

། །ལཱ་སའ་སྐད་ཀྱི་སྐད་བཞི་

སྐབ་དབ།

**A Beginning Textbook  
of  
Lhasa Tibetan**

Ellen Bartee

Nyima Droma

**National Press for Tibetan Studies**



ལྷ་སའི་སྐད་ཀྱི་རྒྱ་ང་གཞི་སློབ་དེབ།

A Beginning Textbook of Lhasa Tibetan

---

---



ལྷ་སའི་རྒྱལ་གྱི་རྒྱུ་མཐུན་གཞི་སློབ་དེབ།

A Beginning Textbook of Lhasa Tibetan

---

---

Ellen Bartee  
Nyima Droma

National Press for Tibetan Studies  
2000

## **Cataloging in Publication Data**

Bartee, Ellen  
Nyima Droma  
A Beginning Textbook of Lhasa Tibetan

Edited by Nganwan Pincuo, designed by Li Jianxiong

Includes glossary

1. Language, Tibetan, Elementary
2. Linguistics, Tibeto-Burman

ISBN 7-80057-430-X/G.19

First printed in 1999 by the Summer Institute of Linguistics.

Revised version reprinted in 2000 by National Press for Tibetan studies.

No part of this book may be reproduced in any form, by print, photoprint, microfilm, or any other means, except for personal use.



# CONTENTS

Preface.....	vii
Lesson One	The Tibetan alphabet..... 9
Lesson Two	Prefixes and suffixes..... 13
Lesson Three	Superscribed and subjoined letters..... 17
Lesson Four	What is this?..... 23 རེད མ་རེད རེད་པས
Lesson Five	What nationality are you?..... 31 ཡིན། ཡིན་པས།
Lesson Six	Where are you from?..... 37 ནས ག་ནས གི/འི
Lesson Seven	Tell me about yourself and your family ..... 45 ཡོད། མེད། ཡོག་རེད། ཡོག་མ་རེད། ཡོད་པས། ཡོག་རེད་པས།
Lesson Eight	Where are you going? What do you do?..... 55 honorifics and འགོ ཕྱིན
Lesson Nine	What time is it?..... 67 འདྲུག་རེད། རེ་རེ
Lesson Ten	Eating and drinking ..... 79 གྲབས ཅང དགོས
Lesson Eleven	Everyday activities..... 89 གི་ཡོད།
Lesson Twelve	Making plans and setting a date..... 95 review of verbs and གི/འི
Lesson Thirteen	Going to Lhasa..... 105 ཕྱིང་ ཕྱིས ཡག་ན
Lesson Fourteen	What are you doing?..... 115 གསལ་ མཁན་ གུང་ རོང་ གསལ་ and the ergative marker གིས
Lesson Fifteen	Arriving in Lhasa..... 129 དགོས་ བེས་ གུབ

Lesson Sixteen	Tibetan tea.....	139
	ལྷན་གྱི་ལཱ་ལྷན་	
Lesson Seventeen	Visiting a doctor.....	147
	ལཱ་ལྷན་གྱི་ལྷན་	
Lesson Eighteen	At the store.....	155
	adjective forms (ལོ་ལོས་ལྷན་ལྷན་), comparative marker ལས	
	and the question particle ལོས	
Appendix I:	Answers for practice work.....	163
Appendix II:	A brief look at Tibetan Grammar.....	181
Appendix III:	A note on Verbalizers.....	193
Appendix IV:	Honorifics in Lhasa Tibetan.....	197
Appendix V:	A brief overview of some important pronunciation	
	points.....	207
Tibetan-English Glossary.....		211
English-Tibetan Glossary.....		241
Bibliography.....		267



## PREFACE

The goal of this textbook is to teach the student how to speak the Lhasa variety of Tibetan. We have assumed a general familiarity with the writing system and have only included three chapters as a basic overview of the alphabet and rules of spelling<sup>1</sup>. Because the starting point of this book is very simple, it provides an excellent opportunity for the student to immediately rely on Tibetan script rather than romanized script. This, we believe, will help to immerse the student in Tibetan. Hence, no romanized script is provided and the student is encouraged to practice writing as well as speaking every day. However, this textbook can still be used for those who are learning the Tibetan writing system concurrent to speaking.

This is not a grammar book, nor does it seek to analyze Tibetan from a linguistic perspective. We have sought to provide easy explanations without oversimplifying to the point of meaninglessness. In order to do this, vocabulary and grammar are controlled and introduced at an 'digestible' rate. Some structures are not fully explained initially, and complex examples are avoided, but enough explanation is provided for the student to be able to master the conversations being studied. As the lessons progress, complexity will increase.

We have attempted to limit the vocabulary and structures to the Central dialect of Tibetan, particularly that spoken in and around Lhasa. In order to truly represent Lhasa speech, polite terms (honorifics) must be learned. This sometimes makes it difficult for the beginner, but we have tried to include what is necessary without overloading the student. Because written and spoken Tibetan can be quite different, sometimes the pronunciation does not correspond to the written form. We point out such instances to the student and give phonetic transcription to help the student with Lhasa pronunciation.

The core lessons in this textbook contain a limited number of vocabulary items (about 700). Most students will find this a sufficient start as normal everyday contact will also bring opportunities to learn new words. In the process of acquiring vocabulary, it is important to do so in context and we have tried to contextualize the vocabulary included in this book. Depending on the student's speed, we recommend that two to four class hours be spent on each lesson for a duration of roughly 18 weeks.

---

<sup>1</sup> There are several textbooks that give a good overview of the writing system. For those who read Chinese, look at *zangwen pinyin jiaocai* (*bod.yig.gi sgra.sbyor slob.deb*) and the first chapter of *lasa kouyu* (*lha.sa'i kha skad klog.deb*) which provides an overview of all the different rules of spelling. For English readers, try the first chapter of *Modern Tibetan Language, Vol. I* by Thonden Lobsang.

This book is accompanied by 2 cassettes that were recorded by three speakers from Lhasa city and one speaker from Lhokar. Before beginning a new lesson, whether studying with a tutor or in a classroom, it is important to listen to the tape a few times without attempting to say any of the new words or phrases. This will help fix the proper pronunciation and rhythm of the language in the mind of the learner before bad habits are subconsciously formed.

The appendices include several sections that we think will be useful: answers to all the practice work given in each lesson (Appendix I); a short introduction to Tibetan grammar that covers some of the most difficult constructions the student will encounter when first learning Tibetan (Appendix II); a general overview of verbalizers in Tibetan (Appendix III); a paper on honorific usage in LT (Appendix IV) and a very brief reminder of some spelling rules that affect pronunciation (Appendix V). In addition, there are both Tibetan-English and English-Tibetan glossaries to help the student easily look up words as well as an annotated bibliography to give the students areas for further study.

Finally, we would like to thank the many people who helped check this book and/or who provided valuable advice and help as we were writing it. Thanks to Ken Hugoniot, Ngawang Pintsok, Geoff Bailey, Yangchen D. Tsatultsang, and Professor Hu Tan for their corrections, suggestions and ideas. The Tibetan in this book was first produced using Wylie Edit which was developed by Chet Wood. Tashi Tsering, computer whiz, introduced a few changes in the font and managed all the technical difficulties. Tsering Thar kindly allowed us to use his Macintosh while working on the book at the Tibetan Research Center in Beijing.

We hope this book is helpful to you.

Ellen Bartee  
Nyima Droma

September, 1998

Revised in September, 2000

# ལྷོ་བ་ཚན་དང་པོ།

## LESSON ONE

*In this lesson, you will learn the thirty Tibetan root letters and four vowel diacritics.*

The Tibetan Alphabet consists of 30 root letters and four vowels. Each root letter has an inherent 'a' sound. When the vowels are added above or below the root letter, they change the 'a' (as in 'pot') to either 'e' (as in 'ray'), 'i' (as in 'bee'), 'o' (as in 'so'), or 'u' (as in 'shoe').

### ཀ་མཛད་སྤུམ་ཅུ། THE THIRTY ROOT LETTERS

The 30 letters can be roughly subdivided into either high or low register (low register letters are underlined) and with or without aspiration (aspirated letters are written with an 'h'). Listen carefully and repeat after the speaker on the tape.

ཀ ka	ཁ kha	ཀྱ <u>khā</u>	ང <u>nga</u>
ཅ ja	ཅོ cha	ཅཱ <u>cha</u>	ཇ <u>nya</u>
ཏ ta	ཏཱ tha	ཏྟ <u>tha</u>	ཏྲ na
པ pa	པཱ pha	པྱ <u>pha</u>	མ <u>ma</u>
ཅ tsā	ཅོ tsha	ཅཱ <u>tsha</u>	ཇ <u>wa</u>
ཉ <u>sha</u>	ཟ <u>sa</u>	འ a	ཡ <u>ya</u>
ར <u>ra</u>	ལ <u>la</u>	ཤ sha	ས sa
ཏ ha	ཨ a		

ཡི་གེ་འབྲི་སྒྲུངས། WRITING ORDER

It is very important to write each letter in the order and direction that is typically used by Tibetans. The general direction is left to write and top to bottom. In the chart below, each letter is written one stroke at a time for you. (calligraphy by རྩེ་མཚོ་ལྷོ།).

一	𑀧	𑀨	𑀩		一	𑀪	𑀫	𑀬	𑀭
一	𑀮	𑀯	𑀰	𑀱	一	𑀲	𑀳		
一	𑀴	𑀵	𑀶		一	𑀷	𑀸	𑀹	
一	𑀺	𑀻	𑀼		一	𑀽	𑀾	𑀿	𑁀
一	𑁁	𑁂			一	𑁃	𑁄	𑁅	𑁆
一	𑁇	𑁈	𑁉		一	𑁊	𑁋	𑁌	𑁍
一	𑁎	𑁏	𑁐		一	𑁑	𑁒	𑁓	𑁔
一	𑁕	𑁖	𑁗	𑁘	一	𑁙	𑁚	𑁛	𑁜
一	𑁝	𑁞	𑁟	𑁠	一	𑁡	𑁢	𑁣	𑁤
一	𑁥	𑁦	𑁧		一	𑁨	𑁩	𑁪	𑁫
一	𑁬	𑁭	𑁮	𑁯	一	𑁰	𑁱	𑁲	𑁳
一	𑁴	𑁵	𑁶		一	𑁷	𑁸	𑁹	𑁺
一	𑁻	𑁼	𑁽	𑁾	一	𑁿	𑂀	𑂁	𑂂
一	𑂃	𑂄	𑂅		一	𑂆	𑂇	𑂈	𑂉
一	𑂊	𑂋	𑂌	𑂍	一	𑂎	𑂏	𑂐	𑂑

## དབྱེངས་བཞི། THE FOUR VOWELS<sup>1</sup>

Each vowel has a name based on its shape<sup>2</sup>. The chart below indicates each vowel as seen in combination with the root letter ཨ:

ཨི	ཨུ	ཨེ	ཨོ
གི་གུ	ཞབས་ཀྱུ	འགྲེང་པོ	ན་རྩོ
'curve'	'foot hook'	'upright'	'nose horns'

## ཡི་གེ་སྒྲིག་སྤངས། SPELLING STYLE

Syllables in Tibetan can be as simple as one root letter (for example, ཨ 'I') or as complex as a combination of seven elements (one of which is a vowel). Each syllable is spelled in a fixed manner. Learning how to spell aloud is crucial for remembering how to spell words on paper. The basic order is left to right until reaching the root letter, then top to down, and continuing left to right until the syllable (or word) is completed. Listen carefully to the tape several times<sup>3</sup> and then repeat the following syllables after the speaker (you will have to stop the tape):

Root letter	Vowel	Word	Meaning
མ	གི་གུ	མི	'person'
ང	ཞབས་ཀྱུ	ངུ	'to cry'
ད	འགྲེང་པོ	དེ	'that'
ཞ	ན་རྩོ	ཞོ	'yoghurt'

<sup>1</sup> Of course, there are many more vowel *sounds* in Tibetan, but only four vowel glyphs.

<sup>2</sup> From *The Classical Tibetan Language* by Stephan Beyer, p. 45.

<sup>3</sup> Research has shown that students who first listen to a native speaker many times before attempting to speak, tend to have better pronunciation and intonation than those who do not. Part of the reason for this is that the student can internalize the correct pronunciation and rhythm of the language before falling into bad habits of production. In addition, being able to first listen reduces the potential stress of language learning that some students may encounter.

# འདྲ་སྒྲིལ་ PRACTICE

A. Listen at least three times to the alphabet before attempting to repeat after the speaker.

B. Listen to the tape and circle the letter you hear.

- |          |            |          |        |
|----------|------------|----------|--------|
| 1. ། ། ། | 2. ཀ ཅ ཀ ར | 3. ཏ ཏ ཐ |        |
| 4. ས ས ས | 5. འ ར ས ཅ | 6. ཅ ཀ ར | 7. ཏ ཏ |

C. Listen to the tape and write the syllables that you hear spelled.

- |    |    |    |    |
|----|----|----|----|
| 1. | 2. | 3. | 4. |
| 5. | 6. | 7. | 8. |

འདྲ་སྒྲིལ་གྱི་གཞི་ལོ་ལྟོས་ལྟོས་ DO YOU KNOW?

A person travelling across Tibet will not only notice unique cultural features that distinguish each area, but will also note unique linguistic features. Traditionally, Tibet is divided into three broad dialect groupings: Central (which includes Lhasa Tibetan), Khams and Amdo. Within each of these, there are many smaller dialect subgroups. There can be great differences among these dialects, to the extent that some are mutually unintelligible. However, literate Tibetans all over Tibet use the same written form and can read the same documents. The reading style will vary according to the local dialect and the manner in which they have been taught to read. A person from Amdo for example, most likely will not distinguish any tones in their reading, unlike a person from Lhasa. The person from Lhasa, on the other hand, will not read any initial consonant clusters, unlike the person from Amdo. So even though they may not understand each other when speaking, literate Tibetans can understand each other through writing.

# སློབ་ཚན་གཉིས་པ།

## LESSON TWO

*In this lesson, you will learn the possible suffixes and prefixes in Tibetan*

### རྗེས་འདུག་ FIRST SUFFIXES

Ten of the root letters can also function as suffixes. These are ག ང ཅ ཆ  
བ མ ཉ ཏ ཏ ཏ and ཏ. We will briefly discuss some of the consequences of  
pronunciation when these suffixes follow a root letter.

#### I. Tonal changes

Generally, the suffix ག causes a high tone to become high-falling and a  
low-rising tone to become low-rising-falling. Compare the following  
syllables:

ཐ --- ཐག                  ཆ --- ཆག                  རེ --- རེག

#### II. Final consonant

The suffixes མ and ང are pronounced at the end of the syllable. For  
example:

ཆང	'barley beer'
དང	'and'
ཡུམ	'mother' (honorific)

#### III. Vowel changes

A. The suffixes ཅ ཆ ཏ and ཏ not only make the vowel of the root letter  
slightly longer, but also change it in the following ways:

a --> ε (as in English *bet*)  
o --> ø (as in French *seul*)  
u --> ʏ (as in German *füllen*)

In addition, ཏ causes the vowel to become nasalized. When root letters  
include the vowels 'i' or 'e', there is no pronunciation change. Listen to  
the following examples on the tape:



ཚ -- ཚད	པོ -- པོད	ཡུ -- ཡུད	ཉི -- ཉིད	རེ -- རེད
ཕ -- ཕན	དོ -- དོན	ཡུ -- ཡུན	ཚི -- ཚིན	རེ -- རེན
བ -- བལ	སོ -- སོལ	ཡུ -- ཡུལ	སི -- སིལ	ཟེ -- ཟེལ
ང -- ངས	ཚོ -- ཚོས	དུ -- དུས	ཞི -- ཞིས	མེ -- མེས

B. The suffix ། is pronounced as an unreleased 'p' at the end of the syllable (that is, your mouth should stay closed after pronouncing it). When it follows an open vowel, the 'a' changes to a schwa (like the 'u' in the English word 'cup')<sup>4</sup>.

ཁབ	'needle'
དེབ	'book'
ཡབ	'father' (honorific)

C. The suffixes ར and འ cause the syllable to lengthen. Sometimes ར adds a slight 'r' sound<sup>5</sup>:

ཡར	'up'
ཕར	'photo'
དགའ	'to be happy'

## ཡང་འདྲུག། SECOND SUFFIX

The suffix ར། also functions as a 'second suffix' and can occur after four root letters: ག། ང། བ། and མ།. Listen to the pronunciation differences:

<sup>4</sup> When ། is the last syllable in a word, it is typically pronounced as 'wa'.

<sup>5</sup> This is especially noticeable with older speakers.

ཁ	ཁམ	ཁམས
ས	སང	སངས
ཐ	ཐབ	ཐབས
ལ	ལག	ལགས

## སློབ་འཇུག་ PREFIXES

There are five prefixes that can occur before a variety of root letters:

Prefix	Root letters
ག	ཅ ཏ ཅ ། ས ཞ ཟ ཎ ཉ ཏ ཡ
ད	ཀ བ ཎ ཐ ཏ མ
བ	ཀ ཅ ཏ ཅ ། ས ཞ ཟ ཎ ཎ
མ	ཁ ཏ ཐ ཏ ཎ ཎ ཏ ཏ ཉ ཏ
འ	ཁ ཏ ཐ ཎ ཏ ཎ ཎ ཎ

The pronunciation of some root letters is affected by the prefix. When ཏ མ ཏ ཡ are prefixed, they change from low to high tone. When ཎ ཎ ཎ ཎ are prefixed they change from being aspirated to being unaspirated. When ཀ ཅ ཏ ཎ ཅ are prefixed, their pronunciation does not change.

## ཡི་གེ་སློབ་ལྟངས་ SPELLING STYLE

Each prefix is pronounced with -wo/-o before the root letter and then the finally the whole syllable. For example:

'yak'	ག་འོག་ + ཡ	+ ཎ	= ཎཡག
'to be happy'	ད་འོག་ + ཎ	+ ཏ	= ཏགའ
'to send out'	བ་འོག་ + ཏ	+ ཏ	= ཏབཏ

'face'                      མ་འོག་ + ཏ    + ར་མོ་ + མདོ་ + ར = མདོར

'to land'                    འ་འོག་ + བ    + བ = འབབ

**NOTE** At first, it can be difficult to know which letter is the root letter. Here are a few simple ways to recognize the root letter to get you started. The root letter is almost always the one which has a vowel or another letter above or below it. If there are two letters, then the first letter must be the root letter. If there are four letters, then the second letter must be the root letter. In most three letter syllables, the second letter is the root letter. If the second letter is one of the suffixes ལ། ར། བ། or མ། and is followed by ས།, then the first letter is the root letter.

རང་སློབ་ **PRACTICE**

A. Write each word as you would verbally spell it

1. སུ    2. མོ    3. མཇེལ    4. དངུལ    5. མགོ    6. ཤར    7. གཡར    8. གཅིག

B. Circle the root letter in each of the following words

1. བདག    2. མངགས    3. མདོར    4. གངས    5. འཕྲོམས    6. ཡོད    7. དཀའ

རང་སློབ་གོ་གི་ཡོད་པས། **DO YOU KNOW?**

In Written Tibetan a small dot called ཚེག་ occurs between syllables, but there is no indication of word boundaries. Since many Tibetan words are polysyllabic, it can be difficult at first to recognize word breaks. In

addition, there is only one punctuation mark (།) called འདྲེན།. It can be used at the end of a sentence, a paragraph, or a book. It can also tell the reader where to pause or where to take a breath. Another convention commonly used is called ཡིག་མགོ་ (།།) and is used at the beginning of an article or book.

# སློབ་ཚན་གསུམ་པ།

## LESSON THREE

*In this lesson, we will finish our overview of the Tibetan alphabet and spelling.*

So far, we have talked about prefixes, suffixes and vowels that can all occur in one syllable. In addition, there are superfixes and subfixes that can go above and below the root letter. As few as one, and as many as seven different elements can occur in one syllable.

### མཐོ་ཚན་ SUPERFIXED LETTERS

Three letters ར ལ and ས can function as superfixes. The rules of pronunciation are the same as those for the prefixes with a few exceptions. When ལ is superfixed to ཏ, the result is *lha*. Like the vowels, these letters have names and can occur with the following root letters:

Superfix	Name	Root letter occurs with
ར	ར་མཐོ།	ཀ ཏ ཅ ག ར ཏ ལ ར ཏ ལ
ལ	ལ་མཐོ།	ཀ ཅ ཏ ག ར ར ཏ ཏ
ས	ས་མཐོ།	ཀ ཏ ག ཅ ག ཏ ར ཏ ལ

### ཡི་གེ་སློབ་སྒྲུབ་སྒྲུབ་སྒྲུབ་ SPELLING STYLE

The correct spelling order is first the superfixed letter, then the root with the suffix བཏགས།, then the whole syllable (the other elements such as prefixes and suffixes follow the order explained in the previous chapters):

ར	ཏ་བཏགས།	རྟ		
ལ	ཏ་བཏགས།	ལྟ		
ས	ཏ་བཏགས།	སྟ	ག	གྟག
ལ	ཅ་བཏགས།	ལྟ	ག་ས	ལྟགས།
ལ	ཏ་བཏགས།	ལྟ	ན་རྟ	ལྟྟ

**NOTE** Prefixes and superfixes can affect adjacent syllables within words. For example, when a syllable does not have a coda, that is, no final consonant, it may take the prefix of the following syllable as its coda.

Thus, most Lhasans pronounce ཏ་བྟགས། (from the examples above) as *tap.ta*, not *ta.ta*. In addition, the prefix འ and the superfix ལ are often pronounced as a final nasal consonant in the previous syllable. Thus a word like བྱེ (‘now’) is pronounced *thān.ta*, not *tha.ta*. As in the spelling systems of most languages, however, there are exceptions.

འདྲོགས་ཅན། **SUBJOINED LETTERS**

There are four letters, ཡ ར ལ ལྷ, which can function as subjoined letters. Unlike most of the other letters three of these letters change their shape drastically<sup>6</sup>. These letters can occur with the following root letters:

Letter	Shape	Name	Root letters
ཡ	ཡ	ཡ་བྟགས།	ཀ ཁ ག ན ལ བ མ
ར	ར	ར་བྟགས།	ཀ ཏ པ བ མ ག ན ལ བ ཏ མ ས
ལ	ལ	ལ་བྟགས།	ཀ ག བ ར ས ཟ
ལྷ	ལྷ	ལྷ་བྱེར།	ཀ ཁ ག ཏ ན ལ བ མ ཏ ལ ས ཏ

With the exception of ལྷ་བྱེར།, which does not change the pronunciation of the root letter it occurs with, the subjoined letters greatly affect the pronunciation.

- When ཡ is subjoined to ཀ ཁ or ག, they are pronounced with a 'y' sound (kya, khya, khya). When it is subjoined to ན ལ བ or མ, they are pronounced just like ཅ ཆ ཇ and ཉ.
- When ར is subjoined to ཀ ཏ པ བ མ ག ན or ལ, they are pronounced with an 'tr' sound. Aspiration and tone do not change in the root

---

<sup>6</sup> The superfix ར is changed slightly as well.

letter. Thus ཀ ཏ and ལ are all pronounced as high and unaspirated *tra*. ར and ཤ are pronounced as high and aspirated *thra* and ར ལ ཀ ཏ and ཎ are all pronounced as low, aspirated *thra*.

- When ལ is subjoined to ཀ ག ཎ ར or ཤ, all but one of the root letters is pronounced *la* with a high tone. Thus ལྷ ལྷ ལྷ etc., are all pronounced *la*. The one exception is ལྷ which is pronounced *ta*<sup>7</sup>.

### ཡི་གེ་སྐོས་སྤྲུང་སྤྲོད་ SPELLING STYLE

The subjoined letters are read after the root letter in the manner shown below. The final combination is the completed syllable:

བ	ཡ་བདགས	བུ			
ཁ	ཡ་བདགས	ཁུ	གི་གུ	-	ཁུ
ཁ	ར་བདགས	ཁུ	ས		ཁུས
ཞ	ལྷ་བུར	ཞུ			
ཀ	ལ་བདགས	ཀུ	ན་རྩོ	ལྷོ	ག ལྷོག

### རང་སྐྱོང་ PRACTICE

A. Circle the syllable that is a different sound from the others.

1. ལྷ ལ ལྷ ལྷ
2. ཀ ཀྷ ག ཏ
3. ར བུ རུ བུ

B. Using a dictionary, look up the following words and write down the definitions (a dictionary enters words according to their root letters)

<sup>7</sup> Some speakers first pronounce a slight nasal consonant before the root consonant. This is true for roots which have ར or ཤ as prefixes and ལ as a suffix.

1. བྱེད་རང
2. ལྷོ་ལྷོ་རྒྱུད་
3. ལོད་
4. ལྷོ་ས

རང་ཉ་གོ་གི་ཡོད་པས། DO YOU KNOW?

Tibetans love calligraphy and place high value on its history and written expression. At the inception of written Tibetan, there were two main styles of writing: དབྱེ་ཆེན་ and དབྱེ་མེད་ which are still used today. The font used in most publications, including this book, is དབྱེ་ཆེན་. During the Tubo Dynasty, eight styles of དབྱེ་ཆེན་ and two kinds of དབྱེ་མེད་ were developed. Eventually as many as a hundred different styles of writing were developed, each with its own unique style. In Modern Tibet, four styles are mainly used. Children usually begin learning how to write རྒྱུག་སྐུ་མེད་. Most Tibetans in Central Tibet use རྒྱུག་སྐུ་མེད་ and རྒྱུག་སྐུ་མེད་ for correspondence and everyday business, while those from Amdo and Khams tend to use དབྱེ་ཆེན་. དབྱེ་ཆེན་ is used throughout Tibet, but probably used more in Lhasa than elsewhere. Here are examples of these four scripts (calligraphy by རྒྱུག་སྐུ་མེད་)



དབྱ་ཚེ་མ།

ལྷ་སའི་སྐད་ཀྱི་མང་གཞི་སྐྱབ་དེ་ག།

ལྷ་ཚ།

དྲུམ་པའི་སྐད་ཀྱི་ཚུལ་གྱི་ལྷ་སྐྱབ་དེ་ག།

ཚུགས་མ།

དྲུམ་པའི་སྐད་ཀྱི་ཚུལ་གྱི་ལྷ་སྐྱབ་དེ་ག།

ལྷ་ལྷ་ཡི་ག།

དྲུམ་པའི་སྐད་ཀྱི་ཚུལ་གྱི་ལྷ་སྐྱབ་དེ་ག།



# སློབ་ཚན་བཞི་པ།

## LESSON FOUR

In this lesson, you will learn the linking verb རེད, its negative མ་རེད and the question form རེད་པས།.

### DIALOGUE ONE

- མིག་དམར། ཉེ་མ་ལགས། འདི་ག་རེ་རེད།  
ཉེ་མ། དེ་སྐྱུ་གུ་རེད། མིག་དམར་ལགས། འདི་ག་རེ་རེད།  
མིག་དམར། དེ་སློབ་དེབ་རེད། འདི་ག་རེ་རེད།  
ཉེ་མ། དེ་རྒྱུ་བཀྲུག་རེད། འདི་ག་རེ་རེད།  
མིག་དམར། དེ་སློབ་ཚུ་རེད།  
ཉེ་མ། ཨ་ལགས།

- Migmar: Nyima-la, what is this?  
Nyima: That is a pen. Migmar-la, what is this?  
Migmar: That is a textbook. What is this?  
Nyima: That is a chair. What is this?  
Migmar: That is a table.  
Nyima: Oh.

### ཚིག་གསལ་སྤྱོད་ NEW WORDS

- |            |              |             |                                    |
|------------|--------------|-------------|------------------------------------|
| 1. སློབ་ཚན | lesson/class | 13. དང་པོ   | first, ordinal number <sup>8</sup> |
| 2. དེ      | that         | 14. སྐྱུ་གུ | pen                                |

<sup>8</sup> དང་པོ is the ordinal number for གཅིག; all other numbers form the ordinals by adding ༌ to the cardinal form, i.e. གཉིས་པ 'second', གསུམ་པ 'third', etc.

3. འདི	this	15. ལགས	polite suffix attached to names and titles
4. དེབ	book	16. སློབ་དེབ	textbook
5. ཀླུ་བུའག	chair	17. སྒྲིག་ཅེ	desk, table
6. རེད	is	18. མ	negative, not
7. ལ་རེ	what (question word)	19. པས	question particle
8. ཨ་ལས	'oh', 'ah'	20. ར་སྐྱུག	pencil
9. ཚིག	word	21. ཚིག་མཛོད	dictionary
10. ལས་ར་པ	new	22. འོག་བུ (འཁྲུག་གུ)	paper
11. མིག་དམར	Mars, a person's name		
12. ཉི་མ	The sun, a person's name		

## GRAMMAR

I. Dialogue one is based on two grammatical patterns:

A. Interrogative sentence (content question<sup>9</sup>)

this/that	+	question word	+	verb
འདི/དེ		ལ་རེ		རེད

B. Declarative sentence (simple sentence)

this/that	+	Noun	+	verb
འདི/དེ		དེབ		རེད

II. Numbers 1-10 Numbers come after the nouns they modify (just the opposite from English). After looking at numbers one to ten, fill in the blanks according to the pictures below:

1. ལ་ཅིག      one      6. སྐྱུག      six

<sup>9</sup> A content question (or information question) requires an answer other than yes/no or a choice of one of two possibilities (either/or).

- |          |       |           |       |
|----------|-------|-----------|-------|
| 2. གཉིས་ | two   | 7. བདུན་  | seven |
| 3. གསུམ་ | three | 8. བརྒྱད་ | eight |
| 4. བཞི་  | four  | 9. དགུ་   | nine  |
| 5. ལྔ་   | five  | 10. བརྒྱ་ | ten   |



ལྷ་སྐྱུག་གཅིག་

**SAY IT RIGHT** འོག་གུ་ is pronounced འུག་གུ་ in spoken Lhasa speech. In questions, རེད་ is pronounced like the 'e' [e] in 'red', while in statements, it is pronounced like the 'a' [a] in 'ray'. Listen closely to the tape as well as to your teacher.

### DIALOGUE TWO

- མིག་དམར་པ། ཉི་མ་ལག་སྐྱུ་གུ་རེད་པས།
- ཉི་མ། རེད། དེ་སྐྱུ་གུ་རེད། འདི་སློབ་དེབ་རེད་པས།
- མིག་དམར་པ། མ་རེད། དེ་སློབ་དེབ་མ་རེད། དེ་ཚིག་མཛོད་རེད།
- ཉི་མ། ཞྐ་ལས། འདི་འོག་གུ་རེད་པས།
- མི་དམར་པ། རེད། དེ་འོག་གུ་རེད།

- Migmar: Nyima-la, Is this a pen?
- Nyima: Yes, that is a pen. Is this a textbook?
- Migmar: No, that is not a textbook. That is a dictionary.
- Nyima: Oh. Is this paper?
- Migmar: Yes, That is paper.

### GRAMMAR

- I. The negative མེད་ is placed between the noun and the verb to make a negative sentence:

འདི་/དེ་ + ལྷོ་བ་དེ་བ་ + མ་ཟེང། 'This/that is not a textbook'

II. Yes/no questions<sup>10</sup> are formed by adding པས། as the final constituent in the sentence. The answer can be a full sentence or simply 'is' or 'is not':

Q: འདི་/དེ་ + ལྷོ་བ་དེ་བ་ + རེད་པས། 'Is this/that a textbook?'

A: རེད། 'Yes, it is' (literally 'is')

མ་ཟེང། 'No, it is not' (literally 'not is')

མ་ཟེང། དེ་ལྷོ་བ་དེ་བ་མ་ཟེང། 'No, that is not a textbook'

## ཡང་སྒྲུབ་ PRACTICE

A. Fill in the blanks:

1. འདི་ \_\_\_\_\_ རེད། \_\_\_\_\_ ལྷོ་བ་ཙེ་ཟེང། (Question/answer)

2. དེ་རྒྱ་བ་བཀྲུག་ \_\_\_\_\_ (Question)

3. དེ་ \_\_\_\_\_ མ་ཟེང། \_\_\_\_\_ རེད།

B. Based on the first example, make four sentences about each one of the following pictures<sup>11</sup>:

1.



a. དེ་རྒྱ་བ་རེད་པས།

b. འདི་རྒྱ་བ་མ་ཟེང།

c. དེ་ག་རེ་ཟེང།

d. འདི་ལྷོ་བ་རེད།

<sup>10</sup> Questions which require a yes or no answer.

<sup>11</sup> It is not important which demonstrative pronoun ('this' or 'that') is used in this exercise as long as the student has a real context in mind.



- b.
- c.
- d.



- b.
- c.
- d.



- b.
- c.
- d.

C. Using the new words of lesson one, form the following different sentence types:

1. Simple (declarative) sentence

---

2. Negative sentence

---

3. Content question interrogative sentence

---

4. Yes/no question interrogative sentence

---



**MEMORIZE** the days of the week and numbers 1-10; listen closely and try to imitate the pronunciation of the speaker on the tape:

Days of the week<sup>12</sup>

གཟའ་ཉི་མ	Sunday
གཟའ་ཟླ་བ	Monday
གཟའ་མིག་དམར	Tuesday
གཟའ་ལྷག་པ	Wednesday
གཟའ་ཕུར་བུ	Thursday
གཟའ་པ་སང	Friday
གཟའ་སྤེན་པ	Saturday

Numbers one through ten:

གཅིག	one	གཉིས	two
གསུམ	three	བཞི	four
ལྔ	five	དྲུག	six
བདུན	seven	བརྒྱད	eight
དགུ	nine	བཅུ	ten

**SOME USEFUL PHRASES**

[This section will include phrases that will be useful as you start speaking Tibetan. It is best to memorize them and use them as often as you can.]

ཐུགས་རྗེ་ཚེ།      'Thank you'

ཐུགས་རྗེ་གནང་།      'Thank you' (honorific)

---

<sup>12</sup> There are other words used for the days of the week; for example, it is also common to speak of the days of the week in cycles of seven (བདུན་སྟོན་པ), but you can learn those later.

རང་ཉ་གོ་གི་ཡོད་པས། DO YOU KNOW?

Tibetans have many ways to select names for their children. Often the names have four syllables, but not always. One way to pick a child's name is to use the day of the week the child was born on. For example, གཞུང་ཉི་མ་ 'Sunday' (ཉི་མ་ means 'sun'); if a child is born on a Sunday, ཉི་མ་, a common Tibetan name, can be used (just drop the གཞུང་). All the days of the week are used as names or parts of names; they also have other meanings. གཞུང་ can be put before the following words to form days of the week: ཉི་མ་ 'sun' (Sunday); ལྷོ་བ་ 'moon' (Monday); མིག་དམར་ 'Mars' (Tuesday); ལྷག་པ་ 'Mercury' (Wednesday); སྤར་བ་ 'Jupiter' (Thursday); པ་སངས་ 'Venus' (Friday); and སྤེན་པ་ 'Saturn' (Saturday).



# སློབ་ཚན་ལྔ་པ།

## LESSON FIVE

In this lesson, you will learn the verb ཡིན as well as more about རེད.

### DIALOGUE ONE

ཀ ཁྱོད་ལྟོགས་ལ་རེད་པས།

ཁ རེད། ཁྱོད་ལྟོགས་ལ་རེད།

ཀ རྒྱུད་རང་ལྟོགས་ཡིན་པས།

ཁ ཡིན། རང་ལྟོགས་ཡིན།

A: Is he/she Tibetan?

B: Yes, he/she is Tibetan.

A: Are you Tibetan.

B: Yes, I am Tibetan.

### ཚིག་གསལ་གྱི་ NEW WORDS

- |             |                              |                     |  |
|-------------|------------------------------|---------------------|--|
| 1. ང        | I, me                        | 7. རེད              | Tibet                                      |
| 2. རྒྱུད་རང | you (hon.)                   | 8. ལྟོགས་ལ་རེད།     | Tibetan (ལྟོགས་ལི།, ལྟོགས་པ) <sup>13</sup> |
| 3. ཁྱོད     | 3rd person (hon)             | 9. ལི།              | man, person                                |
| 4. ཚོ       | plural marker                | 10. ལུ་མོ། (ལོ་མོ།) | girl                                       |
| 5. ཡིན      | is, to be (1st person)       | 11. ལུ།             | boy  |
| 6. རེད      | is, to be (non-first person) | 12. ཀ།/ཁ།           | used like A/B                              |

<sup>13</sup> ལྟོགས་པ is probably more outside China than inside. ལྟོགས་ལི is not used that much.

## GRAMMAR

I. In declarative sentences, ཡིན is generally used with first person and རེད is used with second and third person:

ང་ཡིན།	ཁྱེད་རང་རེད།	ཁོང་རེད།
ང་གྲུ་ཡིན།	ཁྱེད་རང་གྲུ་མོ་རེད།	ཁོང་གྲུ་རེད།
ང་ཐོད་རིགས་ཡིན།	ཁྱེད་རང་ཐོད་རིགས་རེད།	ཁོང་ཐོད་རིགས་རེད།

II. ཚོ can be added to person pronouns, demonstrative pronouns and some words<sup>14</sup> to express plurality:

ང་ཚོ་ 'we'	ཁྱེད་རང་ཚོ་ 'you (plural)'	ཁོང་ཚོ་ 'they'
འདི་ཚོ་ 'these'	དེ་ཚོ་ 'those'	

**SAY IT RIGHT** Vowels in syllables which are in the same word affect each other's pronunciation. Often, the vowel in the first syllable becomes the same as, or very close to, the vowel in the following syllable. Thus, གྲུ་མོ་ is pronounced བོ་མོ་. The vowel in the first syllable is affected by the vowel in the second syllable.

## DIALOGUE TWO

- ཀ གྲུ་དེ་ཐོད་རིགས་རེད་པས།  
ཁ མ་རེད། གྲུ་དེ་ཐོད་རིགས་མ་རེད།  
ཀ འོ་ན། ཁོང་མི་རིགས་ག་རེ་རེད།  
ཁ གྲུ་དེ་རྒྱ་རིགས་རེད།  
ཀ བྱི་དེ་ཁོང་གི་རེད་པས།  
ཁ མ་རེད། དེ་ངའི་བྱི་རེད།

<sup>14</sup> Usually those words which refer to people.

ka: Is that guy Tibetan?  
 kha: No, that guy is not Tibetan.  
 ka: Then, what nationality is he?  
 kha: That guy is Chinese.  
 ka: Oh. Is that dog his?  
 kha: No, That is my dog.

## ཚོག་གསལ་། NEW WORDS

- |                 |                      |                 |                           |
|-----------------|----------------------|-----------------|---------------------------|
| 1. ལྷོ་ཁྱེད་    | China                | 7. ལྷོ་དཀར་     | India <sup>15</sup>       |
| 2. ལྷོ་རྒྱུ་མི་ | Chinese (ལྷོ་མི་)    | 8. ལྷོ་དཀར་ལ་   | Indian (ལྷོ་དཀར་རྒྱུ་མི་) |
| 3. འོ་ན་        | well then, then      | 9. དཀར་པོ་      | white                     |
| 4. བྱི་         | dog                  | 10. ལྷོ་པོ་     | black                     |
| 5. ལོ་/འི་      | genitive marker (of) | 11. མི་རྒྱུ་མི་ | nationality               |
| 6. ཞི་མི་       | cat                  |                 |                           |

**SAY IT RIGHT** ལྷོ་དཀར་ལ་ is often pronounced ལྷོ་དཀར་རྒྱུ་མི་ [kʲæka:rə].

## GRAMMAR

I. ལོ་ and འི་ have the same meaning and function, but འི་ is used on words which end with vowels and ལོ་ is used on words which end in consonants<sup>16</sup>. When འི་ is added to words, the pronunciation is affected: [a] (as in 'ah') becomes [e] (as in 'ray') and [o] becomes [ø] (say 'ay' with rounded lips); in addition, there is a slight lengthening of the vowel:

ང་	[ŋa]	‡	ངའི་	[ŋe:]	'my', 'mine'
ཁོ་	[kʰo]	‡	ཁོའི་	[kʰø:]	'his'

<sup>15</sup> An alternative spelling is ལྷོ་ཁྱེད་ which is a more common in Written Tibetan.

<sup>16</sup> Altogether there are five allomorphs (variations) in Written Tibetan and they are given in chapter three.

ཞི་མི [ʃimi] ‡

ཞི་མི་འི [ʃimi:] '(the) cat's

II. Dialogue Two includes two different ways to express possession:

A. དེ་ ངའི་ ཕྱི་ རེད། 'That is my dog'  
that my dog is

B. ཕྱི་ དེ་ ངའི་ རེད། 'That dog is mine'  
dog that my is

III. In Lesson One, you learned that numbers come after the nouns they modify. When a phrase has a noun, number and demonstrative pronoun, the order is the opposite of English:

A. མི་ གསུམ་ དེ་ཚོ། 'Those three men'  
man three that.plural

B. དེ་བ་ གཉིས་པོ་ འདི་ཚོ། 'These two books'<sup>17</sup>  
book two this.plural

IV. Suffixes in Tibetan are very productive; that is, a small number of suffixes have wide applications and often adding a suffix forms a new word. So far, you have learned the following suffixes:

<u>Suffix</u>	<u>Meaning</u>	<u>Examples</u>	
མོ་	'female'	བུ་མོ་	'girl'
མི་	'person'	གྱུ་མི་	'Chinese'
		བོད་མི་	'Tibetan' <sup>18</sup>
པ་	'person'	བོད་པ་	'Tibetan'

<sup>17</sup> Most adjectives are formed with the suffix མོ་; when numbers fill an adjective slot, they also can take this suffix. This seems to be optional however and determined by how it sounds; that is, how the phrase flows, which is an important criteria in Tibetan.

<sup>18</sup> བོད་མི་ is also the name of the 'Pumi' nationality in Yunnan province.



# འདྲ་སྒྲིབ་ PRACTICE

A. Write the Tibetan equivalent of the following English phrases.

1. my book
2. This is my book
3. This book is mine
4. That book is not mine
5. that person
6. That person is a male
7. That person is not a Tibetan
8. This book is that person's
9. three dictionaries
10. Those two dictionaries are his/hers

B. Using ལོ་ལོ་ and ལོ་ལོ་ put the following words into correct order to make phrases or sentences as in the first example:

1. (ལོ་ལོ་) ང ཡིན་པའི་དེ་དག་  
ངའི་དེ་དག་ལེད།

2. ཡིན་པའི་དེ་དག་ ལྷན་པའི་ལོ་ལོ་ ལོ་ལོ་

3. ལྷན་པའི་དེ་དག་ ལྷན་པའི་ (ལོ་ལོ་) ང དེ་ ལོ་ ཡིན་པའི་དེ་དག་

4. ཡིན་པའི་དེ་དག་ ལོ་ལོ་ ལྷན་པའི་དེ་དག་ (ལོ་ལོ་)

5. ལོ་ལོ་ ཡིན་པའི་དེ་དག་ ལོ་ལོ་ ང (ལོ་ལོ་)

## SOME USEFUL PHRASES

- |                  |                 |
|------------------|-----------------|
| ངས་ཉེ་གོ་གི་མེད། | 'I don't know.' |
| དགོངས་དག         | 'I am sorry.'   |

རང་ཉ་གོ་གེ་ཡོད་པས། DO YOU KNOW?

Tibetans love pets, especially dogs and cats. But among the nomads and farmers, dogs are more than pets -- they are guard dogs. Often Tibetans will have several dogs around their house or tent. These dogs, or mastiffs, are ferocious towards anyone they do not know. Sometimes they are tied up, but not always, so it is always better to shout out 'hello' (ཨོཾ་ཨོས།) from a safe distance before venturing too close.

# སློབ་ཚན་དུག་པ།

## LESSON SIX

*In this lesson, you will learn how to form questions as well as more about the genitive marker.*

### DIALOGUE ONE

མིག་དམར། ཉེ་མ་ལགས། བྱིད་རང་ག་ནས་ཡིན་པ།  
ཉེ་མ། ང་ལྷ་ས་ནས་ཡིན། བྱིད་རང་ག་ནས་ཡིན་པ།  
མིག་དམར། ང་གཞིས་ཀ་ཚེ་ནས་ཡིན།  
ཉེ་མ། ཇམ་ལས། ཁོང་སྲུ་རེད།  
མིག་དམར། ཁོང་ངའི་གྲོགས་པོ་རེད།  
ཉེ་མ། བྱིད་རང་གི་གྲོགས་པོ་རྒྱ་རིགས་རེད་པས།  
མིག་དམར། མ་རེད། ཁོང་ཕྱི་རྒྱལ་མི་རེད། ཁོང་རི་ཕིན་ནས་རེད།  
ཉེ་མ། ཇམ་ལས།

Migmar: Nyima-la, Where are you from?  
Nyima: I am from Lhasa. Where are you from?  
Migmar: I am from Shigatse.  
Nyima: Oh. Who is he?  
Migmar: He is my friend.  
Nyima: Is your friend Chinese?  
Migmar: No, he is a foreigner. He is from Japan.  
Nyima: Ah.

### ཚིག་གསལ་

1. ནས	from	7. སྲུ	who
2. གྲོགས་པོ	friend (male)	8. རི་ཕིན	Japan <sup>19</sup>

<sup>19</sup> For Tibetans living in China, the names of countries are generally borrowed from Chinese; for those living outside of China, they are often borrowed from English.

3. ག་ནས	from where	9. ཕྱི་གྲུལ	foreign (lit:
4. ལྷ་ས (ལྷ་ས་ས)	Lhasa		'outside kingdom')
5. གཞིས་ཀ་ཅེ	Shigatse	10. ཕྱི་གྲུལ་མི	foreigner
6. ལྷོགས་མོ	friend (female)		

**SAY IT RIGHT** The choice of genitive marker ལྡི ལྡི ལྡི or -འི is affected by the preceding consonant<sup>20</sup>, but they have the same meaning; in Lhasa speech they also have the same pronunciation (ལྡི). In the capital, ལྷ་ས is pronounced ལྷ་ས་ས [ʈɛsə].

## GRAMMAR

I. Dialogue One includes the following patterns<sup>21</sup>:

A. Interrogative with WH question word<sup>22</sup>

pronoun	+	question word	+	ཡིན།/ཅད།
ཁྱེད་རང་		ག་ནས་		ཡིན་པ། <sup>23</sup>
ཁོང་		ག་ནས་		ཅད།
ང་		ག་ནས་		ཅད།

<sup>20</sup> Following syllables that end in: ག or ང use ལྡི; ན མ ར or ལ use ལྡི; ཏ བ or ས use ལྡི; འ or open vowels, use འི

<sup>21</sup> 1st person questions and 2nd person statements are rare (probably because it is unlikely that one would ask information about oneself or make a statement to someone about themselves), but we included these to show the complete set of grammatical forms. Your teacher may resist such forms, but they do exist in situations of joking, accusation, etc.

<sup>22</sup> Questions that express who, what, when, where, why, how, and which.

<sup>23</sup> In WH questions, ལྡི is often used when asking a person a direct question about themselves. It seems to take away some of the potential harshness of such a question.

B. Interrogative with the question particle པས།

pronoun	+ nationality	+	ཡིན་/ཟེད་	+ པས།
བྱེད་རང་	བོད་རིགས་		ཡིན་	པས།
ཁྱོད་	ཀྱུ་རིགས་		ཟེད་	པས།
ང་	ཕྱི་ཀྱུལ་མི་		ཟེད་	པས།

C. Statement with the postposition<sup>24</sup> ནས།

pronoun	+ place name	+	ནས་	+ ཡིན།/ ཟེད།
ང་	ལྷ་ས་		ནས་	ཡིན།
ཁྱོད་	ལྷ་ས་		ནས་	ཟེད།
བྱེད་རང་	ལྷ་ས་		ནས་	ཟེད།

D. Stating one's nationality

pronoun	nationality	ཡིན།/ ཟེད།
ང་	བོད་རིགས་	ཡིན།
ཁྱོད་	ཀྱུ་རིགས་	ཟེད།
བྱེད་རང་	ཕྱི་ཀྱུལ་མི་	ཟེད།

These patterns are based on the correspondence of person with verb marking in Tibetan. First person statements and second person questions take the same verb form while second and third person statements as well as first person questions take the same form:

---

<sup>24</sup> In this case, ནས། is a postposition (comes after the noun rather than before) similar to the English preposition 'from'; strictly speaking however, ནས། is an ablative case marker that generally indicates the source of some location, event or action. This will be discussed in more detail later.

	1st person	2nd person	3rd person
Statement	<u>ང་.....ཡིན།</u>	ཁྱེད་རང་.....རེད།	ཁོང་.....རེད།
Question	ང་.....རེད་པས།	<u>ཁྱེད་རང་.....ཡིན་པས།</u>	ཁོང་.....རེད་པས།
Negative	<u>ང་.....མིན།</u>	ཁྱེད་རང་.....མ་རེད།	ཁོང་.....མ་རེད།

Notice that the verb marking in questions reflect the form of the expected answer:

Q: ཁྱེད་རང་བོད་རིགས་ཡིན་པས།

A: ཡིན། ང་བོད་རིགས་ཡིན།

Q: ང་བོད་རིགས་རེད་པས།

A: རེད། ཁྱེད་རང་བོད་རིགས་རེད།

Q: ཁོང་བོད་རིགས་རེད་པས།

A: རེད། ཁོང་བོད་རིགས་རེད།

## DIALOGUE TWO

སྒྲུབ་པ། བཀྲ་ཤིས་བདེ་ལེགས།

ཐམས། བཀྲ་ཤིས་བདེ་ལེགས།

སྒྲུབ་པ། ཁྱེད་རང་གི་མཚན་ལ་ག་རེ་ཞུ་གི་ཡོད།

ཐམས། ངའི་མིང་ལ་ཐམས་ཟེར་གྱི་ཡོད། ཁྱེད་རང་གི་མཚན་ལ་ག་རེ་ཞུ་གི་ཡོད།

སྒྲུབ་པ། ངའི་མིང་ལ་སྒྲུབ་པ་ཟེར་གྱི་ཡོད། ཁྱེད་རང་ཨ་མེ་རི་ཀ་ནས་ཡིན་པས།

ཐམས། མིན། ང་དབྱེན་ཇི་ནས་ཡིན།

Benpa: Tashi Delek.

