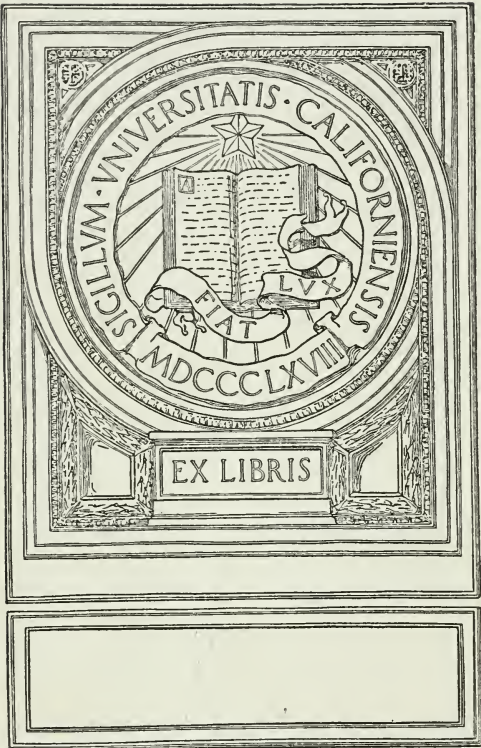


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Grammar of Colloquial Tibetan.

BY

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

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

SECOND EDITION.

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

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PREFACE TO SECOND EDITION.

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

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

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

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

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

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

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

DARJEELING : }
November, 1919. }

C. A. BELL.

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

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

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

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

| ལུང་བ་རེ་རེ་སྐད་བྱས་པ་རེ་ |

| ལྷ་མ་རེ་རེ་ཚོས་བྱས་པ་རེ་ ||

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

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

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

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

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

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

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

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

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

CHUMBI, TIBET : }
 March, 1905. }

C. A. BELL.

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ABBREVIATIONS.

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

ERRATA.
Corrected

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

GRAMMAR OF COLLOQUIAL TIBETAN.



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

CHAPTER I.

THE ALPHABET AND ITS PRONUNCIATION.

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

2. The Tibetan letters are as follow :—

Consonants and their romanized equivalents.

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

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

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

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

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

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

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

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

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

ཇ as the initial sound in *nuisance*.

ॡ a Dental *t* to be pronounced with the tongue between the
 ॢ teeth and without breathing. This ॡ and ॣ differ
 from the English *t* and *n*, in that the English letters
 require the tongue to be placed against the roof of the
 mouth and so have a heavier sound.

ॣ aspirated *t*, e.g., *thora* in Hindustani; or—subject to the
 । difference noted under ॡ—*pat hard* pronounced in one
 breath. Not to be confused with the English *th* sound,
 in words like *the*.

। is like ॡ but pronounced through the throat and in a
 ॥ lower tone than ॡ

॥ is like the English *n*, e.g., in *nest* subject to the difference
 ० noted under ॡ

० like English *p* as in *pear*, to be pronounced with the
 १ tongue between the teeth and without breathing.

१ aspirated *p*, e.g., *stop here* pronounced as one word.
 २ Not to be confused with *ph* sound occurring in English
 words like *phantasy*, etc.

२ is also a *p* but pronounced through the throat and in a
 ३ lower tone than १ If it forms the second syllable of
 a word whose first syllable ends with a vowel or with
 ॣ.ॢ.ॣ or ॣ it is pronounced as *w*.

མ་ as English *m*, e.g., in *man*.

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

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

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

ཚ་ is also a *ts*, but pronounced through the throat and in a

lower tone than ཚ་

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

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

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

ར་ has no pronunciation of its own. When it precedes

ག་ཇ་ད་བ་ or ཇ་; these letters are pronounced respectively like *g* in *gun*, *j* in *jam*, *d* in *den*, *b* in *bend*, and *ds* in *pads*. See also para. 23.

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

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

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

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

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

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

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

4. The five vowels are called དབྱེད་སྒྲ་ *Yang-nga*: ཨ་^a
 ཨི་ ཨུ་ ཨེ་ ཨོ་

The four vowel-signs are ཨི ཨུ ཨེ ཨོ.

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

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

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

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

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

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

kor,” and represents the letter ཨ་).

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

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

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

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

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

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

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

The final consonant itself is not pronounced ; e.g., ལྷ་ manure = *lü*, འལ་ wool = *p̄e*, རྩོས་པ་ to flee = *trö-pa*. ད་ makes the preceding vowel short ; ལ་ and ས་

make it long, thus ལུད་ manure = *lü* (short *u*); but

ལུས་ body = *lü* (long *u*).

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

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

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

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

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

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

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

ॢ	ॣ	।	॥	०	ॠ
<i>tra</i>	<i>thra</i>	<i>dra</i>	<i>na</i>	<i>kha</i>	<i>khya.</i>

ॢ is known as *ta-lo-tra*, which means “*ta* reversed is *tra*”;
 ॥ as *na-lo-na*, “*na* reversed is *na*”; and so on.

9. Examples.

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

ཀོ་བ་ leather = *ko-wa*.

ས་ earth = *sa*.

གར་ encampment = *gar*.

ཟ་བ་ to eat = *śa-wa*.

ཤིང་ tree = *shing*.

དད་པ་ faith = *te-pa*.

ཚུ་ water = *chhu*.

དང་ and = *tang*.

མ་མ་ mother = *a-ma*.

ལས་ཀ་ work = *le-ka*.

འོད་ light, *s.* = *ö*.

ལྷག་ sheep = *lü*.

ཕན་ profit = *phen*.

ལག་པ་ hand = *lak-pa*.

ཞོན་པ་ to ride = *šköm-pa*.

ཇོ་བོ་ lord = *čko-wo*.

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

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

The other combinations of vowels are *ao*, *io*, *uo*, *eo*, *oo*, *au*, *iu*, *eu*; e.g., ཟོ། འོ། ཏོ། མོ། ཉོ། གུ། སྱུ། ལུ། They are not often used in the colloquial and are not really diphthongs, as each vowel is clearly though rapidly pronounced.

Note that ར་ and not ཡ་ is always used as the base of the second vowel; that is, the letter over which the second vowel must be written; e.g., ཁ and རི་ and not ཁ་ and ཡི་

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

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

tra or *hra*, རྩ་ *hra*, e.g., རྩ་ག་ blood = *thra*, རྩ་ ཐོ་ boat = *tru*,

རྩིལ་བྱ་ bell = *tri-pu*, རྩིས་པ་ (འབྲི་བ་) to write = *tri-pa*, རྩ་ས་
son = *se*, རྩ་བ་ bridle = *trap*.

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

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

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

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

17. **Examples.**

རྩ་ག་ rock = *tra*.

རྩེ་གུ་ reed-pen = *nyu-gu*.

ལ་ཀོ་ basket = *le-ko*.

ངའི་རྩ་བ་ my bridle = *nge-trap*.

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

ཁོའི་སླུ་ his song = *khö lu*.

ཞབས་བྲོ་ dance = *shap-ro*.

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

སྲང་འགག་ lane = *hrang-ga*.

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

ཨ་ is placed on the top of ¹³ twelve consonants, thus :

ཀ་ ཁ་ ཅ་ ཇ་ ཉ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་
ka ga nga ja nya ta da na ba ma tsa dza.

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

19. **Examples.**

ཀྱང་པ་ foot = *kang-pa*, ཁོད་པོ་ old man = *ge-po*, གྱུན་ ornament = *gyen*, ཏོ་ stone = *do*, ཏོ་པོ་ sharp = *no-po*, ཏ་བ་ root = *tsa-wa*, ལུག་ཇི་ shepherd = *luk-dzi*. The ཨ་ itself is

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

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

ཀ་ ཁ་ ལ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་

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

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

ཀ་ ཁ་ ལ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་

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

22. **Examples.**

ལྔ་ five = *nga*.

ལྔ་རྩོ་ morning = *nga-tro*.

ལྷགས་ iron = *cha*.

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

ལྷོག་པ་ sin = *dik-pa*.

ལྷན་ medicine = *men*.

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

ག་ occurs before ཅ་ཉ་ད་ན་ཅ་ཞ་ཟ་ཡ་ཤ་ས་

ད་ before ཀ་ག་ང་པ་བ་ས་

བ་ before ཀ་ག་ཅ་ཇ་ཉ་ད་ན་ཅ་ཞ་ཟ་ཡ་ཤ་ས་

ས་ before ཁ་ག་ང་ཆ་ཇ་ཉ་ཐ་ད་ན་ཅ་ཇ་

འ་ before ཁ་ག་ཆ་ཇ་ཉ་ཐ་པ་བ་ཅ་ཇ་

Examples.

གཅིག་ one = *chi*.

གདན་ bolster = *den*.

གསར་པ་ new = *sa-pa*.

དུལ་ silver = *ngü*.

བཏང་བ་ to send = *tang-wa*.

བདུན་ seven = *dün*. [pa.

མཁས་པོ་ skilful = *khe-po*.

འཇོས་པ་ to assemble = *dzom-*

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

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

26. Sentences for Pronunciation.

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

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

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

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

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

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

ཕྱབ་ལྗེ་ key, *hon.* = *chhan-di*.

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

མི་འདུག་ is not = *min-du*.

ན་བཟའ་ clothes, *hon.* = *nam-sa*.

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

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

ཀ་བ་ pillar = *ka-a*.

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

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

(d) Other changed sounds.

བཞེས་ཐུར་ spoon = *skip-thu*.

གྱི་ར་ (གྱི་བྱ་) sweet buck-wheat = *gyap-ra*.

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

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

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

High Tone.—Use this in a word beginning with a prefix except when the initial letter is ཁ་གཏུག་ལྷན་པ་མཚོ་ or མཚོ་ Use it also with any of the following initials, *viz.* ཀ་ཅ་ད་པ་
ཅ་གས་ད་

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

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

Examples.

ཀོ་བ་ leather = *ko-wa*, high tone.

སྲོ་ས་ incense = *pö*, high tone and lengthened.

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

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

ཐབས་ opportunity = *thap*, medium tone.

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

ལ་ to (postposition) *la*, low tone.

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

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

Note the difference in above examples between སྲོ་ས་ and

བོད་ and between ལ་ and ལགས་

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

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

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

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

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

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

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

35. When a prefixed letter begins the syllable, e.g. བཀྲ་
etc., it is pronounced as *ka-wo*, *ta-wo*; e.g. བཀྲིན; *ka-wo-nya-*
deng-bu, *nye*, *nyen-na*, *nyen*. དགའ; *ta-wo-ga*, *gaṣ-ṣa gaṣ*.

This *wo* is pronounced very shortly.

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

36. Examples.

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

རས་ cotton. *ra*, *re-sa*, *re*.

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

འཇུང་བ་ to embrace. *a-wo-kha-ya-ta khya*, *khya shaṣ-kyu*,
khyu, *khyü-ta*, *khyü*; *pa* : *khyü-pa*.

དག་ enemy. *tá-wo-ga-ra-ta*, *dra*.

ལྷ་ spirit. *la-ha-ta*, *hla*.

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

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

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

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

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

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

37. Sentences.

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

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

What have you got in the bundle ? དོ་བླ་སྟེང་ནང་ལ་ག་རེ་ཡོད་པ་ *doḥ-thre nang-lu ka-re yö-pa ?*

Different kinds of things, Sir. ལགས་ཆ་ལག་སྐྱོ་ཚོགས་ཡོད་ *lā cha-lä na-tsho yö.*

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

Yes, Sir, I have. ལགས་ཡོད་ *lā-yö.*

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

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

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

No, Sir. ལགས་མིན་ *la-men.*

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

Good-day, Sir ! ད་འོ་ན་ག་ལེ་འཚིབ་རྒྱུ་གནང་ *ta o-na ka-le chhiṅ-gyu-nang.*

CHAPTER II.

THE ARTICLE.

I. *The Indefinite Article.*

1. This is the same as the numeral ONE without the prefix ག་, namely ཅིག་ *chi*.

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

3. It is placed after the noun or adjective, which it qualifies; thus, མི་ཅིག་ *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. ཅིག་ 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 ཅིག་*

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

WORDS.

Man = མི་ *mi*.

Dog = བྱི་ *khyi*.

Woman = རྒྱུ་མ་དམན་ *kyi-men*.

Cat = ཞི་མི་ *ski mi*.

Please give = བཀའ་རོགས་

བཀའ་ nang-ro-nang.

Rupee = གོ་མོ་ gor-mo.

To me = ང་ལ་ nga-la.

And = དང་ tang.

Noise = རླན་ ke.

Do not make (of noise) = མ་

མྱུབ་ ma-gyaṅ.

Country = ལུང་པ་ lung-pa.

Pleasant = རློན་པོ་ kyi-po.

Is = རེད་ re.

Wood = ཤིང་ shing.

Armful = བང་པ་བཀང་ pang-pa kang.

He = ཁོ་ kho.

To him = ཁོ་ལ་ kho-la.

Tibetan = བོད་པ་ pö-pa.

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

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

A man = མི་ཅིག་ mi-chi.

A woman = རློས་དམན་ཅིག་ kyi-men chi.

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

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

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

Please give him a rupee ཁོ་ལ་གོ་མོ་གོ་ཅིག་བཀའ་རོགས་བཀའ་།

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

Do not make a noise རླན་མ་མྱུབ་། ke ma-gyaṅ.

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

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

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

EXERCISE No. 2. (For translation).

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

II. The Definite Article.

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

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

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

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

WORDS.

Who = སུ་ *su*.

Boy = བུ་གུ་ *pu-gu*.

Good = ཡག་པོ་ *yak-po*.

Bhutanese = འབྲུག་པ་ *druk-
pa*.

Wind = ལྷག་པ་ *hlak-pa*.

Strong (of wind) = ཚ་བོ་ *tsha-
po*.

Bring = འབྲེང་ཤོག་ *khe-sho*.

Food = ཁ་ལག་ *kha-la*.

EXERCISE No. 3.

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

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

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

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

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

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

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

EXERCISE No. 4.

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

CHAPTER III.

THE NOUN.

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

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

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

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

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

SMALL, to the noun, but in some cases also by the terminations འུ་ བྱ་ or ལྷུག་ *u, ku, or thru*, e.g. དེའུ་ *di-u*, SMALL STONE from དོ་ *do*, STONE; བྱ་བྱ་ *pu-gu*, BOY from བྱ་ *pu*, SON; བྱ་ལྷུག་ *chap-thru*, CHICKEN from བྱ་ *cha*, FOWL. With the diminutive in འུ་ the inherent *a* and the vowel *o* are changed into *e*; e.g. དོ་ as above becomes དེའུ་. If the noun ends in བྱ་, this is sometimes cut off and with འུ་ forms the diminutive, e.g. ལུག་ *lu*, SHEEP, ལུ་བྱ་ *lu-ku*, LAMB.

5. **Gender.**—Rules as to gender are but loosely observed in colloquial Tibetan. In names of animals, trees, etc., the genders can be distinguished by the particles ཤོ་ *pho*, for masculine and མོ་ *mo*, for feminine. These precede the root of the noun, e.g., ཤོ་ཤིང་ *pho-shing*, MALE TREE, མོ་ཤིང་ *mo-shing*, FEMALE TREE. They are also used by themselves as nouns; e.g. ཤོ་མོ་ *pho-mo*, MALES AND FEMALES.

6. In a limited number of words བ་ཤོ་བ་ཤོ་ denote the masculine and མ་མོ་ the feminine, the particles in such cases following the noun, e.g. ལྷམ་ཤོ་ *se-po* = SON, ལྷམ་མོ་ *se-mo* = DAUGHTER. But in numerous cases these six particles are used without denoting gender at all: e.g., ལྷ་མ་ *la-ma*, PRIEST;

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

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

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

8. With some verbs the accusative *may* be formed in ལ་, e.g.,

ཁྱོས་ང་ལ་ (or ང་) བརྒྱུངས་སོང་། *khö nga-la dung-song*, HE

BEAT ME. Its use in these cases is optional. With other ^{certain}

verbs ལ་ cannot be used, e.g., ཁྱོས་ལྗོ་ཆས་ (not ལྗོ་ཆས་ལ་)

ཟ་གི་འདུག་ *khö top-chhe sa-ki du*, HE IS EATING FOOD.

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

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

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

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

Agent. བཤམ་ཚོས་ *yak-tshö*, by yaks.

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

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

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

WORDS.

Your བྱོ་རེད། = *khyö-re*.

My ངའི་ = *ngé*.

Mother ཨ་མ་ = *a-ma*.

Phari ཕག་རི་ = *Phari*.

Lhasa ལྷ་ས་ = *hla-sa*.

Father པ་པ་ = *pa-pa*.

To catch ཟེན་པ་ = *sim-pa*.

Trader ཚོང་པ་ = *tshong-pa*.

One who catches ཟེན་མཁན་ =
sim-khen.

Thief ཀུ་མ་ = *ku-ma*.

Are ཡོད་ = *yö*.

Here མདས་ (འདི་ཅུ་) = *de*.

Many = མང་པོ་ = *mang-po*.

Mule རྩ་ = *tre*.

Name མིང་ = *ming*.

EXERCISE No. 5.

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

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

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

My father is beating the dog. འདི་པ་བས་ཁྱི་དུང་གི་འདུག། *nge pa-pe khyi dung-gi-du*.

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

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

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

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

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

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

EXERCISE No. 6.

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

My father's dog
Your mother's name

All the men are here

CHAPTER IV.

THE ADJECTIVE.

1. The adjective usually follows the noun and in this case takes the declension instead of the noun. If an article or demonstrative pronoun accompanies, it comes last of the three, and takes the declension, both noun and adjective in such case remaining in the nominative case. The declension of adjective, article or pronoun, follows the same rule as that of nouns.

Thus, ཁང་པ་རྩུང་རྩུང་གི་ *khang-pa chhung-chhung-gi*, OF THE SMALL HOUSE, lit. ཁང་པ་ *house*, རྩུང་རྩུང་ *small* གི་ *of*; ཁང་པ་

རྩུང་རྩུང་དེའི་སྐང་ལ་བྱ་ཅིག་འདུག་ *khang-pa chhung-chhung te-i gang-la cha-chi du*, THERE IS A BIRD ON THE TOP OF THAT SMALL

HOUSE; lit. ཁང་པ་རྩུང་རྩུང་དེའི་ *of that small house*, སྐང་ལ་ *on the top*, བྱ་ཅིག་ *a bird*, འདུག་ *is*. Should the adjective be put

before the noun, it takes the genitive case, and the inflection is then taken by the noun if alone with the adjective, but by the article or demonstrative pronoun if such accompany. Thus, བོད་པའི་སྐྱེས་དམན་ལ་ *pö-pe kyi-men la*, TO THE

TIBETAN WOMAN. བོད་པའི་སྐྱེས་དམན་དེ་ལ་ཁ་ལག་གནང་རོགས་གནང་། *pö-pe kyi-men te la kha-la nang-ro-nang*, PLEASE GIVE

SOME FOOD TO THAT TIBETAN WOMAN; lit. བོད་པའི་སྐྱེས་དམན་དེ་ལ་ *to that Tibetan woman*, ཁ་ལག་ *food*, གནང་རོགས་གནང་། *please give*.

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

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

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

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

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

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

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

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

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

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

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

WORDS.

Son ལུ་ *pu*.Parents ཕ་མ་ *pha-ma*.Iron ལྷུགས་ *cha*.Things, goods ཅ་ (ཅ་) ལག་
cha-la.Durable ཀྲོག་ཚེན་པོ་ *tro chhem-*
po.Fat ཤ་གྲུགས་པ་ *sha gyak-pa*.Talk, speech རྐང་ཅ་ *ke-chha*.Foal ཉིག་གི་ (ཉིའུ་) *ti-gi*.Brave སྤྱིང་ཚེན་པོ་ *nying*
chhem-po.

སྤྱིང་ heart, ཚེན་པོ་ big.

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

EXERCISE NO. 7.

This man is the son of good parents. མི་འདི་ཕ་མ་ལག་པོའི་ལུ་རེད།
mi di pha-ma yak-pö pu re.Iron things are more durable than wooden things. ཤིང་
གི་ཅ་ (ཅ་) ལག་ལས་ལྷུགས་ཀྱི་ཅ་ (ཅ་) ལག་ཀྲོག་ཚེན་གི་རེད།
shing-gi cha-la le cha-kyi cha-la tro chhe-ki re.That fat woman is beating a foal. སྐྱེས་དམན་ཤ་གྲུགས་པ་དེས་
ཉིག་གི་ (ཉིའུ་) ཅིག་དུང་གི་འདུག། *kyi-men sha gyak-pa*
te ti-gi chi dung-gi du.It is my white mare's foal. འདི་ངའི་ཚོད་མ་དགར་པོའི་ཉིག་གི་
(ཉིའུ་) རེད། *di nge gö-ma ka-pö ti-gi re*.

The Bhutanese are braver than the Chumbi Valley men, *lit.*
 more than the Chumbi Valley men the heart of the
 Bhutanese is big. གྲོ་མོ་བ་ལས་འབྲུག་པ་སྟིང་ཆེན་པོ་རེད།
t'ro-mo-wa le druk-pa nying chhem-po re.

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

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

EXERCISE NO. 8.

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

CHAPTER V.

THE AUXILIARY VERB, "TO BE."

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

Present Indicative Tense.

Affirmative form.

ང་ཡིན་ *nga-yin* or ཡོད་ *yö*, I am.

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

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

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

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

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

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

ཀུ་ (ཀུན་) མ་ཟེན་མཁན་ང་ཡིན། *ku-ma sim-khen nga yin*, I AM
THE MAN WHO CAUGHT THE THIEF. *I am (exist) here*, ང་མདས་

(འདི་ཅུ་) ཡོད། *nga de yö*, never ང་མདས་ (འདི་ཅུ་) ཡིན། *nga*

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

3. Negative form.

ང་མན་ (མིན་) *nga men* or མེད་ *me*, I am not.

ཁྱོད་མེད་ *khyö me* or མ་རེད་ *ma-re* or མི་འདུག་ *min-du*, thou
art not.

ཁོ་མེད་ *kho-me* or མ་རེད་ *ma-re* or མི་འདུག་ *min-du*, he is not.

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

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

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

The distinction between མེད་ and མིན་ (མིན་) is the same as
between ཡོད་ and ཡིན།

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

me, I HAD ONE, BUT I HAVE NOT GOT IT NOW. The ལ་ may also be omitted, thus: བྱོད་ཏོ་ཡོད་པས། *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. བྱོད་རིའི་ཨ་མ་ལྷ་ས་ལ་བསྐྱེད་འདུག། *khyö-re a-ma hla-sa la de-du*, YOUR MOTHER IS (lit. IS REMAINING) AT LHASA.

WORDS.

He = ཁོ་རང་ *kho-rang*.

Is staying = བསྐྱེད་འདུག་ *de-du*.

Pen = རྩུ་གུ་ *nyu-gu*.

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

Call, *lit.* make come = འོ་ག་

ཤེས་ (ཤེད་) *sho ch'i*.

Monk = ལྷ་པ་ *tra-pa*.

Where = ཀ་པ་ *ka-pa*.

Boy = རུ་གུ་ *pu-gu*.

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

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

Two = གཉིས་ *nyi*.

Tall, *lit.* long body = གཟུགས་ བོ་རིང་བོ་ *śuk-po ring-po*.

Many = མང་བོ་ *mang-po*.

Chinaman = གྱུ་མི་ *gya-mi*.

The Chumbi Valley = གྱུ་མོ་ *tro-mo*.

