bush, *rban*.  
 business, *las*.  
 busy, to be, (*la*) *las-mang yodpa*.  
 but, *ama*.  
 butter, *mār*.  
 butterfly, *bilapho*.  
 buttock, *hltoq-hltoq*.  
 button, *tek*.  
 buy, to, *lenma*.  
 buzz, to, *bu-u bya*.  
 by reason of, (*i-*) *sn̄gyet-i-kha*.

## C

cabbage, *ban gobi* (U.).  
 cage, *tsebu*.  
 cake, *zderchung* (Balti), *azog*.  
 calamity, *banchad*.  
 calculate, to, *thik bya*.  
 caldron, *zang*.  
 calf, *burok*.  
 call, to, *gus taba, lan tangma*; *qāo bya*  
 (loudly).  
 calm, *ldyaq-ldyaq*.  
 camel, *sn̄gāng-o*.  
 canal, *hrkong*.  
 candid, *in chik men chik zerkhan*.  
 candle, *dre-tsil-i siār*.  
 cane, *lekhar* (hand).  
 cannibal, *mī sha zākhan*.  
 canter, to, *gom-chom tangma*.  
 cap, *nathing*.  
 capable, to be, (*la*) *doga yodpa*.  
 capital (chief village), *rgyal-chhos*.  
 capitulate, to, *go chade phangma*.  
 captive, *tson*.  
 capture, to, *zunma*.  
 carcase, *ro*.

care, *snāng-a*.  
 careful, to be, *snāng-a bya*.  
 care, to take, *snāng-a yaqpa*.  
 carefully, *snāng-a byase*.  
 caress, to, *trod bya*.  
 carpenter, *shing-khan*.  
 carpet (Persian), *qāli*; (thin ord.),  
*satangi*.  
 carrot, *walaphru*.  
 carry, to, *khurba*.  
 cartridge, *kārtus*.  
 case (court), *hrmangsa*; (covering), *shuḥ*.  
 cast, to (away), *phangma, phangse*  
*tangma*.  
 castrate, to, *k̄mul la phyungma*.  
 cat, *bila* (U.).  
 cataract, *byarba, chhu-phyar*.  
 catch, to, *zunma*.  
 caterpillar, *āngbu*.  
 castle, *khār*.  
 cauliflower, *phul gobi* (U.).  
 cause, *sn̄gyet*.  
 cautious, to be, *shang bya*.  
 cave, *baho*.  
 cavity, *golong, gotos*.  
 cease, to, *chhama*.  
 ceaseless, *mi chhami*.  
 ceiling, *thoq*.  
 celebrate, to, *thadlukh bya*.  
 cemetery, *lang-gar thang*; *mazār thang*.  
 centipede, *ba habu*.  
 centre, *skiltsam-i skil*.  
 certain (sure), *chhadkha*; (a) *chik*.  
 certainly, *chhadkha*; (must) *med-kha-*  
*med*.  
 certificate, *hrtakhna*.  
 chaff (of grain), *phut*.  
 chain, *hlchaqthur*.  
 chair, *kursi*.  
 chalk, *kārtsi*.  
 chance, by *āng-med-i-kha*.  
 chance (luck), *taqdir*.  
 change, to, *phsorba*.  
 chap, to, *phidpa*.  
 charcoal, *khsolba*.  
 charm (amulet), *tawiz*.  
 cheap, *khiṅ-o*; *sasta* (U.).  
 check, to, *zgaqpa*.  
 cheerful, to be, *thade dukpa*.  
 cheek, *mangal*.  
 chew, to, *mure zā*.  
 cheese, *chhaka*.  
 chest (of the body), *brang*.  
 chicken (small), *byatu*.  
 child, *phru*.  
 children, *phrung, phru-phra*.  
 chilly, *grakhmore*.  
 chimney, *kā-hrkong, uchaq* (room).  
 chin, *kosko*.  
 China (country), *Rgyanak, Chīn-yul*.  
 chisel, *zlongbu*.  
 choke, to, *hrkokhming katpa*.  
 choose, to, *gdama, psalba*.

**circle**, *khör-khör*.  
**circumference**, *kandari*.  
**circumstance**, *lukk*; *hāl* (U.).  
**city**, *shahr* (U.).  
**clap, to**, *chaqdam bya*.  
**clarified butter**, *jusphi mar*.  
**class** (kind), *bzo*.  
**clay**, *kalaq*.  
**clean**, *lyakhmo*, *daqphi*.  
**clean, to**, *daq chukpa*, *lyakhmo bya*.  
**cleanse, to**, *daq chukpa*.  
**cleansed, to be, from sin**, *shaqshit yodpa*.  
**clear**, *khsalpo*, *sang-sang*.  
**clearly**, *sang-sang byase*; (in speech),  
*kham-sang byase*.  
**clever**, *khosondo*.  
**climb, to**, *thulba*.  
**cloak**, *shoqa*.  
**clock**, *gari* (U.).  
**close, to**, *chukpa*, *chadpa*.  
**cloth** (cotton), *ras*.  
**close fist**, *laqpa dahmo*.  
**clothe, to**, *skonma*.  
**clothes**, *gonchas*.  
**cloud**, *namkhor*; (mist), *munma*.  
**cloudy, to be**, *namkhor khorba*.  
**coast**, *chhu-gzur*.  
**coat**, *kot* (corrpt. Eng.).  
**cobbler**, *khlang-khan*.  
**cobweb**, *taskhan-i rban*.  
**cock**, *byapho*.  
**cold**, *grakhmo*, *drakhmo*.  
**cold, to be**, *grang(s)ma*.  
**colleague**, *las-zdeb*.  
**collect, to**, *zdama*, *mal chik bya*.  
**colour**, *rang* (U.).  
**comb**, *sumang*.  
**come, to**, *ongma*.  
**come back, to**, *loqpa*, *loqse ongma*.  
**come out, to**, *byuṅma*.  
**come together, to**, *dama*.  
**comfortable**, *ārām byase*.  
**command, to**, *skalba*, *hukm bya* (U.).  
**commence, to**, *ryakh(s)pa*.  
**commerce**, *tsong-len*.  
**commit, to** (to) *laqtu borba*.  
**companion**, *phro-pa*, *las-zdeb*.  
**compare, to**, *spya*.  
**compared with**, *spes na*.  
**compel, to**, *an tangse* (with verb).  
**compete, to**, *zdurba*.  
**complete, to**, *rang-hrkyang bya*, *chham chukpa*.  
**conceive, to** (child), *hltwe-ing khorba*.  
**concerning**, (i-) *lukhsing-nu*.  
**confess, to**, *in zerba*, *iqrār bya* (U.).  
**condition**, *lukk* (state).  
**confidence**, *gdyangma*.  
**connect, to**, *thudpa*.  
**conquer, to**, *rgyalba*.  
**consent, to**, *in zerba*.  
**console, to**, *sning-phtul bya*.  
**cook, to**, v.t., *tswa*; v.i. *tshwa*.

**cork, peg** (corrpt. Eng. ?).  
**corn** (wheat), *kro*; (barley), *nas*.  
**corner**, *khru*.  
**corpse**, *ro*.  
**correct**, *dra*.  
**correct, to**, *strangma*.  
**costly** (rare), *rinthos*, *hrkonmo*.  
**cotton**, *ras*; (thread), *ras-i skutpa*.  
**cotton wool**, *kupās*.  
**cough, to**, *khok(s)pa*.  
**count, to**, *hrtsya*.  
**country**, *yul*.  
**couple** (a pair): (people) *gzung*  
 (things), *dor*.  
**court** (justice), *hrmangsa*.  
**courtyard**, *chāoni* (U.).  
**covenant**, *chhad-chando*.  
**cover, shuḅ**; (lid) *kha-leb*.  
**cow**, *bāng*.  
**coward**, *sning-med khan*.  
**crack, to**, v.i., *kaspa*.  
**crawl, to**, *bāngus bya*.  
**cream**, *ospis*.  
**create, to**, *ldan chukpa*.  
**creed**, *chheslukhpo*, *imān* (U.).  
**crimson**, *mārpo*.  
**cripple**, *khurek*.  
**criticize, to**, *mih-thik bya*.  
**crop** (corn, etc.), *thoq*.  
**cross, to** (sideways), *phred la gwa*.  
**cross** (criminal), *karo shing*.  
**crowd**, *mī-tsho*, *hrmaq*.  
**crucify, to**, *karo shing la phyungma*.  
**cry, to**, *ṅwa*.  
**cubit**, *khru chik*, *khruang*.  
**cunning**, *khrampa*.  
**cup**, *karol*.  
**cured, to be**, *dodpa*.  
**custom**, *khrim*.  
**cut, to**, v.t., *chadpa*; v.i., *chhadpa*.  
**cypress**, *shuqpa*.

## D

**daily**, *jaq-i*, *jaqtan*.  
**damage**, *nuqsān* (U.).  
**damp**, *hush*.  
**dance, to**, *hrtsya*.  
**dandy-lion** (dent de lion), *kho-skes*.  
**dangerous**, *jikmo*.  
**darkness**, *thuḅ*.  
**darling**, *rinnushe*.  
**dart** (arrow), *dā*.  
**daughter**, *boṅ-o*.  
**dawn**, *sharka*.  
**day**, *jaq*; *ṅgima* (light).  
**day** (all day long), *ṅgima rang-gang*.  
**day, each**, *jaqtan*.  
**daybreak**, *nam langpa*.  
**dead** (man), *shī-khan*.  
**dealings with**, (na) *zdeb-thud*.  
**dear** (expensive), *rin mangmo*, *rinthos*;  
 (beloved), *ring-chan*.

