"It is only from its roots in the living generation of men that language can be reinforced with fresh vigour for its seed. What 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.

Note: MAP in MAP ROOM
Calcutta:
Baptist Mission Press, 41. Lower Circular Road.
1919.
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.
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—

"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 *vivá 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 *vivá 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 *vivá 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 Gyantse, 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.

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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ERRATA.  Corrected
Page 104, line 21, for te-ring-sang read te-ring-sang.

" 135  ", 21  "  ཉན་  "  ཉན་
"  167  ", 9  "  dra-tak-po  "  dra-tak-po.
"  179  ", 12  "  འཕགས་  "  འཕགས་
"  196  ", 23  "  ཤིམ་  "  ཤིམ་
"  198  ", 18  "  དུས་སྡེ་པོ་(སིལ་)  "  དུས་གྲེབ་
"  211  ", 6  "  hle-sa  "  hla-sa.
"  224  ", 2  "  tönp-min  "  tönp-min.
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.

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<td>Sha</td>
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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.

\[\text{T}\] The \(k\) in the Hindustani word \(kam\). To be pronounced with the tongue between the teeth and without breathing.

\[\text{G}\] an aspirated \(k\), e.g., \(block\)-\(head\), pronounced in one breath.

The same as the aspirated \(k\) in Hindustani words, e.g., \(khana\).

\[\text{J}\] also a \(k\) but pronounced through the throat and in a lower tone than \[\text{T}\]

\[\text{Z}\] like the \(ng\) in \(coming\). Say \(coming\ \text{in}\), eliminating the first four letters \(comi\).

\[\text{S}\] \(ch\) in \(chin\). To be pronounced with the tongue between the teeth and without breathing.

\[\text{S}\] \(ch\) aspirated, e.g., \(touch\)-\(hands\) pronounced in one breath, i.e., like the aspirated \(ch\) in Hindustani.

\[\text{E}\] is also a \(ch\) pronounced through the throat and in a lower tone than \[\text{S}\]

\[\text{N}\] as the initial sound in \(nusiance\).
CHAPTER I.

\[ a \] Dental \( t \) to be pronounced with the tongue between the teeth and without breathing. This \[ t \] and \[ \theta \] 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.

\[ \theta \] Aspirated \( t \), e.g., thora in Hindustani; or—subject to the difference noted under \[ t \]—\( \text{pat} \) hard pronounced in one breath. Not to be confused with the English \( th \) sound, in words like the.

\[ \theta \] is like \[ \theta \] but pronounced through the throat and in a lower tone than \[ \theta \]

\[ \theta \] is like the English \( n \), e.g., in nest subject to the difference noted under \[ \theta \]

\[ \theta \] like English \( p \) as in pear, to be pronounced with the tongue between the teeth and without breathing.

\[ \delta \] Aspirated \( p \), e.g., stop here pronounced as one word.

Not to be confused with \( ph \) sound occurring in English words like phantasy, etc.

\[ \rho \] is also a \( p \) but pronounced through the throat and in a lower tone than \[ \rho \] If it forms the second syllable of a word whose first syllable ends with a vowel or with \[ \alpha \] or \[ \alpha \] it is pronounced as \( w \).
as English *m*, e.g., in *man*.

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

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

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

is also a *ts*, but pronounced through the throat and in a lower tone than /sidebar/.

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

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

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

has no pronunciation of its own. When it precedes /sidebar/ or /sidebar/; 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.

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

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

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

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

like h aspirated in English, e.g., in hand.

When a vowel is initial, either अ० or ओ० is used as its base. The difference in pronunciation of these two is that the throat is opened for अ० and kept closed for ओ०. The result is that अ० carries the ordinary vowel sound, whatever the vowel may be; while ओ० in the case of ओ or ओ० gives a slight, but very slight sound of w; e.g., ओ० noise = something between ur and wur though more like ur.

4. The five vowels are called याँच्चा याँ याँ याँ याँ Yang-nga: ड०

The four vowel-signs are ड० ड० ड० ड०.

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

named नी नी ki-ku, like i in in or tin, e.g., नी man = mi.

named नी नी shap-kyu, like oo in root when initial or final. Like u in pull, when medial, e.g., नी boat = tru; नी west = nup.
named Deng-bu, like e in men. But when final
also often like i in tin, e.g., мuk to take = lem-pa;
\(\text{key} = \text{di-mi}.\)

named na-ro, like o in hole; e.g., мuk to come
back = lok-pa.

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

\[
\begin{array}{cccc}
\text{ки} & \text{khu.} & \text{ке} & \text{ngom.} \\
\text{chi} & \text{chhu.} & \text{che} & \text{nyön.} \\
\text{ти} & \text{thu.} & \text{te.} & \text{nor.} \\
\text{pi} & \text{phu.} & \text{pe} & \text{mö.} \\
\text{tsi.} & \text{tshu.} & \text{tse.} & \text{wöl.} \\
\text{ski} & \text{su.} & \text{e} & \text{yö.} \\
\text{ri} & \text{lu.} & \text{she.} & \text{song.} \\
\text{he} & \text{Om.} & \text{}}& \text{}} \end{array}
\]

(The o is named "le-kor," and represents the letter म).

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:

\[\text{Let us briefly consider the pronunciation of each as a final, and its effect upon the pronunciation of the preceding vowel.}\]

\[\text{is pronounced so slightly as hardly to be heard and shortens the preceding vowel. When followed, however, by another consonant in a second syllable of the same word it is clearly pronounced, and does not affect the pronunciation of the preceding vowel, thus \text{e.g., } \text{eye} = \text{mi}, \text{but } \text{to hit} = \text{phok-pa}.}\]

\[\text{is pronounced more sharply than when an initial. It does not affect the pronunciation of the preceding vowel, e.g., } \text{name} = \text{ming}, \text{but sounded sharply. The sound of final } \text{ and } \text{ can be obtained from the teacher with but little practice.}\]

\[\text{These all modify the sounds of the preceding vowels } a, u \text{ and } o; \text{ i.e., } a \text{ into } e \text{ (in French } \text{les}); \text{ u into } \text{ii} \text{ (in French } \text{sur}); \text{ o into } \text{ö} \text{ (e.g., } \text{hören} \text{ in German or } \text{eu} \text{ in French } \text{peu}). \text{ These modified sounds will, therefore, be romanized into } e, \text{ ö, } \text{ii} \text{ respectively.}\]

\[\text{The final consonant itself is not pronounced; e.g., } \text{manure} = \text{lü}, \text{ wool} = \text{pë}, \text{ to flee} = \text{trö-pa}.\]

\[\text{makes the preceding vowel short; } \text{ and } \text{ make} \]
make it long, thus མ་ manure = lü (short u); but མ་ body = lü (long u).

 modifies vowels as ཚ་ and བ་ modify them, but is itself pronounced, e.g., བ་ answer = len. When followed by ད་ or བ་ in the same word it is pronounced as m, e.g., ད་ཉི་ཤི་ precious = rim-po-chhe. Do not affect the pronunciation of the vowel, and are themselves pronounced the same as when initial, e.g., ད་ delegate = tshap, ད་ཤི། bridge = šam-pa, བ་ corner = sur. But བ་ like བ་ is sometimes pronounced so lightly as hardly to be heard.

 is not itself pronounced but lengthens the sound of the vowels preceding it. No vowel except the indirect a precedes it, e.g., བ་ ས། sky = nam-khā.

7. Affix.—The letter བ also occurs as a second final consonant or affix after either of the four letters ཟ་པ་ཅ་མ་. It is not pronounced, but in the case of བ preceded by a, it has the effect of lengthening the a, e.g., བ་ཞི། yes = lā-fi. It is sometimes written in an incomplete form below the final consonant thus བ་ཞི་.
8. Sanskrit Letters.—The following six letters taken from the Sanskrit are occasionally used in the Colloquial language, namely:

\[
\begin{align*}
\text{tr} & \quad \text{thra} \\
\text{dra} & \quad \text{na} \\
\text{kha} & \quad \text{khya}
\end{align*}
\]

\text{tr} is known as \text{ta-lo-tra}, which means "ta reversed is \text{tra}"; \text{dr} as \text{na-lo-na}, "na reversed is \text{na}"; and so on.


[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.]

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Romanization</th>
</tr>
</thead>
<tbody>
<tr>
<td>བོད</td>
<td>ko-wa.</td>
</tr>
<tr>
<td>ཏན</td>
<td>gar.</td>
</tr>
<tr>
<td>བོ</td>
<td>shing.</td>
</tr>
<tr>
<td>ཤཱ</td>
<td>chhu.</td>
</tr>
<tr>
<td>ག་</td>
<td>a-ma.</td>
</tr>
<tr>
<td>ཤ</td>
<td>ö.</td>
</tr>
<tr>
<td>སྒ</td>
<td>phen.</td>
</tr>
<tr>
<td>ཨེ</td>
<td>sköm-pa.</td>
</tr>
<tr>
<td>བོད</td>
<td>sa.</td>
</tr>
<tr>
<td>དང</td>
<td>sa-wa.</td>
</tr>
<tr>
<td>བོད</td>
<td>te-pa.</td>
</tr>
<tr>
<td>བོད</td>
<td>tang.</td>
</tr>
<tr>
<td>བོད</td>
<td>le-ka.</td>
</tr>
<tr>
<td>བོད</td>
<td>lü.</td>
</tr>
<tr>
<td>བོད</td>
<td>lak-pa.</td>
</tr>
<tr>
<td>བོད</td>
<td>chö-wo.</td>
</tr>
</tbody>
</table>

10. Diphthongs.—There are no real diphthongs, but under this head may be classed the combination \text{ai}, \text{oi}, \text{ui}, occurring when the one syllable of a word ends in \text{a}, \text{o}, or \text{u},
and the next begins with i; e.g., रो and र of the corpse = ro-i, pronounced almost like rö, but with a slight sound of i; similarly ख and क of the mouth = kha-i and almost = khé; ज and घ of the son = pu-i and almost = pü. In fact the घ modifies the preceding vowels in practically the same way as ज would do.

The other combinations of vowels are ao, io, uo, eo, oo, au, iu, eu; e.g., टेि टेि टेि टेि टेि टेि टेि टेि

They are not often used in the colloquial and are not really diphthongs, as each vowel is clearly though rapidly pronounced.

Note that न ग and not न ग ग is always used as the base of the second vowel; that is, the letter over which the second vowel must be written; e.g., ख and घ and not ख घ.

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

They are known respectively as उँज 'wa-sur, "wa on the edge"; याज़ ja-ta, "ya subjoined"; रा ज़ ra-ta, "ra subjoined"; ला ज़ la-ta "la subjoined"; and हाज़ ha-ta "ha subjoined."
12. **Wasurs.**—*Wasur* may be joined to sixteen consonants, *viz.*—

\[
\begin{array}{cccccccccccccccc}
\text{\textasciitilde}{\text{	extasciitilde}} & \text{\textasciitilde} & \text{\textasciitilde} & \text{\textasciitilde} & \text{\textasciitilde} & \text{\textasciitilde} & \text{\textasciitilde} & \text{\textasciitilde} & \text{\textasciitilde} & \text{\textasciitilde} & \text{\textasciitilde} & \text{\textasciitilde} & \text{\textasciitilde} & \text{\textasciitilde} & \text{\textasciitilde} & \text{\textasciitilde} & \text{\textasciitilde} \\
\end{array}
\]

The effect on the pronunciation is to lengthen the sound of the vowel in the same way as final \(\text{\textasciitilde}\) but not quite so much, *e.g.*, \(\text{\textasciitilde}\) salt = tshā.

13. Of *yatas* there are seven, which are joined to the following letters, thus—

\[
\begin{array}{cccccccc}
\text{\textasciitilde} & \text{kya, \text{\textasciitilde} khya, \text{\textasciitilde} kya, \text{\textasciitilde} cha, \text{\textasciitilde} chha, \text{\textasciitilde} cha, \text{\textasciitilde} nya.} \\
\end{array}
\]

Note the pronunciation of the last four.

Thus \(\text{\textasciitilde} \text{\textasciitilde} \text{\textasciitilde}\) hard = kyong-po.

\(\text{\textasciitilde} \text{\textasciitilde}\) to go = chhim-pa.

\(\text{\textasciitilde}\) bird = cha.

14. **Rata** is joined to thirteen consonants, namely—

\[
\begin{array}{cccccccc}
\text{\textasciitilde} & \text{tra, \text{\textasciitilde} thra, \text{\textasciitilde} tra,} \\
\text{\textasciitilde} & \text{tra, \text{\textasciitilde} tra,} \\
\text{\textasciitilde} & \text{pronounced tra, or pa, \text{\textasciitilde} thra, \text{\textasciitilde} pronounced tra, pa or ra.} \\
\end{array}
\]

Note that gutturals and labials take the sound of dentals. **Rata** is also joined to \(\text{\textasciitilde} \text{na, \text{\textasciitilde} ma, \text{\textasciitilde} sha, \text{\textasciitilde} sa or}\)

**Note.**—Several English grammars also give \(\text{\textasciitilde} \text{thra, but this is neither given in Tibetan primers nor used in the colloquial language.}**
tra or hra, ʰhra, e.g., ཤ་ blood = thra, ར་ boat = tru, རན་ bell = tri-pu, བོད་ (བོད་) to write = tri-pa, རོ་ son = se, ཕོ་ bridle = trap.

Note that where any of the first nine ratas are followed by the vowels ཡ or ར 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 ི, e.g., ལཾ a god = hla, the h being pronounced before the l. It is also joined to ཨོ and ར and is then written ཨོ and ར 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—་ བེ་ བེ་ བེ། བེ། བེ། བེ། བེ། These are all sounded as la in a high tone, except བེ which is pronounced da, e.g., ི་ song = lu; ི་ month = da-wa.

17. Examples.

་ rock = tra.

་ reed-pen = nyu-gu.

་ basket = le-ko.

་ my bridle = nge-trap.
18. **Superscribed Consonants.**—There are three of these, namely, ः and ः. They are placed on the tops of other letters. ः is placed on the top of twelve consonants, thus:

```
ka ga nga ja nya ta da na ba ma tsa dza.
```

Note that the ः is written as ः; except with ः when the full ः is written. Note also that ः is pronounced as ga, ः as ja, ः as da, ः as ba and ः as dza. The others differ from the ordinary ः etc., in that they are pronounced in higher tone.

19. **Examples.**

- ङा foot = kang-pa, ङा old man = ge-po, ङा ornament = gyen,
- ङ stone = do, ङ sharp = no-po, ङ root = tsa-wa, ङ shepher = luk-dzi. The ङ itself is
not pronounced except sometimes when occurring in the second syllables of words; e.g., ཆོས་ sacred thunder-bolt = *dor-je*. When ཁ ག surmounts a consonant as above, it is named གང་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 ཁ ང is named ra-ka-ta, i.e., ra with ka subjoined, ཁ ང is named ra-ga-ta, and so on.

20. ཁ ག similarly named གང་ lang-go, i.e., la-head, is superadded to ten consonants as follow:

![consonant symbols]

The rest are pronounced in the same way as the corresponding consonants with superadded ཁ ང and ཁ ང are pronounced in a high tone as *cha* and *pa* respectively.

21. ཁ ག similarly named གང་ sang-go, i.e., sa-head, is superadded to eleven consonants as follow:

![consonant symbols]

These are pronounced in the same way as the corresponding consonants with superadded ཁ or ཁ. The consonants surmounted by ཁ or ཁ are similarly said to be "tied on," e.g., ཁ ང is named la-nga-ta, and ཁ ང is named sa-da-ta.
22. **Examples.**

* five = nga.
* morning = nga-tro.
* iron = cha.
* to soar (in the air) = ding-wa.
* sin = dik-pa.
* medicine = men.

23. **Prefixed Letters.**—The five letters ཤི་ནོ་ནས 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་མ or བ

* ལ་ occurs before ཞི་ར་གྲ་ཁ་ཞེན་པར་
* ཉ་ before སོ་ལ་ཐམས་
* ད་ before སོ་ལ་ལ་ཐོབ་ཞེན་པར་
* ན་ before སོ་ལ་ལ་ལ་ཐོབ་ཞེན་པར་
* བ་ before སོ་ལ་ལ་ལ་ཐོབ་ཞེན་པར་

**Examples.**

* རེག་ one = chi.  
* ཐུན་ bolster = den.
* འབུམ་ new = sa-pa.  
* རེངས་ silver = ngii.
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., ཁ་ as to whether it represents tā or gā. The confusion is obviated as follows. If it is the initial ཁ་, the word is written ཁ་ tā. If it is the prefix, ཁ་ is added thus, ཁ་ = gā.

25. When ཁ་ as initial consonant follows ཁ་ 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., ག་ག་’a breath=w, ག་ག་’a tune, melody=yany; ག་ག་’a to throw=yuk-pa. If accompanied by rata, it follows the ordinary rule of ratas (para. 14) and prefixed ཁ (para. 23) and is pronounced dr. In other cases it is pronounced as w, e.g., ག་’a power, authority = wang.

26. Sentences for Pronunciation.

Bring some hot water. ལ་ཁ་ཅུ་འལ་འོ་ chhu tsha-po khe sho.
This water is not hot. ལ་ཁ་ཅུ་འལ་འོ་ chhu di tsha-po min-du.
It is cold. ཀ་ཤེན་ trang-mo re.
You can go now. ལ་ཁ་ཅུ་འལ་འོ་ 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 न e.g.

क्षेत्र key, hon. = chhan-di.

ग्रेन grain, hon. = chhan-dru.

मिन is not = min-du.

नक्चन clothes, hon. = nam-sa.

(b) Reduplicated Sounds.—When the following final consonants, or affixes, namely, खं नं गं and मं, are followed by म or न, the sound of the final consonant is reduplicated, e.g. खं नं (खं नं) खं नं to hinder, hon. = kak-ka nang-wa; नं नं नं nung-nag-ka he said, hon. = sung-nga-re. नं नं to take care of, hon. = nyar-ra nang-wa; नं नं fat = tshil-lu; नं नं नं मं the official has given, pöm-pö nang-nga-re.

(c) मं following a vowel or मं. When मं follows a vowel its sound is sometimes omitted altogether, e.g., मं मं goitre = ba-a.
pillar = ka-a.

after is often pronounced as r, e.g.,
to conquer, hon. = gye-ra nang-wa.

(d) Other changed sounds.

spoon = skip-thu.

( ) 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 or Ế.

Use it also with any of the following initials, viz. 诈, 诈

Medium Tone.—Use this in a word beginning with 诈 as initials whether with or without prefixes.
Low Tone.—Use this in a word beginning with any of the following letters as initials ल ञ ञ ञ ञ ञ also in words in which a prefix precedes the initials ल ञ ञ ञ ञ ञ or ल ञ ञ ञ ञ ञ ञ. Such initials are in this case, as previously noted in paragraph 23, pronounced as ज, ज, ज, ज, ज and ज, respectively. For effect of ल ञ ञ ञ ञ ञ in lengthening or shortening the preceding vowel see above paras. 6 and 7.

Examples.

ळळ leather = ko-wa, high tone.

ञञ incense = po, high tone and lengthened.

ञञ brick = pa, high tone and shortened.

ञञ冷 (in the head) = chham-pa, medium tone.

ञञ opportunity = thap, medium tone.

ञञ rope = thak-pa, medium tone and shortened.

ञ to (postposition) la, low tone.

ञ� yes (a polite affirmative) = la, low tone and lengthened.

ञ� Tibet = po, low tone and shortened.

Note the difference in above examples between ल and ल and between ल and ल.
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 \( \text{\textbullet} \) 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 sk\( \text{i} \)-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, \( \text{\textbullet} \); ka-na-ro, ko. \( \text{\textbullet} \); 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, \( \text{\textbullet} \); ka-na-ro, ko, kong-nga-kong. Again \( \text{\textbullet} \); 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. \( \text{\textbullet} \); ka, kang-nga, kand. \( \text{\textbullet} \); sa-ga-ta, ga, gang-nga, gang. \( \text{\textbullet} \); la-ta-ta, ta, ta-na-ro, to, tok-ka-sa, tok.
35. When a prefixed letter begins the syllable, e.g. 甘\(\text{a}^{5}\) etc., it is pronounced as 甘-wo, 干-wo; e.g. 甘\(\text{a}^{5}\); 甘-wo-nya-deng-bu, 甘, nyen-na, nyen. 甘; 甘-wo-ga, 甘-\(\text{a}^{5}\) 甘-\(\text{a}^{5}\).

This 甘 is pronounced very shortly.

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

36. Examples.

甘 handle. 甘\(\text{a}^{5}\)-kyu, 甘, lung-nga, lung.

甘 cotton. 甘, re-sa, re.

甘 to send. 甘-wo-\(\text{a}^{5}\)-tang, 甘; 甘: tang-\(\text{a}^{5}\).

甘 to embrace. 甘-wo-kha-ya-ta khya, khya 甘-kyu, khya, khya-\(\text{a}^{5}\)-ta, khya; 甘: khya-\(\text{a}^{5}\).

甘 enemy. 甘-wo-ga-ra-ta, dra.

甘 spirit. 甘-\(\text{a}^{5}\)-ta, hla.

甘\(\text{a}^{5}\) good fortune. 甘-wo-sa-\(\text{a}^{5}\)-ro, 甘, 甘-\(\text{a}^{5}\)-ta, 甘; 甘, nam-ma-sa, nam: 甘-\(\text{a}^{5}\)-nam.

甘 hat. 甘-\(\text{a}^{5}\)-swar, 甘; 甘-\(\text{a}^{5}\)-ro, 甘: 甘-\(\text{a}^{5}\).

甘 book. 甘-wo-\(\text{a}^{5}\)-deng-bu, 甘; 甘: pe-chhu.

甘 lightning. 甘-\(\text{a}^{5}\)-ta, 甘, 甘-\(\text{a}^{5}\)-ro, 甘, 甘-\(\text{a}^{5}\)-ka, 甘.
to run. ra-ga-ta, ga, ga ya-ta gya, gya skap-kyu, gyu, gyuk-ka, gyuk; pa: gyuk-pa.


37. Sentences.

Where are you going to? ḏuṅ-ma bṣa-la dud-ṣa dud-ṣa khyö ka-pa
dro-ki yim-pa?

I am going to Darjiling, Sir. ḏuṅ-ma bṣa-la dud-ṣa dud-ṣa lá nga Dor-je-ling lá dro-ki yin.

What have you got in the bundle? ḏuṅ-ma bṣa-la dud-ṣa dud-ṣa dok-thre nang-la ka-re yö-pa?

Different kinds of things, Sir. ḏuṅ-ma bṣa-la dud-ṣa dud-ṣa lá cha-lā na-tsho yö.

Have you a tea-pot among them? ḏuṅ-ma bṣa-la dud-ṣa dud-ṣa te-i nang-la kho ting yö-pé?

Yes, Sir, I have. ḏuṅ-ma bṣa-la dud-ṣa dud-ṣa lá yö.

What is its price? ḏuṅ-ma bṣa-la dud-ṣa dud-ṣa kong ka-tshö yim-pa?

Twenty rupees. ḏuṅ-ma bṣa-la dud-ṣa dud-ṣa lá gor-mo nyi-shu tham-pa yin.

Will you let me have it for fifteen rupees? ḏuṅ-ma bṣa-la dud-ṣa dud-ṣa gor-mo che-nga la tong-ki yim-pé?