Tom: Tashi Delek.

Benpa: What is your name?

Tom: My name is Tom. What is your name?

Benpa: My name is Benpa. Are you from America?

Tom: No, I am from England.

### ཚིག་གསལ་རྒྱ

- |              |                    |                       |                                       |
|--------------|--------------------|-----------------------|---------------------------------------|
| 1. མཚན་ལ     | name (hon)         | 6. དབྱིན་ཇི           | England <sup>25</sup>                 |
| 2. མིང་ལ     | name               | 7. ཐམས                | Tom                                   |
| 3. ལུ        | to be called (hon) | 8. བོ་ཡོད             | existential verb ending <sup>26</sup> |
| 4. ཟེར       | to be called       | 9. བསྐྱ་ཤིས་བདེ་ལེགས། | good fortune                          |
| 5. ཨ་མེ་རི་ཀ | United States      |                       |                                       |

**NOTE** བསྐྱ་ཤིས་བདེ་ལེགས། is mostly used around New Years, after not seeing one another for a long time, or on special occasions. Occasionally it is used as a greeting; however, among Tibetans this is uncommon and is mostly used between a foreigner and a Tibetan.

In Lesson Five, honorifics will be introduced more regularly. There is an introduction to honorifics in Appendix IV. You may find it helpful to read as honorifics are very important in Lhasa speech.

### GRAMMAR

Dialogue Two is based on the following patterns:

A. Pronoun + བོ/འི + name qst word + ཟེར/ལུ + བོ་ཡོད།/བོ་ཡོག་

རེད།

ཁྱེད་རང་ བོ་ མཚན་ལ་ ལ་རེ་ ལུ་ བོ་ཡོད།

ཁྱོད་ བོ་ མཚན་ལ་ ལ་རེ་ ལུ་ བོ་ཡོག་རེད།

ང་ འི་ མིང་ལ་ ལ་རེ་ ཟེར་ བྱི་ཡོག་རེད།

<sup>25</sup> This is often used for any white westerner.

<sup>26</sup> More teaching on this ending later.

B. Pronoun +	གི/འི	+ name +	NAME +	ཟེར/ལུ	+ གི་ཡོད།/གི་ཡོག་
	ེད།				
ང	འི	མིང་ལ་	སྤོན་པ་	ཟེར་	གྱི་ཡོད།
ཁྱོད	གི	མཚན་ལ་	ཉི་མ་	ལུ	གི་ཡོག་ེད།
བྱེད་པ་	གི	མཚན་ལ་	མིག་དམར་	ལུ	གི་ཡོག་ེད།

As to person marking, གི་ཡོད། and གི་ཡོག་ེད། function much the same as ཡིན། and ེད།; more will be explained about their specific use in the next lesson.

### རང་སྤྱོད PRACTICE

A. Translate the following sentences from Tibetan to English:

1. འདི་ག་ེ་ེད།
2. འདི་ཚོག་མཛོད་ེད།
3. བྱེད་པ་གི་མཚན་ལ་ག་ེ་ལུ་གི་ཡོད།
4. བྱེད་པ་ག་ནས་ཡིན་པ།

B. Translate the following sentences from English to Tibetan:

1. Where is he from?
2. What is your name (if talking to a young person)?
3. What is your name (if talking to your teacher)?
4. Is he Tibetan? No, he is a foreigner.

C. If you met a woman that you thought looked Tibetan, how would you ask her where she was from, what nationality she was, what her name was, and say good-bye? What might she say to you? Practice saying



the conversation before writing it below; then find a few people in your community and use what you have learned:

**SOME USEFUL PHRASES**

- རང་ཉ་གོ་གི་ཡོད་པས། 'Do you know?' 'Do you understand?'
- བྱེད་རང་མཁྱེན་གྱི་ཡོད་པས། 'Do you know?' 'Do you understand?'  
(honorific)
- བྱེད་རང་སྐྱ་གཟུགས་བདེ་པོ་ཡིན་པས། 'How are you?' (honorific)
- ང་གཟུགས་པོ་བདེ་པོ་ཡིན། 'I am fine'

རང་ཉ་གོ་གི་ཡོད་པས།

The Lhasa variety of Tibetan has many polite expressions (honorifics). Sonam Gyaltzan (བསོད་ནམས་གྱུ་ལ་མཚན) says 'Tibetans frequently and extensively use polite terms, so they occupy a very important position in the language. A person who is unable to use the polite terms correctly is likely to face many difficulties.... Even though he is listening to and speaking Tibetan, it will seem like another language, so much so that he may be misunderstood or the object of laughter. If one cannot use polite terms, others will think he is rude, uncultured, impolite, lacking in linguistic aesthetics.... (bSod.nams Gyaltzan. 'Exploration on the structural types of Tibetan polite expressions' Tibetan Studies. pp 95-104). Need we say more?



# སློབ་ཚན་བདུན་པ།

## LESSON SEVEN

In this lesson you will learn about the existential verbs ཡོད། and ཡོག་རེད།, their negative forms མེད། and ཡོག་མ་རེད། and their interrogative forms ཡོད་པས། and ཡོག་རེད་པས།

### DIALOGUE ONE

སྲིན་པ།            བམ་ལགས། བྱིད་རང་གི་ནང་ལ་མི་ག་ཚོད་ཡོད།

བམ།                ལགས།

སྲིན་པ།            བྱིད་རང་གི་ནང་ལ་མི་ག་ཚོད་ཡོད།

བམ།                ངའི་ནང་ལ་མི་ལྔ་ཡོད།

སྲིན་པ།            མི་སྲུ་སྲུ་ཡོད།

བམ།                ངའི་སྤུ་ལགས་དང་ཨ་མ་ལགས། ཨ་ཅག་གཅིག་ འོག་མ་གཅིག་ཡོད།

སྲིན་པ།            བྱིད་རང་ལ་ཚོ་ཚོ་ཡོད་པས།

བམ།                ངར་ཚོ་ཚོ་མེད།

Benpa:            Tom-la, how many people are in your family?

Tom:                What?

Benpa:            How many people are in your family?

Tom:                There are five people in my family.

Benpa:            Who are they?

Tom:                There is my mother, father, an older sister and a younger sibling.

Benpa:            Do you have an older brother?

Tom:                I don't have an older brother.

### ཚིག་གསུམ་

- |            |                       |               |                           |
|------------|-----------------------|---------------|---------------------------|
| 1. རྒྱུ་ལ། | family, house, inside | 8. ག་ཟེམ་ཁང་། | family (hon), house (hon) |
| 2. མི།     | person                | 9. ག་ཚོད་།    | how much, how many        |

3. ལྟ་སྲུ	who (asking for a list)	10. སྤྲུ་ལགས།	father (also spelled སྤ་ལགས།)
4. ཇམ་མ་ལགས།	mother	11. ཅོ་ཅོ	older brother <sup>27</sup>
5. ཇམ་ཅག།	older sister	12. རྒྱུ་མ།	younger brother or sister
6. ཡོད།	existential verb	13. མེད།	negative for ཡོད།
7. དང།	and	14. ལ།/ར།	to, at, in, etc.

**SAY IT RIGHT** In Written Tibetan, ཡོག་རེད། is also spelled ཡོད་པ་རེད།; in Lhasa speech it is pronounced ཡོའོ་རེད། [jo: re]. ག་ཚོད། is usually pronounced ག་ཚད། [k<sup>h</sup>a tse]; རྒྱུ་མ། is pronounced རྒྱུ་མག།. When words end with ར།, it often lengthens the vowel. For example རར། is pronounced རའ [ra:].

**NOTE** It is not polite (or common) to ask ‘What?’ when you have not understood a question or comment posed to you. In such instances, the honorific suffix ལགས། can be used by itself to indicate you have not heard clearly.

## GRAMMAR

Existential verbs are verbs that express existence (as in ‘there is’, ‘there exists’) or location (‘something is somewhere’)<sup>28</sup>. For such expressions, ཡོད། is used for first person statements and second person questions. Its negative form is མེད། ཡོག་རེད། is used for first person questions as well as second and third person statements (they pattern very similar to ཡིན། and རེད།):

<sup>27</sup> རོ་རོ is an alternative spelling.

<sup>28</sup> Explained in chapters five and following.

## I. 'To exist'

The examples below show existence in the sense of 'to have'; literally, something exists with someone, or in a place. Notice that it occurs together with the locative particle, which is explained in II. below:

### A. Content questions and declarative sentences:

1. བྱིད་རང་ལ་དེབ་ག་ཚོད་ཡོད། 'How many books do you have?'
2. ངར་དེབ་གསུམ་ཡོད། 'I have three books.'

### B. Yes/no questions and negative sentences:

1. བྱིད་རང་ལ་སྐྱུ་གུ་ཡོད་པས། 'Do you have a pen?'
2. ངར་སྐྱུ་གུ་མེད། 'I don't have a pen'

## II. The locative particle ལ/ར

The examples below show one use of the locative (or dative) particle which expresses the location of the object (as in English 'with' or 'at'):

1. ངར་ཚིག་མཛོད་ཡོད། 'I have a dictionary (here with me)'<sup>29</sup>
2. ངར་ཙཱ་ཙཱ་བཞི་ཡོད། 'I have four older brothers (in my family)'
3. ཁོང་ལ་སྐྱུ་གུ་ཡོད་རེད། 'He has a pen'

## III. The conjunction དང

One way to express a list in Tibetan is to place the conjunction after the first noun listed:

1. ངའི་མངའ་ལ་ཨ་མ་ལགས་དང་ཕ་སྲུ་ལགས། ཨ་ཙག་གཅིག་ ཙཱ་ཙཱ་གཅིག་ཡོད།  
'In my house there is mother, father, one older sister and one older brother.'

<sup>29</sup> Generally when case markers are added to words with open syllables, the phonological rules of vowel lengthening apply; however, some people do say ང་ལ་.

2. ཁྲིམ་ལ་སྒྲིག་གུ་དང་ཞ་སྒྲིག་ དེབ། འོག་སྤྱོད་ཡོག་རེད།  
'He has pens, pencils, books and paper.'

## DIALOGUE TWO

- མིག་དམར། ཐམ་གེ་ནང་ལ་མི་ག་ཚོད་ཡོག་རེད།  
 ལྷག་པ། ཁྲིམ་གེ་ནང་ལ་མི་ལྔ་ཡོག་རེད། ཁྲིམ་ལ་སྤྱོད་ལགས་དང་ཨ་མ་ལགས།  
 ཨ་ཅག་གཅིག་འོག་མ་གཅིག་ཡོག་རེད།  
 མིག་དམར། ཁྲིམ་གེ་འོག་མ་སྤྱོད་རེད། སྤྱོད་མོ་རེད།  
 ལྷག་པ། ཁྲིམ་གེ་འོག་མ་སྤྱོད་མོ་རེད།  
 མིག་དམར། ཁྲིམ་གེ་འོག་མ་ལོ་ག་ཚོད་རེད།  
 ལྷག་པ། ལོ་བརྒྱ་གཉིས་རེད།

- Migmar: How many people are there in Tom's family?  
 Lhakpa: There are five people in his family. His father, mother, an older sister and a younger sibling.  
 Migmar: Is his younger sibling a boy or girl?  
 Lhakpa: His younger sibling is a girl.  
 Migmar: How old is his younger sibling?  
 Lhakpa: 12 years old.

### ཚོག་གསུམ་པ།

- |             |           |               |                  |
|-------------|-----------|---------------|------------------|
| 1. ལོ་      | year, age | 3. བརྒྱ་གཉིས་ | twelve           |
| 2. དགུང་ལོ་ | age (hon) | 4. ཡོག་རེད།   | existential verb |

**SAY IT RIGHT:** དགུང་ལོ་ is pronounced དགོང་ལོ་ [koŋ lo] (this is because of the tendency of vowels to harmonize to neighboring vowels as already mentioned in chapter two).

# GRAMMAR

I. ཡོག་རེད། is used similiarly to ཡོད།. It is used for 2nd and 3rd person statements and 3rd person questions. Its negative form is ཡོག་མ་རེད།:

- A. ཁོང་ལ་འོག་མ་གཉིས་ཡོག་རེད། 'He has two younger brothers/sisters'
- B. ཁོང་ལ་ཞ་སྒྱུག་ཡོག་མ་རེད། 'She does not have a pencil'

II. Either/or questions can be asked by juxtaposing two clauses next to each other. The second clause does not repeat the subject. The intonation of the first clause is left high, long, and hanging (listen to the tape). The one answering the question must choose either the first clause or the second clause:

- A. ཁོང་བོད་རིགས་རེད། རྒྱ་རིགས་རེད། 'Is he Tibetan or Chinese?'  
ཁོང་བོད་རིགས་རེད། ('He is Tibetan')
- B. འདི་སྒྲུ་གུ་རེད། ཞ་སྒྱུག་རེད། 'Is this a pen or a pencil?'  
དེ་ཞ་སྒྱུག་རེད། ('That is a pencil')

## PRACTICE

Fill in the blanks for the following sentences:

1. ངའི་མིང་ལ་ཉི་མ་ཟེར་གྱི་\_\_\_\_\_
2. ང་ལྟ་ས་ནས་\_\_\_\_\_
3. ངར་ཚོ་ཚོ་གཅིག་\_\_\_\_\_
4. འདི་རྒྱུ་བ་བཀྲུག་\_\_\_\_\_
5. འདི་ངའི་རྒྱུ་བ་བཀྲུག་\_\_\_\_\_
6. ངའི་ནང་ལ་རྒྱུ་བ་བཀྲུག་གསུམ་\_\_\_\_\_

### DIALOGUE THREE

- ཨ་ནག ཨ་ཅག་ལགས། བྱ་མོ་འདི་བྱིད་རང་གི་རེད་པས།
- ཨ་ཅག མ་རེད། འདི་ཁོང་གི་བྱ་མོ་རེད།
- ཨ་ནག ཨ་ནི། བྱིད་རང་ལ་ཕྱ་གུ་ཡོད་པས།
- ཨ་ཅག ལགས་ཡོད། ངར་ཕྱ་གུ་གཉིས་ཡོད།
- ཨ་ནག བྱིད་རང་གི་ཕྱ་གུ་བྱ་རེད། བྱ་མོ་རེད།
- ཨ་ཅག བྱ་གཅིག་དང་བྱ་མོ་གཅིག་རེད། བྱིད་རང་ལ་ཕྱ་གུ་ཡོད་པས།
- ཨ་ནག ངར་མེད།
- ཨ་ཅག བྱིད་རང་ཆང་ས་སྐྱོན་པས།
- ཨ་ནག མེད། ང་ཆང་ས་བརྒྱབ་མེད།
- ཨ་ཅག ཨ་ལས། ད་ལོ་བྱིད་རང་ལོ་ག་ཚོད་རེད།
- ཨ་ནག ང་ལོ་སུམ་ཅུ་ཐམ་པ་རེད།
- ཨ་ཅག ཨ་ཅི། བྱིད་རང་ག་དུས་ཆང་ས་རྒྱག་གི་ཡིན་པ།
- ཨ་ནག ཉ་གོ་གི་མི་འདུག ད་ལྟ་ངར་དགའ་ལོགས་མེད།
- ཨ་ཅག ཨ་ནི། ངར་ངོ་ཤེས་པ་གཅིག་ཡོད། སང་ཉིན་ངས་བྱིད་རང་ལ་ངོ་སྤྲོད་ཞུ་གི་ཡིན།
- ཨ་ནག ཐུགས་རྗེ་ཆེ། ཡིན་ནའི་སང་ཉིན་ང་ལས་ཀ་དོག་ཙམ་ཡོད།
- ཨ་ཅག བྱས་ན། རྗེས་མ་ལོ་ལོ་
- ཨ་ནག དབྱུག་ཤག རྗེས་བྲ་ཚ་པོ་འདུག་ག།
- ཨ་ཅག ལགས་སོ།

Anna: Sister-la, is this your daughter?

Sister: No, this is her daughter.

Anna: Well, do you have children?

Sister: Yes, I have two children.

Anna: Are your children boys, or girls?

Sister: One boy and one girl. Do you have children?



Anna: I don't.  
 Sister: Have you married?  
 Anna: No, I have not married.  
 Sister: Aah, How old are you this year?  
 Anna: I am 30 years old.  
 Sister: Atsi! When are you going to marry?  
 Anna: I don't know. I don't have a boyfriend right now.  
 Sister: Well, I have an acquaintance. Tomorrow I will introduce you.  
 Anna: Thank-you, but tomorrow I have something to do.  
 Sister: Then, later on...  
 Anna: Never mind. It's a hassle, right?  
 Sister: OK...

### ཚིག་གསུམ་

1. ལྷ་གྲ	child, children (ལྷ་གྲ)	18. ཨ་ཙེ	exclamation of surprise
2. ཚང་ས	marriage	19. སྐྱོན	to do (hon) verbalizer (see Lesson thirteen)
3. ལྱུག	to do, verbalizer (བྱུག past)		
4. ཚང་ས་ལྱུག	to get married	20. ཚང་ས་སྐྱོན	to get married (hon) <sup>30</sup>
5. ཏ་ལོ	this year	21. སང་ཉིན	tomorrow
6. ཡིན་ནའི	but	22. ག	particle meaning 'right?'
7. ལས་ཀ	work	23. ཏྲོག་ཙམ	a little (ཏྲས་ཙ or ཏྲོག་ཙ)
8. རོ་ཤེས་པ་	acquaintance	24. རོ	face
9. ཤེས	to know	25. པ	nominalizer
10. བྱས་ན	well then	26. རྗེས་མར	later on
11. བྱུག་པས་གསུམ་གསུམ་	forget it, nevermind	27. བྱུག	to throw away

<sup>30</sup> The complete honorific form for to get married is རྒྱུང་ས་ས་སྐྱོན, but people often simplify by making just the verb an honorific form.

12. འགྲུབ་པ་ to put, perfective marker (see Lesson Eleven)
13. ཚོགས་པ་ལྷོད་པ་ very bothersome      28. ཚ་པོ་ hot, intensifier (after adj)
14. རྒྱུ་ལྷན་པ་ to introduce (humilific)
15. པ་ཡིན། past form of ཡིན།      29. དགའ་རྒྱལ་མེད་པ་ boyfriend, girlfriend (or husband, wife)<sup>31</sup>
16. མིན། negative form of ཡིན།      30. ག་དུས་ when (WH-question)
17. ས་ (after vowels; in the lesson it is on the first person pronoun: ངས་) ergative/agent marker, instrumental marker<sup>32</sup>

**SAY IT RIGHT** In Lhasa ལུ་གུ་ is pronounced ལུ་གུ་ [puku] and ཏོག་ཙམ་ is pronounced ཏུ་ཙམ་ [tətsə] or sometimes ཏོག་ཙམ་ [toktsə] (with a light, unstressed second syllable) most of the time. Although there is no nasal consonant in རྗེས་, it is pronounced with a nasal that assimilates to the following consonant; i.e. རྗེས་གི་ཡོད་ [ʃɛŋkijø]

## རང་སྲོལ་ PRACTICE

A. Answer the following questions:

1. རྒྱུ་ལྷན་པ་གི་ནང་ལ་མི་ག་ཚོད་ཡོད།
2. མི་སུ་སུ་ཡོད།
3. རྒྱུ་ལྷན་པ་གི་ཚོད་ཡིན་པ།

<sup>31</sup> Lhasa slang recently has added a new word to mean 'boyfriend' or 'girlfriend': ཏིའོ་ [tio], which probably comes from the English word 'dear'.

<sup>32</sup> The instrumental marker is used to indicate the one doing the action; this is very important in Tibetan and will be discussed in more detail in Lesson Eleven.

B. Correct the following sentences:

1. ཁྱོད་ལ་དེ་བཞི་ཡོད།

2. ང་ལ་མོ་རེད།

3. ང་ར་ཞ་སྐྱུག་གཅིག་ཡོད་རེད།

4. ཁྱོད་ལོ་བརྒྱ་ཡིན།

C. Form the types of question listed below to fit the answers given:

1. ཁྱོད་རི་ཕྱིན་ནས་རེད།

- Yes/no question
- Content question
- Either/or question

2. ང་ལོ་བརྒྱ་གཉིས་ཡིན།

- Yes/no question
- Content question
- Either/or question

4. Write a few sentences introducing yourself and your family using the patterns learned so far.

**MEMORIZE** numbers eleven through twenty

11 བརྒྱ་གཅིག

16 བརྒྱ་དྲུག

12 བརྒྱ་གཉིས

17 བརྒྱ་བདུན

- |             |               |
|-------------|---------------|
| 13 བཅུ་གསུམ | 18 བཅོ་བརྒྱད  |
| 14 བཅུ་བཞི  | 19 བཅུ་དགུ    |
| 15 བཅོ་ལྔ   | 20 ཉི་ཤུ་ཐམ་པ |

### SOME USEFUL PHRASES

ཡར་ཕྱིན། 'Come in'

ག་ལེ་ཕྱིན། (or ག་ལེ་ཕྱིན་གནང་དགོས།) 'Good-bye' (said to the one going)

ཨ་ལེ་བཞུགས། (or ཨ་ལེ་བཞུགས་གནང་དགོས།) 'Good-bye' (said to the one staying)

རང་ཉ་གོ་གི་ཡོད་པས།

The One Child Policy in China allows families to only have one child. But most national minorities, due to their low population, are not held to this policy (although some choose to follow it). In Tibet, Tibetan cadres and those who live in the cities are allowed two children; in the countryside many families have more than two.

Tibetans like children and children are very important for helping out around the house or tent. Children learn how to work hard at a very early age. Many nomad children occupy their days watching the sheep or yaks from early morning until late evening. Often they carry a small goatskin bag attached to their belt; inside there is some *tsamba* for lunch. While watching their animals, they while away their time spinning yak or sheep wool into yarn, using their slingshot, resting, or searching for special flowers and herbs.

# སློབ་ཚན་བརྒྱད་པ།

## LESSON EIGHT

*In this lesson, you will begin learning plain and honorific forms for verbs; this chapter focuses on the verb 'to go'.*

### DIALOGUE ONE

མིག་དམར།      བམ་ལགས།

བམ།              ལགས།

མིག་དམར།      བྱིད་རང་ག་པར་བཤད་ཀ

བམ།              ང་སློབ་གྲུང་འགྲོ་གི་ཡིན།

མིག་དམར།      བྱིད་རང་དགོ་མཚན་ཡིན་པས།

བམ།              མིན། ང་སློབ་ལྟོ་ཡིན།

མིག་དམར།      བྱིད་རང་སློབ་སྦྱོང་ག་རེ་གནང་གི་ཡོད།

བམ།              ང་བོད་སྐད་སློབ་སྦྱོང་བྱེད་ཀྱི་ཡོད།

མིག་དམར།      བྱིད་རང་སློབ་ཚན་ཡོད་པས།

བམ།              ལགས་ཡོད།

མིག་དམར།      བྱུས་ན། བྱིད་རང་མགྲོགས་པོ་བཤད།

བམ།              ལགས་སོ། བཞུགས་ཅ།

མིག་དམར།      ཐེབས་ཅ།

Migmar:      Tom-la.

Tom:          Yes?

Migmar:      Where are you going?

Tom:          I am going to school.

Migmar:      Are you a teacher?

Tom:          No, I am a student.

Migmar:      What are you studying?

Tom:          I study Tibetan (=spoken Tibetan)

Migmar:      Do you have class?

Tom:          Yes.

Migmar:      Well then, go quickly.

Tom: OK. Bye.  
Migmar: Bye.

## ཚིག་གསུམ་པ།

1. ག་པར	where	13. ཐང	to go (hon)
2. སློབ་གྲྭ	school	14. འགྲོ	to go
3. སློབ་རྒྱུ་	learning, education	15. སློབ་རྒྱུ་བྱེད	to study, to learn
4. དགེ་ལྡན	teacher	16. སློབ་རྒྱུ་གནང	to study, to learn (hon)
5. སློབ་ཚན	lesson	17. བོད་སྐད	spoken Tibetan
6. བཞུགས	to sit (hon)	18. མགྱོགས་པོ	fast, quickly
7. བོད་ཡིག	written Tibetan	19. བྱས་ན	then (as in 'then, you should go')
8. ཐེབས	to go, to come (hon)	20. རྐྱེན	to thirst
9. བ	mouth	21. བཏང	to send, verbalizer <sup>33</sup>
10. ལྟ	to look at	22. ལགས་སོ	sure, OK
11. ཞེད	to be afraid		
12. སློབ་ཕྲུག	student		

**SAY IT RIGHT:** ལགས་སོ is pronounced as ལེ་སེ [leɣe] in Lhasa speech. Many words in Lhasa speech have a very light second syllable; ལགས་སོ is one of these and is often pronounced ལེས [leɣ]. Listen to the way your teacher and the speaker on the tape says it. Remember that ། is usually pronounced as ཨ [wa]. ཞེད is pronounced ཞེད [ʃi].

## GRAMMAR

<sup>33</sup> 'Verbalizers', particularly བྱེད བཏང and བྱུག, are covered in more detail in chapter sixteen.

I. Reduced forms:

A. In second person WH- questions, the auxiliary གི་ཡིན། is reduced to ཀ for non-past and ལ for past:

Q:	བྱིད་རང་	ག་པར་	ཐང་	ཀ	'Where are you going?'
A:	ང་	བོད་ལ་	འགོ་	གི་ཡིན།	'I am going to Tibet'
Q:	བྱིད་རང་	ག་པར་	ཐང་	ལ།	'Where did you go?'
A:	ང་	ལྷ་སར་	ཕྱིན་	པ་ཡིན།	'I went to Lhasa'

B. Second<sup>34</sup> and third person questions are expressed with the full verb ending (གི་རེད། པ་རེད།).

II. Tibetan has several main strategies for polite speech. Usually, honorifics are used only when addressing someone directly (they are usually not as often when referring to a third person). Honorifics are used of objects when they have some relationship to the person being respected. Thus, 'food' in itself is not respected, but if it is the food being made or consumed by the person referred to, then the honorific form can be used. The following are some of the forms you have already studied:

<u>Plain Form</u>	<u>Honorific Form</u>		<u>Gloss</u>
	<u>Middle Honorific</u>	<u>High Honorific</u>	
<u>Verbs</u>			
འགོ་ ཕྱིན	ཐང	ཆེབས་བསྐྱུར་གནང	'to go'
	ཕྱེབས		
བྱིད	གནང		'to do'
བཞུད	བཞུགས		'to sit'

<sup>34</sup> Remember that it is rare to make second person statements in Tibetan.

ཟེར	གསུང (ལྷི)³⁵	'to say'
ན	སྤང	'to be ill'
ཡིན/རེད	ལགས་ཡིན/ལགས་རེད	'V to be', 'yes'³⁶
ཡོད/ཡོག་རེད	ལགས་ཡོད/ལགས་ཡོག་རེད	'V to exist', 'yes'

### Nouns

མིང	མཚན	'name'
ནང	གཟེམ་ཁང	'house'
ལས་ཀ	ལུག་ལས	'work'
ལོ	དགུང་ལོ	'age'

### Pronouns³⁷

རང	ཁྱེད་རང	'you'
ཁོ	ཁོང	'he'
མོ/མོ་རང	ཁོང	'she'

## DIALOGUE TWO

མིག་དམར།            ཉི་མ་ལགས། ཁྱེད་རང་ག་པར་ཐད་པ།  
 ཉི་མ།                ང་ལྷན་ཁང་ལ་ཕྱིན་པ་ཡིན།

³⁵ This is part of a relatively small class of verbs that have been called 'humilifics'. When the speaker addresses one to whom he would like to show special respect, the verb which refers to himself will reflect that. ལྷི usually implies a request for information.

³⁶ It is not necessary to answer in complete sentences. Thus if a question like 'Are you Tibetan?' is asked, the answer most often is abbreviated to something that could be translated as 'Am', or 'Am not' by simply using the final verb forms. You will learn more examples like this in later lessons.

³⁷ Except when addressing children, Lhasans almost always use the polite pronoun; the third person plain forms are rarely used, except for མོ་རང which seems to be distinctive of Lhasa speech.



མི་དམར།	བྱིད་རང་སྤྱང་གི་འདུག་གས།
ཉེ་མ།	ང་ན་གི་མི་འདུག། ངའི་ཕུ་ལགས་སྐྱན་ཁང་ནང་ལ་ཕྱག་ལས་གནང་གི་ ཡོག་རེད།
མིག་དམར།	ཙ་ལས། ཁྱོད་ཨོམ་ཇེ་རེད་པས།
ཉེ་མ།	ལགས་རེད། ཁྱོད་ཨོམ་ཇེ་རེད།

Migmar:	Nyima-la, where did you go?
Nyima:	I went to the hospital.
Migmar:	Are you sick?
Nyima:	I am not sick. My father works in the hospital.
Migmar:	Oh, is he a doctor?
Nyima:	Yes. He is a doctor.

ཚིག་གསུམ་

1. ཨོམ་ཇེ	doctor (ཨོམ་ཚི ཨོམ་ཚི) <sup>38</sup>	10. ཚོང་པ	businessman
2. སྐྱན་ཁང	hospital	11. བཟོ་པ	factory worker
3. ན	sick, ill	12. ལས་ཀ	work
4. སྤྱང	sick (hon)	13. ཕྱག་ལས	work (hon)
5. ནང	at, inside	14. ཕྱིན	went, has gone
6. བྱིད	to do, verbalizer	15. ཞིང་པ	farmer
7. གནང	to do (hon), verbalizer	16. སློབ་ལྷོ་བ	student <sup>39</sup>
8. ཚོང	to sell	17. བཟོ	to make, to cook
9. ཞིང	field	18. ལྷོ་པ	monk

<sup>38</sup> According to most Tibetans asked, ཨོམ་ཇེ is the written form and ཨོམ་ཚི is the spoken form although sometimes ཨོམ་ཚི also appears in books and dictionaries.

<sup>39</sup> This is a synonym of སློབ་ལྷོ་བ; both are used in Lhasa.

**SAY IT RIGHT** Sometimes ལོབ་གྲུབ is pronounced ལོབ་གྲུམ [lop' [a wa], but more commonly ལོབ་གྲུག [ləp' [a:v]; notice that this is almost the same pronunciation as ལོབ་གྲུ.

**GRAMMAR**

I. Generally, the auxiliaries གི་ཡིན། and གི་རེད། indicate an event that is yet to happen (as in འགོ་གི་ཡིན། '(I) will go'). བ་ཡིན། and བ་རེད། indicate an event that is completed. Additionally, གི་ཡིན། and བ་ཡིན། indicate that speaker is intentionally going to do, or has done, whatever action the verb expresses.

The non-honorific verb 'to go' has a different form for the past, but the honorific forms are the same. As already stated, even though བ་ཡིན། is the full form for second person questions (with WH-questions), it is usually shortened to ལ།. More examples are given below:

A. Interrogative

pronoun +	where +	'to go' +	past	
ཁྱེད་རང་	ག་པར་	གད་	ལ།	'Where did you go?'
ཁོང་	ག་པར་	གད་	པ་རེད།	'Where did he/she go?'
ང་	ག་པར་	ཕྱིན་	པ་རེད།	'Where did I go?'

B. Statement

pronoun +	place +	locative +	'to go' +	past	
ང་	སྐྱམ་ཁང་	ལ་	ཕྱིན་	པ་ཡིན།	'I went to the hospital'

ཁོང་	བོད་	ལ་	ཐད་	པ་རེད།	'She/he went to Tibet'
ཁྱེད་རང་	སློབ་གྲྭ་	ར་	ཐད་	པ་རེད།	'You went to school'

II. The auxiliary endings གི་ཡོད། and གི་ཡོག་རེད། express actions that are currently happening or have happened in the past (but no mention is made of completion). Tibetan does not have the same kind of tense that languages like English do. Auxiliaries in Tibetan can be used to express both 'I am studying now' and 'Yesterday, I was ('am') studying'.

### A. Interrogative

pronoun + work + what + to do + non-past

ཁྱེད་རང་	ཕུག་ལས་	ག་རེ་	གནང་	གི་ཡོད།	'What work are/were you doing?'
རང་	ལས་ཀ་	ག་རེ་	བྱེད་	ཀྱི་ཡོད།	'What work are/were you doing?'
ཁོང་	ཕུག་ལས་	ག་རེ་	གནང་	གི་ཡོག་རེད།	'What work is/was he/she doing?'
ང་	ལས་ཀ་	ག་རེ་	བྱེད་	ཀྱི་ཡོག་རེད།	'What work was/am I doing?'

### B. Statement

pronoun +	occupation +	verb or	verb ending	
ང་	དགེ་ལཱ་		ཡིན།	'I am a teacher'
ཁོང་	གྲྭ་པ་		རེད།	'He is a monk'
ང་	སློབ་སྦྱོང་	བྱེད་	ཀྱི་ཡོད།	'I am studying'

བྱེད་པ་	བཟོ་པ་	རེད།	'You are a factory worker'
ཁོང་	ཡི་གེ་	འབྲི་	གི་ཡིག་རེད། 'He is writing a letter'

III. In addition to ཡིག་རེད། and ཡོད།, འདུག is also an existential verb that can be used as an auxiliary, but their senses are different. The examples below provide a basic introduction to these distinctions, but we recommend that you do not worry about trying to understand all of the finer details yet<sup>40</sup>::

A. New Information<sup>41</sup>

བོད་ལ་གཡམ་འདུག	'There are yaks in Tibet' (spoken by someone who is not a native of Tibet, but went to Tibet and saw the yaks. Or spoken to emphasize that 'There ARE yaks in Tibet') <sup>42</sup> ..
ངར་ཡི་གེ་གཅིག་འདུག	'I have a letter', 'There a letter for me' (it just arrived; I saw it)
ཁོང་ལ་དེབ་མང་པོ་འདུག	'He has many books' (I went to his house and saw them)

B. First person feelings and emotions<sup>43</sup>

ང་ན་གི་འདུག	'I am sick'
ང་ཞེད་ཀྱི་འདུག	'I am afraid'
ང་ཁ་སྐྱེད་ཀྱི་འདུག	'I am thirsty'

C. First-hand knowledge of an event, action or state of 3rd person:

<sup>40</sup> Such examples are part of the complex evidential and auxiliary system used in Lhasa speech.

<sup>41</sup> This is in opposition to information which is generally known.

<sup>42</sup> This example comes from Goldstein (1984, p. xvii). He claims that 'no Tibetan would ever use འདུག in the sentence 'There are yaks in Tibet' because of the new information parameters. However, there seems to be occasions (i.e., emphasis or disagreement) when a Tibetan would use just such a sentence, but we will not go into such details here.

<sup>43</sup> Also includes cognition.

ཁོང་ན་གི་འདུག            'He is sick' (I saw him)

ཆར་པ་བཏང་གི་འདུག        'It is raining' (I can see it or just saw it)

ཁོང་དེབ་ལྷ་གི་འདུག        'He is reading a book' (I see him or just saw him)

**NOTE:** All of the examples in C can, and often are, shortened to གེས།; so the same sentences are often expressed as:

ང་ན་གེས།

ཆར་པ་བཏང་གེས།

ཁོང་དེབ་ལྷ་གེས།

With the exception of the examples given in B, the above sentences can also be expressed using ཡོག་རེད། . The meaning is not the same however.

One difference is that འདུག indicates something that the speaker has just discovered, newly discovered, or is observing at the moment of speech. If the speaker's knowledge is older or more complete than the knowledge of the address, then ཡོག་རེད། can be used. Compare the following two examples:

A. བོད་ལང་གཡག་མང་པོ་འདུག 'Tibet has lots of yaks' (I just saw the yaks, just learned that Tibet has lots of yaks, or I know that Tibet has lots of yaks and am talking to someone who has known that longer than I have)

B. བོད་ལང་གཡག་མང་པོ་ཡོག་རེད། 'Tibet has lots of yaks' (This is generally known information or information that the speaker has known longer than the addressee)

## རང་སྤྱོད PRACTICE

A. Using the model sentence given below, how would you express the following sentences in Lhasa Tibetan?

'His mother is a doctor'

ཁོང་གི་ཨ་མ་ལགས་ཞེས་རྗེ་རེད།

1. I am a farmer
2. His younger sister is a student
3. Are you a businessman?

B. Fill in the blanks with ལ/ར, རྣམ or རྣང་ལ:

1. ཁོང་ལྟ་ས་ \_\_\_\_\_ རེད།
2. ང་སློབ་ཁང་ \_\_\_\_\_ སློབ་སྦྱོང་བྱེད་གྱི་ཡོད། (སློབ་ཁང་: 'classroom')
3. ཁོང་སྒྲུབ་ཁང་ \_\_\_\_\_ ཕྱིན་པ་རེད།
4. བྱེད་རང་ \_\_\_\_\_ དེ་བུ་ག་ཚོད་ཡོད།
5. ང་ཨ་མེ་རི་ཀ་ \_\_\_\_\_ ཡིན།

C. Change each sentence from the plain forms to the honorific forms:

1. རང་ལས་ཀ་ག་རེ་བྱེད་གྱི་ཡོད།
2. རང་གི་མིང་ལ་ག་རེ་བཟེར་གྱི་ཡོད།
3. རང་ག་པར་འགྲོ་ཀ
4. རང་ག་པར་ཕྱིན་པ།

**SOME HELPFUL PHRASES**

- |   |   |
|---|---|
| བྱེད་རང་བོད་སྐད་ (བཤད) ་ཤེས་གྱི་ཡོད་པས། | 'Can you speak Tibetan?'<br>(lit: 'Are you able to speak Tibetan?') |
| ངས་ འོག་ཙམ་ (བཤད) ་ཤེས་གྱི་ཡོད།         | 'I can speak a little Tibetan'                                      |

**MEMORIZE** numbers twenty through thirty:

ཉི་ཤུ་ཐམ་པ	ཉི་ཤུ་ཚ་དུག
ཉི་ཤུ་ཚ་གཅིག	ཉི་ཤུ་ཚ་བདུན
ཉི་ཤུ་ཚ་གཉིས	ཉི་ཤུ་ཚ་བརྒྱད
ཉི་ཤུ་ཚ་གསུམ	ཉི་ཤུ་ཚ་དག
ཉི་ཤུ་ཚ་བཞི	སུམ་ཚུ་ཐམ་པ
ཉི་ཤུ་ཚ་ལྔ	

རང་ཉ་གོ་གོ་ཡོད་པས།

The Tibetan script was developed in the seventh century by a man named Thonmi Sambhota (ཐོན་མི་སམ་སྐོར). Tibetans believe that he not only developed the syllabary, but the language itself (its grammar, phonology, etc.). According to this view, he is responsible for two volumes which fully describe the language. He often used poems, limericks, and rhymes as mnemonic devices to aid learning. Students in Tibet today use some of these as they are learning the rules for spelling and grammar. It would be helpful for you also to learn some of these poems as aids to remind you of spelling rules for suffixes, case marking, etc. The tongue twisters below are examples of those which many children memorize to help enunciate difficult sound sequences. See if you can say it fast (or slow!):

གཟེམ་འག་ཤ་ཟུར་གྱི་གཟེམ་བཞུ་ས་བཞུ།

[ 'The lamp Shasur's house burns down' (a little nonsensical)]

རའི་རྩལ་གོ་འལ་འལ་རེད། ལུག་གི་རྩལ་གོ་འལ་འལ་རེད།

['Mountain goats horns are round; sheep horns are flat']





# སློབ་ཚན་དགུ་པ།

## LESSON NINE

*In this lesson, you will learn how to tell time in Tibetan as well as a few typical forms of address.*

### DIALOGUE ONE

ཉི་མ།           གན་ལགས། ཚུ་ཚོད་ག་ཚོད་རེད།

དགེ་གན།       ཚུ་ཚོད་བཞི་པ་ཉག་ཉག་རེད་ཤག

ཉི་མ།           ཐུགས་རྗེ་ཆེ།

དགེ་གན།       གའི་གནང་གི་མ་རེད།

Nyima:       Teacher-la, what time is it?

Teacher:     It is exactly 4:00.

Nyima:       Thank-you.

Teacher:     You're welcome.

### ཚིག་གསུང་

1. ཚུ་ཚོད                           watch, clock, time of day, hour
2. གན་ལགས                       a polite form for a teacher or educated-looking person
3. མོ་ལོ་ལགས (མོ་ལོ་ལགས)   a polite form for an older woman
4. ཉག་ཉག                         exactly
5. དང                                 and
6. ཕྱེད་ཀ                         a half
7. སྐར་མ                           minute
8. ཡོ་ལ་ནས                       after, past
9. ཟེན་པ                           before, to reach, to grasp
10. ཐུགས་རྗེ་ཆེ                 Thank you

11. གའི་གནང་གི་མ་རེད།

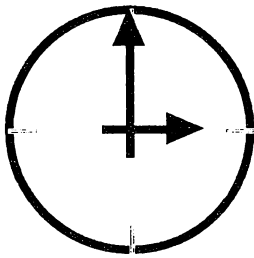
You are welcome, It doesn't matter

**SAY IT RIGHT** མོ་ལོ་ལགས་ is pronounced མོ་ལོ་ལགས་ [mo:la] and ཟེན་པ་ is pronounced ཟེན་པ་ [simpə].

### TELLING TIME IN TIBETAN

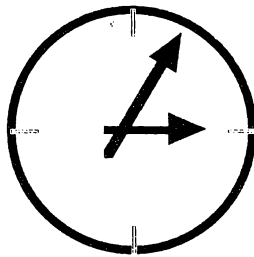
There are two basic ways to measure time; that of counting from the hour (half past two) and that of counting from the half-hour (fifteen past 2:30).

I. Counting from the hour always requires the ordinal number (ON) (དང་པོ་, གཉིས་པ་ etc.) and the following structures (the parenthetical items are optional, but commonly used):



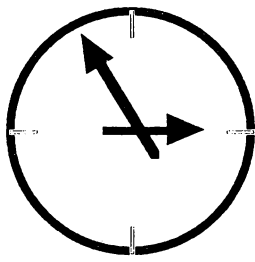
A. ལྔ་ཚེད་ + ON + (ཉག་ཉག) + རེད་ + (ཤག)

ལྔ་ཚེད་ གསུམ་པ་ ཉག་ཉག་ རེད་ ཤག 'It's exactly three o'clock'



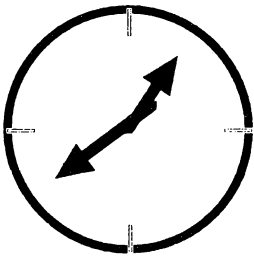
B. ལྔ་ཚེད་ + ON + ཡོལ་ནས་ + སྐར་མ་ + number + རེད།

ལྔ་ཚེད་ གསུམ་པ་ཡོལ་ནས་ སྐར་མ་ ལྔ་ རེད། 'It's five past 3'



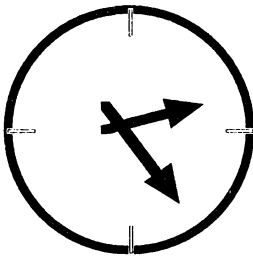
C. ལྔ་ཚེན་ + ON + ཟེན་པར་ + སྐར་མ་ + number  
 + འདུག  
 ལྔ་ཚེན་ གསུམ་པ་ ཟེན་པར་ སྐར་མ་ ལྔ་ འདུག 'It's five to 3'

2. Ordinal numbers are not used when counting from the half-hour (with the exception of 'one'). The first of the examples below demonstrate telling time from the half hour and the second example from the hour:



A1. ལྔ་ཚེན་ + hour + དང་ + ཕྱེད་ཀ་ + ཡོལ་ནས་ + སྐར་མ་ + number + རེད།  
 ལྔ་ཚེན་ དང་པོ་ དང་ ཕྱེད་ཀ་ ཡོལ་ནས་ སྐར་མ་ བར་ རེད།  
 'It is one forty' (literally: 'It is ten minutes past half-past one')

A2. ལྔ་ཚེན་ + hour + ཟེན་པར་ + སྐར་མ་ + number + འདུག  
 ལྔ་ཚེན་ གཉིས་པ་ ཟེན་པར་ སྐར་མ་ ཉི་ལུ་ འདུག  
 'It is one forty' (literally: 'It is twenty minutes before two')



B1. ཚུ་ཚོད་ + hour + དང་ + བྱེད་ཀ་ + ཟེན་པར་ + སྐར་མ་ + num + འདུག  
 ཚུ་ཚོད་ གཉིས་ དང་ བྱེད་ཀ་ ཟེན་པར་ སྐར་མ་ ལྔ་ འདུག  
 'It is two twenty-five' (literally: 'It is five minutes before half past two')

B2. ཚུ་ཚོད་ + hour + ཡོལ་ནས་ + སྐར་མ་ + number + རེད།  
 ཚུ་ཚོད་ གཉིས་པ་ ཡོལ་ནས་ སྐར་མ་ ཉི་ལུ་ཅེ་ལྔ་ རེད།  
 'It is two twenty-five'

**SAY IT RIGHT** ཉི་ལུ་ཅེ་ལྔ་ is pronounced ཉི་ལུ་ཅེ་ལྔ་ [ni lu tseŋŋa].

**GRAMMAR**

འདུག is used to express minutes before the hour or half hour; minutes which are going to arrive. རེད། is used to express minutes after the hour or half hour; minutes which have already arrived. །གྱི་ marks the completive aspect (mostly when a certain time, especially on the hour, has JUST arrived).

**DIALOGUE TWO**

མིག་དམར། མྱོ་བོ་ལགས། ཉིན་དགུང་ཚོང་ཁང་ཚུ་ཚོད་ག་ཚོད་ལ་སློ་འབྱེད་ཀྱི་རེད།  
 མྱོ་བོ་ལགས། ཚུ་ཚོད་གཉིས་པར་སློ་འབྱེད་ཀྱི་རེད།  
 མིག་དམར། ད་ལྟ་ཚུ་ཚོད་ག་ཚོད་རེད།  
 མྱོ་བོ་ལགས། ད་ལྟ་ཚུ་ཚོད་དང་པོ་དང་བྱེད་ཀ་ཟེན་པར་སྐར་མ་བཅོ་ལྔ་འདུག

མིག་དམར། ཨ་ལས། ད་ལྟ་དུས་ཚོད་ལྔ་པོ་རེད། ང་ཚོའི་ལ་སྐྱུག་ཁང་ལ་འགྲོ་གི་ཡིན།  
 མོ་བོ་ལགས། དེ་རིང་སྐྱུག་ཁང་སློ་འབྲེད་ཀྱི་མ་རེད། འདིར་ཉོག་ཙམ་སྐྱུགས།  
 མིག་དམར། ལགས་སོ།

Migmar: What time is it now?  
 Grandma: It is 1:15 now.  
 Migmar: Oh, it's early now. I'll go to the post office first.  
 Grandma: The post office isn't open today. Wait a little while here.  
 Migmar: OK.

ཚིག་གསལ།

- |              |                           |                 |                           |
|--------------|---------------------------|-----------------|---------------------------|
| 1. ཉེན་དགུང་ | noon, midday              | 8. ཚོང་ཁང་      | store                     |
| 2. སློ       | door                      | 9. འབྲེད་ (ཕྱེ) | be open, to open          |
| 3. ད་ལྟ་     | now                       | 10. ལྔ་པོ་      | early                     |
| 4. ཚོན་ལ་    | before, prior to (ཚེན་ལ་) | 11. སྐྱུག་ཁང་   | post office <sup>44</sup> |
| 5. དེ་རིང་   | today                     | 12. འདིར་       | here                      |
| 6. དུས་ཚོད་  | time <sup>45</sup>        |                 |                           |
| 7. སྐྱུགས་   | to wait                   |                 |                           |

**SAY IT RIGHT** In Lhasa Tibetan, ཚོན་ལ་ is pronounced ཚེན་ལ་ [ŋɛ̃ la].

Words in which the second syllable has a ལ་ suprafixed are nasalized if the preceding syllable ends with a vowel (orthographically). Thus, ད་ལྟ་ is pronounced [tʰanta]. This is called 'assimilation' and it happens quite often as syllables within words influence one another. In this case, the 'n'

---

<sup>44</sup> In Lhasa, many Tibetans either use the Chinese *yo dian ju* or the newly formed ཡིག་བཅའ་  
<sup>45</sup> This is not 'time' in the sense used when telling time, which is speaking of the hour and minutes shown on a clock. ཚུ་ཚོད་ refers to the measurement of time and དུས་ཚོད་ refers to the space of time.

is assimilating to the 't' (in the case of ཟེན་པ། the 'm' assimilates to the 'p' of པ།). འབྲེན་ is pronounced རྩེ [tʰe].

## GRAMMAR

- I. འ often comes after specific time and is similar to 'at' in English: 'The store opens at six'; a literal translation would be 'The store six at opens'.
- II. Time words can be used in several places in the Tibetan sentence. For example:

A. ད་ལྟ་ང་འགྲོ་གི་ཡིན།

B. ང་ད་ལྟ་འགྲོ་གི་ཡིན།

### III. Compound Words

There are many compound words in Tibetan. Tibetan words often contain more than one syllable each of which can have its own meaning (some words in English are like this. For example 'whitehouse' and 'photograph'. However, most English polysyllabic words are not this way as in 'table', 'shoulder', etc.). You have learned the word for dictionary ཆོག་མཛོད་: Did you know that the roots mean 'word' + 'treasury'? In the next chapter, the word for 'food' is composed of བ་ 'mouth' and ལག་ the root of 'hand', so བ་ལག་ has the idea of using the hand to stuff the mouth --some of us have no problem with that concept! རྩེ་ཚོད་ is composed of 'water' + 'measure' or 'level' (this apparently is derived from an ancient timepiece from India that used dripping water to tell time). Try looking at each syllable of the new words you are acquiring; it will provide a deeper understanding as well as make it easier to learn new words.

