

Grammar of  
Colloquial Tibetan.



BY  
C. A. BELL, C.M.G., C.I.E.



Calcutta:  
THE BENGAL SECRETARIAT BOOK DEPOT.

1919.



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LATE OF INDIAN CIVIL SERVICE, LATE POLITICAL OFFICER IN SIKKIM.

SECOND EDITION.

“It is only from its roots in the living generation of men that language can be reinforced with fresh vigour for its seed. That may be called a literate dialect grows ever more and more pedantic and foreign till it becomes at last as unfitting a vehicle for living thought as Monkish Latin.”

JAMES RUSSELL LOWELL.

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## PREFACE TO SECOND EDITION.

In the first edition this grammar was published as the first part of a "Manual of Colloquial Tibetan," the second part consisting of an English-Tibetan Colloquial Dictionary. In this second edition both parts have not only been revised, but have also been considerably enlarged. The map accompanying this edition—the latest from the Indian Survey Department—is bulkier than the Royal Geographical Society's map of 1904, with which the first edition was furnished. It has therefore been found best to bring out the Grammar and Dictionary as separate books. The map accompanies the Grammar.

2. The Tibetan words have been romanized throughout the Grammar, for the convenience of those who lack either the time or the inclination to master the Tibetan character. Many additions have been made, especially in the Chapters on the Verb and in the Conversational Exercises, which latter number thirty-two as against eighteen in the first edition.

3. As Political Officer in Sikkim I was in charge of the diplomatic relations of the British Government with Tibet and Bhutan also. Much material for framing rules and illustrations has therefore been gleaned from my Tibetan friends of all classes, High Priests, Cabinet Ministers, civil and military officers, shop-keepers, mule-drivers, peasants, etc., etc., during my fifteen years' service in Tibet and on the borderland. Among all these my thanks are especially due to Rai Sahib Kusho Pahlese of the noble family of Pahla in Lhasa. And Mr. David Macdonald, British Trade Agent at Yatung, Tibet, has again rendered valuable assistance.

4. In addition to the grammars formerly consulted I have examined Mr. Hannah's careful work, which was not published until some years after my first edition had seen the light. My acknowledgments are also due to the Government of Bengal,

who have defrayed the cost of this edition also in return for the copyright which I have made over to them.

5. This Grammar has been adopted as one of the text-books in the High Proficiency examination in the Tibetan language, held under the auspices of the Government of India.

6. In conclusion I must express my pleasure at finding that a second edition was called for owing to the first edition being sold out,—a rare occurrence among books on Tibet,—for it may be hoped that some have found it useful.

DARJEELING :  
*November, 1919.* }

C. A. BELL.

## PREFACE TO FIRST EDITION OF "MANUAL OF COLLOQUIAL TIBETAN."

1. The object of this little work is to provide a practical handbook for those who wish to acquire a speedy knowledge of Colloquial Tibetan. It, therefore, does not deal with the written language, which differs widely from the colloquial, and is useless for conversational purposes.

2. Notwithstanding the political and commercial importance of Tibet it is remarkable that so few Europeans are able to converse with the people in their own tongue. The language is undoubtedly a hard one to acquire on account of the complexity of the grammar, the intricacy of the spelling, the fine shades of pronunciation, the different terminology, known as the honorific, employed in addressing the higher classes, the variety of dialects, and the distinction, already noted, between the literary and spoken language. To minimise these difficulties and to make the approach to the colloquial as easy as possible, is the aim of this handbook. It seeks to do so by giving a minimum of grammatical notes, fully explained by examples, a clear statement of the rules of pronunciation, a simple system of phonetic spelling in the Roman character, a set of conversational exercises and a sufficiently full vocabulary of both common and honorific words to meet the ordinary requirements of conversation with all classes.

3. Tibet is essentially a country of dialects. A well-known proverb says—

། བྱང་པ་རེ་རེ་སྐད་བྱགས་རེ།

། ལྷ་མ་རེ་རེ་ཚོས་བྱགས་རེ།།

“Every district its own dialect ;  
Every lama his own doctrine.”

Under these circumstances it was necessary to select the dialect most widely spoken, and that of Lhasa has been chosen

accordingly. It is not only the dialect of the Central Province, but may be said to be also the *lingua franca* of the whole of Tibet. It is more generally spoken than any other, and is recognized as the most correct form of speech by all.

4. The Vocabulary contains somewhat less than ten thousand Tibetan words, the number of separate English words being some seven thousand or about twice as many as those contained in any colloquial Tibetan vocabulary up to date. The remaining three thousand words are made up of about two thousand honorific words and one thousand extra Tibetan words. Where two or more Tibetan words are given for one English equivalent, all are in common colloquial use and the one placed first is the commonest. It is hoped that the honorific words given may be found useful. Existing vocabularies give but few. A knowledge of honorific words is essential for talking to or of Tibetans of good position. It is hoped also that the exercises in Tibetan handwriting given in Part I, Chapter XVII, may assist any student, who so desires, to learn how to write Tibetan letters and other documents in a clear and correct style.

5. It is recommended that the grammar be used as follows: The rules of each Chapter should be perused and their accompanying examples learnt by heart. The *Words* at the end of the Chapter should then be committed to memory as far as possible, and the exercise (for reading and copying) should be read aloud to the teacher to ensure correct pronunciation, and every word should be understood. After this the other Exercise (for translation) should be translated *vivâ voce* and then written down, care being taken, when writing, to verify the spelling, as very few Tibetan teachers can spell correctly. On the following day the Tibetan half of the reading exercise should be covered up, and the English half re-translated into Tibetan, first *vivâ voce* and then in writing. If the above plan is followed the student will gain the soundest possible knowledge of the language. But if the student has not time for the above thorough system, he should omit the writing of both exercises and limit himself to the *vivâ voce*.

6. As regards teachers it is best to obtain at first one who speaks English. If the teacher can speak the Lhasa language also, so much the better, but very few of the English-speaking Tibetans in the Darjeeling district or in Sikkim are really proficient in the latter. As soon as he can converse a little, the student should change to a Lhasa man that speaks Tibetan only, so as to be certain of always speaking in Tibetan. When the teacher knows English or Hindustani there is always a tendency for the conversation to drop into the latter languages. The Lhasa teacher should of course be as well educated a man as is procurable. The student should also, when he is able to understand and converse a little, call in Tibetans of the Lhasa province to talk to him, one at a time, changing them every two or three weeks. Tibetans are generally ready to talk; they have not the formal constraint of manner which characterizes so many of the Indian races. The more he calls in thus, the better will he be able to understand and reply to any chance Tibetan he meets.

7. A word as to the system of romanization. In this, which is believed to be as phonetic as possible, I had reluctantly to differ from the various systems of my predecessors, as none of them seemed to me to reproduce the sounds in the dialect of Lhasa, though some reproduced those in the Sikkimese and other dialects. The system followed in this book is nearly the same as that recommended to Government for official reports, etc., by Captain O'Connor, C.I.E., Trade Agent at Gyangtse, and the author, but distinguishes the different sounds with greater accuracy than was considered necessary in the Government system.

8. The Tibetan words and syllables in brackets are those used in the simple form of book-language. Where the pronunciation of the literary and spoken form of a word is the same, the literary form alone is given, since the sole object of entering the spoken form is to show the exact pronunciation of the word.

9. In conclusion, I must acknowledge my obligations to the Government of Bengal for their patronage, to the Grammars of the Rev. Graham Sandberg, the Rev. H. A. Jäschke and the Rev.

Father A. Desgodins, and especially to Mr. Henderson's Tibetan Manual, which marks a great advance in the Tibetan colloquial over any of its predecessors. And most of all are my thanks due to Mr. David Macdonald, who has revised this book throughout, and to whose unrivalled knowledge of both colloquial and literary Tibetan are largely due whatever merits the work may possess.

CHUMBI, TIBET:     }  
  *March*, 1905.     }

C. A. BELL.

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## ABBREVIATIONS.

Adj. = adjective.	Interj. = interjection.
Adv. = adverb.	Interr. = interrogative.
Art. = article.	Lit. = literally.
Ch. = Chinese.	M. = male, masculine.
Conj. = conjunction.	Mon. = Mongolian.
C.T. = Central Tibet, <i>i.e.</i> the provinces of U and Tsang.	Neg. = negative.
Def. = definite.	Opp. = opposed.
Do. = ditto.	Post. = postposition.
E.G. = for instance.	Pron. = pronoun.
F. = female, feminine.	Rel. = relative.
Hin. = Hindi.	S. = substantive.
Hon. = honorific.	Sik. = Sikkimese.
H. hon. = high honorific.	Sup. = superior.
Imp. = imperative.	Ts. = Tsang province.
Inf. = inferior.	V.I. = verb intransitive.
	V.T. = verb transitive.
	W. = with.



ERRATA.

Page 104,	line 21,	for	<i>te-ring-sang</i>	read	<i>te-ring-sang</i> .
„ 133	„ 21	„	ད་རང་	„	དེ་རིང་
„ 167	„ 9	„	<i>dra-tak-po</i>	„	<i>dra-tak-po</i> .
„ 179	„ 12	„	ཡག་པོ་	„	ཡག་པོ་
„ 196	„ 23	„	ལྷིར་བ་	„	ལྷེར་བ་
„ 198	„ 18	„	སྐྱུག་ས་སེ་ (སེར་)	„	སྐྱུག་སེ་
„ 211	„ 6	„	<i>hle-sa</i>	„	<i>hla-sa</i> .
„ 224	„ 2	„	<i>tön-min</i>	„	<i>tön-min</i> .



# GRAMMAR OF COLLOQUIAL TIBETAN.



NOTE.—Where the colloquial and the literary form differ the latter is given in brackets in the Tibetan character. In the romanized Tibetan the colloquial forms alone are given.

## CHAPTER I.

### THE ALPHABET AND ITS PRONUNCIATION.

1. The Tibetan Alphabet was originally taken from the Sanskrit Devanagari in the 7th century A.D., but many of the letters, especially in Central Tibet, now represent sounds different from their prototypes. Both the Sanskrit and the Tibetan pronunciations have changed considerably during this period.

2. The Tibetan letters are as follow :—

*Consonants and their romanized equivalents.*

Surds.	Aspirates.	Sonants.	Nasals.
Gutturals    ཀ་ <i>ka</i>	ཁ་ <i>kha</i>	ག་ <i>ka</i>	ང་ <i>nga</i>
Palatals     ཅ་ <i>cha</i>	ཅ་ <i>chha</i>	ཇ་ <i>cha</i>	ཉ་ <i>nya</i>
Dentals      ཏ་ <i>ta</i>	ཐ་ <i>tha</i>	ད་ <i>ta</i>	ན་ <i>na</i>
Labials      བ་ <i>pa</i>	ཕ་ <i>pha</i>	པ་ <i>pa</i>	མ་ <i>ma</i>
Sibilants    ཚ་ <i>tsa</i>	ཚ་ <i>tsha</i>	ཇ་ <i>tša</i>	
Semi-vowels འ་ <i>wa</i>	ཞ་ <i>sha</i>	ཟ་ <i>śa</i>	འ་ (not romanized)
	ར་ <i>ra</i>	ལ་ <i>la</i>	
	ས་ <i>sa</i>	ཧ་ <i>ha</i>	ཨ་ <i>a</i>

3. In this Chapter I endeavour to give as nearly as possible the sound represented by each Tibetan letter. The romanization throughout is intended only as a rough guide to the pronunciation for those who are unable to give the time for studying the exact pronunciation. The consonants when used as initials, *i.e.*, when immediately preceding the vowel of a syllable, are pronounced as below.

ཀ་ The *k* in the Hindustani word *kam*. To be pronounced with the tongue between the teeth and without breathing.

ཁ་ an aspirated *k*, e.g., *block-head*, pronounced in one breath. The same as the aspirated *k* in Hindustani words, e.g., *khana*.

ཀྱ་ also a *k* but pronounced through the throat and in a lower tone than ཀ་

ང་ like the *ng* in *coming*. Say *coming in*, eliminating the first four letters *comi*.

ཅ་ *ch* in *chin*. To be pronounced with the tongue between the teeth and without breathing.

ཅྱ་ *ch* aspirated, e.g., *touch-hands* pronounced in one breath, *i.e.*, like the aspirated *ch* in Hindustani.

ཅང་ is also a *ch* pronounced through the throat and in a lower tone than ཅ་

ཉ་ as the initial sound in *nuisance*.

- ॡ a Dental *t* to be pronounced with the tongue between the teeth and without breathing. This ॡ and ॢ differ from the English *t* and *n*, in that the English letters require the tongue to be placed against the roof of the mouth and so have a heavier sound.
- ॣ aspirated *t*, e.g., *thora* in Hindustani; or—subject to the difference noted under ॡ—*pat hard* pronounced in one breath. Not to be confused with the English *th* sound, in words like *the*.
- । is like ॡ but pronounced through the throat and in a lower tone than ॡ
- ॥ is like the English *n*, e.g., in *nest* subject to the difference noted under ॡ
- ० like English *p* as in *pear*, to be pronounced with the tongue between the teeth and without breathing.
- ॠ aspirated *p*, e.g., *stop here* pronounced as one word. Not to be confused with *ph* sound occurring in English words like *phantasy*, etc.
- ॡ is also a *p* but pronounced through the throat and in a lower tone than ॡ If it forms the second syllable of a word whose first syllable ends with a vowel or with ॢ or ॣ or ॥ it is pronounced as *w*.

མ་ as English *m*, e.g., in *man*.

ཅ་ *ts* is pronounced like *weights* eliminating the letters *weigh*.

To be pronounced with the tongue between the teeth and without breathing.

ཅ་ as *ts* aspirated, e.g., in *pats hard* pronounced as one word.

ཇ་ is also a *ts*, but pronounced through the throat and in a lower tone than ཅ་

མཱ་ like *w* in English, e.g., in *wing*.

ཉ་ Something like *sh* in English, but pronounced in a lower tone and more through the throat.

ཏ་ Something like *s* in English, but pronounced in a lower tone and more through the throat.

ཐ་ has no pronunciation of its own. When it precedes ག་ཇ་ད་བ་ or ཇ་; these letters are pronounced respectively like *g* in *gun*, *j* in *jam*, *d* in *den*, *b* in *bend*, and *ds* in *pads*. See also para. 23.

ཙ་ like *y* in English, e.g., in *yacht*.

ར་ is short like *r* in English, e.g., in *rat*. It is never rolled.

ལ་ like *l* in English, e.g., in *linger*.

ཤ་ like *sh* in English, but pronounced sharply and through the teeth.

ས་ like *s* in English, but pronounced sharply and through the teeth.

ཏ་ like *h* aspirated in English, e.g., in *hand*.

ཨ་ When a vowel is initial, either ཨ་ or འ་ is used as its base. The difference in pronunciation of these two is that the throat is opened for ཨ་ and kept closed for འ་. The result is that ཨ་ carries the ordinary vowel sound, whatever the vowel may be; while འ་ in the case of ཨ་ or འ་ gives a slight, but very slight sound of *w*; e.g., འུ་ *noise* = something between *ur* and *wur* though more like *ur*.

4. The five vowels are called དབྱེད་སྐད་ Yang-nga: ཨ་<sup>a</sup>

ཨི་ ཨུ་ ཨེ་ ཨོ་

The four vowel-signs are ཨི་ ཨུ་ ཨེ་ ཨོ་.

Every consonant implies a following *a*, unless another vowel is attached. This *a* is sounded like the English *u* in *rub*.

ཨི་ named ཀི་ཀུ་ *ki-ku*, like *i* in *in* or *tin*, e.g., མི་ *man* = *mi*.

ཨུ་ named རྣ་ཤ་ཀྱུ་ *shap-kyu*, like *oo* in *root* when initial or final. Like *u* in *pull*, when medial, e.g., བུ་ *boat* = *tru*; འུ་ *west* = *nup*.

- ~ named འགྲོང་བུ་ *Deng-bu*, like *e* in *men*. But when final also often like *i* in *tin*, e.g., འཇམ་པ་ to take = *lem-pa* ; ལྷོ་མིག་ *key* = *di-mi*.
- ~ named ན་རོ་ *na-ro*, like *o* in *hole* ; e.g., འོག་པ་ to come back = *lok-pa*.

5. The Tibetan letters with the four vowel-signs are as follow :—

ཀི་ <i>ki.</i>	ཁུ་ <i>khu.</i>	ཀེ་ <i>ke.</i>	ངོམས། <i>ngom.</i>
ཅི་ <i>chi</i>	ཅུ་ <i>chhu</i>	ཅེ་ <i>che</i>	ཉོན། <i>nyön.</i>
ཌི་ <i>ti</i>	ཌུ་ <i>thu.</i>	ཌེ་ <i>te.</i>	ནོར། <i>nor.</i>
པི་ <i>pi.</i>	པུ་ <i>phu.</i>	པེ་ <i>pe.</i>	མོས། <i>mö.</i>
ཅི་ <i>tsi.</i>	ཅུ་ <i>tshu.</i>	ཅེ་ <i>tse.</i>	ལྷོལ། <i>wöl.</i>
ཞི་ <i>shi.</i>	ཞུ་ <i>śu.</i>	ཞེ་ <i>e.</i>	ཡོད། <i>yö.</i>
རི་ <i>ri.</i>	ལུ་ <i>lu.</i>	ཤེ་ <i>she.</i>	སོང། <i>song.</i>
	དེ་ <i>he.</i>	ཨོ། <i>Om.</i>	(The <i>o</i> is named “ <i>le-</i>

*kor,”* and represents the letter ཨ་).

The above set of examples is that ordinarily used in Tibetan schools and monasteries.

6. **Final Consonants.**—The preceding paragraph shows the ordinary pronunciation of the vowels which is, however, further affected by some of the final consonants. Of final con-

sonants there are only ten ; that is to say, though any consonant may begin a syllable only one of these ten consonants may end it. These ten final consonants are as follow :—

གང་ད་ན་བ་མ་འ་ར་ལ་ས་ Let us briefly consider the pronunciation of each as a final, and its effect upon the pronunciation of the preceding vowel.

ག་ is pronounced so slightly as hardly to be heard and shortens the preceding vowel. When followed, however, by another consonant in a second syllable of the same word it is clearly pronounced, and does not affect the pronunciation of the preceding vowel, thus མིག་ eye = *mi*, but འཕོག་པ་ to hit = *phok-pa*.

ང་ is pronounced more sharply than when an initial. It does not affect the pronunciation of the preceding vowel, e.g., མིང་ name = *ming*, but sounded sharply. The sound of final ག་ and ང་ can be obtained from the teacher with but little practice.

འ་ ཡ་ ལ་ } These all modify the sounds of the preceding vowels *a*, *u* and *o*; i.e., *a* into *e* (in French *les*); *u* into *ü* (in French *sur*); *o* into *ö* (e.g., *hören* in German or *eu* in French *peu*). These modified sounds will, therefore, be romanized into *e*, *ö*, *ü* respectively.

The final consonant itself is not pronounced; e.g., ལུང་ manure = *lü*, བལ་ wool = *pē*, རྩོས་པ་ to flee = *trö-pa*.

ད་ makes the preceding vowel short; ལ་ and ས་

make it long, thus ལྱད་ manure = *lii* (short *u*); but

ལྱས་ body = *lii* (long *u*).

ན་ modifies vowels as ད་ལ་ and ས་ modify them, but is itself pronounced, e.g., ལན་ answer = *len*. When

followed by བ་ཕ་བ་ or ས་ in the same word it is pro-

nounced as *m*, e.g., རིན་པོ་ཆེ་ precious = *rim-po-chhe*.

བ་ } Do not affect the pronunciation of the vowel, and are  
 མ་ } themselves pronounced the same as when initial, e.g.,  
 ཡ་ } རྩ་བ་ delegate = *tshap*, ཟམ་པ་ bridge = *sam-pa*, ཟུར་  
 རྩ་ corner = *sur*. But ར་ like ཇ་ is sometimes pro-  
 nounced so lightly as hardly to be heard.

ལ་ is not itself pronounced but lengthens the sound of the vowels preceding it. No vowel except the indirect *a* precedes it, e.g., ལྷ་མ་མཁའ་ sky = *nam-khā*.

7. **Affix.**—The letter ས་ also occurs as a second final consonant or affix after either of the four letters ཇ་ང་བ་མ་. It is not pronounced, but in the case of ཇ་ preceded by *a*, it has the effect of lengthening the *a*, e.g., ལགས་སི་ yes = *lā-si*. It is sometimes written in an incomplete form below the final consonant thus ལགས་སི་

8. **Sanskrit Letters.**—The following six letters taken from the Sanskrit are occasionally used in the Colloquial language, namely:—

त्रं    थ्रं    द्रं    न्रं    ख्रं    क्यं  
*tra   thra   dra   na   kha   khya.*

त्रं is known as *ta-lo-tra*, which means “*ta* reversed is *tra*”;

न्रं as *na-lo-na*, “*na* reversed is *na*”; and so on.

### 9. Examples.

[The student is recommended to cover the romanized Tibetan letters with a piece of paper and thus to test his knowledge of the alphabet and its pronunciation.]

ཀོ་བ་    leather = *ko-wa*.

གར་    encampment = *gar*.

ཤིང་    tree = *shing*.

ཚུ་    water = *chhu*.

མ་མ་    mother = *a-ma*.

འོང་    light, *s.* = *ö*.

ཕན་    profit = *phen*.

ཞོན་པ་    to ride = *shöm-pa*.

ས་    earth = *sa*.

སྦ་བ་    to eat = *śa-wa*.

དད་པ་    faith = *te-pa*.

དང་    and = *tang*.

ལས་ཀ་    work = *le-ka*.

ལུག་    sheep = *lü*.

ལག་པ་    hand = *lak-pa*.

ཇོ་བོ་    lord = *cho-wo*.

10. **Diphthongs.**—There are no real diphthongs, but under this head may be classed the combination *ai*, *oi*, *ui*, occurring when the one syllable of a word ends in *a*, *o*, or *u*,

and the next begins with *i*; e.g., རོ་ and རོ་འི་ of the corpse = *ro-i*, pronounced almost like *rö*, but with a slight sound of *i*; similarly ཁ་ and ཁ་འི་ of the mouth = *kha-i* and almost = *khē*; སུ་ and སུ་འི་ of the son = *pu-i* and almost = *pü*. In fact the འི་ modifies the preceding vowels in practically the same way as ས་ would do.

The other combinations of vowels are *ao*, *io*, *uo*, *eo*, *oo*, *au*, *iu*, *eu*; e.g., ཟེའོ། འིའོ། རུའོ། ཆེའོ། ཉེའོ། གཤུ། སྤུ། ལུ། They are not often used in the colloquial and are not really diphthongs, as each vowel is clearly though rapidly pronounced.

Note that འི་ and not འོ་ is always used as the base of the second vowel; that is, the letter over which the second vowel must be written; e.g., ཁ་ and འི་ and not ཁོ་ and འོ་

11. **Compound Consonants.**—These are of two kinds, namely Subjoined and Superadded. These subjoined consonants are:—

ལྔ་ཡ་ར་ལ་ and ཧ་ They are known respectively as ལྔ་ཚུར་ *wa-súr*, “*wa* on the edge”; ཡ་བདགས་ *ya-ta*, “*ya* subjoined”; ར་བདགས་ *ra-ta*, “*ra* subjoined”; ལ་བདགས་ *la-ta* “*la* subjoined”; and ཧ་བདགས་ *ha-ta* “*ha* subjoined.”



*tra* or *hra*, རྩ་ *hra*, e.g., རྩ་ག་ blood = *thra*, བུ་ boat = *tru*, རྩེལ་བུ་ bell = *tri-pu*, རྩེས་པ་ (འབྲི་བ་) to write = *tri-pa*, ལྷན་ son = *se*, ལྷན་ bridles = *trap*.

Note that where any of the first nine *ratas* are followed by the vowels <sup>ˆ</sup> or <sup>˘</sup> the *r* is pronounced less strongly than when followed by the other vowels. And in no case is the *r* pronounced as strongly as in English.

15. *Hata* in the colloquial language is not used except with ལ་, e.g., ལྷ་ a god = *hla*, the *h* being pronounced before the *l*. It is also joined to ལ་ད་བ་ཇ་ and ལ་ and is then written ལྷ་ད་བ་ཇ་ and ལ་ respectively, but these last five cases only occur in transcribing Sanskrit words, and are of little use for colloquial purposes.

16. *La-ta* is joined to six consonants, thus—

ལ་ལ་ལ་ལ་ལ་ལ་ These are all sounded as *la* in a high tone, except ལྷ་ which is pronounced *da*, e.g., ལྷ་ song = *lu*; ལྷ་བ་ month = *da-wa*.

### 17. Examples.

རྩ་ག་ rock = *tra*.

རྩེལ་བུ་ reed-pen = *nyu-gu*.

ལྷ་ག་ basket = *le-ko*.

འཇི་ལྷན་ my bridle = *nge-trap*.

ཁྱོད་ཀྱི་སློབ་ཀྱི་ your life = *khyö-kyi so*.

ཁོ་འི་སྒྲུ་ his song = *khö lu*.

ཞབས་བྲོ་ dance = *skap-ro*.

བྲང་ཁོག་ chest (of body) =  *pang-kho*.

སྤང་འགག་ lane = *hrang-ga*.

18. **Superscribed Consonants.**—There are three of these, namely, ར་ལ་ and ས་ They are placed on the tops of other letters.

ར་ is placed on the top of twelve consonants, thus :

ཀ་ ཁ་ ར་ ལ་ ཅ་ ཏ་ ཉ་ ཏ་ ཐ་ བ་ མ་ ཚ་ ལ་  
*ka ga nga ja nya ta da na ba ma tsa dza.*

Note that the ར་ is written as ར་; except with ཅ་ when the full ར་ is written. Note also that ཁ་ is pronounced as *ga*, ལ་ as *ja*, ཏ་ as *da*, བ་ as *ba* and ལ་ as *dza*. The others differ from the ordinary ཀ་ལ་ etc., in that they are pronounced in higher tone.

### 19. Examples.

ཀླང་པ་ foot = *kang-pa*, གན་པོ་ old man = *ge-po*, འཇུག་ orna-  
 ment = *gyen*, ཏོ་ stone = *do*, ཏོ་པོ་ sharp = *no-po*, ཚ་བ་  
 root = *tsa-wa*, ལུག་ཇི་ shepherd = *luk-dzi*. The ར་ itself is

not pronounced except sometimes when occurring in the second syllables of words ; e.g., རྩོམ་ལྷོ་ལྷོ་ sacred thunder-bolt = *dor-je*. When རྩོ་ surmounts a consonant as above, it is named རྩོ་མགོ་ *rang-go*, i.e., ra-head, and the consonant is said to be “tied on” or “subjoined” as the *ya-tas*, *ratas*, etc., above. Thus རྩོ་ཀ་ is named *ra-ka-ta*, i.e., *ra* with *ka* subjoined, རྩོ་ག་ is named *ra-ga-ta*, and so on.

20. ལ་ similarly named ལ་མགོ་ *lang-go*, i.e., la-head, is superadded to ten consonants as follow :—

ལ་ ལ་

ལ་ is pronounced *hla*. The rest are pronounced in the same way as the corresponding consonants with superadded རྩོ་ ལ་ and ལ་ are pronounced in a high tone as *cha* and *pa* respectively.

21. ས་ similarly named ས་མགོ་ *sang-go*, i.e., sa-head, is superadded to eleven consonants as follow :—

ས་ ས་

These are pronounced in the same way as the corresponding consonants with superadded རྩོ་ or ལ་. The consonants surmounted by ལ་ or ས་ are similarly said to be “tied on,” e.g., ལ་ is named *la-nga-ta*, and ས་ is named *sa-da-ta*.

## 22. Examples.

ལྔ་ five = *nga*.

ལྔ་རྩོ་ morning = *nga-tro*.

ལྷགས་ iron = *cha*.

ལྷང་བ་ to soar (in the air) = *ding-wa*.

ལྷིག་པ་ sin = *dik-pa*.

ལྷན་ medicine = *men*.

23. **Prefixed Letters.**—The five letters བ་ད་བ་ས་འ་ are found in many words before the initial consonant. These prefixes are not themselves pronounced, but affect the pronunciation in the same way as superadded ར་ལ་ or ས་

བ་ occurs before ཅ་ཉ་ད་ན་ཅ་ཞ་ཟ་ཡ་ཤ་ས་

ད་ before ཀ་ག་ང་པ་བ་ས་

བ་ before ཀ་ག་ཅ་ཇ་ཉ་ད་ན་ཅ་ཞ་ཟ་ཡ་ཤ་ས་

ས་ before ཁ་ག་ང་ཅ་ཇ་ཉ་ཐ་ད་ན་ཅ་ཇ་

འ་ before ཁ་ག་ཅ་ཇ་ཉ་ཐ་ད་པ་བ་ཅ་ཇ་

**Examples.**

བཅིག་ one = *chi*.

བཅན་ bolster = *den*.

བསམ་པ་ new = *sa-pa*.

དངུལ་ silver = *ngü*.

བཏང་བ་ to send = <i>tang-wa</i> .		བདུན་ seven = <i>dün</i> .	[ <i>pa</i> .
མཁའ་སྐོ་ skilful = <i>khe-po</i> .		འཇོམ་བ་ to assemble = <i>dzom-</i>	

24. Confusion might arise in the case of one of the prefixed letters making a word with one of the final consonants, the vowel being the inherent *a*, e.g., དག་ as to whether it represents *tā* or *gā*. The confusion is obviated as follows. If it is the initial ད་, the word is written དག་ *tā*. If it is the prefix, འ་ is added thus, དགའ་ = *gā*.

25. When བ་ as initial consonant follows ད་ as prefix, the combination is either sounded as *w* or not sounded at all. If accompanied by a *yata* or a vowel sign, it is not sounded at all; e.g., དབྱུགས་ breath = *u*, དབྱུངས་ tune, melody = *yang*; དབྱུག་པ་ to throw = *yuk-pa*. If accompanied by *rata*, it follows the ordinary rule of *ratas* (para. 14) and prefixed ད་ (para. 23) and is pronounced *dr*. In other cases it is pronounced as *w*, e.g., དབང་ power, authority = *wang*.

## 26. Sentences for Pronunciation.

Bring some hot water. ལྷུ་ཚ་པོ་འབྱིར་ཤོག་ *chhu tsha-po khe sho*.

This water is not hot. ལྷུ་འདི་ཚ་པོ་མི་འདུག་ *chhu di tsha-po min-du*.

It is cold. བྲང་མོ་རེད་ *trang-mo re*.

You can go now. ད་འགྲོ་ཚོག་གི་རེད་ *ta dro chhok-ki-re*.

27. **Irregular Sounds.**—In the following cases the pronunciation is modified for the sake of euphony.

(a) *m* and *n* sounds.—When one syllable is followed by another beginning with a prefixed letter the sound of *m* or *n* is often introduced. This occurs especially when the first syllable ends in བ། *e.g.*

ཕྱུག་ལྗེ་ key, *hon.* = *chhan-di*.

ཕྱུག་འབྲུ་ grain, *hon.* = *chhan-dru*.

མི་འདུག་ is not = *min-du*.

ན་བཟའ་ clothes, *hon.* = *nam-sa*.

(b) *Reduplicated Sounds.*—When the following final consonants, or affixes, namely, བ།གས་ང་ངས་ར་ and ལ།, are followed by བ་ or བ་, the sound of the final consonant is reduplicated, *e.g.* བཀག་ (འགོགས་) བ་གནང་བ་ to hinder, *hon.* = *kak-kanang-wa*; བསྐྱེདས་པ་རིད་ he said, *hon.* = *sung-nga-re*. ཉམ་བ་གནང་བ་ to take care of, *hon.* = *nyar-ra nang-wa*; ཚོལ་བུ་ fat = *tshil-lu*; དཔོན་པོས་གནང་བ་རིད། the official has given, *pömpö nang-nga-re*.

(c) བ་ following a vowel or ལ།. When བ་ follows a vowel its sound is sometimes omitted altogether, *e.g.*, ལྷ་བ་ goitre = *ba-a*.

ཀ་བ་ pillar = *ka-a*.

བ་ after ལ་ is often pronounced as *r*, e.g.,—

གྱུལ་བ་གནང་བ་ to conquer, hon. = *gye-ra nang-wa*.

(d) Other changed sounds.

བཞེས་ཐུར་ spoon = *ship-thu*.

གྱུར་ (གྱུ་བྱ་) sweet buck-wheat = *gyap-ra*.

(e) There are also other irregular sounds, but it seems unnecessary to enumerate them all here. They will be picked up more easily in the course of conversation.

28. **The Tones.**—In Tibetan the tone, that is to say the pitch of the voice, varies, each word in this language having a tone in which it should be pronounced. It is very important for the student to render these tones with substantial accuracy; otherwise the pronunciation becomes uncertain and many of his words will assume meanings which he does not intend for them.

29. For practical purposes we must discriminate between three tones, *viz.* the high, the medium, and the low. The initial letter and the prefix govern the tone.

*High Tone.*—Use this in a word beginning with a prefix except when the initial letter is ཁ་ག་ཅ་ག་ཉ་པ་བ་ཚ་ or ར་ Use it also with any of the following initials, *viz.* ཀ་ཅ་ཉ་པ་ཚ་ག་ས་ཉ་

*Medium Tone.*—Use this in a word beginning with ཁ་ཅ་ག་ཉ་པ་ཚ་ as initials whether with or without prefixes.

*Low Tone.*—Use this in a word beginning with any of the following letters as initials ག་ང་ཇ་ཉ་ད་ན་བ་མ་ཇ་ལྷ་ཞ་ཟ་ཡ་ར་ལ་འ་ also in words in which a prefix precedes the initials ག་ཇ་ད་བ་ or ཇ་ Such initials are in this case, as previously noted in paragraph 23, pronounced as *g, j, d, b* and *dz*, respectively. For effect of ག་ང་ད་བ་ལ་ས་ in lengthening or shortening the preceding vowel see above paras. 6 and 7.

### Examples.

ཀོ་བ་ leather = *ko-wa*, high tone.

སྲོས་ incense = *pö*, high tone and lengthened.

པག་ brick = *pă*, high tone and shortened.

ཆམ་པ་ cold (in the head) = *chham-pa*, medium tone.

ཐབས་ opportunity = *thap*, medium tone.

ཐག་པ་ rope = *thak-pa*, medium tone and shortened.

ལ་ to (postposition) *la*, low tone.

ལགས་ yes (a polite affirmative) = *lā*, low tone and lengthened.

བོད་ Tibet = *pö*, low tone and shortened.

Note the difference in above examples between སྲོས་ and

བོད་ and between ལ་ and ལགས་

30. **Punctuation.**—It will have been noticed from the examples that at the end of each syllable a dot is placed at the top right-hand corner. This dot is named ཚེ་ *tshe*. A comma, semi-colon or colon is indicated by a vertical line ( | ) called *she*, a full-stop by a double line ( || ) called *nyi-she*, and the end of a chapter by four lines ( || || ) called *ski-she*. In hand-writing a mark ( ‘ ) is usually placed between each syllable instead of the *tshe*, but is sometimes incorporated with the last letter of the syllable.

31. **Spelling.**—The Tibetan method of spelling words should be acquired, as the teacher in common with all Tibetans will use it.

32. Pronounce the first consonant or compound consonant, add the vowel and pronounce the two together.

Thus, ཀོ་ ; *ka-na-ro, ko*. སྐོ་ ; *sa-ka-ta, ka, ka ki-ku, ki*.

It is as if to say *sa* with *ka-ta* makes *ka*, *ka* with *ki-ku* makes *ki*.

33. If there is a final consonant, pronounce the whole word with it, then the consonant itself, and then the whole word again. Thus, ཀོང་ ; *ka-na-ro, ko, kong-nga-kong*. Again ཀྱོང་ ; *ka ya-ta, kya, kya-na-ro, kyo, kyong-nga, kyong*.

34. If the vowel is the inherent *a*, pronounce the first consonant, then the whole word, then the final consonant, and then the whole word again, e.g. ཀང་ ; *ka, kang-nga, kang*. སྐང་ ; *sa-ga-ta, ga, gang-nga, gang*. ལྷོ་ལས་ ; *la-ta-ta, ta, ta-na-ro, to, tok-ka-sa, tok*.

35. When a prefixed letter begins the syllable, e.g. བཀ་ད་ etc., it is pronounced as *ka-wo*, *ta-wo*; e.g. བཀའིན་; *ka-wo-nya-deng-bu*, *nye*, *nyen-na*, *nyen*. དགའ་; *ta-wo-ga*, *gaṗ-pá gaṗ*. This *wo* is pronounced very shortly.

36. A syllable containing only a consonant and the inherent *a*, e.g., མ་, is called *ma-kyang*, i.e. "only *ma*," to distinguish it from the consonant accompanied by one of the other vowels. Thus, to enquire whether a syllable is མོ་ or མ་, you may say "Is it *sa-na-ro* or *sa-kyang*?"

### 36. Examples.

ལུང་ handle. *la shaṗ-kyu*, *lu*, *lung-nga*, *lung*.

རས་ cotton. *ra*, *re-sa*, *re*.

བཏང་བ་ to send. *ṗa-wo-ta-tang-nga*, *tang*; *wa* : *tang-wa*.

འཇུག་པ་ to embrace. *a-wo-kha-ya-ta khya*, *khya shaṗ-kyu*, *khyu*, *khyü-ta*, *khyü*; *pa* : *khyü-pa*.

དག་ enemy. *tá-wo-ga-ra-ta*, *dra*.

ལྷ་ spirit. *la-ha-ta*, *hla*.

བསོད་ནམས་ good fortune. *ṗa-wo-sa-na-ro*, *so*, *sö-ta*, *sö*; *na*, *nam-ma-sa*, *nam* : *sö-nam*.

ལྷ་མོ་ hat. *sha-wa-sur*, *sha*; *ma na-ro*, *mo* : *sha-mo*.

དཔེ་ཆ་ book. *Tá-wo-pa-deng-bu*, *pe*; *chha* : *pe-chha*.

གློག་ lightning. *ka-la-ta*, *la*, *la-na-ro*, *lo*, *lo-ka*, *lo*.

རྒྱལ་པ་ to run. *ra-ga-ta, ga, ga ya-ta gya, gya sha-p-kyu, gyu, gyuk-ka, gyuk ; pa : gyuk-pa.*

རིགས་བརྒྱན་ lineage. *ra-ki-ku, ri, ri-ka-sa, rik ; pa-wo-ra-ga-ta, ga, ga ya-ta, gya, gya-sha-p-kyu, gyu, gyü-ta, gyü : rik-gyü.*

### 37. Sentences.

Where are you going to ? ཁྱོད་གཤམ་འགྲོ་གི་ཡིན་པ་ *khyö ka-pa dro-ki yim-pa ?*

I am going to Darjiling, Sir. ལགས་ང་དོ་ཇེ་གླིང་ལ་འགྲོ་གི་ཡིན་ *lā nga Dor-je-ling lä dro-ki yin.*

What have you got in the bundle ? དོ་བཤམ་ནང་ལ་གཤམ་ཡོད་པ་ *dok-thre nang-la ka-re yö-pa ?*

Different kinds of things, Sir. ལགས་ཆ་ལག་སྒྲ་ཚོ་གས་ཡོད་ *lā cha-lā na-tsho yö.*

Have you a tea-pot among them ? དེ་ལོ་ནང་ལ་ཁོ་དྲིང་ཡོད་པས་ *te-i nang-la kho-ting yö-pē ?*

Yes, Sir, I have. ལགས་ཡོད་ *lā-yö.*

What is its price ? རོང་གཤམ་ཚོད་ཡིན་པ་ *kong ka-tshö yim-pa ?*

Twenty rupees. ལགས་གློར་མོ་ཉི་ཤུ་ཐམ་པ་ཡིན་ *lā gor-mo nyi-shu tham-pa yin.*

Will you let me have it for fifteen rupees ? གློར་མོ་བཅོ་ལྔ་ལ་ *gor-mo che-nga la tong-ki yim-pē ?*

No, Sir. ལགས་མེན་ *la-men.*

Well, good-day ! འོ་ན་གཤམ་ལེ་རྒྱལ་ *o-na ka-le gyu.*

Good-day, Sir ! ད་འོ་ན་གཤམ་ལེ་འཚེབ་རྒྱལ་ནང་ *ta o-na ka-le chhi-p-gyu-nang.*

## CHAPTER II.

### THE ARTICLE.

#### I. *The Indefinite Article.*

1. This is the same as the numeral ONE without the prefix བ།, namely ཅི། *chi*.

2. The final བ། is very slightly pronounced (see above Cap. I, para. 6).

3. It is placed after the noun or adjective, which it qualifies; thus, མི་ཅི། *mi-chi*, A MAN.

4. It also takes any case-inflection instead of its noun or adjective, which latter in such case are not inflected. The method of case-inflection will be dealt with later under the chapter relating to nouns.

5. ཅི། is often omitted where we should use “a” or “an” in English. *If there might otherwise be doubt as to whether more than one is meant use ཅི།*

6. In the case of *weights and measures* or in other cases where something FULL is implied, བཀང་། *kang* is used instead of ཅི། e.g. ཕོར་པ་བཀང་། *phor-pa kang*, A BOWL-FULL.

#### WORDS.

Man = མི་ *mi*.

Dog = བྱི་ *khyi*.

Woman = རྗེས་དམན་ *khyi-men*.

Cat = རྗིམི་ *ski mi*.

Please give = བཀོད་རོགས་

བཀོད་ nang-ro-nang.

Rupee = གོར་མོ་ gor-mo.

To me = ང་ལ་ nga-la.

And = དང་ tang.

Noise = གླད་ ke.

Do not make (of noise) = མ་

མུབ་ ma-gyap.

Country = ལུང་པ་ lung-pa.

Pleasant = རྩིད་པོ་ kyi-po.

Is = རེད་ re.

Wood = ཤིང་ shing.

Armful = བཅང་པ་བཅང་ pang-  
pa kang.

He = ཁོ་ kho.

To him = ཁོ་ལ་ kho-la.

Tibetan = བོད་པ་ pö-pa.

Note that the verb comes at the end of the sentence.

EXERCISE No. 1. (For reading and copying).

A man = མི་ཅིག་། mi-chi.

A woman = རྩེས་དམན་ཅིག་། kyi-men chi.

A dog and a cat = བྱི་ཅིག་དང་ཞི་མི་ཅིག་། khyi chi tang shi-mi  
chi.

Please give me a dog. (Lit. To me a dog please give) ང་ལ་

བྱི་ཅིག་བཀོད་རོགས་ཀྱང་། nga-la khyi chi nang-ro-nang.

Please give him a rupee ཁོ་ལ་གོར་མོ་ཅིག་བཀོད་རོགས་བཀོད་།

kho-la gor-mo chi nang-ro-nang.

Do not make a noise གླད་མ་མུབ་། ke ma-gyap.

It is a pleasant country. (*Lit.* country pleasant is) ལུང་པ་  
སྐྱིད་པོ་རེད། *lung-pa kyi-po re.*

Please give me an armful of wood. (*Lit.* To me wood an  
armful please give). ང་ལ་ཤིང་པང་པ་གང་གནང་རོགས་  
གནང་། *nga-la shing pang-pa kang nang-ro nang.*

He is a Tibetan. ཁོ་བོད་པ་རེད། *kho pö-pa re.*

EXERCISE No. 2. (For translation).

A dog. A man and a dog. A woman and a cat. Please  
give me a rupee. Please give him a cat.

II. *The Definite Article.*

7. As in the case of the indefinite article, so also in that  
of the definite article THE in English is often left unexpressed  
in Tibetan. Where expressed, འདི་ *di*, THIS and དེ་ *te*, THAT are  
used, though these represent demonstrative pronouns rather  
than the definite article. It follows therefore that འདི་ or  
དེ་ should not be used unless THE in the sentence really repre-  
sents THIS OR THAT.

8. Where THE refers to a noun previously mentioned, དེ་  
is used.

9. As in the case of ཅིག་ so also both འདི་ and དེ་ are  
placed after the noun or adjective which they qualify and  
take the case-inflection instead of the noun or adjective.

10. The particles ཀའ་ and བཞུ་ have the sense of THE when placed after numerals. Thus བཞུ་གཉིས་ཀ་ *nyi-ka*, THE TWO, BOTH; བདུན་ཀའ་ *diin-kha*, THE SEVEN. The ཀའ་ཁ་བཞུ་ *ka, kha, ka*, take the case-inflection similarly to འདི་ *di*.

WORDS.

Who = སུ་ *su*.

Boy = བུ་གུ་ *pu-gu*.

Good = ཡག་པོ་ *yak-po*.

Bhutanese = འབྲུག་པ་ *druk-pa*.

Wind = ལྷགས་པ་ *hlak-pa*.

Strong (of wind) = ཚ་པོ་ *tsha-po*.

Bring = འབྱེད་ཤོག་ *khe-sho*.

Food = ཁ་ལག་ *kha-la*.

EXERCISE No. 3.

The dog and the cat. ཁྱི་འདི་དང་ཞི་མི་འདི། *khyi di tang ski-mi di*.

Who is the man? (*Lit.* The man who is?) The man (*i.e.*, the man just mentioned) is a Tibetan. མི་འདི་སུ་རེད། *mi di su re*; མི་དེ་བོད་པ་རེད། *mi te pö-pa re*.

The boy is good. བུ་གུ་འདི་ཡག་པོ་རེད། *pu-gu di yak-po re*.

Who is the boy? The boy is a Bhutanese. བུ་གུ་འདི་སུ་རེད། *pu-gu di su re*; བུ་གུ་དེ་འབྲུག་པ་རེད། *pu-gu te druk-pa re*.

The wind is strong. ལྷགས་པ་ཚ་པོ་རེད། *hlak-pa tsha-po re.*

Bring the wood (or *some* wood). ཤིང་འབྲུར་ཤོག། *shing  
khe-sho.*

Bring the food. ཁ་ལག་འབྲུར་ཤོག། *kha-la khe-sho.*

EXERCISE No. 4.

The man. The man is a Bhutanese. Please give me wood.  
*Lit.* (To me the wood please give.) The wind is good.

## CHAPTER III.

### THE NOUN.

1. **Abstract Nouns** though used in the literary language are frequently avoided in the colloquial by the phrase being turned and an adjective employed instead of the abstract noun. Thus, THE CLEVERNESS OF THIS DOCTOR IS KNOWN TO ALL, ཡམ་ཚི་འདི་མཁས་པོ་ཡིན་པ་སྒང་ཁས་ཤེས་ཀྱི་རེད། *am-chhi di khe-po yim-pa gang-khe shing-ki-re*. Lit. ཡམ་ཚི་*am-chhi*, DOCTOR, འདི་*di*, THIS, མཁས་པོ་*khe-po*, CLEVER, ཡིན་པ་*yim-pa*, THAT HE IS, སྒང་ཁས་*gang-khe*, ALL, ཤེས་ཀྱི་རེད། *shing-ki-re*, KNOW.