No, Sir. ḏuṅ-ma bṣa-la dud-ṣa dud-ṣa la-men.

Well, good-day! ḏuṅ-ma bṣa-la dud-ṣa dud-ṣa o-na ka-le gyu.

Good-day, Sir! ḏuṅ-ma bṣa-la dud-ṣa dud-ṣa lá ta o-na ka-le chhip-gyu-nang.
CHAPTER II.

The Article.

I. The Indefinite Article.

1. This is the same as the numeral one without the prefix ม, namely ม chi.

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

3. It is placed after the noun or adjective, which it qualifies; thus, ม 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. ม 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 ม.

6. In the case of weights and measures or in other cases where something full is implied, ม kang is used instead of ม e.g. หก นภน phor-pa kang, a bowl-full.

Words.

Man = ม mi. | Dog = khyi.
Woman = kyi-men. | Cat = ski mi.
Please give = སྐྲ་ིར། nang-ro-nang.
Rupee = སྐྲ. ཁ ས gor-mo.
To me = རྣ་ nga-la.
And = ར ཀ t'ang.
Noise = ར ས ke.
Do not make (of noise) = ར ས ma-gyap.
Country = ར ས lung-pa.

Pleasant = སྐྲ བ ར kyi-po.
Is = ས ར re.
Wood = ས ར' shing.
Armful = ས ས pang-pa kang.
He = ས kho.
To him = ས kho-la.
Tibetan = ས pö-pa.

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

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

A man = ར ཈ བ ས mi-chi.
A woman = ར ཉ མ ས བ kyi-men chi.
A dog and a cat = ར ཐ བ ས མ khyi chi t'ang shi-mi chi.
Please give me a dog. (Lit. To me a dog please give) ར ས ས ས ས nga-la khyi chi nang-ro-nang.
Please give him a rupee ས ས ས ས ས kho-la gor-mo chi nang-ro-nang.
Do not make a noise ས ས ས ས ke ma-gyap.
It is a pleasant country. (Lit. country pleasant is) लुंग-पा क्यी-पो रे।

Please give me an armful of wood. (Lit. To me wood an armful please give). नग-ला शिंग पांग-पा कङ्ग नांग-रो नांग।

He is a Tibetan. खो पो-पा रे।

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, di, this and te, that are used, though these represent demonstrative pronouns rather than the definite article. It follows therefore that di or te should not be used unless THE in the sentence really represents THIS or THAT.

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

9. As in the case of डिन, so also both di and te are placed after the noun or adjective which they qualify and take the case-inflection instead of the noun or adjective.
10. The particles ཁ་ and ཁ་ have the sense of the when placed after numerals. Thus ཁ་ཁུ་ nyi-ka, the two, both; ཁ་ཁུ་ diün-kha, the seven. The ཁ་ཁུ་ ka, kha, ka, take the case-inflection similarly to ཁ་ di.

Words.

Who = མི su.
Boy = མི pu-gu.
Good = མི yak-po.
Bhutanese = མི druk-pa.

Wind = རྣལ་ hlak-pa.
Strong (of wind) = ཕྱི། tsha-po.
Bring = ཨུ་ khe-sho.
Food = རྡུ་ kha-la.

Exercise No. 3.

The dog and the cat. འཁྲེན་ཁྲི སྤི་ འཁྲི། སྤི་ khyi di tang shi-mi di.

Who is the man? (Lit. The man who is?) The man (i.e., the man just mentioned) is a Tibetan. འཁྲི། སྤི་ འཁྲི། སྤི་ mi di su re; འཁྲི། སྤི་ འཁྲི། སྤི་ mi te po-po re.

The boy is good. མི་དུ་པུ་པུ་ pu-gu di yak-po re.

Who is the boy? The boy is a Bhutanese. མི་དུ་པུ་ pu-gu di su re; མི་དུ་པུ་ pu-gu te druk-pa re.
CHAPTER II.

The wind is strong. \( hlak\text{-}pa\ tsha\text{-}po\ re. \)

Bring the wood (or some wood). \( shing\ khe\text{-}sho. \)

Bring the food. \( kha\text{-}la\ khe\text{-}sho. \)

**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,\[am-chhi di khe-po yim-pa gang-khe shing-ki-re.\] Lit. \[am-chhi, doctor, di, this, khe-po, clever, yim-pa, that he is, gang-khe, all, shing-ki-re, know.\]

When expressed \[^3^\]lo is generally added to the adjectival root; \[e.g. \]chhe-lö, greatness; bom-lö, thickness. Certain abstract nouns are formed by joining together two contradictory words, thus, \[size = \]chhe-chhung, lit. large—small; \[temperature = \]tsha-trang, lit. hot—cold; \[quality = \]sang-ngen, lit. good—bad. Thus, \[what is the size of that house? \]khang-pa te chhe-chhung kan dre re, lit. \[khang-pa, house, te, that, chhe-chhung, size, kan-dre, of what kind, re, is.\]
2. **Nouns denoting membership of a certain country, religion, profession, etc.,** are formed by adding ཁྲུ་ཐོ་ཐོ་ or ཁྲུ་ པ་, པ་, བ་, མ་ or མ་, to the name of the country, religion, etc., concerned. Thus, **Bhutanese** = གྲུ་ཐོ་ druk-pa; **Carpenter** = ཀྲུ་ཐོ་ shing so-wa; **Inhabitant of Chumbi Valley (Tromo)** = གྲུ་ཐོ་ tro-mo-wa; **Servant** = ཁྲུ་ཐོ་ yok-po; **Chief** = ཁྲུ་ཐོ་ tso-wo; ཁྲུ་ and ཁྲུ་ when used in this connection sometimes denote the feminine gender, e.g. ཁྲུ་ཐོ་ gye-po = **King**, ཁྲུ་ཐོ་ gye-mo = **Queen**. But, as noted below (para. 6), feminines are often denoted by one of the participles ཁྲུ་ or ཁྲུ་, thus, **this woman is a Tibetan**, ཁྲུ་ཤོར་ རེ་ kyi-men di pó-pa re. ཁྲུ་ and ཁྲུ་ are used instead of ཁྲུ་ and ཁྲུ་ respectively when the preceding syllable ends in a vowel.

3. **Nouns denoting the agent** are usually formed by adding གྲུ་ khen to the root of the verb, e.g. གྲུ་ཐོ་ yong-wa, **to come**, གྲུ་ཐོ་ yong-khen, **the person who comes**. This termination གྲུ་ corresponds to the termination wala in Hindustani, e.g. ane-wala. More rarely ཁྲུ་ mi is used.

4. **Diminutives.**—These are not only formed by the addition of the words ཁ་ chhung, or ཁ་ ཁ་ chhung-chhung,
small, to the noun, but in some cases also by the terminations ཇེ་ནི་ or ཆེ་ནི་ u, ku, or thru, e.g. ཆེ་ནི་ di-u, small stone from ཁེ་ do, stone; ཆེ་ནི་ pu-gu, boy from ཁེ་ དུ་, son; ཆེ་ནི་ དགེ་ནི་, chicken from ཁེ་ དཀ ས་, fowl. With the diminutive in ཁེ་ the inherent a and the vowel o are changed into e; e.g. ཁེ་ as above becomes ཁེ་. If the noun ends in ཁེ་, this is sometimes cut off and with ཁེ་ forms the diminutive, e.g. ཁེ་ གི་ lu, sheep, ཁེ་ནི་ 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 ཁེ་ pho, for masculine and ཁེ་ mo, for feminine. These precede the root of the noun, e.g., ཁེ་ ཡི་ pho-shing, male tree, ཁེ་ ཡི་ mo-shing, female tree. They are also used by themselves as nouns; e.g. ཁེ་ ཡི་ pho-mo, males and females.

6. In a limited number of words ཁེ་བཤེས་ denote the masculine and ཁེ་ the feminine, the particles in such cases following the noun, e.g. ཁེ་བཤེས་ se-po = son, ཁེ་བཤེས་ se-mo = daughter. But in numerous cases these six particles are used without denoting gender at all: e.g., ཁེ་ རྫོ་ la-ma, priest;
wa-mo, fox, both male and female; kyi-men di tro-mo-wa re, this woman is an inhabitant of the Chumbi Valley, 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 श्री or when the noun ends in a vowel more usually श्र, the dative द्र the agentive द्र or when the noun ends in a vowel more usually श्र and the ablative द्र. 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. | नाम्ना | ya, | a yak. |
| Gen.          | नाम्ना | yak-ki, | of a yak. |
| Dat.          | नाम्ना | yak-la, | to a yak. |
| Agent.        | नाम्ना | yak-ki, | by a yak. |
| Abl.          | नाम्ना | yak-ne, | from a yak. |

8. With some verbs the accusative may be formed in श्र, e.g., khö nga-la dung-song, he beat me. Its use in these cases is optional. With other verbs श्र cannot be used, e.g., फिःक्षी (not फिःक्षी) khö top-chhe sā-ki du, he is eating food.
9. In the literary language, if the noun ends in ཧ or ཡ the genitive is formed by བ and the agentive by ག; if the noun ends in མ or ད the genitive is formed by བ and the agentive by ག. It is only when the noun ends in ད or ཐ that the genitive is formed by བ and the agentive by ག. But in the colloquial བ and ག 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. རིག་པོལ། yak-po, a servant.
Gen. རིག་པོལ། yak-po, of a servant.
Dat. རིག་པོལ། yak-po-la, to a servant.
Agent. རིག་པོལ། yak-po, by a servant.
Abl. རིག་པོལ། yak-po-ne, from a servant.

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

Nom. and Acc. རིག་ཏོག། yak-tsho, yaks.
Gen. རིག་ཏོག། yak-tshö, of yaks.
Dat. རིག་ཏོག་ལ། yak-tsho-la, to yaks.
Agent.  yak-tshö, by yaks.

Abl.  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, mi kha-she yong-gi-du, some men are coming, lit. some men some are coming; not 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, yok-pö kho dung-gi-du, the servant is beating him, lit. by the servant, him, is beating; but sang-nyi yok-po dro-ki-re, the servant will go to-morrow, lit. to-morrow, the servant, will go (see also Postpositions, Cap. XI, paras. 1 to 3).

Words.

Your khyö-re. | My nge.
Mother a-ma. | Phari Phari.
Lhasa ལྷ་ས། = hla-sa.
Father སྣ་གྲེ་ = pa-pa.
To catch བྱ་ = sim-pa.
Trader སྦྱེ་ = tshong-pa.
One who catches ཆིག་མིནྱ་ = sim-khen.

Thief གྲྭ་གླུ་ = ku-ma.
Are བྱི་ = yö.
Here སྟན་ (སྦྱར་) = de.
Many རྣ་ = mang-po.
Mule ཆོ་ = tre.
Name རྡོ་ = ming.

Exercise No. 5.

Your mother's cat. རྒྱོ་ཁྲོ་ སྐེ་ཐོ། སྟི་མི་ khyö-re a-me shi-mi.
My servant will go རྒྱོ་ཁྲོ་ སྟི་མི་ ngel-bu phari ne
from Phari to Lhasa. ལྷ་ས། la དྲོ་མི་ de la dro-ki-re.
My father is beating the dog. རྒྱོ་ཁྲོ་ སྟི་མི་ ngel pa-pe khyi dung-gi-du.
The men who caught the thief are here. ཐེ་ཚེ་ (ཁྲུ་) 
སྟིག་ བྱ་ (སྦྱར་) སྟི་མི་ ku-ma sim-khen
tse-tsho de-yö.
Many women are coming. རྒྱོ་ཁྲོ་ སྟི་མི་ ngel བྱི་མེ་ mang-po yong-gi-du.
This is a male mule. རྒྱོ་ཁྲོ་ di pho-tre re.
CHAPTER III.

This man has done the work.  

\[ \text{mi di le-ka di che-pa re. Lit. } \text{by this man, the work, has done.} \]

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, བཀྲ་ཤིན་ལྷག་པ་ཆུང་བུང་གི, of the small house, lit. བཀྲ་ཤིན་ house, སྣ་ཚུགས་ small སྣ་ of; བཀྲ་ཤིན་ལྷག་པ་ཆུང་བུང་ ཆུང་པོ་ཐེ་ི་ gang-la cha-chi du, there is a bird on the top of that small house; lit. བཀྲ་ཤིན་ལྷག་པ་ཆུང་བུང་ of that small house, སྣ་ སྣ་ on the top, རིག་ a bird, རིག་ 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, བཀྲ་ཤིན་ལྷག་པ་ཆུང་བུང་པོཊ་ཐེ་ རི་མ་ la, to the Tibetan woman. བཀྲ་ཤིན་ལྷག་པ་ཆུང་བུང་པོཊ་ཐེ་ la རི་མ་ རོ་ རོ་ རོ་ nang-ro-nang, please give some food to that Tibetan woman; lit. བཀྲ་ཤིན་ལྷག་པ་ཆུང་བུང་ རོ་ རོ་ རོ་ རོ་ རོ་ to that Tibetan woman, སྣ་ཐོས་ food, སྣ་ཐོས་ སྣ་ སྣ་ please give.
2. Most adjectives end in गो po, which is but seldom changed to गो mo, when used with a feminine noun, e.g. गो-मा गो po चिन gō-ma ka-po chi, a white mare. Note that गो-मा ka-po, white is not changed to गो-मा ka-mo.

3. Several adjectives are formed from nouns—the noun being put in the genitive case, thus: गो गो चिन gō-gō chīn, a wooden ink-pot, lit. गो गो चिन gō-gō of wood, गो गो चिन gō-gō an ink-pot. गो गो चिन gō-gō ser-kyi kao, a golden charm box. Also from adverbs, the adverb being similarly put in genitive form, thus, गो गो चिन gō-gō ok-ki khang-mi, lower room, गो गो चिन gō-gō meaning below.

4. Other adjectives are formed from words repeated, thus: — गो गो चिन gō-gō, round.

Others from words repeated with this difference that the first word has the inherent vowel a, the second a different vowel; e.g. गो गो चिन gō-gō khyar-re khyor-re, shaky, tottering. Such repeated words are in the colloquial usually disyllabic.

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 गो गो चिन gō-gō me or गो गो चिन gō-gō me-pa, following the noun concerned, e.g. गो गो चिन gō-gō thrim-me, lawless, i.e.
WITHOUT LAW; ཆོས་དཔལ་ིས་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 ཆོས་དཔལ་ིས་པ། di ö-po-min-du.

6. —ABLE, —IBLE are often expressed by ཁ་ལ།, e.g. ཁ་ལ། ཆོས་དཔལ་ིས་པ། kha-la di sa nyem-pa min-du, THIS FOOD IS NOT EATABLE, i.e. IS NOT FIT FOR EATING, lit. ཁ་ལ། ཁ་ལ། THIS FOOD ཁ་ལ། EATABLE, ཁ་ལ། IS NOT. Where the meaning is that of READY FOR, use དགུ་ or ཁྲུ་ ཁྲུ་, e.g. ཁ་ལ། ཁ་ལ། ཁ་ལ། ཁ་ལ། ཁ་ལ། kha-la di sá chho-chho min-du THIS FOOD IS NOT YET READY TO BE EATEN.

7. The comparison of adjectives is formed by གྲུ་ le—than, more than, thus: ཁ་ལ། ཁ་ལ། ཁ་ལ། ta té-le ta di chhem-po rྲ, THIS HORSE IS BIGGER THAN THAT ONE, lit. ཁ་ལ། more than that horse, ཁ་ལ། this horse ཁ་ལ། is big. Note that the adjective itself remains unchanged. Some adjectives, e.g. ཁ་ལ། yak-ka, BETTER, ཁ་ལ། mang-nga, MORE; ཁ་ལ། chhe-wa, GREATER; ཁ་ལ། bom-pa, THICKER have separate forms for the comparative. In such cases these are used with ཁ་ལ། in the same way as the adjective whose form does not
change, thus: 甘differentiate|ta di yak-ka du, this is the better horse; 甘better than that|te-le di yak-ka du, this is better than that. Frequently the adjectival root is conjugated like a verb, thus; 甘better than that|te-le di bom-kyi re, this is thicker than that.

8. The Superlative Degree of adjectives is formed either by 甘thinner|shö or by the words "more than all," "from among all." Thus: 甘thicker|di chhe-shö re, this is the biggest, 甘biggest|gang-khe kyi-ne di yak-po re, this is the best, lit. 甘all, from among|gall, from among, 甘good|this is good. 甘from among|gang-khe kyi-ne di yak-po re, this is the thinnest cotton-cloth, lit. 甘more than all, this is good, this cotton cloth, 甘is thin|is thin. Again, 甘is thin|tshang-me nang-ne di ring-po re, this is the longest, lit. 甘from among, this is long. 甘long|this is long.

9. Note that 甘kha, tham-che and 甘tshang-ma each mean all, and that 甘kyi and 甘among or in|kyi and 甘among or in|nang mean among or in. They also govern the genitive case and follow it. (See below under Postpositions, Cap. XI).
Words.

Son པུ་ pu.
Parents ལྷག་ pha-ma.
Iron ཆ་ cha.
Things, goods ལེགས་ cha-la.
Durable རྡུ་ཆེར་ tro chhem-po.
Fat ལྷག་ sha gyak-pa.
Talk, speech མ་ ke-chha.
Foal རྣམ་། (རྣུ་) ti-gi.
Brave རྣམ་། nying chhem-po.
Heart, བཤད། big.
Khampa, རོ་ཁམ་ kham-pa,
i.e. inhabitant of Kham (རོ་ཁམ་) large province in Eastern Tibet.

Exercise No. 7.

This man is the son of good parents. གི་གིས་གནོད་མདུན་གྱི་། mi di pha-ma yak-pö pu re.
Iron things are more durable than wooden things. སྤིན་གཞི་ (སོ་) མ་མོ་ཆེས་ཆེས། མ་མོ་ཆེས་ཆེས། shing-gi cha-la le cha-kyi cha-la tro chhe-ki re.
That fat woman is beating a foal. རྣམ་པའི་རྣམ་པའི་ རྣམ་པའི་ རྣམ་པའི་ རྣམ་པའི་ kyi-men sha gyak-pa te ti-gi chi dung-gi du.
It is my white mare's foal. རྣམ་པའི་རྣམ་པའི་ རྣམ་པའི་ རྣམ་པའི་ རྣམ་པའི་ di nge gö-ma ka-pö ti-gi re.
The Bhutanese are braver than the Chumbi Valley men, \textit{lit.} more than the Chumbi Valley men the heart of the Bhutanese is big. 

\begin{verbatim}
тромо-ва ле друк-па нying чhem-po re.
\end{verbatim}

The Khampas are the bravest Tibetans.

\begin{verbatim}
рапа ганг-кhe kyi-ne kham-pa nying чhe-ки-re.
\end{verbatim}

This is nonsense (\textit{lit.} useless talk).

\begin{verbatim}
dитон-та me-pe ke-chha re.
\end{verbatim}

\textbf{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.

 Ngb-yin or Ns yö, I am.

Khyö-yin or Ns yö or Ñ k du, thou art.

Kho-yin or Ns yö or Ñ k du, he is.

Ngan-tsho yin or Ns yö, we are.

Khyön-tsho yin or Ns yö or Ñ k du, ye are.

Khon-tsho yin or Ns yö or Ñ k du, they are.

2. Ngb and Ñ k are used only in an attributive sense; Ns and Ñ k are used primarily in the sense of existing, but are also sometimes used in an attributive sense. Thus: Ngb (Ngs) Ns nga yin, I am

the man who caught the thief. I am (exist) here, Ngb nga de yö, never Ngb nga
de yin. He is good, གཤིག་པ་དེ་ཡིན། kho yak-po re or གཤིག་པ་དེ་ཡིན། kho yak-po du.

3. Negative form.

དཀར་(ཐོག) nga men or ཁེག་ me, I am not.

ཁྱོགས་ me or དཔེར་ ma-re or གཤིག་ min-du, thou art not.

ཁོ་མེ་ or དཔེར་ ma-re or གཤིག་ min-du, he is not.

དཀར་(ཐོག) ngan-tsho men or ཁེག་ me, we are not.

ཁྱོག་-tsho me or དཔེར་ ma-re or གཤིག་ min-du, ye are not.

ཁོ་-tsho me or དཔེར་ ma-re or གཤིག་ min-du, they are not.

The distinction between ཁེག་ and ཁེག་ (ཐོག) is the same as between ཁེག་ and ཁེག་

e.g. གཤིག་དེར་ཐེག་པ་དམུན་ (ཐོག) གཤིག་ 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 གཤིག་པ་དམུན། yo-wa-ma-re, e.g.

ཁོ-yak-po min-du, he is (I know) not good, གཤིག་པ་དམུན། 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 རེ་དུ་ or རེ་དུ་ཀྲེས་པོ་རེ་ དྲེ་་. As a general rule it may be said that རེ་དུ་ means it is there; I saw it there and know that it is still there. རེ་དུ་ means I saw it there, but am not sure whether it is still there or not. རེ་དུ་ཀྲེས་པོ་ means I did not see it, but, understand that it is there, e.g., the Dalai Lama is residing at Lhasa now-a-days, གྲོ་བོ་མོ་ཁྲི་སྤེལ་ལུ་ཐོན་བོད་ཀྱི་ནང་ལ་ དུ་མེད་པོ་ རྒྱལ་གོན་རིམ་པོ་ཆེ་དེང་ཟེང་བཞི་ མ་ཧྲ་ས། ལ་སྐུ་ལྡན་ལྷ་ཡོ་. This means “I saw the Dalai Lama at Lhasa and know that he is still residing there.” If we substitute རེ་དུ་ for རེ་དུ་ it means “I saw the Dalai Lama at Lhasa, but am not sure whether he is still residing there.” With རེ་དུ་ཀྲེས་པོ་ instead of རེ་དུ་ it means “I understand that the Dalai Lama is residing at Lhasa.”

5. To form the interrogative add འོ་ or འཉེ་ to རེ་དུ་ or རེ་དུ་ཀྲེས་པོ་, e.g. རེ་དུ་ལ། ནོ་པོ་, རེ་དུ་ལ། རིམ་པོ་; རེ་དུ་ དུ་, forms རེ་དུ་ཁ་(ལོ་) དུ་ཁ་, according to the ordinary rule for reduplication. [Cap. I, para. 27 (b).] Thus, ལྟེི་ཁུལ་པར་ཁུལ་ལ། མི་ི་ཡ་པོ་ རེ་པོ་ མི་ི་ཤེ་ནང་ལ་ནོ་པོ་, IS THIS MAN GOOD? ལྟེི་ཁུལ་པར་ཁུལ་ལ། མི་ི་ཤེ་ནང་ལ་ནོ་པོ་, 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. བེད་ན་སྡེ་ན། mi di sure, 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 གནས་་ ngen-la, formerly or other adverb of time being placed in front. Thus, བེད་ན་བོག་ལེགས། mi di yak-po re, THIS MAN IS GOOD. བེད་ན་བོག་ལེགས། ngen-la mi di yak-po re tan-da yak-po ma-re, THIS MAN FORMERLY WAS GOOD; NOW HE IS NOT GOOD. མི་ཁོ་ནུ་ཨན་ན། 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 དང་ yong, which is the same for all persons, singular and plural, thus, དང་ན་ང་ nga yak-po yong, I WILL BE GOOD; དང་ན་ཁོན་ཐོ་ yak-po yong, THEY WILL BE GOOD. For the negative insert མི་ mi before དང་ yong, thus, དང་ན་ཁོན་ཐོ་ khyö yak-po mi-yong, YOU WILL NOT BE GOOD. Interrogative དང་ན་ (དད་) yong- nge or དང་ (དད་) yong- nga.