- IV. Tibetan numbers 20-99 are formed by adding a decade marker between the deca indicator and the exact number (i.e., for 56, the decade marker would go after '50' and before '6'). These markers, with the exception of the 20s, are based on the sound of the number itself as the list below indicates:

Twenties:	ཅ	ཉི་ཤུ་ཅ་གཅིག
Thirties	སྟོ	སྟོ་ལྔ་ཅ་གཉིས།
Forties	ཞེ	བཞི་བཅུ་ཞེ་གསུམ།
Fifties	ང	ལྔ་བཅུ་ང་བཞི།
Sixties	རེ	དྲུག་ཅུ་རེ་ལྔ། (just the 'rata' from དྲུག)
Seventies	དོན	བདུན་ཅུ་དོན་དྲུག།
Eighties	གྲུ	བརྒྱད་ཅུ་གྲུ་བདུན།
Nineties	གོ	དགུ་བཅུ་གོ་བརྒྱད།

**DIALOGUE THREE**

མོ་བོ་ལགས། ད་ཕྱི་ལྟེང་གི་རེད།  
 མིག་དམར། འོང་ཡག ཐུགས་རྗེ་ཆེ།  
 བྲ་མོ། ལྷ་དང་སྐྱམ་ཅི་ཞི་རྒྱ་མ་གང་གང་བཀྲུག་རོགས་གནང་།<sup>46</sup>  
 བྲ་མོ། ལགས་སོ། ཕྱི་ལྟེང་སྐྱམ་ཅུ་སོ་གསུམ་དང་མའོ་ཅེ་གསུམ།  
 མིག་དམར། ཇམ་ཅི། སྐྱམ་ལ་གོང་ག་ཚོད་རེད།  
 བྲ་མོ། སྐྱམ་ལ་སྐྱོར་མོ་ཉི་ཤུ་ཅ་བརྒྱད་རེད།  
 མིག་དམར། ཇམ་ཞི། གོང་ཆེ་དྲགས་ཤག ངར་སྐྱམ་མ་དགོས།  
 བྲ་མོ། ལགས་སོ། ཕྱི་ལྟེང་ལྷ་དང་མའོ་ཅེ་གསུམ་རེད།  
 མིག་དམར། འདྲི་ར་ཡོད།  
 བྲ་མོ། ཐུགས་རྗེ་ཆེ།

---

<sup>46</sup> Often, such commodities are purchased by the half-kilo, or kilo. The measure word for 'one' is གང and the measure word for 'two' is དོ. To repeat it means 'one of each'. The following sentence would also be very common: ལྷ་དང་ཅི་ཞི་རྒྱ་མ་དོ་དང་སྐྱམ་ཅུ་མ་གང་ཀྲུག་རོགས་གནང་།

Grandma: The door's open now.  
 Migmar: Ya, ya. Thank-you.  
 Miss, Please give me some salt, oil, and sugar.  
 Girl: OK. 33 yuan and 30 mao (33.30).  
 Migmar: Atsi! How much is the oil?  
 Girl: The oil is 28 yuan.  
 Migmar: Then, it is too expensive. I don't want any oil.  
 Girl: OK. 5 yuan and 30 mao (5.30).  
 Migmar: Here it is.  
 Girl: Thanks.

## ཚིག་གསུམ་

1. ད	now	15. རྩེ་ཡག	yes, ok
2. ཐུགས་རྗེ་ཚེ	thankyou (hon)	16. བུ་མོ	term of address for a younger woman
3. ལྗ	salt	17. ཅི་ནི	white sugar, candy <sup>47</sup>
4. ལྗམ	oil	18. སྒྲེར་མོ	yuan ('dollar')
5. དཀར་པོ	white	19. རྒྱུ་ཚུ	price
6. མའོ་ཅེ	jiao ('cent')	20. དྲགས་པོ	too, intensifier (on adj)
7. ཚེ་དྲགས་པོ	too much	8. དགོས་པོ	want (see Lesson twelve)
10. སྒྲེར་མོ་སྐུམ་ཅུ་སོ་གཅིག་དང་མའོ་ཅེ་གསུམ་			31.3 yuan
11. ཉི	to buy	21. ལྷོ་མ་གང	one half kilo (one ལྷོ་མ)
12. ལྷོ་མ་དོ	two half kilos	22. ལྷོ་མ	half kilo
13. ཞོག་གོག	potatoes	23. རེ་རེ	each, every
14. རྒྱུ་ཚུ	kilo (from Chinese)		

## GRAMMAR

### I. Prices

<sup>47</sup> ལྷོ་མ་གང is also commonly used for white sugar.



Asking how much something is in Tibetan is not that difficult, but understanding the answer can be confusing as first. The question གོང་ག་ ཚོད་ཅེད། is complex only in what one is asking for. The section below lists a few of the possibilities.

A. Measure words

There is only a small set of measure words in Tibetan. If you are buying vegetables or meat, you will probably buy by the kilo. In this case, the numbers for one and two are not གཅིག and གཉིས།, but the measure words གང and རྗོ; the rest of the numbers are the same however. For example:

- |                                       |  |
|---------------------------------------|--|
| 1. ཞོག་ཞོག་རྒྱ་མ་གང་ལ་གོང་ག་ ཚོད་ཅེད། | How much are the potatoes per half kilo? |
| 2. ང་རྒྱ་མ་རྗོ་དགོས།                  | I want to buy one kilo                   |

B. Each and every

Often, you will need to know how much something is for ‘each one’ or ‘each day’, ‘each hour’, etc. This is expressed by རེ་རེ (notice that the locative marker is suffixed to this) as seen in the following examples:

- |   |   |
|---|---|
| 1. ཉི་མ་རེ་རེར་གོང་ག་ ཚོད་ཅེད།          | How much per day?                             |
| 2. ཞོག་ཞོག་རྒྱ་མ་རེ་རེར་གོང་ག་ ཚོད་ཅེད། | How much are the potatoes for each half kilo? |
| 3. རྒྱ་ཚོད་རེ་རེར་གོང་ག་ ཚོད་ཅེད།       | How much for each hour?                       |

II. The intensifier བྲགས (from the adverb ཞེ་བྲགས ‘very’) can be affixed to adjectives to indicate that the quality of the adjective is too much:

ཚ་བྲགས    too hot            ཆེ་བྲགས    too big

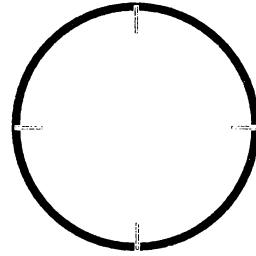
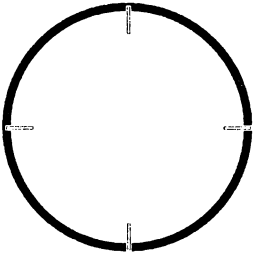
ཉུང་དྲགས་ too few

མིང་དྲགས་ too many

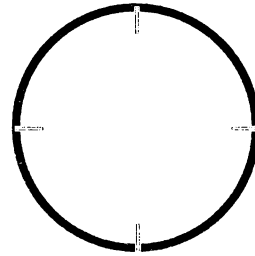
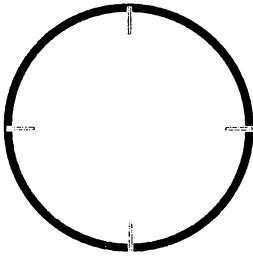
ཐུང་དྲགས་ too short

### རང་སྒྲིལ་ PRACTICE

A. Draw the correct time on the clocks below:

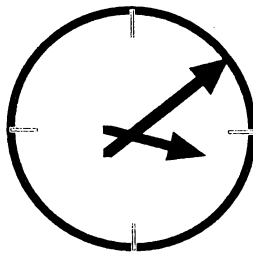


1. ལྷོ་ཚེས་དྲུག་པ་དང་ཕྱིད་ཀ་ཉག་ཉག་ཅེད་ཤག 2. ལྷོ་ཚེས་བདུན་པ་ཡོལ་ནས་སྐར་མ་ཉི་ཤུ་  
ཅེད།

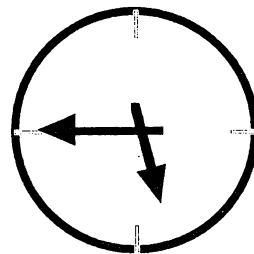


3. ལྷོ་ཚེས་བཅུ་གཅིག་ཟེན་པར་སྐར་མ་བདུན་འདུག 4. ལྷོ་ཚེས་གཉིས་དང་ཕྱིད་ཀ་ཡོལ་ནས་སྐར་མ་  
བཅུ་ཅེད།

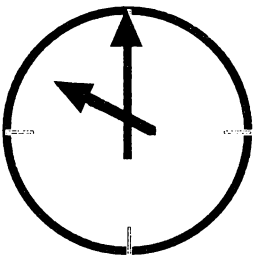
B. In Tibetan, write the times shown on the clocks below:



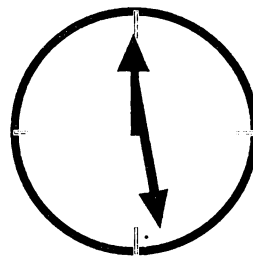
1.



2.



3.



4.

### SOME USEFUL PHRASES

ཡང་བསྐྱར་གཅིག་གསུངས་ རོགས་གནང་། 'Please say it again'

ག་ལེ་ག་ལེ་གསུངས་དང་། 'Please speak slowly'

**MEMORIZE:** By the end of this textbook, you should memorize the numbers up to one hundred

རང་ཉ་གོ་གི་ཡོད་པས།

All over Tibet, a unique type of scale is used to measure the weight of vegetables, grains and meats. It is very simple, yet for the person who has just arrived it may look complex. It is composed of three different parts:

The weight is called a རྩེ་རྩི. Many are attached to a string which is moved up and down the stick. The actual weight is determined when the stick is level.

The pan holds what is being weighed. Three sturdy strings are attached to the pan so it can be hooked on to the measure.

The measure itself, is a wooden stick reinforced with metal which has a place to hook the pan. It also has one or two fulcrums (in this example, one side can weigh up to three kilos (or six half kilos) and the other side can weigh from three to fifteen kilos. The measurements are drawn on the stick, oftentimes is golden ink. Each kilo (ཀོང་ཅེན) is indicated by 5 or 6

dots; each half kilo (𑀓𑀲𑀭𑀸) is indicated by two dots and each 10th of half kilo (𑀓𑀲) by one dot.

# སློབ་ཚན་བཅུ་པ།

## LESSON TEN

In this lesson you will learn about the aspect marker གྲབས།, the causal connective ཅང and the auxiliary verb དགོས།.

### DIALOGUE ONE

སློབ་པ།      ཨ་ནག་ལགས།    རྒྱ་ཚོད་ག་ཚོད་རེད།  
 ཨ་ནག      རྒྱ་ཚོད་བཅུ་གཉིས་པ་རྒྱེ་བས་གྲབས་འདུག  
 སློབ་པ།      ཨ་ལས།    བྱིད་རང་ཁ་ལག་བཟས་པ་ཡིན་པས།    (བཟས་པས།)  
 ཨ་ནག      བཟས་མེད།    བྱིད་རང་གྲོད་ཁོག་ལྷོགས་གི་འདུག་གས།  
 སློབ་པ།      ང་གྲོད་ཁོག་ཞེ་དགས་ལྷོགས་གིས།    བྱིད་རང་།  
 ཨ་ནག      ང་ཡང་གྲོད་ཁོག་ལྷོགས་གིས།    ང་གཉིས་ཟ་ཁང་ལ་ཐང་དོ།  
 སློབ་པ།      ལགས་སོ།    བྱིད་རང་བོད་ཟས་ཟ་ག    རྒྱ་ཟས་ཟ་ག  
 ཨ་ནག      ག་རེ་ཟ་ནའི་འགྲིགས་ཀ  
 སློབ་པ།      འོ་ན།      ང་གཉིས་བོད་ཟས་ཟ་དོ།<sup>48</sup>  
 ཨ་ནག      ལགས་སོ།    བོད་ཟས་ཟ་ཁང་ག་པར་ཡོག་རེད།  
 སློབ་པ།      ས་གའི་ཡག་པོ་ཞིག་འདུག  
 ཨ་ནག      ད་ཐང་དོ།

Benpa:      Anna-la, what time is it?  
 Anna:      It's almost 12 o'clock.  
 Benpa:      Oh. Have you eaten?  
 Anna:      No, are you hungry?  
 Benpa:      I'm very hungry. You?  
 Anna:      I'm also hungry. Let's go to a restaurant.  
 Benpa:      OK. Do you want Tibetan or Chinese food?  
 Anna:      Whatever is fine.

<sup>48</sup> As you learn more vocabulary, you will want to be more sensitive to the use of honorifics. This sentence would be more politely spoken as: ང་གཉིས་ཞལ་ལག་མཚོད་གག་ཐང་དོ། The use of honorifics is common even among very close friends in Lhasa.

Benpa: Then, lets eat Tibetan food.  
 Anna: OK. Where is a Tibetan restaurant?  
 Benpa: There is a good one over there.  
 Anna: Let's go then.

ཚིག་གསུམ་

- |                          |  |                 |   |
|--------------------------|--|-----------------|---|
| 1. ཟ                     | to eat   | 13. ཁ་ལག        | food, meal                              |
| 2. སླེབས                 | to arrive  | 14. བྲལས        | about to, just<br>(འགྲོའོ)              |
| 3. སྲོད་ཁོག              | stomach  | 15. ལྷོགས       | to be hungry                            |
| 4. ཞེ་དྲགས               | very (ཞེ་དྲག)  | 16. ང་གཉིས      | dual, the two of us                     |
| 5. ཟ་ཁང                  | restaurant   | 17. སོད་ཟས      | Tibetan food                            |
| 6. ལྷོ་ཟས                | Chinese food.  | 18. སོད་ཟས་ཟ་ཁང | Tibetan restaurant                      |
| 7. དགོས                  | to want, to need, must (གོ་དགོ)  |                 |   |
| 8. ག་རེ་ཡིན་ན            | why  | 19. སྲོད་ཁོག    | stomach                                 |
| 9. ག་རེ་ཡིན་ནའི་འགྲིགས་ཀ | whatever, is fine/OK (with me)   |                 |   |
| 10. མོག་མོག              | steamed meat dumplings   |                 |   |
| 11. ཆང                   | barley beer  | 20. འཇུང        | to drink <sup>49</sup> (past:<br>བདུངས) |
| 12. ཡང                   | also (ཡའི)   |                 |   |
| 21. ཞིག                  | Variant of གཅིག; after ང་ན་མ་འ་ར་ལ and open vowels<br>(also ཅིག after ག་ད་བ) <sup>50</sup> |                 |   |

**SAY IT RIGHT** བྲལས is pronounced འགྲོའོ [to:] when used in a sentence.  
 དགོས is often pronounced དགོ [kʷo] or གོ [ko].

<sup>49</sup> One does not eat soup (སླག་པ), but drinks it.  
<sup>50</sup> This rule is taken from the two volume set of སོད་ལྷོ་ཚིག་མཛོད་ཆེན་མོ་.

# GRAMMAR

I. Depending on the verb ending, གྲུབས། can either mean that something is about to happen or that something has just happened. When it precedes either ཡིན། or རེད།, it indicates that something has just happened, but when it precedes ཡོད། ཡོག་རེད། or , འདུག། it indicates that it is about to happen. Look at the following examples:

- A. ང་སློབས་གྲུབས་ཡིན། I just arrived
- B. ཁོང་སློབས་གྲུབས་རེད། He just arrived
- C. ང་འགོ་གྲུབས་ཡོད། I am about to leave
- D. ཁོང་སློབས་གྲུབས་ཡོག་རེད། He is about to arrive
- E. ཁོང་སློབས་གྲུབས་འདུག། He is about to arrive (I know it for sure)<sup>51</sup>

II. The verb དགོས། means 'to want' or 'to desire'. As an auxiliary verb, it means 'to want to do' or 'to need to do' the action that the main verb implies:<sup>52</sup>

A. 'to want'

- 1. ངར་མོག་མོག་དགོས། 'I want steamed dumplings'
- 2. བྱེད་རང་ལ་ག་རེ་དགོས། 'What do you want?'
- 3. ཁོང་ལ་ཆང་དགོས་རེད། 'He wants some beer'

B. When it is used as an auxiliary verb it means 'should' or 'need'

- 1. རྒྱ་གུང་མོ་འཕུང་དགོས་མེད། '(I) shouldn't drink cold water'

---

<sup>51</sup> This is the construction used in Dialogue One to express 'It's almost 12 o'clock' (she knew it because she was looking at her watch. To speak of 'time' as 'coming', 'going', or 'arriving' is common in Tibetan.

<sup>52</sup> This is only a very simple look at the use of དགོས།.

III. In English, it is common to say 'I am hungry' or 'I am thirsty'. In Tibetan it is expressed as 'my stomach is hungry' or 'my mouth is thirsty'. Although some languages express such constructions with a possessive pronoun ('my stomach'), Tibetan does not. Generally, things which either cannot be possessed or can only be possessed by one person are not expressed possessively. Thus, unlike English, body parts are not expressed possessively:

- A. ང་གྲོད་ཁོག་ལྷོགས་གིས།                      'I am hungry' (my stomach is hungry)
- B. ང་ཁ་སྒྲིམ་གིས།                                      'I am thirsty' (my mouth is thirsty)
- C. ང་མགོ་ན་གིས།                                      'I have a headache' (my head hurts)

**DIALOGUE TWO**

སྲིན་པ།                      བྱིད་རང་ཁ་སྒྲིམ་གི་འདུག་གས།  
 ཨ་ནག                      ང་ཁ་དྲོག་ཅམ་སྒྲིམ་གིས། ག་ཅེ་འཕུང་ག  
 སྲིན་པ།                      འདིར་འོ་མ་སོས་པ་སོས་རྒྱང་ཅད། ང་ཚོ་འོ་མ་འཕུང་དོ།  
 ཨ་ནག                      འོ་མ་ཚ་པོ་ཅད། ཟང་མོ་ཅད།  
 སྲིན་པ།                      ཚ་པོ་ཅད།  
 ཨ་ནག                      ལགས་སོ། ཞོག་པ (ཞོག་གས) ངས་ཇ་མང་ར་མོ་མང་པོ་བདུངས་ཅང།  
                                     ད་ལྟ་ང་འོ་མ་ཚ་པོ་དྲོག་ཅམ་འཕུང་གི་ཡིན།  
 སྲིན་པ།                      ལགས་སོ། ཨ་ནི་ང་ཚོ་མོག་མོག་དང་ག་འབྲས་མངག་གས།  
 ཨ་ནག                      ཡོང་ང། ང་མོག་མོག་ལ་དགའ་པོ་ཞེ་དྲགས་ཡོད།

Benpa:                      Are you thirsty?<sup>53</sup>

<sup>53</sup> Honorific form would be བྱིད་རང་ཞལ་སྒྲིམ་གི་འདུག་གས།



Anna: I'm a little thirsty. What (is there) to drink?  
 Benpa: The milk here is very, very fresh. Let's drink some milk.  
 Anna: Is the milk hot or cold?  
 Benpa: Hot.  
 Anna: OK. Because I drank so much sweet tea this morning, I'll have a little hot milk.  
 Benpa: Alright. So, shall we order momos and curry?  
 Anna: Sure, I like momos very much.

## ཚིག་གསུམ་

1. རློ་ལྷོ་ལ	boiled water	16. རློ་མ	thirst
2. ར	mouth	17. ར་རློ་མ	to be thirsty
3. ར	tea	18. ར་མང་ར་མོ་	sweet tea
4. རོ་མ	milk	19. མང་ར་མོ་	sweet
5. ར	meat	20. ར་འབྲས་	rice and meat with potato curry
6. ར་པོ་	hot	21. ཞི་མ་པོ་	delicious, good taste
7. རློ	water	22. རློ་མོ་	cold
8. རོ་ས་པ	fresh	23. འབྲས་	rice
9. མང་པོ་	much, many	24. ར་ར་པོ་	spicy hot
10. ར་ཤས་	some	25. ར་གའ་པོ་	to like, happy
11. ར་ང	because,	26. རློང་	adjective intensifier
	causal connective	27. ར་བཟླེ་	to be drunk
12. ར་སར་པ	new	28. ར་ཆེན་པོ་	big
13. ར་རློང་པ	old	29. ར་ངག་	to order (as in 'to order food')
14. རོ་གས་པ	morning (རོ་གས་པ་གས)		
15. ར་དྲུང་	in addition, also	30. རོ་ང་ང	yes!, alright, sure

**SAY IT RIGHT** When the second syllable of a word is prenasalised (that is the first letter is ࠨ ࠩ ࠪ or a ࠬ suprafix), the first syllable is pronounced with a nasal final. Thus, ࠨའབྲས is pronounced ࠨམ་བྲས [ʃæmʈe]. Also, many words which end in nasals are not fully articulated; so, ࠨ is usually pronounced ࠨ [tʰã], especially when it comes at the end of a sentence. ࠨལ་པ་ is often pronounced ࠨལ་པ་ལས [ʃo ke?] in Lhasa speech.

## GRAMMAR

I. When ࠨ is postposed after the reduplicated first syllable of an adjective or noun<sup>54</sup>, it expresses that something is 'completely' or 'only' whatever quality or state the noun or adjective preceding it is. This often carries the idea of an intensifier such as 'very' or 'extremely'. Look at the following examples:

- |  |                                |
|--|--------------------------------|
| A. ࠨལ་ར་པ་གསར་ཀྱང་ 'completely new'          | E. ࠨཀར་པོ་དཀར་ཀྱང་ white white |
| B. ࠨོས་པ་སོས་ཀྱང་ 'very fresh'               | F. ࠨག་པོ་ཨག་ཀྱང་ very black    |
| C. ࠨོ་པོ་ཚ་ཀྱང་ 'very hot'                   |                                |
| D. ࠨིང་པ་ཨིང་ཀྱང་ 'extremely old', 'antique' |                                |

## II. Causal connective ࠨང

One of the most common ways to express 'because' in Tibetan is by using the causal connective ࠨང. Unlike English, ࠨང is placed at the end of the subordinated clause rather than at the beginning. In addition, there is a slight pause after the first clause. Also notice that the linking verb of the subordinated clause is the first person form (ཡོད་/ཡིན་).

<sup>54</sup> Usually it is a two syllable construct to begin with. In this chapter, we only look at a few adjective constructions.

- A. ཚར་པ་བཏང་གི་ཡོད་ཅང་ང་འགྲོ་གི་མིན། 'Because it is raining, I am not going'<sup>55</sup>
- B. ཁྱོད་གཟུགས་ཆེན་པོ་ཡིན་ཅང་ཁ་ལག་མང་པོ་བློ་དགོས་རེད། 'Because he is big, he should eat a lot of food'
- C. ཚང་མང་པོ་བཏུངས་ཅང་ར་བཟེ་པ་རེད། 'Because he drank a lot of barley beer, he is drunk'

### III. Tibetan verbs

Tibetan spelling can be very difficult to learn. Partly this is due to words that are pronounced very differently than they are spelled. Another reason is that in Written Tibetan, verbs are inflected for tense (at the very least 'past' and 'non-past') or aspect<sup>56</sup>. In Lhasa speech, however, the forms that are distinct in Written Tibetan have collapsed to only two or three forms as shown below:

<u>present</u>	<u>future</u>	<u>past</u>	<u>imperative</u>	<u>gloss</u>
བ [sa]	བབའ [sa]	བབས [se]	བོ [so]	'eat'
ལྟ [ta]	བལྟ [ta]	བལྟས [tɛ]	ལྟོས [tø]	'look'
འཇུང [tʰuŋ]	བཏུང [tuŋ]	བཏུངས [tuŋ]	འཇུངས [tʰuŋ]	'to drink'

Many books have a verb declension table in the back (there is a short one in the back of this textbook) and you can always try to memorize every form, but there are also some generalities that will help you remember how to spell different verb forms: if 'present tense' verbs have a prefix, it will usually be either འ, མ or ཁ།; 'future tense' verbs generally have a ། or །། prefix; 'past tense' verbs usually have a ། prefix and a ། suffix (which often changes the vowel quality or tone); imperative forms usually have a ། suffix (which often changes the vowel quality and the tone).

<sup>55</sup> 'It is raining' can also be expressed ཚར་པ་འབབ་གི་འདུག།

<sup>56</sup> This is not tense in the sense of English that has 'past', 'present', 'future' tenses; Lhasa Tibetan has more of what is sometimes referred to as 'relative tense'. For some examples of how tense and aspect are used in Tibetan, refer to Appendix I.

# རང་སྐྱོང་ PRACTICE

A. Use the following adjectives to make sentences in which the adjectives are intensive ('completely', 'extremely'); use both རྒྱུད་ and ཞེ་དགས་.

1. ཡག་པོ་

2. ཞེ་པོ་

3. གསར་པ་

4. ཚ་པོ་

B. Match the following noun or verb roots with the formative suffix; write the meaning after the word.

		Tibetan word	English meaning
གྲོགས་	པོ་	_____	_____
པོད་	མོ་	_____	_____
ཚ་	པ་	_____	_____
གྲང་	མི་	_____	_____
དགའ་	བ་	_____	_____
མགྲོགས་		_____	_____
ཞེ་		_____	_____
བཟོ་		_____	_____

## SOME USEFUL PHRASES

ང་སི་པན་ལ་དགའ་པོ་རང་མེད།	'I don't like hot pepper very much'
ང་སི་པན་ལ་དགའ་པོ་ཡོད།	'I like hot pepper'
སི་པན་དྲོག་ཙམ་རྒྱག་རྟོགས་གནང།	'Please add a little hot pepper'
ཁྱེད་རང་བོད་སྐད་སློབ་སྦྱངས་ནས་དུས་ཚོད་ག་ཚོད་ཕྱིན་སྟེང།	'How long have you studied Tibetan?' <sup>57</sup>
ང་བོད་སྐད་སློབ་སྦྱངས་ནས་ལོ་གསུམ་ཕྱིན་སྟེང།	'I have studied Tibetan for three months'

### རང་ཉ་གོ་གོ་ཡོད་པས།

[The following is a folk story of Tibet from the magazine ལྷ་ལྷོ།. In folk stories, animals often are the main characters and a moral is given at the end. This one has to do with the consequences of greedy appetites. The Tibetan version can be found in Appendix I of 'Answers to the practices']

A long time ago, from Tibet's land of the snows, there was a village in the famous place of Lower Kham<sup>58</sup>. In this village, there was a bull, a turtle, and a rabbit who, being friends, hung out together; not only did they live together, but there was also pure goodwill between them.

One day when the three of them were on a walk, they found a full bag of tsampa. Immediately, the rabbit thought in his heart, 'I would like to be able to eat the whole bag of tsampa by myself.' So he said, 'Friends, let's the three of us drink chang and see who is the first to get drunk. Let's do it so that whoever is drunk first will get all this tsampa.'

The turtle said, 'Atsi! If it were like this, I will be drunk as soon as I drink one cup of chang.' And then the rabbit said, 'As for me, just a little smell of chang makes me drunk.' As for the bull, he was just sitting there swaying back and forth and not saying anything, so the rabbit asked, 'Bull, how is it for you?' and the bull said, 'I am already drunk just listening to you two talk about it.'

Because the bull won the rabbit said again, 'For such a little bit, I won't allow the tsampa to be won; let's see which of us three is the oldest; therefore we will give the tsampa bag to whoever is the oldest.'

<sup>57</sup> Literally this means 'How much time has passed since you (have begun to) study Tibetan?'

<sup>58</sup> Eastern Tibet

So accordingly, the turtle said, 'As for me, this year I am exactly 100 years old.' The rabbit said, 'As for me, this year I am exactly 1,000 years old', and after he said that, the bull cried out 'Atsi! I am so sad and suffer so much!'; so the rabbit asked, 'Bull, what has happened?' The bull said, 'My younger son is the same age as turtle and my older son is the same age as rabbit; but now because the two of them are both held by death, I suffer greatly from the sadness in my heart' and so saying he lost control and burst into tears.

So on the strength of that speech, it was clearly shown that the bull was the oldest and that he should win the full bag of tsampa, and the rabbit finally could do nothing and so he lost the tsampa to another. Because of this, the three of them became enemies.

As for the one who through lack of virtue allows greed to make even friends into enemies, (he) will certainly fall into hell.

# སློབ་ཚན་བརྒྱ་གཅིག་པ།

## LESSON ELEVEN

In this lesson you will learn more about the existential complement གི་ཡོད། which is used to express something that is done habitually, or at the moment of speech.

### DIALOGUE ONE

ང་རྒྱལ་པར་ཞོགས་གས་ཚུ་ཚོད་བདུན་པར་ལང་གི་ཡོད།  
 ལངས་ནས་གདོང་དང་སོ་ལུ་གི་ཡོད།  
 ཚུ་ཚོད་བདུན་དང་ཕྱེད་ཀར་ཁ་ལག་ཟ་གི་ཡོད།  
 དེ་ནས་ཚུ་ཚོད་བརྒྱད་པར་ལས་ཀར་ལོ་གི་ཡོད།  
 ཉིན་དགུང་ཚུ་ཚོད་བརྒྱ་གཉིས་དང་ཕྱེད་ཀར་ཁ་ལག་ཟ་གི་ཡོད།  
 དགོང་དག་ཚུ་ཚོད་བརྒྱ་པར་ཉལ་གྱི་ཡོད།

I often get up at 7 o'clock every morning. After I get up, I wash my face and brush my teeth. At 7:30 I eat (breakfast). Then, at 8 o'clock, I go to work. Noontime, at 12:30, I eat (lunch). At night, I go to sleep at 10 o'clock.

### ཚིག་གསུམ་

- |            |                    |            |                         |
|------------|--------------------|------------|-------------------------|
| 1. རྒྱལ་པར | usually            | 8. བྲོམ    | market                  |
| 2. རྣས     | from, after        | 9. དགོང་དག | late afternoon, evening |
| 3. ལངས     | to rise, to get up | 10. གདོང   | face                    |
| 4. སོ      | teeth, tooth       | 11. ལུ     | to wash                 |
| 5. ཁ་ལག    | food               | 12. ཟ      | to eat                  |
| 6. དེ་ནས   | then               | 13. ལས་ཀ   | work                    |
| 7. ལོ      | to go              | 14. ཉལ     | to sleep                |

# GRAMMAR

I. གི་ཡོད། is an auxiliary verb expresses the aspect of the action. For example, གི་ཡོད། usually expresses something that the speaker does habitually (every day, every week...): It can also express an action that continues (it can be continuing in the past or non-past, so it is not exactly like 'tense' in English) as the following examples show:

A. 1st person + time + ལ/ར verb + གི་ཡོད།  
 ང་ རྒྱ་ཚོད་དགུ་པ་ ར་ ལང་ གི་ཡོད།  
 'I (usually) get up at nine o'clock'

B. Verb + རྟེན་ + (1st person) + (noun) + verb + གི་ཡོད།  
 ལངས་ རྟེན་ ང་ སོ་ ལུ་ གི་ཡོད།  
 'After rising, I brush my teeth'

C. དེ་ནས་ + (1st person) + (noun) + verb + གི་ཡོད།  
 དེ་ནས་ ང་ ལས་ཀར་ ལོག་ གི་ཡོད།  
 'Then I go to work'

II. We have already seen how རྟེན་ can be used to express 'from' (as in ང་

ཨ་མེ་རི་ཀ་ནས་ཡིན། 'I am from America'). This is one of a small group of 'postpositions'<sup>59</sup> that have a wide range of functions. Up to now, it has meant 'from' a location. In this chapter, it means 'after' or 'and then'. This is the first time we have introduced a complex sentence (a sentence with more than one clause).

རྟེན་ is postposed at the end of the clause, which is just the opposite of languages like English or Chinese. The English sentence 'After rising, I brush my teeth' is expressed in Tibetan as 'risen after, (I) teeth brush'.

<sup>59</sup> In English, such words as 'from', 'in', 'on', etc. are called prepositions because they are preposed to the noun, but in Tibetan they are postposed so they are called *postpositions*.



In Tibetan such sentences do not need, and often do not have, an explicit 'subject' (unlike English which requires the subject: 'after rising, I...'). But there is no ambiguity because the auxiliary verbs make it clear who is doing the action. Also notice that the verbs which come before རྟོན་ are past tense verbs. This is because one action (in the first clause) must be completed before the other action can be started.

The syntactic structure of the sentences in the examples below is:

[[dependent clause (past tense verb)] རྟོན་ [Main clause ]]

Consider the examples below:

- A. དེབ་གཅིག་ཉོས་ནས་ཁོང་ཀང་ལ་སྐྱེན་པ་རེད། 'After buying the book, he went home'
- B. ང་ཁྱོད་ལ་སྐྱེན་ནས་ཅ་ལག་ཉོ་གི་ཡིན། 'I will go to the market and buy some things'
- C. ཆང་མང་པོ་བདུངས་ནས་གཉེན་ཁྲག་ཤག 'After drinking lots of barley beer, he fell asleep'

### འདྲ་སྦྱོར་ PRACTICE

A. Answer the following questions in Tibetan using the new words and structures you have learned for the capitalized words:

1. What time do you GET UP in the MORNING?
2. THEN what do you do?
3. What time do you eat lunch?
4. AFTER you eat, what do you do?
5. What time do you GO TO SLEEP at NIGHT?

B. Fill in the blanks with the words and phrases provided

ང་ཕྱིན་ལ་གདོང་ལྟ་གི་ཡོད།	དེ་ནས་
ཞོགས་པ་ཚུ་ཚོད་ལྟ་པར་	ཉལ་གྱི་ཡོད།
ཡང་གི་ཡོད།	ཡངས་ནས་

1. ང་ཞོགས་པ་ཚུ་ཚོད་བརྒྱད་པར་ \_\_\_\_\_
2. \_\_\_\_\_ སོ་ལྟ་གི་ཡོད།
3. \_\_\_\_\_ ང་ཁ་ལག་ཟ་གི་ཡོད།
4. དགོང་དག་ཚུ་ཚོད་བརྒྱད་པར་ \_\_\_\_\_
5. \_\_\_\_\_ ཡང་གི་ཡོད།

C. Write an appropriate sentence based on each of the following 'signs':

- 1.
- 2.
- 3.

Lhasa Post Office  
Store  
Open M-F: 7:00-12:00  
1:00-5:00  
Closed Saturday  
and Sunday

Norbu's Restaurant  
8 am - 10 pm M-F  
10 am - 11 weekends

Tsering's General  
M-F 8:00-5:00  
closed weekends

- 1.
- 2.
- 3.

### SOME USEFUL PHRASES

ངས་གསལ་པོ་གོ་མ་བྱུང་།

'I did not hear clearly'

ཡང་བསྐྱར་གསུངས་རོགས་གནང་།

'Please say it again'

## རང་ཉ་གོ་གེ་ཡོད་པས།

The lives of Tibetans and yaks are intricately woven. Yaks are used to plough fields and carry loads for caravans and trade (yaks used to be used extensively in trading between Nepal, India and Bhutan; now, with the coming of vehicles and roads, they are not used very often in this way). Tibetans love to eat yak meat, especially dried yak meat. They also use the milk of the female yak (འབྲི) to make butter, cheese and yoghurt. Yaks are especially suited for the rarified air of Tibet's high plateau as they thrive best above 10,000 feet (3,300 meters).



# སློབ་ཚན་བརྒྱུ་གཉིས་པ།

## LESSON TWELVE

In this lesson you will learn how to talk about the date as well as to arrange a meeting and make plans. This lesson also includes more uses of the genitive marker གི་/ འི་ and a review of verb endings studied so far.

### DIALOGUE ONE

(On the telephone)

ཉི་མ། ཞོ་ལོས། ལྷག་པ་ལགས་ཡིན་པས།

ལྷག་པ། ལགས་ཡིན། བྱིད་རང་སུ་ཡིན་པ།

ཉི་མ། ང་ཉི་མ་ཡིན།

ལྷག་པ། ཞོ། ཉི་མ་ལགས། དུག་ལས་ག་རེ་ཡོད།

ཉི་མ། ང་གནངས་ཉིན་ཀ་བྱིད་རང་གི་རྩ་ལ་བཅར་གྱི་ཡིན། བྱིད་རང་དུས་ཚོད་ཡོད་པས།

ལྷག་པ། གནངས་ཉིན་ཀ་ཚེས་པ་ག་ཚོད་རེད།

ཉི་མ། ཚེས་པ་བཅོ་ལྔ་རེད།

ལྷག་པ། ལགས་སོ། ཡོང་ང་། རྒྱ་ཚོད་ག་ཚོད་ལ་ཐེབས་ཀ

ཉི་མ། རྒྱ་ཚོད་དང་པོར་བཅར་གྱི་ཡིན།

ལྷག་པ། ལགས་སོ། ཨ་ནི་གནངས་ཉིན་ཀ་མཇལ་ཡོང་།

ཉི་མ། ལགས་སོ། གནངས་ཉིན་ཀ་མཇལ་ཡོང་།

Nyima: Hello, is this Lhakpa?

Lhakpa: Yes, who are you?

Nyima: I am Nyima.

Lhakpa: Oh, Nyima-la, what do you want?<sup>60</sup>

Nyima: The day after tomorrow I will go to your house. Do you have time?

Lhakpa: What date is the day after tomorrow?

Nyima: It's the 15th.

Lhakpa: OK, sure. What time are you coming?

<sup>60</sup> Of course, it is difficult to have equal translations; this literally means 'What work do you have?'

Nyima: I will come at 1 o'clock.  
 Lhakpa: OK. Well then, see you the day after tomorrow.  
 Nyima: OK, see you the day after tomorrow.

## ཚིག་གསལ་

1. ཞོ་ལོས་ hello (on the phone, at the door)<sup>61</sup>
2. ཞོ oh
3. ཚྭ་ལ near ('to your side')<sup>62</sup>
4. བཅར་ come (humilific)
5. ན་ if, conditional
6. ཡོང་ come
7. ཡོང་ང་ sure, OK
8. འགྲེགས་ཀྱི་རེད། yes, OK
9. མཇུག་ to see, to meet (honorific)
10. ཚེས་པ་ date
11. ཁ་ས་ yesterday (ཁ་འདི་ས་)
12. སང་ཉིན་ tomorrow
13. ཁ་ཉིན་མོ་ the day before yesterday (ཁ་འདི་ཉིན་མོ་)
14. གནང་ས་ཉིན་ཀྱི་ཀླ་ the day after tomorrow
15. ལྷོ་བ་ month, the moon
16. ལོ་ཐོ་ calendar<sup>63</sup> (ལོ་བ་ཐོ་)

<sup>61</sup> ཞོ is also used for getting someone's attention and answering the phone.

<sup>62</sup> Some also say འགྲེགས་ལ, but it seems like ཚྭ་ལ is most often used.

<sup>63</sup> There are several variant spellings for 'calendar' which can be found in dictionaries. These include ལོ་ཐོ་, ལོ་ཐོག་ and ལོ་ཐོ་.

**SAY IT RIGHT** ལོ་ཐོ is also pronounced ལེབ་ཐོ [lep' tʰo]. བ་ས is pronounced, and sometimes spelled བའི་ས [kʰɛsa]. བ་ཉིན་མོ is pronounced བའི་ཉིན་མ [kʰɛnimə].

## GRAMMAR

### I. Location words

ཙོ་ལ has the meaning of going to or being beside someone or something. When it is used to mean beside something, it is fully interchangeable with འབྲིས་ལ (in fact, it is probably more commonly used in this context). Unlike English, which expresses locations simply with a preposition ('beside the table', 'under the door', 'on the river', etc.) the location of an object is relative to the thing which it is being referenced to. Literal translations would be: 'the table's beside', 'the door's under' and 'the house's inside'. The possessive ('s) is indicated by a genitive marker which follows the head noun:

- A. ལྗོག་ཙེའི་འབྲིས་ལ་རྒྱབ་བཀྲུག་གཅིག་འདུག      'There is a chair beside the desk'
- B. བོང་མོ་རང་གི་འབྲིས་ལ་བསྐྱད་འདུག      'He is sitting beside her'
- C. བང་པའི་ནང་ལ་མི་མང་པོ་ཡོག་རེད།      'There are many people in the house'

In English we can say 'I am going to see my friend' or 'I am going to my friend's (house); in Tibetan, these are expressed differently with the literal meaning 'I am going to the side of my friend':

- D. ང་(ངའི་)གྲོགས་མོའི་རྩ་ལ་འགྲོ་གི་ཡིན།      'I am going to visit my friend'
- E. ང་(ངའི་)གྲོགས་ལགས་ཀྱི་རྩ་ལ་ཕྱིན་པ་ཡིན།      'I went to see my teacher'

II. འགྲིགས and ཡོང་ང are both used to express permission to do something or the suitability of something. The question is generally formed with the conditional བོ and the past tense form of the main verb:

## A1. Questions asking permission

1. ང་ཕྱིན་ན་འགྲིགས་ཀྱི་རེད་པས། 'Is it OK if I go?'
2. ང་འདིར་བསྐྱད་ན་འགྲིགས་ཀྱི་རེད་པས། 'Is it OK if I stay here?'

## A2. Statements giving permission

Both འགྲིགས་ཀྱི་རེད། and ཡོང་ང། are possible answers to the questions above. ཡོང་ང། seems to imply a little more exuberance or willingness to do something.

## B. Questions asking suitability

1. ལྷ་གུ་འདི་ཡོང་གི་འདུག་གས། 'Is this pen OK?'
2. ས་གདན་དེ་ཁང་པའི་ནང་ལ་འགྲིགས་ཀྱི་མི་འདུག 'That carpet does not fit the house' (it may be too big or too small)

III. ཡོང is also used to express future tense, as in the phrase སང་ཉིན་མཇལ་ཡོང། 'See you tomorrow' (literally: 'Tomorrow see come') or ཉོག་ཙམ་ནས་མཇལ་ཡོང། 'See you in a little while' (literally: a little after see come).<sup>64</sup>

## DIALOGUE TWO

- ཀ དེ་རིང་ཚེས་པ་ག་ཚོད་རེད།  
 ཁ ཚེས་པ་བཙོ་བརྒྱད་རེད།  
 ཀ གཟའ་ག་རེ་རེད།  
 ཁ གཟའ་ལྷག་པ་རེད།

<sup>64</sup> There are other constructions when the verb 'to come' is used to express non-past ideas, but we will not cover them in this chapter.



ཀ ལྷ་བ་ག་ཚོད་རེད།

ཁ ལྷ་བ་གཉིས་པ་རེད།

ཀ དེ་རིང་ལྷ་བ་གཉིས་པའི་ཚེས་པ་བཅོ་བརྒྱད་། གཟའ་ལྷག་པ་རེད། རེད་པས།

ཁ ལགས་རེད།

A: What is the date today?

B: It is the 18th.

A: What day is it?

B: It is Wednesday.

A: What month is it?

B: It is February.

A: Today is Wednesday, February 18th, right?

B: Right.

**SAY IT RIGHT** We have already said how syllables within a word influence pronunciation. Many of the first syllables take the prefix of the second syllable as the coda. This is seen in བཅོ་བརྒྱད་ which is pronounced as བཅོབ་རྒྱད་ [tɕop' ke].

## GRAMMAR

Just as the genitive marker is used to indicate spatial relationships, so it is used to indicate temporal relationships. Thus larger units of time 'possess' smaller units of time. For example, the literal expression for 'September 18th' is 'September's 18th':

ལྷ་བ་གཉིས་པའི་ཚེས་པ་བཅོ་བརྒྱད་རེད། 'The 18th day of the second month'<sup>65</sup>

ཚེས་པ་བཅུ་ཉི་ལྔ་ལྷག་མིག་དམར་རེད། 'Tuesday, the 10th'

The Tibetan months of the year are fairly easy since they are based on the compounds 'moon' + 'first', 'second', etc.

<sup>65</sup> ཚེས་པ་ is often shortened to ཚེས་.

## Months of the year

ལྷོ་བ་དང་པོ་	January	ལྷོ་བ་བདུན་པ་	July
ལྷོ་བ་གཉིས་པ་	February	ལྷོ་བ་བརྒྱད་པ་	August
ལྷོ་བ་གསུམ་པ་	March	ལྷོ་བ་དགུ་པ་	September
ལྷོ་བ་བཞི་པ་	April	ལྷོ་བ་བཅུ་པ་	October
ལྷོ་བ་ལྔ་པ་	May	ལྷོ་བ་བཅུ་གཅིག་པ་	November
ལྷོ་བ་དྲུག་པ་	June	ལྷོ་བ་བཅུ་གཉིས་པ་	December

## Days of the week

གཟུང་ཉི་མ་	Sunday	གཟུང་ཕུར་བུ་	Thursday
གཟུང་ལྷོ་བ་	Monday	གཟུང་པ་སངས་	Friday
གཟུང་མིག་དམར་	Tuesday	གཟུང་སྤེན་པ་	Saturday
གཟུང་ལྷག་པ་	Wednesday		

## **PRACTICE**

A. In Tibetan, write the following dates:

1. Tuesday, January 3rd
2. Thursday, June 16th
3. Saturday, April 28th

B. Look at the calendar below and answer the following questions supposing that today is Tuesday, January 9th (དེ་རིང་ལྷོ་བ་དང་པོའི་ཚེས་དགུ་གཟུང་མིག་དམར་རེད།). Please answer in complete sentences:

# January

S	M	T	W	TH	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

1. ཁ་ས་ཚེས་པ་ག་ཚེད་རེད།
2. སང་ཉིན་ཚེས་པ་ག་ཚེད་རེད། གཟའ་ག་རེ་རེད།
3. གནངས་ཉིན་ག་ཚེས་པ་ག་ཚེད་རེད།
4. ཁ་ཉིན་མ་གཟའ་ག་རེ་རེད།

C. Find three people in the area you are living in (who speak Tibetan) and ask them the date and time.

**REVIEW** the following verb endings to remind yourself of what you have studied so far.

རེད།	ཁོང་ཕྱི་རྒྱལ་མི་རེད།	'He is a foreigner'
	ཁོང་བོད་པ་མ་རེད།	'He is not a Tibetan'
	ཁོང་རྒྱ་མི་རེད་པས།	'Is he Chinese?'
གི་རེད།	ཁོང་འགྲོ་གི་རེད།	'He is going'
	ཁོང་སོ་འབྲུ་གི་མ་རེད།	'He will not brush his teeth'
	ཁོང་འགྲོ་གི་རེད་པས།	'Is he going?'
པ་རེད།	ཁོང་བོད་ལ་ཕྱིན་པ་རེད།	'He went to Tibet'

ཡིན།	ང་གུ་མོ་ཡིན།	'I am a girl'
	ང་གུ་མིན།	'I am not a boy'
	ཁྱེད་རང་བོད་པ་ཡིན་པས།	'Are you Tibetan?'
གི་ཡིན།	ང་འགོ་གི་ཡིན།	'I am going'
	ང་ཡི་གེ་འབྲི་གི་མིན།	'I am not going to write a letter'
	ཁྱེད་རང་ཡི་གེ་འབྲི་གས།	'Are you going to write a letter?'
པ་ཡིན།	ང་བོད་ལ་ཕྱིན་པ་ཡིན།	'I went to Tibet'
	ང་བལ་ཡུལ་ལ་མ་ཕྱིན།	'I did not go to Nepal'
ཡོད།	ང་ར་སྐྱ་གུ་གཅིག་ཡོད།	'I have a pen'
	ཁྱེད་རང་ཞ་སྐྱ་གུ་གཅིག་ཡོད་པས།	'Do you have a pencil?'
	ང་ར་ཞ་སྐྱ་གུ་མེད།	'I don't have a pencil'
ཡོག་རེད།	ཁོང་ལ་སློབ་དེབ་གཅིག་ཡོག་རེད།	'She has a textbook'
	ཁོང་ལ་ཆེག་མཛོད་གཅིག་ཡོག་རེད་པས།	'Does he have a dictionary?'
	ཁོང་ལ་ཆེག་མཛོད་ཡོག་མ་རེད།	'He does not have a dictionary'
ཀྱི་ཡོད།	ང་ཚུ་ཚོད་བདུན་པ་ར་ལང་གི་ཡོད།	'I get up at 7:00'
	ཁྱེད་རང་ཉམ་པ་ར་ཁ་ལག་མང་པོ་བ་གི་ཡོད་པས།	'Do you usually eat a lot?'
	ང་ཉམ་པ་ར་ཁ་ལག་མང་པོ་བ་གི་མེད།	'I usually don't eat a lot'
གི་ཡོག་རེད།	ཁོང་དེབ་ལྷ་གི་ཡོག་རེད།	'He is reading a book', 'He reads'
	ཁོང་དེབ་ལྷ་གི་ཡོག་མ་རེད།	'He is not reading a book', 'He doesn't read'
	ཁོང་དེབ་མང་པོ་ལྷ་གི་ཡོག་རེད།	'He reads many books'

གི་འདུག	ང་ན་གི་འདུག	'I am sick'
	ང་ན་གི་མི་འདུག	'I am not sick'
	ཁྱེད་རང་ན་གི་འདུག་གསལ།	'Are you sick?'
	ཁོང་སློབ་སྦྱོང་བྱེད་ཀྱི་འདུག	'He is studying' (i.e., I can see him; I am certain; I thought he was playing)
	ཁོང་སློབ་སྦྱོང་བྱེད་ཀྱི་མི་འདུག	'He is not studying' (i.e., I can see him; I am certain; I thought he was studying)

རང་ཉ་གོ་གི་ཡོད་པས།

It is important to Tibetans to find out by astrological consultation or divination what particular day is auspicious for a major undertaking (such as getting married to the right person, starting to build a house on the right day, etc.). The Tibetan lunar calendar is based on a twelve year cycle that intersects with five basic elements. These combine to determine the favorableness of the date. The animals that represent the twelve year cycle are:

ཚེ་ཚེ mouse	གཤང bull	སྟག tiger	ཡོས hare
འབྲུག dragon	སྦྱུལ snake	རྟ horse	ལུག sheep
སྦྱེལ monkey (སྦིུ)	བྱ bird	བྱི dog	ཕག pig

The five elements<sup>66</sup> are:

ས earth	ཆུ water	མེ fire	ཕྱགས iron	ཤིང wood
---------	----------	---------	-----------	----------

The combinations of the years and the elements constitute favorable and non-favorable years. For example, favorable combinations of years are 'dog', 'horse' and 'tiger'; therefore, if three people born in these years were considering going into business together, they would have a good chance

---

<sup>66</sup> These are different from the five general elements which are earth, water, fire, wind and space.

of success. The elements are also said to account for many things. For example, if a husband and wife are respectively 'fire' and 'water', there is a good chance they will quarrel a lot since water and fire do not mix. (Taken from Norbu Chorphel. *Folk Culture of Tibet*, pp. 13, 14).