When expressed ལོས་ *lō* is generally added to the adjectival root; e.g. ཆེ་ལོས་ *chhe-lō*, GREATNESS; ལྗང་ལོས་ *bom-lō*, THICKNESS. Certain abstract nouns are formed by joining together two contradictory words, thus, SIZE = ཆེ་ཆུང་*chhe-chhung*, lit. LARGE—SMALL; TEMPERATURE = ཚ་བྲང་*tsha-trang*, lit. HOT—COLD; QUALITY = བཟང་ངན་*śang-ngen*, lit. GOOD—BAD. Thus, WHAT IS THE SIZE OF THAT HOUSE? ཁང་པ་དེ་ཆེ་ཆུང་ག་འདྲས་རེད། *khang-pa te chhe-chhung kan-dre re*, lit. ཁང་པ་*khang-pa*, HOUSE, དེ་*te*, THAT, ཆེ་ཆུང་*chhe-chhung*, SIZE, ག་འདྲས་*kan-dre*, OF WHAT KIND, རེད་*re*, IS.

2. **Nouns denoting membership of a certain country, religion, profession, etc.**, are formed by adding བ་པོ་བ་བོ་མ་ or མོ་ *pa, po, pa, po, ma or mo*, to the name of the country, religion, etc., concerned. Thus, BHUTANESE = འབྲུག་པ་ *druk-pa*; CARPENTER = ཤིང་བཟོ་བ་ *shing-só-wa*; INHABITANT OF CHUMBI VALLEY (TROMO) = ལྷོ་མོ་བ་ *tro-mo-wa*; SERVANT = གཡོག་པོ་ *yok-po*; CHIEF = བཙོ་བོ་ *tso-wo*; མ་ and མོ་ when used in this connection sometimes denote the feminine gender, e.g. ལྷུང་པོ་ *gye-po* = KING, ལྷུང་མོ་ *gye-mo* = QUEEN. But, as noted below (para. 6), feminines are often denoted by one of the participles བ་པོ་བ་ or བོ་, thus, THIS WOMAN IS A TIBETAN, ལྷིས་དམན་འདི་བོད་པ་རེད། *kyi-men di pö-pa re*. བ་ and བོ་ are used instead of བ་ and པོ་ respectively when the preceding syllable ends in a vowel.

3. **Nouns denoting the agent** are usually formed by adding མཁན་ *khen* to the root of the verb, e.g. ཡོང་བ་ *yong-wa*, TO COME, ཡོང་མཁན་ *yong-khen*, THE PERSON WHO COMES. This termination མཁན་ corresponds to the termination *wala* in Hindustani, e.g. *ane-wala*. More rarely མི་ *mi* is used.

4. **Diminutives.**—These are not only formed by the addition of the words རྩུང་ *chhung*, or རྩུང་རྩུང་ *chhung-chhung*,

SMALL, to the noun, but in some cases also by the terminations

འུ། བྱ། or ལྷུག་ *u, ku, or thru*, e.g. དེའུ་ *di-u*, SMALL STONE

from དོ་ *do*, STONE; བྱ་བྱ། *pu-gu*, BOY from བྱ་ *pu*, SON;

བྱ་ལྷུག་ *čkap-thru*, CHICKEN from བྱ་ *ča*, FOWL. With the

diminutive in འུ་ the inherent *a* and the vowel *o* are changed

into *e*; e.g. དོ་ as above becomes དེའུ་. If the noun ends in

ག་, this is sometimes cut off and with འ་ forms the diminutive,

e.g. ལུག་ *lu*, SHEEP, ལུ་བྱ། *lu-ku*, LAMB.

5. **Gender.**—Rules as to gender are but loosely observed in colloquial Tibetan. In names of animals, trees, etc., the genders can be distinguished by the particles ཤོ་ *pho*, for masculine and མོ་ *mo*, for feminine. These precede the root of

the noun, e.g., ཤོ་ཤིང་ *pho-shing*, MALE TREE, མོ་ཤིང་ *mò-shing*,

FEMALE TREE. They are also used by themselves as nouns; e.g.

ཤོ་མོ་ *pho-mo*, MALES AND FEMALES.

6. In a limited number of words བ་ཤོ་བ་ཤོ་ denote the masculine and མ་མོ་ the feminine, the particles in such cases

following the noun, e.g. ལྷུ་ཤོ་ *se-po* = SON, ལྷུ་མོ་ *se-mo* =

DAUGHTER. But in numerous cases these six particles are used without denoting gender at all: e.g., ལྷ་མ་ *la-ma*, PRIEST;

ལྷ་མོ་ *wa-mo*, FOX, both male and female ; སྐྱེས་དམན་འདི་གྲོ་མོ་  
 བ་རེད། *kyi-men di tro-mo-wa re*, THIS WOMAN IS AN INHABI-  
 TANT OF THE CHUMBI VALLEY, གྲོ་མོ་བ་ *tro-mo-wa*, being used  
 both for male and female.

7. **Declension.**—The declension is simple, and is effected as in Hindustani by means of postpositions. Thus the accusative is the same as the nominative, the genitive takes གི་ or when the noun ends in a vowel more usually འི་, the dative ལ་ the agentive གིས་ or when the noun ends in a vowel more usually ས་ and the ablative �ནས། It will thus be seen that nouns ending in a consonant are declined somewhat differently from those ending in a vowel. One example of each is therefore given :—

Nom. and Acc.	གཡམ་གཤམ་	<i>ya,</i>	a yak.
Gen.	གཡམ་གཤམ་གི་	<i>yak-ki,</i>	of a yak.
Dat.	གཡམ་གཤམ་ལ་	<i>yak-la,</i>	to a yak.
Agent.	གཡམ་གཤམ་གིས་	<i>yak-ki,</i>	by a yak.
Abl.	གཡམ་གཤམ་ནས་	<i>yak-ne,</i>	from a yak.

8. With some verbs the accusative *may* be formed in ལ་, e.g.,  
 ཁྱོད་ལ་འཇུག་པའི་ལྷོ་ལྷོ་ལྷོ་། *khö nga-la dung-song*, HE  
 BEAT ME. Its use in these cases is optional. With other  
 verbs ལ་ cannot be used, e.g., ཁྱོད་ལྷོ་ལྷོ་ལྷོ་། (not ལྷོ་ལྷོ་ལྷོ་ལ་)  
 ཟ་གི་འདུག་། *khö top-chhe sä-ki du*, HE IS EATING FOOD.

9. In the *literary* language, if the noun ends in ད་བ་ or ས་ the genitive is formed by ཀྱི་ and the agentive by ཀྱིས་; if the noun ends in རྣ་ས་ར་ or ལ་ the genitive is formed by གྱི་ and the agentive by གྱིས། It is only when the noun ends in བ་ or ང་ that the genitive is formed by བྱི་ and the agentive by བྱིས། But in the colloquial བྱི་ and བྱིས་ respectively are, as a rule, used for all, especially by the lower classes, though it is more elegant to give the forms used in the literary language.

10. Nom. and Acc.	གཡོག་པོ་	<i>yok-po,</i>	a servant.
Gen.	གཡོག་པོའི་	<i>yok-pö,</i>	of a servant.
Dat.	གཡོག་པོ་ལ་	<i>yok-po-la,</i>	to a servant.
Agent.	གཡོག་པོས་	<i>yok-pö,</i>	by a servant.
Abl.	གཡོག་པོ་ནས་	<i>yok-po-ne,</i>	from a servant.

11. The plural is formed by adding to the nominative ཚོ་ (sometimes pronounced ཚོ་འི་) which, ending in a vowel, takes after it the postpositions of a noun that ends in a vowel. Thus:—

Nom. and Acc.	གཡམ་གཡམ་ཚོ་	<i>yak-tsho,</i>	yaks.
Gen.	གཡམ་གཡམ་ཚོའི་	<i>yak-tshö,</i>	of yaks.
Dat.	གཡམ་གཡམ་ཚོ་ལ་	<i>yak-tsho-la,</i>	to yaks.

Agent. གཡག་ཚོས་ *yak-tshö*, by yaks.

Abl. གཡག་ཚོ་ནས་ *yak-tsho-ne*, from yaks.

12. All plurals are declined as above. There are thus two forms of declension in the singular, but only one in the plural. It should be noted that when it is apparent from the context that the plural is intended, the singular form of the noun is used; thus, མི་ཁ་ཤས་ཡོང་གི་འདུག་ *mi kha-she yong-gi-du*, SOME MEN ARE COMING, lit. མི་ MEN ཁ་ཤས་ SOME ཡོང་གི་འདུག་ ARE COMING; མི་ not མི་ཚོ་ being used.

13. As regards the cases they are used in the ordinary way except that the agentive is employed in place of the nominative with *transitive* verbs, thus, གཡལ་པོས་ཁོ་རྒྱུང་གི་འདུག་ *yok-pö kho dung-gi-du*, THE SERVANT IS BEATING HIM, lit. གཡལ་པོས་ BY THE SERVANT, ཁོ་ HIM, རྒྱུང་གི་འདུག་ IS BEATING; but སང་ཉིན་གཡལ་པོ་འགྲོ་གི་རེད། *sang-nyi yok-po dro-ki-re*, THE SERVANT WILL GO TO-MORROW, lit. སང་ཉིན་ TO-MORROW, གཡལ་པོ་ THE SERVANT, འགྲོ་གི་རེད། WILL GO (see also POSTPOSITIONS, Cap. XI, paras. 1 to 3).

## WORDS.

Your ཁྱེད་རེད། = *khyö-re*.

My ངའི་ = *nge*.

Mother ཨ་མ་ = *a-ma*.

Phari ཕག་རི་ = *Phari*.

Lhasa ལྷ་ས་ = *hla-sa*.

Father པ་པ་ = *pa-pa*.

To catch ཟེན་པ་ = *sim-pa*.

Trader ཚོང་པ་ = *tshong-pa*.

One who catches ཟེན་མཁན་ =  
*sim-khen*.

Thief ཀུ་མ་ = *ku-ma*.

Are ཡོད་ = *yö*.

Here མདས་ (འདི་ཅུ་) = *de*.

Many = མང་པོ་ = *mang-po*.

Mule རྩ་ = *tre*.

Name མིང་ = *ming*.

### EXERCISE No. 5.

Your mother's cat. །ཁྱོད་རེའི་ཨ་མའི་ཞི་མི། *khyö-re a-me ski-mi*.

My servant will go ངའི་གཡོག་པོ་ཕག་རི་ནས། *nge yok-po phari ne*

from Phari to Lhasa. ལྷ་ས་ལ་འགྲོ་གི་རེད། *hla-sa lu dro-ki-re*.

My father is beating the dog. ངའི་པ་པས་བྱི་རྩུང་གི་འདུག། *nge pa-pe khyi dung-gi-du*.

The men who caught the thief are here. ཀུ་མ་ (ཀུ་མ་) ཟེན་མཁན་དེ་ཚོ་མདས་ (འདི་ཅུ་) ཡོད། *ku-ma sim-khen te-tsho de-yö*.

Many women are coming. སྐྱེས་དམན་མང་པོ་ཡོང་གི་འདུག། *khyi-men mang-po yong-gi-du*.

This is a male mule. འདི་ཕོ་རྩ་རེད། *di pho-tre re*.

This man has done the work. མི་འདིས་ལས་ཀ་འདི་བྱས་པ་རེད།

*mi di le-ka di che-pa re.* Lit. མི་འདིས་ *by this man,*

ལས་ཀ་འདི་ *the work,* བྱས་པ་རེད། *has done.*

EXERCISE No. 6.

My father's dog. Your mother's name. All the men are here (*lit.* men, the, all, here, are). That woman is beating your mule. Please give me food. He has taken service.

## CHAPTER IV.

### THE ADJECTIVE.

1. The adjective usually follows the noun and in this case takes the declension instead of the noun. If an article or demonstrative pronoun accompanies, it comes last of the three, and takes the declension, both noun and adjective in such case remaining in the nominative case. The declension of adjective, article or pronoun, follows the same rule as that of nouns. Thus, ཁང་པ་ཚུང་ཚུང་གི་ *khang-pa chhung-chhung-gi*, OF THE SMALL HOUSE, lit. ཁང་པ་ *house*, ཚུང་ཚུང་ *small* གི་ *of*; ཁང་པ་ ཚུང་ཚུང་དེའི་སྐང་ལ་བྱ་ཅིག་འདུག་ *khang-pa chhung-chhung te-i gang-la cha-chi du*, THERE IS A BIRD ON THE TOP OF THAT SMALL HOUSE; lit. ཁང་པ་ཚུང་ཚུང་དེའི་ *of that small house*, སྐང་ལ་ *on the top*, བྱ་ཅིག་ *a bird*, འདུག་ *is*. Should the adjective be put before the noun, it takes the genitive case, and the inflection is then taken by the noun if alone with the adjective, but by the article or demonstrative pronoun if such accompany. Thus, བོད་པའི་སྐྱེས་དམན་ལ་ *pö-pe kyi-men la*, TO THE TIBETAN WOMAN. བོད་པའི་སྐྱེས་དམན་དེ་ལ་ཁ་ལག་གནང་ཤིགས་གནང་། *pö-pe kyi-men te la kha-la nang-ro-nang*, PLEASE GIVE SOME FOOD TO THAT TIBETAN WOMAN; lit. བོད་པའི་སྐྱེས་དམན་དེ་ལ་ *to that Tibetan woman*, ཁ་ལག་ *food*, གནང་ཤིགས་གནང་། *please give*.

2. Most adjectives end in སོ་ *po*, which is but seldom changed to མོ་ *mo*, when used with a feminine noun, *e.g.* གོ་མ་དཀར་པོ་ཅིག་ *gö-ma ka-po chi*, A WHITE MARE. Note that དཀར་པོ་ *ka-po*, WHITE is not changed to དཀར་མོ་ *ka-mo*.

3. Several adjectives are formed from nouns—the noun being put in the genitive case, thus: ཤིང་གི་སྒྲུབ་བྱམ་ཅིག་ *shing-gi nak-pum chi*, A WOODEN INK-POT, lit. ཤིང་གི་ *of wood*, སྒྲུབ་བྱམ་ཅིག་ *an ink-pot*. བཀའ་གྲི་བཀའ་ *ser-kyi kao*, A GOLDEN CHARM BOX. Also from adverbs, the adverb being similarly put in genitive form, thus, འོག་གི་ཁང་མིག་ *ok-ki khang-mi*, LOWER ROOM, འོག་ meaning BELOW.

4. Other adjectives are formed from words repeated, thus:— གོ་གོ་ *gor-gor*, ROUND.

Others from words repeated with this difference that the first word has the inherent vowel *a*, the second a different vowel; *e.g.* འཁྱར་རེ་འཁྱོར་རེ་ *khyar-re khyor-re*, SHAKY, TOTTERING. Such repeated words are in the colloquial usually dissyllabic.

5. Adjectives denoting a negative such as those which in English begin with IN—, UN— or end with —LESS are occasionally rendered in Tibetan by མེད་ *me* or མེད་པ་ *me-pa*, following the noun concerned, *e.g.* བྱིས་མེད་ *thrim-me*, LAWLESS, *i.e.*

WITHOUT LAW ; དོན་དག་མེད་པ་ *tön-ta me-pa*, USELESS, lit. WITHOUT MEANING. They are however more frequently rendered by a negative. Thus : THIS IS UNFITTING = THIS IS NOT FITTING and is accordingly rendered འདི་འོས་པོ་མི་འདུག། *di ö-po-min-du*.

6. —ABLE, —IBLE are often expressed by ཉན་པ་, e.g. བ་ལག་འདི་ཟ་ཉན་པ་མི་འདུག། *kha-la di sa nyem-pa min-du*, THIS FOOD IS NOT EATABLE, i.e. IS NOT FIT FOR EATING, lit. བ་ལག་འདི་ ཟ་ཉན་པ་ EATABLE, མི་འདུག་ IS NOT. Where the meaning is that of READY FOR, use ཚོག་ or ཚོག་ཚོག་, e.g. བ་ལག་འདི་ཟ་ཚོག་ ཚོག་མི་འདུག། *kha-la di sa chho-chho min-du* THIS FOOD IS NOT YET READY TO BE EATEN.

7. The comparison of adjectives is formed by ལས་ *le=than*, more than, thus : དྭ་དེ་ལས་དྭ་འདི་ཆེན་པོ་རེད། *ta te-le ta di chhem-po re*, THIS HORSE IS BIGGER THAN THAT ONE, lit. དྭ་དེ་ལས་ more than that horse, དྭ་འདི་ this horse ཆེན་པོ་རེད་ is big. Note that the adjective itself remains unchanged. Some adjectives, e.g. ཡག་ག་ *yak-ka*, BETTER, མང་ང་ *mang-nga*, MORE ; ཆེ་བ་ *chhe-wa*, GREATER ; ལྗོས་པ་ *bom-pa*, THICKER have separate forms for the comparative. In such cases these are used with ལས་ in the same way as the adjective whose form does not

change, thus: ཏ་འདི་ཡག་ག་འདུག་ *ta di yak-ka du*, THIS IS THE BETTER HORSE; དེ་ལས་འདི་ཡག་ག་འདུག་ *te-le di yak-ka du*, THIS IS BETTER THAN THAT. Frequently the adjectival root is conjugated like a verb, thus; དེ་ལས་འདི་སྣོམ་གྱི་རིད། *te-le di bom-kyi re*, THIS IS THICKER THAN THAT.

8. The Superlative Degree of adjectives is formed either by ཤོས་ *shö* or by the words "more than all," "from among all." Thus: འདི་ཆེ་ཤོས་རིད། *di chhe-shö re*, THIS IS THE BIGGEST, གང་ཁའི་དགྱིལ་ནས་འདི་ཡག་པོ་རིད། *gang-khe kyi-ne di yak-po re*, THIS IS THE BEST, lit. གང་ཁའི་ *all*, དགྱིལ་ནས་ *from among*, འདི་ཡག་པོ་རིད། *this is good*. བམས་ཅད་ལས་རས་གོས་འདི་སྐབ་ཀྱི་རིད། *tham-che le re-gö di trap-kyi re*, THIS IS THE THINNEST COTTON-CLOTH, lit. བམས་ཅད་ལས་ *more than all*, རས་གོས་འདི་ *this cotton cloth*, སྐབ་ཀྱི་རིད་ *is thin*. Again, ཚང་མའི་ནང་ནས་འདི་རིང་པོ་རིད། *tshang-me nang-ne di ring-po re*, THIS IS THE LONGEST, lit. ཚང་མའི་ *all*, ནང་ནས་ *from among*, འདི་རིང་པོ་རིད། *this is long*.

9. Note that གང་ཁ། *gang-kha*, བམས་ཅད་ *tham-che* and ཚང་མ་ *tshang-ma* each mean *all*, and that དགྱིལ་ *kyi* and ནང་ *nang* mean *among* or *in*. They also govern the genitive case and follow it. (See below under Postpositions, Cap. XI).

## WORDS.

Son སུ་ *pu*.

Parents ཕ་མ་ *pha-ma*.

Iron ལྷགས་ *cha*.

Things, goods ཅ་ (ཚ་) ལག་  
*cha-la*.

Durable ཀྲོག་ཚེན་པོ་ *tro chhem-*  
*po*.

Fat ཤ་གྲུགས་པ་ *sha gyak-pa*.

Talk, speech སྐད་ཚེ་ *ke-chha*.

Foal རྟིག་གི་ (རྟི་ལུ་) *ti-gi*.

Brave སྡིང་ཚེན་པོ་ *nying*  
*chhem-po*.

སྡིང་ heart, ཚེན་པོ་ big.

Khampa, ཁམས་པ་ *kham-pa*,  
*i.e.* inhabitant of Kham  
(ཁམས་) large province in  
Eastern Tibet.

## EXERCISE No. 7.

This man is the son of good parents. མི་འདི་ཕ་མ་ལག་པོའི་སུ་རེད།  
*mi di pha-ma yak-pö pu re.*

Iron things are more durable than wooden things. ཤིང་  
གི་ཅ་ (ཚ་) ལག་ལས་ལྷགས་ཀྱི་ཅ་ (ཚ་) ལག་ཀྲོག་ཚེན་གི་རེད།  
*shing-gi cha-la le cha-kyi cha-la tro chhe-ki re.*

That fat woman is beating a foal. སྐྱེས་དམན་ཤ་གྲུགས་པ་དེས་  
རྟིག་གི་ (རྟི་ལུ་) ཅིག་རྟུང་གི་འདུག། *kyi-men sha gyak-pa*  
*te ti-gi chi dung-gi du.*

It is my white mare's foal. འདི་ངའི་ཚོད་མ་དཀར་པོའི་རྟིག་གི་  
(རྟི་ལུ་) རེད། *di nge gö-ma ka-pö ti-gi re.*

The Bhutanese are braver than the Chumbi Valley men, *lit.*  
 more than the Chumbi Valley men the heart of the  
 Bhutanese is big. གྲོ་མོ་བ་ལས་འབྲུག་པ་སྡིང་ཆེན་པོ་རེད།  
*tro-mo wa le druk-pa nying chhem-po re.*

The Khampas are the bravest Tibetans. བོད་པ་སྐད་ཁའི་དགུལ་  
 ཉམས་ཁམས་པ་སྡིང་ཆེ་གི་རེད། *pö-pa gang-khe kyi-ne kham-*  
*pa nying chhe-ki-re.*

This is nonsense (*lit.* useless talk). འདི་དོན་དག་མེད་པའི་སྐད་ཆ་  
 རེད། *di tön-ta me-pe ke-chha re.*

## EXERCISE No. 8.

This is the thickest. He is that fat man's son. Please give  
 me an iron ink-pot. Phari is colder than Lhasa. Many  
 Bhutanese will go to Lhasa. The man who caught the dog is  
 beating it.

## CHAPTER V.

### THE AUXILIARY VERB, "TO BE."

1. The conjugation of this verb is as follows:—

#### Present Indicative Tense.

##### *Affirmative form.*

ང་ཡིན་ *nga-yin* or ཡོད་ *yö*, I am.

ཁྱོད་ཡིན་ *khyö-yin* or ཡོད་ *yö* or རེད་ *re* or འདུག་ *du*, thou art.

ཁོ་ཡིན་ *kho-yin* or ཡོད་ *yö* or རེད་ *re* or འདུག་ *du*, he is.

ང་ཚོ་ཡིན་ *ngan-tsho yin* or ཡོད་ *yö*, we are.

ཁྱོད་ཚོ་ཡིན་ *khyön-tsho yin* or ཡོད་ *yö* or རེད་ *re* or འདུག་ *du*,  
ye are.

ཁོ་ཚོ་ཡིན་ *khon-tsho yin* or ཡོད་ *yö* or རེད་ *re* or འདུག་ *du*, they  
are.

2. ཡིན་ and རེད་ are used only in an *attributive* sense; ཡོད་ and འདུག་ are used primarily in the sense of *existing*, but are also sometimes used in an *attributive* sense. Thus:

ཀུ་ (ཀུན་) མ་ཟེན་མཁན་ང་ཡིན། *ku-ma sim-khen nga yin*, I AM  
THE MAN WHO CAUGHT THE THIEF. *I am (exist) here*, ང་མདས་  
(འདི་ཅུ་) ཡོད། *nga de yö*, never ང་མདས་ (འདི་ཅུ་) ཡིན། *nga*

*de yin.* HE IS GOOD, ཁོ་ཡག་པོ་རེད། *kho yak-po re* or ཁོ་ཡག་པོ་འདྲུག། *kho yak-po du.*

### 3. Negative form.

ང་མཉམ་ (མིན་) *nga men* or མིང་ *me*, I am not.

ཁྱོད་མིང་ *khyö me* or མ་རེད་ *ma-re* or མི་འདྲུག། *min-du*, thou art not.

ཁོ་མིང་ *kho-me* or མ་རེད་ *ma-re* or མི་འདྲུག། *min-du*, he is not.

ང་ཚོ་མཉམ་ (མིན་) *ngan-tsho men* or མིང་ *me*, we are not.

ཁྱོད་ཚོ་མིང་ *khyön-tsho me* or མ་རེད་ *ma-re* or མི་འདྲུག། *min-du*, ye are not.

ཁོ་ཚོ་མིང་ *khon-tsho me* or མ་རེད་ *ma-re* or མི་འདྲུག། *min-du*, they are not.

The distinction between མིང་ and མིན་ (མིན་) is the same as between ཡིང་ and ཡིན།

e.g. ཡི་གེ་འདི་བྲིས་མཁན་ང་མིན་ (མིན་) ཁོ་ཡིན། *yi-ge di tri-khen nga men kho yin*, IT IS HE, NOT I, THAT WROTE THIS LETTER (lit. THE WRITER OF THIS LETTER, I AM NOT, HE IS).

The negative form is ཡིང་བ་མ་རེད། *yo-wa-ma-re*, e.g. ཁོ་ཡག་པོ་མི་འདྲུག། *kho-yak-po min-du*, HE IS (I KNOW) NOT GOOD. ཁོ་ཡག་པོ་ཡིང་བ་མ་རེད། *kho yak-po yo-wa-ma-re*, HE IS (I UNDERSTAND) NOT GOOD.

4. IS, ARE, WAS, WERE, joined to other verbs, or in the sense of THERE IS, THERE ARE, THERE WAS, THERE WERE, may be expressed by ཡོད། འདུག། or ཡོད་པ་རེད་ *yo-wa-re*. As a general rule it may be said that ཡོད་ means IT IS THERE; I SAW IT THERE AND KNOW THAT IT IS STILL THERE. འདུག་ means I SAW IT THERE, BUT AM NOT SURE WHETHER IT IS STILL THERE OR NOT. ཡོད་པ་རེད་ means I DID NOT SEE IT, BUT, UNDERSTAND THAT IT IS THERE, *e.g.*, THE DALAI LAMA IS RESIDING AT LHASA NOW-A-DAYS, ལྷོ་བས་མགོན་པོ་ཆེ་དང་སང་ལྷ་ས་ལ་བཞུགས་གནས་འཇགས་ཡོད། *kyam-gön rim-po-chhe teng-sang hla-sa la shü-den-ja yö*. This means "I saw the Dalai Lama at Lhasa and know that he is still residing there." If we substitute འདུག་ for ཡོད། it means "I saw the Dalai Lama at Lhasa, but am not sure whether he is still residing there." With ཡོད་པ་རེད་ instead of ཡོད་ it means "I understand that the Dalai Lama is residing at Lhasa."

5. To form the interrogative add བས་ or པ་ to ཡོད། ཡིན། རེད་ or མེད་, *e.g.* ཡོད་པས། *yö-pe*, ཡིན་པས། *yim-pe*; འདུག་ *du*, forms འདུག་པས་ (པས་) *duk-ke*, according to the ordinary rule for reduplication. [Cap. I, para. 27 (b).] Thus, མི་འདི་ཡག་པོ་རེད་པས། *mi di yak-po re-pe?* IS THIS MAN GOOD? མི་དེ་ནང་ལ་ཡོད་པས་ *mi te nang-la yö-pe*, IS THE MAN AT

HOME? (lit. IS THE MAN INSIDE?). The interrogative particle is often omitted where the existence of an interrogative pronoun, *who, what, where, etc.*, shows that an interrogation is intended, e.g. མི་འདི་སྤུ་རེད། *mi di su re*, WHO IS THIS MAN?

6. The *imperfect indicative, I was*, and the *perfect indicative, I have been*, are the same as the present indicative, the adverb ལྔོན་ལ་ *ngen-la*, FORMERLY or other adverb of time being placed in front. Thus, མི་འདི་ཡག་པོ་རེད། *mi di yak-po re*, THIS MAN IS GOOD. ལྔོན་ལ་མི་འདི་ཡག་པོ་རེད་ད་ལྟ་ཡག་པོ་མ་རེད། *ngen-la mi di yak-po re tan-da yak-po ma-re*, THIS MAN FORMERLY WAS GOOD; NOW HE IS NOT GOOD. །འཇམ་སང་དང་མཉམ་དུ་བྱེད་མེད། *khe-sa nga tang nyam-tu khyö me*, YOU WERE NOT WITH ME YESTERDAY. If the sense is clear from the context the adverb of time may be omitted.

7. The *future* is ཡོང་ *yong*, which is the same for all persons, singular and plural, thus, ང་ཡག་པོ་ཡོང་ *nga yak-po yong*, I WILL BE GOOD; །ཁོ་ཚོ་ཡག་པོ་ཡོང་ *khon-tsho yak-po yong*, THEY WILL BE GOOD. For the negative insert མི་ *mi* before ཡོང་ *yong*, thus, །བྱེད་ཡག་པོ་མི་ཡོང་ *khyö yak-po mi-yong*, YOU WILL NOT BE GOOD. Interrogative ཡོང་ངམ་ (ངམ་) *yong-nga* or ཡོང་ང་ (ངམ་) *yong-nga*.

8. The *conditional* is ཡོད་ན་ *yö-na*, or འདུག་ན་ *du-na*, for all

persons, singular and plural, past and present ; thus, ང་ཡག་  
 བོ་ཡོད་ན་ *nga yak-po yö-na*, IF I AM GOOD, OR, IF I WERE GOOD ;  
 ཁྱོད་ཡག་པ་ཡོད་ན་ *khyö yak-po yö-na*, IF THOU ART GOOD, OR, IF  
 THOU WERT GOOD. The negative is མེད་ན་ *me-na*, e.g. ཁྱོད་ཡག་  
 བོ་མེད་ན་ *kho yak-po me-na*, IF HE IS (OR WAS) NOT GOOD.

9. The infinitive and verbal noun are formed from the  
 root with པ་ added ; i.e. ཡོད་པ་ | *yö-pa*, ཡིན་པ་ | *yim-pa*, TO BE,  
 THE BEING, TO HAVE BEEN, THE HAVING BEEN, TO BE ABOUT TO BE.  
 The context tells whether they are present, past or future ;  
 e.g. མི་འདི་ཡག་པོ་ཡིན་པ་ངས་གོ་བྱུང་། | *mi di yak-po yim-pa nge*  
*ko chung*, I HAVE HEARD THAT THIS MAN IS GOOD ; ལྷོན་ལ་མི་འདི་  
 ཡག་པོ་ཡིན་པ་གོ་བྱུང་ལྟེ་ད་མི་ངན་བྱས་ཤག། | *ngen-la mi di yak-po*  
*yim-pa ko chung-te ta mi-ngen che sha*, I HEARD FORMERLY THAT  
 THIS MAN WAS GOOD, BUT NOW HE HAS BEHAVED BADLY (lit. HAS  
 ACTED THE BAD MAN).

10. The present participle is rendered by ཡོད་དུས་ *yö-tü*,  
 negative མེད་དུས་ *me-tü*, lit. *at the time of being*, ང་ཡག་པོ་ཡོད་  
 དུས་ *nga yak-po yö-tü*, WHEN I AM (OR WAS) GOOD ; ཁྱོད་ཡག་  
 བོ་མེད་དུས་ *kho yak-po me-tü*, WHEN HE IS (OR WAS) NOT GOOD.  
 This participle is also rendered by ཡོད་པའི་དུས་ལ་ *yö-pe tü-la*,  
 lit. AT THE TIME OF BEING OR by ཡོད་པ་དང་ *yö-pa tang*. Past

time to be distinguished by adding ཟློན་ལ་ *ngen-la*, as with the imperfect and perfect indicative.

11. The *past participle* is formed by ཡོད་ནས་ *yö-ne*, negative མེད་ནས་ *me-ne*; e.g. ཁྱེད་ཡག་པོ་ཡོད་ནས་ *khyö yak-po yö-ne*, THOU, HAVING BEEN GOOD; ཁོ་ཚོ་ཡག་པོ་མེད་ནས་ *khon-tsho yak-po me-ne*, THEY, NOT HAVING BEEN GOOD.

12. ཡོད་མཁན་ *yö-khen*, or ཡོད་པ་ *yö-pa*, forms a participle used in an agentive sense. (See Cap. III, para. 3.) Thus, མི་འདི་ཡོན་ཏན་ཡོད་མཁན་ཅིག་རེད། *mi di yön-ten yö-khen chi-re*, THIS MAN IS A LEARNED ONE.

13. This verb has no imperative of its own. The sense of the imperative is often supplied by བྱས་ pronounced *chi*—negative མ་བྱེད་ *ma-che*, these being the imperative of the verb བྱེད་པ་ *che-pa*, TO DO; thus, ལྷག་ས་པ་མ་བྱེད་ *luk-pa ma-che*, DO NOT BE STUPID.

14. For denoting *vagueness* or *generality*, ཡོང་ *yong*, may be used, e.g. བོད་ལ་ལུག་མང་པོ་ཡོང་ *pö la lu mang-po yong*, THERE ARE MANY SHEEP IN TIBET.

15. ཡོད་ *yö*, is also used to denote *having*, *possessing*, with the subject in the dative. Thus, ཁྱེད་ལ་ན་ཡོད་པས། *khyö-la ta yö-pe?* HAVE YOU A HORSE? ཟློན་ལ་ཡོད་དམེད། *ngen-la yö ta*

me, I HAD ONE, BUT I HAVE NOT GOT IT NOW. The ལ་ may also be omitted, thus: ཁྱོད་ཏོ་ཡོད་པས། *kyö ta yö-pe?*

16. For, *potential, permissive, hortative and optative* forms of the auxiliary verb as well as for such expressions as "IN ORDER TO BE," IT IS PREPARED FOR, IT IS PROBABLE, IT IS SUITABLE FOR, see Chapter VII. FOR BECAUSE IT IS, see Chapter VI.

17. In conclusion, it should be noted that Tibetan sometimes employs another verb where the verb *to be* is employed in English; e.g. ཁྱོད་རེའི་ཨ་མ་ལྷ་ས་ལ་བསྐྱུང་འདུག། *kyö-re a-ma hla-sa la de-du*, YOUR MOTHER IS (lit. IS REMAINING) AT LHASA.

### WORDS.

He = ཁོ་རང་ *kho-rang*.

Is staying = བསྐྱུང་འདུག། *de-du*.

Pen = རྩུ་གུ་ *nyu-gu*.

When grown up, *lit.* when the years rise = ལོ་ལོང་ན་ *lo-long-na*.

Call, *lit.* make come = འོག།

ཤེས་ (ཤེད་) *sho chi*.

Monk = རྩ་པ་ *tra-pa*.

Where = ཀ་པ་ *ka-pa*.

Boy = རྩུ་གུ་ *pu-gu*.

Darjeeling = རོ་རྩེ་གླིང་ *Dor-je-ling*.

Will be a thief, *lit.* will steal = ཀློ་ (ཀློན་) མ་ཀློ་ཡོང་ *ku-ma ku-yong*.

Two = བཅིས་ *nyi*.

Tall, *lit.* long body = བཟུགས་ སྤོང་པོ་ *suk-po ring-po*.

Many = མང་པོ་ *mang-po*.

Chinaman = གྲུ་མི་ *gya-mi*.

The Chumbi Valley = གྲུ་མོ་ *tro-mo*.

At home, *lit.* within = ནང་ལ་ *nang-la*.

## EXERCISE No. 9.

When he is (or was) at home. ཁོ་རང་ནང་ལ་ཡོད་དུས། *kho-rang nang-la yö-tü.*

He is (*lit.* is staying) at Darjeeling. ཁོ་དོ་ཇི་ལྷིང་ལ་བསྐྱུང་འདུག།  
*kho Dor-je-ling-la de du.*

This is not my pen ; it is yours. འདི་ངའི་རྩུ་གུ་མ་རེད། བྱོད་རེའི་  
རེད། *di nge nyu-gu ma-re, khyö-re re.*

He was a thief ; now he is a good man. ལྷོན་ལ་ཁོ་ཀུ་མ་རེད་ད་  
ཡག་པོ་རེད། *ngen-la kho ku-ma re, ta yak-po-re.*

If he is at home, call him here. ཁོ་ནང་ལ་འདུག་ན་མདས་ (འདི་ཅུ་)  
ཤོག་བྱིས་ (བྱེད་)། *kho nang-la du na, de sho chi.*

He has been a monk, but is now a trader.<sup>1</sup> ལྷོན་ལ་ཁོ་གྲུ་པ་རེད་  
ད་ཚོང་པ་རེད། *ngen-la kho tra-pa re, ta tshong-pa re.*

When the boy is grown up, he will be a thief. བུ་གུ་འདི་ལོ་ལོང་  
ན་ཀུ་མ་ཀུ་ཡོང་། *pu-gu di lo-long-na, ku-ma ku-yong.*

I have two ponies. ང་ལ་དྲ་གཉིས་ཡོད། *nga-la ta nyi yö.*

You are tall. བྱོད་གཟུགས་པོ་རིང་པོ་རེད། *khyö suk-po ring-po re.*

Are there many Chinamen in the Chumbi Valley ? བློ་མོ་ལ་  
ཀྱུ་མི་མང་པོ་ཡོང་ངས། *tro-mo la gya-mi mang-po yong-  
nge ?*

<sup>1</sup> A common transition among Tibetans.

Where is my mother ? ཇའི་ཨ་མ་གཤམ་བཟླ་དེ་དུག། *nge a-ma*  
*ka-pa de du ?*

EXERCISE No. 10.

A boy is here. This man is stupid. I am at home. If he has a good dog. He is not at home. Are all the men here? When I was in Darjeeling. The monk is cleverer than the trader. The trader's father is the cleverest.

## CHAPTER VI.

### The Verb.

1. The Tibetan verb denotes *an impersonal action, a state of being, doing, happening, etc.*, and is in effect a verbal noun. Thus: ཁོས་ལུག་ག་ཟ་གི་འདུག། *khö luk-sha sa-ki-du*, HE IS EATING MUTTON, *lit.*, BY HIM, AS REGARDS MUTTON, AN EATING IS; ཚོང་པ་དེ་སང་ཉིན་བསྐྱེབས་ཡོང་། *tshong-pa te sang-nyi lep-yong*, THE TRADER WILL ARRIVE TO-MORROW, *lit.*, AS REGARDS THE TRADER, TO-MORROW, AN ARRIVING WILL BE.

2. There is no separate inflection in the verb itself, by which one can distinguish between the singular and plural numbers, or between the active and passive voices. Even the different tenses are often the same in the colloquial as used by ordinary, uneducated persons. By the accompanying noun or pronoun one can tell whether the singular or plural is meant. The accompanying auxiliary verb, and sometimes an alteration in the root, gives the tense. From the context and from the inflexion of the noun or pronoun, if any, one must judge whether the voice is active or passive. The infinitive, participles and some of the tenses are formed by adding monosyllabic particles, *e.g.* ར། རས། ཅུས། etc. to the root.

3. The verbal root-inflections, *i.e.* the changes in the roots of the verbs for different tenses, are of less importance than they otherwise would be, since in the colloquial of uneducated persons the great majority of verbs use the perfect root for all tenses. Thus, the verb *to put in* has in the literary language four roots, *viz.* :—

Present	root	འདུག་	<i>ju.</i>
Perfect	do.	བཅུག་	<i>chu.</i>
Future	do.	བཀུག་	<i>sku.</i>
Imperative	do.	ཚུག་	<i>chhu.</i>

But the ordinary colloquial employs the perfect root བཅུག་ for all the tenses.

4. The exceptions to the above rule are : —

(a) Verbs, the present root of which end in the inherent འ or ར, usually make this present root for the present indicative, future indicative formed by གི་ཡིན་ *ki-yin*, negative form of the imperative, present participle, agentive participle, present infinitive, and verbal noun, e.g. ཟ་གི་འདུག། *sa-ki-du*, HE IS EATING, from the present root ཟ་ not ཟ་བཅས་ཀྱི་འདུག། *se-kyi-du*; ལྷ་གི་རེད། *sku ki-re*, HE WILL REQUEST, from the present root ལྷ་ not ལྷས་ཀྱི་རེད། *skü-kyi-re*, from the perfect root ལྷས། But བསྐོས་ཀྱི་འདུག་ *kö-kyi-du*, HE APPOINTS, from the perfect root བསྐོས་ not སྐོས་ཀྱི་འདུག་ *ko-ki-du*, from the present root སྐོ།

Well-educated Tibetans use the present root of most verbs for those parts of the verb, which are detailed in (a) above. And, as the student improves, he will learn to do the same.

(b) Incompound verbs, of which the second verb is བཀྱང་བ་ *nang-wa* (such verbs are used in the honorific language), the

first verb keeps the present root as a rule in all tenses ; *e.g.*

གཏོང་ང་ (བ་) གནང་བ་ *tong-nga nang-wa*, TO SEND, *hon.*

(c) In the imperative the root is sometimes changed. This is dealt with below in the paragraph on the imperative (see para. 12).

(d) As regards those verbs whose present and perfect roots have the same pronunciation, it is immaterial whether we write the present or perfect root. The present root is therefore written for these, both in the grammar and dictionary, in order to avoid the necessity of adding the literary spelling in brackets in such cases.

5. The student is warned against using the different roots for the present, future, perfect and imperative given in general dictionaries. These hold good only for the literary language and would often lead him astray in the colloquial. For instance, the Lhasa man, educated or uneducated, will always say བཏབ་ཀྱི་འདུག། *tap-kyi-du*, HE SOWS (the field), never འདེབས་ཀྱི་འདུག། *dep-kyi-du* ; བཏབ་ being the perfect and འདེབས་ the present root.

So also always ཉོས་ཡོང་། *nyö-yong*, HE WILL BUY, from the perfect root ཉོས་ never ཉོ་ཡོང་། *nyo-yong*, from the future root ཉོ།

6. For simple conversation the perfect root is the most important. We will now consider each mood and tense in detail.

7. ལུག་པ་ *luk-pa*, TO POUR.

## Present Indicative.

།ངས་ *nge* or ང་ཚོས་སླུབ་གི་ཡིད་ *ngan-tshö luk-ki-yö*, I (or we)  
pour (or am pouring).

ཁྱོད་རིས་ (ཀྱིས་) *khyö-re* or ཁྱོད་ཚོས་སླུབ་གི་འདུབ་ *khyön-tshö  
luk-ki-du*, you (or ye) pour (or are pouring).

ཁོས་ *khö* or ཁོ་ཚོས་སླུབ་གི་འདུབ་། *khon-tshö luk-ki-du*, he (or  
they) pours (or is pouring).

The ཡིད་ and འདུབ་ are often omitted, e.g. ཁོས་སླུབ་གི་ *khö  
luk-ki*, he is pouring.

Note that the agentive case of the pronoun is employed, this being a transitive verb. (Chapter III, para. 13).

8. **Imperfect Indicative.**—This (*I was pouring, etc.*), like that of the auxiliary verb, is the same as the present with ལྟོན་ལ་ *ngen-la* or other adverb of time added.

9. **Perfect Indicative.**— །ངས་ *nge* or ང་ཚོས་སླུབས་ག་  
(ག་) ཡིན་ *ngan-tshö luk-ka-yin*, I (or we) poured (or have  
poured).

ཁྱོད་རིས་ (ཀྱིས་) *khyö re* or ཁྱོད་ཚོས་སླུབས་ག་ (ག་) རིད་ *khyön-  
tshö luk-ka-re*. You (or ye) poured (or have poured).

ཁོས་ *khö* or ཁོ་ཚོས་སླུབས་ག་ (ག་) རིད་ *khon-tshö luk-ka-re*.  
He (or they) poured (or have poured).

Note the reduplication of the ག་ after སླུབས་; also that, as in the case of the auxiliary verb, where ཡིད་ is used

for the 1st person, འདུག་ is ordinarily used for the 2nd and 3rd, and where ཡིན་ for the 1st person རེད་ for the 2nd and 3rd. The perfect is also rendered by བྱུང་ or སོང་ and sometimes by འདུག་ added to the root of the verb, and the same for all persons, thus, རས་གོ་བྱུང་ | *nge ko-chung*, I HEARD; ཁོ་གི་སོང་ | *kho shi-song*, HE DIED.

Note also here the difference of root referred to in para. 4 (a) of this chapter; ཁོས་བྱུ་གི་འདུག་ *khö sku ki-du*, HE IS PETITIONING, but ཁོས་བྱས་པ་རེད་ *khö skü-pa re*, HE HAS PETITIONED.

10. **Pluperfect.**—This (I HAD POURED, etc.) is translated in the same way as the perfect, just as the imperfect is translated in the same way as the present. The context will sometimes include an adverb of time, and will in any case usually show whether the perfect or pluperfect is intended.

11. **Future Indicative.**— རས་ *nge* or ར་ཚོས་སྐྱུག་གི་ཡིན་ *ngan-tshö luk-ki-yin*, I (or we) will pour.

ཁྱོད་རེས་ (ཀྱིས་) *khyö-re* or ཁྱོད་ཚོས་སྐྱུག་གི་རེད་ *khyön-tshö luk-ki-re*, you (or ye) will pour.

ཁོས་ *khö* or ཁོ་ཚོས་སྐྱུག་གི་རེད་ *khon-tshö luk-ki-re*, he (or they) will pour.

ཡོང་ *yong* added to the perfect root of the verb may also be used for all persons, thus, རས་སྐྱུག་ས་ཡོང་ *nge luk-yong*, I WILL

POUR; ཁོ་ཚོས་སླུགས་ཡོང་ *kham-tshö luk-yong*, THEY WILL POUR. Neither the present nor the future root is used with ཡོང་ in this sense, e.g. I WILL BUY རས་ཉོས་ཡོང་ | *nge nyö-yong*, not རས་ཉོ་ཡོང་ | *nge nyo-yong*. I WILL DO THIS WORK རས་ལས་ཀ་ འདི་བྱས་ཡོང་ | *nge le-ka di che yong*; བྱས་ the perfect root is used, not བྱེད་ the present root, nor བྱ་ the future root. THE ICE WILL MELT RAPIDLY. བྱལ་པ་མ་གྲོགས་པོ་བརྒྱས་ཡོང་ | *khyak-pa gyok-po shü-yong*. Here again the perfect root བརྒྱས་ *shü* is used, not བྱེད་ *shu*, the present root, nor བྱུ་ *shu*, the future root.

12. **Imperative.**— In literary Tibetan many verbs have a separate root for the imperative as well as for the present, future and perfect tenses, and such roots are given in general dictionaries. But in the colloquial the imperative is usually the present or perfect root of the verb. When the root contains an inherent *a* or  $\sim$  this is often changed to  $\sim$ ; e.g. མིག་ལྟོས་ *mik-tö*, LOOK! from present root ལྟོ་ *ta*.