- debt**, *bulon*.  
**decay to**, *rulba*.  
**decrease to**, v.t., *phrya*; v.i. *brya*.  
**deep**, *hong-bu*.  
**defect**, *las-thal*.  
**delay to**, v.i. *gorba*, v.t. *gor chukpa*.  
**deliver to**, *khom chukpa*.  
**deliverance**, *khomlukh*.  
**demolish to**, *phshikse phangma*.  
**demon**, *dre*.  
**dense**, *stugpo*.  
**depend upon to**, *gdyangma yaqpa*.  
**descend to**, *baba*.  
**desert**, *thang*.  
**desire to**, *sñgi*, with root, etc.  
**destiny**, *rbi-tshad*.  
**destroy to**, *phshikpa*.  
**devil**, *shaitān*.  
**die to**, *shya*, god *gwa*; *gyurba* (hon.)  
**diet to**, *kha strungma*.  
**difference**, *farq* (U.); (little), *bān-chi*,  
*khyed-chi*, etc.  
**different**, *loqso*.  
**difficult**, *khaphlas*, *mushkil* (U.).  
**dig to**, *hrkwa*.  
**digest to**, *juwa*.  
**dinner** (evening), *gongphin-i zachas*.  
**dip to** (the hand), *tsog bya*.  
**direction**, *phyokh*, *rol*, *lte*.  
**dirt**, *trima*.  
**dirty to be**, *trima yodpa*.  
**disagree to**, *kha chik ma gwa*; *grakhpho*  
*ma bya*.  
**disciple**, *shāgird* (U.).  
**discontented to be**, *ma ranma*.  
**discourse**, *khpera*.  
**discover to**, *ihoba*, *laqtu ongma*.  
**disease**, *nad*.  
**dish**, *snot* (wooden), *thalo*.  
**disobey to**, *gorgyal bya*.  
**dispensary**, *sman-khang*, *shifa-khānā* (U.)  
**disperse to**, *shakander gwa*.  
**disposition**, *khpyodlukh*.  
**dispute to**, *hrpat-hrpat bya*.  
**dissent to**, *tam ma chikpa*.  
**dissolve to**, v.i., *juwa*; v.t. *ju chukpa*.  
**distance**, *thuringpo*.  
**distinct**, *khsalpo*, *sang-sang*.  
**distinguished**, *ngonphi*.  
**distress**, *sning-khol*, *gdyang-chhod*.  
**distribute to**, *bgwa*.  
**distrust**, *gdyangmed*.  
**divorce**, *rukhsat*, *talāq* (U.).  
**dizzy to be**, *go-ing khorba*.  
**doctor**, *daktar* (corr. Eng.); *hakim*  
(U.) *aba* (native).  
**dog**, *khī*.  
**donkey**, *bongbu*.  
**door** (single), *zgo*; (double) *stago*.  
**door keeper**, *zgopa*.  
**dose** (of medicine), *zanḡ-a*.  
**dot**, *phalu chik*.  
**double**, *ngīs-zde*.  
**doubt**, *thetham*, *shaq* (U.).  
**dough**, *baqzan*.  
**dove**, *phurgon* (pigeon, same).  
**drag to**, *thrudpa*, *thruḡde khyongma*.  
**down**, *thuru*, *gabtū*.  
**draw to** (pull), *thenma*.  
**draw to** (lots), *shingbu tangma*; *mik-*  
*shing tangma*.  
**draw out to**, *phyungma*.  
**draw to** (pictures), *naqsha chadpa*.  
**dreadful**, *jikmo*.  
**dream**, *ngilam*.  
**dream to**, (la) *ngilam ongma*.  
**dress to**, v. *gonma*; n. *gonchas*;  
(large shirt) *gonno*; v.t., *skonma*.  
**dried**, *skamphi*, *skambo*.  
**drink to**, *thungma* (hon. *bjespa*).  
**drip to**, *thikpa*.  
**drive to**, *stroqpa*, *strulba*.  
**drop to**, v.t., *phude tangma*; v.i., *bude*  
*khyongma*.  
**drown to**, v.i., *nubse shya*; v.t., *snuba*.  
**drug**, *sman*.  
**drum**, *dyang*, *dyangmono*.  
**drum skin**, *dyang-i bakhspa*.  
**drum sticks**, *dyang shiling*.  
**drunk to be**, (la) *rwa rosqa*.  
**dry**, *skambo*.  
**dry to**, v.i., *skama*; v.t., *skam chukpa*.  
**duck**, *chku-bya*.  
**dumb**, *zer mi yankhan*.  
**dung** (cow, horse), *shilang*; (sheep,  
goat), *rultuq*.  
**durable**, *mi bjikpi*, *luspi*.  
**during**, *bar la*, *wakhping-nu*.  
**dusk**, *thab-thub*.  
**dust**, *thaldum*; (earth) *thalba*.  
**duty**, *bab*.  
**dwelt to**, *dukpa*, *mal-duk bya*.  
**dwelling**, *nang*, *dukpi malsu*.  
**dye to**, *rang phsorba*.  
**dyspepsia**, *padkan*.

## E

- each**, *re-re*.  
**eager**, *sñgi*, with root of verb.  
**eagle** (lamb, kite, vulture), *bendaq*,  
*kyaq* (lung).  
**ear**, *sna*.  
**early**, *tusi*, *gyokhseri*.  
**earnestly**, *sning tangse*.  
**earth**, *sa*; (the world), *myul*.  
**earthquake**, *sa-gul*.  
**easily**, *bdonḡ-o-i-kha*.  
**east**, *sharka*, *sharphyokh*.  
**easy**, *bdonḡ-o*.  
**eat to**, *za* (hon. *bjespa*).  
**echo**, *braq-shang*.  
**edict**, *hukm* (U.).  
**edge**, *gzur*, *thanḡ-a*.  
**edible**, *zachas*, *za la byormo*.  
**efface to**, *phshikpa*.

**effect**, *asar* (U.); *khyed-chi* (fig.).  
**effort**, *phralukh*.  
**egg**, *byabjan*.  
**eggs, to lay**, *byabjan tangma*.  
**eight**, *bgjad*.  
**eighteen**, *chu-bgyad*.  
**eighty**, *ngishu-bji*.  
**eject, to**, *phyungma*.  
**elbow**, *kh rinmong*.  
**elder**, *tsharma*.  
**elder brother**, *kaka*.  
**eldest**, *sing patse tsharma*.  
**elect**, *psalphi, gdampi*.  
**elect, to**, *psalba, gdama*.  
**electric light**, *bijli od*.  
**elegant**, *rgasha*.  
**elephant**, *khlangpocho*.  
**eleven**, *chuschik*.  
**else, yang** (or else) *med nare*.  
**embroidery**, *chikān*.  
**employ, to** (things), *kolba*.  
**empty**, *stongma*.  
**empty, to**, *stongma bya*.  
**end**, *jukpo*; (at) *jukla*.  
**endless**, *mi chhami, hrtane-dukpi*.  
**endure, to**, *narpha bya, thyagpa bya*.  
**enemy**, *dushman* (U.); *khon byakhan*.  
**energetic**, *laspa*.  
**enough**, *tsat*; v. *chhoqpa*.  
**enmity**, *khon*.  
**enquire, to**, *tria*.  
**enter, to**, *jukpa*.  
**entertainment**, *hltanmo*.  
**entire**, *rang-hrkyang*.  
**entrails**, *rgyuma*.  
**entrust to**, *laqtu borba*.  
**envelope**, *bifāfa* (U.).  
**envy**, *kogan*.  
**envy, to**, *kogan bya*.  
**equal**, *dra-dra*.  
**erect, to**, *hlsangma*.  
**error**, *las-thal*.  
**escape, to**, *budpa*.  
**especially**, *phese-sang*.  
**eternal**, *hrtane dukpi, malpa-dukpi*.  
**Europe**, *Bilāyat*.  
**evaporate, to**, *raspa*.  
**evening**, *gontakhs, gongphin*.  
**everlasting**, *hrtane dukpi*.  
**every**, *gā re-re, choq*.  
**everybody**, *choq, mī sing*.  
**every kind**, *prosna sing*; (one of), *rang da rang mī chik*.  
**every day**, *jaqtan*.  
**everywhere**, *malsa sing ta*.  
**evidence**, *chhibji*.  
**evil**, *goni, shishik*.  
**evil spirit**, *dre*.  
**exact**, *dra-na-dra, tsokh-na-tsokh*.  
**exalt, to**, *thospa*.  
**exceedingly**, *legi, le-i*.  
**except**, *medpa, menma*.  
**exchange, to**, *bjia*.

**excessive**, *skede, hltim, theh*.  
**excrement** (human), *khyakpa*.  
**excuse, to**, *sngyel bya*.  
**exist, to**, *yodpa*.  
**expense**, *god, kharach* (U.).  
**experienced** (skilled), *kaspa*.  
**explain, to**, *phshadpa bya*; (by sign), *rda bya, laq-rda bya*.  
**external**, *khallari yodpi*.  
**exterior**, *khaltarpo*.  
**extinct, to become**, *medpa gwa*.  
**extinguish, to**, *la tangma*.  
**extra**, *skede, hrtsaqse*.  
**extract, to**, *phyungma*.  
**extraordinary**, *bgyalbare*.  
**extremity**, *thanḡ-a, gzur*.  
**eye**, *mik*.  
**eye-glasses**, *mik-krab, 'ainak* (U.).  
**eye-lid**, *mik-shok*.

## F

**fable**, *zdrung*.  
**face**, *gdong*.  
**faint, to**, *shang-med gwa*.  
**fair** (just), *haq* (U.); (person) *shakhspa-chan*.  
**faith**, *chheslukh, imān* (U.).  
**fall, to** (against), *phoqpa*; (from), (things), *bude khyongma*; (on), *phoqpa, loqpa*; (without injury), *mun-phoq gwa, khere phoqpa*.  
**false**, *gzon*.  
**falsehood**, *gzon*.  
**family**, *don-i dawa, myung*.  
**family line**, *mī-tsir*.  
**fan**, *hlung-shoq*.  
**far**, *thaqring*.  
**farm**, *se-kyat*.  
**fast** (strong), *stro*; (quick), *shokhmo*.  
**fasten to**, *chingma*.  
**fasting**, *roza* (U.).  
**fast, to**, *roza dukpa* (religious); (diet), *kha strungma*.  
**fat**, n. *tshil*; adj. *tuq tuq*.  
**father**, *ata*; hon. *bawa*.  
**fatigued, to be**, *galba*.  
**fault**, *bud-thal, las-thal*.  
**fear, to**, *jik(s)pa*.  
**fearful**, *jikmo*.  
**fearless**, *jik-med*.  
**feather**, *shoqpa*.  
**feeble**, *an-med, hal-med*.  
**feed, to** (persons), *za chukpa*; (animals), *tshwa*.  
**feel, to** (cold), *grang(s)ma*.  
**feign, to**, *zum bya*; *bāzi bya* (U.).  
**female**, *mo*.  
**fertile**, *sa-bang*.  
**fetch, to**, *khure ongma*; (leading), *khide khyongma*.  
**fever**, *tso, tsatpa, darbu*.  
**few**, *khaik*.