སློབ་ཚན་བཅུ་གསུམ་པ།

LESSON THIRTEEN

In this lesson you will learn the experiential verb ending རྟོགས་, planning verb ending རྟོགས་ and the infinitive particle ཡག་.

DIALOGUE ONE

སློབ་པ།            ཇམ་ལྷ་ལགས། རྟོགས་པ་ལྷ་སར་ཐང་ཕྱིད་པ་ལས།

ཇམ་ལྷ།            ང་ལྟོ་མ་ཕྱིད་། ཡིན་ནའི་ང་ད་ལོ་དབྱར་ཁ་ལྷ་སར་ལྟོ་ཕྱིས་ཡོད།

སློབ་པ།            རེད་པས། ང་ཡང་ད་ལོ་དབྱར་ཁ་ལྷ་སར་ལྟོ་ཕྱིས་ཡོད། རྟོགས་པ་ག་རེ་  
གནང་གས་ཤིགས་ག

ཇམ་ལྷ།            ང་བོད་ལྗོངས་སློབ་གྲྭ་ཆེན་མོར་བོད་ཡིག་སློབ་སྦྱོང་བྱེད་གས་ལྟོ་གི་ཡིན།

སློབ་པ།            བྱས་ན། ང་གཉིས་མཉམ་དུ་ཐང་ན་ལྟོ་གས་ཀྱི་རེད་པས།

ཇམ་ལྷ།            ལྟོ་གས་ཀྱི་རེད།

སློབ་པ།            ཡག་པོ་ཕྱིག་བྱུང་སོང་། ང་ཚོ་མཉམ་དུ་ཐང་དོ།

Benpa:            Anna-la, have you been to Lhasa?  
 Anna:            (No) I haven't, but this summer I am planning to go to Lhasa.  
 Benpa:            Really? I am also planning to go this summer. What are you going to do?  
 Anna:            I am going to study Tibetan at Tibet University.  
 Benpa:            Well then, can we go together?  
 Anna:            Yes it's OK.  
 Benpa:            Great, let's go together.

ཚིག་གསལ།

- |            |                                   |                  |                       |
|------------|-----------------------------------|------------------|-----------------------|
| 1. ལོ      | year, age                         | 11. ད་ལོ         | this year             |
| 2. དབྱར་ཁ  | summer                            | 12. རྟོགས་       | to calculate, to plan |
| 3. རེད་པས། | really?, is that true?, isn't it? | 13. X རྟོགས་ཡོད། | to plan to do X       |

- |                               |  |               |                     |
|-------------------------------|--|---------------|---------------------|
| 4. ཡང                         | also, too (ཡའི)                              | 14. ང་གཉིས    | the two of us, dual |
| 5. མཉམ་དུ                     | together (མཉམ་དོ)                            | 15. བྱས་ན     | then, well then     |
| 6. ཡ་ནག                       | Anna   | 16. ཡིན་ནའི   | but, however        |
| 7. ཡག་པོ                      | good   | 17. ལྷོག་བརྟན | film, movie         |
| 8. X ལྟོང                     | to have experienced X, ever                  | 18. ཡི་གེ     | letter              |
| 9. X མ་ལྟོང                   | to not have experienced X, never             |               |                     |
| 10. ཡག་པོ་ཅིག་བྱུང་སྐོང་།     | great, it's a good thing (that has happened) |               |                     |
| 11. བོད་ལྗོངས་སློབ་གྲྭ་ཆེན་མོ | Tibet University                             |               |                     |

**SAY IT RIGHT** In Lhasa speech མཉམ་དུ is commonly pronounced མཉམ་དོ [ŋəmto] and ཡང is often pronounced ཡའི [je:].

## GRAMMAR

I. The meaning of the root verb ལྟོང is 'to experience' or 'to undergo (something)'. It is most commonly used as a modal verb which means to have experienced or to have done whatever the verb preceding it expresses. It always refers to past experience, but is used with non-past verb stems. The following patterns are for first person statements and second person interrogatives<sup>67</sup>:

### A. Interrogative

(2nd person) + (noun) + verb + ལྟོང + ངས།

ཁྱེད་རང་                  རྫི་ལི་ལ་                  བད་                  ལྟོང་                  ངས། 'Have you ever been to Delhi?'

<sup>67</sup> There is a form for second and third person statements (ལྟོང་ཡོག་རེད།), but it is uncommon; this is because it is unlikely that the speaker would find a context to tell an addressee what he (the addressee) or a third party has experienced. Such information would be controlled by the experiencer.



བྱེད་རང་                      ལྷ་མ་པ་                      ཟ་                      ལྷོང་                      ངས། 'Have you ever eaten  
tsampa?'

B. Affirmative statement

(1st person) + (noun) + verb + ལྷོང་།  
 ང་                      ལྷོག་བརྟན་འདི་ལྟ་                      ལྷོང་། 'I have seen this movie'  
 ང་                      དེབ་འདི་                      ལྟ་                      ལྷོང་། 'I have read this book'

C. Negative statement

(1st person) + (noun) + verb + མ་ ལྷོང  
 ང་                      པེ་ཅིན་ལ་                      འགོ་                      མ་ ལྷོང་། 'I haven't been to  
Beijing'  
 ང་                      ལྷ་མ་པ་                      ཟ་                      མ་ ལྷོང་། 'I have never eaten  
tsampa'

II. The root ལྷོས་ means 'to calculate'; when it appears after the main verb in a sentence, it expresses an action that one is intending or planning to do. The forms for first, second and third persons are below<sup>68</sup>:

<u>first person</u>	<u>second person</u>	<u>third person</u>
ང་། ལྷོས་ཡོད།	བྱེད་རང་། ལྷོས་ཡོད་ཅེད།	ཁོང་། ལྷོས་ཅེད།
ང་། ལྷོས་ཡོག་ཅེད་པས།	བྱེད་རང་། ལྷོས་ཡོད་པས།	ཁོང་། ལྷོས་ཡོག་ཅེད་པས།
ང་། ལྷོས་མེད།	བྱེད་རང་། ལྷོས་ཡོག་མ་ཅེད།	ཁོང་། ལྷོས་ཡོག་མ་ཅེད།

A. Interrogative

PN + (noun) + verb + ལྷོས་ + ཡོད་པས།/ཡོག་ཅེད་པས།

<sup>68</sup> Once again second or third person (especially second person) forms are not used often, but we include them here to have a complete paradigm.

ཁྱེད་རང་	ཡི་གེ་	འབྲི་	ཕྱི་ས་	ཡོད་པས།	'Are you planning to write a letter?'
ཁོང་	ཡི་གེ་	འབྲི་	ཕྱི་ས་	ཡོག་རེད་པས།	'Is he planning to write a letter?'
ང་	ཡི་གེ་	འབྲི་	ཕྱི་ས་	ཡོག་རེད་པས།	'Am I planning to write a letter?'

**B. Affirmative**

PN + (noun) + verb + ཕྱི་ས་ཡོད།/ཕྱི་ས་ཡོག་རེད།

ང་ ཡི་གེ་ འབྲི་ ཕྱི་ས་ཡོད། 'I am planning to write a letter'

ཁོང་ ཡི་གེ་ འབྲི་ ཕྱི་ས་ཡོག་རེད། 'He is planning to write a letter'

ཁྱེད་རང་ ཡི་གེ་ འབྲི་ ཕྱི་ས་ཡོག་རེད། 'You are planning to write a letter'

**C. Negative**

'PN + (noun) + verb + ཕྱི་ས་མེད།/ཕྱི་ས་ཡོག་མ་རེད།

ང་ ཡི་གེ་ འབྲི་ ཕྱི་ས་མེད། 'I am not planning to write a letter'

ཁོང་ ཡི་གེ་ འབྲི་ ཕྱི་ས་ཡོག་མ་རེད། 'He is not planning to write a letter'

ཁྱེད་རང་ ཡི་གེ་ འབྲི་ ཕྱི་ས་ཡོག་མ་རེད། 'You are not planning to write a letter'

III. The conditional particle ཅི་ is placed after the clause it modifies (the opposite of what is done with the English conditional 'if'). If the conditional clause contains a clause with a linking verb ('if he is a man' or 'if he has a pen'), then ཡི་ཅི་ཅི་ always used (never རེད་ཅི་). This is only true for the subordinate clause; the verb in the main clause will

pattern according to the subject. In addition, the verb of the subordinate clause is in the past tense form:

ཁྱེད་རང་གི་ཕྱིན་ན་འགྲིགས་ཀྱི་རེད།

'It's OK if you go'

ངས་འདི་བཟས་ན་ན་གི་རེད།

'If I eat this, I'll get sick'

ཆ་ར་པ་བཏང་པ་ཡིན་ན་ང་འགྲོ་དགོས་མིན།

'If it is raining, I don't want to go'

དེ་རིང་སློག་བརྟན་ཡོད་ན་ང་ཚོ་ཐང་དོ།

'If there is a movie today, let's go'

IV. In this chapter, we used two new verb endings in the phrase ཡག་པོ་ཅིག་བྱུང་སྲིད།. These will be introduced in detail in chapter eleven, but very briefly, བྱུང་ usually indicates completed action that was in some way directed at the speaker. སྲིད་ usually indicates either that the action was directed away from the speaker or that the speaker witnessed the whole event.

### རང་སྲོལ་ PRACTICE

A. Translate each English phrase below and make a sentence using རྩེད་:

Example: see this movie

ང་སློག་བརྟན་འདི་ལྟ་རྩེད།

ང་སློག་བརྟན་འདི་ལྟ་མ་རྩེད།

1. eat tsampa
2. go to Nepal
3. study Tibetan
4. write a letter

B. Fill in the blanks using the verbs in the box; write the English translation after each sentence.

འབྲི འགོ བལྟ ཟ  
བྱེད འཇུ

1. ཁོང་རྩམ་པ་ \_\_\_\_\_ གི་ཡོག་རེད།
2. ང་སློབ་སྦྱང་ \_\_\_\_\_ གྱི་ཡོད།
3. བྱིད་རང་སློག་བརྟན་ག་རེ་ \_\_\_\_\_ གི་ཡིན།
4. ང་ངའི་ཨ་མ་ལགས་ལ་ཡི་གེ་གཅིག་ \_\_\_\_\_ ཕྱིས་ཡོད།
5. ང་བོད་ལ་ \_\_\_\_\_ མ་སྟོང་།
6. ང་གདོང་ \_\_\_\_\_ གི་ཡོད།

C. Change the form of the sentences according to the phrase indicated in parenthesis:

1. ང་ཨ་མེ་རི་ཀར་སྐྱོན་པ་ཡིན། (will go)
2. ང་སློག་བརྟན་འདི་བལྟ་གི་ཡིན། (have watched)
3. ཁོང་སློབ་སྦྱང་བྱེད་གྱི་ཡོག་རེད། (plans to study)
4. དེ་རིང་ང་ཚུ་ཚོད་བདུན་པར་ལངས་པ་ཡིན། (usually get up)
5. ཁོང་ཡི་གེ་འབྲི་གི་རེད། (has written)

## DIALOGUE TWO

ཨ་ནག རྗེན་པ་ལགས། བྱིད་རང་གནམ་གྱུ་བཟང་སྟོང་ངས།

སྲིན་པ། ང་བསྐྱད་མ་ཚྱིང་། ཡིན་ནའི་ངའི་ཙོ་ཙོ་གནམ་གྱི་བཞུགས་ཚྱིང་ཡོག་རེད།  
 ཨ་ནག ང་གནམ་གྱི་བསྐྱད་ཡག་ལ་དགའ་པོ་ཞེ་དྲགས་མེད།  
 སྲིན་པ། བྱས་ན། ང་ཚོ་ལྷ་སར་རི་ལི་དང་མོ་ཏེ་བསྐྱད་བྱས་ཐད་དོ།  
 ཨ་ནག ཡོང་ང་།

Anna: Benpa-la, have you ever been on an airplane?  
 Benpa: I haven't, but my brother has.  
 Anna: I don't like to fly very much.  
 Benpa: Then, let's go to Lhasa by train and car.  
 Anna: Yeah!

ཚོག་གསལ་པ།

- |              |                     |                   |  |
|--------------|---------------------|-------------------|--|
| 1. གནམ་གྱི   | airplane            | 11. བཞུགས         | to sit, to stay (hon)                    |
| 2. གྲུ       | boat                | 12. གནམ           | sky                                      |
| 3. ལས་སྒྲ་པོ | easy                | 13. བསྐྱད         | to sit, to stay                          |
| 4. ཀང་སྐ་རིལ | bicycle             | 14. ཚིབས          | to ride (hon)                            |
| 5. རི་ལི     | train <sup>69</sup> | 15. བཞོན          | to ride                                  |
| 6. ཏྟ        | horse               | 16. ཡག            | infinitive particle                      |
| 7. དགའ་པོ    | to like             | 17. རང            | limiting particle                        |
| 8. ཞེད       | to fear             | 18. མོ་ཏེ         | general term for a vehicle <sup>70</sup> |
| 9. ཁག་པོ     | difficult           | 19. ལྟན་མོ་ཆེན་མོ | interesting, entertaining                |
| 10. ཕོར་པ    | bowl                | 20. དངུལ          | silver, money                            |

---

<sup>69</sup> This is an obvious borrowing from the English word 'rail'; it can also be pronounced རི་ལུ.  
 A more meaningful translation, མི་ལོ་པོར་ ('fire wheel'), is also sometimes used.  
<sup>70</sup> Also one of the few English borrowings used in Lhasa.

## GRAMMAR

I. The second and third person statement form of མྱོང་ཡོད། is མྱོང་ཡོག་རེད།; question and negative forms are མྱོང་ཡོག་རེད་པས། and མྱོང་ཡོག་མ་རེད།.

II. རང་ limits the predicate to mean 'not too (X)', as in 'not too many (X)', 'not too much (X)', etc. It is always followed by a negative ending:

- A. ང་ལས་ཀ་ཞེ་དྲགས་རང་མེད། 'I don't have to do very much work to do'
- B. བོད་རྒྱུན་ཁག་པོ་རང་མ་རེད། 'Tibetan is not so very difficult'
- C. ཁོང་ཆང་ལ་དགའ་པོ་ཞེ་དྲགས་རང་མི་འདྲག 'He doesn't like barley beer very much'
- D. ལྷོག་བརྒྱན་འདི་ལྟ་མོ་ཆེན་པོ་རང་མི་འདྲག 'This movie is not very good'

III. Two functions of ཡག

A. ཡག can be used to change a verb to a noun:

1. ང་ཆང་འཐུང་ཡག་ལ་དགའ་པོ་ཡོད། 'I like to drink barley beer'
2. ཁོང་ཡི་གེ་འདྲི་ཡག་ཁ་གས་ཡོག་རེད། 'He has some letters to write'

B. After changing a verb to a noun, ཡག can further be used to modify another noun (often formed with གི་):

1. ཇི་འཐུང་ཡག་གི་ཕོ་རུ་པ་རེད། 'a bowl for drinking tea' (a 'tea-drinking bowl')
2. དེ་བཞེད་ཡག་གི་དངུལ་རེད། 'money for buying books' ('book-buying money')

## རང་སྤྱོད་ PRACTICE

D. Use རང་ to change the following sentences to mean 'not too (X)'.

1. བོད་སྐད་ཁག་པོ་ཞེ་བྲག་ས་འདུག

2. ལས་ཀ་དེ་ལས་སྤྱོད་པོ་ཡོག་མ་རེད།

3. ཁོང་ཡི་གེ་མང་པོ་འབྲི་གི་འདུག

4. ངའི་ནང་ལ་མི་མང་པོ་ཡོད།

5. མི་དེ་ཡག་པོ་ཞེ་བྲག་ས་འདུག

E. Use ཡག་ to translate the following sentences into Tibetan (new words are in parenthesis):

1. That is a cup (དཀར་ཡོལ) for drinking tea.

2. I like to drink butter tea (ཇ་སྤྱབ་མ).

3. He likes to watch movies.

4. This is a towel (ཨ་ཙོར) for washing my face.

### SOME USEFUL PHRASES

ངའི་སྐད་ཆ་ཚོར་པ་ཡོད་ན་ལམ་སེང་བཟོ་བཅོས་གནང་རྟོགས་གནང།

'If my speech is incorrect, please correct me immediately'

According to Tibetan folk culture, there are many auspicious and inauspicious signs that the traveler will meet. Ravens (རྩ་རྩག) for example, are very auspicious to encounter. When a person who is traveling beside water (dams, rivers, gorges, etc.) or an intersection sees a raven cawing on the right side of the road, it means that his or her journey will be successful. If the raven is cawing behind the traveler it means that what he is seeking after will be obtained.

There are also measures a traveler can take to help ensure a good journey. When beginning a trip on foot, he should first take seven steps in an auspicious direction which is determined by an astrology almanac. If an almanac or calendar is not available, then the traveler should head toward the direction in which magpies have faced the doors of their nests. If the day chosen to travel is not auspicious, several precautions should be taken to ward off misfortune: swing one's knife or sword towards the east, spit towards the south, light one's flint facing west and throw a handful of dust to the north. These are believed to reverse potential misfortune. (taken from *Folk Culture of Tibet*, Norbu Chophel. LTWA. 1983. pp. 65 and 69).



# སློབ་ཚན་བཅུ་བཞི་པ།

## LESSON FOURTEEN

In this lesson, you will learn about another infinitive particle གཞག, the 'doer' particle མཁམ་ as well as more about བྱང་ and སྔང་

### DIALOGUE ONE

(སློབ་པ་ and ཨ་མ་གཞི་ have gone to the train station to buy tickets. They meet a friend there and the following conversation takes place)

- པ་སངས། བྱིད་རང་ཚོ་འདིར་ག་རེ་གནང་གས་ཕེབས་པ།
- སློབ་པ། ང་ཚོ་གནམ་གུའི་པ་སེ་ཉོ་གས་ཡོང་པ་ཡིན།
- པ་སངས། ཨ་ལས། ང་ཡང་གནམ་གུའི་པ་སེ་ཉོ་གས་ཡོང་པ་ཡིན། བྱིད་རང་ཚོ་ག་པར་ཐད་མཁམ་ཡིན་པ།
- ཨ་མ། ང་ཚོ་ལྷ་སར་འགྲོ་མཁམ་ཡིན།
- པ་སངས། བྱིད་རང་ཚོ་པ་སེ་གཟིགས་ཚར་པས།
- ཨ་མ། ང་ཚོ་པ་སེ་ཉོས་ཚད།
- པ་སངས། བྱིད་རང་ཚོ་ཚེས་པ་ག་ཚེད་ཀྱི་གཟིགས་པ།
- སློབ་པ། ང་ཚོ་ཚེས་པ་བརྒྱད་ཀྱི་ཉོས་པ་ཡིན།
- པ་སངས། ང་ཡང་ཚེས་པ་བརྒྱད་ཀྱི་ཉོ་ཕྱིས་ཡོད།
- ཨ་མ། བྱས་ན། ང་ཚོ་ཚང་མ་མཉམ་དུ་ཐད་དོ།

- Basang: What have you come here for?
- Benpa: We came to buy an airplane ticket.
- Basang: Ah, I also came to buy a plane ticket. Where are you going?
- Benpa: We are going to Lhasa.
- Basang: Did you buy your tickets already?
- Benpa: We've finished buying them.
- Basang: What date did you buy?
- Benpa: We bought the 8th.
- Basang: I am planning to buy the 8th too.
- Benpa: So then, let's all go together.

# ཚིག་གསལ་རྒྱ

- |           |  |           |                                     |
|-----------|--|-----------|-------------------------------------|
| 1. མཁམ་   | nominalizer, 'doer' of the action (མངམ་) | 6. ཚར་    | to be finished, completive particle |
| 2. གཞེགས་ | to buy (honorific)                       | 7. པ་སེ   | ticket <sup>71</sup>                |
| 3. འདྲིར་ | here ('this' + locative)                 | 8. ཚང་མ   | all                                 |
| 4. གག་    | infinitive particle                      | 9. གཡར་   | to borrow, to lend                  |
| 5. རྩོ    | polite imperative marker                 | 10. ལྷོག་ | to read (silently)                  |

**SAY IT RIGHT** མཁམ་ is pronounced མངམ་ [ŋɛ̃] when used in a sentence.

I. གག་ can be placed after the main verb and before 'come' or 'go' (ཡག་ is used with all other clauses that have different final verbs):

- A. དེབ་གཡར་གག་འགྲོ་གི་ཡོད།      '(I) am going to borrow a book' (right now)
- B. ང་ཚོ་རི་ལི་ལི་པ་སེ་ཉླ་གག་ཡོང་པ་ཡིན།      'We came to buy a train ticket'
- C. རྩོང་ཁ་ལག་བྱ་གག་ཡོང་པ་རེད།      'He came to eat'

In Lhasa speech, the verb is fairly complicated semantically as it intersects with such categories as causative and non-causative, intentional and non-intentional, etc. This book will not be discussing these categories in depth, although in Appendix III there is a brief discussion of causality. གག་ is never used with non-causative verbs<sup>72</sup>.

---

<sup>71</sup> An English borrowing from 'pass'.  
<sup>72</sup> In English the causative is not shown in the verb, but in the syntax or the lexicon. For example, the sentence 'He popped the balloon' is the same form as 'He made/caused the balloon to pop' but not 'The balloon popped'. Unlike Tibetan, the verb 'to pop' is the same. The presence or absence of a cause is expressed in other ways. In Tibetan, a causative is usually distinct from a non-causative in that the initial consonant is not aspirated. A non-causative verb form is aspirated. Tibetan goes further by indicating intentionality in the verbal complex; so whereas English states it in the lexical choices ('I popped the balloon

II. བྲུག་ is similar in meaning to -er in English, but it is a lot more flexible.

Its main role is to change a verb into a noun. Another way to look at it is that it points out that the subject of the sentence is the agent, or the one who is doing the action<sup>73</sup>. Look at the following examples:

- A. ང་བོད་ལ་འགོ་མཁན་ཡིན། 'I am going to Tibet' ('I am [the going to Tibet one])
- B. རྒྱུ་བོད་ཡིག་སློབ་སྦྱང་བྱེད་མཁན་རེད། 'He studies Tibetan' (He is [the Tibetan studi-er])
- C. ང་ཚོ་པ་སེ་ཉི་མཁན་ཡིན། 'We are buying tickets' ('We are [the ticker-buyers])

III. As a main verb, ཚར་ means 'to be finished' or 'to finish'. As an auxiliary verb, it indicates the completion of the action or event as stated by the main verb (past tense).

- A. རྒྱུ་རང་ཁ་ལག་བཟས་ཚར་པས། 'Have you finished eating?'
- B. ང་ཁ་ལག་བཟས་ཚར། 'I have finished eating'
- C. རྒྱུ་རང་དེབ་འདི་བསྐྲོགས་ཚར་པས། 'Have you finished reading this book?'
- D. ང་དེབ་འདི་བསྐྲོགས་ཚར། 'I have finished reading this book'

## རང་སྦྱང་ PRACTICE

A. Fill in the blanks with either ཡག་, གག་ or བྲུག་.

1. རྒྱུ་ཁ་ལག་བྱ་ \_\_\_\_\_ ལ་དགའ་པོ་འདུག།

---

accidently'), Tibetan states it by the choice of the verb complement. It is not possible to teach these all in a beginner's textbook, but it is good if the student is aware that the verb and verb complement choice is determined by different criteria than his/her mother tongue.

<sup>73</sup> Some call this an agentive particle, but since it affixes to the verb and not a noun, it seems better to say it is a nominalizer.

2. ང་སློབ་སྦྱང་བྱེད་ \_\_\_\_\_ འགྲོ་གི་ཡིན།
3. ཁོང་བོད་ཡིག་སློབ་སྦྱང་བྱེད་ \_\_\_\_\_ རེད།
4. ང་དེ་བ་གཡར་ \_\_\_\_\_ འགྲོ་གི་ཡིན།
5. ཁོང་ལྷ་སར་འགྲོ་ \_\_\_\_\_ རེད།
6. ཁོང་ཡི་གེ་འབྲི་ \_\_\_\_\_ ལ་དགའ་པོ་ཡོག་རེད།

B. Translate the following sentences:

1. She/he is going to eat.
2. I have finished eating.
3. He likes to eat.
4. I am the one who eats.
5. I am planning to go eat.
6. I like to study Tibetan.
7. He is a studier of Tibetan.
8. He is planning to study Tibetan.
9. I am going to Tibet to study Tibetan.
10. If I finish studying, let's go together.

## DIALOGUE TWO

ཐམས།        ལྷོ་བ་ལགས། ལྷོ་པ་ལགས་ག་པར་ཐད་སོང་།

ལྷོ་བ།        ཁོང་ཁ་པར་རྒྱག་གཞག་ཕྱིན་སོང་།

ཐམས།        བྱེད་རང་ལ་པ་སེ་རག་བྱུང་ངས།

ལྷོ་བ།        ངར་པ་སེ་རག་མ་བྱུང་། ཁ་སང་པ་སེ་ཉོ་གཞག་འགྲོ་དུས་པ་སེ་བཙོངས་ཚར་ཤག་  
དེ་རིང་ཡང་རག་མ་བྱུང་།

བྲམ། སེམས་ཁྲལ་མ་གནང་། སང་ཉིན་ང་གཉེས་མཉམ་དུ་ཉོ་གཤམ་འགྲོ་དོ།  
 ལྷ་བ། ལགས་སོ། བྲམས་ཇི་ཆེ།  
 བྲམ། གའི་གནང་གི་མ་རེད།

Tom: Dawa-la, where did Benpa-la go?  
 Dawa: He went to make a phone call.  
 Tom: Did you get the tickets?  
 Dawa: I didn't get them. Yesterday when I went to buy the tickets, they were sold out. I didn't get them today either.  
 Tom: Don't worry. Tomorrow we'll go together to buy them.  
 Dawa: Ok, thanks.  
 Tom: You're welcome.

### ཚིག་གསལ་བྲ

- |              |  |            |                         |
|--------------|--|------------|-------------------------|
| 1. བྱང       | to get, to obtain, directional involuntary verb marker for 'ego' |            |                         |
| 2. དུས       | when, while, during  | 10. བཞུག   | to lose                 |
| 3. བཙོངས     | to sell  | 11. རྟོན   | to find (རྟོན)          |
| 4. བཇིད      | to forget  | 12. ལོ     | to hear, to know        |
| 5. དཔོན      | to remember  | 13. མཐོང   | to see                  |
| 6. སྤྲོད     | to give  | 14. གིས་/ས | agent marker (ergative) |
| 7. མི་ལམ     | a dream  | 15. འགག    | completive verb marker  |
| 8. མི་ལམ་བཏང | to dream   |            |                         |
| 9. སོང       | to go away, directional verb marker                              |            |                         |

**SAY IT RIGHT** རྟོན is sometimes pronounced རྟིན [ji] in spoken Lhasa Tibetan.

## GRAMMAR

The three auxiliary verbs གྱུང, སློང and ་གྲག will be elaborated in the following section. All three of these indicate actions or events that have already occurred.

I. When གྱུང is used as a main verb, it means 'to get', but there are other meanings as well. The examples below are of three categories of meaning that you will often hear. Notice that when there is a subject, it requires the locative marker ལ།.

### A. 'To get' or 'to happen'

1. ཁྱོད་ལ་གྱུང་པ་རེད།                      'He got it'
2. ང་ར་པ་སེ་རག་གྱུང་།                      'I got the ticket'
3. ག་རེ་གྱུང་པ་རེད།                      'What happened?'<sup>74</sup>

B. To express an action that is directed towards first person (speaker is the patient); who is an involuntary participant (that is, something that occurred to 'ego'<sup>75</sup> rather than 'ego' did something):

#### 1. Perception, emotion, thoughts, etc.

- a. ངས་མཐོང་གྱུང་།                      'I saw it'
- b. ངར་ཚེད་གྱུང་།                      'I found it'
- c. ངས་གོ་གྱུང་།                      'I heard it'

---

<sup>74</sup> Another way to ask 'what happened' that is commonly used is ག་རེ་གྲུས་སློང་། which actually means something closer to 'What was it that you saw happened?'; this use of སློང will be covered in the next section. ་གྲག carries the idea that the person being addressed was involved more than as a witness; ག་རེ་གྱུང་པ་རེད། something closer to 'What happened to you?'

<sup>75</sup> As far as I know, Nicolas Tournadre was one of the first to use the term EGO in reference to verbal semantics. It is very useful and can be considered in contradistinction to OTHER. These two parameters, for Tibetan, are more relevant than 'first', 'second' and 'third' person.

d. ངས་ བློ་ རྒྱུང་། 'I remembered'

2. Speaker-oriented direction of action

a. ཁོང་ ཕེབས་ རྒྱུང་། 'He came' (at the place where I am)

b. ཁོང་ གིས་ བཙོངས་ མ་ རྒྱུང་། 'She did not sell it' (to me)

c. ཁོང་ གིས་ ངར་ གཡར་ རྒྱུང་། 'He lent it' (to me)

d. ཁོང་ གིས་ སྤྲོད་ རྒྱུང་། 'He gave it' (to me)

e. མི་ ལམ་ གཅིག་ བཏང་ རྒྱུང་། 'I had a dream' (a dream came to me)

Because the goal of the action is clearly the speaker, pronouns can (and often are) eliminated altogether without losing any clarity as to the meaning of the sentence. This is not possible in a language like English, for if one were to simply state a verb such as 'gave' it would be meaningless; at the very least one must say 'gave it to me' which is clearer, but still grammatically incorrect. Tibetan however, often elides the subject and object in colloquial speech. This is because the verbs often contain enough information to eliminate ambiguity. For example:

1. སྤྲོད་ རྒྱུང་། '(someone) gave (something) (to me)'

2. བློ་ རྒྱུང་། '(I) remembered (something)'

3. མཐོང་ རྒྱུང་། '(I) saw (something)'

II. The basic meaning of the verb root སོང་ is 'went away'<sup>76</sup> and has several different uses in spoken Lhasa speech, the main ones which are:

A. General direction away from the speaker (with a few voluntary or non-causative verbs):

1. ངས་ བརྗེད་ སོང་། 'I forgot'

<sup>76</sup> Apparently, this is still the primary meaning in some *kham*s dialects.

2. ངས་བརླག་སོང་། 'I lost it'
3. ཁོང་ཕྱིན་སོང་། 'He left' (from where I am; see section B for further elaboration)

B. An evidential<sup>77</sup> particle which indicates that the speaker has seen the whole event from start to finish.

1. ཁོང་ལ་རྟེན་སོང་། 'He found it' (I saw him find it)
2. ཁོང་གིས་གོ་སོང་། 'He heard it' (I saw him hearing it)
3. ཁོང་ཕྱིན་སོང་། 'He left' (I saw him leave)
4. ཁོང་གིས་ཁོང་ལ་བཙོངས་སོང་། '(somebody) sold it to him' (I saw the transaction)
5. ཁོང་ལ་གཡར་མ་སོང་། ལྷན་སོང་། '(somebody) didn't lend it to him, (they) gave it to him' (I saw them give it to him).

III. The main function of འགག་ that we will cover in this lesson is similar

to སོང་ in that it is an evidential particle. Unlike སོང་ however, འགག་ does not convey that the speaker has seen the whole event, but only the remnants of an event and based on that makes an inference<sup>78</sup> that the event has occurred. Consider the following examples:

- A. ཁོང་ལ་རྟེན་འགག་ 'He found it' (He had lost and now I see he has it again, therefore I infer he found it)
- B. ཁོང་ཕྱིན་འགག་ 'He left' (He was here, but now I see his bags are gone)

<sup>77</sup> The source of knowledge as well as the speaker's relationship to the event (personal witness, hearsay, c.) are important categories in Lhasa Tibetan. You have already studied འདྲེན་ of which one function is to tell the hearer that the speaker has present and direct knowledge, new knowledge, etc. of the event. We now continue on with སོང་ and འགག་ which deal with the speaker's relationship to events which have already occurred.

<sup>78</sup> Thus sometimes this is called an inferential particle.



C. ཁོང་གིས་ཁོང་ལ་བཙོངས་ཤག      ‘She sold (something) to her’ (I knew she had gone to buy it; now I see she has it)

IV. Questions generally are formed to reflect the expected knowledge that the addressee has. The answer will always be dependent upon the criteria laid out in I-III:

Question	second person	third person
....བྱང་ངས།		....བྱང་།
....པ་རེད་པས།		....སོང་།
		....ཤག
		....པ་རེད།
....སོང་ངས།		....སོང་།
		....ཤག
....འདུག་གས།		....སོང་།
		....ཤག

Thus consider the following examples:

ཁོང་གིས་སྤྱད་འདུག་གས།	ཁོང་གིས་སྤྱད་ཤག
	ཁོང་གིས་སྤྱད་སོང་།
	ཁོང་གིས་སྤྱད་པ་རེད།
ཁོང་གིས་གཡར་སོང་ངས།	ཁོང་གིས་གཡར་ཤག
	ཁོང་གིས་གཡར་སོང་།
	ཁོང་གིས་གཡར་པ་རེད།
ཁོང་གིས་བཟས་ཚར་འདུག་གས།	ཁོང་གིས་བཟས་ཚར་ཤག
	ཁོང་གིས་བཟས་ཚར་སོང་།
	ཁོང་གིས་བཟས་ཚར་པ་རེད།

V. The agent (ergative) marker གིས་.

A. A word on the ergative in Tibetan

In English, the subject and objects of sentences such as ‘I know him’ or ‘I hit him’ have the same form (‘I’ is the subject for both and ‘him’ is the object for both) even though the verb is very different. This is because the syntax is organized in such a way that the subject is in nominative case and the object is in accusative case. In Tibetan, however this is not true. Generally, the subject of a transitive verb (i.e. ‘I’ of ‘I hit him’) has an marker while the subject of an intransitive verb (i.e., ‘to have’, ‘to be’) and the object of a transitive verb (i.e. ‘him’ of ‘I hit him’) have the same marker. So while in English, subjects all pattern the same, in Tibetan it depends on the verb used in the sentence. Usually the subject of an intransitive verb and the object of a transitive verb are not marked, but the subject of a transitive verb is. This pattern can be seen schematically below (A= subject of transitive verb; S=subject of an intransitive verb; P=object or ‘patient’; Vtr=transitive verb and Vintr=intransitive verb):

Nominative/accusative (like English):



Ergative:



The marker that goes on the A, or subject of transitive verbs, is གེས or one of its forms. This is called an ergative marker. In Lhasa Tibetan, verbs that express a transitive action<sup>79</sup> require the ergative marker if they are perfectives; ergative marking on most imperfectives is optional, but if they have an ergative marker they express certain intention, emphasis, etc. on the part of the speaker. This is true because transitivity in Tibetan is only one category that is relevant for ergative marking. In general, the term ‘source’ describes the purpose

<sup>79</sup> Actually, it is a little more complicated than this; verbs of which the subject is an intentional agent (as in ‘I went to X’) take an ergative marker. In addition, verb which may not be intentional, but the subject can be the only possible source or origin of the event expressed by the verb as in ‘I forgot’. The ergative is usually obligatory with the perfective, but optional with the imperfective aspect. Hu (1992) says that this is ‘to stress the individual initiative of the actor’. This is only part of the semantics of the ergative.

of ergative marking (source of the action as agent, source of knowledge, source of event, etc.). This helps to explain why such words as 'to forget', 'to lose', etc. must have an ergative marker as the 'ego' is the only possible source.

In written Tibetan, the ergative marker (also the instrumental case marker<sup>80</sup>) has five different spellings dependent upon spelling rules: གིས གྱིས ཡིས ཀྱིས ས།<sup>81</sup> In Lhasa it is always pronounced གིས [ki] after closed syllables. ས། changes the pronunciation of the vowels just like the genitive case marker . There is much more to say about the ergative marker, but this is all the scope of this textbook allows.

རང་སློབ་ PRACTICE

C. Fill in the blanks with འདུག བྱང རྫོང འག

1. རྫོང་གིས་རྫོང་ལ་སློབ་ \_\_\_\_\_ (speaker saw the transaction)
2. རྫོང་ཕྱིན་འདུག་གས། རྫོང་ཕྱིན་ \_\_\_\_\_ (speaker sees that his bags are gone)
3. ངས་ཁ་ས་རྫོང་མཐོང་ \_\_\_\_\_
4. རྫོང་བཞུགས་འདུག་གས། རྫོང་བཞུགས་ \_\_\_\_\_ (speaker saw him come into the house)
5. ངར་རྗེད་ \_\_\_\_\_
6. རྫོང་ཕྱིན་ \_\_\_\_\_ རྫོང་ཕྱིན་ \_\_\_\_\_ ('he arrived'; 'he left')

D. Correct the following sentences to match the English translation. If the sentence is correct, there is no need to change it.

1. རྫོང་གིས་གཡར་རྫོང་། 'He lent it to me'

<sup>80</sup> English does not have case marking, but there are ways to express 'instrumental'; one of the most common is the preposition 'with' as in 'He opened the door with a key'. Such constructions in Tibetan are expressed with the instrumental case marker.

<sup>81</sup> The written form of these use the same rules as the genitive marker given in chapter two.

- |                          |   |
|--------------------------|---|
| 2. འོང་ལ་སྤྲད་ཤག         | 'He gave it to her' (I saw the transaction)   |
| 3. ངར་དེབ་གཅིག་གཡར་བྱང་། | 'I borrowed a book'                           |
| 4. འོང་ཇ་བདུངས་སོང་།     | '(I see by the empty cup) she drank some tea' |
| 5. འོང་གིས་རྩམ་པ་བཟས་ཤག  | 'Did he eat the tsampa?'                      |

E. Spoken and written language can communicate a great deal; we also know that expressions and gestures can communicate a lot. About 20 years ago, sociologists and anthropologists began to be aware that 'space and time talk'. Proxemics is the term used in connection with man's perception and use of space; that is, the study of the relative proximity of people to one another in various situations and in various societies. Since each society has their own pattern of the use of space we can distort intercultural communication and miscommunicate messages by our own use of space.

In the space below, write about what you have observed concerning the proxemics and body language of those living in the community around you. Include such categories as

1. Approaching and entering another person's home

2. Receiving a guest

3. Giving and receiving objects

4. role of body parts such as

a. the tongue,

b. the head

c. the hands

རང་ཉ་གོ་གི་ཡོད་པས།

As in any country, traveling in China is not always easy. Rail tickets can only be bought a few days in advance and then not necessarily all the way to the traveller's final destination. Going overland to Lhasa, therefore, is at least a week-long trip from Beijing. Usually, one can buy a ticket from Beijing to Lanzhou or Xining; this often can be an express train. In Lanzhou or Xining, another ticket to Golmud must be purchased. Because this is a less travelled route, most of the trains are slow trains with only seats available. Including the train change, Beijing to Golmud usually takes four days. Once in Golmud, there are two bus companies to buy tickets from; ask ahead of time which one is best. The bus trip usually takes two days if nothing breaks down; a winter trip can mean a very cold bus trip so dress warmly. It is also helpful to take some aspirin as one of the passes is over 15,000 feet (5,000 meters) and most travellers, even seasoned Tibetans, get headaches. An easier route is to buy a ticket from Beijing to Chengdu (either train or air) and a plane ticket from Chengdu to Lhasa's Gonggar Airport (about two hours from Lhasa). This provides a magnificent view of the Southern Himalayas.



# སློབ་ཚན་བཅོ་ལྔ་པ།

## LESSON FIFTEEN

In this lesson you will learn the meaning and use of དགོས as well as the modals བྱ་བ་ and ཤེས།

### DIALOGUE ONE

གནམ་གྲུའི་འབབ་ཐང་ལ་མི་བསུ་གཞག་ཕེབས་པ།

(ཨ་ཚག་ and རྗེན་པ་ are met by བཟ་ཤེས་ at the Gonggar airport upon their arrival in Tibet. པ་སངས་ had to stay in Chengdu until he could buy a ticket.)

བཟ་ཤེས། རྗེན་པ་ལགས། དུག་ཕེབས་གནང་། ལམ་ཀ་ལ་བདེ་པོ་བྱུང་ངས། (བཟ་ཤེས་ཀྱིས་ཁོང་གཉིས་ལ་ཁ་བཏགས་སུལ་པ་རེད།)

རྗེན་པ། བདེ་པོ་བྱུང་། མ་མཇལ་ཡུན་རིང་། བྱིད་རང་སྐྱུ་གཟུགས་བདེ་པོ་ཡིན་པས།

བཟ་ཤེས། ལགས་ཡིན།

རྗེན་པ། ངས་བྱིད་རང་ལ་ངོ་སྤྲོད་ཞུས་དགོས། ཁོང་ཨ་ཚག་ལགས་རེད། དབྱིན་ཇི་ཀྲས་རེད། ཁོང་ངའི་གོགས་པོ་བཟ་ཤེས་ལགས་རེད།

ཨ་ཚག། ཨ་ལས།

བཟ་ཤེས། བྱིད་རང་བོད་ལ་ཕེབས་པ་ཐེངས་དང་པོ་ཡིན་པས།

ཨ་ཚག། ལགས་ཡིན།

བཟ་ཤེས། ཨ་ནི་བྱིད་རང་བོད་སྐད་ཡག་པོ་གསུང་གི་འདུག་ག། བྱིད་རང་བོད་ཡིག་ག་པར་སྐྱུངས་གནང་པ།

ཨ་ཚག། ངས་བལ་ཡུལ་ལ་ལོ་གཉིས་སློབ་སྦྱོང་བྱས་པ་ཡིན། ཡིན་ནའི། ད་དུང་ཡག་པོ་བཤད་ཤེས་ཀྱི་མེད།

བཟ་ཤེས། ཡག་པོ་གསུངས་ཀྱིས། ཨ་ནི་ང་ཚོ་ཐང་དོ།

ཨ་ནག་དང་སྒྲིལ་པ། ལགས་སོ། ཐད་དོ།

Tashi: Benpa-la, welcome! Was your trip pleasant? (Tashi places katas on them)  
 Benpa: A nice trip. Long time, no see. Are you well?  
 Tashi: Yes.  
 Benpa: I want to introduce you...she is Anna-la; she is from England. He is my friend Tashi-la.  
 Anna: Oh.  
 Tashi: Is this your first time to Tibet?  
 Anna: Yes.  
 Tashi: Hey, you speak Tibetan well. Where did you study Tibetan?  
 Anna: I studied two years in Nepal, but I still can't speak well.  
 Tashi: You speak well. Ok, let's go?  
 Anna and Benpa: Let's go.

ཚིག་གསལ་བ།

- |                |                           |                     |                                  |
|----------------|---------------------------|---------------------|----------------------------------|
| 1. མགོན་པོ།    | guest                     | 17. ཁ་བཏགས།         | ceremonial scarf                 |
| 2. དཀར་ཡོལ།    | porcelain cup             | 18. ལམ་ཀ།           | road, 'trip' (ལམ་ཁ།)             |
| 3. གསུང།       | to speak (hon)            | 19. བདེ་པོ།         | convenient, comfortable          |
| 4. སྦྱང།       | to study (past: སྦྱངས།)   | 20. དགོས།           | to want, to need                 |
| 5. སྤུལ།       | to give, to present (hon) | 21. རོ་སྦྱོང་གནང།   | to introduce (hon)               |
| 6. བསུ།        | to go to meet, to receive | 22. རོ་སྦྱོང་ཞུས།   | to introduce (hum) <sup>82</sup> |
| 7. སྐྱེ་གཟུགས། | body, health (hon)        | 23. རོ་སྦྱོང་བྱེད།  | to introduce                     |
| 8. གཟུགས་པོ།   | body, health              | 24. གནམ་གྱི་འབབ་ཐང། | airport                          |
| 9. ཤེས།        | to know, to be able       |                     |                                  |

<sup>82</sup> A reminder that when གནང། or other honorific forms are used, reference is made to an action done by someone other than the speaker; when ཞུས། or other humilific terms are used reference is made to an action done by the speaker in deference to another.



10. ཐེངས་	time (as in 'one time)		
11. བཤད་	to speak	25. རོགས་	help
12. འབབ་	to land, to descend	26. རོགས་པ་	helper, friend
13. ཡུན་རིང་	long time (also ལྷན་རིང་)	27. རོགས་བྱེད་	to help
14. ལྷག་ཕེབས་གནང་	welcome back (hon)	28. མོ་ཏ་བཏང་	to drive
15. བཏུག་	to lift	29. ཐུག་པ་	noodle soup
16. ཡར་	upwards, up		

**SAY IT RIGHT** ག་རྩུགས་པོ་ is often pronounced ག་རྩུགས་གྲུ [suku].

## GRAMMAR

I. The primary meaning of the verb དགོས་ is 'to want' or 'to desire'; when it is used as an auxiliary verb, it indicates that one 'must' or 'should' do what the main verb expresses. In addition, it can be used to form a polite imperative:<sup>83</sup>

### A. 'To want', 'To desire'

- |                                  |                                      |
|----------------------------------|--------------------------------------|
| 1. བྱེད་རང་ག་རེ་དགོས་ཡོད།        | 'What do you want?'                  |
| 2. ངར་ཐུག་པ་དགོས་ཡོད།            | 'I want some noodle soup'            |
| 3. ཁོང་ལ་ཆང་དཀར་ཡོལ་གང་དགོས་རེད། | 'He wants a cup/bowl of barley beer' |
| 4. ངར་ག་མ་དགོས།                  | 'I don't want meat'                  |

### B. 'must', 'should'

- |                                       |                         |
|---------------------------------------|-------------------------|
| 1. ང་ཚོ་སློབ་སྦྱང་ག་རེ་བྱེད་དགོས་རེད། | 'What should we study?' |
| 2. ཁོང་ཁ་ལག་ཟ་དགོས་རེད།               | 'She should eat'        |

<sup>83</sup> Once again, there are other functions, but we will not cover them at this point.

- |                               |                               |
|-------------------------------|-------------------------------|
| 3. ང་ལས་ཀར་འགྲོ་དགོས་ཅིང།     | 'I have to go to work'        |
| 4. ངར་ཆང་དཀར་ཡོལ་གང་དགོས་ཡོད། | 'I want a cup of barley beer' |

C. 'To let (ego) do (X)', '(I) will do (X)'; this is used only in sentences which have first person subjects. And even though the meaning of these sentences are all future, the past tense of the main verb as well as the ergative marker are both required:

- |                         |               |
|-------------------------|---------------|
| 1. ངས་ རོགས་ བྱས་ དགོས། | 'Let me help' |
| 2. ངས་ ཕྱིན་ དགོས།      | 'I will go'   |

II. Modals བྱབ and ཤེས can both be translated 'to be able' or 'can' in English, but they do not have the same domain. བྱབ implies that the subject is able to do something physical while ཤེས implies that the subject is able to do something mental (in the sense of 'know how to').

A. བྱབ

- |  |                                |
|--|--------------------------------|
| 1. བྱིད་རང་རྒྱབ་བཀྲུག་དེ་ཡར་བཀྲུག་ཐུབ་གྱི་འདུག་གས། | 'Can you lift up that chair?'  |
| 2. བྱིད་རང་ང་དང་ལྷ་སར་མཉམ་དུ་འགྲོ་ཐུབ་གྱི་ཅིང་པས།  | 'Can you go with me to Lhasa?' |
| 3. ང་མོ་ཏ་བཏང་ཐུབ་གྱི་ཡོད།                         | 'I can drive a car'            |

B. ཤེས

- |  |                             |
|--|-----------------------------|
| 1. བྱིད་རང་དབྱིན་ཇི་འི་སྐད་བཤད་ཤེས་གྱི་ཡོད་པས། | 'Can you speak English?'    |
| 2. ང་མོ་ཏ་བཏང་ཤེས་གྱི་ཡོད།                     | 'I know how to drive a car' |

**DIALOGUE TWO**

ཨ་ནག      བཀྲ་ཤེས་ལགས། ལྷ་སར་མགྲོན་ཁང་ག་གི་ཡག་ཤོས་ཅིང།

བཀྲ་ཤིས། ངས་བྱས་ན་གཡག་མགོན་ཁང་དང་ཕན་ཐོགས་མགོན་ཁང་ཡག་ཤོས་རེད།  
 ཨ་ནག ག་རེ་ཡིན་ན།  
 བཀྲ་ཤིས། ག་རེ་རེད་ཟེར་ན། གཙང་མ་དང་གོང་རྒྱང་རྒྱང་ཡོག་རེད། ད་དུང་བར་སྐྱོར་དང་  
 ཐུག་ཉེ་པོ་ཡོག་རེད།  
 ཨ་ནག བྱས་ན། ང་ཕན་ཐོགས་མགོན་ཁང་ལ་བསྐྱེད་ཀྱི་ཡིན།  
 བཀྲ་ཤིས། སྤོམ་ལ་ངའི་ནང་ལ་ཕེབས་དོ།  
 སྤེན་པ། བྱིད་རང་ཐུགས་ཁུལ་མ་གནང་། བྱིད་རང་གི་གཟིམ་ཁང་ལ་བཅར་ཀྱི་ཡིན།  
 ཨ་ནག ཚོའོ། སྤོམ་ལ་ངའི་ཅ་ལག་དེ་ཚོ་མགོན་ཁང་ལ་སྐྱེལ་ན་འགྲིགས་ཀྱི་རེད་པས།  
 བཀྲ་ཤིས། འགྲིགས་ཀྱི་རེད།

Anna: Tashi-la, which guesthouse in Lhasa is best?  
 Tashi: I think the Yak and Pentoc guesthouses are the best.  
 Anna: Why?  
 Tashi: Because they are clean and cheap. Also, they are close to the Barkor.  
 Anna: Then I will stay at the Pentoc.  
 Tashi: First come to my house.  
 Benpa: Don't worry, we will go to your house.  
 Anna: Oh, is it OK if we first take my things to the guesthouse?  
 Tashi: That's OK.