SEND THIS MAN! མི་འདི་གཏོང་ | *mi di tong*.<sup>1</sup>

BUY THIS THING! སྐྱད་ལག་འདི་ཉོས་ | *cha-la di nyö*.<sup>2</sup>

<sup>1</sup> Present root.

<sup>2</sup> Perfect and imperative root.

TELL (YOUR) PETITION! ལྷན་བྱ་བུས། *nye-sku skü.*<sup>1</sup>

SOW THIS FIELD! ཞིང་ཁ་འདི་བདབ། *sking-kha di tap.*<sup>2</sup>

In addressing servants, coolies and others of low rank ཤིག་ *shi* is often added, e.g. *Pour!* ལུགས་ཤིག་ *luk-shi.*

In addressing persons of somewhat better position རོགས་གནང་ *ro-nang*, and རོགས་བྱེད་ *ro-che*, the former being the slightly more polite of the two, are substituted for ཤིག་། Thus,

ལུགས་རོགས་གནང་། *luk-ro-nang*, PLEASE POUR. Other particles used after the *imperative* to soften it are དང་ pronounced *ta* and ཨ་ *a*. These soften the order, but are not quite so

polite as རོགས་གནང་ *ro-nang* or རོགས་བྱེད་ *ro-che*, e.g. ལྟོས་དང་ *tö-ta*, DO LOOK! འོ་ན་རྒྱལ་ཨ། *o-na gyu-a*, WELL, YOU MAY GO.

མདས་ཤོག་ཨ། *de sho-a*, COME HERE, DO. ཁོ་ལ་དྲིས་རོགས་གནང་། *kho-la tri-ro-nang*, PLEASE ASK HIM.

13. The negative of the imperative is formed by putting མ་ *ma* before the imperative, e.g.

DO NOT SEND THIS MAN, མི་འདི་མ་བཏོང་། *mi-di ma-tong.*

DO NOT BUY THIS THING, ཇུད་ལག་འདི་མ་ཉོ། *cha-la di ma-nyo.*

<sup>1</sup> Perfect root.

<sup>2</sup> Perfect root.

DO NOT TELL (YOUR) PETITION, ལྷན་ལྷུ་མ་ལྷུ། *nye-sku ma-sku.*

DO NOT SOW THIS FIELD, རྗིང་ཁ་འདི་མ་བདེ། *sking-khu di ma-tap.*

It will be noted from the above examples that verbs ending in ལྷ or ལྷ usually take the perfect root for the positive imperative and the present root for the negative imperative. Verbs ending in inherent *a* also take the present root for the negative imperative, e.g. མིག་མ་ལྷ་ *mik-ma-ta*, DO NOT LOOK.

ཤ་མ་ཟ་ *sha-ma-sa*, DO NOT EAT MEAT. Those verbs, which form irregular imperatives, take the present root for the negative, e.g. ཤོག་ *sho*, COME! མ་ཡོང་ *ma-yong*, DO NOT COME!

གྱུག་ *gyu*, GO! མ་འདྲོ་ *man-dro*, DO NOT GO!

14. It should be noted also that verbs of *telling, ordering* and the like govern the imperative, thus, ཁོ་ཕག་རི་ལ་སྤོད་ལབ་ ཤིག། *kho pha-ri la dö lap shi*, TELL HIM TO STAY AT PHARI, lit. TELL HIM STAY AT PHARI.

15. **Conditional Tenses.**—They are formed thus: Present Conditional, IF HER SON IS ILL THE MOTHER WILL BE GRIEVED, ལུ་འདི་ན་ན་ (if ill) ལ་མས་སྤུག་བསྐྱལ་བུས་ཡོང་ *pu di na-na a-me duk-nge che-yong* (WILL BE GRIEVED, lit. WILL MAKE GRIEF). Past Conditional, IF I HAD KNOWN YESTERDAY, I WOULD HAVE GIVEN IT, ཁས་ས་ *khe-sa* (YESTERDAY) འས་ཏ་གོ་ན་ *nge ha-ko-na* (IF I HAD KNOWN) བསྐྱེད་ར་ (བ་) ཡོད། *te-ra-yö* (WOULD HAVE GIVEN). Note that both for the present and the past the clause begin-

ning with *if* takes ན་ added to the root of the verb ; that the second clause, as in English, takes the future, when joined to a present conditional clause ; and that, when joined to a past conditional clause, the second clause takes the perfect indicative changing ཡིན་ into ཡོད་ and རེད་ into འདུག་ Thus, IF HE HAD KNOWN YESTERDAY, HE WOULD HAVE GIVEN IT. ཁས་ས་ཁོས་

ཉ་གོན་བཟུང་ར་ (བ་) འདུག། *khe-sa khö ha-ko-na te-ra-du.*

16. AS, BECAUSE, SINCE is expressed by ཅང་, e.g. བྱས་མ་བྱུབ་ཅང་ངས་བྱས་པ་ཡིན། *khyön-tshö cke ma-thup-tsang nge cke-pa-yin.* AS YOU COULD NOT DO IT, I DID IT. འདི་ཆེ་དྲག་ཅང་སྐྱེག་གི་མ་རེད། *di chhe-tra-tsang drik-ki ma-re.* THIS WILL NOT DO AS IT IS TOO LARGE.

Note that the adjectival root ཆེ་ is here conjugated as a verb (see Chap. IV, para. 7).

17. **Present Participle.** This is formed by adding དུས་ *tü* to the root, e.g. ཁོས་དྲེ་བརྟུངས་དུས་མི་ཅིག་བསྐྱེབས་སོང་། *khö tre dung-tü mi chi lep-song*, WHILE HE WAS BEATING THE MULE, A MAN ARRIVED. Or དུས་ལ་ may be added to the infinitive (see para. 23 below), the latter being put in the genitive ; e.g. ཁོས་དྲེ་བརྟུངས་པའི་དུས་ལ་. *khö tre dung-pe tü-la*, etc. This participle may also be formed by adding པ་དང་ or བ་དང་ to the root, e.g. ཁོས་དྲེ་བརྟུངས་པ་དང་མི་ཅིག་བསྐྱེབས་སོང་། *khö tre dung-pa-tang mi chi lep-song.*

18. **Past Participle.**—Formed by adding རྣམ་ *ne* to the perfect root, e.g. ཚུ་ལྷུགས་རྣམ་ *chhu luk-ne*, HAVING POURED OUT THE WATER. It takes also the place of a pluperfect and a gerund. Thus: HE HAS BECOME RICH BY TRADING, ཁོ་ཚོང་བརྒྱུ་བ་རྣམ་ཕྱུག་པོ་བྱུང་ང་ (བ་) རེད། *kho tshong gyap-ne chhuk-po chkung-nga-re*. ཁོ་ (he) ཚོང་བརྒྱུ་བ་རྣམ་ (having traded) ཕྱུག་པོ་ (rich) བྱུང་ང་ (བ་) རེད། (has become). AFTER HE HAD WRITTEN THE LETTER, HE DESPATCHED IT. ཁོས་ཡི་གེ་བྲིས་རྣམ་ (having written) བཏང་ང་ (བ་) རེད། *khö yi-ge tri-ne tang-nga-re*. This རྣམ། རྣ་ the conditional and ཏུས་ the present participle make up largely for the poverty of the Tibetan language in conjunctions.

19. **Agentive Participle.**—Formed by རྣམ། མཁམ། བ་ or བ་ added to the root. These Agentive participles may have either a past, a present or a future signification. རྣམ་ and མཁམ་ are used with animate objects and have an active signification. བ་ or བ་ when used with animate objects denote the passive. With inanimate objects བ་ or བ་ are used in preference to རྣམ་ or མཁམ། བ་ is used after vowels and ང་ ར་ or ལ་; བ་ after the other final consonants. EXAMPLES :

—THE MESSENGER WHO WENT YESTERDAY. བས་ས་འགྲོ་ངན་  
(མཁན་) བང་ཆེན་དེ། *khe-sa dro-ngen pang-chhen te.*

THE MESSENGER WHO WILL GO TO-MORROW. སང་ཉིན་འགྲོ་ངན་  
(མཁན་) བང་ཆེན་དེ། *sang-nyi dro-ngen pang-chhen te.*

THE MAN WHO SENT THE LETTER YESTERDAY. བས་ས་ཡི་གེ་གཏོང་  
ངན་ (མཁན་) མི་དེ། *khe-sa yi-ge tong-ngen mi te.*

THE LETTER WHICH WAS SENT YESTERDAY. བས་ས་བཏང་ངའི་  
(བའི་) ཡི་གེ་དེ། *khe-sa tang-nge yi-ge te.*

THE MAN WHO WAS SENT YESTERDAY. བས་ས་བཏང་ངའི་ (བའི་)  
མི་དེ། *khe-sa tang-nge mi te.*

It will be noticed from the above examples that ངན་ and མཁན་ do not usually take the genitive case.

20. **Verbal Noun.**—Either takes the infinitive form or is formed by adding ཡ་ *ya* to the root, e.g. བྱོས་ཡ་ *trö-ya*, THE RUNNING AWAY from བྱོས་པ་ *trö-pa*, TO RUN AWAY. དམག་རྒྱུ་དུས་བྱོས་ཡ་འདི་ཡག་པོ་མ་རེད། *mak gyap-tü trö-ya di yak-po ma-re*, THE RUNNING AWAY WHEN A BATTLE IS BEING FOUGHT (དམག་རྒྱུ་དུས་) IS WRONG. Again: NOW-A-DAYS IS THE TIME FOR GOING TO INDIA, དེ་རིང་སང་རྒྱལ་འགྲོ་བའི་ ( or འགྲོ་ཡའི་) དུས་རེད་ *te-ring-sang gya-la dro-we tü re*, lit. དེ་རིང་སང་ (NOW-

A-DAYS) གྱུ་ལ་ (TO INDIA) འགྲོ་བའི་ (OF GOING) དུས་ (THE TIME) རིང་ (IS). Infinitives and verbal nouns can also be formed from other parts of the verb. Thus, བྱེད་པ་ TO DO OR THE DOING, བྱས་ཚར་ར་ (བ་) OR བྱས་པ་ཡིན་པ་ THE HAVING FINISHED DOING, e.g. ལྷན་ཆ་བྱས་ཚར་ར་ (བ་) ཡག་པོ་བྱུང་། *ke-chha cke-tshar-rawak-po chung*, lit. THE HAVING FINISHED THE DISCUSSION IS GOOD, i.e. IT IS GOOD THAT THE DISCUSSION HAS BEEN FINISHED. Similarly བྱེད་འགྲོ་ཡོད་པ་ THE BEING ON THE POINT OF DOING, བྱེད་གྱུ་ཡིན་པ་ THE BEING ABOUT TO DO, OR THAT WHICH IS TO BE DONE.

21. Verbs governed by verbs of SEEING, PERCEIVING, HEARING, THINKING, BELIEVING, KNOWING, SAYING, etc., take the form of the verbal noun; e.g. ཁྱོ་སྐྱབས་པ་ཡིན་པ་ངས་ཉ་གོ་སོང་། *kho kuk-pa yim-pa nge ha-ko song*. I PERCEIVED THAT HE WAS A SIMPLETON. བྱིད་ཁ་ལག་ཟས་ཚར་ར་ (བ་) ཡིན་ན་ (ནམ་) བསམ་བྱུང་། *khyö kha-la sé-tshar-rawin-na sam-chung*. I THOUGHT YOU HAD FINISHED EATING.

22. IN ORDER TO, FOR THE SAKE OF, FOR THE PURPOSE OF and the like are frequently rendered by the verbal noun in the genitive followed by དོན་ལ་ or དོན་དག་ལ་, e.g. ཁ་མཚུ་འདི་ཐོབ་པའི་དོན་ལ་ངས་དཀའ་ལས་མང་པོ་བརྒྱབ་པ་ཡིན། *kham-chhudithop-pe tön-la nge kap-le mang-po gyap-pa yin*; I HAVE ENDURED A GREAT DEAL OF TROUBLE IN ORDER TO SUCCEED IN THIS LAW-SUIT. ཞིང་ཁ་འདི་བཏབ་པའི་དོན་དག་ལ་ང་མདས་ཡོང་ང་ (བ་) ཡིན། *shing-*

*kha di taṅ-pe tön-ta-la nga de yong-nga-yin*; I HAVE COME HERE FOR THE PURPOSE OF SOWING THIS FIELD.

23. **Infinitive.**—This is the form of the verb found in dictionaries and vocabularies. It is the present root with འ་ *pa* added in the case of roots ending in བ་ད་ན་བ་མ་ས། *ka, ta, na, pa, ma, sa*, and with འ་ *wa* added in the case of roots ending in a vowel or འ་འ་ར་ལ། *nga, a, ra, la*. It is used in the sense of *in order to*; e.g. བཀའ་ལློན་སྤྱང་ལ་ཚོང་རྒྱལ་བ་ (རྒྱུ་བ་པ་) ལྷོན་པ་རེད། *ka lön-pung-la tshong gyak-ka chhim-pa-re*, HE HAS GONE TO KALIMPONG TO TRADE. རྒྱུ་ added to the present root also expresses the infinitive. Thus, ད་འགྲོ་རྒྱུ་བ་ཚོང་ཡོད། *ta dro-gyu ka-tshö yö*, HOW FAR (HAVE WE) TO GO NOW?

Several verbs, e.g. དགོས་པ་ *gö-pa*, TO BE NECESSARY, ཐུབ་པ་ *thup-pa*, TO BE ABLE, ཚོགས་པ་ *chhok-pa*, TO BE ALLOWED and འདོད་པ་ *dö-pa*, TO WISH, take the root and not the infinitive of the verb which they govern; e.g. ད་ཁྱེད་འགྲོ་ཚོགས་གི་རེད། *ta khyö dro chho-ki-re*, YOU ARE PERMITTED TO GO NOW.

24. As a general rule, it may be said that when a verb can be turned into a verbal noun it should be translated as one. Thus “Now-a-days is the time to go to India” is translated into Tibetan as above “Now-a-days is the time of going to India.” Similarly, “It is wrong to run away when a battle is being fought” is translated “The running away when a battle is being fought is wrong.”

## WORDS.

Official = དཔོན་པོ་ *pöm-po*.

Messenger = བང་ཚེན་ *pang-  
chhen*.

Muleman = རྩེ་པ་ *tre-pa*.

To, into the presence of = ཚུ་ལ་ *tsa-la*.

To make effort, strive = སྟོང་རུས་བྱེད་པ་ *nying-rü  
che pa*.

Tibetan language = བོད་སྐད་ *pö-ke* (derived from བོད་ *pö*, Tibet and སྐད་ཆ་ *ke-  
chha*, speech).

To know = ཤེས་པ་ *she-pa*.

Quickly, soon = མགྲོགས་པོ་ *gyok-po*.

Water = ཚུ་ *chhu*.

To learn = བསྐྱབ་པ་ *lap-pa*.

Difficult = དཀའ་ལས་ ཁག་པོ་ *ka-le khak-po*.

Letter = ཡི་གེ་ *yi-ge*.

To receive = འབྲུང་བ་ *jor-wa*.

Kalimpong = བཀའ་ ལྷོན་ སྤུང་ *ka-lön-pung*.

To buy = ཉོ་བ་ *nyo-wa*.

## EXERCISE No. 11.

I see the house. ངས་ཁང་པ་མཐོང་གི་འདུག། *nye khang-pa  
thong-gi-du*.

I will see your house to-morrow. སང་ཉིན་ཁྱོད་མེདི་ཁང་པ་ངས་  
མིག་ལྟ་གི་ཡིན། *sang-nyi khyö-re khang-pa nge mik-ta-  
ki-yin*.

The official has sent a messenger to me. དཔོན་པོས་བང་ཚེན་ཅིག་  
ངའི་ཚུ་ལ་གཏོང་ང་ (བ་) གནང་བྱུང་། *pöm-pö pang-chhen  
chi nge tsa-la tong nga nang-chung*.

You have sent your worst pony ; please sell me a better one.  
ཁྱོད་མེས་ (ཀྱིས་) ཉ་སྐྱུག་ཤོས་ཅིག་བཏང་འདུག་ཡག་ག་

ཅིག་ཚོང་རོགས་བྱེད། *khyö-re ta duk-shö chi tang-du yak-ka chi tshong-ro-chi.*

He is beating a mule. ཁོས་དྲི་དུང་གི་འདུབ། *khö tre dung-gi-du.*

He was beating the muleman yesterday. ཁས་ས་ཁོས་དྲི་པ་  
དུང་གི་འདུབ། *khe-sa khö tre-pa dung-gi-du.*

If you work hard (*lit.* make effort) you will soon know Tibetan.

ཁྱོད་རིས་ (ཀྱིས་) མྱོང་ཅུས་བྱེད་ན་བོད་སྐད་མགྲོགས་པོ་ཤེས་  
ཡོང་། *khyö-re nying-rü che-na pö-ke gyok-po she-yong.*

Do not beat the pony. དྲ་མ་དུང་། *ta ma-dung.*

Tibetan is difficult (*lit.* the learning Tibetan is difficult).

བོད་སྐད་བསྐྱབ་ཡང་ཀའ་ལས་ཁག་པོ་རེད། *pö-ke la-p-ya  
ka-le khak-po-re.*

I received the letter from Dawa Tshering (*lit.* sent by Dawa

Tshering) yesterday. ཁས་ས་ལྷ་བ་ཚོ་རིང་གིས་བཏང་ངའི་  
(བའི་) ཡི་གེ་དེ་ང་ལ་འབྲུར་བྱུང་། *khe-sa Da-wa Tshe-  
ring-gi tang-nge yi-ge te nga-la jor-chung.*

After going to Darjeeling, go to Kalimpong. ཁྱོད་དོ་རྗེ་གླིང་ལ་

ཕྱིན་ནས་བཀའ་རྒྱུན་སྐྱུང་ལ་གྱུབ། *khyö Dor-je-ling-la chhin-  
ne ka-lön-pung-la gyu.*

When you are at Kalimpong, buy a pony. ཁྱོད་བཀའ་རྒྱུན་སྐྱུང་

ལ་བསྐྱད་དུས་དྲ་ཅིག་ཉེས། *khyö ka-lön-pung-la de-tü ta-  
chi nyö.*

## EXERCISE No. 12.

He is buying. The trader has bought these goods at (*lit.* from) Lhasa. Call my servant. Do not pour the water. I have sent a messenger to Darjeeling. If you had petitioned the official yesterday, he would have sent a good pony. I am going to the bazaar to see whether there are any new arrivals (*lit. comers*, from ཡོང་བ་ to come) from Lhasa.

## CHAPTER VII.

### THE VERB—*continued.*

1. **Negatives.**—The negative used with the present and future indicative (except with རེད་) is མི་ *mi*. With all other tenses and with རེད་ *re* even though in the present or future མ་ *ma* is used. The negative with ཡིན་ *yin* is shortened into མན་ *men*, that with ཡོད་ *yö* into མེད་ *me*. Thus : ཁོ་ཡོང་གི་མི་འདུག་ *kho yong-gi min-du*, HE IS NOT COMING ; ཁོ་ཡོང་གི་མ་རེད་ *kho yong-gi ma-re*, HE WILL NOT COME ; སང་ཉིན་ཁོ་བསྐྱབས་མི་ཡོང་། *sang-nyi kho lep-mi-yong*, HE WILL NOT ARRIVE TO-MORROW ; ང་འགྲོ་གི་མན་། *nga dro-ki men*, I WILL NOT GO ; ངས་ཤེས་ཀྱི་མེད་། *nge shing-gi-me*, I DO NOT KNOW.

2. With the perfect indicative ending in རེད་ it is better to place the negative before the *root* ; e.g. HE DID NOT GO YESTERDAY, ཁས་ས་ཁོ་མ་ཕྱིན་པ་རེད་། *khe-sa kho ma-chhim-pa-re*, in preference to ཕྱིན་པ་མ་རེད་། *chhim-pa ma-re*, though neither is incorrect.

3. NEVER is translated by མ་སྟོང་ *ma-nyong*, following the root of the verb, e.g. ང་ཨོ་ཨོ་སྒྲིང་ལ་འགྲོ་མ་སྟོང་། *nga Dor-je-ling-la dro ma-nyong*, I HAVE NEVER BEEN TO DARJEELING.

4. **Interrogatives.**—These follow the rules given in Chapter V, para. 5. To these must be added the rule that རྩུང་ *ckung*, སྟོང་ *song*, and རྩུང་ *nyong* (this latter without མ་ *ma*, meaning EVER) take རས་ *nge*. Thus: HAS MY FATHER ARRIVED? རའི་པ་པ་བསྐྱབས་རྩུང་རས། *nge pa-pa lep ckung-nge?* Again, HAVE YOU EVER BEEN TO DARJEELING? རྩུང་རོ་རྩེ་གླིང་ལ་འགོ་རྩུང་རས། *khyö Dor-je-ling-la dro nyong-nge?* Sometimes ཡིན་ is used instead of རེད་ in interrogative sentences for the second person, singular and plural, e.g. རྩུང་ལྷ་ས་ལ་འགོ་གི་ཡིན་པས། *khyö hla-sa-la dro-ki yim-pe?* ARE YOU GOING TO LHASA?

5. An interrogative is also formed by ཨ་ཡོད་ *a-yö* (present tense) ཨ་ཡོང་ *a-yong* (future tense). Thus, ལས་ཀ་འདི་བྱེད་ན་ཡག་པོ་ཨ་ཡོང་། *le-ka di che-na yak-po a-yong?* IF YOU DO THIS, WILL IT TURN OUT WELL? (lit. WILL IT BE GOOD?). བུ་གུ་འདི་བསྐྱབས་གྲུ་ལ་ཡག་པོ་བྱས་ནས་བསྐྱད་ཀྱི་ཨ་ཡོད། *pu-gu di lap-tra-la yak-po che-ne de-kyi a-yö?* IS THIS BOY DOING WELL AT SCHOOL?

6. Finally, an interrogative with a *future* meaning is formed by adding ག་ to the root. Thus, ར་ཚོ་ག་རེ་ལབ་ག། *ngan-tsho ka-re lap-ka?* WHAT ARE WE TO SAY? WHAT SHALL WE SAY?

7. **Passive Voice.**—As shown above (Chap. VI, para. 2) the Passive Voice is not distinguished from the Active in the same way as in English. Thus, *he is beating me*, is expressed

in Tibetan *by him to me a beating is*. So in the Passive Voice *I am being beaten is expressed to me a beating is*. The only difference therefore between the Active and Passive is that the Agent is omitted in the latter. Thus:—

*Present* ང་ (ཁྱོད་ ཁོ་) རྟུང་གི་འདུག་ *nga (khyö, kho) dung-gi-du,*

I (you, he) am being beaten.

*Future* ང་ (ཁྱོད་ ཁོ་) བརྟུང་ས་ཡོང་ *nga (khyö, kho) dung-yong.*

I (you, he) shall be beaten.

*Perfect* བརྟུང་ས་སོང་ *dung-song,* or བརྟུང་ས་འདུག་ *dung-du,* or

བརྟུང་ས་བཞག་ *dung-ska,* Have (has) been beaten.

*Future Passive Participle* རྟུང་གུ་ *dung-gyu,* To be beaten. So

also བཤམ་འཚོང་གུ་ *yu tshong-gyu,* Turquoises to be sold or turquoises for sale.

The Passive should, as far as possible, be avoided in translating, the corresponding Active tense being used instead.

8. **Potential Verbs.**—When CAN, COULD mean IS ABLE TO, translate by ཐུབ་པ་ TO BE ABLE, added to the root of the verb;

*e.g.* YOU CAN (*i.e.* ARE ABLE TO) GO TO DARJEELING, ཁྱོད་ནི་དེ་གླིང་ལ་

འགྲོ་ཐུབ་ཀྱི་རེད། *khyö Dor-je-ling-la dro thup-kyi-re.* HE CAN

DO THIS, ཁོས་འདི་བྱེད་ཐུབ་ཀྱི་རེད། *khö di cke thup-kyi-re.* It

will be seen from the above examples that the subject is put in the agentive case, when the main verb is transitive and in the nominative case, when the main verb is intransitive. A similar rule applies to the permissive verbs and to the hortative verbs dealt with in the two next paragraphs.

9. **Permissive Verbs.**—When CAN, COULD mean IS ALLOWED TO, translate by ཚོག་པ་ *chhok-pa*, added to the root of the verb; e.g. བྱིན་རྗེ་མེ་ལྷིང་ལ་འགྲོ་ཚོག་གི་རེད། *khyö Dor-je-ling-la dro chhok-ki-re*, YOU CAN (*i.e.* ARE ALLOWED TO) GO TO DARJEELING.

10. **Hortative Verbs.**—When SHOULD means OUGHT, NEED, WANT, WISH OR MUST, it is translated by དགོས་པ་ *gö-pa*, added to the root of the verb, e.g. YOU SHOULD (*i.e.* OUGHT TO, OR MUST) GO TO DARJEELING, བྱིན་རྗེ་མེ་ལྷིང་ལ་འགྲོ་དགོས་ཀྱི་རེད། *khyö Dor-je-ling-la dro go-kyi-re*.

11. **Optative Verbs.**—These, denoting WISH and REGRET, are rendered as follows :—

e.g., WOULD THAT MY BROTHER WERE HERE! ངའི་སྐུན་ཀྱལ་མདས་  
(འདི་ཅུ་) ཡོད་ན་ཨ། *nge piin-kyā de yö-na-a*.

IF ONLY HE WOULD EAT HIS FOOD! ཁོས་ཁ་ལག་ཟ་རོགས་བྱས་ན་ཨ།  
*khö kha-la sa-ro che-na-a*.

IF ONLY HE WOULD BRING MY PONY! ཁོས་ ངའི་རྟ་དེ་འབྲིང་ ཡོང་  
རོགས་བྱས་ན་ཨ། *khö nge ta-te thri yong-ro che-na-a*.

12. Another form, used in religious prayers or blessing, is as follows :—

MAY THE PROSPERITY OF THE (BUDDHIST) RELIGION LONG PREVAIL!  
བསྐྱེད་པ་ཡུན་རིང་གནས་པའི་བླ་ཤིས་ཤོག། *tem-pa yün-  
ring ne-pe tra-shi sho*.

This sentence is frequently used at the end of a prayer.

MAY YOU BE HAPPY! བྱིན་སྐྱིད་པོ་ཡོང་བར་ཤོག། *khyö kyi-po yong-nga sho.*

MAY YOU HAVE A LONG LIFE FREE FROM ILLNESS! བྱིན་ཚོ་རིང་ནད་མེད་ཡོང་བར་ཤོག། *khyö tshe-ring ne-me yong-nga sho.*

These two latter examples might be used by an old man blessing a young one.

The language used is literary, rather than ordinary colloquial, but is used colloquially for the above purposes.

13. The *imminence* of an action is expressed by འགྲོ་ *tro*, added to the root; e.g., ཁོ་ཕག་རི་ལ་སྤྲིབ་འགྲོ་འདུག། *kho pha-ri-la lep-tro-du*, HE HAS NEARLY REACHED PHARI.

14. *Probability, likelihood* are expressed by འགྲོ་ *tro* or པ་འདྲ་ *pa-dra*, e.g., ཁོ་ཕག་རི་ལ་བསྐྱེད་ཀྱི་ཡིན་འགྲོ་ (or ཡིན་པ་འདྲ་) *kho pha-ri-la de-kyi yin-tro* or *yim pa-dra*, HE WILL PROBABLY STAY AT PHARI. The negative forms are མཚན་འགྲོ་ (མིན་འགྲོ་) and མཚན་པ་འདྲ། (མིན་པ་འདྲ།) e.g., ཁོ་ཕག་རི་ལ་བསྐྱེད་ཀྱི་མཚན་ (མིན་) པ་འདྲ། *kho pha-ri-la de-kyi mem-pa-dra*, HE WILL PROBABLY NOT STAY AT PHARI.

15. *Completion* is expressed by the verb ཚར་བ་ *tshar-wa*, TO FINISH, added to the root; e.g., ཁོས་ལྟོ་ཟས་ཚར་སོང་། *khö to sé-tshar-song*, HE HAS FINISHED EATING.

16. When an action is *habitual* or *general* the future form in རེད་ is used. Thus, ཉི་མ་རེ་རེ་ཆར་པ་བབ་ (འབབ་) གྱི་རེད། *nyi-ma re-re chha-pa pap-kyi-re*, RAIN FALLS EVERY DAY.

17. That an action is *continuing* is expressed by the root with གི་ once repeated and followed by the verb བྱེད་པ་ e.g., འགྲོ་གི་འགྲོ་གི་བྱིས་ (བྱེད་) ཨ། ང་ད་ལྟ་བཤེས་པ་ཡོང་། *dro-ki dro-ki cki-a, nga tan-da lep-yong*, KEEP MOVING ON; I WILL COME PRESENTLY.

18. Verbs of BECOMING, CHANGING INTO, ALTERING INTO, GROWING, etc., are often expressed by འགྲོ་བ་ governing the dative, e.g., THIS YELLOW COLOUR IS BECOMING RED. ཚོས་མེར་ བོ་འདི་དམར་བོ་ལ་འགྲོ་གི། *tshö ser-po di mar-po-la dro-ki*. It is very common with the comparatives of adjectives; e.g., THIS HAS BECOME LESS. འདི་ཉུང་ཅུ་སྤྱིན་ཞག། *di nyung-ru chhin-ska*.

Note the use of ཅུ་ here. It is used with some words in the place of ལ་

19. ས་ *sa*, PLACE, is joined to many verbal roots, e.g., ལྷོད་ས་ *dö-sa*, RESIDENCE (lit. PLACE OF DWELLING, from ལྷོད་པ་ TO REMAIN, DWELL); ལས་ཀ་བྱེད་ས་ *le-ka che-sa*, PLACE WHERE ONE DOES ONE'S WORK, from བྱེད་པ་ *che-pa*, TO DO.

20. To have *leisure to, time for* doing is expressed by ཡོང་ *long*, joined to the root of the verb concerned, e.g., ང་མི་དེ་ཚོ་

འཕྲད་ལོང་མི་འདུག། *nga mi te-tsho thre-long min-du*, I HAVE NO TIME TO SEE THOSE MEN.

21. That the time for doing something has arrived is expressed by རན་ *ren*, e.g., ད་འགྲོ་རན་སྲིང་། *ta dro-ren-song*, IT IS TIME TO GO NOW; ད་ཟ་རན་འདུག། *ta sa-ren-du*, IT IS TIME TO EAT NOW (IT IS MEAL-TIME).

22. TO BE READY FOR, TO BE PREPARED FOR, is expressed by ཚོག་ *chho*, ཚོག་ཚོག་ *chhok·chho* joined to the root of the verb. TO BE FIT FOR, TO BE SUITABLE FOR is expressed by ཉམ་པ་ *nyem-pa* similarly joined (See Chap. IV, para. 6).

23. ཏ་ joined to the root of the verb, and followed later by ཏི་, denotes

INDEED	...	...	...	BUT
IT IS TRUE	...	...	...	BUT
CERTAINLY	...	...	...	BUT, etc.

e.g., HE CERTAINLY HEARS BUT HE DOES NOT HEED, ལོ་ཏ་ལོ་གི་འདུག་ ཏི་ཁོས་ཉམ་གྱི་མ་རེད། *ko-ta ko-ki duk-te khö nyen-kyi ma-re*.

I DID INDEED SEE HIM, BUT I DID NOT RECOGNISE HIM. མཐོང་ཏ་ མཐོང་བྱུང་ཏིང་སའོ་ཤེས་མ་བྱུང་། *thong-ta thong-chung-te nge ngo-she ma-chung*.

In the literary language the spelling of this particle ཏི་ varies according to the letter immediately preceding it, but in the colloquial the pronunciation is always *te*.

The meaning of ཏ་ . . . ཏི་ corresponds to that of *to . . . lekin* in Hindustani.

24. Verbs of *receiving* follow the same rule as ཡོང་ in the sense of *possessing* (Cap. V, para. 15). Thus, ང་ལ་འགྱུར་བྱུང་། *nga-la jor-ckung*, I HAVE RECEIVED.

25. A few common verbs which are irregular may be noted as follows :—

Infinitive.	Present.	Perfect.	Future.	Imperative.	Negative Imperative.
ཡོང་བ་ <i>yong-wa</i> , to come	ཡོང་གི་ ཡོང་ <i>yong-gi-yö</i>	ཡོང་ང་ (བ་) ཡིན་ <i>yong-nga-yin</i> .	ཡོང་གི་ཡིན་ <i>yong-gi-yin</i> . not ཡོང་ <i>yong</i> .	ཤོག་ <i>sho</i> .	མ་ཡོང་ <i>ma-yong</i> .
འགྲོ་བ་ <i>dro-wa</i> , to go	འགྲོ་གི་ ཡོང་ <i>dro-ki-yö</i> .	ཕྱིན་བ་ ཡིན་ <i>chhim-pa-yin</i> .	འགྲོ་གི་ཡིན་ <i>dro-ki-yin</i> or ཕྱིན་ཡོང་ <i>chhin-yong</i> .	གྱུག་ <i>gyu</i> .	མ་འགྲོ་ <i>man-dro</i> .
བྱེད་བ་ <i>che-pa</i> , to do	བྱེད་ཀྱི་ ཡོང་ <i>che-kyi-yö</i> .	བྱས་བ་ ཡིན་ <i>che-pa-yin</i> .	བྱེད་ཀྱི་ཡིན་ <i>che-kyi-yin</i> . or བྱེད་ཡོང་ <i>che-yong</i> .	བྱིས་ (བྱེད་) <i>cki</i> .	མ་བྱེད་ <i>ma-che</i> .

Thus ང་ཡོང་གི་ཡོད་ *nga yong gi-yö*, I AM COMING (NOW).  
 ཁོ་ཡོང་གི་རེད་ *kho yong-gi-re*, HE WILL COME. ཤོག་ *sho*, COME!  
 མ་ཡོང་ *ma-yong*, DO NOT COME! ཁོ་འགྲོ་གི་འདུག་ *kho dro-ki-*  
*du*, HE IS GOING. ཁོ་ཕྱིན་པ་རེད། *kho chhim-pa-re*, HE HAS GONE.

26. As will have been noticed from the examples in this and the preceding chapters the verb is always placed at the end of the sentence. When there are two verbs in a sentence, one governing the other, the governing verb comes last; e.g., བྱོང་ཕྱིན་ཆོག་ག་ *khyö-chhin chhok-ka*, YOU MAY GO. ངས་ལས་ཀྱི་ འདི་བྱེད་བྱུང་གྱི་མ་རེད། *nge le-ka di cke thup-kyi ma-re*, I CANNOT DO THIS WORK.

## WORDS.

Mutton, (*lit.* sheep-flesh).

ལུག་ཤ་ *luk-sha*.

Pork, (*lit.* pig-flesh). ཕག་ཤ་

*phak-ṣha*.

Darjeeling. རོ་རྩེ་གླིང་ *Dor-je*

*ling*.

Bazaar. བྲོ་མ་ *throm*.

Week. བདུན། བདུན་ཕྱེད་ *dün;*  
*dün-thra*.

To assemble. འཚོགས་པ་ *tsho-*  
*pa*.

Sunday. བཟའ་ཉི་མ་ *sa-nyi-ma*.

To make, build. བཟོ་བ་ *so-wa*.

To see. མཐོང་བ་ *thong-wa*.

At the time. གང་ལ་ *gang-la*.

Meaning, purpose. རོན་དག་ *tön-ta*.

Pleasant, comfortable. སྐྱིད་པོ་ *kyi-po*.

To look at, see. མིག་ལྟ་བ་ *mik-*  
*ta-wa*.

To arrive. སྐྱེ་བ་ *lep-pa*.

Village. བློང་གསེབ་ *trong-se*.

Name. མིང་ *ming*.

What. ག་རེ་ *ka-re*.

To say, be called (of a name).

ཟེར་བ་ *ser-wa*.

Lie. ཧམ་པ། *ham-pa*. ཀྱག་ཇུན་  
*kyak-dziin*.

Before. ལྷོན་ལ་ *ngen-la*.

Whip. དྲི་ལྷུག་ *te-cha*.

Rinchengong. རིན་ཆེན་གླང་

*rin-chen-gang*.

New. གསར་པ་ *sa-pa*.

EXERCISE No. 13.

The turnip has been eaten. རུང་མ་འདི་བཟས་སོང་། *nyung-ma*  
*di sé-song*.

The turnip will be eaten to-morrow. སང་ཉིན་རུང་མ་འདི་བཟས་  
ཡོང་། *sang-nyi nyung-ma di sé-yong*.

Eat this mutton, but do not eat this pork. ལྷུག་ཤ་འདི་ཟོ།  
ཕག་ཤ་འདི་མ་ཟ། *luk-sha di so, phak-shu di ma-sa*.

Every week a large bazaar is held (*lit.* assembles) in Dar-  
jeeling. རོ་ཇེ་གླིང་ལ་བདུན་རེ་རེ་ལ་བྲོམ་ཆེན་པོ་རེ་འཚོགས་ཀྱི་  
ཡོད། *Dor-je-ling-la diin re-re-la throm chhem-po re*  
*tsho-kyi-yö*.

The large bazaar at (*lit.* of) Darjeeling will not be held to-  
morrow but will be held on Sunday. སང་ཉིན་རོ་ཇེ་གླིང་  
གི་བྲོམ་ཆེན་པོ་རེ་འཚོགས་ཀྱི་མ་རེད་གཟའ་ཉི་མ་འཚོགས་ཡོང་།  
*sang-nyi Dor-je-ling ki throm chhem-po te tsho-kyi ma-*  
*re sa-nyi-ma tsho-yong*.

He has almost finished building the house. བྲོམ་ཁང་པ་འདི་  
བཟོས་ཚར་འགོ་འདུག། *khö khang-pa di sö tsha-tro-du*.

Did you see the man who came yesterday? བས་ས་ཡོང་མཁན་  
མི་དེ་བྱིད་རིས་ (ཀྱིས) མཐོང་བྱུང་ངས། *khe-sa yong-khen*  
*mi te khyö-re thong chung-nge?*

I did not see (him). (He) came when I was out. ངས་མཐོང་མ་  
བྱུང་། ང་མེད་པའི་སྐབས་ལ་ཡོང་ང་ (བ་) རེད། *nge thong-ma-*  
*chung, nga me-pe gang-la yong-nga-re.*

It is unnecessary for him to go to Phari. (*Lit.* There is no  
reason of his having to go to Phari). ཁོ་ཕག་རི་ལ་འགྲོ་  
དགོས་ཡའི་དོན་དག་ཡོད་པ་མ་རེད། *kho pha-ri-la dro go-*  
*ya tön-ta yo-wa ma-re.*

Have you ever been to Darjeeling? བྱིད་རྫོ་ཇེ་གླིང་ལ་འགྲོ་སྤྱོད་  
ངས། *khyö Dor-je-ling-la dro nyong-nge?*

No. (*lit.* not been). མ་སྤྱོད་ *ma-nyong.*

I am going to see whether Darjeeling is a pleasant place.  
རྫོ་ཇེ་གླིང་སྐྱིད་པོ་ཤས་ཡོད་ང་མིག་ལྟ་བུ་ (བར་) འགྲོ་གི་ཡིན།  
*Dor-je-ling kyi-po a-yö nga mik ta-ka dro-ki-yin.*

## EXERCISE No. 14.

We have nearly reached the village. What is its name?  
(*Lit.* What is its name called)? Rinchengong. Have you  
ever been (*lit.* arrived) here before? Go on asking him  
about the road. Tell him that if he tells (any) lies he will be  
flogged. He is unable to come to Darjeeling. I am not  
allowed to buy pork. You ought to learn Tibetan.

## CHAPTER VIII.

### NUMERALS.

1. The numeral like the adjective follows the noun. If the noun is accompanied by an adjective the numeral follows the adjective. Thus ང་ལ་དྲ་གསུམ་ (three) ཡོད། *nga-la ta sum yö*, I HAVE THREE PONIES. ང་ལ་དྲ་ཡག་པོ་གསུམ་ཡོད། *nga-la ta yak-po sum yö*, I HAVE THREE GOOD PONIES.

2. The cardinal numerals according to བྲངས་ཀྱི་ (or ཅིས་ཀྱི་) རྣམ་བྲངས་ *trang-kyi* (or *tsi-kyi*) *nam-trang*, i.e. arithmetical notation, are as follows :—

English figure.	Tibetan figure.	TIBETAN WORD.	
		In Tibetan character.	In Roman character.
1	༡	གཅིག་	<i>chi.</i>
2	༢	གཉིས་	<i>nyi.</i>
3	༣	གསུམ་	<i>sum.</i>
4	༤	བཞི་	<i>ski.</i>
5	༥	ལྔ་	<i>nga.</i>

English figure.	Tibetan figure.	TIBETAN WORD.	
		In Tibetan character.	In Roman character.
6	༤	ཏུག་	<i>truk.</i>
7	༧	བདུན་	<i>dün.</i>
8	༨	བརྒྱད་	<i>gye.</i>
9	༩	དགུ་	<i>gu.</i>
10	༡༠	བཅུ་ or བཅུ་ཐམ་པ་	<i>chu or chu-tham-pa.</i>
11	༡༡	བཅུ་གཅིག་	<i>chuk-chi.</i>
12	༡༢	བཅུ་གཉིས་	<i>chu-nyi.</i>
13	༡༣	བཅུ་གསུམ་	<i>chuk-sum.</i>
14	༡༤	བཅུ་བཞི་	<i>chup-ski.</i>
15	༡༥	བཅོ་ལྔ་	<i>chö-nga.</i>
16	༡༦	བཅུ་ཏུག་	<i>chu-truk.</i>
17	༡༧	བཅུ་བདུན་	<i>chup-dün.</i>
18	༡༨	བཅོ་བརྒྱད་	<i>chop-gye.</i>
19	༡༩	བཅུ་དགུ་	<i>chu-gu.</i>
20	༢༠	ཉི་ཤུ་ or ཉི་ཤུ་ཐམ་པ་	<i>nyi-shu or nyi-shu tham-pa.</i>

English figure.	Tibetan figure.	TIBETAN WORD.	
		In Tibetan character.	In Roman character.
21	༢༡	ཉི་ཤུ་ཙ་ཅིག་	<i>nyi shu tsak-chi.</i>
30	༣༠	སུམ་ཅུ་ or སུམ་ཅུ་ ཐམ་པ་	<i>sum-chu or sum-chu tham-pa.</i>
31	༣༡	སུམ་ཅུ་སོ་ཅིག་	<i>sum-chu so-chi.</i>
40	༤༠	སྐྱིེ་ཅུ་ or སྐྱིེ་ཅུ་ ཐམ་པ་	<i>skip-chu or skip-chu tham-pa.</i>
41	༤༡	སྐྱིེ་ཅུ་སྐྱེ་ཅིག་	<i>skip-chu ske-chi.</i>
50	༥༠	ལྷ་ཅུ་ or ལྷ་ཅུ་ ཐམ་པ་	<i>ngap-chu or ngap- chu tham-pa.</i>
51	༥༡	ལྷ་ཅུ་ང་ཅིག་	<i>ngap-chu nga-chi.</i>
60	༤༠	ཏུམ་ཅུ་ or ཏུམ་ཅུ་ ཐམ་པ་	<i>truk-chu or truk- chu tham-pa.</i>
61	༤༡	ཏུམ་ཅུ་རེ་ཅིག་	<i>truk-chu re-chi.</i>
70	༧༠	དུན་ཅུ་ or དུན་ཅུ་ ཐམ་པ་	<i>dün-chu or dün-chu tham-pa.</i>
71	༧༡	དུན་ཅུ་རྟོན་ཅིག་	<i>dün-chu tön-chi.</i>

English figure.	Tibetan figure.	TIBETAN WORD.	
		In Tibetan character.	In Roman character.
80	༨༠	བརྒྱད་ཅུ་ or བརྒྱད་ཅུ་ ཐམ་པ་	<i>gye-chu or gye-chu tham-pa.</i>
81	༨༡	བརྒྱད་ཅུ་གྲ་གཅིག་	<i>gye-chu gya-chi.</i>
90	༩༠	དགུ་བཅུ་ or དགུ་བཅུ་ ཐམ་པ་	<i>gup-chu or gup-chu tham-pa.</i>
91	༩༡	དགུ་བཅུ་གོ་གཅིག་	<i>gup-chu ko-chi.</i>
100	༡༠༠	བརྒྱ་ or བརྒྱ་ཐམ་པ་	<i>gya or gya-tham-pa.</i>
101	༡༠༡	བརྒྱ་དང་གཅིག་	<i>gya-tang-chi.</i>
200	༢༠༠	ཉི་བརྒྱ་	<i>nyi-gya.</i>
300	༣༠༠	སུམ་བརྒྱ་	<i>sum-gya.</i>
400	༤༠༠	བཞི་བརྒྱ་	<i>skip-gya.</i>
500	༥༠༠	ལྔ་བརྒྱ་	<i>ngap-gya.</i>
1,000	༡༠༠༠	སྔོང་སྤྲག་ or སྔོང་	<i>tong thra or tong.</i>
10,000	༡༠༠༠༠	ཐྷི་	<i>thri.</i>
100,000	༡༠༠༠༠༠	འབུམ་	<i>bum.</i>

English figure.	Tibetan figure.	TIBETAN WORD.	
		In Tibetan character.	In Roman character.
1,000,000	༡༠༠༠༠༠༠	བྱེ་བ་	<i>che-wa.</i> <sup>1</sup>
10,000,000	༡༠༠༠༠༠༠༠	ས་ཡ་	<i>sa-ya.</i>
100,000,000	༡༠༠༠༠༠༠༠༠	རུང་རྒྱུར་	<i>tung-gyur.</i>

Note *firstly* that, in the case of *tens* and *hundreds* when the smaller number follows the larger, addition is indicated, e.g., *fourteen* = *ten-four*; but when the larger number follows the smaller, multiplication is indicated, e.g., *forty* = *four-ten*. From the thousands upwards, when ལྷོང་ཕྱག་ is used, the smaller number always follows the larger, e.g., ལྷོང་ཕྱག་བཞི་ *tong-thra ski*, FOUR THOUSAND, ལྷོང་ཕྱག་གཅིག་དང་བཞི་ *tong-thra-chi tang ski*, ONE THOUSAND AND FOUR. But with ལྷོང་ the multiplying number precedes, e.g., བཞི་ལྷོང་དང་བཞི་ *skip-tong tang ski*, FOUR THOUSAND AND FOUR.