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

EXERCISE No. 9.

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

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

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

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

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

He has been a monk, but is now a trader.¹ སྤོན་ལ་ཁོ་གྲུ་པ་རེད་
ད་ཚོར་པ་རེད། *ngen-la kho tra-pa re, ta tshong-pa re.*

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

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

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

Are there many Chinamen in the Chumbi Valley ? གྲོ་མོ་ལ་
རྒྱ་སི་མང་པོ་ཡོང་ངམ། *tro-mo la gya-mi mang-po yong-
nge ?*

¹ A common transition among Tibetans.

Where is my mother ? ཇའི་ཨ་མ་གཤམ་བཟུང་འདུག། *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.

Handwritten notes in Tibetan script, likely a student's attempt at the exercise. The text is very faint and difficult to decipher, but appears to be a vertical list of words or phrases.

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 : ཁྲིམ་ལུག་ཤ་ཟ་གི་འདུག། *khö luk-sha sha-ki-du*, HE IS EATING MUTTON, *lit.*, BY HIM, AS REGARDS MUTTON, AN EATING IS ; ཚོང་པ་དེ་སང་ཉིན་བསྐྱེབས་ཡོང་། *tshong-pa te sang-nyi lep-yong*, THE TRADER WILL ARRIVE TO-MORROW, *lit.*, AS REGARDS THE TRADER, TO-MORROW, AN ARRIVING WILL BE.

2. There is no separate inflection in the verb itself, by which one can distinguish between the singular and plural numbers, or between the active and passive voices. Even the different tenses are often the same in the colloquial as used by ordinary, uneducated persons. By the accompanying noun or pronoun one can tell whether the singular or plural is meant. The accompanying auxiliary verb, and sometimes an alteration in the root, gives the tense. From the context and from the inflexion of the noun or pronoun, if any, one must judge whether the voice is active or passive. The infinitive, participles and some of the tenses are formed by adding monosyllabic particles, *e.g.* རྒྱ། རྒྱས། རྒྱས། 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	འཇུག་	<i>ju.</i>
Perfect	do.	བཟུག་	<i>chu.</i>
Future	do.	གཞུག་	<i>sku.</i>
Imperative	do.	ཚུག་	<i>chhu.</i>

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

4. The exceptions to the above rule are : —

(a) Verbs, the present root of which end in the inherent α or \sim , usually make this present root for the present indicative, future indicative formed by སྐྱི་ཡིན་ *ki-yin*, negative form of the imperative, present participle, agentive participle, present infinitive, and verbal noun, e.g. ཟ་བྱི་འདུག། *śa-ki-du*, HE IS EATING, from the present root ཟ་ not བཟས་ཀྱི་འདུག། *śe-kyi-du*; ལྷ་བྱི་རེད། *sku ki-re*, HE WILL REQUEST, from the present root ལྷ་ not ལྷས་ཀྱི་རེད། *škü-kyi-re*, from the perfect root ལྷས། But བསྐྱོས་ཀྱི་འདུག་ *kö-kyi-du*, HE APPOINTS, from the perfect root བསྐྱོས་ not ལྐོས་ཀྱི་འདུག་ *ko-ki-du*, from the present root ལྐོ།

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

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

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

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

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

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

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

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

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

7. ལྷུག་པ་ *luk-pa*, TO POUR.

Present Indicative.

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

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

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

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

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

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

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

ཁྱོད་རིས་ (ཀྱིས་) *khyö re* or ཁྱོད་ཚོས་སླུབ་ས་ག་ (ང་) རེད་ *khyön-
tshö luk-ka-re*. You (or ye) poured (or have poured).

ཁོས་ *khö* or ཁོ་ཚོས་སླུབ་ས་ག་ (ང་) རེད་ *khon-tshö luk-ka-re*.
He (or they) poured (or have poured).

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

for the 1st person, འདུག་ is ordinarily used for the 2nd and 3rd, and where ཡིན་ for the 1st person རེད་ for the 2nd and 3rd. The perfect is also rendered by བྱུང་ or སོང་ and sometimes by འདུག་ added to the root of the verb, and the same for all persons, thus, རས་གོ་

བྱུང་ | *nge ko-chkung*, I HEARD; ཁོ་གི་སོང་ | *kho shi-song*, HE DIED.

Note also here the difference of root referred to in para.

4 (a) of this chapter; ཁོས་ལྷུ་གི་འདུག་ *khö sku ki-du*,

HE IS PETITIONING, but ཁོས་ལྷུས་པ་རེད་ *khö skü-pa re*, HE HAS PETITIONED.

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

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

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

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

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

POUR; ཁོ་ཚོས་སྐྱབས་ཡོང་ *khon-tshö luk-yong*, THEY WILL POUR.

Neither the present nor the future root is used with ཡོང་

in this sense, e.g. I WILL BUY ཇེ་ཉེས་ཡོང་ | *nge nyö-yong*, not

ཇེ་ཉེ་ཡོང་ | *nge nyo-yong*. I WILL DO THIS WORK ཇེ་ལས་ཀ་

འདི་བྱས་ཡོང་ | *nge le-ka di che yong*; བྱས་ the perfect root is

used, not བྱད་ the present root, nor བྱ་ the future root. THE

ICE WILL MELT RAPIDLY. བྱལ་པ་སྐྱོབས་པོ་བརྒྱས་ཡོང་ | *khyak-*

pa gyok-po shü-yong. Here again the perfect root བརྒྱས་ *shü*

is used, not བྱ་ *shü*, the present root, nor བྱུ་ *shü*, the future

root.

12. **Imperative.**—In literary Tibetan many verbs have a separate root for the imperative as well as for the present, future and perfect tenses, and such roots are given in general dictionaries. But in the colloquial the imperative is usually the present or perfect root of the verb. When the root contains an inherent *a* or $\bar{\quad}$ this is often changed to \sim ; e.g.

སྐྱབས་ལྷོས་ *nik-tö*, LOOK! from present root ལྷ་ *ta*.

SEND THIS MAN! མི་འདི་བཏོང་ | *mi di tong*.¹

BUY THIS THING! སྐྱད་ལག་འདི་ཉེས་ | *cha-la di nyö*.²

¹ Present root.

² Perfect and imperative root.

TELL (YOUR) PETITION! ལྷན་བྱ་ལྷན། *nye-sku shkü.*¹

SOW THIS FIELD! ཞིང་ཁ་འདི་བདབ། *shing-kha di tap.*²

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

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

ལྷགས་རོགས་གནང། *luk-ro-nang*, PLEASE POUR. Other particles used after the *imperative* to soften it are དང་ pronounced *ta*

and ཨ་ *a*. These soften the order, but are not quite so polite as རོགས་གནང་ *ro-nang* or རོགས་བྱེད་ *ro-cke*, e.g. ལྷོས་དང་

tö-ta, DO LOOK! འོ་ན་གྱུག་ཨ། *o-na gyu-a*, WELL, YOU MAY GO.

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

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

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

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

¹ Perfect root.

² Perfect root.

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

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

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

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

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

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

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

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

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

16. AS, BECAUSE, SINCE is expressed by ཅང་, e.g. ཁྱོད་ཚོས་ བྱས་མ་བྱུང་ཅང་ངས་བྱས་པ་ཡིན། *khyön-tshö che ma-thuṅ-tsang nge che-pa-yin.* AS YOU COULD NOT DO IT, I DID IT. འདི་ཆེ་ སྲག་ཅང་སྐྱིག་གི་མ་རེད། *di chhe-tra-tsang driḱ-ki ma-re.* THIS WILL NOT DO AS IT IS TOO LARGE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WORDS.

Official = དཔོན་པོ་ *pöm-po*.

Messenger = བང་ཚིན་ *ṗang-
chhen*.

Muleman = རྩེ་པ་ *tre-pa*.

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

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

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

To know = ཤེས་པ་ *she-pa*.

Quickly, soon = མགྱོགས་པོ་
gyok-po.

Water = ལྷུ་ *chhu*.

To learn = བསྟུན་པ་ *lap-pa*.

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

Letter = ཡི་གེ་ *yi-ge*.

To receive = འབྱོར་བ་ *jor-wa*.

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

To buy = ཉོ་བ་ *nyo-wa*.

EXERCISE No. 11.

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

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

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

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

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

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

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

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

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

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

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

བོད་སྐད་བསྐྱབ་ཡ་དཀར་ལས་ཁག་པོ་རེད། *pö-ke lap-ya*
ka-le khuk-po-re.

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

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

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

ཕྱིན་ནས་བཀའ་རྫོན་སྤུང་ལ་རྒྱག། *khyö Dor-je-ling-la chhin-*
ne ka-lön-pung-la gyu.

When you are at Kalimpong, buy a pony. ཁྱོད་བཀའ་རྫོན་སྤུང་

ལ་བསྐྱད་དུས་དྭ་ཅིག་ཉོས། *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 ལོང་བ་ to come) from Lhasa.

CHAPTER VII.

THE VERB—*continued.*

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

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

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

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

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

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

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

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

Present ང་ (ཁྱོད་ ཁོ་) རླུང་གི་འདུག་ nga (khyö, kho) dung-gi-du,
I (you, he) am being beaten.

Future ང་ (ཁྱོད་ ཁོ་) བརླུང་ས་ཡོང་ nga (khyö, kho) dung-yong.
I (you, he) shall be beaten.

Perfect བརླུང་ས་སོང་ dung-song, or བརླུང་ས་འདུག་ dung-du, or
བརླུང་ས་བཞག་ dung-sku, Have (has) been beaten.

Future Passive Participle རླུང་གུ་ dung-gyu, To be beaten. So
also བཤམ་འཚོང་གུ་ yu tshong-gyu, Turquoises to be sold or
turquoises for sale.

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

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

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

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

DO THIS, ཁོས་འདི་བྱེད་ཐུབ་ཀྱི་རེད། khö 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 ཚོག་པ་ *chhok-pa*, added to the root of the verb; e.g. ཁྱོད་ལྟོ་ཇི་གླིང་ལ་འགྲོ་ཚོག་གི་རེད། *khyö Dor-je-ling-la dro chhok-ki-re*, YOU CAN (*i.e.* ARE ALLOWED TO) GO TO DARJEELING.

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

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

e.g., WOULD THAT MY BROTHER WERE HERE ! འདི་སྐྱུན་ཀྱུ་བ་མདས་
(འདི་ཅུ་) ཡོད་ན་ཨ། *nge pün-kyu de yö-na-a*.

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

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

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

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

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

MAY YOU BE HAPPY! ཁྱིལ་ལོང་བར་ཤོག། *khyö kyi-po yong-nga sho.*

MAY YOU HAVE A LONG LIFE FREE FROM ILLNESS! ཁྱིལ་རིང་ནས་ལོང་བར་ཤོག། *khyö tshe-ring ne-me yong-nga sho.*

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

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

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

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

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

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

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

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

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

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

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

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

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

The meaning of ད་ . . . དྲི་ corresponds to that of *to . . . lekin* in Hindustani.

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

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

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

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

26. As will have been noticed from the examples in this and the preceding chapters the verb is always placed at the end of the sentence. When there are two verbs in a sentence, one governing the other, the governing verb comes last; e.g., ཁྱེད་ཕྱིན་ཚོག་ག་ *khyö-chhin chhok-ka*, YOU MAY GO. ངས་ལས་ཀ་ *ngé le-ka di che thup-kyi ma-re*, I CANNOT DO THIS WORK.

WORDS.

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

ལུག་ཤ་ *luk-sha*.

Pork, (*lit.* pig-flesh). ཕག་ཤ་

phak-sha.

Darjeeling. རྡོ་རྗེ་གླིང་ *Dor-je*

ling.

Bazaar. ཁྲོམ་ *throm*.

Week. བདུན། བདུན་པ་ *dün ;*
dün-thra.

To assemble. འཚོགས་པ་ *tsho-*
pa.

Sunday. བཟའ་ཉི་མ་ *sa-nyi-ma*.

To make, build. བཟོ་བ་ *so-wa*.

To see. མཐོང་བ་ *thong-wa*.

At the time. གང་ལ་ *gang-lu*.

Meaning, purpose. རོན་དག་
tön-ta.

Pleasant, comfortable. རླུང་བོ་
kyi-po.

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

To arrive. ལྲེན་པ་ *lep-pa*.

Village. ཁྲོང་གསེབ་ *trong-se*.

Name. མིང་ *ming*.

What. བ་རེ་ *ka-re*.

To say, be called (of a name).

ཟེར་བ་ *ser-wa*.

Lie. ཉམ་པ། *ham-pa*. ཉལ་རྩུན་
kyak-dzin.

Before. སྤོན་ལ་ *ngen-la*.

Whip. དྲི་ལྷལ་ *te-cha*.

Rinchengong. རིན་ཆེན་གང་

New. བསམ་པ་ *sa-pa*.

rin-chen-gang.

EXERCISE No. 13.

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

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

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

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

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

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

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

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

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

Have you ever been to Darjeeling? བྱོད་དེ་ཇི་གླིང་ལ་འགོ་སྟོང་
ངས། *khyö Dor-je-ling-la dro nyong-nge?*

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

I am going to see whether Darjeeling is a pleasant place.
དེ་ཇི་གླིང་གྱི་དོན་ལོ་ཤེས་ཡོད་ང་མིག་ལྷ་ག་ (བར་) འགོ་གི་ཡིན།
Dor-je-ling kyi-po a-yö nga mik ta-ka dro-ki-yin.

EXERCISE NO. 14.

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

CHAPTER VIII.

NUMERALS.

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

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

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

English figure.	Tibetan figure.	TIBETAN WORD.	
		In Tibetan character.	In Roman character.
6	༤	ཅུག་	<i>truk.</i>
7	༥	ཅུན་	<i>dün.</i>
8	༦	ཅུད་	<i>gye.</i>
9	༧	ཅུ་	<i>gu.</i>
10	༨	ཅུ་ or ཅུ་ཐམ་པ་	<i>chu or chu-tham-pa.</i>
11	༩	ཅུ་ཅིག་	<i>chuk-chi.</i>
12	༡༠	ཅུ་ཅིས་	<i>chu-nyi.</i>
13	༡༡	ཅུ་ཅུ་མ་	<i>chuk-sum.</i>
14	༡༢	ཅུ་ཅོ་	<i>chup-ski.</i>
15	༡༣	ཅོ་ངལ་	<i>chö-nga.</i>
16	༡༤	ཅུ་ཅུག་	<i>chu-truk.</i>
17	༡༥	ཅུ་ཅུན་	<i>chup-dün.</i>
18	༡༦	ཅོ་ཅུད་	<i>chop-gye.</i>
19	༡༧	ཅུ་ཅུ་	<i>chu-gu.</i>
20	༡༨	ཅི་ཤུ་ or ཅི་ཤུ་ཐམ་པ་	<i>nyi-shu or nyi-shu tham-pa.</i>

English figure.	Tibetan figure.	TIBETAN WORD.	
		In Tibetan character.	In Roman character.
21	༢༡	ཉི་ཤུ་ཙ་ཅིག་	<i>nyi shu tsak-chi.</i>
30	༣༠	སུམ་ཅུ་ or སུམ་ཅུ་ ཐམ་པ་	<i>sum-chu or sum-chu tham-pa.</i>
31	༣༡	སུམ་ཅུ་སོ་ཅིག་	<i>sum-chu so-chi.</i>
40	༤༠	བཞི་བཅུ་ or བཞི་བཅུ་ ཐམ་པ་	<i>skip-chu or skip-chu tham-pa.</i>
41	༤༡	བཞི་བཅུ་ཞེ་ཅིག་	<i>skip-chu she-chi.</i>
50	༥༠	ལྔ་བཅུ་ or ལྔ་བཅུ་ ཐམ་པ་	<i>ngap-chu or ngap- chu tham-pa.</i>
51	༥༡	ལྔ་བཅུ་ང་ཅིག་	<i>ngap-chu nga-chi.</i>
60	༦༠	དུག་ཅུ་ or དུག་ཅུ་ ཐམ་པ་	<i>truk-chu or truk- chu tham-pa.</i>
61	༦༡	དུག་ཅུ་རེ་ཅིག་	<i>truk-chu re-chi.</i>
70	༧༠	བདུན་ཅུ་ or བདུན་ཅུ་ ཐམ་པ་	<i>dün-chu or dün-chu tham-pa.</i>
71	༧༡	བདུན་ཅུ་ཏོན་ཅིག་	<i>dün-chu tön-chi.</i>

English figure.	Tibetan figure.	TIBETAN WORD.	
		In Tibetan character.	In Roman character.
80	༤༠	བརྒྱད་ཅུ་ or བརྒྱད་ཅུ་ ཐམ་པ་	<i>gye-chu</i> or <i>gye-chu</i> <i>tham-pa.</i>
81	༤༡	བརྒྱད་ཅུ་གྲ་གཅིག་	<i>gye-chu gya-chi.</i>
90	༩༠	དགུ་བཅུ་ or དགུ་བཅུ་ ཐམ་པ་	<i>gup-chu</i> or <i>gup-chu</i> <i>tham-pa.</i>
91	༩༡	དགུ་བཅུ་གོ་གཅིག་	<i>gup-chu ko-chi.</i>
100	༡༠༠	བརྒྱ་ or བརྒྱ་ཐམ་པ་	<i>gya</i> or <i>gya-tham-pa.</i>
101	༡༠༡	བརྒྱ་དང་གཅིག་	<i>gya-tang-chi.</i>
200	༢༠༠	ཉི་བརྒྱ་	<i>nyi-gya.</i>
300	༣༠༠	སུམ་བརྒྱ་	<i>sum-gya.</i>
400	༤༠༠	བཞི་བརྒྱ་	<i>skip-gya.</i>
500	༥༠༠	ལྔ་བརྒྱ་	<i>ngap-gya.</i>
1,000	༡༠༠༠	སྟོང་སྐུག་ or སྟོང་	<i>tong-thra</i> or <i>tong.</i>
10,000	༡༠༠༠༠	མི་	<i>thri.</i>
100,000	༡༠༠༠༠༠	འབུམ་	<i>bum.</i>

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

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

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

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

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

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

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

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

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

3. Alphabetical Notation ཀ་ཁ་ག་ང་ *ka-khe nam-trang-*

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

1 to 30	ཀ་ ཁ་ ག་ ང་	through the alphabet to	ཨ་
31 ,, 60	ཀི་ ཁི་ གི་ ངི་	” ” ” ”	ཨི་
61 ,, 90	ཀཱེ་ ཁཱེ་ གཱེ་ ངཱེ་	” ” ” ”	ཨཱེ་
91 ,, 120	ཀཱི་ ཁཱི་ གཱི་ ངཱི་	” ” ” ”	ཨཱི་
121 ,, 150	ཀོ་ ཁོ་ གོ་ ངོ་	” ” ” ”	ཨོ་
151 ,, 180	ཀ་ ཁ་ ག་ ང་	” ” ” ”	ཨ་
181 ,, 210	ཀཱི་ ཁཱི་ གཱི་ ངཱི་	” ” ” ”	ཨཱི་
211 ,, 240	ཀཱེ་ ཁཱེ་ གཱེ་ ངཱེ་	” ” ” ”	ཨཱེ་
241 ,, 270	ཀོ་ ཁོ་ གོ་ ངོ་	” ” ” ”	ཨོ་
271 ,, 300	ཀོ་ ཁོ་ གོ་ ངོ་	” ” ” ”	ཨོ་

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

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

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

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

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

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

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

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

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

¹ ས་ as a final consonant may always be written in this way.

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

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

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

¹ To bring in the sense of to lead = འབྲིད་པ་ *thri-pa*; in the sense of
 to carry = འཁྱེད་པ་ *khyer-wa* or འཁུར་པ་ *khur-wa*.

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

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

WORDS.

Soldier = དམག་མི་ *ma-mi*.

Behind = གྱུ་བ་ལ་ *gyap-la*.

Wall = ཅིག་པ་ *tsik-pa*.

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

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

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

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

Wages = ལྷ་ *la*.

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

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

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

འདུག་ *la-ne min-du.*

Finger-breadth = སོར་ *sor.*

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

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

Day = ཉི་མ་ *nyi-ma.*

New = གསར་བ་ *sa-pa.*

New year = ལོ་གསར་ *lo-sa.*

EXERCISE No. 13.

1383.

༡༣༨༣།

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

There are thirty or forty Tibetan soldiers behind that wall
over there. བ་གི་རྩིག་པའི་རྒྱབ་ལ་བོད་པའི་དམག་མི་སྲུམ་
ཅུ་བཞི་བཅུ་ཡོད་པ་རེད། *pha-gi tsik-pe gya-p-la pö-pe ma-*
mi sum-chu shi-p-chu yo-wa-re.

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

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

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

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

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

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

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

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

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

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

Five into fifteen is three. བཙོ་ལྲ་དུམ་བྱ་ལ་བདང་ན་གསུམ།
chö-nga tum-pu nga-la tang-na sum.

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

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

EXERCISE No. 14.

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

CHAPTER IX.

PRONOUNS.

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

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

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

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

4. As regards declension it should be noted that ཁྱོད།
khyö ཁོ་ *kho* and མོ་ *mo* in addition to making their
 genitive and instrumental singular according to the rules of
 declension for nouns, also take རེའི་ *re* for the genitive and
 རེས་ *re* for the instrumental case, e.g., ཁྱོད་རེའི་ *khyö-re* or
 ཁྱོད་ཀྱི་ *khyö-kyi*; ཁོས་ *khö* or ཁོ་རེས་ *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, དེ་རིང་ཚུ་འབྲི་
 ལ་ཚོང་པ་མང་བོ་ཡོད་པ་རེད། སང་ཉིན་ཁོ་ཚོ་སྐང་ཁ་ཕག་རི་ལ་འགྲོ་
 བྱི་རེད། *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., ང་གཉིས་ *nga-nyi, WE TWO.*
 The plural of ལྷ་བཞུགས་ *ku-sho* and of ལྷ་དངོས་ *ku-ngö* may
 either be formed with ཚོ་ *tsho* in the ordinary way or by
 adding ལྷན་གྲུས་ *hlen-gye*; e.g., ལྷ་བཞུགས་ལྷན་གྲུས་ *ku-sho hlen-*

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

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

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

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

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

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

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

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

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

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

Do not drink very much beer. ཆང་མང་པོ་རང་མ་འཐུང་། *chhang mang-po rang ma-thung*.

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

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

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

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

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

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

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

15. Thus, རྩེངས་མཐོང་བ་དེ་བཅོང་ཚར་ར་ (བ་) རེད།
tre nge thong-ga te tsong tshar-ra re, THE MULE, WHICH
 I SAW, HAS BEEN SOLD. Again, ཁྱོད་རེདེ་བྱི་ཀུན་མ་ཀུ་མཁན་དེ་
 ངས་ཟིན་ཡོད། *khyö-re khyi ku-ma ku-khen te nge sim-yö*.
 I HAVE CAUGHT THE MAN WHO STOLE YOUR DOG. (Lit. *I have*
caught the-your-dog-stealer). Again, ལྷ་ས་ནས་ཡོང་མཁན་གྱི་
 དམག་མི་དེ་ཚོ་ཕར་ལོག་སོང་། *hla-sa ne yong-khen-kyi ma-mi*
ten-tsho pha lok-song. THE SOLDIERS WHO CAME FROM LHASA
 HAVE GONE BACK THERE. (Lit. *the-from-Lhasa-coming soldiers*
have gone back there). Once more, བོད་པའི་དམག་མིས་རྩིག་པ་
 བཟོས་པ་དེ་བཞིན་ནས་མི་འདུག། *pö-pe ma-mi tsik-pa sö-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 མཁམ་ *khen* and སྤ་ *pa* respectively has been noted above in Cap VI, para. 19.