ཚིག་གསུམ་

- |                  |                            |                     |                       |
|------------------|----------------------------|---------------------|-----------------------|
| 1. ག་གི          | which                      | 16. ཡག་ཤོས          | the best              |
| 2. ཐུག་ཉེ་པོ     | close, nearby              | 17. གཡག་མགོན་ཁང     | Yak Guesthouse        |
| 3. བྱས་ན         | to think (hold an opinion) | 18. ཕན་ཐོགས་མགོན་ཁང | The Pentoc Guesthouse |
| 4. གོང་རྒྱང་རྒྱང | cheap (also ཁེ་པོ)         | 19. ག་རེ་ཡིན་ན།     | why                   |
| 5. གཙང་མ         | clean                      | 20. ག་རེ་རེད་ཟེར་ན། | because               |

6. ལྔོན་ལ	before, prior (ལྔོན་ལ)	21. རོགས་གནང་	please (comes after the verb)
7. ཅ་ལག	things	22. བྲེལ་བ	to be busy
8. རྒྱུལ	to deliver	23. ག་ཟེམ་ཁང	house, home
9. འོས	superlative suffix		(hon)
10. བཅར	to come (hum) to addressee; i.e. 'I'll come to your house')		
11. བྲགས་ཁྲལ་མ་གནང་།	don't worry (hon)	24. སེམས	mind, heart
12. སེམས་ཁྲལ་མ་གནང་།	don't worry	25. བྲགས	mind, heart
13. བར་སྐོར	Barkhor		(hon)
14. སྐྱང་ཇེ་པོ	cute	26. མདོག་ཉེས་པོ	ugly
15. ཕན་ཐོགས	benefit	27. ལྷོད་ལྷོད	relaxation

**SAY IT RIGHT** བྲགས་ཁྲལ་ is pronounced ཐོ་ཁྲལ་ [tʰoɽe]. ལྔོན་ལ is often pronounced ལྔོན་ལ [ŋɛla].

## GRAMMAR

I. The conjunction དང་ has several functions which we will cover briefly below.

A. As the conjunction 'and':

1. གཡག་མགོན་ཁང་དང་ཕན་ཐོགས་མགོན་ཁང་ 'The Yak Hotel and the Pentoc Guesthouse'
2. གཙང་མ་དང་གོང་རྒྱུང་རྒྱུང་ 'clean and cheap'
3. རྒྱ་གུ་དང་དེབ་ 'pens and books'

B. As the associative 'with' or 'relative to'

- |                                       |   |
|---------------------------------------|---|
| 1. ང་དང་མཉམ་དུ་ཐང་དོ།                 | 'Go with me'  |
| 2. ང་ཁྱོད་ཚོ་དང་མཉམ་དུ་ཕྱིན་པ་ཡིན།    | 'I went with them'  |
| 3. ད་དུང་བར་སྐོར་དང་ཐག་ཉེ་པོ་ཡོག་རེད། | 'In addition, relative to the Barkor, (it) is close' or 'Also, it is close to the Barkor' |

C. As a polite imperative (in this use, it is pronounced with a light final consonant ཏ [ta])

- |                        |                |
|------------------------|----------------|
| 1. ལྷོད་ལྷོད་བྱེད་དང་། | 'Rest a while' |
| 2. ག་ཟླེགས་དང་།        | 'Look!'        |
| 3. གཞས་བཏང་དང་།        | 'Sing a song'  |

II. བྱས་ན་ is used to express a person's evaluation or opinion of a yet incomplete action. It is always used with first person<sup>84</sup> and it always requires the ergative:

A. ངས་བྱས་ན་གཡག་མགོན་ཁང་དང་ཕན་ཐོགས་མགོན་ཁང་ཡག་ཤོས་རེད།  
 'I think the Yak and Pentoc Guesthouses are the best'

B. ངས་བྱས་ན་ཁོང་ཡོང་གི་རེད།  
 'I think she will be able to come'

Notice that sentences A and B are composed of two clauses juxtaposed next to each other without the equivalent of the English connective 'that':

- |                                    |  |
|------------------------------------|--|
| 1. [ཁོང་ཡོང་གི་རེད།]               | [she will be able to come]             |
| 2. [ངས་བྱས་ན་] + [ཁོང་ཡོང་གི་རེད།] | [I think] + [she will be able to come] |

---

<sup>84</sup> Once again, reflecting the reticence of a Tibetan speaker to assume knowledge about another's perceptual, emotive, or cognitive state. It can be used with final verb indicators such as 'it appears that he thinks I am wrong', 'it seems that he is angry' or 'it looks like he is ill', but these are verb endings that will not be covered in this textbook.

3. [[ངས་བྱས་ན་][[འོང་ཡོང་གི་ཐུབ་ཀྱི་རེད།]]

[[I think][she will be able to come]]

III. Although there are other words that mean ‘because’, ག་རེ་རེད་ཟེར་ན་ is generally the answer to the question ག་རེ་ཡིན་ན་:

- A. 1. བྱིད་རང་བོད་ལ་འགྲོ་ཡག་ག་རེ་ཡིན་ན། ‘Why did you go to Tibet?’
- 2. ག་རེ་རེད་ཟེར་ན་ང་བོད་ལ་དགའ་པོ་ཡོད། ‘Because I like Tibet’
- B. 1. ཁ་ས་བྱིད་རང་མ་ཡོང་ཡག་ག་རེ་ཡིན་ན། ‘Why didn’t you come yesterday?’
- 2. ག་རེ་རེད་ཟེར་ན་ང་ན་བྱུང་། ‘Because I was ill’

IV. In chapter seven you learned that most adjectives are formed by adding the suffix པོ་ to the root. Comparative<sup>85</sup> and superlative forms are also mostly regular. The superlative is produced by simply adding the suffix པོས་ to the root form:

<u>Adjective</u>		<u>Superlative</u>	
ཡག་པོ་	good	ཡག་པོས་	best
ཆེན་པོ་	big	ཆེ་པོས་	biggest
ཆུང་ཆུང་	small	ཆུང་པོས་	smallest
སྐྱིང་རྗེ་པོ་	cute <sup>86</sup>	སྐྱིང་རྗེ་པོས་	cutest
མདོག་ཉེས་པོ་	ugly	མདོག་ཉེས་པོས་	ugliest
ཚ་པོ་	hot	ཚ་པོས་	hottest

<sup>85</sup> We will not be giving comparative forms in this chapter, since they require a new grammatical construction which will be covered in chapter 13.

<sup>86</sup> སྐྱིང་རྗེ་ can also mean ‘deserving of compassion’ or ‘pitiful’

## འདྲ་སྒྲིལ་ PRACTICE

A. Review honorific terms by filling in the blanks of some common sentences given below:

1. ཁོང་གི་ \_\_\_\_\_ ཉི་མ་ \_\_\_\_\_ གི་ཡོག་རེད། (name, to call)
2. བྱིད་འདྲ་ \_\_\_\_\_ ག་རེ་ \_\_\_\_\_ གི་ཡོད། (work, to do)
3. ཁོང་ \_\_\_\_\_ གྱི་རེད། (tea, to drink)
4. བྱིད་འདྲ་ག་པར་ \_\_\_\_\_ ས། (to go)
5. ཁོང་ག་པར་ \_\_\_\_\_ གྱི་ཡོག་རེད། (to live, to stay)
6. བྱིད་འདྲ་ \_\_\_\_\_ གི་ཡོད་པས། (to study)

B. Find at least three Tibetans and get all the information from them that you can regarding a good local hotel. You need to ask questions that will tell you the location, price, cleanliness, facilities (things such as hot/cold water, hours, restaurant, etc.). After you have asked them, write what you think is the best hotel and why.

C. Make sentences using a main verb and the following subordinate verbs:

1. ཕྱིས།
2. དགོས།
3. ཚར།
4. ལྟོད།

## རང་ཉ་གོ་གེ་ཡོད་པས།

The ཁ་བརྟགས། is a long piece of white cloth that varies in length and quality. Some are woven silk with specially chosen Buddhist scriptures on them; some are gauze stiffened with rice powder. The ཁ་བརྟགས། symbolizes a bond between the giver and the recipient. In addition to a form of greeting (especially after a long absence, an imminent departure, or a new arrival), it can also be given on special occasions like weddings as well as be used to wrap gifts, be presented to lamas (who may return it as a blessing), or to establish peace and harmony between two people.



# སློབ་ཚན་བཅུ་དྲུག་པ།

## LESSON SIXTEEN

In this lesson you will learn about ways to use ལྷན་ བཏང་ and བྱིད་ as well as order information in Tibetan.

### DIALOGUE ONE

བཀྲ་ཤིས།      ཇ་མ་ལགས། མགྲོན་པོ་ཕེབས་གི་ཡོད་དང་།  
ཇ་མ་ལགས།    མོ་ལོ། ཡར་ཕེབས། ཡར་ཕེབས།  
བཀྲ་ཤིས།      ཇ་མ་ལགས། ཁྱོད་ཇ་མ་ལགས་རེད། ཁྱོད་སློན་པ་ལགས་རེད།  
ཇ་མ་ལགས།    ཇ་ལས། བཞུགས་གདན་འཇགས། གསོལ་ཇ་མཚོད།  
སློན་པ།          ལགས་སོ། ཐུགས་ཇི་ཆེ། ཐུགས་ཇི་ཆེ།  
ཇ་མ་ལགས།    འདི་ཇ་སྐྱབ་མ་མ་རེད་པས།  
བཀྲ་ཤིས།      ལགས་རེད།  
ཇ་མ་ལགས།    བྱིད་རང་ཚོ་ཇ་སྐྱབ་མ་རྟག་པར་མཚོད་གྱི་ཡོད་པས།  
བཀྲ་ཤིས།      ལགས་ཡོད། འདི་རང་ཚོ་བོད་རིགས་ཀྱི་ལུགས་སྲོལ་རེད། ཉིན་ལྟར་རེ་བཞིན་  
ཇ་སྐྱབ་མ་འཕྲུང་གི་ཡོག་རེད། ཇ་སྐྱབ་མ་བཏུངས་ཚར་སོང་ན། ཇ་ཉི་གཞི་  
ལགས་ལས་ཀར་འགྲོ་གི་རེད། ལགས་ལ་མགྲོན་པོ་སྐྱ་ཕེབས་པ་ཡིན་ནའང་ཇ་སྐྱབ་མ་  
བཞུགས་ལས་སྐྱེ་ལེན་ལྷན་གི་རེད།

Tashi:            Mother-la, guests are coming.  
Ama:             Oh, come in, come in.  
Tashi:            Mother-la, she is Anna-la. She is Benpa-la.  
Ama:             Ah, please sit down. Please have some tea.  
Benpa:            Alright, thanks, thanks.  
Anna:             Isn't this butter tea?  
Tashi:            Yes.  
Anna:             Do you often drink butter tea?  
Tashi:            Yes. This is our Tibetan custom. Every day we drink butter tea. We only go to work after finishing drinking butter tea. Whatever guests come to our house we show hospitality by preparing butter tea.

## ཚིག་གསལ་རྒྱ

- |                    |                       |                     |  |
|--------------------|-----------------------|---------------------|--|
| 1. གསོལ་ཇ          | tea (hon)             | 9. ཇ་སྲུབ་མ         | butter tea   |
| 2. མགོན་པོ         | guest                 | 10. བཞུགས་གདན་འཇགས། | please sit down                                      |
| 3. ཕྱམ་པ           | roasted barley        | 11. ཡར་ཕྱབས         | come in  |
| 4. མཚོད            | eat, drink (hon)      | 12. སྤྱང་གི         | wolf   |
| 5. བཟོ             | to make, to cook      | 13. སློབ་གྲྭ        | school   |
| 6. ཉེན་ལྟར་རེ་བཞིན | every day             | 14. ལྷགས་སྲོལ       | custom   |
| 7. སྤྱིར་བཏང       | generally             | 15. གཞི་ནས          | only now (verb), finally<br>(‘I finally understand’) |
| 8. ལྷ་ལོན་ཞུ       | to receive as a guest |                     |  |

**SAY IT RIGHT** Oftentimes, སྤྱིར་བཏང is pronounced སྤྱིག་བཏང [tʃi? dan]. ཇ་སྲུབ་མ is pronounced ཇ་སྲུས་མ [tʃʰa syma]; in ཉེན་ལྟར་རེ་བཞིན only the first consonant of the final syllable is pronounced, so it is spoken as ཉེན་ལྟར་རེ་ཞེ [nintareʃe]. སློབ་གྲྭ is most often pronounced སླབ་གྲྭ [lapʈa]

## GRAMMAR

### I. Negative questions

#### A. Form

Using a negative form to ask a question expresses that the speaker is fairly sure of the answer, but does not want to presume it. It is very similar to the English negative question ‘Isn’t [X]?’ or ‘Aren’t you [X]?’. Anna’s question in the dialogue above can be expressed as

‘Isn’t this butter tea? These questions are formed by adding བས གས

or ངས to the negative form of the following verbs:

བས

གས

ངས

ཡིན།	མིན།	མིན་པས།
ཡོད།	མེད།	མེད་པས།
རེད།	མ་རེད།	མ་རེད་པས།
ཡོག་རེད།	ཡོག་མ་རེད།	ཡོག་མ་རེད་པས།
འདུག	མི་འདུག	མི་འདུག་གས།
བྱུང།	མ་བྱུང།	མ་བྱུང་ངས།
སོང།	མ་སོང།	མ་སོང་ངས།

### B. Examples

1. མོ་རང་ལ་ལྔ་གྲུ་གསུམ་ཡོག་མ་རེད་པས། 'Doesn't she have three children?'
2. ཡ་གའི་སྤང་ཀི་གཅིག་མི་འདུག་གས། 'Isn't there a wolf?'
3. རྟོང་ཕྱིན་མ་སོང་ངས། 'Didn't he leave?'

II. གཞི་ནས་ implies that an action has *just* been completed, but after a time of struggle or waiting. For example, if A is trying to explain something to B, but B takes a while to understand, when it does become clear to B he might exclaim 'Oh! I finally understand'. It is always used in completed constructions.

- A. རྟོང་གཞི་ནས་ཆང་ས་བརྒྱབ་སོང། 'S/he finally got married'
- B. རྟོང་གཞི་ནས་སླེབས་བྱུང། 'He finally arrived'
- C. ངར་པ་སེ་གཞི་ནས་རྟ་བྱུང། 'I finally got tickets' (I've been trying for hours)

### DIALOGUE TWO

- ཀ བྱིད་རང་ག་རེ་གནང་གི་ཡོད།
- ཁ ང་ཇ་སླུབ་མ་བཟོ་གི་ཡོད།

ཀ ཨ་ལས། ཇ་སྐབ་མ་ག་འདྲས་སེ་བཟོ་དགོས་ཤིང་། ངར་གཅིག་བསྐབ་རྟོགས་གནང་།  
 ཁ ཡོང་ང་། དང་པོ་མདོང་མོ་གཅིག་དགོས་ཤིང་། དེ་ནས་ཇ་སྐྱལ་དགོས་ཤིང་། ཇ་འཕོལ་  
 སོང་ན་མདོང་མོའི་ནང་ལ་སྐྱགས་བྱས། མར་ཏྲོག་ཙམ་ཅིག་དང་ལྷ་ཏྲོག་ཙམ་བརྒྱབ་  
 བྱས། དེ་ནས་ཤད་ཐེངས་ཁ་ཤས་རྒྱག་དགོས་ཤིང་། ཤད་བརྒྱབ་ཚར་སོང་ན་ཨ་ནི་ཚ་  
 པོ་ཏྲོག་ཙམ་བཟོས་ན་འགྲིགས་ཀྱི་ཤིང་།

A: What are you doing?  
 B: I am making butter tea.  
 A: Oh, how is butter tea made? Please teach me.  
 B: Sure. First, you need a churn. Then you need to boil the tea. After the tea is boiled, pour it into the churn and put a little butter and salt (in as well) and then plunge/mix it a few times. After finishing the mixing, it's OK to heat it up a little bit.

- |             |                              |                  |                                  |
|-------------|------------------------------|------------------|----------------------------------|
| 1. མདོང་མོ  | churn (noun)                 | 16. ཚང་ས         | marriage                         |
| 2. སྐྱལ     | to boil (caus) <sup>87</sup> | 17. ཚང་ས་རྒྱག    | to marry                         |
| 3. རྒྱག     | to hit, verbalizer           | 18. མར           | butter <sup>88</sup>             |
| 4. བཏང      | to send, verbalizer          | 19. འཕོལ         | to boil (non-caus) <sup>89</sup> |
| 5. བྱེད     | to do, verbalizer            | 20. སྐྱག         | to pour                          |
| 6. ལྷ       | salt                         | 21. ཤད་རྒྱག      | to mix, to plunge                |
| 7. སྐབ      | to stir, to mix              | 22. མདང་དགོང     | last night                       |
| 8. བསམ་སྒྲོ | thought (noun)               | 23. བསམ་སྒྲོ་བཏང | to think                         |
| 9. གཅེན་པ   | urine                        | 24. གཅེན་པ་བཏང   | to urinate                       |
| 10. སོ      | tooth                        | 25. སོ་རྒྱག      | to bite                          |

<sup>87</sup> This is the causative form of 'to boil'. In the next chapter, we will look more closely at the difference between these the 'causative' and 'voluntary' verbs.

<sup>88</sup> Particularly the butter that comes from the female yak (or འབྲི).

<sup>89</sup> For example, 'the water boiled' vs 'he boiled the water' (causative). We have only given these forms when the other (either causative or non-volitional) will appear in this book as well.

11. ག་སྐྱེགས	preparation	26. ག་སྐྱེག་བྱེད	to prepare
12. ཚར་པ	rain	27. ཚར་པ་བྱང	to rain
13. དགའ་པོ	happy, to like	28. དགའ་པོ་བྱེད	to like
14. སློལ	ball	29. སློལ་བྱེད	to play ball
15. སྐྱ	door	30. སྐྱ་བྱེད	to close a door

**SAY IT RIGHT** Although ལྷོག་པོ་ is the imperfective form, sometimes the perfective pronunciation (བལྷོག་པོ་) is also used in imperfect constructions. At this point, we cannot fix any specific rules except to say that some things sound better with བལྷོག་པོ་<sup>90</sup>.

## GRAMMAR

I. Up to this point, we have introduced only non-complex verbs that mostly can function autonomously. Tibetan, however, makes abundant use of ‘verbalizers’ or verbs that activate a root that does not have verb status in its own right. Some of these roots have basic meanings that tend more towards verbs or nouns or adjectives, but cannot function as verbs on their own. Although there are more than three verbalizers in Lhasa Tibetan (perhaps around 20), we introduce the three most common verbalizers that you will encounter in Lhasa.

Although there is some semantic explanation for which verbalizers activate which roots, it does not seem to be thoroughly consistent and sometimes one simply needs to memorize which forms modify which verbs.

### A. ལྷོག་པོ་

The main idea ལྷོག་པོ་ of seems to be something which involves manipulation or force (but there are usages that defy this explanation). Common examples are given below:

<sup>90</sup> A very common answer to why something is right or wrong is simply that it does or does not ‘sound good’.

- |                                       |                               |
|---------------------------------------|-------------------------------|
| 1. བྱེད་རང་སློལ་རྒྱལ་གསལ།             | 'Are you going to play ball?' |
| 2. སློལ་རྒྱལ་རོགས་གནང་།               | 'Please close the door'       |
| 3. བྱེད་རང་གི་བྱིས་སོ་རྒྱལ་གི་རེད་པས། | 'Will your dog bite?'         |
| 4. ང་ཉི་མ་རྒྱལ་གསལ་འགྲོ་གི་ཡིན།       | 'I am going shopping'         |

B. བྱེད

This is probably the most general of the verbalizers and carries a very general idea of to do, but also raises adjectives to verb status (i.e., from 'She is happy' to 'She is acting happy'). You have already encountered some of these verbs in earlier lessons:

- |                                       |  |
|---------------------------------------|--|
| 1. བྱེད་རང་ལས་ཀ་ག་རེ་བྱེད་གི་ཡོད།     | 'What work do you do?'                 |
| 2. ཁོང་སློབ་སྦྱོང་བྱེད་གི་འདུག།       | 'He is studying'                       |
| 3. ང་ག་སྒྲིག་བྱེད་གི་ཡོད།             | 'I am getting ready' (to do something) |
| 4. ཁོང་གིས་ངར་དགའ་པོ་བྱེད་གི་ཡོག་རེད། | 'He likes me'                          |

C. བཏང

The basic meaning of བཏང is to send out or something that is dispersed; these can be very specific as in ཡི་གེ་བཏང 'to send a letter', or more abstract as in རླུག་རྩི་བཏང (རླུག་རི་བཏང) 'to fart' ('to emit/send out a smell').

- |                                    |                           |
|------------------------------------|---------------------------|
| 1. ང་བསམ་སློབ་བཏང་གི་ཡོད།          | 'I am thinking'           |
| 2. བྱེད་རང་གཅེན་པ་བཏང་དགོས་ཡོད་པས། | 'Do you have to urinate?' |
| 3. ཚར་པ་བཏང་གི་འདུག།               | 'It is raining'           |

4. མདང་དགོང་ངར་རྗེ་ལམ་ཡག་པོ་ཞིག་བཏང་བྱུང་། 'Last night I had a good dream'

II. ཐེངས (or ཐེངས་མ) is used in much the same way that the word 'times' is used in English as shown below:

- A. ཐེངས་གཅིག 'one time'
- B. ཐེངས་མང་པོ 'many times'
- C. ཐེངས་ཁ་ཤས 'a few times'

### རང་སློབ་ PRACTICE

A. Think about something that you would like to learn how to do (try to keep it simple). Then look up the words that you think will be used and write them down before asking a Tibetan friend how to do what it is you are interested in. Afterward, try to restate the instructions your Tibetan friend gave you on a tape recorder.

B. By now you should be able to recite numbers 1-100; go into the market and ask the price of a hat, two kilos of butter and a wooden bowl. Write the prices that you were told below.

- 1. A hat
- 2. Two kilos of butter
- 3. A wooden bowl

རང་ཏ་གོ་གི་ཡོད་པས།

Tibetan butter tea is made from brick tea (a cake of large black tea leaves) which is first prepared as a strong concentration. Then it is poured into a

butter churn<sup>91</sup>. After this, salt is added and then butter from the female yak. It is 'plunged' many times before it is ready to be served. When it is poured, the server must be careful to rotate the thermos gently so the butter mixes well again (the butter will rise to the surface and all the guest will get is butter if not properly poured). Tibetans often put ground barley in their cups, with sugar or hard cheese if so desired, and add butter tea. This mixture is then kneaded with the right hand to form a texture like cookie dough. ལྷེ་ཕྱེས་ as the Tibetans call it, often passes for the morning or noon meal and is very handy when traveling.

---

<sup>91</sup> Traditional churns are still used all over Tibet, but in Lhasa and other places where there is a fair amount of electricity, many people are beginning to use an electric mixer.



# སློབ་ཚན་བཅུ་བདུན་པ

## LESSON SEVENTEEN

In this lesson, you will learn about going to see a doctor as well as how to use ལྟོ་ལྟོ and ལྟོ་ལྟོ

### DIALOGUE ONE

པ་སངས།      ཨ་ནག་ལགས། ང་ཚོ་བྲག་ཤིས་ཁོང་ཚོ་དང་སློལ་རྒྱལ་གསལ་ཐང་དོ།  
 ཨ་ནག      མིན། མིན། ང་སྐྱེད་པོ་ཁྱོད་ནས་མི་འདུག།  
 པ་སངས།      ཨ་ཙོས། ག་རེ་བྱས་བྱུང་།  
 ཨ་ནག      མདང་དགོང་ཆར་པ་བཏང་དུས་ངས་ཕྱི་ལོགས་ལ་ཕྱིན་པ་ཡིན། སལ་ཆེར་ང་  
                   ཆམ་པ་བརྒྱབ་པ་འདྲ།  
 པ་སངས།      ཞོལ་ཡིན་པ་འདྲ། ད་ལྟ་མགོ་ན་གི་འདུག་གས།  
 ཨ་ནག      མགོ་དང་མིད་པ་ཞེ་དྲགས་ན་གིས། ད་དུང་པགས་པ་ཚ་གིས།  
 པ་སངས།      སྐྱུག་པ་ཤོར་བྱུང་ངས།  
 ཨ་ནག      ཤོར་མ་བྱུང་། ཡིན་ནའི་ཚ་བ་བརྒྱབ་པ་འདྲ།  
 པ་སངས།      ད་ཕེབས་དོ། ངས་སྐྱེ་ཁང་ལ་རྟོགས་བྱེད་དགོས། སྐྱེ་ཁང་ལ་མ་ཕྱིན་ན་ན་ཚ་  
                   སྐྱུག་ཏུ་འགྲོ་གི་རེད།  
 ཨ་ནག      ལགས་སོ། ཨ་མ་ཇེ་ལ་བསྐྱེད་གསལ་ཐང་དོ།

Basang:      Anna-la, Let's go play ball with Tashi and those guys.  
 Anna:        No, no. I don't feel well at all.  
 Basang:      Atsi! What happened to you?  
 Anna:        Last night when it was raining, I went outside. I think  
                   maybe I have a cold.  
 Basang:      Oh, ya, it seems like it. Do you have a headache now?  
 Anna:        My head and my throat are very sore. Also, my skin hurts.  
 Basang:      Have you thrown up?  
 Anna:        No, but it seems I have a fever.  
 Basang:      Let's go. I will help you to the hospital. If you don't go to the  
                   hospital, you will get worse and worse.  
 Anna:        OK, let's go see the doctor.

# ཚོག་གསལ་པ།

1. བྱོན་ནས	(not) at all	14. ཚམ་པ་བྱུག	to have a cold
2. མགོ	head	15. ཚམ་པ	a cold, the flu
3. མགོ་ན་མོ་	headache	16. མིད་པ	throat
4. རླུག་པ་ཤོར	to vomit (nv)	17. མིད་པ་ཚ་བ	sore throat
5. རླུག་པ	vomit	18. ཤོར	to lose, verbalizer
6. ཅ	ill	19. ཚ་བ་བྱུག	to have a fever
7. ཅ་ཚ	illness	20. རྟག	to recover, to get better
8. ཅ་ཅ་ཅ	more and more (X)	21. པ་འདྲ	...appears as if
9. པགས་པ	skin	22. ཚ་བ	sore
10. རླུག་ཚགས	bad	23. རླུག་ཅ་འགྲོ	become worse
11. མགོ་ཕོ་ཕོ	high	24. བསྟན	to show, to exhibit <sup>92</sup>
12. དམར་ཕོ	red (དམར་མོ)	25. ལྷན	medicine
13. ཕན་ཐོགས	benefit	26. དགོན་པ	monastery
		27. ཕལ་ཚེར	probably

**SAY IT RIGHT** དམར་ཕོ can also be pronounced དམར་མོ [ma:mo].

## GRAMMAR

### I. ཅ་ཅ་ཅ

The adposition ཅ means that the verb is progressively intensified in the same sense as the English expressions 'hotter and hotter', 'angrier and angrier', etc. While English often uses the verb 'to become' or 'to

<sup>92</sup> 'To show oneself to a doctor' is the equivalent of 'To see a doctor' in English.

get' (i.e., 'He became/got sicker and sicker'), Tibetan often uses either 'to come' or 'to go' though they are not completely interchangeable. These constructions are formed with the root of an adjective, oftentimes reduplicated, and the suffix འ as the following examples show:

- A. བོད་སྐད་སློབ་སྦྱོང་བྱེད་ཡག་ལ་ཁག་རྩ་ཁག་རྩ་འགོ་གི་རེད། (ཁག་པོ་)  
'Studying Tibetan is getting more and more difficult'
- B. གནམ་གཤིས་ཚ་རྩ་ཚ་རྩ་ཕྱིན་སོང། (ཚ་པོ་)  
'The weather got hotter and hotter'
- C. ཁོང་རི་ལ་མགོ་རྩ་མགོ་རྩ་འཛེགས་གིས། (མགོ་པོ་)  
'He is climbing higher and higher on the mountain'

## II. ལ་འདྲ

In Lhasa speech, there are many different verbal forms to indicate the speaker's degree of certainty regarding the event he is stating<sup>93</sup>. There are at least ten (and maybe as many as 16) different degrees of certainty that can be marked on the verb in Lhasa Tibetan. These include the existential and linking verb forms. In addition, each has a negative form which changes the certainty quotient as well (the difference between 'It appears to be her' and 'It doesn't appear to be her').

ལ་འདྲ, based on appearance, suggests that the verbal action is probably true or probably not true. Thus, in Dialogue One, ལ་སངས says ཡོད་ཡིན་ལ་འདྲ། because that is the strongest assertion she can make since she is not a doctor who has examined the patient. Look at the following examples:

---

<sup>93</sup> The only times when a speaker would make second person assertions are in such instances as challenging, reminding (if the person forgot), joking, etc. Thus a statement like 'You are going to Beijing', while perfectly acceptable in English, would only be used in Tibetan as a reminder or as a challenge (if the person had intimated he was not going). Something like 'It appears that you are going to Beijing' or 'I heard that you are going to Beijing', etc., would more likely be appropriate. In English, these are lexical choices, but in Tibetan they are grammatical choices. However, if the speaker is talking about a third person with some type of first-hand knowledge, he can use a definite construction which involves the evidentials. We have already touched on these.

- A. ཁྱོད་ལ་སྒྱུ་གུ་དམར་པོ་གཅིག་ཡོད་པ་འདྲ། ' (He probably) has a red pen'
- B. མོ་རང་བོད་པ་ཡིན་པ་འདྲ། 'It (looks like) she is Tibetan'
- C. ཁྱོད་ཕྱིན་པ་འདྲ། 'He (probably) left'
- D. སྐྱེན་འདི་ཕན་ཐོགས་ཆེན་པོ་ཡོད་པ་འདྲ། ' (It seems) this medicine very beneficial'

### III. བྱོན་ནས

The adverb is used together with the negative marker to mean 'not at all', 'really is not', etc. Usually it is used after adjectives to negate the quality of the adjective, but it can also be used after nominalized verbs or nouns as the following examples show:

- A. དགོན་པའི་ནང་ལ་གྲུ་པ་མང་པོ་བྱོན་ནས་མི་འདུག  
There really are hardly any monks in the monastery.
- B. ཁ་ས་ཡོང་མཁན་བྱོན་ནས་ཡོག་མ་རེད།  
Yesterday there really weren't any who came.
- C. ད་དུང་སྒོ་བརྒྱབ་བྱས་གཟུགས་པོ་ཤུགས་བྱོན་ནས་མི་འདུག  
In addition, after I cough I don't have any strength at all.
- D. མི་དེ་ཡག་པོ་བྱོན་ནས་མི་འདུག  
That person is not good at all.

### DIALOGUE TWO

པ་སངས།      ཞམ་ཇེ་ལགས།

ཞམ་ཇེ།      ཁྱོད་ག་རེ་སྐྱུང་གི་འདུག

པ་སངས།      བྱིད་རང་ཁྱོད་ལ་གསུང་རོགས་གནང་། ཁྱོད་བོད་སྐད་ཤེས་གི་ཡོག་རེད།

ཡམ་ཇེ། ཡམ་ལས། བྱིད་རང་ག་རེ་སྤྱང་གི་འདུག  
 ཡམ་ནག ང་མགོ་ཞེ་དྲགས་ན་གིས། ད་དུང་སློབ་བརྒྱབ་བྱས་ག་ཟུགས་པོར་ཤུགས་ཁྲིན་ནས་  
 མི་འདུག  
 ཡམ་ཇེ། སློད་ཐུང་ཐུབ་ཆེ་མར་བཞིག་གནང་དང་། ངས་བྱིད་རང་ལ་བརྟག་དཔྱད་བྱེད་  
 དགོས། ཞོལ། བྱིད་རང་ཆམ་པ་བརྒྱབ་ཤག ཆ་བ་ཏོག་ཙམ་འདུག བྱིད་  
 རང་སྤྲོད་འདི་མཚོད་བྱས་ངལ་གསོ་ཡག་པོ་སྤྲོད་ན། ཡམ་ནི་དྲག་རུ་དྲག་རུ་འགོ་  
 གི་རེད།  
 ཡམ་ནག ལགས་སོ། ཞོལ། ཡམ་ཇེ་ལགས། སྤྲོད་འདི་ཉི་མ་གཅིག་གི་ནང་ལ་ཐེངས་  
 མ་ག་ཚོད་བཅུ་དགོས་རེད།  
 ཡམ་ཇེ། ཉི་མ་རེ་རེར་སྤྲོད་ལེབ་རེ་ཐེངས་མ་གསུམ་མཚོད་དགོས་རེད། ཞལ་ལག་  
 མཚོད་ཚར་ནས་མཚོད་ན་འགྲིགས་གི་རེད།  
 ཡམ་ནག ལགས་སོ། ཡམ་ཇེ་ལགས། ཐུགས་ཆེ་གནང་།  
 ཡམ་ཇེ། གའི་གནང་གི་མ་རེད།

Basang: Docor.  
 Doctor: What is the matter with her ? (What is she sick with?)  
 Basang: Please ask her. She speaks Tibetan.  
 Doctor: Oh. What is the matter with you?  
 Anna: I have a real bad headache (My head hurts a lot ). In addition, I  
 cough and my body is not comfortable at all.  
 Doctor: Please unbutton your jacket, I want to examine you. Oh, you  
 have the flu, a little fever. If you take this medicine and get a  
 good rest, then (you) will get better.  
 Anna: OK. Oh, doctor, how many times a day should I take this  
 medicine?  
 Doctor: One pill three times each day. It is good if you take it after  
 meals.  
 Anna: OK. Thank you doctor.  
 Doctor: You are welcome.

## ཚིག་གསལ་དཔ

1. ལྷོ	a cough	11. ལྷོ་རྒྱག	to cough
2. ལྷུགས	strength	12. བརྟག་དཔྱད	examination
3. བརྟག་དཔྱད་བྱས།	to examine	13. ཐབ་ཚི	button
4. མར་བཤེག	to undo	14. ཡར་རྒྱག	to do up, (button) up
5. ངལ་གསོ་རྒྱག	to rest	15. ངལ་གསོ་སྐྱོན	to rest (hon)
6. ལྷོན	medicine	16. ལྷུང	to be ill (hon)
7. གསུང	to say (hon)	17. ད་དུང	in addition, also
8. ལྷོད་ཐུང	coat, jacket	18. རེ་རེ	each, every
9. མཚོད	to eat (hon)	19. ཉི་མ་རེ་རེ	each day, every day
10. ཞལ་ལག	food (hon)	20. ལྷོན་ལེབ	pill

**SAY IT RIGHT** In Lhasa speech, ཐབ་ཚི is sometimes pronounced ཐབ་ཚུ  
[tʰəp tɕʰu] or ཐོབ་ཚི [tʰopʰ tɕʰi].

## GRAMMAR

རེ་རེ is used to express 'each and every'; it is explicitly marked on both the direct and the indirect object<sup>94</sup>. Thus:

- A. མི་རེ་རེར་ཆང་དྭགས་ཡོལ་གང་གང་བཀྱག་པ་རེད། (Someone) gave a bowl of  
barley beer to every person'
- B. ལྷོབ་གྲུ་བ་རེ་རེར་སྒོར་མོ་རེ་རེ་རྒྱག་པ་རེད། 'Each student got a dollar'

<sup>94</sup> Notice that the dative marker རེ་རེ is affixed to རེ་རེ; in the same way the instrumental ('by each') and the genitive ('of each') can also be affixed.

རང་སྐྱོང་ PRACTICE

A. Fill in the blanks with བྱེད་ རྒྱུག་ བཟང་ or another appropriate verb:

- |                                       |                                |
|---------------------------------------|--------------------------------|
| 1. ངས་བྱེད་རང་ལ་ངོ་སྤྲོད་ _____ དགོས། | 'Let me introduce you'         |
| 2. ང་ཁ་པར་ _____ གི་ཡོད།              | 'I am making a phone call'     |
| 3. བྱེད་རང་ངལ་གསོ་ཡག་པོ་ _____ དང་།   | '(You) take a rest'            |
| 4. ཇེ་འུ་ལ་ཚུ་ཉླ་ཙམ་ _____ དགོས།      | 'Put a little salt in the tea' |
| 5. ངས་རོགས་ _____ དགོས།               | 'Let me help you'              |
| 6. ང་ལས་ཀ་ག་ཅེ་ _____ དགོས་ཅིང་།      | 'What work should I do?'       |

B. Use the following words to creatively form sentences of your own

རྒྱ་རྒྱ ཡར མར མང་པོ་ ཆེན་པོ་ ཁག་པོ་ རྒྱུག་ བྱེད་

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

རང་ཉ་གོ་གི་ཡོད་པས།

In Lhasa, there are several Western-based hospitals (མིན་ཁང་) as well as Tibetan-based hospitals (མིན་ཅིས་ཁང་). Tibetan medicine is a combination

of herbal medication and astrology (སྐར་ཕྱིས་ or རྣམ་ཕྱིས་). A doctor of Tibetan medicine will consider many things about the patient's life in diagnosing his physical ailment; these include, birthdate, diet, the 'windows' of the body (eyes, ears, tongue and nails), and especially the blood and pulse. Tibetan doctors distinguish about 300 different kinds of pulses.

According to Victor Vostokov<sup>95</sup>, a doctor of Tibetan medicine, there are more than 1,000 medicinal herbs, 144 minerals, and 150 types of raw materials of 'animal origin' used in Tibetan medicine. Oftentimes, the doctors themselves will take several walking trips (especially in the Spring) to collect herbs in the mountains. Sometimes, medicine will include ground pearls, gold, turquoise, etc., herbs, and bone, horn, or an animal organ.

---

<sup>95</sup> Vostokov, Victor. *Mysteries of Tibetan Medicine*. 2/18/97. Internet.



# སློབ་ཚན་བཅོ་བརྒྱད་པ།

## LESSON EIGHTEEN

In this lesson you will learn the comparative marker ལས, adjective compounds and the question particle ལོས

### DIALOGUE ONE

ཚོང་པ། བྱིད་རང་ག་རེ་ག་ཟེགས་གནང་ག།

སྲིན་པ། ང་སྟོད་ཐུང་ཅིག་ཉོ་གི་ཡིན།

ཚོང་པ། བྱིད་རང་ལ་ཚོས་གཞི་ག་རེ་དགོས།

སྲིན་པ། ངར་ཚོས་གཞི་སྟོན་པོ་ཅིག་དགོས།

ཚོང་པ། ལགས་སོ། ཆེ་ཆུང་ག་ཚོད་དགོས།

སྲིན་པ། ཕལ་ཆེ་ར་དུག་བཅུ་རེ་ག་ཉེས་ཡིན།

ཚོང་པ། ལགས་སོ། འདི་ག་འདྲས་འདུག

སྲིན་པ། འདི་ཆུང་དྲགས་ཤག འདི་ལས་ཆེ་ཙམ་ཡོག་རེད་པས།

ཚོང་པ། ཞོལ། བྱིད་རང་འདི་ཅིག་ག་ཟེགས་གནང་དང་།

སྲིན་པ། འདི་ཉག་ཉག་རེད་ཤག ཞ་ནི་ཚོས་གཞི་སྟོན་པོ་མིན་འདུག་གས།

ཚོང་པ། འདི་འདྲི་གས་ཚོས་གཞི་ལྗང་ཁུ་ལས་མི་འདུག

སྲིན་པ། ཞོལ། བྱས་ན་ང་སྟོན་ལ་ཚོང་ཁང་གཞན་དག་ལ་ལྟ་གས་འགྲོ་གི་ཡིན། མི་འདུག་ན་ང་

འདི་ར་ཉོ་གས་ཡོང་གི་ཡིན། དགོངས་པ་མ་འཚོམས།

ཚོང་པ། གའི་གནང་གི་མ་རེད། ག་ལེ་ཕེབས་དགོས།

སྲིན་པ། ལགས་སོ། བཞུགས་དགོས།

Clerk: What would you like to buy?

Benpa: I want to buy a coat.

Clerk: What color do you want?

Benpa: I want a blue one.

Clerk: Alright. What size do you need?  
 Benpa: Maybe 62.  
 Clerk: OK, how is this?  
 Benpa: This is too small. Do you have one a little bigger than this?  
 Clerk: Oh, take a look at this one.  
 Benpa: This is perfect. But don't you have blue?  
 Clerk: There is only green in this kind.  
 Benpa: Oh, well then I will first go to look in other shops. If they don't have one, I will come back here to buy this one. Sorry.  
 Clerk: It doesn't matter. Bye.  
 Benpa: Bye.

### ཚིག་གསུམ་

1. ཚོས་གཞི	color	13. སྒོན་པོ	blue
2. དམར་པོ	red (དམར་མོ)	14. སེར་པོ	yellow
3. ལྗང་ཁྲ	green	15. ཆེ་ཆུང	size
4. ག་འདྲ་ས	how (ག་འདྲ་སེ)	17. ལོས	how (on adj stems)
5. ཙམ	a little (on adj stems)	18. དགོངས་པ་མ་འཚོམས	sorry
6. དགོངས་པ	to think, thought (hon)	19. འཚོམས	to be angry (hon)
7. ལས	except for, comparative particle		
8. བཙོངས	to sell	20. དྲགས	too much, excess
9. གཞན་དག	other, another	21. གྲས	kind, class
10. ཐག་རིང་པོ	far away	22. ཆེ་ཆུང	size
11. མང་ཉུང	amount	23. རིང་ཤུང	distance, length
12. ག་བློགས	to buy (hon)		

**SAY IT RIGHT** ཚོས་གཞི is often pronounced ཚུས་གཞི [tsʰy̌ ji].

# GRAMMAR

## I. More on adjectives

So far you have studied the regular (usually ལོ་) and superlative (ལོ་སྐོས་) form of adjectives. You also learned in Lesson Fourteen how progressive degrees of intensification are expressed (ལོ་ལྷོ་ལྷོ་). In this Lesson, we introduce how to ask questions and express limitations regarding the quality that the adjective suggests as well as to make comparisons.

A. When ལོ་སྐོས་ is added to an adjective root, it questions 'how much' with respect to the adjective it is postposed to.

1. ལྷ་ས་ར་རྒྱུད་ལོ་སྐོས་འདུག (ལྷ་ས་ར་རྒྱུད་པོ་ཞེ་པོ་ཞེག་འདུག) 'How nice is Lhasa?'
2. ཁང་པ་ཆེ་ལོ་སྐོས་འདུག (ཁང་པ་ཆེན་པོ་ཞེ་དགས་འདུག) 'How big is the house?'
3. མི་མང་ལོ་སྐོས་འདུག (མི་མང་པོ་ཚོའི་ཙམ་འདུག)<sup>96</sup> 'How many people (were there)?'

B. When རང་ is added to an adjective, it limits the adjective to mean 'not so...', as in 'not so pretty', 'not so ugly', 'not so big', etc.

1. མདོག་ཉེས་པོ་རང་མི་འདུག 'not so ugly'
2. ཁག་པོ་རང་མིན་འདུག 'not so difficult'
3. ཐག་རིང་པོ་རང་མི་འདུག 'not so far'

C. Comparisons are expressed in Tibetan by using the comparative form of the adjective and adding the particle ལས་ after the standard

---

<sup>96</sup> ཚོའི་ཙམ་ is a colloquial word so we are unsure of the spelling. It is pronounced [o<sup>33</sup>ə: tɕɛ], and can be roughly translated as 'so-so'.

of comparison<sup>97</sup>. In the example sentences, we have underlined the standard of comparison and shown the two basic constructions<sup>98</sup>:

- 1a. མོ་རང་ཁོ་ལས་མགྲོགས་ག་ཡོག་རེད། 'She is faster than him'
- 1b. ཁོ་ལས་མོ་རང་མགྲོགས་ག་ཡོག་རེད།
- 2a. ཁོང་ང་ལས་གཟུགས་པོ་རིང་ང་འདུག 'He is taller than me'
- 2b. ང་ལས་ཁོང་གཟུགས་པོ་རིང་ང་འདུག
- 3a. འདི་ལས་དེ་ཚུང་གི་རེད། 'That is shorter than this'
- 3b. དེ་འདི་ལས་ཚུང་གི་རེད།
- 4a. དབྱིན་ཇིའི་སྐད་བོད་སྐད་ལས་ཁག་གི་རེད། 'English is more difficult
- 4b. བོད་སྐད་ལས་དབྱིན་ཇིའི་སྐད་ཁག་གི་རེད། than Tibetan'

D. The chart below gives you examples of some adjectives you have learned and their different forms:

<u>Base form</u>	<u>Limited (not so X)</u>	<u>Degree (-er)</u>	<u>Comparative</u>	<u>Superlative</u>
ཡག་པོ་	ཡག་པོ་རང་	ཡག་ཏུ་	ཡག་ག་	ཡག་པོས་
མང་པོ་	མང་པོ་རང་	མང་ཏུ་	མང་ང་	མང་པོས་
ཁག་པོ་	ཁག་པོ་རང་	ཁག་ཏུ་	ཁག་ག་	ཁག་པོས་
ཆེན་པོ་	ཆེན་པོ་རང་	ཆེ་ཏུ་	ཆེ་ག་	ཆེ་པོས་
ཚུང་ཚུང་	ཚུང་ཚུང་རང་	ཚུང་ཏུ་	ཚུང་ང་	ཚུང་པོས་

E. Adjectives also combine to compose measure words. For example:

1. ཆེན་པོ་ + ཚུང་ཚུང་ = ཆེ་ཚུང་ 'size'
2. མང་པོ་ + ཉུང་ཉུང་ = མང་ཉུང་ 'amount'

<sup>97</sup> That is, the thing being compared to. So in a sentence such as 'This book is bigger than that book', 'that book' is the standard.

<sup>98</sup> We have given complete sentences in these examples, but it is very common that the verb endings be dropped in Lhasa speech.

3. རིང་པོ་ + བྱང་བྱང་ = རིང་བྱང་ 'distance', 'length'

II. In addition to being part of the comparative construction, the particle ལས་ is used to express limitation in the sense of 'only' as in 'I only have one pen'. Unlike English however, this is always used together with the negative verb ending:

1. ངར་འདི་ལས་མེད། 'I only have this'
2. ཁོང་ལ་སྐྱུ་གུ་གཅིག་ལས་མི་འདུག་ 'He only has one pen'
3. ཚོས་གཞི་སྔོན་པོ་ལས་མེད། 'There is only blue'

**SAY IT RIGHT** When vowel of the adjective is [a], it changes to [ə] before the verb ending གི་རེད། རྒྱུད་ལོས་ is pronounced རྒྱེབ་ལོས་ [k'jip'lə].

### DIALOGUE TWO

སྲིན་པ། ཨ་ཅག་ལགས། རྒྱུད་བྱང་དེའི་གས་ཚོས་གཞི་སྔོན་པོ་འདུག་གས།

ཚོང་པ། མི་འདུག

སྲིན་པ། བྱས་ན། ངར་གོས་བྱང་ཡ་གི་མིག་ཅིག་བསྟན་རོགས་གནང་།

ཚོང་པ། སུས་མཚོད་ཡག་རེད།

སྲིན་པ། ང་རང་གྲོན་ཡག་ཡིན།

ཚོང་པ། དེ་བྱིད་རང་མཚོད་ན་ཉག་ཉག་རེད།

སྲིན་པ། དེ་ཡག་པོ་འདུག་གོང་ག་ཚོད་རེད།

ཚོང་པ། སྒྲོ་མོ་བཞི་བཅུ་ཞེ་གསུམ་དང་མའོ་ཅེ་དུག་རེད། བྱིད་རང་གཞན་དག་གཟེགས་  
དགོས་མེད་པས།

སྲིན་པ། གཞན་དག་ཉོ་དགོས་མེད། དངུལ་འདི་ར་ཡོད། བྱག་རྩེ་ཆེ།

ཚོང་པ། ག་ལེ་ཕེབས་དགོས།

Benpa: Sister, do you have this kind of coat in blue?  
Clerk: No.  
Benpa: Then let me look at those pants up there.

Clerk: Who will wear them?  
 Benpa: I am the one who will wear them.  
 Clerk: If you wear those, they are exactly right (those are exact for you).  
 Benpa: Great, how much?  
 Clerk: 33.60. Don't you need anything else?  
 Benpa: I don't want to buy anything else. Here's the money. Thanks  
 Clerk: Bye.

### ཚིག་གསུངས།

- |                           |                                     |              |                  |
|---------------------------|-------------------------------------|--------------|------------------|
| 1. ཇམ་ཅག་ལགས།             | Miss                                | 10. གོས་ཐུང  | pants, slacks    |
| 2. མིག་ཅིག་བཟུང་རོགས་གནང། | please show (X) to me (hon)         |              |                  |
| 3. མཚོད                   | to wear (hon)                       | 11. རང       | self, reflexive  |
| 4. རྒྱུན                  | to wear                             | 12. ལས་ཁུངས། | work unit/office |
| 5. ལྗམ་མོ                 | hat                                 | 13. ལག་ཤུབས། | gloves           |
| 6. མ་འདྲ་བ                | different                           | 14. ཞུ་སུ    | socks            |
| 7. ལྗམ་གོག                | shoes                               | 15. གཅིག་པ   | the same         |
| 8. དངུལ                   | money                               |              |                  |
| 9. ཇུང་གྲངས།              | number (also size for buying shoes) |              |                  |

**SAY IT RIGHT** ལྗམ་གོག is pronounced ཇུང་གོག [haŋ ko]; རྒྱུན is pronounced གོན [k<sup>h</sup>ʈ]; གོས་ཐུང is pronounced གུ་ཐུང [k<sup>h</sup>ut<sup>h</sup>uŋ].