Note *secondly*, that in the case of multiplication གཉིས་ is spelt ཉི་, གསུམ་ is spelt སུམ་ and བཅུ་ as the second

<sup>1</sup> It is curious that Jäschke and Sarat Chandra Das in their dictionaries give བྱེ་བ་ as ten millions and ས་ཡ་ as one million, but numerous Tibetans have been independently consulted and all agree that བྱེ་བ་ means one million and ས་ཡ་ ten millions.

part of a compound, the first part of which ends in a consonant, is spelt ཚུ་

Note *thirdly*, that the use of ཐམ་པ་ after full tens is optional. When used it implies completion, e.g., ཏུག་ ཚུ་ཐམ་པ་ *truk-chu tham-pa* = *sixty and no more*. ཐམ་པ་ *tham-pa*, is also, but less commonly, used after complete hundreds, e.g., ཉི་བརྒྱ་ཐམ་པ་ *nyi-gya tham-pa*, and when so used has a similar sense of completion.

Note *fourthly*, the different conjunctions for each series between 20 and 100, i.e., for the 20 series, for the 30 series, for the 40 series and so on.

Note *fifthly*, that we can add the usual plural form ཚོ་ to གྲི། འབུམ། བྱེ་བ། and ས་ཡ་ and the higher numbers to make them plurals, but it is not necessary to do so. གྲི་ and འབུམ་ may take སྐྲག་ also as a plural form. ཚོ་ and སྐྲག་ seem to be used mainly in an indefinite sense, e.g., I HAVE SEVERAL TENS OF THOUSANDS OF SHEEP. ང་ལ་ལུག་གྲི་ཚོ་ཁ་གས་ཅིག་ཡོད། *nga-la luk thri-tsho kha-she chi yö*. THERE ARE TWO HUNDRED THOUSAND SOLDIERS IN THAT COUNTRY. ལུང་པ་དེ་ལ་དམག་མི་འབུམ་གཉིས་ཡོད། *lung-pa te-la ma-mi bum-nyi yö*.

The noun qualified by a numeral remains in the singular ; e.g., four ponies = ཏ་བཞི་ not ཏ་ཚོ་བཞི་ (see also Chapter III, para. 12).

3. Alphabetical Notation ཀ་ཁ་འི་རྒྱུ་མ་གྲངས་ *ka-khe nam-trang*.

This is used for paging books, for numbering the different volumes or parts in books, for Indices, etc. It is possible to count up to three hundred by it.

1 to 30	ཀ་ ཁ་ འི་ རི་	through the alphabet to	ཨ་
31 „ 60	ཀི་ ཁི་ འི་ རི་	„ „ „ „	ཨི་
61 „ 90	ཀུ་ ཁེ་ འེ་ རེ་	„ „ „ „	ཨུ་
91 „ 120	ཀེ་ ཁཾ་ འཾ་ རཾ་	„ „ „ „	ཨེ་
121 „ 150	ཀོ་ ཁོ་ འོ་ རོ་	„ „ „ „	ཨོ་
151 „ 180	ཀ་ ར་ འི་ རི་	„ „ „ „	ཨ་ ར་
181 „ 210	ཀི་ རི་ འི་ རེ་	„ „ „ „	ཨི་ རེ་
211 „ 240	ཀུ་ རུ་ འུ་ རེ་	„ „ „ „	ཨུ་ རེ་
241 „ 270	ཀེ་ རེ་ འེ་ རེ་	„ „ „ „	ཨེ་ རེ་
271 „ 300	ཀོ་ རོ་ འོ་ རོ་	„ „ „ „	ཨོ་ རོ་

4. In counting most weights or measures and some divisions of money བང་ *kang* is used instead of བཞི་ *chi* and རྩོ་ *to* instead of བཞི་སྒྲི་ *nyi*. Thus, སྒོར་བང་ *sor-kang*, ONE FINGER-BREADTH, སྒྲང་རྩོ་ *sang-to*, TWO SANG (*i.e.*, three rupees five annas), but སྒོར་མོ་བཞི་སྒྲི་ *gor-mo nyi*, TWO RUPEES.

5. In some dialects ཁལ་ *khe* is used as a score, thus ཁལ་གཉིས་དང་ལྔ་ *khe-nyi tang nga* = forty-five (lit. two score and five). This method of counting is not used in Lhasa where ཁལ་ *khe* denotes a measure containing twenty རྩེ་ *tre* (a measure varying in different districts, but often equal to about one-fourteenth of a cubic foot).

6. **Ordinals.**—*The first* is translated by དང་པོ། *tang-po*. All subsequent numbers by adding བ་ *pa* to the cardinal; e.g., གཉིས་པ་ *nyi-pa*, THE SECOND, ལྷུ་མ་ཅུ་སོ་གཅིག་པ་ *sum-chu so-chik-pa*, THE THIRTY-FIRST. In reckoning Tibetan dates the word ཚེས་པ་ *tshe-pa*, DATE is used and is followed by the cardinal number concerned, e.g., ལྷུ་བ་གཉིས་པའི་ཚེས་པ་གསུམ་ *da-wa nyi-pe tshe-pa sum*, THE THIRD OF THE SECOND MONTH, lit. THE THREE-DATE OF THE SECOND MONTH. And ཚེས་པ་གཅིག་ *tshe-pa chi* is used for *the first*, not ཚེས་པ་དང་པོ་ *tshe-pa tang-po*. Also ཉེར་གཅིག་ *nyer-chi* or ཉི་ཤུ་གཅིག་ *nyi-shu chi* is used instead of ཉི་ཤུ་ཅུ་གཅིག་ *nyi-shu tsa-chi* and ཉེར་གཉིས་ *nyer-nyi* or ཉི་ཤུ་གཉིས་ *nyi-shu nyi* instead of ཉི་ཤུ་ཅུ་གཉིས་ *nyi-shu tsa-nyi*, and so on up to the twenty-ninth inclusive. The last day is གནས་གང་ *nang-kang*. If the month contains less or more than thirty days, the omission or repetition of earlier dates is prescribed. The last day is always གནས་གང་། For

English dates the Hindustani word ད་རིག་ *tarikh* is used. A further difference is that ཉི་ཤུ་ཚ་གཅིག་ *nyi-shu tsa-chi*, ཉི་ཤུ་ཚ་གཉིས་ *nyi-shu tsa-nyi*, etc., are written for the 21st, 22nd, etc., instead of the forms noted above as used with ཚོས་པ།

7. **Conjunctive Numerals.**—ཀ་ *ka* added to the cardinal up to ten inclusive denotes *conjunction*. Thus, གཉིས་ཀ་ *nyi-ka*, BOTH, གསུམ་ཀ་ *sum-ka*, THE THREE TOGETHER, ALL THREE. In the colloquial ཅ་ *cha* often takes the place of ཀ་ *ka*, e.g., གཉིས་ཅ་ *nyi-cha*, གསུམ་ཅ་ *sum-cha*, etc. Thus, ངས་རྒྱལ་པ་དྲུག་ ཅ་ཟེན་ཡོད། *nye chak-pa truk-cha sim-yö*, I HAVE CAUGHT ALL SIX ROBBERS.

8. **Distributive Numerals.**—To express *distributive numerals*, i.e., *two at a time*, *five at a time*, etc., repeat the cardinal and add བྱས་ནས། *che-ne*. Thus, BRING THEM TO ME TWO AT A TIME. ཁོང་ཚོ་ངའི་ཚུ་ལ་གཉིས་གཉིས་བྱས་ནས་འབྲིང་ཤོག། *khon-tsho nge-tsa-la nyi nyi che-ne thri-sho*. BRING THEM TO ME FOURTEEN AT A TIME. ཁོང་ཚོ་ངའི་ཚུ་ལ་མི་བཅུ་བཞི་བཅུ་བཞི་བྱས་ནས་འབྲིང་ཤོག། *khon-tsho nge-tsa-la mi chup-shi chup-shi che-ne thri-sho*.

To express *two each*, etc., omit the བྱས་ནས་ *che-ne*, e.g., GIVE EACH COOLY (LOAD-CARRIER) TWO TRANG-KAS (a trangka = four annas at present, 1917), རོས་པོ་འབྲིང་མཁན་གྱི་མི་རེ་རེ་ལ་ཉི་ཀ་

གཉིས་གཉིས་སྟོང་། *to-po khe-khen-kyi mi re-re-la trang-ka nyi-nyi trö.* For one at a time, each or one each རེ་རེ་ *re-re* is used instead of གཅིག་གཅིག་, e.g., BRING THEM TO ME ONE AT A TIME, ཁོ་ཚོ་ངའི་ཚུ་ལ་རེ་རེ་བྱས་ནས་འབྲིང་ཤོག། *khon-tsho nge-tsa-la re-re che-ne thri-sho.* GIVE EACH COOLY ONE TRANG-KA རྟོག་པོ་འབྲིང་མཁན་མི་དྲུང་རེ་རེ་ལ་འུ་ག་རེ་རེ་སྟོང་། *to-po khe-khen mi-hrang re-re-la trang-ka re-re trö.* Where a cardinal numeral has more than two syllables the whole numeral is not repeated. The last two syllables may be repeated, e.g., GIVE EACH MAN THIRTY-FOUR RUPEES. མི་རེ་རེ་ལ་སྟོང་མོ་སྟུ་<sup>1</sup> ཅུ་སོ་བཞི་སོ་བཞི་སྟོང་། *mi re-re-la gor-mo sum-chu sop-ski sop-ski trö.* Or we may add རེ་ to the numeral instead of repeating, thus, མི་རེ་རེ་ལ་སྟོང་མོ་སྟུ་མ་ཅུ་སོ་བཞི་རེ་སྟོང་། *mi re-re-la gor-mo sum-chu sop-ski re trö.*

9. **Fractions.**—HALF IS བྱིད་ཀ། *chhe-ka*, ONE AND A HALF, is expressed by བྱིད་དང་གཉིས་ *chhe-tang nyi*, lit. *with a half (it is) two.* TWO AND A HALF = བྱིད་དང་གསུམ་ *chhe-tang sum*, and so on. གཅིག་དང་བྱིད་ཀ་ *chik-tang chhe-ka* may be used instead of བྱིད་དང་གཉིས་ *chhe-tang nyi* and so on, but the latter forms are more common. ONE OF A PAIR IS ཡ་གཅིག་ *ya-chi*, e.g., དཀར་ཡོལ་ཡ་གཅིག་ *ka-yö ya-chi*, ONE CUP OF A

<sup>1</sup> མ་ as a final consonant may always be written in this way.

PAIR. གསུམ་ཚ་ *sum-chha*, = A THIRD and བཞི་ཚ་ *skip-chha*  
 = A FOURTH, and so on for other numbers; but fractions be-  
 yond one-fourth are not very much used in the colloquial  
 language. Thus, མར་འདི་ང་ལ་གསུམ་ཚ་གཉིས་དགོས་པ་ཡོད།  
*ma-di nga-la sum-chha-nyi go-wa yö*, I WANT TWO-THIRDS OF  
 THIS BUTTER. །ཤ་འདི་ནས་བཞི་ཚ་གསུམ་ཁོ་ལ་སྟོན།  
*sha di-ne ski-chha-sum kho-la trö*. GIVE HIM THREE QUARTERS OF THIS MEAT;  
 རས་འདི་རིང་ཐུང་ལ་ཁྲུ་བཞི་དང་ཁྲུ་གཅིག་གི་བཞི་ཚ་གཅིག་ཡོད་པ་རེད།  
*re di ring-thung-la thru ski tang thru chik-ki skip-chha-chi*  
*yo-wa-re*. THIS COTTON CLOTH IS  $4\frac{1}{4}$  CUBITS IN LENGTH.

10. **Alternative Numbers.** — *Two or three, seven or eight,*  
*etc.*, are expressed by the two numbers being placed one di-  
 rectly after the other. They may also be followed by གཅིག་  
*chi*; this is optional. Thus, མང་ཉིན་མི་ཡོང་མཁན་དུག་  
 བདུན་གཅིག་ཡོད། མི་རེ་རེ་གིས་དྲ་གཉིས་གསུམ་འབྲིད་སྟེན་ཡོང་།  
*sang-nyi mi yong-khen truk dün chi yö, mi re-re ki ta nyi*  
*sum thri lep-yong*, THERE ARE SIX OR SEVEN MEN COMING TO-  
 MORROW; EACH MAN WILL BRING (lit. WILL ARRIVE BRINGING)<sup>1</sup>  
 TWO OR THREE PONIES.

11. ONCE, TWICE, THRICE, etc., are rendered by ཐེངས་ *theng*  
 or ཚར་ *tshar*, both of which mean TIME, joined to the cardinal  
 numeral. ONCE MORE is ད་ཅུང་ཐེངས་ (or ཚར་) གཅིག་ *ta-*  
*rung theng-chi* and so on, e.g. HE HAS COME HERE TWICE.

<sup>1</sup> To bring in the sense of to lead = འབྲིད་པ་ *thri-pa*; in the sense of  
 to carry = འབྲིས་པ་ *khyer-wa* or འབྲུས་པ་ *khur-wa*.

ཁོ་མདས་ (འདི་རུ་) བྲེངས་གཉིས་བསྐྱེབས་སོང་། *kho de theng-nyi lep-song*. I HAVE BEEN TO LHASA FIVE TIMES AND SHALL GO ONCE MORE, ང་ལྷ་ས་ལ་ཚར་ལྔ་བསྐྱེབས་མྱོང་། ད་རུང་ཚར་གཅིག་འགྲོ་གི་ཡིན། *nga hla-sa-la tshar-nga lep-nyong; ta-rung tshar-chi dro-ki-yin*.

12. The methods of reckoning *addition, subtraction, multiplication* and *division* will clearly appear from the following examples. Thus, གཉིས་དང་བཞི་བྱས་ན་དུག། *nyi tang shi che-na tru*, IF TWO AND FOUR ARE MADE, SIX. བཅུ་ནས་གསུམ་འཕྲོག་ན་བདུན། *chu-ne sum then-na diin*, IF THREE BE DRAWN FROM TEN, SEVEN. གཉིས་ལྔ་ལ་བཅུ། *nyi nga-la chu*, TWO TO FIVE, TEN. བཅུ་གཉིས་དུམ་བྱ་གསུམ་ལ་བདང་ན་བཞི། *chu-nyi tum-pu sum-la tang-na shi*, IF TWELVE BE SENT INTO THREE PIECES, FOUR.

## WORDS.

Soldier = དམག་མི་ *ma-mi*.

Behind = གྲུབ་ལ་ *gyap-la*.

Wall = ཚུབ་པ་ *tsik-pa*.

That...over there (indicating a place in sight) = ཕ་གི་ *pha-gi*.

Jong-pen, *i e.* Official in charge

of a district = རྫོང་དཔོན་ *Jong-pen*. He lives in a fort, called the Jong (རྫོང་), built strongly with thick walls on a hill or ridge rising a little above the surrounding plain or valley.

To come, arrive, *hon.* = ཕྱེབ་པ་ *phep-pa*.

Wages = ལྷ་ *la*.

Boot (of Tibetan manufacture). = ལྷམ་ཁོག་ *hlam-kho*.

Boot (of English or Indian manufacture) = འཇུ་ཏྟ་ *ju-ta, Hin.*

Is lost (*lit.* having been lost, is not) = བརྒྱལས་ནས་མི་

འདུག་ *la-ne min-du.*

Finger-breadth = སྐར་ *sor.*

Span (from the tip of the thumb to the tip of the middle finger when extended) = མཐོ་ *tho.*

Cubit (from the point of the elbow to the tip of the middle finger) = ལྷ་ *thru.*

Day = ཉི་མ་ *nyi-ma.*

New = གསར་བ་ *sa-pa.*

New year = ལོ་གསར་ *lo sa.*

### EXERCISE No. 13.

1383.

༡༣༨༣།

One thousand three hundred and eighty-three. ལྷོང་ཕྱག་གཅིག་དང་སུམ་བརྒྱ་བརྒྱད་ཅུ་གྲག་གསུམ། *trong-thra chi tang sum-gya gye-chu gya-sum.*

There are thirty or forty Tibetan soldiers behind that wall over there. ཕ་གོ་ཙུག་པའི་རྒྱབ་ལ་བོད་པའི་དམག་མི་སུམ་ཅུ་བཞི་བཅུ་ཡོད་པ་རེད། *pha-gi tsik-pe gya-p-lu pö-pe ma-mi sum-chu ship-chu yo-wa-re.*

The Jong-pen will arrive here on the twenty-fifth. ཉི་ཤུ་ལྔ་ (ཉི་ཤུ་ལྔ་) ལ་མདས་ (འདི་རུ་) ལྷོང་དཔོན་ཕེབ་ཡོང་། *nyi-shu nga-la de Jong-pen phe-yong.*

The Jong-pen will arrive here on the twenty-fifth of the sixth month. ལྷ་བ་དུག་པའི་ཉི་ཤུ་ལྔ་ལ་ཇོང་དཔོན་མདས་ཤེབ་ཡོང་། *da-wa truk-pe nyi-shu nga-la Jong-pen de phe-yong.*

The Jong-pen will arrive here on the twenty-fifth of June. དབྱིན་ལྷ་དུག་པའི་ཉི་ཤུ་ལྔ་ལ་ཇོང་དཔོན་མདས་ཤེབ་ཡོང་། *inda truk-pe nyi-shu nga-la Jong-pen de phe-yong.*

Both men are here. མི་གཉིས་ཀ་མདས་ཡོད། *mi nyi-ka de yö.*

They ask (*lit.* request, "please give") one and a half rupees each as wages. ལྷ་གློར་མོ་ཕྱད་དང་གཉིས་གཉིས་གནང་རོགས་གནང་ཞུ་གི་འདུག། *la gor-mo chhe-tang nyi-nyi nang-ro-nang sku-ki-du.*

Give them one rupee each (*lit.* give each man one rupee). མི་རེ་རེ་ལ་གློར་མོ་རེ་རེ་སྤྱོད། *mi re-re-la gor-mo re-re trö.*

One boot of this pair is lost. ལྷ་མ་ཁོ་གཤིང་འདིའི་ཡ་གཅིག་བརྒྱབ་གས་ནས་མི་འདུག། *hlam-kho di-i ya-chi la-ne min-du.*

Three and five are eight. གསུམ་དང་ལྔ་བྱས་ན་བརྒྱད། *sum tang nga che-na gye.*

Seven from nine leaves two. དགུ་ནས་བདུན་འབྲེན་ན་གཉིས། *gu-ne dün then-na nyi.*

Seven times two are fourteen. བདུན་གཉིས་ལ་བརྒྱབ་བཞི། *dün nyi-la chup-ski.*

Five into fifteen is three. བཅོ་ལྷ་དུམ་བུ་ལ་བདང་ན་གསུམ།  
*chö-nga tum-ṅu nga-la tang-na sum.*

Ten finger-breadths make one span. མགོ་གང་ལ་སོར་བཅུ་ཡོད་  
 པ་རེད། *tho kang-la sor chu yo-wa-re.*

Two spans make one cubit. ལྷ་གང་ལ་མགོ་དོ་ཡོད་པ་རེད།  
*thru kang-la tho to yo-wa-re.*

#### EXERCISE No. 14.

Four into twenty-four is six. Five from thirteen leaves eight. 28,407. Twenty-eight thousand four hundred and seven. Bring an armful of wood. Five or six new traders are arriving daily (= each day) at Kalimpong. When the New Year is over larger numbers (= more) will come (= arrive).

## CHAPTER IX.

### PRONOUNS.

1. Pronouns are, generally speaking, declined in the same way as nouns. Exceptions to this general rule will be noted below under the pronouns concerned.

2. **Personal Pronouns.**—These are ང་ *nga* or ང་རང་ *nga-rang*, I ; བྱོད་ *khyö* or བྱོད་རང་ *khyö-rang*, THOU, YOU ; ཁོ་ *kho*, or ཁོ་རང་ *kho-rang*, HE ; མོ་ *mo*, SHE ; e.g., WILL YOU STAY HERE TO-MORROW ? བྱོད་སང་ཉིན་མདས་མྱོད་ཀྱི་ཡིན་བས། *khyö sang-nyi de dö-kyi yim-pe?* The system of honorific language in Tibetan is dealt with below in Chapter XIII, but here it must be briefly noted that there is a separate class of words which must be used in reference to a person of good position, both when speaking to and when speaking of such person. Not to do so will lay the student open to the charge of speaking what is known in India as “Cooly language.” Even if his rudeness is known to be merely the result of ignorance, every sentence he utters will jar upon the person he addresses.

3. As regards personal pronouns the ordinary honorific form for THOU, YOU is བྱོད་ *khye* or བྱོད་རང་ *khye-rang* and for HE or SHE ཁོང་ *khong*. Of course the first person has no honorific form ; nor in the Lhasa colloquial language are any other forms used for it except ང་ *nga* or ང་རང་ *nga-rang* ;

though in the Tsang colloquial བདག *da* is used in the depre-  
 catory sense of “your humble servant,” and in letter-writing  
 in Lhasa and elsewhere བདག *da* and ཐྲན་ *thren* and other  
 terms are used in the same sense. For Tibetan gentlemen  
 of the higher ranks a higher form of honorific should be em-  
 ployed, namely ལྷ་བཞེགས་ *ku-sho*, or ལྷ་དངོས་ *ku-ngö*, the  
 meaning of which corresponds somewhat to the English *sir*,  
*e.g.*, WILL YOU STAY HERE TO-MORROW, SIR? ལྷ་བཞེགས་སང་  
 ཉིན་མདས་བཞུགས་བཤན་འཇག་གི་ཡིན་པས། | *ku-sho sang-nyi de*  
*sku-den ja-ki yim-pe?* For Tibetan ladies ལྷ་བཞེགས་  
*cham-ku-sho* is used. These latter are used as honorifics for  
 YOU, HE OR SHE; *i.e.*, both when speaking *to* or *of* a person.  
 The secular heads of the Tibetan Government, *i.e.* Lon-chhens  
 and Sha-pes should be addressed by their titles, *i.e.*, ལྷོན་ཆེན་  
*lön-chhen* and ས་དབང་ཆེན་པོ་ *sa-wang chhem-po*, respectively,  
 the latter being the Sha-pe’s honorific designation. The wives  
 of these high ministers are addressed as ལྷ་ལྷ་བཞེགས་ *hla-*  
*cham ku-sho*. Similarly, for a high Lama ལྷ་བཞེགས་རིན་པོ་ཆེ་  
*ku-sho rim-po-chhe*, PRECIOUS SIR! and for a nun of high posi-  
 tion ཇེ་བཙུན་ལྷ་བཞེགས་ *je-tsün ku-sho* should be employed,  
*e.g.*, WILL YOU (addressing a nun of high rank) STAY HERE TO-  
 MORROW? ཇེ་བཙུན་ལྷ་བཞེགས་སང་ཉིན་མདས་བཞུགས་བཤན་འཇག་  
 གི་ཡིན་པས། | *je-tsün ku-sho sang-nyi de sku-den ja-ki yim-pe?*



*gye*. The latter form gives a somewhat higher honorific than the former.

5. The pronoun *it*, when used in the nominative or accusative case, is not translated into Tibetan, *e.g.*, དོམ་དེ་ག་པ་ཡོད། ངས་བསད་པ་ཡིན། *tom te ka-pa yö? nge se-pa yin*, WHERE IS THAT BEAR? I HAVE KILLED IT. But ཤིང་སྒོང་འདི་རེད། དེའི་ཡལ་ག་སྐང་ཁ་བཅད་ནས་མི་འདུག། *shing-dong di re, te-i ye-ga gang-kha che-ne min-du*, THIS IS THE TREE; ITS BRANCHES HAVE ALL BEEN LOPPED OFF (lit. HAVING BEEN LOPPED, ARE NOT).

6. Any personal pronoun will usually be omitted, if its omission does not cause any ambiguity in the sentence, *e.g.*, དེ་རིང་ང་མདས་ (འདི་ཅུ) སྒོད་ཀྱི་ཡིན། སང་ཉིན་འགྲོ་གི་ཡིན། *te-ring nga de dö-kyi-yin. sang-nyi dro-ki-yin*. I WILL STAY HERE TO-DAY; I SHALL GO TO-MORROW.

7. **Possessive Pronouns.**—The Possessive Pronoun is expressed by the genitive of the Personal Pronoun, *e.g.*, ངའི་ *nge* MY, MINE; ཁྱོད་རེའི་ *khyö-re* ཁྱོད་ཀྱི་ *khyö-kyi*, YOUR, YOURS; ཁོའི་ *khö* ཁོ་རེའི་ *kho-re*, HIS. མོའི་ *mö*, མོ་རེའི་ *mo-re*, HER, HERS. Thus, འདི་ངའི་དྭ་རེད། *di nge ta re*, THIS IS MY HORSE; དྭ་འདི་ངའི་རེད། *ta di nge re*, THIS HORSE IS MINE; ཁྱོད་རེའི་མེ་མདའ་འཁྱུར་ཤོག། *khyö-re men-da khe-sho*, BRING YOUR GUN.

8. **Reflective Pronouns.**—MYSELF, YOURSELF, etc., are expressed by རང་ *rang*, e.g., བྱིན་རིས་དེ་འདྲ་བྱས་ན་རང་ལ་སྐྱོན་ (injury) བྱས་ཡོང་། *khyö-re ten-dra cke-na rang-la kyön cke-yong*. IF YOU ACT IN THAT WAY YOU WILL HURT YOURSELF. རང་གི་ *rang-gi* and སོ་སོ་འི་ *so-sö*, MY OWN, YOUR OWN, etc., have the meaning of *apna* in Hindustani. Thus, མི་སོ་སོས་རང་གི་དྲ་ཡག་ཤོས་ཡིན་བསམས་པ་རེད། *mi so-sö rang-gi ta yak-shö yin sam-pa-re*. EACH MAN THOUGHT HIS OWN PONY THE BEST. This might also be rendered མི་རེ་རེས་སོ་སོ་འི་དྲ་ཡག་ཤོས་ཡིན་བསམས་པ་རེད། *mi re-re so-sö ta yak-shö yin sam-pa-re*.

9. Other meanings of རང་ connected with the above meaning of SELF are shown in the following examples:—

Yes. It is quite so. ལགས་ད་ག་རང་རེད། *la ta-ka rang re*.

This is really difficult. འདི་དཀའ་ལས་ཁག་ཐག་ཚོད་རང་འདུག། *di ka-le khak-thak-chhö rang du*.

Your mere coming here has done good, (*lit.*) by your mere coming here good has resulted. བྱིན་རང་མདས་ (འདི་ཅུ་) ཡོང་བ་རང་གིས་ཡག་པོ་བྱུང་། *khyö-rang de yong-nga rang-gi yak-po chung*.

རང་ is often also used with negatives in the sense of VERY, e.g.—

Do not drink very much beer. ཚང་མང་པོ་རང་ས་འབྲུང་། *chhang mang-po rang ma-thung*.

10. **Reciprocal Pronouns.**—EACH OTHER, ONE ANOTHER, are expressed by *གཅིག་གཅིག་* *chi-chi*, e.g., *ཁོ་རང་ཚོ་གཅིག་གིས་གཅིག་བརྒྱུངས་ང་* (བ་) *ཟེང་།* *kho-rang-tsho chik-ki-chi dung-nga-re*, THEY BEAT EACH OTHER. (Lit. *by one to one, they beat*).

11. **Demonstrative Pronouns.**—THIS is rendered by *འདི་* *di* and THAT by *དེ་* *te*, but when either THIS or THAT refers to a noun previously mentioned *དེ་* *te* is used, e.g., *དེ་ཡག་པོ་ཟེང་།* *te yak-po re*, THIS ONE (previously mentioned) IS GOOD. Both *འདི་* and *དེ་* follow the noun or adjective which they qualify, and take the case-inflection instead of the noun or adjective. They are also used by themselves, apart from nouns, e.g., the example just given, and *འདི་ངའི་ཡིན་།* *di nge yin*, THIS IS MINE.

12. Other demonstrative pronouns in common use are *འདི་རང་* *di-rang*, THIS VERY, *དེ་རང་* *te-rang*, THAT VERY, emphatic forms of *this* and *that* respectively, also *ད་ག་* *ta-ka* and *ད་ག་རང་* *ta-ka-rang*, with the same meaning; e.g., IS THIS THE VERY MAN THAT I SAW YESTERDAY? *མི་འདི་ཁས་ས་ངས་མཐོང་ང་* (བ་) *དེ་རང་ཟེང་པས་།* *mi di khe-sa nge thong-nga te-rang re-pe?* YES, IT IS THE VERY SAME. *ལགས་ད་ག་རང་ཟེང་།* *la ta-ka-rang re*. Also, *ཡ་གི་* *ya-gi*, THAT UP THERE, *མ་གི་* *ma-gi*, THAT

DOWN THERE, and ཕ་གི་ *pha-gi*, THAT OVER THERE, THAT YONDER ; these latter three forms being used with or without དི་ as per the following examples. ཡ་གི་མི་དེ་ཚོ་མར་ཡོང་གི་འདུག། *ya-gi mi ten-tsho ma yong-gi-du*, THOSE MEN UP THERE ARE COMING DOWN. འདི་ངའི་ལྷ་མོ་ཡིན། ཕ་གི་ཁོའི་རེད། *di nge sha-mo yin ; pha-gi khö re*, THIS IS MY HAT ; THAT ONE OVER THERE IS HIS.

Also འདི་འདྲ་ *din-dra*, OF THIS KIND, LIKE THIS and དེ་འདྲ་ *ten-dra*, OF THAT KIND, LIKE THAT. ཅ་ལག་ (ཚ་ལག) འདི་འདྲ་ འཚོང་གྱུ་ཡོད་པས། *cha-la din-dra tshong-gyu yö-pe*, HAVE YOU GOT THINGS OF THIS KIND FOR SALE ? འདི་འདྲ་ also has the sense of WHAT in interjections, e.g., WHAT A COLD DAY ! འདི་འདྲའི་གནས་གང་ང་ལ། *din-dre nam trang-nga-la !* The same sense may also be expressed without འདི་འདྲ་ e.g., WHAT A LARGE HORSE ! ཏ་དེ་ཆེ་བ་ལ་ *ta te chhe-a-la !*

13. As with the personal pronouns, so also འདི་ *di* and དེ་ *te* usually take their plural forms, even when the sense is clear from the context, e.g., མི་དེ་ཚོ་སྐྱང་ཁ་ཤོག་གྱིས་ (བྱེད་) ། *mi ten-tsho gang-kha sho chi*, CALL (lit. MAKE COME) ALL THOSE MEN. But not when joined to numerals, e.g., མི་དེ་གཉིས་ཤོག་གྱིས་ (བྱེད་) ། *mi te-nyi sho chi*, CALL THOSE TWO MEN.

14. **Relative Pronouns.**—Except ག་རེ་ *ka-re* and གང་ *kang*, WHAT, WHICH relative pronouns are not used. ག་རེ་ is used more often than གང་ in the Lhasa colloquial language. The relative clauses must be expressed by participial clauses, in which ག་རེ་ or གང་ may be used, but more often are not used. The participle is treated as an adjective, being put in the genitive, if it precedes the noun, and if it follows the noun, taking the case-inflection of the latter.

15. Thus, རྩེ་ངས་མགྲོང་བ་དེ་བཙོང་ཚར་ར་ (བ་) རེད།  
*tre nge thong-nga te tsong tshar-ra re*, THE MULE, WHICH  
 I SAW, HAS BEEN SOLD. Again, བྱོད་རེའི་བྱི་ཀུན་མ་ཀུ་མཁན་དེ་  
 ངས་ཟེན་ཡོད། *khyö-re khyi ku-ma ku-khen te nge sim-yö*.  
 I HAVE CAUGHT THE MAN WHO STOLE YOUR DOG. (Lit. *I have*  
*caught the-your-dog-stealer*). Again, ལྷ་ས་ནས་ཡོང་མཁན་གྱི་  
 དམག་མི་དེ་ཚོ་ཕར་ལོག་སོང་། *hla-sa ne yong-khen-kyi ma-mi*  
*ten-tsho pha lok-song*. THE SOLDIERS WHO CAME FROM LHASA  
 HAVE GONE BACK THERE. (Lit. *the-from-Lhasa-coming soldiers*  
*have gone back there*). Once more, བོད་པའི་དམག་མིས་རྩེ་བ་  
 བཟོས་པ་དེ་བཞིག་ནས་མི་འདུག། *pö-pe ma-mi tsik-pa sö-pa te*  
*skik-ne min-du*. THE WALL WHICH WAS BUILT BY TIBETAN  
 SOLDIERS HAS BEEN DEMOLISHED. (Lit. *the-by-the-Tibetans-*  
*built wall having been demolished, is not*). The distinction

between the participles in མཁམ་ *khen* and པ་ *pa* respectively has been noted above in Cap. VI, para. 19.

16. **Correlative Pronouns.**—I WHO, YOU WHO, HE WHO, WHOEVER, THAT WHICH, WHAT, WHATEVER, etc., are rendered either by the Agentive Participles, or by the interrogative pronoun with the conditional tense (Chap. VI, para. 15) followed by ཡང་ or ཉུང་ or by both methods combined, or finally by using a causative sentence with ཅང་ AS, BECAUSE, *e.g.*—

I WHO HAVE BEEN THERE, KNOW THIS. ང་པ་གི་སླེབས་སྐྱོང་ཅང་ངས་  
ཤེས་ཀྱི་ཡོད། *nga pha-gi lep nyong-tsang nge shing-*  
*gi yö.*

HE WHO BROUGHT THE LETTER YESTERDAY IS MY MAN. བས་ས་ཡི་  
གོ་འབྱུང་ཡོང་ངན་ (མཁམ་) དེ་ངའི་མི་ཡིན། *khe-sa yi-ge*  
*khe yong-ngen te nge mi yin*

LISTEN TO WHAT (*i.e.*, THAT WHICH) I SAY. ངས་ལབ་པ་དེ་ཉོན།  
*nge lap-pa te nyön.*

WHOEVER COMES, MUST COME TO-DAY. སུ་ཡོང་ན་ཡང་དེ་རིང་ཡོང་  
དགོས་པ་རེད། *su yong-na-yang te-ring yong go-wa-re.*

WHOEVER IS AFRAID, MAY STAY HERE. སུ་ཞིད་ངན་ (མཁམ་)  
ཡོད་ན་ཡང་མདས་ (འདི་ཅུ་) བསྐྱད་ཚོག་གི་རེད། *su she-*  
*ngen yö-na-yang de de-chho-ki-re.*

17. **Interrogative Pronouns.**—These are སུ་ *su*, WHO ?

ག་རེ་ *ka-re* (and less often གང་ *kang*), WHAT? WHICH? ག་གི་ *ka-ki*, WHICH OF THEM? WHICH OF THESE? WHICH OF THOSE?  
 ག་འདྲས་ *kan-dre*, OF WHAT KIND? Examples of their use are  
 as follow: འདི་སྐྱའི་དྭ་རེད། *di sü ta re?* or དྭ་འདི་སྐྱའི་རེད། *ta di  
 sü re?* WHOSE PONY IS THIS? བྱོད་རེའི་མིང་ལ་ག་རེ་ཟེར་གྱི་ཡོད།  
*khyö-re ming-la ka-re si-kyi-yö?* WHAT IS YOUR NAME?  
 (Lit. WHAT IS SAID TO YOUR NAME?), གླང་དོག་གི་ལམ་ཀ་ག་གི་རེད།  
*Gang-tok-ki lang-ka ka-ki re*, WHICH OF THESE ROADS IS THE  
 ONE TO GANGTOK. ད་ལོ་སྟོན་ཐོག་ག་འདྲས་འདུག་ *ta-lo tön-tho  
 kan-dre du*, WHAT ARE THE CROPS LIKE THIS YEAR? དྭ་འདི་ཚོ་  
 རྣམས་ངའི་དྭ་ག་གི་རེད། *ta di-tsho ne nge ta ka-ki re*, WHICH OF  
 THESE PONIES IS MINE? The interrogative form of the verb  
 may also be used, e.g., བྱོད་རེའི་མིང་ལ་ག་རེ་ཟེར་གྱི་ཡོད་པ།  
*khyö-re ming la ka-re si-ki yö-pa?* Both སྐྱུ་ and ག་རེ་ are  
 declined in the singular, e.g., འདི་ག་རེས་བཟོས་པ་རེད། *di ka-  
 re sö-pa re?* OF WHAT SUBSTANCE IS THIS MADE? (Lit. FROM  
 WHAT HAS THIS BEEN MADE?) Their plurals are formed by  
 repeating them once; e.g., ཅ་ (ཚ་) ལག་དེ་ཚོ་ག་རེ་ག་རེ་རེད།  
*cha-la ten-tsho ka-re ka-re re?* WHAT ARE THOSE THINGS?  
 མི་དེ་ཚོ་སྐྱ་སྐྱ་རེད། *mi ten-tsho su-su re?* WHO ARE THOSE MEN?  
 འདི་ག་རེས་ག་རེས་བཟོས་པ་རེད། *di ka-re ka-re sö-pa re?* OF  
 WHAT SUBSTANCES IS THIS MADE? It will be noticed from the  
 above examples that the interrogative pronoun stands in the  
 sentence immediately before the verb, except when in the

genitive, in which latter case it may precede the noun which it qualifies. WHICH OF YOU WILL GO WITH ME? ང་དང་མཉམ་

དུ་ཁྱོད་ཚོ་སྤུ་འགྲོ་གི་ཡིན། *nga tang nyam-tu khyön-tsho su dro-ki-yin.* WHO WILL SHOW ME THE ROAD? ང་ལ་ལམ་ཀ་སྤུས་ཕྱོད་གྱི་རེད། *nga-la lang-ka sü tön-kyi-re.*

18. **Indefinite Pronouns.**—Among these we find the following in frequent use.

རེ་རེ། *re-re*, རེ། *re*, སོ་སོ། *so-so*, EACH.

ཚང་མ། *tshang-ma*, བསམས་ཅད། *tham-che*, གང་ཁ། *gang-kha*, ALL, EVERY.

ཁ་གས། *kha-she*, SOME.

སྤུ་ཡང་། *su-yang*, WHOEVER.

སྤུ་ཡང་། *su-yang*, with a negative = NOBODY.

ག་རེ་ལྟ་ཡང་། *ka-re* . . . . *yang*, with the verb in the conditional tense intervening, ANYTHING THAT, WHATEVER.

ག་རེ་ཞིག་ལྟ་ཡང་། *ka-re-shik* . . . . *yang*, ANYTHING THAT, WHATEVER. The addition of the ཞིག་ makes the meaning more emphatic.

ག་གའི་ (གང་ཡང་) *ka-ke* (with a negative) NOTHING.

གཅིག་ཡང་། *chik-yang*, with a negative = *lit.* NOT EVEN ONE, *i.e.*, NOBODY AT ALL, NOTHING AT ALL.

གཞན་པ། *shem-pa*, ཡན་པ། *yem-pa*, OTHER.

གཞན་པ་གཅིག་ *skem-pa chi*, ཡན་པ་གཅིག་ *yem-pa chi*,

ANOTHER.

གཅིག་གཅིག་ *chi-chi*, ONE ANOTHER, EACH OTHER.

གཅིག་པོ། *chik-po*, THE ONLY, THE SOLE.

གཅིག་པ། *chik-pa*, THE SAME.

མི་གཅིག་པ། *mi-chik-pa*, DIFFERENT, VARIOUS.

གཅིག་ཡང་། *chik-yang*, with a negative NOT EVEN ONE,

NOT A SINGLE ONE.

Others will be found in the Dictionary and, being used in an ordinary way, present no difficulty. Indefinite pronouns can be employed either with nouns or alone.

19. The following examples will show how the above are used :—

Some men have arrived. མི་ཁ་ཤས་བསྐྱབས་བྱུང་། *mi kha-she  
lep-ckung.*

Give each man one rupee. མི་རེ་རེ་ལ་གོ་རེ་རེ་གྲོད་ཤོག།  
*mi re-re-la gor-mo re-re trö-sho.*

Any body who goes will die. སུ་ཕྱིན་ན་ཡང་ ( or སུ་ཕྱིན་ནས་ )  
ཤི་གི་རིད། *su chhin-na-yang (or su chhin-ne) shi-ki-re.*

There is nobody at Kampa Jong now-a-days. དེ་རིང་སང་  
གསལ་པ་རྗེང་ལ་སུ་ཡང་མི་འདུག། *te-ring-sang kam-pa dzong-  
la su-yang min-du.*

Burn anything that is in this house. ཁང་པ་འདིའི་ནང་ལ་ག་རེ་

འདུག་ན་ཡང་ ( or བ་རེ་འདུག་ནས་ ) ཐུག་ ( tra, ཐུག་ )  
 ཤོག། *khang-pa di-i nang-la ka-re duk-na-yang (ka-re  
 duk-ne) tra-sho.*

There is nothing in it. དེའི་ནང་ལ་ག་གའི་ (གང་ཡང་) མི་འདུག།  
*te-i nang-la ka-ke min-du.*

There is not a single person in this house. ཁང་པ་འདིའི་  
 ནང་ལ་མི་གཅིག་ཡང་ཡོད་པ་མ་རེད། *khang-pa di-i nang-la  
 mi chik-yang yo-wa ma-re.*

Call another servant. བཞེས་པོ་བཞེས་པ་གཅིག་ཤོག་གྱིས་  
 (བྱེད་)། *yok-po skem-pa-chi sho chi.*

The others are all absent. བཞེས་པ་སྐང་ཁ་བསྐྱད་མི་འདུག།  
*skem-pa gang-kha de min-du.*

This servant does not know the work; call another one.  
 བཞེས་པོ་འདིས་ལས་ཀ་ཤེས་ཀྱི་མི་འདུག། བཞེས་པ་གཅིག་  
 ཤོག་གྱིས་ (བྱེད་)། *yok-po di le-ka shing-gi min-du ;  
 skem-pa-chi sho chi.*

Boys, do not beat each other ! བུ་གཟུ་ཚོ་གཅིག་གིས་གཅིག་ལ་མ་  
 རླུང་ཞིག། *pu-gu tsho chik-ki chik-la ma-dung-ski.*

Out of ten men I am the only one left. མི་བཅུ་འདི་དཀྱིལ་ནས་  
 ང་གཅིག་པོ་ལས་བྱུང་། *mi chü kyi-ne nga chik-po le-  
 chung.*

The religions of China and Tibet are the same. ལྷ་བོད་

གཉིས་ཀྱི་ཚོས་ལྷགས་གཅིག་པ་རེད། *gya-pö nyi-kyi chhö-  
lu chik-pa re.*

Various kinds of people come together in this bazaar. ཁྲོམ་

འདི་ལ་མི་སྐྱ་མི་གཅིག་པ་མང་པོ་འཛོམས་ཀྱི་འདུག། *throm di-  
la mi-na mi-chik-pa mang-po dzóm-kyi-du.*

There is not even one with whom I am acquainted. ངས་ངོ་

ཤེས་པ་གཅིག་ཡང་མི་འདུག། *nge ngo-shem pa chik-yang  
min-du.*

## WORDS.

To say, tell, *hon.* = བསྟུང་བ་ *sung-wa.*

Syce, groom = ཚིབས་དཔོན་ *chhik-pön.*

Ghoom, a village near Dar-  
jeeling = ལུས་པ་རི་ *kum-  
pa-ri.*

Horse, *hon.* = ཚིག་པ་ (ཚིབས་  
པ་) *chhik-pa.*

To ride = ཞོན་པ་ *sköm-pa.*

To ride, *hon.* = འཚིབ་པ་ *chhip-pa.*

Behind = བཀྲུག་ལ་ *sku-la.*

To have a fight with = བརྡུང་  
རེས་བྱེད་པ་ *dung-re che-pa.*

To be drunk = ར་བཟེ་བ།  
ར་བཟེ་བྱེད་པ། *ra-si-wa, rap-  
si che-pa.*

## EXERCISE No. 15.

Whose pony is that down there? མ་གྱི་སྐུའི་ཏ་རེད། *ma-  
gi sü ta re?*

Please tell your syce to take both ponies to Ghoom. བྱིད་  
རང་གི་ཚིབས་དཔོན་ལ་ཚིག་པ་ (ཚིབས་པ་) བཞིས་ཀྱི་ལུས་

པ་རི་ལ་འབྲིད་སོང་གསུང་རོགས་གནང་། *khye-rang-ki chhik-pön la chhik-pa nyi-ka kum-pa-ri la thri-song sung-ro-nang.*

We (two) have each ridden ponies to Darjeeling (*lit.* have gone riding, etc.). ང་གཉིས་ཚིག་ (ཚིབས་) པ་བཅེབས་ནས་དོ་ཇི་གླིང་ལ་ཕེབས་པ་ཡིན། *nga-nyi chhik-pa chip-ne Dor-je-ling-la phe-pa-yin.*

[Note that the honorific forms are employed in deference to the person who has ridden with me.]

Those are the traders who have come from Lhasa. ལྷ་ས་ནས་ཡོང་མཁན་གྱི་ཚོང་པ་དེ་ཚོ་རེད། *hla-sa ne yong-khen-kyi tshong-pa ten-tsho re.*

The others are coming behind. གཞན་པ་ཚོ་གཞུག་ལ་ཡོང་གི་ཡོད་པ་རེད། *shem-pa tsho sku-la yong-ki yo-wa-re.*

They have been fighting with each other on the way. ཁོ་ཚོས་ལམ་ཀ་ལ་གཅིག་གིས་གཅིག་བདུང་རེས་བྱས་པ་རེད། *khon-tshö lang-ka-la chik-ki-chi dung-re che-pa-re.*

Probably they were all drunk. ཁོ་ཚོ་སྐང་ཁས་ར་བཟི་བྱས་པ་ཡིན་འགོ། *khon-tsho gang-khe rap-si che-pa yin-tro.*

## EXERCISE No. 16.

What is the name of the trader who came yesterday? What things has he got? This is the very man that stole my pony. Nobody has arrived to-day. Those who come tomorrow will stay some days.

## CHAPTER X.

### ADVERBS.

1. Adverbs are formed in three ways, namely :—

(a) PRIMITIVE, such as ད་ལྟ་ *tan-da*, NOW, ལམ་སང་ *lam-sang*, AT ONCE and ཡང་སྐྱད་ *yang-kyar*, AGAIN. Most adverbs of time belong to this form.

(b) THOSE FORMED FROM NOUNS OR PRONOUNS, such as འདི་ནས་ *di-ne*, FROM HERE (lit. FROM THIS) ; ཁ་ནས་ *kha-ne*, ORALLY (lit. FROM MOUTH) ; and རྒྱབ་ལ་ *gyap-la*, BEHIND (lit. AT THE BACK). Many adverbs of place are formed in this way.