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

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

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

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

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

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

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

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

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

དུ་ཁྱོད་ཚོ་སྲུ་འགོ་གི་ཡིན། *nga tang nyam-tu khyön-tsho su dro-*

ki-yin. WHO WILL SHOW ME THE ROAD? ང་ལ་ལམ་ཀ་སྲུས་ལྟོན་
གྱི་རེད། *nga-la lang-ka sü tön-kyi-re.*

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

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

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

ཁ་ཤས། *kha-she*, SOME.

སྲུ་ཡང་། *su-yang*, WHOEVER.

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

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

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

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

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

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

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

ANOTHER.

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

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

གཅིག་པ། *chik-pa*, THE SAME.

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

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

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

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

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

Give each man one rupee. མི་རེ་རེ་ལ་གོ་མོ་རེ་རེ་སྒྲིད་ཤིག།
mi re-re-la gor-mo re-re trö-sho.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WORDS.

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

Syce, groom = ཚིབས་དཔོན་ *chhik-pön.*

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

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

To ride = ཞོན་པ་ *sköm-pa.*

To ride, *hon.* = འཚིབ་པ་ *chhip-pa.*

Behind = གཞུག་ལ་ *sku-la.*

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

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

EXERCISE No. 15.

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

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

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

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

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

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

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

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

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

EXERCISE NO. 16.

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

CHAPTER X.

ADVERBS.

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

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

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

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

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

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

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

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

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

(d) HOW FAR. This is rendered by བྲག་རིང་གྲུང་ག་ཚོད། *lit.*
 HOW MUCH DISTANCE, *e.g.*, ཁྱོད་རེའི་ལྷང་པ་ལྷ་ས་ནས་བྲག་རིང་གྲུང་
 ག་ཚོད་ཡོད། *kyö-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? ཁྱོད་
 རང་ཡོང་ནས་རྒྱ་བ་ག་ཚོད་སོང་། *kyö-rang yong-ne da-wa ka-*
tshö song? YOU HAVING COME HOW MANY MONTHS HAVE
 GONE?

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

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

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

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

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

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

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

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

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

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

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

WORDS.

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

EXERCISE No. 17.

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

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

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

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

EXERCISE No. 18.

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

CHAPTER XI.

POSTPOSITIONS, CONJUNCTIONS AND INTERJECTIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WORDS.

Shi-ga-tse (capital of the Province of Tsang) = བཞི་	Country-house = བཞི་ཀ་ <i>shi-ka.</i>
ག་ཚེ་	Do. <i>hon.</i> = མགོན་པོ་མཚོ་ <i>gön-ski-</i>
Gang-tok (capital of Sikkim) = རྒྱ་ཏོག་	To stay, dwell, <i>hon.</i> = བཞུགས་ པ་ <i>shu-pa.</i>
To put in, insert = བཅུག་པ་ (འཇུག་པ་) <i>chuk-pa.</i>	Yak's meat = བཤམ་པ་ <i>yak-sha.</i>
Small-pox (a very common disease in Tibet) = ལྷ་	Pork = ཕག་པ་ <i>phak-sha.</i>
འཇུག་ <i>hlan-drum.</i>	Beef = ལང་པ་ <i>lang-sha.</i>

To obtain, procure =
འབྱོར་བ་ *jor-wa*.

Expensive (*lit.* great price) =
མོང་ཆེན་པོ་ *kong-chhem po*.

Behind = གྱུབ་ལ་ *gyap-la*.

Mountain, hill = རི་ *ri*.

To snow = བངས་གྱུབ་བ་ *kang
gyap-pa*.

Telegraph (*lit.* iron-thread)
= ལྷགས་སྐྱད་ *cha-ki*.

Wonder, wonderful thing =

ཡ་མཚན་ *yam-tshen*.

EXERCISE No. 19.

He went from Shi-ga-tse to Gang-tok *viâ* Phari. ཁོ་གཞི་ག་
ཅེ་ནས་ཕག་རི་བྱས་ནས་སྐང་ཏོག་ལ་ཕྱིན་པ་རེད། *kho ski-ga-
tse ne Pha-ri che ne Gang-tok la chhim-pa-re*.

He had only one servant with him then. དེ་སྐང་ལ་ཁོ་དང་མཉམ་
དུ་གཡོག་པོ་གཅིག་ལས་མི་འདུག། *te gang-la kho tang
nyam-tu yok-po chi-le min-du*.

Put some more wood on the fire. ད་རུང་མེ་ལ་ཤིང་བཅུག།
ta-rung me-la shing chu.

On account of the small-pox at Lhasa, he (*hon.*) is staying
at his country-house. ལྷ་ས་ལྷ་འབྲུམ་ཡོད་ཅང་སྐྱ་གཞི་གས་
མགོན་གཞི་ལ་བཞུགས་ཡོད་པ་རེད། *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. བཟུང་བ་ལྷག་ག་
ཕག་ག་གྲང་ག་མདས་ (འདི་ཅུ་) འབྱོར་ཡོང་དེ་ཡིན་ནས་ཕག་

ཤ་དང་ལྷང་ཤ་གོང་ཆེན་པོ་རེད། *yak-sha luk-sha phak-sha*
lang-sha de jor-yong te yin-ne phak-sha tang lang-sha
kong-chhem-po re.

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

དེ་རིང་གཡག་རིའི་རྒྱབ་ལ་གཏོང་གི་འདུག། *ta-rung mi*
mang-pö te-ring yak ri-i gyap-la tong-gi-du.

Ah! what a wonderful thing this telegraph is! ཨ་ཙཱ་ཇཱ་མ་ས་

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

EXERCISE No. 20.

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

CHAPTER XII.

THE ORDER OF WORDS IN A SENTENCE.

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

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

(a) The genitive.

(b) The governing noun or pronoun.

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

(d) The numeral.

(e) The article or demonstrative pronoun.

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

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

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

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

CHAPTER XIII.

THE HONORIFIC LANGUAGE.

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

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

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

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

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

Meaning.	Ordinary Form.	Honorific Form.	High Honorific Form.
To eat	ཟ་བ་ <i>śa-wa.</i>	}	
To take	ལེན་པ་ <i>lem-pa.</i>		
To wear, put on (clothes)	གོན་པ་ <i>köm-pa,</i>	}	
To go, come	འགྲོ་བ་ <i>to go</i> = <i>dro-wa.</i>		
To do	ཡོང་བ་ <i>to come</i> = <i>yong-wa.</i>	}	
To give	བྱུང་བ་ <i>che-pa.</i>		
	ལྷོད་པ་ <i>ter-wa</i>	}	

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

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

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

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

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

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

གུ་ལུགས་པོ་ *suk-po*, BODY, ལྷ་གུ་ལུགས་ *ku-su*, BODY, *hon.*; བྲང་
ཁོག་ *pang-kho*, CHEST (OF BODY), ལྷ་བྲང་ *ku-pang*, CHEST, *hon.*

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

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

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

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

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

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

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

(i) The other parts, e.g., ཚེས་ *tshem*, hon. of སྤོ་ *so*, TOOTH; རྒྱགས་ *ja*, hon. of རྩེ་ *che*, TONGUE; བུ་ལྟ་ *gü*, hon. of སྐྱེ་ *ke*, NECK have also their compounds formed on lines similar to those above.

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

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

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

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

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

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

e.g., *ཞིབ་དཔྱད་བྱེད་པ་* *ship-chö cke-pa*, to investigate.

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

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

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

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

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

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

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

TAILOR.

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

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

WORDS.

Road, journey = ལམ་ཀ་ <i>lang-ka.</i>	Far = ཐག་རིང་པོ་ <i>tha-ring-po.</i>
Do. <i>hon.</i> = ཕེབ་ལམ་ <i>phép-lam.</i>	Do. <i>hon.</i> = ཕེབ་ཐག་རིང་པོ་ <i>phép-tha ring-po.</i>
Distance = ཐག་རིང་ཐུང་ <i>tha-ring-thung.</i>	To ride = ཞོན་པ་ <i>sköm-pa.</i>
Do. <i>hon.</i> = ཕེབ་ཐག་ <i>phép-tha.</i>	Do. <i>hon.</i> = འཛིབ་པ་ <i>chhip-pa.</i>
Near = ཐག་ཉེ་པོ། ཉེ་པོ་ <i>tha-nye-po, nye-po.</i>	Rideable (<i>lit.</i> riding place) = ཞོན་ས་ <i>skön-sa.</i>
Difficult = ཁག་པོ་ <i>khak-po.</i>	Do. <i>hon.</i> = འཛིབ་ས་ <i>chhip-sa.</i>
Do. <i>hon.</i> = ལུ་ས་ཉེ་ལ་པོ་ <i>ku-nye-po.</i>	On foot = ཀང་ཐང་ <i>kang-thang.</i>

On foot, *hon.* = རྣམས་གྲང་
skap-thang.

Country = ལྷང་པ་ *lung-pa.*

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

Moderate, middling =
འཚམས་སྟོབ་ཅིག་ *tsham-po-
chi.*

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

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

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

For *h. hon.* substitute
འཚིབ་གྱུ་གནད་པ་ *chhip-gyu
nang-wa* for ཕེབ་པ་ *phep-
pa.*

Very well = འོ་ན་ *o-na.*

Slowly = ག་ལེ་ག་ལེ་ *ka-le ka-
le.*

Tea = ཇ་ *cha.*

Do. *hon.* = གསོལ་ཇ་ *sö cha.*

EXERCISE No. 21.

On a Journey.

Ordinary Language.

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

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

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

A long way, and the road is bad. སང་ཉིན་གྲག་རིང་པོ་ཡོད་ལས་
ཀ་སྐྱུག་རྩལ་ཡིན། *sang-nyi tha-ring-po yö lang-ka duk-
rü yin.*

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

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

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

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

Honorific Language.

།དེ་རིང་ཕེབ་ལས་གྲག་རིང་གུང་ག་ཚོད་ཡོད་པ་གནང་ང་། *te-ring
pheap-lam tha-ring-thung ka-tshö yö-pa nang-nga ?*

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

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

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

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

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

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

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

EXERCISE No. 22.

(To be translated into honorific language).

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

CHAPTER XIV.

MISCELLANEOUS.

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

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

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

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

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

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

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

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

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

There are no gold coins.

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

5 *ser-sang* make 1 *tum-pu* (རུམ་བུ།)

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

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

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

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

4 bricks = 1 *khu-tru* (ཁུ་ཏུག་)

3 *khu-tru* = 1 *yam* (ལྷམ་)

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

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

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

¹ Or *se-tre* (ཤེར་བྱི་) |

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

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

- | | |
|----------------------------------|---------------------------------|
| 1. བྱི་བ་ <i>chi-wa</i> , MOUSE. | 5. འབྲུག་ <i>druk</i> , DRAGON. |
| 2. ལླང་ <i>lang</i> , BULL. | 6. རྩྭ་ལ་ <i>drii</i> , SNAKE. |
| 3. ལྷག་ <i>tak</i> , TIGER. | 7. ཏ་ <i>ta</i> , HORSE. |
| 4. ཡོས་ <i>yö</i> , HARE. | 8. ལུག་ <i>lu</i> , SHEEP. |

- | | |
|------------------------------|-----------------------------|
| 9. ལྷོ་ <i>tre</i> , MONKEY. | 11. ཁྱི་ <i>khyi</i> , DOG. |
| 10. འུ་ <i>cka</i> , BIRD. | 12. ཕག་ <i>pha</i> , PIG. |

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

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

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

And so on. The first round of elements ends at the 10th year WATER-BIRD YEAR (རྩ་གྱ་ལོ་), *chhu-cka lo*, and is at once recommenced, so that the 11th year is the WOOD-DOG YEAR (ཤིང་ཁྱི་ལོ་) *shing-khyi lo*, the 12th year is the WOOD-PIG YEAR (ཤིང་ཕག་ལོ་) *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	མེ་སྒྲུབ་ལོ་	<i>me-drü lo.</i>
1918—EARTH-HORSE YEAR	ས་རྟ་ལོ་	<i>sa-ta lo.</i>
1919—EARTH-SHEEP YEAR	ས་ལུག་ལོ་	<i>sa-luk lo.</i>
1920—IRON-MONKEY YEAR	ལྷགས་སྒྲི་ལོ་	<i>chak-tre lo.</i>
1921—IRON-BIRD YEAR	ལྷགས་བྱ་ལོ་	<i>chak-cha lo.</i>
1922—WATER-DOG YEAR	ཆུ་བྱི་ལོ་	<i>chhu-khyi lo.</i>
1923—WATER-PIG YEAR	ཆུ་ཕག་ལོ་	<i>chhu phak lo.</i>
1924—WOOD-MOUSE YEAR	ཤིང་བྱི་ལོ་	<i>shing-cki lo.</i>
1925—WOOD-BULL YEAR	ཤིང་གླང་ལོ་	<i>shing-lang lo.</i>
1926—FIRE-TIGER YEAR	མེ་ལྷག་ལོ་	<i>me-tak lo.</i>
1927—FIRE HARE YEAR	མེ་ཡོས་ལོ་	<i>me-yö lo.</i>
1928—EARTH-DRAGON YEAR	ས་འབྲུག་ལོ་	<i>sa-druk lo.</i>

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

11. The four seasons are as follows :—

SPRING—ཅི་ཀ་ *chi ka.*

AUTUMN—སྒྲི་ཀ་ *tön-ka.*

SUMMER—ཧམ་ཀ་ *yar-ka.*

WINTER—དུན་ཀ་ *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 རྩེ་ཤོ་པ་ *da-shö* is added. Each month has about thirty days. The manner in which the different days of a month are expressed has been dealt with in the chapter on the Numerals (Cap. VIII, para. 6).

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

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

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

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

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

ཐོ་རངས་ *tho-rang*, the time shortly before dawn.

ནམ་ལངས་ *nam-lang*, dawn.

ཉི་ཤར་ *nyi-shar*, or ཚེ་ཤར་ *tse-shar*, sunrise.

The latter means, lit. *shining on the peaks*.

ཞེགས་གས་ *shok-ke* or ལྷ་རྩེ་ *nga-tro* the time from sunrise to about 8 A.M.

ཚ་དྲིང་ *tsha-ting*, from 8 A.M. till 10 or 11 A.M.

ཉིན་དབུང་ *nyin-kung*, midday.

དགོང་དག་ *gong-ta*, the afternoon from four o'clock till sunset.

ཉི་གས་ *nyi-ge*, sunset.

ས་རིབ་ (སྲིད་རུབ་) *sa-rip*, dusk.

ནམ་ཕྱེད་ *nam chhe*, midnight.

ཉི་མ་ *nyi-ma*, day-time.

དགོང་མོ་ *gong-mo* or བཚན་མོ་ *tshem-mo*, night-time.

ཞག་པོ་ *shak-po*, day of 24 hours.

AT WHAT TIME, AT WHAT O'CLOCK may be rendered by ལྷ་ཕྱི་ག་ག་ཅ་ (ཅམ་) ལ་ *ngam-chhi ka-ka-tsa-la* (lit. *at how much early-late*); e.g., ང་སང་ཉིན་ལྷ་ཕྱི་ག་ག་ཅ་ (ཅམ་) ལ་བཅར་དགོས་ཡིན་ན། *ngu sang-nyi ngam-chhi ka-ka-tsa la cha go yin-na*.

AT ABOUT WHAT TIME TO-MORROW SHOULD I COME? ཉིན་དབུང་ལ་ཤོག། *nyin-kung-la sho*, COME AT MIDDAY. But usually ལྷ་ཚོད་ *chhu-tshö* (lit. *water-measure*) corresponding to the English *o'clock* is used. Thus: ABOUT WHAT TIME TO-MORROW SHOULD I COME? སང་ཉིན་ལྷ་ཚོད་ག་ཚོད་ཅ་ལ་ང་བཅར་དགོས་པ་ཡིན་ན་

(ནམ།) *sang-nyi chhu-tshö ka-tshö tsa-la nga cha go-wa yin-na?* COME AT FOUR O'CLOCK. མུ་ཚོད་བཞི་ལ་ཤོག། *chhu-tshö ski-la sho.* COME AT HALF PAST FIVE. མུ་ཚོད་ལྔ་དང་ཕྱེད་ཀ་ཤོག། *chhu-tshö nga-tang chhe-ka sho.*

WORDS.

Ornament = གྱེན་ཚ་ *gyen-chha.*

Price = རིན་ *ring.*

Weight, (*lit.* light heavy) =

ཡང་ལྷི། ལྷིད་ *yang-ji ; ji.*

Woollen cloth = ལྷམ་བུ་ *nam-bu.*

Festival, (*lit.* great time) =

དུས་ཚེན་ *tü-chhen.*

EXERCISE No. 23.

This ornament is made of silver. ། གྱེན་ཚ་འདི་དབུལ་གྱི་བཟོས་པ་རེད། *gyen-chha di ngü-kyi sö-ṅa-re.*

Its price is thirty-two *trang-kas* and one *sko*. དེའི་རིན་ཏི་ཀ་སུམ་ཅུ་སོ་གཉིས་དང་ཚོ་གང་རེད། *te'i ring trang-ka sum-chu so-nyi tang sko-kang re.*

It weighs (*lit.* is the weight of) twelve and half rupees. རྒྱུད་མོ་ཕྱེད་དང་བཅུ་གསུམ་གྱི་ལྷིད་ཡོད་པ་རེད། *gor-mo chhe-tang chuk-sum kyi ji yo-wa-re.*

Please sell me two *dom* of woollen cloth. ང་ལ་ལྷམ་བུ་འདོམ་དོ་འཚང་ཅོགས་གྱིས་ (ཕྱེད་)། *nga-la nam-bu dom to tshong-ro-ch'i.*

It is rather farther than a *tsha-pho* from here. འདི་ནས་ཚ་
 འཕྲོག་ས་ལས་བྲག་རིང་ཙ་ (ཙ་ས་) ཡོད། *di-ne tsha-pho*
sa-le tha-ring-tsa yö.

How old are you? ཁྱོད་ལོ་ག་ཚད་ཡིན་པ། *khyö lo ka-tshö yim-*
pa?

I was born in the *hare year*. ང་ཡོས་ལོ་པ་ཡིན། *nga yö-lo-pa*
yin.

There will be a festival on the twenty-fourth of the first
 month. ལྷ་བ་དང་པོའི་ཉི་ཤུ་བཞི་ལ་དུས་ཚིན་གཅིག་ཡོང་།
la-wa tang-pö nyi-shu shi-la tü-chhen-chi yong.

Come on Wednesday morning. བཟའ་ལྷག་པའི་ཞེ་གས་གས་
 ཤོག། *sa hlak-pe skok-ke sho.*

EXERCISE No. 24.

I will sell it for five *ngü-sang* and a *kar-ma*. It weighs
 twenty-three *trang-kas*. I will leave (= go out from) here
 on the morning of the eighteenth, and will reach Gangtok
 on the afternoon of the twentieth. The price of this woollen
 cloth is two *trang-kas* and a *kha-chha* per *thru*.

CHAPTER XV.

A CONVERSATION TRANSLITERATED, TRANSLATED AND PARAPHRASED.

1. It has often been stated with regard to grammars of Oriental languages that they are rendered more useful by the inclusion in them of a passage of the language translated literally into English, transliterated as exactly as possible into the Roman character, and accompanied by a grammatical analysis of every word. This plan enables the student to ascertain the true pronunciation and also to understand the working of rules that he knows only by rote. And although in this grammar the rules of pronunciation and of grammar have not merely been enunciated but have also at the time of enunciation been separately and fully explained by examples, yet a final example giving effect to the above suggestion may prove helpful to the student before we pass on to the conversational series in the next chapter.

On a journey. Asking the way.

Which is the road ... Dor-je-ling k'i lam-ka

དོ་རྗེ་གླིང་ བོ་ ལམ་ཀ་

Darjeeling of road

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

ག་པ་ རེད།

where is ?

Straight on, Sir, as La kha-thu t'ak'-k'a re.

you are going.

ལགས་ བརྒྱུག་ དག་ག་ རེད།

Sir ! Straight like that is ;

You cannot mistake nor-sa tsa-ne me.
 it. རྣམས་ ཅུ་ནས་ མེད།
 mistaking-place at all is not.

Is the road good?... Lam-ka de-po yö-pe.
 ལམ་ཀ་ བདེ་པོ་ ཡིད་ བས།
 Road good is it?

Yes, Sir, it is very La de-thak'-chhö yö.
 good. ལགས་ བདེ་ ཐག་ཚོད་ ཡིད།
 Sir! very good is.

How far is it from T'a dro-gyu k'a-tshö yö-pa.
 here? ད་ འགྲོ་ གྱུ་ ག་ ཚོད་ ཡིད་ བ།
 Now to go how much is there?

It is not very far T'a phe-gyu sh'e-po rang me.
 from here, just a ད་ ཐེབ་ གྱུ་ ཞེ་པོ་ རང་ མེད།
 short distance. Now to go very much is not?
 Tok'-tsa chi yö.

 ཉོག་ ཅ་ གཞིག་ ཡིད།
 A little is.

Thank you, Good-day. Wong ya ch'ung k'a-le
 བློང་ ཡག་ རྒྱུང་ ག་ ལེ་
 Well! good happened. Gently
 gyu-a.

 གྱུག་ ཡ་
 go.

Good-day, Sir	...	La-si	k'a-le	the-a.
		ལགས་སི་	ག་ལེ་	ཐས་ཨེ།
		Sir !	Gently	go.

GRAMMATICAL ANALYSIS.

རྗེ་རྗེ་གླིང་གི་	Genitive Singular. གི་ and not ཀྱི་ or ཟྱི་ because the preceding word ends in ང་ (Cap. III, para. 9).
ལས་ཀ་	Nominative Singular. <i>The</i> is omitted because it does not represent <i>this</i> or <i>that</i> (Cap. II, para. 7).
ག་པ་	Interrogative Pronoun. It immediately precedes the verb (Cap. IX, para. 17).
ཅིད་	3rd person singular, present indicative.
ལགས་	Honorific term.
ཁ་ཕྱག་	Adverb.
དག་ག་	Adverb.
འོ་འོ་ས་	Nominative Singular. Derived from འོ་འོ་བ་ <i>to mistake</i> and ས་ place (Cap. VII, para. 19).
ཅུ་ནས་	Adverb. Used with negatives only [Cap. X, para. 3 (<i>h</i>)].
མེད་	Negative form of 3rd person singular, present indicative.