8. The conditional is དང་ན་ yö-na, or ཏོ་ན་ du-na, for all
persons, singular and plural, past and present; thus,  nga yak-po yö-na, if I am good, or, if I were good; khyö yak-po yö-na, if thou art good, or, if thou wert good. The negative is me-na, e.g. kho yak-po me-na, if he is (or was) not good.

9. The infinitive and verbal noun are formed from the root with i added; i.e. yö-pa, 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. mi di yak-po yim-pa nge ko chung, I have heard that this man is good; 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 yö-tü, negative me-tü, lit. at the time of being, nga yak-po yö-tü, when I am (or was) good; kho yak-po me-tü, when he is (or was) not good. This participle is also rendered by yö-pe tü-la, lit. at the time of being or by yö-pa tang. Past
time to be distinguished by adding འཆེད་ལེ ngen-la, as with the imperfect and perfect indicative.

11. The *past participle* is formed by འཆེད་ནོར་ yö-ne, negative འཆེད་ནོར་ me-ne; e.g. བཟན་ལགས་ལེ་བུ་ནོར་ khyö yak-po yö-ne, thou, having been good; བཟན་ལགས་ལེ་བུ་ནོར་ khon-tsho yak-po me-ne, they, not having been good.

12. འདི་མི་ yö-khen, or འདི་ཟབ་ yö-pa, forms a participle used in an agentive sense. (See Cap. III, para. 3.) Thus, འདི་མི་ 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 རི་ pronounced chi—negative རི་ ma-che, these being the imperative of the verb རི་ cke-pa, to do; thus, རི་ ma-che, *do not be stupid.*

14. For denoting *vagueness or generality,* རི་ yong, may be used, e.g. རི་ ma-che, pó la lu mang-po yong, *there are many sheep in Tibet.*

15. རི་ yö, is also used to denote *having, possessing,* with the subject in the dative. Thus, རི་ ma-che, khyö-la tu yö-pe? Have you a horse? རི་ ma-che, ngen-la yö tu
me, I had one, but I have not got it now. The མ may also be omitted, thus: མགོ་ སཏེ་ གཉིས། khyö 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. མགོ་ སཏེ་ གཉིས། khyö-re ama hla-sa la de-du, your mother is (lit. is remaining) at Lhasa.

Words.

He = བོད་ kho-rang.
Is staying = སྐྱེ་ད། de-du.
Pen = བོད་ nyu-gu.
When grown up, lit. when the years rise = སྐྱེ་ སྐྱེ་ སྐྱེ་ lo-long-na.
Call, lit. make come = ལོ་ ལོ་ sho chi.
Monk = བོད་ tra-pa.
Where = བོད་ ka-pa.
Boy = བོད་ pu-gu.
Darjeeling = དོར་ je-ling.
Will be a thief, lit. will steal = སྐྱེ་ སྐྱེ་ སྐྱེ་ ku-ma ku-yong.
Two = སྐྱེ་ nyi.
Tall, lit. long body = སྐྱེ་ སྐྱེ་ suk-po ring-po.
Many = སྐྱེ་ mang-po.
Chinaman = སྐྱེ་ gya-mi.
The Chumbi Valley = སྐྱེ་ tro-mo.
At home, lit. within = སྐྱེ་ nang-la.
CHAPTER V.

Exercise No. 9.

When he is (or was) at home. | kho-rang nang-la yö-tü.

He is (lit. is staying) at Darjeeling. | kho Dor-je-ling-la de du.

This is not my pen; it is yours. | di nge ngyu-gu ma-re, khyö-re re.

He was a thief; now he is a good man. | ngen-la kho ku-ma re, ta yak-po-re.

If he is at home, call him here. | kho nang-la du na, de sho chi.

He has been a monk, but is now a trader. | ngen-la kho tra-pa re, ta tshong-pa re.

When the boy is grown up, he will be a thief. | pu-gu di lo-long-na, ku-ma ku-yong.

I have two ponies. | nga-la ta nyi yö.

You are tall. | khyö su-k-po ring-po re.

Are there many Chinamen in the Chumbi Valley? | tro-mo la gya-mi mang-po yong-nge?

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1 A common transition among Tibetans.
Where is my mother? 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: འིཚུ་མ་པ་དེ་མི་འདྲ།  khö luk-sha sa-ki-du, *he is eating mutton, lit., by him, as regards mutton, an eating is*; ཨེགས་ཐུགས་ལེག་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.* དུ་ དུ་ དུ་ དུ་ 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 བོད་ བོད་ \( ju \).
Perfect do. བོད་ བོད་ \( chu \).
Future do. བོད་ བོད་ \( sku \).
Imperative do. བོད་ བོད་ \( chhu \).

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

4. The exceptions to the above rule are:

(a) Verbs, the present root of which end in the inherent \( a \) or \( ə \), usually make this present root for the present indicative, future indicative formed by ཝི་ིལ་ \( ki-yin \), negative form of the imperative, present participle, agentive participle, present infinitive, and verbal noun, e.g. ཝི་ིལ་ ཝི་ིལ་ \( əa-ki-du \), he is eating, from the present root ཝི་ིལ་ not ཝི་ིལ་ ཝི་ིལ་ \( əse-ki-du \); ཝི་ིལ་ ཝི་ིལ་ \( sku ki-re \), he will request, from the present root ཝི་ིལ་ not ཝི་ིལ་ ཝི་ིལ་ \( šku-ki-re \), from the perfect root ཝི་ིལ་. But ཝི་ིལ་ ཝི་ིལ་ ཝི་ིལ་ ཝི་ིལ་ \( kö-ki-du \), he appoints, from the perfect root ཝི་ིལ་ not ཝི་ིལ་ ཝི་ིལ་ ཝི་ིལ་ \( ko-ki-du \), from the present root ཝི་ིལ་.

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) In compound verbs, of which the second verb is བོད་ བོད་ \( nang-wa \) (such verbs are used in the honorific language), the
first verb keeps the present root as a rule in all tenses; e.g. 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 tap-kyi-du, he sows (the field), never dep-kyi-du; nhew being the perfect and dje the present root.

So also always nyö-yong, he will buy, from the perfect root nö never nö-yöng, from the future root öö.

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

7. luk-pa, to pour.
Present Indicative.

\[ \text{I ng \ or \ 甘央} \text{ ngan-tshö luk-ki-yö, I (or we) pour (or am pouring).} \]

\[ \text{你 ng \ or \ 甘央} \text{ khyö-re \ or \ 甘央} \text{ khyön-tshö luk-ki-du, you (or ye) pour (or are pouring).} \]

\[ \text{他 ng \ or \ 甘央} \text{ khon-tshö luk-ki-du, he (or they) pours (or is pouring).} \]

The 甘央 and 甘央 are often omitted, e.g. 甘央 khyö 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 甘央 ngen-la or other adverb of time added.

9. Perfect Indicative.—\[ \text{I ng \ or \ 甘央} \text{ ngan-tshö luk-ka-yin, I (or we) poured (or have poured).} \]

\[ \text{你 ng \ or \ 甘央} \text{ khyö-re \ or \ 甘央} \text{ khyön-tshö luk-ka-re. You (or ye) poured (or have poured).} \]

\[ \text{他 ng \ or \ 甘央} \text{ khon-tshö luk-ka-re.} \]

He (or they) poured (or have poured).

Note the reduplication of the \( \text{甘央} \) after \( \text{甘央} \); also that, as in the case of the auxiliary verb, where 甘央 is used
for the 1st person, གཉེ་ is ordinarily used for the 2nd and 3rd, and where གཉེ་ for the 1st person དེ་ for the 2nd and 3rd. The perfect is also rendered by དེ་ or དེ་ and sometimes by གཉེ་ added to the root of the verb, and the same for all persons, thus, གཉེ་ དེ་ nge ko-chung, I heard; དེ་ དེ་ kho shi-song, he died.

Note also here the difference of root referred to in para. 4 (a) of this chapter; དེ་ དེ་ khö skü ki-du, he is petitioning, but དེ་ དེ་ 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.— གཉེ་ nge or དེ་ དེ་ ngan-tshö luk-ki-yin, I (or we) will pour.

དེ་ དེ་ དེ་ ཡོང་ khyö-re or དེ་ དེ་ ཡོང་ khyön-tshö luk-ki-re, you (or ye) will pour.

དེ་ དེ་ དེ་ ཡོང་ khö or དེ་ དེ་ ཡོང་ khon-tshö luk-ki-re, he (or they) will pour.

བོད་ yong added to the perfect root of the verb may also be used for all persons, thus, དེ་ དེ་ nge luk-yong, I will
Neither the present nor the future root is used with .Skin in this sense, e.g. I will buy 55"n&;"ry y ong, not 55"n&;"ry y ong. I will do this work 55"n&;"ry y ong; the perfect root is used, not 55" the present root, nor 55" the future root. The ice will melt rapidly.

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 5 this is often changed to 5; e.g. 55"miri" mik-tö, look! from present root 55" ta.

Send this man! 55"miri" mi di tong.1

Buy this thing! simu "mari" cha-la di nyö.2

1 Present root. 2 Perfect and imperative root.
Tell (your) petition! न्येश्नु शिक्रि।

Sow this field! स्किङ्क्हा दी ताप।

In addressing servants, coolies and others of low rank शी shi is often added, e.g. Pour! लुक्झे।

In addressing persons of somewhat better position रोनांग ro-nang, and रोचे ro-che, the former being the slightly more polite of the two, are substituted for शी। Thus, लुक्झे रोनांग, please pour. Other particles used after the imperative to soften it are ता pronounced ta and अ अ a. These soften the order, but are not quite so polite as रोनांग ro-nang or रोचे ro-che, e.g. तो-ता, do look! ओ-ना ग्यु-अ, well, you may go.

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

Do not send this man, मिदि मु-टोंग।

Do not buy this thing, चा-ला दी मु-न्यो।

1 Perfect root. 2 Perfect root.
Do not tell (your) petition, न्येस्कु मास्कु

Do not sow this field, झिंक्खु दी मातप

It will be noted from the above examples that verbs ending in न or न 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. ङिङ्क्रमट्म मिक्माता, do not look. झामासा, do not eat meat. Those verbs, which form irregular imperatives, take the present root for the negative, e.g. झो चौम, come! मायंग, do not come! ग्यु, go! मन्त्रा मन्द्रो, do not go!

14. It should be noted also that verbs of telling, ordering and the like govern the imperative, thus, घो प्लादोदो लप शी, 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, पु दी नाना अमे दुक्ने चे-योंग (will be grieved, lit. will make grief). Past Conditional, if I had known yesterday, I would have given it, झे-शा (yesterday) न्गे हाको-ना (if I had known) ते-रा-यो (would have given). Note that both for the present and the past the clause begin-
ning with *if* takes *s* 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 *g* into *g* and *n* into *g*. Thus, if he had known yesterday, he would have given it.

16. As, because, since is expressed by *r*; e.g. *kho* *ha-ko-na* *te-ra-du.*

17. Present Participle. This is formed by adding *r* to the root, e.g. *kho* *tre dung-tu* *mi* *chi* *lep-song*, while he was beating the mule, a man arrived. Or *r* may be added to the infinitive (see para. 23 below), the latter being put in the genitive; e.g. *kho* *tre dung-pe* *tii-la*, etc. This participle may also be formed by adding *t* or *g* to the root, e.g. *kho* *tre dung-pa-tang* *mi* *chi* *lep-song*.
18. **Past Participle.**—Formed by adding མ་ ne to the perfect root, e.g. རོ་ལུ་ཟ་ ག་ 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, དོན་ནི་ཐ་ཁྲི་ དེ་ཁ་ཞི་ (ན) བོ་ tshong gyur-ne chhuk-po chung-nga-re. བོ (he) བོ་ ཟེ་ ལེ (having traded) དྲ་ཐྲ (rich) བོ (ན) བོ (has become). After he had written the letter, he despatched it. དོན་ནི་ཐ་ཁྲི་ (ན) བོ (having written) བོ (ཁོ) ཡི་ དྲེ (ཏོ) བོ (has become). This འན་ བོ the conditional and འན་ the present participle make up largely for the poverty of the Tibetan language in conjunctions.

19. **Agentive Participle.**—Formed by བོ འི་ or འི་ added to the root. These Agentive participles may have either a past, a present or a future signification. བོ and འི་ are used with animate objects and have an active signification. འི་ or འི་ when used with animate objects denote the passive. With inanimate objects འི་ or འི་ are used in preference to འི་ or འི་ འི་ is used after vowels and འི་ འི་ or འི་; འི་ after the other final consonants. **Examples**:
—The messenger who went yesterday.  

\[ \text{khe-sa dro-ngen pang-chhen te}. \]

The messenger who will go to-morrow.  

\[ \text{sang-nyi dro-ngen pang-chhen te}. \]

The man who sent the letter yesterday.  

\[ \text{khe-sa yi-ge tong-ngen mi te}. \]

The letter which was sent yesterday.  

\[ \text{khe-sa tang-nge yi-ge te}. \]

The man who was sent yesterday.  

\[ \text{khe-sa tang-nge mi te}. \]

It will be noticed from the above examples that \( \text{和} \) and \( \text{和} \) do not usually take the genitive case.

20. Verbal Noun. —Either takes the infinitive form or is formed by adding \( \text{和} \) ya to the root, e.g. \( \text{和} \) trö-ya, the running away from \( \text{和} \) trö-ya, to run away.  

\[ \text{mak gya-p-lü trö-ya di yak-po ma-re, the running away when a battle is being fought (和和) is wrong. Again: now-a-days is the time for going to India, te-ring-sang gya-la dro-we tü re, lit. 和和 (now-} \]
A-days) (to India) (of going) (the time) (is). Infinitives and verbal nouns can also be formed from other parts of the verb. Thus, to do or the doing, the having finished doing, e.g. the having finished the discussion is good, i.e. it is good that the discussion has been finished. Similarly the being on the point of doing, 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. I perceived that he was a simpleton. 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 or e.g. I have endured a great deal of trouble in order to succeed in this law-suit.
CHAPTER VI.

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 या added in the case of roots ending in का, टा, ना, पा, मा, झा, and with या added in the case of roots ending in a vowel or न्गा अर्जिन न्गा, अ, रा, ला. It is used in the sense of *in order to*; e.g. वे के रीके से ले न्यास (क्षेत्र) जिन्याँ। का-लों-पूंग-ला त्सोंग ग्याक-का च्हिंग-पा-रे, he has gone to Kalimpong to trade. या added to the present root also expresses the infinitive. Thus, या रीके जन्याँ। टा द्रो-ग्यु का-त्सोंग यो, how far (have we) to go now?

Several verbs, e.g. या गो-पा, to be necessary, या थुंप-पा, to be able, या च्होक-पा, to be allowed and या दो-पा, to wish, take the root and not the infinitive of the verb which they govern; e.g. या रीके जन्याँ। टा क्वे ट्रो च्होक-कि-रे, 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."
Official = སྤོད་པོ།  pöm-po.

Messenger = རྣམ་ཆེན་ pang-chhen.

Muleman = ལྷེ་론་ tre-pa.

To, into the presence of = ཤིས་ tsa-la.

To make effort, strive = སྤྱི་རི།  nying-rü cke pa.

Tibetan language = རྗེ་བཙན་།  bö-ke (derived from རྗེ་ bö, Tibet and རྗེ་ ke- chha, speech).

To know = སྤོད་པོ།  she-pa.

Quickly, soon = ཐོབ་གྱོད་ gyok-po.

Water = ཕྱུ།  chhu.

To learn = ཁུན་པ་ lap-pa.

Difficult = རྡོ་དྲུང་ ོན་ ka-le khak-po.

Letter = སློ་ yi-ge.

To receive = ལྷེ་འབྲ་ jor-wa.

Kalimpong = སྲོད་ཆུ།  ka-lön-pung.

To buy = སྲོད་ nyo-wa.

**Exercise No. 11.**

I see the house. ཕྲི་བ་ མིག་ ཐོང་ ཀྲུ་ nge khang-pa thong-ki-du.

I will see your house to-morrow. སི་མཉི་ བོ་ སྣང་ དོན་ khyö-re khang-pa nge mik-taki-yin.

The official has sent a messenger to me. སྙན་ ཕོ་ བོ། ། སྱི་ རྒྱུ་ རྒྱུ་ སྲོད་པོ།  póm-pó pang-chhen chi nge tsa-la tong-nga nang-chung.

You have sent your worst pony; please sell me a better one. སྤོད་པོ།  སྤོད་པོ།  སྐྱོར་ རྒྱུ་ སྤོད་པོ།  སྤོད་པོ།  póm-pó pang-chhen chen-nga nang-chung.
He is beating a mule. 
khö chrê-dung-gi-du.

He was beating the muleman yesterday. khe-sa khö chrê-pa dung-gi-du.

If you work hard (lit. make effort) you will soon know Tibetan. khyö-re-nying-rü che-na pö-ke gyok-po she-yong.

Do not beat the pony. ta ma-dung.

Tibetan is difficult (lit. the learning Tibetan is difficult). pö-ke la-ph-ya ka-le khak-po-re.

I received the letter from Dawa Tshering (lit. sent by Dawa Tshering) yesterday. khe-sa Da-wa Tshering-gi tang-nge yi-ge te nga-la for-chung.

After going to Darjeeling, go to Kalimpong. khyö Dor-je-ling-la chhin-ne ka-lön-pung-la gyu.

When you are at Kalimpong, buy a pony. 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 བོད་ཤེས་ to come) from Lhasa.
CHAPTER VII.

The Verb—continued.

1. Negatives.—The negative used with the present and future indicative (except with རོ་) is རོ་ mi. With all other tenses and with རོ་ re even though in the present or future རོ་ ma is used. The negative with རོ་ yin is shortened into རོ་ men, that with རོ་ yo into རོ་ me. Thus: འབྲེས་རྟོགས་སྤྱན། kho yong-gi min-du, he is not coming; ཉལ་གྲེངས། kho yong-gi ma-re, he will not come; བོད་ལྷག་སྤྱན། sang-nyi kho lep-mi-yong, he will not arrive to-morrow; འབྲེས་རྟོགས། nga dro-ki men, I will not go; འབྲེས་རྟོགས། nge shing-gi-me, I do not know.

2. With the perfect indicative ending in རོ་ it is better to place the negative before the root; e.g. he did not go yesterday, འབྲེས་རྟོགས། khe-sa kho ma-chhim-pa-re, in preference to འབྲེས་རྟོགས། chhim-pa ma-re, though neither is incorrect.

3. Never is translated by རོ་ ma-nyong, following the root of the verb, e.g. འབྲེས་རྟོགས། 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 གདུང་, ཁོང་, མོང་and ཉེང་ (this latter without ཚ་ ma, meaning ever) take གས་ nge. Thus: Has my father arrived?

*Ngpa-pa-la'pe གདུང་-nge?* Again, have you ever been to Darjeeling?

*Ngpo ཁོང་-dro nyong-nge?* Sometimes དི་ is used instead of གི་ in interrogative sentences for the second person, singular and plural, *e.g.* དི་ལས་-la dro-ki yim-pe? Are you going to Lhasa?

5. An interrogative is also formed by གས། a-yö (present tense) ཁོང་ a-yong (future tense). Thus, དི་དེ་ ལ་ལ། le-ka di che-na yak-po a-yong? If you do this, will it turn out well? (lit. will it be good?).

*Le-ka di che-na yak-po a-yong*? If you do this, will it turn out well? (lit. will it be good?).

6. Finally, an interrogative with a future meaning is formed by adding གི་ to the root. Thus, དི་ལ་-la 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* Ṣ' (འབྲ བོད) གཉེན་ཤེས་བ་ nga (khyö, kho)dung-gi-du,

I (you, he) am being beaten.

*Future* Ṣ' (འབྲ བོད) གཉེན་ཤེས་ང་ nga (khyö, kho) dung-yong.

I (you, he) shall be beaten.

*Perfect* གཉེན་པོ་ dung-song, or གཉེན་པོ་ dung-du, or གཉེན་པོ་ dung skha, Have (has) been beaten.

*Future Passive Participle* གཉེན་པོ་ dung-gyu, To be beaten. So also གཉེན་པོ་ 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 ཁྲ བོ ཤེ རེ་ བོ རེ་ རེ to be able, added to the root of the verb; e.g. *you can* (*i.e.* are able to) go to Darjeeling, གཉེན་པོ་ khyö Dor-je-ling-la dro thup-kyi-re. *He can do this,* གཉེན་པོ་ kho di che 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 རྩོམ་པ། chhok-pa, added to the root of the verb; *e.g.* རྩོམ་པ། སྦོར་ བོད་ལ་དུ་ རྩོམ་ཅི་རེ། 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 རྩོམ་པ། go-pa, added to the root of the verb, *e.g.* you should (i.e. ought to, or must) go to Darjeeling, རྩོམ་པ། སྦོར་ བོད་ལ་དུ་ རྩོམ་ཆེ་རེ། 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! འབྲི་མུ་ལུགས་ལས། (དོན་ནི་) འབང་ནོ། nge piün-kya de yö-na-a.

If only he would eat his food! བིབས་ཐོབ་དམེན་འཐབ་ནས། kʰö kha-la să-ro cke-na-a.

If only he would bring my pony! བིབས་ཐོབ་དམེན་འཐབ་ནས། འབྲི་མུ་ལུགས་ལས། kʰö nge ta-te thri yong-ro cke-na-a.

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

May the prosperity of the (Buddhist) religion long prevail! བིབས་ཐོབ་དམེན་འཐབ་ནས། tem-pa piün-ring ne-pe tra-shi sho.
This sentence is frequently used at the end of a prayer.

May you be happy! khyö kyi-po yong-nga sho.

May you have a long life free from illness! 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 tro, added to the root; e.g., kho phari-la lep-tro-du, he has nearly reached Phari.

14. Probability, likelihood are expressed by tro or pa-dra, e.g., kho pha-ri-la de-kyi yin-tro or yim pa-dra, he will probably stay at Phari. The negative forms are (or) (or) kho pha-ri-la de-kyi mem-pa-dra, he will probably not stay at Phari.

15. Completion is expressed by the verb tshar-wa, to finish, added to the root; e.g., kho to se-tshar-song, he has finished eating.
16. When an action is habitual or general the future form in རི་ is used. Thus, རི་མ་དེ་ཁེ་བཤད་ (བཤད་) རི་མ་ nyi-ma re-re chha-pa ḍap-kyi-re, rain falls every day.

17. That an action is continuing is expressed by the root with རི་ once repeated and followed by the verb རི་ e.g., རི་ཞི་ཁེ་བཤད་ (དབུ་) ས་ ཞེས་པའི་བཤད་ཀྱི་ | ḍro-ki ḍro-ki chi-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 རི་ governing the dative, e.g., this yellow colour is becoming red. རི་ཞི་ཁེ་བཤད་ རི་ཞི་ཁེ་བཤད་ (ཡོན་) འི་ tshö ser-po di mar-po-la ḍro-ki. It is very common with the comparatives of adjectives; e.g., this has become less. རི་ཞི་ཁེ་བཤད་ (དབུ་) ས་ di nyung-ru chhin-sha.