- field**, *jing*.  
**fifteen**, *chogā*.  
**fifty**, *ga-phchu*.  
**fight, to**, *khribā, rdaḥ rdaḥ bya*.  
**figuratively**, *misāl-i bzo-e-kha*.  
**file**, *saqdar*.  
**fill, to**, *skangma*.  
**filter, to**, *tsaqpa*.  
**filthy**, *chharu, trīma*.  
**final**, *jug-i*.  
**find, to**, (*la*) *thoba, laqtu onгна*.  
**fine** (minute), *phraṅg-o*; (penalty), *chadpa, jurmāna* (U.).  
**fingers**, *senmo*.  
**finger-nail**, *zermong*.  
**finish, to**, *chham chukpa*.  
**fir tree**, *shuqpa*.  
**fire**, *me*.  
**fire, to catch**, *me thukpa*.  
**fire, to** (gun), *tawāq phangma*.  
**fireplace**, *thaḥ*.  
**first**, n. *gopa*; adj. *gopi*; at first, *gyokhse*; the first, *goma-gwe*.  
**fish**, *ṅgya, nya*.  
**fishing** (hunt), *ṅgya-ling*; (net), *dol*.  
**fist**, *multuk*.  
**fisted, close**, *laqpa dahmo*.  
**fit, to**, *byarba*.  
**fitting**, adj. *khshya*.  
**five**, *ga*.  
**fix, to**, *yaqpa, hlanma, hltsangma*.  
**flame**, *me-hla*.  
**flat**, *dra, leḥ-leḥ, rat*; (equally), adv. *sṅgyamse*.  
**flatter, to**, *gdong-stod bya*.  
**flavour**, *brod, spa*.  
**flaw**, *las-thal*.  
**flea**, *shik*.  
**flee, to**, *shorba*.  
**flesh** (meat), *sha*.  
**flexible**, *hltab-hltab*.  
**fling, to**, *phangma*.  
**flock**, *tshopa*.  
**flog, to**, *rdungma*.  
**flood**, *chhu-smen*.  
**floor** (earthen), *sa-thil*.  
**flour** (barley), *nas-phe*; (wheat), *baq-phe*.  
**flow, to**, *gzarbu, drulba*.  
**flower**, *mindog*.  
**flute** (native), *hlingbu*.  
**fly**, *zbyangbu*.  
**foam**, *zbwa*.  
**fold, to**, *hltaba*.  
**folk**, *myung*.  
**follow, to**, *lza gwa, ongma, etc*.  
**fond, to be** (of), *ringchan yodpa*.  
**food**, *zachas*.  
**fool**, *hrkang-med*.  
**foot**, *kangma*.  
**football** (game), *kang-polo*.  
**footprint**, *kang-rdzes*.  
**for**, (*i-*) *miṅ-na, phila*.  
**force**, *an*.  
**ford**, *raḥ*.  
**forearm**, *pragpa*.  
**forehead**, *spalba*.  
**foreign**, *jan*.  
**foreigner**, *jan-mi*.  
**forelock**, *gong-choro*.  
**forget, to**, *hjetpa*.  
**forgive, to**, *bakhshish bya*.  
**fork**, *ktsi*.  
**form**, *bzo*.  
**formerly**, *gopa, dunu*.  
**forsake, to**, *skyurba*.  
**fort**, *khar*.  
**fortunate**, *sode-chan*.  
**forty**, *ṅgishu-ṅṅis*.  
**foul**, *chharu*.  
**foundation**, *hrmangdo*.  
**four**, *bjī*.  
**fourteen**, *chubjī*.  
**fox**, *wa*.  
**frame**, *khru-bjī*.  
**frank**, *kham-sang*.  
**free**, *chon*.  
**free, to**, *phude tangma*; (spiritual), *shaqshīt bya*.  
**freeze, to**, *gang chhaqpa*.  
**fresh**, *sarpha*.  
**Friday**, *shuguru*.  
**friend**, *rga-khan*.  
**frighten, to**, *drokh(s)pa*.  
**frog**, *laraṅg-o*.  
**from**, *i-kh-na, -i-shida-na rol la na*.  
**front of** *dunu, duning*.  
**front teeth**, *kha-so*.  
**froth**, *zbwa*.  
**fruit**, *phalu*.  
**fruitful**, *phalu khur khan*.  
**fruitless**, *phalu medpi*.  
**frying-pan**, *toqle*.  
**fulfilled, to be**, *rang-hrkyang gwa*.  
**full**, *gangse, skangse*.  
**fun**, *hltanmo*.  
**fur coat**, *jua*.  
**furrow**, *shu*.  
**future**, *dula dikha*; (in the), *dula dikhing*.

## G

- gain**, *phankhe, phanchas*.  
**gain, to**, (victory) *rgyalba*.  
**gale**, *hlung-traq*.  
**game**, *hrtsenmo*.  
**garden**, *tshar, gon*.  
**garment**, *gonchas*.  
**gaze, to**, *zgama*.  
**gentle**, *ṅgarmo*.  
**gently** (slowly), *kule*.  
**genuine**, *haq-i, hrkaṅ-i*.  
**gesture**, *laq-rda*.  
**get, to**, *thoba*.  
**get to well**, *dodpa*.

get up, to, *lang(s)ma*.  
 giddy, to be, *go-ing khorba*.  
 gift, *byal-tan, laq-khur*.  
 giggle, to, *rgod chotpa*.  
 girdle, *skyerakh*.  
 girl, *bong-o*.  
 give, to, *minma, tangma*.  
 glad, to be, *thadpa*.  
 gladness, *thadlukh*.  
 globular, *relbu*.  
 glory, *chhogo-e-lukh*.  
 go, to, *gwa, shakh(s)pa*.  
 glove, *laq-shub*.  
 glue, *spin*.  
 go after, to, *bdase gwa*.  
 go between, to, *barsam la gwa*.  
 gown-down, a, *bzod*.  
 go down, to, *baba, thuru gwa*.  
 go out, to, *byungma, phirol gwa*.  
 go round, to, *khorba*.  
 go up, to, *thulba*.  
 goal, *hal*.  
 goat (general), f., *rawaq*; (male) *postrid*.  
 God, *Khudā, Allah*.  
 goitre, *gra, dra*.  
 gold, *khser*.  
 golden, *khser-i*.  
 good, n., *nuru, lyakhmo-e*; adj., *lyakhmo*  
 good-bye, *Khudā-i phagra*.  
 goods, *phchaskun, norkun*.  
 grace, *shazde*.  
 gracious, *shazdechan*.  
 grand-daughter, *tshaṅ-o*.  
 grandfather, *apo*.  
 grandmother, *api*.  
 grandson, *tsho*.  
 grant, to, *shazde bya*.  
 grape, *rgun*.  
 grasp, to, *zunma*; (fig.) *chhudpa*.  
 grass, *hrtswa*.  
 grave, a, *laṅ-gar, rong khang mazār*  
 (U., hon.) *astāna*.  
 gravy, *sha-chhu*.  
 great, *chhogo*.  
 green, *sṅgonpo*.  
 grief, *sning-gat, gdyang-chot*.  
 grind, to, *takha*.  
 grow, to, *tsharba*.  
 grow old, to, *rgaspa*.  
 guard, to, *strungma*.  
 guest, *gronpa*.  
 guide, a, *lam-sna byakhan*.  
 gun, *tawaq*.  
 gunpowder, *smān, tawāq-i smān*.

## H

habit, *hrnyokh*.  
 habitually, *hrnyokhs-i-kha*.  
 haft, *yu-ā*.  
 hair, *ral*; (white), *skagar*.  
 half, *phed* (half-done), *pheral*.  
 halt, to, *dukpa*.

halting place (house), *brangsa*.  
 hand, *laqpa*.  
 handful, *laq-gang*.  
 handkerchief, *laqphis, rumal* (U.).  
 hammer, *martaul* (U.).  
 handle, *laq-tham, laq-kril, yu-a*.  
 hang, to, *phyal la tangma*.  
 happen, to, *gwa*.  
 hard, *laq taq*.  
 hare, *ryong*.  
 harm, *nuqsān* (U.).  
 harsh, *khār-khar*.  
 harvest, *hrṅya-rtsi, thoq*.  
 hate, to, *bgypa bya*.  
 hat, *nathing* (native).  
 hatchet, *stare*.  
 haul, to, *thene khyongma*.  
 have, to, (la) *yodpa, i-shida yodpa*.  
 haversack, *joli*.  
 hawk, *khra*.  
 he, *kho*.  
 head, *go*; (chief), *gopa*.  
 head-ache, to have, *go-ing tsa*.  
 head man, *trampa*; (house), *kang-go*.  
 heal, to, *dod chukpa*.  
 healthy, *teq-teq*.  
 heap of leaves, *chopot*; (earth), *sa-pot*.  
 hear, to, *kwa, sna bya*.  
 hearsay, *kospi khpera, lo*.  
 heart, *sning*; (fig.) *khoqpa*.  
 heartily, *sningpi-kha*.  
 heaven, *khnam*; (paradise), *bihisht*.  
 heavy, *hlcho*.  
 hedge, *rban*.  
 heed, to, *sna bya*.  
 heel, *hltngma*.  
 height, *thonpo*; (length), *ringpo*.  
 hell (gehenna), *dozākh*.  
 help, *rokh, laq-len*.  
 helper, *rokh byakhan*.  
 helpless, *su-med, khasman*.  
 hem, *thali*.  
 hen, *byaṅ-o*.  
 her, *mo la*.  
 herdsman, *nur-rdzi*.  
 here, *dikha, diba, yawa*.  
 hers, *mo-e*.  
 herself, *mwang*.  
 hidden, *zbase, zbaspi*; (matter), *khsang-zbas*.  
 hide, to, (int.) *iba*; (trans.) *zba*.  
 highway, *rgyalam*.  
 bill, *rī*.  
 him (dative), *kho la*.  
 himself, *khwang*.  
 hinder, to, *bya ma chukpa, zgaqpa*.  
 hind-foot, *rgyab-zuq*.  
 hire, to, *khla la* (*khyongma*, etc.).  
 hired, *khlapa*.  
 his, *kho-e*.  
 hit, to, *tyangma*.  
 hitherto, *dyu-patse-dunu*.  
 hole, *mik, khong, dong*.

hollow, *golong, gothos*.  
 home, *nanḡ-nu*.  
 honey, *zbyang-rtsi*.  
 honour, 'izzat (U.).  
 hook, *huk* (prob. corrpt.).  
 hope, *gdyangma*.  
 horn, *rwa*.  
 horse, *hrla, mare, rgonmo*.  
 horseshoe, *hrnikpa*.  
 hot, *thronmo*.  
 house, *nanḡ*.  
 hour, *ghaṅṅa* (U.).  
 house owner, *kanḡ-go*.  
 housewife, *chunma, zanzos*.  
 how, *chī-byase, chī-bzo-e-kha*.  
 how much, *tsāmste*.  
 how many, *tsām*.  
 hundred, *bgya chik*.  
 hungry, to be, *hltopqa*.  
 hunt, to, *ling la gwa*.  
 hunter, *lingspa*.  
 hurry, to, *shokhmo byase gwa*.  
 husband, *dakhpo*.  
 hut, *tshele*.  
 hymn (Mohammedan), *kāsida*.