- ལམ་ཀ་ Nominative Singular. *The* is omitted because it does not represent *this* or *that*.
- བདེ་པོ་ Nominative Singular.
- ཡིད་པས་ Interrogative form of the 3rd person singular present indicative (Cap. V, para. 5).
- བདེ་ཐག་ཚོད་ Nominative Singular. *Very* expressed by adding ཐག་ཚོད་ to the root of the adjective [Cap. X, para. 3 (*m*)].
- ཡིད་ 3rd person singular, present indicative.
- ད་ Adverb.
- འགྲོ་གྲུ་ Gerund of འགྲོ་བ་
- ག་ཚོད་ Adverb. Being used interrogatively immediately precedes the verb [Cap. X, para. 3 (*f*)].
- ཡིད་པ་ Interrogative form of the 3rd person, singular present indicative (Cap. V, para. 5).
- ཐེབ་གྲུ་ Infinitive of ཐེབ་པ་ *hon.* of འགྲོ་བ་ (Cap. VI, para. 23).
- ཞེ་པོ་རང་ Adverb. Used with negatives only [Cap. X, para. 3 (*g*)].
- དོག་ཅ་གཅིག་ Adverb.
- ལྟོང་ Adverb.
- ཡག་ Abbreviation of ཡག་པོ་

- བྱུང་ Past Participle of ཡོང་བ་ *to become, to happen.*
- ག་ལེ་ Adverb.
- རྒྱལ་ལེ་ Imperative of རྒྱལ་བ་ polite form used to inferior.
- ལགས་སྲི་ Honorific term.
- བྲས་ལེ་ Polite Imperative of བྲས་བ་ which is an *hon.*
form of རྒྱལ་བ་ ॥ ॥

CHAPTER XVI.

CONVERSATIONAL EXERCISES.

1. General Conversation.

Who are you ? ཁྱོད་སྐྱུ་ཡིན་པ། *khyö su yim-pa ?*

What is your name ? ཁྱོད་མིང་ལ་ག་རེ་ཟེར་གྱི་ཡོད། *khyö ming-la ka-re si ki-yö ?*

Sir, what is your name ? *hon.* ལྷ་བཞེས་ཀྱི་མཚན་ལ་ག་རེ་ལྟ་གྱི་ཡོད་ད། *ku-sko-kyi tshen-la ka-re shu-ki-yö ta ?*

My name is Dorje. ངའི་མིང་ལ་དོ་རྗེ་ཟེར་གྱི་ཡོད། *nge-ming-la Dor-je si-kyi yo.*

Do you know this ? *hon.* འདི་མཁྱེན་པ་གནང་གི་ཡོད་པས། *di khyem-pa nang-gi yö-pe ?*

I don't know. ངས་ཤེས་ཀྱི་མེད། *nge shing-gi me.*

Do you know this man ? *hon.* མི་འདི་ངོ་མཁྱེན་པ་གནང་གི་ཡོད་པས། *mi di ngo-khyem-pa nang-gi yö-pe ?*

I don't know him. ངས་ཁོ་ངོ་ཤེས་ཀྱི་མེད། *nge kho ngo-shing-gi me.*

What country have you come from ? ཁྱོད་ལུང་པ་ག་ནས་ཡིན་པ། *khyö lung-pa ka-ne yim-pa ?*

Sir, where were you born ? *hon.* ལྷ་བཞེས་ཀྱི་འབྲུང་ས་ག་ནས་ཡིན་པ།

པ་བཀའ་ང་། *ku-sko thrung-sa ka-ne yim-pa nang-nga ?*

I was born in Kongbu. ང་སྐྱེས་ཀོང་པོ་ནས་ཡིན། *nga kye-sa kong-po-ne yin ?*

A man has come. མི་གཅིག་བསྐྱབས་བྱུང་། *mi chi lep-chung.*

Who is that boy ? བྱ་གུ་དེ་སུ་རེད། *pu-gu te su-re ?*

I want to be off to-morrow (*lit.* I am counting on starting to-morrow). ང་སང་ཉིན་འཐོན་པའི་ཚེས་ཡིད། *nga sang-nyin thöm-pe-tsi yö.*

Will he come now ? ཁོ་ད་ལྟ་སྐྱབས་ཡོང་ངམ། *kho tan-da lep yong-nge ?*

Open the window a little please. གླེ་ཁུང་དོག་ཅ་ཕྱི་རོགས་བཀའ་། *gi-khung tok-tsa chhe-ro-nang.*

Shut the door. གློ་གྲུབ། *go-gyap.*

When did he go ? ཁོ་ག་དུས་ལངས་སོང་། *kho ka-tü lang-song.*

How do you like this place ? (*lit.* Sir, is this place pleasant ?) *hon.* ལྐྱ་གཞིགས་ས་ཆ་འདི་སྐྱོ་བོ་འདུག་གས། *ku-sko sa-chha di tro-po duk-ke ?*

It is very quiet. ས་ཆ་འདི་ཁ་གྲུ་སིམ་བོ་འདུག། *sa-cha di kha-ku-sim-po du.*

I am very pleased to have come (*lit.* it is very good that I have come here). ང་མདས་བཅར་ནས་ཡག་ཤག་ཚོད་བྱུང་། *nga de char-ne yak-thak-chohö chung.*

2. *The same continued.*

Please give me a cup of water. ང་ལ་ཚུ་དཀར་ཡོལ་གང་སྟེར་ད།
nga-la chhu ka-yö kang te-da.

Tell the man to come to me. མི་དེ་ཚུར་ཤོག་བྱིས། *mi te tshu
 sho ch'i.*

Please give this bundle to the woman. རོག་སྟེན་འདི་སྐྱེད་མཉམ་
 དེ་ལ་སྐྱུར་རོགས་གནང་། *dok-thre di kyi-men te-la kur-ro-
 nang.*

Can I go there? ང་པ་གི་བྱིན་ཚོག་གི་རེད་པས། *nag pha-ke
 chhin chhok-ki-re-pe?*

Are you coming with me? རྒྱུད་ང་མཉམ་པོ་ཡོང་གི་ཡིན་པས།
khyö nga nyam-po yong-gi yim-pe?

He can come. ཁོ་ཡོང་ཚོག་གི་རེད། *kho yong chhok-ki-re.*

Where have you come from? རྒྱུད་གནས་ཡོང་ང་། *khyö ka-ne
 yong-nga?*

I came from Phari this morning. ང་ད་རང་གཞིག་གསུམ་པམ་རི་
 བས་ཡོང་ང་ཡིན། *nga ta-rang skok-ke pha-ri ne yong-
 nga yin.*

Are you quite well? *hon.* སྐྱུ་གཞིགས་སྐྱུ་གཟུགས་བདེ་བོ་ཡོད་
 པས། *kü-skö ku-sü de-po yö-pe?*

Fairly well, thanks. ལགས་ཤིང་ཚེ་ཡོད། *lä au-tse yö.*

When will the man come to see me? མི་དེ་ངའི་ཚུ་ལ་ག་དུས་
ཡོང་གི་རེད། *mi-te nge tsa-la ka-tü yong-gi-re.*

I don't know whether he will come for some months.
ཇི་ཤས་སྐྱིབ་ཨི་ཡོང་ངས་ཡག་པོ་རང་ཤེས་ཀྱི་མེད། *da-she*
lep-e-yong nge yak-po-rang shing-gi-me.

How long are you staying on here? *hon.* མདས་ག་ཚོད་
བཞུགས་གནས་འཇག་གི་ཡིན་པ། *de ka-tshö sku-den-ja-*
ki yim-pa?

How do you know he is a Bhutanese? ཁོ་འབྲུག་པ་ཡིན་པ་ཁྱེད་
ངས་ག་འདྲས་བྱས་ནས་ཤེས་ཀྱི་ཡོད། *kho druk-pa yim-pa*
khyö-re kan-dre cke-ne shing-gi-yö?

Is this story true? ཁོ་འི་སྐད་ཆ་འདི་དངོས་ནས་རེད་པས། *khö ke-*
chha di ngö-ne re-pe?

It is a good deal exaggerated (*lit.* he has tied on many
feathers). སྐད་ཆ་དེ་སྐྱོ་མང་བོ་བདགས་ནས་བཤད་པ་རེད།
ke-chha te dro mang-po tak-ne she-pa re.

You had better not do that (*lit.* your not doing like that is
preferable). ཁྱེད་དེ་འདྲ་མ་བྱས་པ་དགའ་གི་རེད། *khyö-*
ten-dra ma cke-pa ga-ki-re.

It does not matter. བྱད་མི་འདུག *khye min-du.*

There is no help for it (*lit.* there is no means of doing for
this). འདི་བྱེད་ཐབས་ཡོད་པ་མ་རེད། *di-cke-thap yo-wa-*
ma re.

That would not be quite right. དེ་དོག་ཅ་ཡོང་བ་མི་འདུག།
te tok-tsa yong-nga min-du.

3. *Talk with Servants.*

Come here ! མདས་ཤོག *de sho.*

Go away ! ཕར་གྱུག *pha gyu.*

Come quickly ! མགྲོགས་པོ་ཤོག *gyok-po sho.*

Don't delay ! འགོར་པོ་མ་བྱེད། *gor-po ma-cke.*

Throw this away ! འདི་ཕར་དབྱུག་ཞོག *di pha yuk-sko.*

Be careful ! ཉན་པོ་བྱིས། *tem-po chi.*

Take this away ! འདི་ཕར་འཁྱེར། *di pha khye.*

Wait a moment ! ཉོག་ཅ་སྐྱུག་ཤོག *tok-tsa gu-shi.*

I will come presently. ང་ལམ་སང་སྐྱེབ་ཡོང་། *nga lam-sang
lep-yong.*

Don't do that ! དེ་འདྲ་མ་བྱེད། *ten-dra ma-cke.*

Don't make such a noise ! རྐང་དེ་འདྲ་མ་གྱུག་ *ke ten-dra ma-
gyak.*

Do this first and do that afterwards ! འདི་སྔ་ (སྔོན་) ལ་བྱིས།
དེ་གཞུག་ལ་བྱིས། *di ngen-la chi ; te skuk-la chi.*

What is this ? འདི་ག་དེ་དེད། *di ka-re re.*

Is everything ready ? ཚང་མ་གྲུག་སྐྱོག་སོང་ངས། *tshang-mo
tra-dri song-nge ?*

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

ངའི་ཉི་གཏུགས་ག་པ་བཞག་ཡོད། རི་ང་བརྗེད་མ་བྱུང་། *ng*

nyi-du ka-pa sha yö? te nga nye-ma-chung.

4. *The same continued.*

Fetch some hot water! ལྷ་ཚ་པོ་དྲོག་ཙ་འབྲེར་ཤོག་ *chhu tsha-po tok-tsa khye sho.*

Please bring dinner (*hon.*) at half past seven. དགོང་མོའི་ཞལ་ལག་ལྷ་ཚོན་བདུན་དང་ཕྱེད་ཀ་ལ་ཕྱལ། *gong-mö ske-la chhu-tshö dün tang chhe-ka lä phü.*

Call me at a quarter past six to-morrow morning! སང་ཞོགས་ལྷ་པོ་ལྷ་ཚོན་དུག་དང་མི་ལི་བཙོ་ལྷ་ལ་ང་སྐད་གཏོང་། *sang-sho nga-po chhu-tshö truk tung mi-li che-nga la nga ke-tong.*

I want break-fast at a quarter to nine. ངའི་ཞོགས་གའི་ཁ་ལག་ལྷ་ཚོན་དགུ་དྲུང་ང་ལ་མི་ལི་བཙོ་ལྷ་འི་སྐད་ལ་འབྲེར་ཤོག་ *nge shok-kei kha-la chhu-tshö gu dung-nga lä mi-li che-nga ngen-la khye-sho.*

Call my servant! ངའི་གཡོག་གོ་ (པོ་) སྐད་གཏོང་། *nge yok-ko ke-tong.*

The cook is ill to-day. དེ་རིང་མ་ཚེན་ན་གི་འདུག་ *te-ring machhen na-ki-du.*

Have you swept this room? ཁང་པ་མདས་གོ་རྒྱབ་པས། *khang-pa de ke gyap-pe?*

Clean all the brass ornaments (*lit. articles*)! རག་གི་ཙ་ལག་སྐད་ཁ་འབྲིད་དར་གཏོང་། *rak-ki cha-la gang-kha chhidar tong.*

Put those there and throw these away! དེ་ཚོ་ཕ་གསུམ་ཞོག།

འདི་ཚོ་ཕར་དབྱུག་ *te-tsho pha-ke sho, di-tsho pha yu.*

Do you understand? ཁྱོད་ཉ་གོ་བྱུང་ངས། *khyö ha-ko ckung-nge?*

What had we better do now? (*lit. the doing what now is preferable*). ད་ག་རེ་བྱས་པ་དགའ་གི་རེད། *ta ka-re che-pa ga-ki-re.*

Please take this letter to the post. ཡི་གེ་འདི་ཡིག་ཁང་ལ་
འབྲིར་རོགས་བྱིས། *yi-ge di yik-khang la khye-ro-cki.*

Come in! བྱང་ལ་ཤོག། *nang-la sho.*

Take this letter to the doctor, *hon.* ཡམ་ཚི་ལགས་ལ་ཡི་གེ་འདི་
སྐྱེལ་ཤོག། *am-chhi lä lä yi-ge di kye-sho.*

Let me know when the doctor *hon.* comes. ཡམ་ཚི་ལགས་
ཕྱིན་བྱུང་ན་ང་ལ་མ་འབྲིར་ཤོག། *am-chhi la phe-ckung-na,*
nga len khye-sho.

5. Food.

I want a little drinking water. ང་འཕུང་ཡ་གི་ཚུ་དོག་ཅ་
 རྒོམ་ཡོད། *nga thung-ya-ki chhu tok-tsa go yö.*

Have you boiled it? ཚུ་དེ་སྐྱེལ་ར་(བ་)ཡིན་པས། *chhu te kö-ra
 yim-pe?*

Is it from a spring or from a stream? ཚུ་མིག་གི་ཚུ་རེད་པ།
 གྲུག་ཚུ་ལྷིན་པ། *chhu-mi-ki chhu re-pa, gyuk-chhui-
 chhu yim-pa?*

Is milk obtainable here? མདས་འོ་མ་འབྱོར་ཡོང་ངས། *de o-
 ma jor-yong-nge?*

No, Sir, there are no cows. ལགས་སྐྱེལ་གཞིགས་མདས་འབྱོར་
 མི་ཡོང་། མདས་བ་ཕྱུགས་ཡོད་པ་མ་རེད། *lā ku-sko de jor
 mi-yong ; de pa-chhu yo-wa-ma-re.*

Bring tea at five o'clock. ཚུ་ཚོད་ལྔ་ལ་ཟླ་འབྱོར་ཤོག། *chhu-tshö
 nga-la cka khye sho.*

Do you take milk and sugar in your tea? *hon.* འོ་མ་དང་བྱེ་
 མ་ཀར་ཡོད་པའི་གསོལ་ཟླ་དང་རོ་བཞེས་ཀྱི་ཡོད་པས། *o-ma
 tang che-ma-ka-ra yö-pe sö-ja nga-mo ske-kyi yö-pe?*

A little of each please. ལགས་དོག་ཅ་དོག་ཅ་འཕུང་གི་ཡོད། *lā
 tok-tsa tok-tsa thung-gi-yö.*

A Tibetan gentleman is coming to lunch with me to-morrow,
hon. སང་ཉིན་བོད་པའི་སྐྱུ་བྲག་གཅིག་ངའི་ཚ་ལ་ཉིན་དགུང་ཞལ་
 ལག་བཞེས་ག་ཕེབ་པ་ཡོད། *sang-nyin pö-pe ku-tra chi*
nge tsa-la nyin-gung ske-la ske-ga phe-pa-yö.

What is there to eat? ཟ་ལ་ག་རེ་ཡོད་པ། *sa-ya ka-re yö-pa?*

Mutton, fowls, eggs, Sir, and various kinds of vegetables.
 སྐྱུ་གཞིགས་གསེལ་སྐྱུ་ལྷག་ཤ་བྱ་ཏེའི་ཤ་བཞེས་སྐྱོང་དང་བཞེས་
 ཚས་སྣ་ཚོགས་ཡོད། *ku-sko sö-trum luk-sha cha-tei-sha*
ske-gong tang ske-tshe na-tsho yö.

Will the Tibetan gentleman eat English food? *hon.* བོད་པའི་
 སྐྱུ་བྲག་གིས་དབྱིན་ཇིའི་ཞལ་ལག་བཞེས་ཡོང་ངམ། *pö-pe ku-*
tra ki in-ji ske-la ske-yong-nge?

Keep the kitchen thoroughly clean! གསེལ་ཐབ་གཙང་ཐག་ཚོད་
 བྱས་ནས་ཞིག་ *sö-thap tsang thak-choö che-ne sko.*

I want two bottles of milk a day as long as I stay here.
 ང་མདས་ལྗོད་པའི་སྐྱང་ལ་ཉི་མ་རེ་ལ་འོ་མ་ཤེལ་དམ་གཉིས་
 གཉིས་དགོས་ཡོད། *nga de dö-pe gang-la nyi-ma re-la*
o-ma she-tam nyi-nyi go-yö.

6. *Time of the Day, Days of the Week, Dates, Seasons, etc.*

What o'clock is it? ད་ལྟ་ཚུ་ཚོད་ག་ཚོད་རེད། *tan-da chhu-tshö*
ka-tshö re.

It is three o'clock. ཚུ་ཚོད་གསུམ་རེད། *chhu-tshö sum re.*

It is half past ten. ཚུ་ཚོད་བཅུ་དང་ཕྱེད་ཀ་རེད། *chhu-tshö chu*
tang chhe-ka re.

It is a quarter past three. ཚུ་ཚོད་གསུམ་དང་མི་ལི་བཙོ་ལྔ་སྟེང་།
chhu-tshö sum tang mi-li chö-nga song.

It is a quarter to five. ཚུ་ཚོད་ལྔ་སྟེང་བ་ལ་མི་ལི་བཙོ་ལྔ་འདུག
chhu-tshö nga lep-pa la mi-li chö-nga du.

What is the English date to-day? དེ་རིང་ཉ་རིག་ག་ཚོད་ཡིན་པ།
te-ring ta-rik ka-tshö yim-pa?

It is the twenty-fifth! དེ་རིང་ཉ་རིག་ཉི་ཤུ་ཅ་ལྔ་ཡིན། *te-ring*
ta-rik nyi-shu-tse-nga yin.

What is the Tibetan date to-day? དེ་རིང་ཚེས་པ་ག་ཚོད་རེད།
te ring tshe-pa ka-tshö re?

It is the twenty-second! དེ་རིང་ཉི་ཤུ་གཉིས་འེད། *te-ring nyi-*
shu-nyi re.

What day of the week is it? དེ་རིང་ག་ཟུང་ག་རེ་རེད། *te-ring*
sa ka-re re?

It is Thursday. དེ་རིང་ག་ཟུང་ཕུར་བུ་རེད། *te-ring sa phur-pu re.*

¹ Note the difference between ཉི་ཤུ་ཅ་ལྔ་ and ཉི་ཤུ་གཉིས་ (Cap. VIII, para. 6).

Where did you go to yesterday? བྱིན་ཁས་ས་ག་པ་ཕྱིན་པ།
khyö khe-sa ka-pa chhim-pa?

Don't come to-morrow, but come the day after to-morrow. སང་
 ཉིན་ས་ཡོང་། བངས་ཉིན་ཀ་ཤོག་ *sang-nyin ma-yong ;*
nang-nyin-ka sho.

When it rains in the morning, it always clears up in the
 afternoon. ཞོགས་གས་ཆར་པ་རྒྱབ་ན། དགོང་མདག་དྲག་པར་
 བཀྲས་དྲངས་པོ་ཡོང་གི་འདུག་ *shok-ke chhar-pa gya-p-na*
gong-da tak-pa nam tang-po yong-gi-du.

It freezes hard at Phari during the whole winter and some
 times snows even in summer. ཕག་རེས་དབྱུན་ཀ་བྱུགས་པ་
 རྒྱག་གི་འདུག་མཚམས་མཚམས་དབྱར་ཀ་ཡང་གངས་རྒྱག་གི་
pha-re gün-ka khyak-pa gyak-ki du ; tsham-tsham
yar-ka yang kang gyak-ki.

To-day is the last day of the 2nd fourth month of the Wood-
 Dragon year. དེ་རིང་ཤིང་འབྲུག་རྩ་བ་བཞི་པའི་ཉིས་
 བརྒྱུན་གྱི་ནམ་གང་རེད། *te-ring shing-druk da-wa shi-pe*
nyi-tsak-kyi nam kang-re.

7. *The same continued.*

Last month and this month the rain has been heavy, but it will probably not rain very much next month. ལྷོ་བ་

ལྷོ་བ་དང་ལྷོ་བ་འདི་ལ་ཆར་བ་ཞི་སྐྱེག་གྲུབ་བྱུང་། བྱམ་ཙང་ལྷོ་
བ་བཞུག་མ་དེ་ལ་ཆར་བ་མང་པོ་རང་འབབ་གྱི་མིན་འདྲ། *da-*
wa ngen-ma tang da-wa di-la chhâr-pa ske-tra gyaṅ
chung ; che-tsang da-wa skuk-ma te-la chhar-pa mang-
po-rang baṅ-kyi min-dra.

There is a lot of mist during the summer. དབྱར་ཀ་མུག་མ་བ་
མང་པོ་འདུག་ *yar-ka muk-pa mang-po du.*

Will you meet him this evening ? རྒྱུད་ར་དོ་དགོང་ཁོ་བྱུག་ཡོང་
ངས། *khyö-ra to-gong kho thuk yong-nge ?*

I cannot this evening, but perhaps to-morrow morning. དོ་དགོང་བྱུག་མི་ཡོང་། བཞིག་བྱམ་ན་མང་ཞོག་ས་སྤེལ་པོ་བྱུག་
ཡོང་། *to-gong thuk mi yong ; chik-che-na sang-sho*
nga-po thuk-yong.

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

ལྷོ་ཉིང་དང་ད་ལོ་སྤོན་བོག་ཡག་པོ་མ་བྱུང་། ལྷོ་ལོ་ཡང་ཡག་པོ་
མ་བྱུང་ན། བཟང་མན་ཚད་བྱེད་གྱི་རེད། *da-nying tang ta-lo*
tön-tho yak-po ma-chung ; chhi-lo yang yak-po ma-
chung na kang men-tshe che-kyi-re.

Is my watch right ? ངའི་མུ་ཚོད་འཁོར་ལོ་དེན་ལྷན་འདུག་གས།
nge chhu-tshö khor-lo ten-den duk-ke ?

No, it is ten minutes fast. མི་འདུག ། མི་ལི་བཅུ་ས་མགོ་གས་ཀ།
min-du ; mi-li chü gyök-kä.

When did he leave here ? ཁོ་འདི་ནས་ག་དུས་ཕྱིན་སོང་། *kho di-*
ne ka-tü chhin-song.

From Lhasa to the Chumbi Valley is a fortnight's journey.
 ལྷ་ས་ནས་གོ་མོ་བར་ལ་བདུན་གཉིས་ཀྱི་ལས་རེད། *hla-sa ne*
tro-mo par-la dün nyi-kyi lam re.