Note the use of རི་ here. It is used with some words in the place of པ་

19. པ་sa, place, is joined to many verbal roots, e.g., རི་བུ་ dō-sa, residence (lit. place of dwelling, from རི་ to remain, dwell); རི་ཞི་ཁེ་བཤད་ le-ka cke-sa, place where one does one’s work, from རི་བུ་ cke-pa, to do.

20. To have leisure to, time for doing is expressed by རི་ long, joined to the root of the verb concerned, e.g., རི་ཞི་ཁེ་
That the time for doing something has arrived is expressed by ལ་ རེན, e.g., སྲོ་དྲོ་རེན-སོང, IT IS TIME TO GO NOW; ས་ས་རེན-དུ, IT IS TIME TO EAT NOW (IT IS MEAL-TIME).

To be ready for, to be prepared for, is expressed by སྒྲ་ ཆོ, སྒྲ་སྒྲ་ སྒྲ་ ཆོ་ སྒྲ་ སྒྲ་ joined to the root of the verb. To be fit for, to be suitable for is expressed by སྒྲ་ སྒྲ་ nyem-pa similarly joined (See Chap. IV, para. 6).

Joined to the root of the verb, and followed later by ནོ་, denotes

\[\text{Indeed} \quad \ldots \quad \ldots \quad \ldots \quad \text{but} \]
\[\text{It is true} \quad \ldots \quad \ldots \quad \ldots \quad \text{but} \]
\[\text{Certainly} \quad \ldots \quad \ldots \quad \ldots \quad \text{but, etc.} \]

\[\text{e.g., He certainly hears but he does not heed, སྒྲ་ སྒྲ་ no-ta no-fi dud-te khö nyen-kyi ma-re.} \]

I did indeed see him, but I did not recognise him. སྒྲ་ སྒྲ་ thong-ta thong-chung-te nye ngo-she ma-chung.

In the literary language the spelling of this particle ནོ varies according to the letter immediately preceding it, but in the colloquial the pronunciation is always te.
The meaning of ṇ . . . ṇ corresponds to that of to . . . lekin in Hindustani.

24. Verbs of receiving follow the same rule as अङ्ग in the sense of possessing (Cap. V, para. 15). Thus, अङ्गका‌लैर्कुंग, I have received.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>योङ-वा, to come</td>
<td>योङ-गी-यो</td>
<td>योङ-गी-यो</td>
<td>योङ-गी-यिन</td>
<td>योङ-गी-यिन</td>
<td>sho.</td>
</tr>
<tr>
<td></td>
<td>योङ-गी-यो</td>
<td></td>
<td></td>
<td></td>
<td>ma-</td>
</tr>
<tr>
<td></td>
<td>योङ-गी-यिन</td>
<td></td>
<td></td>
<td></td>
<td>yong.</td>
</tr>
<tr>
<td>द्रो-वा, to go</td>
<td>द्रो-की-यो</td>
<td>द्रो-की-यो</td>
<td>द्रो-की-यिन</td>
<td>द्रो-की-यिन</td>
<td>gyu.</td>
</tr>
<tr>
<td></td>
<td>द्रो-की-यो</td>
<td></td>
<td></td>
<td></td>
<td>man-</td>
</tr>
<tr>
<td></td>
<td>द्रो-की-यिन</td>
<td></td>
<td></td>
<td></td>
<td>chhin-yong.</td>
</tr>
<tr>
<td></td>
<td>द्रो-की-यिन</td>
<td></td>
<td></td>
<td></td>
<td>chhin-</td>
</tr>
<tr>
<td></td>
<td>द्रो-की-यिन</td>
<td></td>
<td></td>
<td></td>
<td>yong.</td>
</tr>
<tr>
<td>चेक-पा, to do</td>
<td>चेक-क्यि-यो</td>
<td>चेक-क्यि-यो</td>
<td>चेक-क्यि-यिन</td>
<td>चेक-क्यि-यिन</td>
<td>(चि)</td>
</tr>
<tr>
<td></td>
<td>चेक-क्यि-यो</td>
<td></td>
<td></td>
<td></td>
<td>ma-cke.</td>
</tr>
</tbody>
</table>
Thus nga yong gi-yö, I am coming (now). kho yong-gi-re, he will come. sho, come! ma-yong, do not come! kho dro-ki-du, he is going. 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., khyö-chhin chhok-ka, you may go. nge le-ka di che thup-kyi ma-re, I cannot do this work.

**Words.**


- Darjeeling. Dor-je ling.

- Bazaar. throm.

- Week. dü-n; dü-n-thra.

- To assemble. tsho-pa.

- Sunday. sa-nyi-ma.

- To make, build. so-wa.

- To see. thong-wa.

- At the time. gang-la.

- Meaning, purpose. tön-ta.

- Pleasant, comfortable. kyi-po.

- To look at, see. mik-ta-wa.

- To arrive. lep-pa.

- Village. trong-se.
Name. ཞི་ཟིང་ ming.

To say, be called (of a name). དེ་ལྟ་ཟིང་ wa.

Before. སྤོན་བོ་ ngen-la.

Rinchengong. རིན་ཆེན་གང་ rin-chen-gang.

Exercise No. 13.

The turnip has been eaten. དུན་མ་བཞིན་ནོད། nyung-ma di še-song.

The turnip will be eaten to-morrow. རྣང་ཉིད་ཀྱིས་ཅན་པ་ di še-yong.

Eat this mutton, but do not eat this pork. ལུགས་པ་ di šo, རྒྱ་པ་ di ma-sa.

Every week a large bazaar is held (lit. assembles) in Darjeeling. དོར་རྗེ་ཞིང་དགུན་རྡོ་རྗེ་ཞིང་ཀི སྒྲོལ་པོ་ཐོབ་པོ་ tsho-kyi-yö.

The large bazaar at (lit. of) Darjeeling will not be held to-morrow but will be held on Sunday. རྣང་ཉིད་རྗེ་ཞིང་ཀི སྒྲོལ་པོ་ བཤེས་ཤེས་ཐོབ་པོ་ ma-re sa-nyi-ma tsho-yö.

He has almost finished building the house. གློ་ཁང་པ་ di šo tsha-tro-du.
Did you see the man who came yesterday? 

Did you see the man who came yesterday?

I did not see (him). (He) came when I was out.

It is unnecessary for him to go to Phari. (Lit. There is no reason of his having to go to Phari).

Have you ever been to Darjeeling?

No. (lit. not been).

I am going to see whether Darjeeling is a pleasant place.

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 भेग्नु (three) नग-ला ता सुम यो, I have three ponies. भेग्नु भेग्नु चुन्गु नग-ला ता याक-पो सुम यो, I have three good ponies.

2. The cardinal numerals according to भेग्नु (or भेग्नु) चुन्गु trang-kyi (or tsi-kyi) nam-trang, i.e. arithmetical notation, are as follows:

<table>
<thead>
<tr>
<th>English figure.</th>
<th>Tibetan figure.</th>
<th>Tibetan word.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ए</td>
<td>चिन्त</td>
</tr>
<tr>
<td>2</td>
<td>व</td>
<td>चिन्त</td>
</tr>
<tr>
<td>3</td>
<td>भ</td>
<td>चुन्ग</td>
</tr>
<tr>
<td>4</td>
<td>ध</td>
<td>शिं</td>
</tr>
<tr>
<td>5</td>
<td>न</td>
<td>न्गा</td>
</tr>
<tr>
<td>English figure</td>
<td>Tibetan figure</td>
<td>Tibetan word</td>
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<tr>
<td>---------------</td>
<td>---------------</td>
<td>--------------</td>
</tr>
<tr>
<td>6</td>
<td>༦</td>
<td>ཆུ</td>
</tr>
<tr>
<td>7</td>
<td>༧</td>
<td>དུན་</td>
</tr>
<tr>
<td>8</td>
<td>༨</td>
<td>དྱེ་</td>
</tr>
<tr>
<td>9</td>
<td>༩</td>
<td>དུ་</td>
</tr>
<tr>
<td>10</td>
<td>༠</td>
<td>ཆུ་ or ཉན་ནམ་</td>
</tr>
<tr>
<td>11</td>
<td>༡</td>
<td>དུ་ཁུ་</td>
</tr>
<tr>
<td>12</td>
<td>༢</td>
<td>དུ་ནི་</td>
</tr>
<tr>
<td>13</td>
<td>༣</td>
<td>དུ་སུམ་</td>
</tr>
<tr>
<td>14</td>
<td>༤</td>
<td>དུ་ཞི་</td>
</tr>
<tr>
<td>15</td>
<td>༥</td>
<td>དུ་ང</td>
</tr>
<tr>
<td>16</td>
<td>༦</td>
<td>ཇུ་ ཆུ་</td>
</tr>
<tr>
<td>17</td>
<td>༧</td>
<td>ཇུ་དུན་</td>
</tr>
<tr>
<td>18</td>
<td>༨</td>
<td>ཇུ་གྱེ་</td>
</tr>
<tr>
<td>19</td>
<td>༩</td>
<td>ཇུ་ དུ་</td>
</tr>
<tr>
<td>20</td>
<td>༠</td>
<td>ཇུ་ ཉན་ནམ་</td>
</tr>
<tr>
<td>English figure</td>
<td>Tibetan figure</td>
<td>Tibetan word.</td>
</tr>
<tr>
<td>---------------</td>
<td>---------------</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>In Tibetan character.</td>
</tr>
<tr>
<td>21</td>
<td>27</td>
<td>ཉྱི་ཤུ་ཤོག་ཏོ།</td>
</tr>
<tr>
<td>30</td>
<td>30</td>
<td>ཷོུན་ or ཷུུན་</td>
</tr>
<tr>
<td>31</td>
<td>30</td>
<td>དུམ་པྱེ་玛ི་</td>
</tr>
<tr>
<td>40</td>
<td>40</td>
<td>དཀོན་ or དཀོན་</td>
</tr>
<tr>
<td>41</td>
<td>41</td>
<td>དཀོན་玛ི་玛ི་</td>
</tr>
<tr>
<td>50</td>
<td>50</td>
<td>སྲུབ་ or སྲུབ་</td>
</tr>
<tr>
<td>51</td>
<td>51</td>
<td>སྲུབ་玛ི་玛ི་</td>
</tr>
<tr>
<td>60</td>
<td>60</td>
<td>སྲུབ་ or སྲུབ་</td>
</tr>
<tr>
<td>61</td>
<td>61</td>
<td>སྟུ་玛ི་玛ི་</td>
</tr>
<tr>
<td>70</td>
<td>70</td>
<td>སྟུ་ or སྟུ་</td>
</tr>
<tr>
<td>71</td>
<td>71</td>
<td>སྟུ་玛ི་玛ི་</td>
</tr>
<tr>
<td>----------------</td>
<td>-----------------</td>
<td>---------------</td>
</tr>
<tr>
<td>80</td>
<td>๘๐</td>
<td>gye-chu or gye-chu tham-pa.</td>
</tr>
<tr>
<td>81</td>
<td>๘๑</td>
<td>gye-chu gya-chi.</td>
</tr>
<tr>
<td>90</td>
<td>๙๐</td>
<td>gup-chu or gup-chu tham-pa.</td>
</tr>
<tr>
<td>91</td>
<td>๙๑</td>
<td>gup-chu ko-chi.</td>
</tr>
<tr>
<td>100</td>
<td>๑๐๐</td>
<td>gya or gya-tham-pa.</td>
</tr>
<tr>
<td>101</td>
<td>๑๐๑</td>
<td>gya-tang-chi.</td>
</tr>
<tr>
<td>200</td>
<td>๒๐๐</td>
<td>nyi-gya.</td>
</tr>
<tr>
<td>300</td>
<td>๓๐๐</td>
<td>sum-gya.</td>
</tr>
<tr>
<td>400</td>
<td>๔๐๐</td>
<td>skip-gya.</td>
</tr>
<tr>
<td>500</td>
<td>๕๐๐</td>
<td>ngap-gya.</td>
</tr>
<tr>
<td>1,000</td>
<td>๑,๐๐๐</td>
<td>tong-thra or tong.</td>
</tr>
<tr>
<td>10,000</td>
<td>๑๐,๐๐๐</td>
<td>thri.</td>
</tr>
<tr>
<td>100,000</td>
<td>๑๐๐,๐๐๐</td>
<td>bum.</td>
</tr>
<tr>
<td>English figure</td>
<td>Tibetan figure</td>
<td>In Tibetan character</td>
</tr>
<tr>
<td>---------------</td>
<td>---------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>1,000,000</td>
<td>བོད་</td>
<td>che-wa.¹</td>
</tr>
<tr>
<td>10,000,000</td>
<td>བོད་</td>
<td>sa-ya.</td>
</tr>
<tr>
<td>100,000,000</td>
<td>བོད་</td>
<td>tung-gyur.</td>
</tr>
</tbody>
</table>

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 བོད་ is used, the smaller number always follows the larger, e.g., བོད་ གཞི་ tong-thra-ski, four thousand, བོད་ གཞི་ tong-thra-chi tang siki, one thousand and four. But with བོད་ the multiplying number precedes, e.g., བོད་ གཞི་ ship-tong tang siki, four thousand and four.

Note secondly, that in the case of multiplication བོད་ is spelt བོད་ and བོད་ as the second

¹ It is curious that Jäschke and Sarat Chandra Das in their dictionaries give བོད་ as ten millions and བོད་ as one million, but numerous Tibetans have been independently consulted and all agree that བོད་ means one million and བོད་ ten millions.
part of a compound, the first part of which ends in a consonant, is spelt ར་

Note *thirdly*, that the use of ར་ after full tens is optional. When used it implies completion, *e.g.*, ར་ ར་ truk-chu tham-pa = sixty and no more. ར་ tham-pa, is also, but less commonly, used after complete hundreds, *e.g.*, ར་ ར་ 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 ར་ to ར་ and ར་ and the higher numbers to make them plurals, but it is not necessary to do so. ར་ and ར་ may take ར་ also as a plural form. ར་ and ར་ seem to be used mainly in an indefinite sense, *e.g.*, I HAVE SEVERAL TENS OF THOUSANDS OF SHEEP. ར་ ར་ ngag-la luk thri-tsho kha-she chi yö. THERE ARE TWO HUNDRED THOUSAND SOLDIERS IN THAT COUNTRY. ར་ ར་ ར་ ར་ ར་ ར་ lung-pa te-la ma-mi bumi-nyi yö.

The noun qualified by a numeral remains in the singular; *e.g.*, four ponies = ར་ ར་ not ར་ ར་ (see also Chapter III, para. 12).
3. Alphabetical Notation

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.

<table>
<thead>
<tr>
<th>1 to 30</th>
<th>31 ,, 60</th>
<th>61 ,, 90</th>
<th>91 ,, 120</th>
<th>121 ,, 150</th>
<th>151 ,, 180</th>
<th>181 ,, 210</th>
<th>211 ,, 240</th>
<th>241 ,, 270</th>
<th>271 ,, 300</th>
</tr>
</thead>
</table>
| Tl'pf^jajCn'c^' ka-khe nam-trang. through the alphabet to \( \text{\textcircled{9}} \)
|        |        |        |          |          |          |          |          |          |          |
|        |        |        |          |          |          |          |          |          |          |
|        |        |        |          |          |          |          |          |          |          |
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|        |        |        |          |          |          |          |          |          |          |
|        |        |        |          |          |          |          |          |          |          |

4. In counting most weights or measures and some divisions of money \( \text{\textcircled{9}} \) kang is used instead of \( \text{\textcircled{9}} \) chi and \( \text{\textcircled{9}} \) to instead of \( \text{\textcircled{9}} \) nyi. Thus, \text{\textcircled{9}} sor-kang, one fingerbreadth, \text{\textcircled{9}} sang-to, two sang (i.e., three rupees five annas), but \text{\textcircled{9}} gor-mo nyi, two rupees.
5. In some dialects $khe$ is used as a score, thus $khe-nyi$ tang nga = forty-five (lit. two score and five). This method of counting is not used in Lhasa where $khe$ denotes a measure containing twenty $tre$ (a measure varying in different districts, but often equal to about one-fourteenth of a cubic foot).

6. Ordinals.—The first is translated by $tang-po$. All subsequent numbers by adding $pa$ to the cardinal; e.g., $nyi-pa$, the second, $sum-chu$ so-chik-pa, the thirty-first. In reckoning Tibetan dates the word $tshe-pa$, date is used and is followed by the cardinal number concerned, e.g., $da-wa$ nyi-pe tshe-pa sum, the third of the second month, lit. the three-date of the second month. And $tshe-pa$ chi is used for the first, not $tshe-pa$ tang-po. Also $nyer-chi$ or $nyi-shu$ chi is used instead of $nyi-shu$ tsu-chi and $nyer-nyi$ or $nyi-shu$ nyi instead of $nyi-shu$ tsu-nyi, and so on up to the twenty-ninth inclusive. The last day is $nang-kang$. If the month contains less or more than thirty days, the omission or repetition of earlier dates is prescribed. The last day is always $nang-kang$.
English dates the Hindustani word तारिख tarikh is used. A further difference is that न्यी-शु तस-चि nyi-shu tsa-chi, न्यी-शु तस-न्यि nyi-shu tsa-nyi, etc., are written for the 21st, 22nd, etc., instead of the forms noted above as used with उन्नति.

7. Conjunctive Numerals.—कः ka added to the cardinal up to ten inclusive denotes conjunction. Thus, न्यी-कः nyi-ka, both, न्यी-सुमः sum-ka, the three together, all three. In the colloquial छः cha often takes the place of कः ka, e.g., न्यी-छः nyi-cha, न्यी-सुमः sum-cha, etc. Thus, न्ये चाक-पा त्रुक-चा शिम-यो, 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 चेने che-ne. Thus, bring them to me two at a time. खोन्त्षो न्येत्साला न्यि न्यि चेने थ्रिशो khon-tsho nge-tsa-la nyi nyi che-ne thri-sho. Bring them to me fourteen at a time. खोन्त्षो न्येत्साला मि चुप-स्कि चुप-स्कि चेने थ्रिशो khon-tsho nge-tsa-la mi chup-ski chup-ski che-ne thri-sho.

To express two each, etc., omit the चेने che-ne, e.g., give each cooly (load-carrier) two trang-kas (a trangka = four annas at present, 1917), खोन्त्षो न्येत्साला मि चुप-स्कि चुप-स्कि चेने थ्रिशो.
CHAPTER VIII.

For one at a time, each or one each re-re is used instead of to-po khe-khen-kyi mi re-re-la trang-ka nyi-nyi 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.

For one at a time, each or one each re-re is used instead of 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.

9. Fractions.—Half is chhe-ka, one and a half, is expressed by chhe-t'ang nyi, lit. with a half (it is) two. Two and a half = chhe-t'ang sum, and so on. Chik-t'ang chhe-ka may be used instead of chhe-t'ang nyi and so on, but the latter forms are more common. One of a pair is ya-chi, e.g., ka-yö ya-chi, one cup of a

1 sr as a final consonant may always be written in this way.
PAIR. तिनक्षा sum-chha, = A THIRD and चसि skip-chha = A FOURTH, and so on for other numbers; but fractions beyond one-fourth are not very much used in the colloquial language. Thus, चौधरी तिनक्षा sum-chha-न्यि go-वा यो, I WANT TWO-THIRDS OF THIS BUTTER. शा di ne skip-chha-sum kho-la trö. GIVE HIM THREE QUARTERS OF THIS MEAT; रे di ring-thung-la thru skि tang thru chik-ki skip-chha-chi yo-wa-re. THIS COTTON CLOTH IS 4¼ CUBITS IN LENGTH.

10. Alternative Numbers.—Two or three, seven or eight, etc., are expressed by the two numbers being placed one directly after the other. They may also be followed by चि; this is optional. Thus, चार चौधरी धुधार न्यि तिनक्षा sum thri lep-yong, THERE ARE SIX OR SEVEN MEN COMING TOMORROW; EACH MAN WILL BRING (lit. WILL ARRIVE BRINGING) I TWO OR THREE PONIES.

11. Once, twice, thrice, etc., are rendered by थेंग theng or ठश tshar, both of which mean TIME, joined to the cardinal numeral. Once more is दुग्दो जिन्द का तारुंग theng-chi and so on, e.g. HE HAS COME HERE TWICE.

1 To bring in the sense of to lead = त्री-पा thri-pa; in the sense of to carry = khyer-wa or khur-wa.
I have been to Lhasa five times and shall go once more.

12. The methods of reckoning addition, subtraction, multiplication and division will clearly appear from the following examples. Thus, 5 + 3 = 8, if two and four are made, six. 7 - 3 = 4, if three be drawn from ten, seven. 4 × 2 = 8, if two to five, ten. 12 ÷ 3 = 4, if twelve be sent into three pieces, four.

Words.

Soldier = སྒྲིབ་མི ma-mi.

Behind = རྒྱལ་པ la gyap-la.

Wall = ལྟོག་པ tsik-pa.

That...over there (indicating a place in sight) = བཀྲ་མི pha-gi.

Jong-pen, i.e. Official in charge of a district = ཀྲུང་པོ་པ་ phep-pa.

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

To come, arrive, hon. = དེ་བུ་ phep-pa.
Wages = नः la.

Boot (of Tibetan manufacture) = नग्निण्ड़ hlam-kho.

Boot (of English or Indian manufacture) = नग्निण्ड़ ju-ta, Hin.

Is lost (lit. having been lost, is not) = नग्निण्ड़ la-ne min-du.

Finger-breadth = नः sor.

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

Cubit (from the point of the elbow to the tip of the middle finger) = नः thru.

Day = निम् nyi-ma.

New = नस सं sa-pa.

New year = नस सं lo-sa.

Exercise No. 13.

1383.

One thousand three hundred and eighty-three. निम् नस सं" नस सं trống-thra chi tang sum-gya gye-chu gya-sum.

There are thirty or forty Tibetan soldiers behind that wall over there. निम् नस सं pha-gi tsik-pe gyap-la pö-pe ma-mi sum-chu ship-chu yo-wa-re.

The Jong-pen will arrive here on the twenty-fifth. निम् निम् निम् निम् निम् nyi-shu nga-la de Jong-pen phe-yong.
The Jong-pen will arrive here on the twenty-fifth of the sixth month. 

The Jong-pen will arrive here on the twenty-fifth of June.

Both men are here. Both men are here.

They ask (lit. request, "please give") one and a half rupees each as wages.

Give them one rupee each (lit. give each man one rupee).

One boot of this pair is lost.

Three and five are eight.

Seven from nine leaves two.