### རང་སྦྱོང་ PRACTICE

A. Correct the following sentences:

1. ང་ཚོའི་སློབ་གྲུར་བོད་པ་གཅིག་མེད།
2. ཁོང་ང་ལས་ཆེན་པོ་རེད།
3. ཚོང་ཁང་ནང་ལ་མི་མང་ཤོས་རང་མི་འདུག
4. གནམ་གཤིས་ཚ་པོ་འགྲོ་གི་རེད།

B. Translate the following sentences into Tibetan:

1. Today's movie is the best.
2. On Sunday, there aren't many people in the shop.
3. She is the smallest one in our house.
4. Tibetan is getting more and more difficult.

C. Fill in the conversation below with appropriate sentences:

1. a.

b. ང་ལྷ་མོ་གཅིག་ཉེ་གི་ཡིན།

a.

b. ཚོས་གཞི་དམར་པོ་འདུག་གས།

a.

b. བྱས་ན། ངར་ལྷ་མོ་ཕ་གི་ཅིག་བསྐྱེན་གནང་དང་།

2. a.

b. བྱིད་རང་ཨང་གུངས་ག་ཚོད་མཚོད་ཀྱི་ཡོད།

a.

b. འདི་གཟིགས་དང་།

a.

b. དགོངས་པ་མ་འཚོམས། དེ་ཆེ་ཤོས་རེད།

a.

b. ལགས་སོ། བྱིད་རང་ཕ་གི་ར་གཟིགས་གག་ཐད་དང་།

D. Fill in the blanks with an appropriate word:

1. ཚོས་གཞི་དམར་པོ་ལས་ \_\_\_\_\_ འདུག

2. ང་ཁོང་ \_\_\_\_\_ ཆེ་གི་རེད།

3. ང་ཚོ་འི་ལས་ཁུངས་ལ་བོད་རིགས་ \_\_\_\_\_ ལས་ཡོག་མ་རེད།

4. ང་ཁོང་གི་གཟུགས་པོ་ལས་ \_\_\_\_\_ གི་རེད།

E. Go to a shop and buy two things that you can bring to class tomorrow. Before purchasing it, ask about the variety of colors, sizes, etc. When you bring it to class be prepared to say in Tibetan what varieties they did and did not have.

### རང་ཉ་གོ་གི་ཡོད་པས།

Clothing styles throughout Tibet are distinctly Tibetan, yet still unique to each area. In Lhasa, men and women both wear *chupas* (ལྷུ་པ)⁹⁹, although they have different styles for wearing them.

Men's *chupas* reach to just below their knees. They wear long pants (or long johns) and a long-sleeved (wrist length) shirt under the *chupa*. In order to put the *chupa* on, they first pull the back collar over their head and let it rest there while they tie a sash around their waist. When they have tied the sash, they let the *chupa* fall down so that there is a big pouch above the sash. This allows them a place to stash their bowl and other valuables. Men's *chupas* have extra long sleeves that extend beyond the tips of their fingers. This is both for warmth and business transactions.

Women's *chupas* (in Lhasa) reach to just cover the tops of their shoes. They wear long pants (or long johns) and a very long-sleeved blouse underneath. The blouse is rolled up for every day wear, but is let down when dancing. When they are let down, they reach about six inches beyond the tips of their fingers. Women's *chupas* are sleeveless and they do not make a pouch when putting them on. Lhasa is unique from many other areas in Tibet in that only married woman wear an apron (སང་གདམ་ཅོ་མོ་). In Lhasa, women wear the multi-colored aprons in the front.

Tibetans wear hats almost all the time; either to protect against the intense sun or the frigid cold. The general term for the traditional hats is ཚེ་རིང་སྒྲིན་ཁྲིམས།. These have both a summer and a winter style.

⁹⁹ Although the numbers are decreasing for everyday wear. For those under 40, very few men or women in Lhasa wear *chupas*. Most Chinese imitations of Western style clothing. In the wintertime, especially for the men, they are more common. Older women almost always wear *chupas* in Lhasa.



## Appendix I

### ANSWERS FOR PRACTICE WORK

#### LESSON ONE

B. 1. ཀ 2. ༄ 3. ཏ 4. ཨ 5. ཉ 6. ས 7. ཅ 8. འ

C. 1. ཅ 2. རྩ 3. ཤ 4. སྩ 5. རྩ 6. རྩ 7. རྩ 8. རྩ

#### LESSON TWO

A. Write out each word following the spelling order (read left to right):

1. བ འབས་ཀྱ འ འ
2. མ རྩ རྩ རྩ
3. མ་འོག ༄ ལ མཇལ
4. ད་འོག ང འབས་ཀྱ ང ལ དུལ
5. མ་འོག བ རྩ རྩ
6. ཤ ར ཤར
7. བ་འོག ལ ར བཡར
8. བ་འོག ཅ བྱིག ཅ བ བཅིག

B. Circle the root letter in each of the following words

1. བདུག
2. མངགས
3. མདྲང
4. བྲངས
5. འཕྲོམས
6. ཡོད
7. དྲུག

#### LESSON THREE

A. Circle the syllable that is not homophonous (same sound):

1. སྒ ལ རྩ རྩ
2. ཀྱ རྩ རྩ རྩ
3. ཅ རྩ རྩ རྩ

B. Using a dictionary, look up the following words and write down the definitions (a dictionary enters words according to their root letters):

1. རྩང་རང second person sg (honorific)
2. རྩོག་རྩོང study
3. རྩོང Tibet
4. རྩོག་མཚན་ལྷ་ས་ Lhasa

#### LESSON FOUR

A. Fill in the blanks:

1. འདི་ག་རེ་རེད། དེ་སྒྲིག་ཅེ་རེད།
2. དེ་རྒྱུ་བཀྲུག་རེད་པས།
3. དེ་རྒྱུ་བཀྲུག་མ་རེད། དེ་སྒྲིག་ཅེ་རེད།

B. Make four sentences about each one of the following pictures (possible sentences):

2. a. འདི་སྒྲིག་ཅེ་རེད་པས།  
 b. དེ་སྒྲིག་ཅེ་མ་རེད།  
 c. འདི་ག་རེ་རེད།  
 d. དེ་རྒྱུ་བཀྲུག་རེད།
3. a. འདི་ཚེག་མཛོད་རེད་པས།  
 b. དེ་ཚེག་མཛོད་མ་རེད།  
 c. འདི་ག་རེ་རེད།  
 d. འདི་སྒྲིབ་དེབ་རེད།
4. a. འདི་དེབ་རེད་པས།  
 b. དེ་དེབ་མ་རེད།  
 c. འདི་ག་རེ་རེད།  
 d. དེ་ཤོག་བྱ་རེད།

C. Using the ཚེག་གསར་ of lesson one, form the following sentences:

1. Simple sentence  
 དེ་རྒྱུ་བཀྲུག་རེད།
2. Negative sentence  
 འདི་སྒྲིག་ཅེ་མ་རེད།
3. Content question

འདི་ག་ཅེ་ཅད།

4. Yes/no question

དེ་ཚོ་ག་མཚོན་ཅེད་པས།

LESSON FIVE

A. Write the Tibetan equivalent of the following English phrases:

- |                                       |                                    |
|---------------------------------------|------------------------------------|
| 1. my book                            | ངའི་དེབ                            |
| 2. This is my book.                   | འདི་ངའི་དེབ་ཅེད།                   |
| 3. This book is mine.                 | དེབ་འདི་ངའི་ཅེད།                   |
| 4. That book is not mine.             | དེབ་དེ་ངའི་མ་ཅེད།                  |
| 5. that person                        | མི་དེ                              |
| 6. That person is a man.              | མི་དེ་གུ་ཅེད།                      |
| 7. That person is not a Tibetan.      | མི་དེ་བོད་རིགས་མ་ཅེད།              |
| 8. This book is that man's.           | དེབ་འདི་མི་དེའི་ཅེད།               |
| 9. three dictionaries                 | ཚོག་མཚོན་གསུམ                      |
| 10. Those three dictionaries are his. | ཚོག་མཚོན་གཉིས་པོ་དེ་ཚོ་ཁོང་གི་ཅེད། |

B. Using གེ/འི put the following words into the correct phrases or sentences:

1. ངའི་དེབ་ཅེད།
2. ཁོང་གི་སློབ་ཚུ་ཅེད།
3. ལྷོ་གུ་གསུམ་དེ་ཚོ་ངའི་ཅེད།
4. ཁོང་གི་སློབ་དེབ་ཅེད།
5. བོག་གུ་འདི་ངའི་ཅེད།

## LESSON SIX

A. Translate the following sentences from Tibetan to English:

1. What is this?
2. This is a dictionary
3. What is your name?
4. Where are you from?

B. Translate the following from English to Tibetan:

1. ཁྱིམ་གྱི་ཚུལ་ལྟར་ལྟོས་པར།
2. རྒྱ་རྒྱུ་རྒྱུ་ལྟར་ལྟོས་པར་ལྟོས་པར།
3. རྒྱ་རྒྱུ་རྒྱུ་ལྟར་ལྟོས་པར་ལྟོས་པར།
4. ཁྱིམ་གྱི་ཚུལ་ལྟར་ལྟོས་པར། མ་ལོང་། ཁྱིམ་གྱི་ཚུལ་ལྟར་ལྟོས་པར།

C. If you met a woman that you thought looked Tibetan, how would you ask her where she was from, what nationality she was, what her name was, and say good bye? What might she say to you? Practice saying the conversation:

- ཀ རྒྱ་རྒྱུ་རྒྱུ་ལྟར་ལྟོས་པར།  
ཁ ལ་ལོང་ལྟར་ལྟོས་པར།  
ཀ རྒྱ་རྒྱུ་རྒྱུ་ལྟར་ལྟོས་པར་ལྟོས་པར།  
ཁ ལ་ལོང་ལྟར་ལྟོས་པར།  
ཀ རྒྱ་རྒྱུ་རྒྱུ་ལྟར་ལྟོས་པར་ལྟོས་པར།  
ཁ ལ་ལོང་ལྟར་ལྟོས་པར་ལྟོས་པར།  
ཀ ལ་ལོང་ལྟར་ལྟོས་པར།  
ཁ ལ་ལོང་ལྟར་ལྟོས་པར།

## LESSON SEVEN



b. content

ཁོང་ག་ནས་རེད།

c. either/or

ཁོང་རེ་ཕིན་ནས་རེད། དབྱིན་ཇི་ནས་རེད།

2. ང་ལོ་བཅུ་གཉིས་ཡིན།

a. yes/no

ཁྱེད་རང་ལོ་བཅུ་གཉིས་ཡིན་པས།

b. content

ཁྱེད་རང་ལོ་ག་ཚོད་རེད།

c. either/or

ཁྱེད་རང་ལོ་བཅུ་གཉིས་རེད། བཅུ་གསུམ་རེད།

### LESSON EIGHT

A. Using the model sentence below, how would you express the following sentences in Tibetan?

1. I am a farmer.

ང་ཞིང་པ་ཡིན།

2. His younger sister is a student.

ཁོང་གི་འོག་མ་བུ་མོ་སློབ་ཕུག་རེད།

3. Are you a businessman?

ཁྱེད་རང་ཚོང་པ་ཡིན་པས།

B. Fill in the blanks with ལ/ར ནས རང་ལ

1. ཁོང་ལྷ་ས་ནས་རེད།

2. ང་སློབ་ཁང་ནང་ལ་སློབ་སྦྱོང་བྱེད་གྱི་ཡོད།

3. ཁོང་སྤུན་ཁང་ལ་ཕྱིན་པ་རེད།

4. ཁྱེད་རང་ལ་དེ་བ་ག་ཚོད་ཡོད།

5. ང་ཨ་མེ་རེ་ག་ནས་ཡིན།

C. Change the plain speech forms to the polite (honorific) forms:

1. རང་ལས་ག་ག་རེ་བྱེད་གྱི་ཡོད།

ཁྱེད་རང་ཕུག་ལས་ག་རེ་གནང་གི་ཡོད།

2. རང་གི་མིང་ལ་ག་རེ་བློ་གྱི་ཡོད།

ཁྱེད་རང་གི་མཚན་ལ་ག་རེ་ལྷན་གྱི་ཡོད།

3. རང་གི་པར་འགྲོ་ཀ

དེ་རིང་གི་པར་ཐད་ཀ

4. རང་གི་པར་ཕྱིན་པ།

ཁྱེད་རང་གི་པར་ཐད་པ།

## LESSON NINE

A. Draw the correct time on the clocks below:

1. ལྷ་ཚོད་དྲུག་དང་ཕྱེད་ཀ་ཉག་ཉག་རེད་ཤག  
exactly 6:30 (exactly half past six)

2. ལྷ་ཚོད་བདུན་པ་ཡོལ་ནས་སྐར་མ་ཉི་ཤུ་རེད།  
7:20 (twenty past seven)

3. ལྷ་ཚོད་བཅུ་གཅིག་ཟེན་པར་སྐར་མ་བདུན་འདུག  
10:53 (seven minutes to eleven)

4. ལྷ་ཚོད་གཉིས་དང་ཕྱེད་ཀ་ཡོལ་ནས་སྐར་མ་བཅུ་རེད།  
2:40 (ten minutes past half past two)

B. Write the correct times for the clocks below:

1. ལྷ་ཚོད་གསུམ་པ་ཡོལ་ནས་སྐར་མ་བཅུ་རེད།

2. ལྷ་ཚོད་དྲུག་པ་ཟེན་པར་སྐར་མ་བཅོ་ལྔ་འདུག

3. ལྷ་ཚོད་བཅུ་པ་ཉག་ཉག་རེད་ཤག

4. ལྷ་ཚོད་བཅུ་གཉིས་དང་ཕྱེད་ཀ་ཟེན་པར་སྐར་མ་གསུམ་འདུག

## LESSON TEN

A. Use the following adjectives to make sentences in which the adjectives are intensive ('completely', 'extremely'); use both རྒྱུང་ and ཞེ་དྲགས་.

1. ཡག་པོ་                      མི་དེ་ཡག་པོ་ཞེ་དྲགས་འདུག
2. ཞིམ་པོ་                      འག་འབྲས་ཞིམ་པོ་ཞེ་དྲགས་འདུག
3. གསལ་པ་                      མོ་ཏ་འདི་གསལ་པ་གསལ་རྒྱུང་རེད།
4. ཚ་པོ་                          ཨ་ཙོ། ཇ་འདི་ཚ་པོ་ཚ་རྒྱུང་རེད་ལག

B. Match the following noun or verb roots with the formative suffix; write the meaning after the word.

	Suffix	Tibetan word	English meaning
གྲོགས་	པོ་	<u>གྲོགས་མོ་</u>	<u>female friend</u>
བོད་	མོ་	<u>བོད་པ་</u>	<u>Tibetan person</u>
ཚ་	པ་	<u>ཚ་པོ་</u>	<u>hot</u>
གྲང་	མི་	<u>གྲང་མི་</u>	<u>cold</u>
དགའ་	བ་	<u>དགའ་བོ་</u>	<u>to like</u>
མགྲོགས་		<u>མགྲོགས་པོ་</u>	<u>quickly</u>
ཞིམ་		<u>ཞིམ་པོ་</u>	<u>tasty, delicious</u>
བཟོ་		<u>བཟོ་པ་</u>	<u>factory worker</u>



ཕུམ་པ་ཤོར་བ

རྣམ་པོ་གངས་ཅན་གྱི་ཞིང་ནང་ཡོངས་སུ་གྲགས་པའི་མདོ་ཁམས་སྐྱད་ཕྱོགས་སུ་བཀྲ་ཤིས་ཟེར་བའི་  
 ལྷང་པ་ཞིག་ཡོད། ལྷང་པ་དེ་ཡི་ནང་སྐང་དང་རྩས་སྤྲུལ། རི་བོང་གསུམ་གྲོགས་པོ་བྱས་ཏེ་མཉམ་འགྲོ་  
 མཉམ་སྦྲད་དང་། ཁོ་ཚོ་གསུམ་བཀྲ་ཤིས་ལྷང་པའི་ནང་འཚོ་བ་བསྐྱེད་ནས་སྦྲད་གྱི་ཡོད་པ་མ་ཟད།  
 ཕན་ཚུན་མཐུན་ལམ་ཡང་བཟང་པོ་ཡོད། ཉིན་གཅིག་ཁོ་ཚོ་གསུམ་ཆམ་ཆམ་ཞིག་ལ་འགྲོ་སྐབས། ཕུམ་  
 པ་ཕུམ་ཁྲག་གང་བརྟེན་པ་རེད། སྐབས་དེར་རི་བོང་གིས་སེམས་ནང་། ཕུམ་པ་ཕུམ་ཁྲག་གང་དེ་ང་  
 རང་གིས་ཟ་སྐབ་པ་བྱེད་དགོས་དྲན་ནས། གྲོགས་པོ་ཚོ་ ང་ཚོ་གསུམ་ཆང་འཕྲང་ནས་སུ་སྦྲོལ་ལ་  
 བཟེ་མིན་ལྟ་གི་ཡིན། ར་བཟེ་བ་སྦྲོལ་ཤོས་དེ་ལ་ཕུམ་པ་འདི་ཆང་མ་ཐོབ་པ་བྱེད་གྱི་ཡིན་ཞེས་ལབ།  
 རྩས་སྤྲུལ་གྱིས་འཇི་དེ་འདྲ་ཡིན་པ་ན་ང་ནི་ཆང་ཐོར་པ་གང་འཕྲང་བ་དང་ལམ་སེང་ར་བཟེ་གི་ཡོད་  
 ལབ། དེ་ནས་རི་བོང་གིས་ང་ནི་ཆང་གི་དྲི་མ་སྐྱུམ་པ་ཅམ་གྱིས་ར་བཟེ་གི་ཡོད་ལབ། སྐང་དེ་ནི་ཕར་  
 ཅམ་ཚུར་ཅམ་འགྲོ་བཞིན་སྦྲད་པ་ལས་སྐད་ཆ་མ་བཤད་པས། རི་བོང་གིས་སྐང་ཕྱོད་རང་ག་འདྲ་ཡོད་  
 ཅེས་དྲིས་པར། སྐང་གིས་ད་ཕྱོད་གཉེས་གྱིས་ཆང་གི་སྐྱོར་བཤད་པ་ཅམ་ནས་ང་ནི་བད་དེ་བཟེ་སོང་།  
 ཞེས་ལབ་པས་སྐང་ལ་ཐོབ་པར། ཡང་རི་བོང་གིས་དེ་ཅམ་གྱིས་ཕུམ་པ་ཐོབ་ཏེ་འཁྲུང་མི་ཚོག་ ང་ཚོ་  
 གསུམ་ལོ་ཆེ་བ་སུ་ཡིན་ལྟ་གི་ཡིན། བྱས་ཅང་ལོ་ཆེ་བ་སུ་ཡིན་ཡང་དེ་ལ་ཕུམ་པ་ཐོབ་པ་བྱེད་གྱི་ཡིན།  
 དེ་ལྟར་ལབ་པ་དང་རྩས་སྤྲུལ་གྱིས་སྐྱས་པ། བདག་ནི་འདི་ལོ་ལོ་བརྒྱ་ཐམ་པ་ཉག་ཉག་ཡིན་ཟེར། རི་  
 བོང་གིས་བདག་ནི་ལོ་ངོ་སྟོང་ཐམ་པ་ཉག་ཉག་ཡིན་ལབ། དེའི་སྐབས་སྐང་གིས་མིག་ཚུ་གཏོང་བཞིན།  
 ཨ་ཅི་འདི་འདྲའི་སེམས་སྒྲོ་བ་དང་སྐྱག་བཟུལ་ཆེ་བ་ལ་ཟེར་ནས་རྩས་པར། རི་བོང་གིས་སྐང་ཕྱོད་རང་  
 ལ་ག་རེ་བྱས་སོང་། ཞེས་སྐད་ཆ་དྲི་སྐབས། སྐང་གིས་བདག་གི་བུ་རྒྱུང་བ་དེ་རྩལ་སྤྲུལ་དང་ལོ་འདྲ་ཡིན་  
 པ་དང་། བུ་ཆེ་བ་དེ་རི་བོང་ཕྱོད་རང་དང་ལོ་འདྲ་ཡིན། འོན་ཀྱང་ད་ཆ་ཁོ་གཉེས་ཀ་ཆེ་ལས་འདས་ཟིན་  
 པས་བདག་སེམས་སྒྲོ་ནས་སྐྱག་བཟུལ་ཆེ་བ་ལ་ཞེས་རང་དབང་མེད་པར་དུ་ཤོར་བྱུང་། ཞེས་ལབ་པས་  
 སྐད་ཆ་དེའི་བྱགས་ལས་ལོ་ཆེ་བ་དེ་སྐང་ཁོ་རང་ཡིན་པ་གསལ་པོར་བསྐྱན་པས་ཕུམ་པ་ཕུམ་ཁྲག་གང་དེ་  
 སྐང་ལ་ཐོབ་པས་མཐར་རི་བོང་གིས་ཐབས་ཤེས་གང་བཏོན་ཡང་མ་བྱུང་བར་ཕུམ་པ་དེ་གཞན་ལ་ཤོར་  
 བ་རེད། དེ་འདྲ་སོང་ཅང་ཁོ་རང་གསུམ་ཡང་དགྲ་རུ་འགྱུར། རྒྱ་ལ་འདོད་རེམས་བྱས་པ་ཡིས།  
 གྲོགས་པོ་ནམས་ཀྱང་དགྲ་རུ་འགྱུར། དེ་བཞིན་མི་དགེ་བརྒྱབ་ན་ནི། དམུལ་བར་ལྷུང་རྒྱ་སྒྲོས་མི་དགོས།

LESSON ELEVEN

A. Answer the following questions in Tibetan using the new words you have learned:

- 1. What time do you get up in the morning? ང་ཚུ་ཚོ་ད་བདུན་པ་ལ་ལང་གི་ཡོད།
- 2. Then what do you do? དེ་ནས་གདོང་དང་སོ་ལུ་གི་ཡོད།
- 3. What time do you eat lunch? ང་ཉི་དགུང་ཁ་ལག་ཚུ་ཚོ་དང་པོ་ཟ་གི་ཡོད།
- 4. After you eat, what do you do? ཁ་ལག་བཟས་ནས་ངལ་གསོ་དོག་ཙམ་རྒྱལ་གི་ཡོད།
- 5. What time do you go to sleep at night? དགོང་དག་ཚུ་ཚོ་ད་བཅུ་པ་ཉལ་གྱི་ཡོད།

B. Fill in the blanks with the words and phrases provided:

- 1. ང་ཞོགས་པ་ཚུ་ཚོ་ད་བཅུ་དྲུག་པ་ལ་ལང་གི་ཡོད།
- 2. ལངས་ནས་སོ་ལུ་གི་ཡོད།
- 3. དེ་ནས་ཁ་ལག་ཟ་གི་ཡོད།
- 4. དགོང་དག་ཚུ་ཚོ་ད་བཅུ་དྲུག་པ་ཉལ་གྱི་ཡོད།
- 5. ཞོགས་པ་ཚུ་ཚོ་ད་ལྔ་པ་ལང་གི་ཡོད།

C. Write appropriate sentences for each of the following signs:

- 1. ལྷ་སའི་སྤྲུལ་ཁང་གཟུང་སྡེ་ནས་པ་དང་གཟུང་ཉི་མ་རྫོགས་ལྟེན་གྱི་རེད། གཟུང་ལྷ་སའི་ནས་གཟུང་པ་སངས་བར་དུ་ཉི་དགུང་ཚུ་ཚོ་དང་པོ་ནས་ཚུ་ཚོ་ད་ལྔ་པ་བར་དུ་སྤྲུལ་གྱི་རེད།
- 2. རྫོང་གི་སྤྲུལ་ཁང་གཟུང་སྡེ་ནས་པ་དང་གཟུང་ཉི་མ་དགོང་དག་ཚུ་ཚོ་ད་བཅུ་གཅིག་བར་སྤྲུལ་གི་རེད།
- 3. ཚེ་རིང་གི་ཚོང་ཁང་དགོང་དག་ལ་བཞུགས་སྤྲུལ་གི་མ་རེད།

## LESSON TWELVE

A. Write down the weekday, date and month of the following dates:

1. Tuesday, January 3rd      ལྷོ་བ་དང་པོའི་ཚེས་པ་གསུམ། གཟའ་མིག་དམར་རེད།
2. Thursday, June 16th      ལྷོ་བ་དྲུག་པའི་ཚེས་པ་བརྒྱ་དྲུག་གཟའ་ཕུར་བུ་རེད།
3. Saturday, April 28th      ལྷོ་བ་བཞི་པའི་ཚེས་ཉི་ཤུ་ཅུ་བརྒྱད། གཟའ་སྤེན་པ་རེད།

B. By looking at the calendar, answer the following questions if:

དེ་རིང་ལྷོ་བ་དང་པོའི་ཚེས་པ་དགུ་རེད། གཟའ་མིག་དམར་རེད།

1. ཁ་ས་ཚེས་པ་ག་ཚེད་རེད།  
ཁ་ས་ཚེས་པ་བརྒྱད་རེད།
2. སང་ཉིན་ཚེས་པ་ག་ཚེད་རེད།  
སང་ཉིན་ཚེས་པ་བརྒྱ་རེད།  
གཟའ་ག་རེ་རེད།  
གཟའ་ལྷག་པ་རེད།
3. གནངས་ཉིན་ག་ཚེས་པ་ག་ཚེད་རེད།  
གནངས་ཉིན་ག་ཚེས་པ་བརྒྱ་གཅིག་རེད།
4. ཁ་ཉིན་མ་གཟའ་ག་རེ་རེད།  
གཟའ་ཉི་མ་རེད།

## LESSON THIRTEEN

A. Using the following words, form sentences with ལྟོང

1. eat tsampa

ང་ཅུམ་པ་བ་བྱུང་།

2. go to Nepal

ང་བལ་ཡུལ་ལ་འགོ་བྱུང་།

3. study Tibetan

ང་བོད་སྐད་སློབ་སྦྱང་བྱེད་བྱུང་།

4. write a letter

བྱིད་རང་ཁོང་ལ་ཡི་གེ་འབྲི་བྱུང་ངས།

**B. Fill in the blanks using the following verbs and write the English meaning after the sentence:**

1. ཁོང་ཅུམ་པ་བ་བྱུང་གི་ཡོག་རེད།

He is eating tsampa

2. ང་སློབ་སྦྱང་བྱེད་བྱི་ཡོད།

I am studying

3. བྱིད་རང་སློབ་བརྟན་ག་རེ་བལྟ་གི་ཡིན།

What movie will you see?

4. ང་(ངའི་)ཨ་མ་ལགས་ལ་ཡི་གེ་གཅིག་འབྲི་རྒྱུ་རྩིས་ཡོད། I am planning to/getting ready to write a letter to my mother

5. ང་བོད་ལ་འགོ་མ་བྱུང་།

I have never been to Tibet

6. ང་གདོང་ལུ་གི་ཡོད།

I am washing my face (or I wash my face)

**C. Change the form of the sentences according to the time indicated in parenthesis:**

1. ང་ཨ་མེ་རེ་ཀར་འགོ་གི་ཡིན།

(will go)

2. ང་སློབ་བརྟན་དེ་ལྟ་བུ་བྱུང་།

(have seen)

3. ཁོང་སློབ་སྦྱང་བྱེད་རྒྱུ་རྩིས་ཡོག་རེད།

(plan to study)

4. ང་ཉག་པར་ཚུ་ཚོད་བདུན་པར་ལང་གི་ཡོད།

(usually get up)

5. ཁོང་གིས་ཡི་གེ་བྲིས་པ་རེད།

(wrote)

**D. Use རང་ to change the following sentences to mean 'not too (X)':**

1. བོད་སྐད་ཁག་པོ་ཞེ་དྲགས་རང་མི་འདུག

2. ལས་ཀ་དེ་ལས་སླ་པོ་རང་ཡོག་མ་རེད།

3. ཁོང་ཡི་གེ་མང་པོ་རང་འབྲི་གི་མི་འདུག
4. ངའི་ནང་ལ་མི་མང་པོ་རང་མེད།
5. མི་དེ་ཡག་པོ་ཞེ་དྲགས་རང་མི་འདུག

E. Use ཡག to translate the following sentences from English to Tibetan:

1. འདི་ཇ་འཕྱང་ཡག་གི་དཀར་ཡོལ་རེད།
2. ང་ཇ་སྐབ་མ་འཕྱང་ཡག་ལ་དགའ་པོ་ཡོད།
3. ཁོང་སློབ་བརྟན་ལྷ་ཡག་ལ་དགའ་པོ་ཡོག་རེད།
4. འདི་ངའི་གདོང་འབྲུ་ཡག་གི་ཨ་ཙོར་རེད།

LESSON FOURTEEN

A. Fill in the blanks with ཡག, གག or མཁན:

1. ཁོང་ཁ་ལག་ཟ་      ལ་དགའ་པོ་འདུག
2. ང་སློབ་སྦྱང་བྱེད་      འགོ་གི་ཡིན།
3. ཁོང་བོད་ཡིག་སློབ་      རེད།
4. ང་དེབ་གཡར་      འགོ་མཁན་ཡིན།
5. ཁོང་ལྷ་སར་འགོ་      རེད།
6. ཁོང་ཡི་གེ་འབྲི་      ལ་དགའ་པོ་ཡོག་རེད།

B. Translate the following sentences:

1. ཁོང་ཁ་ལག་ཟ་གག་འགོ་གིས།
2. ང་ཁ་ལག་བཟས་ཚུ།
3. ཁོང་ཁ་ལག་ཟ་ཡག་ལ་དགའ་པོ་འདུག
4. ང་ཁ་ལག་ཟ་མཁན་ཡིན།
5. ང་ཁ་ལག་ཟ་གག་འགོ་རྩིས་ཡོད།

6. ང་བོད་སྐད་སློབ་སྦྱོང་བྱེད་ཡིག་ལ་དགའ་པོ་ཡོད།
7. ཁོང་བོད་སྐད་སློབ་སྦྱོང་བྱེད་མཁན་རེད།
8. ཁོང་བོད་སྐད་སློབ་སྦྱོང་བྱེད་ཅིས་ཡིག་རེད།
9. ང་བོད་ལ་བོད་སྐད་སློབ་སྦྱོང་བྱེད་གཞུང་གི་འགོ་གི་ཡིན།
10. ང་སློབ་སྦྱོང་བྱས་ཚུ་སོང་ན། ང་གཉིས་མཉམ་དུ་བྱད་དོ།

C. Fill in the blanks with འདུག བྱང སོང འག །

1. ཁོང་གིས་ཁོང་ལ་སྤྲོད་སོང།
2. ཁོང་ཕྱིན་འདུག་གས། ཁོང་ཕྱིན་འག།
3. ངས་ཁ་ས་ཁོང་མ་བྲོང་བྱང།
4. ཁོང་བཞུགས་འདུག་གས། ཁོང་བཞུགས་འག།
5. ངར་རྟེན་བྱང།
6. ཁོང་སླེབས་བྱང། ཁོང་ཕྱིན་སོང།

D. Correct the following sentences to match the English translation. If the sentence is correct, there is no need to change it.

- |                              |   |
|------------------------------|---|
| 1. ཁོང་གིས་(ངར)གཡར་བྱང།      | He lent it to me                                      |
| 2. (ཁོང་གིས)ཁོང་ལ་སྤྲོད་སོང། | It was given to him (I saw the person give it to him) |
| 3. ངར་དེབ་གཅིག་གཡར་བྱང།      | I borrowed a book                                     |
| 4. ཁོང་གིས་ཇ་བདུངས་འག།       | She drank some tea (I can see liquid on her lips)     |
| 5. ཁོང་རྩམ་པ་བཟས་འདུག་གས།    | Did he eat tsampa?                                    |
| or: ཁོང་རྩམ་པ་བཟས་པ་རེད་པས།  |   |

LESSON FIFTEEN

A. Fill in the blanks with the appropriate polite speech term:

1. ཁོང་གི་མཚན་ལ་ཉི་མ་ཞུ་གི་ཡོག་རེད།
2. བྱིད་རང་ཕྱག་ལས་ག་རེ་གནང་གི་ཡོད།
3. ཁོང་གསོལ་ཇ་མཚོད་ཀྱི་རེད།
4. བྱིད་རང་ག་པར་ཐད་པ།
5. ཁོང་ག་པར་བཞུགས་ཀྱི་ཡོག་རེད།
6. བྱིད་རང་སློབ་སྦྱོང་གནང་གི་ཡོད་པས།

C. Make sentences using a main verb and the following subordinate verbs:

1. ཕྱིས་ ང་ནང་ལ་ཡི་གེ་འབྲི་ཕྱིས་ཡོད།
2. དགོས་ ང་སང་ཉིན་རི་ཕིན་ལ་འགྲོ་དགོས་རེད།
3. ཚར་ ངས་ལས་ཀ་བྱས་ཚར།
4. ལྷོང་ ང་ཕྱི་མ་པ་བ་མ་ལྷོང་།

## LESSON SIXTEEN

(Practice work in lesson thirteen should be gone over by the student with the teacher or tutor)

## LESSON SEVENTEEN

A. Fill in the blanks with བྱིད་ རྒྱག་ བཏང་ or another appropriate verb

1. ངས་བྱིད་རང་ལ་ངོ་སློབ་བྱིད་དགོས། 'Let me introduce you'
2. ང་ཁ་པར་རྒྱག་གི་ཡོད། 'I am making a phone call'
3. བྱིད་རང་ངལ་གསོ་ཡག་པོ་རྒྱག་དང་། '(You) take a rest'

- |  |                                |
|--|--------------------------------|
| 4. ཇའི་ནང་ལ་ཚུ་ཏྲོག་ཙམ་ <u>ཚུགས་</u> དགོས། | 'Put a little salt in the tea' |
| 5. ངས་ རོགས་ <u>བྱེད་</u> དགོས།            | 'Let me help you'              |
| 6. ང་ལས་ཀ་ག་ <u>རེ་བྱེད་</u> དགོས་ རེད།    | 'What work should I do?'       |

B. Use the following words to creatively form sentences of your own  
(check your sentences with your teacher or tutor)

LESSON EIGHTEEN

A. Correct the following sentences:

- |                                      |  |
|--------------------------------------|--|
| 1. ང་ཚོའི་སློབ་གྲུར་བོད་པ་གཅིག་མེད།  | ང་ཚོའི་སློབ་གྲུར་བོད་པ་གཅིག་ <u>ལས་</u> མེད།<br>ཡོག་མ་རེད། |
| 2. ཁོང་ང་ལས་ཆེན་པོ་རེད།              | ཁོང་ང་ལས་ <u>ཆེ་གི་</u> རེད།                               |
| 3. ཚོང་ཁང་ནང་ལ་མི་མང་ཤོས་ རང་མི་འདུག | ཚོང་ཁང་ནང་ལ་མི་མང་ <u>པོ་</u> རང་མི་འདུག                   |
| 4. གནམ་གཤིས་ཚ་པོ་འགྲོ་གི་རེད།        | གནམ་གཤིས་ <u>ཚ་རུ་ཚ་རུ་</u> འགྲོ་གི་རེད།                   |

B. Translate the following sentences into Tibetan:

1. Today's movie is the best.

དེ་རིང་གི་སློབ་བརྗེན་ཡག་ཤོས་རེད། (ལྟ་མོ་ཆེ་ཤོས་ often used of visual things)

2. On Sunday, there aren't many people in the shop.

གཟུང་ཉི་མར་ཚོང་ཁང་ནང་ལ་མི་མང་པོ་རང་མི་འདུག

3. She is the smallest one in our house.

མོ་རང་ང་ཚོའི་ཁང་པའི་ནང་ནས་གཟུགས་པོ་ཆུང་ཤོས་རེད།

4. Tibetan is getting more and more difficult.



བོད་ཡིག་དང་བོད་སྐད་ཁག་རྩ་ཁག་རྩ་འགྲོ་གི་རེད།

C. Fill in the conversation below with appropriate sentences:

1. a. བྱིད་རང་ག་རེ་ག་ཟེགས་དགོས་ཡོད།  
b. ང་ལྟམ་གཅིག་ཉོ་གི་ཡིན།  
  
a. ལྟམ་སྒྲ་མིན་སྒྲ་ཚོགས་ཡོད།  
b. ཚོས་གཞི་དམར་པོ་འདུག་གས།  
  
a. མེད། ཨ་ནི་ལྟམ་ཚོས་གཞི་གཞན་དག་ཡོད།  
b. བྱས་ན། ངར་ལྟམ་ཕ་གི་ཅིག་བསྟན་གནང་དང་།
2. a. ཨ་ཅ་ལགས། ལྷམ་གོག་ཡ་གི་བསྟན་རོགས་གནང་།  
b. བྱིད་རང་ཨང་གྲངས་ག་ཚོད་མཚོད་ཀྱི་ཡོད།  
  
a. ང་སུམ་རྩ་སོ་བརྒྱད་བྱོན་གི་ཡོད།  
b. འདི་ག་ཟེགས་དང་།  
  
a. ཨོ་ལོ། རྒྱུད་དྲགས་ཤག འདི་ལས་ཆེ་བ་འདུག་གས།  
b. དགོངས་དག དེ་ཆེ་ཤོས་རེད།  
  
a. འོ་ན། ང་ཚོང་ཁང་ཕ་གི་ར་ལྟ་གག་འགྲོ་གི་ཡིན།  
b. ལགས་སོ། བྱིད་རང་ཕ་གི་ར་ག་ཟེགས་གག་ཐད་དང་།

D. Fill in the blanks with an appropriate word:

1. ཚོས་གཞི་དམར་པོ་ལས་མིའདུག
2. ང་ཁོང་ལས་ཆེགི་རེད།

3. ང་ཚོའི་ལས་ཁུངས་ལ་བོད་རིགས་གཅིག་ལས་ཡོག་མ་རེད།

4. ང་ཁོང་གི་གཞུགས་པོ་ལས་རྒྱུ་གི་རེད།

## Appendix II

### A brief look at Tibetan grammar

The following is a general introduction intended to give you further understanding of Tibetan grammar with a few elaborations. This is only intended to be a very brief overview of some major grammatical points.

#### I. Word Order

Word order in Tibetan is very different from the word order in such languages as English, French or Chinese. Sometimes it is a mirror image of the order of such languages and sometimes just a little different as you have noticed throughout this book. Here are some major categories of word order:

##### A. Verb Final

Tibetan is one of the many languages of the world in which clauses are expressed as Subject-Object-Verb (SOV), so the verb and its markings always come last. For example:

- |             |            |             |                       |
|-------------|------------|-------------|-----------------------|
| 1. ང་       | བོད་པ་     | ཡིན།        |                       |
| I           | Tibetan    | am          | 'I am Tibetan'        |
| 2. བྱེད་རང་ | གསོལ་ཇ་    | མཚོད་དང་།   |                       |
| you (hon)   | tea (hon)  | drink (hon) | 'Have some tea (hon)' |
| 3. ཁོང་     | ག་ནས་      | རེད།        |                       |
| he          | from where | is          | 'Where is he from?'   |

##### B. Noun and Modifiers

Nouns are followed by modifiers such as adjectives, demonstrative pronouns, numbers, size, etc.

- |       |        |             |
|-------|--------|-------------|
| 1. ཇ་ | ནག་པོ་ |             |
| tea   | black  | 'black tea' |

2.	མེ་ཉལ་	དམར་པོ་	གཅིག			
	flower	red	one		'a red flower'	
3.	བུ་མོ་	ཆུང་ཆུང་	རྩིང་རྩིང་པོ་	དེ		
	girl	small	cute	that	'that cute little girl'	
4.	སྒོ་ལོ་	དཀར་པོ་	ཆེན་པོ་	བཞི་པོ་	དེ་ཚོ་	
	ball	white	big	four	those	'those four big, white balls'

### C. Postpositional

Tibetan uses case markers to fill many different semantic roles; some of these are postpositions (rather than prepositions because they follow the head of the phrase rather than precede it) that show location in some way.

- Two of the most common ones are the ablative and locative markers which indicate 'from' and 'to':

a.	ལྷ་ས་	ནས	
	Lhasa	from	'from Lhasa'
b.	བོད་	ལ	
	Tibet	to	'to Tibet'

- Postpositions which function like prepositions do in English, are possessed by the head of the phrase. For example, in the phrase 'beside the house', 'the house' is the head; in Tibetan this would be expressed as 'the house's beside':

a.	ཁང་པ	འི	འབྲིས་ལ	
	house	genitive	beside	'beside the house' ('the house's beside')
b.	ཁང་པ	འི	ནང་ལ	
	house	genitive	in	'in the house' ('the house's inside')

c. ང            འི                    ལྷོ་ལ  
 I            genitive            behind    'behind me' ('my behind')

3. In comparisons the comparative marker (like 'than' in English) comes after the noun it compares something with:

a. ཁྱོད་    ང་            ལས་            རིང་            གི་འདུག་ .  
 3 sg    1 sg            comp            tall            is            'He is taller than me'

b. ང་            ཁྱོད་            ལས་            རིང་            གི་ཡོད།  
 1 sg    3 sg            comp            tall            is            'I am taller than him'

## II. Case Marking

As already mentioned, case markers in Tibetan are indicated by suffixes postposed to the head. Such languages as English also have cases, but use strategies other than case markers to indicate them. First, consider the few English examples below:

1. Instrumental case: 'She opened the door with the key'
2. Agent: He hit him'
3. Patient: 'He hit him'
4. Object: 'She gave it to him'

Each sentence carries a certain semantic sense that can be expressed in any language. Some of the main cases in Tibetan are listed below:

A. Instrumental case, most often expressed as 'by' or 'with' in English, is marked by གིས་ ཀྱིས་ ལྱིས་ ས་ and ཡིས་ in Written Tibetan. In Lhasa, these are all pronounced as [ki] when following consonants; when they follow vowels, [a] --> [ɛ], [o] --> [ø] and [u] --> [ʏ].

1. མོ་ རང་ ལྷོ་ དེ་ ལྷོ་ མིག་ གིས་ ཕྱེ་ གི་ རེད།      'She opened the door with a key'
2. ཁྱོད་ གིས་ ཁྱོད་ ལ་ དེ་ གིས་ གཞུས་ རོང་།      'He hit him with a book'

B. Subjects are marked in Tibetan in several ways: if the sentence contains an active and perfect verb, then the subject must be marked in the 'ergative' case (which uses the instrumental marker); if the sentence contains an active verb and imperfect verb, the ergative

marker is optional (depending on the emphasis desired); if the sentence contains a verb that is not 'active' in that there is no intentional agent, then the subject is marked by the 'absolutive' case (which is zero). Look at the following examples:

- |    |        |                 |       |        |        |      |                           |
|----|--------|-----------------|-------|--------|--------|------|---------------------------|
| 1. | ཁོང་   | <u>གིས་</u>     | ཁ་ལག་ | བཟས་   | པ་     | རེད། |                           |
|    | he     | <u>ergative</u> | food  | ate    | past   |      | 'He ate'                  |
| 2. | ཁོང་   | <u>གིས་</u>     | ཇ་    | བདུངས་ | པ་     | རེད། |                           |
|    | he     | <u>ergative</u> | tea   | drank  | past   |      | 'He drank some tea'       |
| 3. | ཁོང་   |                 | ཇ་    | འཇུང་  | གི     | རེད། |                           |
|    | he     | absolutive      | tea   | drink  | future |      | 'He will drink some tea'  |
| 4. | ང་     | ཐོག་གའི་སྒྲོང་  | ནས་   | བྱགས་  | པ་     | རེད། |                           |
|    | I abs. | top's on        | from  | fell   | past   |      | 'I fell from the rooftop' |

### C. Directionality

In Tibetan, the direction of the action is not always indicated in the word itself, but also marked in the grammar and syntax. This direction is seen in the choice of auxiliary verb, adverbs, as well as in the use of the ergative and ablative cases (the 'source' of the action), the locative case (the 'goal' of the action). So, while English has pairs of words such as 'borrow/lend', 'teach/learn', 'give/take', etc., Tibetan often uses has one word in combination with a directional vector to express such ideas.

#### 1. བྱང་/སྤོང་

In perfective sentences, བྱང་/སྤོང་ can indicate whether the action is directed towards the speaker (speaker is goal) or away from the speaker (speaker is source)<sup>100</sup>:

<sup>100</sup> There are other meanings that བྱང་/སྤོང་ express, but the examples given here are chosen to show their directional qualities.

- |                     |                             |
|---------------------|-----------------------------|
| a. ངས་བཞག་སྔོང་།    | 'I lost it'                 |
| b. ངར་རྟེན་བྱུང་།   | 'I found it'                |
| c. ངས་བརྗེན་སྔོང་།  | 'I forgot'                  |
| d. ངས་དྲན་བྱུང་།    | 'I remembered'              |
| e. ཁོང་ཕྱིན་སྔོང་།  | 'He left' (from where I am) |
| f. ཁོང་ཕྱེབས་བྱུང་། | 'He came' (to where I am)   |

## 2. ཕར་/ཚུར

ཕར་/ཚུར are directionals that mean 'hither' and 'thither' or 'back' and 'forth'. Oftentimes, these appear as prefixes to the verb to indicate whether the direction is going towards or away from the speaker. In the following example, I was asked where I was going. I replied 'I have a class'. Then I was asked to clarify whether I was teaching a class or listening to a class. The neutral word used for 'teaching/learning' is 'to lead' ('leading or being led')<sup>101</sup>:

- |                                 |                                 |
|---------------------------------|---------------------------------|
| a. བྱེད་རང་ཕར་འབྲིད། ཚུར་འབྲིད། | 'Are you teaching or learning?' |
| b. ངར་ཚུར་འབྲིད་གི་ཡོད།         | 'I am learning'                 |

## 3. The ergative, ablative and locative cases

The final strategy (discussed in this paper) for conveying direction in Tibetan is through the use of case markers to indicate either source (ergative and absolutive) or goal (locative).<sup>102</sup> The examples below show the ergative and locative cases working together with the auxiliaries བྱུང་/སྔོང་. Notice that the word for 'to borrow' and 'to lend' is the same; the direction is indicated by the auxiliaries and/or case markers chosen:

<sup>101</sup> This is not to suggest that Tibetan does not have words to express 'teach' and 'learn', but that one way of expressing such concepts is through the use of these directionals. There are other examples, such as 'give/take': ཕར་སྤྲོད་/ཚུར་སྤྲོད་.

<sup>102</sup> There are sentences in which a participant can be both the source and goal (such as reciprocal sentences), but such constructions are not discussed here.

1. ཁྱིམ་གྱི་སྐོར་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་  
 he erg I loc book one lend past 'He lent a book to me'
2. རྒྱུ་ལྷན་ ཁྱིམ་གྱི་སྐོར་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་  
 I erg he loc book one lend past 'I lent a book to him'
3. རྒྱུ་ལྷན་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་  
 I erg library abl book one lend past  
 'I borrowed a book from the library'
4. ཁྱིམ་གྱི་སྐོར་ ཁྱིམ་གྱི་སྐོར་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་ རྒྱུ་ལྷན་  
 he erg he loc book one borrow past 'He lent a book to him' (I saw it)

### III. Characteristics of the verb

Verbs and auxiliary verbs in Tibetan are marked, among other things, for intentionality, causality, and evidentiality. The manner in which these different categories intersect is very interesting and somewhat complex; in the following section, we will give very brief examples of each of these categories.

It is important to understand that, in Tibetan, assumptions about another person's intention, cognitive awareness or emotive state are rarely made. Thus, while in English a sentence like 'He thinks I am going' is perfectly acceptable, in Tibetan there must be some verbal caveat that would indicate something like '*I think/it appears/he said/etc.* he thinks I am going'. The reason for this is that Lhasa Tibetan grammar does not allow one to make presumptions about what is in *another* person's mind or emotions. Apart from contexts that would involve joking, reminding, or accusing, second person statements are rarely made. Third person statements about an event include (in grammatical choices) how the speaker knows the statement he is making is true (i.e., He is witnessing or has witnessed the event, he thinks it is true, he is inferring it is true, etc.).

Such interesting concepts allow for the complex interrelations of the categories with other grammatical considerations (for example, intentional verb ending versus unintentional verb ending, ergative



subject; ergative subject can mean the difference between 'I did (it) on purpose' and 'I did (it) but not on purpose'.

### A. Intentionality

Intentionality is a category that is indicated on most first person statements and second person interrogatives. The verb endings གི་ཡིན། and ས་ཡིན། are the most intentional; in the perfect form, ས་ཡིན། is the most actual an event can be since it is not only completed, but it was intended by the speaker. When གི་རེད། and ས་རེད། are used with first person, it means that the action will be and was unintentional. Appropriate verb forms must be chosen to coincide with the auxiliary forms.

1a.	ང་	ཕྱོག་གའི་སྒང་	ནས་	བྱགས་	ས་རེད།	
	I	top's on	from	fell	pft	'I fell off the roof' (unintentional)

1b.	ངས་	ཕྱོག་གའི་སྒང་	ནས་	མཚོངས་	ས་ཡིན།	
	Ierg	top's on	from	jump	pft	'I jumped from the roof' (intentional)

2a.	ངས་	ཁོའི་མིང་	བརྗེད་	གི་རེད།		
	Ierg	his name	forgot	imperfect		'I will forget his name' (i.e if I don't write it down)

But not:

*2b.	ངས་	ཁོའི་མིང་	བརྗེད་	གི་ཡིན།		
	Ierg	his name	forgot	imperfect		*'I will forget his name' (intentional)

### B. Causality

Causative verbs are those verbs which have an agent, intentional or unintentional, expressed. English shows causality explicitly in such sentences as 'He made the cup break' or implicitly in such sentences as 'He broke the cup'. Tibetan shows causality in the phonological form

of verbs as well as the presence or absence of the ergative marker. Causative verbs that begin with stops are unaspirated and non-causative verbs are aspirated. If the verb begins with a nasal (m, ŋ, or ŋ) or lateral (l), causative verbs are high tone and non-causative are low tone<sup>103</sup>.