## I

ice, *gang*.  
 idea, *khsamba*.  
 idiot, *gut, hrkang-med*.  
 idle, *las-med*.  
 idol, *but* (U.).  
 if, *paqzi, . . . nare*.  
 ignorant, *shes medkhan*.  
 illegitimate (child), *nalbu* (vulg.).  
 imitate, to, *hrpe bya*.  
 imperishable, *mala mi bjikpi*.  
 implore, to, *phcholba, trinkal bya*.  
 important, *tse-tse*.  
 impossible, *mi yanmi*.  
 impure, *chharu*.  
 impute, to (wrongly), *spyarba*.  
 in, *-ing-nu*.  
 inaccessible, *mi thobi, laqtu mi ongmi*.  
 incense, *tri-jim*.  
 include, to, *borba, tangma*.  
 incorporal, *rgo med*.  
 incorrect, *shakhmed*.  
 India, Mon., *Hindustān* (U.).  
 ineffaceable, *mala ma phshikpa*.  
 inexpensive, *rinpo tshuntse khiḡ-o*.  
 infant, *phru*.  
 infidel, *kāfir* (U.).  
 infirm, *kurek, thyangmo*.  
 inflame, to, *hrkok(s)pa*.  
 inflate, to, *phru taba*.  
 inflexible, *khar-khar*.  
 inform, to, *khpera bya*.  
 information, *hrtakhpa, phrin, khabar*  
 (U.).  
 inhale, to, *hish khyongma*.  
 iniquity, *ngyespa*.

inject, to, *kaḡ na yambo tangma*.  
 injure, to, *phoq chukpa*.  
 injured, to be, (la) *phoqpa*.  
 ink, *hrtsi*.  
 inn, *gāto, brangsa*.  
 inner, *nanḡ-hltari*.  
 innocent, *las-thal med khan*; (without  
 sin), *ngyespa med khan*.  
 innumerable, *hrtsilukh-chi med, hisāb*  
*med* (U.).  
 • insane, *aphat*.  
 inscription, *tam-tsir (rbisphi)*.  
 insect, *habu*.  
 insensible, *shang med*.  
 insert, to, *borba*.  
 inside, *nanḡ-jong, nanḡ-hltar*.  
 insist, to, *tam-lzab, byase zerba*.  
 insolent, *kha-chharu*.  
 insoluble, *ma bjuspi*.  
 instantaneously, *res-chikari*.  
 instruct, to, *hltsaba*.  
 instructor, *hltsabkhan, ustād* (U.).  
 insufficient, *chhoqpa* (negatively).  
 insult, to, *smonmo taba*.  
 interlectual, *aql-chan* (U.).  
 intelligence, *aql* (U.), *shes*.  
 intend, to, *khsama*.  
 inter, to, *phaqtu bya*.  
 intercourse (dealings), *zdeb-thud*.  
 interpreter, *skat ko chuk-khan, skat lzoq*  
*khan*.  
 intestines, *rgyuma*.  
 invert, to, *yugla lzoqpa*.  
 invisible, *ma thongmi*.  
 iron, *hlchaq*.  
 irreligious, *chhosmen*.  
 is, *yodpa, inma*.  
 issue, to, *byungma*.  
 it, *do, yo*.  
 itch, *khinma*.

## J

jail, *zgaq-khang*.  
 jaundice, *serpo*.  
 javelin, *neza* (U.).  
 jaw, *mangal-i ruspa*.  
 jest, to, *jargat bya*.  
 Jesus, *Esa*.  
 Jew, *Yahudpa*.  
 jewel, *pra*.  
 job, *las*.  
 join, to, *thudpa*.  
 joint of body, *ruspi gaṅ*.  
 joke, to, *jargat bya*.  
 joy, *thadkko*.  
 judge, *shakh byakhan*.  
 judgment, *shakh, shakh-khru*.  
 jug, *snot*.  
 jump, to, *chhongma*.  
 just (true), *khatrang*; (near), *ngimor*.  
 just now, *ālta*.  
 just so, *yā tsokhpo dra*.



## K

**keep, to, yaqpa.**  
**kerosine oil, sa mār.**  
**kettle, kari.**  
**key, limik.**  
**kick, to, rdoqpa tyangma (man); phru tangma (animal).**  
**kill, to, rdaḅa.**  
**kind (class), prosna.**  
**kindly, shazde-kha.**  
**kindred, hr̄ngen.**  
**king, rgyalpho, badshah (U.).**  
**kingdom, rgyastrid.**  
**kiss, to, um tangma.**  
**kitchen, hasri-khang (corrpt.).**  
**kite, bendaq.**  
**knee, bukhmo.**  
**knee-joint, bukhmi gat.**  
**knife, gri.**  
**knit, to, taqpa.**  
**knock, to, rdungma.**  
**knot, gat.**  
**knot, to tie a, gat tangma.**  
**know, to, shespa.**  
**knowledge, shes.**

## L

**labour (work), las ; (childbirth), daril (ongma).**  
**ladder, kaska.**  
**lake, tsho.**  
**lamb, lu-phru.**  
**Lamb (of God), Khudā-i Phyuq.**  
**lame, thyangmo.**  
**lament, to, ṅgu-mang bya.**  
**lamp, ot, lāltin (corrpt.).**  
**land, sa-khyat ; (country), yul.**  
**language, skat.**  
**large, chhogo, bombo.**  
**latch, hlchaqat.**  
**last (the), jug-i.**  
**last year, naning.**  
**late, to be, gorba.**  
**later on, abtsa.**  
**laugh, to, rgotpa.**  
**law, hukm (U.).**  
**lawful, halal (A.).**  
**lazy, skyonjan.**  
**lead (metal), rindi.**  
**leaf, long-a.**  
**leak, to, bwa.**  
**lean on, to, (na) kane dukpa.**  
**learn, to, lzaba, (la) loba.**  
**least, at, mā yuntse song nare.**  
**leather, kuwa.**  
**leave off, to, skyurba.**  
**leaven, khamir (U.).**  
**left (position), khen ; (to be), luspa.**  
**leg (upper), gzuq ; (lower), pinpa.**  
**left-handed, khenpa.**  
**legally, haqs-i-kha.**

**legend, zdrung.**  
**leisure, long, las-khom.**  
**lend, to, bulon minma.**  
**length, ringpo.**  
**length, at, jukla.**  
**lengthen, to, ringmo bya.**  
**leopard, khchan.**  
**less, yuntse, kam (U.).**  
**lessen, to, phrya.**  
**lesson, sabaq (U.).**  
**let, to, chukpa.**  
**let in, to, juk chukpa.**  
**letter, shoqshoq, khat (U.).**  
**level, dra, rad.**  
**lewd, chharu.**  
**liar, gzon tang-khan.**  
**liberate, to, phude tangma.**  
**lid, kha, kha-leb.**  
**lie down, to, ṅgid ongma ; (on the back), gang-hr̄ngyal la ; (on the belly), hltto-hr̄ngyal la.**  
**lie in waiting, to, zgamse dukpa.**  
**lieu of, malsing-nu.**  
**life, khsonlukh, tshe-o**  
**life-time, tshe-gang.**  
**lift, to, lenma.**  
**light, a, ot.**  
**light (brightness), sang-sang ; (weight), nyangmo.**  
**light, to, sparba.**  
**lightning, hloq.**  
**like, tsokhpo.**  
**like, to, thadpa, ranma.**  
**likeness, bzo.**  
**line, tsir.**  
**linen, ras.**  
**lining, nang-shub.**  
**lion, siṅ-ge.**  
**lip, kham-chu.**  
**listen, sna bya.**  
**little (amount), yuntse ; (a), chhunchi, yuntser.**  
**little while, in a, kuche na.**  
**live, to, khsone dukpa.**  
**liver, chinma.**  
**lo ! hltos !**  
**lock, ziṅ-a.**  
**long, ringmo ; (journey), thaqring.**  
**long for, to, tsherba.**  
**long life, may you have, tshe ringmo song.**  
**look, to, hltā.**  
**look for, to, tsalba**  
**looking-glass, shisha, 'aina (U.).**  
**loose, hilmō.**  
**Lord, Khudāwand, Khoja, Ashipa.**  
**lose, to, (trs.), stor chukpa, skyele tangma.**  
**lost, to be, storba.**  
**loss, nuqsān (U.), zdokhar.**  
**lost the way, to have, lam storba ; (spiritually), lam-stor gwa.**  
**love, rgalukh.**  
**love, to, rga, rgalukh bya.**  
**lovely, mi-sningchan.**

low, *bahmo*.  
 lucky, *sode-chan*.  
 lumbago, to have, *skedping tsa*.  
 lump, *phot*.  
 lunch, *trozār*.  
 lungs, *hlwa, klong* (pl.)