Seven times two are fourteen.
Five into fifteen is three. \( \text{chö-nga tum-pu nga-la tang-na sum} \)

Ten finger-breadths make one span. \( \text{tho kang-la sor chu yo-wa-re} \)

Two spans make one cubit. \( \text{thru kang-la tho to yo-wa-re} \)

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 นง or น_num nga-rang, I; རྫོ khyö or རྫོ_num khyö-rang, thou, you; ། kho, or ལང་ kho-rang, he; འོ mo, she; e.g., will you stay here to-morrow? སྐྱེ པ་ ང་ སྐྱེ ཤེ་ སྐྱེ་ སྐྱེ ཤེ་ སྐྱེ་ སྐྱེ་ སྐྱེ་ སྐྱེ་ སྐྱེ་ སྐྱེ་ སྐྱེ་ སྐྱེ་ སྐྱེ་ སྐྱེ་ སྐྱེ་ སྐྱེ་ སྐྱེ་ སྐྱེ་ སྐྱེ

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 རྫོ khye or རྫོ_num khye-rang and for he or she རྫོ khong. Of course the first person has no honorific form; nor in the Lhasa colloquial language are any other forms used for it except นง or น_num nga-rang;
though in the Tsang colloquial da is used in the depre-
catory sense of "your humble servant," and in letter-writing
in Lhasa and elsewhere da and 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 ku-sho, or ku-ngo, the
meaning of which corresponds somewhat to the English sir,
e.g., will you stay here to-morrow, Sir? ku-sho sang-nyi de
sku-den ja-ki yim-pe? For Tibetan ladies 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., løn-chhen and sa-wang chhem-po, respectively,
the latter being the Sha-pe’s honorific designation. The wives
of these high ministers are addressed as hla-
cham ku-sho. Similarly, for a high Lama ku-sho rim-po-chhe, precious Sir! and for a nun of high posi-
tion je-tsün ku-sho should be employed,
e.g., will you (addressing a nun of high rank) stay here to-
morrow? je-tsün ku-sho sang-nyi de sku-den ja-ki yim-pe?
If the Lama be an avatar, i.e., an incarnation of Buddha, of whom there are several hundreds in Tibet, *ku-sho trü-ku* should be used. *trü-ku* means incarnation.

4. As regards declension it should be noted that *khyö kho* and *mo* in addition to making their genitive and instrumental singular according to the rules of declension for nouns, also take *re* for the genitive and *re* for the instrumental case, e.g., *khyö-re* or *khyö-kyi*; *khö* or *kho* *kho-re*. Again when personal pronouns are used in a plural sense, their plural forms are, as a rule, used even though the sense of plurality is clear from the context. On this point also they differ from nouns (see Cap. III, para. 12). Thus, *te-ring chhum-bi la tshong-pa mang-po yo-wa-re, sang-nyi khon-tsho gang-kha pha-ri-la dro-ki-re*, there is a large number of traders at Chumbi to-day; they will all go to Phari to-morrow. When joined to numerals, however, the plural form is not used, e.g., *nga-nyi* *nga-nyi* we two. The plural of *ku-sho* and of *ku-ngö* may either be formed with *tsho* in the ordinary way or by adding *hlen-gye*; e.g., *ku-sho hlen-
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., 

\[ \text{tom te ka-pa yö ? nge se-pa yin, where is that bear? I have killed it. But} \]

\[ \text{shing-dong di re, te-i ye-ga gang-kha che-ne min-du, this is the tree; its branches have all been lopped off (lit. having been lopped, are not).} \]

6. Any personal pronoun will usually be omitted, if its omission does not cause any ambiguity in the sentence, e.g.,

\[ \text{te-ring nga de dö-ki-yin. sang-nyi dro-ki-yin. I will stay here to-day; I shall go to-morrow.} \]

7. **Possessive Pronouns.**—The Possessive Pronoun is expressed by the genitive of the Personal Pronoun, e.g., 

\[ \text{nge my, mine; khyö-re khyö-kiy, your, yours; kho-re, his. mö, mo-re, her, hers. Thus, di nge ta re, this is my horse; ta di nge re, this horse is mine; khyö-re men-da khe-sho, bring your gun.} \]
8. **Reflective Pronouns.**—Myself, yourself, etc., are expressed by ཐེ་ རང, e.g., བུ་ རོ་ རེ་ རང་ གཞི་ (injury) སྐབས་ གཅིག་ | khyö-re ten-dra che-na rang-la kyön che-yong. **If you act in that way you will hurt yourself.** ཐེ་ རང-གི་ and སྐབས་ བཞིན་ so-sö, my own, your own, etc., have the meaning of apna in Hindustani. Thus, སྐབས་ བཞིན་ སྐབས་ བཞིན་ 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 སྐབས་ བཞིན་ སྐབས་ བཞིན་ སྐབས་ བཞིན་ mi re-re so-sö ta yak-shö yin sam-pa-re.

9. Other meanings of ཐེ་ connected with the above meaning of self are shown in the following examples:—
Yes. It is quite so. མོ་ སྐབས་ བཞིན་ | la ta-ka rang re.
This is really difficult. རྡུ་ རྡུ་ རྡུ་ རྡུ་ di ka-le khak-thak-chhö rang du.
Your mere coming here has done good, *(lit.)* by your mere coming here good has resulted. ཕྱོགས་ རང་ དེ་ དང་-དཀར་ khyö-rang de yong-nga rang-gi yak-po chung.

ཐེ་ is often also used with negatives in the sense of **very,** e.g.—
Do not drink very much beer. རྡུ་ རྡུ་ རྡུ་ རྡུ་ chhang mang-po rang ma-thung.
10. **Reciprocal Pronouns.**—Each other, one another, are expressed by གཞི་གཞི་ དུས་ (ལ་) བཞི་ kho-rang-tsho chik-ki-chi dungi- nga-re, they beat each other. (Lit. by one to one, they beat).

11. **Demonstrative Pronouns.**—This is rendered by བོད་ di and that by བོད་ te, but when either this or that refers to a noun previously mentioned བོད་ te is used, e.g., བོད་ te yak-po re, this one (previously mentioned) is good. Both བོད་ and བོད་ 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 བོད་ བོད་ བོད་ di nge yin, this is mine.

12. Other demonstrative pronouns in common use are བོད་ di-rang, this very, བོད་ te-rang, that very, emphatic forms of this and that respectively, also བོད་ ta-ka and བོད་ ta-ka-rang, with the same meaning; e.g., Is this the very man that I saw yesterday? བོད་ བོད་ (ལ་) བོད་ mi di khe-sa nge thong- nga te-rang re-pe? Yes, it is the very same. བོད་ བོད་ la ta-ka-rang re. Also, བོད་ ya-gi, that up there, བོད་ ma-gi, that
CHAPTER IX.

99 DOWN THERE, and 𝑴𝒉𝒊° pha-gi, THAT OVER THERE, THAT YONDER; these latter three forms being used with or without  инвестици as per the following examples. .Minute ya-gi mi ten-tsho ma yong-gi-du, THOSE MEN UP THERE ARE COMING DOWN. .Minute ya-gi kho re, THIS IS MY HAT; THAT ONE OVER THERE IS HIS.

Also .Minute din-dra, OF THIS KIND, LIKE THIS and .Minute ten-dra, OF THAT KIND, LIKE THAT. .Minute cha-la din-dra tshong-gyu yo-pe, HAVE YOU GOT THINGS OF THIS KIND FOR SALE? .Minute also has the sense of what in interjections, e.g., WHAT A COLD DAY! .Minute din-dre nam trang-nga-la! The same sense may also be expressed without .Minute e.g., WHAT A LARGE HORSE! .Minute ta te chhe-a-la!

13. As with the personal pronouns, so also .Minute di and .Minute te usually take their plural forms, even when the sense is clear from the context, e.g., .Minute mi ten-tsho gang-kha sho chi, CALL (lit. MAKE COME) ALL THOSE MEN. But not when joined to numerals, e.g., .Minute mi te-nyi sho chi, CALL THOSE TWO MEN.
14. **Relative Pronouns.**—Except ལོ་རི་ ka-re and ལོ་ khang, what, which relative pronouns are not used. ལོ་ is used more often than ལོ་ in the Lhasa colloquial language. The relative clauses must be expressed by participial clauses, in which ལོ་ or ལོ་ 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, ཊོ་ བླ་དཀོན་འབུམ་པ་དེ་མི་བཞིན་པ་ (ན) བོ་ tre nge thong-nga te tsong tshar-ra re, the mule, which I saw, has been sold. Again, ཊོ་ བླ་དཀོན་འབུམ་པ་དེ་མི་བཞིན་པ་ 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, ཊོ་ བླ་དཀོན་འབུམ་པ་ 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, ཊོ་ བླ་དཀོན་འབུམ་པ་ pö-pe ma-mi tsik-pa só-pa te shik-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 གཤིཀ མགོ་་་ and གཤིཔ་ 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 དེ་ or དེ་ or by both methods combined, or finally by using a causative sentence with དེ་ as, because, e.g.—**

I who have been there, know this. བཞིབ་སིས་ས་ེ་ད་ཆེན

He who brought the letter yesterday is my man. རེ་རི་སི་འདི་ (བོད) སེ་སི་སེགས

Listen to what (i.e., that which) I say. རེ་རི་སི་སེགས

Whoever comes, must come to-day. རེ་རི་སི་སེགས

Whoever is afraid, may stay here. རེ་རི་སི་སེགས

17. **Interrogative Pronouns.**—These are དེ་ su, who?
ka-re (and less often, ka-ki, kang), what? which? ka-ki, which of them? which of these? which of those? kan-dre, of what kind? Examples of their use are as follow: di sü ta re? or tadi sü re? whose pony is this? khyö-re ming-la ka-re să-kyi-yö? what is your name? (lit. what is said to your name?). Gang-tok-ki lang-ka ka-ki re, which of these roads is the one to Gangtok. ta-lo tön-tho kan-dre du, what are the crops like this year? 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., khyö-re ming la ka-re să-ki yö-pa? Both and are declined in the singular, e.g., di ka-re só-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., cha-la ten-tsho ka-re ka-re re? what are those things? mi ten-tsho su-su re? who are those men? di ka-re ka-re só-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? \( \text{ nga t} \text{ang ny} \text{am-t} \text{u k} \text{hy} \text{o} \text{t} \text{n} \text{t} \text{sh} \text{o} \text{ su d} \text{ro} \text{ki-yin.} \) Who will show me the road? \( \text{ nga-la i} \text{ang-ka su t} \text{on-kyi-re.} \)

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

- \( \text{ re-re, re, } \) each.
- \( \text{ tshan} \text{g-ma, than-che, } \) all, every.
- \( \text{ kha-sh} \text{e, some.} \)
- \( \text{ su-yang, whoever.} \)
- \( \text{ su-yang, with a negative } = \text{ nobody.} \)
- \( \text{ ka-re yang, with the verb in the conditional tense intervening, anything that, whatever.} \)
- \( \text{ ka-re-shik yang, anything that, whatever. The addition of the } \text{ makes the meaning more emphatic.} \)
- \( \text{ ka-k} \text{e (with a negative) nothing.} \)
- \( \text{ chik-yang, with a negative } = \text{ lit. not even one, i.e., nobody at all, nothing at all.} \)
- \( \text{ shem-pa, yem-pa, other.} \)
Another.

One another, each other.

Chi-chi, the only, the sole.

Chi-chi, the same.

Mi-chi-chi, different, various.

Chi-ya-ng, 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. **mi kha-she lep-chung.**

Give each man one rupee. **mi re-re-la gor-mo re-re trö-sho.**

Any body who goes will die. **su chhin-na-ya (or su chhin-ne) shi-ki-re.**

There is nobody at Kampa Jong now-a-days. **te-ring-sang kam-pa dzong-la su-ya-ng min-du.**

Burn anything that is in this house. **tshal gi kyi dga'-ring-ma.**
There is nothing in it. There is not a single person in this house. Call another servant. The others are all absent. This servant does not know the work; call another one. Boys, do not beat each other! Out of ten men I am the only one left. The religions of China and Tibet are the same.
TIBETAN GRAMMAR.

Various kinds of people come together in this bazaar.

There is not even one with whom I am acquainted.

Words.

To say, tell, hon. = ཆུབ་པ་ sung-wa.

Syce, groom = མཝ་པ་ གོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འགྲེག་ འགྲེག་ རོ་བོ་ འ gastone's chhi-pa.

Ghoom, a village near Darjeeling = དུམ་པཌ་ kum-pa-ri.

Horse, hon. = མཝ་པ་ (ཆུ་) chhi-k-pa.

To ride = ཁོམ་པ་ shom-pa.

To ride, hon. = བོད་པ་ chhip-pa.

Behind = དུས་པ་ sku-la.

To have a fight with = ལེགས་པ་ dungs-re che-pa.

To be drunk = ལེགས་པ་ ra-si-wa, rap-si che-pa.

Exercise No. 15.

Whose pony is that down there? བོད་པ་ ma-gi sê ta re?

Please tell your syce to take both ponies to Ghoom. དུས་པ་ (ཆུས་པ་) དུས་པ་
We (two) have each ridden ponies to Darjeeling (lit. have gone riding, etc.).

[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.

The others are coming behind.

They have been fighting with each other on the way.

Probably they were all drunk.

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 तन् tan-da, now, लम सङ्ग lam-sang, at once and याङ क्यार yang-kyar, again. Most adverbs of time belong to this form.

(b) Those formed from nouns or pronouns, such as दिने di-ne, from here (lit. from this); खाने kha-ne, orally (lit. from mouth); and ग्याप्ला 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 चेने che-ne added. Thus: ग्योक पो ग्यु gyok-po gyu, go quickly; त्रांग पो चेने 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, *mi ka-tshö du?* HOW MANY MEN ARE HERE?

3. (a) About, some, =չ (չམ) tsa, but ་ is sometimes added. Thus, *mi chu-tsa chi,* ABOUT TEN MEN.

(b) Even, not even. *ལ་yang = even, also, and when accompanied by a negative means not even and is used as in the following examples: 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 ་ (gya) which is immediately followed by *ལ་yang in the Tibetan sentence.*

(c) Here = *གཞག* (གཞག) de; there = བྲ དེ te. But instead of བྲ te ལོ་ pha-gi, OVER THERE is frequently used. And if the here or the there is higher up or lower down than the person speaking ལོ་ ya-gi, UP here, up there, or ལོ་ ma-gi, DOWN here, down there should be employed. Thus, *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: ༢གཉིས་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི་ཁྲི西藏
(d) How far. This is rendered by བོད་ཡིག་བོད་ཀྱིས། lit. how much distance, e.g., བོད་ཡིག་བོད་ཀྱིས། 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? བོད་ཡིག་བོད་ཀྱིས། khyö-rang yong-ne da-wa ka-tshö song? You having come how many months have gone?

(f) How much? How many? = བོད་ཡིག་e.g., how many men are there? བོད་ཡིག་mi ka-tshö-du? But in referring to the time of day བོད་ཡིག corresponds to what e.g., what o’clock is it? བོད་ཡིག chhu-tshö ka-tshö re.

(g) Much, many བོད་ཡིག ska-po-rang བོད་ཡིག mang-po-rang. Used only with a negative in the sense of not much, not many. Thus, བོད་ཡིག (བོད་ཡིག) བོད་ཡིག 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 accompanied by བོད་ཡིག tsa-ne or བོད་ཡིག ma-ne. Thus བོད་ཡིག (or བོད་ཡིག) བོད་ཡིག di tsa-ne yak-po min-du, this
IS NOT AT ALL GOOD. nge sha tsa-ne sa ma nyong. I have never eaten meat. Also by མི་ or མི་followed by a negative, e.g., བེ-ེ་ཡོ་བོ་མ་རེ, there are none at all. མི་ is more emphatic than མི་

(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 མཆི་ which immediately precedes the verb, e.g., མི་ཤ་ཐ་རེ, there are men only; (i.e., there are no animals, etc.) ཉ ཤ ཀ ཞ ད ཐ ད མ ད ཟ ཐ ཉ། ད ཐ མ ཉ། 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 མཐོ་ lit. this kind or by མཐོ་ lit. of that kind, e.g., མཐོ་ཐོ་མཐོ་ཐོ་མཐོ་ཐོ་ ke chhem-po din-dra ma-gyu. Do not talk loudly, do not make such a noise talking.

(l) Too is expressed by མཐོ་ trak-pa, joined as a verb to the root of the adjective concerned, e.g., མཐོ་ཐོ་ khar-gyu di ring trak-ka re, this stick is too long. མཐོ་ = stick; མཐོ་ = long.
Very may be expressed by 🅱️ha-chang or by 🅱️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 🅱️ha-chang chhem-po or by 🅱️chhe-thak-chhö or by 🅱️chhem-po chhem-po. Here, however, it should be noticed that 🅱️chhung-chhung means simply small; 🅱️thung-thung, short; 🅱️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.

Why. This is frequently rendered by 🅱️lit. for what, e.g., 🅱️khyö khe-sa kang-la ma yong nga? why did you not come yesterday? or by turning the sentence; thus, 🅱️khyö khe-sa ma yong-nga 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 = རྟ་རིང་པོ།
Animal = སྐད་ཆེན sem-chen.
Field glasses; (lit. distance glass) = ནག་མི་གཡང་སྦྱེ To recognise = རོ་ཁྲེག་ngoshe-pa.
Cold, adj. = ཁྲག་མོ trang-mo.
Indian = ཤུ་ག་gya-ka.
To fit (of clothes) = རྩིར་པ་drik-pa.

Exercise No. 17.

What are those animals up there? ཉི་ཐོན་ཐབས་ཆད་ཆོས ཐ་རིང་ བག་ མོ་ བག་ མོ་ sem-chen te-tsho ka-re ka-re re.

They are a very long way off. ཉི་ཐོན་ཐབས་ཆད་ཆོས ཐ་རིང་ thar- ring thak-chhö du.

I cannot make them out even with field-glasses. ཉི་ཐོན་ཐབས་ དབང་ཕྲིན་བོ་མི་ gyang-she-la te-nu-yang nge nyo-shing-gi min-du.

There are no Indians at all here, as it is too cold for them.

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་ 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 ལ་ *gang-la* is more commonly used for *on*, and ལ་ *nang-la* for *in*. Thus, ཆོས་ལ་ བོད་པ་ དུ་ དོན་ ཏ་ དུ་ ནོ་ དུ་, THERE ARE YAKS ON THE HILL; གཞན་ཐོ་ *chhu-tshö* *ski-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., यु दि गोर-मो न्यि-ला न्यो-पा-यिन, I have bought this turquoise for two rupees. And the following verbs may take म्, namely, verbs of giving, showing, teaching and telling; also the following common verbs, namely, न्यो पै-पा चे-पा to have faith in (a lama, etc.), चे-पा to be afraid of, चे-पा phok-पा to hit against, क्ष खु-वा to offer to, to petition, to beg of, छे-पा ro-चे-पा to assist, छे-पा khe yong-वा to bring to, and many others. But with all the above verbs and classes of verbs the म् may be omitted and the simple accusative form used.

(b) ने ne besides meaning out of, from, expresses also through, via, e.g., खे रि ने यो न्द्रे जे-लेप-ला-ने योंग-न्द्रे-यिन nga Pha-ri-ne yong-ne Je-lep-la-ne yong-nga-yin. I have come from Phari via the Jelep Pass. छे-ने may also be used in this sense. ने also expresses by, in such sentences as CATCH THE DOG BY THE NECK क्ष दि री जु khyi di ke-ne जु.

(c) ले 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., ले de de-पा
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, ला प्रियला चिम-पा गा-किरे, I would rather go to Phari than stay here. (Lit., rather than the staying here, the going to Phari pleases.)

Again, फा-मा खा-ला मान्य-तंग दी-ले माकुंग-नगा-रे. Since you have not heeded 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) तंग, with is used with a few verbs such as those of meeting, visiting, fighting, and with adjectives denoting similarity, e.g., खे-सान्गा मिडी-टंग थुक-कुंग, I met this man yesterday; or खे-सान्गा मिडी-टंग थुक-कुंग. Again, लुंग-पा दी इन-जी लुंग-पा-टंग द्रा-पो-रे, this country is like England. Except in such cases with should be translated by तंग-न्याम-तु, e.g., खो-टंग न्याम-तु दोर-जे-लिंग-ला चिम-पा-यिन. I went with him to Darjeeling.

(e) Other postpositions governing the accusative are थु as far as, up to, and one or two others.

3. Compound Postpositions.—These, as stated above, mostly govern the genitive, e.g., री गंग-ला, on
THE HILL; ༨ཐོ་མ་ nge gya-p-la, behind me, etc. A few
govern the accusative, for instance, མ་ན་མ་ | ma-to ཤེན་(ཚེན་) mem-pa, except; e.g., མ་ན་མ་མ་ལ་མ་མ་ར་ ཤེན་ 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 མ་ན་ཐུ་ thar-nye-po, near, close to, govern the ablative; e.g., མ་ན་མ་མ་ལ་མ་མ་ར་ di-ne sam-pa thar-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, མ་ན་མ་མ་ལ་མ་མ་ར་ dang-gon
yong-ne te-ri ng 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 men-
tion, are as follow. For the others reference may be made
to the Dictionary.

(a) བར་| tang. This corresponds frequently to and in
English, though, as we have seen above, its literal meaning
is with. Thus, མ་ན་མ་མ་ལ་མ་མ་ར་ མ་ན་མ་མ་ར་ ཤེན་ 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, བོ་ is used after the first one only or not at
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 अस्मिन ke-si is used for if; e.g., दिधुन्ड्र अन्तमारिस (दिधुन्ड्र)। अस्मिन दिधुन्ड्र अन्तमारिस nyo thup-na nyö-ro-čhi, 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 यिन-ने yin-ne or some other word meaning although, in spite of, e.g., ते-रिङ ंमा 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. फैन क्लास यो त्वसा ने thön-ne da-wa tru song. I have not been to Darjeeling for two years. न्गा डारजे-लिंग-ला ma-chhim-pa lo nyi song.

(g) Whether—or is expressed thus:—It is uncertain whether he will arrive to-day or not.
kho te-ring lep-yong-nga mi-yong ten-den me. Whether you go or stay, I shall remain here.

khyö-rang chhin-na ma-chhin-na nga de dö-kyi-yin.

6. Interjections.—Those commonly used are, ἃ| kye ἃ| we, Oh! Hullo! Hi! ἃ| a-kha-kha ἃ, Alas! Exclamation of sorrow. ἃ| a-tsi, Exclamation of surprise. Thus, ἅ| We! Tshe-ring gyok-po sho-a, Hi! Tsherling, please come quickly. ἅ and ἃ are used also by masters to call their servants in the same way as Koi hai is used in India.

Words.

Shi-ga-tse (capital of the Province of Tsang) = ἅ| ἄ| Shi-ka.

Gang-tok (capital of Sikkim) = ἅ| ἄ| To put in, insert = ἅ| ἄ| chuk-pa.

Small-pox (a very common disease in Tibet) = ἅ| ἄ| hlan-drum. Country-house = ἅ| ἄ| shi-ka.

Do. hon. = ἃ| gön-ši-ka.

To stay, dwell, hon. = ἃ| sku-pa.

Yak’s meat = ἅ| yak-sha.

Pork = ἅ| phak-sha.

Beef = ἅ| lang-sha.
To obtain, procure = \text{\textit{phun} jor-wa.}
Expensive (lit. great price) = \text{\textit{kong} kong-chhem po.}
Behind = \text{\textit{gya} gya-p-la.}
Mountain, hill = \text{\textit{ri}.}

To snow = \text{\textit{dgon} gyap-pa.}
Telegraph (lit. iron-thread) = \text{\textit{cha} cha-kii.}
Wonder, wonderful thing = \text{\textit{yam} yam-tshen.}

\textbf{Exercise No. 19.}

He went from Shi-ga-tse to Gang-tok via Phari. \textit{phun} kho ski-ga-tse ne Pha-ri cke ne Gang-tok la chhim-pa-re.
He had only one servant with him then. \textit{nyam-tu} te gang-la kho tang nyam-tu yok-po chi-le min-du.
Put some more wood on the fire. \textit{ta} ta-rung me-la shing chu.
On account of the small-pox at Lhasa, he (hon.) is staying at his country-house. \textit{hla-sa} hlen-drum yö-tsang ku-sho gön-ski la sku yo-wa-re.
Yak's meat, mutton, pork and beef are procurable here, but the pork and beef are expensive. \textit{dgon} yam-tshen (\textit{gum} gom)
Moreover, many of the people are sending their yaks away to-day to the other side of the hills.