(c) THOSE FORMED FROM ADJECTIVES, as in English *quick*, *quickly*, etc. These in colloquial Tibetan take the form either of the adjective itself or of the adjective with བྱས་ནས་ *che-ne* added. Thus : མགྲོགས་པོ་རྒྱལ། *gyok-po gyu*, GO QUICKLY ; བྲང་པོ་བྱས་ནས་ཁ་མཚུ་འདི་ཐག་གཅོད་པ་གནང་། *trang-po che-ne kham-chhu di tha-chö-pa-nang*, DECIDE THIS CASE (LAW-SUIT) FAIRLY.

2. Adverbs used in the ordinary way require no special mention here ; they will be found in the Dictionary. Those which are formed or used in peculiar ways will now be noticed. Adverbs always precede the verb in a sentence. Those used interrogatively stand immediately before the

verb in most cases, e.g., མི་ག་ཚོ་དང་འདུག། *mi ka-tshö du?* HOW MANY MEN ARE HERE?

3. (a) ABOUT, SOME, = ཚ་ (ཚམ་) *tsa*, but གཅིག་ is sometimes added. Thus, མི་བཅུ་ཚ་ (ཚམ་) གཅིག། *mi chu-tsa chi*, ABOUT TEN MEN.

(b) EVEN, NOT EVEN. ཡང་ *yang* = EVEN, ALSO, and when accompanied by a negative means NOT EVEN and is used as in the following examples: ཁོ་ཚོས་མེ་མདའ་ རྒྱབ་ ཡང་ཤེས་ ཀྱི་མི་ འདུག། *khon-tshö men-da gya-yang shing-gi min-du*. THEY DO NOT EVEN KNOW HOW TO FIRE A GUN. The emphasis is on the word *fire* རྒྱབ་ (*gya*) which is immediately followed by ཡང་ *yang* in the Tibetan sentence.

(c) HERE = མདས་ (འདི་ཅུ་) *de*; THERE = དད་ (དེ་ཅུ་) *te*. But instead of དད་ (དེ་ཅུ་) *te* ཕ་གི་ *pha-gi*, OVER THERE is frequently used. And if the HERE or the THERE is higher up or lower down than the person speaking ཡ་གི་ *ya-gi*, UP HERE, UP THERE, OR མ་གི་ *ma-gi*, DOWN HERE, DOWN THERE should be employed. Thus, མི་གཅིག་ཡ་གི་ཡོད། *mi-chi ya-gi yö*, THERE IS A MAN THERE (*i.e.*, *higher up*). Similarly with verbs of coming or going to or from Tibet, we should say "he is coming *down from* Tibet"; he is going *up to* Tibet." Thus: ཚོང་པ་ཚོ་བོད་ལ་ཡར་ལོག་ག། (ཕ་) རེད། *tshong-pa-tsho pö-la ya lok-ka-re*. THE TRADERS HAVE GONE BACK (UP) TO TIBET.

(d) HOW FAR. This is rendered by ཐག་རིང་ཐུང་ག་ཚོད། *lit.*  
 HOW MUCH DISTANCE, *e.g.*, བྱིད་རེའི་ལུང་པ་ལྷ་ས་ནས་ཐག་རིང་ཐུང་  
 ག་ཚོད་ཡོད། *khyö-re lung-pa hla-sa-ne tha-ring-thung ka-tshö-*  
*yö?* HOW FAR IS YOUR COUNTRY FROM LHASA?

(e) How long, *i.e.*, how many days, months, years, etc., is  
 rendered thus: HOW MANY MONTHS IS IT SINCE YOU CAME? བྱིད་  
 རང་ཡོང་ནས་ཟླ་བ་ག་ཚོད་སོང་། *khyö-rang yong-ne da-wa ka-*  
*tshö song?* YOU HAVING COME HOW MANY MONTHS HAVE  
 GONE?

(f) HOW MUCH? HOW MANY? = ག་ཚོད་ *e.g.*, HOW MANY MEN  
 ARE THERE? མི་ག་ཚོད་འདུག། *mi ka-tshö-du?* But in refer-  
 ring to the time of day ག་ཚོད་ corresponds to WHAT *e.g.*,  
 WHAT O'CLOCK IS IT? ཅུ་ཚོད་ག་ཚོད་རེད། *chhu-tshö ka-tshö re.*

(g) MUCH, MANY ཞེ་པོ་རང་། *she-po-rang* མང་པོ་རང་ *mang-*  
*po-rang.* Used only with a negative in the sense of NOT MUCH,  
 NOT MANY. Thus, ལུང་པ་མངས་ (འདི་ལ་) ཁང་པ་མང་པོ་རང་  
 མི་འདུག། *lung-pa de khang-pa mang-po-rang min-du,* THERE  
 ARE NOT MANY HOUSES IN THIS TRACT OF COUNTRY.

(h) NOT AT ALL, NEVER is translated by a negative accom-  
 panied by ཚུ་ནས་ *tsha-ne* or མ་ནས། *ma-ne.* Thus འདི་ཚུ་ནས་  
 (or མ་ནས་) ཡག་པོ་མི་འདུག། *di tsha-ne yak-po min-du,* THIS

IS NOT AT ALL GOOD. ངས་ཤ་རྩ་ནས་ཟ་མ་གྱིང་། *nge sha tsa-ne śa ma nyong*. I HAVE NEVER EATEN MEAT. Also by བད་ or བད་དེ་ followed by a negative, e.g., བད་དེ་ཡོད་པ་མ་རེད། *be-te yo-wa-ma-re*, THERE ARE NONE AT ALL. བད་དེ་ is more emphatic than བད།

(i) OF COURSE—BUT, INDEED—BUT. These have been dealt with under the verb (Chap. VII, para. 23).

(j) ONLY, ENTIRELY, ALL, are often translated by ཤ་སྟག་ which immediately precedes the verb, e.g., མི་ཤ་སྟག་རེད། *mi sha-ta re*, THERE ARE MEN ONLY; (*i.e.*, there are no animals, etc.) ཅ་ (ཆ་) ལག་འདི་ཚོ་ཡག་པོ་ཤ་སྟག་འདུག། *cha-la di-tsho yak-po sha-ta du*, THESE THINGS ARE ALL GOOD; (*i.e.*, there are no bad things among them).

(k) So, so MUCH is often rendered by འདི་འདྲ་ *lit.* THIS KIND or by དེ་འདྲ་ *lit.* OF THAT KIND, e.g., རྒྱན་ཚེན་པོ་འདི་འདྲ་མ་གྱུག། *ke chhem-po din-dra ma-gya*. DO NOT TALK LOUDLY, DO NOT MAKE SUCH A NOISE TALKING.

(l) Too is expressed by རྟག་པ་ *trak-pa*, joined as a verb to the root of the adjective concerned, e.g., རྩམས་ཀྱི་འདི་རིང་ རྟག་ག་ (པ་) རེད། *khar-gyu di ring trak-ka re*, THIS STICK IS TOO LONG. རྩམས་ཀྱི་འདི་ = *stick*; རིང་པོ་ = *long*.

(m) VERY may be expressed by ཧ་ཅང་ *ha-chang* or by ཐག་ཚོད་ *thak-chhö* added to the root of the adjective, or in some cases by repeating the adjective once in a raised tone of voice. Thus, VERY GREAT may be expressed by ཧ་ཅང་ཚེན་པོ་ *ha-chang chhem-po* or by ཚེ་ཐག་ཚོད་ *chhe-thak-chhö* or by ཚེན་པོ་ཚེན་པོ། *chhem-po chhem-po*. Here, however, it should be noticed that ཚུང་ཚུང་ *chhung-chhung* means simply SMALL; ཐུང་ཐུང་ *thung-thung*, SHORT; རྩུང་རྩུང་ *nyung-nyung*, FEW and so with a few others. In these latter VERY is not implied. The method of expressing VERY by raising the tone of the voice is found also in Nepalese (Khas-kura), with which Tibetan has a few grammatical affinities.

(n) WHY. This is frequently rendered by བཤང་ལ་ *lit. FOR WHAT*, e.g., བྱིད་ཁས་ས་བཤང་ལ་ས་ཡོང་ང་ *khyö khe-sa kang-la ma yong nga?* WHY DID YOU NOT COME YESTERDAY? or by turning the sentence; thus, བྱིད་ཁས་ས་ས་ཡོང་བའི་དོན་དག་གཞི་རིད། *khyö khe-sa ma yong-nye tön-ta ka-re re?* (*Lit. WHAT IS THE MEANING OF YOUR NOT COMING YESTERDAY?*)

4. The treatment of negatives has been explained when dealing with verbs (see Cap. V, para. 3, Cap. VI, para. 13, and Cap. VII, paras. 1 and 2), and need not be repeated here.

## WORDS.

Far off = ཐག་རིང་པོ་ <i>tha ring-po.</i>	To recognise = རོ་ཤེས་པ་ <i>ngo-she-pa.</i>
Animal = སེམས་ཅན་ <i>sem-chen.</i>	Cold, <i>adj.</i> = བྲང་མོ་ <i>trang-mo.</i>
Field glasses; ( <i>lit.</i> distance glass) = རྒྱང་ཤེལ་ <i>gyang-she.</i>	Indian = རྒྱ་གར་ <i>gya-ka.</i>
	To fit (of clothes) = འབྲིབ་པ་ <i>drik-pa.</i>

## EXERCISE No. 17.

What are those animals up there? །ཡ་གི་སེམས་ཅན་དེ་ཚོ་ག་  
རེ་ག་རེ་རེད། *ya-gi sem-chen te-tsho ka-re ka-re re.*

They are a very long way off. ཐག་རིང་ཐག་ཚོད་འདུག། *tha-ring thak-chhö du.*

I cannot make them out even with field-glasses. རྒྱང་ཤེལ་ལ་  
བལྟས་ན་ཡང་ངས་ངོ་ཤེས་ཀྱི་མི་འདུག། *gyang-she-la te-na-  
yang nge ngo-shing-gi min-du.*

There are no Indians at all here, as it is too cold for them.  
མདས་ (འདི་ཅུ་) བྲང་དྲག་ཅང་རྒྱ་གར་ཙ་ནས་མི་འདུག།  
*de trang tra-tsang gya-ka tsa-ne min-du.*

## EXERCISE No. 18.

These boots are too large. They do not fit me at all.  
One of them is bigger than the other.

## CHAPTER XI.

### POSTPOSITIONS, CONJUNCTIONS AND INTERJECTIONS.

1. **Postpositions.**—These are of two kinds, namely, *simple* and *compound*. The former are monosyllabic, and govern the accusative. They include those used in the declension of the noun (Chapter III) and a few others. The latter are of two or more syllables, being formed from nouns, adjectives or verbs, and mostly govern the genitive. Postpositions may govern not only nouns, but also adjectives, verbs, articles, etc. The use of most postpositions is simple: only those, the uses of which require special explanations, in addition to those already given concerning them in the declension of nouns and other chapters, will be dealt with here. For other postpositions reference may be made to the Dictionary.

2. **Simple Postpositions.**—(a) ལ་ *lä* besides its datival sense dealt with in the Chapter on the Noun, (Cap. III), is sometimes used where in English we should use *at*, *on* or *in*, though གང་ལ་ *gang-la* is more commonly used for *on*, and འང་ལ་ *nang-la* for *in*. Thus, རིའི་གང་ལ་གཡག་འདུག། *ri-i gang-la ya du*, THERE ARE YAKS ON THE HILL; ལྷ་ཚོད་བཞི་ལ་ ཤོག། *chhu-tshö shi-la sho*, COME AT FOUR O'CLOCK. ལ་ should always be used as above in telling the time of day. ལ་ is also used where in English *for* is used in the quotation of

prices, e.g., གཡུ་འདི་སྐོར་མོ་གཉིས་ལ་ཉེས་པ་ཡིན། *yu di gor-mo nyi-la nyö-pa-yin*, I HAVE BOUGHT THIS TURQUOISE FOR TWO RUPEES. And the following verbs may take ལ་, namely, verbs of *giving, showing, teaching and telling*; also the following common verbs, namely, དད་པ་བྱེད་པ་ *te-pa cke-pa* to have faith in (a lama, etc.), ཞེད་པ་ *ske-pa* to be afraid of, འཕྲོག་པ་ *phok-pa* to hit against, ཞུ་བ་ *sku-wa* to offer to, to petition, to beg of, རོགས་བྱེད་པ་ *ro-cke-pa* to assist, འབྱེད་ཡོང་བ་ *khe yong-wa* to bring to, and many others. But with all the above verbs and classes of verbs the ལ་ may be omitted and the simple accusative form used.

(b) ཉམ་ *ne* besides meaning OUT OF, FROM, expresses also through, viâ, e.g., ང་ཕག་རི་ཉམ་ཡོང་ཉམ་མཛོས་ལེབ་ལ་ཉམ་ཡོང་ང་ (བ་) ཡིན། *nga Pha-ri-ne yong-ne Je-lep-la-ne yong-nga-yin*. I HAVE COME FROM PHARI VIÂ THE JELEP PASS. བྱས་ཉམ་ *cke-ne* may also be used in this sense. ཉམ་ also expresses *by*, in such sentences as CATCH THE DOG BY THE NECK ཁྱི་འདི་སྐེ་ཉམ་ འཇུས། *khyi di ke-ne jü*.

(c) ལས་ *le* besides its use in the sense of THAN, MORE THAN already dealt with in the comparison of adjectives (Cap. IV, para. 7), means also RATHER THAN, OR EXCEPT, e.g., མདས་ (འདི་ཅུ་) བསྐྱད་པ་ལས་ཕག་རི་ལ་བྱིན་པ་དགའ་གི་རེད། *de de-pa*

le *Pha-ri la chhim-pa ga-ki-re*, I WOULD RATHER GO TO PHARI THAN STAY HERE. (Lit., *rather than the staying here, the going to Phari pleases.*) Again, ཕ་མའི་བཀའ་ལ་མ་ཉན་ཅང་འདི་ལས་མ་བྱུང་ང་ (བ་) རེད། *pha-me ka-la ma-nyen-tsang di-le ma-ckhung-nga-re*. SINCE YOU HAVE NOT HEDED THE ORDERS OF YOUR PARENTS, YOU HAVE FALLEN INTO TROUBLE. (Lit., *since you have not heeded the orders of your father and mother, except this it has not happened.*)

(d) དང་ *tang*, WITH is used with a few verbs such as those of MEETING, VISITING, FIGHTING, and with adjectives denoting *similarity*, e.g., ཁས་སང་མི་འདི་དང་ཐུག་བྱུང་། *khe-sa nga mi di-tang thuk-ckung*, I MET THIS MAN YESTERDAY ; or ཁས་སང་དང་མི་འདི་ཐུག་བྱུང་། *khe-sa nga-tang mi-di thuk-ckung*. Again, ལུང་པ་འདི་དབྱིན་ཇི་ལུང་པ་དང་འདྲ་བོ་རེད། *lung-pa di in-ji lung-pa-tang dra-po re*, THIS COUNTRY IS LIKE ENGLAND. Except in such cases *with* should be translated by དང་མཉམ་དུ་ *tang-nyam-tu*, e.g., ཁོ་དང་མཉམ་དུ་དོ་ཇེ་སྤྱིང་ལ་ཕྱིན་པ་ཡིན། *kho-tang nyam-tu Dor-je-ling-la chhim-pa-yin*. I WENT WITH HIM TO DARJEELING.

(e) Other postpositions governing the accusative are ཐུག་ *thu*, AS FAR AS, UP TO, and one or two others.

3. **Compound Postpositions.**—These, as stated above, mostly govern the genitive, e.g., རིའི་སྤང་ལ་ *ri-i gang-la*, ON

THE HILL ; ངའི་རྒྱབ་ལ་ *nge gyap-la*, BEHIND ME, etc. A few govern the accusative, for instance, མ་བཏོགས། *ma-to* མེན་པ་ (མེན་པ་) *mem-pa*, EXCEPT ; e.g., འདི་མ་བཏོགས་གཞན་པ་ཡོད་པ་མ་ རེད། *di ma-to skem-pa yo-wa ma-re*, THIS IS THE ONLY ONE. (Lit., *except this there is not another.*) And one or two like ཐག་ཉེ་པོ་ *tha-nye-po*, NEAR, CLOSE TO, govern the ablative ; e.g., འདི་ནས་ཟམ་པ་ཐག་ཉེ་པོ་རེད། *di-ne sam-pa tha-nye-po-re*, THE BRIDGE IS CLOSE TO HERE.

4. **Conjunctions.**—Conjunctions are used in Tibetan much less frequently than in English, the sentences in which they occur being turned into participial and other verbal clauses, as has been already explained in the Chapter on the Verb. Thus, མདང་དགོང་ཡོང་ནས་དེ་རིང་ཕྱིན་པ་རེད། *dang-gong yong-ne te-ring chhim-pa re*, HE CAME YESTERDAY EVENING AND LEFT TO-DAY.

5. Those conjunctions which are commonly employed in the colloquial language, and whose use requires special mention, are as follow. For the others reference may be made to the Dictionary.

(a) དང་། *tang*. This corresponds frequently to AND in English, though, as we have seen above, its literal meaning is WITH. Thus, ཕག་རི་ལ་གཡག་དང་ལྷག་མང་པོ་ཡོད་པ་རེད། *Pha-ri la yak-tang lu mang-po yo-wa-re*, THERE ARE LOTS OF YAKS AND SHEEP AT PHARI. But when more than two nouns

are thus joined, དང་ is used after the first one only or not at all, e.g., ཕག་རི་ལ་གཡག་ (དང་) ར་ལུག་མང་པོ་ཡོད་པ་རེད།  
*Pha-ri la yak (tang) ra-lu mang-po yo-wa-re*, THERE ARE LOTS OF YAKS, GOATS AND SHEEP AT PHARI. དང་ should always be spoken quickly after, and almost as a part of the word which precedes it, and this preceding word takes the accent.

(b) ད་རུང་། *ta-rung* ད་རུང་ཡང་། *ta-rung yang*, ད་འདོ།  
*tan-do* or ཡང་། *yang*, means BESIDES, MORE YET and precedes the word which it qualifies, e.g., ངས་སྒོང་སྒྲང་ཁ་མ་ཉེས་  
 ད་རུང་ཉེག་ཙེད། *nge go-nga gang-kha ma-nyö ta-rung tok-tsa yö*, I HAVE NOT BOUGHT ALL THE EGGS; THERE ARE A FEW MORE YET.

(c) EITHER—OR is expressed by ཡང་མིན་ན་—ཡང་མིན་ན་ *yang-men-na—yang-men-na*, or by ཡང་ན་—ཡང་ན། *yang-na—yang-na*. The first ཡང་མིན་ན་ (or ཡང་ན་) is omitted often in Tibetan as well as in English, e.g., དཔོན་པོ་ལ་སྒྲུན་བྱ་བྱས་པ་ལས་  
 ཡང་མིན་ན་མ་བྱས་པ་ (བྱ་བ་) དགའ་འདུག་གས། *pöm-po la nyen-sku skü-pa le yang-men-na ma-skü-pa ga duk-ke?* DO YOU PREFER THAT I SHOULD REPRESENT THE MATTER TO THE OFFICIAL, OR THAT I SHOULD NOT. (*Lit.*, RATHER THAN REPRESENTING THE CASE TO THE OFFICIAL, OR DOES NOT REPRESENTING PLEASE). Often the OR in Tibetan is omitted altogether, e.g.,

ས་ཤེབ་བཞུགས་འདུག་ག་མི་འདུག། *sa-hep sku duk-ka min-du ?*  
 IS THE SAHIB AT HOME (lit. *seated*) OR NOT ?

(d) The translation of **ALTHOUGH** and of **IF** has already been explained in the Chapter on the Verb (Cap. V, para. 8, and Cap. VI, para. 15).

Occasionally གཤམ་སྲིད་ *ke-si* is used for **IF**; e.g., ཉོ་ཐུབ་ན་  
 ཉོ་ས་རོགས་བྱིས་ (བྱེད་) ། གཤམ་སྲིད་ཉོ་མ་ཐུབ་ན་ཐབས་ཡོད་པ་མ་  
 རེད། *nyo thup-na nyö-ro-chi, ke-si nyo ma-thup-na thap yo-*  
*wa ma-re.* PLEASE BUY ONE IF YOU CAN; IF YOU CANNOT  
 BUY ONE, IT CAN'T BE HELPED.

(e) **BUT** is usually expressed by turning the sentence and using ཡིན་ནས་ (ཡིན་ན་ཡང་) *yin-ne* or some other word meaning **ALTHOUGH**, **IN SPITE OF**, e.g., དེ་རིང་ང་འགྲོ་ཐུབ་མ་བྱུང་ཡིན་ནས་  
 མང་ཉིན་ང་འགྲོ་གི་ཡིན། *te-ring nga dro thup ma-chung, yin-*  
*ne sang-nyi nga dro-kyi-yin.* I COULD NOT GO TO-DAY, BUT  
 I WILL GO TO-MORROW. (*Lit.*, **IN SPITE OF MY NOT BEING**  
**ABLE TO GO TO-DAY, I WILL GO TO-MORROW**).

(f) **SINCE**, **SINCE THE TIME THAT, AGO**. The translation of these is best shown by examples. Thus, **IT IS SIX MONTHS SINCE**  
**I LEFT LHASA.** ང་ལྷ་ས་ནས་ཐོན་ནས་ལྷ་བ་དུག་སོང་། *nga hla-sa-ne*  
*thön-ne da-wa tru song.* I HAVE NOT BEEN TO **DARJEELING** FOR  
**TWO YEARS.** ང་རྩོམ་གྱི་ལ་མ་ཕྱིན་པ་ལོ་གཉིས་སོང་། *nga Dor-*  
*je-ling-la ma-chhim-pa lo nyi song.*

(g) **WHETHER—OR** is expressed thus:—**IT IS UNCERTAIN**  
**WHETHER HE WILL ARRIVE TO-DAY OR NOT.** བོ་དེ་རིང་སླེབ་ཡོང་ང་

མི་ཡོང་དེན་ལྷན་མེད། *kho te-ring lep-yong-nga mi-yong ten-den*  
*me. WHETHER YOU GO OR STAY, I SHALL REMAIN HERE.*  
 ཁྱོད་རང་ཕྱིན་ན་མ་ཕྱིན་ན་ང་མདས་ (འདི་ཅུ) མྱོད་ཀྱི་ཡིན། *khyö-rang*  
*chhin-na ma-chhin-na nga de dö-kyi-yin.*

6. **Interjections.**—Those commonly used are, ཀྱེ། *kye*  
 བྱེ། *we, OH! HULLO! HI!* ཨ་ཁ་ཁ་ཁ་ *a-kha-kha kha, ALAS!*  
 Exclamation of sorrow. ཨ་ཙི་ *a-tsi, Exclamation of surprise.*  
 Thus, བྱེ་ཚེ་རིང་མགྱོགས་པོ་ཤོག་ཨ། *We! Tshe-ring gyök-po sho-*  
*a, HI! TSHERING, PLEASE COME QUICKLY.* ཀྱེ་ and བྱེ་ are used  
 also by masters to call their servants in the same way as  
*Koï hai* is used in India.

## WORDS.

Shi-ga-tse (capital of the Province of Tsang) = གཞི་	Country-house = གཞི་ཀ་ <i>ski-</i> <i>ka.</i>
ག་ཚེ་	Do. <i>hon.</i> = གོན་གཞི་ <i>gön-ski-</i>
Gang-tok (capital of Sikkim) = མང་རྟོག་	To stay, dwell, <i>hon.</i> = བཞུགས་
To put in, insert = བཞུགས་པ་	<i>པ་ sku-pa.</i>
(འཇུག་པ་) <i>chuk-pa.</i>	Yak's meat = གཡམ་གཤ་ <i>yak-</i> <i>sha.</i>
Small-pox (a very common disease in Tibet) = ལྷ་	Pork = ཕག་གཤ་ <i>phak-sha.</i>
འཇུག་ <i>hlan-drum.</i>	Beef = ལྷང་གཤ་ <i>lang-sha.</i>



འདང་སྐང་འགོང་ཆེན་པོ་རེད། *yak-sha luk-sha phak-sha*  
*lang-sha de jor-yong te yin-ne phak-sha tang lang-sha*  
*kong-chhem-po re.*

Moreover, many of the people are sending their yaks away  
 to-day to the other side of the hills. ད་རུང་མི་མང་པོས་

དེ་རིང་གཡམ་གཤེད་རིའི་རྒྱུ་ལ་གཏོང་གི་འདུག། *ta-rung mi*  
*mang-pö te-ring yak ri-i gya-p-la tong-gi-du.*

Ah! what a wonderful thing this telegraph is! ཨ་ཙི་ཇ་ཀྱི་ཡམ་ཤེན་

སྐྱུང་ཡ་མཚན་འདི་འདྲ་འདུག། *a-tsi cha-kü yam-tshen din-*  
*dra du.*

#### EXERCISE No. 20.

He has two servants with him. He has come *viâ* Gangtok. If it does not snow he will go to Phari to-morrow, but, if it snows, he will stay here. It is three years since he came to (= he arrived at) Darjeeling. Alas! will not the boy die?

## CHAPTER XII.

### THE ORDER OF WORDS IN A SENTENCE.

1. The order in which different parts of speech in a sentence follow each other has been in the main shown for each Part of Speech in the chapter which deals with it, but it may be convenient to the student that the principal rules should be grouped together here. The order is first the subject, then the object, and the verb last, *e.g.*, ངས་བྱོད་དུང་གི་ཡིན།  
*nge khyö dung-gi-yin.* I WILL BEAT YOU.

2. The component parts of the subject or object are usually arranged among themselves as follows :—

(a) The genitive.

(b) The governing noun or pronoun.

(c) The adjective, unless in the genitive, in which case it precedes the noun.

(d) The numeral.

(e) The article or demonstrative pronoun.

3. Any relative or other clause dependent on the noun may either be put in the genitive and precede the noun, or take the case-inflection of the noun and follow it; but usually the former. Thus: THE MERCHANTS WHO CAME TODAY should be translated དེ་རིང་ཡོང་མཁན་གྱི་ཚོང་པ་དེ་ཚོ། *te-ring yong-khen kyi tshong-pa te-tsho* in preference to དེ་རིང་ཚོང་པ་ཡོང་མཁན་དེ་ཚོ། *te-ring tshong-pa yong-khen te-tsho.*

4. In correlative sentences the relative pronoun precedes the demonstrative pronoun, *e.g.*, ལུག་གང་ཡོད་དེ་རྒྱས་ཉེས།  
*lu kang-yö te-gye nyö*, BUY ALL THE SHEEP THAT THERE ARE.  
*(lit., WHAT SHEEP THERE ARE BUY THEM ALL).*

5. The interrogative pronoun immediately precedes the verb, *e.g.*, དུག་ལོག་ནག་པོ་གོན་མཁན་དེ་སྤུ་རེད།  
*tuk-lo nak-po*  
*kön-khen te su-re*, WHO IS THE PERSON THAT IS WEARING  
 BLACK CLOTHES ?

6. Participial and other dependent verbal clauses precede the main verb, *e.g.*, ང་ལུང་པ་མདས་ (འདི་རུ་) མིག་ལྟ་བུ་ (ལ་) ཡོང་ང་ (བ་) ཡིན།  
*nga lung-pa de mik-ta-ka yong-nga-yin*,  
 I HAVE COME TO SEE THIS COUNTRY (*lit.*, TO SEE THE COUNTRY  
 HERE). So also when one verb governs another, the former  
 having a sense of CAUSING, PERMITTING, COMPLETING, BEING ABLE  
 this governing verb comes last, *e.g.*, བྱིན་ཕྱིན་ཚོག་ག།  
*khyö chhin*  
*chhok-ka*, YOU MAY GO, *i.e.*, YOU ARE PERMITTED TO GO (an  
 ordinary form of dismissal).

## CHAPTER XIII.

### THE HONORIFIC LANGUAGE.

1. In the chapter on the Pronouns (Cap. IX, para. 2) reference has been made to the necessity of using the prescribed honorific forms when speaking to or of persons of good position. The difference between the honorific forms in Tibetan and Hindustani is that in the latter these are usually expressed by mere changes of termination, which are few in number and quickly learnt, e.g., *ao*, *aiye* (*come!*) whereas in the former the honorific is usually expressed by a partially or wholly different word.

2. In order therefore that he may converse with the higher classes of Tibetan society, it is necessary for the student in respect of a large number of words to master two Tibetan equivalents for each word, one for the common and one for the higher classes. The ordinary language should be used when speaking to cultivators, coolies, common monks and ordinary traders; the honorific language when speaking to persons of higher rank than the above. When conversing with the very highest classes, *i.e.*, with members of the nobility, of whom there are about thirty families in the Ü (Lhasa) and Tsang (Shi-ga-tse) provinces, or with officials from the rank of De-pön, Tsi-pön or Pho-pön upwards, or with the highest Lamas, a still higher form of honorific should be employed, if such exists. The student need not, however, trouble to learn more than a very few words at first in the higher honorific since persons of the above high rank are not often met with and the ordinary honorific will therefore almost always carry him through.

3. The Dictionary at the end of this book is fairly complete in honorific terms, the ordinary honorific words being marked as *hon.* and the high honorific as *h. hon.* It only remains therefore to notice here such general principles as exist in the formation of honorifics, so that the student may be able in many cases to form them for himself.

4. Firstly, as regards verbs those only need be mentioned which occur frequently in compounds and otherwise.

Meaning.	Ordinary Form.	Honorific Form.	High Honorific Form.
To put, attach, apply	གྱུབ་པ་ <i>gyap-pa.</i>	ལྷོན་པ་ <i>kyöm-pa.</i>	ལྷོན་པ་གནང་བ་ <i>kyöm-pa nang-wa.</i>
To sit, dwell, remain	བསྐྱེད་པ་ (སྐྱོད་པ་) <i>de-pa.</i>	བལྟ་གས་པ་ <i>sku-pa.</i>	བལྟ་གས་གནན་ འཇག་པ་ <i>sku-den-ja-pa.</i>
To stand up	ལང་བ་ <i>lang-wa.</i>	བཞུང་བ་ (བཞེང་བ) <i>shang-wa.</i>	སྐྱ་བཞུང་(བཞེང་) གནང་བ་ <i>ku-shang nang-wa.</i>
To say, tell	ལཔ་པ་ <i>lap-pa.</i> ཟེར་བ་ <i>ser-wa.</i>	གསུང་བ་ <i>sung-wa.</i>	བཀའ་གནང་བ་ <i>ka-nang-wa.</i>

Meaning.	Ordinary Form.	Honorific Form.	High Honorific Form.
To eat	ཟ་བ་ <i>sa-wa.</i>	}	
To take	ལེན་པ་ <i>lem-pa.</i>		
To wear, put on (clothes)	གོན་པ་ <i>köm-pa.</i>	}	
To go, come	འགྲོ་བ་ to go = <i>dro-wa.</i>		
	ཡོང་བ་ to come = <i>yong-wa.</i>	ཤེབ་པ་ <i>phep-pa.</i>	འཆིབ་རྒྱུ་གནང་བ་ བ་ <i>chhip-gyu nang-wa.</i>
To do	བྱེད་པ་ <i>che-pa.</i>	}	
To give	སྤྲོད་པ་ <i>ter-wa</i>		

5. By far the commonest of the above forms is **གནང་བ་** *nang-wa*. In addition to its meanings given above, it can be added for the formation of an honorific to most verbs that have not got special honorific forms of their own, e.g., **ཚོང་པས་བཏང་ང་ (བ་) རེད།** *tshong-pe tang-nga re*, THE TRADER SENT; **དཔོན་པོས་གཏོང་ང་ (བ་) གནང་ང་ (བ་) རེད།** *pöm-pö tong-nga nang-nga-re*, THE OFFICIAL SENT. And here it should be noticed that verbs which use the past or perfect

root in their ordinary forms take, as a rule, the present root in their honorific forms, *e.g.*, the example just given.

6. The above honorific forms are, as already stated, applied to persons of position higher than the ordinary. There are also a few verbs applied to persons, both of high or of low position, when such persons are dealing with persons above them. These verbs are in the Dictionary labelled *inf. to sup.* (*i.e.*, inferior to superior). Two of the commonest are ལུ་བ་ *sku-wa*, for ལབ་པ་ *lap-pa*, TO SAY; and སུལ་བ་ (འབུལ་བ་) *phü-wa*, for སྟེར་བ་ *ter-wa*, TO GIVE. Thus མདའ་དཔོན་སྐུ་གཞིགས་ལ་ལུས། *De-pön ku-sho-la skü*, REPRESENT (THE MATTER) TO THE DE-PÖN.

When the inferior is himself a person of good position, the verb implying inferiority takes itself an honorific form, *e.g.*, སྐུ་གཞིགས་ཇོང་དཔོན་གྱིས་མདའ་དཔོན་སྐུ་གཞིགས་ལ་ཚེག་པ་ (ཚེགས་པ་ *horse, hon.*) གཅིག་འབུལ་ར་ (བ་) གནང་སོང་། *ku-sho Jong-pen kyi De-pön ku-sho-la chhik-pa chi bü-ra nang-song*, THE JONG-PEN HAS GIVEN A PONY TO THE DE-PÖN. Note the honorific form འབུལ་ར་ (བ་) གནང་སོང་ *bü-ra nang-song*, and ཚེག་པ་ (ཚེགས་པ་) *chhik-pa*, the honorific of ཏ་ *tu*, HORSE.

7 A great many words, mostly nouns, are formed from the honorific terms applied to different parts of the body. Thus—

(a) ལུ་ *ku* gives honorific for many parts of the body, *e.g.*,

གཟུགས་པོ་ *suk-po*, BODY, སྐྱ་གཟུགས་ *ku-su*, BODY, *hon.*; བྲང་  
ཁྲོག་ *pang-kho*, CHEST (of BODY), སྐྱ་བྲང་ *ku-pang*, CHEST, *hon.*

(b) ཡུག་ *chha*, the honorific form of ལག་པ་ *lak-pa*, HAND is used for many things connected with or manipulated by the hand, e.g., ཡུག་ཇི་ *chhan-di*, *hon.* of ཇི་མིག་ *di-mi*. KEY.

ཡུག་སྒྲམ་ *chha-gam*, *hon.* of སྒྲམ་ *gam*, BOX.

(c) འབས་ *skap*, the honorific form of ཀང་པ་ *kang-pa*, FOOT is used for things connected with the foot, e.g., འབས་ཆགས་ *skap-chha* (or འབས་ལྗམ་) *hon.* of ལྗམ་ *hlam*, BOOT.

(d) འལ་ *ske*, the honorific form of ཁ་ *kha*, MOUTH, e.g., འལ་སྐྱེས་པ་ *ske-kyem-pa*, *hon.* of ཁ་སྐྱེས་པ་ *kha-kom-pa*, TO BE THIRSTY.

(e) དབུ་ *wu*, the honorific form of མགོ་ *go*, HEAD; e.g., དབུ་ལྗེ་ *wu sha*, *hon.* of ལྗེ་ *sha-mo*, HAT.

(f) ཤངས་ *shang*, the honorific form of སྐྱ་ཁྲུག་ (སྐྱ་) *na-khu*, NOSE; e.g., ཤངས་འཕྱིད་ *shang-chhi*, *hon.* of སྐྱ་འཕྱིད་ *nap-chhi*, HANDKERCHIEF.

(g) ལྷན་མཚོག་ *nyen-chho*, the honorific form of ཡམ་མཚོག་ (རྣ་མཚོག་) *am-chho*, EAR; ལྷན་མཚོག་གི་ཡི་ཁྲུང་ *nyen-chho-ki i-khung*, *hon.* of ཡམ་མཚོག་ (རྣ་མཚོག་) གི་ཡི་ཁྲུང་ *am-chho-ki i-khung*, EAR-HOLE.

(h) སྤྱན་ *chen*, the honorific form of མིག་ *mi*, EYE, e.g., སྤྱན་ ལྷགས་ *chem-pa*, hon. of མིག་ལྷགས་ *mik-pa*, EYE-LID; and སྤྱན་ཕེབ་ལྷུ་བ་ *chem-phe shu-wa* (lit. to request the coming of the eye) the *inf. to sup.* form of བཟུང་བ་ (ལྷོན་བ་) *tem-pa*, TO SHOW.

(i) The other parts, e.g., ཚེས་ས་ *tshem*, hon. of སོ་ *so*, TOOTH; ལྷགས་ *ja*, hon. of ལྷེ་ *che*, TONGUE; མགུལ་ *gü*, hon. of སྐ་ *ke*, NECK have also their compounds formed on lines similar to those above.

8. Other honorific forms from which compounds are often constructed are as follow :—

(a) ཐུགས་ *thu*, the honorific form of སེམས་ *sem*, MIND. Frequently used in mental and moral attributes, e.g., ཐུགས་ འདོད་ *thung-dö*, hon. of འདོད་བ་ *dö-pa*, WISH.

(b) བཀའ་ *ka*, ORDER gives the honorific in many words connected with *speaking* and the like, e.g., བཀའ་ལན་ *ka-len*, hon. of ལན་ *len*, ANSWER.

(c) བཞེས་ *she*, gives the honorific in words connected with food and drink, e.g., བཞེས་ཤ་ *she-sha*, hon. of ཤ་ *sha*, MEAT.

(d) བསོལ་ *sö*, also gives the honorific in many words connected with food and drink, and especially in connection with their preparation, e.g., བསོལ་ཐབ་ *sö-thap*, hon. of ཐབ་ཚང་ *thap-tshang*, KITCHEN.

9. As the honorific of verbs is often formed by **གནང་བ་**  *nang wa*  so the high honorific is frequently formed by adding **བཀའ་**  *ka* , **བྱམས་**  *thu* , or other of the honorific forms specified above, to the beginning of the words ;

e.g., **ཞིབ་དཔྱད་བྱེད་བ་**  *skhip-chö cke-pa* , to investigate.

**ཞིབ་དཔྱད་གནང་བ་**  *skhip-chö nang-wa* , to investigate,  *hon.*

**བཀའ་ཞིབ་གནང་བ་**  *ka-skhip nang-wa* , to investigate,  *h. hon.*

and **རྩོམ་བ་**  *tsom-pa* , to compose (writing, etc.).

**རྩོམ་བ་གནང་བ་**  *tsom-pa nang-wa* , to compose (writing, etc.)  *hon.*

**བཀའ་རྩོམ་གནང་བ་**  *ka-tsom nang-wa* , to compose (writing, etc.)  *h. hon.*

10. When a word has no separate honorific of its own, **ལགས་**  *lā*  is often added to express respect, e.g., **སྐྱུ་མོ་ལགས་**  *su-mo-lā* ,  *hon.*  of **སྐྱུ་མོ་**  *su-mo* . MATERNAL AUNT. And **ལགས་**  *lā* , **ལགས་སི་**  *le-si*  ( *h. hon.*  **ལགས་ལགས་སི་**  *lā-les*  or **ལ་གྲོང་**  *la-wong* ) introduced into a sentence always signify respect.

11. The lower trades, such as *blacksmith, carpenter, mason, etc.*, take **དབུ་མཛེད་**  *um-dze* , as their honorific, though **དབུ་མཛེད་** is, strictly speaking, the honorific of **རྩོམ་བྱ་**  *tshem-pu* , TAILOR.

12. རྣམ་པ་ཚོ་ *nam-pa-tsho* and རྣམ་པ་ *nam-pa* are used instead of ཚོ་ *tsho* to form the plurals of *hon.* nouns and pronouns, e.g., དཔོན་པོ་རྣམ་པ་ཚོ་ *pöm-po nam-pa-tsho*, THE OFFICIALS, *hon.*, ཁྱིེ་རང་རྣམ་པ་ཚོ་ *khye-rang nam-pa-tsho*, YOU (plural) *hon.*

13. Lamas have a few honorifics which are not shared by laymen in addition to those specified in the chapter on the Pronouns (Cap. IX, para. 3). Such as ལྷ་ཁྱིེ་ལ་ཕེབ་པ་ *ku-sking-la pheṅ-pa* or higher still ལྷ་ཁྱིེ་ལ་འཛིབ་རྒྱ་གནང་བ་ *ku-sking-la chhiṅ-gyu nang-wa* which mean TO DIE, lit. *to go to heaven.*

## WORDS.

Road, journey = ལམ་ཀ་ *lang-ka.*

Do. *hon.* = ཕེབ་ལམ་ *pheṅ-lam.*

Distance = བྲག་རིང་བུང་ *tha-ring-thung.*

Do. *hon.* = ཕེབ་བྲག་ *pheṅ-tha.*

Near = བྲག་ཉེ་པོ། ཉེ་པོ་ *tha-nye-po, nye-po.*

Difficult = ཁག་པོ་ *khak-po.*

Do. *hon.* = ལྷ་མཉེལ་པོ་ *ku-nye-po.*

Far = བྲག་རིང་པོ་ *tha-ring-po.*

Do. *hon.* = ཕེབ་བྲག་རིང་པོ་ *pheṅ-tha ring-po.*

To ride = ཞོན་པ་ *sköm-pa.*

Do. *hon.* = འཛིབ་པ་ *chhiṅ-pa.*

Rideable (*lit.* riding place) = ཞོན་ས་ *skön-sa.*

Do. *hon.* = འཛིབ་ས་ *chhiṅ-sa.*

On foot = ཀང་བུང་ *kang-thang.*

On foot, *hon.* = རབས་གང་  
*skap-thang.*

Country = ལུང་པ་ *lung-pa.*

Extensive = གྱུ་ཚེན་པོ་ *gya-*  
*chhem-po.*

Moderate, middling =  
འཚམས་པོ་གཅིག་ *tsham-po-*  
*chi.*

To be seated, to dwell, *h.*  
*hon.* = བསྐྱུགས་གནད་འཇགས་  
པ་ *sku-den-ja-pa.*

To go for a walk = ཚམ་ཚམ་  
(འཁྲུམ་འཁྲུམ་) ལ་འགྲོ་བ་  
*chham-chham-la dro-wa.*

To go for a walk, *hon.* =  
སྐྱུ་ཚམ་ (འཁྲུམ་) ལ་ཕེབ་པ་  
*kun-chham la phep-pa.*

For *h. hon.* substitute  
འཚིབ་སྐྱུ་གནང་བ་ *chhip-gyu*  
*nang-wa* for ཕེབ་པ་ *phep-*  
*pa.*

Very well = འོ་ན་ *o-na.*

Slowly = ག་ལེ་ག་ལེ་ *ka-le ka-*  
*le.*

Tea = ཇ་ *cha.*

Do. *hon.* = གསོལ་ཇ་ *sö cha.*

### EXERCISE No. 21.

#### On a Journey.

##### Ordinary Language.

What is the distance of our journey to-day ? | དེ་རིང་ལམ་ཀ་  
ཐག་རིང་གུང་ག་ཚོད་ཡོད་པ། *te-ring lang-ka tha-ring-*  
*thung ka-tshö yö-pa ?*

Only a short way ; it is not difficult. ད་རིང་ལམ་ཀ་ཐག་ཉེ་པོ་  
ཡོད་ཁག་པོ་མེད། *te-ring lang-ka tha-nye-po yö khak-*  
*po-me.*

How far have we to go to-morrow ? སང་ཉིན་འགྲོ་རྒྱ་གཞི་  
ཡོད་པ། *sang-nyi dro-gyu ka-tshö yö-pa ?*

A long way, and the road is bad. སང་ཉིན་ཐག་རིང་པོ་ཡོད་ལམ་  
ཀ་སྐྱུ་བ་རྒྱལ་ཡིན། *sang-nyi tha-ring-po yö lang-ka duk-  
rü yin.*

Can we ride to-morrow ? སང་ཉིན་ད་ཞོན་ནས་འགྲོ་ས་ཡོད་པས།  
*sang-nyi ta skön-ne dro-sa yö-pe ?*

It is rideable for a bit of the way, and for a bit of the way  
we shall have to walk. དྲོ་བ་ཙ་དྲོ་བ་ཙ་ལ་ཞོན་ས་ཡོད་དྲོ་  
ཙ་དྲོ་བ་ཙ་ཀང་ཐང་ལ་འགྲོ་དགོས་ཀྱི་ཡོད། *tok-tsa tok-tsa-la  
skön-sa-yö tok-tsa tok-tsa kang-thang-la dro go-kyi-  
yö.*

Is the district an extensive one ? ལུང་པ་དེ་རྒྱ་ཆེན་པོ་འདུག་གས།  
*lung-pa te gya-chhem-po duk-ke.*

It is of moderate size. ཆེ་ཆུང་འཚམས་པོ་གཅིག་འདུག། *chhe-  
chhung tsham-po chi du.*

### *Honorific Language.*

།དེ་རིང་ཕེབ་ལམ་ཐག་རིང་ཐུང་བ་ ཚོད་ཡོད་པ་ གནང་ང་། *te-ring  
pheap-lam tha-ring-thung ka-tshö yö-pa nang-nga ?*

དེ་རིང་ཕེབ་ཐག་ཉེ་པོ་ཡིན་སྐྱེ་མཉེལ་པོ་མེད། *te-ring pheap-tha nye-  
po yin ku-nye-po me.*

སང་ཉིན་ཕེབ་རྒྱ་གཞི་ཡོད་པ། *sang-nyi pheap-gyu ka-tshö yö-  
pa.*

སང་ཉིན་ཕེབ་ཐབས་རིང་པོ་ཡོད་ཕེབ་ལས་ཡང་ཡག་པོ་མེད། *sang-nyi  
phep-tha ring-po yö phep-lam yang yak-po me.*

སང་ཉིན་ཚིག་ (ཚིག་ས་) བ་འཚིག་ས་ནས་ཕེབ་ས་ཡོད་པས། *sang-  
nyi chhik-pa chhip-ne phep-sa yö-pe?*

དོག་ ཅ་དོག་ ཅ་ ལ་ འཚིག་ ས་ཡོད་ དོག་ ཅ་དོག་ ཅ་ རབས་ ཐང་ ལ་ ཕེབ་  
དགོས་ཀྱི་ཡོད། *tok-tsa tok-tsa-la chhip-sa yö tok-tsa  
tok-tsa shap-thang-la phep go-kyi-yö.*

ལུང་པ་དེ་རྒྱ་ཚེན་པོ་འདུག་གས། *lung-pa te gya-chhem-po duk-ke?*

ལགས་ཆེ་རྒྱུང་འཚམས་པོ་གཅིག་འདུག། *lā chhe-chhung tsham-po-  
chi du.*

## EXERCISE No. 22.

(To be translated into honorific language).

Is the Sahib at home (= Is the Sahib seated) ? No Sir, he has gone for a walk. Very well, I will call again (= come) to-morrow. I cannot understand what you say ; please speak slowly. Give the Sahib some tea.