- |     |         |         |         |                 |   |
|-----|---------|---------|---------|-----------------|---|
| 1a. | ངས་     | ཕྱུ་    | བསྐྱོལ་ | པ་ཡིན།          |   |
|     | I.erg   | water   | boil    | pft.intentional | 'I boiled the water'<br>(causative, intentional)        |
| 1b. | ཕྱུ་    | འཁོལ་   | པ་      | རེད།            |   |
|     | water   | boil    | pft     |                 | 'The water boiled' (non-causative)                      |
| 2a. | ཕྱོར་པ་ | ཆག་     | པ་      | རེད།            |   |
|     | cup     | broke   | pft     |                 | 'The cup broke' (non-causative)                         |
| 2b. | ངས་     | ཕྱོར་པ་ | བཅག་    | སྲིང་།          |   |
|     | I.erg   | cup     | broke   | pft (evi)       | 'I broke the cup (causative, unintentional, evidential) |
| 2c. | ངས་     | ཕྱོར་པ་ | བཅག་    | པ་ཡིན།          |   |
|     | I.erg   | cup     | broke   | pft.            | 'I broke the cup (causative, intentional)               |

### C. Evidentiality

In Lhasa Tibetan, there is a persistent tendency to indicate the speaker's relationship to the proposition he is stating whether by subjective certainty or by the source and reliability of his knowledge. One of the ways this is expressed is through a category of auxiliary verbs which relate the speaker to the event he is witnessing. There are three evidentials that indicate that the speaker has a perceptual experience relative to the proposition. They are<sup>104</sup>:

འདྲུག་ marks events which indicates some knowledge that is based on personal perception of an event or that the

<sup>103</sup> This is almost always true.

<sup>104</sup> There are other functions of these markers; this section simply covers the evidential functions.

speaker is observing concurrent to the time of the utterance; also marks new information.

སྤྲོད

marks completed events which the speaker saw the process and the result.

འགྲུབ

marks completed events of which the speaker saw the results and, based on that, made an inference as to what happened.

- |    |      |      |      |     |       |               |           |  |
|----|------|------|------|-----|-------|---------------|-----------|--|
| 1. | ཁོང་ | གིས་ | ཁོང་ | ལ་  | གཞུས་ | པ་            | རེད།      |  |
|    | 3rd  | erg  | 3rd  | loc | hit   |               | past      | 'He hit him' (no comment; factive)   |
| 2. | ཁོང་ | གིས་ | ཁོང་ | ལ་  | གཞུ་  | གི་ཡོའོ་      | རེད།      |  |
|    | 3rd  | erg  | 3rd  | loc | hit   |               | impft     | 'He is hitting him' (knowledge of event accessible to more than the speaker)   |
| 3. | ཁོང་ | གིས་ | ཁོང་ | ལ་  | གཞུ་  | གི་འདུག       |           |  |
|    | 3rd  | erg  | 3rd  | loc | hit   |               | impft.evi | 'He is hitting him' (the speaker can see them now)   |
| 4. | ཁོང་ | གིས་ | ཁོང་ | ལ་  | གཞུས་ | <u>སྤྲོད།</u> |           |  |
|    | 3rd  | erg  | 3rd  | loc | hit   |               | pft.evi   | 'He hit him' (the speaker saw him do it)   |
| 5. | ཁོང་ | གིས་ | ཁོང་ | ལ་  | གཞུས་ | <u>འགྲུབ</u>  |           |  |
|    | 3rd  | erg  | 3rd  | loc | hit   |               | pft.evi   | 'He hit him' (for example, he is crying and one is standing over him looking vindictive, the speaker surmises what happened) |

#### IV. Tense and Aspect

In this textbook we have not spent much time on explaining how tense and aspect intersect in Tibetan. While we cannot go into a lot of detail, it is important to remember that there is no *absolute* tense in Tibetan in the sense that there is in English. In Tibetan, the tense of the embedded

clauses is subordinated to the tense of the main clause. Thus a sentence in English like 'When I went to your house yesterday, you were not home' would be expressed in Tibetan as 'Yesterday, when I go to your house, you *are* not home' (ཁ་ས་ང་ཁྱེད་རང་ནང་ལ་འགྲོ་དུས་ཁྱེད་རང་བཞུགས་མི་འདུག). Additionally, while 'tense' refers to time, 'aspect' refers to kinds of time; that is, time internal to tense. So a verb like 'to work' includes 'worked', 'was working', 'finished working', etc. which are aspectually different forms of past tense.

#### IV. Person Marking

The final section of this brief overview is a look at how persons are marked in Lhasa Tibetan. Tibetan is part of a small group of languages located mostly in the Himalaya region which mark persons in a unique way. Austin Hale first coined the term 'conjunct/disjunct' to account for this (Hale, Austin. Person markers: finite conjunct and disjunct verb forms in Newari. In Papers in South-East Asian Linguistics, Canberra: Australian National University. 7:95-106). Others have called them 'type 1/type 2' verbs or 'ego/non-ego' verbs, etc.

##### A. A chart of simple sentences

	Declarative	Interrogative
Conjunct ego	ཡིན། (1st) ཡོད།	ཡིན་པས། (2d) ཡོད་པས།
Disjunct non-ego	རེད། (2d, 3d) ཡོག་རེད།	རེད་པས། (1st, 3d) ཡོག་རེད་པས།

B. Sentences with embedded clauses are more complex and at first difficult to master. Because this textbook covered very few complex sentences, we will provide a brief explanation of such with examples below.

It is easiest to view embedded sentences as complete clauses within a frame. For these examples, we will use the frame of the verb 'to say'<sup>105</sup>. In English, this comes at the beginning of a sentence as in '[[He said] [he is coming]]'. In Tibetan however, the frame surrounds the embedded clause so it looks like: '[[He.erg] [I/he coming is/am] said]]. But, while the pronoun 'he' is ambiguous in English, it is not in Tibetan because of the person marking. Look at the following

<sup>105</sup> These constructions are also true of verbs such as 'to think', 'to see', etc.

sentences (pronouns are single or double underlined to show the same or different referents):

1. ཁོང་ གིས་ ཁོང་ ཡོང་ གི་ཡིན་ ཟེར་ ལབ་ པ་རེད།  
he erg he come impft rpt say pft 'He said he is coming'

2. ཁོང་ གིས་ ཁོང་ ཡོང་ གི་རེད་ ཟེར་ ལབ་ པ་རེད།  
he erg he come impft rpt say pft 'He said he is coming'

Because of the marking on the verb ending, ambiguity is eliminated to the extent that pronouns in embedded clauses are often deleted. One more example is with the verb 'to think' as in 'I thought he was coming'.

3. ངའི་ བསམ་པར་ ཁོང་ ཡོང་ གི་རེད་ བསམ་ ཏུང་།  
 I.gen thought he come impft think pft 'I thought he was coming'

4. ངའི་ བསམ་པར་ ཁོང་ ཡོང་ གི་རེད་ བསམ་ གི་འདུག  
 I.gen thought he come impft think impft 'I think he is coming'

## VI. Conclusion

There are many other areas of complexity in Tibetan grammar, but in this brief overview, we have tried to cover the main ones which you will encounter as you begin to study Tibetan.



## Appendix III

### A Note on Verbalizers in Lhasa Tibetan Ellen Bartee

#### 1. Introduction

One of the most productive verbal-constructing strategies in LT is the use of a limited set of verbalizers<sup>106</sup> to ‘activate verb status’ to a large number of abstract nouns. Scott Delancey refers to these as ‘lexicalized verb phrases, consisting of a lexically specific noun and one of a set of semantically very vague verbs’<sup>107</sup>. He goes on to say that this is a ‘South(west) Asian areal feature, not characteristic of Tibeto-Burman languages east of the Himalayan area....’<sup>108</sup>.

Complex verbs are those which are constructed from either a concrete or abstract stem, an adjective stem, a verb stem, a phrase or clause, or a concept<sup>109</sup> and one of a small choice of ‘verbalizers’; this construction can then function syntactically like a single, simple verb form. Each of the verbalizers can function as full verbs in their own right, but the meaning has been semantically bleached. Although there is some overlap in which two different verbalizers may function with the same stem form, the categories seem to be based in an underlying cognitive reality<sup>110</sup> which influence fairly rigid choices. In addition, this overlap does not construct synonymous forms, but forms with either very different meanings or different shades of meaning. This will be transparent in the examples which follow.

#### 2. Three common verbalizers

There is a small set of verbalizers, perhaps around twenty, but even a smaller set which are commonly used. Three of the most common verbalizers (common as to number of occurrences) are ་ཅུན་ ཅུན་ and ཅུན་. Some examples of these constructions are given below:

---

<sup>106</sup> I think Goldstein was the first to refer to these as ‘verbalizers’ which I like because they are parallel in many ways to nominalizers; the process of nominalization and verbalization can be repeated for several layers in any one sentence.

<sup>107</sup> Delancey, 1989? in his model of causation paper

<sup>108</sup> *ibid.*

<sup>109</sup> I know *concept* is rather a vague term, but I use it because of constructions that will be explained later in section 2.2; it is possible to put a ‘verbalizer’ after an aspect marker in a string such as ‘I say almost do now’ (nga lab grabs byed gis ta.lta) which means ‘I was just about to say (that) now’; this construction construed both the aspect slot (which normally comes after the verb) and the adverb (which typically likes to be in the front).

<sup>110</sup> Which is not always readily apparent on the surface.

## 2.1. བཏང

བཏང has the general notion of ‘to send’; one of its arguments often is something very ‘undergoer-ish’ and can include an agent:

ཡི་གེ	‘letter’		‘to send a letter’
བསམ་ལྡོ	‘mind’, ‘thought’		‘to think’
ག་ཤེ་ག་ཤེ	‘scolding’		‘to scold’
ཏུག་རེ	‘fart’		‘to fart’
གཙུག་པ	‘urine’		‘to urinate’
མིག་ཚུ	‘eye water’ (tears)	+ {བཏང} =	‘to cry’, ‘to tear up’
རྒྱུ་ལམ	‘dream’		‘to dream’
གཞས་	‘song’		‘to sing’
ཆར་པ	‘rain’		‘to rain’
ཞལ་ལག	‘food’ (hon)		‘to serve food’
ཡིག་ཚད	‘examination’		‘to take an exam’
ལྲག་པ	‘ice’		‘to freeze’

## 2.2. རྒྱུག

The primary meaning of རྒྱུག seems to be ‘to manipulate’ (often implying some type of force), but there are usages which *seem* to stray from this sense:

ཤིགས་པ	‘drop’	‘to drip’
ལྷེ་ལྷག	‘lick’	‘to lick’
སྤོ	‘tooth’	‘to bite’



རྒྱལ་ཤད	'comb'			'to comb'
ཁང་པ	'house'			'to build a house'
བད་རས <sup>111</sup>	'scratch', 'itch'	+	{རྒྱལ}	= 'to scratch'
གོམ་པ	'(foot) step'			'to walk'
ཞིག་ག	'hiccough'			'to hiccough'
བོད་སྐད	'Tibetan (language)'			'to speak Tibetan' <sup>112</sup>
ཚམ་པ	'(a) cold'			'to have a cold'
ངལ་གསོ	'rest'			'to rest'

### 2.3. བྱེད

བྱེད is one of the most general of the verbalizers and can be glossed as 'to do'<sup>113</sup>. It seems that if there are adjective stems used in these constructions, the chances are highest that the verbalizer choice will be བྱེད<sup>114</sup>; It also appears that བྱེད is the choice when activating the most abstract or amorphous constructions:

ལས་ཀ	'work'			'to work'
བྲ་སྐྱེགས	'preparation'			'to prepare'
སློབ་སྦྱོང	'study'			'to study'
ཡག་པོ	'good'	+	{བྱེད} =	'to do good'
དགའ་པོ	'happy', 'like'			'to act to like'

<sup>111</sup> This is also spelled བད་རས or སྐར་བད

<sup>112</sup> This form is commonly used in Lhasa, as well as 'speech + rgyab = to speak', but it also can mean 'to shout'.

<sup>113</sup> This one is the most semantically general.

<sup>114</sup> Perhaps it is the only choice, and perhaps they are not adjective, but verb stems. I don't know.

ལྡོང་པོ་	'comfortable', 'pleasant'	'to be comfortable'
ལས་ཀ་སྤྱོད་ཚད་	'bad/evil work'	'to do wrong'
ངུ་	'to cry'	'(act) to cry'
ཀྱུག་ཀྱུག་	'tease'	'to tease', 'to joke'

### 3. Conclusion

The above is not exhaustive, but shows some of the complexity of the different categories of verbalizers. Syntactically, these forms function sort of as an intermediate layer between non-transitive and transitive constructions. There are also a wide range of things which can be verbalized. For instance, I walked into a restaurant, saw a friend and told her something that she also was just about to say. She responded:

ངས་ ལབ་ གྲུབས་ བྱེད་ བློ་ལྟོ་ བ་ལྟོ།  
 I say asp vblzr nonpstEVI now  
 'I was just going to say (the same thing)'

In this sentence, བྱེད་ appears after a full verb and aspect marker<sup>115</sup>. Here it functions to verbalize the whole phrase, rather than one word. Another example also shows how a phrase can first be nominalized then verbalized:<sup>116</sup>

མ་ ལྡོགས་ རྩ་ཡག་ འོས་ རེད། བལྡོགས་ རྩ་ བལྡོགས། བྱེད་ ཡག་ འོས་ མ་ རེད།  
 མ་ བལྡོགས་ པ་ བྱེད་ བློ་ལྟོ།  
 'It is best not to lose (something). But if you lose (it), there is nothing to do. I am going to be careful to not lose anything (literally: not lose [nom] do)

These are just a few examples of verbalizers in Tibetan. Because they play a major role in spoken Lhasa, it is important to pay special attention to how they pattern syntactically and semantically.

<sup>115</sup> The adverb is also in a marked position as an afterthought; normally it would appear first in the sentence.

<sup>116</sup> The process of a clause being recursively nominalized then verbalized is common in Tibetan.

## Appendix IV

### On Tibetan Honorifics

Thubten Wangbo  
Tibet Academy of Social Sciences

Ellen Bartee  
SIL

#### 1. Introduction

##### 1.1 Honorifics

Throughout Asia, languages such as Japanese, Vietnamese, Thai, etc. have developed systems of honorifics. Tibetan also has an elaborately developed system of honorifics. This paper provides some explanations for various semantic categories, as well as a description of the development and in some instances, decline, of the use of honorifics in Tibetan.

##### 1.2 Honorifics in Tibetan

In spoken Tibetan, honorifics are generally a sort of deictic marker in which referential expressions are relative to the participant's perceived status of those engaged in linguistic exchange. It would seem to follow therefore that honorifics in Written Tibetan (WT) would be nearly non-existent. While Classical Tibetan does not involve the degree of referential shifting that the Modern Central dialects (CT) employ, honorifics are still used extensively. The difference seems to be that the honorific form is attached to the referent intrinsically rather than relative to the social setting. Stephen Beyer substantiates this by pointing out that as early as the ninth century, those translating Buddhist Sanskrit texts into Tibetan were instructed to always use honorifics when referring to the Buddha<sup>117</sup>.

In addition, the particular style of an author or the genre of a piece of literature also determines the use of honorifics. Texts that frequently employ honorifics tend to be 'formal, urbane and literary registers while minimal use signals registers that are informal, folk, and colloquial.'<sup>118</sup>

---

<sup>117</sup> Beyer quotes from the standard translator's guide *rom sgra.sbyor bam.po gnyis.pa*. The Classical Tibetan Language, p. 153.

<sup>118</sup> *ibid.*

In this paper we describe honorifics primarily as spoken in the CT dialects (specifically Lhasa), so will not make reference to WT. However, the antiquity of honorifics is indicated by the fact that WT texts do contain honorifics. Because of available texts, it can be said with certainty that at least by the ninth century honorifics were to some degree established in Tibetan.

### 1.3 Dialect variation

Within China, Tibetan can be divided into three large dialect groupings: Ü-Tsang (dbu.gtsang), Amdo (a.mdo), and Khams (khams)<sup>119</sup>. These three groups all represent major dialect distinctions. In addition, each group has many smaller sub-groups of dialects as well. One of the distinctions among the three major dialect divisions is the use of honorifics; Amdo and Kham rarely use honorifics to the extent that the dialects of Ü-Tsang, or CT, do. Within CT, Lhasa and Shigatse dialects have the most developed honorific systems.

### 1.3 Attitude issues

The use of honorifics within Lhasa seems to be of paramount importance as it is linked to social politeness and appropriateness of attitude. Many feel that the use of honorifics distinguishes between higher and lower social classes. In other areas, however, the use of honorifics can actually signal the opposite attitude. For example, it is possible that in a khams dialect the use of honorifics could signal anger or dissatisfaction<sup>120</sup>. Thus, the neglect of honorifics in CT and the employment of honorifics in khams could both be used to indicate social distance.

Another present discussion revolving around honorifics is the opinion of those who feel that honorifics are a barrier that prevent more interaction cross-dialectally. The view of such persons is that if there were no honorifics, or if honorifics were reduced, then Tibetans from many dialects would be able to communicate amongst themselves<sup>121</sup>.

In CT, there are primarily three levels of honorifics: 'humilifics'<sup>122</sup>, middle (most commonly used), and high honorifics. For example, the non-honorific form for 'food' is [k<sup>h</sup>a laʔ], the middle honorific form is [ʃɛ laʔ] and the high form is [sø ts<sup>h</sup>iʔ]. 'Humilifics' and 'high honorific' do not have as many forms as the more commonly used middle honorifics.

---

<sup>119</sup> This is just one way to divide the dialects and we recognize that a five-way division can also be made by further delineating Western and Southern within the Central group.

<sup>120</sup> Personal discussion with Trashi Tsering of Dongan in Yunnan.

<sup>121</sup> There needs to be more study on this, but generally this view is held more by those non-CT dialects than not.

<sup>122</sup> I think Stephen Beyer was the first one to use this term.

## 2. Categories of honorifics

It is common that at the very least, if there is honorific marking in a language, pronouns would certainly be marked honorifically. If a language has lost most honorific forms, it is most likely that what is retained will be a second person pronoun form. In Mandarin Chinese for example, one of the only remnants of honorifics retained in is the second person pronoun: [nin2] 'thou' (plain form: [ni3] 'you'). In Tibetan, especially in the Central dialects, almost every grammatical class has honorific corollaries. For example, nouns, pronouns, verbs, adverbs, and auxiliaries and all have honorific forms.

At first encounter, honorifics in CT seem to be impossible to learn and use, but if we approach them systematically, the task is more accessible. This paper does not attempt to provide an exhaustive list of honorific forms, but rather to show systematicity by grouping commonly used forms.

### 2.1 Body parts

Much of the logic of Tibetan honorifics lies not in the thing referred to itself, but in it's association to a referent of honor or respect. For this reason, forms drawn from the body are the most productive in Tibetan.

#### 2.1.1 'The body'

The non-honorific term for 'body' is ལྲས་ [ly] or བཟུགས་པོ་ [suk.po]. The honorific form ལྷོ་ [ku] which is prefixed before the first syllable of the non-honorific form of the word. If it is a two syllable word, the second syllable is dropped.

བཟུགས་པོ་	[suk ku] -->	ལྷོ་བཟུགས་	[ku suʔ]	'body', 'health'
མདུན་	[tø] -->	ལྷོ་མདུན་	[kʷin tø]	'in front of'
ལྷི་ལྷམ་	[ta kəm] -->	ལྷོ་ལྷམ་	[kʷin təm]	'heavy blanket'
ཆས་	[tʃʰɛʔ] -->	ལྷོ་ཆས་	[ku tʃʰɛʔ]	'thing', 'tool'
སྤོང་	[kʲōŋ] -->	ལྷོ་སྤོང་	[ku kʲōŋ]	'suffer loss'
སྐྱུང་	[kʲɛp] -->	ལྷོ་སྐྱུང་	[ku kʲɛp]	'behind of'

རྩ་	[ɿo] -->	སྐྱ་གདུང་	[ku toŋ]	'corpse'
ལུས་	[ly] -->	སྐྱ་ལུས་	[ku lyʔ]	'body'
རླུང་བསྐྱངས་	[luŋ lan] -->	སྐྱ་རླུང་	[ku loŋ]	'anger'
ཁྲུག་ཤེད་	[tʰaʔ ʃeʔ] -->	སྐྱ་ཁྲུག་	[ku tʰaʔ]	'blood pressure'
ཚབ་	[tsʰəp] -->	སྐྱ་ཚབ་	[ku tsʰəp]	'repre- sentative'
མགྲོན་པོ་	[tønpɔ]	སྐྱ་མགྲོན་	[kuʈøŋ]	'guest'

In many cases, one honorific form could represent several, or many, non-honorific forms with slightly or greatly variances of meaning. For example, ཁྱོད་ལག་ (husband/man), མཚན་ལོ་མ་ ('younger brother's wife'/'son or grandson's wife'), ལྕི་བོ་ ('companion/friend/lover'), བཟའ་ལྕི་ ('sweetheart/lover'), ཡི་ཚེ་ ('wife'), etc. all are represented by only one honorific form སྐྱ་ལྕི་.

### 2.1.2 The head

When speaking of the head (མགོ་ [ko]) or things related to the head, the honorific form is དབུ་ [uʔ] as the following examples show:

སྐྱ་	[ta]	དབུ་སྐྱ་	[u tə]	'hair'
ལྷ་མོ་	[ʃæmo]	དབུ་ལྷ་	[uʃa]	'hat'
མགོ་ཐོད་	[kotʰøʔ]	དབུ་ཐོད་	[utʰøʔ]	'crown of the head'
མགོ་ན་པོ་	[ko napo]	དབུ་སྐྱང་པོ་	[uŋuŋpo]	'a headache'
མགོ་འཁོར་བ་	[kokorwa]	དབུ་འཁོར་བ་	[ukorwa]	'to be fooled'
འགོ་ཁྲིད་	[ko tiʔ]	དབུ་ཁྲིད་	[u tiʔ]	'leader'

གུར་	[k <sup>h</sup> ur]	དབུ་གུར་	[ukur]	'tent'
འགོ་རྒྱལ་ས་པ་	[kots <sup>h</sup> ukpə]	དབུ་བརྩེས་པ་	[u ŋepa]	'start'
མགོ་འཁྲོམས	[ko t <sup>h</sup> om]	དབུ་འཁྲོམས	[u t <sup>h</sup> om]	'confused'

### 2.1.3 The mouth

When speaking of the mouth (ཁ་ [k<sup>h</sup>a]), the honorific form རལ་ [ʃɛ:] is used.

ཁ་པར་	[k <sup>h</sup> apa:] -->	རལ་པར་	[ʃɛpa:]	'telephone'
ཁ་ལག་	[k <sup>h</sup> alaʔ] -->	རལ་ལག་	[ʃɛlaʔ]	'food'
ཁ་བདེ་པོ་	[k <sup>h</sup> a tɛpo] -->	རལ་བདེ་པོ་	[ʃɛ tɛpo]	'smoothtalker'

### 2.1.4 The hand

That which has to do with the hands (ལག་པ་ [lak<sup>h</sup>pa]) is indicated by the honorific form ལྷག་ [tɕ<sup>h</sup>a] as the following examples show:

ལས་ཀ་	[lekə]	ལྷག་ལས་	[tɕ <sup>h</sup> alei]	'work'
ལག་ཤུབས་	[lakʃup <sup>h</sup> ]	ལྷག་ཤུབས་	[tɕ <sup>h</sup> aʃup <sup>h</sup> ]	'gloves'
རོགས་པ་	[rokpə]	ལྷག་རོགས་	[t <sup>h</sup> aroʔ]	'help(er)'
ལག་ལྗེ	[laʔʃu]	ལྷག་ལྗེ	[tɕ <sup>h</sup> aʃu]	'flashlight'

### 2.1.5 The feet

The last body part which we will look at here is that of the feet (ཀླང་པ་ [kaŋpa]) which is expressed by the honorific form རབས་ [ʃəp]

ཀླང་བྲོ་	[kaŋto]	རབས་བྲོ་	[ʃəpto]	'dance'
ཀླང་ཤུབས་	[kaŋʃup <sup>h</sup> ]	རབས་ཤུབས་	[ʃəpʃup <sup>h</sup> ]	'socks'

ལཱ་མ་	[tʰam]	ཞབས་ཅག་	[ʃəp tʃaʔ]	'shoes'
རྒྱུ་བརྒྱུག་	[kup`kʲæ]	ཞབས་བརྒྱུག་	[ʃəp`kʲæ]	'chair'
གཞུང་པོ་	[jokpo]	ཞབས་ཕྱི་	[ʃəptɕʰi]	'servant'
སྤྱི་མོ་	[pɣmo]	ཞབས་སྤྱི་	[ʃəpɣ]	'knee'

## 2.2 Cognitive and Emotive

Even though there are many plain forms for 'mind', most are represented by the same honorific form བྱུགས་ [tʰuʔ]. This is true of many words which indicate cognitive and emotive reference.

སེམས་	[sem] -->	བྱུགས་	[tʰuʔ]	'mind'
ལྗོ་	[lo] -->	བྱུགས་	[tʰuʔ]	'heart', 'mind'
སྙིང་	[ɲiŋ] -->	བྱུགས་	[tʰuʔ]	'the heart'
ཡིད་	[jiʔ] -->	བྱུགས་	[tʰuʔ]	'intellect'
ཁོག་པ་	[kʰok` pə] -->	བྱུགས་	[tʰuʔ]	'interior'
བསམ་པ་	[sam pə] -->	བྱུགས་	[tʰuʔ]	'thought'
སྣང་བ་	[nā wā] -->	བྱུགས་སྣང་	[tʰuʔ naŋ]	'perception'
འདོད་པ་	[tø: pə] -->	བྱུགས་འདོད་	[tʰøŋ døʔ]	'desire'
ཅག་ག་	[tʃa kə] -->	བྱུགས་ཅག་	[tʰuʔ tʃaʔ]	'protect'
སྒྲོན་ལམ་	[mō ləm] -->	བྱུགས་སྒྲོན་	[tʰuʔ mō]	'prayer'
དོགས་པ་	[tʰok pə] -->	བྱུགས་དོག་	[tʰu toʔ]	'doubt'

## 2.3 Items associated with a particular action

### 2.3.1 Things associated with eating or drinking

We have already showed how the honorific for 'mouth' is used to express items that come into contact with the mouth of the referent. Closely



related, is གསོལ་ [sø:] ('to beg', 'to entreat') which is used as a general category forming prefix to indicate things associated with eating or drinking and བཞེས [ʃe:] which is used for many foods.

### 2.3.1.1 གསོལ

མར་	[ma:] -->	གསོལ་མར་	[sø ma:]	'butter'
ཞོ་	[ʃo] -->	གསོལ་ཞོ་	[sø ʃo]	'yoghurt'
ཇ་	[tʃa] -->	གསོལ་ཇ་	[sø tʃə]	'tea'
ཇ་དམ་	[tʃə təm] -->	གསོལ་དམ་	[sø təm]	'thermos'
སྒྲོན་	[mɛ] -->	གསོལ་སྒྲོན་	[sø mɛ]	'medicine'
མདོང་མོ་	[toŋ mo] -->	གསོལ་མདོང་	[sø toŋ]	'churn' (noun)
ག་	[ʃa] -->	གསོལ་གུམ་	[sø ʃum]	'meat'
ཅུམ་པ་	[tsam pa] -->	གསོལ་ཞིབ་	[sø ʃip]	'barley flour mixture'
ཅོག་ཅེ་	[tʃo? tse] -->	གསོལ་ཅོག་	[sø tʃo?]	'desk', 'table'

### 2.3.1.2 བཞེས

མོག་མོག་	[mo mo?] -->	བཞེས་མོག་	[ʃɛmo?]	'dumpling'
ལབ་ལུག་	[ləppu] -->	བཞེས་ལབ་	[ʃɛləpʰ]	'turnip'
སྒོང་	[koŋŋa] -->	བཞེས་སྒོང་	[ʃɛkoŋ]	'egg'
འབྲས་	[te:] -->	བཞེས་འབྲས་	[ʃɛte]	'rice'

### 2.3.2 Words associated with 'coming', 'going', 'arriving'

སླེབས་པ་	[lep pa]	ཕྱེབས་པ་	[p <sup>h</sup> ɛpa]	'arrive'
----------	----------	----------	----------------------	----------

འགྲོ་བ་	[towa]	ཕྱི་བཀའ་པ་	[p <sup>h</sup> ɛpa]	'go'
ཡོང་བ་	[jonwa]	ཕྱི་བཀའ་པ་	[p <sup>h</sup> ɛpa]	'come'
འགྲོ་རྒྱལ་མཉམ་པ་	[to roʔ]	ཕྱི་བཀའ་རྒྱལ་མཉམ་པ་	[p <sup>h</sup> ɛmroʔ]	'travel companion'
ཡོང་ལས་ཆེ་	[jonletc <sup>h</sup> e]	ཕྱི་བཀའ་ལས་ཆེ་	[p <sup>h</sup> ɛpletc <sup>h</sup> e]	'maybe (x'll) come'

### 3. Humilifics

'Humilifics'<sup>123</sup> is a limited class of words that reflect the deference of the speaker towards the addressee. Thus the speaker lowers himself in order to raise the addressee. There are only a few of these words that are commonly used as seen in the examples below:

<u>humilific form</u>	<u>non-honorific form</u>	<u>honorific form</u>	
བཅུར	ཡོང	ཕྱི་བཀའ	'to come'
ལྷ	འཕྲུང	མཚོད	'to drink'
ལྷ	ལབ	གསུང	'to say'

### 4. Social Discourse

Because honorifics are used relative to those participating in the speech act, they are a clear and important barometer of the social interaction going on. For example, if a guest came to someone's house, the householder would most likely press tea on that person. Both would be exchanging forms to reflect their deference. Thus:

- a. ངས་གསོལ་ཇ་བཟོས་དགོས། 'I will make tea (h)'  
 b. གསོལ་ཇ་བཟོས་མ་གནང། 'Don't (h) make (any) tea (h)'

b. ང་ལྷ་གི་མིན། I won't drink (hum) (any)

a. མཚོད་མཚོད། drink (h), drink (h)

In the above exchange, a) uses the honorific form for 'tea' because it is intended for the guest; b) uses the honorific for 'tea' and 'make' because of

<sup>123</sup> I do not know who first coined this term, but it may have been Steven Beyer.

the host's work; b. uses humilifics for 'drink' because b is the consumer; likewise, a) uses honorifics for 'drink' for the same reason.

There are also very simple mistakes that can make that can seem to a Tibetan as though one is using honorifics self-referentially. This is especially true when one is an outsider learning Tibetan. For example, the honorific for husband or wife is ལྷོ་ལྷོ།. However, other people should call the spouse by the honorific title as ངོ་ལྷོ་ལྷོ། actually means that one is, via one's spouse, referring to oneself with an honorific term.

There are several ways to keep track of participants in CT; one of them is by the interaction between speakers and their use of honorific forms. Oftentimes in Tibetan, the actual referent can be omitted, but the participants can still be tracked not only by the auxiliary forms, but also by the use of honorifics. This is also true of some genres of Written Tibetan.

## 5. Conclusion

As already mentioned, the proper use and understanding of honorifics in Tibetan is crucial for communication. Tibetan has an abundant honorific inventory that can be overwhelming to an outsider, but it is important to realize that their derivation and use are not random. This paper was a simple introduction to some of the most common categories of honorific word formation.



## A Short Reminder of Some Important Pronunciation Rules

This textbook has assumed a basic ability to spell in Tibetan as the starting point. Once the student has learned all the rules however, he learns how difficult it is to remember them. After learning how to pronounce each 'letter' of the Tibetan alphabet<sup>124</sup>, the difficulties of spelling really begin to start. The summary below is intended as a reminder of some of the basic changes that happen when 'letters come together'. Use it as a reminder and not as an exhaustive list.

## I. Aspiration and Tone

Two of the most important pronunciation points in Lhasa Tibetan are aspiration (with or without a breath of air) and tone (high or low<sup>125</sup>). The following section provides some of the basic pronunciation changes reflected in the orthography.

A. Within words, second syllables, whether low or high tone, go to high tone:

1. གད་མོ།      [kɛ̃ m̄o]      'laughter'
2. ལུ་མོ།      [p<sup>h</sup>o m̄o]      'girl'

B. When superscribed or prefixed, འ ཉ རྩ མ ཡ are high and unaspirated:

1. ལྲ།      [ŋā]      'five'
2. རྩམས།      [nām]      'pluralizer'
3. མྲི་ལམ།      [mī lōm]      'dream'
4. གཡག།      [jæʔ]      'yak'
5. རྩལ།      [ŋȳ:]      'money', 'silver'

<sup>124</sup> Technically, each is a syllable and the whole together is called a 'syllabary'.

<sup>125</sup> Tones are high or low, but they can also be high-falling (final consonant stop), low-rising (short vowel) or low-rising-falling (long vowel). These will be up to the learner to perfect as this is a more general look at tone.

6. ཚྱིད [jñ] 'find'

C. When ག ར ལ ལ ར are superscribed or prefixed, they are deaspirated, but the tone does not change:

1. རགའ་པོ [ka pō] 'to like'

2. རྗེས་མ [tce m̄à] 'later'

3. བཤམ་པོ [taʔ pō] 'master'

4. བཤམ་པོ [pɛ t̄e] 'completely'

5. མཚོན [tsøʔ] 'treasury'

## II. Subfixes

### A. Retroflex

The 'ra-ta' causes non-retroflex consonants to become retroflexed consonants without changing anything else. So a low, aspirated consonant such as ག [k<sup>h</sup>a] or ལ [p<sup>h</sup>a], becomes a low, aspirated retroflex when 'ra-ta' is added as in ར and ལ [t<sup>h</sup>a].

### B. Palatal

The 'ya-ta' causes non-palatal consonants to become palatal consonants without changing anything else, except in the example shown below. So, if the consonant is high, unaspirated such as ག [k̄ā] or ལ [p̄ā], it becomes a high, unaspirated palatal such as ར [k̄jā] and ལ [t̄çā]. When ལ is the prefix of ལ it is pronounced as ལ [u]. When it is palatalized it is pronounced with the 'y' sound only as in རེད་མཚོན [jɪn] 'interest'.

### C. Lateral

The 'la-ta' lateralizes the consonants it is subfixed to and changes them to high tone. So all of the consonants, with one exception, are simply

pronounced as a high ལ. For example, ལ ལ ལ ལ ལ and ལ are all pronounced [lā]. The exception is ལ which is pronounced [tā].

#### IV. Sentence Intonation

In addition to word tone, sentence intonation is also important in Tibetan. There is no substitute for listening carefully to the rhythm of sentences and then trying to mimic them. Because bad habits can be ingrained once you begin to repeat words and sentences, it is recommended to first just listen to the sentences several times before attempting to repeat them. Try to hear the stress patterns and final intonation. Sometimes it is useful to hum or whistle the sound before actually saying the sentence.

V. When syllables come together, prefixes and suffixes of the second syllable affect the coda of the first syllable. Often, the first syllable becomes nasalized (for example, when the second syllable begins with an ལ prefix or ལ superfix), but there are other results as well. Good spelling will enable you to more easily identify such changes.





## Tibetan-English Glossary

[Both the Tibetan-English and the English-Tibetan glossaries include a number after the entry; this is the lesson in which the word can be found. Not all the occurrences are listed, but the main ones are. Also, for words that have variant forms, there are included in parenthesis; for words for which WT is different from Lhasa Tibetan, the Lhasa Tibetan form is included in brackets. There are about 600 words in the book that are included in these glossaries]

### List of abbreviations:

caus	causative verb form
n v	non-volitional verb form
hon	honorific form
hon(hum)	honorific: 'humilific' form
prep	preposition
adj	adjective

{ཀ}

དཀར་པོ་ (5, 9)	white
དཀར་པོ་ལ་ (13, 14)	teacup, porcelain cup
སློབ་ (14)	to read
བཀྲ་ཤིས་ (6)	good fortune, personal name
བཀྲ་ཤིས་བདེ་ལེགས་ (9)	blessings, congratulations, greeting
བཏུག་ (14)	to lift
ཀང་སྐ་རིལ་ (13)	bicycle
ཀློང་ (1)	the rear end
ཀློང་བཏུག་ (5)	chair
སྐད་	speech
སྐད་རྒྱུག་	to call, to shout
སྐད་ཆ་	speech, conversation

སྐད་ཆ་འདྲི (10)	to question, to ask
སྐད་ཆ་བཤད	to speak, to talk
སྐར་མ (9)	minute, star
སྐུ (14)	body, statue, honorific particle for things connected with the body
སྐྱུངལ	to rest (hon)
སྐུ་གཟུགས (14)	body, health (hon)
སྐུ་མགྲོན	guest (hon)
སྐོམ (8, 10)	to thirst
སྐོལ (16)	to boil (caus)
ཤུང (10)	particle postposed to nouns or adjectives to mean 'completely' or 'only' what the noun or adjective signifies
སྐྱིད་པོ (15)	happy
སྐྱིད་རས་མགྲོན་ཁང (15)	The Kirey Hotel
སྐྱུག་པ (17)	vomit
སྐྱུག་པ་ཤོར (17)	to vomit (nv)
སྐྱོན (18)	to do, verbalizer (hon)
བསྐྱུལ (15)	to deliver

{འ}

འ (8)	mouth
འ་སྐོམ (5)	to be thirsty
འ་ཉིན་མོ (12)	the day before yesterday [འའི་ཉིན་མོ]

ཁ་ཚ་པོ་ (10)	spicy hot
ཁ་ཤས་ (10)	some
ཁ་སྔ་ (12)	yesterday [[ཁ་འོ་སྔ་]
ཁ་བདག་སྐྱོ་ (14)	felicity scarf (check definition in lesson)
ཁ་པར་ (16)	telephone
ཁ་པར་བཏང་ (16)	to telephone someone
ཁ་པར་རྒྱུག་ (16)	to make a phone call
ཁག་པོ་ (13)	difficult
ཁ་ལྔ་ (10, 11)	food
ཁང་པ་	house
ཁེ་པོ་	cheap
ཁོ་ (6)	third person masculine singular pronoun
ཁོང་ (5, 6)	third person singular (hon)
ཁོང་ཚོ་ (5, 6)	third person plural (hon)
ལྲུག་པ་ (A III)	ice
ལྲུག་པ་བཏང་ (A III)	to freeze
ཁྱི་ (5)	dog
ཁྱེད་རང་ (6)	second person singular (hon)
ཁྱེད་རང་ཚོ་ (6)	second person plural (hon)
ཁྱོད་ནས་ (17)	(not) at all, never (used with negative)
མ་ཁོང་ (13)	the one who does, doer, nominalizer
མ་ཁྱོད་ (6)	to know (hon)
ལྲོ་ལ་ (16)	boil (nv)

འཕྱེར (10) to carry, to take away (nv)

འགྲིམ་ལ (12) besides (prep)

འཇུ (11) to wash

## {ག}

ག (7) sentence final particle: 'right?'

ག་གི (15) which (WH question word)

ག་ནས (6) from where (WH question word)

ག་པར (8) where (WH question word)

ག་ཚོད (7, 9, 18) how much, how many (WH question word)

ག་རེ (4) what (WH question word)

ག་རེ་རེད་ཟེར་ན (15) because

ག་རེ་ཡིན་ན (15) why (WH question word)

ག་རེ་ཡིན་ནའི་འགྲིགས་ག (10) whatever, is fine/OK (with me)

ག་ལེ slowly

ག་ལེ་ཕེབས good-bye (to the one leaving)

ག་ལེ་བཞུགས good-bye (to the one staying)

ག་འདྲས་སེ (16, 18) how (WH question word) [ག་འདྲས]

གག (13) infinitive particle (before verbs of 'coming' or 'going')

གངས snow (n) (7)

གངས་ཅན (10) land of the snows, Tibet

གངས་འབབ to snow (verb) (7)

གད་མོ	laughter
གད་མོ་དགོད(པགད)	to laugh
གི	genitive marker (and variants: གི གྱི འི)
གི་ཡོད། (6, 11)	existential verb marking, existential verb complement
གའི་གནང་གི་མ་རེད། (9)	You are welcome, It doesn't matter
གིས (13)	ergative/agent marker, instrumental marker (གྱིས གྱིས ཡིས ་ས)
གོ (13)	to hear
གོང (15, 18)	price
གོང་ཚུང་ཚུང (15, 18)	inexpensive, small price (ཁྱེ་པོ)
གོམ་པ (A III)	step
གོམ་པ་རྒྱལ (A III)	to walk, to take steps
གོས་ཐུང (18)	pants, slacks
གྱོན (18)	to wear, to put on [གོན]
གྲ་སྐྲུགས (16)	preparation
གྲ་སྐྲུག་ཕྱིད (16)	to prepare, to get ready for something
གྲང་མོ (10)	cold (i.e., cold weather, cold water)
གྲབས (10)	about to, just (aspect marker)
གྲས (18)	kind, class
གུ (13)	boat
གྲོགས་པོ (6)	friend (masc)
གྲོགས་མོ (6)	friend (fem)

ལྗོད་ལོག (10)	stomach
ལྔ (10, 12)	bull
ལྗོ (17)	a cough
ལྗོ་རྒྱལ (17)	to cough
ལྗོག་བརྟན (13)	movie, film
དགའ་པོ (10, 13)	to like
དགེ་ལོན (8)	teacher
དགུང་ལོ (7)	year, age (hon)
དགོངས་པ (18)	thinking, thought (hon)
དགོངས་པ་མ་འཚོམས (5, 18)	(I am) sorry (hon)
དགོས (9, 10, 14, 15)	to want, to need, should
དགོང་དག (11)	afternoon, early evening
དགོང་དག་རེ་བཞིན	every evening
དགོངས་དག (5)	sorry, excuse me
དགམ (10)	enemy
མགོ (10)	head
མགོ་ན (10)	headache
མགྱོགས་པོ (8)	quickly, fast
མགྲོན་ཁང (15)	guesthouse
མགྲོན་པོ (14, 17)	guest
འགྲོ (8, 11)	to go
འགྲིགས (12)	to be okay, permissive
འགྲིགས་ཀྱི་རེད། (12)	It is okay, yes

མཁོ་ལགས (9)	teacher (hon)
ཕྱི་དཀར (5)	India (ཕྱི་གར)
ཕྱི་དཀར་པ (5)	Indian (ཕྱི་གར་པ)
ཕྱི་ནག (5)	China
ཕྱི་མི (5)	Chinese person/people
ཕྱི་བས (10)	Chinese food
ཕྱི་རིགས (5)	Chinese person/people
ཕྱི་བཞག (16)	to put, verbalizer
ཕྱི་བཞག་གི་ལྟེང་ (A III)	comb (n)
ཕྱི་བཞག་གི་ཕྱི་བཞག་ (A III)	to comb
ཕྱི་བཞག་གི་ལྟེང་ (9)	to wait
ཕྱི་བཞག་ (9)	door
ཕྱི་བཞག་གི་ཕྱི་བཞག་ (9, 16)	to close a door, to shut
ཕྱི་བཞག་གི་ལྟེང་ (9)	to open a door, to open
ཕྱི་རྩི་མོ་ (18)	dollar, yuan
ཕྱི་བཞག་ཙུང་ (4)	desk, small table

{ ༥ }

ང (5)	first person singular
ང་ཚོ (5)	first person plural
ང་གཉིས (10, 13)	first person dual
ངལ་གསོ (17)	rest
ངལ་གསོ་བྱེད་ (17)	to rest

ཇ (10)	to cry
རྩ (14)	face
རྩེ་ཚ	embarrassed
རྩོ་གེས (7)	to know (a person)
རྩོ་གེས་པ (7)	acquaintance
རྩོ་སྲོད (14)	introduction
རྩོ་སྲོད་བྱེད (14)	to introduce
རྩོ་སྲོད་གནང (14)	to introduce (hon)
རྩོ་སྲོད་ལྷ (14)	to introduce (hon (hum))
མངག (10)	to order (as in 'to order food')
མངར་མོ (10)	sweet
དངུལ (13, 18)	money
སྔ་པོ (9)	early
སྔོན་པོ (18)	blue
སྔོན་མ	in the past, previously (སྔོན་མ)
སྔོན་ལ (9)	before, prior (སྔོན་ལ)

### {ཅ}

ཅ་ལག	things, stuff
ཅིག	indefinite article, a (and variants: གཅིག ཞིག)
ཅོ་ཅོ (7)	older brother
གཅིག་པ (18)	the same, identical
གཅིག (4, 10)	one, a (and variants: ཞིག ཅིག)



གཅེན་པ (A III, 16)	urine
གཅེན་པ་བཏང (A III, 16)	to urinate
བཅག	to break (v)
བཅར (12, 14)	to come (hon (hum))

{ཆ}

ཆག	to break (nv)
ཆང (10)	barley beer
ཆང་སྐ (7)	marriage
ཆང་སྐ་རྒྱུག (7)	to get or be married
ཆང་སྐ་སྐྱོན (7, 16)	to get or be married (hon)
ཆམ་པ (17)	a cold, the flu
ཆམ་པ་རྒྱུག (17)	to have a cold or the flu
ཆར་པ (8, 10)	rain
ཆར་པ་བཏང (8, 10, 16)	to rain
ཆར་པ་འབབ	to rain (rain falls)
ཆིབས (13)	to ride (hon)
ཆིབས་གནང	to ride (hon)
ཚུ (10)	water
ཚུ་ཁོལ (10)	boiled water
ཚུ་ཚོད (9)	watch, clock, time of day
ཚུང་ཚུང	small
ཚེ་ཚུང (18)	size

ཆེ་དྲགས་ (9)	too big, too much
ཆེན་པོ་ (10)	big
ཚོག་ (10)	to let, to allow
མཚོད་ (16)	to wear, to drink, to eat (hon)

{E}

ཇི་ (10)	tea
ཇི་མངར་མོ་ (10)	sweet tea
ཇི་སྐྱུ་བ་མ་ (13, 16)	Tibetan butter tea
ཇོ་ཇོ	see ཚོ་ཚོ
ཇེས་མར་ (8)	later, after
ཇེས་མར་མཇུག་ཡོང་	see you later
ལྗང་ཁྲུ་ (18)	green
མཇུག་ (12)	to meet, to see (hon)
བརྗེད་ (13)	to forget

{3}

ཉལ་ (11)	to sleep
ཉི་མ་ (4)	sun, day, a personal name
ཉིན་དགུང་ (9)	noon, midday
ཉིན་ལྟར་རེ་བཞིན་ (16)	everyday, usually

ཉུང་ཉུང་	little, few
ཉེ་པོ་	close, nearby
ཉོ་ (11, 18)	to buy
གཉིད་ཁྲུག་ (11)	to fall asleep (nv)
མཉམ་དུ་ (11)	together
རྫོང་པ་ (10)	old (things)
ཉེན་ (13)	to find
སློབ་པོ་ (7)	trouble, bothersome
སླེང་ (15)	heart
སློང་ཇེ་པོ་ (15)	cute (adj), to have compassion or pity (v)
སླུང་ (17)	to be ill (hon)

{5}

ཏག་ཏག་ (9)	exactly
ཏུག་ར་ (A III)	a fart (also ཏུག་འི་ and ཏུག་རེ་)
ཏུག་ར་བཏང་ (A III)	to fart
ཏོག་ཙམ་ (7, 9)	a little
བཏང་ (8, 16)	to send out, verbalizer
ཏོ་ (13)	horse
ཏག་པར་ (11)	often
བཏག་དཔྱད་ (17)	examination, research
བཏག་དཔྱད་བྱས་ (17)	to examine, to research (also བཏག་དཔྱད་ཀྱིས་)
ལྟ་ (8, 13)	to look, to watch, to read

ལྟང་མོ (13)	a program, a show
ལྟང་མོ་ཆེན་མོ (13)	exciting, interesting
ལྟོག (or ལྟོགས) (10)	to be hungry
སྒྲོད་ཐུང (17)	coat
སྒྲོན་ཀ	fall, autumn
སྒྲོན (17)	to show, to exhibit
བསྐྱོན (17)	see
བསྐྱོན་གནང (18)	to show (hon)

{ཐ}

ཐག་ཉེ་པོ (15)	close, nearby
ཐང	to go (hon)
ཐང་ཚི (17)	button
ཐངས་ཤེས (10)	way (as in 'no way to do something'), means
ཐིགས་པ (A III)	drop (n)
ཐིགས་པ་རྒྱུག (A III)	to drip
ཐུག་པ (14)	noodle soup
ཐུགས (15)	mind (hon)
ཐུགས་ཁྲུལ་མ་གནང (15)	don't worry
ཐུགས་རྗེ་ཆེ	thanks, thank you (hon)
ཐུགས་ཆེ་གནང (9)	thank you (hon)
ཐུགས་རྗེ་ཆེ་ལྟོ	thank you (hon+(hum))
ཐུབ (15)	to be able to do something (mostly physical)

གེངས (16)	times (as in 'three times) (གེངས་མ)
གྲོབ (10)	to win, to get
མ་གྲོང (13)	to see (nv)
འཕྲུང (10)	to drink

{ ༥ }

ད (9)	now
ད་ལྟ (9)	now
ད་དུང (17)	also, furthermore
ད་ལོ (7, 13)	this year
དང (7, 9)	and, associative particle
དང་པོ (4, 9)	first
དུས (13)	when, while, during
དུས་ཚོད (9)	time
དེབ (4)	book
དེ་ནས (11)	from then, and then...
དེ (4)	that
དེ་ཚོ (5)	those
དེ་རིང (9)	today
དོ (13)	polite imperative marker
དྲག (17)	to recover, to get well
དྲགས (9)	too, excess
དྲན (13)	to remember