## M

mad, *aphat*.  
 magnificent, *mā rgasha*.  
 maid, *bonḡ-o*.  
 maintain, to, *ben dukpa*; (nourish),  
*khswa*.  
 magpie, *hashraq*.  
 mainly, *skede*.  
 majority, *mi skede*.  
 make, to, *phchwa*.  
 malady, *nad*.  
 male, *po*.  
 malediction, *la'nat*.  
 malice, *sen*.  
 mama, *aṅḡ-o ama*.  
 man, *mī*.  
 manservant, *bizbo*.  
 maidservant, *bizhanḡ-o*.  
 manger, *bres, bles*.  
 manifest, to, *nḡon chukpa*.  
 mankind, *myung sing, adamzād* (U.).  
 manner, *bzo*.  
 mansion, *khar*.  
 manure, *lut*.  
 many, *mangmo*.  
 map, *naqsha* (U.).  
 mark, *hrtakh, hrtakhna*.  
 marriage, *bakhston*.  
 marry, to, *bakhston bya*.  
 marvel, to, *bgyalba*.  
 massage, to, *nḡya, nḡyen dukpa*.  
 master, *gopa, khoja, ashipa*.  
 mat, *chastan* (grass).  
 match, *silāi* (U.), *me-trud* (old).  
 mate, *las-zdeḡ, zdeḡ-chan*.  
 maternal aunt, *machung, aṅḡ-o tshuntse*.  
 me (dative), *nḡa la*.  
 meadow, *ol*.  
 meal, *zan*.  
 meantime, in the, *yātse manpo*.  
 meat, *sha*.  
 mediator, *bartsam, barmi*.  
 medicine, *smān*.  
 meditate, to, *khshamba bya*.  
 meek, *nḡarmo*.  
 meet, to, (*na*) *thukpa*.  
 melt, to (ints.), *bḡuwa*; (trs.), *bḡu*  
*chukpa*.  
 memory, *itu*.  
 mend, to, *rgikpa*; (by sewing), *tulba*.  
 menstruate, to, *rgo chharu onḡma*.  
 mention, to, *i-hrmang bya*.  
 merchant, *tsong byakhan*.  
 merciful, *rahmchan* (U.).  
 merciless, *rahm medkhan*.

mercy, *rahm* (U.).  
 merit, *sawāb* (U.).  
 merry, to be, *thadlukh bya*.  
 message, *phrin*.  
 messenger, *phrin khyong-khan*.  
 method, root plus *jokh*.  
 mid-day, *nḡīma-tro*.  
 middle, *skilpo*.  
 mid-night, *tshan phed*.  
 midst, in the, *baring-uu*.  
 might (power), *an, khyut*.  
 mighty, *an chan*.  
 milk, *oma*.  
 milk, to, *oma tshirba*.  
 million, *stong-stong*.  
 mimic, to, *hrpe bya*.  
 mince, to, *ḡonḡ-o bya*.  
 mind, *sning*.  
 mind, to, *strungma, yaqpa*.  
 mind, never! *chang mi sto!*  
 mine, *nḡi, nḡari*.  
 miracle, *mu'ajiza, karāmāt*.  
 mist, *munma*.  
 mistake, *las-thal, bud-thal*.  
 mix, to, *hrkima*.  
 moist, *hush*.  
 monastery (gompa), Buddhist.  
 Monday, *tsandār*.  
 money, *peni, khmul*.  
 monk, *lama*.  
 monkey, *shadi*.  
 month, *lza*.  
 moon, *lzod*.  
 more, *skede, hltim*.  
 moreover, *dopatse*.  
 morning, *gyokhspa*.  
 mother, *aṅḡ-o, ama, zizi*.  
 motive, *thonḡo*.  
 mountain, *rī*.  
 mountain pass, *la*.  
 mouse, *byua*.  
 moustache, *snamdal*.  
 mout, *kha*.  
 mouthful, *mindu*.  
 move, to (intrs.), *gulba* (shake); (trs.),  
*snurba, khyerba*.  
 much, *mangmo*.  
 mud, *ljaq-ljit*.  
 multitude, *mi-tsho*.  
 murder, to, *rdaba*.  
 murderer, *mī-rdab, rdabkhan*.  
 mutton, *lu-i sha*.  
 my, *nḡi*.  
 myself, *nḡang*.

## N

nail, *gzer, peret* (corrpt.).  
 nail, finger-, *zermo*.  
 naked, *chan-chan*.  
 name, *ming, mingtakh*.  
 name, to, *takh(s)pa*.  
 napkin, *laqphis*.

narrate, to, *phshadpa bya*.  
 narrow, *dokhmo*.  
 native land, *pha-yul*.  
 naught, *chang-med*.  
 near, *ngimor*.  
 necessary, *tse-tse*; v. *rgospa*.  
 necessity, *rgos-chas*.  
 neck, *jingmo*.  
 needle, *kab*; (large), *mukab*; (knitting),  
*da*.  
 needy (poor), *shargo*.  
 neighbour, *khang-zdeb*, *khang-shit*.  
 neighbourhood, *gyiskhorpo*, etc.  
 nest, *tshang*.  
 net, *dol*.  
 never, *mala-med*.  
 nevertheless, *do in na sang shetang*.  
 new, *sarpha*.  
 news, *phrin*, *khpera*.  
 next (time), *e-res-i-kha*.  
 nick-name, *phen-ming*.  
 night, *tshan*.  
 nine, *rgu*.  
 nineteen, *churgu*.  
 ninety, *rgu-phchu*, *ngishu-bji na-phchu*.  
 nobody, *sumed*.  
 noise, *skat*, *hiling*.  
 none, *chang-med*.  
 noon, *ngima-tro*.  
 north, *shimāl* (U.).  
 nostril, *snamsul*.  
 not, *med*, *men*, *medang*.  
 nourish, to (generally), *khsua*.  
 now, *dose*, *alta*; (up to the present),  
*darong*; (not yet), *darong med*,  
*dakhsan med*.  
 nowadays, *diring-ber*.  
 now and then, *bartar la*.  
 nowhere, *gar-med*.  
 nurse, *pha* (old).

## O

oath, *nah*; (to take), *nah borba*.  
 obedient, to be, *tamyān bya*.  
 object (intention), *thon-go*.  
 obliged to, to be, *akāsh* (with verb).  
 obtain, to, (*la*) *thoba*.  
 occasion, *mauqa* (U.).  
 occasionally, *wakh-wakh chi la*.  
 oil, *mār*, *sa-mār*.  
 old (aged), *rgaspi*; *sniṅma*.  
 old woman, *traṅ-o api*.  
 on, *i-kha*.  
 once, *ren-chik*, *chigrim*.  
 once, at, *alta*, *yā bang la*.  
 once more, *yang ren chik*.  
 one, *chik*; (only), *chikphar*; (alone),  
*chik-chi*.  
 one, to become, *chikpa*.  
 onion, *tshong*.  
 only (this or that), *dyu-tsa*, *do-tsa*, etc.

open, to, *phya*, *phyungma*.  
 open, to be, *bya*, *bese yodpa*.  
 openly, *ngone*.  
 opinion, *khsamba*.  
 or, *hana*.  
 order, *hukm* (U.).  
 orifice, *mik*.  
 origin, *hrkang*.  
 orphan, *totse*.  
 osier, *hlchumpid*.  
 other, *e*.  
 ought, (v., *rgospa*).  
 our, *nga-i*, *ngati*.  
 outside, *phirōl*, *philjong*.  
 overcomes, to, *rgyalba*.  
 overflow, to, *ludpa*.  
 overtake, to, *zunma*.  
 overturn, to, *lzoqpa*.  
 owl, *uqpa*.  
 own, *so-so-e*.  
 owner, *ashipa*.  
 ox, *khlang*.

## P

page, *shoq-shoq-i loṅ-a*.  
 pain, *tsharang*.  
 pain, to have, (*la*) *tša*.  
 pain (mental and agony), *azāb* (U.).  
 paint, to, *rang tangma*.  
 pair, *dor*.  
 palace, *khar*.  
 palm (of hand), *laq-thil*.  
 pantaloons (native), *tsheno*.  
 paper, *shoq-shoq*.  
 pardon, *bakhshish*.  
 pass, to, *rgalba*.  
 patch, *hlanma*.  
 patch, to, *hlanma taba*.  
 path, *lam*.  
 patience, *thyaqpa*.  
 patiently, *thyaqpa byase*.  
 pattern, *namuna* (U.), *hrtakhna*.  
 pea, *poqshan*, *garaz*.  
 peace, to be in, *bdōṅ-o-ing-nu dukpa*.  
 peace of mind, *sning-khsot*, *ārām* (U.).  
 peach, *takushu*.  
 peacock, *mayur*.  
 peak (mountain), *rī-i chofo*.  
 pear, *nguri*.  
 pearl, *mutik*.  
 pebble, *chholo*.  
 peculiar, *rang-mī-chik*.  
 peculiarities (bad), *snatshang*.  
 pedestrian, *hrkyang-mī*.  
 peel, *shub*.  
 peel, to, *shuwa*.  
 peg, *phulpa*.  
 pelt, to, (stone), *rdo-rub bya*.  
 pen, *qalm* (U.).  
 pencil, (*pinsil* (corrpt. E.)).  
 penis, *je*.  
 people, *myung*.

pepper, *sṅerma*.  
 perfect, *rang-hrkyang*.  
 perfume, *tri-jim*.  
 perhaps, *chapo*.  
 perish, to, *medpa gwa, bjik(s)pa*.  
 perplex, to, *bgyal chukpa*.  
 persevere, to, *phralukh bya*.  
 perspiration, *khmul-chhu*.  
 perspire, to, (*la*) *khmul-chhu ongma*.  
 phlegm, *gāsh*.  
 photograph, *naqsha* (corrpt. (U.) (map) );  
 (to take) *naqsha chadpa*.  
 pick, to (flowers), *tuwa*.  
 pierce, to, *khtolba*.  
 pigeon, *phurgon*.  
 pillow, *sṅgyes*.  
 pin, *pin* (E.).  
 pincers, *skawa*.  
 pipe (*huqa*), *chilim*.  
 pile, to, *spungma*.  
 pit, *dong*.  
 pity, *sning la tshik*.  
 place, *malsa, mal*.  
 place, to, *yaqpa*.  
 placenta, *shama*.  
 plain (clear), *sang-sang*.  
 plank, *spang-leb*.  
 plant, to, *spwa*.  
 plant, *laq-suk*.  
 plate, *tawāq* (corrpt. P.).  
 plead, to, *phcholba*.  
 please, to, *thad chukpa*.  
 pliable, *hltab-hltab*.  
 plough, *shol*.  
 ploughman, *khlangpa*.  
 pocket, *janda*.  
 point, *go*.  
 pond, *rdzing*.  
 pool, *hlthing*.  
 poor, *shargo*.  
 poplar (tree), *gberpa*.  
 pork, *pāk-i sha*.  
 possible, to be, *yanma*.  
 potato, *ālu* (U.).  
 pound, to, *rdungma*.  
 pour, to, *tangma*.  
 pour away, to, *phose tangma*.  
 power, *an, khyut*.  
 powerful, *anchan*.  
 practise, to, *zbyangma*.  
 praise, to, *stodkha bya*.  
 pray, to, *Khudā la laqpa zunma*.  
*du'a bya* (U.).  
 prayer (Mahmdn.), *phyaq* (corrpt. A.)  
 preach, to, *khutba bya*.  
 precious, *rinthos*.  
 precipice, *braq-jang*.  
 precise, *dra na dra*.  
 pregnant, to be, *skya yodpa*.  
 prepare, to, *chatakha bya*.  
 presently, *abtsa*.  
 press, to, *nanma* ; (insist), *tsa tsa zerba*.  
 pretend, to, *zum bya*.