8. *The Weather.*

What a strong wind ! འདི་འདྲའི་ལྷགས་པ་ཚ་ལ། *din-dre hlak-
pa tsha la.*

What a cold day ! འདི་འདྲའི་གནས་གྲང་ང་ལ། *din-dre nam
t'rang-nga-la.*

I feel quite warm. ང་ལྟོ་ཐག་ཚོད་འདུག *nga tro thak-chhö du.*

There was a heavy dew last night. མདང་དགོང་མཚན་ལ་ཟེལ་
བ་མང་པོ་བབ་འདུག *dang-gong tshen-la sil-pa mang-po
p'ap-du.*

It is misty ; we cannot see the snow mountains. ལྷགས་པ་
འཐིབ་བཞག ། ང་ཚོས་གངས་རི་མཐོང་གི་མི་འདུག *muk-pa
thip-ska ; ngan-tshö kang-ri thong-gi min-du.*

Do you think it will rain ? ཁྱེད་ཆར་པ་རྒྱབ་ཡོང་བསམ་གྱི་འདུག
གས། *khyö chhar-pa gya'p-yong sam-kyi duk-ke ?*

It will probably be fine till midday. ཉིན་དགུང་བར་གནས་ཡག་
པོ་ཡོང་གི་ཡིན་པ་འདྲ། *nyin-gung par nam yak-po
yong-gi yim-pa-dra.*

Will there be moonlight to-night ? དོ་དགོང་མཚན་ལ་ལྷ་དཀར་
ཤར་གྱི་རེད་པས། *to-gong tshen-la da-kar sha-kyi re-pe ?*

There was heavy rain yesterday and a rainbow was visible. བས་ས་ཆར་པ་མང་པོ་བབ་སོང་། དེའི་འཇུག་ལ་འཇུག་གཅིག་

ཟུག་སོང་། *khe-sa chhar-pa mang-po paṅ-song ; te-ï-
juk-la ja chi suk-song.*

It is raining a little. ཆར་པ་དོག་ཙ་བབ་གྱི་འདུག *chhar-pa tok-
tsa paṅ-kyi du.*

The rain has stopped. ཆར་པ་ཆད་སོང་། *chhar-pa chhe-song.*

A storm is coming up. ལྗང་ཚུབ་གཅིག་ལང་གི་འདུག *lung-
tshup chi lang-gi-du.*

Did you see the lightning? ཁྱོད་སློག་གྱུབ་པ་མཐོང་བྱུང་ངས། *khyö lo-gyaṅ-pa thong-chkung-nge?*

I heard thunder. ངས་འབྲུག་རྒྱན་གྱུབ་པ་གོ་བྱུང་། *nge druk-ke
gyaṅ-pa ko-chkung.*

It won't freeze to-night, because it is cloudy. བཀྲ་མ་འཕྱིབས་

འདུག། བྱས་ཙང་དོ་དགོང་མཚན་ལ་བྱུགས་པ་ཆགས་གྱི་མ་དེ། *nam thiṅ du ; che-tsany to-gong tshen-la khyak-pa
chha-kyi ma-re.*

9. *Conversation with the teacher, hon.*

Please speak slowly. བ་ལེ་བྱས་ནས་བསྐྱུང་རོགས་བཞུང་། *ka-le
che-ne sung-ro nang.*

Please speak louder. བསྐྱུང་སྐད་ཆེ་ཙ་བསྐྱུང་རོགས་བཞུང་།
sung-ke chhe-tsa sung-ro-nang.

What is he saying? ཁྱོད་གིས་བ་རེ་བསྐྱུང་གི་འདུབ་ *khong-gi
ka-re sung-gi-du ?*

I do not know. ངས་ཤེས་ཀྱི་མེད། *nge shing-gi me.*

Did I say that correctly? ངས་དེ་སྐྱོད་པ་པོ་ལ་བ་སོང་ངས། *nge
te dra-tak-po lap song-nge.*

We will read this letter. ང་རང་བཞུས་ཕྱག་བྲིས་འདི་གྲོག་བ་
བཞུང་འདོ། *nga-rang-nyi chha-ri di lok-ka nang-do.*

This is easy. འདི་ལས་སྣང་བོ་རེད། *di le-la-po re.*

I made a lot of mistakes. ངས་མང་བོ་ནོར་སོང་། *nge mang-
po nor-song.*

I could not understand him ; he spoke the Sikkimese dialect.
ཁོས་འབྲས་ལྗོངས་སྐད་ལ་བ་ཙང་། ངས་ཁོ་འི་སྐད་ཆ་ཅ་གོ་མ་
བྱུང་། *khö dren-jong ke lap tsang, nge khö ke-chha ha-
ko ma-chung.*

Please arrange for a dandywala to come to me for an hour
every day. སྐབ་དཔུང་ང་གཅིག་ཚུ་ཚོད་རེ་རེ་ཉི་མ་རེ་བཞིན་
ངའི་ཚུ་ལ་ཡོང་དགོས་ཅིད་ཟེར་བཀའ་བཞུང་རོགས་བཞུང་།

phep̄-chang-nga chi chhu-tshö re-re nyi-ma-re skin nge tsa-la yong go re še ka nang-ro-nang.

It is essential that he should be a Lhasa man. ལྷ་ས་རང་གི་

སི་ཅིག་དགོས་པ་ཡིད། *hle-sa rang-gi mi chi go-wa-yö.*

Please ask him to tell me stories. ང་ཁོས་སྐྱུང་ཤོད་གསུང་རོགས་

གནང་། *nga khö drung shö sung-ro-nang.*

It is of no use trying to read this ; it is too difficult. བརྗོན་

འགྲུས་ བྱས་ བས་ འདི་ལྷོག་ བས་ བན་ བཟང་ ཡང་ བྲིབ་གི་སི་

འདུག། འདི་དཀའ་ལས་ཁག་པོ་རེད། *tsön-drü-cke-ne di lok-ne phen kang-yang thok-ki min-du ; di ka-le-khak-po re.*

I am sorry I am late ; I met an acquaintance on the way (*lit.* I met an acquaintance on the way ; therefore I am late. Please do not be angry). ང་དང་ལས་འགག་

ལ་ངོ་ཤེས་གཅིག་ཐུག་བྱུང་། བྱས་ཅང་ཕྱི་པོ་བྱས་སོང་དགོངས་

བ་ས་སུངས། *nga-tung lang-ga la ngo-she chi thuk-ckung ; che-tsang chhi-po che-song gong-pa ma-tshung.*

That is enough for to-day. དེ་རིང་ད་གསེང་ཡིང་ང་། *te-ring ta-*

ke yong-nga.

10. *Relatives.*

She is my niece. མོ་ངའི་ཚ་མོ་ཡིན། *mo nge tsha-mo yin.*

I have two younger brothers. ངའི་སྐུན་ཚུང་ང་ (བ་) བཞིས་ཡོད།
nge pün-chhung-nga nyi yö.

These two are brother and sister. འདི་བཞིས་སྐུན་ཀྱག་རེད།
di nyi pün-kya re.

How many nephews have you? རྒྱུང་ལ་ཚ་བོ་²བཞི་ཚོ་ཡོད།
khyö-la tsha-wo ku-tshö yö ?

My younger sister died three years ago. ངའི་སྐུན་ཀྱག་བུ་མོ་
ཚུང་ང་ (བ་) རྩོད་ས་ནས་ལོ་བཅུ་མ་སོང་། *nge pün-kya pu-*
mo chhung-nga trong-ne lo sum song.

His elder sister is my maternal aunt. ཁོ་འི་ཨ་ཚེ་ངའི་སྐུ་མོ་
ཡིན། *khö a-chhe nge su-mo yin.*

Their daughter was married to Tshering's adopted son.
ཁོ་བཞིས་ཀྱི་བུ་མོ་ཚོ་རིང་གི་བཞིས་སྐུག་ལ་མནའ་མ་སྟེར་སོང་།
kho-nyi kyi pu-mo tshe-ring-gi sö-thruk la na-ma te-
song.

My son married his daughter. ངའི་བུ་ས་ཁོ་འི་བུ་མོ་མནའ་མ་ལེན་
སོང་། *nge pu khö pu-mo na-ma len-song.*

Her grandfather is my paternal uncle. མོ་འི་པོ་འོ་ངའི་ཨ་
བླ་ཡིན། *mö po nge a-khu yin.*

¹ and ² Usually however ཐུན་ཀྱག་ though meaning also *brother, sister, cousin* is used for nephew and niece also.

Only a few of my relatives live in Darjeeling, but I have a large number of acquaintances there.

ངའི་ཉེ་བ་ཁ་ཤས་
ཅག་ནི་ཇི་སྒྲིང་ལ་སྒོད་ཀྱི་ཡིད། ཡིན་ན་ཡང་ངོ་ཤེས་མང་བོ་ཡིད།

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

11. *On the March.*

Let us start now ; it is getting late. ད་ང་ཚོ་འགྲོ་གི་ཡིན།
 གྲི་པོ་བྱིས་ཀྱི་རེད། *ta ngan-tsho dro-kyi-yin ; chhi-po cki-
 kyi re.*

That box is very heavy ; will the cooly be able to carry it ?
 གླམ་དེ་ལྗིད་ཐག་ཚོད་འདུག ། མི་རྒྱང་གིས་འབྲིར་བྱུབ་ཨ་ཡོང་།
*gam-te ji thak-choö-du ; mi-hrang-gi khye-thup a-
 yong ?*

Tell the syces to saddle the ponies and bring them round at
 once. ཚིབས་དཔོན་ལ་དེའི་སྐབས་ཀྱི་འཇམ་ཉལ་མ་སང་རྒྱར་
 འབྲིད་ཤོག་ལབ། *chhik-pön-la te-ga gyap-ne ta-tsho lam-
 sang tshu-thri-sho lap.*

It rained heavily last night ; the road will be very muddy.
 མདང་དགོང་མཚན་ལ་ཆར་པ་ཞི་སྐྱབ་རྒྱབ་བྱུང་། བྱས་ཅང་ལམ་
 འགག་ལ་རྫུབ་ཞི་སྐྱབ་ཡོང་གི་རེད། *dang-gong tshen-la
 chha-pa ske-tra gyap-ckung ; cke-tsang lang-ga la
 dzap ske-tra yong-gi-re.*

There is no wind ; so it will not be cold. ད་ལྟ་སྐྱབས་པ་རྒྱག་
 གི་མི་འདུག ། བྱས་ཅང་གནམ་གང་མོ་ཡོང་ང་མི་འདུག
*tan-da hlak-pa gyak-ki min-du ; cke-tsang nam trang-
 mo yong-nga min-du.*

What is the road like ? ལམ་འགག་བདེ་ལོས་ག་འདུས་འདུག
lang-ga de-lö kan-dre du ?

Which is the best road ? ལས་འགག་ ཡག་ཤོས་ དེ་ ག་གི་ འདུག
lang-ga yak-shö te ka-ki du ?

To-day's march is down hill. དེ་རིང་གི་ འགོ་ས་ བྱུར་ རེད།
te-ring-gi dro-sa thur re.

It is steep up hill. གྱུན་གཟར་པོ་འདུག *kyen sar-po du.*

The servants and coolies have gone on ahead. ཞབས་ཕྱི་དང་མི་
 སུང་ཚོ་སྡོན་ལ་ ཕྱིན་སོང་། *shap-chhi tang mi-hrang-tsho*
ngen-la chhin song.

They will reach Kalimpong before you do, Sir. བཀའ་ལྷོན་
 སྤུང་ལ་སྐྱུ་གཞིགས་ས་ པེབ་གོང་ལ་ཁོ་ ཚོ་བསྐྱེབ་ཡོང་། *ka-lön-*
pung-la ku-sko ma phep kong-la khon-tsho lep-yong.

We have nearly arrived. ང་ཚོ་སྐྱེབ་འགོ་ཡོད། *ngan-tsho lep*
tro yö.

The bedding is wet. ཉལ་ཆས་སྤངས་བཞག *nge-chhe bang sha.*

Light a fire and dry it. མེ་བཏང་ནས་སྦྱས། *me-tang-ne kam.*

How much a day are you paying each cooly ? བྱིད་རས་ཉིན་མ་
 དེ་ལ་མི་སུང་དེ་ལ་ལྷ་ག་ཚོད་སྡོད་ཀྱི་ཡོད། *khyö-re nyi-ma-re-*
la mi-hrang re-la la ka-tshö trö-kyi yö.

Eight annas each a day ; they would not come for less. ཉིན་
 མ་དེ་ལ་ལྷ་ཨ་ན་བརྒྱད་བརྒྱད་སྡོད་ཀྱི་ཡོད། དེ་མ་སྤྱད་པ་ཁོ་ཚོ་
 ཡོང་གི་མི་འདུག *nyi-ma-re-la la anna gye-gye trö-kyi*
yö ; te ma-tre-pa khon-tsho yong-gi min-du.

What time shall we start to morrow? སང་ང་ཚོ་ཚུ་ཚོད་ག་ཚོད་
ལ་འབྲོན་ག སང་ང་ཚོ་ཚུ་ཚོད་ག་ཚོད་
ལ་འབྲོན་ག *sang ngan-tsho chhu-tshö ka-tshö la thön-ga ?*

Let us start very early before the snow becomes soft. ཞོགས་
གས་སྒྲ་པོ་གངས་མ་བཞུ་གོང་ནས་ང་ཚོ་འགྲོ་དོ། ཞོགས་
གས་སྒྲ་པོ་གངས་མ་བཞུ་གོང་ནས་ང་ཚོ་འགྲོ་དོ། *shok-ke*
nga-po kang ma-shü kong-ne ngan-tsho dro-to.

12. *The same continued.*

Have my baggage mules arrived? ངའི་ཁལ་བྱེལ་ཚོ་བསྐྱབས་
བྱུང་ངས། *nge khe-tre-tsho lep chung-nge?*

What must I pay for each riding mule from here to Phari? འདི་ནས་ཕག་རི་ཐུག་ངས་བཞིན་བྱེལ་རེ་ལ་དྲ་གྲ་ག་ཚོད་སྤྱད་
དགོས་ཀྱི་རེད། *di-ne pha-ri thuk nge shön-tre re-la tap-
la ka-tshö tre gö-kyi re.*

Is it safe to ride over this bridge? ཟས་པ་འདིའི་རྒྱང་ལ་དྲ་བཞིན་
ནས་བྱིན་ན་གཞི་བྱས་མི་ཡོང་ངས། *sam-pa di'i gang-la ta
skön-ne chhin-na kai cke mi yong-nge?*

I am going on ahead. ང་སྤོན་ལ་འགྲོ་གི་ཡིན། *ngu ngen-la dro-
kyi-yin.*

I am returning in a few days. ང་ཉི་མ་ཁ་ཤས་གཅིག་ལ་འོག་
ཡོང་གི་ཡིན། *nga nyi-ma kha-she-chi-la lok yong-gi-yin.*

I have forgotten to bring any money with me. ངས་དངུལ་
འབྲེར་ཡོང་གྱུ་ཟེན་ནས་མི་འདུག། *nge ngü khe-yong-gyu je-
ne min-du.*

Is this the road for Pemionchi? བདུ་དབྱངས་ཚེ་འགྲོ་སའི་ལམ་
འགག་འདི་རེད་པས། *pe-ma-yang-tse dro-se lang-ga di
re-pe.?*

My pony is limping; see whether it has a stone in any of
its shoes (*lit.* in its hoof). ངའི་དྲ་འདིའི་རྒྱང་པ་འབྲོག་གི་

འདུག། མིག་པ་ལ་རྩོལ་མེད་ལྷོས། *nye ta di-i kang-pa*
khyo-ki du ; mik-pa la do yö-me-tö.

Go slowly ; the road is slippery *hon.* (*lit.* there will be a slipping on the road). བ་ལེ་བ་ལེ་བྱས་ནས་ཕེབས། ཕེབ་ལས་ལ་ཞབས་འདྲེད་ཤོར་ཡོང་། *ka-le ka-le cke-ne phe ;*
phep-lam la skap-dre sho-yong.

Please tell my syce to hurry and catch me up (*lit.* to catch my tracks quickly and come). ངའི་ཚིབས་དཔོན་མགྲོགས་པོ་རྗེས་ཟེན་པ་ཤོག་གསུང་རོགས་གནང་། *nye*
chhik-pön gyok-po je-sim-pa sho sung-ro-nang.

I am going to halt here a short time and rest our ponies. ང་མདས་ཏོག་ཙ་བསྐད་ནས་དྲ་ཚོང་ལ་གསོ་རྒྱག་ཅུ་བཅུག་གི་ཡིན།
nga de tok-tsa de-ne ta-tsho nge-so gyak-ru chuk-ki-yin.

Bring me one of those flowers to look at ! (*lit.* pluck and bring one of those flowers ; I will look at it). པ་གི་མེ་ཏོག་དེ་ཚོའི་ནང་ནས་གཅིག་གཏོག་ནས་འབྲིར་ཤོག་དང་། ང་མིག་ལྟ་གི་ཡིན། *pha-gi me-to te-tshö nang-ne*
chi tok-ne khye-sho-tang, nga mik ta-kyi-yin.

Cut me a switch from the road-side bushes, as I have not got a whip. ང་ལ་དྲ་ལྷུག་མེད་ཅང་། ལས་གྱི་རྩུར་གྱི་ཤིང་རྩུང་རྩུང་པ་ནས་ལྷུང་སྐྱུག་གཅིག་བཅད་ནས་འབྲིར་ཤོག *nga-la*
te-cha me-tsang, lam-kyi sur-kyi shing chhung-chhung pha-ne chang-nyuk chi che-ne khye-sho.

I will call on you when I return from Mongolia. ང་སོག་ཡུལ་

ནས་འཁོར་མཚམས་ཁྱིད་དང་མཇལ་ཚོག་ག་ཉུ་དགོས། *nga*

sok-yul ne khor-tsham khye tang je chhok-ka sku-go.

13. *The same continued.*

Is there much snow on the pass? ལ་ལ་མངས་ཞེ་བོ་འདུག་གས།
la lä kang ske-po duk-ke ?

There is not much on the pass itself, but there is rather more on the way up to it (*lit.* before arriving). ལ་རང་ལ་
 ཞེ་བོ་རང་སི་འདུག། སླེབ་སླེབ་གོང་ལ་¹ ཉམ་ཙ་ཆེ་བ་འདུག། *la*
rang lä ske-po-rang min-du ; lep-lep kong-la tok-tsa
chhe-u du.

How far (*lit.* how much to go) is the nearest village from here? འདི་ནས་གོང་གསེབ་ཐག་ཉེ་ཤོས་ལ་འགོ་རྒྱུ་ག་ཚད་ཡོད།
di-ne trong-se thak-nye-shö-lä dro-gyu ka tshö yö.

It is quite near, Sir. ལགས་ཐག་ཉེ་ཐག་ཚད་ཡོད། *lä thak-nye*
thak-cho yö.

It is a long way, Sir. ལགས་ཐག་རིང་བོ་ཡོད། *lä tha-ring-po*
yö.

It is a moderate distance, Sir. ལགས་འབྲིང་ཅིག་² ཡོད། *lä*
dring-chi yö.

It is a day's journey, Sir. ལགས་ཞག་བོ་ཅིག་གི་ས་ཡོད། *lä*
shak-po chik-ki sa yö.

It is a three or four hours' journey, Sir. ལགས་ཚ་འཕོག་ཅིག་
 གི་ས་ཡོད། *lä tsa-pho chik-ki sa-yö.*

¹ སླེབ་སླེབ་གོང་ལ་ = མ་སླེབ་གོང་ལ་

² གང་མཚམས་ཅིག་ may be substituted for འབྲིང་ཅིག་. Both are commonly used.

How many houses are there in the village? གྲོང་གསེབ་དེའི་
ནང་ལ་གྲོང་པ་གཙོན་ཡོད། *trong-se te-i nang-la trong-pa*
ka-tshö yò ?

I cannot say exactly, Sir. ལགས་ང་དེེ་ལྟ་མེད། *lā nga*
ten-den sku-ya me.

How many approximately (*lit.* by guess)? ཚོད་བྱེད་ན་གཙོན་
ཡོད། *tshö-cke-na ka-tshö yö ?*

How many adult men and women are there in the village?
གྲོང་གསེབ་དེ་ལ་གཞིན་པ་དང་གཞིན་མ་གཙོན་ཡོད། *trong-se*
te-la shöm-pa tang shön-ma ka-tshö yö.

How many monks are there in that monastery up there?
ཡ་གོ་དགོན་པ་དེ་ལ་གྲུ་པ་གཙོན་ཡོད། *ya-gi gom-pa te-la*
tra-pa ka-tshö yö.

What provisions are obtainable in this place? ལུང་པ་མདས་
(འདི་རུ་) ཟ་ལ་གའི་གའི་འབྱོར་ཡོང་²། *lung-pa de sa-ya*
ka-re ka-re jor-yong.

Yak's flesh, Sir, mutton, pork, fowls, eggs, wheat, barley,
barley-flour, potatoes, turnips, radishes are all obtain-
able. ཚལ་ཤ་ལུག་ཤ་ཕག་ཤ་བྱ་དེ་སྐོང་གྲོ་ནས་ཙམ་པ་ཞེ་གོག་
རྗེས་ལ་ཕུག་བྱས་ལགས་³དེ་རྒྱས་འབྱོར་ཡོང་⁴། *tshak-sha*

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

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

³ ལགས་ is often spoken inside the sentence instead of at the begin-
ning.

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

*luk-sha phak-sha cha-te go-nga tro ne tsam-pa sho-ko
nyung-ma la-phu che lä te-gye jor-yong.*

What is the road like from here to Gyantse? འདི་ནས་རྒྱལ་

ཚེ་བར་ལམ་ཀ་བདེ་ལོས་ག་འདྲས་ཡོད་¹ | *di-ne gyan-tse pur
lang-ga de-lö kan-dre yö ?*

Can laden ponies and laden mules travel over it? ཁལ་མ་དྲ་

དང་དེ་འགྲོ་བྱུ་བ་ཀྱི་རིད་བས། | *khe-ma ta-tung tre dro
thup-kyi re-pe ?*

Is there any short cut? མགྲོ་གསལ་ལས་འགྲོ་ས་ཡོང་ངས། || *gyok-*

lam dro-sa yong-nge ?

¹ *Lit.* from here as far as Gyantse what kind of goodness has the road? བདེ་བོ་ is somewhat commoner than ཡག་པོ་ in the sense of *good* as applied to a road, but ཡག་པོ་ can also be used.

14. *Crossing a river.*

How broad is that stream over there? ས་གླི་ཚུ་དེའི་ཞང་ (ཞང་)

ཚེ་ལོས་གཤམ་འདུག། *pha-gi chhu te-i skang chhe-lö*
kan-dre du.

It is not very broad, Sir. ལགས་ཞང་ (ཞང་) ཚིན་པོ་རང་མི་

འདུག། *la skang-chhem-po-rang min-du.*

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

ཚུ་རང་ལམ་གྲུགས་དང་ (དེར་) ཀོ་བ་ཡོད་པས། *chhu tang*
lam thuk-sa te ko-wa yö-pe ?

No, Sir. ལགས་ཡོད་པ་མ་དེད། *la yo-wa-ma-re.*

How do people get across? (*Lit.* how does one cross the stream and arrive at the farther side?) ཚུ་དེའི་པར་ཕྱོགས་

ལ་གཤམ་བྱས་ནས་སླེབ་ཀྱི་རེད། *chhu te-i pha-chho-la kan-*
dre che-ne lep-kyi-re ?

There is a ford if you go a little lower down. མར་ཙ་ (ཙམ་)

དག་པོ་ན་རབ་ཅིག་ཡོད། *ma-tsa ta-ka phep-na rap-chi-*
yö.