Ah! what a wonderful thing this telegraph is!

Exercise No. 20.

He has two servants with him. He has come via 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., \(\text{ngc khyö dung-gi-yin. I will beat you.}\)

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 \(\text{te-ring yong-khen kyì tshong-pa te-tsho in preference to te-ring tshong-pa yong-khen te-tsho.}\)
4. In correlative sentences the relative pronoun precedes the demonstrative pronoun, e.g., 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., 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., 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., 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.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>To put, attach, apply</td>
<td>རྟོག་པ་</td>
<td>རྟོག་པ་ གོ་མ་པ་</td>
<td>རྟོག་པ་ གོ་མ་པ་ གང་ལ་</td>
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<tr>
<td>To sit, dwell, remain</td>
<td>ལུ་གནས།</td>
<td>ལུ་གནས།</td>
<td>ལུ་གནས། ལུ་དེན་ལ་།</td>
</tr>
<tr>
<td>To stand up</td>
<td>ལང་ལ།</td>
<td>ལང་ལ།</td>
<td>ལང་ལ། དུམ་ལ།</td>
</tr>
<tr>
<td>To say, tell</td>
<td>འབྲོའི་ལོག་</td>
<td>འབྲོའི་ལོག་</td>
<td>འབྲོའི་ལོག་ ཀ་དང་ལ་།</td>
</tr>
</tbody>
</table>
### Meaning | Ordinary Form | Honorific Form | High Honorific Form
--- | --- | --- | ---
To eat | གི་ | ས་-བ་ | སེ-པ་ | སེ-པ་ ཉང-བ་
To take | བཤེས་པ་ | བཤེས་པ་ | བཤེས་པ་ ཉང-བ་
To wear, put on (clothes) | སྐྱེས་པ་ | སྐྱེས་པ་ | སྐྱེས་པ་ ཉང-བ་
To go, come | ིེས་པ་ | ིེས་པ་ | ིེས་པ་ ཆི་ག་ ཉང-བ་
To do | བཤེས་པ་ | བཤེས་པ་ | བཤེས་པ་ ཉང-བ་
To give | སྐྱེས་པ་ | སྐྱེས་པ་ | སྐྱེས་པ་ ཉང-བ་

5. By far the commonest of the above forms is ཉང-བ་. 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., ཇེ་ཐོང་-པེ ཐང-ང་པ་ པེ, the trader sent; ཀོམ་པོ་ ཐོང-ང་པ་ ཉང-ང་པ་ པེ, 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 ནོར་ sku-wa, for སྣ་ lap-pa, to say; and བུ་ (བུ་) phū-wa, for བུ་ ter-wa, to give. Thus འབུ་ཇི་གཉེན་དགོན་ལྟེ་ན། De-pön ku-sho-la skū, represen-
t (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., རྒྱ་བར རྒྱ་བར་ ཐླ་རྒྱ་སྨོན་De-pön ku-sho-la chhik-pa chi bu-ra nang-song, the Jong-pen has given a pony to the De-pön. Note the honorific form རྒྱ་བར རྒྱ་བར་ bu-ra nang-song, and རྒྱ་བར རྒྱ་བར་ chhik-pa, the honorific of རྒྱ་ ta, horse.

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

(a) ན་ ku gives honorific for many parts of the body, e.g.,
(b) གྲུབ་ chha, the honorific form of གྲུབ་ lak-pa, hand is used for many things connected with or manipulated by the hand, e.g., གྲུབ་ chhan-di, hon. of ཁྲིམ་ di-mi, key.

(rrha) chha-gam, hon. of ཁྲིམ་ gam, box.

(c) གྲུབ་ skap, the honorific form of གྲུབ་ kang-pa, foot is used for things connected with the foot, e.g., གྲུབ་ skap-chha (or གྲུབ་ skap-chha) hon. of ཁྲིམ་ hlam, boot.

(d) གྲུབ་ she, the honorific form of གྲུབ་ khu, mouth, e.g., གྲུབ་ she-kyem-pa, hon. of ཁྲིམ་ kha-lom-pa, to be thirsty.

(e) གྲུབ་ wu, the honorific form of གྲུབ་ go, head; e.g., གྲུབ་ wu sha, hon. of གྲུབ་ sha-mo, hat.

(f) གྲུབ་ shang, the honorific form of གྲུབ་ na-khu, nose; e.g., གྲུབ་ shang-chhi, hon. of ཁྲིམ་ nap-chhi, handkerchief.

(g) གྲུབ་ nyen-chho, the honorific form of གྲུབ་ am-chho, ear; གྲུབ་ nyen-chho-ki i-khung, hon. of གྲུབ་ am-chho-ki-i-khung, ear-hole.
(h) བཞིག chen, the honorific form of རྫོ་མི, eye, e.g., རྫོ་ཆེད་པ་, hon. of རྫོ་བྱིན་མི, eye-lid; and རྫོ་ཆེད་པ་ཆེན་པོ་ sku-wa (lit. to request the coming of the eye) the inf. to sup. form of རྫོ་མི (ཞིག) tem-pa, to show.

(i) The other parts, e.g., ཁེ་མ་ tshem, hon. of རྗིས་ so, tooth; རྗིས་ ja, hon. of རྗི་ che, tongue; རྗིས་ ཡུ་ gû, hon. of རྗི་ སྡེ 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) རྗིས་ thu, the honorific form of རྗིས་ sem, mind. Frequently used in mental and moral attributes, e.g., རྗིས་ སྤྱི་ན་ thung-dö, hon. of རྗིས་ སྤྱི་ན་ dö-pa, wish.

(b) རྗིས་ ka, order gives the honorific in many words connected with speaking and the like, e.g., རྗིས་ རི་ la-len, hon. of རྗི་ཉིད len, answer.

(c) རྗིས་ sê, gives the honorific in words connected with food and drink, e.g., རྗིས་ sê-sha, hon. of རྗི་ སྦ sha, meat.

(d) རྗིས་ sö, also gives the honorific in many words connected with food and drink, and especially in connection with their preparation, e.g., རྗིས་ sö-thap, hon. of རྗི་ སོི། thap-tshang, kitchen.
9. As the honorific of verbs is often formed by རང་བ། nang wa so the high honorific is frequently formed by adding བཀའ་ ka, གུམ་ thu, or other of the honorific forms specified above, to the beginning of the words;

\[\text{e.g., སྣོན་པའི་ཕྲ་ཐོ་ skip-chö che-pa, to investigate.} \]

\[\text{ར་སྣོན་པའི་ཕྲ་ཐོ་ nang-wa, to investigate, hon.} \]

\[\text{ལྷག་དྲི་ལོ་ ka-skip nang-wa, to investigate, h. hon.} \]

and སྣོན་པའི་ཤེས་pa tsom-pa, to compose (writing, etc.).

\[\text{ཤེས་པའི་ཕྲ་ཐོ་ nang-wa, to compose (writing, etc.) hon.} \]

\[\text{ལྷག་ཤེས་པའི་ཕྲ་ཐོ་ ka-tsom nang-wa, to compose (writing, etc.) h. hon.} \]

10. When a word has no separate honorific of its own, སྒོ་མ་ lā is often added to express respect, e.g., སུ་མོ་ལ་ su-mo-lā, hon. of སུ་མོ su-mo, maternal aunt. And སྒོ་མ་ lā, སྒོ་མ་ི le-si (h. hon. སྒོ་མ་མི་ lā-les or སྒོ་མ་ ལུ་wong) introduced into a sentence always signify respect.

11. The lower trades, such as blacksmith, carpenter, mason, etc., take དབྲ་མི་ um-dze, as their honorific, though ཡི་ཤེས་ is, strictly speaking, the honorific of སྒོ་མ་ tshem-pu, tailor.
12. ང་པ་ སྐྱཙོ་ nam-pa-tsho and ང་པ་ nam-pa are used instead of ང་ tsho to form the plurals of hon. nouns and pronouns, e.g., སྐྱཙོ་ སྐྱཙོ་ སྐྱཙོ་ pöm-po nam-pa-tsho, the officials, hon., སྐྱཙོ་ སྐྱཙོ་ སྐྱཙོ་ 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 སྐྱཙོ་ སྐྱཙོ་ སྐྱཙོ་ kushing-la phep-pa or higher still སྐྱཙོ་ སྐྱཙོ་ སྐྱཙོ་ kushing-la chhip-gyu nang-wa which mean to die, lit. to go to heaven.

Words.

Road, journey = གམ་ lang-ka.
Do. hon. = ཉི་བོ་ phep-lam.
Distance = གམ་ thar- ring-thang.
Do. hon. = ཉི་བོ་ phep-tha.
Near = གམ་ thar- nye-po, nye-po.
Difficult = གམ་ khak-po.
Do. hon. = ཉི་བོ་ kushing-po.
Far = གམ་ thar- ring-po.
Do. hon. = ཉི་བོ་ phep-tha ring-po.
To ride = ཇི་མ་ sköm-pa.
Do. hon. = ཉི་བོ་ chhip-pa.
Rideable (lit. riding place) = ཇི་མ་ skön-sa.
Do. hon. = ཉི་བོ་ chhip-sa.
On foot = ཉི་མ་ kang-thang.
On foot, hon. = shkap-thang.
Country = lung-pa.
Extensive = gya-chhem-po.
Moderate, middling = tsham-po-chi.
To be seated, to dwell, h. hon. = sku-den-ja-pa.
To go for a walk = chham-chham-la dro-wa.

To go for a walk, hon. = kun-chham la phep-pa.
For h. hon. substitute chhip-gyu nang-wa for phep-pa.
Very well = o-na.
Slowly = ka-le ka-le.
Tea = cha.
Do. hon. = sö cha.

Exercise No. 21.

On a Journey.

Ordinary Language.

What is the distance of our journey to-day? te-ring lang-ka tha-ring-thung ka-tshö yö-pa?

Only a short way; it is not difficult. te-ring lang-ka tha-nye-po yö khak-po-me.
How far have we to go to-morrow? \( \text{་མ་ཁྲི་མེད་ནུས་ཁོང་ཤིང་} \) \( \text{sang-nyi dro-gyu ka-tshö yö-pa?} \)

A long way, and the road is bad. \( \text{མ་ཁྲི་མེད་ནུས་ཁོང་ཤིང་} \) \( \text{sang-nyi tha-ring-po yö lang-ka duk-rui yin.} \)

Can we ride to-morrow? \( \text{མ་ཁྲི་མེད་ནུས་ཁོང་ཤིང་} \) \( \text{sang-nyi ta skön-ne dro-sa yö-pe?} \)

It is rideable for a bit of the way, and for a bit of the way we shall have to walk. \( \text{ཀར་ཁྲི་མེད་ནུས་ཁོང་ཤིང་} \) \( \text{tok-tsa tok-tsa-la skön-sa-yö tok-tsa tok-tsa kang-thang-la dro go-kyi-yö.} \)

Is the district an extensive one? \( \text{མ་ཁྲི་མེད་ནུས་ཁོང་ཤིང་} \) \( \text{lung-pa te gya-chhem-po duk-ke.} \)

It is of moderate size. \( \text{ཀར་ཁྲི་མེད་ནུས་ཁོང་ཤིང་} \) \( \text{chhe-chhung tsham-po chi du.} \)

**Honorable Language.**

\( \text{དེ་རེ་བོ་མ་པལ་བོ་དེ་སུས་མི་ཆེན་པོ་དབུ་ཅར་} \) \( \text{te-ring} \)

\( \text{པོད་ལམ་ཐ་རིང་ཐུང་ཀ་ཚོ་ཡོ་པ་ནང་ང་} \) \( \text{phep-lam tha-ring-thung ka-tshö yö-pa nang-nga?} \)

\( \text{དེ་རེ་བོ་མ་པལ་བོ་དེ་སུས་མི་ཆེན་པོ་དབུ་ཅར་} \) \( \text{te-ring phep-tha nye-po yin ku-nye-po me.} \)

\( \text{མ་ཁྲི་མེད་ནུས་ཁོང་ཤིང་} \) \( \text{sang-nyi phep-gyu ka-tshö yö-pa.} \)
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 kha make 1 kar-ma-nga

3 kha ,, 1 chhe-gye

4 kha ,, 1 sho-kany

5 kha ,, 1 kha-chha

6 kha ,, 1 trang-ka

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

5 sho (or 3 trang-kas and 1 kar-ma-nga) make sho-nga (སྦོ་བོ།) = thirteen annas and four pies.

10 sho (or 6 trang-kas and 1 sho) make 1 ngü-sang (ཕྲུལ་སྒང་) = one rupee eleven annas approximately.

50 ngü-sang make 1 do-tshe (ཕྲུལ་ཚེ།) = 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 (ཏི་མི་མ་)
2. The above values are not all coined. The silver coins are: trang-ka, sko-nga, ngū-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 ngū-sang are used as weights. In weighing gold, a ngū-sang (silver sang) is known as a ser-sang (ནོར་བོད་) (gold sang), and in weighing corals, pearls, etc., is known simply as a sang. For weighing gold of large amount we have,—

\[
5 \text{ ser-sang make } 1 \text{ tum-pu } (དུམ་པུ་)
\]

Similarly for silver of large amount, 75 ngū-sang make 1 ta-mi-ma. 1 kha, 1 sko, 1 sang, 1 ngū-sang or 1 ser-sang is expressed by མགོ་ཁ་-kha-kang and not མགོ་ཁ་ etc. Two of the above (except which is not much used in the plural) by མངོ་མ་ 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 (པོར་), nya-ka (ཉྭ་) 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* (རྟེ་) there are two sizes, *viz.*, the large *tre*, known as *tre-chhe* 1 (རྟེ་ཆེ་), of which 16 make 1 *ten-dzin kha-ru* (བོད་རིམ་ཞིང་རུ) and the small *tre* known as *kha-tre* (ཁ་རི་) of which 20 make one *ten-dzin kha-ru*. Sixteen of the *kha-tre* make 1 *sang-bo* (སོགས་བོ). 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 *pa-ka* (པ་ཀ) . The weight of each brick varies with the different kinds; a brick of *dru-tang* (རྒྱུ་ཐང) tea, which is the best kind of tea, weighing about 6 lbs., while a brick of the worst kind, known as *gye-pa*, (རྒྱེ་པ་) weighs about 3 lbs.

\[4 \text{ bricks} = 1 \text{ khu-tru} (ཁུ་གྲེ)\]
\[3 \text{ khu-tru} = 1 \text{ gam} (གམ)\]

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

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

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

1 Or se-tre (ཤེ་རི) !
Thru (ཐུ) : the distance from the elbow to the tip of the middle finger.

Dom (དོམ) : the distance from the middle finger tip of one hand to that of the other with both arms outstretched.

Ke ko-sa-tsa (སྣ་སུར་ཚ་) : the distance the voice carries, e.g.,

"མི་ཞི་སྣ་སུར་ཚ་ (ཚན) ་ས་ཉིད། ་མི་ཏེ ཀོ་ས་ཙ་ལ་དུ་, ་ཐ་མ་ན་ནི ཟླ་ཟུད་" "THAT MAN IS JUST WITHIN EARSHOT."

Tsha-pho (ཞྱ་ཕོ) : or Tsha-sa (ཞྱ་) ; about 3 hours' march or 7 to 10 miles in easy country.

Sa-tshi (སི་ཚི) : 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་ཁོར) and is as follows :—

1. གུ་གླི་ཤྱ་, MOUSE.
2. ཀང་ཤྱང, BULL.
3. གུ་ཚེ, TIGER.
4. གུ་ཡོ, HARE.
5. སྣ་ཤྱ་, DRAGON.
6. ནྱ་ཤྱས་, SNAKE.
7. ང་ཏ, HORSE.
8. སྣ་ལུ, SHEEP.
9. རྡོ་ཉིད, monkey.
10. དཔང་, bird.
11. སྤྱི་, dog.
12. བྲག, pig.

It should be noted that the ordinary word for hare is རི-མོང་ (ཐོ་རྡོ་), and the Lhasa word for monkey is བོད་ (བོད་). But in the lo-khor འགྲེལ་ འབོ and རྡོ་ཉིད are always used.

9. A cycle of sixty years, known as long-kham (ཞོང་ཁམ་) is formed by joining the five elements, namely, མེ་ཤིང་, wood, མེ་, fire, མེ་, earth, བཀྲས་, iron, and སྲི་, water to the twelve creatures of the lo-khor in the following manner:

1. མིང་ཤིང་- ཤིང་- རྲི་ = WOOD-MOUSE YEAR.
2. མིང་ཤིང་- ཤིང་- རྲི་ = WOOD BULL YEAR.
3. མིང་ཤིང་- ཤིང་- རྲི་ = FIRE-TIGER YEAR.
4. མིང་ཤིང་- ཤིང་- རྲི་ = FIRE-HARE YEAR.

And so on. The first round of elements ends at the 10th year water-bird year (ཐོ་ ཤིང་), ཡོང་ རྡོ་, and is at once recommenced, so that the 11th year is the wood-dog year (ཐོ་ རྡོ་) shing-khyi lo, the 12th year is the wood-pig year (ཐོ་ རྡོ་) shing-pha'k 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  
1918—EARTH-HORSE YEAR  
1919—EARTH-SHEEP YEAR  
1920—IRON-MONKEY YEAR  
1921—IRON-BIRD YEAR  
1922—WATER-DOG YEAR  
1923—WATER-PIG YEAR  
1924—WOOD-MOUSE YEAR  
1925—WOOD-BULL YEAR  
1926—FIRE-TIGER YEAR  
1927—FIRE HARE YEAR  
1928—EARTH-DRAGON YEAR

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,  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**—sgyur-'bras ka.  
**Autumn**—bra'-brag ton-ka.  
**Summer**—gyur-'bras yar-ka.  
**Winter**—gyur-'bras gün-ka.
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 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** — 萬 wà-sa-nyi-ma.  
**Wednesday** — 萬 wà-sa-hlak-pa.  
**Monday** — 萬 wà-sa-da-wa.  
**Thursday** — 萬 wà-sa-phur-pu.  
**Tuesday** — 萬 wà-sa-ming-ma.  
**Friday** — 萬 wà-sa-pa-sang.  
**Saturday** — 萬 wà-sa-pem-pa.

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

**cha-ke tång-po**, first cock crow.  
**cha-ke nyi-pa**, second cock crow, 10 or 15 minutes after the first.  
**tho-rang**, the time shortly before dawn.  
**nam-lang**, dawn.  
**nyi-shar**, or **tse-shar**, sunrise.
The latter means, lit. shining on the peaks.

The time from sunrise to about 8 A.M.

The afternoon from four o'clock till sunset.

The time from 8 A.M. till 10 or 11 A.M.

Nyin-kung, midday.

Gong-ta, the afternoon from four o'clock till sunset.

Nyi-ge, sunset.

Sa-rip, dusk.

Nam chhe, midnight.

Nyima, day-time.

Gong-mo or tshem-mo, night-time.

Shak-po, day of 24 hours.

At what time, at what o'clock may be rendered by ngam-chhi ka-ka-tsa-la (lit. at how much early-late); e.g., nga sang-nyi ngam-chhi ka-ka-tsa la cha go yin-na.

At about what time to-morrow should I come? Nyin-kung-la sho, come at midday. But usually chhu-tshö (lit. water-measure) corresponding to the English o'clock is used. Thus: About what time to-morrow should I come?
**Exercise No. 23.**

This ornament is made of silver. 

\[ \text{gyen-chha di ngü-kyi sön-a-re} \]

Its price is thirty-two trang-kas and one sho. 

\[ \text{te'i ring trang-ka sum-chu so-nyi tang sho-kang re} \]

It weighs (lit. is the weight of) twelve and half rupees. 

\[ \text{gor-mo chhe-tang chuk-sum kyj ji yow-a-re} \]

Please sell me two dom of woollen cloth. 

\[ \text{nga-la nam-bu dom to tshong-ro-chi} \]
It is rather farther than a tsha-pho from here. 

It is rather farther than a tsha-pho from here.

How old are you? I was born in the hare year. I was born in the hare year.

There will be a festival on the twenty-fourth of the first month.

Come on Wednesday morning.

Exercise No. 24.

I will sell it for five ngū-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

Darjeeling of road

to Darjeeling? ... K'a-pa re.

where is?

Straight on, Sir, as you are going.

Sir! Straight like that is;
You cannot mistake nor-sa tsa-ne me.

mistaking-place at all is not.

Is the road good?... Lam-ka de-po yö-pe.

Road good is it?

Yes, Sir, it is very good.

How far is it from here?

Now to go how much is there?

It is not very far from here, just a short distance.

Now to go very much is not?

Tok'-tsa chi yö.

A little is.

Thank you, Good-day. Wong ya ch’ung k’a-le


go.
Good-day, Sir ... La-si k’a-le the-a.

Sir! Gently go.

**Grammatical Analysis.**

Genitive Singular. नी and not न् or नः because the preceding word ends in न (Cap. III, para. 9).

Nominative Singular. The is omitted because it does not represent this or that (Cap. II, para. 7).

Interrogative Pronoun. It immediately precedes the verb (Cap. IX, para. 17).

3rd person singular, present indicative.

Honorific term.

Adverb.

Adverb.

Nominative Singular. Derived from दुर्ल to mistake and न् place (Cap. VII, para. 19).

Adverb. Used with negatives only [Cap. X, para. 3 (h)].

Negative form of 3rd person singular, present indicative.
CHAPTER XV.

Nominative Singular. The is omitted because it does not represent *this* or *that*.

Nominative Singular.

Interrogative form of the 3rd person singular present indicative (Cap. V, para. 5).

Nominative Singular. *Very* expressed by adding *сут* to the root of the adjective [Cap. X, para. 3 (m)].

3rd person singular, present indicative.

Adverb.

Gerund of ён

Adverb. Being used interrogatively immediately precedes the verb [Cap. X, para. 3 (f)].

Interrogative form of the 3rd person, singular present indicative (Cap. V, para. 5).

Infinitive of зб *hon.* of ён (Cap. VI, para. 23).

Adverb. Used with negatives only [Cap. X, para. 3 (g)].

Adverb.

Adverb.

Abbreviation of зб
Past Participle of གཞན་ to become, to happen.

Adverb.

Imperative of གཞན་ polite form used to inferior.

Honorific term.

Polite Imperative of གཞན་ which is an hon. form of གཞན་
CHAPTER XVI.

Conversational Exercises.

1. General Conversation.

Who are you?  རྒྱུད་སུ་ཡིམ་པ་?