pretty, *rgasha*.  
 prevail, to, *rgalba*.  
 price, *rin*.  
 prick, to, *tshuqpa*.  
 pride (good sense), *ṅār*.  
 prison, *zgaqkhang*.  
 privately, *kh sangse*.  
 privilege, *haq*.  
 prize, *zde, inām* (U.).  
 probably, *duktuk*.  
 proclaim, to, *ko chukpa, khyet chukpa*.  
 promise, to, *chhad bya*.  
 prostrate, to, *sijda bya* (U.).  
 prove, to, *ṅgon chukpa*.  
 proverb, *moti mī-i tamlo*.  
 prudent, *khosondo*.  
 pulse, *hrtsa*.  
 punctually, *wakh-wakhs-i-kha*.  
 punishment, *chadpa*.  
 purpose, *thon-go*.  
 pus, *snaq*.  
 push, to, *phulba, phule tangma* ; (with  
 body), *rgadpa*.  
 put, to, *yaqpa* ; (in order), *tsir tsir-i-kha*  
*yaqpa*.  
 putrify, to, *rulba*.  
 puzzled, to be, *bgyalba*.

## Q

quarrel, *tham tham*.  
 queen, *rgyalmo, ascho*.  
 quick, *shokhmo*.  
 question, to, *trisa bya, tria*.  
 quiet, *ldyaq ldyaq*.  
 quiver, *dā shub*.  
 quiver, to, *gulba*.

## R

rabbit, *ryong*.  
 race, *mī-tsir*.  
 radish, *dulpo*.  
 rafter, *khrelbu*.  
 rage, *kha*.  
 rain, *charpha*.  
 rain, to, *charpha tangma*.  
 rainbow, *gza*.  
 raise up, to, *hltsangma*.  
 ram, *polāq*.  
 rancid, *tshab-tshab*.  
 rank, *themba*.  
 ransom, *skin*.  
 rare, *hrkonmo*.  
 rat, *byua*.  
 rate, *narakh* (U.), *rin*.  
 raw, *ma tsospi*.  
 read, to, *shoqbu zerba*.  
 realize, to, (*la*) *chhudpa*.  
 rear, in the, *rgyabping*.  
 recognize, to, (*la*) *ṅgozin gwa*.  
 red, *mārpo*.  
 reduce, to, *phrya*.

regret, to, (*la*) *gyodpa*.  
 reins, *strab*.  
 relate, to, *phshadpa bya*.  
 relation, *phyoq, hrñgyen*.  
 release, to, *phude tangma*.  
 religion, *chhos*.  
 rely on, to, *i-kha gdyangma yaqpa*.  
 remain, to, *luspa, dukpa*.  
 remainder, *luspo, dukpo*.  
 remarkable, *bgyalbo, bgyalbari*.  
 remember, to, (*la*) *itu ongma*.  
 remind, to, (*la*) *itu phyungma*.  
 rent, *khlā*.  
 repair, to, *rgikpa, phchwa*.  
 repay, to, *lzoqpa, tshang chukpa, gog chukpa*.  
 repent, to, *tauba bya* (U.).  
 reply, to, *tamlan bya, jawāb lzoqpa*.  
 request, to, *ju-phul bya*.  
 require, to, (*la*) *rgospa*.  
 responsibility, *ashi* (things); (for persons, duty) (*la*) *mī-sha*.  
 rest, to, *ārām bya, bzode dukpa*.  
 return, to, *loqpa, loqse ongma*.  
 reward, *zde, 'inām* (U.).  
 rib, *hrtsing-o*.  
 rice, *bras*.  
 rich, *phyuqpo*.  
 ride, to, *jonma*.  
 riding-horse, *jon hrta*.  
 rifle, *gā-phang*, etc.  
 right (privilege), *haq*; (correct), *dra, mantakh*; (not left), *trang, trang-phyokh*.  
 ring, *khsurup*.  
 rinse, to, *phshal tangma*.  
 ripen, to, *sminma*.  
 rise, to, *langma*.  
 river, *rgyamtsho*.  
 road, *lam, rgyalam*.  
 robber, *hrkog-khan, hrkunma*.  
 robe, *shoqa*.  
 rock, *phong*; (flat mountain-side), *braq*.  
 rocky (waste land), *rdza*.  
 roll, to, intrs., *rilba*, trs., *zdrilba*; (flatten), *ldingma*.  
 roof, *handoq* (upper side); (ceiling), *thoqsa*.  
 room, *kuru, nang-mik*; (windowed or half open), *raḥsal*; (with native fire-place), *uchaq*; (boarded all round), *balti*; (store), *bzod*.  
 root, *rampa*.  
 rope, *thaqpa*.  
 rose, *galāb* (U.).  
 rot, to, *rubā*.  
 rough, *khar-khar*.  
 row (noise), *hiling*.  
 rubber, *raḥaḥ* (corrupt).  
 rudely, to speak, *menchas zerba, thoḥ gonaq zerba*.  
 rumour, *lo*.  
 run, to, *bgyukpa*.

run away, to, *shorba*.  
 rupee, *khumal chik*.

## S

sabre, *ra-i*.  
 sack, *bura, kyelbu*.  
 sacrifice, *qurbān* (U.).  
 saddle, *zga*.  
 saddle, to, *zga stadpa*.  
 saddle-bag, *tagal, khor-jund*.  
 saddle-cloth, *zga-hyoq*.  
 saddle girth, *hlo*.  
 safe, *strungse*.  
 sake of, for the, *i-phila, mingna, i-phari*.  
 saliva, *kha-chhu*.  
 salt, *payu*.  
 salvation, *khomlukh*.  
 same, *tsokh na tsokh*.  
 sand, *byama*.  
 sandal, *kila*.  
 Satan, *shaitān*.  
 Saturday, *shingsher*.  
 save, to, *khom chukpa*.  
 saw, *āra* (U.).  
 sawdust, *shing-phe*.  
 say, to, *zerba*.  
 saying, *tamlo*.  
 scalded, to be, *shub gogpa*.  
 scales, *takalu*.  
 scarf, *dakhon* (native).  
 scatter, to (trs.), *shakandar bya mal mal la* (*skyrurba*), etc.  
 scent, *tri*.  
 school, *madrāsa* (U.).  
 scissors, *duwa*.  
 scorch, to (intrs.), *tsikpa*.  
 scrape, to, *trudpa*.  
 Scriptures, *Hltsakhma Shoqbu*.  
 sea, *samandur* (U.).  
 sealing-wax, *lachar*.  
 seam, *thali*.  
 search, to, *tsalba, tsal tsal bya*.  
 season, *wakh*.  
 second, *nḡis-i res-i*.  
 secret, *khsang-zhas*.  
 secure, to, *strungse yaqpa*.  
 see, to, (*la*) *thongma*.  
 seed, *son*.  
 seek, to, *tsalba*.  
 seize, to, *zunma*.  
 select, to, *psalba*.  
 sell, to, *tsongma*.  
 send, to, *tangma, kalba*.  
 sense, *shang*.  
 senseless, *shang-med*.  
 sensible, *shangchan*.  
 sentence, *tam-tsir*.  
 separate, to, *bar bya*.  
 separately, *loqso*.  
 serpent, *gbul*.  
 servant, *bizba, kangkol byakhan*.  
 serve, to, *khidmat bya, kangkol bya*.