## CHAPTER XIV.

### MISCELLANEOUS.

1. **I. Monetary System.**—This is as follows :—

2	<i>kha</i>	make 1 <i>kar-ma-nga</i>	སྐར་མ་ལྔ།
3	<i>kha</i>	,, 1 <i>chhe-gye</i>	ཕྱིད་བརྒྱད།
4	<i>kha</i>	,, 1 <i>sko-kang</i>	ཞོ་གང་།
5	<i>kha</i>	,, 1 <i>kha-chha</i>	ཁ་ཆག།
6	<i>kha</i>	,, 1 <i>trang-ka</i>	ཏི་ཀ།

One *trang-ka* at present (1918) is equal to four annas.

5 *sko* (or 3 *trang-kas* and 1 *kar-ma-nga*) make *sko-nga* (ཞོ་ལྔ་) = thirteen annas and four pies.

10 *sko* (or 6 *trang-kas* and 1 *sko*) make 1 *ngii-sang* (དངུལ་སྒྲང་) = one rupee eleven annas approximately.

50 *ngii-sang* make 1 *do-tshe* (རྫོ་ཚད་) = eighty-three rupees seven annas approximately.

In addition to the above there are lumps of silver in the shape of a pony's hoof, which are of different sizes and consequently of different values. Such a lump is known as a *ta-mi-ma* (རྟ་མི་མ།)

2. The above values are not all coined. The silver coins are: *trang-ka*, *sko-nga*, *ngü-sang*. The copper coins are:—*kha-kang*, *kar-ma-nga*, *chhe-gye*.

In addition to these coins and the *ta-mi mas* already mentioned, Indian rupees, Chinese rupees and Indian currency notes are used in Tibet.

There are no gold coins.

3. **II. Weights and Measures.**—For weighing gold, silver, corals, pearls, etc., the above-mentioned coins and money values up to and including a *ngü-sang* are used as weights. In weighing gold, a *ngü-sang* (*silver sang*) is known as a *ser-sang* (བསམ་སྒྲུང་) (*gold sang*), and in weighing corals, pearls, etc., is known simply as a *sang*. For weighing gold of large amount we have,—

5 *ser-sang* make 1 *tum-pu* (ཏུམ་པུ།)

Similarly for silver of large amount, 75 *ngü-sang* make 1 *ta-mi-ma*. 1 *kha*, 1 *sko*, 1 *sang*, 1 *ngü-sang* or 1 *ser-sang* is expressed by ཁ་བཀང་ *kha-kang* and not ཁ་བཀའ་ etc. Two of the above (except ཁ་ which is not much used in the plural) by རྗོ་རྗོ་ *sko-to*, etc. The divisions of money and the weights for gold, silver, etc., are constant throughout Tibet. The weights and measures for meat, grain, etc., vary in different parts of the country; those for the Ü (Lhasa) province will be given here.

4. *Meat*, *butter*, etc., are weighed by *por* (ཕོར་), *nya-ka* (ཉ་ག་) and *khe* (ཁེ་). 4 *por* = 1 *nya-ka* and 20 *nya-ka* = 1 *khe*, a *por* being equal to about an ounce.

5. *Grain* is not weighed but measured. Of the *tre* (བྱི་) there are two sizes, viz., the large *tre*, known as *tre-chhe*<sup>1</sup> (བྱི་ཚེ་), of which 16 make 1 *ten-dzin kha-ru* (བལྟན་འཛོན་ཁལ་རུ་) and the small *tre* known as *kha-tre* (ཁལ་བྱི་) of which 20 make one *ten-dzin kha-ru*. Sixteen of the *kha-tre* make 1 *sang-bo* (ཟངས་འབོ་). A *ten-dzin kha-ru* contains 33 lbs. of barley or peas and 17 lbs. of barley flour.

6. *Tea* is always carried in compressed packets, shaped like bricks and known as *pá-ka* (བ་ཀཔ་). The weight of each brick varies with the different kinds; a brick of *dru-tang* (རྒྱ་དང་) tea, which is the best kind of tea, weighing about 6 lbs., while a brick of the worst kind, known as *gye-pa*, (བརྒྱ་པ་) weighs about 3 lbs.

4 bricks = 1 *khu-tru* (ཁུ་ཏུ་བ་)

3 *khu-tru* = 1 *gam* (གམ་)

7. **Lineal Measurements.**—Those commonly used are as follows :—

*Sor* (སོར་): the breadth of one finger.

*Tho* (མཐོ་): the span from the tip of the thumb to the tip of the middle finger.

<sup>1</sup> Or *se-tre* (ཤེ་བྱི་) |

- Thru* (ཐུ): the distance from the elbow to the tip of the middle finger.
- Dom* (འདོམ་): the distance from the middle finger tip of one hand to that of the other with both arms outstretched.
- Ke ko-sa-tsa* (སྐད་གོ་ས་ཙ་): the distance the voice carries, *e.g.*,  
 མི་དེ་སྐད་གོ་ས་ཙ་ (ཙམ་) ལ་  
 འདུག། *mi te ke ko-sa tsa-la*  
*du*, THAT MAN IS JUST WITHIN  
 EARSHOT.
- Tsha-pho* (ཚ་འཕྲོག་): or *Tsha-sa* (ཚ་ས་); about 3 hours' march or 7 to 10 miles in easy country.
- Sa-tshi* (ས་ཚོག་): a full day's march or about 15 to 20 miles in easy country.

8. III. Divisions of Time.—Time is reckoned by cycles, the commonest of which is that of twelve years, known as the *lo-khor* (ལོ་འཁོར་) and is as follows:—

- |                                   |                                |
|-----------------------------------|--------------------------------|
| 1. སྤྱི་བ་ <i>chi-wa</i> , MOUSE. | 5. འདུག་ <i>druk</i> , DRAGON. |
| 2. ལླང་ <i>lang</i> , BULL.       | 6. རྩེ་ལ་ <i>drü</i> , SNAKE.  |
| 3. ལྟག་ <i>tak</i> , TIGER.       | 7. ཏ་ <i>ta</i> , HORSE.       |
| 4. ཡོས་ <i>yö</i> , HARE.         | 8. ལུག་ <i>lu</i> , SHEEP.     |

9. རྩེ་ *tre*, MONKEY.

10. སྐ་ *cka*, BIRD.

11. བྱི་ *khyi*, DOG.

12. སྐ་ *pha*, FIG.

It should be noted that the ordinary word for HARE is *ri-kong* རི་གོང་ (རི་བོང་), and the Lhasa word for *monkey* is *peu* རྩེ་ལུ་ (རྩེ་ལུ་). But in the *lo-khor* ཡོས་ *yö* and རྩེ་ *tre* are always used.

9. A cycle of sixty years, known as *long-kham* (ལོ་ལོ་ལོ་ལོ་) is formed by joining the five elements, namely, ཤིང་ *shing*, WOOD, མེ་ *me*, FIRE, ས་ *sa*, EARTH, ལྷགས་ *cha*, IRON, and ལྷ་ *chhu*, WATER to the twelve creatures of the *lo-khor* in the following manner:—

1. ཤིང་གྱི་ལོ་ *shing-cki lo* = WOOD-MOUSE YEAR.
2. ཤིང་གླང་ལོ་ *shing-lang lo* = WOOD BULL YEAR.
3. མེ་སྟལ་ལོ་ *me-tak lo* = FIRE-TIGER YEAR.
4. མེ་ཡོས་ལོ་ *me-yö lo* = FIRE-HARE YEAR.

And so on. The first round of elements ends at the 10th year WATER-BIRD YEAR (ལྷ་གྱི་ལོ་), *chhu-cka lo*, and is at once recommenced, so that the 11th year is the WOOD-DOG YEAR (ཤིང་བྱི་ལོ་) *shing-khyi lo*, the 12th year is the WOOD-PIG YEAR (ཤིང་སྐ་ལོ་) *shing-phak lo*, and so on. At sixty years the two series end together, the *lo-khor* having run five times and the elements six times. We then get the WOOD-

MOUSE YEAR again, and the cycle runs through as before. The present years are as follow :—

1917—FIRE-SNAKE YEAR	མེ་སྐྱལ་ལོ་	<i>me-drü lo.</i>
1918—EARTH-HORSE YEAR	ས་དྭ་ལོ་	<i>sa-ta lo.</i>
1919—EARTH-SHEEP YEAR	ས་ལུག་ལོ་	<i>sa-luk lo.</i>
1920—IRON-MONKEY YEAR	ལྷགས་སྐྱེ་ལོ་	<i>chak-tre lo.</i>
1921—IRON-BIRD YEAR	ལྷགས་བྱ་ལོ་	<i>chak-cha lo.</i>
1922—WATER-DOG YEAR	ཆུ་ཁྱི་ལོ་	<i>chhu-khyi lo.</i>
1923—WATER-PIG YEAR	ཆུ་ཕག་ལོ་	<i>chhu phak lo.</i>
1924—WOOD-MOUSE YEAR	ཤིང་བྱི་ལོ་	<i>shing-cki lo.</i>
1925—WOOD-BULL YEAR	ཤིང་སྐྱང་ལོ་	<i>shing-lang lo.</i>
1926—FIRE-TIGER YEAR	མེ་ཐུག་ལོ་	<i>me-tak lo.</i>
1927—FIRE HARE YEAR	མེ་ཡོས་ལོ་	<i>me-yö lo.</i>
1928—EARTH-DRAGON YEAR	ས་འབྲུག་ལོ་	<i>sa-druk lo.</i>

10. Practically every Tibetan can tell the date of his birth and otherwise reckon in the *lo-khor*, but comparatively few can do so in the sixty years' cycle. The latter is, however, used in Government papers, in books and in correspondence. Thus, ང་དྭ་ལོ་བ་ཡིན། *nga ta-lo-pa yin* means I WAS BORN IN THE HORSE YEAR (*lit.* I AM A HORSE YEAR PERSON).

11. The *four seasons* are as follows :—

SPRING—	དབྱིད་ཀ་	<i>chi ka.</i>	AUTUMN—	སྐྱོན་ཀ་	<i>tön-ka.</i>
SUMMER—	དབྱར་ཀ་	<i>yar-ka.</i>	WINTER—	དབྱུན་ཀ་	<i>gün-ka.</i>

12. **Dates.**—Months have no names, but are numbered 1, 2, 3, etc. The 1st month commences in February, but the actual date varies as the Tibetan year is shorter than ours and therefore every third year an extra month named རྩོམ་ཤོད་ *da-shö* is added. Each month has about thirty days. The manner in which the different days of a month are expressed has been dealt with in the chapter on the Numerals (Cap. VIII, para. 6).

13. **The Days of the Week** are as follows :—

SUNDAY—གཟུང་ཉི་མ་ <i>śa nyi-</i> <i>ma.</i>	WEDNESDAY—གཟུང་ལྷག་པ་ <i>śa-hlak-pa.</i>
MONDAY—གཟུང་རྩེ་བ་ <i>śa-da-</i> <i>wa.</i>	THURSDAY—གཟུང་ཕུར་བུ་ <i>śa-</i> <i>phur-pu.</i>
TUESDAY—གཟུང་མིག་དམར་ <i>śa-</i> <i>ming-ma.</i>	FRIDAY—གཟུང་པ་སངས་ <i>śa-</i> <i>pa-sang.</i>
SATURDAY—གཟུང་སྟེན་པ་ <i>śa-pem-pa.</i>	

14. **The Time of Day.**—This is reckoned as follows :—

བྱ་རྒྱུད་དང་པོ་ *cha-ke tang-po*, first cock crow.

བྱ་རྒྱུད་གཉིས་པ་ *cha-ke nyi-pa*, second cock crow, 10 or 15 minutes after the first.

ཐོ་རངས་ *tho-rang*, the time shortly before dawn.

ནམ་ལངས་ *nam-lang*, dawn.

ཉི་ཤར་ *nyi-shar*, or ཚེ་ཤར་ *tse-shar*, sunrise.

The latter means, lit. *shining on the peaks*.

ཞོགས་གས་ *shok-ke* or ལྷ་རྩོ་ *nga-tro* the time from sunrise to about 8 A.M.

ཚ་དྲིང་ *tsha-ting*, from 8 A.M. till 10 or 11 A.M.

ཉིན་དགུང་ *nyin-kung*, midday.

དགོང་དག་ *gong-ta*, the afternoon from four o'clock till sunset.

ཉི་མེད་ *nyi-ge*, sunset.

ས་རིབ་ (སྲོད་རུབ་) *sa-rip*, dusk.

ནམ་ཕྱེད་ *nam chhe*, midnight.

ཉི་མ་ *nyi-ma*, day-time.

དགོང་མོ་ *gong-mo* or མཚན་མོ་ *tshem-mo*, night-time.

ཞག་པོ་ *shak-po*, day of 24 hours.

AT WHAT TIME, AT WHAT O'CLOCK may be rendered by ལྷ་ཕྱི་ག་ག་ཅ་ (ཅམ་) ལ་ *ngam-chhi ka-ka-tsa-la* (lit. *at how much early-late*); e.g., ང་སང་ཉིན་ལྷ་ཕྱི་ག་ག་ཅ་ (ཅམ་) ལ་བཅར་དགོས་ཡིན་ན། *nga sang-nyi ngam-chhi ka-ka-tsa la cha go yin-na*.  
 AT ABOUT WHAT TIME TO-MORROW SHOULD I COME? ཉིན་དགུང་ལ་ཤོག། *nyin-kung-la sho*, COME AT MIDDAY. But usually རྩ་ཚོད་ *chhu-tshö* (lit. *water-measure*) corresponding to the English *o'clock* is used. Thus : ABOUT WHAT TIME TO-MORROW SHOULD I COME? སང་ཉིན་རྩ་ཚོད་ག་ཚོད་ཅ་ལ་ང་བཅར་དགོས་པ་ཡིན་ན།

(ནམ།) *sang-nyi chhu-tshö ka-tshö tsa-la nga cha go-wa yin-na?* COME AT FOUR O'CLOCK. མུ་ཚོད་བཞི་ལ་ཤོག། *chhu-tshö ski-la sho.* COME AT HALF PAST FIVE. མུ་ཚོད་ལྔ་དང་ཕྱེད་ཀ་ཤོག། *chhu-tshö nga-tang chhe-ka sho.*

## WORDS.

Ornament = རྒྱུ་ཚ་ <i>gyen-chha.</i>	Woollen cloth = ལྷ་མ་བུ་ <i>nam-bu.</i>
Price = རིན་ <i>ring.</i>	Festival, ( <i>lit.</i> great time) = དུས་ཚེན་ <i>tü-chhen.</i>
Weight, ( <i>lit.</i> light heavy) = ཡང་ལྷི། ལྷིད་ <i>yang-ji ; ji.</i>	

## EXERCISE No. 23.

This ornament is made of silver. །རྒྱུ་ཚ་འདི་དངུལ་གྱི་བཟོས་པ་རེད། *gyen-chha di ngü-kyi sö-ṅa-re.*

Its price is thirty-two *trang-kas* and one *sko*. རིན་རིན་ཏི་ཀ་སུམ་ཅུ་སོ་གཉིས་དང་ཞེ་གང་རེད། *te-i ring trang-ka sum-chu so-nyi tang sko-kang re.*

It weighs (*lit.* is the weight of) twelve and half rupees. གོར་མོ་ཕྱེད་དང་བཅུ་གསུམ་གྱི་ལྷིད་ཡོད་པ་རེད། *gor-mo chhe-tang chuk-sum kyi ji yo-wa-re.*

Please sell me two *dom* of woollen cloth. ང་ལ་ལྷ་མ་བུ་འདོམ་དོ་འཚོང་རོགས་གྱིས་ (ཕྱེད་)། *nga-la nam-bu dom to tshong-ro-chi.*

It is rather farther than a *tsha-pho* from here. འདི་ནས་ཚ་  
 འཕྲོག་ས་ལས་ཐག་རིང་ཙམ་ (ཙམ་) ཡོད། *di-ne tsha-pho*  
*sa-le tha-ring-tsa yö.*

How old are you ? ཁྱེད་ལོ་ག་ཚོད་ཡིན་པ། *khyö lo ka-tshö yim-*  
*pa ?*

I was born in the *hare year*. ང་ཡོས་ལོ་པ་ཡིན། *nga yö-lo-pa*  
*yin.*

There will be a festival on the twenty-fourth of the first  
 month. རྗེ་བ་དང་པོའི་ཉི་ཤུ་བཞི་ལ་དུས་ཚེན་གཅིག་ཡོང་།  
*da-wa tang-pö nyi-shu shi-la tü-chhen-chi yong.*

Come on Wednesday morning. བཟའ་ལྷག་པའི་ཞེ་གས་གས་  
 ཤོག། *sa hlak-pe skok-ke sho.*

## EXERCISE No. 24.

I will sell it for five *ngü-sang* and a *kar-ma*. It weighs  
 twenty-three *trang-kas*. I will leave (= go out from) here  
 on the morning of the eighteenth, and will reach Gangtok  
 on the afternoon of the twentieth. The price of this woollen  
 cloth is two *trang-kas* and a *kha-chha* per *thru*.

## CHAPTER XV.

### A CONVERSATION TRANSLITERATED, TRANSLATED AND PARAPHRASED.

1. It has often been stated with regard to grammars of Oriental languages that they are rendered more useful by the inclusion in them of a passage of the language translated literally into English, transliterated as exactly as possible into the Roman character, and accompanied by a grammatical analysis of every word. This plan enables the student to ascertain the true pronunciation and also to understand the working of rules that he knows only by rote. And although in this grammar the rules of pronunciation and of grammar have not merely been enunciated but have also at the time of enunciation been separately and fully explained by examples, yet a final example giving effect to the above suggestion may prove helpful to the student before we pass on to the conversational series in the next chapter.

*On a journey. Asking the way.*

Which is the road ... Dor-je-ling k'i lam-ka

དོ་རྗེ་གླིང་      བོ་      ལམ་ཀ་

Darjeeling      of      road

to Darjeeling ? ... K'a-pa re.

ག་པ་      རེད།

where      is ?

Straight on, Sir, as La kha-thu t'ak'-k'a re.

you are going.      ལགས་      བ་ཕྱུག་      དག་ག་      རེད།

Sir !      Straight      like that      is ;



Good-day, Sir	...	La-si	k'a-le	the-a.
		ལགས་སྟེ	ག་ལོ	གསའམ།
		Sir !	Gently	go.

## GRAMMATICAL ANALYSIS.

རྗེ་རྗེ་གླིང་གི་	Genitive Singular. གི་ and not ཀྱི་ or གྱི་ because the preceding word ends in ང་ (Cap. III, para. 9).
ལགས་ཀ་	Nominative Singular. <i>The</i> is omitted because it does not represent <i>this</i> or <i>that</i> (Cap. II, para. 7).
ག་པ་	Interrogative Pronoun. It immediately precedes the verb (Cap. IX, para. 17).
ཅིང་	3rd person singular, present indicative.
ལགས་	Honorific term.
ཁ་ཐུག་	Adverb.
དག་ག་	Adverb.
ཚོར་ས་	Nominative Singular. Derived from ཚོར་བ་ to <i>mistake</i> and ས་ place (Cap. VII, para. 19).
ཅུ་ནས་	Adverb. Used with negatives only [Cap. X, para. 3 ( <i>h</i> )].
མེད་	Negative form of 3rd person singular, present indicative.

- ལས་ཀ་ Nominative Singular. *The* is omitted because it does not represent *this* or *that*.
- བདེ་པོ་ Nominative Singular.
- ཡོད་པས་ Interrogative form of the 3rd person singular present indicative (Cap. V, para. 5).
- བདེ་ཐུག་ཚོད་ Nominative Singular. *Very* expressed by adding ཐུག་ཚོད་ to the root of the adjective [Cap. X, para. 3 (*m*)].
- ཡོད་ 3rd person singular, present indicative.
- ད་ Adverb.
- འགྲོ་བྱ་ Gerund of འགྲོ་བ་
- ག་ཚོད་ Adverb. Being used interrogatively immediately precedes the verb [Cap. X, para. 3 (*f*)].
- ཡོད་པ་ Interrogative form of the 3rd person, singular present indicative (Cap. V, para. 5).
- ཐེབ་བྱ་ Infinitive of ཐེབ་པ་ *hon.* of འགྲོ་བ་ (Cap. VI, para. 23).
- ཞེ་པོ་རང་ Adverb. Used with negatives only [Cap. X, para. 3 (*g*)].
- དོག་ཅ་གཅིག་ Adverb.
- ལྟོད་ Adverb.
- ཡག་ Abbreviation of ཡག་པོ་

- བྱང་ Past Participle of ཡོང་བ་ *to become, to happen.*
- ག་ལེ་ Adverb.
- བྱུག་ཅེ་ Imperative of འགྲོ་བ་ polite form used to inferior.
- ལགས་སྟེ་ Honorific term.
- བྱས་ཅེ་ Polite Imperative of བྱས་པ་ which is an *hon.*  
form of འགྲོ་བ་ ॥

॥

## CHAPTER XVI.

### CONVERSATIONAL EXERCISES.

#### 1. General Conversation.

Who are you ? ཁྱོད་སྐྱ་ཡིན་པ། *khyö su yim-pa ?*

What is your name ? ཁྱོད་མིང་ལ་ག་རེ་ཟེར་གྱི་ཡོད། *khyö ming-la ka-re si-ki-yö ?*

Sir, what is your name ? *hon.* སྐྱ་གཞིགས་ཀྱི་མཚན་ལ་ག་རེ་ལྟ་གྱི་ཡོད་ད། *ku-sko-kyi tshen-la ka-re sku-ki-yö ta ?*

My name is Dorje. ངའི་མིང་ལ་དོ་རྗེ་ཟེར་གྱི་ཡོད། *nge-ming-la Dor-je si-kyi yo.*

Do you know this ? *hon.* འདི་མཁྱེན་པ་གནང་གི་ཡོད་པས། *di khyem-pa nang-gi yö-pe ?*

I don't know. ངས་ཤེས་ཀྱི་མེད། *nge shing-gi me.*

Do you know this man ? *hon.* མི་འདི་དོ་མཁྱེན་པ་གནང་གི་ཡོད་པས། *mi di ngo-khyem pa nang-gi yö-pe ?*

I don't know him. ངས་ཁོ་དོ་ཤེས་ཀྱི་མེད། *nge kho ngo-shing-gi me.*

What country have you come from ? ཁྱོད་ལུང་པ་ག་ནས་ཡིན་པ། *khyö lung-pa ka-ne yim-pa ?*

Sir, where were you born ? *hon.* སྐྱ་གཞིགས་འཕུང་ས་ག་ནས་ཡིན་

པ་གནང་ང་། *ku-sko thrung-sa ka-ne yim-pa nang-nga ?*

I was born in Kongbu. ང་སྐྱེ་ས་ཀོང་པོ་ནས་ཡིན། *nga kye-sa kong-po-ne yin ?*

A man has come. མི་གཅིག་བསྐྱབས་བྱུང་། *mi chi lep-ckung.*

Who is that boy ? ཕུ་གུ་དེ་སུ་རེད། *pu-gu te su-re ?*

I want to be off to-morrow (*lit.* I am counting on starting to-morrow). ང་སང་ཉིན་འཐོན་པའི་ཚེ་ས་ཡིད། *nga sang-nyin thöm-pe tsi yö.*

Will he come now ? ཁོ་ད་ལྟ་སྐྱབས་ཡོང་ངས། *kho tan-da lep yong-nge ?*

Open the window a little please. སྐྱེ་ཁྱུང་དོག་ཙ་ཕྱེ་རོགས་གནང་། *gi-khung tok-tsa chhe-ro-nang.*

Shut the door. སྐྱོ་གྲུབ། *go-gyap.*

When did he go ? ཁོ་ག་དུས་ལངས་སོང་། *kho ka-tü lang-song.*

How do you like this place ? (*lit.* Sir, is this place pleasant ?) *hon.* སྐྱེ་གཞིགས་ས་ཆ་འདི་སྐྱོ་པོ་འདུག་གས། *ku-sko sa-chha di tro-po duk-ke ?*

It is very quiet. ས་ཆ་འདི་ཁ་གུ་སིམ་པོ་འདུག། *sa-cha di kha-ku-sim-po du.*

I am very pleased to have come (*lit.* it is very good that I have come here). ང་མདས་བཅར་ནས་ཡག་ཐག་ཚོད་བྱུང་།། *nga de char-ne yak-thak-chhö ckung.*

2. *The same continued.*

Please give me a cup of water. ང་ལ་ཚུ་དཀར་ཡོལ་གང་སྟེར་ད།  
*nga-la chhu ka-yö kang te-da.*

Tell the man to come to me. མི་དེ་ཚུར་ཤོག་བྱིས། *mi te tshu  
 sho chi.*

Please give this bundle to the woman. རོག་སྟེང་འདི་སྐྱེད་མན་  
 དེ་ལ་སྐྱར་རོགས་གནང་། *dok-thre di kyi-men te-la kur-ro-  
 nang.*

Can I go there? ང་ས་གི་ཕྱིན་ཚོག་གི་རེད་པས། *nag pha-ke  
 chhin chhok-ki-re-pe?*

Are you coming with me? ཁྱེད་ང་མཉམ་པོ་ཡོང་གི་ཡིན་པས།  
*khyö nga nyam-po yong-gi yim-pe?*

He can come. ཁོ་ཡོང་ཚོག་གི་རེད། *kho yong chhok-ki-re.*

Where have you come from? ཁྱེད་ག་ནས་ཡོང་ང་། *khyö ka-ne  
 yong-nga?*

I came from Phari this morning. ང་ད་རང་གཞིག་གསུམ་པུ་ལོ་  
 རྒྱུ་ཡོང་ང་ཡིན། *nga ta-rang shok-ke pha-ri ne yong-  
 nga yin.*

Are you quite well? hon. སྐྱུ་གཞིགས་སྐྱུ་གཞུགས་བདེ་པོ་ཡོད་  
 པས། *kü-sko ku-su de-po yö-pe?*

Fairly well, thanks. ལགས་ཤུ་ཅོ་ཡོད། *lā au-tse yö.*

When will the man come to see me? མི་དེ་ངའི་ཚུ་ལ་ག་དུས་  
ཡོང་གི་རེད། *mi-te nge tsa-la ka-tü yong-gi-re.*

I don't know whether he will come for some months.  
ཇི་ཤས་སྐྱེ་བ་ཅི་ཡོང་ངས་ཡག་པོ་རང་ཤེས་ཀྱི་མེད། *da-she*  
*lep-e-yong nge yak-po-rang shing-gi-me.*

How long are you staying on here? *hon.* མདས་ག་ཚོད་  
བཞུགས་གནས་འདུག་གི་ཡིན་པ། *de ka-tshö shu-den-ja-*  
*ki yim-pa?*

How do you know he is a Bhutanese? ཁོ་འབྲུག་པ་ཡིན་པ་ཁྱོད་  
རས་ག་འདྲས་བྱས་ནས་ཤེས་ཀྱི་ཡོད། *kho druk-pa yim-pa*  
*khyö-re kan-dre che-ne shing-gi-yö?*

Is this story true? ཁོ་འི་སྐད་ཆ་འདི་དངོས་ནས་རེད་པས། *khö ke-*  
*chha di ngö-ne re-pe?*

It is a good deal exaggerated (*lit.* he has tied on many  
feathers). སྐད་ཆ་དེ་སྐྱོ་མང་པོ་བཏགས་ནས་བཤད་པ་རེད།  
*ke-chha te dro mang-po tak-ne she-pa re.*

You had better not do that (*lit.* your not doing like that is  
preferable). ཁྱོད་དེ་འདྲ་མ་བྱས་པ་དགའ་གི་རེད། *khyö-*  
*ten-dra ma che-pa ga-ki-re.*

It does not matter. བྱད་མི་འདུག་ *khye min-du.*

There is no help for it (*lit.* there is no means of doing for  
this). འདི་བྱེད་ཐབས་ཡོད་བ་མ་རེད། *di-che-thap yo-wa-*  
*ma re.*

That would not be quite right. དེ་དོག་ཅ་ཡོང་བ་མི་འདུག།  
*te tok-tsa yong-nga min-du.*

3. *Talk with Servants.*

Come here ! མདས་ཤོག *de sho.*

Go away ! ཕར་གྱུག *pha gyu.*

Come quickly ! མགྲོགས་པོ་ཤོག *gyok-po sho.*

Don't delay ! འགོར་པོ་མ་བྱེད། *gor-po ma-cke.*

Throw this away ! འདི་ཕར་དབྱུག་ཞོག *di pha yuk-sho.*

Be careful ! རྟོན་པོ་བྱིས། *tem-po chi.*

Take this away ! འདི་ཕར་འབྱེད། *di pha khye.*

Wait a moment ! ཉོག་ཅ་སྐྱུག་ཤིག *tok-tsa gu-shi.*

I will come presently. ང་ལམ་སང་སླེབ་ཡོང་། *nga lam-sang  
lep-yong.*

Don't do that ! དེ་འདྲ་མ་བྱེད། *ten-dra ma-cke.*

Don't make such a noise ! རྒྱན་དེ་འདྲ་མ་གྱུག་ *ke ten-dra ma-  
gyak.*

Do this first and do that afterwards ! འདི་སྔ་ (སྔོན་) ལ་བྱིས།

དེ་གཞུག་ལ་བྱིས། *di ngen-la chi ; te skuk-la chi.*

What is this ? འདི་ག་རེ་རེད། *di ka-re re.*

Is everything ready ? ཚང་མ་གྲུལ་སྒྲིག་སོང་ངས། *tshang-ma  
tra-dri song-nge ?*

Where have you put my umbrella? I cannot find it.

ངའི་ཉི་གདུགས་ག་པ་བཞག་ཡོད། དེ་ང་བརྟེན་མ་བྱུང་། *nge*

*nyi-du ka-pa sha yö ? te nga nye-ma-chung.*

4. *The same continued.*

Fetch some hot water! ལྷ་ཚ་པོ་ཉལ་ཅ་འབྱེད་ཤོག་ *chhu tsha-po tok-tsa khye sho.*

Please bring dinner (*hon.*) at half past seven. དགོང་མོའི་ཞལ་ལག་ལྷ་ཚོད་བདུན་དང་ཕྱེད་ཀ་ལ་ཕུལ། *gong-mö ske-la chhu-tshö dün tang chhe-ka lā phü.*

Call me at a quarter past six to-morrow morning! སང་ཞོགས་སྤེལ་པོ་ལྷ་ཚོད་དུག་དང་མི་ལི་བཅོལ་ལ་ང་སྐད་གཏོང་། *sang-sko nga-po chhu-tshö truk tang mi-li che-nga la nga ke-tong.*

I want break-fast at a quarter to nine. ངའི་ཞོགས་གཏོང་ཁ་ལག་ལྷ་ཚོད་དགུ་དྲུང་ང་ལ་མི་ལི་བཅོལ་ལྷོད་སྤུན་ལ་འབྱེད་ཤོག་ *nge shok-kei kha-la chhu-tshö gu dung-nga lā mi-li che-nge ngen-la khye-sho.*

Call my servant! ངའི་གཡོག་གོ་ (པོ་) སྐད་གཏོང་། *nge yok-ko ke-tong.*

The cook is ill to-day. དེ་རིང་ས་ཚེན་ན་གོ་འདུག་ *te-ring ma-chhen na-ki-du.*

Have you swept this room? ཁང་བ་མདས་གོ་རྒྱབ་པས། *khang-pa de ke gyaṅ-pe?*

Clean all the brass ornaments (*lit. articles*)! དག་གོ་ཅ་ལག་སྐད་ཁ་འཕྱིད་དར་གཏོང་། *rak-ki cha-la gang-kha chhi-dar tong.*

Put those there and throw these away! དེ་ཚོ་པ་གས་ཞོག།  
 འདི་ཚོ་པར་དུ་བྱུག་ *te-tsho pha-ke sho, di-tsho pha yu.*

Do you understand? ཁྱོད་ཉ་གོ་བྱུང་ངམ། *khyö ha-ko chkung-  
 nge?*

What had we better do now? (*lit. the doing what now is  
 preferable*). ད་ག་རེ་བྱས་པ་དགའ་གི་རེད། *ta ka-re che-  
 pa ga-ki-re.*

Please take this letter to the post. ཡི་གེ་འདི་ཡིག་ཁང་ལ་  
 འབྲིར་རོགས་བྱིས། *yi-ge di yik-khang la khye-ro-cki.*

Come in! བྱང་ལ་ཤོག་ *nang-la sho.*

Take this letter to the doctor, *hon.* ཡས་ཚི་ལགས་ལ་ཡི་གེ་འདི་  
 སྐྱེལ་ཤོག་ *am-chhi lä lä yi-ge di kye-sho.*

Let me know when the doctor *hon.* comes. ཡས་ཚི་ལགས་  
 སེབ་བྱུང་ན་ང་ལ་མ་འབྲིར་ཤོག་ *am-chhi la phe-chkung-na,  
 nga len khye-sho.*

5. *Food.*

I want a little drinking water. ང་འཕུང་ཡ་གི་ཚུ་དོག་ཅ་  
དགོས་ཡོད། *nga thung-ya-ki chhu tok-tsa go yö.*

Have you boiled it? ཚུ་དེ་སྐྱེལ་ར་(བ་) ཡིན་པས། *chhu te kö-ra  
yim-pe ?*

Is it from a spring or from a stream? ཚུ་མིག་གི་ཚུ་རེད་པ།  
རྒྱུ་ཚུ་འི་ཚུ་ཡིན་པ། *chhu-mi-ki chhu re-pa, gyuk-chhü-  
chhu yim-pa ?*

Is milk obtainable here? མདས་འོ་མ་འབྱོར་ཡོང་ངས། *de o-  
ma jor-yong-nge ?*

No, Sir, there are no cows. ལགས་སྐྱ་བཞེགས་མདས་འབྱོར་  
མི་ཡོང་། མདས་བ་ཕྱུགས་ཡོད་པ་མ་རེད། *lā ku-sko de jor  
mi-yong ; de pa-chhu yo-wa-ma-re.*

Bring tea at five o'clock. ཚུ་ཚོད་ལྔ་ལ་ཇ་འབྱེར་ཤོག། *chhu-tshö  
nga-la cha khye sho.*

Do you take milk and sugar in your tea? *hon.* འོ་མ་དང་བྱེ་  
མ་ཀ་ར་ཡོད་པའི་བཞེགས་ཇ་དང་ར་མོ་བཞེས་ཀྱི་ཡོད་པས། *o-ma  
tang che-ma-ka-ra yö-pe sö-ja nga-mo she-kyi yö-pe ?*

A little of each please. ལགས་དོག་ཅ་དོག་ཅ་འཕུང་གི་ཡོད། *lā  
tok-tsa tok-tsa thung-gi-yö.*

A Tibetan gentleman is coming to lunch with me to-morrow,

*hon.* སང་ཉིན་བོད་པའི་སྐུ་བྲག་གཅིག་ངའི་ཚུ་ལ་ཉིན་དགུང་ཞལ་  
ལག་བཞེས་ག་ཕེབ་པ་ཡོད། *sang-nyin pö-pe ku-tra chi*

*nge tsa-la nyin-gung she-la she-ga phe-pa-yö.*

What is there to eat? ཟ་ལ་ག་རེ་ཡོད་པ། *sa-ya ka-re yö-pa.*

Mutton, fowls, eggs, Sir, and various kinds of vegetables.

སྐུ་གཞིགས་གསོལ་སྐུམ་ལུག་ཤ་བྱ་དེའི་ཤ་བཞེས་སྐོང་དང་བཞེས་  
ཚས་སྒྲ་ཚོགས་ཡོད། *ku-sko sö-trum luk-sha cka-tei-sha*

*she-gong tang she-tshe na-tsho yö.*

Will the Tibetan gentleman eat English food? *hon.* བོད་པའི་

སྐུ་བྲག་གིས་དབྱིན་ཇིའི་ཞལ་ལག་བཞེས་ཡོང་ངས། *pö-pe ku-*  
*tra ki in-ji she-la she-yong-nge?*

Keep the kitchen thoroughly clean! གསོལ་ཐབ་གཅང་ཐབ་ཚོད་

བྱས་ནས་ཞོག *sö-thap tsang thak-chhö cke-ne sho.*

I want two bottles of milk a day as long as I stay here.

ང་མདས་ལྔ་དེ་པའི་སྐང་ལ་ཉི་མ་རེ་ལ་འོ་མ་ཤེལ་དམ་གཉིས་  
གཉིས་དགོས་ཡོད། *nga de dö-pe gang-la nyi-ma re-la*

*o-ma she-tam nyi-nyi go-yö.*

6. *Time of the Day, Days of the Week, Dates, Seasons, etc.*

What o'clock is it? ད་ལྷ་རྒྱ་ཚོད་ག་ཚོད་རེད། *tan-da chhu-tshö ka-tshö re.*

It is three o'clock. རྒྱ་ཚོད་གསུམ་རེད། *chhu-tshö sum re.*

It is half past ten. རྒྱ་ཚོད་བཅུ་དང་ཕྱེད་ཀ་རེད། *chhu-tshö chu tang chhe-ka re.*

It is a quarter past three. རྒྱ་ཚོད་གསུམ་དང་མི་ལི་བཙོ་ལྷ་སོང་།  
*chhu-tshö sum tang mi-li chö-nga song.*

It is a quarter to five. རྒྱ་ཚོད་ལྲ་སླེབ་པ་ལ་མི་ལི་བཙོ་ལྷ་འདུག།  
*chhu-tshö nga lep-pa la mi-li chö-nga du.*

What is the English date to-day? དེ་རིང་ཉེ་ལོ་ག་ཚོད་ཡིན་པ།  
*te-ring ta-rik ka-tshö yim-pa?*

It is the twenty-fifth! དེ་རིང་ཉེ་ལོ་ཉི་ཤུ་ཅུ་ལྷ་ཡིན། *te-ring ta-rik nyi-shu-tse-nga yin.*

What is the Tibetan date to-day? དེ་རིང་ཚེས་པ་ག་ཚོད་རེད།  
*te ring tshe-pa ka-tshö re?*

It is the twenty-second! དེ་རིང་ཉི་ཤུ་གཉིས་འེད། *te-ring nyi-shu-nyi re.*

What day of the week is it? དེ་རིང་ག་ཟླ་ག་རེ་རེད། *te-ring sa ka-re re?*

It is Thursday. དེ་རིང་ག་ཟླ་ཕུར་བུ་རེད། *te-ring sa phur-pu re.*

<sup>1</sup> Note the difference between ཉི་ཤུ་ཅུ་ལྷ་ and ཉི་ཤུ་གཉིས་ (Cap. VIII, para. 6).

Where did you go to yesterday? བྱོད་ཁས་ས་ག་པ་ཕྱིན་པ།  
*khyö khe-sa ka-pa chhim-pa?*

Don't come to-morrow, but come the day after to-morrow. སང་  
 ཉིན་ས་ཡོང་། བངས་ཉིན་ཀ་ཤོག སང་ལྷོ་མ་ལོག་།  
*sang-nyin ma-yong ;  
 nang-nyin-ka sho.*

When it rains in the morning, it always clears up in the  
 afternoon. ཞོགས་གས་ཆར་པ་རྒྱུ་ན། དགོང་མདག་དྲག་པར་  
 བཞུགས་དྲངས་པོ་ཡོང་གི་འདུག སོཅ་ཀེ་ཅམ་པ་གྲུ་པ་གྲུ་པ་  
*shok-ke chhar-pa gya-p-na  
 gong-da tak-pa nam tang-po yong-gi-du.*

It freezes hard at Phari during the whole winter and some  
 times snows even in summer. ཕག་རེས་དབྱུན་ཀ་བྱགས་པ་  
 རྒྱག་གི་འདུག་མཚམས་མཚམས་དབྱར་ཀ་ཡང་གངས་རྒྱག་གི་  
*pha-re gün-ka khyak-pa gyak-ki du ; tsham-tsham  
 yar-ka yang kang gyak-ki.*

To-day is the last day of the 2nd fourth month of the Wood-  
 Dragon year. དེ་རིང་ཤིང་འབྲུག་ཟླ་བ་བཞི་པའི་ཉིས་  
 བརྒྱུ་ལྷོ་ལོ་ལོ་ལོ་ལོ། ཅེ་རིང་ཤིང་འབྲུག་ཟླ་བ་བཞི་པའི་ཉིས་  
*te-ring shing-druk da-wa shi-pe  
 nyi-tsak-kyi nam kang-re.*

7. *The same continued.*

Last month and this month the rain has been heavy, but it will probably not rain very much next month. ལྷོ་བ་

སྒྲུག་མ་དང་ལྷོ་བ་འདི་ལ་ཆར་པ་ཞི་སྒྲུག་གྲུབ་བྱུང་། བྱམ་ཙང་ལྷོ་  
བ་བཀུག་མ་དེ་ལ་ཆར་པ་མང་པོ་རང་འབབ་གྱི་མིན་འདྲ། *da-*

*wa ngen-ma tang da-wa di-la chhar-pa she-tra gyaṅp  
chung ; che-tsang da-wa shkuk-ma te-la chhar-pa mang-  
po-rang baṅ-kyi min-dra.*

There is a lot of mist during the summer. དབྱར་ཀ་སྐྱབས་པ་

མང་པོ་འདུག་ *yar-ka muk-pa mang-po du.*

Will you meet him this evening ? ཁྱེད་ར་དོ་དགོང་ཁོ་བྱུག་ཡོང་

ངས། *lhyö-ra to gong kho thuk yong-nge ?*

I cannot this evening, but perhaps to-morrow morning.

དོ་དགོང་བྱུག་མི་ཡོང་། བཅའི་བྱམ་ན་སང་ཞོགས་སྐྱ་པོ་བྱུག་  
ཡོང་། *to-gong thuk mi yong ; chik-che-na sang-sho  
nga-po thuk-yong.*

The crops were bad last year and this year. Unless they are good next year, there will be great distress.

ལྷོ་ཉིང་དང་ད་ལོ་སྒྲུག་ཐོག་ཡག་པོ་མ་བྱུང་། ཕྱི་ལོ་ཡང་ཡག་པོ་  
མ་བྱུང་ན། བང་མན་ཚད་བྱེད་གྱི་རེད། *da-nying tang ta-lo  
tön-tho yak-po ma-chung ; chhi-lo yang yak-po ma-  
chung na kang men-tshe che-kyi-re.*

Is my watch right ? ངའི་ཆུ་ཚོད་འཁོར་ལོ་དེན་ལྡན་འདུག་གས།

*nge chhu-tshö khor-lo ten-den duk-ke ?*

No, it is ten minutes fast. མི་འདུག ། མི་ལི་བཅུས་མགོགས་ཀ།  
*min-du ; mi-li chü gyok-ka.*

When did he leave here ? ཁོ་འདི་ནས་ག་དུས་ཕྱིན་སོང་། *kho di-*  
*ne ka-tü chhin-song.*

From Lhasa to the Chumbi Valley is a fortnight's journey.  
 ལྷ་ས་ནས་གོ་མོ་བར་ལ་བདུན་གཉིས་ཀྱི་ལམ་རིད། *hla-sa ne*  
*tro-mo par-la dün nyi-kyi lam re.*

8. *The Weather.*

What a strong wind ! འདི་འདྲའི་ལྷགས་པ་ཚ་ལ། *din-dre hlak-  
pa tsha la.*

What a cold day ! འདི་འདྲའི་གནས་གྲང་ང་ལ། *din-dre nam  
trang-nga-la.*

I feel quite warm. ང་ལྟོ་ཐག་ཚོད་འདུག *nga tro thak-chhö du.*

There was a heavy dew last night. མདང་དགོང་མཚན་ལ་ཟེལ་  
བ་མང་པོ་བབ་འདུག *dang-gong tshen-la sil-pa mang-po  
pa-p-du.*

It is misty ; we cannot see the snow mountains. ལྷགས་པ་  
འཕྱིབ་བཞག ། ང་ཚོས་གངས་རི་མཐོང་གི་མི་འདུག *muk-pa  
thip-ska ; ngan-tshö kang-ri thong-gi min-du.*

Do you think it will rain ? བྱིད་ཆར་པ་གྲུབ་ཡོང་བསམ་གྱི་འདུག་  
གས། *khyö chhar-pa gya-p-yong sam-kyi duk-ke ?*

It will probably be fine till midday. ཉིན་དགྲང་བར་གནས་ཡག་  
པོ་ཡོང་གི་ཡིན་པ་འདྲ། *nyin-gung par nam yak-po  
yong-gi yim-pa-dra.*

Will there be moonlight to-night ? རོ་དགོང་མཚན་ལ་ཟླ་དཀར་  
ཤར་གྱི་རེད་པས། *to-gong tshen-la da-kar sha-kyi re-pe ?*

There was heavy rain yesterday and a rainbow was visible.  
ཁས་ས་ཆར་པ་མང་པོ་བབ་སོང་། དེའི་འཇུག་ལ་འཇུག་གཅིག་

ཟུག་སོང་། *khe-sa chhar-pa mang-po pap-song ; te-i-  
juk-la ja chi suk-song.*

It is raining a little. ཆར་པ་དྲི་བ་ཅི་བའ་གྱི་འདུག *chhar-pa tok-  
tsa pap-kyi du.*

The rain has stopped. ཆར་པ་ཆད་སོང་། *chhar-pa chhe-song.*

A storm is coming up. ལྗང་ཚུབ་གཅིག་ལང་གི་འདུག *lung-  
tshup chi lang-gi-du.*

Did you see the lightning? ཁྱོད་སློབ་ཀྱི་པ་མཐོང་བྱུང་ངས། *khyö lo-gyap-pa thong-ckung-nge?*

I heard thunder. ངས་འདུག་རྒྱན་ཀྱི་པ་གོ་བྱུང་། *nge druk-ke  
gyap-pa ko-ckung.*

It won't freeze to-night, because it is cloudy. བཀམ་འཕྱིབས་

འདུག། བྱས་ཅང་དོ་དགོང་མཚན་ལ་བྱུགས་པ་ཆགས་གྱི་མ་རེད།  
*nam thiṅ du ; che-tsang to-gong tshen-la khyak-pa  
chha-kyi ma-re.*

9. *Conversation with the teacher, hon.*

Please speak slowly. ག་ལེ་བྱས་ནས་གསུང་རོགས་གནང་། *ka-le  
che-ne sung-ro nang.*

Please speak louder. གསུང་སྐད་ཆེ་ཙ་གསུང་རོགས་གནང་།  
*sung-ke chhe-tsa sung-ro-nang.*

What is he saying? ཁོང་གིས་ག་རེ་གསུང་གི་འདུག *khong-gi  
ka-re sung-gi-du.'*

I do not know. ངས་ཤེས་ཀྱི་མེད། *nge shing-gi me.*

Did I say that correctly? ངས་དེ་སྐད་དག་པོ་ལབ་སོང་ངས། *nge  
te dra-tak-po lap song-nge.*

We will read this letter. ང་རང་གཉིས་ཕྱག་བྲིས་འདི་ལྟོག་ག་  
གནང་འདོ། *nga-rang-nyi chha-ri di lok-ka nang-do.*

This is easy. འདི་ལས་སྲ་པོ་རེད། *di le-la-po re.*

I made a lot of mistakes. ངས་མང་པོ་ནོར་སོང་། *nge mang-  
po nor-song.*

I could not understand him ; he spoke the Sikkimese dialect.