འྲི་མ (10)	smell (n)
འྲི་མ་སྐྱུ་མ (10)	to smell (verb)
གདོང (11)	face
གདོང་གཤེས	face color
བདེ་པོ (13)	pleasant, comfortable
མདང་དགོང (16)	last night
མདོག་ཉེས་པོ (15)	ugly
མདོང་མོ (16)	churn
འདི (4)	this
འདི་ཚོ (5)	these
འདོད (10)	desire, want
འདོད་རྒྱུ་མས (10)	greed
སྐྱུག་ཅག (17)	bad (also སྐྱུག་ཆགས)
འདིར (9, 13)	here
འདུག (8, 9)	existential verb (evidential), verb complement
འདྲ (17)	verb ending indicating that the verb 'seems' or 'appears to be'
བསྐྱད (12, 13)	to sit, to live

{ན}

ན (8, 10, 17)	to be ill
ན (11)	if, conditional particle
ན་ཚ (17)	illness

ནག་པོ (5)	black
ནང (8)	family, inside
ནང་ལ (8)	family, inside
ནས (6, 11)	from, after, ablative case marker
གནང (8)	to do (hon)
གནངས་ཉིན་ཀ (9)	the day after tomorrow
གནམ (13)	sky
གནམ་གུ (13)	airplane
གནམ་གུ་འབབ་མང (14)	airport
སྐྱམ (9)	oil
སྐྱེ་ལེན (16)	reception
སྐྱེ་ལེན་བྱེད (16)	to receive
སྐྱེ་ལེན་ལྷ (16)	to receive (hon(hum))

{པ}

པ (7)	nominalizer
པ་འདྲ (17)	appears as if (verb + -),
པ་ལགས (7)	father (སྲོ་ལགས)
པ་སངས (4)	Venus, Friday, personal name
པ་སེ (13)	ticket
པགས་པ (17)	skin
པས (4)	question particle for information questions
སྤྱ་གུ (7)	child, children (from Written སྤྱ་གུ)

ཕོ་རོག (13)	raven (also ཕོ་རོག)
དབྱིང་ཀ	spring
སྲགས (16)	barley flour mixed with butter tea
སྟེན་པ (4)	Saturn, Saturday, person name
སྟོ་ལོ (16)	ball
སྟོ་ལོ་རྒྱག (16)	to play ball
སྟོད (13)	to give
སྟོད་གནང (13)	to give (hon)
སྟུང་གི (16)	wolf
སྟུང་བཏང (16)	usually

{པ}

པན་ཐོགས (15, 17)	benefit, beneficial
པན་ཐོགས་མགོན་ཁང (15)	Pentoc Guesthouse
པན་ཚུན (10)	reciprocal, mutual
པར	over there, back (as in 'back and forth')
པར་ཚུར (13)	back and forth
པལ་ཚེར (17, 18)	probably
ཕུར་བུ (5)	Jupiter, Thursday, personal name
ཕུལ (14)	to give, to present (hon)
ཕེབས (7, 18)	to come, to go (hon)
ཕོར་པ (10, 13)	bowl (for eating or drinking tea)
ཕྱུ་གུ (4)	child, children [ཕྱི་གུ]



ཕུག་ལས་ (8)	work, job (hon)
ཕུག་ཕེབས་གནང་ (14)	welcome (after a long trip) (hon)
ཕྱི་རྒྱལ་ (6)	foreign country
ཕྱི་རྒྱལ་མི་ (6)	foreigner
ཕྱིན་ (8)	to go (past)
ཕྱད་ཀ (9)	half, a half
ཕྱེ (7)	to be open (འཕྱེད་)
སྤུ་གུ (7)	child, children (also སྤུ་གུ)

{བ}

བ (5)	boy
བུ་མོ་ (5)	girl
བོད་ (5)	Tibet
བོད་སྐད་ (8)	Tibetan (spoken) language
བོད་པ་ (5)	Tibetan (person)
བོད་མི་ (5)	Tibetan (person)
བོད་རིགས་ (5)	Tibetan (people)
བོད་ཟས་ (10)	Tibetan food
བོད་ཟས་ཟ་ཁང་ (10)	Tibetan restaurant
བོད་ཡིག་	Tibetan (written) language
བྱས་	to do (past)
བྱས་ན་ (7, 13)	then, in that case
བྱས་ན་ (15)	to think, to hold an opinion

བྱེད (8, 16)	to do
བྱུང (13)	to get
བྲུག (16)	to pour
བྲེལ (15)	to be busy
བཟུང་ཁ	summer
བཟུང་ཇི (6)	England
བཟུང་ཇིའི་མི (6)	English person
བཟུང་ཇིའི་སྐད	English language
འབྱེད (9)	to be open
འབབ (14)	to land, to fall, to descend
འབྲི (14)	to write
འབྲི (11)	female yak
འབྲས (11)	rice
དབྱུག་ཤག (7)	forget it, never mind
ཅང་དེ (10)	completely (adv)
སྦྱང (15)	to study
སྦྱང་གནང (15)	to study (hon)
ཅི་ནི་དཀར་པོ (9)	white sugar (also བྱེ་མ་ཀ་ར)
སླག་ཁང (9)	post office

{མ}

མ (4, 9)	negative marker
མ་གཞི	down there

མ་ལྔུང (13)	never, to have never experienced
མ་ཟད (10)	not only
མང་ཉུང (18)	amount
མང་པོ (10)	many
མར (16)	down, downwards
མར (16)	butter
མར་བཤེས (17)	to unlace, to undo
མི (5)	person, man (generic)
མི་རིགས (5)	nationality
མི་འདུག (9)	negative existential verb marker (evidential)
མིག (4, 18)	eyes
མིག་ཚུ (10)	tears
མིག་ཚུ་བཏང (10)	to shed tears
མིག་དམར (4)	Mars, Tuesday, personal name
མིང (6)	name (མིང་ལ)
མིད་པ (17)	throat
མིན (7)	negative linking verb marker
མེད (7)	negative existential verb marker
མོ་ཏ (13)	vehicle, motor
མོ་ཏ་བཏང (15)	to drive a car
མོག་མོག (10)	steamed dumplings
མོའོ་ཅེ	cents (in tens)
ལྔུང (13)	ever, to have experienced

དམར་མོ (17)	red (དམར་པོ)
མྱི་ལམ (A III)	dream
མྱི་ལམ་བཏང (A III)	to dream
མོ་བོ་ལགས (9)	a polite address for an older woman [མོ་ལགས]
ལྷན (17)	medicine
ལྷན་ཁང (8)	hospital
ལྷན་ལེབ (17)	pill
ལྷན་རྩིས་ཁང	Tibetan hospital
ལྷུ་གུ (4)	pen

### {ཅ}

ཅང (10)	because, causal connective
ཅམ (18)	a little more than X, diminutive particle
གཅང་མ (15)	clean (adj)
བཅོངས (13, 18)	to sell
ཅུ་ལ (12)	beside, at the side of (a person)
ཅམ་ཁྲུག (10)	bag for carrying barley
ཅམ་པ (13, 16)	roasted, ground barley
ཅིས (13)	to calculate, to plan, future aspect marker

### {ཆ}

ཆ (17)	to be sore
--------	------------

ཚ་པོ (7, 10)	hot
ཚ་བ་རྒྱུག (17)	to have a fever
ཚང་མ (13)	all
ཚར (13)	to be finished, completive particle
ཚོག (4)	word
ཚོག་གསར (4)	new words
ཚོག་མཛོད (4)	dictionary
ཚེས་པ (12)	date
ཚུར (7)	hither, forth (as in 'back and forth')
ཚོ (1)	plural marker
ཚོང	to buy and sell, to trade
ཚོང་པ (5)	businessman, trader
ཚོང་ཁང (6)	shop, store
ཚོས་གཞི (15)	color
ཚུ (6, 13)	salt
མཚན (3)	name (hon) (མཚན་ལ)
འཚོ་བ (7)	life, livelihood
འཚོ་མས (15)	to be angry (hon)

{འ}

མཛོད (4) treasure

{འ}

འ་སྐྱུག (4)	pencil
འཕ་ལག (17)	food (hon)
འུ་མོ	hat
འེ་མི (5)	cat
འེང (8)	field
འེང་པ (8)	farmer
འེམ་པོ (10)	tasty, delicious
འུ (6)	to call, to request (hon(hum))
འེ་དྲགས (10)	very, extremely
འེ་པོ་འེག (18)	extremely, incredibly
འེད (8, 13)	to fear, to be afraid
འེགས་པ (10, 11)	morning [འེགས་གས]
གའའ་དག (18)	other
གའས (A III)	song
གའས་བཏང (A III)	to sing a song
གའས་ཀ་ཙྰ (6)	Shigatse
གའི་ནས (16)	just now, finally
བའུགས (13)	to sit, to live (hon)
བའེན (13)	to ride (on a horse, a bike)
བའུགས (18)	to sit, to stay (hon)
བའུགས་གནང	to sit, to stay (hon)
བའུགས་གདན་འཇགས	Sit down please (hon)

{ཟ}

ཟ (10, 11)	to eat
ཟ་ཁང (10)	restaurant
ཟེན (9)	to grab, before (when telling time)
ཟེར (9)	to call
ཟླ་བ (12)	month, moon, personal
གཟུང་ལོར (4, 12)	week
གཟིགས (13, 18)	to see, to buy (hon)
གཟིམ་ཁང (7, 15)	family, house (hon)
གཟུགས་པོ (10, 13)	body
བཟང་པོ (10)	upright, righteous
བཟོ་པ (8)	factory worker
བཟོ (8, 16)	to make, to do

{འ}

འི	genitive marker (and variants: ཞི ཟྱི ཉི)
འོན (5)	well then, then....
འོ་མ (10)	milk
འོང་ཡག	ya, mhmm
འོག་མ (7)	younger brother or sister
འོག་མ་བུ (7)	younger brother
འོག་མ་བུ་མོ (7)	younger sister

{ཡ}

ཡག (13)	infinitive particle (before verbs other than 'to come' or 'to go'); nominalizing particle
ཡག་པོ་ (10, 13)	good
ཡག་པོ་ཅིག་གུང་སོང་	it was great (for both of us)
ཡག་པོས་ (15)	best
ཡང་ (10, 13)	too, also [ཡའི]
ཡང་བསྐྱར་ (11)	again
ཡར་ (14)	up, upwards
ཡར་གྲུག་ (17)	to button up
ཡར་ཕྱབས་ (7, 16)	come in (hon)
ཡི་གེ་ (13)	letter
ཡི་གེ་བཏང་ (A III)	to send a letter
ཡིག་ཚད་ (A III)	examination
ཡིག་ཚད་བཏང་ (A III)	to take an examination
ཡིན་ (5)	linking verb, intentional verb complement
ཡིན་པ་འདྲ་ (17)	it seems as if (verb complement)
ཡིན་ན་	if, conditional verb complement
ཡིན་ནའི་ (7, 13)	but, however
ཡུན་རིང་ (14)	long time
ཡོང་ (12)	to come
ཡོང་ང་ (10, 12)	sure, alright



ཡོག་རེད། (7)	existential verb ending, verb complement
ཡོད། (7)	existential verb ending, verb complement
ཡོལ་ནས (9)	after, past (in telling time)
གཡག (7)	yak
གཡག་མགོན་ཁང (15)	Yak Hotel
གཡར	to lend, to borrow, to rent

{ར}

ར (7)	locative marker; affixed to open syllables
ར་བཟི (10)	to be drunk
རག	to obtain, to get
རང (4, 18)	second person singular pronoun, reflexive pronoun
རང (13)	limiting particle, not so....
རི་ཕིན (6)	Japan
རི་ཕོང (10)	rabbit
རི་ལི (13)	railroad, train
རིང་པོ	long
རིང་ཐུང (18)	distance, length
རྩོུར (17)	progressive intensifying particle (more and more)
རྩམ་སྐལ (10)	turtle
རེ་རེ (17)	each, every
རེད། (4, 5)	linking verb ending

རོགས (15)	help
རོགས་པ (15)	helper, friend
རོགས་བྱེད (15)	to help, please
རོགས་གནང	to help, please (hon)
བརྒྱལ (13)	to lose (something)

{ལ}

ལ (7)	locative marker
ལག་པ	hand
ལག་ཤུབས (18)	gloves
ལགས (4)	polite particle
ལངས (11)	to rise, to get up
ལབ (10)	to say, to talk
ལམ་ཁ (14)	road (ལམ་ཀ)
ལམ་སང (10)	immediately (ལམ་སང)
ལས (18)	comparative particle
ལས་ཀ (8, 11)	work
ལས་ཀ་བྱེད (A III)	to work
ལས་ཁུངས (18)	work unit, job location, office
ལས་ལྡོམ་པོ (13)	easy
ལོ་ཐོ (12)	calendar (ལོ་ཐོ)
ལུགས་སྲོལ (16)	custom (cultural)
ལགས་སོ (8)	OK, alright

ལོ (7, 13)	year, age
ལོས (18)	question particle after adjectives

{ལ}

ལ (10)	meat
ལ་འབྲས (10)	rice and meat with potato curry
ལག (14)	complete marker, inferential marker
ལད་རྒྱལ (16)	to stir, to mix
ལྷགས་ (17)	strength
ལེས (4, 14, 15)	to know, to be able
ལོག་ལུ (4)	paper [ལྲུག་ལུ]
ལོར (17)	to arise, verbalizer
ལོས (15)	superlative marker
བལད (14)	to speak
བལེ་བལེ (A III)	scolding (n)
བལེ་བལེ་བདང (A III)	to scold

{ས}

ས	earth, place (tea drinking place, buying things place, etc.)
སང་ཉིན (7, 12)	tomorrow
སི་པན (10)	hot peppers, chilli pepper
སུ (6)	who (WH question)

སུ་སུ (7)	who (WH question, asking for a list)
སེམས་ཁྲལ་བྱེད (15)	to worry
སེམས་ཁྲལ་མ་གནང (15)	don't worry
སོ (11, 15)	tooth, teeth
སོ་བྱུག (16)	to bite
སོང (14)	went, evidential marker
སྲུབ (16)	to mix
སླེབས (10)	to arrive
སློབ་ཁྲུང་ (8, 16)	school
སློབ་ལྗེ་བ (8)	student
སློབ་རྒྱུད (8)	learning, studies
སློབ་རྒྱུད་བྱེད (8)	to learn, to study
སློབ་དེབ (4)	textbook
སློབ་ལྗེ་བ (8)	student
སློབ་ཚན (4, 8)	lesson
གསར་པ (4)	new
གསར་པ་གསར་བྱེད	absolutely fresh
གསལ་པོ (11)	clear (adj)
གསུངས	to speak, to say (hon)
གསོལ་ཇ (16)	tea (hon)
གསོལ་སྒྲུབ (17)	medicine (hon)
བསམ་སྒྲོ་ (16)	thought (n)
བསམ་སྒྲོ་བྱེད (16)	to think

བསུ (14) to go to meet

{5}

ཉ་གོ (4, 5) to know, to understand

འི་ལི (13) Delhi

ལྷ་ས (6) Lhasa

ལྷག་པ (4) Mercury, Wednesday, personal name

ལྷམ་གོག (18) shoes (ཉམ་གོག)

{6}

ཨ་ཙག (7) older sister

ཨ་ཙག་ལགས (7, 18) term of address for women above 30 years old  
(or so)

ཨ་ཙོར (13) towel

ཨ་ནག Anna (name)

ཨ་ནི well then, and so

ཨ་མ་ལགས (7) mother

ཨ་ལས (4) ah!, oh!

ཨ་མེ་རི་ཀ (6) United States

ཨ་ཕྱིས (17) exclamation

ཨུ་སུ (18) socks

ཨོ་ལོས (4, 12) hello

ཨོ (12) oh

ཡང་གྲངས་ (18)

number

ཡམ་ཇི་ (8, 17)

doctor

\*

## English-Tibetan Glossary

a, one (4, 10)	གཅིག (ཞིག ཅིག)
(not) at all (17)	ཁྱོད་ནས
...appears as if (17)	པ་འདྲ
ablative marker, from (9)	ནས
able, can (auxiliary verb of physical) (15)	ཐུབ
able, can (non-physical) (8)	ཤེས
about to, just (10)	གྲབས
addition, also (10, 17)	ད་དུང
adverbial limiter (X not too much) (10)	རང
afraid (verb) (8)	ཞེད
after, past (9)	ཡོལ་ནས
again (adverb) (11)	ཡང་བསྐྱར
age (hon) (7)	དགུང་ལོ
age, year (7)	ལོ
agent marker (ergative) (14)	གིས གྱིས ཡིས ཀྱིས and ས
airplane (13)	གནམ་གུ་
airport (15)	གནམ་གུའི་འབབ་ཐང
all (14)	ཚང་མ
alright, OK (9)	ལགས་སོ
also, too (10, 13)	ཡང [ཡའི]
and, with, conjunction (7, 9)	དང
angry (hon) (18)	འཚོམས

Anna (13)	ཨ་ནག
arise (verb), verbalizer (17)	ཤོར
arrive (verb) (10)	སླེབས
ask, question (10)	སྐད་ཆ་དྲི
associative particle, with (15)	དང
at (7)	ལ།/ར
back and forth (10)	ཕར་རྒྱུར
bad (17)	སྲུག་ཅག (also སྲུག་ཆགས)
ball (16)	སྲོ་ལོ
barley beer (11)	ཆང
because (15)	ག་རེ་རེད་ཟེར་ན།
because, causal connective (10)	ཅང
before (in time), to reach, to grasp (9)	ཟིན་པ
before, prior (9, 15)	སྔོན་ལ
behind (preposition)	རྒྱུབ་ལ
beneficial (17)	ཕན་ཕྱོགས
beside (postposition) (12)	འབྲིས་ལ
best (15)	ཡག་ཤོས
bicycle (13)	ཀང་སྐ་རིལ (also ཀང་འཕོར or ཀང་སྐ་རིལ)
bird (9)	བྱ
bite (16)	སོ་རྒྱག
black (5)	ནག་པོ



blue (18)	ལྗང་པོ
boat	ཡུ
body, health	གཟུགས་པོ
body, health (hon) (15)	སྐྱེ་གཟུགས
boil (nv) (16)	འཁོལ
boil (caus) <sup>126</sup> (16)	སྐོལ
book (4)	དེབ
borrow/lend (14)	གཡར
bowl (10, 13)	ཕོར་པ
boy (5)	པལ
break (c, v)	བཅག
break (nc, v)	ཆག
bull (9, 10)	ཡཱ
businessman (8)	ཚོང་པ
busy (15)	བྱུལ་བ
but, however (13)	ཡིན་ནའི
butter <sup>127</sup> (16)	མར
butter tea (13, 16)	ར་སྐྱུ་བ་མ
button (17)	ཐབ་ཚི
button up, to do up (17)	ཡར་རྒྱག
buy (hon verb) (8, 14)	ག་བློགས

<sup>126</sup> This is the voluntary, or non-causative form of 'to boil'. In the next chapter, we will look more closely at the difference between these two kinds of verbs.

<sup>127</sup> Particularly the butter that comes from the female yak (or འབྲི).

buy and sell, trade (verb)	ཚོང
calculate, plan (verb, auxiliary) (13)	ཚུམ
calendar (12)	ལོ་ཐོ (ལེབ་ཐོ)
call (be called) (6)	བྱེད
call, request (hon(hum) verb) (6)	ཞུ
carpet for the floor (12)	ས་གདན
carry (verb) (10)	ལུང
cat (5)	ཞི་མི
cents (in tens) (18)	མོག་ཅེ
ceremonial scarf (15)	ཁ་བཏགས
chair (4)	རྒྱུ་བཀུག
cheap (15)	ཁྱིམ་
cheap (15)	གོང་རྒྱང་རྒྱང
China (5)	རྒྱ་ནག
Chinese food (10)	རྒྱ་བཟའ
Chinese person/people (5)	རྒྱ་རིགས
Chinese person/people (5)	རྒྱ་མི
churn (noun) (16)	མདོང་མོ
clean (15)	གཙང་མ
clear (adj) (10, 11)	གསལ་པོ
close a door (16)	མྱོ་རྒྱག
close, nearby (15)	ཐག་ཉེ་པོ
coat, jacket (17)	ལྗང་ཐུང

cold (10)	གང་མོ
cold (noun, have a 'cold') (17)	ཚམ་པ
cold (verb, 'to have a cold') (17)	ཚམ་པ་རྒྱལ
color (18)	ཚོས་གཞི
come (hon(hum)) verb) (12, 15)	བཅར
come (verb) (12)	ཡོང
come in (hon, lit: come up) (16)	ཡར་ཕྱེབས
come/go (hon verb) (8, 14)	ཕྱེབས
comparative particle (18)	ལས
completely (10)	བད་དེ
completive inferential verb (14)	གཤག
convenient, comfortable (15)	བདེ་པོ
cough (noun) (17)	སྒོ
cough (verb) (17)	སྒོ་རྒྱལ
country, kingdom (6)	རྒྱལ
cry (10)	ང
cup (13)	དཀར་ཡོལ
custom (16)	ལུགས་སྲོལ
date (12)	ཚེས་པ
day after tomorrow (12)	གནངས་ཉིན་ཀ
day before yesterday (12)	ཁ་ཉིན་མོ
delicious, good taste (10)	ཞིམ་པོ
deliver (15)	སྐྱེལ

desire, want (10)	འདོད
desk (4)	ཕྱོག་ཚེ
dictionary (4)	ཚིག་མཛོད
different, dissimilar (18)	མ་འདྲ་བ
difficult (13)	ཁག་པོ
do (hon verb), verbalizer (8)	གནང
do (verb), verbalizer (8, 16)	བྱེད
doctor (8)	ཞེམ་རྗེ (also ཞེམ་ཚི ཞམ་ཚི)
dog (5, 9)	ཁྱི
dollar, yuan (17, 18)	ཕྱོད་རྩི
door (9, 16)	མུ་
dragon (9)	འབྲུག་
drink (verb) (10, 16)	འཇུང
drink, eat, wear, worship (hon verb) (18)	མཚོད
drive a car (15)	མོ་ཏ་བཏང
drunk (verb: to be drunk) (10)	ར་བཟེ
dual, 'the two of us' (10, 13)	ང་གཉིས
each day, every day (17)	ཉི་མ་རེ་རེ
each day, every day	ཉིན་ལྟར་རེ་བཞིན
each, every (17)	རེ་རེ
early (adverb) (9)	ལྗོད་པོ
earth (9)	ས
eat (10, 11)	ཟ

eat, drink, wear (hon verb) (16, 17, 18)	མཚོད
enemy (10)	དག
England, English person (6)	དབྱིན་ཇི
English language (15)	དབྱིན་ཇི་འི་སྐད
evening, late afternoon (11)	དགོང་དག
ever (auxiliary verb) (13)	ཚུང
everyday (16)	ཉིན་ལྟར་རེ་བཞིན
exactly (adverb) (9)	ཉག་ཉག
examination (17)	བརྟག་དཔྱད
examine (17)	བརྟག་དཔྱད་བྱེད
except for, only (with negative) (18)	ལས
existential evidential verb (8)	འདུག
existential negative verb (conjunct, ego) (7)	མེད
existential verb (conjunct, ego) (7)	ཡོད
existential verb (disjunct/non-ego) (7)	ཡོག་རེད།
existential verb ending	གི་ཡོད
experienced not X, never (13)	མ་ཚུང
experienced X, ever (13)	ཚུང
extremely, incredibly (18)	ཞེ་པོ་ཞིག
face (11)	གདོང
factory worker (8)	བཟོ་པ
fall (nv verb)	བྱགས
fall (verb) (15)	འབབ

family (7)	ནང་ལ
farmer (8)	ཞིང་པ
fast, quickly (8)	མགྱོགས་པོ
father (hon) (7)	ཕ་ལགས (also པ་ལགས)
fear (verb) (13)	ཞེད
female suffix (5)	མོ
fever (to have a fever) (17)	ཚ་བ་རྒྱལ
find (14)	ཉེད (ཉེད)
find (10)	ཉེད
finish (aspect marker) (14)	ཚར
fire (9)	མེ
first (4)	དང་པོ
flu (17)	ཆམ་པ
food (11)	ཁ་ལག
food (hon) (17)	ཞལ་ལག
food, meal (10)	ཁ་ལག
foreign country (6)	ཕྱི་རྒྱལ
foreigner (6)	ཕྱི་རྒྱལ་མི
forget (14)	བརྗེད
fresh (10)	གསར་པ་གསར་རྒྱུང
Friday (4)	གཟའ་པ་སངས
friend (female) (6)	གྲོགས་མོ
friend (male) (6)	གྲོགས་པོ

from where (question word) (6)	ག་ནས
from, ablative marker (6, 11)	ནས
general term for a vehicle (English) (13)	མོ་ཌ
generally (16)	སྤྱིར་བཏང
genitive marker (5)	གི གྱི གྱེ and འི
get, to obtain, directional verb (ego) (14)	བྱུང
girl (5)	བུ་མོ (བོ་མོ)
give (verb) (14, 17)	སྤྲད
give, present (humilific verb) (15)	ཕུལ
gloves (18)	ལག་ཤུབས
go (hon verb) (7)	ཐང
go/come (hon verb) (8, 14)	ཕེབས
go (verb) (8, 11)	འགྲོ
go away, perfective evidential verb (14)	སོང
go to meet, receive (15)	བསུ
god (6)	ལྷ
good (13)	ཡག་པོ
good fortune, blessing (6)	བགྲ་ཤེས་བདེ་ལེགས
good taste (10)	ཞིམ་པོ
greed (10)	འདོད་རྒྱུ་མས
green (18)	ལྗང་ཁུ
guest (15, 16)	མགྲོན་པོ
guesthouse (15)	མགྲོན་ཁང

happy, to like (10, 16)	དགའ་པོ
hare (9)	ཡོས
hat (18)	ལྷ་མོ
he, him (5)	ཁོ
he, him (hon pn) (5)	ཁོང
head (17)	མགོ
headache (17)	མགོ་ན
hear, to know (14)	ཤོ
hello (on the phone, at the door) (12)	ཨོ་ཡོས
help (verb) (15)	རྟེན་མཉམ
here (9, 14)	འདིར
high (adjective)	མགོ་པོ
higher (17)	མགོ་རུ
him, he (hon) (5)	ཁོང
hit (verb), verbalizer (16)	ཐུག
hit, strike (verb)	གཞུ
hon suffix (4)	ལགས
horse (9) (13)	ཉི
hospital (8)	སྐྱུ་ཁང
hot (10)	ཚ་པོ
hotel (15)	མགོ་ཁང
house (hon) (7)	གཟིམ་ཁང
house, home (hon) (15)	གཟིམ་ཁང



how (on adj stems) (18)	ལྟས
how (question word) (9, 18)	ག་འདྲས
how much, how many (question word) (7)	ག་ཚོད
hungry (verb) (10)	ལྷོག (or ལྷོགས)
I, me (5)	ང
if, conditional particle (12)	ན
ill (verb) (17)	ན
ill (hon verb) (17)	སྤང
illness (14)	ན་ཚ
immediately (7)	ལམ་སེང
in (7)	ལ/ར
India (5)	ཁྱིའུ་ཀར (also ཁྱི་གར)
Indian (5)	ཁྱིའུ་ཀར་བ (ཁྱིའུ་ཀར་ར)
infinitive particle (13)	ཡག
infinitive particle (14)	གག
inside (7)	ནང་ལ
instrumental case (14)	གིས་ ཀྱིས་ བྱིས་ ས་ and ཡིས་
intensifier for adjectives and nouns (10)	ཁྱད
introduce (15)	རོ་སྤྱོད་བྱེད
introduce (hon verb) (15)	རོ་སྤྱོད་གནང
introduce (humilific) (15)	རོ་སྤྱོད་ལུས
iron (9)	ལྷུགས
is (4)	རེད

Japan (from Chinese) (7)	རྩི་ཕིན
jump (verb)	མཚོང
just, about to (10)	གྲུབས
kind, class (18)	གྲས
know, able (non-physical) (15)	ཤེས
know, to hear (14)	ཤོ
land, descend, fall (verb) (15)	འབབ
last night (16)	མདང་དགོང་
late afternoon, evening (11)	དགོང་དག
learning, education (8)	སློབ་སྦྱོང
lend/borrow (14)	གཡར
lesson, class (4, 8)	སློབ་ཚན
level, measurement (9)	ཚོད
Lhasa (6)	ལྷ་ས (ལྷས་ས)
life (10)	ཚོ
lift (15)	བཏུག
like (verb with visual characteristics) (16)	དགའ་པོ་བྱེད་
like (verb), happy (10, 13)	དགའ་པོ
limiting particle (13)	རང
linking verb to be (conjunct, ego) (5)	ཡིན
linking verb to be (disjunct, non-ego) (5)	ཟེད
little (adverb) (8, 9)	དྲོག་ཙམ
little, diminutive (on adj stems) (18)	ཙམ

live, sit (hon verb) (13)	བཞུགས
live, sit (verb) (13)	བསྡད
livelihood, life (10)	འཚོ་བ
locative marker (7)	ལ/ར
long time (15)	ཡུན་རིང (also ལྷན་རིང)
look, watch (verb) (8)	ལྟ
lose (verb) (14)	བརྒྱལ
ma'am (polite address for older woman) (9)	མོ་པོ་ལགས (མོ་ལགས)
make, cook (16)	བཟོས
male suffix (6)	པོ
man, person (5)	མི
many (8)	མང་པོ
market (11)	སྐྱོམ་ལ
marriage, wedding (16)	ཆང་ས
marry (verb) (16)	ཆང་ས་རྒྱལ (ཆང་ས་བརྒྱལ)
Mars, a person's name (4)	མིག་དམར
matters not, it is OK (9)	གའི་གནང་གི་མ་རེད།
me, I (5)	ང
means, way (way to do something) (10)	ཐབས་ཤེས
meat, flesh (10)	ཤ
medicine (17)	སྨན
midday, noon (9)	ཉིན་དགུང
milk (10)	འོ་མ

mind (hon) (7)	དགོངས་པ
mind (hon) (9)	ཐུགས
minute (9)	སྐར་མ
miss (term of address for women) (18)	ཨ་ཅག་ལགས།
mix, to plunge (16)	འདྲ་རྒྱུག
Monday (4)	གཟའ་ཟླ་བ
money, silver (8, 13)	དངུལ
monkey (9)	ཐྱིུ (ཐྱིུ)
month, the moon (12)	ཟླ་བ
more and more (X) (17)	རྒྱ་རྒྱ
morning (11)	ཞོགས་པ [ཞོགས་གས།]
mother (hon) (7)	ཨ་མ་ལགས
mountain (17)	རི
mouse (9)	ཚི་ཚི
mouth (8, 10)	ཁ
movie (13)	སྒྲིག་བརྒྱུན
much, many (10)	མང་པོ་
name (6)	མིང་ལ
name (hon) (6)	མཚན་ལ
nationality (5)	མི་རིགས
near ('to a person's side') (12)	ཕ་ལ
need, should (10)	དགོས
negative, not (4)	མ

never (auxiliary verb) (13)	མ་གྱུང
new (as of things) (4, 10)	གསར་པ
nominal suffix, generic for man. (5)	པ
nominalizer, 'doer' of the action (14)	མཁམ
noodle soup (15)	ཐུག་པ
noon, midday (9)	ཉིན་དགུང
not only (10)	མ་ཟད
now (adverb) (9)	ད་ལྟ
number (also size for buying shoes) (18)	ཡང་གྲངས
often (11)	རྒྱག་པར་
oh (12)	ཨོ
oh, ah (12)	ཨ་ལས
OK, suitable (12)	འགྲིགས་ཀྱི་རེད།
OK, alright (9)	ལགས་སོ
old (as of things) (10)	རྒྱུང་པ
older brother (7)	ཙཱ་ཙཱ (also རྩོ་རྩོ or ཙཱ་ཙཱ)
older sister (7)	ཨ་ཙཱ
on (preposition)	སྐད་ལ
only now, just (16)	གཞི་ནས
open (verb: to be open) (9)	ཕྱེ
open a door	སྒྲོ་འབྲེད
order (verb) (10)	མངག
other, another (18)	གཞན་དག

outside (6)	ཕྱི
pants, slacks (18)	གོས་ཐུང
paper (4)	ཤོག་བུ (ཤུག་གུ)
pen (4)	ལྷུ་གུ
pencil (4)	ཞ་ལྷུ་གུ
Pentoc Guesthouse (15)	ཕན་ཐོགས་མགོན་ཁང
pepper (red) (10)	སི་པན
person (7)	མི
person, man (5)	མི
phone (noun) (17)	ཁ་པར
picture (17)	པར
pig (9)	ཕག (ཕག་པ)
pill (17)	སྒྲན་ལེབ
place (n) (10)	ལུང་པ
place, suffix modifying noun: '(X) place'(6)	ས
plan to do X (13)	ཚིས་ཡོད།
play ball (16)	སློ་ལོ་རྒྱལ
please (hon auxiliary) (11, 15)	རོགས་གནང
plural marker (5)	ཚོ
polite imperative marker (14)	དོ
polite imperative marker (7)	དང
porcelain cup (15)	དཀར་ཡོལ
post office (9)	ཕྱག་ཁང

pour (16)	ལྷུག (or ལྷུགས)
preparation (16)	གསྐྱེག
prepare (verb) (16)	གསྐྱེག་བྱེད
price (15)	གོང
probably (17, 18)	ཕལ་ཆེར
question (noun) (10)	དྲི་བ
question particle (4)	པས
question, ask (10)	སྐད་ཆ་དྲི
quickly, fast (8)	མགྱུགས་པོ
rabbit (10)	རི་བོང
rain (noun) (16)	ཆར་པ
rain (verb) (16)	ཆར་པ་བྱང
read (verb) (14)	སློག
receive as a guest (humilific verb) (16)	སྐྱེ་ལེན་ལུ
reciprocal, mutual (10)	ཕན་ཚུན
recover, to get better (17)	དྲག
red (18)	དམར་པོ (དམར་མོ)
remember (14)	དྲན
rest (hon verb) (17)	ངལ་གསོ་སྐྱོན
rest (verb) (17)	ངལ་གསོ་རྒྱག
restaurant (10)	ཟ་ཁང
rice (10)	འབྲས
rice and meat with potato curry (10)	ག་འབྲས

ride (a horse, bike, etc.) (13)	བཞོན
ride (a horse, bike, etc.) (hon verb) (13)	ཚིབས
righteous, virtuous (10)	བཟང་པོ
rise, to get up (11)	ལངས
road (15)	ལམ་ག
roasted barley	ཚམ་པ (13)
roof, upstairs	ཕྱོག་ག
room, building (suffix for a location)	ཁང
sad (10)	སེམས་སྐྱོ་བ
salt (16)	ཚུ
same (18)	གཅིག་པ
Saturday (4)	གཟའ་རྒྱུན་པ
say (hon verb) (17)	གསུངས
say, talk (10)	ལབ
say, tell (verb)	ལབ
school (8) (16)	སློབ་གྲ
see . (14)	མཐོང
see, to meet (hon verb) (12)	མཇལ
self, reflexive (18)	རང
sell (14)	བཙོངས
sell (verb) (18)	བཙོངས
send (verb), verbalizer (16)	བཏང
send, verbalizer (8)	བཏང



she, her (5)	མོ་རང
sheep (6)	ལུག
Shigatse (6)	གཞིས་ཀ་ཚེ
shoes (18)	ལྷམ་གོག(ཏམ་གོ ཏང་གོག)
should, want, need (10, 15)	དགོས
show (X) to me (hon) please (18)	བསྟན་རོགས་གནང་།
show, to exhibit (17)	བསྟེན
sick (hon verb) (8)	སྤང
sick, ill (8)	ན
sit (hon) (8)	བཞུགས
sit down (hon) (16)	བཞུགས་གདན་འཇགས།
sit, to stay (13)	བསྐྱད
sit, to stay (hon verb) (13)	བཞུགས
size (18)	ཚེ་ཚུང
skin (17)	པགས་པ
sky	གནམ
sleep (go to sleep, verb) (11)	ཉལ
sleep (fall asleep, verb)	གཉིད་ཁྲུག
small (15)	ཚུང་ཚུང
smell (n) (10)	འྲི་མ
smell (verb) (10)	འྲི་མ་སྦྱུམ
snake (9)	སྦྲུལ
snow (n) (10)	གངས

snow (verb) (10)	གངས་འབབ
snowland, Tibet (10)	གངས་ཅན
socks (18)	ལྷ་སྒྲ
some (10)	ཁ་ཤས
sore throat (17)	མིད་པ་ཚ་བ
sore, hurt (adjective) (17)	ཚ་བ
sorry, to be sorry (hon) (7, 18)	དགོངས་པ་མ་འཚོམས།
speak (8, 15)	བཤད
speak, say (hon verb) (11, 15)	གསུངས
spicy hot (10)	ཁ་ཚ་པོ
steamed dumplings (10)	མོག་མོག
stir, to mix (16)	སྒྲུབ
stomach (10)	ལྗོད་ཁོག
store (9)	ཚོང་ཁང
strength (17)	རྒྱགས
student (8, 17)	སྦོལ་གྲུབ
study, learn (verb) (8)	སྦོལ་སྦྱོང་བྱེད
study (verb)	སྦྱང
sugar	ཅི་ནི་དཀར་པོ (བྱི་མ་ཀ་ར)
summer (13)	དབུ་ཁ
Sunday (4)	གཟའ་ཉི་མ
superlative suffix (15)	པོས
sure, OK (8)	ལགས་སྟོ

sure, OK (permission, acceptability) (12)	ཡོང་ང
sweet (10)	མངར་མོ
sweet tea (10)	རྩ་མངར་མོ
tag question linking verb (13)	རྟེན་པས
tea (10)	རྩ
tea (hon) (16)	གསོལ་རྩ
teacher (8)	དགེ་སྐྱོན
teacher (hon), 'mister' (polite) (9)	སྐྱོན་ལགས
tear (n) (10)	མིག་ཚུ
tear up (to shed tears) (10)	མིག་ཚུ་བཏང
teeth, tooth (11)	སོ
tell, say, ask (humilific verb)	ཉུ
textbook (4)	སློབ་དེབ
Thank you (9)	ཐུགས་རྗེ་ཚེ
that (4)	དེ
The Kirey Hotel (15)	ཕྱིད་རས་མགྲོན་ཁང
The sun, a person's name (4)	ཉི་མ
then, next (11)	དེ་ནས
then, in that case (8, 13)	བྱས་ན
then, well (5)	འོ་ན
there (over there far) (16)	ཕ་གཤིང་ཕར
things (15)	ཅ་ལག
think (16)	བསམ་སློབ་ཏང

think (hold an opinion) (15)	བྱས་ན
think (verb (subject is speaker)	བྱས་ན
think, thought (hon) (18)	དགོངས་པ
thirst (verb) (8, 10)	སྐྱམ
thirsty (verb) (10)	ཁ་སྐྱམ
this (4)	འདི
this year (13)	ད་ལོ
thought (noun) (16)	བསམ་སྒྲོ
throat (17)	མིད་པ
Thursday (4)	གཟའ་ལྷ་ར་ལུ
Tibet (5)	བོད
Tibetan (spoken language) (8)	བོད་སྐད
Tibetan (written) (9)	བོད་ཡིག
Tibetan food (10)	བོད་ཟས
Tibetan person (5)	བོད་པ
Tibetan person (5)	བོད་རིགས
Tibetan person (5)	བོད་མི
Tibetan restaurant (10)	བོད་ཟས་ཟུང་ཁང
Tibet University (13)	བོད་ལྗོངས་སློབ་ཤུ་ཆེན་མོ
ticket (from English) (14)	པ་སྡེ
tiger (9)	རྩྭག
time (9)	དུས་ཚོད
time (as in 'one time) (15)	ཐེངས

time (as in 'one time) (15)	ཐེངས་
to (7)	ལ།/ར
today (9)	དི་རིང་
together (13)	མཉམ་དུ་ (མཉམ་དོ་)
Tom (6)	ཐམ
tomorrow (12)	སང་ཉིན་
too much, excess (18)	དྲགས་
tooth (16)	མོ་
tooth, teeth (11)	མོ་
towel (13)	ཙ་ཙོར་
train (from English) (13)	རི་ལ་
Tuesday (4)	གཟའ་མིག་དམར་
turtle (10)	རུས་སྐྱལ་
understand, know (6)	ཉ་གོ་
understand, know (hon verb) (6)	མཁྱེན་
undo, unbutton (17)	མར་བཤེག་
United States (7)	ཙ་མེ་རི་ཀ
upwards, up (15)	ཡར་
urinate (16)	གཅིན་པ་བཏང་ (or ཅིན་པ་བཏང་)
urine (16)	གཅིན་པ་ (or ཅིན་པ་)
very (adverb) (10, 13)	ཞི་དྲགས་ (ཞི་དྲག)
vomit (noun) (17)	སྐྱུག་པ་
vomit (nv) (17)	སྐྱུག་པ་ཤོར་

walk (n) (10)	ཆམ་ཆམ
walk, go walking (verb) (10)	ཆམ་ཆམ་ལ་འགྲོ
want, need, should (10, 15)	དགོས
wash (verb) (11)	ལྷུ
watch, clock, time of day, hour (9)	ཚུ་ཚོད
water (9)	ཚུ
water (10)	ཚུ
wear (verb) (18)	ཤོན
wear, eat, drink, worship (hon verb) (18)	མཚོད
weather (17)	གནམ་གཤིས
Wednesday (4)	གཟའ་ལྷག་པ
welcome back (hon) (15)	ཕུག་ཕེབས་གནང
well then, then (5)	འོ་ན
went, has gone (8)	ཕྱིན
what (question word) (4)	ག་རེ
whatever (10)	ག་རེ་ཡིན་ན
whatever, is fine/OK (with me) (10)	ག་རེ་ཡིན་ན་འི་འགྲིགས་ག
when, while, during (14)	དུས
where (question word) (7)	ག་པར
which (question word) (15)	ག་གི
white (5)	དཀར་པོ
who (question word) (6)	སྡུ
who (question word, asking for a list) (7)	སྡུ་སྡུ

why (question word) (15)	ག་རེ་ཡིན་ན།
wolf (16)	སྤང་གི
wood (9)	ཤིང
word (4)	ཚིག
work (hon noun) (8)	ཕུག་ལས
work (hon verb) (8)	ཕུག་ལས་གནང
work (noun) (8, 11)	ལས་ཀ
work (verb) (8, 11)	ལས་ཀ་བྱེད
work unit (18)	ལས་ཁུངས
worry (15)	སེམས་ཁྲུལ
	(don't worry: སེམས་ཁྲུལ་མ་གནང་།)
worry (hon) (15)	ཐུགས་ཁྲུལ་ (don't worry: ཐུགས་ཁྲུལ་མ་གནང་།)
worse (17)	སྐྱུག་རུ
worship, wear, eat, drink (hon verb) (18)	མཚོད
write (verb) (9)	འབྲི (past: བྲིས)
yak (8)	གཡག
Yak Hotel (15)	གཡག་མགོན་ཁང
year, age (13)	ལོ
yellow (18)	སེར་པོ
yes, OK (12)	འགྲིགས་ཀྱི་རེད།
yesterday (12)	ཁ་ས (ཁའི་ས)

you (5)	རང
you (hon) (5)	བྱེད་རང
You are welcome (9)	གའི་གནང་གི་མ་རེད།
younger brother or sister (7)	འོག་མ
younger brother	འོག་མ་བྱ
younger sister	འོག་མ་བྱ་མོ



## BIBLIOGRAPHY

Beyer, Stephan V. 1992. *The Classical Tibetan Language*. Albany: SUNY Press.

An excellent reference manual for anyone interested in understanding deeper structures of Classical Tibetan. Although based on Classical Tibetan (which is different from Lhasa speech), there are notes that refer to modern dialects.

Goldstein, Mervyn. *Essentials of Modern Literary Tibetan*. 1991. Berkeley: University of California Press.

For those who want to learn literary Tibetan, this is a good introduction. It oftentimes is very helpful for colloquial Tibetan as well, especially for some of the grammatical points. It is well laid out and easy to work through on one's own. Tibetan and English.

\_\_\_\_\_ and Tsering Dorje Kashi and Ho-chin Yang. 1984. *Tibetan-English Dictionary of Modern Tibetan*. Berkeley: UC Press.

One of the most comprehensive Tibetan-English dictionaries available.

\_\_\_\_\_ with Ngawangthondup Narkyid. *English-Tibetan Dictionary of Modern Tibetan*. 1984. Berkeley: UC Press.

Hu Tan, Sonam Drogar, Luo Bingfen. ལྷ་སའི་ཁ་སྐད་སློབ་དཔེ་དེབ (Reader of Spoken Lhasa Tibetan). 1989. Beijing: Nationalities Publishing House.

A very good textbook for advanced beginners and intermediate students. Also a helpful reference tool. Tibetan and Chinese (being translated into English; for information contact Ellen Bartee).

Hu Tan. Characteristics of Tibetan grammar types. In *Zangxue yanjiu luncong*. Vol. 4. Tibet People's Publishing House. 72-90.

A helpful article on various linguistic universals as seen in Modern Lhasa Tibetan. Chinese and Tibetan (translated into English by Ellen Bartee).

Norbu Chopel. 1983. *Folk Culture of Tibet*. Dharamsala: Library of Tibetan Works and Archives.

An interesting book that covers various topics of folk culture and superstitions. Nice to pick up and read random sections from. Tibetan and English.

Sonam Dorje, Lobten, Pelten, Yangzom, Trinley. 1993. ཞེ་སའི་ཚིག་མཛད་རབ་གསལ་མེ་ལོང་། (Dictionary of Honorific Usage in Tibetan): Beijing. Nationalities Publishing House.

A very useful dictionary for those who want to continually improve their honorific language. Even though it is in Tibetan and Chinese, it is not necessary to understand Chinese in order to look up a particular honorific word you need.

Tashi. 1990. A Basic Grammar of Modern Spoken Tibetan. Dharamsala: Library of Tibetan Works and Archives.

A basic general grammar of Modern Tibetan (Generally the Central Dialect, but not necessarily the Lhasa Dialect). Not exhaustive, but useful and helpful especially for the beginning student who needs a quick grammatical reference tool.

Thonden, Lobsang. 1984. Modern Tibetan Language. Vol I and II with tapes. Dharamsala: Library of Tibetan Works and Archives.

A good introduction for spoken and written Tibetan although it does not progressively build on structures already learned. Also, it does not provide context so the content tends to be rather random. Nevertheless, it is useful and can be a helpful reference tool. In addition, the first chapter of Vol I has an extended lesson on writing and spelling Tibetan. Tibetan and English.

Thubten Wangbo, Sodob, Luo Bing fen. 1995. ལྷ་སའི་ཁ་སྐད་སློབ་དེབ། (A Handbook of Lhasa Conversations). Beijing: Central University for Nationalities Publishing House.

Intended to follow ལྷ་སའི་ཁ་སྐད་སློབ་དེབ།, this little textbook begins with lively conversations based on Lhasa speech. The vocabulary tends toward spoken and an attempt is made to arrange the conversations around situations. Some of the conversations are more difficult than others, but the student can either work through the book (although level of difficulty does not advance with the chapter numbers) or pick chapters that are suitable to the students needs. Chinese and Tibetan.

Tibetan Languages Research Department. 1983. བོད་ཡིག་གི་སྐོར་སློབ་དེབ། (A Textbook of Written Tibetan Pronunciation). Beijing: Nationalities Publishing House.

A thin textbook that methodically teaches all the rules of spelling written Tibetan as well as pronunciation based on the Lhasa dialect. Tibetan and Chinese.

n.a. བོད་ཀྱི་སྐད་ཡིག་ (Spoken and Written Tibetan). 1989. Vol I and II. Lhasa: Nationalities Publishing House of Tibet.

An advanced beginner's textbook full of useful conversation and topics. The lessons are not controlled for content or structures however. Tibetan and Chinese.

མདུན་ཤོག་རྒྱལ་འགོད་པ་ལིས་ཅན་ལྷན་ཁང་།  
དཔེ་རྒྱུ་འགན་འཁུར་པ་ངག་དབང་ལུན་ཚོགས།

# ༄༅། །རྩ་སའི་སྐད་ཀྱི་མང་གཞི་སློབ་དེབ།

(དབྱིན་པོ་གན་སྐད།)

ཨའེ་ལུན་ལ་ སྤྲ་ཉིས་དང་།

ཉི་མ་སློལ་མས་ཚོམ་རྒྱུ་བྱས།

ཤུང་གོའི་པོ་དུ་ཤི་ཤེས་རིག་དཔེ་སྐད་ཁང་གིས་བསྐྱུན།

པེ་ཅིན་ཉིུ་ཅན་མི་ཞིན་པར་ཁང་གིས་དཔར་བཅུ།

2000ལོའི་ཟླ་11དཔར་གཞི་དང་པོ་བསྐྱུགས།

2000ལོའི་ཟླ་11པར་པར་ཐངས་དང་པོ་བཅུ།

དཔར་གྲངས་ཚར། 1—4000

ISBN 7—80057—430—X/G • 19

དེབ་རེར། 28

封面设计:李 建 雄  
责任编辑:阿旺平措

图书在版编目(CIP)数据

拉萨藏语初级教材/艾伦·巴蒂(美)编著;尼玛卓玛编著.  
—北京:中国藏学出版社,2000.11

ISBN 7—80057—430—X/G·19

I.拉… I.①巴… ②尼… III.藏语—教材 IV.H214

中国版本图书馆CIP数据核字(2000)第57704号

拉 萨 藏 语 初 级 教 材

(英藏对照)

艾伦·巴蒂(美) 编著  
尼 玛 卓 玛

中国藏学出版社出版  
新华书店北京发行所发行  
北京牛山世兴印刷厂印刷  
开本:880×1230 1/16 印张:17  
2000年11月第1版第1次印刷 印数:4000册  
ISBN 7—80057—430—X/G·19

定价:28



The goal of this textbook is to teach the student how to speak the Lhasa variety of Tibetan. Because the starting point of this book is very simple, it provides an excellent opportunity for the student to immediately rely on Tibetan script rather than romanized script. This, we believe, will help to immerse the student in Tibetan.

This is not a grammar book, nor does it seek to analyze Tibetan from a linguistic perspective. We have sought to provide easy explanations without oversimplifying to the point of meaninglessness.

ISBN 7-80057-430-X



ISBN 7-80057-430-X/G · 19 定价：28