- service** (religious), *branchhos*.  
**serviceable, to be**, *khwa*.  
**seven**, *bdun*.  
**seventeen**, *chubdun*.  
**sever, to**, *chadpa*.  
**several**, *khaik*.  
**severally, re-re na re-re la**.  
**sew, to**, *tsema, thruba*.  
**shade**, *ngim-phraq*.  
**shaggy**, *polpol*.  
**shake, to**, *skulba, hrpuqpa* (dust).  
**shallow**, *shal-shal*.  
**shame, to**, *khrel chukpa*.  
**shameful**, *khrelbachan*.  
**shameless**, *khrel-med*.  
**shape**, *bzo*.  
**share**, *poskal*.  
**share, to**, *bgwa*.  
**sharp**, *kazar*.  
**sharpen, to**, *gdarba*.  
**shattered, to be**, *jonṅ-o na jonṅ-o gwa*.  
**shave, to**, *braqpa*.  
**she**, *mo*.  
**sheaf**, *choq*.  
**sheath**, *shub*.  
**sheep, lu;** (flock), *lu-i tshopa*; (skin),  
*lu-i bakhspa*.  
**sheet** (paper), *shoqshoq-i long-a*.  
**shepherd**, *lu-rdzi*.  
**shiver, to**, *darba*.  
**shock**, *tshen*.  
**shoe** (native), *khafsha*; (European),  
*sna medpi but*.  
**shoot, to** (gun), *tawāq phangma*.  
**shop**, *khati, dukān* (U.).  
**shore**, *thaṅ-a, chhu-gzur*.  
**short**, *chat-chat, khut-khut*.  
**short cut** (road), *khut lam, lam-khut*.  
**shorten, to**, *hrtuba, chat bya*.  
**shortly** (soon), *chuchare*.  
**shoulder** *rostot*.  
**shoulder-blade**, *sokhspa*.  
**shout, to**, *gāo bya*.  
**shovel, to**, *tilba*.  
**show, to**, *hltanma*.  
**shrink, to**, *dama*.  
**shut, to**, *chukpa, chadpa band bya* (U.).  
**shut up!** *chup chade duk*.  
**sick, to be**, *hltone phangma*.  
**side**, *phyokh, ljong, rol*.  
**sides, to take**, *phari bya*.  
**sift, to**, *phyarba*.  
**sign**, *hrtakhna*.  
**silk**, *sikim*.  
**silver**, *khmul*.  
**sin**, *nygespa*.  
**sing, to**, *hlu tangma*; (hymns) *Khudā-i*  
*stodkha bya*.  
**sinner**, *nyyepachan*.  
**sister**, *stringmo*; (girl's younger), *nonṅ-*  
*o*; (elder), *ashe*.  
**sit, to**, *dukpa, shakh(s)pa*; (knees  
folded), *kunji chagse dukpa, trelbu*  
*chagse dukpa*; (on the heels), *tsogtsod*  
*la dukpa*.  
**six**, *truk*.  
**sixteen**, *churuk*.  
**sixty**, *ngishu-khsum*.  
**skin**, *bakhspa*.  
**sky**, *khnam*.  
**slander, to**, *kha zerba, khapog bya*.  
**slave**, *tson*.  
**slay, to**, *rdaba*.  
**sleep**, *ngid*.  
**sleep, to**, (*la*) *ngid loqpa, khukhpa*.  
**sleeve**, *phutum*.  
**slip, to**, *gredpa*.  
**slit, to**, *phshaqpa*.  
**slow**, *ldar-ldar*.  
**slowly**, *kule*.  
**small**, *tshuntse*.  
**smallpox**, *mindog, (la) byungma*.  
**smear, to**, *skwa*.  
**smell, tri**.  
**smell, to**, *tri bya*.  
**smile, to**, *rzum bya*.  
**smoke**, *thudpa*.  
**smooth**, *shaq-shaq*.  
**snake, to**, (*la*) *zbitpa ongma*.  
**snow**, *kha*.  
**soak, to**, *zbangma*.  
**soap**, *savon* (U.) (orig. Fr.).  
**sock**, *kangtsi*.  
**soda**, *pul*.  
**soft**, *hasa*.  
**sole**, *thil*.  
**solid**, *stro*.  
**son**, *bu*.  
**song**, *hlu*.  
**sorcerer**, *hrmik byakhan*.  
**sorcery**, *hrmik (bya)*.  
**sorrow**, *sning-gat*.  
**sorrowful, to be**, (*la*) *sning-gat gwa*.  
**sorry, to be**, (*la*) *gyotpa gwa*.  
**sort**, *prosna*.  
**soul**, *stroq*.  
**sound**, *skal*.  
**soup**, *bale, sha-chhu*.  
**sour**, *skyurmo*.  
**source** (water), *chhu-mik*.  
**south**, *janüb* (U.).  
**sow, to**, *son taba*.  
**sower**, *son tab-khan*.  
**space**, *malsa*.  
**spade** (wooden), *shing-leb*.  
**span**, *tho-gang*.  
**spare, to** (left), *luspa*.  
**spark**, *me-tsaraq*.  
**speak, to**, *zerba, tam zerba*.  
**speaker**, *zerkhan, tam-zer*.  
**specially**, *phese-sang*.  
**specimen, a**, *hltan-chas chi*.  
**speech**, *khpera*.  
**spend, to**, *godpa*.  
**spider**, *taskan*.

spider's web, *taskan-i rban*.  
 spill, to, *lude phangma*.  
 spin, to (wool), *bal kalba*; (to turn),  
 int. *khorba*, tr. *skorba*.  
 spirit (good), *ruh* (U.); (bad), *dre*.  
 spit, to, *thuk bya*.  
 spittle, *khachu*.  
 spoil, to, *phshikpa*.  
 spoon, *pagon*.  
 sport, *hrtsenmo*.  
 spot, *tik*.  
 spotted, *taqtik-chan*.  
 spread, to, int. *khyetpa*, trn. *khyet-  
 chukpa*.  
 spread out, to, *thingma*.  
 spring, *chhu-mik*.  
 square, *khru-bji ringpo*, *phalpodra yodpi*.  
 squeeze, to, *khchuwa*.  
 stack, to, *hrtsikpa*.  
 stack (of sheaves), *barzes*.  
 stage (of journey), *paro* (U.).  
 staircase, *gom*.  
 stammering, *hlche-kaṭ*.  
 stand, to, *langse dukpa*.  
 star, *skahrma*, *skarma*.  
 stare, to, *zgama*, *hlten dukpa*.  
 stay, to, *dukpa*, *luspā*.  
 steal, to, *hrkwa*.  
 step, *gamba*.  
 stick, *lekhar*.  
 stick, to, ints. *byarba*, trs. *spyarba  
 hlanma*.  
 stiff, *khar khar*.  
 sting, to, *tsukpa*.  
 stirrup, *ebchan*.  
 stitch, to, *tsema*, *thruva*.  
 stitch, *tsuk-tsem*.  
 stomach, *hltwa*.  
 stoop, to, *zguwa*.  
 stop, to, *zgaqpa*.  
 story, *zdrung*.  
 straight, *trangmo*.  
 straighten, to, *strangma*.  
 strainer (sieve), (milk) *otsaq*, (tea)  
*chatsaq*.  
 stranger, *janmi*.  
 straw, *phungma*.  
 stray, to, *lam storba*.  
 strength, *an*.  
 stretch, to, *hrkyangma*.  
 string, *thyu*.  
 strip, to (off a covering), *shub koqpa*;  
 (clothing) *chan-chan bya*.  
 strong, *an-chan*.  
 stumble, to, *gophot phoqpa*.  
 subject, *hrmang*.  
 succour, to, *rokh bya*.  
 such (like that), *yā tsokhpo*; (so),  
*ditse*; (so much), *yotse*.  
 suck, to, *hlchuwa*.  
 sugar, *kara*.  
 suit, to, *byarba*.  
 summer, *gbyar*.

sun, *ūjīma*.  
 Sunday, *adīd*.  
 supper, *gongphin-i zachas*.  
 supple, *hltab-hltab*.  
 supplicate, to, *phcholba*.  
 sure, *chhadkha*.  
 surrender, to, *so-so la laqtu borba*.  
 surroundings, *khorkhari*, *gyskhori*.  
 suspend, to, *phyal la tangma*.  
 swallow, to, *khmitpa*.  
 sweat, to, (la) *khmulchhu ongma*.  
 sweep, to, *phyaqpa*.  
 sweet, *ngarmo*.  
 swell, to, *hrkangma*.  
 swim, *hrkyalba*.  
 sword, *ra-i*.  
 syphilis, *pharang*.

## T

table, *mez* (U.).  
 tail, *jindo*.  
 tailor, *hīlam*.  
 take, to, *lenma*.  
 take away, to, *khyerba*.  
 take off, to (clothes), *phudpa*.  
 talk, *khpera*.  
 tall, *ringmo*, *dong-dong*.  
 target, *hrtakh*.  
 taste, *brod*, *spa* (vulg.).  
 tax, *māliya* (U.).  
 tea, *cha* (U.).  
 teach, to, *hltsaba*.  
 teacher, *hltsabkhan*.  
 tear, *chima*.  
 tell, to, *khpera bya*.  
 temple, *khanka*.  
 tempt, to, *thik-chad bya*.  
 ten, *phchu*.  
 tent, *rba*.  
 tepid, *bul-chaq*.  
 terrible, *jikmo*.  
 test, to, *thik hlta*.  
 testament (will), *kha-chem*.  
 thank you, *yiri shazde*.  
 that, do, yo; (adj.) *de*, *yā*.  
 that, like, do *tsokhpo*, yo *tsokhpo*.  
 that very, yo.  
 their, *khong-i*, *khunti*.  
 then, *yā wakh la*.  
 there, *ekha*, *dekha*, *deba*.  
 therefore, *do-phari*.  
 these, *dyung*.  
 they, *khong*, *khundang*.  
 Thibet, *Bodh-yul*.  
 thick, *tuq-tuq*, *stugpo*.  
 thin (persons), *hrkya*, (things) *stranṅ-o*.  
 thing, *phchas*.  
 think, to, *khsama*, *kh-samba bya*.  
 thirsty, to be, *skoma*.  
 thirteen, *chuksum*.  
 thirty, *khsum-chu*.  
 this, *dyu*; (adj.) *dī*.

thorn, *tshoq*.  
 thought, *khsamba*.  
 thousand, *stong*.  
 thread, *skudpa*.  
 threaten, to, *stroqpa*.  
 three, *khsu*.  
 thrice, *ren-khsu*.  
 throat, *hrkokhma*.  
 throne, *takht* (U.).  
 throng, *mī-tsho*.  
 throw, to, *phangma*.  
 thumb, *tyo-tyo*.  
 thunder, *bruk*; (to) *bruk bospa*.  
 Thursday, *brespot*.  
 thus, *dī tsokhpo*.  
 tickle, to, *kotsaraq bya*.  
 tie, to, *chingma*.  
 tight, *tek zdamse*.  
 till, to, *loq chaqpa*.  
 timber, *shing*.  
 time (general), *namza*; (special), *wakh*; (to pass the), *namza bul chukpa*.  
 tip, *go*.  
 tired, to be, *galba*.  
 tobacco, *tambaku*.  
 to-day, *diring*.  
 toe, *kangmi senmo*.  
 together, *mal chik, yambo*.  
 token, *hrtakhna*.  
 tolerate, to, *thyaqlukh bya*.  
 tomb, *astāna* (A.).  
 to-morrow, *haske, bela*.  
 tongue, *hlche*.  
 tooth, *so*.  
 top (things), *thyoqpo*; (mountains and trees), *chofo*.  
 torch, *danda*.  
 torment, to, *azāb hltanma*; (annoy), (*na*) *brongma*; (persecute), *dokh chukpa*.  
 torn, to be, *chhadpa*.  
 touch, to, *thukpa*.  
 town, *shahr* (U.).  
 toy, *hrtseno*.  
 track, to, *kaṅrdzes zune gwa*.  
 trade, *tsen-len*.  
 tradesman, *tsongpa*.  
 traffic, *drul-mang, mī mang drulba*.  
 train, to, *strangma, hltsaba*.  
 trample, to, *rdoq-taq bya*.  
 transgress, to, *ṅgyespa bya*.  
 translate, to, *skat-lzoq bya*.  
 transport, to, *khur khurba*.  
 trap, *jantri*.  
 travail (childbirth), *daril (ongma)*.  
 traveller, *bespa*.  
 tray, *sostyaq*.  
 treasure (possession), *nor-zan rinthos*; (out of the earth), *khsera*.  
 treasury, *pyu*.  
 treat, to (feast), *gron la khyerba*; (hon.), *bose khyerba*.  
 treaty, *chhad-chando*.  
 tree, *staqji*.