ཁོས་འབྲས་ལྗོངས་སྐད་ལབ་ཙང་། ངས་ཁོའི་སྐད་ཆ་ཏ་གོ་མ་  
བྱུང་། *khö dren-jong ke lap tsang, nge khö ke-chha ha-  
ko ma-chung.*

Please arrange for a dandywala to come to me for an hour  
every day. གེ་བ་དབྱུང་ང་གཅིག་རྒྱ་ཚོད་རེ་རེ་ཉི་མ་རེ་བཞིན་  
འདི་རྩ་ལ་ཡོང་དགོས་རེད་ཟེར་བཀའ་གནང་རོགས་གནང་།

*phep-chang-nga chi chhu-tshö re-re nyi-ma-re skin nge tsa-la yong go re sé ku nang-ro-nang.*

It is essential that he should be a Lhasa man. ལྷ་ས་རང་གི་

མི་ཅིག་དགོས་པ་ཡིད། *hle-sa rang-gi mi chi go-wa-yö.*

Please ask him to tell me stories. ང་ཁོས་སྐྱུང་ཤོད་གསུང་རོགས་

གནང་། *nga khö drung shö sung-ro-nang.*

It is of no use trying to read this ; it is too difficult. བརྗོན་

འགྲུས་ བྱས་ ཅས་ འདི་ལྷོག་ ཅས་ ཡན་ བང་ ཡང་ ཐོག་གི་མི་  
འདུག། འདི་དཀའ་ལས་ཁག་པོ་རེད། *tsön-drü-che-ne di  
lok-ne phen kang-yang thok-ki min-du ; di ka-le-khak-  
po re.*

I am sorry I am late ; I met an acquaintance on the way  
(*lit.* I met an acquaintance on the way ; therefore I  
am late. Please do not be angry). ང་དང་ལམ་འགག་

ལ་ངོ་ཤེས་གཅིག་ཐུག་བྱུང་། བྱས་ཙང་ཕྱི་པོ་བྱས་སོང་དགོངས་  
པ་ས་མཚུངས། *nga-tang lang-ga la ngo-she chi thuk-  
chung ; che-tsang chhi-po che-song gong-pa ma-tshung.*

That is enough for to-day. དེ་རིང་ད་གསུང་ཡིང་ང་། *te-ring ta-*

*ke yong-nga.*

10. *Relatives.*

She is my niece. མོ་ངའི་ཚ་མོ་ཡིན། *mo nge tsha-mo yin.*

I have two younger brothers. ངའི་སྐུན་རྒྱུང་ང་ (བ་) བཞིས་ཡོད།  
*nge pün-chhung-nga nyi yö.*

These two are brother and sister. འདི་བཞིས་སྐུན་ཀྱབ་རེད།  
*di nyi pün-kya re.*

How many nephews have you? ཁྱོད་ལ་ཚ་བོ་<sup>2</sup>བཅོད་ཡོད།  
*khyö-la tsha-wo ka-tshö yö ?*

My younger sister died three years ago. ངའི་སྐུན་ཀྱབ་བུ་མོ་  
རྒྱུང་ང་ (བ་) གྲོངས་ནས་ལོ་བཅུ་མ་སོང་། *nge pün-kya pu-*  
*mo chhung-nga trong-ne lo sum song.*

His elder sister is my maternal aunt. ཁོ་འུ་ཚེ་ངའི་སྐུ་མོ་  
ཡིན། *khö a-chhe nge su-mo yin.*

Their daughter was married to Tshering's adopted son.  
ཁོ་བཞིས་ཀྱི་བུ་མོ་ཚོ་རིང་གི་བཞིས་སྐུ་བུ་ལ་མནའ་མ་སྟེར་སོང་།  
*kho-nyi kyi pu-mo tshe-ring-gi sö-thruk la na-ma te*  
*song.*

My son married his daughter. ངའི་བུ་ས་ཁོ་འུ་མོ་མནའ་མ་ལེན་  
སོང་། *nge pü khö pu-mo na-ma len-song.*

Her grandfather is my paternal uncle. མོ་འུ་བོ་འོ་ངའི་ཨ་  
བྲུ་ཡིན། *mö po nge a-khu yin.*

<sup>1</sup> and <sup>2</sup> Usually however སྐུན་ཀྱབ་ though meaning also *brother, sister, cousin* is used for nephew and niece also.

Only a few of my relatives live in Darjeeling, but I have a large number of acquaintances there.

ངའི་ཉེ་བ་ཁ་གསུམ་  
ཅུག་རྩི་མེ་སྒྲིང་ལ་སྤོད་ཀྱི་ཡོད། ཡིན་ན་ཡང་ངོ་ཤེས་མང་བོ་ཡོད།

*nge nye-wa kha-she-chi Dor-je-ling-la dö-kyi-yö ; yin-na-yang ngo-she mang-po yö.*

11. *On the March.*

Let us start now ; it is getting late. དང་ཚོ་འགོ་གི་ཡིན།  
 ལྷོ་པོ་བྱིས་ཀྱི་རེད། *ta ngan-tsho dro-kyi-yin ; chhi-po chi-kyi re.*

That box is very heavy ; will the cooly be able to carry it ?  
 གླམ་དེ་ལྗིད་ཐག་ཚོད་འདུག ། མི་རྒྱང་གིས་འབྱེར་ཐུབ་ཙམ་ཡོང་།  
*gam-te ji thak-chhö-du ; mi-hrang-gi khye-thup a-yong ?*

Tell the syces to saddle the ponies and bring them round at once. ཚེབས་དཔོན་ལ་དེ་སྐབས་བརྒྱབ་ནས་ད་ཚོ་ལམ་སང་རྒྱར་  
 འབྲིད་ཤོག་ལས། *chhik-pön-la te-ga gyaṅ-ne ta-tsho lam-sang tshu-thri-sho lap.*

It rained heavily last night ; the road will be very muddy. མདང་དགོང་མཚན་ལ་ཆར་པ་ཞེས་སྐབས་རྒྱབ་བྱུང་། བྱས་ཅང་ལམ་  
 འགག་ལ་ཇུབ་ཞེས་སྐབས་ཡོང་གི་རེད། *dang-gong tshen-la chha-pa ske-tra gyaṅ-chung ; che-tsang lang-ga la dzaṅ ske-tra yong-gi-re.*

There is no wind ; so it will not be cold. ད་ལྟ་རྒྱལ་ས་པ་རྒྱབ་  
 གི་མི་འདུག ། བྱས་ཅང་གནས་གང་མོ་ཡོང་ང་མི་འདུག  
*tan-da hlak-pa gyak-ki min-du ; che-tsang nam trang-mo yong-ga min-du.*

What is the road like ? ལམ་འགག་བདེ་ལོས་ག་འདྲས་འདུག  
*lang-ga de-lö kan-dre du ?*

Which is the best road ? ལམ་འགག་ཡག་ཤོས་ དེ་ག་གི་འདུག  
*lang-ga yak-shö te ka-ki du ?*

To-day's march is down hill. དེ་རིང་གི་འགོ་ས་ ཐུར་རེད།  
*te-ring-gi dro-sa thur re.*

It is steep up hill. གྲུན་གཟར་པོ་འདུག *kyen sar-po du.*

The servants and coolies have gone on ahead. འབས་ཕྱི་དང་མི་  
 སྤང་ཚོ་སྤྱོན་ལ་ཕྱིན་སོང་། *skap-chhi tang mi-hrang-tsho*  
*ngen-la chhin song.*

They will reach Kalimpong before you do, Sir. བཀའ་སྤོན་  
 སྤྱང་ལ་སྐྱུ་གཞིགས་ས་པེབ་གོང་ལ་ཁོ་ཚོ་བསྐྱེབ་ཡོང་། *ka-lön-*  
*pung-la ku-sko ma phep kong-la khon-tsho lep-yong.*

We have nearly arrived. ང་ཚོ་སྐྱེབ་འགོ་ཡོད། *ngan-tsho lep*  
*tro yö.*

The bedding is wet. ཉལ་ཆས་སྤངས་བཞག *nge-chhe bang sha.*

Light a fire and dry it. མེ་བཏང་ནས་སྦྱས། *me-tang-ne kam.*

How much a day are you paying each cooly ? བྱིད་རས་ཉིན་མ་  
 རེ་ལ་མི་སྤང་རེ་ལ་སྤྲ་ག་ཚོད་སྤྱོད་ཀྱི་ཡོད། *khyö-re nyi-ma-re-*  
*la mi-hrang re-la la ka-tshö trö-kyi yö.*

Eight annas each a day ; they would not come for less. ཉིན་  
 མ་རེ་ལ་སྤྲ་ཨ་ན་བརྒྱད་བརྒྱད་སྤྱོད་ཀྱི་ཡོད། དེ་མ་སྤྱད་པ་ཁོ་ཚོ་  
 ཡོང་གི་མི་འདུག *nyi-ma-re-la la anna gye-gye trö-kyi*  
*yö ; te ma-tre-pa khon-tsho yong-gi min-du.*

What time shall we start to morrow ? སང་ང་ཚོ་ཚུ་ཚོད་ག་ཚོད་  
ལ་འབྲེན་ག སང་ང་ཚོ་ཚུ་ཚོད་ག་ཚོད་ལ་འབྲེན་ག སང་ང་ཚོ་ཚུ་ཚོད་ག་ཚོད་

Let us start very early before the snow becomes soft. ཞོགས་  
གས་སྤེལ་པོ་གངས་མ་བརྒྱ་གོང་ནས་ང་ཚོ་འགྲོ་དོ། ཞོགས་  
གས་སྤེལ་པོ་གངས་མ་བརྒྱ་གོང་ནས་ང་ཚོ་འགྲོ་དོ། ཞོགས་

*nga-po kang ma-shü kong-ne ngan-tsho dro-to.*

12. *The same continued.*

Have my baggage mules arrived? ངའི་ཁལ་རྩེལ་ཚོ་བསྐྱབས་  
བྱུང་ངས། *nge khe-tre-tsho lep ckung-nge?*

What must I pay for each riding mule from here to Phari? འདི་ནས་ཕག་རི་ཐུག་ངས་བཞེན་རྩེལ་རེ་ལ་ད་གླ་ག་ཚོད་སྤྲད་  
དགོས་ཀྱི་རེད། *di-ne pha-ri thuk nge shön-tre re-la tap-  
la ka-tshö tre gö-kyi re.*

Is it safe to ride over this bridge? ཟམ་པ་འདིའི་སྐང་ལ་ད་བཞེན་  
ནས་ཕྱིན་ན་གའི་བྱས་མི་ཡོང་ངས། *sam-pa di-ï yang-la ta  
shön-ne chhin-na kai cke mi yong-nge?*

I am going on ahead. ང་སྤྱོན་ལ་འགོ་གི་ཡིན། *nga ngen-la dro-  
kyi-yin.*

I am returning in a few days. ང་ཉི་མ་ཁ་ཤས་གཅིག་ལ་འོག་  
ཡོང་གི་ཡིན། *nga nyi-ma kha-she-chi-la lok yong-gi-yin.*

I have forgotten to bring any money with me. ངས་དངུལ་  
འབྲིར་ཡོང་རྒྱ་ཇིད་ནས་མི་འདུག། *nge ngü khe-yong-gyu je-  
ne min-du.*

Is this the road for Pemionchi? བདུ་དབྱངས་རྩེ་འགོ་སའི་ལམ་  
འགག་འདི་རེད་པས། *pe-ma-yang-tse dro-se lang-ga di  
re-pe?*

My pony is limping; see whether it has a stone in any of  
its shoes (*lit.* in its hoof). ངའི་ད་འདིའི་རྐང་པ་འབྲོག་གི་

འདུག། མིག་པ་ལ་དེ་ཡོད་མེད་ལྟེས། *nge ta di-ï kang-pa*  
*khyo-ki du ; mik-pa la do yö-me-tö.*

Go slowly ; the road is slippery *hon.* (*lit.* there will be a slipping on the road). བ་ལེ་བ་ལེ་བྱས་ནས་ཕེབས། ཕེབ་ལམ་ལ་ཞབས་འདྲེད་ཤོར་ཡོང་། *ka-le ka-le che-ne phe ;*  
*phep-lam la skap-dre sho-yong.*

Please tell my syce to hurry and catch me up (*lit.* to catch my tracks quickly and come). ངའི་ཚིབས་དཔོན་མགྲོགས་པོ་ཇིས་ཟེན་པ་ཤོག་གསུང་རོགས་གནང་། *nge*  
*chhik-pön gyok-po je-sim-pa sho sung-ro-nang.*

I am going to halt here a short time and rest our ponies. ང་མདས་དོག་ཙ་བསྐད་ནས་དྲ་ཚོ་ངལ་གསོ་རྒྱལ་རུ་བཅུག་གི་ཡིན།  
*nga de tok-tsa de-ne ta-tsho nge-so gyak-ru chuk-ki-yin.*

Bring me one of those flowers to look at ! (*lit.* pluck and bring one of those flowers ; I will look at it). ཕ་གི་མེ་དོག་དེ་ཚོ་འི་ནང་ནས་གཅིག་གཏོག་ནས་འཁྲིར་ཤོག་དང་། ང་མིག་ལྟ་གི་ཡིན། *pha-gi me-to te-tshö nang-ne*  
*chi tok-ne khye-sho-tang, nga mik ta-kyi-yin.*

Cut me a switch from the road-side bushes, as I have not got a whip. ང་ལ་དྲ་ལྷུག་མེད་ཅང་། ལམ་གྱི་རྩུར་གྱི་ཤིང་རྩུང་རྩུང་པ་ནས་ལྷུང་སྐྱུག་གཅིག་བཅད་ནས་འཁྲིར་ཤོག *nga-la*  
*te-cha me-tsang, lam-kyi sur-kyi shing chhung-chhung pha-ne chang-nyuk chi che-ne khye-sho.*

I will call on you when I return from Mongolia. ང་སོག་ཡུལ་

ནས་འཁོར་མཚམས་བྱིད་དང་མཇལ་ཚོག་ག་ཉུ་དགོས། nga

*sok-yul ne khor-tsham khye tang je chhok-ka sku-go.*

13. *The same continued.*

Is there much snow on the pass? ལ་ལ་གངས་ཞེ་པོ་འདུག་གས།  
*la lä kang skhe-po duk-ke?*

There is not much on the pass itself, but there is rather more on the way up to it (*lit.* before arriving). ལ་རང་ལ་  
 ཞེ་པོ་རང་མི་འདུག། སླེབ་སླེབ་གོང་ལ་<sup>1</sup> ཉེག་ཅ་ཆེ་བ་འདུག། *la*  
*rang lä skhe-po-rang min-du; lep-lep kong-la tok-tsa*  
*chhe-a du.*

How far (*lit.* how much to go) is the nearest village from here? འདི་ནས་གོང་གསེབ་ཐག་ཉེ་ཤོས་ལ་འགོ་རྒྱུ་ག་ཚད་ཡོད།  
*di-ne trong-se thak-nye-shö-lä dro-gyu ka tshö yö.*

It is quite near, Sir. ལགས་ཐག་ཉེ་ཐག་ཚད་ཡོད། *lä thak-nye*  
*thak-chhö yö.*

It is a long way, Sir. ལགས་ཐག་རིང་པོ་ཡོད། *lä tha-ring-po*  
*yö.*

It is a moderate distance, Sir. ལགས་འབྲིང་ཅིག་<sup>2</sup>ཡོད། *lä*  
*dring-chi yö.*

It is a day's journey, Sir. ལགས་ཞག་པོ་ཅིག་གི་ས་ཡོད། *lä*  
*shak-po chik-ki sa yö.*

It is a three or four hours' journey, Sir. ལགས་ཚ་འཕྲོག་ཅིག་  
 གི་ས་ཡོད། *lä tsa-pho chik-ki sa-yö.*

<sup>1</sup> སླེབ་སླེབ་གོང་ལ་ = མ་སླེབ་གོང་ལ་

<sup>2</sup> གང་མཚམས་ཅིག་ may be substituted for འབྲིང་ཅིག་. Both are commonly used.

How many houses are there in the village? གྲོང་གསེབ་དེའི་  
ནང་ལ་གྲོང་བ་ག་ཚོད་ཡོད། *trong-se te-i nang-la trong-pa*  
*ka-tshö yò ?*

I cannot say exactly, Sir. ལགས་ང་དེམ་ལྟོ་ལ་མེད། *lā nga*  
*ten-den sku-ya me.*

How many approximately (*lit.* by guess)? ཚོད་བྱེད་ན་ག་ཚོད་  
ཡོད། *tshö-cke-na ka-tshö yò ?*

How many adult men and women are there in the village?  
གྲོང་གསེབ་དེ་ལ་གཞིན་པ་དང་གཞིན་མ་ག་ཚོད་ཡོད། *trong-se*  
*te-la shöm-pa tang skön-ma ka-tshö yö.*

How many monks are there in that monastery up there?  
ཡ་གོ་དགོན་པ་དེ་ལ་གྲུ་བ་ག་ཚོད་ཡོད། *ya-gi gom-pa te-la*  
*tra-pa ka-tshö yö.*

What provisions are obtainable in this place? ལུང་པ་མདས་  
(འདི་རུ་) ཟ་ཡ་ག་རེ་ག་རེ་འབྱོར་ཡོང་<sup>2</sup>། *lung-pa de sa-ya*  
*ka-re ka-re jor-yong.*

Yak's flesh, Sir, mutton, pork, fowls, eggs, wheat, barley,  
barley-flour, potatoes, turnips, radishes are all obtain-  
able. ཚལ་ཤ་ལུག་ཤ་ཕག་ཤ་བྱ་དེ་སྐོང་གྲོ་ནས་ཅམ་པ་ཞོ་གོག་  
ཉུང་མ་ལ་ཐུག་བྱས་ལགས་<sup>3</sup>དེ་རྒྱས་འབྱོར་ཡོང་<sup>4</sup>། *tshak-sha*

<sup>1</sup> *Lit.* There is not to me the saying accurately. Note the use of ལྟོ་བ་  
(Cap. VI, para. 24).

<sup>2</sup> *Lit.* What provisions will be obtained in the country here?

<sup>3</sup> ལགས་ is often spoken inside the sentence instead of at the begin-  
ning.

<sup>4</sup> These are the kinds of provisions commonly obtainable in the Ü  
(Lhasa) and Tsang (Shigatse) provinces.

*luk-sha phak-sha cha-te go-nga tro ne tsam-pa sko-ko  
nyung-ma la-phu che la te-gye jor-yong.*

What is the road like from here to Gyantse? འདི་ནས་གྱུ་ལ་

ཚུ་བར་ལམ་ཀ་བདེ་ལོས་ག་འདྲས་ཡོད་<sup>1</sup> | *di-ne gyan-tse par  
lang-ga de-lö kan-dre yö ?*

Can laden ponies and laden mules travel over it? ཁལ་མ་དྲ་

དང་དྲེ་འགྲོ་བྱུ་བ་ཀྱི་རིད་པས་ | *khe-ma ta-tang tre dro  
thup-kyi re-pe ?*

Is there any short cut? མགྲོ་གསལ་ལམ་འགྲོ་ས་ཡོང་ངས་ || *gyok-  
lam dro-sa yong-nge ?*

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<sup>1</sup> *Lit.* from here as far as Gyantse what kind of goodness has the road? བདེ་པོ་ is somewhat commoner than ལག་པོ་ in the sense of *good* as applied to a road, but ལག་པོ་ can also be used.

14. *Crossing a river.*

How broad is that stream over there? ཕ་གི་ཚུ་དེའི་ཞང་ (ཞང་)

ཆེ་ལོས་ག་འདྲས་འདུག། *pha-gi chhu te-ï skang chhe-lö  
kan-dre du.*

It is not very broad, Sir. ལགས་ཞང་ (ཞང་) ཆེན་པོ་རང་<sup>1</sup>མི་

འདུག། *la skang-chhem-po-rang min-du.*

Are there any boats where the road meets it? (*Lit.* the road and stream meeting-place, there are boats?)

ཚུ་དང་ལས་ཐུགས་དད་ (དེར་) ཀོ་བ་<sup>2</sup>ཡོད་པས། *chhu tang  
lam thuk-sa te ko-wa yö-pe?*

No, Sir. ལགས་ཡོད་པ་མ་དེད། *la yo-wa-ma-re.*

How do people get across? (*Lit.* how does one cross the stream and arrive at the farther side? ཚུ་དེའི་ཕར་ཕྱོགས་

ལག་འདྲ་བྱས་ནས་སླེབ་ཀྱི་དེད། *chhu te-ï pha-chho-la kan-  
dre cke-ne lep-kyi-re?*

There is a ford if you go a little lower down. མར་ཅ་ (ཅམ་)

དག་ཕེབ་ན་<sup>3</sup>རབ་ཅིག་ཡོད། *ma-tsa ta-ka phep-na rap-chi-  
yö.*

<sup>1</sup> རང་ joined to a negative means *not very* and is very commonly used in this way. So also མང་པོ་རང་མི་འདུག། *there are not very many.*

<sup>2</sup> ཀོ་བ་ means a boat made of hide. For a boat made of wood use ཐུག་

<sup>3</sup> Note the *hon.* ཕེབ་ན་ instead of ཕྱིན་ན་. If the Tibetan is a townsman or has any education he will use the higher *hon.* འཛིབ་གྱུ་གནང་ན་

Whose foot-prints are these ? འདི་སྐུའི་རྐང་རྗེས་རེད། *di sü kang-je re ?*

I do not know, Sir. ལགས་ཤེས་ཀྱི་མེད། *la shing-gi me.*

If you speak the truth, I will give you bakshish ; if you tell (me) a lie, you will get into trouble (*lit.* it will not be good for you). དངོས་ནས་བཤད་ན་ངས་ཁྱོད་ལ་རྩལ་པ་སྤྲོད་གྱི་ཡིན། ཉམ་པ་བཤད་ན་ཁྱོད་ལ་ཡག་པོ་མི་ཡོང་། *ngö-ne she-na nge khyö-la ngem-pa te-kyi-yin ; ham-pa she-na khyö-la yak-po mi-yong.*

They are only the foot-prints of traders coming from Shigatse. འདི་གཞིས་ཀ་ཅེ་ནས་ཡོང་མཁན་གྱི་རྐང་པའི་རྐང་རྗེས་ཤིག་རེད། *di ski-ga-tse-ne yong-khen-kyi tshong-pe kang-je sha-ta re.*

How deep is this water ? (*Lit.* this water depth how much is.) རྒྱ་འདི་གཏིང་རིང་གྱུང་ག་ཚོད་འདུག། *chhu-di ting ring-thung ka-tshö-du ?*

It is about (up to one's) waist, Sir. ལགས་ཀྱི་པ་ཙ་ (ཙམ་) གྱུག་གི་འདུག། *lā ke-pa tsa gyak-ki-du.*

What sort of a road is there by the ford (*lit.* at the ford-existing-place)? རབ་ཡོད་ས་ལ་ལམ་ཀ་ག་འདྲ་ཡོད་པ། *rab yö-sa-la lang-ga kan-dre yö-pa ?*

On this side it is rock ; on the other side it is all mud. རྒྱ་རྒྱ་

<sup>1</sup> གྱུག་ཇི་ན་ may be used instead of ཉམ་པ་

ཕྱོགས་ལ་བྲག་ཡོད་པར་ཕྱོགས་ལ་འདམ་ག་སྟག་ཡོད། *Tshu-  
chho-la tra yö pha-chho-la dam sha-ta yö.*

Is there a bridge across that stream over there? བ་གི་རྒྱ་ལ་

ཟམ་པ་ཡོད་པས། *pha-gi chhu-la sam-pa yö-pe?*

Yes, Sir. ལགས་ཡོད། *lā yö.*

Is it a good one? ཡག་པོ་ཡོད་པས། *yak-po yö-pe?*

It is shaky and narrow (*lit.* it shakes and its breadth is small). Ponies cannot cross by it (*lit.* there is no passage for ponies). ལགས་ ལྷེས་ ལྷེས་ བྱེད་ ཀྱི་ ཡོད་ ཞང་  
(ཞིང་) ཀ་ཡང་རྒྱུང་རྒྱུང་ཡིན། ཚིབས་པ་ཐར་ས་<sup>1</sup>མིད། *lā  
dem-dem che-kyi-yö; skang-ka yang chhung-chhung  
yin; chhik-pa thar-sa me.*

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<sup>1</sup> ཐར་པ་ is commonly used in the sense of "to be passable," e.g., ལགས་  
ཀ་ཐར་གྱི་མི་འདུག། *the road is not passable (i.e., too rough to march along,  
or blocked by snow, boulders, etc.).*

15. *Talking to persons on the road.*

Where have you come from? ཁྱོད་གནས་ཡོང་ང་། *khyö ka-ne yong-nga?*

I have come from Rhenok. ང་ལི་ནག་ནས་ཡོང་ང་ (བ་) ཡིན།  
*nga ri-nak ne yong-nga yin.*

What is there in those loads? རྫོག་སྒྲེད་དེ་ཚོའི་ནང་ལ་ག་དེ་  
ཡོད་པ། *dok-thre te-tshö nang-la ka-re yö-pa?*

Cotton cloth in these sacks and cups, soap, matches and miscellaneous goods in those boxes. ཕད་བོག་འདི་ཚོའི་  
ནང་ལ་རས་ཆ་དང་། སྐྱམ་དེ་ཚོའི་ནང་ལ་དཀར་ཡོལ་དང་ཡི་ཕྱི་  
མུ་ཟླ་དང་ཅ་ལག་སྒྲ་ཚོགས་ཡོད། *phe-ko di-tshö nang-la re-chha tang, gam te-tshö nang-la ka-yö tang yi-tse mu-si tang cha-la na-tsho yö.*

No, I am not a Tibetan, Sir, I am a Bhutanese. ལགས་སྐུ་  
གཞིགས་ང་བོད་པ་མིན། ང་འབྲུག་པ་ཡིན། *lā ku-sko nga pö-pa min, nga druk-pa yin.*

Where are you going to? ཁྱོད་ག་པ་འགྲོ་གི་ཡིན་པ། *khyö ka-pa dro-ki-yim-pa?*

I am going on pilgrimage to India. ང་རྒྱ་གར་གནས་སྐོར་ལ་  
འགྲོ་གི་ཡིན། *nga gya-ka ne-kor-la dro-ki yin.*

What places will you visit? ཁྱོད་གནས་ག་དེ་སྐོར་ག་འགྲོ་གི་ཡིན།  
*khyo ne ka-re ko-ga dro-ki yin.*

I shall go to Bodh Gaya and Benares. ང་ཀྱུ་གར་དོ་ཇི་གདན་  
 དང་ལྷ་ར་ན་སི་ལ་འགྲོ་གི་ཡིན། *nga gya-ka dor-je-den*  
*tang wa-ra-na-si la dro-ki yin.*

Please give me some bakshish, Sir. ལྷ་གཞིགས། ང་ལ་གསོལ་  
 རས་དོག་ཅ་གནང་རོགས་གནང་། *ku-sho nga-la sö-re tok-*  
*tsa nang-ro-nang.*

Are you taking those sheep to Darjeeling? ཁྱིད་ལུག་དེ་  
 ཚོ་དོ་ཇི་ལྷོང་ལ་དེད་འགྲོ་གི་ཡིན་པས། *khyö luk te-tsho*  
*Dor-je-ling la te dro-ki yim-pe ?*

Is this one of the halting places for mules carrying wool to  
 Kalimpong? བཀའ་ལྷོན་སྐྱུང་ལ་བལ་འབྲིར་འགྲོ་མཁན་<sup>2</sup>  
 དེ་ཚོ་སྤོད་ས་ས་ཆ་གཅིག་འདི་དེད་པས། *ka-lön-pung la pé*  
*khye-dro-khen tre-tsho dö-sa sa-cha chi di re-pe ?*

Who lives in that house? ནང་པ་གས་སྐྱ་བསྐྱད་ཀྱི་ཡོད་པ་དེད།  
*nang pha-ge su de-kyi yo-wa-re ?*

<sup>1</sup> For one or two sheep འཕྲིད་འགྲོ་བ་ *to lead*, would be used; for a larger number དེད་འགྲོ་བ་ *to drive*, as above.

<sup>2</sup> The postposition ཀྱི་, denoting the genitive, is sometimes dropped for the sake of brevity.

16. *General enquiries by an Interpreter in the field.*

Are there any soldiers behind that hill? ཕ་གི་རིའི་རྒྱབ་

ལ་དམག་མི་ཡོད་པས། *pha-gi ri-i gyaṅ-la mak-mi yö-pe ?*

Have they all got guns? ཁོ་ཚོ་སྒང་ཁ་ལ་མེ་མདའ་ཡོད་པས།

*khon-tsho gang-kha-la men-da yö-pe ?*

The majority of them have got swords and spears only.

མང་ང་ (བ་) ལ་གྲི་དང་མདུང་གཉེན་གྱི་ཡོད། *mang-nga la tri-tang dung sha-ta yö.*

Some of them have bows and arrows. ཁ་གས་ལ་མདའ་གཞུ་

ཡོད། *kha-she la da-sku yö.*

Will the arrows be poisoned? མདའ་ལ་དུག་རྒྱབ་ཡོད་པ་རེད་པས།

*da-la tuk gyaṅ yo-wa re-pe ?*

Yes, with aconite poison. ལགས་རེད་བཅན་དུག་རྒྱབ་ཡོད་པ་རེད།

*lā-re tsen-tuk gyaṅ yo-wa-re.*

Have they any cavalry with them? ཁོ་ཚོ་ལ་ད་དམག་ཡོད་པས།

*khon-tsho-la ta-ma yö-pe ?*

Not at present, but I heard a noise like that of ponies coming

in the distance. ལགས་ད་ལྟ་མེད། ད་ཐག་རིང་པོ་གཅིག་

ནས་ཡོང་གི་ཡོད་པ་འདྲ་པོ་གཅིག་གོ་བྱུང་། *lā tan-da me ;*

*ta tha-ring-po chi-ne yong-gi yö-pa dra-po chi ko-chung.*

Have the soldiers built a wall? དམག་མི་དེ་ཚོས་འཛོང་ར་བཟོས་

སྟོང་ངས། *mak-mi te-tshö dzing-ra sö song-nge ?*

¹ A fortified wall. རྩ་ག་པ་ is not used for wall in this sense.

Yes, about so high (indicating his breast). ལགས་དག་ག་ཙ་  
 (ཙམ་) བང་(བང་) ཁྱོག་མགོ་ལོས་ཙ་ (ཙམ་) བཟོས་སོང་།  
*lā tak-ka-tsa pang-kho tho-lö-tsa sö-song.*

How far does the wall extend to the east of the road? ལས་  
 ཀ་ཤར་ཕྱོགས་ཀྱི་འཛིང་ར་ག་རེ་<sup>1</sup>བར་དུ་འདུག། *lang-ga*  
*shar-chho kyi dzing-ra ka-re par-tu du.*

About as far as that mule over there carrying shovels.  
 ཕ་གི་རྩེ་འཇག་མ་འཁུར་ཡོང་མཁན་དག་ག་ཙ་ (ཙམ་)  
 བཞིག་ལ་ཡོད།། *pha-gi tre ja-ma khur-yong-khen tak-*  
*ka-tsa chi-la yö.*

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<sup>1</sup> Here ག་རེ་ has the sense of ག་པ་ Either may be used.

17. *The same continued.*

Is it the custom of the Tibetans to attack at night? བོད་པས་

མཚན་ཐིག་<sup>1</sup> རྒྱབ་ཡའི་ལུགས་སློལ་ཡོད་པ་རེད་པས། *pö-pe*  
*tshen-thi gyaṅ-ye luk-sö yo-wa re-pe?*

Yes, Sir. ལགས་ལུགས་སློལ་ཡོད་པ་རེད། *lä luk-sö yo-wa-re.*

What sort of cannon have they got? ཁོ་ཚོའི་མེ་སྐྱབས་གཤམ་  
ཡོད། *khon-tshö me-gyo kan-dre yö?*

About how far will they carry? (*lit.* to about what dis-  
tance will the cannon-balls arrive?) མེ་སྐྱབས་ཀྱི་མདུ་  
ཐག་རིང་ལོས་གཤམ་ཅ་ (ཅམ་) སྐྱབ་ཡོང་། *me-gyo kyi di-u*  
*thak-ring-lö ka-ka-tsa leṅ-yong.*

How did they get their cannon across the river? མེ་སྐྱབས་དེ་  
ཚོ་ཚུལ་གཤམ་བྱས་ནས་འབྲེར་ཡོང་ང་ (བ་) རེད། *me-gyo*  
*te-tsho chhu-la kan-dre che-ne khe yong-nga-re?*

All arms must be handed in to me (*lit.* bring all arms to me)  
before noon to-morrow. རྒྱུང་རང་ཚོ་མཚན་ཅ་སྐྱང་ཁ་སང་  
ཉིན་གྲུང་གོང་ལ་ངའི་ཅ་ལ་འབྲེར་ཤོག། *khyö-rang-tsho*  
*tshön-chha gang-kha sang nyin-kung kong-la nge tsa-*  
*la khe-sho.*

Anybody who is found in possession of arms after that will  
be severely punished. བཞུགས་ལ་སྤུའི་ཅ་ནས་མཚན་ཅ་

1 མཚན་ཐིག་ (མཚན་ཉིན་) = night-attack.

འཕྲོན་ན་ཉེས་པ་ཆེན་པོ་བཏང་ (བཏོང་) བློ་ཡིན། *sku-la sii*  
*tsa-ne tshön-chha thön-na nye-pa chhem-po tang-gi-yin.*

18. *Buying supplies for troops.*

Have you any grain and grass to sell? འབྲུ་<sup>1</sup>དང་རྩ་འཛོང་གྱུ་  
ཡོད་པས། *dru tang tsa tshong-gyu yö-pe?*

I will pay you two-and-a-half trang-kas per bo for it. I have brought the money with me (showing it). འབྲུ་  
འབོ་<sup>2</sup>རེ་ལ་རིན་ཏི་ཀ་ཕྱེད་དང་གསུམ་གསུམ་སྒྲོད་ཀྱི་ཡིན།  
ངས་དངུལ་མདས་ (འདི་རུ་) འབྲིར་ཡོད། *dru bo re-la ring*  
*trang-ka chhe-tang sum-sum trö-kyi-yin ; nge ngü de*  
*khe-yö.*

The grain and grass are in that village up there. I cannot bring it down. ལགས་འབྲུ་དང་རྩ་ཡ་གི་གོང་པ་ལ་ཡོད་པ་  
རེད། ངས་མར་འབྲིར་ཡོང་བྱུང་གྱི་མ་རེད། *lä dru tang tsa*  
*ya-ki trong-pa lä yo-wa-re ; nge ma khe-yong thup-kyi*  
*ma-re.*

Never mind! I can have it fetched. (*Lit.* I can send the carriers). ཡུ་རྩེ་འབྲིར་མཁན་ངས་བཏང་ (གཏོང་) ཚོག  
*au-tse khe-khen nge tang-chho.*

No violence will be shown to anybody. སྤུ་ལ་ཡང་དབང་ཡོད་<sup>3</sup>  
བྱེད་མི་ཡོང་། *su-la-yang wang-yö che-mi-yong.*

<sup>1</sup> Grain for animals = ཚག་; that for men = འབྲུ་

<sup>2</sup> 1 bo = about  $\frac{1}{3}$  of a maund; 1 trang-ka =  $\frac{1}{4}$  of a rupee. The *maund* (pronounced in Tibetan *mön*) is not generally understood by Tibetans other than those that trade in British territory.

<sup>3</sup> དབང་ཡོད་ = *Hind. Zabardasti.*

Please, Sir, pay me for the fodder now. ལྷོ་གཞིགས་ཚུ་ཆག་<sup>1</sup>  
 གི་རིན་ད་ལྷ་གནང་རོགས་གནང་། *ku-sko tsa-chha-ki ring*  
*tan-da nang-ro-nang.*

No! I will pay you when I get the fodder. ད་ལྷ་སློད་ཀྱི་མན་  
 (མིན།) ཚུ་ཆག་མདས་ (འདི་ཅུ་) འབྱོར་ནས་སློད་ཀྱི་ཡིན།॥  
*tan-da trö-kyi-men ; tsa-chha de jor-ne trö-kyi-yin.*

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<sup>1</sup> ཚུ་ཆག་ = *lit.* grass and grain.

19. *The same continued.*

Can I get any fuel here? མདས་ (འདི་རུ་) མེ་ཤིང་འབྱོར་  
གྱི་རིད་བས། *de me-shing jor-kyi re-pe?*

Not even yak-dung? ལྷོ་ (ལྷོ་བ་) ཡང་འབྱོར་མི་ཡོང་ངས།  
*cho-yang jor mi-yong-nge?*

There is a little yak-dung, but we shall burn it ourselves;  
it is not for sale. ལྷོ་ (ལྷོ་བ་) ཉོག་ཅ་ཡོད་དེ་ང་རང་ཚོ་འི་མེ་  
གཏོང་ཡ་མ་གཏོགས་ལགས་འཚོང་ཡ་མེད་མོ། *cho tok-tsa yö-*  
*te nga-rang-tshö me tong-ya ma-to lā tshong-ya me.*

If you do not tell me where it is I shall search your house.  
ལྷོ་ (ལྷོ་བ་) ག་པ་ཡོད་མ་ལེགས་ན་ངས་ཁང་བའི་ནང་ལ་འཚོལ་  
(འཚོལ་) གྱི་ཡིན། *cho ka-pa yö ma-lap-na nge khang-*  
*pe nang-la tshe-kyi yin.*

I shall pay you for it in any case. ག་རེ་བྱས་ན་ཡང་རིན་སྒྲོད་ཀྱི་  
ཡིན། *ka-re cke-na-yang ring trö-kyi-yin.*

It is against our orders to take things without paying for

<sup>1</sup> རེ་ has here the sense of *but, in spite of*.

<sup>2</sup> Note the second ལགས་ It is put in because this is really a second sentence.

<sup>3</sup> *Lit.* Apart from what we burn ourselves there is none for sale.

<sup>4</sup> *Lit.* *Whatever be done*, i.e., whether you sell willingly or I take forcibly.

them. རིན་མ་སྤྲད་པ་ལ་ལེན་ཚོག་གའི་ ( བའི་ ) བཀའ་མེད་།  
*ring ma-tre-pa-la len chhok-ke ka me.*

You will make a large profit, and will be able to live in comfort without working. རྩོད་རང་ལ་ཁེ་བཟང་ཆེན་པོ་ཡོང་གི་རེད། ལས་ཀ་བྱེད་མི་དགོས་པ་ལ་སྤྲིད་པོ་བྱས་ནས་སྤོད་རྒྱ་ཡོང་གི་རེད། ། *khyö-rang-la khep-sang chhem-po yong-gi-re ; le-ka che mi-go-wa-la kyi-po cke-ne dö-gyu yong-gi-re.*

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<sup>1</sup> *Lit.* There is no order allowing to take on the non-payment of the price.

20. *The same continued.*

I want to buy fifty donkeys. They must all be sound and strong. བྱང་གུ་ (བོང་བུ) རློན་མེད་པ་ཤེད་མོ་ཡག་པོ་ག ལྷག་ལྔ་བཅུ་ཐམ་པ་ངས་ཉི་གི་ཡིན། *pung-gu kyön-me-pa she-mo yak-po sha-ta nga-p-chu tham-pa nge nyo-ki-yin.*

Only twenty of these are fit to carry loads. འདིའི་ནང་ནས་ཉི་ འུ་མ་གཏོགས་ཁལ་འཁྱར་བུབ་པ་མི་འདུག། *di-i nang-ne nyi-shu ma-to khe khur thup-pa min-du.*

How old is that sheep? ལུག་དེ་གད་གཞོན་ག་འདྲ་རེད། *luk-te gen-shön kan-dre re.*

I will pick out thirty of them and give you ninety rupees for the lot. དེ་ཚོའི་ནང་ནས་སུམ་ཅུ་འདམས་ནས་རིན་གྲང་ ཁ་བསྐྱེམས་ནས་སྒྲོར་མོ་དགུ་བཅུ་ཐམ་པ་སྒྲིད་ཀྱི་ཡིན། *te-tshö nang-ne sum-chu dam-ne ring gang-kha dom-ne gor-mo gup-chu tham-pa trö-kyi-yin.*

Go and bring all the grain and vegetables that you can get hold of. འབྲུ་དང་ཚས་ག་ཚོད་བྱུང་ན་མདས་ (འདི་ཅུ) འབྱིར་ ཤོག། *dru tang tshe ka-tshö chung-na de khe-sho.*

The owners will be well paid. བདག་པོ་ཚོ་ལ་རིན་ཡག་པོ་སྒྲིད་ ཀྱི་ཡིན།། *dak-po tsho-la ring yak-po trö-kyi-yin.*

<sup>1</sup> Or ཐུབ་ཀྱི་མ་རེད་

<sup>2</sup> གད་གཞོན་ = age; *lit.* old-young. See Cap. III, para. 1.

<sup>3</sup> གྲང་ཁ་བསྐྱེམས་ནས་ = *lit.* having added all together, *i.e.*, in the total.

21. *Buying meat in the bazaar.*

How far is it from here to the bazaar? འདི་ནས་བྲོམ་ལ་ཐག་རིང་  
ལྷོས་གཞོན་ཡོད། *di-ne throm-la tha-ring-lö ka-tshö yö?*

It is close by. ལགས་ཕེབ་ཐག་ཉེ་བོ་ཡོད། *lā phep-tha nye-po  
yö.*

(On arrival.) Here is the bazaar. ལགས་བྲོམ་མདས་ (འདི་ཅུ)  
རེད། *lā throm de re.*

Is there no other bazaar besides this one? བྲོམ་འདི་མན་པ་  
གཞན་ཡོད་པ་མ་རེད་པས། *throm di mem-pa shen yo-wa  
ma-re-pe?*

There is no other. ལགས་གཞན་པ་ཡོད་པ་མ་རེད། *lā shem-pa  
yo-wa ma-re.*

Where is the butcher? །ཤ་ཚོང་མཁན་གཞན་གྱི་པ་ཡོད་པ་རེད། *sha-  
tshong-khen ka-pa yo-wa-re?*

He is just over there. ལགས་ཕ་གྱི་རེད། *lā pha-gi re.*

(To the butcher.) What meat have you for sale? རྩོད་ཤ་ག་  
རི་འཚོང་གྱུ་ཡོད་པ། *khyö sha ka-re tshong-gyu yö-pa?*

<sup>1</sup> *Hon.* for ཐག་ཉེ་བོ་ So also ཕེབ་ལམ་ for ལམ་ལྔ་ *road* and several others.

<sup>2</sup> མན་པ་ the actual word for *butcher* is avoided as far as possible since it involves some opprobrium. Similarly མགར་ར་ (བ་) for *blacksmith* which should not be used in a blacksmith's presence, but དགུ་མཚན་ (*lit.* head-man) substituted for it.

<sup>3</sup> The ལ་ after རྩོད་ is omitted (See Cap. V, para. 15).

I have mutton and yak's meat. ལགས་ལྷག་ག་དང་ཚག་ག་ཡིད།  
*lā luk-sha tang tshak-sha yö.*

What is the price of a leg of mutton ? ལྷག་ག་བཞི་སྒྲིང་ལ་གོང་  
 ག་ཚོད་ཡིན་པ། *luk-sha ski-ling-la kong ka-tshö yim-pa?*

Two sh'o (*i.e.*, five annas, four pies). ལགས་ཞེ་དེ་ཡིན། *lā sho-to*  
*yin.*

Very well, I will buy a leg of mutton. འོ་ན་ངས་བཞི་སྒྲིང་ཅིག་  
 ཉོ་གི་ཡིན།། *O-na nge ski-ling chi nyo-ki-yin.*

22. *Buying a turquoise.*

Have you any turquoises for sale? བྱིད་གཡུ་འཚོང་གྱུ་ཡོད་  
པས། *khyö yu tshong-gyu yö-pe?*

Yes, Sir. ལགས་ཡོད། *lā yö.*

Have you any good ones? ཡག་པོ་ཡོད་པས། *yak-po yö-pe?*

Yes, Sir; I have excellent ones. ལགས་ཡག་ཐག་ཚོད་ཡོད།  
*lā ya-thak-chhö yö.*

What is the price of this one? འདིའི་གོང་ག་ཚོད་ཡིན་པ། *di-i  
kong ka-tshö yim-pa?*

Three sang, Sir, (five rupees). ལགས་སྤང་བ་སྤུམ་ཡིན། *lā sang-  
sum yin.*

Tell the correct price. དེམ་ལྡན་ལབ། *ten-den lap.*

How much will you give, Sir? སྐུ་གཞིགས་ཀྱིས་ག་ཚོད་གསོལ་  
རས་གནང་ཡོང་ང་། *ku-shö-kyi ka-tshö sö-re nang-yong-  
nga?*

Make it ten trang-kas (two rupees, eight annas). འོ་ཀ་བཅུ་བྱིས་  
(བྱེད།) *trang-ka chu chi.*

<sup>1</sup> Lit. *to be sold.*

<sup>2</sup> ཐག་ཚོད་ is added to many adjectives to denote *very*; e.g., ཚེ་ཐག་ཚོད་ *very great.*

<sup>3</sup> One sang = six trang-kas and one sh'o = one rupee, ten annas, eight pies.

<sup>4</sup> གསོལ་རས་གནང་བ་ is *h. hon.* of རྗེས་བ་ to give. The ordinary *hon.* is གནང་བ་

That price does not quite suit. Please give me a little more than that. ལྷལ་མོང་འོ་ཏོག་ཅ་ (ཅམ་) ཡོང་ང་ (བ་) མི་

འདུག། དེ་ནས་ཏོག་ཅ་སྒྲུབ་<sup>2</sup> རོགས་བཀའ་། *ja-gong te tok-tsa yong-nga min-du ; te-ne tok-tsa pa-ro-nang.*

Well, make it two sang (three rupees, five annas, four pies).