What is your name?  རྒྱུད་མིང་ལ་་རི་ཞི་ཡོད་؟

Sir, what is your name?  ང་ོ་བི་ཐུགས་ཆུས་རི་ཞི་ཡོད་

My name is Dorje.  ཉགས་ཅིག་དེ་རི་ཞི་ཡོད་

Dor-je སི་ཐེག་ཡོད་

Do you know this?  ཀྱིུ་ཐུས་པ་དང་གི་ཡོད་

I don’t know.  ཉགས་ཅིག་ལེ་ཐེག་མེ་

Do you know this man?  གཞན་ལེ་དོགས་ཁྱེུམ་པ་དང་གི་ཡོད་

I don’t know him.  ཉགས་ཅིག་ལེ་དོགས་ཁྱེུམ་འི་མེ་

What country have you come from?  རྒྱུད་ལུང་པ་ཆེ་ཡིམ་པ་

Sir, where were you born?  ང་ོ་བི་དོཔ་ནང་ཞི་མ་ཡིམ་པ་
ku-sk'o thrung-sa ka-ne yim-pa nang-nga?
I was born in Kongbu. nga kye-sa kong-po-ne yin?
A man has come. mi chi lep-chung.
Who is that boy? pu-qu te su-re?
I want to be-off to-morrow (lit. I am counting on starting to-morrow). nga sang-nyin thöm-pe-tsi yö.
Will he come now? kho tan-da lep yong-nge?
Open the window a little please. gi-khung tok-tsa chhe-ro-nang.
Shut the door. go-gyap.
When did he go? kho ka-tü lang-song.
How do you like this place? (lit. Sir, is this place pleasant?) ku-sk'o sa-chha di tro-po duk-ke?
It is very quiet. sa-chha di kha-
kü-sim-po du.
I am very pleased to have come (lit. it is very good that I have come here). nga de char-ne yak-thak-chhö chung.
2. The same continued.

Please give me a cup of water. \( \text{n}g\text{a-la chhu ka-yö kang te-da} \).

Tell the man to come to me. \( \text{mi te tshu sho chi} \).

Please give this bundle to the woman. \( \text{dok-thre di kyi-men te-la kur-ronang} \).

Can I go there? \( \text{nag pha-ke chhin chhok-ki-re-pe} \)?

Are you coming with me? \( \text{khyö nga nyam-po yong-gi yim-pe} \)?

He can come. \( \text{kho yong chhok-ki-re} \).

Where have you come from? \( \text{khyö ka-ne yong-nga} \)?

I came from Phari this morning. \( \text{nga ta-rang shok-ke pha-ri ne yong-nga yin} \).

Are you quite well? \( \text{hon. ki-sho ku-su de-po yö-pe} \)?

Fairly well, thanks. \( \text{lå au-tse yö} \).
When will the man come to see me?

I don’t know whether he will come for some months.

How long are you staying on here?

How do you know he is a Bhutanese?

Is this story true?

It is a good deal exaggerated (lit. he has tied on many feathers).

You had better not do that (lit. your not doing like that is preferable).

It does not matter.

There is no help for it (lit. there is no means of doing for this).

That would not be quite right.
3. Talk with Servants.

Come here! རུ་གན་ རུ་ de sho.

Go away! རྒྱལ་ ཚུ་ pha gyu.

Come quickly! རྒྱལ་ཁྲ་ རྒྱལ་ gyok-po sho.

Don’t delay! རིག་སྐྱེས་ རིག་ gor-po ma-cke.

Throw this away! རྒྱལ་བོ་ རྒྱལ་ di pha yuk-sho.

Be careful! རིག་སྐྱེས་ རིག་ tem-po chi.

Take this away! རྒྱལ་བོ་ རྒྱལ་ di pha khye.

Wait a moment! རྒྱལ་ཁྲ་ རྒྱལ་ tok-tsa gu-shi.

I will come presently. རྒྱལ་ཁྲ་ རྒྱལ་ nga lam-sang lep-yong.

Don’t do that! རིག་སྐྱེས་ ten-dra ma-cke.

Don’t make such a noise! རྒྱལ་ཁྲ་ རྒྱལ་ ke ten-dra ma-gyak.

Do this first and do that afterwards! རྒྱལ་བོ་ (སྟེ།) རིག་ རྒྱལ་ རྒྱལ་ di ngen-la chi; te skuk-la chi.

What is this? རིག་སྐྱེས་ di ka-re re.

Is everything ready? རྒྱལ་ཁྲ་ རྒྱལ་ tshang-mo tra-dri song-nge?
Where have you put my umbrella? I cannot find it.

Where have you put my umbrella? I cannot find it.

4. The same continued.

Fetch some hot water! chhu tsha-po tok-tsa khye sho.

Please bring dinner (hon.) at half past seven. gong-mö ske-la chhu-tshö dün tang chhe-ka là phü.

Call me at a quarter past six to-morrow morning! sang-sko nga-po chhu-tshö truk tang mi-li che-nga la nga ke-ting.

I want break-fast at a quarter to nine. ngé skok-kei kha-la chhu-tshö gu dung-nga là mi-li che-nga ngen-la khye-sho.

Call my servant! nge yok-ko ke-ting.

The cook is ill to-day. te-ring machhen na-ki-du.

Have you swept this room? khang-pa de ke gyap-pe?

Clean all the brass ornaments (lit. articles)! rak-ki cha-la gang-kha chhi-dar tong.
Put those there and throw these away!  གཉིས་ཅན་ནི། te-tsho pha-ke sko, di-tsho pha yu.

Do you understand?  མིག་ལ་ལུས། khyö ha-ko chung-nge?

What had we better do now? (lit. the doing what now is preferable).  བཞི་ཆེན་མེད་པའི་ནི། ta ka-re che-pa ga-ki-re.

Please take this letter to the post.  རིག་པ་ཤེས་པ་དེ་ཡིག་di yik-khang la khye-ro-chi.

Come in!  རང་ལ། nang-la sho.

Take this letter to the doctor, hon.  སེམས་ཅན་དཔེ་དཔེ་དཀོན་དེ། am-chhi lā lā yi-ge di kye-sho.

Let me know when the doctor hon. comes.  སེམས་ཅན་དཔེ་དཔེ་དཀོན་དེ། am-chhi la phe-chung-na, nga len khye-sho.
5. Food.

I want a little drinking water. nga thung-ya-ki chhu tok-tsa go yö.

Have you boiled it? chhu te kö-ra yim-pe?

Is it from a spring or from a stream? chhu-mi-ki chhu re-pa, gyuk-chhu-chhu yim-pa?

Is milk obtainable here? de o-major-yong-nge?

No, Sir, there are no cows. la ku-sho de jor mi-yong; de pa-chhu yo-wa-ma-re.

Bring tea at five o'clock. chhu-tshö nga-la cKa khye sho.

Do you take milk and sugar in your tea? hon. o-ma tang che-ma-ka-ra yö-pe sö-ja nga-mo ske-kyi yö-pe?

A little of each please. tok-tsa tok-tsa thung-gi-yö.
A Tibetan gentleman is coming to lunch with me to-morrow, 

hon. འབྲི་ཤེས་ཟད་པར་བྱེད་པ་བྱེད་པ་མ་ཐུབ་ཞིང་ཐེག་པ་མེད་པ་ སང-ཞིན་པོ-གྲེ་སྐོར་བྱ་ངེ་སྐུ་ལ་ཞིན་ངོང་སྐེ་ལ་སྐེ-ག་ཕྲེ-པ་གོ་ རྒྱལ་མཚན་ལོང་ཤེས་ཕྲེང་པོ་ཕྲེང་པོ་ཤེས་ཀྱི་ལོང་ཤེས་ཕྲེང་པོ་གྲེ་རྒྱལ་མཚན་ལོང་ཤེས་ཕྲེང་པོ་ཕྲེང་པོ་ཤེས་ཀྱི་ལོང་ཤེས་ཕྲེང་པོ་གྲེ་

What is there to eat? རྒྱལ་མཚན་ལོང་ཤེས་ཕྲེང་པོ་ཕྲེང་པོ་ཤེས་ཀྱི་ལོང་ཤེས་ཕྲེང་པོ་གྲེ་

Mutton, fowls, eggs, Sir, and various kinds of vegetables.

Will the Tibetan gentleman eat English food? hon. རྒྱལ་མཚན་ལོང་ཤེས་ཕྲེང་པོ་ཕྲེང་པོ་ཤེས་ཀྱི་ལོང་ཤེས་ཕྲེང་པོ་གྲེ་

Keep the kitchen thoroughly clean! རྒྱལ་མཚན་ལོང་ཤེས་ཕྲེང་པོ་ཕྲེང་པོ་ཤེས་ཀྱི་ལོང་ཤེས་ཕྲེང་པོ་གྲེ་

I want two bottles of milk a day as long as I stay here. རྒྱལ་མཚན་ལོང་ཤེས་ཕྲེང་པོ་ཕྲེང་པོ་ཤེས་ཀྱི་ལོང་ཤེས་ཕྲེང་པོ་གྲེ་
6. **Time of the Day, Days of the Week, Dates, Seasons, etc.**

What o'clock is it? $\text{chhu-tshö ka-tshö re.}$

It is three o'clock. $\text{chhu-tshö sum re.}$

It is half past ten. $\text{chhu-tshö chu tang chhe-ka re.}$

It is a quarter past three. $\text{chhu-tshö sum tang mi-li chö-nga song.}$

It is a quarter to five. $\text{chhu-tshö nga lep-pa la mi-li chö-nga du.}$

What is the English date to-day? $\text{te-ring ta-rig ka-tshö yim-pa?}$

It is the twenty-fifth! $\text{te-ring ta-rig nyi-shu-tse-nga yin.}$

What is the Tibetan date to-day? $\text{te ring tshe-pa ka-tshö re?}$

It is the twenty-second! $\text{te-ring nyi-shu-nyi re.}$

What day of the week is it? $\text{te-ring ša ka-re re?}$

It is Thursday. $\text{te-ring ša phur-pu re.}$

---

1. Note the difference between $\text{ša phur-pu}$ and $\text{ša phur-pu}$ (Cap. VIII, para. 6).
Where did you go to yesterday?  kh yö khe-sa ka-pa chhim-pa?

Don’t come to-morrow, but come the day after to-morrow.  sa ng-nyin ma-yong; nang-nyin-ka sho.

When it rains in the morning, it always clears up in the afternoon.  shok-ke chhar-pa gyap-na yong-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.  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.  te-ring shing-druk da-wa ski-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. 

There is a lot of mist during the summer.

Will you meet him this evening?

I cannot this evening, but perhaps to-morrow morning.

The crops were bad last year and this year. Unless they are good next year, there will be great distress.

Is my watch right?
No, it is ten minutes fast. 

min-du; mi-li chü gyok-ka.

When did he leave here? 

kho di-ne ka-tü chhin-song.

From Lhasa to the Chumbi Valley is a fortnight's journey.

hla-sa ne tro-mo par-la dün nyi-kyi lam re.
8. The Weather.

What a strong wind!  ཨི་རི་ཕི་ོ་ན་མ་པ་  din-dre hlak-pa tsha la.

What a cold day!  ཨི་རི་ཕི་ོ་ན་མ་པ་  din-dre nam trang-nga-la.

I feel quite warm.  ཨི་ཕུ་མ་ོ་ན་  nga tro thak-chhö du.

There was a heavy dew last night.  རྣམ་པ་བོ་བ་  dang-gong tshen-la sil-pa mang-po pap-du.

It is misty; we cannot see the snow mountains.  རྣམ་པ་  muk-pa thip-ska;  nyen-tshö kang-ri thong-gi min-du.

Do you think it will rain?  རྣམ་  khyö chhar-pa gyap-yong sam-kyi duk-ke?

It will probably be fine till midday.  རྣམ་  nyin-gung par nam yak-po yong-gi yim-pa-dra.

Will there be moonlight to-night?  རྣམ་  to-gong tshen-la da-kar sha-kyi re-pe?

There was heavy rain yesterday and a rainbow was visible.  རྣམ་  རྣམ་  རྣམ་
It is raining a little.

The rain has stopped.

A storm is coming up.

Did you see the lightning?

I heard thunder.

It won't freeze to-night, because it is cloudy.
9. Conversation with the teacher, hon.

Please speak slowly.  

का-ले  
के-ने सुंग-रो नंग।

Please speak louder.  

सुंग-के च्हे-त्सा सुंग-रो-नंग।

What is he saying?  

क्होंग-गी  
का-रे सुंग-गी-दु?

I do not know.  

न्गे शिङ्ग-गी मे।

Did I say that correctly?  

न्गे  
ते द्रा-ल्क-पो लाप सोंग-न्गे।

We will read this letter.  

न्गा-रङ्ग-न्यि च्हा-रि दि लोक-का नंग-दो।

This is easy.  

दि ले-ला-पो रे।

I made a lot of mistakes.  

न्गे मंग-पो नोर-सोंग।

I could not understand him; he spoke the Sikkimese dialect.  

क्हो द्रेन-जङ्ग के लाप त्सङ, न्गे क्हो के-च्हा हाको मा-च्कुंग।

Please arrange for a dandywala to come to me for an hour every day.  

कै मान्त्रिक न्यायिका कुर्की नेपाली  
दै ट्रांग नामा दे अण्ड अण्ड नमा अण्ड।
phep-chang-nga chi chhu-tshö re-re nyi-ma-re skin nge tsa-la yong go re sé ka nang-ro-nang.

It is essential that he should be a Lhasa man. hle-sa rang-gi mi chi go-wa-yö.

Please ask him to tell me stories. nga kho drung shö sung-ro-nang.

It is of no use trying to read this; it is too difficult. 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). nga-tung lang-ya la ngo-she chi thuk-chung; che-tsang chhi-po che-song gong-pa ma-tshung.

That is enough for to-day. te-ring tu-ke yong-nga.
10. Relatives.

She is my niece. ཐེ་ཏི་ཆེན་ི་ིིིིིིིིིིིིིིིིིིིིིི༔ mo nge tsha-mo yin.

I have two younger brothers. འི་ཕུ་མཐའ་(་) ཆེས་བོད་ nge pün-chhung-nga nyi yö.

These two are brother and sister. འི་ཕུ་མཐའ་(་) ཆེས་བོད་ di nyi pün-kya re.

How many nephews have you? ཚི་བུ་ན་བུ་བུ་ khyö-la tsha-wo ka-tshö yö ?

My younger sister died three years ago. འི་ཕུ་མཐའ་(་) ེ་ས་ས་པ་ས་མ་ nge pün-kya pu-mo chhung-nga trong-ne lo sum song.

His elder sister is my maternal aunt. འི་ཕུ་མཐའ་(་) ཆེས་བོད་ khö a-chhe nge su-mo yin.

Their daughter was married to Tshering's adopted son. འི་ཕུ་མཐའ་(་) ེ་ས་ས་པ་ས་མ་ kho-nyi kyi pu-mo tshe-ring-gi sö-thruk la na-ma te song.

My son married his daughter. འི་ཕུ་མཐའ་(་) ེ་ས་ས་པ་ས་མ་ nge pü kho pu-mo na-ma len-song.

Her grandfather is my paternal uncle. འི་ཕུ་མཐའ་(་) ེ་ས་ས་པ་ས་མ་ mö po nge a-khu yin.

1 and 2 Usually however ཀུན་པོ་ 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.

TIBETAN GRAMMAR.

nge nye-wa kha·she-chi Dor-je-ling-la dö·kyi-yö ; yin-na-yang ngo-she mang-po yö.

Let us start now; it is getting late. 

\[ \text{Let us start now; it is getting late.} \]

That box is very heavy; will the cooly be able to carry it?

\[ \text{That box is very heavy; will the cooly be able to carry it?} \]

Tell the syces to saddle the ponies and bring them round at once.

\[ \text{Tell the syces to saddle the ponies and bring them round at once.} \]

It rained heavily last night; the road will be very muddy.

\[ \text{It rained heavily last night; the road will be very muddy.} \]

There is no wind; so it will not be cold.

\[ \text{There is no wind; so it will not be cold.} \]

What is the road like?

\[ \text{What is the road like?} \]
Which is the best road? lang-ga yak-shö te ka-ki du?

To-day's march is down hill. te-ring-gi dro-sa thur re.

It is steep up hill. kyen sar-po du.

The servants and coolies have gone on ahead. skap-chhi tang mi-hrang-tsho ngen-la chhin song.

They will reach Kalimpong before you do, Sir. ka-lön-pung-la ku-sho ma vhep kong-la khon-tsho lep-yong.

We have nearly arrived. ngan-tsho lep tro yö.

The bedding is wet. nge-chhe bang skà.

Light a fire and dry it. me-tang-ne kam.

How much a day are you paying each cooly? 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. 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? 

Let us start very early before the snow becomes soft.
12. The same continued.

Have my baggage mules arrived? 

What must I pay for each riding mule from here to Phari?

Is it safe to ride over this bridge?

I am going on ahead.

I am returning in a few days.

I have forgotten to bring any money with me.

Is this the road for Pemionchi?

My pony is limping; see whether it has a stone in any of its shoes (lit. in its hoof).
Go slowly; the road is slippery hon. (lit. there will be a slipping on the road).

Please tell my syce to hurry and catch me up (lit. to catch my tracks quickly and come).

I am going to halt here a short time and rest our ponies.

Bring me one of those flowers to look at! (lit. pluck and bring one of those flowers; I will look at it).

Cut me a switch from the road-side bushes, as I have not got a whip.
I will call on you when I return from Mongolia. นกสกุล นก-ยูล นก-ชอม นก-ขั้น นก-จั่น นก-ช่อก นก-ก้า นก-กู.

sok-yul ne khor-tsham khye t'ang je chhok-ka sku-go.
13. The same continued.

Is there much snow on the pass? *la lā kang she-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). *la rang lā she-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? *di-ne trong-se thak-nye-shō-lā dro-gyu ka tshö yo.*

It is quite near, Sir. *lā thak-nye thak-chhō yo.*

It is a long way, Sir. *lā tha-ring-po yo.*

It is a moderate distance, Sir. *lā dring-chi yō.*

It is a day’s journey, Sir. *lā shuk-po chik-ki sa yō.*

It is a three or four hours’ journey, Sir. *lā tsa-pho chik-ki sa-yō.*

---

1 * empleado* = *employed*

2 *shā* may be substituted for *shik*. Both are commonly used.
How many houses are there in the village? *trong-se te-i nang-la trong-pa ka-tshö yö?*

I cannot say exactly, Sir. *lā nga ten-den sku-ya me.*

How many approximately (lit. by guess)? *tshö-che-na ka-tshö yö?*

How many adult men and women are there in the village? *trong-se te-la sköm-pa tang skön-ma ka-tshö yö.*

How many monks are there in that monastery up there? *ya gi gom-pa te-la tra-pa ka-tshö yö.*

What provisions are obtainable in this place? *(lit.) 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 obtainable. *tshak-sha*

---

1 Lit. There is not to me the saying accurately. Note the use of *šam* (Cap. VI, para. 24).

2 Lit. What provisions will be obtained in the country here?

3 *sham* is often spoken inside the sentence instead of at the beginning.

4 These are the kinds of provisions commonly obtainable in the Ü (Lhasa) and Tsang (Shigatse) provinces.
CHAPTER XVI.

luk-sha phak-sha cha-te go-nga tro ne tsam-pa sko-ko nyung-ma la-phu che la te-gye for-yong.

What is the road like from here to Gyantse?  

Can laden ponies and laden mules travel over it?  

Is there any short cut?  

Lit. from here as far as Gyantse what kind of goodness has the road?  

is somewhat commoner than in the sense of good as applied to a road, but can also be used.
14. Crossing a river.

How broad is that stream over there? \(\text{phan} \text{chi} \text{chu} \text{te-i} \text{shang} \text{chhe-lo} \text{kan-dre} \text{du.}\)

It is not very broad, Sir. \(\text{la shang-chhem-po-rang min-du.}\)

Are there any boats where the road meets it? (Lit. the road and stream meeting-place, there are boats?)

\(\text{chhu tang lam thuk-sa te ko-wa yö-pe?}\)

No, Sir. \(\text{la yo-wa-ma-re.}\)

How do people get across? (Lit. how does one cross the stream and arrive at the farther side?)

\(\text{chhu te-i pha-chho-la kan-dre che-ne lep-kyi-re?}\)

There is a ford if you go a little lower down. \(\text{ma-tsa ta-ka phep-na rap-chi-yö.}\)

---

1 joined to a negative means not very and is very commonly used in this way. So also \(\text{ma} \text{na} \text{ji} \text{ma} \text{ki} \text{chhu}\) there are not very many.

2 \(\text{ma}\) means a boat made of hide. For a boat made of wood use \(\text{phu}\).

3 Note the hon. Instead of \(\text{ma} \text{r} \text{a}\) If the Tibetan is a townsman or has any education he will use the higher hon. \(\text{ma} \text{a} \text{ma} \text{a} \text{ma} \text{a}\).
Whose foot-prints are these?  

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). 

They are only the foot-prints of traders coming from Shigatse. 

How deep is this water? (Lit. this water depth how much is.) 

It is about (up to one’s) waist, Sir. 

What sort of a road is there by the ford (lit. at the ford-existing-place)? 

On this side it is rock; on the other side it is all mud. 

\footnote{\textit{ki-ki} may be used instead of \textit{rūṅ}.
Is there a bridge across that stream over there?  རྟོབ་ཀྱི་མ་ བོད་ལོགས་འགྲོ་མི་ལ་ ཕྱ་བར་ལྟ་དམ་ཞྭ་ཕུག་ཡོད་?

Yes, Sir.  རྟོབ་ཀྱི་མ་ བོད་ལོགས་འགྲོ་མི་ལ་ སྲ་བོ་ཡོད་?

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).

1 རྟོབ་ is commonly used in the sense of “to be passable,” e.g., རྟོབ་ སོ་མོ་མོ་མེ་འདུས་ | 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? \( \text{༄༅། ། ཁྱོད་ཀ་ཉེ་ཡོང་ང་གི་} \)

I have come from Rhenok. \( རྫི་་ཀྲུ་་ཐ་ལེ་ (ན) ཉིན་} \)

What is there in those loads? \( བོད་ཐྲེ་ཐེ་ཐོབ་ནང་ལ་ཀ་རེ་ཡོ་པ་} \)

Cotton cloth in these sacks and cups, soap, matches and miscellaneous goods in those boxes. \( བོད་ཐྲེ་ཐེ་ཐོབ་ནང་ལ་ལེ་ཆེ་ཧོ་ནང་ལ་མ་པ་} \)

No, I am not a Tibetan, Sir, I am a Bhutanese. \( འབྲུག་ཡུལ་་བཤེད་པ་ཐིག་བཤེད་པ་ཐེ་} \)

Where are you going to? \( ཁྱོད་ཀ་པ་དྲོ་ཀྱི་ཡིམ་པ་} \)

I am going on pilgrimage to India. \( བོད་ཐྲེ་ཐེ་ཐོབ་ཐེ་ཐོབ་ནང་ལ་} \)

What places will you visit? \( ཁྱོད་ཀ་དྲོ་ཀྱི་ཡིམ་པ་} \)
I shall go to Bodh Gaya and Benares. ฉันจะไปที่ Bodh Gaya และ Benares.

TIBETAN GRAMMAR.

Please give me some bakshish, Sir.

Are you taking those sheep to Darjeeling?

Is this one of the halting places for mules carrying wool to Kalimpong?

Who lives in that house?

1 For one or two sheep อั้งษี to lead, would be used; for a larger number อั้งษี to drive, as above.

2 The postposition อั้งษี, 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? 阿的 idl 村尼 dæmäññëlêññ gay-ët pha-gi ri-i gyap-la mak-mi yö-pe?

Have they all got guns? དོན་ཚོས་ལན་བཅུ་འི་བོཊ་སི་ནས། khon-tsho gang-kha-la men-da yö-pe?

The majority of them have got swords and spears only. 麦麦 (३) ཨོ་གཞག་བུ་ཐོས་གྲོ་གྲོས་གྲོས་གྲོས mang-nga la tri-tang dung sha-ta yö.

Some of them have bows and arrows. གོ་སྐྱ རྨ་ཞི་ན། kha-she la da-shu yö.