tremble, to, *darba*.  
 triangle, *khru-khsu*.  
 tribe, *qaum* (U.), *pa-o*.  
 trickle, to, *thikpa*.  
 tricky (artful), *khrampa*.  
 trot, to, *gomba na gomba trispa*.  
 troop, *hrmaq*.  
 trouble, *khish-khish*.  
 trousers, *tseno*.  
 true, *haq*.  
 truly, *haq-haqpo*.  
 trunk (tree), *zdo*.  
 trust, *gdyangma*.  
 trust, to, *gdyangma yaqpa*.  
 truth, *mantakh*.  
 try, to, *phra, phralukh bya*.  
 Tuesday, *angāru*.  
 tumult, *hiling-halang*.  
 tune, *skat*.  
 turban, *tod*.  
 Turkistan, *khor-yul*.  
 turn round, to, *loqse khorba*.  
 turn back, to, *loqse gwa*.  
 turn upside down, to, *yuqla lzoqpa*.  
 turnip, *mulu*.  
 twelve, *chong-as*.  
 twenty, *ṅgishu*.  
 twice, *ṅgirim*.  
 twilight, at, *thab-thub na*.  
 twin, *tshang-phru*.  
 twist, to, *khchuwā*.  
 two, *ṅgis*.

## U

ugly, *bzo-med*.  
 ulcer, *khudsha*.  
 ultimately, *jukla*.  
 umbrella, *ṅgīnzun*.  
 unable to, to be, *ma yanma*.  
 unashamed, *khrelmed*.  
 unbearable, *ma thyaqpi*.  
 unbreakable, *mi chaqpi*.  
 uncertainty, *shek*.  
 uncle (maternal), *momo*; (pat.), *ata tsharma*, or *ata tsuntse*.  
 unclean, *chharu*.  
 unclothed, *chanchan*.  
 under, *oqtu, oqping*.  
 understand, to, (*la*) *chhudpa*.  
 undress, to, *gonchas phudpa*.  
 unfasten, *khrolba, phudpa*.  
 uninterestedly, *mur-mar byāse*.  
 unite, to, *chik bya*.  
 universal, *myul gangmi*.  
 unlawful, *harām, mī dodpi*.  
 unlimited, *mala mī chhami*.  
 unloose, to, *phude tangma*.  
 unprofitable, *phanke medpi*.  
 unserviceable, *mi khue*.  
 untie, to, *khrolba*.  
 until, *thone manpo*.  
 untruth, *gzon*.



unwell, to be, *kholen yodpa*.  
 up to, *thone manpo*, or *thone phtaqpo*.  
 upper, *gongma*.  
 upright, *trangmo*.  
 urgent, *tsa-tsa*.  
 urine, *khchin*, *bol*; (to pass), *khchin tangma*, *bol byung ma*.  
 us, *ngaya*, *ngadang*.  
 use, to, *kolba*.  
 use, to be of *khwa-chas yodpa*.  
 utensils, *snot-kun*.  
 utterly, *rang-hrkyang*.

## V

vain, *chon*.  
 valley, *lungma*, *lungba*.  
 valuable, *rinthos*.  
 value, *rinpo*.  
 valueless, *rinmed*.  
 vapour, *kha-hlang*.  
 vein, *hrtsa*.  
 very, *mā*.  
 vessel, *snot*.  
 vibrate, to, *gulba*.  
 view (opinion), *khshamba*.  
 vile, *chharu*.  
 village, *grong*, *drong*.  
 vine, *rgun*.  
 violet, *skora*.  
 virgin, *butsa ma shespi bonṅ-o*.  
 visible, to be *thongma*.  
 vision, *hltalukh*.  
 visit, to, (*na*) *thukpa gwa*; (hon.), *ju bya gwa*.  
 voice, *skat*.  
 void, *stongma*.  
 vomit, to, *hltsongma*.  
 vow, *nah*.  
 vow, to, *nah borba*.

## W

wag, to (head), *go skorba*; (the tail), *jindo skorba*.  
 wager, to, *rad tangma*.  
 wages, *khla*, *pene*.  
 wail, to, *go byase ngwa*.  
 waist, *skeḍpa*.  
 waistband, *skyerakh*.  
 wait, to, *dadpa*, *dade dukpa*.  
 wake, to, (*la*) *ngid tsatpa*.  
 walk, to, *drulba*.  
 walk, to take a, *ser la gwa*, *khorma gwa*.  
 wall (partition), *barchad*.  
 wall, *rgyang*.  
 walnut, *starga*.  
 wander, to, *khoren gwa*.  
 want, to, (*la*) *rgospa*; (wish), root of verb and *sngi*.  
 war, *thang-o*.  
 warm, *tronmo*.  
 warm, to, *tronmo bya*.

warp, the *bgyu*.  
 wash, to, *khrua*.  
 wasp, *zbyangtsir*.  
 water, *chhu*.  
 waterfall, *chhu-phyar*.  
 watermill, *rintaq*.  
 waterway, *chhu-lung*.  
 wave, *chhurba*.  
 wax (sealing), *lachar*.  
 way, *lam*; (method), *bzo*, root and *jokh*.  
 we, *ngaya*, *ngadang*.  
 weak, *anned*, *halmed*.  
 wealthy, *phyuqpo*.  
 wear, to, *gonma*.  
 wearisome, *galba-chan*.  
 weary, to be, *galba*.  
 weather, *namzo*.  
 weave, to, *thaqpa*.  
 web, *rban*.  
 wedding, *bakhston*.  
 wed, to, *bakhston bya*.  
 wedge, *kyu*.  
 Wednesday, *botu*.  
 weed, *hrtswa*.  
 weed, to, *yrma bya*.  
 week, *hafta* (U.), *jaqma bdun*.  
 weep, to, *ngwa*.  
 weft, the, *spun*.  
 weigh, to, *skarba*.  
 well (water), *chhu-dong*; (adv.), *lyakhmo byase*.  
 well-known, *none yodpi*.  
 westward, *nubkhi phyokh la*.  
 west, *nubkha*.  
 wet, *sherpa*.  
 wet, to, *sherpa bya*, *zhangma*.  
 what?, *chī?*  
 whatever, *gā chi*.  
 wheat, *khro*.  
 wheat flour, *baqphe*.  
 wheel, *zgi*.  
 when?, *nām?*  
 when, infinitive and *na*.  
 whenever, *nāmisang*.  
 where?, *gār?*  
 wherever, *gār malse-kha*.  
 whether, *ha*.  
 which?, (pron.) *go?*, (adj.) *gā?*, (pers) *su?*  
 while, gen. root and *manpo*.  
 whip, *thur*.  
 whisper, to, *khush bya*.  
 whistle, *hyurut*.  
 whistle, to, (with a made whistle) *hyut bya*; (with the mouth), *hyu hyu bya*.  
 white, *kārpo*.  
 whitewash, *kārtsi*.  
 who?, *su?*  
 whoever, *gā su*.  
 whole, *rang-hrkyang*.  
 why?, *chā?*  
 wick, *siār*.

**wicked**, *shisik*.  
**wickedness**, *goni*.  
**wide**, *phalchan*.  
**width**, *phalpo*.  
**wife**, *zanzos, chungma*.  
**wild**, *jaṭi, jangali* (U.).  
**wilderness**, *thang*.  
**will**, *ranlukk*.  
**willow**, *hlchangma*.  
**win, to**, *rgyalba*.  
**wind**, *hlung*.  
**window**, *barban* (P.).  
**wine**, *sharāb* (U.), *rgun-chhang*.  
**wipe, to**, *trudpa*.  
**wire**, *tār* (U.).  
**wisdom**, *shes*.  
**with**, *yambo, drese*.  
**without**, *medpa*.  
**witness**, *chhibjī*.  
**witness, to**, *chhibjī phya*.  
**wolf**, *spyangku, shangku, habu*.  
**woman**, *bostring*.  
**wood**, *shing*.  
**wool**, *bal*; (made up), *balgos*; (fine cloth), *rebal*.  
**word**, *tam, kasal*.  
**work**, *las*.  
**work, to**, *las bya*.  
**world**, *myul*.  
**worm**, *strin*.  
**worry, to**, (*la*) *khoqkhol gwa*.  
**worship, to**, (God), *Khudā la phchoṭba*; (bow down to), *sijda bya* (U.); (Mohammedan), *phyaq bya*; (religious service), *branchhos bya*.

**worse**, . . . *patse shishik*.  
**worst**, *choq patse shishik*.  
**worth**, *rinpo*.  
**worthy**, *hyormo*.  
**wound**, *hrmaka*.  
**wrap, to**, *hrkilba*.  
**wrath** (God's), *hrpolung*; (man's) *kha*.  
**wrestle, to**, *khriḷba*.  
**wring out, to**, *khchuwa*.  
**wrinkle**, *shu*.  
**wrist**, *praqpi gaṭ*.  
**write, to**, *rbya*.  
**wrong** (incorrect), *shakhmed*.

## Y

**yak**, *hyaq*.  
**yard** (court-), *chāoni* (corrupt U.); (measure), *tho n̄yīs, gaz* (U.).  
**year**, *lo*; (this), *dyuik*; (last), *naning*; (next), *rgyama*.  
**yearn for, to**, *tsherba*.  
**yellow**, *serpo*.  
**yes**, *oṅ-a, in, ya-ya*.  
**yesterday**, *gonde, gunde*.  
**yet, not**, *daroṅ med*.  
**you**, *khyang* (hon. *yāng*).  
**young**, *jawān* (U.).  
**your**, *khiri, khiti, yiri*.

## Z

**zeal, with**, *ṅo-chaqse*.  
**zigzag**, *khyoq-lam*.