¹ རང་ joined to a negative means *not very* and is very commonly used in this way. So also མང་པོ་རང་མི་འདུག། *there are not very many.*

² ཀོ་བ་ means a boat made of hide. For a boat made of wood use རྒྱ་

³ Note the *hon.* ཐེབ་ན་ instead of རྒྱན་ན་. If the Tibetan is a townsman or has any education he will use the higher *hon.* འཚོབ་རྒྱ་གནང་ན་

Whose foot-prints are these ? འདི་སྐུའི་ཀང་ཇིས་རེད། *di sü kang-je re ?*

I do not know, Sir. ལགས་ཤེས་ཀྱི་མེད། *la shing-gi me.*

If you speak the truth, I will give you bakshish ; if you tell (me) a lie, you will get into trouble (*lit.* it will not be good for you). དངོས་ནས་བཤད་ན་ངས་བྱོད་ལ་ངམ་པ་སྟེར་གྱི་ཡིན། ཉམ་པ་བཤད་ན་བྱོད་ལ་ཡག་པོ་མི་ཡོང་། *ngö-ne she-na nge khyö-la ngem-pa te-kyi-yin ; ham-pa she-na khyö-la yak-po mi-yong.*

They are only the foot-prints of traders coming from Shigatse. འདི་གཞིས་ཀ་ཅི་ནས་ཡོང་མཁམ་གྱི་ཚོང་པའི་ཀང་ཇིས་ཤེས་ལྟ་བུ་རེད། *di shi-ga-tse-ne yong-khen-kyi tshong-pe kang-je sha-ta re.*

How deep is this water ? (*Lit.* this water depth how much is.) རྒྱ་འདི་གཏིང་རིང་ཕྱང་ག་ཚོད་འདུག། *chhu-di ting ring-thung ka-tshö-du ?*

It is about (up to one's) waist, Sir. ལགས་ཀྱི་པ་ཙ་ (ཙམ་) གྱུ་གཟི་འདུག། *lā ke-pa tsa gyak-ki-du.*

What sort of a road is there by the ford (*lit.* at the ford-existing-place)? རབ་ཡོད་ས་ལ་ལམ་ཀ་ག་འདྲ་ཡོད་པ། *rab yö-sa-la lang-ga kan-dre yö-pa ?*

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

¹ གྱུ་ལྗང་ may be used instead of ཉམ་པ་

ཕྱོགས་ལ་བྲག་ཡོད་པར་ཕྱོགས་ལ་འདས་ཤ་སྟག་ཡོད། *Tshu-*
chho-la tra yö pha-chho-la dam sha-ta yö.

Is there a bridge across that stream over there? བ་གི་ཚུ་ལ་

ཟམ་བ་ཡོད་པས། *pha-gi chhu-la sam-pa yö-pe?*

Yes, Sir. ལགས་ཡོད། *lā yö.*

Is it a good one? ཡག་པོ་ཡོད་པས། *yak-po yö-pe?*

It is shaky and narrow (*lit.* it shakes and its breadth is small). Ponies cannot cross by it (*lit.* there is no passage for ponies). ལགས་ ལྲིས་ ལྲིས་ བྱེད་ ཀྱི་ ཡོད་ ཞང་
 (ཞིང་) ཀ་ཡང་རྩུང་རྩུང་ཡིན། ཚིབས་བ་ཐར་ས་¹མིད། *lā*
dem-dem cke-kyi-yö; skang-ka yang chhung-chhung
yin; chhik-pa thar-sa me.

¹ ཐར་བ་ is commonly used in the sense of "to be passable," e.g., ལས་
 ཀ་ཐར་གྱི་མི་འདུག། *the road is not passable (i.e., too rough to march along,*
or blocked by snow, boulders, etc.).

15. *Talking to persons on the road.*

Where have you come from? ཁྱོད་གནས་ཡོང་ང་། *khyö ka-ne yong-nga?*

I have come from Rhenok. ང་རི་ནག་ནས་ཡོང་ང་ (བ་) ཡིན།
nga ri-nak ne yong-nga yin.

What is there in those loads? རྫོག་གྲེད་དེ་ཚོའི་ནང་ལ་ག་རེ་
ཡོད་པ། *dok-thre te-tshö nang-la ka-re yö-pa?*

Cotton cloth in these sacks and cups, soap, matches and miscellaneous goods in those boxes. བད་གོག་འདི་ཚོའི་
ནང་ལ་རས་ཆ་དང་། སྐམ་དེ་ཚོའི་ནང་ལ་དཀར་ཡོལ་དང་ཡི་ཕྱི་
ལྷ་ཟི་དང་ཅ་ལག་སྒྲ་ཚོགས་ཡོད། *phe-ko di-tshö nang-la re-chha tang, gam te-tshö nang-la ka-yö tang yi-tse mu-si tang cha-la na-tsho yö.*

No, I am not a Tibetan, Sir, I am a Bhutanese. ལགས་སྐུ་
གཞིགས་ང་བོད་པ་མིན། ང་འབྲུག་པ་ཡིན། *lā ku-sko nga pö-pa min, nga druk-pa yin.*

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

I am going on pilgrimage to India. ང་རྒྱ་གར་གནས་སྐོར་ལ་
འགྲོ་གི་ཡིན། *nga gya-ka ne-kor-la dro-ki yin.*

What places will you visit? ཁྱོད་གནས་ག་རེ་སྐོར་ག་འགྲོ་གི་ཡིན།
khyo ne ka-re ko-ga dro-ki yin.

I shall go to Bodh Gaya and Benares. ང་རྒྱ་པར་དོ་ཇི་གནད་
 དང་ལྷ་ར་ན་སི་ལ་འགྲོ་གི་ཡིན། *nga gya-ka dor-je-den*
tang wa-ra-na-si la dro-ki yin.

Please give me some bakshish, Sir. ལྷ་གཞི་གས། ང་ལ་གསོལ་
 རས་དོག་ཙ་གནང་རོགས་གནང་། *ku-sko nga-la sö-re tok-*
tsa nang-ro-nang.

Are you taking those sheep to Darjeeling? ཁྱོད་ལུག་དེ་
 ཚོ་དོ་ཇི་གླིང་ལ་དེད་འགྲོ་གི་ཡིན་པས། *khyö luk te-tsho*
Dor-je-ling la te dro-ki yim-pe ?

Is this one of the halting places for mules carrying wool to
 Kalimpong? བཀའ་ལྷོན་སྐྱུང་ལ་བལ་འབྲེར་འགྲོ་མཁན་²
 དེ་ཚོ་སྐོད་ས་ས་ཆ་གཅིག་འདི་དེད་པས། *ka-lön-pung la pé*
khye-dro-khen tre-tsho dö-sa sa-cha chi di re-pe ?

Who lives in that house? རང་པ་གས་སྤུ་བསྐྱད་ཀྱི་ཡོད་པ་དེད།
nang pha-ge su de-kyi yo-wa-re ?

¹ For one or two sheep འཁྲིད་འགྲོ་བ་ *to lead*, would be used; for a larger number དེད་འགྲོ་བ་ *to drive*, as above.

² The postposition ཀྱི་, denoting the genitive, is sometimes dropped for the sake of brevity.

16. *General enquiries by an Interpreter in the field.*

Are there any soldiers behind that hill? ཕ་གླིང་རིའི་རྒྱབ་

ལ་དམག་མི་ཡོད་པས། *pha-gi ri-ï gyaṅ-la mak-mi yö-pe?*

Have they all got guns? ཁོ་ཚོ་སྒྲང་ཁ་ལ་མི་མདའ་ཡོད་པས།

khon-tsho gang-kha-la men-da yö-pe?

The majority of them have got swords and spears only.

མང་ང་ (བ་) ལ་གྲི་དང་མདུང་ག་སྟེག་ཡོད། *mang-nga la*

tri-tang dung sha-ta yö.

Some of them have bows and arrows. ཁ་གས་ལ་མདའ་གཞུ་

ཡོད། *kha-she la da-shü yö.*

Will the arrows be poisoned? མདའ་ལ་དུག་རྒྱབ་ཡོད་པ་རེད་པས།

da-la tuk gyaṅ yo-wa re-pe?

Yes, with aconite poison. ལགས་རེད་བཅན་དུག་རྒྱབ་ཡོད་པ་རེད།

lā-re tsen-tuk gyaṅ yo-wa-re.

Have they any cavalry with them? ཁོ་ཚོ་ལ་དྲ་དམག་ཡོད་པས།

khon-tsho-la ta-ma yö-pe?

Not at present, but I heard a noise like that of ponies coming

in the distance. ལགས་ད་ལྟ་མེད། དྲ་ཐག་རིང་པོ་གཅིག་

ནས་ཡོང་གི་ཡོད་པ་འདྲ་པོ་གཅིག་གོ་བྱུང་། *lā tan-da me;*

ta tha-ring-po chi-ne yong-gi yö-pa dra-po chi ko-ckhung.

Have the soldiers built a wall? དམག་མི་དེ་ཚོས་འཛོང་ར་བཟོས་

སྟོང་ངས། *mak-mi te-tshö dzing-ra sö song-nge?*

1 A fortified wall. རྩ་གཡ་ is not used for wall in this sense.

Yes, about so high (indicating his breast). ལགས་དག་ག་ཙ་
 (ཙམ་) བང་(བྲང་) ཁོག་མགོ་ལོས་ཙ་ (ཙམ་) བཟོས་སོང་།
lā tak-ka-tsa páng-kho tho-lö-tsa sö-song.

How far does the wall extend to the east of the road? ལམ་
 ཀ་ཤར་ཕྱོགས་ཀྱི་འཛོང་ར་ག་རེ་¹བར་དུ་འདུག། *lang-ga*
shar-chho kyi dzing-ra ka-re par-tu du.

About as far as that mule over there carrying shovels.
 ཕ་གི་རྩེ་འཇག་མ་འཁྲར་ཡོང་མཁན་དག་ག་ཙ་ (ཙམ་)
 བཞུག་ལ་ཡོད།། *pha-gi tre ja-ma khur-yong-khen tak-*
ka-tsa chi-la yö.

¹ Here ག་རེ་ has the sense of ག་ཕ་ Either may be used.

17. *The same continued.*

Is it the custom of the Tibetans to attack at night? བོད་པས་
 མཚན་ཐིག་¹ རྒྱལ་ཡའི་ལྷགས་སྲོལ་ཡོད་པ་རེད་པས། *pö-pe*
tshen-thi gya'pe luk-sö yo-wa re-pe?

Yes, Sir. ལགས་ལྷགས་སྲོལ་ཡོད་པ་རེད། *lä luk-sö yo-wa-re.*

What sort of cannon have they got? ཁོ་ཚོའི་མེ་སྐྱབས་གཤམ་
 ཡོད། *khon-tshö me-gyo kan-dre yö?*

About how far will they carry? (*lit.* to about what distance will the cannon-balls arrive?) མེ་སྐྱབས་ཀྱི་མདུ་
 བྲག་རིང་ལོས་གཤམ་ཚ་ (ཚམ་) སྐྱབ་ཡོང་། *me-gyo kyi di-u*
thak-ring-lö ka-ka-tsa lep-yong.

How did they get their cannon across the river? མེ་སྐྱབས་དེ་
 ཚོ་རྒྱལ་གཤམ་བྱས་ནས་འབྲིང་ཡོང་ང་ (བ་) རེད། *me-gyo*
te-tsho chhu-la kan-dre che-ne khe yong-nga-re?

All arms must be handed in to me (*lit.* bring all arms to me) before noon to-morrow. རྒྱུང་རང་ཚོ་མཚན་ཚ་སྐང་ཁ་སང་
 ཉིན་གྲུང་བོང་ལ་ངའི་ཚ་ལ་འབྲིང་ཤོག། *khyö-rang-tsho*
tshön-chha gang-kha sang nyin-kung kong-la nge tsa-
la khe-sho.

Anybody who is found in possession of arms after that will be severely punished. གཞུགས་ལ་སྲུང་ཚ་ནས་མཚན་ཚ་

¹ མཚན་ཐིག་ (མཚན་རྟེན་) = night-attack.

འཕྲོན་ན་ཉེས་པ་ཆེན་པོ་བཏང་ (གཏོང་) གི་ཡིན། *sku-la sii*
tsa-ne tshön-chha thön-na nye-pa chhem-po tang-gi-yin.

18. *Buying supplies for troops.*

Have you any grain and grass to sell? འབྲུ་དང་ཚུ་འཚོང་གུ་
ཡོད་པས། *dru tang tsa tshong-gyu yö-pe?*

I will pay you two-and-a-half trang-kas per bo for it. I
have brought the money with me (showing it). འབྲུ་
འབོ་²རེ་ལ་རིན་ཏེ་ཀ་བྱེད་དང་གསུམ་གསུམ་སྒྲོད་ཀྱི་ཡིན།
ངས་དངུལ་མདས་(འདི་ཚུ་) འབྲིར་ཡོད། *dru bo re-la ring*
trang-ka chhe-tang sum-sum trö-kyi-yin; nge ngü de
khe-yö.

The grain and grass are in that village up there. I cannot
bring it down. འགས་འབྲུ་དང་ཚུ་ཡ་གོ་གོང་ག་ལ་ཡོད་པ་
རེད། ངས་མར་འབྲིར་ཡོང་བྱུབ་ཀྱི་མ་རེད། *lā dru tang tsa*
ya-ki trong-pa lä yo-wa-re; nge ma khe-yong thup-kyi
ma-re.

Never mind! I can have it fetched. (*Lit.* I can send the
carriers). ཨུ་ཚེ་འབྲིར་མཁན་ངས་བཏང་(གཏོང་) ཚོག་
au-tse khe-khen nge tang-chho.

No violence will be shown to anybody. སུ་ལ་ཡང་དབང་ཡོད་³
བྱེད་མི་ཡོང་། *su-la-yang wang-yö che-mi-yong.*

¹ Grain for animals = རྩག་; that for men = འབྲུ་

² 1 bo = about $\frac{1}{3}$ of a maund; 1 trang-ka = $\frac{1}{4}$ of a rupee. The
maund (pronounced in Tibetan *mön*) is not generally understood by
Tibetans other than those that trade in British territory.

³ དབང་ཡོད་ = *Hind. Zabardasti.*

Please, Sir, pay me for the fodder now. ལྷུ་གཞིགས་ཚུ་ཆག་¹
 གི་རིན་ད་ལྷ་གནང་རོགས་གནང་། *ku-shō tsa-chha-ki ring*
tan-da nang-ro-nang.

No! I will pay you when I get the fodder. ད་ལྷ་སྒྲིང་གི་མན་
 (མིན།) ཚུ་ཆག་མདས་ (འདི་ཚུ་) འབྱོར་ནས་སྒྲིང་གི་ཡིན། ॥
tan-da trö-kyi-men ; tsa-chha de jor-ne trö-kyi-yin.

¹ ཚུ་ཆག་ = *lit.* grass and grain.

19. *The same continued.*

Can I get any fuel here? མདས་ (འདི་ཅུ་) མེ་ཤིང་འབྱོར་
གྱི་རིད་པས། *de me-shing jor-kyi re-pe?*

Not even yak-dung? ལྷོ་ (ལྷི་བ་) ཡང་འབྱོར་མི་ཡོང་ངས།
cho-yang jor mi-yong-nge?

There is a little yak-dung, but we shall burn it ourselves;
it is not for sale. ལྷོ་ (ལྷི་བ་) ཏོག་ཙམ་དེ་ང་རང་ཚའི་མེ་
གཏོང་ཡ་མ་གཏོགས་ལགས་² འཚོང་ཡ་མེད་³ ། *cho tok-tsa yö-
te nga-rang-tshö me tong-ya ma-to lä tshong-ya me.*

If you do not tell me where it is I shall search your house.
ལྷོ་ (ལྷི་བ་) ག་པ་ཡོད་མ་ལབ་ན་ངས་ཁང་པའི་ནང་ལ་འཚལ་
(འཚོལ་) གྱི་ཡིན། *cho ka-pa yö ma-lap-na nge khang-
pe nang-la tshe-kyi yin.*

I shall pay you for it in any case. ག་རེ་བྱས་ན་⁴ ཡང་རིན་སྒྲོད་ཀྱི་
ཡིན། *ka-re che-na-yang ring trö-kyi-yin.*

It is against our orders to take things without paying for

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

² Note the second ལགས་ 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. རིན་མ་སྤྲད་པ་ལ་ལེན་ཚོག་གའི་ (པའི་) བཀའ་མེད་¹ །
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. བྱིན་རང་ལ་ཁི་བཟང་ཆེན་པོ་ཡོང་གི་རེད། ལས་ཀ་བྱེད་མི་དགོས་པ་ལ་སྤྱིད་པོ་བྱས་ནས་སྤོད་གྱུ་ཡོང་གི་རེད། ། *khyö-rang-la khép-sang chhem-po yong-gi-re ; le-ka che mi-go-wa-la kyi-po che-ne dö-gyu yong-gi-re.*

¹ *Lit.* There is no order allowing to take on the non-payment of the price.

20. *The same continued.*

I want to buy fifty donkeys. They must all be sound and strong. བྱང་གུ (བོང་བྱ) ལྷོན་མེད་པ་ཤེད་མོ་ཡག་པོ་ཤ་
ལྷག་ལྷ་བཅུ་ཐམ་པ་ངས་ཉི་གི་ཡིན། *pung-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. འདིའི་ནང་ནས་ཉི་
ཤུ་མ་གཏོགས་ཁལ་འཁུར་བྱུབ་པ་མི་འདུག། *di-i nang-ne*
nyi-shu ma-to khe khur thup-pa min-du.

How old is that sheep? ལུག་དེ་གད་གཞོན་གྱི་ལ་འབྲ་རེད། *luk-te*
gen-skön kan-dre re.

I will pick out thirty of them and give you ninety rupees for the lot. དེ་ཚོའི་ནང་ནས་སུམ་ཅུ་འདམས་ནས་རིན་གླང་
ཁ་བསྐྱེམས་ནས་སྒྲོར་མོ་དགུ་བཅུ་ཐམ་པ་སྒྲིད་ཀྱི་ཡིན། *te-tshö*
nang-ne sum-chu dam-ne ring gang-kha dom-ne gor-mo
gup-chu tham-pa trö-kyi-yin.

Go and bring all the grain and vegetables that you can get hold of. འབྲུ་དང་ཚས་གཞོན་བྱང་ན་མདས་ (འདི་ཅུ) འབྲེར་
ཤོག། *dru tang tshe ka-tshö chung-na de khe-sho.*

The owners will be well paid. བདག་པོ་ཚོ་ལ་རིན་ཡག་པོ་སྒྲིད་
ཀྱི་ཡིན།། *dak-po tsho-la ring yak-po trö-kyi-yin.*

¹ Or ལུག་གྱི་མ་རེད་

² གད་གཞོན་ = age; *lit.* old-young. See Cap. III, para. 1.

³ གླང་ཁ་བསྐྱེམས་ནས་ = *lit.* having added all together, *i.e.*, in the total.

21. *Buying meat in the bazaar.*

How far is it from here to the bazaar? འདི་ནས་བྲོམ་ལ་ཐག་རིང་

ལོས་གཞོན་ཡོད། *di-ne throm-la tha-ring-lö ka-tshö yö?*

It is close by. ལགས་ཐབ་ཐག་ཉི་པོ་ཡོད། *lā phep-tha nye-po yö.*

(On arrival.) Here is the bazaar. ལགས་བྲོམ་མངས་ (འདི་ཅུ) རེད། *lā throm de re.*

Is there no other bazaar besides this one? བྲོམ་འདི་མན་པ་གཞན་ཡོད་པ་མ་རེད་པས། *throm di mem-pa sken yo-wa ma-re-pe?*

There is no other. ལགས་གཞན་པ་ཡོད་པ་མ་རེད། *lā skem-pa yo-wa ma-re.*

Where is the butcher? ཤ་ཚོང་མཁན་གྱི་གཤམ་ཡོད་པ་རེད། *sha-tshong-khen ka-pa yo-wa-re?*

He is just over there. ལགས་པ་གི་རེད། *lā pha-gi re.*

(To the butcher.) What meat have you for sale? ཁྱོད་ཤ་གཤམ་རི་འཚོང་གྱི་ཡོད་པ། *khyö sha ka-re tshong-gyu yö-pa?*

¹ *Hon.* for ཐག་ཉི་པོ་. So also ཐབ་ལམ་ for ལམ་ལ་ *road* and several others.

² གན་པ་ the actual word for *butcher* is avoided as far as possible since it involves some opprobrium. Similarly མགར་ར་ (བ་) for *blacksmith* which should not be used in a blacksmith's presence, but དགུ་མཚན་ (*lit.* head-man) substituted for it.

³ The ག་ after ཁྱོད་ is omitted (See Cap. V, para. 15).

I have mutton and yak's meat. ལགས་ལུག་ཤ་དང་ཚག་ཤ་ཡོད།
lā luk-sha tang tshak-sha yö.

What is the price of a leg of mutton ? ལུག་ཤ་བཞི་སྒྲིང་ལ་གོང་
 ག་ཚེད་ཡིན་པ། *luk-sha ski-ling-la kong ka-tshö yim-pa ?*

Two sh'o (*i.e.*, five annas, four pies). ལགས་ཞེ་དོ་ཡིན། *lā sho-to*
yin.

Very well, I will buy a leg of mutton. འོ་ན་ངས་བཞི་སྒྲིང་ཅིག་
 ཉོ་གི་ཡིན།། *O-na nge ski-ling chi nyo-ki-yin.*

22. *Buying a turquoise.*

Have you any turquoises for sale? ཁྱོད་གཡུ་འཚོང་གྱུ་ཡོད་
 བས། *khyö yu tshong-gyu yö-pe?*

Yes, Sir. ལགས་ཡོད། *lā yö.*

Have you any good ones? ཡག་བོ་ཡོད་པས། *yak-po yö-pe?*

Yes, Sir; I have excellent ones. ལགས་ཡག་ཐག་ཚོད་ཡོད།
lā ya-thak-chhö yö.

What is the price of this one? འདིའི་གོང་ག་ཚོད་ཡིན་པ། *di-i*
kong ka-tshö yim-pa?

Three sang, Sir, (five rupees). ལགས་སྤང་གསུམ་ཡིན། *lā sang-*
sum yin.

Tell the correct price. དེའི་ལྡན་ལབ། *ten-den lap.*

How much will you give, Sir? རྒྱ་གཞིགས་ཀྱིས་ག་ཚོད་གསོལ་
 རས་གནང་ཡོང་ང་། *ku-shö-kyi ka-tshö sö-re nang-yong-*
nga?

Make it ten trang-kas (two rupees, eight annas). འོ་ཀ་བཅུ་བྱིས་
 (བྱེད།) *trang-ka chu ch'i.*

¹ Lit. *to be sold.*

² ཐག་ཚོད་ is added to many adjectives to denote *very*; e.g., ཆེ་ཐག་ཚོད་ *very great.*

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

⁴ གསོལ་རས་གནང་བ་ is *h. hon.* of རྒྱུ་ར་བ་ *to give.* The ordinary *hon.* is གནང་བ་

That price does not quite suit. Please give me a little more than that. ལྷ་གས་གོང་¹དེ་དོག་ཙ་ (ཙས་)ཡོང་ང་ (བ་) མི་

འདུག། དེ་ནས་དོག་ཙ་སྤར་²འོགས་གནང་། *ja-gong te tok-tsa yong-nga min-du ; te-ne tok-tsa pa-ro-nang.*

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

དེ་ལོ་ན་སྤང་དོ་བྱིས་ (བྱིང་།)³ *ta o-na sang-to-chi.*

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

སྐྱུ་གཞིགས་ཀྱིས་བཀའ་གནང་ང་ (བ་) ཡིན་ཙང་དག་ག་རང་
ལུལ་⁴དགོ་ (དགོས་) །། *ku-sk'o-kyi ka-nang-nga yin-tsang tak-ka-rang phü-go.*

¹ *Hon.* of གོང་

² སྤར་བ་ = *to raise.*

³ Note that དོ་ is used instead of གཉིས་ So also སྤང་གང་ = one sang.