Will the arrows be poisoned? ཁམ་པོ་གཞག་པའི་འི་བོཊ་སི་ནས། da-la tuk gyap yo-wa re-pe?

Yes, with aconite poison. གོ་སྐྱ རྨ་ཞི་ན། la-re tsen-tuk gyap yo-wa-re.

Have they any cavalry with them? ཁམ་པོ་གཞག་པའི་འི་བོཊ་སི་ནས། khon-tsho-la ta-ma yö-pe?

Not at present, but I heard a noise like that of ponies coming in the distance. ཁམ་པོ་གཞག་པའི་འི་བོཊ་སི་ནས། la tan-da me; ta tha-ring-po chi-ne yong-gi yö-pa dra-po chi ko-ckuny.

Have the soldiers built a wall? ཁམ་པོ་གཞག་པའི་འི་བོཊ་སི་ནས། mak-mi te-tshö dzing-ra sö song-nge?

1 A fortified wall. དེས་པ་ is not used for wall in this sense.
Yes, about so high (indicating his breast).  

(la tak-kas paṅg-kho tho-lö-tsa söl-song.)

How far does the wall extend to the east of the road?  

(lang-ga shar-chho kyi dzing-ra ka-re par-tu du.)

About as far as that mule over there carrying shovels.  

(pha-qi tre ja-ma khur-yong-khen takka-tsa chi-la yö.)

---

1 Here རི་ has the sense of རི་ Either may be used.
17. The same continued.

Is it the custom of the Tibetans to attack at night?

Yes, Sir.

What sort of cannon have they got?

About how far will they carry?

How did they get their cannon across the river?

All arms must be handed in to me before noon to-morrow.

Anybody who is found in possession of arms after that will be severely punished.

---

1 नात्त्रे (नात्त्रे) = night-attack.
shu-la su

tsa-ne tshoṅ-chha thön-na nye-pa chhem-po tang-gi-yin.
18. Buying supplies for troops.

Have you any grain and grass to sell? 

I will pay you two-and-a-half trang-kas per bo for it. I have brought the money with me (showing it).

The grain and grass are in that village up there. I cannot bring it down.

Never mind! I can have it fetched. (Lit. I can send the carriers).

No violence will be shown to anybody.

---

1 Grain for animals = ०; that for men = १०८.
2 १ bo = about $\frac{1}{3}$ of a maund; १ 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.
3 खंड = Hind. Zabardasti.
Please, Sir, pay me for the fodder now.  

ku-sk"o tsa-chha-ki ring tan-da nang-ro-nang.

No! I will pay you when I get the fodder.  

tan-da trö-kyi-men; tsa-chha de jor-ne trö-kyi-yin.

1 lü. grass and grain.
19. The same continued.

Can I get any fuel here? 

Not even yak-dung? 

There is a little yak-dung, but we shall burn it ourselves; it is not for sale.

If you do not tell me where it is I shall search your house.

I shall pay you for it in any case.

It is against our orders to take things without paying for

---

1 has here the sense of *but, in spite of.*

2 Note the second *砷.* It is put in because this is really a second sentence.

3 Lit. Apart from what we burn ourselves there is none for sale.

4 Lit. *Whatever be done,* i.e., whether you sell willingly or I take forcibly.
them. 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.

\[ khyö-rang-la khep-sang chhem-po yong-gi-re; le-ka che mi-go-wa-la kyi-po che-ne dö-gyu yong-gi-re. \]

\[ 1 \text{Lit. There is no order allowing to take on the non-payment of the price.} \]
20. *The same continued.*

I want to buy fifty donkeys. They must all be sound and strong. *(tshugs-re ba bral-sna spad-ba/ dpal-byin) phung-gu kyön-me-pa she-mo yak-po sha-ta ngap-chu tham-pa nge nyo-ki-yin.*

Only twenty of these are fit to carry loads. *(du-snyed kar-ba/ dpal-byin) du-ma spad-ba/ dpal-byin / di-i nang-ne nyi-shu ma-to khe khur thüp-pa min-du.*

How old is that sheep? *(bu-dzin dang-ba/ dpal-byin) lu-tse gen-skön kan-dre re.*

I will pick out thirty of them and give you ninety rupees for the lot. *(thug-gi dpal-byin/ dpal-byin / dpal-byin) te-tshö nang-ne sum-chu dam-ne ring gang-kha dom-ne gor-mo gup-chu tham-pa tro-ki-yin.*

Go and bring all the grain and vegetables that you can get hold of. *(lha-byin/ tshul-khor/ dpal-byin) dru tang tshe ka-tshö chung-na de khe-sho.*

The owners will be well paid. *(lha-byin/ tshul-khor/ dpal-byin) dak-po tsho-la ring yak-po tro-ki-yin.*

---

1. Or *kun-bzang*.
3. *smin-ba* = lit. having added all together, i.e., in the total.

How far is it from here to the bazaar? དེ་དེ་དགིས་བཞིན་བཞིན་དེ་ དོན་ཐོར་ལ་ཐ་འིང་ལོ་བཀྲ་ཚོ་བའི་ཡོ་?  
It is close by. མཐོ་བོ་བོ་བོ་བོ་བོ་བོ་ བོ་ཕེ་་བོ་བོ་བོ་བོ་བོ་ བོ་ཡོ་.  
(On arrival.) Here is the bazaar. མཐོ་བོ་བོ་བོ་བོ་བོ་བོ་ (བོ་) བོ་ 
ལོ་ཐོར་དེ་རེ.  
Is there no other bazaar besides this one? མཐོ་བོ་བོ་བོ་བོ་བོ་བོ་ རོམ་དི་མེད་པ་བེད་བོ་བོ་ 
ོ་བ་པ་མ་རེ-པེ་?  
There is no other. མཐོ་བོ་བོ་བོ་བོ་བོ་བོ་ བོ་མེ་པ་ 
བོ་ལོ་བོ་མ་རེ.  
Where is the butcher? མཐོ་བོ་བོ་བོ་བོ་བོ་བོ་ གཞ་ 
ོ་ཐང་སོང་ཁེན་བཀག་པ་བོ་ལོ་ 
བ་པ་པ་?  
He is just over there. མཐོ་བོ་བོ་བོ་བོ་བོ་བོ་ བོ་པ་གི་ 
ོ་རེ.  
(To the butcher.) What meat have you for sale? བོ་ 
ཁྱོད་བོ་ཀ་རེ་ཙོང་གུ་བོ་པ་?  

1 Hon. for བཀྲ་མ་. So also བཀྲ་མ་ for མཐོ་ ལེད་and several others.  
2 བཀྲ་པ་the actual word for butcher is avoided as far as possible 
since it involves some opprobrium. Similarly མཐོ་ (བོ.) for black- 
smith which should not be used in a blacksmith's presence, but མཐོ་ (lit. head-man) substituted for it.  
3 The དེ་ after བཀྲ་ is omitted (See Cap. V, para. 15).
I have mutton and yak’s meat. lā luk-sha tang tshak-sha yö.

What is the price of a leg of mutton? luk-sha shi-ling-la kong ka-tshö yim-pa?

Two sh’o (i.e., five annas, four pies). lā sho-to yin.

Very well, I will buy a leg of mutton. O-na nge shi-ling chi nyo-ki-yin.
22. Buying a turquoise.

Have you any turquoise for sale? khyö yu tshong-gyu yö-pe?

Yes, Sir. lä yö.

Have you any good ones? yak-po yö-pe?

Yes, Sir; I have excellent ones. lä ya-thak-chhö yö.

What is the price of this one? di-i kong ka-tshö yim-pa?

Three sang, Sir, (five rupees). lä sang-sum yin.

Tell the correct price. ten-den lap.

How much will you give, Sir? ku-sho-kyi ka-tshö sö-re nang-yong-nga?

Make it ten trang-kas (two rupees, eight annas). trang-ka chu čhi.

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1 Lit. to be sold.

2 is added to many adjectives to denote very; e.g., very great.

3 One sang = six trang-kas and one sh'o = one rupee, ten annas, eight pies.

4 is h. hon. of to give. The ordinary hon. is
That price does not quite suit. Please give me a little more than that.

Well, make it two sang (three rupees, five annas, four pies).

As you, Sir, give the order, I must sell it you for that.

1 Hon. of ခေရာက်.

2 ဗ္ို = to raise.

3 Note that ဗာ is used instead of ဗား ဗား. So also ဗားး = one sang.

For three and more than three the ordinary numerals are used.

4 ဗားး ( ၏ားးး ) = 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?

\[ \text{tshong-pon-la shu yu-pe?} \]

S. Yes, Sir. Please come in. 

\[ \text{la yö; ku-sho ya chip-gyu nang-go.} \]

S. (After G. has come in.) Please sit down. 

\[ \text{sku-denja-go.} \]

G. Thank you. Have you got any silk of the best quality for making a dress?

\[ \text{les, khye-rang-la chhu-pa so-ya kö-chhen ang-gi tang-po yö-pa nang-nge.} \]

S. Of what colour do you require it, Sir?

\[ \text{lā tshön-do kan-dre go-wa nang-gi yö tang.} \]

G. Have you any dark yellow?

\[ \text{nyuk-se yö-pa nang-nge?} \]

S. (Showing some.) Will this suit you, Sir?

\[ \text{la di drik-ka nang-gi a-yö?} \]
Buying silk—continued.

G. = Gentleman.  S. = Shopkeeper.

G. That will do. What is the price? 甘母曲藏 / 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). 甘母曲藏祖木伸唱 / la kong ngü-sang skhi-yin.

G. Tell me the real price. 甘母曲藏祖木伸唱 / yang-tik sung.

S. How much will you give, Sir? གསུའི་བོའི་ལོ་ལོ / ku-skö-kyi ja-kong ka-tshö sö-re nang-yong-nga?

G. Give it me for two sang (three rupees, five annas, four pies). 甘母曲藏祖木伸 / 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). 甘母曲藏祖木伸 / te-la tok-tsä bü nü-pa min-du; sang-to skö-nga sö-re nang-ro-nang.

G. Very well, then, that price will suit. ལེས, སྲབ་ བོའི་ལོ / les, o-na tak-ke yong-nga.

S. In future whatever you require, Sir, is here. བན་ུས་མ་སུ་

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1 ཡི་ ར་ སྲིས་པ། = will do. So also when a servant is filling a glass, cup, etc., ཡི་ ར་ སྲིས་པ། means that will do = bas in Hindustani.
Buying silk—continued.

G. = Gentleman.  S. = Shopkeeper.

G. Thank you. If I require anything, I will get it here.

S. Thank you, Sir.  les, go-wa chung-na len-kyi-yin.

G. Good-day.  o-na sku-a.

S. Thank you, Good-day, Sir.  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.  ལྷ་སྣས་ལ། གཞན་སློབ་སྐྱེས་པ་སྨྲ་ཁྱེར། nga kun-duin-la cha chhok-ka shu-ro-nang.

S. to T. Very good. ཞེས་འེས. les.

S. to M. A trader wants to know if he may see you, Sir. ལྷ་སྣས་ལ། གཞན་སློབ་སྐྱེས་པ་སྨྲ་ཁྱེར། tshong-pa chi kun-duin-la cha-chhok-ka shu-ki-du.

M. to S. Very well, let him come in. ལེན་འེད། རྟག་པ། wong sho chi.

S. to T. The merchant may come in. ལྷ་སྣས་ལ། tshong-pön kun-duin-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. བྱ། ཆེ་སྣོན་གཉིས་བུ། རྡོ། ya tshong-pön le-chung; dü.

T. to M. Thank you, Sir. ཞེས་འེས་ལ། la les.

M. to S. Pour out some tea for the merchant. ལྷ་སྣས་ལ། tshong-pön la cha 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? [tshong-gyu ka-re khe yö?]

T. to M. I have brought some turquoises to show you. [gü-yu chem-phe sku-gyu khe yö.]

M. to T. (picking up a turquoise.) What is the price of this one? [de kong ka-tshö yim-pa?]

T. to M. Sir, the price of this one is three sang (five rupees).

M. to T. Tell the real price. [yang-ti lap.]

T. to M. How much will Your Honour give? [ku-skö-kyi ka-tshö sö-re nang yong-nga?]

M. to T. Make it one sang and five sh’o (two rupees, eight annas). [sang-kang sko-nga chki.]

T. to M. Please give me two sang (three rupees, five annas, four pies). [sang-to sö-re nang-ru-nang.]

M. to T. Very well, I will. [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?  

T. to M. Yes, fairly good.

M. to T. In future if I want anything, I will send word to you to bring it.

T. to M. Thank you, Sir.

M. to T. Take tea, don't be in a hurry.

T. to M. Thank you, Sir, I won't have any more (tea).

M. to T. Have another cup.

T. to M. No more, thank you, Sir.

M. to T. Very well.

(Then the trader makes the same salutation as at entering and goes out.)
25. Deciding a dispute.

Which is the complainant? 

Which is the accused?

Put the witnesses outside. I will call them in presently one by one.

What is your complaint?

Yesterday evening a Tibetan named Wang-dü beat me in the bazaar without any reason.

He would not (lit. would not know to) beat you without some reason. What actually happened? (Lit. What is it?)

He was coming drunk down (the hill), and I was going up.

1 nyen-shu is an adverb and as usual takes the adjectival form.
When he reached me he assaulted me. 

(To the accused.) Why did you beat him? (Lit. What is the meaning of beating by you?)

Yesterday I drank a little beer\(^1\) at a friend’s house, and consequently I have no idea what I did.

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.

---

1 Beer is brewed from barley in Tibet, and from marwa (eleusine coracana) in Darjeeling and Sikkim.
2 འཕ ་ here means because.
3 གཞི་ 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?  

ku-sho shu-den ja yö-pa?

H. Very well. Please come in and sit down.

lā yō, ya chhip-gyu-nang, shu-den-ja.

H. (to servant) Give this gentleman some tea.

ku-sho la sō-ja shū.

H. (to visitor) I never meet you now-a-days.

par-lam-chi ku-sho 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.

ka-nang-rang, par-lam-chi trel-yeng dra-po chik-ki char-gyu ma-ne ma-chung.

1 Lit.—Are you seated, Sir?
2 Lit.—Yes.
3 a literary word. The ordinary colloquial word would be In conversation between gentlemen a good many literary words are used.
4 Or घुर्ण
5 बङ्का business, घिल्ले (literary word) = to agitate.
Paying a visit—continued.

V. = Visitor.  H. = Host.

H. You have now come from your house I suppose.  

\[ \text{H.} \text{ You have now come from your house I suppose.} \]

V. Yes, after finishing my committee work I have come straight here.

\[ \text{V. Yes, after finishing my committee work I have come straight here.} \]

H. Well, stay here to-day and take it easy.

\[ \text{H. Well, stay here to-day and take it easy.} \]

V. Many thanks.

\[ \text{V. Many thanks.} \]

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1 西歸藏院 = a place where officials attend for work = cutchery, committee-room, etc.
27. The same continued.

V. Now the night is far advanced; I must be going.

\[ \text{ta to-gong chhi-po chi-kyi-du; gong-pa sku-go.} \]

H. Very well, you must come and see me sometimes, when free from work.

\[ \text{lä les, thuk-sang thuk-sang lä chhip-gyu nang-go.} \]

V. Many thanks. You too must come and see me when you are not busy.

\[ \text{lä les, ku-sho yang thu-tre me-pe gang-la nge tsal-la chhip-gyu nang-go.} \]

H. Well, Good-bye.

\[ \text{ta ka-le chhip-gyu nang-go.} \]

V. Good-bye.

\[ \text{lä les, ka-le sku-den-ja.} \]

---

1 Lit. I must ask for leave.

2 གཉིས་པ་སང་སངས་སེམས་པ་ Hon. for གཉིས་པ་སང་སེམས་པ

3 Hon. for བོད་པ

4 གཉིས་པ་ཟླ་ 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? 

"ku-skö skö-du-den-ja yö-pa?"

E. Very well. Welcome. 

"lä yö, chha-phe nang-chhung."

T. (Polite reply.) 

"lä yö."

E. Please sit down. 

"ku-skö skö-du-den-ja."

T. Thank you. 

"lä les."

E. (to his servant.) Offer the gentleman some tea. 

"ku-skö-la sö-ja shü."

E. In what part of Tibet do you live? 

"ku-skö pö-la skö-du-den ja-sa ka-pa re."

T. I live in Lhasa. 

"nga dö-sa hla-sa la yin."

E. What Government post do you hold? 

"ku-skö 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.

E. What work do you have to do as a Tsi-pön?  

T. We have a lot of work to do in connection with the accounts of the Government revenues and the like.

E. Now-a-days who exercises supreme power in Tibet?  

T. The Dalai Lama has taken up the secular and spiritual Government, and exercises the supreme power.

E. I see. Is Tibet a very large country?  

| TIBETAN GRAMMAR. |

Receiving a visit from a Tibetan Official—continued.

T. = Tibetan. E. = Englishman.

C't'^'^'S'^'^'^'I  ts'i-pon-lcyi le-ka chi-kyi-yö.

E. What work do you have to do as a Tsi-pön?  

T. We have a lot of work to do in connection with the accounts of the Government revenues and the like.

E. Now-a-days who exercises supreme power in Tibet?  

T. The Dalai Lama has taken up the secular and spiritual Government, and exercises the supreme power.

E. I see. Is Tibet a very large country?  

| TIBETAN GRAMMAR. |

Receiving a visit from a Tibetan Official—continued.

T. = Tibetan. E. = Englishman.

C't'^'^'S'^'^'^'I  ts'i-pon-lcyi le-ka chi-kyi-yö.

E. What work do you have to do as a Tsi-pön?  

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E. Now-a-days who exercises supreme power in Tibet?  

T. The Dalai Lama has taken up the secular and spiritual Government, and exercises the supreme power.

E. I see. Is Tibet a very large country?  

| TIBETAN GRAMMAR. |

Receiving a visit from a Tibetan Official—continued.

T. = Tibetan. E. = Englishman.

C't'^'^'S'^'^'^'I  ts'i-pon-lcyi le-ka chi-kyi-yö.

E. What work do you have to do as a Tsi-pön?  

T. We have a lot of work to do in connection with the accounts of the Government revenues and the like.

E. Now-a-days who exercises supreme power in Tibet?  

T. The Dalai Lama has taken up the secular and spiritual Government, and exercises the supreme power.

E. I see. Is Tibet a very large country?  

| TIBETAN GRAMMAR. |
Receiving a visit from a Tibetan Official—continued.

T. It is of middling size. བ་ན་ན་ན་ན་ན་ན་ན་ན་ན་ན་ན་ན་ན

E. Which is the pleasantest part of Tibet? བ་ན་ན་ན་ན་ན

T. Lhasa is about the pleasantest. བ་ན་ན་ན

E. I see. Tibet must be, I fancy, a nice country.

T. Now I must be going for to-day. བ་ན་ན

E. Won’t you stay a little longer?

T. To-day I have some work to do, so I must be going. I will call on you later on.

E. Very good. You must come and see me when you are not busy.

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1 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.

T. Many thanks. Well, good-bye. GetComponent  GetComponent

E. Good-bye, then.  GetComponent  GetComponent
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?

\[ \text{E} \text{. According to Tibetan when a gentleman goes on a journey does he give all his servants ponies to ride?} \]

\[ \text{T. Yes, he provides them all with ponies.} \]

\[ \text{E. After what manner do they proceed on their journey?} \]

\[ \text{T. He puts half in front of him and half behind him, and rides himself in the middle.} \]

\[ \text{E. I understand. Do all the servants travel with their} \]
The same continued (discussing travelling arrangements)—continued.

T. = Tibetan.  E. = Englishman.

master?  

T. He sends his butler and cook on ahead; then after his muleteers have started, he starts himself with his servants in single file.

E. To do what does he send the butler and cook on ahead?

T. He sends the two servants in advance in order to have things ready and prepare food before he arrives.

The same and travelling arrangements—continued.

T. = Tibetan.  E. = Englishman.
The same continued (discussing travelling arrangements).—continued.

T. = Tibetan. E. = Englishman.

(བ) ཞིན། ngen-drö nyi-po pöm-po chhip-gyu ma nang kong-läs phep-drik sku-wa tang she-la so-wa tong-nga nang-nga re.

E. I understand. སྐབྲ་ གཞག་གི། wong, lä les.
30. The same continued (discussing the agricultural and mineral products of Tibet).

T. = Tibetan. E. = Englishman.

E. What crops are grown in Tibet? གཞན་ལེན་དེ་རུ་ཉིད་ཀྱིས། lā pö-lā 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. གསུམ་གཏན་ཁུག (tren) གནས་དར་གཞན་ུ་བསམ་ཅེ་སྙེ་ཐོར་ lā pö rang-lā tro ne tren sum tанг pe-kang shu'k-chhe-wa kye-yong; kong-po lā ken-dzom tång trau la-sok-pa tön-tho na-tsho kye-yong; hla-sa le kong-po tro-ki-re; nyung-ma tång kham-pü ku-shu tar-ka se kang-yang kye-yong.

E. I see. How many days’ journey is it from Lhasa to Kong-po? གསུམ་གཏན་ཁུག ལེ་གཞན་ལེན་དེ་རུ་ཉིད་ཀྱིས་ lā les, hla-sa ne kong-po pā-la shak-ma ka-tshö-kyi sa re?

1 ལེ་གཞན་ is often used colloquially for ལེ་གཞན་.
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.

E. Is wood plentiful in Tibet?

T. There is a certain amount of wood; but for fires cattle-dung is mostly used.

E. Are gold, silver and coal to be had in Tibet by mining?

T. Yes, in Tibet itself gold, silver and coal are to be had by

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1 Note method of describing the upper and lower parts of a country. It is often used.

2 In conversation between ordinary people 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.

T. = Tibetan.  E. = Englishman.

E. Is that so? What harm is there in mining?

T. If they are mined the soil-essence of the country is damaged, and good crops are not produced.

1 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?  

T. After sitting for a while in the ante-room, the chief drö-nyer\(^1\) says to him, “You can come.” After going up, he must make three obeisances\(^2\); offer the Dalai Lama a ceremonial scarf, take off his hat, and ask for a blessing.

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\(^1\) 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.

\(^2\) Knees and forehead touch the ground at each obeisance.
A visit to the Dalai Lama by a Tibetan General (De-pön)—continued.

Then a silk cushion is placed below the throne. The De-pön having sat down on it, tea is brought.

After tea has been offered to the Dalai Lama, some is laid before the De-pön.

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.

After that rice-pudding is brought. te-i skuk-lä sken-dre dre-si chiip-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?"


1 Made of rice, butter and sugar.
2 Lit. "Inner or real protector."
3 Lit. "Intermediate question," i.e., the first question of the new interview some time having elapsed since the last.
4 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. 

It will be a source of friction. 

Our subjects will refuse to pay taxes or obey the laws. 

It is probably not finally decided. 

It will be referred for equitable adjustment. 

The British Government desire to maintain amicable relations with other governments. 

They will make every endeavour to pick a quarrel with the

Tibetan Government.

\[1 \text{ Lit. "will be unable," i.e. "will profess inability," "will refuse."}\]
Although China is divided into parties, she can raise soldiers to meet aggression on her territory.

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).

I fear that serious complications may arise, for the majority of the people are already beginning to complain of the situation.
Our government has no aim other than the maintenance of the status quo.

Our government has no aim other than the maintenance of the status quo.
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