ད་འོ་ན་སྒྲུབ་དོ་བྱིས་ (བྱེད།) <sup>3</sup> ཏཱ་འོ་ལ་སང་ཏོ་ཅཱི།

As you, Sir, give the order, I must sell it you for that.

སྐྱུ་བཞེས་ཀྱིས་བཀའ་བཀའ་ང་ (བ་) ཡིན་ཅང་དག་ག་རང་  
ལྷལ་དགོ་ (དགོས་) །། *ku-sho-kyi ka-nang-nga yin-tsang tak-ka-rang phü-go.*

<sup>1</sup> *Hon.* of མོང་

<sup>2</sup> སྒྲུབ་ = *to raise.*

<sup>3</sup> Note that རོ་ is used instead of བཞེས་ So also སྒྲུབ་གང་ = one sang. For three and more than three the ordinary numerals are used.

<sup>4</sup> ལྷལ་བ་ (འདུལ་བ་) = lit. *to offer*; therefore *to give* or *sell* to a superior.

23. *Buying silk.*

By a gentleman of the middle class (6th or 7th grade).

G. = Gentleman. S. = Shopkeeper.

G. (*Coming to the door of the shop.*) Is the merchant in?

ཚོང་དཔོན་ལགས་བཞུགས་ཡོད་པས། *tshong-pön-la sku*  
*yö-pe ?*

S. Yes, Sir. Please come in. ལགས་ཡོད། སྐྱབ་བཞུགས་ཡང་

འཚིབ་རྒྱ་བཞུགས་དགོ་ (དགོས་) ། *lā yö ; ku-sko ya chhip-*  
*gyu nang-go.*

S. (*After G. has come in.*) Please sit down. བཞུགས་གནས་

འཇགས་དགོ་ (དགོས་) ། *sku-den ja-go.*

G. Thank you. Have you got any silk of the best quality for making a dress? ལགས་སི། བྲིད་རང་ལ་རྒྱ་པ་བཟོ་ཡའི་

གོས་ཚེན་ཨང་གི་དང་པོ་ཡོད་པ་བཞུགས་ངས། *les, khye-rang-la*  
*chhu-pa so-ya kö-chhen ang-gi tang-po yö-pa nang-nge.*

S. Of what colour do you require it, Sir? ལགས་ཚོས་མདོག་

གང་འདྲས་དགོ་བ་ (དགོས་པ་) བཞུགས་གི་ཡོད་དང་། *lā*  
*tshön-do kan-dre go-wa nang-gi yö tang.*

G. Have you any dark yellow? སྐྱབ་གས་སི་ (སིར་) ཡོད་པ་

བཞུགས་ངས། *nyuk-se yö-pa nang-nge ?*

S. (*Showing some.*) Will this suit you, Sir? ལགས་འདིས་

འདྲིག་ག་ (པ་) བཞུགས་གི་ཨང་ཡོད། *lā di drik-ka nang-gi*  
*a-yö ?*

*Buying silk* — continued.

G. = Gentleman. S. = Shopkeeper.

G. That will do. What is the price? དག་གས་ཡོང་ང་།<sup>1</sup>

ལྷགས་གོང་ག་ཚོད་ཡིན་པ་གནང་ང་། *tak-ke yong-nga ; ja-kong ka-tshö yim-pa nang-nga.*

S. The price, Sir, is four ngü-sang (six rupees, ten annas, eight pies). ལགས་གོང་དངུལ་སྲང་བཞི་ཡིན། *lä kong ngü-sang shi-yin.*

G. Tell me the real price. ཡང་དྲིག་གསུང་། *yang-tik sung.*

S. How much will you give, Sir? སྐྱ་གཞིགས་ཀྱིས་ལྷགས་གོང་ག་ཚོད་གསེལ་རས་གནང་ཡོང་ང་། *ku-sho-kyi ja-kong ka-tshö sö-re nang-yong-nga ?*

G. Give it me for two sang (three rupees, five annas, four pies). སྲང་དོ་གནང་། *sang-to nang.*

S. I cannot give it you for that. Please give me two sang and five sh'o (four rupees, two annas, eight pies). དེ་ལ་དྲིག་ཅེ་འབྲུལ་རྒྱས་པ་མི་འདུག། སྲང་དོ་ཞེ་ལྷ་གསེལ་རས་གནང་རོགས་གནང་། *te-la tok-tsa bü nü-pa min-du ; sang-to sho-nga sö-re nang-ro-nang.*

G. Very well, then, that price will suit. ལགས་སི། འོ་ན་དག་གས་ཡོང་ང་། *les, o-na tak-ke yong-nga.*

S. In future whatever you require, Sir, is here. གཞུག་ལ་སྐྱ་

<sup>1</sup> ཡོང་ང་ = will do. So also when a servant is filling a glass, cup, etc., ད་ཡོང་ང་། means *that will do* = *bas* in Hindustani.

*Buying silk—continued.*

G. = Gentleman. S. = Shopkeeper.

གཞིགས་ལ་གྲུགས་ལའོ་ག་རེ་ཡོད་པ་གནང་ང་མདས་  
 (འདི་ཅུ་) ཡོད། *sku-la ku-sko-la thung-kho ka-re yö-pa*  
*nang-nga de yö.*

G. Thank you. If I require anything, I will get it here.

ལགས་སེ། དགོས་པ་བྱུང་ན་ལེན་གྱི་ཡིན། *les, go-wa chung-*  
*na len-kyi-yin.*

S. Thank you, Sir. ལ་ལགས་སེ། *lā les.*G. Good-day. འོ་ན་བཞུགས་ཙམ། *o-na sku-a.*

S. Thank you, Good-day, Sir. ལ་ལགས་སེ། ག་ལེ་འཚིབ་གྱུ་  
 གནང་། *la les, ka-le chhip-gyu-nang.*

24. *A small trader calls at a gentleman's house with some wares.*

M. = Master. T. = Trader. S. = Servant.

*T. to S.* Please ask if I may see the master. ང་སྐྱ་མདུན་ལ་  
བཅར་ཚོག་ག་ལྷོ་རོགས་གནང་། *nga kun-dün-la cha chhok-*  
*ka sku-ro-nang.*

*S. to T.* Very good. ལགས་སེ། *les.*

*S. to M.* A trader wants to know if he may see you, Sir. ཚོང་པ་ཅིག་སྐྱ་མདུན་ལ་བཅར་ཚོག་ག་ལྷོ་གི་འདུག། *tshong-pa*  
*chi kun-dün-la cha-chhok-ka sku-ki-du.*

*M. to S.* Very well, let him come in. བློང་། ཤོག་བྱིས་ (བྱེད་) །  
*wong sho cki.*

*S. to T.* The merchant may come in. ཚོང་དཔོན་སྐྱ་མདུན་ལ་ཕེབ་  
ཚོག་ག། *tshong-pön kun-dün-la phe-chhok-ka.*

(Then the trader comes in before the master of the house, takes off his hat, bows, and puts out his tongue according to the regular salutation.)

*M. to T.* The merchant has arrived. Sit down. ཡ། ཚོང་  
དཔོན་བསྐྱེབས་བྱུང་། ཟློད། *ya tshong-pön le-chkung ; dö.*

*T. to M.* Thank you, Sir. ལ་ལགས་སེ། *la les.*

*M. to S.* Pour out some tea for the merchant. ཚོང་དཔོན་ལ་ཇ་  
ལྷུག། *tshong-pön la cka lu.*

*A small trader calls at a gentleman's house—continued.*

M. = Master. T. = Trader. S. = Servant.

*M. to T.* What have you got for sale? ཚོང་ཀུ་ག་རེ་འབྱེར་ཡོད།  
*tshong-gyu ka-re khe yö ?*

*T. to M.* I have brought some turquoises to show you. མགུལ་  
གཡུ་སྐྱུན་ཕེབ་བྱུ་ཀུ་འབྱེར་ཡོད། *gü-yu chem-phe sku-gyu*  
*khe yö.*

*M. to T.* (*picking up a turquoise.*) What is the price of this  
one? མདས་ (འདི་ལ་) བོང་ག་ཚོད་ཡིན་པ། *de kong ka-*  
*tshö yim-pa ?*

*T. to M.* Sir, the price of this one is three sang (five rupees).  
ལགས། མདས་ (འདི་ལ་) བོང་སྐང་གསུམ་ཡིན། *lā, de kong*  
*sang-sum yin.*

*M. to T.* Tell the real price. ཡང་དིག་ལབ། *yang-ti lap.*

*T. to M.* How much will Your Honour give? རྒྱ་གཞིགས་ཀྱིས་  
ག་ཚོད་གསོལ་རས་གནང་ཡོང་ང་། *ku-sko-kyi ka-tshö sö-re*  
*nang yong-nga ?*

*M. to T.* Make it one sang and five sh'o (two rupees, eight  
annas). སྐང་གང་ཞེ་ལྔ་བྱིས་ (བྱེད་) ། *sang-kang sko-nga*  
*cki.*

*T. to M.* Please give me two sang (three rupees, five annas,  
four pies). སྐང་དོ་གསོལ་རས་གནང་ཅོགས་གནང་། *sang-*  
*to sö-re nang-ro-nang.*

*M. to T.* Very well, I will. འོ་ན་ཡོང་ང་། *o-na yong-nga.*

*A small trader calls at a gentleman's house—continued.*

M. = Master. T. = Trader. S. = Servant.

*M. to T.* Now-a-days is the business of you traders fairly good? དེ་རིང་སང་ཁྱིད་ཚོང་པ་ཚོ་ལ་ཚོང་ཨུའུ་ཙཱ་འདུག་གས།  
*te-ring-sang khye tshong-pa-tsho-latshong au-tse duk-ke?*

*T. to M.* Yes, fairly good. ལགས། དགའ་ལོ་འདུག། *lā, ga-ro-du.*

*M. to T.* In future if I want anything, I will send word to you to bring it. བཞུག་ལ་འཁོབ་བྱིད་ག་རེ་ཡོད་པ་འཁྱེར་ཤོག་  
 ཟེ་ལན་བཏང་ (བཏོང་) ལོ་ཡིན། *sku-lā kho-che ka-re yö-pa khe-sho sé len tang-gi-yin.*

*T. to M.* Thank you, Sir. ལ་ལགས་སེ། *la les.*

*M. to T.* Take tea, don't be in a hurry. ཨ་ལས་ཇ་འཐུང་། བྲིལ་  
 བ་ས་བྱེད། *a-le cka-thung, trel-la mā-che.*

*T. to M.* Thank you, Sir, I won't have any more (tea). ལགས་ཐུགས་ཚེ། ལྷ་གི་མེན། *lā thu-chhe, sku-ki-men.*

*M. to T.* Have another cup. བཏང་འཐུང་། *kang thung.*

*T. to M.* No more, thank you, Sir. ལགས་མེན། ལགས་མེན། *lā-men, lā-men.*

*M. to T.* Very well. རོ་ན་ཡོང་ང་།། *o-na yong-nga.*

(Then the trader makes the same salutation as at entering and goes out.)

25. *Deciding a dispute.*

Which is the complainant ? ལྷན་ལྷན་སྐུ་སྐུ་རེད། *nyen-sku sku-khen su re.*

Which is the accused ? ཁ་ཐོག་སྐུ་རེད། *khap-the su re.*

Put the witnesses outside. I will call them in presently one by one. དཔང་པོ་ཕྱི་ལོགས་ལ་སྐོང་བྱིས་(བྱེད)། བཀུག་ལ་རེ་རེ་བྱས་ནས་སྐད་བཏང་(བཏོང་)གི་ཡིན། *pang-po chhi-lo-la dö-cki ; sku-la re-re che-ne ke-tang-gi-yin.*

What is your complaint ? ཁྱོད་ག་རེ་ལྷན་གྱི་ཡོད་པ། *khyö ka-re sku-gyu yö-pa ?*

Yesterday evening a Tibetan named Wang-dü beat me in the bazaar without any reason. མདང་དགོང་ཁྲིམ་ལ་བོད་པ་དབང་འདུས་ཟེར་སྐུ་སྐུ་ལ་དོན་དག་ཅ་ནས་མེད་པ་བརྟུངས་བྱུང་། *dang-gong throm-la pö-pa wang-dü sé-khen-kyi nga tön-ta tsa-ne me-pa dung chung.*

He would not (*lit.* would not know to) beat you without some reason. What actually happened ? (*Lit.* What is it ?) ཁྱོད་དོན་དག་ཅ་ནས་མེད་པ་རྟུང་ཤེས་ཀྱི་མ་རེད། དེ་ག་རེ་རེད། *khyö tön-ta tsa-ne me-pa dung shing-gi ma-re-te ka-re re ?*

He was coming drunk down (the hill), and I was going up.

<sup>1</sup> དོན་དག་ཅ་ནས་མེད་པ་ is an adverb and as usual takes the adjectival form.

When he reached me he assaulted me. ཁྱོད་ལ་བཟུང་ནས་  
མར་ཡོང་གི་འདུག། ང་ཡར་འགྲོ་གི་ཡོད། ངའི་ཚུ་ལ་བསྐྱབས་  
པ་དང་ང་བདུངས་བྱུང་། *kho ra-si-ne ma yong-gi du, nga ya*  
*dro-ki yö, nge tsa-la lep-pa tang nga dung chung.*

(To the accused.) Why did you beat him? (*Lit.* What is the meaning of beating by you?) ཁྱོད་རེས་རྟུང་བའི་དོན་དག་ག་རེ་རེད། *khyö-re dung-we tön-ta ka-re re?*

Yesterday I drank a little beer<sup>1</sup> at a friend's house, and consequently I have no idea what I did. ཁས་ས་ང་རེས་  
དགའ་ལོ་ཉེ་བོ་གཅིག་གི་ཚུ་ལ་ཆང་དོག་ཅ་གཅིག་འཐུངས་ང་  
(པ་) ཡིན་པས་ག་རེ་བྱས་ཡོད་ཚུ་ནས་ཉུ་གྱུ་མི་འདུག།  
*khe-sa nga-re ga-po nye-po chik-ki tsa-la chhang tok-*  
*tsa-chi thung-nga yim-pe ka-re che yö tsa-ne sku-gyu*  
*min-du.*

You must pay a fine of five rupees ; in default (*lit.* if that does not happen) I shall send you to jail for a week. གོ་ལྷ་ཉེས་པ་སྐྱབ་དེ་མ་བྱུང་ན་བདུན་པྱག་གཅིག་བཅོན་ལ་  
བཅུག་ (འཇུག་) གི་ཡིན།། *gor-mo nga nye-pa drup te*  
*ma chung na dün-thra chi tsön-lä chuk-ki-yin.*

<sup>1</sup> Beer is brewed from barley in Tibet, and from marwa (eleusine coracana) in Darjeeling and Sikkim.

<sup>2</sup> པས་ here means *because*.

<sup>3</sup> སྐྱབ་པ་ means *lit. to accomplish*, and is used sometimes in the sense of *to give, to procure*.

26. *Paying a visit.*

V. = Visitor. H. = Host.

V. How do you do? ལྷ་གཞིགས་བཞུགས་གདན་འཇག་ཡིད་པ།  
*ku-sko sku-den ja yö-pa?*

H. Very well. Please come in and sit down. ལགས་ཡིད་<sup>2</sup>།  
 ཡར་འཛིབ་རྒྱ་གནང་། བཞུགས་གདན་འཇག། *lā yö, ya*  
*chhi-p-gyu-nang, sku-den-ja.*

H. (to servant) Give this gentleman some tea. ལྷ་གཞིགས་ལ་  
 གསོལ་ཇ་ཞུ། *ku-sko la sö-ja shü.*

H. (to visitor) I never meet you now-a-days. བར་ལམ་<sup>3</sup>ཅིག་ལྷ་  
 གཞིགས་མ་ནས་<sup>4</sup>མཇལ་མ་བྱུང་། *par-lam-chi ku-sko ma-ne*  
*je-ma-chung.*

V. That is so. I have been a bit worried by some work lately, and so have been unable to call on you. བཀའ་  
 གནང་རང་། བར་ལམ་ཅིག་བྲེལ་གཡེང་<sup>5</sup>འདྲ་པོ་གཅིག་གིས་  
 བཅར་རྒྱ་མ་ནས་མ་བྱུང་། *ka-nang-rang, par-lam-chi trel-*  
*yeng dra-po chik-ki char-gyu ma-ne ma-chung.*

<sup>1</sup> *Lit.*—Are you seated, Sir?

<sup>2</sup> *Lit.*—Yes.

<sup>3</sup> བར་ལམ་ཅིག་ a literary word. The ordinary colloquial word would be དེ་ཅིང་མང་. In conversation between gentlemen a good many literary words are used.

<sup>4</sup> Or ཙ་ནས་

<sup>5</sup> བྲེལ་བ་ = business, གཡེང་བ་ (literary word) = to agitate.

*Paying a visit—continued.*

V. = Visitor. H. = Host.

H. You have now come from your house I suppose. ད་ལྟ་  
གཟིམ་ཤག་ནས་འཆིབ་གྲུ་གནང་ང་ (བ་) ཡིན་འགོ། *tan-da*  
*sim-sha ne chhiṣ-gyu nang-nga yin dro.*

V. Yes, after finishing my committee work I have come  
straight here. ལགས་ཡིན། ལྷན་གྲུས་གོལ་ནས་ལས་སང་  
སངས་ (འདི་རུ་) བཅར་ར་ (བ་) ཡིན། *lā yin hlen-gye*  
*trö-ne lam-sang de cha-ra-yin.*

H. Well, stay here to-day and take it easy. འོ་ན་དེ་རིང་སྐྱུ་  
ལྷོད་ལྷོད་གནང་ནས་བཞུགས་གདན་འཇམ་དགོ་ (དགོས་) །  
*O-na te-ring ku hlö-hlö nang-ne sku-den-ja go.*

V. Many thanks. ལ་ལགས་སི། *lā les.*

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<sup>1</sup> ལྷན་གྲུས་ཚོགས་ས་ = a place where officials attend for work = cut-  
chery, committee-room, etc.

27. *The same continued.*

V. Now the night is far advanced; I must be going.

ད་དོ་དགོང་ཕྱི་ཕོ་བྱེད་ཀྱི་འདུག། དགོངས་པ་ལྷུ་དགོ་ (དགོས་<sup>1</sup>)།

*ta to-gong chhi-po chi-kyi-du ; gong-pa sku-go.*

H. Very well,, you must come and see me sometimes, when free from work. ལ་ལགས་སི། བྱགས་སངས་བྱགས་སངས་

ལ་<sup>2</sup>འཆིབ་རྒྱ་གནང་དགོ་ (དགོས་)། *lā les, thuk-sang thuk-*

*sang lā chhip-gyu nang-go.*

V. Many thanks. You too must come and see me when you are not busy. ལ་ལགས་སི། སྐྱ་གཞིགས་ཡང་བྱགས་བྲེལ་<sup>3</sup>

མེད་པའི་སྐང་ལ་ངའི་རྩ་ལ་འཆིབ་རྒྱ་གནང་དགོ་ (དགོས་)།

*lā les, ku-sho yang thu-tre me-pe gang-la nge tsa-la chhip-gyu nang-go.*

H. Well, Good-bye. ད་ག་ལེ་འཆིབ་རྒྱ་གནང་དགོ་ (དགོས་)།

*ta ka-le chhip-gyu nang-go.*

V. Good-bye. ལ་ལགས་སི་<sup>4</sup>། ག་ལེ་བཞུགས་གདན་འཇག། *lā les,*

*ka-le sku-den-ja.*

<sup>1</sup> *Lit.* I must ask for leave.

<sup>2</sup> བྱགས་སངས་བྱགས་སངས་ལ་ *Hon.* for མཚོམས་མཚོམས་

<sup>3</sup> *Hon.* for བྲེལ་བ་

<sup>4</sup> ལ་ལགས་སི། Note the different senses in which this very frequent expression is used, e.g., "Thank you," "Yes," "Very well," etc. Here no translation is necessary.

28. *Receiving a visit from a Tibetan Official. (Conversation about Tibet.)*

T. = Tibetan. E. = Englishman.

T. How do you do? ལྷ་བཞེས་པ་བཞེས་པ་གནད་འཇག་ཡོད་པ།  
*ku-sko sku-den-ja yö-pa?*

E. Very well. Welcome. ལགས་ཡོད། ཡུལ་ཕེབས་གནང་བྱུང་།  
*lā yö, chha-phe nang-ckung.*

T. (*Polite reply.*) ལགས་ཡོད། *lā yö.*

E. Please sit down. ལྷ་བཞེས་པ་བཞེས་པ་གནད་འཇག། *ku-sko  
sku-den-ja.*

T. Thank you. ལ་ལགས་སི། *lā les.*

E. (*to his servant.*) Offer the gentleman some tea. ལྷ་བཞེས་པ་ལ་གསོལ་ཇ་ལྷུས། *ku-sko-la sö-ja skii.*

E. In what part of Tibet do you live? ལྷ་བཞེས་པ་བོད་ལ་  
བཞེས་པ་གནད་འཇག་ས་ག་པ་རེད། *ku-sko pö-la sku-den  
ja-sa ka-pa re.*

T. I live in Lhasa. ང་སྤོད་ས་ལྷ་ས་ལ་ཡོད། *nga dö-sa hla-sa  
la yin.*

E. What Government post do you hold? ལྷ་བཞེས་པ་གཞུང་  
གི་ཡུལ་ལས་ག་རེ་གནང་གི་ཡོད་པ། *ku-sko skung-gi chha-  
le ka-re nan-gi yö-pa?*

T. I am a Tsi-pön (*i.e., in charge of an accounts office.*)

*Receiving a visit from a Tibetan Official—continued.*

T. = Tibetan. E. = Englishman.

ང་ཕྱིས་དཔོན་གྱི་ལས་ཀ་བྱེད་ཀྱི་ཡོད། *nga tsi-pön-kyi le-ka cki-kyi-yö.*

*E.* What work do you have to do as a 'Tsi-pön ? ལྷ་བཞེགས་ཕྱིས་དཔོན་གྱི་ཕྱག་ལས་བཀ་རེ་བཀའ་དགོས་རེད། *ku-sho tsi-pön-kyi chha-le ka-re nang-go-re.*

*T.* We have a lot of work to do in connection with the accounts of the Government revenues and the like. ལགས་ང་ཚོ་བཀའ་གི་འབབ་ཀྱི་ཕྱིས་ལས་ལ་སོགས་པ་མང་པོ་བྱེད་དགོས་ཀྱི་ཡོད། *lā ngan-tsho skung-gi hap-kyi tsi-le la-sok-pa mang-po che go-kyi-yö.*

*E.* Now-a-days who exercises supreme power in Tibet ? དེ་རིང་སང་བོད་ཀྱི་རྒྱལ་པོ་སྐུས་བཀའ་གི་ཡོད་པ་རེད། *te-ring-sang pö-kyi gye-po sü nang-gi yo-wa-re ?*

*T.* The Dalai Lama has taken up the secular and spiritual Government, and exercises the supreme power. ལྷུབས་མགོན་འོན་པོ་ཆེ་གིས་རྒྱལ་སྲིད་ཚོས་སྲིད་བཞེས་ནས་ལྷུབས་མགོན་འོན་པོ་ཆེ་གིས་བཀའ་ང་ (བ་) རེད། *kyam-gön Rim-po-chhe-ki gye-si chhö-si she-ne kyam-gön Rim-po-chhe-ki nang-nga-re.*

*E.* I see. Is Tibet a very large country ? ལ་ལགས་སི། བོད་ལྗང་པ་རྒྱ་ཆེན་པོ་ཡོང་ངས། *lā les, pö lung-pa gya-chhem-po yong-nge.*

*Receiving a visit from a Tibetan Official— continued.*

T. = Tibetan. E. = Englishman.

T. It is of middling size. ལགས་ཤུ་ཙ་འདྲ་བོ་ཡོད་། *lā au-tse dra-po yö.*

E. Which is the pleasantest part of Tibet? བོད་ཀྱི་དཀྱིལ་ནས་ག་པ་སྟོབ་ཡོང་། *pö kyi kyil ne ka-pa tro-wa-yong?*

T. Lhasa is about the pleasantest. ཏོག་ཙ་ལྷ་ས་སྟོབ་ཡོང་། *tok-tsa hle-sa tro-wa yong.*

E. I see. Tibet must be, I fancy, a nice country. ལ་ལགས་སེ། བྱས་ན་བོད་དེ་ཡག་བོ་ཡོད་པ་ཡིན་པ་རེད། *lā les, che-na pö te yak-po yö-pa yim-pa-re.*

T. Now I must be going for to-day. ད་དེ་རིང་དགོངས་པ་ལྷུ་གི་ཡིན། *ta te-ring gong-pa sku-ki-yin.*

E. Won't you stay a little longer? ཏོག་ཙ་བཞུགས་གདན་འཇག་དགོས། *tok-tsa sku-den ju-go.*

T. To-day I have some work to do, so I must be going. I will call on you later on. དེ་རིང་ང་གྲེལ་བ་ཏོག་ཙ་ཡོད་དགོངས་པ་ལྷུ་གི་ཡིན། བཞུགས་ལ་བཅར་གྱི་ཡིན། *te-ring nga trel-la tok-tsa yö gong-pa sku-ki-yin; sku-la char-kyi-yin.*

E. Very good. You must come and see me when you are not busy. ལ་ལགས་སེ། བྱགས་གྲེལ་མེད་པའི་སྐང་ལ་ངའི་

<sup>1</sup> He means that it is very large, but it is not considered etiquette among Tibetan gentlemen to praise one's own possessions, not even one's own country.

*Receiving a visit from a Tibetan Official—continued.*

T. = Tibetan. E. = Englishman.

ཚུ་ལ་འཚིབ་རྒྱ་གནང་དགོས། *lā les, thuk-trel me-pe gang*  
*lā nge tsa-la chhip-gyu nang-go.*

*T.* Many thanks. Well, good-bye. ལ་ལགས་སི། རོ་ན་ག་ལེ་

བཞུགས་གནད་འཇགས། *la les, o-na ka-le sku-den-ja.*

*E.* Good-bye, then. ལ་ལགས་སི། ག་ལེ་འཚིབ་རྒྱ་གནང་། ། *la-*  
*les, ka-le chhip-gyu nang.*

29. *The same continued (discussing travelling arrangements).*

T. = Tibetan. E. = Englishman.

E. According to Tibetan custom when a gentleman goes on a journey does he give all his servants ponies to ride?

བོད་ཀྱི་ལུགས་སྲོལ་ལ་དཔོན་པོ་ཕྱོགས་པེབས་གནང་ངའི་ (བའི་)

སྐང་ལ་ཞབས་ཕྱི་སྐང་ཁ་ལ་ཚེབས་པ་གནང་ཡོང་ངས།

*pö-kyi luk-sö la pöm-po chho-phe nang-nge gang-lä  
skap-chhi gang-kha lä chhik-pa nang-yong nge?*

T. Yes, he provides them all with ponies. ལགས་སྐང་ཁ་ལ་དྲ་

གནང་ཡོང་། *lä gang-kha la ta nang-yong.*

E. After what manner do they proceed on their journey?

འཚིབ་རྒྱ་གནང་ངའི་ (བའི་) སྐང་ལ་ག་འདྲས་ཟེ་འཚིབ་རྒྱ་

གནང་ཡོང་། *chhip-gyu nang-nge gang-lä kan-dre-se  
chhip-gyu nang-yong?*

T. He puts half in front of him and half behind him, and rides himself in the middle. ཞབས་ཕྱི་ཕྱིད་ཀ་སྲོན་ལ་

གཏོང་ང་ (བ་) གནང་ཡོང་། ཕྱིད་ཀ་གཞུག་ལ་གཞོག་ག་

(འཛོག་པ) གནང་ནས་དཔོན་པོ་དེ་དཀྱིལ་ལ་འཚིབ་རྒྱ་གནང་

ཡོང་། *skap-chhi chhe-ka ngen-la tong-nge nang-yong ;  
chhe-ka shuk-la shok-ka-nang-ne pöm-po kyil-la chhip-  
gyu nang-yong.*

E. I understand. Do all the servants travel with their

*The same continued (discussing travelling arrangements)—continued.*

T. = Tibetan. E. = Englishman.

master? ལ་ལགས་སི། དཔོན་པོ་དང་ལྷན་གུས་ཞབས་ཕྱི་  
སྐང་ཁ་ཕེབ་ཡོང་ང་། *lā les; pöm-po tang hlen-gye*  
*skap-chhi gang-kha phe yong-nga?*

T. He sends his butler and cook on ahead; then after his muleteers have started, he starts himself with his servants in single file. ལགས་གཉེར་པ་དང་མ་ཚེན་གཉིས་སྡུན་བགོད་ལ་གཏོང་ང་ (བ་) བཞང་ནས་དེའི་གཞུག་ལ་དེལ་པ་ཕྱིན་ཚར་ར་ (བ་) དང་དེ་བྱིང་ཞབས་ཕྱི་སྐང་ཁ་དཔོན་པོ་དང་ལྷན་གུས་ཆེབས་རགས་བསྐྱེགས་ནས་འཆིབ་རྒྱུ་བཞང་ཡོང་། *lā nyer-pa tang ma-chhen nyi ngen-drö lā tong-nga nang-ne te-ï-skuk-la tre-pa chhin tshar-ra tang te-cking skap-chhi gang-kha pöm-po tang hlen-gye chhip-ra drik-ne chhip-gyu nang-yong.*

E. To do what does he send the butler and cook on ahead? གཉེར་པ་དང་མ་ཚེན་གཉིས་སྡུན་ལ་ག་རེ་བྱེད་ལ་གཏོང་ང་ (བ་) བཞང་ང་ (བ་) རེད། *nyer-pa tang ma-chhen nyi ngen-la ka-re che-la tong-nga nang-nga-re.*

T. He sends the two servants in advance in order to have things ready and prepare food before he arrives. སྡུན་བགོད་གཉིས་པོ་དཔོན་པོ་འཆིབ་རྒྱུ་མ་བཞང་གོང་ལ་ཕེབས་བསྐྱེགས་ལྷུ་བ་དང་ཞལ་ལག་བཟོ་བ་གཏོང་ང་ (བ་) བཞང་ང་

*The same continued (discussing travelling arrangements).—continued.*

T. = Tibetan. E. = Englishman.

(བ་) རེད། *ngen-drö nyi-po pöm-po chhip-gyu ma  
nang kong-lă phep-drik sku-wa tang ske-la so-wa  
tong-nga nang-nga re.*

*E.* I understand. ལྟོག་པོ། ལ་ལགས་སེ། *wong, lā les.*

30. *The same continued (discussing the agricultural and mineral products of Tibet).*

T. = Tibetan. E. = Englishman.

*E.* What crops are grown in Tibet? ལགས་བོད་ལ་སྟོན་ཐོག་ག་  
རེ་སྐྱེ་ཡོང་། *lā pö-lä tön-tho ka-re kye-yong?*

*T.* In Tibet itself, wheat, barley, peas and mustard are the chief crops. In Kong-po maize, buck-wheat and various other crops grow. Kong-po is warmer than Lhasa. Besides bamboos, apricots, apples, walnuts, and all kinds of food are grown. ལགས་བོད་རང་ལ་གྲོ་

ནས་སྟན་ (tren) གསུམ་ རང་ བེ་ གང་ འུགས་ ཆེ་ བ་ སྐྱེ་ ཡོང་།

ཀོང་པོ་ལ་ཀན་ཇོ་མ་དང་བྲུ་ (བྲ་བོ་) ལ་སོགས་པ་སྟོན་ཐོག་སྐྱ་

ཚོགས་སྐྱེ་ཡོང་། ལྷ་ས་ལས་ཀོང་པོ་དྲོ་གི་རེད། ལྷུང་ (ལྷུག་)

མ་དང་ཁམ་བུ་ཀུ་འུ་སྟར་ཀ་ཟས་གང་ཡང་སྐྱེ་ཡོང་། *lā pö*

*rang-lä tro ne tren sum tang pe-kang shuk-chhe-wa kye-yong ; kong-po lä ken-dzom tang trau la-sok-pa tön-tho na-tsho kye-yong ; hla-sa le kong-po tro-ki-re ; nyung-ma tang kham-pu ku-shu tar-ka sé kang-yang kye-yong.*

*E.* I see. How many days' journey is it from Lhasa to Kong-po? ལ་ལགས་སི། ལྷ་ས་ནས་ཀོང་པོ་བར་ལ་ཞག་མ་  
ག་ཚོད་ཀྱི་ས་རེད། *lā les, hla-sa ne kong-po pa-la shak-*  
*ma ka-tshö-kyi sa re ?*

<sup>1</sup> ལགས་ is often used colloquially for ལག་པོ་

*The same continued (discussing the agricultural and mineral products of Tibet)—continued.*

T. = Tibetan. E. = Englishman.

T. One reaches Upper Kong-po in fifteen days. To Lower Kong-po the journey takes one month. ལགས་ཀོང་  
སྟོད་ལ་ཞག་མ་བཅོལ་ལ་ཕེབ་ཀྱི་རེད། ཀོང་སྐད་བར་དུ་བྱ་བ་  
གཅིག་ཅུ་ཕེབ་དགོས་ཀྱི་རེད། *lā kong-tö lä shak-ma chö-  
nga la phe-kyi-re ; kong-me par-tu da-wa chi tsam phe  
go-kyi-re.*

E. Is wood plentiful in Tibet? བོད་ལ་ཤིང་འབེལ་ བོ་ཡོང་ ངས་  
ལགས། *pö-lā shing be-po yong-nge-lā ?*

T. There is a certain amount of wood ; but for fires cattle-  
dung is mostly used. ལགས་ ཤིང་དོག་ ཅ་ ཡོང་ ཉེ་ཤུགས་  
ཆེ་བ་མི་གཏོང་ཡ་ལ་ལྷོ་བ་ (ལྷོ་བ་) འབྲུས་ (འབྲུ་) ཡོང་།  
*lā shing tok-tsa yong-te shuk-chhe-wa me tong-ya lä  
cho-wa bü yong.*

E. Are gold, silver and coal to be had in Tibet by mining? བོད་ལ་གསེར་དང་དངུལ་རྫོ་ སོལ་ས་ ཅས་ འདོན་ གྱུ་ ཡོང་ ངས་  
ལགས། *pö-lā ser tang ngü do-sö sa-ne dön-gyu yong-  
nge lā ?*

T. Yes, in Tibet itself gold, silver and coal are to be had by

<sup>1</sup> Note method of describing the upper and lower parts of a country. It is often used.

<sup>2</sup> འདོན་ In conversation between ordinary people འདོན་ is used, but the higher classes affect literary forms in their conversation.

*The same continued (discussing the agricultural and mineral products of Tibet)—continued.*

T. = Tibetan. E. = Englishman.

mining, but it is not customary to mine for them.

ལགས་བོད་རང་ལ་གསེར་དང་དུལ་ཚོ་སོལ་འདོན་གྱི་ཡོང་དེ་  
འདོན་པའི་ལྷགས་སྲོལ་མི་ཡོང་། *lā pö rang-lä ser tang*  
*ngü do-sö dön-gyu yong-te dön-pe luk-sö mi-yong.*

E. Is that so? What harm is there in mining? ལ་ལགས་སི།

འདོན་པ་གནང་ང་ལ་སྐྱོན་ག་རེ་ཡོད་པ་རེད། *la-les ; dön-pa-*  
*nang-nga la kyön ka-re yo-wa-re.*

T. If they are mined the soil-essence of the country is damaged, and good crops are not produced. ལགས་

བདོན་ན་ལྷང་པའི་ས་བུད་ཉམས་ཀྱི་རེད། ལྷོན་ཐོག་ཡང་ལག་པོ་  
སྐྱེ་གྱི་མ་རེད། ། *la ; tön-na lung-pe sa-chü nyam-kyi-re ;*  
*tön-tho yang yak-po kye-kyi ma-re.*

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<sup>1</sup> A prevalent Tibetan idea.

31. *A visit to the Dalai Lama by a Tibetan General (De-pön).*

T. = Tibetan. E. = Englishman.

E. In Tibet when a general goes to pay his respects to the Dalai Lama, what does he have to do? བོད་ལ་སྐྱབས་

མགོན་ རིན་པོ་ ཆེའི་ སྐྱ་ མདུན་ ལ་ མདའ་ དཔོན་ སྐྱ་ གཞོགས་

གཅིག་མཇལ་ག། (བར་) བཅར་ར་ (བ་) གནང་ན་གཤམ་

གནང་དགོས་ཀྱི་རིད་ལགས། *pö-la kyam-gön Rim-po-chhe*

*kum-dün-la De-pön ku-sko chi je-ka char-ra nang-na*

*kan-dre nang go-kyi-re la.*

T. After sitting for a while in the ante-room, the chief drö-nyer<sup>1</sup> says to him, "You can come." After going up, he must make three obeisances<sup>2</sup>; offer the Dalai Lama a ceremonial scarf, take off his hat, and ask for a blessing. གཟིམ་ རྒྱང་ འགག་ ལ་ཏོག་ ཅ་ བཞུགས་ གནན་

འཇག་ནས་ རི་ནས་ མགོན་གཉེར་ ཆེན་པོས་འཆིབ་རྒྱ་ གནང་ཆོག་

ག། བཀའ་ གནང་ ཡོང་། ཡར་ སེབས་ བ་ དང་སྐྱ་ ལྷག་ གསུམ་

འཚལ་ར་ (བ་) གནང་ རས་ སྐྱབས་ མགོན་རིན་པོ་ ཆེ་ ལ་ མཇལ་

དར་འབྲུལ་ར་ (བ་) གནང་ རས་ དབུ་ལྷ་པིས་ (ལུད་) རས་ ལྷག་

<sup>1</sup> An official of the fourth grade. Under him in the Dalai Lama's household are eight drö-nyers, who are fifth grade. All nine are monks. Besides these there are four drö-nyers, one for each Shap-pe, these drö-nyers being laymen and of sixth grade.

<sup>2</sup> Knees and forehead touch the ground at each obeisance.

*A visit to the Dalai Lama by a Tibetan General*  
(*De-pön*)—continued.

དབང་ལྷ་བ་གནང་དགོས་ཀྱི་རེད། *sim-chhung gak-la tok-tsa*  
*sku-den ja-ne te-ne drön-nyer chhem-pö chhip-gyu-*  
*nang chhok-ka ka-nang-yong ; yar-phep-pa tang ku-*  
*chha sum tshe-ra nang-ne kyam-gön Rim-po-chhe la*  
*je-dar bü-ra-nang ne wu-ska pi-ne chhak-wang sku-wa*  
*nang go-kyi-re.*

Then a silk cushion is placed below the throne. The De-  
pön having sat down on it, tea is brought. དེ་ནས་  
བཞུགས་ཁྲིའི་གཤམ་དེ་བཞུགས་གནང་གོས་ཁ་གཅིག་སྐྱོན་ཡོང།  
དེའི་སྐང་ལ་མདའ་དཔོན་སྐུ་གཞིགས་བཞུགས་གནང་འཇག་  
ཚར་ར་ (བ་) དང་གསོལ་ཇ་འཆིབ་སྐུ་གནང་ཡོང།<sup>1</sup> *te-ne*  
*skuk-thri sham te skuk-den kö-kha chi kyön-yong : te i*  
*gang lä De-pön ku-sko skuk-den ja tshar-ra-tang, sö-*  
*cka chhip-gyu nang-yong.*

After tea has been offered to the Dalai Lama, some is laid  
before the De-pön. སྐབས་མགོན་རིན་པོ་ཆེ་ལ་གསོལ་ཇ་  
ཀྱག་ (འཁྲོག་) བྱུབ་པ་དང་མདའ་དཔོན་སྐུ་གཞིགས་ལ་  
གསོལ་ཇ་ལྷ་བ་གནང་ཡོང། *Kyam-gön Rim-po-chhe lä sö-*  
*cka kya trup-pa tang De-pön ku-sko lä sö-cka sku-wa*  
*nang-yong.*

<sup>1</sup> Note the *hon.* given to the verb by which the tea of the Dalai Lama is brought in. It is not used in similar cases for officials even of high rank.

*A visit to the Dalai Lama by a Tibetan General*  
(*De-pön*)—continued.

After that rice-pudding is brought. དེའི་གཞུག་ལ་བཞེས་  
འབྲས་འབྲས་སིལ་<sup>1</sup>འཚིབ་རྒྱ་གནང་ཡོང་། *te-i shkuk-lā shen-*  
*dre dre-si chhip-gyu nang-yong.*

Then after this has been offered to the Dalai Lama, and to the De-pön, the Dalai Lama inquires after his health saying "Tsha-rong De-pön, are you in good health?"

དེ་ནས་སྐྱབས་མགོན་སྐྱབས་ལ་<sup>2</sup>ཀྱབ་ (འབྲོག་) བྱུབ་པ་དང་  
མདའ་དཔོན་སྐྱབས་ལ་ལྷ་བ་གནང་ནས་སྐྱབས་མགོན་རིན་  
པོ་ཆེ་ནས་མཚམས་དྲི་<sup>3</sup> (འདྲི་) གནང་ང་ (བ་) ལ་ཚ་རོང་<sup>4</sup>  
མདའ་དཔོན་གཞུགས་པོ་བདེ་པོ་བྱུང་ངས་བཀའ་གནང་ཡོང་།

*te-ne Kyam-gön Buk lā kya trup-pa tang De-pön ku-*  
*sko la shu-wa nang-ne kyam-gön Rim-po-chhe-ne tsham-*  
*tri nang-nga lā Tsha-rong De-pön suk-po de-po chung-*  
*nge ka-nang-yong.*

<sup>1</sup> Made of rice, butter and sugar.

<sup>2</sup> *Lit.* "Inner or real protector."

<sup>3</sup> *Lit.* "Intermediate question," i.e., the first question of the new interview some time having elapsed since the last.

<sup>4</sup> The family name or surname of the De-pön, with estates in the Ü province.

32. *Diplomatic intercourse, hon.*

The British Government is not responsible. དབྱིན་གཞུང་ལ་  
 ཐུགས་ཁག་ཡོད་པ་མ་རེད། *in-skung-la thu-kha yo-wa*  
*ma re.*

It will be a source of friction. འབྲུག་གཞིའི་རྒྱུ་ཡོང་གི་རེད།  
*thruk-ski kyen yong-gi-re.*

Our subjects will refuse to pay taxes or obey the laws.  
 ང་ཚོའི་མི་སེར་གྱིས་ཁྲལ་འཇལ་ཐུབ་མི་ཡོང་།<sup>1</sup> བྱིན་མ་ཡང་  
 འབྲེན་མི་ཡོང་། *ngan-tshö mi-ser-kyi thre je thup mi-*  
*yong ; thrim yang khye-mi-yong.*

It is probably not finally decided. བླ་རང་ངེས་མེད་པ་འདྲ།  
*Be-rang nge me-pa dra.*

It will be referred for equitable adjustment. འདྲ་དྲང་བར་  
 འདུམ་ཡོང་ང་ལྟ་གི་རེད། *Dra-trang-par-dum yong-ngu*  
*sku-ki-re.*

The British Government desire to maintain amicable rela-  
 tions with other governments. དབྱིན་གཞུང་གིས་རྒྱལ་  
 ཁབ་གཞན་དང་མཐུན་ལམ་ཡོང་བའི་ཐུགས་འདོད་གནང་གི་  
 ཡོད་པ་རེད། *in-skung-gi gye-khap sken tang thün-lam*  
*yong-nye thuk-dö nang-gi yo-wa-re.*

They will make every endeavour to pick a quarrel with the  
 Tibetan Government. ཁོ་ཚོས་བོད་གཞུང་ལ་སྦྱད་སྦྱོས་

<sup>1</sup> *Lit.* "will be unable," i.e. "will profess inability," "will refuse."

མུའི་ཐབས་གང་ཐུབ་བྱས་ཡོང་། *khon-tshö pö-skung-la*  
*nye kö-gyü thaṅ kang-thuṅ che-yong.*

Although China is divided into parties, she can raise soldiers to meet aggression on her territory.

མུ་ནག་ནང་ཙ་ཁ་ཁ་  
 ཁག་བྱས་སྤང་ན་ཡང་སོ་སོ་འི་ས་ཆ་སྤང་མུ་དམག་མི་སྐུལ་བྱབ་  
 ཡོང་། *gya-na nang-tsa kha-kha che de-na-yang, so-sö*  
*sa-cha sung-gyu mak-mi kü-thuṅ-yong.*

It will be difficult for us to hold out much longer, for you know how much more powerful the one nation is than the other (*lit.* the great difference in the extent of the power of the two nations).

དགོངས་མངགས་ནང་  
 བཞིན་མུལ་ཁབ་གཉིས་པོ་སྟོབས་ཆེ་རྒྱང་ཉེ་བག་ཆེན་པོ་ཤོར་བ་  
 ཡིན་ཙང་ང་ཚོས་མུན་རིང་དཀག་ཐུབ་པ་དཀའ་ལས་ཆེན་པོ་ཡོང་  
 བྱི་རེད། *gong-ngak nang-skin gye-khap nyi-po top*  
*chhe-chhung he-bak chhem-po shor-wa yin-tsang ngan-*  
*tshö gyün-ring kak thuṅ-pa ka-le-chhem-po yong-gi-re.*

I fear that serious complications may arise, for the majority of the people are already beginning to complain of the situation.

མི་པལ་ཆེར་ལས་ཀ་འདིའི་བཟོལ་བལྟས་  
 བས་ད་ལྟ་བས་སྤང་ཤོར་གྱི་འདུག་དག་སྐྱོན་གང་མེད་ཡོང་ཉེན་  
 ཆེན་པོ་རེད། *mi phe-chhe le-ka di-ï so-la te-ne tan-da-*  
*ne ke-sho-kyi-du ; ge-kyön kang-men yong-nyen chhem-*  
*po-re.*

I shall be held responsible if the negotiations fail.

བཀའ་

མོལ་ རོན་སྒྲིན་མ་བྱང་ན་མ་བྱང་མ་ འབྲུས་ པའི་ཁག་ ང་ལ་ཡོང་  
གི་རེད། *ka-mön tön-min ma-chkung-na ma-chkung ma-*  
*thü-pe kha nga-la yong-gi-re.*

Our government has no aim other than the maintenance of  
the *status quo*. ང་ཚོའི་གཞུང་གི་བྱུགས་འདོད་ལ་ ཚབ་སྲིད་

སྒྲིན་ཡོད་རང་འཇགས་བཞག་གྱུ་མ་ བཞོགས་ བཞན་ གྱི་ དགོངས་  
པ་ཡོད་པ་མ་རེད། *ngan-tshö skung-gi thung-dö-la*  
*chhap-si ngön-yö rang-ja shak-gyu ma-to shen-kyi*  
*gong-pa yo-wa ma-re.*

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥