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

⁴ ལུལ་བ་ (འབུལ་བ་) = *lit. to offer; therefore to give or sell to a superior.*

23. *Buying silk.*

By a gentleman of the middle class (6th or 7th grade).

G. = Gentleman. S. = Shopkeeper.

G. (*Coming to the door of the shop.*) Is the merchant in ?

ཚོང་དཔོན་ལགས་བཞུགས་ཡོད་པས། *tshong-pön-la sku*
yö-pe ?

S. Yes, Sir. Please come in. ལགས་ཡོད། སྐྱུ་གཞོགས་ཡར་

འཕྱིར་རྒྱ་གནང་དགོ་ (དགོས་)། *lā yö ; ku-shō ya chhi-p-*
gyu nang-go.

S. (*After G. has come in.*) Please sit down. བཞུགས་གནང་

འཇག་དགོ་ (དགོས་)། *sku-den ja-go.*

G. Thank you. Have you got any silk of the best quality for making a dress ? ལགས་སི། ཁྱེད་རང་ལ་རྩ་པ་བཟོ་ཡའི་

གོས་ཆེན་ཨང་གི་དང་པོ་ཡོད་པ་གནང་ངས། *les, khye-rang-la*
chhu-pa so-ya kö-chhen ang-gi tang-po yö-pa nang-nge.

S. Of what colour do you require it, Sir ? ལགས་ཚོས་མདོག་

གང་འདྲས་དགོ་བ་ (དགོས་པ་) གནང་གི་ཡོད་དང་། *lā*
tshön-do kan-dre go-wa nang-gi yö tang.

G. Have you any dark yellow ? སྐྱུ་གཞོགས་སི། (སེར་) ཡོད་པ་

གནང་ངས། *nyuk-se yö-pa nang-nge ?*

S. (*Showing some.*) Will this suit you, Sir ? ལགས་འདིས་

འབྲིག་གི་ (པ་) གནང་གི་ཨང་ཡོད། *lā di drik-ka nang-gi*
a-yö ?

Buying silk—continued.

G. = Gentleman. S. = Shopkeeper.

G. That will do. What is the price? དག་གས་ཡོང་ང་།¹

ལྷགས་བོང་ག་ཚོད་ཡིན་པ་གནང་ང་། *tak-ke yong-nga ; ja-kong ka-tshö yim-pa nang-nga.*

S. The price, Sir, is four ngü-sang (six rupees, ten annas, eight pies). ལགས་བོང་དངུལ་སྲང་བཞི་ཡིན། *lā kong ngü-sang shi-yin.*

G. Tell me the real price. ཡང་དོག་གསུང་། *yang-tik sung.*

S. How much will you give, Sir? ལྷ་བཞིགས་ཀྱིས་ལྷགས་བོང་ག་ཚོད་གསོལ་རས་གནང་ཡོང་ང་། *ku-sko-kyi ja-kong ka-tshö sö-re nang-yong-nga ?*

G. Give it me for two sang (three rupees, five annas, four pies). སྲང་དོ་གནང་། *sang-to nang.*

S. I cannot give it you for that. Please give me two sang and five sh'o (four rupees, two annas, eight pies). དོ་ལ་དོག་ཅ་འབྲུལ་རྒྱས་པ་མི་འདུག། སྲང་དོ་ཞེ་ལྷ་གསོལ་རས་གནང་རོགས་གནང་། *te-la tok-tsa bü nü-pa min-du ; sang-to sko-nga sö-re nang-ro-nang.*

G. Very well, then, that price will suit. ལགས་སི། འོ་ན་དག་གས་ཡོང་ང་། *les, o-na tak-ke yong-nga.*

S. In future whatever you require, Sir, is here. བཞུག་ལ་ལྷ་

¹ ཡོང་ང་ = will do. So also when a servant is filling a glass, cup, etc., ད་ཡོང་ང་། means *that will do* = *bas* in Hindustani.

Buying silk—continued.

G. = Gentleman. S. = Shopkeeper.

གཞིགས་ལ་བྱས་འཁོག་ཅེ་ཡོད་པ་གནང་ང་མདས་
 (འདི་ཅུ་) ཡོད། *shu-la ku-sko-la thung-kho ka-rè yö-pa*
nang-nga de yö.

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

ལགས་སེ། དགོས་པ་བྱང་ན་ལེན་གྱི་ཡིན། *les, go-wa ckung-*
na len-kyi-yin.

S. Thank you, Sir. ལ་ལགས་སེ། *lā les.*G. Good-day. འོ་ན་བཞུགས་ཤེ། *o-na shu-a.*

S. Thank you, Good-day, Sir. ལ་ལགས་སེ། ག་ལེ་འཚིབ་རྒྱ་
 གནང་། *la les, ka-le chhip-gyu-nang.*

24. *A small trader calls at a gentleman's house with some wares.*

M. = Master. T. = Trader. S. = Servant.

T. to S. Please ask if I may see the master. ང་སྐྱེ་མདུན་ལ་
བཅར་ཚོག་ག་ཞུ་རོགས་གནང་། *nga kun-dün-la cha chhok-*
ka sku-ro-nang.

S. to T. Very good. ལགས་སེ། *les.*

S. to M. A trader wants to know if he may see you, Sir. ཚོང་བ་ཅིག་སྐྱེ་མདུན་ལ་བཅར་ཚོག་ག་ཞུ་གི་འདུག། *tshong-pa*
chi kun-dün-la cha-chhok-ka sku-ki-du.

M. to S. Very well, let him come in. བློང་། ཤོག་བྱིས་ (བྱིང་) །
wong sho chi.

S. to T. The merchant may come in. ཚོང་དཔོན་སྐྱེ་མདུན་ལ་ཕེབ་
ཚོག་ག། *tshong-pön kun-dün-la phe-chhok-ka.*

(Then the trader comes in before the master of the house, takes off his hat, bows, and puts out his tongue according to the regular salutation.)

M. to T. The merchant has arrived. Sit down. ཡ། ཚོང་
དཔོན་བསྐྱེབས་བྱུང་། ཟློད། *ya tshong-pön le-cküng ; dö.*

T. to M. Thank you, Sir. ལ་ལགས་སེ། *la les.*

M. to S. Pour out some tea for the merchant. ཚོང་དཔོན་ལ་ཇ་
ལྷུག། *tshong-pön la 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? ཚོང་རྒྱ་གཞི་འབྲེར་ཡོད།
tshong-gyu ka-re khe yö?

T. to M. I have brought some turquoises to show you. མགུལ་
གཞུག་སྐྱོན་པོའ་ལྷ་རྒྱ་འབྲེར་ཡོད། *gü-yu chem-phe sku-gyu*
khe yö.

M. to T. (*picking up a turquoise.*) What is the price of this
one? མདས་ (འདི་ལ་) རོང་ག་ཚོད་ཡིན་པ། *de kong ka-*
tshö yim-pa?

T. to M. Sir, the price of this one is three sang (five rupees).
ལགས། མདས་ (འདི་ལ་) རོང་སྤང་གསུམ་ཡིན། *lā, de kong*
sang-sum yin.

M. to T. Tell the real price. ཡང་དེག་ལཔ། *yang-ti lap.*

T. to M. How much will Your Honour give? རྒྱ་གཞི་གསུམ་ཀྱིས་
ག་ཚོད་གསོལ་རས་གནང་ཡོང་ང་། *ku-sho-kyi ka-tshö sö-re*
nang yong-nga?

M. to T. Make it one sang and five sh'o (two rupees, eight
annas). སྤང་གང་ཞེ་ལྔ་བྱིས་ (བྱེད་) ། *sang-kang sho-nga*
cki.

T. to M. Please give me two sang (three rupees, five annas,
four pies). སྤང་དོ་གསོལ་རས་གནང་དོགས་གནང་། *sang-*
to sö-re nang-ro-nang.

M. to T. Very well, I will. འོ་ན་ཡོང་ང་། *o-na yong-nga.*

A small trader calls at a gentleman's house—continued.

M. = Master. T. = Trader. S. = Servant.

M. to T. Now-a-days is the business of you traders fairly good? དེ་རིང་སང་ཁྱིད་ཚོང་པ་ཚོ་ལ་ཚོང་ཚུའུ་ཅོ་འདུག་གས།
te-ring-sang khye tshong-pa-tsho-latshong au-tse duk-ke?

T. to M. Yes, fairly good. ལགས། དགའ་ལོ་འདུག། *lā, ga-ro-du.*

M. to T. In future if I want anything, I will send word to you to bring it. བཞུག་ལ་འཁོ་བྱེད་ག་རེ་ཡོད་པ་འཁྱིར་ཤོག་
 ཟེ་ལན་བདང་ (གཞོང་) གི་ཡིན། *sku-lā kho-cke ka-re yö-*
pa khe-sho sé len tang-gi-yin.

T. to M. Thank you, Sir. ལ་ལགས་སེ། *lu les.*

M. to T. Take tea, don't be in a hurry. ཚུ་ལས་ཇ་འཕྱང་། བྲེལ་
 བ་ས་བྱེད། *a-le cka-thung, trel-la mā-cke.*

T. to M. Thank you, Sir, I won't have any more (tea). ལགས་ཕྱགས་ཚེ། ལྷ་གི་མེན། *lā thu-chhe, sku-ki-men.*

M. to T. Have another cup. བཏང་འཕྱང་། *kang thung.*

T. to M. No more, thank you, Sir. ལགས་མེན། ལགས་མེན། *lā-*
men, lā-men.

M. to T. Very well. འོ་ན་ཡོང་ང་།། *o-na yong-nga.*

(Then the trader makes the same salutation as at entering and goes out.)

25. *Deciding a dispute.*

Which is the complainant? ལྷན་ལྷན་སྐབས་སུ་རེད། *nyen-sku sku-khen su re.*

Which is the accused? ཁ་ཐོག་སུ་རེད། *khap-the su re.*

Put the witnesses outside. I will call them in presently one by one. དབང་བོ་ཕྱི་ལོགས་ལ་སྡོད་བྱིས་(བྱེད)། བཀུ་བཀུ་ལ་རེ་རེ་བྱས་ནས་སྐད་བཏང་(བཏོང་) བློ་ཡིན། *pang-po chhi-lo-la dö-chi ; sku-la re-re cke-ne ke-tang-gi-yin.*

What is your complaint? ཁྱོད་ཀ་རེ་ལྷན་གྱུ་ཡོད་པ། *khyö ka-re sku-gyu yö-pa ?*

Yesterday evening a Tibetan named Wang-dü beat me in the bazaar without any reason. མདང་དགོང་ཁྲིམ་ལ་བོད་པ་དབང་འདུས་ཟེར་སྐབས་གྱིས་ང་དོན་དག་ཙ་ནས་མེད་པ་བདུངས་བྱུང་། *dang-gong throm-la pö-pa wang-dü sé-khen-kyi nga tön-ta tsa-ne me-pa dung chung.*

He would not (*lit.* would not know to) beat you without some reason. What actually happened? (*Lit.* What is it?) ཁྱོད་དོན་དག་ཙ་ནས་མེད་པ་དུང་ཤེས་ཀྱི་མ་རེད། དེ་ག་རེ་རེད། *khyö tön-ta tsa-ne me-pa dung shing-gi ma-re. te ka-re re ?*

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

ⁱ དོན་དག་ཙ་ནས་མེད་པ་ is an adverb and as usual takes the adjectival form.

When he reached me he assaulted me. ཁྱོད་འབྲེལ་ནས་
མར་ཡོང་གི་འདུག། ང་ཡར་འགྲོ་གི་ཡོད། ངའི་ཚ་ལ་བསྐྱབས་
པ་དང་ང་བརྟུངས་བྱུང་། *lho ra-si-ne ma yong-gi du, nga ya*
dro-ki yö, nge tsa-la lep-pa tang nga dung chung.

(To the accused.) Why did you beat him? (Lit. What is the meaning of beating by you? ཁྱོད་རིས་དྲུང་བའི་དོན་དག་གི་རེ་རེད། *khyö-re dung-we tön-ta ka-re re?*

Yesterday I drank a little beer¹ at a friend's house, and consequently I have no idea what I did. ཁས་ས་ང་རིས་
དགའ་པོ་ཉི་པོ་གཅིག་གི་ཚ་ལ་ཆང་དོག་ཙ་གཅིག་འབྲུངས་ང་
(པ་) ཡིན་པས་ག་རེ་བྱས་ཡོད་ཚ་ནས་ཉུ་རྒྱ་མི་འདུག།
khe-sa nga-re ga-po nye-po chik-ki tsa-la chhang tok-
tsa-chi thung-nga yim-pe ka-re che yö tsa-ne sku-gyu
min-du.

You must pay a fine of five rupees ; in default (lit. if that does not happen) I shall send you to jail for a week. སྒོར་
མོ་ལྔ་ཉིས་པ་སྐྱབ་²དེ་མ་བྱུང་ན་བདུན་པ་གཅིག་བཅོན་ལ་
བཅུག་ (འཇུག་) གི་ཡིན།། *gor-mo nga nye-pa drup te*
ma chung na dün-thra chi tsön-lä chuk-ki-yin.

¹ Beer is brewed from barley in Tibet, and from marwa (eleusine coracana) in Darjeeling and Sikkim.

² བས་ here means *because*.

³ སྐྱབ་པ་ means lit. *to accomplish*, and is used sometimes in the sense of *to give, to procure*.

26. *Paying a visit.*

V. = Visitor. H. = Host.

V. How do you do? ལྷ་བཞིགས་བཞུགས་གནད་འཇག་ཡོད་པ་།
ku-shō sku-den ja yō-pa?

H. Very well. Please come in and sit down. ལགས་ཡོད་།
 ཡར་འཆིབ་རྒྱ་བཞུགས་། བཞུགས་གནད་འཇག་། *lā yō, ya*
chhip-gyu-nang, sku-den-ja.

H. (to servant) Give this gentleman some tea. ལྷ་བཞིགས་ལ་
 བསོལ་ཇ་ཞུས། *ku-shō la sō-ja shü.*

H. (to visitor) I never meet you now-a-days. བར་ལས་ཅིག་ལྷ་
 བཞིགས་མ་ནས་མཇལ་མ་བྱུང་། *par-lam-chi ku-shō ma-ne*
je-ma-ckung.

V. That is so. I have been a bit worried by some work
 lately, and so have been unable to call on you. བཀའ་
 བཞུང་རང་། བར་ལས་ཅིག་བྲེལ་བཤིང་⁵ འདྲ་པོ་བཞིག་གིས་
 བཅར་རྒྱ་མ་ནས་མ་བྱུང་། *ka-nang-rang, par-lam-chi trel-*
yeng dra-po chik-ki char-gyu ma-ne ma-ckung.

¹ *Lit.*—Are you seated, Sir?

² *Lit.*—Yes.

³ བར་ལས་ཅིག་ a literary word. The ordinary colloquial word would be དེ་རིང་མང་. In conversation between gentlemen a good many literary words are used.

⁴ Or ཅ་ནས་

⁵ བྲེལ་བ་ = business, བཤིང་བ་ (literary word) = to agitate.

Paying a visit—continued.

V. = Visitor. H. = Host.

H. You have now come from your house I suppose. ད་ལྟ་
 བཞེས་འགན་ལུ་འཕྲིན་གྱི་གནང་ང་ (བ་) ཡིན་འགོ། *tan-da*
sim-sha ne chhip-gyu nang-nga yin dro.

V. Yes, after finishing my committee work I have come
 straight here. ལགས་ཡིན། ལྷན་གྱིས་གོལ་ནས་ལས་སང་
 མདས་ (འདི་ཅུ་) བཅར་ང་ (བ་) ཡིན། *lā yin hlen-gye*
trö-ne lam-sang de cha-ra-yin.

H. Well, stay here to-day and take it easy. རོ་ན་དེ་རིང་སྐྱུ་
 ལྷོད་ལྷོད་གནང་ནས་བཞུགས་གནན་འཇག་དགོ་ (དགོས་) །
O-na te-ring ku hlö-hlö nang-ne sku-den-ja go.

V. Many thanks. ལ་ལགས་སེ། ། *lā les.*

¹ ལྷན་གྱིས་ཚགས་ས་ = a place where officials attend for work = cut-
 chery, committee-room, etc.

27. *The same continued.*

V. Now the night is far advanced; I must be going.

ད་དོ་དགོང་ཕྱི་པོ་བྱེད་ཀྱི་འདུག། དགོངས་པ་ཞུ་དགོ་ (དགོས་¹)།

ta to-gong chhi-po k̄i-kyi-du ; gong-pa sku-go.

H. Very well, you must come and see me sometimes, when

free from work. ལ་ལགས་སི། བྱགས་སངས་བྱགས་སངས་

ལ་²འཆིབ་རྒྱ་གནང་དགོ་ (དགོས་)། *lā les, thuk-sang thuk-*

sang lā chhip-gyu nang-go.

V. Many thanks. You too must come and see me when you

are not busy. ལ་ལགས་སི། ལྷ་གཞིགས་ཡང་བྱགས་བྱེལ་³

མེད་པའི་རྒྱང་ལ་ངའི་ཙ་ལ་འཆིབ་རྒྱ་གནང་དགོ་ (དགོས་)།

lā les, ku-sko yang thu-tre me-pe gang-la nge tsa-la chhip-gyu nang-go.

H. Well, Good-bye. ད་ག་ལེ་འཆིབ་རྒྱ་གནང་དགོ་ (དགོས་)།

ta ka-le chhip-gyu nang-go.

V. Good-bye. ལ་ལགས་སི་⁴། ག་ལེ་བཞུགས་གདན་འདྲེན། *lā les,*

ka-le sku-den-ja.

¹ *Lit.* I must ask for leave.

² བྱགས་སངས་བྱགས་སངས་ལ་ *Hon.* for མཚམས་མཚམས་

³ *Hon.* for བྱེལ་བ་

⁴ ལ་ལགས་སི། Note the different senses in which this very frequent expression is used, *e.g.*, "Thank you," "Yes," "Very well," etc. Here no translation is necessary.

28. *Receiving a visit from a Tibetan Official. (Conversation about Tibet.)*

T. = Tibetan. E. = Englishman.

T. How do you do? ལྷ་བཞེགས་བཞུགས་གདན་འཇག་ཡིད་པ།
ku-sko sku-den-ja yö-pa?

E. Very well. Welcome. ལགས་ཡིད། ཕྱག་ཐེབས་གནང་བྱུང་།
lā yö, chha-phe nang-ckung.

T. (*Polite reply.*) ལགས་ཡིད། *lā yö.*

E. Please sit down. ལྷ་བཞེགས་བཞུགས་གདན་འཇག། *ku-sko
sku-den-ja.*

T. Thank you. ལ་ལགས་སི། *lā les.*

E. (*to his servant.*) Offer the gentleman some tea. ལྷ་བཞེགས་ལ་གསོལ་ཇ་ལྷུས། *ku-sko-la sö-ja skü.*

E. In what part of Tibet do you live? ལྷ་བཞེགས་བོད་ལ་
བཞུགས་གདན་འཇག་ས་ག་པ་རེད། *ku-sko pö-la sku-den
ja-sa ka-pa re.*

T. I live in Lhasa. ང་སྤོད་ས་ལྷ་ས་ལ་ཡིན། *nga dö-sa hla-sa
la yin.*

E. What Government post do you hold? ལྷ་བཞེགས་གཞུང་
གི་ཕྱག་ལས་ག་རེ་གནང་གི་ཡིད་པ། *ku-sko skung-gi chha-
le ka-re nan-gi yö-pa?*

T. I am a Tsi-pön (*i.e.*, in charge of an accounts office).

Receiving a visit from a Tibetan Official—continued.

T. = Tibetan. E. = Englishman.

ང་ཕྱིས་དཔོན་གྱི་ལས་ཀ་བྱེད་ཀྱི་ཡོད། *nga tsi-pön-kyi le-ka k'hi-kyi-yö.*

E. What work do you have to do as a Tsi-pön ? ལྷ་བཞེས་ཕྱིས་དཔོན་གྱི་ལས་ཀ་བ་རེ་བཞུང་དགོས་རེད། *ku-sko tsi-pön-kyi chha-le ka-re nang-go-re.*

T. We have a lot of work to do in connection with the accounts of the Government revenues and the like. ལགས་ང་ཚོ་བཞུང་གི་འབབ་ཀྱི་ཕྱིས་ལས་ལ་སོགས་པ་མང་བོ་བྱེད་དགོས་ཀྱི་ཡོད། *lā ngan-tsho skung-gi bap-kyi tsi-le la-sok-pa mang-po che go-kyi-yö.*

E. Now-a-days who exercises supreme power in Tibet ? དེ་རིང་སང་བོད་ཀྱི་རྒྱལ་པོ་སྐུས་བཞུང་གི་ཡོད་པ་རེད། *te-ring-sang pö-kyi gye-po sü nang-gi yo-wa-re ?*

T. The Dalai Lama has taken up the secular and spiritual Government, and exercises the supreme power. ལྷ་བས་མགོན་རིན་པོ་ཆེ་གིས་རྒྱལ་སྲིད་ཚོས་སྲིད་བཞེས་ནས་ལྷ་བས་མགོན་རིན་པོ་ཆེ་གིས་བཞུང་ང་ (བ་) རེད། *kyam-gön Rim-po-chhe-ki gye-si chhö-si ske-ne kyam-gön Rim-po-chhe-ki nang-nga-re.*

E. I see. Is Tibet a very large country ? ལྷ་ལགས་སྲི། བོད་ལྗང་པ་རྒྱ་ཆེན་པོ་ཡོང་ངས། *lā les, pö lung-pa gya-chhem-po yong-nge.*

Receiving a visit from a Tibetan Official— continued.

T. = Tibetan. E. = Englishman.

T. It is of middling size. ལགས་ཙམ་ཅེ་འདྲ་བོ་ཡོད་། *lā au-tse dra-po yö.*

E. Which is the pleasantest part of Tibet? བོད་ཀྱི་དཀྱིལ་ནས་གཤམ་སྤྱོད་བཞིན་། *pö kyil kyil ne ka-pa tro-wa-yong?*

T. Lhasa is about the pleasantest. ཏོག་ཙ་ལྷ་ས་སྤྱོད་བཞིན་། *tok-tsa hla-sa tro-wa yong.*

E. I see. Tibet must be, I fancy, a nice country. ལ་ལགས་སེ། བྱས་ན་བོད་དེ་ཡག་བོ་ཡོད་པ་ཡིན་པ་རེད། *lā les, cke-na pö te yak-po yö-pa yim-pa-re.*

T. Now I must be going for to-day. ད་དེ་རིང་དགོངས་པ་ལྷུ་གེ་ཡིན། *ta te-ring gong-pa sku-ki-yin.*

E. Won't you stay a little longer? ཏོག་ཙ་བཞུགས་གནས་འཇགས་དགོས། *tok-tsa sku-den ja-go.*

T. To-day I have some work to do, so I must be going. I will call on you later on. དེ་རིང་ང་གྲེལ་བ་ཏོག་ཙ་ཡོད་དགོངས་པ་ལྷུ་གེ་ཡིན། གཞུགས་ལ་བཅར་གྱི་ཡིན། *te-ring nga trel-la tok-tsa yö gong-pa sku-ki-yin; sku-la char-kyi-yin.*

E. Very good. You must come and see me when you are not busy. ལ་ལགས་སེ། བྱགས་གྲེལ་མེད་པའི་སྐབས་ལ་ངའི་

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.

ཙ་ལ་འཚིབ་རྒྱ་གནང་དགོས། *lā les, thuk-trel me-pe gang*
lā nge tsa-la chhip-gyu nang-go.

T. Many thanks. Well, good-bye. ལ་ལགས་སི། འོ་ན་ག་ལེ་

བཞུགས་གདན་འདྲེན། *la les, o-na ka-le sku-den-ja.*

E. Good-bye, then. ལ་ལགས་སི། ག་ལེ་འཚིབ་རྒྱ་གནང་། *la-*
les, ka-le chhip-gyu nang.

29. *The same continued (discussing travelling arrangements).*

T. = Tibetan. E. = Englishman.

E. According to Tibetan custom when a gentleman goes on a journey does he give all his servants ponies to ride ?

བོད་ཀྱི་ལུགས་སློལ་ལ་དཔོན་པོ་ཕྱོགས་པེབས་གནང་ངའི་ (བའི་)

སྐང་ལ་ཞབས་ཕྱི་སྐང་ཁ་ལ་ཚེབས་པ་གནང་ཡོང་ངས།

pö-kyi luk-sö la pöm-po chho-phe nang-ge gang-lä skap-chhi gang-kha lä chhik-pa nang-yong nge ?

T. Yes, he provides them all with ponies. ལགས་སྐང་ཁ་ལ་དྲ་

གནང་ཡོང་། *lä gang-kha la ta nang-yong.*

E. After what manner do they proceed on their journey ?

འཚེབ་རྒྱ་གནང་ངའི་ (བའི་) སྐང་ལ་ག་འདྲས་ཟེ་འཚེབ་རྒྱ་

གནང་ཡོང་། *chhip-gyu nang-nye gang-lä kan-dre-se chhip-gyu nang-yong ?*

T. He puts half in front of him and half behind him, and rides himself in the middle. ཞབས་ཕྱི་ཕྱིད་ཀ་སྒྲོན་ལ་

གཏོང་ང་ (བ་) གནང་ཡོང་། ཕྱིད་ཀ་གཞུག་ལ་གཞིག་ག་

(འཛོག་པ) གནང་ནས་དཔོན་པོ་དེ་དཀྱིལ་ལ་འཚེབ་རྒྱ་གནང་

ཡོང་། *skap-chhi chhe-ka ngen-la tong-nga nang-yong ;*

chhe-ka skuk-la shok-ka-nang-ne pöm-po kyil-la chhip-gyu nang-yong.

E. I understand. Do all the servants travel with their

The same continued (discussing travelling arrangements)—continued.

T. = Tibetan. E. = Englishman.

master? ལ་ལགས་སི། དཔོན་པོ་དང་ལྷན་གྱིས་ཞབས་ཕྱི་
སྐང་ཁ་ཕེབ་ཡོང་ང་། *lā les; pöm-po tang hlen-gye*
skap-chhi gang-kha phe yong-nga?

T. He sends his butler and cook on ahead; then after his muleteers have started, he starts himself with his servants in single file. ལགས་གཉེར་པ་དང་མ་ཚེན་

གཉིས་སྡན་བགོད་ལ་གཏོང་ང་ (བ་) གནང་ནས་དེའི་གཞུག་
ལ་དེལ་པ་ཕྱིན་ཚར་ར་ (བ་) དང་དེ་བྱིང་ཞབས་ཕྱི་སྐང་ཁ་
དཔོན་པོ་དང་ལྷན་གྱིས་ཚེབས་རགས་བསྐྱེགས་ནས་འཚིབ་རྒྱ་
གནང་ཡོང་། *lā nyer-pa tang ma-chhen nyi ngen-drö lä*
tong-nga nang-ne te-ï-shuk-la tre-pa chhin tshar-ra
tang te-cking skap-chhi gang-kha pöm-po tang hlen-
gye chhip-ra drik-ne chhip-gyu nang-yong.

E. To do what does he send the butler and cook on ahead?

གཉེར་པ་དང་མ་ཚེན་གཉིས་སྡོན་ལ་ག་རེ་བྱེད་ལ་གཏོང་ང་ (བ་)
གནང་ང་ (བ་) རེད། *nyer-pa tang ma-chhen nyi ngen-*
la ka-re che-la tong-nga nang-nga-re.

T. He sends the two servants in advance in order to have things ready and prepare food before he arrives.

སྡན་བགོད་གཉིས་པོ་དཔོན་པོ་འཚིབ་རྒྱ་མ་གནང་གོང་ལ་ཕེབས་
བསྐྱེགས་ཞུ་བ་དང་ཞལ་ལག་བཟོ་བ་གཏོང་ང་ (བ་) གནང་ང་

The same continued (discussing travelling arrangements).—continued.

T. = Tibetan. E. = Englishman.

(བ) རིད། *ngen-drö nyi-po pöm-po chhip-gyu ma*
nang kong-lă phep-drik sku-wa tang ske-la so-wa
tong-nga nang-nga re.

E. I understand. རྒྱུ་། ལ་ལགས་སེ། *wong, lā les.*

30. *The same continued (discussing the agricultural and mineral products of Tibet).*

T. = Tibetan. E. = Englishman.

E. What crops are grown in Tibet? ལ་ལགས་བོད་ལ་སྟོན་ཐོག་ག་
རེ་སྐྱེ་ཡོང་། *lā pö-lä tön-tho ka-re kye-yong?*

T. In Tibet itself, wheat, barley, peas and mustard are the chief crops. In Kong-po maize, buck-wheat and various other crops grow. Kong-po is warmer than Lhasa. Besides bamboos, apricots, apples, walnuts, and all kinds of food are grown. ལ་ལགས་བོད་རང་ལ་གྲོ་
ནས་སྟན་ (tren) གསུམ་ ནང་ བེ་ བང་ འུགས་ ཆེ་ བ་ སྐྱེ་ ཡོང་།
ཀོང་པོ་ལ་ཀན་ཇོས་དང་བཟུ་ (བ་བོ་) ལ་སོགས་པ་སྟོན་ཐོག་སྐྱེ་
ཚོགས་སྐྱེ་ཡོང་། ལྷ་ས་ལས་ཀོང་པོ་ལྷོ་གི་རེད། ལྷུང་ (ལྷུག་)
ས་དང་ཁམ་བུ་ཀུ་འུ་སྟར་ཀ་ཟས་ བང་ ཡང་སྐྱེ་ཡོང་། *lā pö*
rang-lä tro ne tren sum tang pe-kang shuk-chhe-wa
kye-yong; kong-po lä ken-dzom tang trau la-sok-pa
tön-tho na-tsho kye-yong; hla-sa le kong-po tro-ki-re;
nyung-ma tang kham-pu ku-shu tar-ka sé kang-yang
kye-yong.

E. I see. How many days' journey is it from Lhasa to Kong-po? ལ་ལགས་སི། ལྷ་ས་ནས་ཀོང་པོ་བར་ལ་ཉུག་མ་
ག་ཚོད་ཀྱིས་རེད། *lā les, hla-sa ne kong-po pa-la shak-*
ma ka-tshö-kyi sa re?

¹ ལ་ལགས་ is often used colloquially for ལག་པོ་

The same continued (discussing the agricultural and mineral products of Tibet)—continued.

T. = Tibetan. E. = Englishman.

T. One reaches Upper Kong-po in fifteen days. To Lower Kong-po the journey takes one month. ལགས་ཀོང་སྟོང་ལ་ཞག་མ་བཅོ་ལྔ་ལ་ཕེབ་ཀྱི་རེད། ཀོང་སྟོང་བར་དུ་ལྔ་བ་གཅིག་ཅས་ཕེབ་དགོས་ཀྱི་རེད། *lā kong-tō lä shak-ma chö-nga lu phe-kyi-re ; kong-me par-tu da-wa chi tsam phe-go-kyi-re.*

E. Is wood plentiful in Tibet? བོད་ལ་ཤིང་འབེལ་ བོ་ཡོང་ ངས་ལགས། *pö-lā shing be-po yong-nge-lā ?*

T. There is a certain amount of wood ; but for fires cattle-dung is mostly used. ལགས་ཤིང་དོག་ ཅ་ ཡོང་ ཉི་ཤུགས་ཆེ་བ་སེ་གཏོང་ཡ་ལ་ལྡོ་བ་ (ལྡོ་བ་) འབྲུས་ (འབྲུ་) ཡོང་། *lā shing tok-tsa yong-te shuk-chhe-wa me tong-ya lä cho-wa bü yong.*

E. Are gold, silver and coal to be had in Tibet by mining? བོད་ལ་གསེར་དང་དངུལ་དེ་སོལ་ས་ ཅས་འདོན་གྱི་ ཡོང་ ངས་ལགས། *pö-lā ser tang ngü do-sö sa-ne dön-gyu yong-nge lā ?*

T. Yes, in Tibet itself gold, silver and coal are to be had by

¹ Note method of describing the upper and lower parts of a country. It is often used.

² འདོན་ In conversation between ordinary people འདོན་ is used, but the higher classes affect literary forms in their conversation.

The same continued (discussing the agricultural and mineral products of Tibet)—continued.

T. = Tibetan. E. = Englishman.

mining, but it is not customary to mine for them.

ལགས་བོད་རང་ལ་གསེར་དང་དབུལ་ཚོ་སོལ་འདོན་གྱི་ཡོང་དེ་
འདོན་པའི་ལྷགས་སྲོལ་མི་ཡོང་། *lā pō rang-lă ser tang*
ngü do-sö dön-gyu yong-te dön-pe luk-sö mi-yong.

E. Is that so? What harm is there in mining? ལ་ལགས་སི།

འདོན་པ་གནང་ང་ལ་སྐྱོན་ག་རེ་ཡོད་པ་རེད། *la-les; dön-pa-*
nang-nga la kyön ka-re yo-wa-re.

T. If they are mined the soil-essence of the country is damaged, and good crops are not produced. ལགས་

བདོན་ན་ལྷང་པའི་ས་བཟུང་ཉམས་ཀྱི་རེད། ལྷོན་ཐོག་ཡང་ཡག་པོ་
སྐྱེ་གྱི་མ་རེད།¹ *la; tön-na lung-pe sa-chü nyam-kyi-re;*
tön-tho yang yak-po kye-kyi ma-re.

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? བོད་ལ་སྐྱབས་སུ་སྐྱོན་ཅིན་པོ་ཆེའི་སྐྱེ་མཁུན་ལ་མདའ་དཔོན་སྐྱེ་བཞིགས་གཅིག་མཇལ་ག་ (བར་) བཅར་ར་ (བ་) བཀང་ན་ག་འདྲས་བཀང་དགོས་ཀྱི་རིད་ལགས། *pö-la kyam-gön Rim-po-chhe-kum-dün-la De-pön ku-sko chi je-ka char-ra nang-na kan-dre nang go-kyi-re la.*

T. After sitting for a while in the ante-room, the chief drö-nyer¹ says to him, "You can come." After going up, he must make three obeisances²; offer the Dalai Lama a ceremonial scarf, take off his hat, and ask for a blessing. བཞིས་རྒྱུང་འགག་ལ་དོག་ཅ་བཞུགས་བཀའ་འཇགས་དེ་ནས་མགྲོན་གཉེར་ཆེན་པོས་འཆིབ་རྒྱུ་བཀང་ཚོག་ག་བཀའ་བཀང་ཡོང་། ཡར་ཕེབས་བ་དང་སྐྱེ་བུ་གསུམ་འཚལ་ར་ (བ་) བཀང་ནས་སྐྱབས་སུ་སྐྱོན་ཅིན་པོ་ཆེ་ལ་མཇལ་དར་འབུལ་ར་ (བ་) བཀང་ནས་དབུ་ཞུ་བིས་ (ལུད་) ནས་ཕྱུག་

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.

དབང་ལྷ་བ་གནང་དགོས་ཀྱི་རེད། *sim-chhung gak-la tok-tsa*
sku-den ja-ne te-ne drön-nyer chhem-pö chhip-gyu-
namg chhok-ka ka-nang-yong ; yar-phep-pa tang ku-
chha sum tshe-ra nang-ne kyam-gön Rim-po-chhe la
je-dar bü-ra-nang-ne wu-ska pi-ne chhak-wang sku-wa
nang go-kyi-re.

Then a silk cushion is placed below the throne. The De-pön having sat down on it, tea is brought. དེ་ནས་

བུའུ་གས་ཁྲིའི་གཤམ་དེ་བུའུ་གས་གནང་གོས་ཁ་གཅིག་སྐྱོན་ཡོང་།
 དེའི་སྐྱང་ལ་མདའ་དཔོན་སྐྱ་གཞིགས་བུའུ་གས་གནང་འཇག་
 ཚར་ར་ (བ་) དང་གསོལ་ཇ་འཆིབ་རྒྱ་གནང་ཡོང་། *te-ne*
shuk-thri sham te shuk-den kö-kha chi kyön-yong : te i
gang lä De-pön ku-sko shuk-den ja tshar-ra-tang, sö-
cha chhip-gyu nang-yong.

After tea has been offered to the Dalai Lama, some is laid before the De-pön. སྐབས་མགོན་འོན་པོ་ཆེ་ལ་གསོལ་ཇ་

ཀྱབ་ (འབྲིབ་) བྱུབ་པ་དང་མདའ་དཔོན་སྐྱ་གཞིགས་ལ་
 གསོལ་ཇ་ལྷ་བ་གནང་ཡོང་། *Kyam-gön Rim-po-chhe lä sö-*
cha kya trup-pa tang De-pön ku-sko lä sö-cha sku-wa
nang-yong.

¹ Note the *hon.* given to the verb by which the tea of the Dalai Lama is brought in. It is not used in similar cases for officials even of high rank.

A visit to the Dalai Lama by a Tibetan General
(*De-pön*)—continued.

After that rice-pudding is brought. དེའི་གཞུག་ལ་བཞེས་
འབྲས་འབྲས་སིལ་¹འཛིབ་རྒྱ་གནང་ཡོང་། *te-i shkuk-lā shen-*
dre dre-si chhip-gyu nang-yong.

Then after this has been offered to the Dalai Lama, and to the De-pön, the Dalai Lama inquires after his health saying "Tsha-rong De-pön, are you in good health?" དེ་ནས་རྒྱབས་མགོན་རྒྱལ་ས་ལ་²ཀྱལ་ (འཁྱོག་) ལྷུ་བ་པ་དང་
མདའ་དཔོན་རྒྱ་གཞོགས་ལ་ལྷུ་བ་གནང་ནས་རྒྱབས་མགོན་རིན་
པོ་ཆེ་ནས་མཚན་ས་³དྲི་ (འདྲི་) གནང་ང་ (བ་) ལ་ཚ་རིང་⁴
མདའ་དཔོན་གཞུགས་པོ་བདེ་པོ་བྱུང་ངས་བཀའ་གནང་ཡོང་།
te-ne Kyam-gön Buk lā kya trup-pa tang De-pön ku-
sko la sku-wa nang-ne kyam-gön Rim-po-chhe-ne tsham-
tri nang-nga lā Tsha-rong De-pön suk-po de-po chung-
nge ka-nang-yong.

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. དབྱིན་གཞུང་ལ་
 བྱགས་ཁག་ཡོད་པ་མ་རེད། *in-skung-la thu-kha yo-wa*
ma re.

It will be a source of friction. འབྲུག་གཞིའི་རྒྱན་ཡོང་གི་རེད།
thruk-shi kyen yong-gi-re.

Our subjects will refuse to pay taxes or obey the laws.
 ང་ཚོའི་མི་སེར་གྱིས་ཁྲུལ་འཇུག་བྱུང་མི་ཡོང་།¹ བྲིམས་ཡང་
 འབྲེར་མི་ཡོང་། *ngan-tshö mi-ser-kyi thre je thup mi-*
yong ; thrim yang khye-mi-yong.

It is probably not finally decided. བྲང་རང་ངེས་མེད་པ་འདྲ།
Be-rang nge me-pa dra.

It will be referred for equitable adjustment. འདྲ་བྲང་བར་
 འདུམ་ཡོང་ང་ལྷུ་གི་རེད། *Dra-trang-par-dum yong-ngu*
sku-ki-re.

The British Government desire to maintain amicable rela-
 tions with other governments. དབྱིན་གཞུང་གིས་རྒྱལ་
 ཁབ་གཞན་དང་མཐུན་ལམ་ཡོང་བའི་བྱགས་འདོད་གནང་གི་
 ཡོད་པ་རེད། *in-skung-gi gye-khap shen tang thün-lam*
yong-nge thuk-dö nang-gi yo-wa-re.

They will make every endeavour to pick a quarrel with the
 Tibetan Government. ཁྲིའི་ཚོས་བཤོད་གཞུང་ལ་སྐྱད་སྐྱོས་

¹ *Lit.* "will be unable," i.e. "will profess inability," "will refuse."

ཀྱའི་ཐབས་གང་ཐུབ་བྱས་ཡོང་། *khon-tshö pö-skung-la*
nye kö-gyü thap kang-thup cke-yong.

Although China is divided into parties, she can raise soldiers to meet aggression on her territory.

རྒྱ་ནག་ནང་ཅག་ཁ་
 ཁག་བྱས་སྤད་ན་ཡང་སོ་སོ་འི་ས་ཆ་སྤང་རྒྱ་དམག་མི་སྐུལ་ཐུབ་
 ཡོང་། *gya-na nang-tsa kha-kha cke de-na-yang, so-sö*
sa-cha sung-gyu mak-mi kü-thup-yong.

It will be difficult for us to hold out much longer, for you know how much more powerful the one nation is than the other (*lit.* the great difference in the extent of the power of the two nations).

དགོངས་མངགས་ནང་
 བཞིན་རྒྱལ་ཁབ་གཉིས་པོ་སྟོབས་ཆེ་ཆུང་ཉེ་བཟའ་ཆེན་པོ་ཤོར་བ་
 ཡིན་ཅང་ང་ཚོས་རྒྱ་ནག་རིང་དཀའ་ཐུབ་པ་དཀའ་ལས་ཆེན་པོ་ཡོང་
 ལོ་རེད། *gong-ngak nang-skin gye-khap nyi-po top*
chhe-chhung he-bak chhem-po shor-wa yin-tsang ngan-
tshö gyün-ring kak thup-pa ka-le-chhem-po yong-gi-re.

I fear that serious complications may arise, for the majority of the people are already beginning to complain of the situation.

མི་པལ་ཆེར་ལས་ཀ་འདིའི་བཟོལ་བརྗེས་
 བས་ད་ལྟ་བུ་ནས་སྤད་ཤོར་གྱི་འདུག་དག་སྐྱོན་གང་མེད་ཡོང་ཉེན་
 ཆེན་པོ་རེད། *mi phe-chhe le-ka di-ï só-la te-ne tan-du-*
ne ke-sho kyi-du ; ge-kyön kang-men yong-nyen chhem-
po-re.

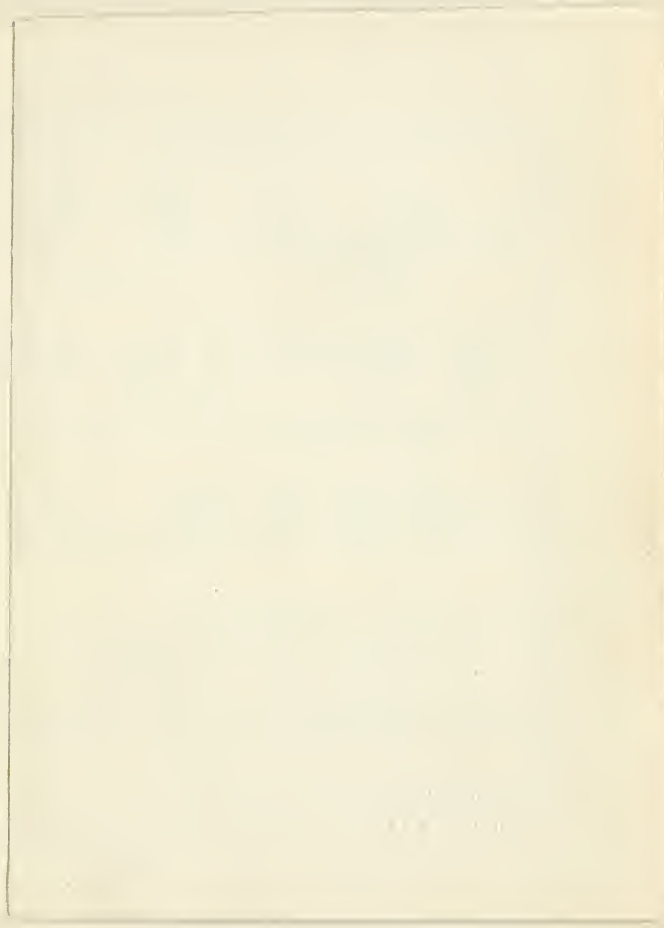
I shall be held responsible if the negotiations fail.

བཀའ་

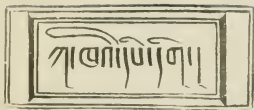
མོལ་ རོན་སྒྲིན་མ་བྱང་ན་མ་བྱང་མ་ འབྲུས་ པའི་ཁག་ ང་ལ་ཡོང་
གི་རེད། *ka-mön tön-min ma-ckung-na ma-ckung ma-*
thü-pe kha nga-la yong-gi-re.

Our government has no aim other than the maintenance of
the *status quo*. ང་ཚོ་འི་བཀའ་བྱིན་གྱི་ཕྱག་ལས་འདོད་ལ་ ཚབ་སྲིད་

སྒྲིན་ཡོད་རང་འཇགས་བཞག་གྱུ་མ་ བཞོགས་ བཞག་ གྱི་ དགོངས་
པ་ཡོད་པ་མ་རེད། *ngan-tshö skung-gi thung-dö-la*
chhap-si ngön-yö rang-ja shak-gyu ma-to sken-kyi
gong-pa yo-wa ma-re.



CHAPTER XVII.



ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ਪ੍ਰਾ ਪ੍ਰਾ ਗੁ ਪ੍ਰਾ ਗੁ ਤ੍ਰਿਪ੍ਰਾ ॥ ਜੀ ਜੀ ਗੰ ਗੰ ਕੰ ਕੰ ਕੰ ਕੰ ਕੰ ਕੰ ਕੰ ਕੰ ਕੰ ਕੰ ॥ ਜੀ ਜੀ

ਪ੍ਰਾ ਜੀ ਕੰ ਕੰ ਕੰ ਕੰ ਕੰ ਕੰ ॥ ਜੀ ਜੀ ਪ੍ਰਾ ਜੀ ਕੰ ਕੰ ਕੰ ਕੰ ਪ੍ਰਾ ਕੰ ਕੰ ਕੰ ਕੰ ॥ ਪ੍ਰਾ ਪ੍ਰਾ ਪ੍ਰਾ

ਪ੍ਰਾ ਪ੍ਰਾ ਪ੍ਰਾ ॥ ਪ੍ਰਾ ਪ੍ਰਾ ਪ੍ਰਾ ਪ੍ਰਾ ਪ੍ਰਾ ਪ੍ਰਾ ॥ ਤ੍ਰਿਪ੍ਰਾ ॥ ਗੰ ਗੰ ਗੰ ਗੰ ਗੰ ਗੰ ਗੰ ਗੰ ਗੰ ਗੰ ॥

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१॥ श्रीगणेशाय नमः ॥ १ २ ३ ४ ५ ६ ७ ८ ९

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